

Unyanyembe Journal, 28 January 1866 - 5 March 1872

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possess an unusual admiration of such civilization as he has seen among the Arabs - To the natives the chief attention of the Mission should be directed - It would not be desirable or advisable to refuse explanation to others but I have avoided giving offence to intelligent Arabs who have pressed me to say if I believed in Muhammad by saying "No I do not. I am a child of Jesus bin Miriam" avoiding anything offensive in my tone, and often adding that Muhammad found their forefathers bowing down to trees & stones, and did good to them by forbidding idolatry and teaching the worship of only one God - This they all know, and it pleases to have it recognized -

It might be good policy to hire [to engage] [respectable Arab] free porters ~~under a~~ and conduct the mission to the country chosen & obtain permission from the chief to build temporary houses - If this Arab were well paid it might pave the way for employing others to bring supplies of goods & stores not produced in the country as Tea coffee sugar. The first porters had better all go back save a couple or so who have behaved especially well = Trust to the people among whom you live for general services as bringing wood, water - cultivation, reaping - smith's work - carpenter's work, pottery, baskets &c Educated free blacks from a distance are to be avoided. They are expensive and are too much of gentlemen for your work you may in a few months raise natives who will teach reading to others better than they can, and teach you also much that the liberated never know - a cloth and some beads occasionally will satisfy them, while neither the food the wages nor the work will please those who being brought from a distance naturally consider themselves missionaries - Slaves also have undergone a process which has spoiled them for life - though liberated young everything of childhood and opening life possesses an indescribable charm. It is so with ~~own~~[ur] own offspring, and nothing effaces the fairy scenes then printed on the memory - Some of my liberados
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eagerly bought green calabashes - tasteless squash - with fine fat beef because this trash was their early food, and an ounce of meat never entered their mouths. It seems indispensable that each Mission should raise its own nature agency - A couple of Europeans beginning & carrying on a mission without a staff of foreign attendants implies coarse country fare, but this would be nothing to [...] [those] [^] [who] as at home amuse themselves with fastings vigils &c a great deal of power is thus lost in the church - Fastings & vigils without a special object in view are time run to waste - they are made to minister to a sort of self gratification instead of being turned to account for the good of others - They are like groaning in sickness - some people amuse themselves when ill with continuous moaning - An English sailor [^] [out on boat duty on the Zambesi] forgot in the act of awaking, that he was now quite well and commenced a vigorous volley of groans till brought to full consciousness by a peal of laughter from all in the boat - The Forty days of Lent might be annually spent in visting adjacent tribes, and bearing unavoidable hunger and thirst with a good grace - considering the greatness of the object to be attained men might go without sugar coffee tea I went from Sept^r 1866 to Dec^r 1868 without sugar tea or coffee - A Trader at Cazembe's gave me a dish cooked with honey & it nausiated from its horrible sweetness, but at a 100 miles in land supplies could be easily obtained -

The expenses need not be large - Intelligent Arabs inform me that in going from Zanzibar to Cazembe's only 3000 dollars worth are required - say between £600 £700 - and he may be away three or more years - paying his way giving presents to the chiefs and filling 200 or 300 mouths He has paid for say 50 muskets - ammunition - flints and may return with 4000 lbs of ivory & a number of slaves for sale - all at an outlay of £600 or £700 - With the experience I have gained now I could do all I shall do in this Expedition for a like sum - or at least for a £1000 less that it will actually cost me

Burton's silly dictum that Moslems would be better missionaries than Christians because they would allow polygamy is equivalent to saying that they would catch more birds in - as much as they would just salt on their tails - Moslem zeal is nil.
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D^e Lacerda the next Portuguese visitor after Pereira came to a Cazembe living on the Rt Chungu - a party of Ujiji traders were with Cazembe at the time and one Lacerda's people killed an Ujijian when drawing water - the Ujijians were going to revenge this murder but Cazembe addressed them as his guests and said "You my friends must not fight while you are with me" and gave D^e Lacerda ten slaves and people to build huts & bring water for his party - He also gave presents to the Ujijians and prevented the effusion of blood - D^e Lacerda or Charley (Charale) of the natives was the only visitor of any scientific attainments and he was fifty miles wrong in Latitude alone - This fact possesses a somewhat melancholy interest for he was only ten days at the Chungu when he died, and the error probably reveals that his mind was clouded by fever when he last observed - anyone who knows what that implies will readily excuse any mistake he may have made -

When Major Monteiro was here the town of Cazembe was on the same spot as now but the Mosumba or enclosure of the chief was about 550 yards S.E. of the present one - Monteiro went nowhere and did nothing but some of his attendants went over to the Luapula some six miles distant - He complains in his book of having been robbed by the Cazembe of the time - on asking the present occupant of the office why Monteiro's goods were taken from him he replied that he was then living at another village, and did not know of the affair Muhamad bin Saleh was present and he says that Monteiro's statement is false - no goods were forced from him, but it was a year of scarcity and Monteiro had to spend his goods in buying food instead of slaves and ivory and made [0429] [423]

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up the tale of plunder by Cazembe to appease his creditors a number of men were sent with Monteiro as an honorary escort - Kapika an old man now living was the chief or one of the chiefs of this party and he says that he went to Tette, Senna and Quillimane with Monteiro - This honorary escort seems confirmatory of Muhamad's explanation for had Cazembe robbed the Major none would have been granted or received

It is warmer here than we found it in the way
 hither - clouds cover the sky and prevent radiation
 Many very old men appear among Cazembe's people
 The Sorghum is now in full ear - people make very
 neat mats of the leaves of the Shuare palm - Lunars

9th

Eight or ten men went past us this morning
 sent by the chief to catch people whom he intends to
 send to his paramount chief Matiamvo as a tribute
 of slaves - Perembe gives the following list of the
 Cazembes

- 1st Kanyimbe = came from Lunda attracted
 by the fish of Mofine & Moero & conquered Perembe's
 forefather Katere who planted the first Palm
 oil palms here from seeds got in Lunda - This
 probable that the intercourse then set afloat led to
 Kanyimbe's coming & conquest -
- 2 Kinyanta =
- 3^d Nguandamilonda =
- 4 Kanyembo -
- 5 Lekwisa =
- 6th Kireka =
- 7th Kapumba =
- Kinyanta -
- 9th Lekwisa still alive but a fugitive at Insana's
- 10 Meronga the present Cazembe who expelled no. 9

The Portuguese came to Kireka who is said to have
 been very liberal with presents of ivory, slaves, and
 cattle - The present man has good sense, and
 is very fair in his judgments - but stingy towards
 his own people as well as strangers - I have had
 good reason to be satisfied with his conduct to
 me - Maize not in the list and 7 - 8 - 9 - 10 are the
 children of Kireka - Mironga is said by the others
 to be a slave = "born out of the house" that is, his
 mother was not of the royal line - she is an ugly

old woman & greedy - I got rid of her begging by
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giving her the beads she sought and requesting her
to cook some food for me - she begged no _____
afraid that I would press my claim for food.

Sent to Kazembe for a guide to Luapula - He
replied that he had not seen me nor given me
any food - I must come tomorrow - but next

11th

he was occupied in killing a man for _____
could not receive us, but said that he would _____

12th

He sent 15 fish (persh) from Mofue and a large
basket of dried hassava = I have taken _____
several times = measuring both side of the
moon about one hundred and ninety times
but a silly map maker may _____ the _____
for the most idiotic reasons.

13th

Muhamad Boparib has been here some
seven months and bought three tusks only
the hunting by Kazembe's people of elephants
in the Mofue has been unsuccessful -

14th

We don't get an audience from Kazembe
but the fault lies with Kapika = Montaro's
escort, being afraid to annoy Kazembe ____
putting in mind of it - but on the [...]

15th

Kazembe sent for me and told me that
the people had all fled from blu Kumdic
he would therefore send guides to take us
to Kabaia where there was still a population
Wished me to wait a few days till he had

looked out good men as guides & ground
 some flour for us to use in the journey -
 He understood that I wished to go to _____
 -olo - and it was all right to do what my
 own chief had sent me for and then come
 back to him - It was only water the same as
 Luapula - Mofive and Moero - nothing to
 be seen - His people must not molest us
 again but let me go when I liked - this
 made me thank him who has the hearts of all
 in his hand
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Kazembe also admitted that he had injured
 Myamari - but he would send him some slaves &
 ivory in reparation - he is better than his people who
 are _____ litigious and fond of _____ or
 causes - ants - He asked if I had not the leopards skin
 he gave me to sit on as it was lead to sit on the ground
 I told him it had so many holes in it people laughed
 at it and made me ashamed - He did not take the
 hint to give me another - He always talks good _____
 when he has not _____ beer or pombe = all the Arabs
 are loud in his praises

The Arabs have a bad opinion of the Queen
 Moari or Nyomba or Kifuta - The Garaganza people
 at Katanga killed a near relative of Kazembe & herself
 and when the event happened, Fungafunga one of
 the Garaganza or Banyamuezi being near the
 spot fled and came to the Mofive = He continued his
 flight as soon as it was dark without saying any-
 thing to anyone until he go North to Kabiere - the
 Queen & Kazembe suspected Upamari of complicity
 with the Banyamuezi and believed that Fungafunga
 had communicated the news to him before fleeing
 further - A tumult was made - Upamari's eldest
 son was killed and he was plundered of all his copper
 ivory and slaves - the Queen loudly demanded his
 execution but Kazembe restrained his people as
 well as he was able - It is for this injury that he
 now professes to be sorry - the queen only acted
 according to the principle of her people = " Upamari
 killed my son - kill his son - himself -" It is
 difficult to get at the truth for Muhamad or
 Upamari never tells the whole truth - His want
 is wedded to native ways - has been about 30
 years in the country - Ujiji & Lunda - Went to
 fight _____ with Muonga, and was wounded

on the foot and routed, and is now glad to get
out of Lunda back to Ujiji - 16th complete 20 sets
of Lunars