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[0432]

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May -
17th
1868

Muhamad Bogharib told Cazembe that he could buy nothing and therefore was going away - Cazembe replied that he had no ivory and he might go - This was sensible - He sent far & near to find some but failed and now confesses a truth which most chiefs hide from unwillingness to appear to foreigners poor

18th

It is hot here though winter but cold by night

19th

Cazembe had sent for fish for us - News came that one of Syde bin Habib's men had come to Chikumbi on his way to Zanzibar

20th

Thunder showers from the East laid the dust and cooled the ground - the last shower of this season as a similar slight shower was the last of the last and on the 12th of May - It cannot be called a rainy month - April is

21st

the last month of the wet season and Nov the first

22^d

Cazembe is so slow with his fish, meal & guides and his people so afraid to hurry

him that I think of going off as soon as
 Muhamad Bogharib moves = He is going to
 Chikumbi's to buy copper and thence he
 will proceed to Uvira to buy ivory with it
 but this is at present kept as a secret
 from his slaves - The way seems thus to be
 opening for me to go to the large Lake West
 of Uvira - Told Cazembe that we were going
 He said to me that if in coming back I had
 found no travelling party I must not
 risk going by Insama's road with so
 few people, but go to his brother Moene-
 mpanda and he would send men to guide
 me to him and thence he would send me
 safely by his path along Lake Moero. This
 was all very good.

23^d

The Arabs made a sort of sacrifice of a
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May
 23^d
 1868

goat which was cooked all at once = they read the
 Koran very industriously, and prayed for success
 or luck in leaving - They sent a good dish of it to
 me - They seem sincerely religious according to the
 light that is in them - the use of incense & sacrifices
 brings back the old Jewish times to mind - A number
 of people went off to Kanengwa a rivulet an hour
 South of this to build huts - There leave is to be
 taken of Cazembe - the main body goes of tomorrow
 after we have seen the New moon - They are very
 particular in selecting lucky days, and anything
 unpleasant that may have happened in one
 month is supposed to be avoided by choosing a
 different day for beginning an enterprise in the
 next - Muhamad left Uvira on the 3^d day of a new
 moon and several fires happened in his camps
 he now considers a Third day inauspicious -

Cazembe's dura or sorghum is ripe today
 He ate mapemba or dura & all may thereafter
 do the same. This is just about the time when
 it ripens and is reaped at Kolobeng - the
 difference in the seasons is not great -

24th

Detained four days yet - Cazembe's chief men refuse to take Muhamad to take leave - they know him to be in debt and fear that he may be angry - but no donning was intended - Cazembe was making every effort to get ivory to liquidate it and at last got a couple of tusks which he joyfully gave to Muhamad - He has risen much in the estimation of us all -

26th

Cazembe's people killed five buffaloes by chasing them into the mud & water of Mofwe He is seeing to the division of the meat and will take leave tomorrow

28th

Went to Cazembe - he was as gracious as usual a case of crim. con. was brought forward against an Arab's slave - an attempt was made to
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May
28th
1868

arrange the matter privately by offering three cloths beads and another slave but the complainant refused everything - Cazembe dismissed the case by saying to the complainant "you send you women to entrap the strangers in order to get a fine, but you will get nothing" - this was highly applauded by the Arabs and my words to his principal men repeated - Cazembe is good but his people are bad - the owner of the slave heaped dust on his head as many had done before for favours recieved - Cazembe still anxious to get ivory for Muhamad proposed another delay of four days to send for it - but all are tired and it is evident that it is not want of will that prevents ivory being

29th

produced - His men returned without any and he frankly confessed inability. He is evidently very poor.

30th

Went to Kanengwa rivulet at South end of Mofwe - It forms a little lagoon there 50 yards broad and thigh deep - but this not the important feeder of the Lagoon which is from 2 to 3 miles broad and nearly 4' - It has many large flat sedgy islands in it - and its water is supplied by the Ubereze from South East -

31st

Old Kapika sold his young and good looking wife for he said unfaithfulness - the sight of a lady in the chain gang shocked the ladies of Lunda who ran to her and having ascertained from her own mouth what was sufficiently apparent that she was a slave now, clapped their hands on their mouths in the way that they express wonder surprise horror - the hand is placed so that fingers are on one cheek and the thumb on the other - Her case excited great sympathy among the people some brought her food - Kajuka's daughter
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May
31st
1868

brought her pombe and bananas - one man offered to redeem her with two another with three slaves but Cazembe who is very strict in punishing infidelity said "No though ten slaves be offered she must go" - He is probably afraid of his own beautiful queen should the law be relaxed - Old Kapika came and said to her "you refused me and I now refuse you" - A young wife of old Perembe was also sold as a punishment but redeemed - There is a very large proportion of very old and very tall men in this district - The slave trader is a means of punishing the wives which these old fogies ought never to have had.

Cazembe sent me about a hundred weight of the small fish Nsipo which seems to be the white bait of our country - It is a little bitter when cooked alone but with groundnuts is a tolerable relish - We can buy flour with these

at Chikumbi's

1st

June

Muhamad proposes to go to Katanga to buy copper and invites me to go to - I wish to see the Lufira River but I must see Bemba or Bangweolo - Grant guidance from above -

2^d

In passing a field of Cassava I picked the pods of a plant called Malumbi or Malu-mbi which climbs up the Cassava bushes at the root of a number of tubers with eyes exactly like the potato - one plant had sixteen of these tubers each about 2 inches long & 1½ in. in diameter - another tuber was 5 inches long and 2 in diameter - It would be difficult for anyone to distinguish them from English potatoes - When boiled it is a little waxy and compared with our potato had two colours inside - the outer part reddish the inner whiter
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June

2nd

1868

At first none of the party knew them but afterwards they were recognized as cultivated at Zanzibar by the name "Men" and very good when mashed with fish - If in Zanzibar they are probably known in other Tropical islands

4th

from what I see of slaving even in its best phases I would not be a slave dealer for the world

5th

The Queen Maari a ñombe or Kafuta passed us this morning going to build a hut at her

plantation - she has a pleasant European
countenance - clean light brown skin and a
merry laugh - she would be admired anywhere
I stood among Cassava to see her pass - she
twirled her umbrellah as she came near
borne by twelve men - and seemed to take
up the laugh which made her & her maids
bolt at my reception shewing that she laughs
not with her mouth only but with her eyes
and cheeks - she said yambo = how are you to
which I replied yambo sana - very well - one
of her attendants said give her something of
what you have at hand or in the pockets
I said I have nothing here and asked her
if she would come back near by hut - she
replied that she would and duly sent for two
strings of red beads which I presented - Being
lower than she I could see that she had a hole
through the cartilage near the point of her slightly
aquiline nose - and a space was filed between
the two front teeth so as to leave a triangular
hole [Drawing of Queen's filed teeth.] - after delay had grown vexatious

7-8-9-

we march 3 hours on the 9th The Katofia R^r
covered with aquatic trees & running into
the Ubereze = 5 yards wide & knee deep
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10th
June
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Detained again - business not finished with the
people of Cazembe - the people cannot esteem
the slave trader who is used as a means of punish
-ing those who have family differences as those of a
wife with her husband - or a servant with his master - the slaves are said to be generally crimi-
-nals, and are sold in revenge or as punishment -
Kapika's wife had an ornament of the end of a
shell called the cone - It was borrowed and she came
away with it in her hair - The owner without
making any effort seized one of Kapika's daughters
as a pledge that Kapika would exert himself to get
it back -

11th

cross the Ubereze ten yards broad and thigh deep
then ascend a range of low hills of hardened
sandstone covered as the country generally is
with forest - our course is S.E. & S.S.E. - Then descend
into a densely wooded valley having a rivulet
10 yards wide & knee deep - buffaloes & elephants
very numerous.

12th

we crossed the Ubereze again twice - then a
very deep narrow rivulet & stopped at another
in a mass of trees where we spend the night &
killing an ox remain next day to eat it - When
at Kanengwa a small party of men came past
shouting as if they had done something of importance
on going to them - I found that two of them carried
a lion slung to a pole - It was a small maneless
variety called "the Lion of Nyassi" or long grass -
It had killed a man and they killed it - they
had its mouth carefully strapped, and the paws
tied across its chest and were taking it to Cazembe
nyassi means long grass such as towers over
head and is as thick in stalk as a goose quill -
others lions Thambune - Karamo - Simba are
said to stand five feet high & some higher - This
seemed about 3 feet high, but it was too dark
to measure it - Nyassi is erroneously applied to Nyassa