

TANGANYIKA NOTES AND RECORDS

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Editorial Note

WE REGRET that this number is late in appearing and hope to be earlier with the first number for 1942. Contributors are requested to send in their articles as soon as possible in order to help us to achieve this good intention.

This edition includes articles contributed either directly or in translation by Africans, and they are being published not only for the interesting glimpses they may afford of the writers' reactions to events but also in the hope that they may encourage others among the increasing number of educated Africans to become regular contributors to the records published in this journal.

Mr. A. Sillery has unfortunately had to relinquish the editorship of *Tanganyika Notes and Records* on his transfer from Dar es Salaam; he will be succeeded, in 1942, by Miss E. Lewis, whose address is c/o Police Headquarters, Dar es Salaam.

The Joking Relationship (*Utani*) in Tanganyika

By R. E. Moreau

I.—INTRODUCTION

SOME MONTHS ago I prepared notes on “*Utani* (Joking Relationship) in Tanganyika” for which Professor Radcliffe-Brown has been good enough to say that he will arrange publication in the United Kingdom or the United States of America. Since the date of their appearance is problematical and the relationship is an important, but almost wholly unrecorded, element in native life, it has seemed worth while to prepare this further paper. It is in the main a summarized form of the other, but I have been able to incorporate some further information, much of which I owe to the kindness of friends of mine of all degrees of seniority in the Tanganyika Service, who have made inquiries on the subject for me. I have also greatly benefited by correspondence with the Reverend Father T. Schaegelen, with whom I got in touch through Mr. Bonavia, and by the occasional linguistic help of my clerk, Said Mselem Ruwehy.

The basis of this paper, as of the former one, is the information I have obtained at first hand in Swahili from various Africans, now numbering about fifty and representing nineteen different tribes, who have been available from time to time at Amani. *Utani* has proved to be familiar to every one of them. Without exception their interest has kindled at my first stock question: “What people do your lot *taniana*?” And thereafter they have expatiated on the subject eagerly and apparently without reserve. I cannot, however, emphasize too strongly that this is the merest preliminary account of a subject that clearly offers a fine field for careful and particular investigation.

As summarized in my original paper, *watani* are “in some respects closer than any relatives by blood; they have the most far-reaching mutual obligations of hospitality and the sharing of property; they perform special functions at each other’s funerals; they have certain quasi-magical powers between themselves; and, finally, their mutual abuse and horseplay are not merely permissive but almost ritual and are linked with a remarkable system of forfeits.”

Although my information was derived from so many first-hand accounts, still I felt some hesitation in codifying it because I could find no published references to *utani* or to any “joking relationship” in East Africa except for the interesting incidental reference to the Bondei *mtani* by Dale (1896) and the unsatisfactory note of Pedler (1940). Then Radcliffe-Brown’s paper (1940) on “joking relationships” throughout the world appeared and confirmed the absence of records of them in East Africa.* At the same time it appeared to indicate that no such complicated concomitants of the “joking” as had been

*But see the postscript to this article.—Ed.

described to me had been recorded anywhere. It has, therefore, been with the liveliest satisfaction that I have recently read unpublished notes made some years ago on the *Vidunda* by Father Schaegele, who has generously given me permission to reproduce them exactly as they were written.

"An *mtani* has many rights :—

"(a) He may abuse his *mtani* by words (*matukano*) with impunity.

"(b) He may go to the corn-bin of his *mtani* and help himself to foodstuffs without asking permission.

"(c) He may enter his *mtani's* house and drink as much beer (*pombe*) as he wants.

"(d) He is obliged to bury his *mtani*, to help buy the burial cloth (*sanda*) and divide the inheritance (he himself receiving no part thereof).

"(e) In some cases he receives a gift from the man who wishes to marry the daughter of his *mtani*, etc.

"(f) When others have no right to bruise the bones of the victim, the *mtani* has the right to gather the bones and to destroy them in the case of a sacrifice of expiation."

While I have gained the impression that *utani* is still a living force of great importance there is no doubt that it is being constantly weakened by a combination of modern influences. Especially in townships where many different tribes are rubbing shoulders every day, *utani* inevitably falls into desuetude through the physical impossibility of observing it. On the whole it would perhaps be safest to regard the customs described in this paper as those of the last, rather than of the rising, generation. But, in fact, nearly all my informants have been men under forty-five; and as indications of the vitality of *utani* I can cite the following incidents that have come under my notice during the last twelve months :—

(1) At Amani when a Nyamwezi died his funeral was conducted not by his fellow-tribesmen, who are quite numerous in the neighbourhood, but by Ngoni living here. The eldest of the Ngoni, a prominent local Christian originally from South Nyasa and a laboratory boy of several years' standing, undertook the ritual obstruction of the funeral (see IV below).

(2) A Nyaturu, representative of a tribe very rarely seen at Amani, when he arrived as servant of a visiting European, sought out the only man with whom he could claim *utani*, a Nyiramba, and received hospitality from him (see V below).

(3) My cook, Ngoni, on a week-end stroll, seeing shoes put out to dry on the roof of a hut here inhabited by a Nyamwezi, made forfeit of them, later accepting a hen as ransom (see VII below).

(4) A Zinza, cook to Mr. H. F. I. Elliott at Monduli, finding his clothes eaten by rats, asked leave to go to Arusha to make the ritual presentation of them to a Ganda *mtani* there (see VII below).

(5) The Amani native subordinate court (Sambaa), interrogated by Mr. J. T. A. Pearce, assured him that any case of assault or seizure of

property, in which the parties were shown to be *watani*, would be dismissed by them, as it was covered by the mutual rights of *watani* (see V below).

At the outset of my inquiry it became evident that *utani* exists both between individuals of the same tribe and between individuals of different tribes. These two forms I have designated "internal *utani*" and "external *utani*." In the main the mutual rights and privileges of all *watani* whatsoever appear to be similar, but here inquiry is especially called for.

A striking fact is that for the "external" relationship all the tribes with whom I have discussed the matter use the Swahili word *utani* and appear to have no tribal equivalent. For the internal relationship, on the other hand, I have been given a word in a few of the tribal languages. In the latest Swahili dictionary ("Johnson's") *utani* is said to be derived from the Arabic word *watan* (reside in); and it may be remarked in passing that the special meaning of *utani* does not receive full recognition. Canon A. B. Hellier, with whom I have discussed the matter, doubts the correctness of the derivation and it is certainly remarkable if a word of Arab origin should have been everywhere adopted for so fundamental and wide-spread a relationship as *utani* is now known to be.

II.—EXTERNAL UTANI

Of the nineteen tribes investigated all but two claim to have *utani* with one or, usually, several other tribes. The exceptions are the Sambaa and the closely-related Bondei, the former of which especially have the reputation of "keeping theirself to theirself" more than most.

The tribe claiming the most numerous ties is the Ngoni. The Yao, Wemba, Kami, Ngindo, Kinga, Nyakyusa, Mbunga, Ha, Sumbwa, Nyamwezi, Zaramu, Zigua and Nyiramba all cite three or more tribes as having *utani* with them. Tribes with the fewest so far ascertained are the Tusi with the Ha, Digo with Zaramu and Chagga with Pare. This last tie is described to me as being practically obsolete since the two tribes see so much of each other. Also it may be inferred from the Culwicks' book (1935), that the Bena have *utani* with the Ngoni, and this is confirmed by Ngoni statements.

All my informants, when asked what they know of the origin of this external *utani*, have replied that it subsists between tribes who formerly fought each other. The depth of the conviction that this is the necessary prelude to *utani* is shown not only by the positive unanimity of my informants, but also by illuminating comments. For example, a Nyiramba, after mentioning several tribes who were his *watani*, added: "The Irangi wanted *utani* with us but we refused because we had not fought with them."

There is also a suggestion that the fight must have been "fair", for the Ngoni have rejected with some indignation a suggestion that they might have *utani* with the Pogoro, people with whom they must have come into collision. The reason may be that the Pogoro "fought dirty" by Ngoni standards, preferring the poisoned arrow from ambush to a hand-to-hand encounter (Culwicks, 1935).

The fact that the Ngoni claim a host of *utani* ties, through the length and breadth of Tanganyika, from the Yao and Wemba to the Nyamwezi, Ngindo and Zaramu, fits in well with the suggestion that warfare is the precedent condition to *utani*, for the Ngoni ranged most bloodily from Nyasaland and Songea north to Lake Victoria and east to the Indian Ocean. It is not apparent from the account of their movements given by Poole (1938) how they came into collision with people so far to the north-east as the Zaramu, but Hatchell (1935) quotes a statement that they actually reached the Digo country.

While the geographical distribution of the Ngoni *utani* is thoroughly in accord with the unanimous view that such ties are contracted as a sequel to warfare, it is not clear that this applies equally well to such a people as the Nyamwezi, who claim *utani* with Gogo, Kami, Sagara, Zaramu and Zigua as well as Ngoni. I am not aware that the Nyamwezi ever raided down to the coast, but it is, I think, significant that, apart from the Ngoni (with whom there is known to have been a struggle), the tribes named are those on the trade routes from Tabora to the coast, routes along which the Nyamwezi, as the pre-eminent porter tribe, were constantly passing and when more or less armed and organized were in a position to terrorize the local inhabitants.

Utani contracted under such conditions seems to me to resemble not so much the Ngoni-Nyamwezi tie as that stated by the Nyiramba to exist between them and the Mbugwe, a small sedentary tribe through whose territory Nyiramba labourers constantly pass on their way to and from the Northern Province. Such *utani*, though in theory fully reciprocal, in practice cannot be: scores of Nyamwezi, for example, must have traversed Zigua country for every Zigua who has visited the Nyamwezi. And such *utani* may in truth be a means of regularizing the demands constantly made by a stronger and more itinerant tribe upon a weaker.

The fact that the Ngoni claim more *utani* ties than any other tribe and that it is only a hundred years since their first invasion into Tanganyika suggests a possibility that external *utani* may be historically recent in this part of East Africa. The Ngoni might even have brought the system with them; but if they did its spread might well have been facilitated because of its similarity to internal *utani*, of which it might appear a natural extension. There is, too, a notable correspondence between some of its main features and those of blood-brotherhood, at least as described by Evans-Pritchard (1933) for the Zande.

External *utani*, being tribal, is of course purely hereditary. One informant after another has averred to me that the tie binds with equal force every member of the two tribes concerned, entirely regardless of age or sex* though I have evidence that, as might be expected, this does not altogether hold good

*In the following pages I use only masculine pronouns when referring to an *mtani*, but this is only as a literary convenience, not because as a rule I have any reason to limit my remarks to male *watani*.

in practice. The extent to which a wife "marries into" the *utani* ties of her husband evidently varies with different tribes and merits inquiry. Marriage between external *watani* is very generally thought well of and is encouraged by the fact that a man is not supposed to refuse his daughter to a suitor who is an *mtani* of theirs. Moreover, it appears that such marriages are often accompanied by special provisions concerning the payment, or the conditional return, of bride-price. On the other hand some tribes frown upon the marriage of a man with the widow of an *mtani*.

III.—INTERNAL UTANI

This I suspect to be older than external. Certainly I have failed to obtain any clear expression of opinion as to how it started, though one or two informants supposed vaguely that the ancestors of internal *watani* must have quarrelled.

In nine of my nineteen tribes, namely, in the Ngoni, Yao, Nyakyusa, Nyiramba, Zaramu, Zigua, Digo and Kami, internal *utani* exists as well as external.* The Sambaa and Bondei acknowledge only internal *utani*. The remaining tribes do not seem to have it. In all the eleven tribes just named internal *utani* links particular clan with particular clan. But besides this a tie also called *utani* can exist between certain individuals related by blood. In African tribes degrees of relationship often follow complicated and peculiar systems calculated to defeat all but the most patient investigation. I dimly apprehend a special *utani* between cross-cousins among the Nyakyusa and suspected something of the sort in some other tribes. I am therefore especially grateful to Father Schaegelen for a clear demonstration that second cousins are *watani* among the Kami (a tribe also having *utani* between clans).

All internal *utani* is hereditary, but there are differences in the mode of inheritance. In some tribes (for example, the Ngoni, Zigua, Digo) children of both sexes inherit *utani* ties from both parents. In the Sambaa and Zaramu there is evidence that the father's *utani* ties are now followed in more or less complete supersession of the mother's. I am indebted to Mrs. Culwick for interpreting this as another feature of the general process by which patriliney has been superseding matriliney.

Only in one tribe have I had evidence that a new tie of internal *utani* can be formed at the present day. Among the Ngoni it is stated that when a death occurs it is a most honourable thing for some person, neither blood-relative nor *mtani*, to offer to dig the grave and carry out the burial. If his offer is accepted, *utani* binds him and his to the bereaved family and their descendants thereafter.

I gather that in most tribes the marriage of internal *watani* is strongly disapproved, though there is evidently much tribal variation and the cases of *utani* between individuals related by blood need to be disentangled from

*Mrs. Culwick tells me that she now thinks the *Walongo* system of the Bena (Culwicks, 1935) must be more or less identical with internal *utani*.

those of *utani* between clans. However, at least among the Kami blood-related *watani* can marry (Father Schaegelen, in *litt.*). In some tribes also a man has certain rights, that require elucidation, connected with the giving of his female "internal" *mtani* in marriage.

IV.—FUNCTIONS AT A FUNERAL

When a death takes place every *mtani* within reach is under at least as strong an obligation to attend the funeral as any relative and to contribute to the expenses: which provides at last an impeccable explanation for the fact that has puzzled and irritated some of us for years—the number of unrelated people who apply for leave to attend every funeral and want to borrow money for the occasion.

In many tribes *watani* are preferred to any relatives for the digging of the grave or at least marking it out; and an interesting side-light on the power of *utani* is thrown by the statement (Nyakyusa) that if a man has died in the bush and is "far gone" when found the preparation of the body for burial must be done by an *mtani*.

When the grave is ready the most astonishing rite connected with *utani* takes place. One among the *watani* present lies down in the open grave, from which he refuses to budge until fee'd with a shilling or two. He then stands up, receives the corpse and lays it in his place. I want to emphasize that this has been described to me independently by the Ngoni, Nyamwezi, Ha, Yao, Mbunga, Ngindo, Zigua, Zaramu, Nyiramba, Digo (now optional), Kinga and Kami. A variant (Sumbwa) is that the *mtani* lies down on the bed that is to be used as a bier and will not give place to the corpse until fee'd. Another variant, within my personal knowledge, is a case where, the parties being comparatively sophisticated, the *mtani*, instead of actually lying down in the grave, stood at the door of the hut and refused to allow the body to be carried out.

I do not know how the anthropologist would interpret this ritual obstruction of the funeral. It should perhaps be considered in conjunction with the remark by Dale (1896) that the Bondei *mtani* is "a jester who brightens up a mourning." I have been told, too, by the Kami that in that tribe the *mtani* must not grieve but must laugh. On the other hand, according to a modern Bondei, it is proper for an *mtani* repeatedly and indignantly to deny that his friend is dead even after he has viewed the corpse. Here I think it is possible that we might have the key to the whole group of rites; and I suspect that they may all be features of a ritual refusal to recognize the fact that an *mtani* is dead.

In practically all the tribes an *mtani* is preferred to a relative as master of the ceremonies, as shaver of the heads of the bereaved and as executor. He has rights, differing from tribe to tribe, to a share of the deceased's property and to specified portions of the animal that is slaughtered.

If the death is due to a "bad disease"—usually leprosy is specified—none of the deceased's property is handled by relatives but only by an *mtani*, who is held to be safe from contagion.

V.—HOSPITALITY AND THE SHARING OF PROPERTY

It is a basic principle of *utani* that rights of mutual hospitality are unlimited. A man may even break into the locked house of his *mtani* and eat and drink his fill. He may drink beer put out as *tambiko*, a privilege at first sight most surprising, but on reflection thoroughly logical, since the ancestral spirits of the drinker's *mtani* will themselves be his *watani*.

In theory no article that takes the fancy of an *mtani*—perhaps a shirt, a walking-stick or a goat—may be refused to him. He may demand even such a big thing as a gun or a cow or a daughter (as wife). Perhaps he is not serious and he may allow you to ransom the object with a few cents. But if he does not you have no redress, for every one agrees that legal processes cannot be invoked. While most of my informants seem to find it unthinkable that an *mtani* should be refused a request, there are indications that magical sanctions may guard his privileges. According to a Sumbwa an *mtani* who had been refused, say, a hen, could put a curse on all your hens so that they died. An Ngindo related that if a daughter asked for, and spat upon, by an *mtani* were refused to him she would die.

It will be observed that in theory there is no bar to endless demands by an *mtani*, so that eventually he might take to himself the whole of your property. It has, however, been carefully explained to me that he would "play the game": having taken one goat off you he would realize it was up to him not to demand any more: and that is exactly the *modus vivendi* described by Evans-Pritchard (1933) as established between Zande blood-brothers possessing in theory the same unlimited privileges.

VI.—THE "JOKING"

When *watani* meet it is "the thing" for them to start jeering at and cussing each other (*tukanana*). Practically without exception my informants insist that this is what is right and expected, irrespective of age and sex. Beyond question in theory this ritual joking outweighs the respect owed to age; in practice it certainly does not always. And I gain too the general impression that on the whole the ritual joking is not so full-blooded nor so prominent a feature in internal *utani* as in external.

A recognized element of the joking is that the *mtani* should be made an "April Fool." And the prime jest of this sort instanced to me by one informant after another is a bogus report of the death of some elder relative of the *mtani*.

In most tribes, *watani* are expected to contribute rough jesting to a wedding. They obstruct the procession, playfully curse the union or usurp the bridegroom's place in the nuptial bed—until they are bought off with a shilling or two.

VII.—FORFEITS

Superficially the very remarkable system of forfeits might appear to be a part of the joking. In the following forfeits any *mtani* who notices your *gaffe* takes the initiative, as a rule making good his claim by spitting on (or in) the forfeit. At his discretion he may, or may not, allow you to ransom the object.

- (i) Meat carried in the hand without some wrapping (all tribes).
- (ii) Clothes put on wrongly, especially inside out (all tribes).
- (iii) A garment held up in front to carry food (some tribes; probably a derivative of the preceding).
- (iv) New clothes worn before they have been washed (Nyakyusa, Sumbwa, Nyamwezi).
- (v) Clothes put out to dry on the roof of a hut (nearly all tribes, some of whom extend it to foot- and head-gear).
- (vi) Brews of beer in certain circumstances I have not properly understood (several western tribes).

Actually although the forfeit process is accompanied by jocularity, I doubt whether ritual joking really underlies any of these forfeits: for while no sort of explanation can be elicited for most of them those offered for (iv) and (v) give, I think, a significant pointer. Some people have told me that it is bad luck to wear new clothes unwashed "because that is how a corpse wears its shroud." And there exists a similar unwholesome flavour about clothes on a hut roof, which suggest a corpse lying there.

Here the inference is that the *mtani* who takes over ill-omened objects is relieving the owner of possible consequences, usually summed up vaguely as "bad luck." Such an inference is unescapable in the case of still one more "forfeit," in which this time it is the owner who takes the initiative. For a person who sees that any of his clothes have been damaged by rats must, on penalty of incurring "bad luck," at once seek out an *mtani* and get him to take them. (This holds good with a wide diversity of tribes, from Sambaa to Zinza and Yao.)

VIII.—SANITARY AND QUASI-MAGICAL FUNCTIONS

I have no doubt that these functions, already known to be very diverse, could be multiplied by patient inquiry and extended to more tribes than the relatively few in which I have detected them.

- (i) When a hunting expedition is starting out it is an *mtani* who exhorts the women as to their deportment and taboos (*miko*) while their men are away (Bondei).
- (ii) It is part of the duty of an *mtani* to dispose of lepers and "unlucky children" (*vigego*), when called upon to do so. I was first put on to this interesting function by the reference of Dale (1896) to its prevalence among the Bondei at that time. By saying to my various informants: "I've heard of a tribe whose lepers used to be got rid of by their *watani*: did you ever hear of anything like that?", I have elicited

statements, with interesting details, from men so dissimilar as Nyakyusa and Sumbwa, that in their tribes it used to be the rule "though of course we don't do it now." The probability is that it was in the past a feature of *utani* as regular as it would be valuable.

- (iii) An *mtani* has special abilities to cure certain ills, often stiff neck, but varying with the tribe.
- (iv) In a few tribes the *mtani* is credited with great powers, the essence of which is that the results "go by opposites." A Sumbwa described how you could obtain protection from the dangers of a journey by getting an *mtani* to prophesy evil after evil that would befall you. And in the same way it is fine medicine for a sick man to be told by his *mtani* that he will very soon die.

Finally, for the reasons given at the end of VII it seems likely that the forfeits might have a stronger claim to be considered under this head than as a feature of the "joking."

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POSTSCRIPT

Since the foregoing was written two other important local contributions to the subject have come to notice that need to be quoted.

A. MASASI DISTRICT.

I had inexcusably overlooked "Some Notes on *Utani*, or the vituperative alliances existing between the Clans in the Masasi District" (T. V. Scrivenor, *T.N.R.*, 4, 72-74, 1937), a brief contribution packed with suggestive details. I am indebted to Mr. D. R. John for bringing it to my notice now.

Scrivenor cites:—

(a) "General" (i.e. "external") *utani* of both Yao and Makua tribes with Ngoni—and incidentally also of Nyamwezi and Zaramu. These *utani* ties are attributed, like all the other "external" cases quoted by me, to "a sort of peace treaty" following Ngoni and Nyamwezi raids during the last century.

(b) *Utani* between one clan of the Makua and one clan of the Yao.

(c) "Internal" *utani* between clans. Native evidence is that such *utani* has its origin in either—

(i) a "good Samaritan" act (*cf.* the similar statement made by Paulme (*Africa*, 12, 433-444, 1939) for the origin of a joking relationship in the French Sudan);

(ii) courtesy attendance by a stranger of clan A at a clan B funeral. This is the condition cited by me above for the initiation of a new internal *utani* among the Ngoni, at that time the only case I could hear of, in which a new *utani* could be formed.

According to Scrivenor, theoretically the obligations are identical in both external and internal *utani* in Masasi. He cites the main functions of *watani* as: the performance of burial ceremonies "what time the members of the dead man's clan stand by and abuse them"; mutual assistance, with, in theory, the right (now obsolescent) to take food and money without asking; investiture and initiation of the head of the *mtani* clan. The last point is one that has never been mentioned by any of my own informants and it would be interesting to find out whether it is in fact general. Scrivenor's mention that Zaramu attend the installation of the Mtemi of Unyanymbe is significant.

An interesting further point is the specific evidence that the mutual abuse is of the type that would be actionable in the tribal courts if the protagonists were not *watani*.

B. KAMI.

A recent Kami informant at Morogoro described to me the Kami relationship with the Doe, which, while going under the name of *utani*, is of a modified type and affords the first instance of *utani* explicitly stated to have its origin in mutual convenience. According to this informant, on the one hand the Kami constantly had occasion to visit the coast, mainly Bagamoyo, which involves passing through Doe country, while the Doe were subject to periodical food shortages, which they could best relieve by drawing on the better-watered Kami country. The eminently reasonable arrangement to meet these mutual needs has been, according to my informant, an *utani* under which (a) Doe and Kami have complete rights of mutual hospitality; (b) Doe can buy food at advantageous rates from Kami in time of shortage or, if really famine-stricken and destitute, can be maintained by Kami; (c) Kami bury a Doe dying in Kami country and *vice versa*. In this relationship "joking" is said to be relatively unimportant, altogether less so than in what may be called the No. 1 *utani* of the Kami, which is that subsisting with the Nyamwezi.

The special interest of the foregoing lies in the fact that there is now more or less explicit evidence for the origin of external ties going under the name of *utani* in three different ways :—

- (a) As a sequel to warfare between equals. The prime example is that afforded by the two "heavyweights," Ngoni and Nyamwezi, between whom the *utani* seems particularly full-blooded and to be based on mutual respect, not mutual convenience.
- (b) As a means of regularizing the demands made by a more aggressive and itinerant tribe upon a weaker. The basis of the *utani* being to the practical advantage of the stronger partner.
- (c) As purely of mutual convenience and assistance.

Spoonfishing in the Mafia Group

By D. W. I. Piggott

THE BEST general description of spoonfishing on the Tanganyika coast is given in Lieutenant Cole's article in the third volume of *Tanganyika Notes and Records* (1937). These notes are supplemental to that and also deal with Mafia reefs in rather more detail. They are the result of a year's fishing in 1940, mostly with handlines.

The Mafia Channel provides perhaps the best fishing for number and variety of fish on the whole tropical East Coast of Africa. The shallow waters with numerous reefs provide shelter and food for a large fish population and there is every variety of conditions. The largest fish and the biggest catches are to be found at the continental shelf edge on the extreme east of the group however, and it is probable that any one only out for record size would find few advantages here over other centres, except at Miewe.

Handlines were used because they are cheap and provide a bigger catch and more variety than can be obtained with a rod. No fish was encountered that proved too heavy for a good handline though two fish, each probably well over sixty pounds in weight, were lost through a fault in the line and too light a hook (the standard six-inch Wilson hook was straightened right out). The largest fish caught was seventy-three pounds and was landed without great difficulty.

Numerous devices were tried but it was found that simplicity paid over all the gadgets. Various types of roller or drum were used but it was found that in a hard rush the roller overran the line and was liable to foul it. Briefly stated, the following gear in good condition and skilfully used will land all fish properly hooked which are likely to bite in a depth of from two to ten fathoms of water : one hundred and fifty yards of stout native cotton fishing-line in one piece, six feet of trace wire ("piano wire" was used) and a 5½-inch "Record" spoon (heavier than the Wilson spoon and obtainable in Nairobi at C. A. Heyer, Ltd.). The total cost of these is just under fifteen shillings and with a few spare traces will last nearly a year of ordinary fishing. The chief tips for preserving the gear in the best condition are as follows. The line is wiped over every few months with light engine oil to keep it pliable; it may then last for years if used sparingly. The native preservative for lines becomes brittle after a time and the line weakens unless oiled. The piano wire trace and spoon must be removed from the line as soon as fishing is over and greased carefully. The point of the hook is occasionally honed on a carborundum stone and the swivel replaced when worn. A single strand of piano wire, replaced every month or so, is quite adequate but at the first sign of kinking or rust corrosion must be replaced. It was found safer to use twin piano wire twisted together for heavy

fish as it is less liable to kinking when bringing the fish on board. This tackle was used for days of really serious fishing, but on safari by motor-boat fish were caught regularly without accident using an eighty-yard line and an ordinary light six-inch Wilson spoon with one strand of piano wire. I am rather of the opinion that the finer and longer the trace wire the better the chance of bites. A trace over six feet long, however, is difficult to handle. The line must never be put away wet.

The end of the line must be made fast either to the boat or to a drum which can be cast overboard (an attractive idea but very seldom used). The next stage is the most important of all: the line must be coiled down in the bottom of the boat so as to run quite freely without knots or catching under floorboards. It is best to coil it down in three piles, a reserve of backing at one side, the main line of fifty yards for playing the fish and twenty to twenty-five yards of line to be run out for trolling. It needs an expert, usually a native fisherman, to keep the line in condition so that it will lie in easy coils on the floor without twisting up.

One of the best knots to use for attaching the swivel and trace is the bowline, which never jams. The trace has a swivel at each end and the eyes of these must be examined for chafing on the steel trace wire.

A useful dodge to avoid the weight of the heavy line is to take a small bight or loop of the line at the hand and to pass it in front of some projection or through an eye-hole on the boat. This bight is then brought back beside the line running out astern and is twisted round it once or twice. The inboard part is then held in the hand and the slightest jerk will free the bight which immediately pulls through the eye and runs freely from the hand. Stout leather gardening gloves are the best protection for the hands but pieces of canvas folded over and over are quite satisfactory as long as there is no twist or knot in the line to pull them away at the critical moment. Bare hands are dangerous.

There are a number of useful rules in the playing of a fish which the beginner is likely to forget in the excitement of having a good fish on the end. It is not normally necessary to strike but it is important to try to maintain a steady even pull whatever the movements of the fish. The first rush must be checked according to circumstances of the moment and the size of the fish; if it is a rock cod or if it sets off towards shallow water or any point where it cannot be followed then every effort must be made to stop it. Apart from such emergency measures, and the need to stop a really heavy fish before all the line has gone, it is advisable to play the fish gently and patiently.

Instead of concentrating all attention on the line in the water it is as well to prepare for the landing by moving into such a position as to allow the man with the gaff room to get into place. Also a quick look round the boat to see that the line is not getting fouled is worth any amount of visual concentration on the fish, whose movements can quite well be judged by feel. Always remember there is plenty of time and that the first rush is always the worst.

In the meantime the engine is cut to slow and the cox steers away from the reef and turns continually to keep the fish on the same side of the craft, abeam if possible. When the fish is under control and the gaff ready I find it best to stand amidships and bring the fish alongside the boat astern. If the fish is tired there should then be no difficulty in gaffing it first time and, with barracouda especially, this may make all the difference between a catch and a lost fish. It is well to act on the assumption that every fish only retains the hook by the pull on it; about ten per cent of the fish spit out the hook at the moment of gaffing leaving no margin for error; barracouda usually do. A final point as it comes over the side is to see that the trace wire is not being kinked.

It is instructive to see just how each fish has been hooked. Apart from foul-hooking it will be seen that there are only a few points where the hook penetrates the flesh properly and cannot be dislodged by the fish itself. It follows that many fish that come to the lure are able to bite on the hook and spit it out before the barb can take hold in a soft place. Many of these "bites" are not even felt on the line and to remember this point is some slight consolation after a number of tentative jerks without result; at least one knows they are to be expected.

A number of controversial points are introduced below as they all affect the success of fishing and a true knowledge can only be obtained by experience and the pooling of observations. They provide infallible subjects for discussion and, I think, their study is one of the most interesting sides of fishing. They also usually afford a scientific excuse for failure on an unlucky day, and to a fisherman that is a Godsend.

(1) *Length of line out.*—Twenty to twenty-five yards is a good average for a handline, more is very heavy on the hand and less might possibly be too short. When fish really are biting, even ten yards are quite sufficient, but it is not easy to be sure that the circumstances then are not exceptional. The theory is that the passage of the boat disturbs the fish and drives them laterally and downwards. After she has passed they return into the wake, perhaps from curiosity. American owners have even plated their propellers as an additional attraction and there is no doubt that a motor-boat is always an object of some curiosity to fish. On a really calm clear sea it is possible to see the fish down to five fathoms or more and I have frequently observed *kolekole* and *kalambezi* of all sizes from the bows of the boat. My experience is that whereas the small fish run for shelter up to a distance of four fathoms or more, the larger ones take very little trouble to get out of the way and definitely take an interest in the craft without fear. I have had a spoon taken when barely more than the trace wire was hanging over the side and the spoon was just flopping on the water a yard astern. The discussion could be prolonged indefinitely but as a practical rule it is well to tow the lure beyond the most marked disturbance in the wake of the craft. Boomed out laterally it would not need to be so far astern.

(2) *Significance of the lure.*—It is doubtful if many fish are deceived into believing the lure to be edible. Seen from below the lure would be a broad stumpy grey cone, moving point forwards, and flashing sparks of light. No fish can ever have looked like that but it must be extremely intriguing. If the fish approaches closely it must appear an unsubstantial object throwing off curious sharp currents of water. These affect the lateral line sensory nerves of the fish which are designed to detect small changes in pressure on the skin. The natural tendency is to take a bite at the novelty and a fish always takes its prey from the side or from the rear. Thus the mouth is likely to meet the hook on its rotation, or by some fluke the hook may catch in the eye-socket instead. Even the tail may be caught as the fish turns away. Experience has shown that brass spoons are rather better than nickel ones but so far they are not on sale at the usual retailers. For general all-round use a spoon seems to be the most efficient lure. Some people add another hook from the head of the spoon for fish taking it from the side.

(3) *Speed of boat.*—It is generally agreed that for ordinary fishing round reefs four to five knots is the optimum speed and at over seven knots there is seldom a bite. This is not because the spoon is travelling too fast for the fish. I have caught two-pound fish at six knots. Probably the best speed is governed by two factors. The boat must be going fast enough to spin the lure correctly but it must not be travelling so fast as to take the lure out of sight of the fish before it has had time to take an interest. In general few fish are nearer than fifteen feet from the lure when they notice it, hence a dirty sea reduces the catch.

If at the moment when they see it the lure is ahead of them and travelling at seven knots, they will probably have to do fifteen knots to catch it up quickly. Unless the water is very clear or the fish very interested it will not trouble to investigate at all. A little irregularity in speed is often useful; fish are frequently hooked just when pulling in the line as the boat slows down. Usually a line is pulled in in a series of rushes and this is probably the reason for the bite. A boat travelling in a sea frequently catches more fish going with the sea than against it. This may be because she surges forward on the crests of the waves and then slackens.

(4) *Weather.*—In general fishing is better when there is rain about, and a slight breeze is better than a flat calm or heavy weather. A heavy sea drives the larger fish away, sometimes for days. In general clear water is a good sign whereas very opaque water is the worst possible sign. I believe that the fish most commonly caught on a spoon do not stay in opaque water, quite apart from the difficulty in seeing the lure. The smaller fish are less affected than the large, possibly because they are not so dependent on good visibility to see their natural food. Opaque water is often due to bad weather but it is also caused by alterations in current which allow delta water, or water from the estuaries of Mafia itself, to reach the fishing ground. When fish are biting well a flat calm is often no handicap though it ought to be a disadvantage as the boat and line must be more clearly visible.

(5) *Time of day or tide.*—Early morning and late afternoon are generally best and spring tides better than neaps. I prefer a rising or a falling tide to high or low water, but in spite of careful statistics it has not been possible to correlate the catch with these factors at all accurately. Clearly other factors are of even greater importance. It is probable that were fishing done regularly and systematically some general trends could be proved. It seems that time of day, or perhaps light intensity, are of most importance and about sunrise and sunset certainly seem best. Nevertheless, owing to force of circumstances most of my fishing is done on safari between eleven o'clock in the morning and five o'clock in the evening and many good fish have been caught in the heat of the day.

(6) *Type of bottom.*—Sand or sand with weed on it are useless for spoon-fishing, though bottom fishing often produces results in the weed. Coral provides by far the best terrain for good fishing, whether on the steep edge of a reef or over a flat surface just covered at low water springs. There should be at least two fathoms of water over the coral when fishing and up to five fathoms is satisfactory. The optimum depth is usually about three fathoms, when the bottom can just be clearly distinguished. A visit to these grounds at low water on a really calm day is a revelation of beauty which enthalls the most hardened fisherman. It also provides a lesson in the habits of fish which well repays half an hour's rubber-necking over the side of a motionless boat. The profusion of fish of all sizes and colours and their fearlessness is sufficient to show why the large predators find it so good a hunting ground.

Off a steep edge, such as an outside reef, it is not a question of the actual depth but rather of the distance from the reef which counts in fishing. It is best between twenty and fifty yards from the reef according to circumstances, the closer the better. This is one of the occasions when a heavy sea is no bar to good fishing and some excellent catches can be made on long stretches of the continental shelf edge with a good boat in a strong swell. If rollers are breaking heavily it is possible to judge the exact point where they begin to break and to fish in the safety zone just outside this dangerous surf. Needless to say the craft must be absolutely reliable for this kind of work.

(7) *Temperature and current — Monsoons.*—Small coral fish live in an astonishingly wide temperature range but the larger carnivorous fish taking a spoon are sharply restricted. It is probable that a great deal of the variation in catch from day to day is due to alterations in current bringing different water to the reefs or to changes in the amount of sunshine which have affected the temperature of the water. Partly for this reason the outer reefs bordering on the continental edge and with really deep water beyond are the most reliable fishing grounds of all; their temperature hardly varies from day to day.

There is a seasonal variation in current due to the monsoons which probably affects fish migration along the coast. The east coast of Africa is swept by a regular oceanic current from the south which never alters in direction off the continental edge. This current also sweeps through the Mafia Channel, though

the shallow water and the effect of tides tend to obscure it. Off Ras Kisimani on a rising spring tide in the south monsoon the current may reach a velocity of three to four knots. At other times it may be barely noticeable.

The enormous quantity of suspended matter coming from the Rufiji Delta is carried northwards out of the Mafia Channel and the actual mouths of the river have turned northwards, also probably under the influence of this current. Thus, the reefs in the Mafia Channel are swept clear of coastal water and the coral is able to grow in the oceanic water it requires. The current is helped or hindered by the monsoons and its temperature varies also; thus it has a dominant effect on the migratory movements of the larger fish. The important point is not the actual direction or intensity of the current because the fish travel both with it and against it every year. Daily temperature records, both in shallow water and in the Indian Ocean, would be of great value in determining the real effect on fish migration. It is an interesting and important point that fishing is nearly always best off that end of the reef which is first struck by the current, usually the south end.

The best fishing season in Mafia is from early December until March, though the actual dates are largely controlled by the monsoon. This is the season for a great variety of fish over most of the reefs and is undoubtedly the time for any visitor who wishes to do intensive fishing. However, during much of January and part of February the north-east monsoon blows so hard that fishing is out of the question and the safest time is at the beginning of the long rains, late February, when the monsoon is on the change. If the rains are delayed and the sun is very strong day after day, the water inshore becomes too hot and local fishermen say that the big fish will only return when the rain (and overcast sky) has cooled it again.

Fishing is at its worst from May to August and all that can be expected then is the occasional kingfish and barracouda. Furthermore, the fish are spread out and are not found in known places round the reefs. Both kingfish and barracouda can be caught occasionally almost anywhere in the Mafia Channel at this time, but kingfish are also commonly found inshore round Mafia Island. Terene Bay and off Kanga, at the north of the island where the mangrove swamp runs into the sea, are both possible fishing grounds at this time when few other places offer much sport. It looks as if the kingfish are feeding in the water that runs out of the mangroves, whether because of the food or a suitable temperature range, however, is uncertain. During this time it is worth trolling with a spoon in any part of the Mafia Channel and I have caught a number of kingfish from dhows when on safari.

From the beginning of September the monsoon begins to change back to north and takes three months to do so. During these three months the weather is good and kingfish are plentiful in certain parts. Undoubtedly the best ground is off Fungu Sefu and here fishing dhows collect from all around and a number even come from Zanzibar every year just for this season. Two hundred or more kingfish is not an unusual catch for a boat during the three months.

FISHING GROUNDS

These are dealt with from the point of view of fishing from November until April only, the best time normally being February and March. It must be remembered that unless the contrary is stated the best fishing is off the south of any reef and in a small strip of water two to four fathoms deep.

Ras Mkumbi.—This offers the best all-round fishing in the neighbourhood of Mafia. It begins rather late, however, as the fish seem to arrive first in the more sheltered and shallower waters of the channel. The best catches are made off the extreme end where the reef comes to a point but fishing is good right down to Bweni on the western side and for an indefinite distance on the eastern, or continental edge, side. More *kalambezi* are caught on the west, and on the east more fish of the rock cod type. Bweni beach is a safe anchorage for fishing in this area. On the 6th January 1940 I caught fourteen fish of two hundred and eighty pounds here in less than two hours on one line; the north-east monsoon was not very strong that year and perhaps fishing was better than usual.

Nyororo Island.—A very dispersed and confusing reef but an excellent fishing ground and offering more variety than most other places. It is difficult to give details of the best spots but the north and west are generally found to be good. There is good water on the island and a satisfactory sand-bottom anchorage on the western side. The craft must be anchored close in as the sand turns to coral at low-water mark, so it is advisable to arrive on a fairly full tide.

Barakuni.—Poor fishing obtainable on the east and south of the reef. British warships were anchored off here during the *Königsberg* episode in 1915.

Mwamba Mkuu (opposite Barakuni).—One of the most reliable spots and with a long fishing season starting early. The fish are found on the narrow seaward edge facing Barakuni on a two-mile length. On the whole the fish are small; *kolekole* and *pandu* are particularly found there and are rare elsewhere round Mafia.

Wumi Patches.—Only visited once and, except at low-water springs, very difficult to find as the reef does not uncover. It is advisable to go only on a calm sunny day when the reef can be seen as a greenish patch from up to half a mile away; compass bearings should be taken on Kilindoni bluff and Shungu-mbili Island. It was visited in early March and only produced kingfish; a remarkable result worth confirming. Reported as shark-infested.

Fungu Sefo.—Perhaps the best known reef and usually reliable, but not always. It is rather isolated and personally I find it hardly worth the trouble as there are fishing grounds as good nearer to Kilindoni. From September to November, however, it is good for kingfish. It is worth trying past the Salim bank buoy when going to or from the reef.

Terene Reef.—Close to Kilindoni, but disappointing. The best circuit is "round the buoys"—anchorage buoy, spit buoy and Terene buoy. When all else fails a buoy will often yield a good fish if the spoon passes really close to it.

Al Hadjiri.—Not very good and rather a vague fishing area. Nothing is caught over the sandy part. Shark seem particularly to favour this reef.

Maduvi (native name "*Chooni*").—A good fishing ground at times and worth trying in conjunction with Ras Kisimani and Belami reefs. All the fishing is concentrated in a small area just south of the prominent sandbank.

Ras Kisimani.—Usually a good reef, but disappointing in 1941. The fishing area is along the edge of deep water from a mile north of the sandspit due south along the reef running offshore. The fishing suddenly stops at a slight projection in the reef about a mile south of the point. Here there was a school of barracouda infallibly providing a bite or two throughout 1940. The bites were all recorded in a stretch of water about two hundred yards long.

Belami Reef.—The most prolific reef of all in February and March 1940 but with a short season. It is particularly noteworthy for *kalambezi* (one of seventy-five pounds on the 25th February 1940). The fishing is over the top of the reef which does not normally uncover.

Boydju Island.—The fishing round Boydju reef is poor.

Kauri.—Apparently useless.

Marima.—Quite good on one visit but needs investigation.

Mange.—Quite good off the south end but rather out of the way from Mafia.

Tutia.—Not visited but Cole states that it is excellent.

Chole Channel.—Provides an occasional *kalambezi* or kingfish one to two miles south-east of the Utende-Chole ferry.

Chole Bay.—Apparently useless.

Kinasi Pass, between Miewe Island and Juani.—Probably the most promising area in which to achieve records but only usable in excellent weather. The best fishing is in the pass itself and for a mile or two along the reefs north and south in the Indian Ocean. The reef is fantastically steep, one hundred fathoms are recorded less than a mile from the cliffs and the shore is extremely inhospitable. Shark abound in the entrance and really large fish also. An 81-lb tunny was caught here by Commander Blunt in January 1939. The snag is the tide rip in the pass which runs at about ten knots through the narrow channel in springs and would stop all but the most powerful craft moving against it.

As there is no shelter whatever outside, the expedition should only be made in really fine weather and March to April is best. Chole Island is a good base with a suitable anchorage and a rest-camp at the old German *boma* and headquarters. My best two fish were lost here, though neither was seen; one broke a faulty line and the other straightened the hook in its first rush. These tragedies both occurred on the same day, the only day when I had the opportunity to fish here. However, twelve fish were caught in three hours, of five varieties totalling one hundred and sixty-three pounds.

SWAHILI TERMS

Handline : <i>Mshipi</i> (mi-).	Anchor : <i>Nanga</i> .
Hook : <i>Ndoana</i> .	Chain : <i>Mnyororo</i> (mi-).
Wire trace : <i>Way</i> a.	Rudder : <i>Usukani</i> .
Pliers : <i>Koleo</i> .	Tiller : <i>Kana</i> .
Bait : <i>Chambo</i> .	Keel : <i>Mkuku</i> .
Small bream used as bait : <i>Koana</i> .	Side : <i>Ubavu</i> .
Net : <i>Wavu</i> .	Plank : <i>Mbau</i> .
Transom-sterned native sailing boat : <i>Mashua</i> .	Mast : <i>Mlingoti</i> .
Pointed-sterned native sailing boat : <i>Dau</i> .	Windward : <i>Joshi</i> , <i>juu</i> .
Larger cargo-carrying native sailing boat : <i>Jahazi</i> .	Leeward : <i>Demani</i> , <i>chini</i> .
Outrigger canoe : <i>Ngalawa</i> .	Wave : <i>Wimbi</i> (ma-).
To become aground, dry out	To bump bottom : <i>Kugonga chini</i> .
ashore : <i>Kupwea</i> , <i>Kupwelea</i> .	To fall (tide), also means to become dry : <i>Kupwa</i> .
Spring tide : <i>Maji makuu</i> , <i>bamvua</i> .	To rise (tide) : <i>Kujaa</i> .
Neap tide : <i>Maji mafu</i> .	To float : <i>Kuelea</i> .

NOTE.—Natives pay little attention to actual high or low tide and have no simple terms for these states of tide. They think in terms of tides rising or falling. The Swahili or Mohammedan month, being lunar, gives an immediate indication of the tidal conditions. Full springs occur on the second and sixteenth of the month and on any given day of the month high tide is at roughly the same time each month.

The Founding of King George V Memorial Museum, Dar es Salaam, East Africa

By Petro Ch. Mntambo

UNTIL 1936 a great gap in the educational influences of this country remained unnoticed, that is, a place for objects of historical interest, in a word, a place for the Muses. There had been in the Territory several little museums of different branches of science, for example, the Medical Museum in the Medical Laboratory in Dar es Salaam, the Geological Museum in the Lands and Mines Department in Dodoma, and several provincial museums for different purposes. But nobody at that time thought of the importance of erecting a public museum for the interest and benefit of the inhabitants of the Territory until after the passing away of His beloved Majesty King George V in January 1936.

His passing away was a great blow to the whole world as expressed in different papers, gazettes, and in telegrams to the Queen and to his daughter and sons. Surely, "when a great tree falleth, the birds are dispersed." Therefore the British Empire had to open a new page. Our beloved Prince of Wales was proclaimed King Edward VIII, but before his coronation he himself abdicated and gave the throne to his brother the Duke of York and he was proclaimed King George VI and was crowned on the 12th May 1937. Therefore cheerfulness and tranquillity were once more restored to the world.

THE INFANT BORN

As the proverb says, "A good thing when lost is valued most." So, after the passing away of His late Majesty King George V, the people of Tanganyika Territory thought of perpetuating his name in this country and funds were raised in the Territory. Now an Executive Committee, with Major W. E. H. Scupham, M.C., as President, considered the possibilities for spending the sum collected (£10,000) in the best way to perpetuate the name of His late Majesty. After several discussions all members of the committee came to the conclusion that a public museum would be the best memorial.

Then His Excellency the Governor selected C. Gillman, Esquire, C.B.E., as Chairman of a Board of Management, and after him other members were elected to help this new Board in planning the best way to build and manage the museum, and also to take charge of the exhibits which were coming in from all parts of the Territory and were being housed in the Seyyid Barghash Building, next to the General Post Office.

While the plans for the building were being made the Board advertised in the *Official Gazette* for two African Assistants, whereupon several applications were received; after a general examination for these candidates the writer and Mr. A. A. E. Mohamed were chosen to be Museum Assistants and, on the 18th February 1939, the writer was sent to Zanzibar for training and Mr. A. A. E. Mohamed followed on the 4th March 1939. We both received theoretical and practical training for about five months and on the 21st July 1939 returned to Dar es Salaam (see the *Museums' Journal* No. 8, Vol. 39, November 1939).

When we came back we found the building, which was begun in November 1938, still unfinished, therefore we prepared all the exhibits already sent in in the Seyyid Barghash Building.

Before we could move into the new building for the museum Herr Hitler put the clock back and things changed, therefore my office mate, Mr. A. A. E. Mohamed, had to return to his former appointment as a teacher in September 1939.

In October 1939 the building was practically finished, so the writer was instructed to move all the exhibits and furniture from the Seyyid Barghash Building to the new building for the Museum in the Botanical Gardens, under the guidance of Mr. Mosnier, the temporary Curator.

The building comprises two main halls with a central hall for displaying exhibits. These halls have parquet floors and top lighting from glass roofs. Added to this there is in front of these halls the office and the public library, both of which have parquet floors, and at the back of the halls are the work-room and the lavatory, the floors of which are made of tiles. The building is firm and strong and is built in such a way that it can be enlarged when necessary. The garden and paths leading to the Museum are in course of preparation.

In the meantime the exhibits have been displayed on the floor for lack of show-cases, which are now in course of preparation and we hope before long they will be ready and the Museum can be arranged in the proper way.

Although the inflow of exhibits from different parts of the Territory has been deferred by the outbreak of the war we hope to receive them as soon as the show-cases are ready and the Museum is open to the public. When the Museum is open and in full swing we hope to give out all particulars with regard to the proper times when it will be open and we hope that all races in this Territory will take a great interest in it.

We have already joined both Museum Associations in England and in South Africa, from which we hope to be in touch with all museum affairs in other parts of the world.

Many people in this country might be startled by the word "Museum", but in consulting some books on the subject we find it is written: "A museum, as now understood, is a collection of the monuments of antiquity or of other objects interesting to the scholar and the man of science, arranged and displayed in accordance with scientific method."

In its original sense it meant a spot dedicated to the Muses, and secondarily, a place for study and for the intercourse of learned men, or, in other words, a place appropriated to literature and philosophy.

On the whole a museum is like a cinema. People go to a museum to amuse themselves by seeing things, whether known or unknown to them. It is a place to release the overburdened mind after the day's work. That is why museums are more active during the evenings than in the mornings. Finally, it is a place for learning by seeing historical objects. If you go through a museum you see some things which were used by your forefathers, which had long disappeared; they have been found only by scientific researches and are displayed in the museum to show to the descendants what degree their forefathers attained in the civilization of the world.

It is an unsurpassed book that teaches by the eye the things that pertain to a country and perpetuates the memory of our forefathers. It is a book that reveals the past and present.

NOTE.—Thanks are due to C. Gillman, Esquire, C.B.E., who kindly went through this paper with a view to its publication.—P.CH.M.

Mafia—History and Traditions

Collected by Kadhi Amur Omar Saadi

(Translated by D. W. I. Piggott)

I.—HISTORY {

IT IS said that the Arabs first came to visit the East Coast of Africa after the murder of a famous traveller called "Africa" who was killed by Yazid bin Abi Muslim. They built stone houses whose ruins can be seen to this day and the copper coins bear the Arabic names of the rulers of the time. After they had established their rule right down the coast and married the children of local kings the Portuguese arrived in great ships called "laka." The third of their expeditions came to Mafia with forty ships and established a fort. In those days the chief town was at Ras Mkumbi and the ruler was called Mfaume Ngazi.

The Portuguese brought many new animals to Mafia, cattle, pigs, squirrels and monkeys. With them also came Mugwali and his wife, Somaovu, who built a town at Jojo, and walls of those times are still to be seen at Bweni and elsewhere. In the days of German rule over Mafia a letter arrived from Lisbon to enquire after the descendants of Simaovu and her husband and about the cattle at Bweni, which in those days were said to belong to the Portuguese. That is why there were half-wild cattle at Bweni until quite recently though now the people of Bweni claim them as their own because so many years have passed. The rule of the Portuguese lasted many years but in the year 1104 A.H. a sultan of Arabia named Sefu bin Sultan El-Yourbi, called Kaidi L'ardhi, made an expedition to Africa and drove them down to the Ruvuma which to this day is the boundary with the Portuguese.

The kingdom of Sefu Sultan declined after the defeat of the Portuguese and he died in Muscat in 1123 A.H. After his death the peoples of Africa held a meeting to discuss who should be their new ruler. A Baluchi at Ngomeni in Mombasa called Jamadar persuaded them to go to Muscat to find a new king. The elders of every country went in their dhows and found the new dynasty was that of Albusaid, the rulers to this day. Their mission was successful and the sultan himself, Said bin Sultan, came with them to Zanzibar and ruled from A.D. 1804-1856.

The Germans took over Mafia in 1890 and the following story is told of their arrival. One day a small coastal vessel entered Chole Bay through the Miewe Island entrance and dropped anchor off Chole Island. In those days and for many years afterwards Chole Mjini was the headquarters of Mafia and it was an important town. Three elders named Ahmed Saidi Malindi, Ahmed Musa Malindi and Musa Abdulla landed at Chole and stated that they had

been brought by the Germans from Kilwa to take Mafia and to bring peace. They said that the Kaiser's representative had arrived and asked if the people of Mafia wanted war or peace. The elders of Chole said that they did not want war. At that time the Liwali was Khalfan Kanjoro, an Arab, and he was under the Sultan of Zanzibar. He was on Mafia Island at the time and did not return until 9 p.m. Three elders of Mafia were taken on to the ship as hostages and their names were Mohamed bin Bakari Hasan, Mwalim bin Abdulla Kanaani and Sadiki bin Ahmed. They were interviewed by a European who could speak Kiswahili and they promised that there would be no fighting. At 4 p.m. that day some Europeans went ashore with askaris and paraded through the town until 5.30 p.m. when they all returned to the ship.

On the next day the Europeans went ashore again and spoke with the Liwali. They gave him a letter from the Sultan of Zanzibar and he then gave instructions for the Zanzibar flag to be hauled down and the German flag was hoisted. On the third day the ship sailed, leaving Saidi Afandi with twenty-four askaris. A year later they appointed a new akida, Mohamed Omar Pongwa. At first there was no European but later a German officer was stationed at Chole Boma.

The next big event was the capture of Mafia by British troops in 1915. The news of the war first arrived in August 1914 by dhow, called the *Upesi*, from Kilwa. Lieutenant Schiller was the police officer at the time in command of the askaris and he called the people of Mafia together to give them the news. He also wrote letters to the Europeans at Ngombeni, Minaki, Kisimani Mafia, Ras Mbizi, Utmaini, Chake-Chake and Chole. On a Thursday in September 1914 a British warship passed northbound but did not stop. On the next day two more passed. Forty-five days later a steamer anchored at Kisimani Mafia and Lieutenant Schiller sent askaris to fire on her. Three days later another steamer arrived with four guns and anchored outside the buoy at Kilindoni until 9 a.m. and then left. The next day a ship of two guns fired a shot and damaged a European house at Ngombeni. Then in December a steamer came again to Kilindoni at 11 a.m. and fired forty-eight shots, smashing the government boat and killing one man. The German officer in Kilindoni then moved to Chole Island.

In January 1915 Lieutenant Schiller, with three Europeans and sixty askaris went to Ngombeni. Later there arrived many ships off Kisimani Mafia and British soldiers came ashore on a Sunday.

On the Monday fighting began at Ngombeni. By 1 p.m. the camp had been taken, and news reached Chole that Lieutenant Schiller had been wounded. On Tuesday at 3 a.m. a dhow arrived at Chole containing twelve Europeans. On the morning of the same day a warship was seen in Miewe entrance and they were signalling to the dhow. By 8 a.m. Europeans and many native troops landed at Utende. One, named Saidi Mohamed Samaki, brought a letter to the officer at Chole, Bwana Mayer, who sent a Goanese customs clerk to go on board the dhow. Later he returned and the dhow went over to Utende where it waited for high water. It brought four Europeans and a Goan clerk

of the Usagara Company, named da Silva, to Chole. Bwana Mayer came to the beach to meet them and they went to the Boma; then Bwana Mayer was taken to Utende.

II.—TRADITIONS

It is said that in the olden times the people from the mainland came to Mafia when they were sick and found it healing. Later the island came to be known as Ma-afia. Early charts of the Portuguese show Mafia as Monfia and a headland in the south, the site of ancient ruins, is called Kisimani Mafia. Nowadays the universal coastal name for Mafia is Chole or Chole Shamba, Chole Island being known as Chole Mjini, although strictly this applies to the old town on Chole which covers about a third of the island.

The first inhabitants were the Wambwera, a coastal tribe, and they built a town near Ras Mkumbi. Later the Shirazis came and inter-married with them; they spread to Juani and Chole islands. The first settlers on Jibondo Island were people from Kilwa Kisiwani, also Shirazi. When the Arabs arrived they found the Shirazi the dominant people and intermarried with them.

The towns at Ras Kisimani (Kisimani Mafia) and Kua were founded in those days.

When Sultan Said came to Zanzibar he took over Mafia and appointed an Arab at Chem-Chem, named Mohamed bin Jumaa Barwani, as his Liwali. When this man died his son, Nasor Jumaa Barwani, was made Liwali and during his time the Wasakalava came from Bukini (Madagascar) to sack the towns of Jibondo and Juani, Kua and Chole. They arrived in their small canoes called "laka" and captured many people whom they took back with them to an island called Msimbati, near Palmal. There the Wasakalava dug holes in the ground and kept their captives underground. Meanwhile the Liwali of Mafia had sent word to Zanzibar and the Sultan appointed the Liwali's uncle Abdallah to prepare an expedition to follow the invaders. He set out in dhows with three tribes of soldiers, Washihiri, Wagunya and Wabaluchi. They followed the Wasakalava to Msimbati where they attacked them with guns and swords. They defeated them and recovered the prisoners alive. The first people to colonize Koma Island to the north were inhabitants of Kua who fled from this attack, and from that day (about 1840) the town of Kua has been deserted. It was the leader of the expedition, Abdulla bin Jumaa, who built the first *boma* at Chole in the time of Sultan Said. When his nephew died Salim bin Said was made Liwali. He lived at Tereni and his authority extended north as far as Kisiju. They say that it was he who first planted coconut palms in Mafia and that was in the time of Sultan Bargash. He was followed by Hamdan bin Hafid who lived at Chole, and his successor Khalfan Amur Khanjoro Riyami was Liwali when the Germans came.

Before the reign of Sultan Said and Sefu Sultan there came a Shatiry Arab named Aidarus who found the ruler of Kua was a Shirazi woman. She was married to Alawi and had a daughter named Mwanzuwani. Aidarus married this child and later returned to the Hadramaut where he died.

Mwanzuwani had a child by him, named Alawi, and he ruled in his grandmother's place and had children. When Kua was attacked Mwanzuwani moved to Chole and built a part of the town called Taif. Alawi built a mosque there and died before Mwanzuwani. The chief of the tribe was now Sayid Bakari Abdulla, called *Shumu Lkibar*, or "large nose", and he took over the whole of Mafia on tribute to Sultan Said. He lived at Mkarangama and gave such punishments to all the people and slaves of Mafia that it was said that after his death flames came from his grave. The ruins of his houses can still be seen at Mkarangama.

In those days the slaves were treated very harshly. There is a house with a room set aside where women were made to husk paddy with their fingernails. The slaves could not use their master's wells, nor might they look up when they passed their master's house, nor swing their arms. If a slave were seen doing these things he was killed there and then. Slaves were brought from Lindi and Kilwa and the Arabs and Wambwera used to go with money or grain to buy them. The daily task was one hundred to one hundred and sixty yards cultivation, though elderly men were given easier work. Both men and women were made to work. Anyone failing to do so was set with his neck in a forked log or his feet in a split pole so that he could not move. When the Germans came they forbade these practices and reduced the daily task to fifty yards. Similarly they reduced the work to four days a week for their master. From Friday to Sunday the slave could work in his own fields. The Germans promised to release the slaves in 1920 and in those days the value of a slave was from fifty to two hundred rupees. Most of them were Yao, Nyasa and Ngindo. There were Mbwera slaves who had been sold into slavery by their relatives in times of famine and want, but they were usually bought out again. When, in 1922, the British ordered the release of slaves there was great rejoicing among the slaves but the masters were bitter. Many of the masters died, others went mad and some begged of God to let them die. That was because every household had had its staff of slaves and now they had to do the work themselves. They grumbled also because their friends in Zanzibar had been compensated for released slaves whereas in Mafia no compensation was paid. Many of the slaves who had been happy in slavery, especially women and old men, preferred to stay on with their old masters rather than take their liberty.

A story is told of how both the towns of Kua and Ras Kisimani were destroyed because of their wickedness. When the dynasty of Kaidi L'ardhi had passed away and before the Albusaid had begun, the people of Kua and the people of Ras Kisimani were the chief peoples in Mafia. The King of Kisimani at that time built himself a ship and when it was ready he invited the people of Kua to send their representatives to its launching feast. There was great rejoicing that day and the people of Kua duly arrived. When they were all ashore they were suddenly seized, bound and laid out on the sand as a track for the launching of the ship. Finally the ship was launched over their backs and every one of them died. This was a great tragedy for Kua but it

was not a warlike town and the King of Kua held his hand for several years until the people of Ras Kisimani should forget their feud.

Then a great feast was arranged for the wedding of the daughter of the king and the people of Ras Kisimani were invited to send their representatives to the wedding. A room was arranged for the reception of the guests and it was underground, being approached by a ladder. When the guests had all arrived and had been invited into this room and the time of the feast was near, the people of Kua withdrew one by one leaving an old man to entertain the strangers. Then the ladder was removed and the entrance was quickly built over. To this day those people have not been seen again.

Because of these foul deeds God sank Ras Kisimani below the sea, where the ruins can still be seen, and the Wasakalava came and sacked the town of Kua.

A Record of the Meteorites of Tanganyika Territory

By Frank Oates

AT THE TIME when the article on the Mbosi meteoric iron appeared in an early issue of *Tanganyika Notes and Records*, no other meteorite or meteoric fall had been recorded in the Territory. Since this date information has been received regarding three additional meteorites and it is accordingly proposed to present the known facts regarding each meteorite in the ensuing brief article.

THE MBOSI METEORIC IRON

This meteorite is among the half dozen largest meteoric irons known; it weighs (estimated) from 12 to 15 tons, as against the largest Hoba (British South-West Africa) meteoric iron, which is estimated to weigh about 60 tons. Full descriptions of the Mbosi meteoric iron have appeared in the *Mineralogical Magazine* (London)* and in the *South African Journal of Science*,† which papers should be consulted if the reader requires fuller details.

The meteorite is situated on the western slope of Marengi Hill, about one hundred and fifty yards from the top, ten miles south-east of the Mbosi mission station in Rungwe District. Latitude and longitude are approximately 9° 7' S., 33° 4' E. The date of fall of the meteorite is not known; it was discovered in October 1930 by Mr. W. H. Nott, a Johannesburg land surveyor, although it was apparently known to, and regarded with superstitious awe by, local natives. The meteorite lies exposed for some two feet above the surface of the ground in a red loamy quartz rubble overlying paragneisses penetrated by pegmatitic stringers; there are no signs of a crater, nor of the impact of a falling body, nor of charring. Detailed examination of the meteorite showed that it was of the medium octahedrite class of meteoric irons, containing about 90·5 per cent of iron, 8·6 per cent of nickel, 0·6 per cent of cobalt, and much smaller quantities of carbon, silica, phosphorus, chlorine, sulphur and copper.

The meteorite was pegged as a base metal claim by the finder, who no doubt had visions of museums competing in offering large sums for it in entirety, or perhaps of retailing it profitably at so much per specimen.* What might have proved a lucrative scheme was defeated by the legal protection of the meteorite by the Tanganyika Government under the Preservation of

*D. R. GRANTHAM and F. OATES : "The Mbosi Meteoric Iron, Tanganyika Territory" with a note on the structure by Dr. L. J. Spencer. *Min. Mag.*, xxii, 133, pages 487-93, June 1931.

†G. H. STANLEY : "On the Meteorite at M'bozi, Tanganyika." *S.A. Jour. Sci.*, xxviii, pages 88-91, November 1931.

*The finder was, in fact, negotiating with a large metallurgical firm in the United States of America who thought of acquiring this specimen as a whole for their investigations regarding nickel-steel.—C.G.

Archaeological Objects Ordinance, 1929. This was effected by Government Notice No. 41 of 1931.

Etched specimens of the Mbosi meteorite showing the Widmanstätten octahedral structure are to be seen in the British Museum (Natural History), South Kensington, London, and at the Museum of the Geological Survey, Dodoma. Photographs of the meteorite in various positions accompany the *Mineralogical Magazine* article, and in addition there are on view at Dodoma a scale model in cement constructed by Dr. D. R. Grantham and water colour paintings by Mrs. Burnet.

THE PERAMIHO METEORITE

The writer first learned of this fall from Volume 75 of *Memoirs of the Geological Survey of India* (1940), page 172, on which the description given is as under :—

“ * PERAMIHO, Ungoni, Tanganyika Territory.

Fell 1899, October 24, 7 a.m.

Stone. Eucrite.”

I am indebted to Mr. C. Gillman, of Dar es Salaam, for the following note, which sheds additional light on this fall :—

“I can find no reference to this fall in either Dantz or Fuelleborn who travelled in the Songea District at about the same time, nor in Koert's and Behrend's summaries. In the *Deutsche Kolonialblatt*, 1900, 9, page 334, however, there is the following extract from the mission paper *Das Heidenkind* of a report by one of the Benedictine Fathers of Peramiho (about fourteen miles west of Songea) : ‘On the 2nd November 1899, at 7 a.m., we heard a noise like thunder or cannon in a north-west direction, followed with increasing rapidity by a second, third, tenth detonation until the ever more rapid thundering seemed to become a regular cannonade which then stopped suddenly . . . as there were no enemies and no guns in the country we thought of a volcanic eruption. After a few days we heard from natives that in the same direction, three hours' distant from Peramiho, stones had dropped from heaven and they brought a stone the size of a child's fist, found on a field, and which from its appearance might be a meteorite. A small fractured face looked like gneiss whilst the remainder of the surface was shining black. No other fragment has been found since.’

“Although the dates do not quite tally in this description and in the Indian catalogue, there seems little doubt that both refer to the same fall. Obviously the sample described by the Father, or another one found later, must have reached Germany and some scientific description must exist which the compiler of the catalogue has used.”

(* Denotes that a representative specimen of this find is not present in the collections of the Geological Survey of India in the Indian Museum.)

THE IVUNA METEORITE

This was a comparatively recent fall, which was actually observed by a European and took place at 5.30 p.m., on the 16th December 1938, near the western shore of Lake Rukwa, about twelve miles east of the Ivuna salt pans within one hundred yards of the Chunya road. Only one stone was recovered which weighed 704.5 grammes when received in the Geological Survey office. The specimen was smooth and rounded save for one corner which appeared to have been recently broken due to careless handling prior to receipt at Dodoma. The following statement from the finder (Herr Boecklemann, a German national) was obtained by Mr. W. B. Tripe, District Commissioner, Mbeya :—

“ . . . Herr Boecklemann saw three objects falling from the sky at high speed at about 5.30 p.m. on the day mentioned (16th December 1938). One, the specimen you have, landed in the branches of a tree and was retrieved next day while the two others fell in greyish sandy soil about fifteen yards apart causing a fairly dense cloud of dust which rose to a height of about fifteen feet. Herr Boecklemann could not find the objects which fell on the ground but he has marked the two spots with stakes and intends to look for them when he returns to the vicinity in March next.”

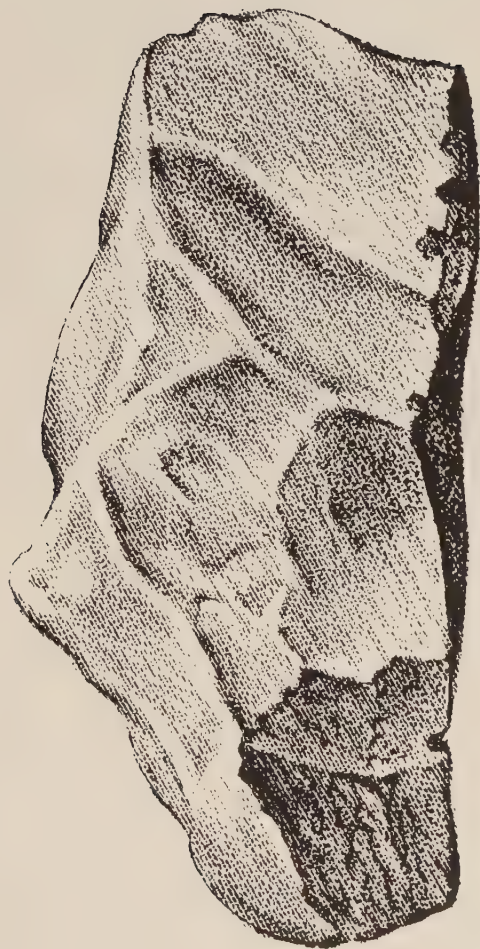
It is not known if the proposed search for additional fragments proved fruitful; attempts to glean further information from this source were unsuccessful owing to the internment of Herr Boecklemann.

No opportunity for systematic study of this meteorite has yet occurred. Its chief point of interest is that it is a carbonaceous variety, belonging most probably to the class of carbonaceous chondrites. Incidentally it may be mentioned that very little more than one per cent of the meteorites listed in the British Museum collection are carbonaceous. The stone has a bituminous or coaly appearance but micro-slides do not reveal any notable structure. The stone contains sporadic blebs of nickel-iron.

The accompanying sketch was kindly executed by Mr. E. Harvey of the Lands and Mines Department, and reproduced by the Survey Division of the same department.

THE MALAMPAKA METEORITE

This fragment weighed 455 grammes when received at Dodoma and is a stony meteorite of the olivine-enstatite chondrite class. The data that have been accumulated about this meteorite are somewhat incomplete. The precise date of fall is uncertain though it is believed to have been in the dry season (probably September) of 1930. It is said to have fallen on a path adjoining the ginnery at Malampaka, about one mile west of Malampaka railway station on the Tabora-Mwanza line. The fall took place about mid-day out of a clear sky and was accompanied by a loud rumbling noise like thunder reported to have been heard as far away as Ngudu, seventeen miles distant. Only one fragment was recovered, which was stated by Mr. O. Guise-Williams, formerly of the Tanganyika Administrative Service, to have been cold when picked up, the fall having occurred on the previous day.



IVUNA METEORITE
(ACTUAL SIZE)

In a communication to the writer (dated 19th June 1941) Mr. Guise-Williams remarks that the meteorite fell on hard sandy soil devoid of a blade of grass, leaving no impression, but says :—

“It is not impossible for the real site to have been concealed from me in order that other fragments could be retained for use in sympathetic magic or by the chief in tribal sacerdotal ceremonies; for such a rare and mysterious visitation from a clear heaven cannot fail to have an important significance for both chief and hierarchy. Instances have been reported elsewhere of the presence of meteorites amongst the sacred objects handed down the line of successive hereditary chiefs, for example, amongst the archaic bells, hoes, arrow heads and other iron objects, and drums, etc. . . ”

This meteorite is a subangular fragment, the natural surface of which has the usual smooth though grained texture and is brownish-black in hue. The fresh surface exposed on cutting off a fragment with a steel saw for preparation of the micro-slide was a rather light greenish-grey, which after a few days became mottled with brown owing to rusting of the blebs of nickel-iron. Microscopic examination proves the stone to consist essentially of the rock-forming minerals olivine and enstatite together with scattered blebs of nickel-iron. The occurrence of chondrules (which give the name to this class of meteorite) is pronounced. These chondrules are spherules about the size of millet seeds and consist of the same material as the matrix but the texture and composition vary somewhat in the individuals. The stone thus belongs to the commonest class of stony meteorites.

Some Geckos of Tanganyika Territory

By A. Loveridge

(Museum of Comparative Zoology, Cambridge, Mass.)

“TELL me, how can I kill those horrid lizards which live behind pictures and things?” said the District Commissioner’s wife, then continued: “They emerge at dusk and run about the walls; I loathe their beady black eyes and try to kill them with ‘Flit,’ but it takes a lot and generally ends in my calling the house boy to finish them off.” A few minutes earlier the same misguided mortal had been telling me how her house was plagued with insects and centipedes, so I pointed out that the geckos she so loathed were her best protection from these pests.

“Surely not centipedes?” someone will exclaim! Yes, even centipedes are tackled by these courageous house geckos. One evening at Kilosa, I was sitting on my verandah when a sharp rapping came from the far end; in volume the sound was precisely like that produced by a trapped rat hammering with its tail. On reaching the spot, however, I found that it was caused by a large gecko that had swallowed the greater part of a centipede, of which only three-eighths of an inch, together with the caudal appendages, remained in sight. Disturbed by the light, the gecko paused for a moment, then recommenced spasmodically striking the side of its jaw, from which the centipede hung, on the wooden panelling. Presently it disgorged two inches of the poisonous centipede which, judging by its breadth, was about three inches long. With this object hanging limp and motionless from its mouth, the lizard rested for a while except to administer an occasional knock. Suddenly it ran up a post and along some spouting where it stopped as abruptly and, in a few gulps, swallowed the entire centipede. Altogether, from the time that I first became an interested spectator until the final disappearance of the caudal appendages, about ten minutes elapsed.

On another occasion my attention was attracted by something struggling on the ground in the garden. Fetching a light, I discovered that a gecko was flinging itself about and squirming over and over in an attempt to rid itself of a solpugid—one of those fearsome, hairy, swift-running, spider-like arachnids frequently miscalled tarantulas. The large jaws of the solpugid had seized the head of the gecko between eye and ear. Already the tender skin had been torn from this area, and there were signs of other bites on the right side and near the base of the tail. I surmise that the gecko had first attacked the solpugid, but the latter seemed likely to be victorious over the gecko, which already had a large black field cricket in its stomach.

These crickets also can put up quite a fight, kicking vigorously with their spiky hind legs. Once I heard a gecko thumping something against a wall and

on going to investigate found it was a cricket. To give some idea of the distance, hence the noise made by so small a lizard's battering, I measured, and found it to be twenty-three feet. Neither the eye-spots nor large size of a moth (*Cylegramma latona*) proved deterrents to one gecko, though hunger is usually tempered by discretion.

At sunset one evening I observed a gecko facing towards a large brown hornet that had settled on the gauze screening. The hornet adopted a menacing attitude as the gecko approached, then flew a few inches up the screen and settled again. The gecko ran after it but, halting a few inches away, did not attack. Another time a fly (*Negritomyia maculipennis*), harmless in itself but coloured so as to closely resemble a wasp, was crawling on a white and lighted ceiling at 8 p.m. when I observed that a gecko was stalking it. Just as the latter was about the right distance away for a spring, the fly buzzed; the lizard halted, studied the insect for a moment, and then discreetly withdrew.

Nor is the rapacity of these geckos always confined to nocturnal feeding. At 3 p.m. one afternoon a large praying mantis was resting in bright sunshine on the screening when a gecko darted at it; the mantis, eluding the rush, however, succeeded in escaping. The creatures referred to, however, are among the less usual items on a gecko's menu. The latter principally consists of small moths, cockroaches and spiders, possibly also more flies and mosquitoes than is generally realized. Once I saw a tsetse (*Glossina morsitans*) seized, another time a soldier *siafu* or driver ant (*Dorylus n. burmeisteri*), while high on the stem of a coconut I shot a gecko holding a large polydesmid in its mouth. It appears, therefore, that their diet is limited only by their capability to overpower.

Most Europeans in East Africa get their first glimpse of the house gecko (*Hemidactylus mabouia*) when they see one stealthily approaching its prey on the white-washed wall of a lighted room as they themselves are dining. In such a situation the gecko is grey—almost as pallid as the wall on which it rests—for, like a chameleon, it changes colour to approximate to its background. Consequently geckos captured in the burnt-out interiors of hollow trees are practically black. Between these extremes were others of a pale straw hue, found hiding in crevices of a pawpaw, while some of olive green tones were taken on bushes or baobabs. Usually the tail is conspicuously barred with black.

From these remarks it will be gathered that the species, though preferring houses, baobabs, or rocks, is not over particular as to its habitat. This catholicity has enabled the house gecko to survive under divers conditions while accompanying man on his travels. In East Africa it ranges from Somaliland to Zululand, thence northwest through the Transvaal to Angola, thereafter, but only spottily in ports, northwest to Liberia. Its introduction to the West Indies, Mexico, and South America, has been attributed to the slave traffic: whatever the cause, the house gecko is one of the most widely distributed members of its family—the Gekkonidae.

Naturally, in the course of their travels, these geckos have encountered other enemies besides District Commissioners' wives armed with Flit-guns. One day my native collector, Salimu bin Asmani, reported having seen a mountain kestrel (*Falco t. carlo*) drop from the sky to pick up a lizard off a rock. I dispatched him to fetch the bird, from whose crop we later recovered a house gecko. I found another in the stomach of a monitor lizard (*Varanus niloticus*). Snakes, however, are their chief foes, house snakes (*Boaedon l. lineatus*), a white-lipped snake (*Crotaphopeltis h. hotamboeia*) and no fewer than five spotted wood snakes (*Philothamnus s. semivariegatus*) were found to have dined on them; yet another wood snake disgorged a bolus of gecko with tail intact, and one was captured in the very act of swallowing a house gecko. Incidentally the latter also had retained its tail! This was somewhat surprising as tail-dropping is considered one of their major methods of strategy, the wriggling tail serving as a distracting decoy while its owner decamps to grow a new one.

Such regenerated tails have only a cartilaginous rod in place of the caudal vertebrae, externally too they may be recognized by more primitive scaling. Sometimes it so happens that the tail fractures incompletely and a new one starts to develop from the point of injury, closing the wound so that a fork-tailed gecko results! The finest example of such freakish growth that I have captured had tails of just under two and a half inches long, the head and body length of the creature itself being just over two inches.

When I placed one of these geckos in a vivarium with a stripe-bellied sand snake (*Psammophis s. sudanensis*), the latter darted and doubled about the case in pursuit of its prey with almost incredible agility—the weather being hot. The gecko discarded its tail, but the snake, undistracted by the wriggling of this lure, seized and held the gecko until the latter became limp from the effects of the venom, then swallowed it. At Morogoro, where this incident occurred, no fewer than twenty out of thirty-one of these geckos had regenerated tails. This high percentage, more noticeable among males than among females, may be attributed in part to the combats which take place between them when mating.

Only once have I seen house geckos mating; it was at 7.10 p.m. and I was working by lamplight when I heard a sound like "tchk, tchk." Looking up I saw two large geckos on the mosquito screening which enclosed the verandah at Kilosa. Apparently one gecko had just seized the other by the right side of her neck, a second later there was a rapid movement as they came into juxtaposition and pairing took place. A minute later, possibly scared by the moving of the lamp, they separated and ran off in different directions.

A pair of eggs are laid which, at the moment of deposition, are soft, sticky, and almost spherical. Almost, because of a certain flattening at the point of attachment, for they adhere fast to some crevice in wall or rocks, or fissure of bark. The shell soon hardens, becoming so brittle that it is no easy task to detach an egg from a hard surface without breaking it. The surface of the shell is finely granulate, and in colour opaque or bluish white. In diameter

these eggs range from three-eighths to half an inch in the tropics, but further south, like the geckos themselves, they average slightly smaller. Such eggs may be found at any time of the year, I imagine; at least I have taken them in eight different months. They were in very diverse situations, such as a key hole, on some books, beneath an earthen pot, among the ruins of a hut, beneath logs and palm fronds, on trunks of palm and baobab, on rocks and a cliff face. Young geckos, on emerging, measure two and a half inches of which the tail constitutes half, but thereafter the tail grows faster than the head and body.

Daily, at sunset, one of these geckos used to lie along a certain bar across the screening of my house at Kilosa, enabling me to note the curious phenomenon of being able to see through its head when the ear-openings happened to be directly in line with the setting sun!

Essentially a house-dweller, this species emerges from its hiding places at dusk to go hunting. When a great many occupy a house, it is a remarkable sight to see them leaving it at sunset to go foraging; they descend the walls from the ceiling or eaves, and should there be shrubs or tree trunks within a foot or so, they reach them by a leap. The natives put their own interpretation on these nocturnal excursions, informing me that it was evidence of the little creatures' shrewdness, as they feared to remain in the house after dark lest a careless person should set it on fire!

The Wakami aver that if the faeces of the *kimbulubulu*, as they call the house gecko, should fall upon the clothes the stains will not come out. Its common Swahili name is *mjusi kafiri*, but I cannot help thinking that Koch has confused it with some other species when he says that East African natives assert that this lizard prays to God to destroy man, whom it dislikes, in order that the gecko may eat sand undisturbed!

In November 1927 when collecting at Dar es Salaam, I was struck by the fact that in certain limited situations, principally beneath piles of palm fronds or on palm-thatched huts, one found gecko eggs which, instead of being 11 or 12mm. in diameter like those of the house gecko, were only 8 or 9mm., moreover they were separate instead of being cemented together as those of the house gecko usually are. In the situations where these smaller eggs were to be found, were geckos exactly like the house gecko but invariably smaller—about four and a quarter inches over all instead of seven and a half—and through the translucent abdominal skin of the females one could see a pair of eggs of the small dimensions given above. Intensive study of much material showed that, apart from size and habitat preferences, the only way that the two species might be told apart was by various counts such as the lamellae beneath the fourth toe, which were six or seven in the palm gecko as against eight or nine, rarely seven, in the house gecko.

I made the mistake of describing the dwarf form as new (*H. persimilis*); actually Boulenger had described it from the Seychelles eighteen years before as *H. gardineri*, but subsequent workers had ignored it owing to the difficulty of distinguishing it from the house gecko. The distribution of Gardiner's gecko, as it should be called, appears to be conditioned by that of the coconut

palm, beneath whose piled-up fronds they are most frequently to be found. If disturbed, they make a dash for the nearest palm, slip round its trunk to the further side, then swiftly mount to seek safety in the crown.

That they seem to find life hazardous, is suggested by the relative rarity with which one encounters examples with unregenerate tails. In the young particularly, the pinkish tail is conspicuously barred with black and white, and so may serve a useful purpose in distracting attention from the inconspicuously mottled body of its owner. A young gecko, when six weeks old, measured only an inch and three-quarters. Like the preceding species, Gardiner's gecko feeds upon moths and crickets. With headquarters in the islands (Madagascar, Aldabra, Seychelles, Pemba) of the Indian Ocean, it is to be found on the East Coast from Manda and Lamu Islands to Mozambique wherever palm fronds may be found gently swaying in response to ocean breezes.

This gecko should not be confused with another dweller under palm fronds which (*H. t. barbouri*), however, appears to be restricted to the vicinity of Tanga, northwards to Kilindini. This species differs in having its back covered with scales, instead of granules, and differs but little from a close relative (*H. t. squamulatus*) which occurs in the red laterite soil uplands from Dodoma to Voi. Like all members of the genus it is nocturnal, for I captured a female at 8 p.m. as it was running across a road in Dodoma township, and a pair were seen by the light of a lantern on open grass-free ground at Kilosa. A fourth was resting within nine inches of a giant field cricket (*Brachytrypetes membranaceus*) that was shrilling in a most deafening manner. I wondered if the gecko was dazed by the noise for it made no attempt to escape as I approached and permitted me to take it up!

Adults of this species live in the holes or burrows of other creatures, while young ones may be found beneath stones, logs or under bark on rock-strewn hillsides or plains in arid acacia country between 1,500 and 5,000 feet. At Voi a dozen juveniles were taken in the crumbling walls and collapsed thatching of some mud huts. The absence of adults, which as I say are known to live in the burrows of insects and termitaria, suggests that they had resorted to this spot only to lay their eggs, the dimensions of which are similar to those of Gardiner's gecko.

There are still two other members of the genus requiring mention : Brook's gecko (*H. brooki*) is very similar to the house gecko but has a shorter snout, the distance from its tip to the anterior border of the eye being about equal to the distance from the posterior border of the eye to the posterior border of the ear opening, whereas in the house gecko it is much greater instead of being equal.

In habits too there is a resemblance, for Brook's gecko is the common house gecko from Senegal to Uganda but as one proceeds east through Tanganyika it becomes increasingly scarce and in places like Morogoro where both species are found, Brook's gecko lives in holes or beneath rubbish and rocks in the great out-of-doors as if unable to compete with the larger species—for Brook's gecko rarely attains an over-all length of five and three-quarter inches.

The remaining species, *H. tanganicus*, is known only from a single female that I caught at Dutumi, near Kisi, in 1916. It measures almost six and a quarter inches and differs from all the others in having a hugely swollen or root-shaped tail with a basal constriction. Only when regenerated does Brook's gecko display a root-shaped tail and even then it lacks the basal constriction.

The foregoing remarks refer only to the six geckos of the genus *Hemidactylus* inhabiting Tanganyika: there are, of course, half-a-dozen other genera found in the Territory, each with its respective species.

"But how can one distinguish a gecko from other lizards?" someone may ask. To anyone acquainted with them this seems so easy that it comes as something of a shock to find it very difficult to express tersely and in simple language without recourse to anatomical characters. *Nearly* all Tanganyika species have digital expansions with narrow transverse lamellae beneath the dilated portions. These act like suction cups, enabling their owner to run up smooth walls or even on ceilings. Members of the genus *Hemidactylus* differ in that the claw-bearing end of each finger or toe rises slender and free from the expanded portion.

As with chameleons, the skin of the back is covered with granules—though a few species have tiny scales instead—which may be uniform or, as in the house gecko, be studded with tiny tubercles. The eyelids in all Tanganyika geckos are immovable, forming a narrow ring about the eye, and there are no symmetrical shields on top of the head. Perhaps this does not sound too helpful, but having once become familiar with the appearance of a gecko it is impossible to confuse them with other lizards, so that to check such details as I have mentioned becomes quite unnecessary.

Notes on the Mythology of the Bantu in the Ruvuma District

By Lyndon Harries

THE PURPOSE of these notes is to consider briefly some observations and quotations made by Dr. Hermann Baumann in his book "Schöpfung und Urzeit des Menschen im Mythos der Afrikanischer Völker", (Berlin, 1936), with special reference to the mythology of the Yaos, Makuas and Makondes in southern Tanganyika. So far as these tribes are concerned Baumann depended for his information upon the material collected and the observations made by Adams, Werner, Froberville, Fülleborn, Weule, Häflinger and Hetherwick. This would seem to be a useful team, but the truth is that the material, valuable as it is, does not suffice for Baumann to be able to come to any satisfactory conclusion as to the original ideas of the members of these tribes in certain important respects. For instance, even though Werner and Hetherwick provided valuable material from among the Yaos of Nyasaland, from whom, of course, the Yaos of southern Tanganyika take their origin, Baumann is not able to indicate with any definiteness what was the original idea or what were the original ideas of these people in such an important concept as that of creation. He can only indicate what has been recorded without being able to arrive at any conclusion. He does point out though that since the Bantu appear to be more interested in anthropogeny than in cosmology, it is possible that ideas on creation were never deeply rooted, with the result that people like the Yaos have always been inclined to accept new ideas. This makes the object of his labours even more elusive, but the fact remains that the material at Baumann's disposal is small, so that it is not possible even to separate the new ideas from what by comparative study appear to be the old. The importance of recording a people's folk-lore as completely as possible cannot be over estimated, and the value of such work has been shown by such books as that of Callaway, especially, perhaps, his "Religious System of the AmaZulu". Residence among the people would seem to be an indispensable qualification for the research worker in such a field, and it is interesting to note that most of Baumann's informants were travellers, who did what they could in the short time at their disposal.

"MANA ORENDA"

In several conversations with Professor Lehmann, until the outbreak of the war Professor of Comparative Religion at Leipzig University, and a scholar in ethnology, the present writer was able to discuss some of Baumann's findings and also to consider some of the features which Baumann himself was content to record without any comment. For instance, he quotes Hetherwick⁽¹⁾ to the effect that among the Yaos the idea of God (*Mulungu*) is that of an ancestral

(¹) Baumann, *op. cit.*, page 32.

deity, and that in this idea we find also the attribution of a certain supernatural power to *Mulungu*, who, according to Hetherwick, has features of *mana orenda*. Dr. Lehmann pointed out that this last observation has no scientific value, because *mana* in Polynesian language does not mean "supernatural". The term *mana* itself does not contain supernatural significance, but is used for all natural phenomena which strike the mind of the native in an extraordinary, but not necessarily a spectacular, supernatural manner. For example, in Polynesia, a stone which closely resembles a taro in shape, becomes a stone used in a taro garden. If the crop is a good one, then it is said that the stone has *mana*. Or if a warrior has the power to kill many people, it may be said, of him that he has *mana*. A deity may have *mana* for the accomplishing of this or that activity, but the possible supernatural character of the possessor is not to be identified with the *mana* in function. The supernatural character of *Mulungu* then is not necessarily arrived at by his connection with rainbows, lightning and other phenomena. To the Bantu mind the supernatural character of *Mulungu* is not implied by such manifestations of his power. It is significant in this respect that among the Bantu the conception of the deity is not connected so much with the sky as it is among the Hamitic peoples who think of the Supreme Being as one closely connected with the heavens, and whom they worship as a sky-god or a sun-god.

EVOCATION OF LIVING THINGS

According to Hetherwick again, the Yaos believed that *Mulungu* is the creator of all, but Baumann quotes⁽¹⁾ also the tradition that in Yao mythology, *Mulungu* does not act in the cosmology, does not create, but only calls out. evokes, and therefore he may also be the First Man⁽²⁾. Baumann observes that this may be connected with the idea that *Mulungu* is an ancestral deity. In this connection, where there is no certainty of tradition, it is interesting to quote an authority not mentioned by Baumann, Dr. Hugh Stannus, whose monograph on the Yao people has considerable value. He writes: "To *Mulungu* is ascribed the sending of rain, but apparently he has no part in the giving of good crops, neither has he direct interest in man's affairs, nor is he 'God the Creator' of man and earth. He receives the spirits of the dead. Should he refuse, a man continues to live. When a man has recovered from some commonly fatal disease, they say: '*Mulungu wakanile*' (refused him), or if he has been very near to death and then recovers, they say: '*Mulungu wasumile*' (spat him out). It would appear that among the spirit hosts there is a regular law of precedence, and presiding over all is a supreme being, but all this is so remote as to have little importance for the living. Vagueness with regard to *Mulungu* arouses doubt as to how far he was a deity with an entity of his own in their religion of a little time ago."

⁽¹⁾ *Op. cit.*, pages 42 and 43.

⁽²⁾ No distinction can normally be drawn between the primitive idea of the first human being and the first man of the tribe. Lobeck writes: "He may believe that ancient and early tribes formed gods like themselves in action and experience" (*Aglaoph*, I, 153). This implies identification with a tribe.

Stannus supports Baumann, and the vagueness of which he writes may of course account for the absence of more definite material from Baumann's informants.

The identification of the First Man with the deity who evoked (or created) the world is in Yao, but not in Makua, mythology, made somewhat difficult of acceptance because there are folk-tales in Yao in which *Mulungu* and the First Man are mentioned as separate beings. This inconsistency does not altogether rule out the idea that *Mulungu* was an ancestral deity, because some inconsistencies in tradition are inevitable, and may be also not so much inconsistencies as developments in which earlier ideas are incorporated later. We find in Yao mythology the belief that *Mulungu* withdrew from the earth. This idea of the withdrawal of the supreme being or beings is well known in comparative mythology, and Soderblöm calls them *dei otiosi*. When did *Mulungu* withdraw from the world? The Yaos have a legend⁽¹⁾ that the first couple made a great bush-fire with a fire-brand (students of comparative mythology will recognize the fire-brand), and this fire caused *Mulungu* to recede from the earth, and he climbed to the sky by a spider's thread, and the reason for his leaving the earth was that *Mulungu* was angry because the First Man had hunted and ate the animals whom *Mulungu* had evoked. Baumann does not comment on the anthropomorphic conception of the deity as exemplified in this story, but he does note that *Mulungu* was angry because the fire-brand was man's (and so he was burning what *Mulungu* had evoked?), and he compares this with a Sudanese myth of the separation of the sky and the earth. This comparison indicates that the Yao legend is a separate tradition meant, perhaps, to account for the idea that *Mulungu* is above the earth, and is not altogether inconsistent with the idea that *Mulungu* was himself the First Man. It may be that in the actual text of the story *Mulungu* was angry with men, not with the First Man, but even if the account of the story as we have it remains unaltered, we should see here perhaps a fusion of two traditions.

MAN'S PLACE OF ORIGIN

There is no certainty of tradition in Yao mythology about man's place of origin, although Baumann does not comment upon this. One tradition⁽²⁾ says that the First Man came from the forest, and Baumann adds that this is to be compared with the origin of the First Man from a tree. The purpose of this comparison is difficult to see, since they appear to be two different traditions not, so far as we know, found side by side in Yao folk-lore. There is a Yao tradition that the first men (plural) came from a cave in a rock-hill (*cf.* the Makua tradition) and it was said that this hole in the rock was later closed by the "man of God," from which time the spot was not subsequently frequented. The most common Yao tradition appears to be that the First Man came out of the bush riding on an elephant, and the elephant showed him

⁽¹⁾ Quoted by Baumann, *idem* page 319.

⁽²⁾ Baumann gives two other legends: (a) that the chameleon caught the First Man in a fish-trap, and (b) that the first men (plural) fell out of the sky, vide Werner, *op. cit.*, page 71.

the animals and wild honey. Up to that time he had eaten only the fruits of the bush-country. He was instructed by the elephant to hunt, and he found his wife in the country of the elephant. He was the father of the people called the Wantope, from whom, so it was said, came the Yaos.

With this legend it is interesting to compare the Makonde myth⁽¹⁾ in which the first man (singular) was said to have come out of the thick bush at Mahuta. This man made the figure of a woman from the wood of a tree, and in the night the image came to life and was a woman. The couple went down to the Ruvuma to wash themselves and there the woman gave birth to a still-born child. They left that place and passed over the highland into the valley of the Mbemkuru where the woman had another child which was also born dead. Then they returned to Mahuta where the third child was born who lived and grew up. The couple had many more children and called themselves the Matanda. According to this tradition, these were the ancestral stock of the Makonde, the aborigines. Their forefather, the man from the bush, gave his children the command to bury their dead upright, in memory of the mother of their tribe, who came out of the piece of wood, and was born upright.

Does not this tradition promote the theory that the Maviha, who are so clever at wood-carving, and the Makonde were originally one people? To-day even as these people are separate tribes, so also their languages must be treated as separate languages, even though O'Neill regarded the Maviha language as just a dialect of Makonde. The truth is that the speech of the Maviha people is a separate language⁽²⁾ with at least five dialects of its own. The Makonde people do not carve from wood. Was there a time when they did? Perhaps when there was no distinction between these two peoples? A comparative study of the folk-lore of the Maviha and the Makonde peoples would be a guide as to the original connection between these two peoples. So far little has been done in this respect, and Baumann is not able to tell us anything about Makonde traditions of anthropogeny or cosmology. In the material collected by the present writer we find the idea among the Makonde of a Great White Spirit partaking of the nature of an ancestral deity, who is appeased by the offering of something white in colour, either white maize flour or a white chicken, or, when a Makonde has died, a white cloth placed over the grave. We find also that as in other Bantu tribes, the idea of an eternal deity is apparently irrelevant to their thought. It is the belief of some Makondes that just as a great fire can come from a spark, so God might have had an origin in something small like a spider. It seems irrelevant to them to consider who made the spider!

THE TERM "TOTEMISM"

In Makua mythology, however, there is much to show that creation is implied, and that creative powers were among the features that distinguished the first ancestor from other men. The Zulus have a parallel belief in the first

(1) Weule, *op. cit.*, pages 258-9.

(2) Vide the writer's "Outline of Maviha Grammar" (University of Witwatersrang Press, 1940).

ancestor as creator. Baumann thinks⁽¹⁾ that this tradition in Makua mythology may have some connection with totemism, but few ethnologists would agree with him here. Man does not constitute a totemic object, and it has long been held axiomatically that the supreme or superior being of primitive religion or mythology is never a totem. The term "totem" denotes the object, generally of a natural species, animal or vegetable, but occasionally rain, cloud, star, wind, which gives its name to a kindred actual or supposed. We must presume then that Baumann thought it possible that the kindred-names in Makua, applied either directly or indirectly to God, might shed light upon what he thought might be a totemic connection. But there are no such names. Kindred-names in Makua certainly apply to some activity, but the activities are restricted in each case to the tribe and are never applied to the deity⁽²⁾. Names for God are *Opanga* and *Nnera*⁽³⁾, but these are never kindred-names.

This introduction of the term "totemism" where there is no proof of totemic function is surprising in the work of such a scholar as Baumann, and we wish that he could have given some reason for his use of the term. It may be worth while pointing out that other scholars, like Weule, have set themselves to find evidences of totemism among the tribes whom we are considering and have failed. Totemism, of course, is not a universal characteristic of human culture. Even though MacLennan, who introduced the word, uses it in a universal sense, it is dangerous to suppose that because clan-names, say, in Makua, are often animal names, therefore totemism is indicated. Totemism is not universal, and it is better to omit the word in connection with African clan-systems, and to indicate the function only. Whether the function is totemic can only be properly understood by a comparison with totemic functions as recorded by such early authorities as Long, the native interpreter to the North American Indians in the eighteenth century. It is presumptuous of us to try to find "signs of totemism" in Africa without first studying carefully the meaning of the totemic function in other parts of the world.

MAKUA MYTHOLOGY

The Makuas, like the Yaos, believed that there is a place where man first appeared. Baumann⁽⁴⁾ quotes Adams in giving Mima as the hill from which came⁽⁵⁾ the first Makua ancestor with his wife, his sheep, cattle and goats. This hill is properly called Mwima, the traditional home of the Arope clan whose chief or clan-head is Namanka. The legend quoted from Adams may only be an explanation of the origin of the clan, for it is customary among the Makua people to name the hill in Portuguese East Africa where the clan had its original home. Even so, there is strong evidence to show that the Makuas

(1) Baumann, *idem* page 41.

(2) Examples of kindred-names in Makua are *Olowola* (the carriers of water), *Akulia* (the people who scratched the earth to get at the water), *Antima* (the cultivators).

(3) *Opanga* and *Nnera* both mean "The Doer" or the "Maker." Other names are *Muku*, *Ovaha* (the Giver).

(4) *Idem* page 220.

(5) Cf. the Story of Mithras.

believed that the First Man came out of a cave in a rock-hill. According to Froberville, the animals came from the same source, having been evoked by the first ancestor. Baumann is inclined to think that the Makua belief is of evocation, but Dr. Lehmann thinks that creation is implied, and modern accounts at least, though they may be influenced by more recent thought, all repeat that God (*Mluku*) made the first man. Old Makua to-day will still speak of the rock foot-prints of the First Man, and I have heard them tell also that the mark of the great hammer which the First Man used in his work as an iron-smith is still to be seen in the rock-formation. This tradition as to the primeval nature of iron-work is very interesting, I think, and should be compared with the Makua legend quoted from Froberville by Bastian⁽¹⁾, who plays the same role in German ethnology as Tylor does in English, that the Makuas received in primeval times hoes for cultivating, but they did not use them, so they were given tails of apes. The apes were clever enough to use the hoes, and so they became men. Whether the transformation was repeated we are not told! The cultivation of the soil was, of course, the primary activity, but in modern Makua folk-lore one still hears discussed the question as to which was the primary occupation. Here is the translation of a text taken down from a contemporary Makua:—

“The bellows (for iron-work) and the knife (an iron instrument to be compared with the hoe), which came first? If it was the knife, how was it forged without a bellows to blow up the fire? If it was the bellows that came first where was the knife for cutting the skin to make the bellows? If we look we see that the knife came first, but it was not made of iron. Was it made of wood or of stone? Without this could they have cut the bellows to shape with their finger-nails?”

We know that among the Makonde people, and no doubt among the Makuas and Yaos, hoeing was done with a stone instrument. There are stones, probably some kind of quartz, which the Makondes call *mitapu* (sing: *mtapu*) which were used for this purpose.

LEGENDS OF THE FLOOD

Froberville is not a first-class source. This is apparent from the legend of the Makua explanation of the sea. This legend, though Froberville does not indicate this as he might have done, shows evidences of being a recent myth. According to this legend⁽²⁾ God made the sea as a punishment for man. There was a fruitful country called Kasipi. The inhabitants wasted their millet and deprived the hungry, so God made the land unfruitful, and caused it to sink down. As a further punishment for man's failure to repent, God flooded this country. The inhabitants of Kasipi, with the help of evil spirits (*mashoka ohiloka*) reached the shores of Africa. Whether the people of Kasipi were white people is not clear, because although the fugitives from Kasipi were welcomed by the blacks, who sold themselves to the whites (slavery), yet it is said that

(1) In his *Loangoküste*, page 186 (without reference).

(2) Froberville, *op. cit.*, vol. 8, page 312.

the whites were separated from the blacks by the sunken, flooded continent which is the sea. There is no clear indication of the meaning, and the story is not a pure tradition from ancient times. Yet it gives us a legend of the flood to be compared with the Yao legend⁽¹⁾ according to which they believed that Nyasa was formerly a very small lake, and that a man came from the west with a sceptre of silver, bringing his wife with him. The wife's brother wanted to accompany them, but the husband refused and become so angry that he struck the water of the lake with his sceptre and the water spread out wide. The wife and the brother had to die, and the wife's body went to the north, the brother's body to the south. Consequently if a cloud in the south weeps, the sister in the north remains quiet (no rain) and *vice versa*. Baumann points out that in this legend, besides the spreading of the waters, other natural phenomena are indicated. In his interpretation of the legend the man from the west is the sun-hero, his wife is the moon and the rain, but he does not tell us what the brother represents. Are there any other legends of the flood recorded in the folk-lore of other Bantu tribes in this Territory?

CONCLUSION

It will be seen then that Baumann was not in a position to do more than record his insufficient material, and there is no system of beliefs in his account of mythology of the Ruvuma District. But each tribe had its own system of beliefs which modern research directed to each tribe in its turn can bring to light. What research that is being done rather tends to prove is that these people had no religious worship in the proper sense. Their idea of the deity was too vague for that. Propitiation they had, prayer for intercession by the departed spirits, return of thanks for favours granted. The keynote is fear. It is chiefly with a view to averting some evil that worship took place, or with a view to expiating some crime that sacrifice was made, or to alleviate some suffering that communication was sought with the spirits. Do us no harm, do not vent your wrath upon us for what we have left undone. Their mythology shows that their religion was a religion of spite, not of love and kindness, though there are glimmerings of a search after "a hand to guide and protect." It may be possible for the reader to indicate from material in his possession that these glimmerings were more full of light than they appear to be. If so, we shall be grateful indeed.

(1) Baumann, page 317, from Werner, *op. cit.*, page 75.

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Description of a Visit to Kilwa in 1859

By Richard Burton (from vol. II, "Zanzibar" (1872).)

BURTON was at Konduchi in the beginning of 1859 at a time when cholera, which had come from Arabia, was decimating the population of the coast from Zanzibar to Kilwa. There was also considerable unrest among the Arabs at the time. He nevertheless decided to visit Kilwa with the intention of exploring "the Nyassa, or Kilwa Lake." He stayed six days at Konduchi awaiting medicine and supplies as well as a vessel from Zanzibar to take him down the coast, and employed the time "by high living, by sea-baths and by shower-baths in the heavy rain." On the 10th February he set sail "in the shabbiest of Batelas with a cabin like a large drawer, hot as a native hut, and full of vermin . . . The drinking water stood in an open cask, no joke, considering that the action of a special infectant was to be feared, and that the germs of cholera poison are so easily conveyed in liquids and in dust . . . After three days our crew of seven was reduced to three (by the disease)." He describes his passage past the present site of Dar es Salaam as follows:—

"Our course lay past the settlements of Msasani and Magogoni and the little Mbwezi river to Mbuamaji ('rain water'). The little port-village, with jungle rolling up to the walls and the anchorage defended by the Sinda islets, is a favourite entrance to the East African interior." He stopped at Mafia for water; "The watering-place lies on the westernmost point of Mafiyah, in our maps Monfia . . ." (Kisimani Mafia). He also discusses the possible identity of Rhapta. M. Guillain, again by solely considering distance, would place Rhapta, the last port of Azania, at the 'embouchure de l'Oufidji', while the older geographers prefer Kilwa. Ptolemy, I have said, mentions three places of the name, to the north a river in E. long. 72° and S. lat. 7°; a city in E. long. 71° and S. lat. 7° . . . and lastly the Rhapta Promontory, in E. long. 73° 30' 10" and S. lat. 8° 20' 5".

"I believe them, for reasons given in Vol. I, Chap. V, to be the Rufiji river, Old Kilwa and Cape Delgado. Local tradition preserves no trace of an emporium lying up the stream, nor would so exposed a locality have been chosen by the older traders who invariably preferred the shelter of islands. Dr. Livingstone (near Lake Bangweolo, July 1868) prefers the Rovuma—he writes the word Rufuma—as the probable position of Ptolemy's River Rhapta. This has the same disadvantage as the Rufiji—it places an important point or points at an unimportant site . . ."

"Captain Owen learned, considerably to his mortification, that there were two Kilwas—he might have said half-a-dozen. The name, by the people generally called Kilwa, but never 'Kulwa' as in Ibn Batuta—probably a clerical error—was originally applied to the island; now it is that of a district, not of a place. Hence we find in Abu Said (thirteenth century) the Island of Kilwa containing three cities, all built upon the banks of rivers."

After discussing the identities of different reported sites of towns at Kilwa and a rumoured Kilwa river he mentions that at Tekwiri are the ruins of an older Kilwa than Kilwa Kivinje.

"Kivinja, the settlement, is surrounded by mangrove swamps, with scatters of tall cocos which the wind snubs. The long narrow line, disposed somewhat in Brazilian style, shows nothing but country huts except a large masonry-built custom house called a fort. There is a bazaar garnished with the usual shops, which supply amongst other things Epsom salts, empty bottles, peppermint water, and Eau de Cologne. The prices were high—here the rupee becomes a dollar: provisions were scarcely procurable, two ships lying in the offing had raised lean chickens from six to three per dollar, sheep are here brought from the Rufiji river, goats from Washenzi of the interior and black cattle from Chole Island.

"The once wealthy important trade of Kilwa is now in the hands of a few Arabs, fifty-three Hindus and about one hundred Hindustanis—Kojahs, Mehmans and Borahs. Of the Banyani none had died by cholera; the Indian Moslems had lost eleven or twelve . . . After seeing and smelling Kilwa I did not wonder that cholera during the last fifteen days had killed off half the settlement. According to the people it was the first attack ever known to East Africa, that which decimated Maskat in July 1821 did not extend to Zanzibar . . ."

He proceeds to three pages of gruesome comments and descriptions of cholera in Kilwa, revealing that not only were the corpses left lying on land but many floated in the sea, coming to the very doors of huts at every high tide in all stages of disintegration. He collected twenty-four skulls which were examined at the Royal College of Surgeons. He notes that the slaves were largely recruited by "the Wahiao, the Wagao, the Wamwera, the Wangindo, the Makonda, the Wakomango, the Wadoka, the Wakhwinde and the other tall stout races lying between Kilwa and the Nyassa Lake." He reports that Kilwa makes from £5,000 to £20,000 per annum by the tax upon wild slaves, chiefly supplied by the Yaos. In the five years from 1862-67 ninety-seven thousand slaves were exported to Zanzibar and twenty thousand elsewhere according to the customs records. While he was there a French six-gun schooner and a slaver collecting human cargo for Bourbon were at anchor.

"On the 20th February we proceeded to inspect the ruins of ancient Kilwa Kisiwa-ni. A fine crisp breeze carried us out of the fetid harbour, through the floating carcasses, and the larger craft that lay about a mile and a half from the land. The bay is here planted with four or five extensive *wigo*, or fish weirs, stockades submerged at high tide and detaining the fish when the waters ebb.

"The people of Kilwa are ichthyophagists, and the slaves usually bring the supply at 3 p.m. in their little *ngarawas*; now, however, the fishermen are dead and the citizens avoid eating what is supposed to prey upon *Mizoga*, or carrion.

“We hugged the shore to get dead water: here according to the pilots during the north-east monsoon there is a current setting to the east, and this trend, during the south-western monsoon, is deflected to the north-west. After spending six hours upon the twenty-five miles south of mainland Kilwa, we reached the island and landed on the north-western side to inspect the Fort. An inscription over the entrance dates it from Muharram 23, A.H. 1231, therefore only forty-four years old (1857), but evidently like those of Unguja and Chak Chak it is a Portuguese foundation restored. The building is now a mere dickey, with three shells of towers standing and the fourth clean gone; the bastions are crenellated in the Arab fashion and one has a port-hole for cannon. A few long iron cannonades, possibly Lusitanian, lay upon the ground and the entrance was shaded by a noble Persian Almond, large leaved as the *Almendreivas* (*Sterculiae*) which adorn Pernambuco . . . ”

After a brief description of the geography he proceeds to describe the ruins both of Kilwa Kisiwani and Songomanara. The description is sometimes obscure and it is often difficult to be sure which set of ruins are being referred to. He suggests that Sanje Majoma may be the Changa of the Kilwa Chronicle, whose “King,” Matata Mandelima, expelled in early days Daud, the Sultan of Kilwa. He retails the natives’ own garbled version of the history of Kilwa in which two independent kingdoms were set up at different times.

“The island was originally inhabited by the Wahiao savages, from whom the present race partly descends, and Songo Mnara was occupied by the Wadubuki, a Moslem clan.

BURTON

These were succeeded by the Nabhani or Ghafiri Arabs, the builders of the mosque just visited, and in the days of Ibn Batuta (fourteenth century) we find that the Sultan of Oman was of the tribe of Azud, son of El-Ghaus, who is known by the name of Abu Mohamed, son of Nabhan. They died out, however, and left the land once more to the Washenzi. Then came the rule of the Wagemu, especially the Wasengo, a tribe of Shirazi (he suggests in a footnote that this is a confusion of the original story of Ali bin Hasan). A certain Shaykh Yusuf from Shangaya bought land from Napendu, the heathen Headman, by spreading it over with cloth, built the old fort, won the savage’s daughter, slew his father-in-law and became the sire of a long race of Shirazi “Kings of the Zinj.”

In a footnote he gives an interesting tradition of the rise of Kilwa.

“Sofala was anciently a monopoly of Makdishu, which traded with it for gold on condition of sending every year a few young men to improve the ‘Kafir’ race, the latter highly valuing the comparatively white blood. A fisherman of Kilwa having been carried by the currents to the south-eastern Gold Coast, reported this state of affairs to Daud, tenth Shirazi Sultani of Kilwa. This chief succeeded in getting the rich trade into his own hands by offering as many pieces of cloth as the youths sent by the people of Makdishu and by also supplying emigrants to marry the daughters of the savages.”

He refers to the attack of the Wazimba Kafirs who sacked the town of Kilwa. The Zimba were a militant Bantu tribe, akin to the Zulu in race and culture, who broke from their home in the neighbourhood of modern Zululand. They overwhelmed Portuguese and native settlements in a drive northwards, taking in Kilwa on the way, and arrived eventually at Mombasa.

Here they settled on the mainland opposite the island at the time when the Portuguese were about to attack the town. As soon as the Portuguese had done their work of destroying the Turkish fleet of Mirale Bey and reduced the town with its fort as well they swept over and combed out the island with their spears, leaving none alive. They were finally checked at Malindi by a war-like tribe from upcountry and fade into the obscurity of history.

On the 24th February Burton was unwillingly persuaded that a trip to Nyassa was not then feasible and so returned to Zanzibar.

D. W. I. Piggott.

Suicide by "Breaking the Cooking Pot"

By R. E. Moreau

SINCE I came to live at Amani my attention has repeatedly been called to this method of committing suicide, to which deaths are frequently ascribed by the Bondei and the Sambaa. As a rule those who have recourse to *kuvunja chungu* are women who for some reason or other are bitterly chagrined. Causes that have been cited to me for particular suicides are: (1) the woman had had three children by her husband all of whom had been born dead; (2) the woman, still young, could not bear her husband to take a second wife; (3) the woman was neglected by her husband. There is general agreement that suicide by *kuvunja chungu* is much more uncommon among men than among women and, in fact, is practically confined to old men, who, to quote examples given to me, are neglected by their relatives or who have been cursed by a son.

Different Sambaa and Bondei have given me accounts of the procedure that are in excellent agreement with one another. They regard suicide by this means as nothing out of the ordinary and they show not the slightest hesitation in discussing it.

A woman who has suicide in mind waits till she is alone, either in the bush or in her own hut, strips herself naked and smashes her cooking pot. Meanwhile she addresses to it ritual words to this effect:—

"Your purpose has been to cook my food. Now I wish that you may kill me if I look on you again."

She must then wrap the pieces up singly or, as some say, in pairs and hide them in a variety of places. Some, for instance, she may simply hurl into a thicket. Another can be buried in the floor of her hut, of course in secret. One of the shards is rubbed down and the dust of it collected. The woman either swallows the whole of this or, if she thinks she may want to involve her children also in her "taking off," she will sprinkle some of it in food or water they will swallow.

Nothing need ever ensue as a result of these preparations unless at some later date the woman in an access of chagrin decides that she really will end it. All then she has to do is to take one of the shards from its hiding-place and look at it. She is at once seized with a fever and a great sweating. Vomiting may or may not occur. Some tell me that foam on the mouth is an infallible sign of how the illness has been contracted. Death follows the same day unless magical aid can be given in time.

As soon as suicide by *kuvunja chungu* is suspected by the relatives they send for an *mganga*. If the woman is not dead he may be able to cure her; in any case there is the fear that she may have made her dispositions so that

her family follow her and this danger must be countered. Directly the *mganga* is called, therefore, he seeks for the fragments of the fatal pot, "smelling them out" through his magic gourd, *tunguli*. Whether to cure the sick woman or to relieve the family of any danger, the *mganga* must find all the broken pieces of the pot in their various hiding-places. Naturally this may take a long time, often some weeks. When they are all assembled a sheep is killed and they are rendered harmless by cooking it up with its entrails, with sheep's dung, with the blue-flowered herb *kongo* (*Cyanotis foecunda* Hassk.) and with "medicine" prepared in secret by the *mganga*. In the rare case when this potion can be prepared before the would-be suicide is dead, she can be saved by forcing a little of it into her mouth.

The corpse of a person who has *runja chungu* ("broken the cooking pot") is refused the usual burial rites by both Moslems and pagans, although they do not deny them to ordinary suicides. Instead, the corpse is put in a shallow grave as far as possible from a human habitation and preferably in a cave or rock-shelter. These are, however, rare in the Usambara gneiss and it is said that as a rule nothing better can be found than a wall or ledge of rock against which the grave is made. The remains are still dreaded as a possible means of bringing death to any people that have the temerity to live near them.

The Comoro Islands

Notes of a lecture delivered at the Zanzibar Museum

By Ibuni Saleh

THE Comoro Islands, four in number, are grouped together in the Mozambique channel half-way between the north end of Madagascar and the mainland. The distance across the channel is about 250 miles, and that from Zanzibar is approximately 320 miles. The entire group has an area of about 760 square miles with a population of about 150,000. The group is named "Comoro Islands" from the Arabic "Jazair el Kamar" (Islands of the Moon). The principal island is named Grand Comoro, again from the Arabic "Al Kamar el Kubra", the others being Anzuan or Anjuan or Johanna (called "Pearl Island" by the French, for it is the most fertile) Mohilla and Mayote. These islands are all hilly, rocky, volcanic, sparsely populated and for the most part waterless. That is one of the reasons why there has always been emigration from the islands from time to time; but in spite of that it should not be imagined that the number of Comorians in Zanzibar has increased to any appreciable extent. In fact the colony has actually been decreasing for some considerable time. To prove my contention I will quote from the book "General Rigby, Zanzibar and the Slave Trade", by Mrs. Russell, (page 329) which states as follows: "In Rigby's time—about 1860—the number of the natives of the Comoro Isles settled at Zanzibar amounted to about 4,000. They are an active, intelligent race. They are brave and industrious and make good domestic servants". That is over eighty years ago. Now, in the census of 1931 the number of French Colonials, which I assume to refer to Comorians here, was given as 2,471 (including Seychellians, Chinese, Japanese, etc.)

The history of the Comoro Archipelago and its people has been written by many Arab writers and by some French authors, but not yet, I believe, by any Englishman; although many English books on travels in the Indian Ocean, exploration and colonization of Africa, on Madagascar and the slave trade, have appeared from time to time and have frequently mentioned the Comoro Islands. I propose to quote you some references from these books; but is it too much to hope that in the not far distant future some talented young man of this community will take the trouble to collect some materials relating to the past and present of these islands with a view to presenting them to the public in book form so that the future generations in Zanzibar will have no cause to entertain the prevalent erroneous impression that "the Comorians have no ethnological significance".

Now, let us hear what the Arab historians have to say about the Comoro Islands. As far as it can be ascertained the earliest mention of the Islands is that of the Arab historian Masud in 943 A.D. But it seems he alludes to the Comoros under the name of Kambalu, which he confuses with Madagascar, although Yule in "Marco Polo II", page 348, thinks that this

name may refer to Comoro. It is evident, however, that Kambalu was a more important and extensive land than the Comoro Islands. Masud, who himself made a voyage from Kambalu to Sohar in Arabia, says that it was inhabited by Muslims and unconverted negroes. Nevertheless, it is probable that the names Kambalu and Comoro are identical in origin and that the restriction of the name to the smaller group of islands dates from the time when other names were bestowed on Madagascar, much as the name of Zanzibar was once applied to a large part of East Africa and is now restricted to the island and city of Zanzibar. Nor can it be doubted that the island Al Kamar mentioned by the Arab historian Idris in Jambert's version, page 67, is Madagascar and that the island Abunah is the principal island of the Comoro Group—that is, Grand Comoro—which in Ribeiro's map of 1529 are called *Illes des Omuna*.

In the Arabic book "*Intisharu Khati el Arab*", it is stated that in the year 68 A.H. the brother of the Omayyad Khalifa Abdul-Malik bin Maruan of Iraq, named Hamza bin Mauran, took possession of the Comoro Islands. They founded a sultanate and established several schools. Among the followers was a man named Mohamed bin Ismail who introduced to the islanders the knowledge of astronomy for which they are still famous to-day.

Masud further wrote that the Comoro Islands were discovered by the Himyaratic Arabs who settled on the islands, which were hitherto uninhabited but were frequently used as a fishing station by Talaousi or Melanesian fishermen from Madagascar. Later on the Arab settlers imported slaves from the East Coast of Africa with whom they intermarried, thus producing the present race.

Yakut El Hamawi in his book "*The Dictionary of Nations*", which was published in 626 A.H. (1207 A.D.), mentioned the Comorian race in similar terms.

"*Al Hilal*", a well-known Egyptian magazine, included in the sixth volume of its issue twenty-five years ago an extract from the "*Encyclopaedia Britannica*", being the deliberations of a British Committee of the Anthropological Institute. It said that the Comoro Islands in general and Grand Comoro in particular were inhabited by Arabs, Malays and Africans. The Arabs emanated from Yaman, Iraq and Soor in Oman. Mohamed bin Habis, who was the sultan at the time, imported slaves from the East Coast of Africa on a grand scale. This was the sultan who forced the Arab settlers to identify themselves as Comorians only and not with their original Arab clan. Some writers mention the advent of Jews in the Comoro Islands and give as their reasons the presence of Jewish names among the inhabitants. If we can believe that there were Jewish elements in the population, which I very much doubt, they must have been very insignificant in number and must have been subsequently absorbed in the more numerous Muslim elements, thus completely obliterating both their religion and race. Names alone cannot prove anything, because we have the instance of many other Muslim nations which use these so-called Jewish names which in fact are names of ancient prophets, in whom all Muslims believe.

That prince of modern Arab writers, the well-known Syrian nationalist Amir Shakib Arsalan, in his "Modern Muslim World", which appeared a few years ago, mentioned Madagascar and the Comoro Islands and said that the latter has a good climate and has been highly recommended by medical men owing to its high altitude. He divided its settlement into two periods: the first the pre-Islamic or pagan age, as it is called by the Arabs; and the second, the Muslim period. The first period brought in Arabs who were in search of adventure and Hebrews or Jews who were in search of sanctuary after the fall of Jerusalem. The second period brought in Himyaric Arabs and tribes from the Persian Gulf. These Arabs then imported slaves from the East Coast of Africa who intermarried with them and produced the present race.

In 1506 A.D. Mohamed bin Issa from the Persian Gulf conquered the islands and established himself as a ruler.

That is the story from the Arab historians and writers. We have now to hear what the European writers have to say. Colonel S. B. Miles, who was British Consul-General in Zanzibar, in his book "Countries and Tribes of the Persian Gulf" makes a reference to the Comoro Islands in the following terms. "The Kamar or 'Moon' tribe was a large and important one in South Arabia in remote times and gave its name to the Kamar Bay and also supposedly to the Comoro Islands on the East Coast of Africa. The tribe is now represented by the Bani Riyam who occupy Jebel Akdhar and also by the Bani Hadun and other tribes".

Sir Harry Johnston writes in his book "Colonization of Africa by Alien Races", pages 11, 25: "From Greek exploration coupled with Phoenician traditions the geography of Africa was hinted at first as far as the neighbourhood of Zanzibar and the Comoro Islands. After the tenth century Arabs discovered Madagascar and settled as traders on its north and north-west coast, while the adjoining Comoro Islands (Kamar, "Full Moon") became little Arab sultanates practically in the hands of Arabized negroes. Until the coming of the Portuguese in the sixteenth century, these Arab East African states were sparsely colonized by Himyaratic or South Arabian Arabs from the Hadhramout, Yaman and Aden. The bulk of the population was composed of East Coast negroes speaking a Bantu dialect allied to the tongue spoken on Zanzibar. There was a large influx of Arabs, however, and this mingling with the negroes produced the present race of the Comoro islanders, which is a very fine type of the successful results that attend the mixture of the Semitic and negro".

Regarding the Malays and the Talousis from Melanesia, it is evident that they first came and settled on the great island of Madagascar and later on the Comoro Islands. I gather that navigators have found a current streaming from the Sunda Islands in the Malay Archipelago towards the East Coast of Madagascar and the Comoro Islands. Malay junks or even outrigger canoes with sails might conceivably have drifted across the Indian Ocean to Madagascar. Even of recent years cases have been known of Javanese junks being stranded on the Comoro Islands. Notwithstanding this fact the bulk

of the Malay population to-day is found on Madagascar, the Malay immigration into the Comoro Islands being relatively small. However, a village in Mitsamiouli in Grand Comoro called Jawo (Java) is said to have been once colonized by the Malays or Javanese.

As far as I could ascertain, the first Englishman to land on the Comoro Islands—apparently the Grand Comoro—was Sir James Lancaster on the sloop *Edward Bonaventure* in 1554. It is said that he entertained the king together with others of the Moorish or Arab colony on board, and had some conference with them about the state of the place and merchandise. Lancaster again visited the islands in 1591. His second visit appears to have been unfortunate, for it is stated that he was betrayed by the perfidious Moors and as the boats were anchored and could not be assisted he lost thirty-two of his crew and master William Race of the sloop *Ratcliffe*, who were for the most part slain. It is not for me to make any comments on this unhappy episode, but we have also the story of Captain Kidd from New York who visited Johanna (Anzuan) in September 1696 in the galley *Adventure*. He also visited another island of the group, Mohilla, the only places they appear to have known, where their ships had often broken the Indian voyages to take in water and provisions. The connection was highly valued by the islanders, who tried to imitate their fashions and adopted names of certain articles. For instance the Comoro word for bottle is *falaska*, which is considered to be a corruption of the English word “flask”.

On the 12th November 1608 Captain Alexander Sharpeigh from England on the sloop *Ascension* anchored off the Island of Comoro. He found the natives to be faithful and courteous; but having failed to obtain a supply of water there he sailed on and called at Pemba.

Grand Comoro in the centre of Mozambique channel was the nearest of the Comoro Islands governed by an Arab or half-Arab independent chief. Though Arab, he owed no allegiance to Muscat.

There cannot be any shadow of doubt, then, taking into consideration the records of both the ancient and modern historians and writers, that a large settlement of Arabs from Southern Arabia and the Persian Gulf existed on the Comoro Islands, and their mingling with the African slaves they imported from the neighbouring East Coast of Africa resulted in the present race of Comoro islanders or Comorians.

HOW ISLAM WAS INTRODUCED IN GRAND COMORO

I am not in a position to tell you precisely how Islam was introduced in the Comoro Islands. Tradition has it that it was introduced in the first decade of Al Hijra, for there are mosques in Grand Comoro and the other islands of the group with inscriptions dating back almost 1300 years. Perhaps it would be as well for me to quote you an article under the signature of a Monsieur Avignon, who was the Administrateur Superieur of Grand Comoro in 1926 and later Lieutenant-Governor of the Comorian Archipelago (now retired),

which appeared in an Algerian newspaper in 1937. The article was naturally written in French and I have translated it into the English language as best I can as my knowledge of French is very meagre.

“At that time, that is towards the year 622 A.D. when the good King Dagobert was reigning in France, there was not yet a sultanate in existence in the Grande Comoro. The island was divided in Bedjas or provinces, at the head of which there were heads of families who had all power.

“The country was covered with volcanoes whose activity rendered the communications between the Bedjas very difficult and thus maintained a relative peace in the island. However, intercourse between families was sometimes established : for example, it was about that time that Fessal Madi, the Bedja of Batsa on the west coast, in the present canton or district of Itsandar, went to visit his neighbour of Tsaweni in order to marry. He married Muana Rohy Abdullah, daughter of an eminent man of the place. After the traditional festivities, Fessal Madi took the return route back to Batsa in company with his wife. At the end of a few months, his wife being pregnant, a wizard of the village predicted to Fessal Madi that unhappiness would befall him if this wife bore him a son and that on the contrary happiness was assured to him and his family if his wife delivered a daughter. Muana Rohy Abdullah gave birth to a son whom they named Mhassi.

“Fessal Madi, remembering the predictions of the wizard, assembled the notables of Basta and, in order to avert the evil luck, ordered them to kill the child at the place called ‘Davoni n’drabo’ (place of a lie). But one of the friends of the Bedja informed Muana Rohy Abdullah of the criminal intentions of her husband. Frightened, Muana Rohy took her son and, accompanied by some faithful servants, escaped to her parents’ home at Tsaweni. Fessal Madi did not dare claim either wife or child and the matter rested there.

“Mhassi was therefore brought up by his mother at Tsaweni and when he was 25 years old had himself recognised as the first Sultan of Mbude. It was at that period that he built his palace to the east of the village, a palace whose ruins have been repaired to be used as a travel rest-house by the French administration. Chiefly renowned for his kindness and justice, he was also a grateful son and had another palace built for his mother in the west of Tsaweni. The ruins can still be seen near the ramparts.

“The sultan was about 50 years old when a dhow hailing from Arabia, caught in a storm, went aground at Bouni on the coast of Mboude. The crew was saved and taken to the village of Tsaweni. They were people from Muscat, in the country of Oman, believers in the religion of Prophet Mohammed. Sultan Mhassi became friendly with them and spoke often with them; he instructed himself slowly and soon thought to proceed to Mecca in order to embrace their religion. He acquainted the notables of the sultanate of his project; some approved, others pointed out the dangers

of such a big voyage towards the unknown. His consellor and friend, Febedja Mambi of Domba, shared his idea and declared himself ready to accompany him.

"The Arab sailors, helped by the inhabitants, repaired the dhow whose remaining parts had been collected on the beach. The sultan and his friend gathered all they had of value and when the south monsoon blew they embarked at the small port of Mboude-Mjini, destroyed later by an eruption of Chamle. That departure was an event in the island. The voyage without a stop on the way was long. At that time, Arab navigators, the only ones who dared to venture in the Indian Ocean, knew on their route only the Comoros and Madagascar. The islands of Zanzibar, Mafia, Pemba and Socotra were desert and inhospitable. The two pilgrims doubled without trouble the Ras el Assir (to-day called the Cape Guardafui) entered the strait of Bab-el-Mandib and called in at the Red Sea port of Mocha, Yaman. There, they learned of the death of the Prophet which took place in A.D. 632, the eleventh year of his Hijra. This sad news disappointed the travellers; they held counsel. Sultani Mhassi was of the mind to continue the voyage towards Mecca in order to visit the Holy place, but his friend Febedja Mambi preferred returning to the Grand Comoro.

"The sultan left his companion and directed himself towards Jedda. Febedja Mambi waited at Mocha for an opportunity to return to his country. Immediately upon his arrival at Mecca, Mhassi began to frequent the Koranic schools, visited Medina and embraced the religion of the Prophet (Islam). After a few years, his studies being ended, he decided to return to the Grand Comoro to bring the good word. One of his professors, Mohamed Othman (said to be the son of Seyyidna Othman bin Affan, the third Khalifa after the Prophet) resolved to go with him in order to assist him in his apostolate. The two men embarked at Jedda and arrived at the Grand Comoro, after a journey as long as it was stormy. The return of the pilgrim was celebrated in the island. People came to see him from every side. His companion settled at Tsaweni, where the first mosque was constructed and inaugurated some time after; Mohamed recited there the Friday prayers. This holy man travelled throughout the island during ten years, building mosques and teaching the Koran in all the villages. He died in the year 50 of the Hijra (672 A.D.) and was buried near the mosque of Tsaweni. His name was inscribed on the stone of his tomb and that inscription has been reverently kept till our times.

"Sultan Mhassi lived some fifty years and tradition reports that he was over one hundred years old when he died, in his turn, carrying the regrets of all who have been converted to Islamism. He lies alongside his mother and his master and friend Mohamed Othman near that mosque in Tsaweni whence first Islam spread on the Grand Comoro, the only island of the Archipelago whose seven thousand inhabitants are truly Mohammedans."

MODE OF LIFE AND CUSTOMS

The Comorian mode of life is simple. They live upon rice, meat, fish, bananas, milk, sago and vegetables. The wealthy ones occupy big stone buildings, while the poor ones live in small houses or huts.

It may be worthy of mention that Comorians generally marry comparatively late. The reasons are many but in the Grand Comoro especially it is ostensibly attributed to an old custom of presenting enormous gifts of gold ornaments to the bride, which custom is obligatory. This custom evidently prevents many Comorians from getting married early in life, since there are no gold deposits available in any of the Comoro Islands. But woe betide a man who is not married in the prime of his life, whatever be his station in life. He will not be allowed to congregate with those who are married nor will he be respected by them at any ceremony of whatever kind. His companions will only be those who are unmarried, and even at religious ceremonies or prayers in mosques and other places, he will have no place of honour. He will be taunted and despised. No wonder there are a lot of Comorians who have to leave their country to go out in search of gold wherever it can be found so that they can return home and fulfil this the most heartrending of all traditional customs, which the real home-born Comorian makes it his greatest aim to achieve.

The Comorians are very generous. At their wedding festivals there is great profusion, and he who can afford it will slaughter thirty to forty oxen and distribute the flesh to the elders with pieces of cake from a large wedding cake specially made for the purpose. The origin of this custom is traditionally attributed to the Jews. The Comorians have a great love of their children. They will spend whatsoever they possess in order to better their offspring's future in either education or training in some particular trade.

Although the spoken Comorian dialect is allied to Ki-Swahili, it has numerous Arabic, Persian, Jewish, and even English and French words. The more educated elements are strongly Arabic in both language and dress. The official languages of the administration are both Arabic and French.

The women's dress is almost similar to that worn by ancient Egyptian or Arab women : it consists of a pair of trousers tight at the ankles, a blouse or *kanzu* reaching below the knees, a *poto* or shawl to match covering the head, and a chain tied with it on the forehead. The ear-rings are of the Arab type. They use no nose rings. The women of the poorer class wear one long piece of cloth almost like the Indian *sari*.

On the eve of a child-birth a man, usually a near relative, is called to pronounce an *adhana* (call to prayer) at the cradle of the newly-born baby and then after the seventh day the usual *Maulidi* ceremony will be recited. On the ninth day immediately before dawn the newly-born baby will be taken out in a sifting basket (*ungu*) to the houses of near relatives to be shown off, and will then be returned to its cradle before sun-rise; but on reaching the door of its home, the baby will be placed down on the threshold and the mother will step over seven times in and out. Then a pestle will be carefully passed over the child seven times in like manner. When these ceremonies have

been completed some one will take some water and sprinkle it on the roof, uttering these words : "It is raining; run run. The baby will be picked up from the ground and taken inside quickly. This signifies that God will provide for the child in plenty. If the child is male, he will be circumcised at the age of six or seven years, and when he is healed he will be provided with beautiful clothes and clad with silver chains round his neck. If the parents can afford it, a great feast will be given to friends and relatives.

A female child will be permitted to move about and, beside attending the Koranic school, will be taught such accomplishments as cooking, sewing, mat-making, plaiting the hair, rope-spinning and in modern times, needle-work. When she attains the age of puberty she will be kept in seclusion and none but her nearest relatives will be allowed to see her. In contrast to the custom prevailing in Zanzibar of providing what is called a *somo* or *kungwi*, that is, an instructor of morals, to every girl who attains the age of puberty, there are no such instructors in the Comoro Islands. Besides being taught the religious tenets, the girl is merely instructed by any of her near female relatives about her responsibilities to her potential partner.

The Comorian child generally goes to a Koranic school from the age of five or six years. Young boys and girls are generally mixed together until they complete the Koran and so become *Hitimu*. Then they will be taught the fundamental principles of the faith and to learn how to read and write in Arabic script. In the Comoro Islands to-day nearly 80 per cent of the population can read and write in the Arabic script. The teacher generally gets a nominal fee for his work, but the children have to work for him in their spare time, in collecting fire-wood, drawing water and so on. Nowadays boys attend elementary French schools in the Comoros and then are sent to Primary schools in Majunga (Madagascar) and finally to secondary schools and professional colleges in Tananarive. The Comorians, until recently, were averse from sending their girls to the French schools. They have now, however, taken courage and I understand that some girls from the Islands are being trained in medicine and midwifery in the Medical College at Tananarive, the capital of Madagascar.

THEIR WORK

The Comorians being comparatively poor have to work hard to make both ends meet. Their country being rocky they have to till the rocks in order to prepare the ground for cultivation, which is the principal calling of the inhabitants. Next comes cattle-breeding, fishing, rope-spinning, mat-making, carpentry, silver and black-smithing and sailing. The Comorians, being islanders, are fond of the sea and many of them own dhows, fishing smacks and outrigger canoes. They often organise angling parties which go far in search of game. There have been many cases where fishing boats have drifted away from the Mozambique Channel and have been washed ashore at Pemba, sometimes with their owners aboard and alive.

Being fond of travel, for the purpose, as I have already told you, of looking for gold, the Comorians will be found in every corner of the globe. When outside

their own country they adapt themselves to any mode of life consistent with their standing in life. When taught a new language, trade or calling, they will learn it methodically and well. When trusted with work, they will do it loyally, honestly and minutely. In days gone by they were considered to be the best domestic servants in this part of the world, and were in great demand in British East Africa, Portuguese East Africa, the Union of South Africa and Madagascar. Unfortunately they are not born business men like the Indians but in the Comoros and Madagascar many of them are engaged in business and commerce.

EMIGRATION

I have already stated that the Comorians were obliged to leave their country to search for gold; other reasons also compelled them to emigrate to other countries. It is known that they were found at Kilwa and other places during the zenith of the Zenj Empire in East Africa in the fifteenth century. Moreover frequent civil wars that were waged by contending parties led by their rulers against each other rendered life unbearable in the country and, therefore, many of the subjects had to flee in order to escape being involved in the fighting and to find a safer place where they could live in peace. Happily the unprofitable and unnecessary shedding of blood and the destruction which rendered many towns and villages derelict ended with the advent of modern civilization in the country.

Finally, after a destructive eruption of 1858 which flowed from the Comoro mountain into the sea, laying waste much of the land used for cultivation and pasture and destroying some villages, a great number of the islanders had to leave their country to find a new home elsewhere. The majority of them went to Madagascar and others found their way to Portuguese East Africa, South Africa and Zanzibar.

THE COMORIANS IN ZANZIBAR

I am afraid I cannot give you the exact date when the Comorians first came to Zanzibar, but there is conclusive evidence to show that there was an important colony here long before the arrival of Sultan Seyyid Said bin Sultan to establish his dominion in 1828. They were, as always, peaceful and law-abiding citizens, and engaged in trade, carpentry, rope-spinning, fishing, etc.

Seyyid Said bin Sultan being attracted by their remarkable stature, strength and intelligence, at once employed them in his service in various capacities. After the death of Seyyid Said, Seyyid Majid who succeeded him followed his example and we find them in the service of every succeeding sovereign. Their loyalty, fidelity and devotion to duty is proverbial. They shirk no responsibility and their honesty of purpose appealed to the British authorities, who employed them as English interpreters in the British consulates and the Royal Navy and as liaison officers.

There were also many Koran teachers and professors of the Islamic faith engaged in propagating the faith among the native population in Zanzibar and in various parts of His Highness's dominions on the mainland.

During the reign of Seyyid Majid an invasion of Zanzibar was expected and R. N. Line says in his book "Zanzibar in Contemporary Times", page 51, "The Swahilis of the island and the Wangazija (Natives of the Comoro Islands) armed in readiness to help in repelling the invader". Sir Charles Elliot, who was British Consul-General in Zanzibar and later Governor of British East Africa (now Kenya) said in his book "The East Africa Protectorate", page 248, "It is probable that the Islands of Comoro were occupied by the Arabs very early. The principal island is Grand Comoro with a volcanic peak 8,500 feet high, and Mayotte. The French occupied Mayotte in 1841, their protectorate extended to the rest in 1886. The Archipelago has an old connection with Zanzibar and many natives divide their time between the two. The Comoro Islanders are of a very mixed race, but those who visit Zanzibar speak good Swahili".

Major F. B. Pearce, who was British Resident in Zanzibar, says in his book "Zanzibar, the Island Metropolis of Eastern Africa", published in 1919, page 215: "Arabs from Comoro are few in number. They possess a similar cast of countenance to the Omani Arabs and are of fair complexion. From what part of Arabia the Comorian Arab originally came cannot be specified with any certitude, but it is held by some ethnologists that they are descended from Idumean Summit from the Red Sea littoral who colonised the Comoro Islands during the reign of King Solomon. However this may be, the original stock has been in some cases modified by Chinese and Malay inter-breeding".

NOTES

NOTES

Indian Elephants in Tanganyika

SINCE the publication of Mr. A. Sillery's Note on this subject in the last number of *Tanganyika Notes and Records* the following contributions to the history of the Belgian attempt have been discovered.

(1) Through the kindness of the White Fathers of Mwazye, Sumbawanga, an interesting article by Professor E. Leplae, of Louvain, has come to hand on "L'Eléphant d'Asie et la Domestication de l'Eléphant d'Afrique au Congo Belge." This refers to the Karema experiment in a lengthy description, of which, considering it of sufficient interest, I offer the following translation (*La Nature*, Vol. 41, 1920, pages 254/5, Paris) :—

"In 1878 King Leopold II of the Belgians had organized anti-slavery expeditions with Lake Tanganyika for a goal. Faced with the considerable transport difficulties across East Africa, he arranged for four trained Indian elephants to be purchased : two males, Sundergrund and Naderbux, and two females, Susan Kali and Pulmalla. They were accompanied by a staff of thirteen mahouts. This enterprise originated in a voyage by the King to Ceylon, when he was still Crown Prince. Having then studied the services rendered by the elephants to India, the King decided to acclimatize Indian elephants in the Congo and, if successful, to establish in Central Africa training centres after the Ceylon example. The four elephants arrived at Dar es Salaam on the 1st June 1879. Having been hoisted from the hold with the ship's derricks, they were put into the sea and reached the shore, about three hundred metres distant, by swimming. The whole population of the coast had come to watch these mastodons obeying with great intelligence all their mahouts' wishes. The expedition, conducted by Mr. Carter, a British consul, comprised seven hundred porters. Each elephant carried five hundred kilograms, thus replacing twenty porters.

"Unfortunately the route towards Lake Tanganyika presented difficulties, immense swamps in which the elephants sank to their chests, thick jungles where the road had to be cut by hatchets and, moreover, arid stretches without food or water. The male Sundergrund soon perished from sunstroke or apoplexy. At Mpwapwa Carter's caravan joined that of the Belgian Commandant Popelin and plunged into Ugogo where the inhabitants were struck by astonishment and terror at the sight of the elephants. Never had it entered their minds that these gigantic animals, so dreaded in Africa, could

be tamed to obey man. After having traversed half of Ugogo, the second male, Naderbux, fell ill and had to be killed. The privations of the men and of the two remaining elephants became terrible in the desert of the Mgunda Mkali, a forbidding country of rock and inextricable thorny thickets. Water and fodder were lacking. A fortnight passed without a village or cultivation. Nevertheless, the two females arrived at Tabora for a triumphal entry.

"A few days later Carter left Tabora for Karema. The elephant Susan Kali, after a few days' illness, died suddenly in view of the goal, so that the old female Pulmalla, the best trained and most intelligent of the lot, arrived alone at the destination. The King's orders were awaited. Considering the enterprise as having given sufficient proof of usefulness to justify its continuation, he arranged for another Englishman, Cadenhead, and two Belgians, Burdo and Roger, to leave Europe the following November in order to join Carter, to proceed with him to India, and to purchase more elephants. The three travellers arrived at Karema without mishap, where Pulmalla was the delight of the little colony and of its native inhabitants. All the talk was about her, of her strength and her frolics, and the post had become a place of pilgrimage for all the peoples from the neighbourhood of the lake.

"Carter and Cadenhead, taking with them their Indian mahouts, left Karema on the 12th June 1880, not knowing that they were marching to their deaths. A few days later their caravan was attacked by three thousand *ruga-ruga* (native levies) of Mirambo's and Simba's, and the two Europeans, the Indians and porters were massacred in spite of their heroic defence. Shortly after this drama, Pulmalla, who had refused all food after the departure of her mahout, declined rapidly and died. King Leopold thought that his experiment had demonstrated the usefulness of elephants in Africa, provided that they were made to travel on properly surveyed roads, were assured of abundant fodder and water, and were in charge of experienced mahouts. But the African elephant, accustomed to the climate, immune against tsetse fly, appeared much better suited than the Asian elephant for the special conditions of African transport."*

(2) As an eye-witness of the last stages of the Belgian experiment we have no less an authority than the young Scotch explorer, Joseph Thomson, who refers to it in Vol. II of his classical work, "To the Central African Lakes and Back," London, 1881. In the course of a very biting criticism of the founding, by the Belgians, of Karema, which he reached in March 1880, he mentions (page 187) his meeting there with Captain Carter, "the person engaged by the King of the Belgians to test the suitability of elephants as means of transport in East Central Africa. For this purpose he started with several of these animals from the coast . . . On the way they all died except one, and that one proved conclusively to my mind the unsuitability of these animals for the work required of them in such a country, though I am aware

*A Diary kept by the White Fathers at Karema gives the 29th February 1880 as the date of Carter's arrival at the station, and the 25th June 1880 as that of the massacre.

that Carter himself held much more sanguine views on the subject. We found Carter to be a fine warm-hearted Irishman, ready to face any hardship or danger, full of anecdote and humour, and of the most buoyant temperament." Two months later, on his return march to the coast, Thomson passed on the road between Lake Rukwa and Tabora Mr. Cadenhead, "a young Scotch gentleman on his way to join Captain Carter. He had accompanied two Belgians to Unyanyembe and proceeded with them several marches on their way to Karema; but getting disgusted at their proceedings he had quarrelled with them and left them two days before our meeting. He appeared terribly pulled down with fever" (page 238). On the next page follows a short account of Carter's and Cadenhead's deaths at Kasogera's chief town in Mpimbwe "all owing to the unfortunate mistake of having entered the town when an attack was impending." Finally we have Thomson's own views on the unsuitability of Indian elephants for transport in East Africa (pages 288/9) which he winds up thus: "That these difficulties are not merely theoretical has been amply proved by the fate which befell Carter's elephants. They all perished except one, *which never carried a load.*" (This is obviously Pulmalla who was still alive when Thomson stayed at Karema).—C.G.

H. C. Stiebel, Esq., C.M.G., O.B.E.

MR. H. C. STIEBEL came to this Territory with the South African Forces during the last war and in 1917 was posted as District Political Officer with the rank of Major to Wilhelmstal, the headquarters of the administration of the northern part of the occupied territory. From Wilhelmstal (Lushoto) he was posted in 1919 to the District of Arusha, where he remained for about a year. The remainder of his colonial service was spent at Tabora and Mwanza. He was made a Senior Commissioner in 1920 and a Provincial Commissioner in 1926. He retired in 1932 to Natal and has recently died there, at the age of sixty-five, after a long illness.

He will be remembered by all his friends as a good companion with a real capacity for enjoying life and for imparting his cheerfulness to others; of very great persistence, he took little account of obstacles which confronted him in the course he pursued. His devotion to the African, his energy and determination, his disregard and dislike of formalities in every shape were outstanding characteristics. The writer has the happiest memories of serving with him and gratitude for his unfailing friendship.—A.A.M.I.

BOOKS REVIEWED

"Focus on Africa," by Richard Upjohn Light (photographs by Mary Light), American Geographical Society, New York, 1941.

One afternoon in December 1937 a sturdily built single-engined American plane descended on Dar es Salaam aerodrome and from it emerged its pilot, Dr. Richard Upjohn Light, and his co-pilot, photographer and Marconi-operator, also incidentally his wife, Mrs. Mary Light. They hailed from Kalamazoo and were on a "geographical holiday" during which they had flown over much of Central and South America, had crossed by boat from Rio to Cape Town, and were on their wings again from the Cape to Cairo and on to Tunis. The account of the African part of this trip has now appeared as one of the excellently edited and produced "Special Publications" (No. 25) of the American Geographical Society. It takes the form of a collection of three hundred and twenty-one photographs, all very instructive and many really magnificent, linked together by a running commentary which, as Isaiah Bowman justly puts it in a short foreword, is "fascinating and sound geography without flamboyance or technical display." Dr. Light had quite evidently prepared himself well for this strenuous "holiday" by a careful study of the source-material on the lands he was to fly over; and equally obviously, he must have devoted a great deal of time to further research on his return, that enabled him to achieve his aim: "To broaden earth-bound glimpses into the fuller appreciation of the aerial view by casting details against their parent backgrounds, effects against their causes." Added to this is a charming style, in the best sense of the word, which does not refrain from an occasional personal anecdote, and renders the grasping even of Africa's more complicated problems comparatively easy also to the less geographically minded, and will thus, it is hoped, draw the attention of many not as yet aware of these problems, to their existence.

To quote only a few examples: The precariousness of too great a trust in mineral wealth, which has so far been the chief stimulus for development in most of the more "prosperous" countries along the back-bone of southern and eastern high and dry Africa, is brought out and set against the greatly neglected necessity of safeguarding the soil from the wasteful methods of those who, by ill-treating it, sought to emulate the rapid returns of the mining ventures on land very far removed from that legendary "inexhaustible tropical fertility" promised by innocent explorers and by less innocent speculators; and who, moreover, by so doing and by confining large native populations into "reserves," too small, and into which they greedily pushed trade and taxation, have very successfully upset the delicate balance attained through centuries or millennia of adaptation between the native and his soil.

The importance of *Water* is realized throughout and the difficulties of the dry continent's hydrographic problems intelligently emphasized again and again. As regards that other great problem *Tsetse*, the following advice—only too true in my opinion—is offered by Dr. Light:

"... and even if this (the removal of the vast extent of *Acacia savana*) were possible, the resulting damage to the soil and the depletion of the water supply would scourge the country far more severely than sleeping sickness has

ever done. For the present, therefore, Africa must live with her tsetse fly, adopt compromise measures at the worst points, and seek unceasingly for a remedy that will apply specifically to the fly or the trypanosome, while avoiding destruction of habitat or food supply."

On the burning question of *White Settlement* we are given a fair account, especially in the chapters on the Rhodesias and Kenya, of both success and failure; and a fair warning of the drawbacks regarding the suitability of tropical highlands for continued occupation by white men and their families.

Talking of the present trends in the outlook into Africa's future the author, guided largely, one guesses, by Lord Hailey's "Survey," remarks as follows:

"Then at last responsibility came to be looked on as a privilege, and there evolved gradually a new momentum, based not on conquest but on growth, not on exploitation but on the wise use of resources, not on rivalry but on sharing, a movement that spans political boundaries to embrace large zones of geography, that takes its measure in centuries, and that is strongly conservative. I do not know that the present trend of affairs in Africa has any more definition than this . . . The movement must not be regarded as the arrival of a "new order;" it is scarcely more than a perceptible drift, a gathering of facts. But against the background of this drift each new step has special meaning, each disclosure its place. In no other continent has there been such promise of an orderly, measured, and co-ordinated march forward into the future."

There is, fortunately and without doubt, a great deal of truth in this conclusion—although we out here, in the midst of the daily toil, do perhaps realize better than a short visit can reveal that, unfortunately and with no less doubt, this "new momentum" is as yet merely a faint chorus of voices in the wilderness of exploitative desires, views and policies.

However, the most astonishing fact is the entire absence of major errors and misstatements from an account of a survey so far flung and rapid; and of minor slips or inaccuracies even I, well acquainted with most of the regions, sceneries and peoples discussed, have only been able to discover half a dozen or so; of which the most serious is the statement that the European plantations on Kilimanjaro are above the native holdings. One criticism, however, I have to offer: The title of the book is somewhat misleading, for pictures and text deal exclusively with high and dry Africa, no excursions being attempted into the, in many ways, so vastly different problems of the low and humid Africa of the Congo and the West Coast: "Focus on High Africa" would have been more appropriate. And it seems an extraordinary coincidence that the view of Beira Port (plate 59), one of the busiest in southeastern Africa, should have been taken at what must be one of the very rare moments when not a single ship lay alongside its spacious wharves.

To the readers of this journal the superb air views of East Africa's giant mountains will probably appeal most; to the geographer and mountaineer they are of outstanding importance, more particularly the instructive panoramas of Ruwenzori's elusive grandeur, for which we cannot be too grateful to the courageous little woman who "grew cold and blue through exposure at the open window," and finally collapsed, while handling her heavy camera so skilfully. As an old lover of Kilimanjaro I personally would have liked many more of the fascinating glimpses into and unto Kibo's crater and ice-cap, especially one of the western glaciers which are unfortunately missing from this beautiful collection. Incidentally, a close scrutiny of the forms of the central crater reveals hardly any and certainly no major alterations since Mittelholzer gave us his equally fine first air views in 1930.

A number of clear and adequate route maps and a good index as well as the general arrangement of plates and text greatly facilitate the enjoyment of a book that no one concerned with Africa, with its stern beauty and with the grave obstacles it offers to "development," can afford to miss.—C.G., Dar es Salaam, 2nd August 1941.

CORRESPONDENCE

THE EDITOR, *Tanganyika Notes and Records*.

Dear Sir,—In your April 1941 (No. 11) issue, in "Ships that have Passed," the old *Ipu* is stated to have run ashore between Tanga and Dar es Salaam. She was in fact on her way from the Rosehaugh Co.'s port and ginnery at Betya in the Rufiji Delta, opposite Salale, and when approaching Dar es Salaam was carried to the beach in the night by a strong inshore current which I know well. The Glendining Co. changed her name to the *Chaika*. (Captain Glendining was formerly Captain Schalk.) The bones of the *Chaika* are still to be seen about thirty miles south of Dar es Salaam.

Similar to the *Ndovu* were the *Simba* and the *Nyati*, all on the coast at the same time. In 1926 the *Simba* took the late Captain Ingles, R.N.(RETD.), and his wife on his only visit to the Rufiji Delta since 1917. In 1927 she steamed up the Rufiji river to Utete with two lighters in tow, taking advantage of the April river spate.

In 1921 the *Tuna* took the wrong side of the buoy coming into Dar es Salaam and straddled a sunken lighter. The tide was going out and the lighter was plainly visible to those who looked over either side of the ship. It was thought she might break her back. The European passengers including Mr. and Mrs. C. Gillman were taken ashore in a dhow, only to be reprimanded for landing before being passed by the doctor. The *Duplex*, ex-cable ship of the same line, was cabled for and, racing over from Zanzibar, towed the *Tuna* off at the return of tide. She still had her big cable-wheel on the bows and I wondered if she was particularly suited for hauling ships off such precarious positions.

The *Cetriana*, also of Cowasjee Dinshaw Brothers, was up and down the coast in 1921 with five white officers including engineers. Her bones are also on a reef somewhere north.

In 1917 a Major Phillips sat in the same place, in the same room and building, where now sits our Dar es Salaam District Commissioner. He was in charge of shipping and was a very busy man with a staff of hard-worked, pale, section B soldiers—unfit for the field. He had whalers (from Durban, I think) on his sailing lists.

The good ship *Aragon*, of Mudros Island fame, called in January 1917 from Bombay; the Cunarder *Coronia*, 24,000 tons, called in December 1917 to take away south over a thousand white troops. In March 1918 the Orient liner *Osterley* called. The *Chowtai* from China seas with a Chinese crew was bury on the coast then, and the *Ngoma* used to come up from Durban with troops.

What a list we could make of the vessels which in those days appeared on our coast!—Your faithfully, R. de la B. BARKER.

MANGROVE WOOD AND ITS EXPORT

THE EDITOR, *Tanganyika Notes and Records*.

Dear Sir,—When I first went to Suakim in 1905 that place was at the zenith of its prosperity as it formed the base for the construction of the Nile-Red Sea railway. I was much impressed with the woodwork in the old houses then generally considered to be teak. Personally, I thought it more probable that it was some African wood. An engineer who had been in Mauritius suggested that it might be mangrove, and also teak. Mr. James Hornell who visited Suakim just before war broke out took samples of the wood to England for expert opinion. It is now clear that mangrove wood was used in the construction of many of the older houses. I should imagine that the importation of mangrove wood into Suakim *and Egypt* certainly dates prior to the fifteenth century of our era and maybe much earlier.

In view of the fact that so much European timber has been imported into the Sudan during the last forty years and these sources of supply are now closed it might seem an opportunity for re-opening the trade with large *sambuks* similar to those carrying timber to the Persian Gulf.

I should not be surprised if analysis now showed that much of the ancient Egyptian royal furniture had been made from mangrove wood. Such a discovery might confirm James Bruce's theory as to the site of the "Land of Punt", i.e., the Juba river territory.—Yours faithfully, A.E.R.

