

# Unyanyembe Journal, 28 January 1866 - 5 March 1872

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[0363]

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26<sup>th</sup> 27<sup>th</sup>  
January  
1868 29<sup>th</sup> 30<sup>th</sup>

Ill with fever as I always am when stationary  
28<sup>th</sup> Better and thankful to Him of the greatest  
name. We must remain - It is a dry spot and  
favourable for groundnuts, Hooping cough here.  
Earth cooled by rain last night sets all to trans-  
planting Dura or Sorghum - they cut the leaves till  
only about 18 inches are left but it grows all  
the better for the change of place.

Mohamad believes that Tanganyika flows  
through Rusizi to Lohinde (Chuambo)

31<sup>st</sup>

Seyd Seyd is said to have been the first Arab Sultan  
who traded and Seyed Majid follows the  
example of his father, and has many Arab  
traders in his employment - He lately sent  
eight buffaloes to Mteza son of Sunna  
by way of increasing his trade - It is not  
likely that he will give up the lucrative  
trade in ivory and slaves

3 Feby  
1868

Susi bought a hoe with a little gunpowder  
then a cylinder of Dura 3 feet long by 2 feet  
in diameter for the hoe - It is at least 100 cwts  
weight

4<sup>th</sup>

Stone underground houses are reported in Rua but whether natural or artificial Muhamad could not say - If a present is made to the Rua chiefs they never obstruct passengers.

Chikosi at whose village we passed a night near Kalongose , and Chiputa are both dead -

6<sup>th</sup>

The Mofwe fills during the greater rains and spreads over a large district - Elephants then wander in its marshes and are killed easily by people in canoes - This happens every year and Muhamad Bogarib waits now for this ivory - If Mofwe were connected with Moiro or Luapula it would run off -  
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7<sup>th</sup> - Feby - 21<sup>st</sup>  
1868.

on enquiring of men who have seen the underground houses in Rua I find that they are very extensive ranging along mountain sides for twenty miles. In one part a rivulet flows inside. In some cases the doorways are level with the country adjacent. In others ladders are used to climb up to them. Inside they are said to be very large and not the work of men but of God the people have plenty of goats[fowls] and they too obtain shelter in these Troglodite habitations.

23<sup>d</sup>

Visited by an important chief called Chape who said that he wanted to make friends with the English. He, Chisepi - Sama - Muabo, Karembe and are of one tribe or family - [the oanzen] - He did not beg anything and promised to send me a goat

24 th

Some slaves who came with Muhamad  
 Bogarib's agent abused my men this morning  
 as bringing unclean meat into the village to  
 sell through it had been killed by a man of  
 the Wanyamwesi. they called out "Kaffir Kaffir"  
 and Susi roused by this launched forth  
 with a stick - the others joined in the row  
 and the offenders were beat off, but they went  
 and collected all their number and renewed  
 the assault - One threw a heavy block of  
 wood and struck Simon on the head,  
 making [him] [^] quite insensible and convulsed  
 for some time - He has three wounds on the  
 head which may prove serious - this  
 is the first outburst of Muhamedan  
 bigotry we have met and by those who  
 know so little of the creed that it is questionially  
 if one of them can repeat the formula  
 Lā illā hā illā la hu Muhamad Rasuk  
 la salla lahu, a leihi oa salama" - Simon  
 recovered but Gallahs are in general not strong.  
 [0365]

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25<sup>th</sup>  
 February  
 1868.

Muhamad called me this morning to apologize  
 for the outrage of yesterday but no one was to  
 blame [except] [^] ~~but~~ the the slaves - and I wanted no punish-  
 -ment inflicted if they were cautioned for the  
 future - It seems plain that if they do not wish  
 to buy the unclean meat they can let it alone  
 no harm is done. The Wanyamwesi kill for all  
 and some Muhamadans say that they wont eat of it,  
 but their wives and people do eat privately -

I asked Muhamad today if it were true that  
 he was a prisoner at Casembe he replied "quite  
 so" some Garapanza people now at Katanga  
 fought with Casembe and Muhamad was suspected  
 of being connected with them - Casembe attacked  
 his people and during the turmoil a hundred  
 frasilahs of copper were stolen from him and  
 many of his people killed. Casembe kept him  
 a prisoner till sixty of his people were either killed  
 or died - among these Muhamad's eldest son.  
 He was thus reduced to poverty - He gave something  
 to Casembe to allow him to depart, and I suspect

that my Sultan's letter had considerable influence  
in inducing Casembe to accede to his request,  
for he repeated again and again in my hearing,  
that he must pay respect to my letter, and  
see me safe at least as far as Ujiji. He  
says that he will not return to Casembe again.  
He will begin to trade with some other chief  
It is rather hard for a man at his age to  
begin de novo. He is respected among the  
Arabs who pronounce him to be a good  
man. He says that he has been twenty two  
years in Africa and never saw an outburst  
like that of yesterday among the Wanyamwesi  
It is however common for the people  
at Ujiji to drink palm toddy, and then  
have a general row in the bazar - but no  
bad feeling exists next day.

[0366]

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26<sup>th</sup>  
February  
1868.

If a child cuts the upper front teeth before  
the lower it is killed. as unlucky. this  
is a widely spread superstition. one of Sekeletus  
wives would not allow her servants child  
to be killed for this, but few would have the  
courage to act in opposition to public feeling  
as she did. In Casembe's country if a  
child is seen to turn from one side to the  
other in sleep it is killed - They say of any  
child who has what they consider these  
defects "he is an Arab child" because the  
Arabs have none of this class of superstitions  
and should any Arab be near they give the  
child to him. It would bring ill luck  
misfortunes - "Milando" or guilt to the  
family. These superstitions may account  
for the readiness with which one tribe  
parted with their children to Spekes  
followers - Muhamad says that these children must  
have been taken in war as none see their own seed

If Casembe dreams of any man twice  
or three times he puts the man to death as  
one who is practising secret art against  
his life. If anyone is pounding or cooking  
food for Casembe he must preserve the

strictest silence, these and other things  
shew extreme superstition and degradation

Muhamad's friends advised him to leave  
Casembe by force offering to aid him with  
their men but he always refused - His Father  
was the first to open this country to trade  
with the Arabs and all his expenses while  
so doing were borne by himself - Muhamad  
seems to be a man of peace and unwilling  
to break the appearance of friendship with  
the chiefs. He thinks that this Casembe  
poisoned his predecessor - He killed his  
wife's mother - a queen - that she might be  
no obstacle to him in securing her daughter.  
[0367]

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2<sup>nd</sup>  
March  
1868.

We are waiting in company with a number  
of Wanyamwesi for the cessation of the rains  
which have flooded the country between this  
and Tanganyika - If there were[as] much slope  
this water would flow off. This makes me  
suspect that Tanganyika is not so low as  
Speke's measurement ~~makes it~~. The Arabs  
are positive that water flows from this Lake  
to the Victoria Nyawza, and assert that Dagara  
the father of Rumanyika was anxious to  
send canoes [or as some say to dig a canal to Ujiji] from his place to Ujiji [^] The  
Wanyamwesi here support themselves by  
shooting buffaloes at a place two days dis-  
tant and selling the meat for grain & cassava  
No sooner is it known that an animal is  
killed than the village women crowd in  
here carrying their produce to exchange it for  
meat which they prefer to beads or anything  
else - Their farrinaceous food creates a  
great craving for flesh - Were my shoes not  
done I would go in for buffaloes too.

A man from the upper part of Tanganyika  
gives the same account of the river from  
Rusisi that Burton & Speke recieved when  
they went to its mouth - He says that the  
water of the Lake goes up some distance  
but is met by Rusisi water and driven

back thereby - the Lake water he adds  
finds an exit Northwards & Eastwards  
by several small rivers which would  
admit small canoes only - they pour into  
Lake Chowambe - probably that discovered  
by M<sup>r</sup> Baker - This Chowambe is in Hundi  
the country of cannibals, but the most  
enlightened informants leave the impression  
on the mind of groping in the dark - It  
may be all different when we come to see it.  
[0368]

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3<sup>d</sup>  
March  
1868

The fruit of the Palm which yields Palm oil  
is first of all boiled, then pounded in a  
mortar, then put into hot or boiling water  
and the oil skimmed off - The Palm oil is  
said to be very abundant at Ujiji as much  
as 300 gallons being often brought into the  
Bazar for sale in one morning - the people  
buy it eagerly for cooking purposes. Muhamad  
says that the island of Pemba contains many  
of this Palm but the people are ignorant  
of the mode of separating the oil from the nut  
They call the Palm Nkoma at Casembe's  
Chikichi at Zanzibar

6<sup>th</sup>

No better authority for what has been done  
or left undone by Muhamadans in this  
country can be found than Muhamad bin  
Saleh for he is very intelligent, and takes an  
interest in all that happens; and his father  
was equally interested in this country affairs  
He declares that no attempt was ever made  
by Muhamadans to proselytize the Africans  
they teach their own children to read the Koran  
but them only. It is never translated - and to  
servants who go to the mosque it is all dumb  
show - some servants imbibe Muhamadan  
bigotry about eating, but they offer no prayers  
circumcision to make halal or fit to slaughter  
the animals for their master is the utmost

advance any have made - As the Arabs in  
 East Africa never feel themselves called  
 on to to propagate the doctrines of Islam [^][among the heathen Africans] the  
 statement of Captain Burton that they  
 would make better missionaries to the Africans  
 than Christians because they would not  
 insist on the abandonment of polygamy  
 possesses the same force as if he had  
 said, Muhamadans would catch more  
 [0369]  
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6<sup>th</sup>  
 March  
 1868.

birds than Christians because they would put  
 salt on their tails. The indispensable requisite  
 or qualification for any kind of missionary  
 is that he have some wish to proselytize - This  
 the Arabs do not possess in the slightest degree.

As they never translate the Koran they neglect  
 the best means of influencing the Africans ~~mind~~  
 who invariably wish to understand what they are about  
 When teaching Adults the Alphabet they felt it a  
 hard task "Give me medicine, I shall drink it, to  
 make me understand it." was their earnest entreaty.  
 When they have advanced so far as to form clear  
 conceptions of old Testament and gospel histories  
 They tell them to their neighbours, and on visiting  
 distant tribes feel proud to shew how much  
 they know. In this way the knowledge of  
 Christianity becomes widely diffused. Those  
 whose hatred to its self denying doctrines has  
 become developed by knowledge propagate  
 slanders but still they speak of Christianity  
 and awaken attention. The plan therefore  
 of the Christian missionary in imparting  
 knowledge is immeasurably superior to that  
 of the Moslem in dealing with dumb show -  
 I have however been astonished to see that  
 none of the Africans imitate the Arab  
 prayers = considering their great reverence  
 of the Deity it is a wonder that they do not  
 burn to address prayers to Him except on very  
 extraordinary occasions.

Mungo Park mentions that he found the  
 Africans in the far Interior of the West in  
 possession of the stories of Joseph and his

bretheren and others. They probably got them from the Koran as verbally explained by some liberal Mullah, and shewed how naturally they spread any new ideas they obtain - they were astonished to find that Park knew the stories.  
[0370]

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10<sup>th</sup>  
March  
1868

The people at Katanga are afraid to dig for the gold in their country because they believe that it has been hidden where it is by "Ngolu" who is the owner of it. The Arabs translate Ngolu by Satan. It means Mezimo or departed spirits too. The people are all oppressed by their superstitions - the fear of death is remarkably strong. the Wagtails are never molested because if they were killed death would visit the village - and go with the small Whydah birds - the fear of death in the minds of the people saves them from molestation, and so with many other things. A remnant of our own superstitions is seen in the prejudice against sitting down thirteen to dinner spilling the salt & not throwing a little of it over the left shoulder - [ Ferdinand I.] [^] the king of Naples in passing through the streets perpetually put one hand into his pockets to cross the thumb over the finger in order to avert the influence of the evil eye.

On the 6<sup>th</sup> Muabo the great chief of these parts came to call on Muhamad - several men got up and made some antics before him then knelt down and did obeisance - then Muabo himself jumped about a little and all applauded - He is a good natured looking man - fond of a joke and always ready with a good humoured smile. He was praised very highly. Mpweto was nothing to Muabo mokolu = the great Muabo and he returned the praise by lauding Tipotipo & Mpamari = Muhamad's native name which means "give me wealth, or goods." Muhamad made a few of the ungainly antics like the natives and all were highly pleased, and went off rejoicing.

Some Arabs believe that a serpent on one of the islands in the Nyanza Lake has the power



of speaking & is the same that beguiled Eve.

It is a crime at Ujiji to kill a serpent

[0371]

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12<sup>th</sup>

March

1868 a chief named Moeme was aware of others  
sent his children to Zanzibar to be instructed to  
read and write

even though it enter a house and kills a kid!

The native name for the people of Ujiji is Wayeiye  
the very same as the people on the Zonga near  
Lake Ngami - they are probably an offshoot from  
Ujiji

There are underground stone houses in Kabire  
in the range called Kakoma which is near to  
our place of detention.

the remarks under 6<sup>th</sup> March do not refer to the  
Suahelis for they teach their children to read and  
even send them to school - they are the descendants  
of Arabs and African women and inhabit the  
coast line - Although they read they understand  
very little Arabic beyond the few words which  
have been incorporated into Suaheli - the establish-  
-ment of Moslem missions among the heathen  
is utterly unknown - This is remarkable because  
the Wanyamwesi for instance are very friendly  
with the Arabs - are great traders too like them -  
and are constantly employed as porters and  
native traders, being considered very trustworthy -  
they even acknowledge Seyed Majids authority -  
the Arabs speak of all the Africans as "Guma" -  
hard or callous to the Muhamadan religion -

some believe that Kilimanjaro mountain  
has mummies as in Egypt and that  
Moses visited it of old. !

15<sup>th</sup>

the roots of the Nyumbo [or Noombo] [^] ripen in four  
or five months from the time of planting  
those planted by one on the 6<sup>th</sup> February have  
now stalks fifteen inches long - the root

is reported to be a very wholesome food  
never disagreeing with the stomach - and  
the raw root is an excellent remedy in  
obstinate vomiting and nausea. Four  
or five tubers are often given by one root - In  
Marungu they attain a size of six inches in length  
by two in diameter.  
[0372]

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16<sup>th</sup>  
March  
1868

started for Mpweto's village which is  
situated on the Lualaba and in our course  
crossed the Lokinda which had a hundred  
yards of flood water on each side of it. The  
river itself is forty yards wide with a rude  
bridge over it as it flows fast away into

17<sup>th</sup>

Moero. next day we ascended the Rua Mts  
and reached the village of Mpweto situated  
in a valley between two ridges about one mile  
from the right bank of the Lualaba where it  
comes through the mountains - It then flows  
about two miles along the base of a mountain  
lying East and West before it begins to make  
Northing - this course is reported to be very  
winding - This seems additional evidence that  
Tanganyika is not in a depression of only  
1844 feet above the sea otherwise the water  
of Lualaba would flow faster and make a  
straighter channel. It is said to flow into  
Lufira and that into Tanganyika

18<sup>th</sup>

On reaching Mpwetos yesterday we were  
taken up to the house of Syde bin Habib  
which is built on a ridge overhanging  
the chief's village - a square building of  
wattle and plaister and a mud roof to  
prevent it being fired by an enemy - It is  
a very pretty spot among the mountains  
Sarianna is bin Habib's agent and he gave

us a basket of flour and leg of kid - Sent a message to Mpweto which he politely answered by saying that he had no food ready in his village but if we waited two days he would have some prepared and would then see us - We knew what we should give him and he need not tell us - Met a man from Seskeke left sick at Kirwa by Bin Habib and now with him here.

[0373]

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18<sup>th</sup>  
March  
1868

A very beautiful young woman came to look at us - perfect in every way & nearly naked but unconscious of indecency. A very Venus in black. The light grey red tailed parrot seen on the West coast is common in Rua and tamed by the natives -

[  
19<sup>th</sup>]

([Grant Lord][^] grace to love thee more & serve thee better.) The favorite son of Mpweto called on us. His father is said to do nothing without consulting him - but he did not seem to be endowed with much wisdom.

20<sup>th</sup>

our interview was put off and then a sight

21<sup>st</sup>

of the cloth we were to give required - sent a good large cloth and explained that we were nearly out of goods now having been traveling two years and were going to Ujiji to get more - Mpiveto had prepared a quantity of pombe - a basket of meal & a goat - and when he looked at them & the cloth he seemed to feel that it would be a poor bargain so he sent to say that we had gone to Casembe and given him many cloths and then to Muabo and if I did not give another cloth

he would not see me. "He had never slept with only one cloth" "I had put medicine on this one to kill him and must go away"

23<sup>d</sup>

He was offended because we went to his great rival Muabo before visiting him. He would not see Syde bin Habib for eight days, and during that time was using charms to see if it would be safe to see him at all - on the ninth day he peeped past a door for some time to try if bin Habib were a proper person, and then came out - He is always very suspicious. At last he sent an order to us to go away and if we did not move he would come with all his people and  
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23<sup>d</sup>

March  
1868

drive us away - Sariano said if he were not afraid for Syde bin Habibs goods he would make a stand against Mpweto, but I had no wish to stay or to quarrel with a worthless chief, and resolved to go next

24<sup>th</sup>

day - He abused a native trader with his tongue for coming to trade, and sent him away too - We slept again at our halfway village Kapemba - A party of salt traders from Rua came into it - they were tall well made men and rather dark.

25<sup>th</sup>

Reach Kabwabwata at noon & were welcomed by Muhamad and all the people His son, Sheikh But, accompanied us but Muhamad told [us] [^] previously that it was likely Mpweto would refuse to see us -

The water is reported to be so deep in front that it is impossible to go North. The Wanyamwesi who are detained here as well as we, say it is often more than a man's depth, and there are no causes. They would not stop here if a passage home could be made - I am thinking of going to Lake Bemba because at least two months must be passed here still, before a passage can be made, but my goods are getting done and I cannot give presents to the chiefs in our way. the Lake has a sandy not muddy bottom as we were at first informed - there are four islands in it - One the Bangweolo is very large and many people live on it. They have goats and sheep in abundance - the owners of canoes demand three hoes for the hire of one capable of carrying eight or ten persons - Beyond this island it is sea horizon only - the Tsebula & Nzoe abound people desire salt and not beads for sale.  
[0375]

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2<sup>d</sup>

April

1868

If I am not deceived by the information I have received from various reliable sources, the springs of the Nile rise between 9° & 10° South Latitude or at least 400 [- 500] [^] miles South of the South end of Speke's Lake which he considered to be the sources of the Nile - Tanganyika is declared to send its water through North into Lake Chowambe, or Baker's Lake. If this does not prove false then Tanganyika is an expansion of the Nile. and so is Lake Chowambe [the two Lakes ] [^] being connected by the river Loanda. Unfortunately the people on the East side of the Loanda are constantly at war with the people on the West of it, or those of Rusisi - the Arabs have been talking of opening up a path through to Chowambe where much ivory is reported I hope that the most High may give me a way there.

The Lualaba goes North or North West till it meets the Lufira which comes from Katanga in the South West. After joining, the united stream goes still further North, possibly into Chowambe - but no one has gone down. If it actually does go into Chowambe, then the Chambeze and the streams which fall into the Lake Bemba and the Luapula would also be springs of the Nile rising between 11° and 12° South or nearly 500 miles South of the Lake of Captain Speke.

Ubenge [Kinkouza] can scarcely be termed a Lake - It seems to be the Lualaba divided into a number of streams - the lands between which are termed islands - They are all gathered up by the Lufira and go on as one river Syde modifies the above. see. on pages marked August 11 and August 14. bottom.  
[0376]

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11<sup>th</sup>  
April  
1868

Had a long oration from Muhamad yesterday against going off for Bemba tomorrow - His great argument is the extortionate way of Casembe who would demand cloth and say that in pretending to go to Ujiji I had told him lies. He adds to this argument that this is the last mouth of the rains - Masika has begun and our way North will soon be open. The fact of the matter is that Muhamad by not telling me of the superabundant of beater in the country of the Marungu which occurs every year caused me to lose five months. He knew that we should be detained here, but he was so eager to get out of his state of duress with Casembe that he hastened my departure by asserting that we should be at Ujiji in one month! I regret this deception but it is not to be wondered at and in a Muhamadan and in a Christian too it is thought clever - Were my goods not nearly done I would go & risk the displeasure of Casembe for the chance of discovering the Lake Bemba, I thought once of

buying from Muhamad Bogarib but  
fear that his stock may be getting low  
too - I fear that I must give up this  
Lake for the present.

12<sup>th</sup>

I think of starting tomorrow for Bangweolo. Even  
if Cazembe refuses passage beyond him, we shall be  
better there than we are here - Everything at Kabwabush  
is scarce and dear - There we can get a fowl for one  
string of beads here it costs six - there fish may be  
bought here none - three of Cazembe's principal  
men are here Kakwata - Charley Kapitenga -  
they are anxious to go home and would be a gain  
to me but Muhamad detains them - and when  
I asked his reason he said Muabo refuses but they  
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April  
13<sup>th</sup>  
1868

point to Muhamad's house & say "it is he who refuses."

On preparing to start this morning people refuse to  
go Susi for no confessed reason but he has got a  
black woman who feeds him - Chuma for the same  
reason but he pretends fear of Cazembe. came with his  
eyes shot out by Bange and insisted on telling me what  
Cazembe said and did at an interview where I was present  
and he not - "Cazembe would kill us." This to me to others  
"he could not leave Susi" - and I had "cut his pay at  
Bombay" - The only work I know of at Bombay was  
going to school and it never occurred to me to pay for that  
Susi had made some statement equally false, and  
Abraham had brought up some old grievance as a  
justification for his absconding - James said "he would  
"go to Ujiji but not backwards - "He was tired of working"  
Abraham apologized and was forgiven - Susi stood like a  
mule. I put my hand on his arm & said "take up your  
bundle & let us go." he seized my hand & refused to let it  
go. When he did I fired a pistol at him but missed -  
there being no law nor magistrate higher than myself  
I would not be thwarted if I could help it - The fact is  
they are all tired and Muhamad's opposition encourages  
them to give themselves over to Bange and black concubing  
they would like me to remain here & pay them for

smoking the bange; and deck their prostitutes with the beads which I give regularly for their food - Muhamad who was evidently eager to make capital out of this refusal asked me to remain over today - and then asked me what I was going to do with those who had absconded- I said "nothing" - "if a magistrate were on the spot I would give them over to him" - Oh he was magistrate - shall I apprehend them" to this I assented - He repeated this question till it was tiresome - I saw his reason long afterwards when he asserted that I "came to him & asked him to bind them but he had refused." He wanted to appear to the people as much better than I am [0378]

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April  
14<sup>th</sup>  
1868

Start off with five attendants leaving most of the luggage with Muhamad - and reach the Luao to spend the night - Headman Ndowa -

15<sup>th</sup>

Amoda ran away early this morning - "wishes to stop with his brothers" - They think that by refusing to go to Bemba they will force me to remain with them & then go to Ujiji - James, a Nindi has infused the idea into their minds that I will not pay them - "Look at the Sepoys"! He not know that they are paid by the Indian Government as for the Johanna men they were prepaid £29 - 4- in cash besides clothing - Abraham must have promised to run away too for Susi began and built a "big house" for him - I sent Amoda bundle back to Muhamad - my messenger got to Kabwabwata before Amoda did & he presented himself to my Arab friend who of course scolded him - He replied that he was tired carrying and no other fault had he - As this is copied from my notebook after returning from Bangweolo in October I may add that Amoda wished to come South to me with one of Muhamad Boga-rib's men but "Mpamari." told him not to retain Now that I was fairly started I told my messenger to say to "Mpamari" that I would on no account



go to Ujiji till I had done all in my power to  
reach the Lake I sought - I would even prefer  
waiting at Luao or Moero till people came  
to me from Ujiji to supplant the runaway  
I did not blame them very severely in my own  
mind for absconding - they were tired of  
tramping and so verily am I - but Mpamari  
in encouraging them to escape to him and talking  
with a double tongue cannot be exonerated  
from blame - Little else can be expected from him  
He has lived some 35 years in the country - 25 being  
at Cazembe and there he had often to live by his wits  
consciousness of my own defects makes me lament.