



TANGANYIKA NOTES AND RECORDS

List of Articles

	Page
The Kinloss Prize 1959—The Influence of the Church on Tribal Customs at Lukuledi <i>A. M. Hokororo</i>	1
Religious Beliefs and Practices of the Sukuma/Nyamwesi Tribal Group <i>Hans Cory, O.B.E.</i>	14
The Sukuma Societies for Young Men and Women <i>Waziri Juma</i>	27
The Masai Walls of Moa: Walled Towns of the Segeju <i>H. A. Fosbrooke</i>	30
Legislative Council Elections, 1958 <i>G. W. Y. Hucks, O.B.E.</i>	39
Did You See Me From Afar? <i>J. Procter</i>	48
Captain Storms in Tanganyika: 1882-1885 <i>Norman R. Bennett</i>	51
The Berlin Mission <i>Joyce M. Osborne</i>	64
Dick Whittington comes to Dar es Salaam: Part I <i>J. A. K. Leslie</i>	69
Tanganyika Place Names of European Origin <i>G. N. Shann</i>	79
A Collection of Snakes from Ifakara, Eastern Province <i>Dr. Thierry A. Freyvogel</i>	89
An Annotated List of the Birds of the Rukwa Valley <i>L. D. E. F. Vesey-FitzGerald and John Beesley</i>	91
The Fourth Panafrikan Congress on Prehistory at Lovanium <i>H. N. Chittick, M.A., F.S.A.</i>	111
Birds in an Arusha Garden. <i>Margery M. Probyn</i>	113
Naval Actions on the Tanganyika Coast, 1914-1917 <i>Commander O. J. Charlewood, O.B.E., D.S.O., R.D., R.N.R. (Retd.)</i>	120
Our Contributors	139
Correspondence	141
Book Reviews	146

MARCH
1960

PRICE: TWELVE SHILLINGS

No. 54

TANGANYIKA NOTES AND RECORDS

JOURNAL OF THE TANGANYIKA SOCIETY

This Society came into being on 8th August, 1947. Its objects are to promote the study of ethnology, history, geography, natural history, and kindred sciences in relation to Tanganyika; to co-operate with the King George V Memorial Museum to this end; and to encourage and facilitate the publication of records and studies in these subjects.

A major activity of the Society is the publication of *Tanganyika Notes and Records*, which was founded in 1936. The journal is issued twice yearly, and is priced at Shs. 12/- to non-members.

A lecture by an authority on some aspect of Tanganyika is arranged each month by the Society, to which members and their friends are cordially welcomed.

The Society enjoys the hospitality of the King George V Memorial Museum as its headquarters and members are privileged to use the Museum Library; in return the library is enriched by the exchange journals and reports donated by the Society.

The subscription rate for ordinary members is Shs. 20/- per annum, and Shs. 200/- for life membership.

For further particulars write to the Honorary Secretary/Treasurer, P.O. Box 511, Dar es Salaam, Tanganyika, East Africa.

THE TANGANYIKA SOCIETY

Patron: His Excellency Sir Richard Turnbull, K.C.M.G.

Hon. Vice-Presidents: Sir Harold MacMichael, G.C.M.G., D.S.O.
Mrs. E. Gillman.

Sir Bruce Hutt, K.B.E., C.M.G.

Lord Twining, G.C.M.G., M.B.E.

J. P. Moffet, C.M.G.

Sir John M. Gray, Kt., M.A., F.R.G.S.

OFFICERS FOR THE YEAR 1960/61

President

J. A. K. Leslie, M.A. (Cantab.).

Vice-President

A. D. B. Wylie, O.B.E.

Hon. Sec./Treas.—Mrs. M. Clifford.

Telephone 67494.

Hon. Editor—Mrs. E. H. Leslie.

Telephone 67451

Committee

J. K. Chande.

H. N. Chittick, M.A. (Cantab.), F.S.A., Bar-at-Law.

Miss B. L. Lake, M.A., Ph.D. (Lond.).

S. Nizamuddin.

J. A. Sawe, B.A. (Wales), Dip. Ed.

J. Carbonell, M.A. (representing Board of Trustees
of King George V Memorial Museum).

Editorial Board

T. W. Chalmers, C.B.E.

W. Wenban-Smith, C.B.E., M.A.

M. Lunan, B.Sc., A.I.C.T.A.

A. D. B. Wylie, O.B.E.

THE JOURNAL OF THE TANGANYIKA SOCIETY

Tanganyika Notes and Records

Editor: MRS. E. H. LESLIE

Editorial Board:

T. W. CHALMERS, C.B.E.

M. LUNAN, B.Sc., A.I.C.T.A.

W. WENBAN-SMITH, C.B.E., M.A.

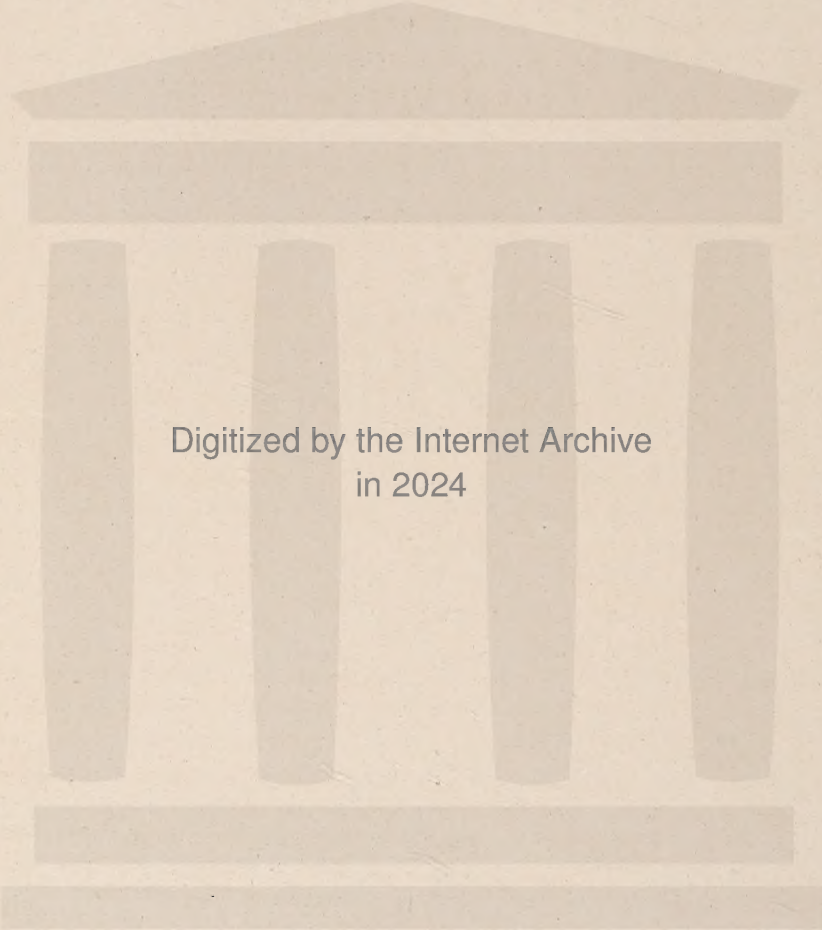
A. D. B. WYLIE, O.B.E.



MARCH, 1960

Number 54

PUBLISHED TWICE YEARLY FOR THE EDITORIAL BOARD
AT DAR ES SALAAM



Digitized by the Internet Archive
in 2024

WANTED URGENTLY BY THE SOCIETY

The Society is very anxious to obtain *Tanganyika Notes and Records*, Numbers 6, 12, and 14, for which it will pay Shs. 20/- each, or else exchange for any of the following numbers:—

3, 4, 7, 11, 15, 16, 17, 20, 21, 23.

If any Member has any of the following numbers which they do not want, the Society would be pleased to buy them at published price:—

1, 2, 3, 4, 7, 8, 9, 10, 11, 13, 15, 16, 17, 18,
19, 20, 21, 22, 23, 30, 31, 32, 33, 46, 47/48.

The Society is also interested in buying complete sets of the Journals in good condition.

P.O. Box 511,
Dar es Salaam,
Tanganyika.

Errata

The Revised Tribal Map of Tanganyika by Dr. P. H. Gulliver included with this Journal replaces "The Tribal Map of Tanganyika" facing page 68 of *Tanganyika Notes and Records* 52.

In *Tanganyika Notes and Records* 53 page 146, Mr. J. R. Welch was described as Director of the East African Trypanosomiasis Research Organisation. The Director is Dr. W. H. R. Lumsden to whom we offer our apologies. Mr. Welch is a Tsetse Officer with the Veterinary Department, and was at that time a Research Officer with the East African Trypanosomiasis Organisation.

The Review of "It Started with Herodotus" by Kenneth Ingham, M.C., M.A., D.Phil. (Oxon), in *Tanganyika Notes and Records* 53 page 263 was by R. F. Eberlie.

EDITORIAL NOTE—THE KINLOSS PRIZE

The small number of African and Asian contributors to *Tanganyika Notes and Records* has long been a matter of concern to us, but now a practical step has been taken which, we hope, will improve the situation.

Dr. Freeman-Grenville and his wife, the Baroness Kinloss, are generously offering an Annual Prize, to be called the Kinloss Prize, of £5 each year for the next four years, for the best article submitted to *Tanganyika Notes and Records* by an African or Asian writer. In addition the Committee of the Tanganyika Society are offering each year five subsidiary prizes of a year's free membership of the Society. Details of the conditions of entry for these prizes are set out below.

The competition has been publicised with the assistance of the Public Relations Department and the Tanganyika Broadcasting Corporation, and a notice has appeared in the Press. However, in matters of this kind we feel the personal approach is likely to be by far the most effective, and so we hope that every reader in this Territory will co-operate with us by telling his Asian and African friends about the prizes and encouraging them to write.

The only limitations regarding subject matter are that articles should concern Tanganyika, and should not be such as to give rise to political or religious controversy. Tribal history, the early history of immigrant Asian families, native customs, religion, medicine, dances, societies, music and crafts, are some of the more obvious themes, but others will no doubt occur to readers, and nearly every locality has its special points of interest which may be worth putting on record.

The conditions of entry are as follows:—

Articles should be addressed to the Hon. Editor, P.O. Box 511, Dar es Salaam.

Articles must be in English, typewritten in double-spacing, on one side of the paper only. They should be between 2,000 and 10,000 words in length.

Articles, which should not previously have appeared in print, will become the property of the Tanganyika Society, and the Editorial Board will reserve the right to make any use they think fit of material submitted to them. The award will be announced in December each year in respect of articles submitted during the previous twelve months.

THE INFLUENCE OF THE CHURCH ON TRIBAL CUSTOMS AT LUKULEDI

By A. M. Hokororo

I.—GENERAL REFLECTIONS ON THE EFFECTS OF EUROPEAN ENTRY INTO AFRICA

The coming of people from Western Europe into Africa has been a major factor in turning the African into a type of individual who is divorced from his ancestral ties, and whose life and habits of mind are moulded little by his traditional heritage. Nothing is more noticeable among African communities today than the fact that the old tribal morality is losing its compelling force. Various forces, such as the inadequacy and consequent decay of his ancestral worship; the weaknesses or evils inherent in the tribal code of morals; the social disruption and conflict of loyalties produced by missionary teachings, and the impact of a money economy with its individualistic materialism, have set the African and African thought adrift. But of all the factors that have contributed to this change, Christian doctrine has been by far the most influential, as will be seen in this account.

In the Southern Province of Tanganyika, within the Abbacy of Ndanda, there stands the Lukuledi Mission. It is the oldest mission station in the area and the centre of one of the largest parishes in the Abbacy, which is inhabited by three Bantu tribes: the Wamwera, Wayao and Wamakua. Constant inter-marriage, as the table in the footnote shows, among these tribes, as well as close social, political and economic intercourse, has resulted in the fusion of their individual customs which no longer remain separate or distinct. They have similar beliefs and similar institutions and their consequent reactions to innovations in these are, in general, similar.

In this paper, I shall try to describe three types of customs, two of which are known as *Unyago* in the Kimwera and Kiyao languages, or *Unyao* in Kimakua, and the third one, the marriage custom, all of which have caused a great deal of friction between the Church and the laity. In connection with this it is important to remember that great changes have taken place in these customs as a result of religious teachings and the main interest of this account is to describe these and show what the Church's attitude has been towards them; for it is not merely a question of changing from the old tribal code to the code introduced by the foreigner, it is a complicated process of adoption, adaptation and rejection, which is still going on, though, of course, rather slowly and imperceptibly.

TABLE OF STATISTICS OF MIXED MARRIAGES

Year			Total marriages	Number of mixed marriages	
1926	...	...	45	...	15
1930	...	...	39	...	14
1934	...	...	48	...	15
1938	...	...	43	...	12
1943	...	...	47	...	13
1946	...	...	37	...	10

II.—THE UNYAGO CUSTOM

INITIATION OR CIRCUMCISION CEREMONY

The custom of *Unyago* includes all the rituals which a man or a woman must go through from childhood to old age, and there is a popular maxim among these tribes which says *Unyago ngamala* in the Kimwera and Kiyao languages, or *Unyao kunomala* in Kimakua, meaning that these rituals do not end however long a person may live. Hence in considering this custom I shall confine myself to the initiation and circumcision ceremonies and the *Ntara* ceremony which takes place when a young woman has conceived for the first time.

When a boy or girl is of age, usually between ten and eighteen years, the old man, or headman of the village concerned, summons a council in order to consider the possibilities of initiation ceremonies. Preparations are usually made to initiate several boys or girls together so as to embellish the ceremonies and reduce the expense. Having thus considered the difficulties of the undertaking, all the people of the village prepare large quantities of beer for appeasing the dead, so that they may support the enterprise and keep the village free from all sorts of misfortune. Large quantities of beer are poured at the grave-yards or left standing there in big pots for the dead to drink; all the nearby cross-roads or road-junctions are sprinkled with flour for homeless spirits and the wandering dead to eat, and all the people in the village are noisy and wild with rejoicing. Drums are beaten every morning and evening for about two or three days to herald the advent of the day when the ceremonies will take place.

When the day comes, all the candidates, both boys and girls, have their heads shaven and anointed with special flour which has been treated with magic. This is considered to serve a double purpose: to keep the candidates' hearts at peace, and to distinguish them from the other people in the eyes of the spirits. They are also given talismans—the boys are provided with staves treated with magic, and the girls are given other types of magic which they wear around their necks. They are then led to the *Luvala* (a big ground), in the Kimwera and Kiyao languages, or *Ipua* in Kimakua, where the *Likomanga* as the dance on this occasion is called, will take place at nightfall.

The dance is especially meant for the boys. When the dancers have blown their horns, the candidates are brought to the centre of the ground where they are made to sit down in a semi-circular line, their legs outstretched and their heads bent down. It is a very strenuous sort of dance, boisterous and wild; the dancers are dressed savagely, with their backs and chests painted with white stripes, their heads covered with broad wide-brimmed hats of guinea-fowl feathers, and their legs heavily weighted with abundant clusters of small tins filled with pebbles. They dance around the candidates who must not utter a word, but remain quiet and choked with the dust that is raised under the dancers' feet.

In the course of the dance, many things are done to mark the occasion and bring home to the candidates the fact that they are now being admitted into manhood. "Lions" come to see the candidates, "zebras" come galloping to the centre of the ground; very often cold water is poured on them so that they may not fall asleep, and if a candidate is so unfortunate as to fall asleep or doze whilst the dance is going on he will have his ears boxed. All must remain awake, until to their relief, the sun rises.

When the sun is sufficiently high in the sky, a chicken is slain and fried with magic ingredients for the candidates to eat with porridge. This has the effect of arousing them from the insomnia of the previous night and making their hearts eager for the crowning events. A section of the dancers, known as *Wangariba* also take a mixture of drugs, which drives them to an animal-like frenzy. Since these *Wangariba* are the people who are to perform the main surgical operations of the day, the drugs are meant to make them courageous, so that they may have no scruples or fears in doing their work. At this time the dance is more violent and noisy than it was during the night, and many presents, such as chickens, foodstuffs and money are given to the dancers.

As the *Wangariba* begin to get back their senses, all the girl candidates are led away to a nearby house where the main item of the day is to be fulfilled. The central act in this ceremony is the partial reduction by some expert old women of the clitoris. In some cases it includes the deformation of the *manyuta*, that is, the *labia minora*, which are pulled to various lengths, usually between one and three inches, depending on the physical nature of the *labia minora* of the candidate in question. After this, the candidates are conducted to an old woman's house which henceforth is known as *Chiputu*. There they undergo what may be called a series of "lessons", which in the Kimwera and Kiyao languages are known as *Undo* and *Ikano* in Kimakua. They include general instructions in everyday etiquette and the managing of domestic affairs, such as cooking, and the essentials of how to behave towards a husband. In the *Chiputu* the candidates are often subjected to many physical ordeals which they must bear without flinching or making a sound. They are beaten every now and then in the course of the "lessons", their ragged clothes are first soaked in water before they are given to them for covering themselves at night; and almost every night they are kept awake by being compelled to dance in a most lascivious and strenuous way until they are extremely tired.

Meanwhile, the boys undergo many severe experiences after their departure from the *Luvala*, the big ground. In the first place, a procession is made from the ground to a place called *Kuchigwio* usually near the banks of a river where sand is in plenty. The name *Kuchigwio* means "the place of wrestling". It is thus called because it is here that the main surgical operations will be performed. All the men present at the dance must follow the procession, unless they are too old to do so, or are otherwise handicapped. The women must remain sitting down quietly, with their breasts uncovered. The candidates themselves are carried on the backs of the men who will look after them. These people are known as *Walombo* in Kimwera and Kiyao, and as *Ananku* in Kimakua.

On arriving at the "wrestling place" the head of the *Wangariba* murmurs a short prayer to the dead and when the prayer is ended drums are beaten and the main rite of the circumcision is started. Each candidate is ruthlessly thrust down very hard. Then the *Wangariba* group themselves in pairs, kneel down beside each candidate and proceed with the act of circumcision, which consists in the removal of the foreskin.

When this is accomplished, all the people except the *Walombo* and the candidates themselves, return to the place where the *Likomanga* took place. There the dancers resume their work in a more cheerful and violent manner than they did in the morning. Each relative of the candidates is expected to

give presents to the dancers in order to thank them for the work they have done. Large sums of money are given to them. Other gifts include chickens, flour, maize, beans and a variety of other types of food.

The residence of the circumcised candidates is known as *Ndagala* in the Kimwera and Kiyao languages, or as *Mmera* in Kimakua; and is usually not less than a mile from the nearest village in the neighbourhood. It is here that the *Walombo* will have to show their work. They are responsible not only for the safety of the candidates in this residence but for the standard of their behaviour in their respective homes as well. Then there follows a period of severe penalties and torture for the candidates. Beatings are their daily bread. They are often ordered to stand on one leg for hours, or squat on a rough piece of timber placed behind their heels. Sometimes they are ordered to dig up shrubs with their bare hands or to have small pieces of sticks placed in between their fingers and then compelled to strike a stone. The action of keeping the candidate awake at night is more severely done to the boys than to the girls. Syringes are made out of bamboo tubes which are used for spraying them with cold water, when they tend to fall asleep; and in order to keep them busy they are taught songs which are known as *Kungwe*. For example:

*Kisu kikali na mali yenye faida,
Ingawaje sasa damu yatia uchafu,
Na kukuletea maumivu mengi,
Kitakutimizia haja zako zote baadaye,
Kwa maneno matamu na mshafti wako safi,
Wanawali watakapokujia,
Kama nyuki penye kipeda chao.*

The meaning is:

A keen knife and a useful belonging,
Which hereafter, though now dirty and bloody,
And quite a source of discomfort to you,
Will serve you much and repay you,
When, with soft words and your clean member,
Girls will swarm around you,
Like bees at their hive.

Nearly all these songs are immoral and have double meanings which the candidates must learn by heart. Along with the daily tortures, candidates are also provided with "lessons". These include instructions on the ways in which they are to behave before their parents and other superiors. A great deal of time is allotted to practices in sex behaviour. (N.B.—Two candidates may act as husband and wife during sexual intercourse, showing their respective positions of lying down and making the necessary movements).

At the *Ndagala*, the candidates may stay for two months or more during which the parents of the candidates must provide foodstuffs at regular intervals. This has been one of the causes of shortages of food in that part of the province, for if parents insist on performing these rituals they often are left without food in the end. These *Ndagalas* are "relief places" for homeless individuals who often go there under the guise of experts in giving "lessons". When the time allotted to these matters is ended preparations are made at the candidates' homes for their reception. Large quantities of beer are prepared and all the villages concerned are fully rejoicing.

III.—THE NTARA CEREMONY

Another type of *Unyago* takes place when a young woman has conceived for the first time. This ceremony, which in the Kimwera and Kiyao languages is known as *Litiwo* or *Malango* and as *Ntara* in Kimakua is a secret one. With the exception of the husband of the pregnant woman, no man is allowed to attend it. When a young woman has thus conceived all her relatives want to help her so that the child may be born safely. Hence there must be a ceremony in which they can tell her what to do and what not to do during her pregnancy.

The woman is supposed to know nothing, though the husband does, about the pregnancy. When the pregnancy is about three months old, as judged by the husband, the old woman of the village prepares a rope which she gives to the husband who, at about eight o'clock in the evening, standing at the door, ties it round his wife's waist. The meaning of this rope is not told to the woman. She may be told that it helps in quickening conception. But the real meaning of this rope is that as she has conceived, she is in danger of coming into contact with "unclean people", and as this rope has been treated with magic, it is considered to have the power to protect her against the "uncleanliness" of anybody she may meet. She is not to remove it until she gives birth. At the same time, she is given medicinal ingredients which are added to her bathing water.

On the day preceding the ceremony proper, when the pregnancy is about six or seven months old, two or three old women come into the pregnant woman's house and get hold of her by the shoulders, saying:

"What you are full with is not porridge;
But pregnancy;
You will soon get a baby."

Then the old women go out shouting with joy. The husband is then told to bring a white cloth for his wife to wear, so that the child may be born clean. This cloth is not to remain white but it must be coloured red and smeared with castor-oil. The woman must wear it all the days of her pregnancy. It is the only cloth she is allowed to wear, even if it becomes filthy and dirty. This is necessary so that no man may desire her.

In the evening of this day, the old woman of the village once again comes into the house of the expectant woman taking with her a rope on which a small bag hangs, for the woman to wear round her neck. The small bag contains melon and other gourd seeds, so that the woman may conceive as many times as there are seeds in the gourd; pieces of wrought iron so that the child's body may be as strong as the iron; red beads so that the child may be born alive; ten white beads so that the child may have ten fingers and ten toes. Then taking her by the hand, the old woman says:

"First you sought pleasure,
But now you will have pain instead;
You will no longer have your beauty,
For you are no longer a girl,
But a child's mother."

At these words the pregnant woman starts weeping, and the old woman goes out, as usual, shouting with joy.

At about eight o'clock in the morning of the day on which the ceremony takes place, all the women from the nearby villages gather together at the old woman's house in the village where the ceremony is to be fulfilled. The woman herself is stripped of her clothes and all the women present also take off their clothes and remain just with small triangular patches of cloth covering their private parts. The husband is stripped to the waist and told to sit beside his wife, who sits on a mat, her legs outstretched and her trunk resting on a huge mortar which is placed behind her. Another woman, usually the husband's first cousin, sits beside him, naked.

The dance is then ready to start. Unlike the *Likomanga* it is not a strenuous dance. It consists of songs such as those shown below and delicate movements, all implying or imitating the sexual act. Two women act as husband and wife during sexual intercourse. The others singing and dancing around the two actresses, who lie down and pretend to perform the act. They do this many times until the woman playing the part of the pregnant one pretends to conceive. Then she shows how a baby is born and what a painful process it is to bring forth a child. The following verses are examples of cryptic songs which are sung at the ceremony:

A Kiyao song:

Pumwalyaga kunong'a
Nambo lelo kuvava
Chivava chivava;
Chilo na musu wose
Masengogo kugonana
Chivava chivava.

Whilst you ate it was sweet
 But now it is sour.
 A nasty, nasty thing.
 Both day and night
 It was your hobby, sleeping together.
 A nasty, nasty thing.

A Kimwera song:

Nankwakwa na mwimbila
Mundu na kankagwe
Ipwetei yoe mwalivalile
Lelo ajenu vapatikene.

As frequently to your wife's side
 As a lizard to its hole,
 And never a dream of the pain
 That was awaiting your partner.

A Kimakua song:

Amwali makuva kamwarina,
Mwenenyu nyununi mwinyu,
Valyenyu mweriha urao,
Mpaka nthunkwa nahochara,
Nthunkwa nihempa,
Nthunkwa nihempa.

You seemed to have no bones
 Around your wriggling waist
 You thought it was honey,
 And wanted more and more again
 Till your stomach was full.
 A swollen stomach, a swollen stomach.

At midday, they put on their garments and turn to a banquet which consists of large amounts of porridge and a special type of beans. This ended, the dance is resumed and in the course of this part of the dance, the relatives of both the husband and the wife are expected to give presents to the dancers for the work they have done. It is considered the more presents are given the better the chance the woman will have of getting a child; for if the dancers go to their homes disgusted, something awful is likely to happen to the pregnant woman; hence it is wise for those related to the couple to give as many presents as possible. At about six o'clock the dance stops and all the women go away except a few old women considered to have wisdom and experience.

The work of these women is to give the necessary instructions to the couple and tell them the taboos which must be observed thenceforward. These are particularly meant for the woman. She is told not to work hard, lest the baby in the womb should be injured. She should never eat the meat of a *nyumbu* (wildebeeste) because that animal takes a long time to bear. She is forbidden to eat birds that hide themselves in holes in trunks of trees, lest the baby should try to hide itself when it is being born; the meat from a zebra should not be brought near her lest the child should have white and black stripes on its body; eggs are not to be eaten, lest the child be born without hair on its head; when going out of the house she should never look behind lest the child should look behind during birth; she should never sing very often, lest the child should be noisy; she should not drink beer lest the child in the womb should get drunk and eventually die. The husband is forbidden to shake hands with people lest he should be "infected" by their "uncleanliness". He should never wear a shirt or any other similar covering, lest the baby should have an extraordinarily thick skin. When all these things have been told, the last and most important thing is told to the woman, and that is a thing which, should she fail to do it may cause her own death. The "passage" through which the baby is to come into the world is very small, she is told, and therefore she must try her best to widen it every now and then. A very well experienced woman is appointed to help her in this work. With shouts of joy and satisfaction, the ceremony ends and the wise old women go to their homes quite late at night.

IV.—THE MARRIAGE CUSTOM

Having spoken about the *Unyago* custom, I proceed now to relate the marriage custom, which has also caused a great deal of trouble between the Church and the laity. It is a custom on which the people have always considered the Church as being more than usually bigoted. Although the Africans regard missionaries as being broadminded in other respects, yet when marriage questions are concerned, they are considered as holding the narrowest views. Africans do not see why certain types of customary union between man and woman should not be acceptable to the missions. More serious is the fact that the clergy go so far as to insist that such unions are not only an offence against society, but also sin against God's commandment—and there lies the fundamental differences between the Church and the laity in their attitudes towards customs.

To begin with, there are four ways of getting a partner through life. The first of these is by inheritance. If, for instance, a young man's mother's brother dies and leaves a marriageable wife (who is still capable of bearing children) the young man is entitled to take her as a wife. In some cases a young man may inherit his brother's wife.

Cross-cousin marriage is another way to obtain a bride. This is of two types. In the one case, a young man may marry his father's sister's daughter; and in the other he may marry his mother's brother's daughter. Both these types of marriage, inheritance and cross-cousin, are permissible by customary law, in order to preserve the property and social prestige of the family, but denounced by the Church on Scriptural grounds.

A young man may also get a bride by his parent's choice. The usual motives in this type of marriage are economic. The girl may be chosen because her family is rich and prosperous, so that the young man, once married, will be able to inherit the wealth. Another motive behind this type of marriage is the

apparent ability of the prospective wife to bear children. This is generally based on the assumption that since there has not been any barren woman among the girl's near relatives, it follows that the girl herself must be fruitful.

In some cases, a young man may suggest to his parents that he wants to marry a particular girl. It is then the right of the parents to either approve or disapprove. In all cases the parental decision will be final.

The opening negotiations are similar in all cases. The young man in question is allowed to pay a visit to his prospective wife and spend several nights there, so that the young couple can form a personal impression of each other. This is the period known as *Ntemera* which intrinsically means an "experimental period". He is not to show himself to the villagers during the day, but may come during the night as long as is allowed by customary law until he finds out that the girl is fit for a wife.

At this stage, if the young man thinks he is satisfied with the girl, he goes to the prospective wife's mother's brother, who is called *asyene mbumba* in Kiyao, or *baene mbumba* in Kimwera and *anene mbumba* in Kimakua. All these phrases mean "the owner of the sisters". This may seem odd to some people. But it must be remembered that among all these tribes whose customs I am describing, there is what may be called "matrilocal residence". The young man really goes to marry, in that he actually leaves his relatives behind and joins his wife's relatives. Hence he has very limited powers over his wife. The authority to give away any girl rests upon the maternal uncle, who according to customary law is the "owner of the sisters" and has power over his nephews and nieces, including also their mother.

It is true that the supreme ruler of the family, as far as the control of domestic affairs is concerned, is the father. But in all other cases which involve family relationships, "the owner of the sisters" is the overlord, whose word is law and whose decision is final. To him the young man will go to inform him about the marriage. He may then agree or disagree with the proposal. If he agrees he will fix a day for a meeting to which the young man's parents must come. His mother's brother, and the girl's parents must also come. This meeting is known as *Chitamo*. Its primary object is to make the families come to an agreement over the marriage question. The behaviour of each of the parties is also discussed in this meeting so that each may try to mend his or her way, if necessary.

Common as is the notion that some sort of compensation must be yielded in return for the bride, in the form of a dowry, it is by no means a universal procedure. Although in all marriages a few presents may be given at the *Chitamo* to "the owner of the sisters" (who will then share them with the girl's parents), these presents are not brideprices, for they are not given in return for the girl. They are meant to just mark the young man's union with the girl, and to emphasize the fact that he is now one of his wife's relatives (in that he is now nearer to them than he is to his own relatives). Hence these presents are commonly called *hodi*, implying both the knocking and warm welcome. They may consist of salt, a few lengths of cloth, or a goat or even a small sum of money.

When all these things have been settled at the *Chitamo*, the young man leaves his home and goes to his wife's, where he undergoes a series of trials. The young man must try his best to overcome these trials, otherwise he will never

become the girl's husband. He must as far as possible prove himself a painstaking person and honest individual who is humble and straightforward in the way the people want. He must know how to build a house and build it in a reasonably short time. Otherwise the people will regard him as an indolent person. He is required to have a *shamba* which must be an original establishment of his own; that is, it must not be an area which had previously been cultivated. He must fell the trees himself, and do all the work a new *shamba* involves. His conduct towards children is also watched, so that the people may know whether or not he is patient with children. If he fails in most of these trials he will be told to go away. But if he succeeds, a meeting will be called by the "owner of the sisters" in order to bring together once again the two families, and confirm the settlement.

The man is made responsible to his wife's relatives. If he treats his wife badly or if he destroys her belongings, he will be answerable to them. His wife remains a ward under the tutelage of some male: her brother or her maternal uncle. Originally, this custom of "matrilocal residence" was intended to limit polygamous unions, and also to eliminate those difficulties to which a woman was exposed in a polygamous household, through conjugal favouritism. It was also meant to be a safeguard against overlordship of an alien will, though ultimately the man may gain mastery over the household and treat his wife just as if she were in a "patrilocal residence". As a result of this matrilocal residence polygamy is made very difficult among these tribes. It is possible only where a man is rich or old enough to have acquired a social prestige in the village. It may also be allowed where the wife is found to be barren.

It is difficult for other people to imagine the position of the bridegroom among these tribes. But it must be remembered that, unless he gains an appreciable sort of prestige in the village, he will remain a person without a say in the affairs of the village. He cannot, for instance, give away his daughters to men whom he himself would like to give. He is just *mlombi* as the phrase goes, meaning a person who has come to marry. He serves as a messenger in time of emergencies, such as when a person falls sick in the village and a medicine man is required to come and cure him. He must deposit a load of firewood-sticks in his mother-in-law's house every evening. Besides working in his own *shamba*, he must help his father-in-law in managing the latter's. In some cases, he is also expected to go to his wife's maternal uncle to do some manual labour. In short he is somewhat like a servant to all those who are related to his wife on the maternal side.

V.—THE CHURCH'S INFLUENCE ON THE CUSTOMS

As stated earlier on in this account, the customs described are those which were in force before and just after the arrival of the missionaries. Although they still exist today, they are not as influential as they were then, for tremendous changes have been made. Let us now see what the Church's attitude has been towards them.

Before I proceed any further, let it be remembered that ideas precede actions. We cannot appreciate the achievements of men unless we understand the ideas which inspired them. To understand what the Church's attitude has been towards the customs described above, we must first understand how she regards all human beings, irrespective of their race, their creed or their standards of

civilization. She knows that human beings cannot be fitted arbitrarily into a pattern, and that the beliefs held dear by mankind cannot be treated according to formulas of fixed action and reaction, but must be approached with due regard to and understanding of the emotions of the people concerned. She perfectly understands the difficulties of effectively imposing a moral code which is quite new and perplexing to society. Although it is true that society can be stimulated from without, yet, if it is to maintain its life and vigour, its sanctions must spring from within itself. This is where the secret of the Church's success in introducing innovations upon pre-existing human institutions lies.

In dealing with the above-described customs, the Church's method has been that of adaptation and adoption. Although she saw in these customs certain things which should be suppressed so long as they were contrary to the principles of Christian doctrine, she knew that any changes would have to be gradual; for abrupt changes would disintegrate the people's political and economic organizations also. Tribal customs, as we know, like all other human institutions often tend to form the basic factors which control a whole human culture, and they do not develop as a series of spontaneous manifestations according to fixed laws in a regular sequence of successive stages, because the conditions of their emergence are psychological and sociological: for they emerge out of the mind and out of society.

On examining the customs of *Unyago*, the Church saw in them local means by which she could impose her doctrine, by regarding the initiation ceremonies as sacred, and thus winning the people's confidence in herself and their loyalty to her doctrine. She regarded all the ceremonies as the sacraments. Just as in the sacrament of Baptism, a person is born a second time, spiritually, to be emancipated from the bondage of Satan, and become once again a dear child of God's, so also in circumcision or initiation, a boy or girl is admitted to manhood and womanhood respectively. It is after these ceremonies that they cease to be children and so have the qualifications necessary for performing certain functions which only men and women can perform. But, at the same time, she saw that in those ceremonies there were certain things which were superstitious and immoral. The people were offering sacrifices to the dead, instead of to God. Hence she tactfully introduced the doctrine of the existence of the ultimate Being to which all forms of sacrifices should be offered, and tried to convince the people that the dead were creatures of that Being. She also tried to show the people how these sacrifices were uneconomical, in that they often threatened their own survival, owing to the shortages of food which they caused.

The activities of the missionaries in trying to modify these customs made them unpopular among the most strict followers of tribal custom who regarded them as intruders who sought to bring about changes on institutions about which they knew nothing. The Church realized this, and as a result, adopted an indirect policy. She appointed the most influential Christians in the villages to act as middle-men between the clergy and the laity. She also chose the literate Christians and asked them to preach to people and make them see, by the light of Christian Doctrine, the inherent evils in the customs. These people came to be called *Maaksio* and *Makatekista* respectively. Their appointment was quite a novel step in the Church's methods of imposing her doctrines. It is through people like these that changes have been made in the *Jando* and *Chiputu*; places which were once scenes of infliction of unnecessary cruelty. With the assistance

of these people, the Church managed to systematize the whole business of circumcision and initiation. Formerly in most cases the *Wangariba* were men who were interested in getting presents rather than in doing their work efficiently. Often ruthless, with dirty hands and knives, their senses almost destroyed with the drugs they had taken previously, they proved a great menace to the safety of those being circumcised. To reduce these dangers, the Church asked the people to choose very experienced *Wangariba* and see that they circumcised the boys under hygienic conditions. Where possible she insisted on the whole function being performed in a hospital where nurses and dressers would then undertake the work hitherto done by the *Walombo*. In order to prevent people from making the *Jando* into relief places, she introduced the system of having two or three catechists who would not only look after the candidates' conditions, with regard to their physical well-being, but would also give them the necessary instructions for their temporal and spiritual developments. As regards the Church herself, these innovations were like killing two birds with one stone! With the exclusion of the *Walombo* there would be no more "lessons" which often embodied immoral implications and superstitious practices; and instead of occupying the boys with those double-meaning songs, the catechists would teach them Christian doctrine, good manners, and so on. With all these evils reduced and the time which the candidates spent at the *Jando* shortened, the whole business of circumcision became less perilous and less expensive than it had hitherto been.

As regards the *Ntara* ceremony, it is easy to see what the Church approved and what disapproved of in it. It must be remembered that the Church never contradicts, and never did, any bad practice as far as her doctrine is concerned without considering the people's background and the intrinsic meaning of the practice. The inner meaning of the *Ntara* is quite obvious; the young woman has conceived; she is worried; the people want to help her in safely giving birth to a live child. To people like those whose customs I have described; people who never went to school, whose minds have been mesmerised and stagnated with paganism for years and ages, the immorality and superstitions inherent in their customs are just as important as the customs themselves. Here then the Church was faced with one of the most difficult things to do: to root out the undesirable pagan elements from one of the most essential customs of a generation whose ancestors had been pagan from time immemorial. Yet she never faltered. Resourceful as she is in dealing with such situations she adopted her usual effective methods to impose the doctrine and modify the custom. The same agents as helped her in effecting changes in the other customs came to her assistance in purifying the *Ntara* from its immorality and superstition. With their help she tactfully persuaded the people to spend just an hour or so in performing this ceremony. She told the people that the *Ntara* was such an important ceremony that even a day would not be enough for it to take place; that some of the instructions should be included in the "lessons" given to the girls at the time of their initiation, and that there was no necessity for the husband of the pregnant woman to be present at the *Ntara*. She cleverly attacked all superstitious acts and immoral implications which the ceremony included. She forbade such things as the wearing of talismans and the observance of pagan taboos. Such hideous actions as dancing around naked and making lascivious movements, were not, she declared, mere offences against society, but they were actual sins against the Sixth Commandment as well. She opposed the practice of widening the "passage" through which the baby came into the world, telling

the people that such a custom was not only immoral, but it was also a danger to the health of both the pregnant woman and the baby. But she recommended to the people the observance of the taboo which ruled out that certain foodstuffs should not be taken by a pregnant woman. She outlined the various types of food suitable for pregnant women and emphasized the fact that a pregnant woman should, especially from the seventh month of pregnancy onwards, refrain from hard work such as carrying heavy loads. She has also published short pamphlets about pregnancy and what should be done with regard to a pregnant woman, and advised admission to hospital for childbirth.

With regard to the marriage custom, it was from the outset the ways by which the brides were got that the Church opposed. The ecclesiastical law demanded that cousins of the first and second degrees of kindred, inclusive, should not marry. This was a hard doctrine in the minds of people who had made cross-cousin marriages one of the best ways of getting brides, who, since they were near in blood, would preserve their prestige and property. A great deal of opposition was raised among the people against the doctrine, and most people thought that the Church was advocating the idea of exogamous marriages. The people argued that it was God's decree that a man could marry any woman outside his clan (the blood relationship on one's maternal side), and since cousins on one's paternal side were not included in his clan, there was no reason why a young man should not be allowed to marry his father's sister's daughter. It was quite a long time before the people began to understand the meaning of consanguinity as an impediment to marriage. The constant teaching of the Church and the advancement of the people have assisted a great deal in making the people realize the importance of the Church's doctrine.

Another practice embodied in this custom, which the Church was opposed to, was the "experimental period". She told the people that a good wife should be obtained by observation and prayer. This was quite beyond the people's comprehension. How could one be sure whether or not one's prospective wife was "fit" unless one performed "experiments"? Quoting her own doctrine of the indissolubility of marriage by man, the people said, was it not wise that before one bound oneself to such a bond one should know one's prospective wife as thoroughly as one could do? But the Church still insisted on her doctrine, and said that such experiments were not only displeasing to God, but they also resulted in the marriage being unblessed. She approved of the custom whereby young men should prove themselves efficient as future fathers and guardians of their wives by assisting their prospective fathers-in-law in their farm work. In order to suppress the "experimenting" practice, the church introduced the practice of *Uchumba*, which is a period of betrothal under strict observance of chastity, during which the couple could know each other and the young man could prove himself capable of becoming a husband. Although measures such as these were taken to ensure that people about to get married would not cohabit illicitly very little success was achieved, and even today there are many people still sanctioning the performance of the "experiments", as may be seen from the many "accidental children" born before marriage.

The customary law regards a husband as a person who has come to marry and thus as one who cannot have a say in the affairs of the village to which he comes. He is there to do all that he is told to do, without interfering with "the owner of the sisters' " jurisdiction. The Church taught the people that

they should regard husbands as heads and rulers of their families, the domestic affairs of which should be wholly under their supervision. She also told the people that children were the blessings of marriage, and that it was the right and indeed the duty, of the parents to see that their daughters were married to proper men whom they themselves preferred. For this reason she insisted that husbands should have a say in giving away their daughters. This was a sound doctrine, for apart from its intrinsic value as a scriptural provision, it was meant to protect husbands against the harshness of customary law, and preserve their rights over their children. But it was a hard dogma for some people. What was to become of "the owners of the sisters" who had hitherto been the traditional overlords of all family affairs? If a man who had come to "marry" had such rights as could somehow diminish the importance of the overlord, was that not going against, and indeed breaking up, the tribal organization? Here the Church was quick to see the state of affairs this would lead to, and consequently she had to conform to the people's already established system of letting the "owner of the sisters" exercise his jurisdiction over all family affairs. Even today, after much has been done to educate the people in this matter, the position of "the owner of the sisters" is as secure as it was in pre-missionary times. The Government, in dealing with local affairs, has likewise adopted the system of recognizing the overlordship of "the owner of the sisters". It is one of the most strongly established family relationship: which both the Church and the Government have had to adopt in order to avoid further tribal complications.

Before I end this account, I should mention the fact that customs, laws and religion are closely interwoven; so that changes made in one of them will involve some alteration, if not a complete change, in the workings of the others. The introduction of the Christian religion to that part of the world on which this account is based, took place almost at the same time as the establishment of a new government by foreigners. Both of these have finally been established. The building of schools followed, so that secular knowledge, in the way of education, worked side by side with religious teachings into the hearts and minds of the people. Western civilization sowed its seeds and its plants are already blooming. Yet careful examination of the people in question, "in a changing world like ours", will show that the Gospel has been the most revolutionary, the greatest metamorphosing force, the sharpest sword that ever smote the minds and consciences of those people. The work of the Roman Catholic Church in affecting changes in the customs described above has been quite a success. The circumcision or initiation ceremony is now a mere formality rather than an essential fulfilment of the old customary law: there are no more tortures and no more pagan practices, whether in the form of songs or actions. The *Ntara* ceremony, once a whole day's business, is now a very short ceremony, which takes place in an atmosphere of Christianity, and is almost non-existent in most places where the mission has influence. The advancement of the people in education and progress in matters of faith greatly assist in modifying the marriage custom. The "experimental period" is fast coming to an end, and a young married man is no longer looked upon as a person without rights but as one who has a say in the affairs of the community of which he is a member. Thus the whole traditional pattern of the people's life is being visibly and rapidly changed. The Lukuledi of only a few years ago is vastly different from that of today. The old pagan way, with its tribal restraints, as well as its evil customs, is collapsing under the impact of Christian doctrine and Christian thought.

RELIGIOUS BELIEFS AND PRACTICES OF THE SUKUMA/NYAMWEZI TRIBAL GROUP

By Hans Cory, O.B.E.

INTRODUCTION

The Sukuma and Nyamwezi are two closely related Bantu tribes, which together with others also closely related, inhabit the greater part of the Western and Lake Provinces of Tanganyika. They comprise its largest tribal group and their number by now may be above two million.

Among these tribes there exist two main religious communities, which I had occasion to study during many years of contact with them.

My knowledge was obtained both before and after my initiation into secret societies, one of which I have described elsewhere,⁽¹⁾ and after I had been taught the use of the magic ingredients of African medicine.⁽²⁾ In my opinion any research work into African institutions must begin with the study of the indigenous medical practices. For years I spent most of my time collecting medical plants, recording their use and where possible attending the medical treatments of practitioners.⁽³⁾ The well-being of the individual is recognized as depending on physical as well as spiritual health, and even in the societies which I call "religious" societies, members are taught various practical remedies for minor ailments.

The question arises whether it is admissible to call the local form of worship and the conceptions underlying it a "religion". I think it is unnecessary to discuss the point. The Romans refused to call Christianity a religion because it had no images of deities and no visual sacrifices. Thus the faith of the Sukuma/Nyamwezi may be called a religion, although there is no trace of idealistic conceptions or of a system of speculations. It is a practical faith and its main purpose is to solve the eternally puzzling question of cause and effect. It does this by beginning with the effect and then explaining the cause albeit with very insufficient spiritual equipment. The hold which religion exercises on its followers does not depend on its revelations or the level of its moral teachings, but on the state of the worshipper's mind. The man who believes in ancestor worship finds in such a religion a satisfactory answer to the universe's problems as he conceives them. If in the course of "progress" he is no longer able to acquiesce in the canon of his religion, he will look for satisfaction in another.

It must be realized that because of the extent of this religion and the number of its followers no description could adequately cover every part of it. For this reason I have selected certain main features which, though varying in detail, can be considered of general application.

No central organization exists to watch over minute observation of doctrine and, therefore, differences have developed widely, though the resemblances are far more numerous than the differences.

(1) "The Buyeye" *Africa*, Vol. XVI, No. 3.

(2) "The Ingredients of Magic Medicines" *Africa*, Vol. XIX, No. 1.

(3) "Details of a Native Medical Treatment" *Tanganyika Notes and Records*, No. 2.

The Supreme Beings

Much can be found in the existing literature on Bantu religion about a *Supreme Being*. In this paper I am only concerned with the position of the *High God*, as he is sometimes called, in the religious notions of the Sukuma/Nyamwezi. Like E. G. Parinder in his book "African Traditional Religion", I am here concerned with practice rather than theory. Mr. Parinder says: "The fact is that most African peoples have clear beliefs in a *Supreme God* and others while less clear at least have some spiritual beliefs".

The Sukuma/Nyamwezi have a conception of a *Supreme Being* called *Likuube* or *Kuube'lyuba* or *Limi* (sun), *Kilya Matunda* (Creator) or *Kubala*.

If a member of these tribes is asked for the idea he connects with this word, he describes *Likuube* in terms which are used by a great many East African Bantu for *Mungu* or *Mulungu*; a word which may be derived from *Lwingu*—cloud or *Ku-Unga*—to put together. He is the very remote supreme spirit, who created the world.

Likuube⁽⁴⁾ is so remote and exalted that he cannot be expected to interfere with the fate of an individual. No sacrifices and prayers can reach him; he has done his work but he is not working any more because all that is, has never changed. The idea of evolution does not exist.

This fact does not exclude the possibility of ideas regarding a supreme deity being indigenous among the Sukuma/Nyamwezi. *Likuube* may be mentioned in prayers, but only by way of an introduction while the prayer itself is directed to spirits nearer to men than he. The *High God* is mentioned mainly in formulae such as *Amri ya Mungu*—it is God's order (will).

Nature Spirits or Demons

Besides the *High God*, the Sukuma/Nyamwezi have a variety of nature spirits. In their own sphere these spirits or demons show many human characteristics but they usually take no interest in this world, except when induced by powerful magicians to cause evil. In such cases neither they nor the magician who invokes them are feared and hated but only the man who engages the magician. Some of these nature demons live in thickets, some in the water; sometimes they are met by men, or at least men may become aware of their presence. So it is said of *Ndimi* (*Kudima*—to herd) that where he treads the ground his immense foot mark can be seen. Another demon is *Ibambangu* (the expander of mountains) who has two heads, one of them kind and smiling, the other fierce and angry. *Ibambangu* may personify the rainy

⁽⁴⁾*Likuube* created a man and a woman who lived in *Mwirunde*—in heaven above the earth. They descended from there in the form of rain. They multiplied and spread out and populated the earth.

Another version is that a powerful creator *Kilya Matunda* made everything, stones, plants, animals, and finally two women whom he married. Their names were Nabashindi and Nashingo. Nabashindi was very clever in basket making, Nashingo in pottery. One day the two women wanted to show their skill and made each a perfect example of their art. They called their husband to judge. *Kilya Matunda*, finding both basket and pot very nice and not knowing to which of the two he should give the prize, thought of testing their durability and threw first the basket and then the pot on to the floor. Thus Nabashindi carried the day and became the favourite wife of *Kilya Matunda*. Nabashindi died first and he buried her in her hut; he stayed there day and night and poured water over the grave. Nashingo brought him food and put it down in front of the door because she was not allowed to enter the hut. A plant grew on the grave of Nabashindi and when *Kilya* saw it, he was very pleased because he knew now that she had not died and that life is immortal. He left the hut one day to collect fuel and when Nashingo saw this, she entered the hut to satisfy her curiosity. She was very surprised when she saw the plant on the grave. She realized that it was Nabashindi, took a hoe and destroyed it. Blood came out of the stem and filled the room.

(benevolent) and the dry season (destructive by drought and famine). It is also said of *Ibambangulu* that if he enters a house he fills it completely.⁽⁵⁾ *Simungala* is a demon of dangerous character. When he is angry he lifts the lid of the box in which he keeps locusts and causes destruction everywhere. Another box contains dangerous diseases and with a little push of its lid out come smallpox, plague and other epidemics. Other important spirits are *Katabi* of Lake Tanganyika and *Mgasa* of Lake Victoria.

In the case of these spirits no service is necessary. The observation of the manifold taboos, the proper application of protective medicines, and the avoidance of provocation are considered sufficient to keep away the displeasure of the spirits. This is true not only of the hostile spirits but also of the ancestral spirits. The people have not conceived any idea of a struggle between good and evil forces. What they expect is that their spirits should remain neutral towards them, but become hostile towards others when their aid is solicited. Therefore the purpose of rites is either the appeasement of ancestral spirits or the invocation of their help against some enemy or danger, known or unknown. Prayers of a regular pattern to the spirits for health and happiness are offered only in religious initiation ceremonies and in the rare cases of periodical worship.

The content of religious teaching mainly consists of methods of ascertaining which spirit is offended and of the measures needed to appease it. The former is achieved by divination and the latter nearly always by offering a sacrifice. The widely known word for the ceremony in which the sacrifice is performed is *Tambiko*.

Ancestor Worship and its Practices

Whereas in other tribes of Tanganyika the instructions concerning the rites of *Tambiko* are usually given to a son by his father, among the Sukuma/Nyamwezi they are taught within secret societies.

The reasons for secrecy may be manifold but the most important one seems to be the following. As we have seen already, the *High God* and the common nature spirits are not usually objects of veneration and religious worship, it being the ancestral spirits who are invoked for help. The rites are the same everywhere, varying only in minor details; but those spirits for whom the rites are performed and to whom are ascribed powerful influences vary from one family unit to another. Therefore to disclose their names and the nature of the variation of the rites, has the danger of making it possible for others to use them for their own purposes, either by paralysing their influence or even by directing it against those whom they are expected to protect. Thus, secrecy is the means of preventing outsiders from acquiring this knowledge, a precaution which may seem unnecessary to us, but to the African is very important, and betrayal of the secret may incur the wrath of the ancestors.

I myself had a friend who after much persuasion agreed to initiate me into certain rites. He made but one condition, that we obtain the consent of the spirits. So one evening we wandered to a certain tree under which he deposited a small basket filled with flour on top of which a cross was formed with pumpkin seed. He invoked the spirits and told them: "Here is my true friend, I wish to convey to him the knowledge of my *Tambiko*. I have put this basket here. If you agree, leave it undisturbed; but if you dislike the idea, disturb it. But please remember he pays for it". Luckily the basket remained undisturbed.

(5) H. CORY: *Wallpaintings By Snake Charmers In Tanganyika*, Faber and Faber Ltd., London, 1953.

BUFUMU

A secret religious society is called *Bufumu*, but this is also an abstract word denoting either the magic bond which links a person with his ancestors or the knowledge of any procedure which contains or is based on a magic element. All Sukuma/Nyamwezi, whether male or female, are endowed with the bond of *Bufumu* because they receive it from their parents together with their lives. The religious societies are themselves divided into two groups, one devoted to the worship of the male ancestors and one devoted to that of the female ancestors. The *Bufumu* society of a person's male ancestors has no other name than *Bufumu*, whereas the *Bufumu* of the female ancestors has the specific name of *Bumanga*. The object of this paper is the description of the *Bufumu*, while that of *Bumanga* may follow in a second article.

Before the bond of *Bufumu* becomes effective, a person must be initiated into a "*Ngoma ya Bufumu*", the word "*Ngoma*" denoting here a community of believers. The man who because of his knowledge and his influence over supernatural forces becomes the leader of the *Ngoma ya Bufumu* is called *Nfumu* (pl. *Bafumu*) *Nfumu*, derived from *Kufumbula* to discover—is also a generic term for a diviner or magician. This title is very appropriate to such a leader, as he must be very well versed in both branches. His function is rather that of a leader than of a practising magician. The *Bufumu* bond is stronger in males than in females, and only males participate in the full rites of the initiation, females receiving only a few incisions as a mark of their participation.

The organization of these societies does not differ from that of any other secret society of the Sukuma/Nyamwezi tribal group, in so far as each one follows similar rites. No organization or common hierarchy exists connecting the *Bufumu* societies among themselves. A *Bufumu* may exist wherever descendants of common ancestors wish to perform these rites. The dance meetings of the society are called *Ngoma ya Bufumu* and take place in public like those of other secret societies. Often the themes of the songs on these occasions are indistinguishable from those sung by secular societies, though the dance steps and tunes are different.

The holding of an initiation ceremony is occasioned by a non-member of a *Bufumu* society desiring to make a *Tambiko* to his ancestral spirits. This person will have been advised by a diviner that his misfortune, calamity or bad luck, which may have sent him to seek the cause and the cure, is due to some ancestral spirit, who has been offended and must be appeased by a *Tambiko*. He cannot perform such a sacrifice unless he is a member of his *Bufumu*. However once an initiation ceremony has been arranged, anyone who shares a common ancestor with the initiate can participate and be admitted to membership. Age is no consideration and babies carried on the backs of their mothers may be admitted just as well as grown-up persons. Its presence at the rites makes a baby a member, and he or she can participate in any subsequent ceremonies of the society.

There exist more than one form of *Bufumu*, and the differences between them concern not principles but proceedings. The various forms of initiation ceremony have their own distinct features and their names are indicative of these special features. The *Bufumu wa Ngoko* is the most frequent form of *Bufumu*.

BUFUMU WA NGOKO
(The *Bufumu* of the Chicken)⁽⁶⁾

The first thing a man has to do after he has collected the necessary objects (for a *Tambiko* see below), is to find a sponsor whom he will for ever call his father. Then an *Nfumu* has to be engaged and a fee agreed upon. The arrangements are widely publicized, so that other novices may participate and full members help in the proceedings. The initiation consists of a distinct sequence of rites.

1. BUFUMU WA MBUGA OR LIINA

One day before the commencement of the ceremonies all participants assemble at the house of the *Nfumu*. The initiate has to bring a red cock (*Shinga magazi*).

All participants proceed to an uninhabited area of the bushland. There a place called *Lugutu* (otherwise the name for a cattle kraal) is cleaned and fenced in with sorghum stalks, which are usually available as initiations are arranged after the harvest, i.e. in August or later.

In the middle of the *Lugutu* a hole is made (*liina*) two feet deep. The participants sit around this hole. The *Nfumu* takes hold of the red cock, putting it under his left arm and keeping its head in his left hand, closing its beak. With his right hand he breaks its breast-bone and finally kills the chicken by crushing it. During this ritual slaughter the participants sing:

<i>Lintu</i>	<i>Ngombe</i> (7)	<i>Munalila</i>	<i>Mununhu</i>
this thing	the chicken	I kill	it is consumed without noise

The head is cut off and the carcass is cut into two halves with a sharp knife; then the parts are put aside and covered with leaves.

The *Nfumu* puts into the *Liina* (hole) the following articles:—

1. *Igembe* (hoe)
2. *Mbasa* (axe)
3. *Ndulu* (*phaseolus vulgaris* bean)
4. *Small Stone*
5. *Luyo* (a piece of potsherd)
6. *A Branch of Igobeko* (*Combretum purpureiflorum*)
7. *A Piece of Kibumbaswa* (white ant hill)
8. *Ilamata* (a sticky grass)
9. *Ngela* (needle)
10. *A Branch from Nghoja tree* (*sterculia africana*)
11. *Mitanda* (sorghum corn)

Some of the participants then go and cut a few *Nhale* (*ricinus communis*) stems, and from these a simple doorframe called *Ngulukwa* is erected near the *Liina* consisting of two uprights and one cross beam. To this are tied a few short pieces of a *ricinus* stem, representing drums.

(6)Solomon Rainach: *Orpheus*, page 123.

The sacred character of the cock, the hen and the chicken (the insular Britons of the time of Caesar kept fowls which they did not dare to eat) derived from the fact that it belonged to augural animals, all of which, as well as the animals used as emblems on standards, were at least originally totems. The augurs held sacred chickens; the goose was sacred on the Roman Capitol; and it is still a cock which on our steeples is supposed to avert thunderbolts; in other parts of Europe a cock is used as the figure for showing wind directions.

(7)Ng'ombe is a cow and is here used to denote the chicken in order to emphasize its importance.

Each novice has to jump over this structure (*rite de passage*), the small children being lifted over it. On the other side, the novices sit down and the *Nfumu* expounds as follows:

The *Mbasa* is the *ntemi* (ruler) of the land and the *Igembe* is his consort. The *Ndulu* represents the watchful eyes of the elders. The stone is the land. The *Luyo* symbolises the magic medicines guaranteeing protection. *Igobeko* is the symbol of assembly. The *Kikumbaswa* is that of unity (one home for all). The *Ilamata* represents the mutual adherence of the *Bafumu*. *Nghoja* is the symbol of health. *Mitanda* is that of property and fertility and *Ngela* is the symbol of medical knowledge.

The *Nfumu* puts one object after the other into the *Liina* and returns the soil.

2. BUFUMU WA NGOMA

In the evening the participants assemble at the *Nfumu's* house if the ancestor to whom the *Tambiko* is dedicated died in the village. If he died away from the village, they proceed to a previously cleared open space. A goat is brought and the original initiate grasps one leg of the goat, while all the other relatives sit down one behind the other each putting his right hand on the shoulder of the person in front.

The eldest member of the family of the *Nfumu* (opinions differ on this point) steps in from of the chain of men, which sometimes reaches out of the door if many relatives participate, and he invokes the ancestral spirits:

Bebe Mbati na Mbati

you so and so (he calls the name of the one or more ancestors who have especially to be appeased).

<i>Ng'witanage</i>	<i>Ng'wiza</i>	<i>Msangije</i>	<i>Aha</i>
call the others	you come	together	here
<i>Ng'wize</i>	<i>Bose</i>	<i>Tuhoje</i>	<i>Nziru Ingwe</i>
you call	may we recover		the goat is yours
<i>Tuhoje</i>	<i>Nziru</i>	<i>Yawiza</i>	
	the goat	has passed (done its duty).	

After these last words the drums are beaten, starting slowly and rising in a slow crescendo to very quick beats while the goat is killed by suffocation, as its nose and mouth are closed with a very strong grip.

The *Bufumu* is then danced while the meat of the goat is cooked, together with a stiff porridge, for a common meal. The text of the songs on this occasion is often frivolous. The skin of the goat is presented to the organizer of the *Bufumu*.

3. IPORU IHANYA (The Big Thicket)

Next morning all participants and the novices, each of whom has been given a bow and arrow, go into a thicket to a *Minyera* tree (*Mamala*). The tree is generally known by the name of *Mponda* (*Commiphora*⁽⁸⁾sp.). As soon as they approach the tree the older members begin to sing:

<i>Ntemi</i>	<i>Wise</i>	<i>Nani</i>	<i>Akushika</i>	<i>Kwimbuga</i>	<i>Kwamule?</i>
Our ruler	who will	arrive	in the	plain	remote?

and encourage the novices to hurry along by beating them lightly with sticks.

⁽⁸⁾This tree is not of the same species everywhere. *Minyera* is not a generic name, but that of the tree used at the ceremony which I describe.

As soon as he arrives in front of the *Minyera* tree, each novice is told to throw himself down and to shoot an arrow at the trunk, and to say:

Malasa Bufumu Wane Tuhole
I shoot at my *Bufumu* may we prosper

Finally a few roots of the tree are dug up and carried off.⁽⁹⁾ From here they proceed to another tree called *Njundu*, where the same procedure is repeated with the only difference that they address this tree as *Ngole Wise*, which means "our consort". Finally they return to the *Lugutu* carrying a few pieces of the roots of both trees.

There the *Nfumu* fetches the two halves of the cock and marks with *Ngula* (red ochre) those parts of the cock's intestines which are important for divination; he gives a superficial explanation of their meaning. It cannot be called a lesson, but he emphasises that the method of divining from a chicken's intestines is the best, and infinitely preferable to any other medium used by soothsayers. The cock is then plucked and cooked together with bits of the root fragments. When it is ready, each novice receives a piece of the flesh and the *Nfumu* repeats his admonition:

"Eat your chicken. A man should never despair, but should remember our oracle and not trouble himself with seeking the advice of men who employ other methods of divination."

The chicken's head and bones are tied together with the roots in a little bundle, and often a sheep is killed and cooked for the senior participants.

After the meal the *Bufumu* addresses the novices:

"The *Bufumu ya Ngoko* is our *Bufumu* which we have received from our ancestors. No initiate is even allowed to speak about it to an outsider. The man who betrays our secret will become a madman running aimlessly in the bush, without home or brothers."

Finally the fence is broken down, and all the participants return to the village, taking with them the bundle containing the roots and bones.

4. KUSWIZA WALWA

(To Sift The Beer)

The *Bufumu* is now interrupted in order to brew a quantity of beer and to look for a hut to serve as *Ntanda* (Ceremonial Hut). He may choose the one in which the youths and bachelors of the village sleep or it may be the hut of a member.

The beer is ready on the sixth day and the participants assemble in the *Ntanda*.

A cooking pot is placed on a fire, and a protective medicine (*Lukago*) is prepared from the contents of the bundle previously mentioned together with the usual magic ingredients (*Shingila*) of this type of medicine.⁽¹⁰⁾

The *Nfumu* takes in his hand a *Segese* (calabash) filled with little stones or maize corns, and swings it rhythmically while stirring the medicine and singing:

⁽⁹⁾The meaning of this rite is not given to the novices, and I have never found anyone who could say other than that it is as prescribed by their forebears. Obviously, besides the *rite de passage* this scene includes another element of symbolism.

⁽¹⁰⁾"The Ingredients of Magic Medicines" *Africa*, Vol. XIX, No. 1.

Bupemberagi
kindle the fire

Butinapya
nothing

Butali
is ready yet

Kusiga
If the (fuel is burned)

Butinapya
to charcoal it will be ready

On this morning, as well as on other days for as long as the initiation lasts, the time between performing rites or preparing medicines, etc., is filled in with dancing the *Ngoma wa Bufumu*.

When the *Lukago* medicine is ready, the bones and roots are broken into small pieces and roasted until they can be pounded to powder, when they are mixed with sheep fat. Incisions are then made on the novices' arms, legs, toes, chest and bridge of the nose into which the mixture is rubbed. The liquid is poured into an *Izunzu* (a plaited vessel) and beer is added.

Finally all the novices sit down in a circle and behind them the sponsors and other participants take their places. The *Nfumu* explains:

Haikvili
come near

Banamhara
you elders

Babulagi
murderers

Bapija
curers of diseases

Hanikwili
come nearer

Karame
listen

"To make you all strong and armed against evil influences each of you must drink some of this protective medicine. But remember that this medicine can never protect a traitor."

After each novice has taken a sip of the brew he continues:

"Your *Taboos* are *H'wiga* (Giraffe) *Mhongo* (Waterbuck) *Ndulu Melia* (Zebra). As members of the *Bufumu* you are forbidden to cohabit in the open; wild animals will disturb you. The chicken is our oracle. If it tells you that an ancestor is the cause of your misfortune, you must make a *Tambiko* for him, as your father or your uncle did. You have also seen it here. If the chicken gives you other reasons for your trouble, consult an *Nfumu*. But remember the oracle does not shout.

Always remember that we follow the Oracle of the Chicken. Now go home."

IFUMBA LYA KUCHEMBA NGOKO

(The Art of Divination by means of a Chicken)

During the initiation ceremonies the importance of divination has been stressed; the chicken as the special medium of the *Bufumu* has been recommended; and a few instructions have been offered. In order to know more about it, an initiate has to find an *Nfumu*, not necessarily the same who had taken charge of his initiation into the *Bufumu*. This time it is probably a professional *Nfumu*, a master living on the fees paid by customers for divination. The novice will have to show in many ways his eagerness to become his pupil (*Nhemba*).

It must be understood that the "interpretations" of phenomena are not the same amongst all diviners of the chicken. A pupil follows his leader and usually retains his system, but if he finds in practice that he requires a greater variety of interpretations than he has hitherto applied, he is free to add to it. There are no hard and fast rules in divination. The diviner feels not that he is the instrument of the chicken, but that the chicken is his instrument. He may be

surprised by an unusual phenomenon and try to explain it, with the help of his trained brain, in accordance with the law of analogy. Frequently however in his interpretation he uses the chicken merely as a technical aid to his memory.

It is not the intention of the teacher to give his pupil a firmly fixed set of rules for divination, for a diviner must not merely look for deviations from the normal in the anatomy of his chicken and slavishly follow such observations when giving his answer to his customer. The lessons have rather the object of instructing the pupil in the entire range of eventualities possible in African life.

It is, finally, a question of his individual talent whether the disciple, after he has learnt all there is to know about soothsaying, will ever become a professional diviner. The novice receives no diploma after having studied for a certain number of years. The more customers he gets who will spend money on consulting him, the higher is his degree. The only outside sign received by a pupil when his master considers him fit to exercise his profession independently, is a small knife for dissecting the chicken.

At the beginning of the lessons the *Nfumu* intones a short song:

<i>Kwili</i>	<i>Banamhara</i>	<i>Babulagi</i>	<i>Bapicha</i>
come here	you seniors	the murderers	and the healers
<i>Kwili</i>			
come here			

Then the chicken is addressed:

"Tell the truth. Do not deceive me, because I trust you. I wish to know why the brother of so-and-so is sick. I ask you and I expect your answer to follow the rules which I have received from my teacher, so-and-so, who was instructed by the learned diviner, so-and-so."

Now begin the instructions which are collected here and presented as one lesson though in reality the teachings go on for years. A chicken is laid on the floor and its wings are spread out.

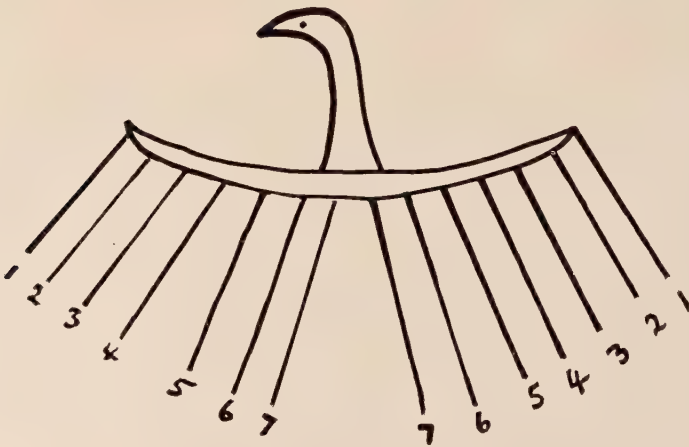


Fig. 1

The right side of the chicken refers to the paternal side of the family (*Buta*). The left side of the chicken refers to the maternal side of the family (*Bugongo*).

Feathers:

Feather No. 1 (paternal) represents the father.

Feather No. 2 (paternal) represents the paternal grandmother.

Feather No. 3 (paternal) represents the sisters of the father.

Feather No. 4 (paternal) represents the brothers of the father.

Feathers No. 5-7 (paternal) represents husband and members of his family; this part of the wing is called *Mafiga* (hearthstones).

Feather No. 5 (paternal) represents husband.

Feather No. 6 (paternal) represents husband's brother or sister.

Feather No. 7 (paternal) represents husband's mother or father.

The maternal side is treated analogically.

Feather No. 1 (maternal) represents the mother.

Feather No. 2 (maternal) represents the maternal grandmother.

Feather No. 3 (maternal) represents the sisters of the mother.

Feather No. 4 (maternal) represents the brothers of the mother.

Feathers No. 5-7 (maternal) represents wife and members of her family.

Feather No. 5 (maternal) represents wife.

Feather No. 6 (maternal) represents wife's brother or sister.

Feather No. 7 (maternal) represents wife's mother or father.

The head of the chicken represents the customer himself. An unusual amount of space between the feathers means "door at night", i.e., that witchcraft has been exercised at night, and is a confirmation that magic has been applied.

When the down is plucked out and very red spots appear, the indication is that a person who carried the grandmother on her back is involved in the case, i.e. an ancestor preceding the grandmother.

If the down reaches up to half of the covering feathers, the person indicated is involved in magic practices and has applied them to the case in question. If two feathers show a similar peculiarity, it means that the person indicated by the first has received his or her knowledge from the second.

If the *Mafiga*, after plucking the down, is very red, it indicates that the person represented by the feather, i.e. the wife or a member of her family, is using magic.

If the quill of a feather shows a dark coloration, or is bloody after plucking, it means that the person represented used medicines and not magic spells.

If the head, after the removal of the feathers, shows a black spot, it indicates that the customer intended, or tried, to bewitch another person, but through bad luck, this person was stronger, and the medicine worked against himself instead.

After the feathers have been studied, one wing is cut off and the chicken is left to bleed to death.

Skin:

A square of skin from the chicken's underside is removed and stretched out. If there appears to be a whitish line in the middle, the indication is that sacrifices to the family have been neglected.

Intestines:

The chicken is cut open and the entrails put into a wooden trough and washed. The *Nfumu* first inspects the intestines. If he finds a hard or unusually coloured spot called *Kamulala*, it indicates that poison has been used and not magic medicines.

If the intestines are unusually heavy, the indication is that the medicine or evil influence, derives from the *Nfumu* of a society. The diviner asks the customer to which *Bufumu* he belongs, and recommends him to find the remedy within the society.

Liver:

A fissure means that an ancestor, or a society to which an ancestor belonged, has been mocked at: Spots indicate that either the rites of ancestor-worship have not been carried out, or have been done haphazardly. Many small fissures indicate that one of the ancestors who died in a war, or was murdered, is involved in the case.

Stomach:

The absence of two small protuberances called *Nhembe* is taken as a very negative omen. If the person for whom the divination is done is sick, the prospects of an efficient cure are unfavourable. If a journey is under consideration, dangers are waiting on the way. The explanation is that the *Nhembe* are hoes and, if they are not there, they have been taken away by ancestral spirits to dig the grave.

The existence of the *Nhembe* indicates a good prognosis.

Heart:

If the point of the heart is of a lighter colour than the rest, the indication is that the special object which was worn by an ancestor, such as bracelets, etc., or used by him, such as fly whisk, spear, pipe, bow and arrow, etc., or objects commemorating him, such as *Finga*, calabashes, representing twins, etc., should be worn, cleaned, and replaced if lost or broken.

Shanks:

The skin is removed, and if the shanks show an intensive colouring (*Itango*), a present or former lover is involved in the case. If the customer is a woman, the inside of the shanks is inspected; if a man, the outer side.

If the joints of the feet (*Kaboneke*) show unusual colouring, children of the customer are involved.

If a leg (*Ntulalume*) shows an unusual colouring, a friend of the customer is involved and he carried the medicine through wet grass in the early morning.

If the heel (*Kitatu*) is deformed or otherwise abnormal, a trap has been prepared on the path.

Back:

If there is a bare patch of skin without feathers, the mother or a member of her family is involved, and should be pacified.

Neck:

If dark, a member of the family who was a witch, and punished for it, is involved. It will be necessary to sacrifice a goat in her honour.

This knowledge is conveyed to the pupil in many lessons, sometimes in quick succession, but often rather sporadically. Fig. 2 shows a photo of a clay model of a chicken which had been cut open and on which important spots for the use in divination are marked. My teacher made it for me.



Fig. 2

I have to confess that I never really learned my lessons and that I found myself less capable than an African of memorizing the many items. The explanation is, of course, that the European remembers best what he reads or writes down, while the African is trained to remember what he has heard.

For his fee, the pupil is entitled to follow the master as often and as long as he likes.

Very often the pupil moves into the house of the *Nfumu* and becomes a member of the household. The relationship finds its expression in the custom by which the pupil calls the teacher "Father" and the teacher calls his pupil "Son". The latter accompanies his master as assistant on his errands.

An outsider is tempted to look at the diviner as a charlatan who is purposely cheating his customers and earning his money by fraud and sham. But the issue is not so simple. During the long time of apprenticeship, the pupil's mind becomes more and more concerned with magic influences until he is a person with a magic complex. If he intuitively has decided about the cause of the evil under which the customer suffers, he sees the indications for it in the medium which he uses.

The talent which he must possess, the time which he spends to acquire knowledge, and the atmosphere in which he lives make a person an *Nfumu*. The profession creates and dominates the character of the man.

THE SUKUMA SOCIETIES FOR YOUNG MEN AND WOMEN

By Waziri Juma

This paper describes the Basumba Society (Society for young men and women) as it is to be found in the Mondo sub-chiefdom of the Usmao chieftdom of Kwimba District. I am informed that similar societies exist all over Sukumaland, but I wish to point out that my remarks here relate only to the activities of the Mwaniko Society in the Mondo sub-chieftdom (Mwaniko is the name of the village concerned) and are compiled from information supplied to me while on safari by the Sub-Chief himself.

Nobody knows exactly when these societies were first formed. It is generally believed that they have been in existence ever since the Sukuma learnt to live together in *gungulis* (villages). They found it was impossible for each individual member of a *kaya* (household) to do all the odd jobs alone, especially those jobs which were needed for the community as a whole. For Sukumaland is a country where rivers flow only during the rainy season and for a few months after, so in order to preserve water for both human beings and animals to drink, it is necessary to construct dams. The objects of the society, therefore, are to assist individuals to build their dams and their houses, to cultivate their *shambas*, and to do any other communal work as may be required.

These societies are mainly composed of all the young men and women living in a *gunguli*. Membership starts when an individual has reached the age where his physical strength enables him or her to do some of the jobs needed for the community. Generally speaking admittance to the society is not allowed until a person has reached fifteen years of age. But children under fifteen are allowed to prepare themselves for admittance later. No married woman may become a member but those who are divorced become eligible. The reason for the exemption of married women of course, is so that they may look after their husbands and children properly. If a man or woman is suffering from a permanent physical defect such as having a broken limb or being mad, they are usually excluded from becoming a member. Similarly old people who are not strong enough to work hard are exempt. Old age is usually determined by counting the number of children, especially boys, who are paying personal tax at the time. If a man has three boys all of whom have about five or six *kodi* tickets, he is regarded as *namhala* (old man), and he is not required to take part in the activities of the Basumba society.

Like all other societies, the Basumba society has a Chairman known as *nsumba ntare* (the older boy). He is elected by the society of the *gunguli* and holds office until he becomes old enough to leave the society, or dies.

The writer ventures to say that it is these Basumba societies that have made labour easy in most of the Sukuma sub-chieftdoms, for they will do almost any piece of work. But their labour is hired. They normally exchange their services for bulls or money, or sometimes goats or sheep or grain. For example, a fat bull would fetch three days' *shamba* work, or if no bull was available five sheep or goats or 100 shillings, would be demanded. When a society earns a bull or

a sheep the normal procedure is for the animal to be kept by the *nsumba ntare* until a number have been collected. Then some are killed and others are bartered for millet or maize and a feast is held for all the members. Children are admitted to the feast if they pay a bowl of *ugali* (stiff porridge). If payment is made in grain or money, the normal procedure is again to save it up until a large amount is available. Then there is a feast, or the Basumba buy a drum of *walwa*, honey beer, and have a drink. Money is never distributed to individual members.

There are however some jobs which the Basumba do free of charge, but these are few and limited. For example, they would help to build a hut for one of their members or for any other *mzengi* (resident of the village) if the old hut had been accidentally destroyed by fire. They also demand no payment if the work is that of digging a hand-dam.

The Basumba have a rough timetable of work which they follow for the year. In the case of Mwaniko village it is as follows:

October to January—cultivation.

February to April—(1) weeding (*kulima ngeze*).
(2) house building.

June to August—harvest and lifting plants, e.g. cotton;
house building.

September to early October—clearing of *shambas*.

For weeding the only form of payment is in millet, which is made into beer and drunk at once.

This timetable seems to be quite full, and to most of the readers of this article it might appear that the Basumba have no time to attend to other activities, but in fact it is not so as they have plenty of time to cultivate their own *shambas* and they also belong to many of the *ngoma* societies of their *gungulis*. The *ngomas* (dances) take place mostly after the cultivation or before or after harvest.

Meetings of the Basumba societies are announced by blowing *nhana ninga* (a long reed pipe with a horn attached). The announcer goes from place to place in the village blowing the horn. In the intervals he calls upon the Basumba to go to the meeting at a certain place, usually under a tree. The announcement is usually made at six in the evening.

On the appointed day all the Basumba, men and women, assemble under a big tree and the *nsumba ntare* "takes the chair" and announces the object of the meeting. If the object is to decide whether the Basumba should cultivate one of the *shambas* of another man or not, then the form of the meeting would be like this:—

Nsumba ntare.—"Bagosha na Bakima, unene bahebi, mbati akashika kukaya yane igolo, uhaya giki. Nene niza kumuwila abasumba mnilimile." (Men and women, yesterday so and so came to my house and said that he wanted the Basumba to cultivate his shamba.)

The *nsumba ntare* then summons the man seeking help to stand before the meeting, and questions him thus:—

Nsumba Ntare.—"Bebe lulu tukulimile, uli naki?" (You who want us to cultivate your *shamba*, what have you got?) The man answers "Nali na ngombe, (I have a cow). The *nsumba ntare* replies, "Na hene lulu, tukwiza tulole" (All right, we shall come and have a look at it.) Then the *nsumba ntare* asks two or three of the Wasumba to go to the man's house and look at the cow, to see whether it is big enough to be accepted as payment. These messengers report back to the *nsumba ntare* and the meeting decides whether the cow is to be accepted or not. If they are satisfied they settle which day to go and start work at the *shamba*.

It will be interesting to observe the future development of the Basumba society in this advancing world of machinery. Up to a point these societies have been successful in bringing the young people of the village together to serve the community and to earn a living.

Editorial Note. Please see T.N.R. No. 5 page 60 for an article on these and similar societies by T. M. Revington.

The Masai Walls of Moa : Author's Addendum

Shortly after completing my notes on *The Walled Towns of the Segeju* in which I considered whether the walls were in fact built as protection against the Masai, I came across an interesting contemporary record which finally resolves the argument.

It will be recalled that the earliest previous record was that of Richard Burton; I have now got access to the original diaries written by Richard Thornton, who accompanied Baron Von der Decken to Kilimanjaro in 1861. On their return to the Coast from this trip, writing on Sunday 6th October, 1861, when camped at Vanga, Thornton states "The town at Wanga looked pretty well, several of the streets were wide and the houses large and high with *makuti* roofs and wooden walls—perhaps 150 to 200 good houses. The inhabitants are half-caste Arabs, Swahili and slaves. The houses were generally better made than those of Mombasa—the only stone building is an old mosque, a ruin, but the inhabitants were collecting lime and stone to build a wall round the town, defence from the Masai, and a new mosque."

The Diary goes on to record "After dinner received an invitation from one of Swahili Arabs and went to his house. He had a nice dinner of rice and curry laid out for us of which we partook in Arab style. Then after talking for some time went to visit the chief, Diwani Pinda, found him in Baraza of large house near the beach. He was a fine looking very old man. He had been very ill lately and had nearly lost his voice. He wore a good silk turban. He had a great deal of influence in the country all about here. A few years since when the Masai came to the back of the town he went out to meet them with a black fowl and a coconut in either hand and threw the coconut towards them on which they took to their heels. He makes the small flags for the caravan but charges nothing for them, but the leaders, according to their ability, always give him a good present of from 20 to 200/-²⁹.

It is hoped that these Thornton Diaries will shortly be published, but it is thought that your readers would be interested to have this extract made available prior to publication.

I wonder if anyone who knows the Vanga area can tell us whether the intention to build this wall was ever fulfilled, and whether any part of it remains to-day?

For further references to Walled Towns of the Segeju please see page 5 of the Annual Report of the Department of Antiquities, Tanganyika, for the year 1958.—Editor.



Fig. I.—A salient in the west wall of Moa Village. The figure is looking through an embrasure.



Fig. II.—Wall at Zingibari undermined by tidal action, shows also house built against the wall.

THE "MASAI WALLS" OF MOA: WALLED TOWNS OF THE SEGEJU

By H. A. Fosbrooke

This article is in effect a continuation of the series "The Defensive Measures of Certain Tribes in North-Eastern Tanganyika", which appeared in Nos. 35, 36, 37 and 39 of this journal, and records information which provides a possible link between the last tribe dealt with in the series, the Sonjo, and another small but intensely interesting tribe, the Segeju.

The Segeju are one of the best documented tribes in Tanganyika from the historical point of view. They live on the coast in the Tanga area, extending from a point a few miles to the North of the Kenya border at Vanga and thence stretching southwards to a few miles to the south of Tanga. Another small section lives at the north-east foot of the Eastern Usambaras at Bwiti. In the 1957 census they numbered 11,070 in Tanganyika; a further 698⁽¹⁾ live in the adjoining Kwale District of Kenya. Their history over several centuries has been fully recorded by Baker (1949) whilst Gray (1950) has amassed an impressive number of references from the Portuguese literature which reveals the close contact maintained between them and the Portuguese in the 16th Century⁽²⁾. The most noteworthy episode in their history was when they allied themselves to the Portuguese in 1586 and so saved Malindi from the ravages of the cannibalistic Zimba who, working up from the south, ravaged the coast from Kilwa northwards.

The illustrations to Mr. Baker's article which show a group of skin-clad men festooned with elephant meat and a group of nearly naked women and children cooking elephant meat round a camp fire gives a false impression of the present day coastal Segeju. Perhaps Mr. Baker's photographs concerned the section of the tribe living at Bwiti or perhaps this is normal hunting dress. Conditions are, however, very different amongst the Mohammedan Segeju whom one meets to-day on the coast. In appearance they are typical Swahili, the men wearing *kanzu* and skull caps and the women the coastal *buibui*. Their dwellings are of the coastal *banda* type with *makuti* roof, clustered together in small villages. Often the inhabitants of such villages are closely related, as cousin marriage is practised to a considerable extent by the tribe.

These villages differ from the usual coastal settlement in one interesting respect, namely, that most of them are surrounded by coral walls. These have, in the past, been termed "Masai Walls". As few readers of *T.N.R.* have access to back numbers, I quote *in extenso* what Gillman (1944) had to say in No. 16 of this journal.

(1) This is the 1948 figure kindly provided by the Director of Statistics. He explains, "This figure is not given in the Geographical and Tribal Studies where the analysis by tribes (page 49) shows only the *main* tribe in each location. The Segeju are shown in only one location, Vanga, where they numbered 341". The numbers are of such small significance that I have not troubled the authorities to produce the 1957 census figures.

(2) Mr. J. W. T. Allen who was kind enough to read this article in draft suggests, "I suspect that the Mosseguedjoes is a group name for many tribes. I find it hard to believe that the one tribe ever covered the ground where it is shown on Portuguese maps. It is, however, clear that the Mosseguedjoes have moved steadily southwards in the course of the last few centuries".

“*Masai Walls*’. On the northern coast of Tanganyika Territory one finds substantially-built walls of coralstone masonry laid in lime mortar, generally referred to as ‘Masai Walls’. The southernmost known remnants of such a wall are in Tongoni village (Mtangata Bay), about twenty kilometres south from Tanga. The best examples of as yet well preserved walls are those partly surrounding the formerly more important ‘town’ of Moa and, close by, the villages Zingibari and Petugiza; the latter not, as one might think, a corruption of Portuguese, but a Kidigo term signifying a scattered hamlet, as J. W. T. Allen informs me. The present elders of these villages are unanimous in their assurance that these structures were erected by their forefathers as protection against the Masai whose hordes, as is well known, extended their raids to the coast, then well-stocked with cattle. There can be no doubt, in my opinion, that these walls were built by Waswahili whose skill as masons was in all probability strongly influenced by Arabs. The walls are between two and two and a half metres high and their shape a square or rectangle. R. F. Burton mentions them in the account of his journey, in 1857, from Mombasa to Pangani (*Zanzibar, City, Island and Coast*, London, 1872, pp. 111, 119 and 128 of Vol. 11) ⁽³⁾ Dr. O. Baumann is more explicit in his *Usambara und seine Nachbargebiete*, Berlin, 1891, pp. 77, 80, 98, and 149.”

In a subsequent article Gillman (1945) further states:

“Mr. J. W. T. Allen mentions further such walls on the Tanga-Moa coast from Kwale, Ndumi and, probably, on Boma Peninsula, especially at Boma la Ndani”.

The following notes and accompanying photographs were made during a visit to the area in 1955. I was only able to visit personally the three walled villages mentioned by Gillman namely, Moa, Zingibari and Petukiza, but a further eleven such villages were mentioned, namely: Kigirini, Manza, Tawalani, Kichalikani, Monga, Kwale, Kinzingani, Chomgoliani, Mvuhuni, Gomani, Mtimbwani.

THE WALLS DESCRIBED

Only three of the walled villages, Moa, Petukiza and Zingibari, are described hereunder; if other observers find that the remaining villages possess features not found in these three it is to be hoped they will add a supplementary note in some future number of *T.N.R.*⁽⁴⁾

Moa. This is one of the most accessible of the villages and, possessing all the features observed elsewhere, may be taken as the “type” village. It has now outgrown its wall: one passes through a gap therein, about half way down the village street, some 150 yards from the Coast. If one follows to the north

⁽³⁾Gillman’s references are not completely apropos. The first is to the Digo and, reads: “These people, who are divided into half-a-dozen clans, occupy a fine high country which extends westwards to Usambara: they dwell in large villages, fenced to keep out the Wamasai, and they are agriculturists, fond of Jete, or public markets, at which they dispose of their grain to the coast-traders”.

The next reference quoted, p. 119, refers to the Segeju, but not to their walls or villages, whilst the only relevant passage on the third page mentioned, p. 128, states: “Formerly the land was harried by the beef-eating Wamasai, hence the scarcity of cattle”; there is no mention of any defence against the raiders.

⁽⁴⁾In this connection Mr. Allen regrets the absence of any photograph of the splendid gatehouse at Ndumi, which is the only one of these relics which goes above the ground floor. He suggests that it should be described, photographed and scheduled as an ancient monument.

the wall extends in a straight line for 140 yards then peters out. Apparently it was never completed in this direction and the fortifications were continued only in wood.

Following the wall to the south, one shortly comes to a salient, Fig. I, projecting 8 ft. 6 ins. and with an internal width of 11 ft. At this point the walls are between 7 ft. and 7 ft. 6 ins. high.

These salients are a feature common to the three villages I visited. They are fitted with embrasures or holes giving command of the adjoining wall. It is, however, significant that these embrasures are not of the slot type associated with the bow and arrow, but are small circular apertures capable of taking no bigger weapon than a muzzle loader. In fact, the field of fire with such a weapon would have been very restricted and it is more likely that they were merely peep holes. This interpretation is confirmed by the height of the hole above ground level, as illustrated by the figure in Fig. I: unless a firing step was provided, which has since disappeared, it would have been impossible to shoot through the hole at the height at which it occurs⁽⁵⁾.

Continuing southwards, the wall extends a further 56 yards, a big break occurring between the salient and the corner. An interesting feature is the large midden of kitchen refuse which occurs outside this break in the wall. Considering the recent date of the wall as explained below—and the fact that the refuse would only be tipped there once the wall had broken and so provided an easy exit from the village, it is surprising how much litter has accumulated in so short a time. I am not aware whether any archaeologist in Africa has ever attempted to assess the period of occupation of a settlement by the amount of refuse: it does appear that Moa and the neighbouring villages would provide an excellent field for investigation into this matter.

From the south-west corner the wall proceeds at right angles towards the sea, which is reached after 128 yards, the wall then turns parallel to the beach, 20 yards from high tide mark, and is lost in the ruins of an old mosque, stated to have been built in German times. There is no evidence that the wall continued beyond this point, on the contrary, tradition states that it finished here.

Zingibari. There is little to distinguish the wall at Zingibari from that at Moa. One point of interest is the fact that the north-east corner abutted on to a tidal creek which carries sea water at spring tides, the action of which has caused the wall to crumble, Fig. II.

Another feature of Zingibari is to be found at the southern end of the west wall which provides very obvious confirmation of the tradition that many of these walls were never completed. As can be clearly seen from Fig. II the walls, although built of rough coral, were constructed in two or three separate courses. At the point in question, the first course, about a foot above ground level, projects some 10 ft. beyond the next course, which, in turn, projects another 6 ft: thereafter the wall assumes its full height. Each projecting course is levelled off in the same way that masons can be seen constructing their work to-day.

⁽⁵⁾Mr. Allen provides this interesting comment, "I was once told that these holes were deliberately placed high so that movement inside the building could be comfortable. The fire step was provided by stacking sacks of grain along the wall".

At Zingibari there is about 100 yards of completed wall standing: one salient on the north wall 10 ft. by 10 ft. is in good condition, and forms the back yard of a house which has utilized part of the wall in its construction.

Petukiza. At Petukiza the wall abuts on to the present Tanga-Mombasa road, immediately opposite the *dukas*. There are still elders living in the village who saw this wall in construction, but were, at the time, not old enough to help.

CONSTRUCTION AND DATING

This brings us to the method and dating of construction. The elders state that the villagers worked on the job themselves, the construction was not undertaken by slave or paid labour, nor were they ordered to perform this work by an autocratic chief. The masons came from Lamu or Zanzibar and were paid in coinage, at that time in *reale*, the Maria Theresa dollar. This confirms Gillman quoted above, who suggested that the walls were built by Swahili under Arab influence. This influence reveals itself in the rectangularity of construction. The corners appear to the eye to be right angles, though I did not actually check this, whilst the salients are very regularly constructed and all the walls are vertical and of uniform height. These straight lines and right angles contrast singularly with Zimbabwe and the other Southern Rhodesian ruins which modern opinion considers to have been constructed by Africans alone, free from external influence.

In the matter of dating, in the case of Petukiza, as mentioned above, living elders saw the walls under construction; some, however, must have ante-dated this to have received mention in Burton's book describing his journey of 1857.

THE SEGEJU AND THE SONJO

The stockaded villages of the Sonjo were described in my article "Mbugwe Flats and Sonjo Scarps" in *T.N.R.* No. 39. Whilst it is of interest that of the tribes of the area, the Segeju and the Sonjo live in fortified villages, to link the two tribes on the sole grounds that both live in fortified villages would be extremely naïve. This common feature, however, acquires a certain significance when other links between the two tribes are recorded. The first of these is a record by Fischer (1884) wherein he states, when reporting on his journey through the Masai country, that his expedition obtained grain from some agriculturists living to the south-west of Ngurumani. Though not mentioned by name, these people could not have been other than the Sonjo. Fischer then states that they split off from the Segeju in a time of famine.

The second reference is a German map, *Ost-Afrikanisches Schutzgebiet* by Von Paul Langhans (1897) which shows the Sonjo in approximately their correct position to the west of Lake Natron, adding in brackets "Ständig bewohnt von Wassegeju"—"permanently inhabited by Wassegeju".

There is, of course, the possibility of the second source being derived from the first, but unless Fischer in some other work identifies by name the agriculturists who supplied him with food, it seems unlikely that a cartographer would have gone out of his way to link the Sonjo with the Segeju on the strength of a reference which did not even mention the former by name.

I have not been in Sonjo for 18 or more years, but when working with them never heard of this association between them and the Segeju. Neither has Dr. Gray, who conducted anthropological enquiries in this area in 1956. Likewise from the Segeju end, neither is the link mentioned in Baker's history,

nor did I hear any mention of it myself. I was careful not to ask any leading questions on the subject, as mention of the link might have set up an association in the minds of the informants which would then take on the guise of fact, and be retailed as "tribal history" to future enquirers. It is hoped that all asking questions on this subject will bear this point in mind.

The term "*Masai walls*". It is difficult to know where this term originated: was it coined by the Segeju themselves, or is it an anglicism based on a false assumption? Did the "prestige value" which undoubtedly attached to the Masai in the 19th Century lead to an exaggeration of the part which their raids played in motivating the construction of these walls? Certainly the reputation of the Masai has led to many false deductions. For example, the concentration of the agricultural population of North-Eastern Tanganyika into pockets round Kilimanjaro, Meru, and other mountain and highland areas, is frequently attributed to the Masai; the fact that the plains were only fit for pastoralism and that only in the mountain areas has the agriculturist any hope of raising crops is an aspect of the situation glibly overlooked by the superficial enquirer.

So let us examine critically the justification for the belief that the walls were erected as an anti-Masai measure. First from the traditional angle—the elders at Moa state that when the Masai did raid them, they inclined to seize cattle by day from the grazing grounds rather than raid the villages by night. In those days the Segeju possessed more cattle than they do to-day. There are, however, three occasions recalled when the Masai actually entered Segeju villages. On one occasion the raiders, led by Digo guides, crossed over a creek to the island and entered the village of Mbaya by night. On another occasion, again with Digo guides, they entered the village of Vuo and made away with some cattle. The villagers, with help from neighbouring villages, followed the raiders. It is typical of Masai tactics that, once well clear of the scene of the raid, a rearguard should be left to deal with any pursuers. This raid was true to pattern; the Segeju, armed with muzzleloaders and bows and arrows, tackled the Masai rearguard, who possessed the traditional weapons of spear, shield, sword and club. Two Segeju, whose names are still recalled, were killed, and others wounded. No Masai were killed and they got away with their booty.

A third attack is recalled, when the Masai visited the village of Boma and, entering a particular house, murdered all the inhabitants therein. They then retreated without attempting to look for plunder. The circumstances were such that it was strongly suspected that someone with a grudge against the family concerned had hired the Masai as assassins, but nothing was ever proved. To the writer this sounds a not improbable story: he knows of specific cases of similar instances of Nyaturu (Bantu) hiring Barabaig (Nilo-hamitic) assassins to deal with unwanted relatives: as also cases in the reverse order, i.e. Barabaig hiring Nyaturu. The Masai are no more squeamish than their more westerly neighbours the Barabaig, so the story has a ring of probability about it.

Returning to the walls, local informants emphasize that none of these raids occurred in respect of a walled village. There are no sagas on record of Masai attacking, the villagers manning the walls and gallantly repelling attack after attack until the raiders finally withdrew, leaving their dead thick on the battlefield.

The lack of such bloody battles may, however, illustrate the effectiveness of the walls as a deterrent, rather than indicate that they were unnecessary. What seems certain is that Masai raids were infrequent, and also that attacks by other

tribes were not unknown. The Segeju say that the Pare also descended upon them from time to time, but when they did "they came by night and took money from our boxes under the beds in the houses; they were not interested in cattle". Other Segeju say "We also fought amongst ourselves"⁽⁶⁾.

So the walls may be taken as general defence measures, though it appears that the Masai have stolen the limelight in the matter. This is understandable, as in the second half of the nineteenth century the Masai had certainly built up a formidable reputation for themselves, possibly greater than events justified. But they had certainly perfected the art of psychological warfare. The panoply of spear, shield, sword and club, the lion-maned head-dress or ostrich-feather mask, with a vulture cape over the shoulders, reinforced by the clanking of bells or the shrieks of those possessed with self-induced hysteria, was enough to strike terror into the hearts of any of the Masai's more peaceful neighbours. Their reputation has, in fact, outlasted their power. An amusing incident was recorded in *Tanganyika Notes and Records* by Hone (1936) some years ago. He describes how the rumour of a Masai raid spread panic through three whole districts of the Lake Province; a mass migration to the protection of the towns set in, sufficient to halt traffic on the roads; police reinforcements mobilized and scoured the countryside prepared to repel an invading army. Finally the source of the trouble was traced: for magical purposes an old Sukuma woman and her companions had staged a mock raid on a herd of cattle grazing in the neighbourhood. That was enough to start the rumour and spread panic over a considerable area.

So, whether they deserve it or not, we must leave to the Masai the credit of having shaken the Segeju out of their coastal lethargy to the extent of organizing themselves as wall builders; the alacrity with which they dropped this role and reverted to more peaceful occupations when the arrival of the Germans relieved them of the burden of self-defence, is noteworthy.

CONCLUSION

The material evidence and oral tradition are mutually corroborative. The fact that the walls were built in the second half of the 19th century accords with the evidence that the Masai are comparatively latecomers to the area concerned; there is however, evidence from Rebmann's journeys as recorded by Krapf (1860), that they were raiding in the Nyika country in 1848, whilst a specific

⁽⁶⁾Dr. Gray, an American Anthropologist, when working amongst both the Segeju and the Sonjo, states in a personal communication that "according to Segeju tradition the walls were built about a century ago as protection against the Masai who were raiding the villages for cattle. In addition to Masai raids there is a tradition of considerable internecine warfare among the Segeju during the last century. Slavery had become an entrenched institution, and as the supply of slaves decreased with Arab needs, the Segeju raided the neighbouring Digo tribe, holding the war prisoners in slavery. Those were dangerous times, in which villages had to be fortified against enemies, either with stone walls or wooden stockades. An exception to this rule seems to have been the group of villages on Boma Peninsula, which were never fortified. They were separated from the mainland by trackless bush and mangrove swamp, and communicated with the outside world by sea. Thus they were invulnerable against Masai attacks. These villages, though they can now be reached by road in the dry season, still retain their atmosphere of isolation and use the sea more than the land for travelling".

This opinion, arrived at independently of my own conclusion reveals a multiple determinant in the situation, both Masai and inter-Bantu raiding being involved.

raid on the Rabai tribe is recorded by Burton as occurring in 1857(7). But nothing shows whether the raiders were Kwavi or Masai, as Krapf used the names indiscriminately. The oral evidence suggests that the remembered raids in the Moa area were by Kwavi and not Masai.

Whatever the reason for their building or the justification of their name, these relics of the past are worthy of preservation. They may not have the exotic glamour of a Shirazi tomb decorated with bowls from China, or the grandeur of a Portuguese fort or an Arab mosque, but they give a glimpse of village life as lived in the past. It is profitable to an African schoolboy, just as it is for the immigrant from Europe, or Asia, to appreciate the past glories of the Coast; it is just as important that the coming generation should know how their grandfathers lived and should comprehend what a load of fear the institution of stable government has lifted from the minds of the peasantry.

REFERENCES

- BAKER, E. C. (1949) ... *Notes on the History of the Wasegeju*. T.N.R. No. 27, pp. 16-41.
- East African Statistical Dept. ... *General African Census, August 1957*. Tribal Analysis Part 1, pp. 59, 64 and 66.
- FISCHER, A. G. (1884) ... *Report of Journey in the Masai Country*. Proceedings of Royal Geographical Society, Vol. VI, pp. 76-83.
- FOSBROOKE, H. A. (1938) ... *Rift Valley Ruins*. T.N.R. No. 6. pp. 58-60.
- FOSBROOKE, H. A. (1955) ... *Mbugwe Flats and Sonjo Scarps*. T.N.R. No. 39, pp. 5-8.
- GILLMAN, C. (1944) ... *An Annotated List of Ancient and Modern Indigenous Stone Structures in Eastern Africa*. T.N.R. No. 17, pp. 44-55.
- GILLMAN, C. (1945) ... *Supplementary Note on Stone Structures in East Africa*. T.N.R. No. 19, p. 65.
- GRAY, Sir JOHN (1950) ... *Portuguese Records Relating to the Wasegeju*. T.N.R. No. 29, pp. 85-96.
- HONE, E. D. (1936) ... *Raid!* T.N.R. No. 2. pp. 98-100
- KRAPF (1860) ... *Travels, Researches and Missionary Labours*. Trubner and Co., London.
- LANGHANS, VON PAUL (1897) ... *Ost-Afrikanisches Schutzgebiet*. 1 : 2,000,000.

(7)See Burton R. F. (1872). *Zanzibar, City, Island and Coast*. Vol. 1. p. 70-71.

"Some nights afterwards fires were observed upon the neighbouring hills, and the Wanyika scouts returned with a report that the Wamasai were in rapid advance. The wise few fled at once to Kaya, or hidden barricaded stronghold, which these people prepare for extreme danger. The foolish many said, "Tomorrow we will drive our flocks and herds to safety". But ere that morning dawned upon the world, a dense mass of wild spearmen, numbering some 800 braves, sweeping like a whirlwind, with shout and yell and clashing arms, passed the Mission House, which they either did not see or which they feared to enter; dashed upon the scattered village in the vale below, and strewed the ground with the corpses of wretched fugitives. Thence driving their loot they rushed down to the shore, and met a body of 148 matchlock-men, Arabs and Baloch, Waswahili and slaves, posted to oppose progress. The bandits fled from the first volley. The soldiers, like true Orientals, at once dispersed to secure the plundered cattle, when the Wamasai rallying, fell upon them, and drove them away in ignominious flight, after losing 25 men, to the refuge of their walls. The victors presently retired to the hill-range, amused themselves with exterminating as many Wanyika as they could catch, and, gorged with blood and beef, returned triumphant to their homes".

It is significant that Burton goes on to say, p. 73, "According to native travellers, they (the Masai) are not inhospitable, but their rough and abrupt manners terrify the Waswahili: they will snatch a cloth from the trader's body, and test his courage with bended bow and arrow pile touching his ribs".

This is the picture throughout, of raiding and trading alternating. Possibly the sequence was associated with the age-group system, raids being more common when a new group was initiated or promoted, with peaceful trading in the intervals.



Waiting to vote



Voting—1959

LEGISLATIVE COUNCIL ELECTIONS—1958

By G. W. Y. Hucks, O.B.E.

It may be of interest to politicians of the present and historians of the future to have in the accessible form provided by *Tanganyika Notes and Records* some facts and figures about Tanganyika's first elections of Members to its Legislative Council. The law under which they took place, the Legislative Council Elections Ordinance, No. 29 of 1957, is, and will permanently remain, readily accessible in the volumes of the territory's laws; there is no need to expatiate on its contents. It laid down the qualifications required for becoming a voter and a candidate and the circumstances in which a person possessing a voter's qualifications is nevertheless disqualified from being registered as a voter or, if already registered, from voting. It described very precisely the way in which the voters' rolls must be compiled and kept, the procedure for nominating candidates, polling and counting the votes and so on. Indeed, its very comprehensiveness was for executive officers a drawback since no deviation from any prescribed detail could be made without the submission of amending legislation to Legislative Council.

The list of offices and posts, the holding of which disqualified a person from being elected or appointed to Legislative Council, was prescribed by a separate Ordinance (No. 31 of 1958). The other circumstances in which persons were disqualified for election or appointment were laid down in the Legislative Council Order in Council (1955 Amendment). The ten constituencies and the representation of each by one African and one Asian and one European Member in the Legislative Council were prescribed by the 1957 amendment to this Order in Council, which also authorized the Governor to proclaim the boundaries of the constituencies.

This article endeavours to describe how these laws worked when first applied to that geographical concatenation of some 120 tribes which we call Tanganyika. Elections of a kind had in recent years been occasionally improvised by Administrative Officers to determine the succession to Chiefdoms or membership of local gatherings, but generally speaking the political franchise and the secret ballot were entirely novel conceptions to the indigenous population and also to a good many members of the immigrant communities from Asia and Arabia. There was no recognized word in the *lingua franca* for "to vote" and one of the first tasks of the Supervisor of Elections was to attend a conclave of Swahili experts led by Mr. J. W. T. Allen and the Liwali of Dar es Salaam to decide what the official Swahili words and expressions for a number of election terms should be. The official Swahili election vocabulary was subsequently published in the Journal of the East African Swahili Committee for January, 1958. 1958 was "election year" for Tanganyika, as the first legalized elections for Local Government bodies (the Town Councils of Arusha, Morogoro, Dodoma and Lindi) took place at different times during that year, as well as the first Legislative Council elections.

A number of other peculiar difficulties had to be overcome. Voters' names had, of course, to be enrolled in full, and geographical arrangement being impossible for most of them, had to be in alphabetical order, surnames first. But the unwary Registration Officer, who having indexed John Smith under "S" put Ali Juma under "J" and Masanja Doto under "D", aroused considerable local suspicion and indignation until mutual understanding had been established and the matter corrected. So many forms had to be returned for initials to be turned into names that we began to be suspicious that some voters had to think up names to fit the numerous initials with which they embellished their signatures. But the gentleman from South India who replied that if we must have his full name, then it was "CHACKILETHUPATINJATTETHIL", scored his point.

The idea of standing up in public and advertising oneself as the most suitable and desirable candidate to represent a constituency was repugnant to the majority of the electorate. It was thought immodest and bad mannered. It was avoided by party candidates, who generally took the approach of asking voters to vote for the party whom they had the privilege to represent. One candidate advertised "Please vote for me" and rather intimated in his manifesto that he wasn't very good but would try. He obtained the support of the popular party and so won his seat. This conception of the proprieties may have contributed towards the defeat of all the Independent candidates, even by the unpopular United Tanganyika Party, where they were in competition with it.

For those voters, and there were many, for whom the art of writing was just a subject they "did" at school, and had little occasion to use afterwards, the idea of putting an "X" against the name of the candidate one wished to support was most confusing. "X" was what the teacher always wrote against the wrong answer, so surely to show the right candidate you must mark your ballot paper with a tick, "✓". This is permissible in England, provided that the voter's intention is clear, but the Tanganyika law insisted upon a "cross".

During the two months' grace between the passing of the Elections Ordinance and its coming into operation, every medium of publicity that could be thought of was used to explain its provisions to the population. Articles were written in the English and Swahili newspapers and sent to the 24 vernacular newspapers that claimed to exist and to have a circulation in various Districts of the territory. Thousands of pamphlets and posters were printed and issued. Talks in English and Swahili were given over the radio. Mr. J. H. Reiss, Director of Information, Nairobi, who had made election films for the Kenya and Zanzibar Governments, accepted the Tanganyika Government's invitation, came to Dar es Salaam with his camera-man and, using locally recruited talent, made an instructional film on "how to register as a voter". This was processed in Nairobi and sixteen copies of it made which were, distributed by the Social Development Department using *inter alia* their fleet of mobile cinema vans. Most important of all, the Provincial Administration went into action and its officers, aided by their District teams, gave publicity through the best medium of all, word of mouth; holding "Barazas" all over the countryside and explaining to the people just what these elections involved.

It had been announced from the start that Government felt it too great an administrative undertaking to hold the first elections in all ten constituencies at once. Elections in five constituencies would be held in September, 1958, and in the remaining five some time during the dry season, probably September

of 1959. No further particulars of time and place of elections had been announced when the Ordinance came into operation and the registration of voters began on the 31st July, 1957.

There was no provision in the law for the canvassing by officers of Government of persons to register as voters, and instructions were given that none was in practice to be undertaken. Government officials confined themselves to explaining the rights of persons possessing the qualifications to register themselves, explaining the consequences of doing so and of not doing so, and making readily available facilities for registration and help in filling in the forms. The two political parties, the Tanganyika African National Union and the United Tanganyika Party, were both critical of those parts of the law requiring the voter, if he voted, to vote for one candidate for each seat being contested, on pain of having his ballot paper rejected if he failed to do so (the "compulsory tripartite vote" as it was called). The T.A.N.U. party also thought the voters' qualifications too strict. There was much talk of boycotting the elections altogether unless the law was altered. T.A.N.U. in August and September, 1957 was debarred on the grounds of danger to peace and order from registration as a society and from holding public meetings in parts of some constituencies, though these obstacles were removed well before the elections took place.

In these circumstances it was not surprising that despite the publicity efforts the initial registration of voters was very small. During August, 1957, the first month, only 665 voters registered in the whole territory. Registration was open in all constituencies regardless of which were to have their elections first.

On September 17th, the Governor in an opening address to a meeting of Legislative Council, announced that the first elections would be held in the constituencies of Northern, Tanga, Western and Southern Highlands Provinces and the Eastern Province, excluding the Dar es Salaam District which formed a separate constituency. On October 5th Government published in the press its intention to proclaim 8th September, 1958 as Election Day for these five constituencies. The effect of these announcements under the law, as it stood, was that persons wishing to vote on 8th September, 1958 had to register themselves as voters by 31st December, 1957.

However both political parties were still expressing dissatisfaction with the law as it stood, and only a trickle of registrations was being received. By the end of October only 8,305 persons in Tanganyika had registered as voters. Three of the five months available for becoming a voter able to vote on 8th September, 1958 had passed, and it looked as if the elections were not going to be very representative.

On October 28th, however, the Secretary of State, visiting Tanganyika, made a public speech in which he said he did not believe it to be in the public interest that there should be any changes in the arrangements for the forthcoming elections. Both political parties realized that this was final. Registration of voters became brisk. During November the total of the previous three months of registration was doubled and on 30th November 16,299 persons in all had registered, of whom 12,463 were from the five constituencies having elections on 8th September, 1958. During December, the last month of registering for the first round of the elections, the figures doubled again and when all forms had come in from the constituencies and had been checked, the grand total was found to be 36,874, of whom 28,526 were from the five constituencies.

The first months of 1958 were spent in preparing the voters' rolls. In the course of this work it became apparent that a number of persons whose qualifications were doubtful had claimed registration, especially during the last minute rush to register, and the Chief Registration Officer issued in all 867 individual notices of objection. There were no appeals against these notices so these claimants were never registered and are excluded from the total figures given in the previous paragraph.

Nomination Day was 8th July, 1958 and, from the start, candidates came forward more readily than voters had done. No less than 44 of them were duly nominated for the 15 seats offering; half of them were Asians, 14 were Africans and 8 Europeans. Tanga Province constituency led the field with ten candidates (4 African, 4 Asian and 2 European) for its three seats. Northern Province constituency also started with ten candidates (2 African, 6 Asian and 2 European) but one of the Asians subsequently withdrew. The law allowed candidates to withdraw and be refunded their deposits any time up to the 24th day before Election Day. As Nomination Day was 61 days before Election Day, they had plenty of time to change their minds if they found their electioneering was not going well. Particular advantage of this provision was taken in the Western Province constituency where seven Asians, one European and one African candidate had been nominated. The residential qualification for candidates referred only to residence in the territory and there was no obligation for a candidate to have any residential connexion with the constituency for which he was standing. When an Asian resident of Dar es Salaam with the support of the T.A.N.U. party, stood as a candidate for the Western Province on the other side of the territory, he aroused so much feeling among the local Asians that no fewer than six of them immediately came forward to compete with him; three of them soon realized that their valour had exceeded their discretion and withdrew. The other three continued the fight, but two of them polled so few votes that they lost their deposits. Even if they had all united to support a single candidate to oppose the stranger from Dar es Salaam, it seems from the results that T.A.N.U. support would still have given him a comfortable majority. In the Southern Highlands Province constituency eight candidates came forward (4 African, 2 Asian and 2 European) and again the only result of multiple opposition to the T.A.N.U. candidate, in this instance among the Africans, was that two of the opponents lost their deposits. The Eastern Province (minus Dar es Salaam) constituency had both the smallest number of voters and of candidates. Seven were nominated but one of them, the second African T.A.N.U. candidate, was never anything but a substitute put up in case his leader should through any misfortune, be unable to stand at the last moment. He duly withdrew in time to get his deposit back and the contest took place between two Africans and three Asians, the European candidate being unopposed.

Thus five of the original 44 candidates withdrew and three were unopposed from the start, leaving 36 to contest the remaining twelve seats. The candidates disappeared into their vast constituencies to seek out their supporters. The smallest and most compact constituency was Tanga Province, 13,803 square miles (compare Wales, 8,006 square miles). Here, with an electorate of 7,030, voters averaged out at one to every 1.9 square miles. Next in size was Northern Province, 32,165 square miles or about 500 square miles bigger than Ireland (North and South together); voters here averaged one to every 5.6 square miles.

Then Eastern Province (less Dar es Salaam) 42,062 square miles, a little larger than Eastern Germany, one voter to every 9 square miles; then Southern Highlands Province, 45,472 square miles, bigger than Bulgaria, one voter to $8\frac{1}{2}$ square miles. Finally, the Western Province 78,405 square miles, the size of England and Scotland together, one voter to 13 square miles.

These figures also give some indication of the task which confronted District Commissioners in providing and staffing polling stations accessible to every voter to the extent of being within a day's return journey of his home. Northern Province constituency was most successful in this, owing mainly to the fact that 22,000 out of its 32,000 square miles consist of Masailand which had but 66 voters, only 2 of whom were Masai.

Forty-five polling stations were provided in the Northern Province constituency for its total electorate of 5,718, an average of 127 voters per polling station. The Tanga Province managed with 68 polling stations for its 7,030 potential voters, an average of 103 per station. The Southern Highlands Province constituency had 69 polling stations and an electorate of 5,278 (average 76 per station). The Eastern Province (minus Dar es Salaam) constituency had 85 polling stations for 4,627 possible voters (average 54) while the huge Western Province constituency could not do with less than 129 polling stations for its electorate of 5,912 an average of 45 voters per station.

Existing buildings such as Local Court Houses, schools, Welfare Centres, etc., were everywhere used as polling stations and with the exception of a few specially constructed polling booths for some urban centres, only existing furniture was used and screens to enable voters to mark their papers without being overlooked were improvised without cost.

District Commissioners, having selected the site of each polling station in their Districts and chosen the building to be used, next calculated the staff they had available to man them.

The minimum staff was a Presiding Officer and a Police Constable. Generally the Presiding Officer also had one or two Polling Assistants to help him, the number depending upon the number of voters to be dealt with at the station. Only senior Government officers were appointed Presiding Officers. This in fact meant that the great majority were European officers, but the African Assistant District Officers available were everywhere made Presiding Officers together with certain other senior African officers such as School Supervisors, Assistant Social Development Officers and Assistant Probation Officers, in some urban centres, senior Asian staff were appointed Presiding Officers. Polling Assistants were mostly African.

Districts planned to be as far as possible self-contained for polling station staff and only one or two had to borrow staff from neighbouring Districts. Given their voters, their polling stations and their staff, District Commissioners then had to plan transport arrangements for their staff so as to be most economical of distance, time and money. As may be seen from the figures already quoted, the number of polling stations (and therefore of staff) depended not on the number of voters, except in one or two large towns, but on the distances voters lived away from each other. The number of polling stations was also affected

by the law which required every polling station to remain open for a full nine hours from 9 a.m. to 6 p.m., however few voters it might be catering for. Each polling team of Presiding Officer, Polling Assistant and Police Constable could operate only one polling station in one day. Thus in Districts of small area but large population and comparatively large Government staffs, such as Arusha and Moshi, the District Commissioner could provide a special staff for each polling station, and all polling in the District could take place on the same day. But in Districts of large size with scattered population and small Government staffs, such as Mahenge, Mpanda or Handeni, the number of Presiding Officers who could be obtained was fewer than the number of polling stations so that arrangements had to be made for the same officers to preside at several polling stations, and polling in such Districts thus took several days. Such officers with their Polling Assistants and Police Constables would set out with camp kit, and, having operated their first polling station from 9 a.m. to 6 p.m., would travel perhaps thirty or forty miles by night so as to be ready to open their next polling station at 9 a.m. the next day. In a few instances the distance or nature of the country to be covered was such that a clear day had to be left for travel. Having completed their prearranged tour they would return to District Headquarters with the ballot boxes they had sealed at each station and taken along with them. The following table shows the number of days taken for polling in each of the 30 Districts involved in the first round of the elections which started on 8th September, 1958.

Completed in:

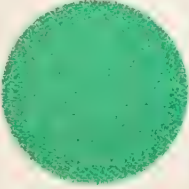
One day ...	Seven Districts, i.e., Tanga Urban, Arusha, Moshi, Iringa, Kilosa, Mafia and Masai.
Two days ...	Eleven Districts, i.e., Mbulu, Mbeya, Njombe, Tanga Rural, Pangani, Pare, Morogoro, Rufiji, Tabora, Kibondo and Kasulu.
Three days ...	Ten Districts, i.e., Tukuyu, Chunya, Handeni, Lushoto (including Korogwe), Ulanga, Bagamoyo, Kisarawe, Nzega, Kigoma and Mpanda.
Four days ...	Two Districts, i.e., Kahama and Ufipa.

The Provincial Commissioners of the five Provinces had been appointed Returning Officers for their constituencies and they in turn appointed their District Commissioners as Assistant Returning Officers. District Commissioners issued formal notices of appointment to all their polling station staff. The Supervisor of Elections prepared instructional pamphlets on procedure for Returning Officers and for Presiding Officers and followed up their issue with a personal visit to each District Headquarters to make sure that the polling procedure was understood. 5,000 specimen ballot papers were printed and issued and polling rehearsals, using these specimens, were held at all constituency

FACSIMILE OF BALLOT PAPER USED IN TANGA PROVINCE CONSTITUENCY
IN SEPTEMBER, 1958 ELECTIONS

VOTER'S REGISTERED No.

AFRICAN CANDIDATES

KETO. John Keto, U.M.C.A. Minaki, Dar es Salaam. Teacher.		
MNTAMBO. Petro Chambuya Mntambo, Susa, P.O. Handeni. Farmer.		
MTEMVU. Zuberi Mwinyisheikh Manga Mtemvu, Box 2175, Dar es Salaam. Teacher.		
NKANYEMKA. Paul Nkanyemka, P.O. Handeni. Secretary.		

ASIAN CANDIDATES

AYAZ. Mukhtar Ahmad Ayaz, Box 260, Tanga. Teacher.		
HUSAIN. Mohamed Husain, Box 34, Tanga. Lawyer.		
KHAMBALIA. Fazelabbas Sulemanji Khambalia, Box 186, Tanga. Advocate.		
KRISHNA. Baldev Krishna, Box 122, Tanga. Medical Practitioner.		

EUROPEAN CANDIDATES

DONALDSON. Roderick Neville Donaldson, Box 293, Tanga. Advocate.		
LEAD. William David Lead, Mazinde Estate, P.O. Mazinde. Company Director.		

headquarters and were attended by the District Commissioners. Thereafter District Commissioners themselves trained and rehearsed their polling station staffs in their duties.

There was no provision for postal or proxy voting. Any voter who did not go in person at the right time to the polling station to which he was allotted lost his vote. Voters were notified of their polling stations and their days and times for voting by their Returning Officers' published "Notice of Election". This was supplemented by conveying the same information by post card addressed to each individual voter. Voters were asked to bring their post cards with them to the Poll so as to aid their identification.

The Ballot Papers in constituencies where 9 or 10 candidates were competing for three seats were, as may be seen from the illustration, quite formidable looking documents. The system of reserving one seat for a member for each of the communities, African, Asian and European, prevented inter-racial competition for seats. A voter had to mark one "X" in each section of the ballot paper.

Both the electioneering campaigns and the elections themselves were remarkably well-behaved. African voters in particular took the business of voting very seriously. They did their utmost to obey all instructions. Returning Officers, following British practice, asked voters to vote early in the day. This exhortation was somewhat misguided, since by African standards the opening hour of 9 a.m. is quite late in the day. In many places they began to queue up at 7 a.m., but they waited patiently. Once the doors opened the queues were soon reduced, as almost all of them had remembered to bring their identifying post-cards with them. The law provided for illiterate voters to call the Presiding Officer aside and, when out of earshot of anyone else, whisper into his ear the names of the candidates for whom they wished to vote, he then marked their ballot papers for them. Even a literate voter could lawfully show his marked ballot paper to a Presiding Officer (but to no one else) in order to ascertain that he had marked it in the correct manner. But Presiding Officers could not demand to see or mark any voters' ballot paper. The request had to come from the voter.

Reports from different Districts varied, but on the whole indicated that the great majority of voters marked their ballot papers without assistance and put them in the ballot box without showing them to the Presiding Officers. By far the most note-worthy feature of the whole elections was the small number, less than six per cent overall, of ballot papers which had to be rejected at the count as improperly or inadequately marked.

After the close of poll, Presiding Officers sealed their ballot boxes and delivered them as soon as possible to their Assistant Returning Officers at District Headquarters. District Commissioners in turn delivered all the sealed ballot boxes with the utmost despatch to their Returning Officers at Provincial Headquarters. The count could not begin until all the ballot boxes in the constituency had been received. Departmental staff were freely lent to assist in the count. The procedure for counting the votes had been carefully planned and rehearsed beforehand at all constituency headquarters and as a result proceeded smoothly everywhere; no recounts were asked for nor required.

On 20th August, 1958 the Governor announced that the remaining five constituencies would hold their first elections in February, 1959 instead of September, 1959 as had been previously forecast. There was to be no change in the procedure followed during the first "round". Some three weeks later it transpired that the T.A.N.U. party had won every seat in the first "round", so, while registration of voters for the second "round" proceeded apace, candidates were much more hesitant. T.A.N.U. put forward its own 5 African candidates and named the 10 non-African candidates it would support. The U.T.P. had disintegrated, and only three independent candidates came forward to compete with those of T.A.N.U. Thus three of the five constituencies returned all their three candidates unopposed, and only in the constituencies of Dar es Salaam District and Southern Province were there any elections at all. Of the 30,791 voters who registered only 12,041 had the opportunity to cast a vote.

The February, 1959 elections went off as smoothly as those of September, 1958. There had been considerable apprehension about the feasibility of holding elections in remote country areas during the rainy season and a special Ordinance to amend the timetable for the enrolment of voters for these elections (Ordinance No. 33 of 1958) provided, by an additional clause, that if through storm and tempest a Presiding Officer failed to arrive on time at his polling station, the poll was automatically adjourned till 9 a.m. the next day, and so on from day to day until he did arrive. The Southern Province is notorious for rivers that burst their banks and bridges and roads that turned into impassable quagmires in or about the month of February.

Fortunately the rains in February, 1959 were very light in the Southern Province, only Kilwa was, as usual, cut off from vehicular land communication with the outside world and had to transport its ballot boxes, etc., on foot, except where they could be taken by motor boat and aeroplane. The Southern Province, except for Kilwa District completed its polling in three days. Kilwa District took a week but managed according to plan and none of its Presiding Officers failed to arrive at his polling station at the advertised time.

The elections in the Dar es Salaam District were not affected by the weather. It had the largest electorate (8,118) of any constituency and ample staff to complete all polling on one day. The Returning Officer decided to take full advantage of the staff available, and followed the British practice of holding the count immediately after the poll. The count began at 7.30 p.m. on polling day and the results were declared at 1 a.m. the next morning.

In the Southern Province the European and African candidates were unopposed and the election was between two Asian candidates only. This constituency stretching from the Indian Ocean to Nyasaland is 55,223 square miles in area, some 5,000 square miles bigger than England, and had the smallest electorate of 3,923 voters (average 1 to 14 square miles). It provided 89 polling stations, averaging 44 voters to each station.

In the Dar es Salaam District the African candidate was unopposed but there were contests between two European and two Asian candidates. It is only 32 square miles in area and the 30 polling stations provided had an average of 270 voters each allotted to them.

In both September, 1958 and February, 1959 the percentage poll was high as shown by the following table:—

<i>Constituency</i>	<i>Electorate</i>	<i>No. of good ballot papers</i>	<i>No. of rejected ballot papers</i>	<i>Percentage poll</i>
Southern Province	3,923	3,143	66	% 81
Eastern Province	4,627	3,430	315	80
Southern Highlands Province	5,278	3,916	205	78
Northern Province	5,718	4,623	297	86
Western Province	5,912	3,978	357	73
Tanga Province	7,030	5,411	237	80
Dar es Salaam District	8,118	6,304	250	80
TOTAL ...	40,606	30,805	1,727	Average 80

The number of African voters registered considerably exceeded the number of Asian and European voters added together in every constituency except Dar es Salaam. In Dar es Salaam the number of Asian voters registered was over 1,000 more than the number of African and European voters added together. It is of particular interest, therefore, that the T.A.N.U.-supported candidates won almost as decisively in Dar es Salaam as elsewhere. All the results, with the names of each candidate and number of votes he obtained, were published in the *Tanganyika Gazette* (General Notices Nos. 2570 of 1958 and 538 of 1959).

Less than twenty "tendered" ballot papers were used and only one case of attempted personation came to light. The elections were fairly fought and fairly won, but the composition of the electorate was such that African choice must prevail. The Africans overwhelmingly chose their nationalist party.

DID YOU SEE ME FROM AFAR?

By J. Procter

The note which follows is offered, not in the expectation of making a contribution to ethnic knowledge, but in the hope that someone qualified to do so may be stimulated to investigate this small and scattered group of people, and to attempt to discover, before it is too late, their origin and place in the world of anthropology.

On page 285 of the new Handbook of Tanganyika appears a reference to “ . . . numerous groups of small-statured [tribal] remnants scattered throughout the Territory. In the North-West, they are known as Iru* or Twa, this latter name being common for such folk in the Rhodesias. In North-East Tanganyika, nearly every tribe has a tradition of aboriginal inhabitants in the forests, whilst in Masasi District a legend of ‘fairies’ is so akin to the actual traditions of the aboriginal inhabitants of Rhodesia as to leave no doubt about the previous existence of these short-statured folk in Southern Tanganyika also.

“The legend is also common in Northern Tanganyika, and in view of its interest, is recorded hereunder:—

“‘If you are on a journey and meet one of the “little folk”, the first question he will ask is, “Where did you first start seeing me?” Now your answer must be most circumspect; should you say, “I just saw you a yard or two away on the path”—which is probably correct—you are drawing pointed attention to your questioner’s lack of stature. This will anger him and he will most likely shoot you with his bow and poisoned arrow. If on the other hand you diplomatically reply, “Why, Great Master, I first saw you on yonder hillside”—which you did not—your acquaintance will be duly flattered and will depart on his way pleased and smiling’.”

A page or two later the numbers of Twa recorded by the 1948 census are given as 579, and it is stated that they live in Kasulu-Kibondo. No figures are given for groups living in other parts of the country, and it may be assumed that they have been included in the statistics of the Bantu or other tribes whose countries they inhabit.

While living in Kasulu I heard a number of references to these people, and it was here that I first heard a legend similar to the one recounted above. One of my informants told me that these people are to be found near most of the rivers or permanent large swamps of the Ruchugi-Malagarasi-Southern Moyovosi system. Among their characteristics is a habit of eating grubs which they dig from the soil. They are ashamed of this and if you meet them unawares they will

*In Luhaya at least, -iru means slave, but I am not competent to pronounce upon the possibility of the Luhaya word -iru (slave) being derived from the name -iru (aboriginal inhabitants of Bukoba District brought into subjugation by the Bahaya), or the alternative that the Bahaya brought the word -iru with them and applied it to the aborigines they enslaved, whose real name has been forgotten.

ask you, "Did you see me from afar?" If you say "Yes", they will think that you have seen them digging in the ground, and will probably spear you, but if you say, "No, I have only just caught sight of you", they will let you go unharmed.*

This story of course diametrically reverses the required answers, but the motive behind the question in each case is similar—the Batwa are ashamed of some trait or habit which makes them feel inferior to the Bantu with whom they are in contact.

Yet another version of what must be the same story is given by Burton in his *Lake Regions of Central Africa*. Here, in the region of Uvinza, Burton heard many tales of the fierce Angoni, although he did not actually encounter one of their war parties. This region is of course that which now contains most of the Batwa, and about the time of Burton's journey (1857-8) was being overrun and pillaged at intervals by the Angoni, whom Burton calls Watuta. He says:

"A fanciful trait is related concerning them: their first question to a stranger will be, 'Didst thou see me from afar?'—which, being interpreted, means, 'Did you hear of my greatness before coming here?'—and they hold an answer in the negative to be a *casus belli*."

In this story, although the question and answers are the same as in the "Handbook" version, the motive for the question is pride, not shame, and the story is transferred from the Batwa to the Watuta. It is possible that Burton, relying, as did perforce most of the early travellers, on hearsay, heard a garbled version of the legend in which the question and answer alone were accurate.

These people have above been referred to always as Twa (in the "Handbook") or Batwa. In Kasulu District and the Uvinza region, however, a number of other names are used. These, and the other notes which follow, were given me by Mwami Kimenyi, of the Luguru chiefdom of Kasulu District, and are reproduced almost exactly as he gave them to me. His own name for them was Bakiko, which he said was a derogatory if not abusive term. In Uvinza they are called Banyahoza and by the Watusi of Southern Kibondo District, Banyungwe. The Baha of Heru, Luguru, and Ushingu, the three chiefdoms of Kasulu District, call them Bakimbili, while in Urundi they are called Batwa, or alternatively *Bahigi bu Mwami*—the Mwami's hunters. (In the Belgian Congo, the Pygmies are called Batwa, at least in some areas, but I do not know whether this fact necessarily indicates any affinities between Pygmies and the Kasulu Batwa.) These *Bahigi bu Mwami* are exceptionally fond of the meat of antbears, which they will travel long distances to hunt.†

The Bakiko are used in the ceremonies of installing the Mwami, who is not properly enthroned unless they have played their part. (Unfortunately I was not able to learn the exact part the Bakiko play in the ritual.) Their language

*cf. *The Lost World of the Kalahari* by Laurens van der Post, page 14. "In fact, the oldest of the old Basutos once told me one could not do better than use the Bush-man's own greeting, raising one's open right hand high above the head, and calling out in a loud voice: "Tshjamm: Good day! I saw you looming up afar and I am dying of hunger."—Editor.

†Editorial Note.—Mr. J. A. K. Leslie, who was D.C. Kasulu from 1950 to 1954, says that when he was on safari near Muyama in the Kasulu District, he saw a party of people travelling with all their belongings, and was told that they were *Bahigi*, described as some sort of gipsy. These people were very fond of hunting the antbear which they caught by sending a child down the hole with a rope attached to his waist. When the child had got a firm grip of the antbear he gave a shout and was pulled out, antbear and all.

sounds (to a Muha) similar to Tongwe or Sumbwa, but is actually different from either. In numbers they are very few, but they are scattered over a wide area. They build houses like those of the people in the region in which they happen to be living, but these houses are rather poor imitations of their prototypes.

Their spears are different from those of the Baha, and they live by fishing and hunting hippos, which are killed by spearing only—they are very skilful spear-throwers. They are extremely good swimmers—men, women, and children—and will take to the water when danger threatens from land, having no fear of crocodiles. Also they build flimsy bark canoes and have no fear when they sink or fill with water—a not infrequent occurrence. (Thus Mwami Kimenyi unconsciously emphasised the inability to swim and general fear of large quantities of water commonly exhibited by Bantu people.)

They are skilful potters and barter their wares with the Baha. If you want to barter you come to the edge of their camp and leave your goods, returning later for the pots. If you ask them for a drink they will bring you water in the shell of a certain fruit, which they will break when you have finished. Even today they keep themselves strictly segregated from the Baha, with whom they will not willingly eat or drink beer. There is no mixing of blood in either direction. Nowadays they do a little cultivating—but only a very little, and haphazardly. They are very quarrelsome and sometimes kill each other with their spears.

As far as I could gather, they have only recently been subjected to taxation and have not or scarcely been touched by the machinery of Government or other “civilizing” influences.

A clan of potters in Ngara District is obviously closely related to the Kasulu Batwa. For information about them I am indebted to Archdeacon L. J. Bakewell, who has worked in Western Tanganyika for many years. In Ngara they are called Bayovu, but again the corresponding people over the border in Urundi are called Batwa, which seems to be a general term loosely translatable as “aborigines”. The Bayovu, at least in the past, earned their living solely by the barter of their pots, and did no cultivating at all. The main feature of their intercourse with the Bahangaza (the principal people of Ngara today) seems to have been their mutual untouchability. It is related that if a Muhangaza entered the house of a Muyovu, he would probably be killed, or if not, then his own people would outcast him as having been defiled by contact with the Bayovu. For the same reason the Bayovu were not permitted to draw water from the same places as the Bahangaza, but were forced to go lower down the streams.

Evidently in recent years a considerable amount of absorption has taken place, and many of the old barriers have been broken down. Education has been one factor in bringing this about. At first the Bahangaza refused to let their children go to mission schools where there were Bayovu children, but the thirst for knowledge was such that they went anyway.

CAPTAIN STORMS IN TANGANYIKA: 1882-1885

By Norman R. Bennett

[The author acknowledges his thanks to the Ford Foundation for making this study possible]

In 1882 Captain Emile Storms of the Belgian Army was appointed to proceed to Africa to assume command of the station of the Belgian division of the *Association Internationale Africaine* at Karema on the eastern shore of Lake Tanganyika. This station had been founded in 1878 and had since then under able Belgian officers well fulfilled the stated scientific and humanitarian aims of that organization.¹

The records of Storms' three-year stay in East Africa are now preserved in the *Musée Royale du Congo Belge* in Tervuren, Belgium, and form the basis of this study. It must be added, regrettably, that these papers were somewhat damaged by fire during an African attack on Mpala (mentioned below) and are in places illegible. However, they are mostly in a usable form and provide a valuable source for the history of Tanganyika during this period.

Karema in 1882 contained about fifty African families numbering in all something under 300 people.² According to the plans of Captain Ramaeckers, commander of Karema before Storms' appointment, this station was to have followed a well regulated plan of development. The first step consisted of buying slaves to form the nucleus of an independent community around the station. Then came a six-year plan to integrate them into the proposed new settlement. For the first two years these former slaves were to work for the station during six days of the week and would receive in return clothing, food and lodging. During the next two years they were to be given the right to live in a small hut outside the station near its walls. They would receive a small plot of ground for their own use and would continue to receive their clothing from the commander. No more food was to be given. The freed slaves would now be required to work only three days of the week for the station.

If, after another two years, their conduct was "*irréprochable*" these Africans would have to serve merely for one day a week. They now would get neither food nor clothing from the commander. After the sixth year of good conduct the former slaves would be completely freed and could stay or leave the station as they chose. If they decided to remain one day of work a week was to be given as rent, otherwise they were on their own. It must be noted however, that this plan had some elements of brutality; if, during the six-year term, the former slave attempted to desert he was to be punished with 200 strokes with a horsewhip. In case of a second attempt the deserter was to be shot.

¹For the early years of Karema see Adophe Burdo, *Les Belges dans l'Afrique Centrale de Zanzibar au Tanganika* (Bruxelles, 1886), passim.

²Col. Strauch à Baron Lambermont, 17 Janvier 1883, *Correspondance et Documents. Afrique. A.I.A. 1876-1884*, in Ministère des Affaires Etrangères, Brussels.

Ramaeckers reported that this system was in operation and that the results had been favourable. The average price he had paid for slaves was 75 *francs*; after this charges were minimal, as 30 *francs* a year for the clothes of each slave, and he thus considered the financial problems of Karema solved.³

This Belgian officer died from fever in March 1882 and never had an opportunity to see his system through. Storms may have been appointed to relieve Ramaeckers before his death, but in any case was soon on his way to East Africa to take control at Karema. Meanwhile Lt. Jerome Becker came up from the A.I.A. station at Tabora to hold Karema until Storms' arrival.

The instructions given to Storms by Colonel Strauch, director of the A.I.A., show that this officer held a double mission. Storms was told to say openly that he was proceeding to Karema merely to carry on the work of Cambier (the founder) and Ramaeckers. That is, he was to act "in the sense of the well-known program" of the Association and to attempt to put Karema on the road to completion in its role as a station of scientific research and as a haven for travellers. The rather imposing list of tasks given to Storms included the securing of information on astronomy, meteorology, geology, zoology, botany and ethnology; in addition he was to map the area, collect local vocabulary and grammar, report on local commerce, and educate the neighbouring Africans. For this task he was given one Belgian assistant, Lt. Beine.⁴

These instructions for public consumption masked Storms' real object. He noted in his journal that he had been instructed to found a line of stations between Karema and Nyangwe, the Arab center in Manyema, and there make contact with H. M. Stanley who was then pushing a line of stations up the Congo River. A station at Nyangwe had been talked of more or less openly since the founding of the Association⁵ and previously, in 1881, Jerome Becker had approached Tippu Tip over the advantages of trading with the Belgians at Nyangwe. At this station it was proposed to him that his goods would be purchased by the Belgians and then despatched by the Congo route to Europe. Becker reported that the Arab leader was interested and had offered to convey him there.⁶ This officer however was not then in the good graces of Strauch and the proposal was not taken up. Now the plan was to be attempted but was to be kept secret. The hostility of the Sultan of Zanzibar to this plan was well-known and no doubt accounted for the secrecy as only from his island could caravans be fitted out for Tanganyika.

Storms arrived in Zanzibar on the second of May 1882 and remained there preparing his expedition until the sixth of June. Most of Storms' notes concerning his stay on the island were destroyed but a few details remain. He commented on the fierce competition raging between the various mercantile firms located there and clearly saw the reason for their troubles: they all attempted to sell the same merchandise and thus in a limited market could not avoid the frequent bankruptcies that resulted.

³Ramaeckers à Strauch, 18 Janvier 1882. As most of the information in the study is derived from the Storms papers footnotes will not be used for references to his journals and notes. Letters given without source are also from the Storms collection.

⁴Strauch à Storms, undated.

⁵See for example the speech of Major Adam in 1878, *Association Internationale Africaine. Comité National Belge. Séance Publique du 1er Mars 1878* (Bruxelles, 1878), p. 31.

⁶Becker à Strauch, 8 Septembre 1881.

The Belgian Consul at Zanzibar reported on the actions of Storms. Cambier, the agent of the A.I.A. at Zanzibar, who usually handled such matters, was now absent. He wrote to the Consul, van der Elst, that he was to request the English representative, who then was Colonel S. B. Miles (John Kirk was temporarily absent), to give his protection to Storms and his assistant. Van der Elst stated that after a conference with that official he had been dissuaded from this course. Kirk had acted in the same way in 1879. He replied to a Belgian request for protection: "I feel . . . that it would be inexpedient to enter your name under British Consular protection while you remain in the interior of Africa and under the immediate orders of an officer of your own nation". This reasoning was certainly justifiable and Miles followed his procedure. Miles said that the Sultan would not interpret such a move favourably and it thus should not be attempted. Perhaps we see here also an attempt by Miles to dissociate England from the now unpopular movements of the Belgians in what the Sultan considered his sphere of influence. Miles did however allow himself to aid in recruiting porters for this expedition and van der Elst acknowledged that this greatly speeded the departure of the caravan.⁷

Storms with a party of 125 men started up country in June. His journey was uneventful until, while passing through the barren Mgunda Mkali, he was attacked by a group of *ruga-ruga* (a marauding band) equipped with firearms. They were easily driven off.⁸

When past this inhospitable area Storms was detained at the village of Khoko in Ugogo by a chief demanding a very costly *hongo*. The most powerful chief of Ugogo, Muinyi Mtwama, heard of his troubles however and sent help at once. When the offending chief learned of this he immediately let Storms proceed with only a moderate payment and all ended amicably.

The caravan then proceeded to Muinyi Mtwama's village, Mduburu. This chief had earlier had dealings with Ramaeckers and in fact claimed that this Belgian and he were brothers. It so happened that when Ramaeckers' party was marching to the Lake they found the way blocked by tribal war. Muinyi Mtwama and another chief were warring against the ruler of Mduburu. They told Ramaeckers that he could not pass and put pressure on him to aid them. Seeing that Mduburu would be lost in the end, in any event, he joined the two chiefs in ending the quarrel quickly. Incidentally, Ramaeckers' conduct here was later given the tacit approval of the home authorities.⁹

In conversation with Storms Muinyi Mtwama said that he was a coast man by birth but had been in Ugogo for many years. He now claimed to be acting there for the Sultan of Zanzibar. Muinyi Mtwama asserted that Bargash desired to bring Ugogo firmly under his control and was using him as his agent in this task. Whenever any local chief became involved in a serious feud with another chief Muinyi Mtwama would come to the aid of the weaker party.

⁷van der Elst à Frere-Orban, 1 Mars 1883, *Corr. et Doc. A.I.A.*; Kirk to Dr. Dutrieux, 10 June 1879 Zanzibar Archives.

⁸Storms comments further on this event in a later article, "L'Esclavage entre le Tanganika et la Côte Est," *Le Mouvement Antiesclavagiste*, vol. I (1888-89), pp. 14-18.

⁹See [E. Banning], *L'Association Internationale Africaine et le Comité d'Etudes du Haut-Congo: Travaux et Resultats de Decembre 1877 à Octobre 1882* (Bruxelles, 1882), pp. 110-111.

Together they would triumph; the land thus taken would pass under his control. If true, this plan would be an interesting counter to the usually reported indifference of Bargash, before he was threatened by Europeans, to plans to extend his African dominions. Storms gives some indirect support to this supposed plan by later reporting that the Arabs usually meekly submitted to the onerous exactions of *hongo* in Ugogo since they badly needed provisions after crossing the Mgunda Mkali. Even the usually imperious Tippu Tip was content to pay quietly here. Kirk also mentions Muinyi Mtwama as having this role; he reported that this leader attempted to keep the road to Unyanyembe open for coast traders.¹⁰ Perhaps then the Arabs had a plan to supplant these exacting chiefs by the indirect and slow measures of Muinyi Mtwama? Further proof is needed however before a decision can be made.

Storms concluded his notes on this local ruler by observing that when he passed through Ugogo he found that Muinyi Mtwama shared the position of primacy in Ugogo with one Mihama, the other chief present at the Ramaeckers affair. Storms later heard that Muinyi Mtwama had defeated Mihama in battle and had thus become the leading power in Ugogo.

The Belgian expedition arrived in Tabora on 17 August 1882 where Storms found an Arab agent, Muhammad Biri, running the A.I.A. station for Becker who was at Karema. Here Storms also found Tippu Tip and at once entered into negotiations to secure for the Belgians the right to install a station at Nyangwe by the end of 1883. The famous Arab merchant and conqueror made his usual favourable impression on a European visitor and Storms was soon much drawn to the man who received the respect of all at Tabora—whether “Sultan or *pagazi*”. (Sw. *Mpagazi*—porter).

In the course of the frequent conversations they held Tippu Tip mentioned that one of his biggest difficulties was a lack of arms and ammunition. The Belgian took the proffered bait and immediately came forward with a program that would solve this problem. He said that Stanley would soon be at Nyangwe and that if Tippu Tip would go there and sell his ivory he would accompany him with a party of 400 men thus supplying the necessary protection. Tippu Tip was interested but only on condition that all expenses for such an expedition should be shared in common. He proposed that each would supply a capital of 25,000 piasters; he would furnish his share in slaves, Storms in money.

This proposal did not win the favour of a member of an organization working against the slave trade, so the discussions went on. In the end Storms reported that some arrangement had been made. Tippu Tip he asserted agreed to bring his ivory to Nyangwe for sale—he already had 350 frasilas stored there—on the following terms: he would sell for the accepted value of ivory at Zanzibar minus the cost of transport down the Congo and minus the cost of the Zanzibar customs duty. When Tippu Tip arrived in Zanzibar he was to propose further conditions to the A.I.A. agent there who would refer them to Brussels for a final decision. Unfortunately the records of the A.I.A. were destroyed in large measure and thus these further proposals remain unknown.

Tippu Tip in his autobiography mentions a conference similar to the above that he held with Cambier, the agent for the A.I.A., in Zanzibar in November 1882. The Arab stated that this Belgian proposed a pact with Tippu Tip; he

¹⁰Storms à Strauch, ? Mai 1884; Kirk to Granville, 10 May 1881, Zanzibar Archives.

would supply the arms and ammunition, Tippu Tip would furnish the carriers. Tippu Tip would return to Manyema and all proceeds would then be divided equally. Tippu Tip's version opposes this pact; he stated that since he was a loyal subject of the Sultan he would have to seek his advice. The Belgian, the Arab reported, argued against this and tried to convince Tippu Tip to act on his own, claiming he was really the independent ruler of Manyema. In his later interview with the Sultan, Bargash had other plans for Tippu Tip and Manyema and the Arab does not further mention this proposal.

Miss Alison Smith, in her interesting introduction to the autobiography of Tippu Tip, states that Cambier "proposed that he would return to the Manyema territory as in some sort the agent of the Association, which would supply arms and ammunition, and that the profits of administration should be shared between them". Storms in his interview made no mention of a share in the administration. He merely referred to sharing expenses on the venture to Manyema. The text of the autobiography also supports this view. It says: "You [Tippu Tip] return to Manyema, and the profits shall be shared half and half". It seems more likely that the Belgians wanted Tippu Tip's aid merely to reach Manyema. There they could found their proposed station and would be bound by no claims to share the administration with the Arab chief.¹¹

In view of the similarity of Tippu Tip's version to that of Storms perhaps the Arab confused this meeting in the distant past with the discussions in Tabora. At Zanzibar he would have met Cambier but it hardly seems possible that this officer would have advanced there a plan already rejected at Tabora. It is significant to note that Storms makes no mention of any protestations of loyalty to the Sultan by Tippu Tip while they were seeking mutual agreement at Tabora.

Storms also managed to acquire information on some aspects of Tippu Tip's career. At Tabora Storms heard of an event in which Tippu Tip was involved that throws light on this Arab, on his relations with the Sultan of Zanzibar, and on Arab claims to Central Africa. He learned that several years previously Tippu Tip's half-brother, here called Komba-Komba ("the gatherer of everything"—his real name was Muhammad ibn Masud al Wardi), had gone to the area south-west of Lake Tanganyika to raid for slaves and ivory which he later brought to Nyangwe. Some years after this event a Baluchi, Assani Bundari, led another band there for the same ends and remained devastating the country for twelve years. In 1883 Assani decided to return to the coast with his plunder but was unfortunate enough to meet Tippu Tip at Tabora on his journey. The Arab leader at once imposed a fine of ten frasilas of ivory on the Baluchi. He said that Bargash had given him the rule of the plundered area after his brother's exploits and that Assani had thus been sacking his "subjects". The Baluchi had no choice but to pay as Tippu Tip had the superior force. Storms incidentally recorded with this a criticism of the English anti-slavery policy; he felt it demonstrated that the Sultan, though supported by the English, was insincere in his efforts to stop the slaving activities of his own subjects.

Leaving Tabora Storms continued on his way to Karema. *En route* he stopped in Uganda at Igonda, the capital of "Queen" Dissia. There the German branch of the A.I.A., represented by Messrs. Reichard, Boehm and Kaiser, was

¹¹ *Maisha ya Hamed bin Muhammed el Murjebi yaani Tippu Tip*. Trans. by W. H. Whiteley. (Supplement to the East African Swahili Committee Journals No. 28/2, July 1958 and 29/1, January 1959), pp. 19, 139.

located. The Germans had been invited to establish their station by this woman ruler after the death of her father, Mlimangonibe, who did not look with favour on such settlements. Dissia wanted them since she considered, as African rulers often did, that the presence of Europeans would bring her strength. For this establishment the Germans had made her promise that they would be permitted to administer justice with her and would have a deciding voice in all matters relating to peace or war. Dissia also promised to build them a station and to supply the labour for the cultivation of their fields.¹² When Storms passed, however, the promised station had not yet been started. Storms described Igonda as "an immense village surrounded by a *boma*" and maintained it was the largest African settlement he had yet seen.

Storms arrived at Karema on 23 September 1882 and found that Lt. Becker had quickly overcome the temporary chaos that had overtaken the station at Ramaeckers' death and had restored Karema to its former efficient state. Becker turned the command over to him and left a little later to return to Belgium.

After familiarising himself with the conduct of affairs at Karema, Storms began to think of pursuing his plan of reaching Nyangwe. Col. Strauch wrote him at this time that he was examining his proposals to Tippu Tip and rather optimistically stated he hoped that Storms could be at Nyangwe by the end of 1883.¹³

Before beginning this task, however, Storms was compelled to take action against a neighbouring African village. An ally of Karema had attacked a nearby settlement of *ruga-ruga* at Katakwa and had been defeated. Storms felt obliged to come to the defeated party's aid, especially as these *ruga-ruga* had been interfering with the Belgian line of communications to the coast. At or near the beginning of April 1883 Storms and his African forces, aided by members of the German A.I.A., surprised the village and defeated these unruly neighbours. The German, Dr. Boehm, was wounded in this struggle, but, after a short period of recuperation at Karema, fully recovered.

While at Karema Storms continued the friendly relations the Association had always enjoyed with the London Missionary Society members then established on Lake Tanganyika. These missionaries were frequent visitors to Karema and one of them left the following characterization of the A.I.A. station:

They have at Karema a district they can decidedly call their own and have around them a large number of natives who are either dependent on them or friendly to them.¹⁴

By May 1883 Storms was ready to found the first station on the route to Nyangwe. Accompanied by Reichard he set out by boat to prospect for a location on the western shore of the Lake. After visiting several likely places, they landed at Mpala in the district of Murungu. There they found a healthy populated area and Storms decided to build his station without delay. On the second of May he informed the local chief, the *Mtemi*, of his intentions; the *Mtemi* answered that if Storms so desired so must it be, as he did not have the power to prevent him. The Belgian however wanted to insure peaceful relations and so caused a council of the chiefs to be called to debate the matter. This was done and on the fourth of May the A.I.A. received formal title to the land. Storms started

¹²*Bulletin de Société Belge de Géographie* (1882), p. 114.

¹³Strauch à Storms, ? Decembre 1882.

¹⁴W. Griffith to L.M.S., 25 March 1883, L.M.S. Archives, London.

building at once.¹⁵ Storms may not have known that the Mpala area was often visited by slaving parties from Ujiji and Kironondo on the eastern shore of the Lake. The raiders made arrangements with the more powerful African chiefs for slaves or themselves raided the weaker settlements. This was to lead to troubles for the new station in the future.

In July Storms decided to sail up to Ujiji to try to purchase another vessel and to secure supplies for the Germans. Reichard remained working at Mpala. Storms had been looking forward to seeing the famous market at Ujiji but on arriving there was very disappointed to find it almost deserted. He saw in it merchandise worth only about 6,000 *francs*. Storms added however that slaves and ivory were being sold, but only in the privacy of Arab homes. This condition was a result of the frequent presence there of the L.M.S. missionaries; the Arabs knowing their views on slavery had agreed on removing it from their sight to avoid friction and to minimize the reports sent back to Zanzibar by the L.M.S. men. Storms added that he found the Arabs there to be very faithful subjects of the Sultan of Zanzibar. This was understandable as these Arabs knew of the friendly terms the Sultan enjoyed with European nations and wished to profit thereof from any visitors. Finally regarding the Arabs Storms reported that most of those settled there had come up-country and established themselves in Ujiji with Indian capital. Once this was done they settled permanently and escaped repaying their obligations by never returning to Zanzibar.

Regarding local government Storms noted in his journals that the district of Ujiji was subdivided into areas under the orders of local chiefs. They were each nearly independent in their own spheres and only came to the Arab governor for the settlement of especially difficult cases. The Arab population remained directly responsible to this representative of the Sultan. In economic affairs Storms remarked that for ordinary purchases a special type of bead—the *messaro*¹⁶—

¹⁵There are letters from the German A.I.A. members on this event in *Bull. Soc. Belge Géog.* 1884, pp. 251-252.

¹⁶*Editorial Note:*

I am very grateful to Sir John Gray for the following references to *messaro*.

Burton's "Lake Regions of Central Africa". Vol. II, Appendix I, Commerce, Imports and Exports, page 393.

"6. The *sofi*, called in Italian *cannettone*, resembles bits of broken pipe-stems, about two-thirds of an inch in length. It is of various colours, white, brick-red, and black. Each bead is termed *masaro*, and is used like pice in India: of these the *khete* contains from 55 to 60. The price varies, at Zanzibar, from two to three dollars per *frasilah*; in the interior, however, the value greatly increases, on account of insufficient importation. This bead, in 1858, was in great demand throughout Usagara, Unyamwezi, and the western regions, where it was as valuable as the *samesame*. Having neglected to lay in a store at Zanzibar, the East African Expedition was compelled to exchange cloth for it at Msene and Ujiji, giving one *shukkah merkani* for thirty to thirty-five *khete*, and one *shukkah kaniki* for fifteen to twenty-five. In Ujiji, however many of the purchases were rejected because the bits had become small by wear, or had been chipped off by use".

Stanley—"Through the Dark Continent", Vol. II, Chapter 1, page 3, referring to currency at Ujiji in July 1876.

"The currency employed consists of cloths, blue "*kaniki*", white sheeting "*Merikani*" from Massachusetts' mills, striped or barred prints, or checks, blue or red, from Manchester, Muscat, or Cutch, and beads, principally "*Sofi*", which are like black-and-white clay-pipe stems broken into pieces half an inch long. One piece is called a *Masaro*, and is the lowest piece of currency that will purchase anything. The *Sofi* beads are strung in strings of twenty *Masaro*, which is then called a *Khete*, and is sufficient to purchase rations for two days for a slave, but suffices the freeman or *Mgwana* but one day. The red beads, called *Sami-sami*, the *Mutanda*, small blue, brown, and white, will also readily be bartered in the market for provisions, but a discount will be charged on them, as the established and universal currency with all classes of natives attending the market is the *Sofi*".

Sacleux in his Dictionnaire Swahili-Français gives the same meaning as Burton and Stanley and states that the word is borrowed from Kinyamwezi, *Wusalu* plural *Masalu*.

was used. The more important goods however were bought with the standard East African currency, cloth. Slaves he noted were priced at one frasila¹⁷ of ivory for an adult male, with a comely female going for two or three frasilas.

Storms concluded his journey by purchasing a vessel from the well-known Arab traveller and former companion of Livingstone, Sayd ibn Habib, and returned to Mpala. Here however he ran into a storm and his new vessel sank and was completely lost. While there he was visited by W. Griffith of the L.M.S. This missionary reported much progress in the building activities there and added in terms well suited to a man of his calling that "the natives seem to be very materially benefited by the presence of the white man there".¹⁷

Storms was now gaining knowledge of this part of Africa and began to modify his plans for the proposed expedition into the Congo region. He wrote to Strauch that a line of posts from the Lake to the Lualaba was not in reality a feasible plan. He had learned that it would be impossible to find means to provision them in this largely unknown and inhospitable area. Thus Storms decided against any midway station and reported his intention was now to push on directly to Nyangwe for his station. It must be noted also that Strauch was beginning to realize the difficulties inherent in the original plan and in March 1883 he said that he hoped Stanley and Storms would be able to meet in 1885—not by the end of 1883 as he had formerly anticipated.¹⁸

Meanwhile events were transpiring that were to change the plans of Storms proceeding to Nyangwe. Stanley on his progress up the Congo had met the first Arab outpost on 27 November 1883.¹⁹ They were below Stanley Falls on the river and further west than Stanley had anticipated meeting them. Although this meeting was friendly the news of it soon reached the coast and led Kirk to report that he had reason to believe that Tippu Tip, now *en route* for Manyema, had with him a large armed force to watch over Zanzibari interests. Kirk in fact in speaking of the A.I.A.'s plan to unite Tanganyika and the Upper Congo by a line of stations felt a collision between Arabs and Belgians to be inevitable. He added his opinion that in face of this situation the progress of the A.I.A. for the moment would be checked.²⁰

This, to look ahead, is what happened. Strauch wrote to Storms in March 1884 that Stanley had left his most forward station at Stanley Falls. Strauch continued that the Arabs were becoming hostile to this penetration and that he felt a check by force to the progress of the A.I.A. at this stage of its development would be a disaster to Belgian plans for the future. Thus Storms was ordered to abandon at once his intention of proceeding onward and to devote his efforts to fortifying the stations already held.²¹

Before these orders came Cambier from Zanzibar had strongly advised Storms against proceeding. He had met with the German traveller, Wissmann, who had just traversed Africa, partly in the company of Tippu Tip. The Arab leader had not made any effort to conceal from him that the Arabs at Stanley

¹⁷Griffith to L.M.S., 14 September 1884, L.M.S. Archives.

¹⁸Strauch à Storms, 16 Mars 1883 and Storms à Strauch, ? Octobre 1883.

¹⁹See the extracts from Stanley's journal, *Bull. Soc. Belge Géog.* (1884), p. 386.

²⁰Kirk to Granville, 23 October 1884, Zanzibar Archives.

²¹Strauch à Storms, 28 Mars 1884.

Falls were building forts against future advances by Stanley. Cambier also reported as Kirk had that the Sultan had sent Tippu Tip with armed forces to strengthen Arab interests in the Upper Congo. Cambier concluded bluntly stating that Storms would not survive an expedition to Nyangwe. He advised a period of inactivity; when Stanley had moved into the area with sufficient forces then a move could be attempted with a chance for success.²²

Storms before and after these warnings continued his work of strengthening the stations in Tanganyika. In March 1884 he heard that the L.M.S. had an engineer at Liendwe on the southern shores of the Lake to assemble a steamer the society was bringing over the Zambezi-Nyasa route. The Belgians had had a small vessel on the Lake for two years which had an engine that had never been put in working order due to the lack of trained personnel. Storms decided to visit them.

He sailed to the South and on his journey collected information on various districts he passed. Fipa he held to be the most fertile area on the Lake's shores. It was under the chief Kapufi, who was very rich in ivory, and was a refuge for deserted slaves and for *ruga-ruga*. Ulungu, Storms reported, had been until 20 years ago the most fertile district; then the slaving and plundering activities of Tippu Tip, his brother, and Assani (mentioned above) had ruined it. He added that this district had started to recover since their departure but that recently Tippu Tip's brother had returned and had started to devastate the area anew. Finally he noted of Itawa a story concerning Tippu Tip. Storms heard that this Arab had there started himself on the way to prominence. Tippu Tip had come to Itawa as a youth to seek ivory. While encamped one of his women had been insulted while bathing by a local African. In retaliation Tippu Tip had seized the village in which were found large stores of ivory and with this windfall his career was well on its way.

Storms reached Liendwe in March with his little steamer. J. Roxburgh, the L.M.S. engineer, went to work on it at once and it soon was in working condition. Roxburgh reported however that it was not a good vessel; it took too long to raise up steam. He added in a boost for his own society that theirs when assembled would be much superior.²³

Storms then returned to Mpala and devoted his main efforts to building up that station. Mpala seems to have been of special importance to him, probably since it was entirely his own creation, and he now left Karema to the directions of his Belgian assistant, visiting it at intervals to check on its progress. One outside note of Mpala is given for this period; an L.M.S. visitor reported Storms had there "a fine house 100 feet square built on the *tembe* style" and in general gave a very favourable impression of that place.²⁴

It is to be noted with interest that Storms observed activities that entirely substantiated the warnings he had received from Zanzibar and Brussels. He reported a general spread of hostile feeling among the Arabs he often came in contact with. It appeared also that a general movement of Arabs into the Upper Congo region was taking place. He learned that the Sultan of Zanzibar

²²Cambier à Storms, 25 Février 1884.

²³Roxburgh to L.M.S., 10 to 30 March 1884, L.M.S. Archives.

²⁴A. Brooks to L.M.S., 6 August 1884, *ibid*.

was sending every available Arab to the district around Nyangwe in preparation for any hostile movements by Europeans. In addition many other armed bands were said to be ready to send aid from the more distant regions of the Congo if necessary. One of the Arabs thus sent inland was Sayd ibn Habib of Ujiji. He had left Ujiji intending to settle permanently in Zanzibar after his long career in the interior of Africa. However as soon as he reached Zanzibar the Sultan had commanded him to return to Manyema at once. He immediately complied with this order. Many similar instances were also reported to Storms.²⁵

During this unsettled time Storms received a visit from Reichard of the German Association. This explorer had just returned from his important visit to Msiri, the ruler of Katanga. Reichard told Storms that Msiri, a very harsh despot, was an Mnyamwezi by birth and had originally come from an area north of Tabora. He was now about 45 years old and was in firm control of his kingdom. Katanga, Reichard continued, was frequented by traders from the East coast but as Msiri did not trust the Arabs they had many difficulties. When Msiri heard a trading party was coming he seized all the saleable merchandise of the country and then made the traders wait until his prices were met. Msiri was also very secretive about the famous copper mines of Katanga; he had refused even to let Reichard see them. The German went on to report that he found a Portuguese trader from the West coast established there. He had no goods left and had set up a still and was producing alcohol to sell to the natives to keep himself alive. Reichard concluded by reporting that he had been in great danger during the whole length of his visit there. On several occasions he said Msiri had gone so far as to give orders to his men to seize him and then murder him. Constant vigilance however had defeated all these attempts and Reichard returned to report on his visit.

While Reichard was at Mpala, Storms became involved in an important quarrel with a local chief. Lusinga, the most powerful chief in Murungu, had attacked one of Storms' African allies while the Belgian officer was away on a periodic visit to Karema. When Storms returned, he and Reichard led a party to attack Lusinga's village. That chief was killed in the skirmish along with 50 to 60 of his men and his village was destroyed. This Lusinga had been formerly a *ruga-ruga* and had usurped his position of power from the chiefs of Murungu. His defeat was very welcome to many of the indigenous inhabitants since he frequently dealt with visiting slavers and many then came to Storms voluntarily to put themselves under his protection. Lusinga himself had an interesting future: his head was added to Storms' collection "*d'objets ethnographiques!*"

In 1885 the A.I.A. again resumed its plan to reach the Congo from Tanganyika. A new expedition under the experienced Jerome Becker was sent to Zanzibar for that purpose. Becker and his men arrived in April but soon ran into difficulties. A famine had been occurring in the interior between the coast and the Lake for some months, but for some unaccountable reason had been unknown to the Belgians. There was also an acute shortage of porters on the island resulting from the many European calls for Zanzibar workers. Therefore Becker soon discovered that his original estimate for the cost of his expedition was much too low and had to send to Brussels for further instructions.²⁶

²⁵Storms à Strauch, 16 Avril 1884.

²⁶van der Elst à de Caraman, 14 Avril 1885, *Correspondance Politique Consuls*, v. 18, Ministère des Affaires Etrangères, Brussels.

Kirk, who had been asked by the Belgians for aid in securing porters remarked on further difficulties. He reported that the Sultan was very unfavourably disposed toward any new Belgian effort. Bargash knew they were aiming for the Upper Congo and had earlier had a full report of Storms' negotiations with Tippu Tip. The Sultan had also heard that the Belgians while at the Berlin Conference had tried to secure the Lake districts they now occupied for the new Congo Free State. Kirk however who had been given orders to act on his own discretion in this affair by the Foreign Office advised Bargash to comply with the Belgian request for 160 men. He reasoned somewhat disingenuously for Bargash's consent:

I submitted the matter to the Sultan pointing out how much had been done by Y. [our] L. [ordship] toward the general reception of his right in the interior and that this was a favourable occasion for him to shew that he himself regarded the Lakes district as so far within his rights by helping the present expedition.²⁷

Bargash consented, but the above difficulties coupled with the decisions taken at the Berlin Conference made the Belgian authorities change their plans regarding Karema and Mpala. It was now decided to abandon these two stations for the present moment.²⁸ This news reached Storms in April 1885 and he became thoroughly aroused. He wrote bitterly in his journal that he been ordered to pull out "at the moment when all difficulties are defeated". He held the famine to be no excuse—another route could have been chosen. The lack of porters also was an insufficient excuse; could they not be recruited on the mainland? Finally, Storms felt there was a last resort that could be attempted. At least two Europeans to carry on the direction at the station could be sent inland by the Zambezi–Nyasa route. Storms reasoned in this somewhat unpractical manner since he was sorely troubled at leaving the stations which had cost so much in terms of effort and human life. A related matter troubled him more; the local Africans had placed themselves under the protection of the A.I.A. and it had aided them against their enemies. What was to happen to them if they were abandoned?

Storms immediately despatched a letter to Brussels through Captain Hore of the L.M.S. stating the "total impossibility of abandoning our acquired positions". At the same time however he made ready, however unwillingly, to carry out his orders. His superiors had instructed him to offer the stations to the *Pères d'Alger* who had mission settlements in the Tanganyika area. If these missionaries refused they were to be entirely abandoned. Storms started negotiations with representatives of this society, now located near both Karema and Mpala, and they agreed to take them over. They really had no choice since these fortified stations were essential to a continued occupation of these areas by the Catholic missions.

While Storms was carrying through these negotiations disaster hit Mpala. A party of Warua who had earlier been called to the aid of Lusinga attacked this station at night and in the resulting confusion managed to fire it. Captain Hore who visited Mpala soon afterward described it as almost completely

²⁷Kirk to Granville, 30 January 1885, Zanzibar Archives.

²⁸Thys à Storms, 27 Février 1885; Strauch à Storms, 27 Février 1885.

destroyed. Storms had had time to save only a few possessions and to drag free the large amount of powder stored in the main building.²⁹ Fortunately Storms' records were among the possessions saved!

Storms was not a man to be daunted and began rebuilding at once. He made one last effort to influence Brussels by a letter sent out through A. J. Swann of the L.M.S. stating that it was now impossible to leave the station in face of such attacks. The decision of the home authorities was irrevocable however and on the sixth of June Storms received the final order to hand all over to the *Pères d'Alger*.

Before following Storms on his journey to the coast a change in the attitude of the L.M.S. toward the Association must be mentioned. As late as April 1884 Hore had commented on the good relations between the two groups and had concluded that they were about even in services performed for each other. However after Storms' departure Hore became more critical. He blamed the unrest he now encountered around Lake Tanganyika on Storms. Hore wrote:

He has fought with natives, has taken possession of African soil and planted flagstaves which, prompted by the Arabs, is to the natives the worst crime of all. . . . The Arabs are very angry at the A.I.A. and would have made much trouble long since, but they knew themselves unable to face their 200 to 300 guns.³⁰

This criticism is somewhat unfair but is understandable. The Association had never sought trouble but had attacked African chiefs only in retaliation for their hostile acts. On the whole their relations with Africans had been good and they had been of much benefit to the population directly about their stations. The crushing of men as Lusinga, an open slave raider, was not hard to justify. To the missionaries however, who had a healthy fear of disturbances, such acts were reprehensible in the extreme. The L.M.S. after all had no armed force to defend themselves against any anti-European feeling arising from the acts of the Belgians. This fear could only be increased by the fact that Storms and the A.I.A. were leaving Tanganyika entirely. Fortunately their fears never materialized and the L.M.S. suffered no attacks in the few years that society remained in occupation in the northern section of the Lake.

Storms left Lake Tanganyika in July and had an uneventful journey to the coast. He arrived in Tabora in September and there met Sikki, who since the death of Mirambo had become the most powerful chief in Unyamwezi. Storms reported, though the number may be exaggerated, that Sikki had a force of from 15,000 to 20,000 men all equipped with firearms. In their conversations, Sikki, a man of about 40, stressed the fact that he really was a peaceful chief at heart and would prefer to devote himself to agriculture. Perhaps the size of his armed forces made Storms doubt this statement!

While at Tabora, Storms heard from the *Pères d'Alger* who had also taken over the Association station there that Reichard had been having troubles with Sikki. He had unwisely bragged to that chief that the Germans were to have all the country to the east of Lakes Nyasa and Tanganyika—a disclosure that not unnaturally enraged Sikki. Reichard's troubles were increased by the fact that

²⁹Hore to L.M.S., 22 June, 1885, L.M.S. Archives.

³⁰Hore to L.M.S., 23 April 1884, and 7 September 1885, L.M.S. Archives.

Charlie Stokes, the well-known Irish trader, spread rumours for reasons not disclosed that Reichard was in reality insolvent. This of course was extremely dangerous for any traveller in these unsettled times. Storms does not comment on how Reichard came out of this affair.

When leaving Tabora, Storms met the first two German merchants, Töppen and Harders, sent up to reside at Tabora by a German firm at Zanzibar. They were to attempt to purchase ivory direct from the Arabs and Africans to cut down the expenses of the middlemen on the coast. To look ahead, this plan failed due to the opposition of the local merchants and subsequently one of the later German agents was killed by the Arabs.³¹

Nothing further of interest occurred on Storms' march to the coast and he soon left Zanzibar. Thus ended the efforts of the Belgian A.I.A. in East Africa. Storms' connection with Tanganyika did not cease however; when the later campaigns on Tanganyika by the Belgian Anti-Slavery Society against the slave raiders took place Storms was a leader in the movement and by his valuable advice was able to give much help to the effort that broke the Arab power and secured the western shore of the Lake to the Congo Free State.

³¹See *Maisha ya . . . Tippu Tip*, p. 149.



[*Photograph by courtesy of the Public Relations Department*]
The Berlin Mission.

THE BERLIN MISSION

By Joyce M. Osborne

With the demolition early in 1959 of the Berlin Mission, to provide a site for a hotel, Dar es Salaam has lost one of its oldest and most historic buildings.

For the greater part of its 70 years of existence the Berlin Mission fulfilled its original purpose as headquarters of the Berlin Evangelical Missionary Society of East Africa. A Society named *Gesellschaft zur Beforderung der Evangelischen Missionen unter den Heiden (Berlin I)* was founded in Berlin in 1824, and in 1886 a branch of this mission was formed to serve what was then German East Africa. The first building put up by the Berlin Evangelical Society, on the promontory commanding the northern side of the harbour entrance to Dar es Salaam, was almost certainly destroyed during the Arab revolt against the Germans in 1888.

This revolt followed the concluding of an agreement by which the Sultan of Zanzibar permitted the German East Africa Company to take over the levying of customs and the control of customs posts, which meant that the Sultan's subjects lost their trading monopoly. The spark of discontent was ignited when the Sultan gave permission, in a letter to the Liwali of Kilwa, for the German flag to be set up alongside that of Zanzibar. The revolt, led by the Arab Bushiri Salim el Harthi, started at Tanga, Pangani, Bagamoyo and Kilwa and spread to Dar es Salaam on the last day of 1888 when, according to Paul Reichard in his book *German East Africa* (1892), 1,000 men were engaged in the attack. They were dispersed by some well-aimed shots from a Krupp cannon.

In the early morning of January 10, 1889, a band of between 60 and 70 men advanced to the Berlin Mission. The gunboat *Moewe*, lying outside the harbour, opened up on them, causing the Arabs to retreat. Meanwhile, Pastor Greiner—known as “Bwana Kipara” the “Bwana with the bald head”—with his wife and niece and some of the Mission children (“freed slave children”) were able to run down to the beach and get into a boat which took them to the *Moewe*. Part of the town was gutted. The rebels returned at night—possibly to try to recover the freed slaves of whose services they had been deprived. These freed slaves were said to have been quartered at the Lutheran Mission. Whatever the object of the attack, it failed.

Reichard reports that the attackers climbed the “high mango trees” in the Mission ground and from there fired into the building. But shots from the *Moewe*—which must have had an able gun crew—“split the trunks of the mango trees and the attackers fell down like ripe fruit”. Nevertheless the damage done to the building must have been considerable. Pastor Greiner returned when the trouble was over and the Mission was built up again, this time in the form that endured until this year. As from April 1, 1891, the Mission hospital became the Headquarters of the German Administration's medical and nursing service, “carried out by doctors, trained deacons and deaconesses to the benefit of the native population and to their own countrymen”. So it was stated in the German Colonial Gazette in 1891.

The site did not belong to the Mission, who paid ground rent from January 1, 1888, to the Sultan of Zanzibar, and continued to do so until the end of 1906 when they were able to purchase the land. This purchase required the Kaiser's approval, and a despatch from the Hunting Lodge, Rominten, gave the Society permission to acquire "the property which has been entered in the Grundbuch (Register still used for claims of entitlement to land) of Dar es Salaam, Vol. III, f. 101 and which is referred to in the contract with the Arab Khalid bin Bargash⁽¹⁾ of November 23, 1906".

The missionaries wrote with delight in their journal that they had "finally succeeded in purchasing as our own property Immanuel-Kap⁽²⁾ from the Sultan of Zanzibar, previously rented by the Mission." This purchase was a severe strain on their financial resources, however, and in order to recoup some of the cost they lost no time in parcelling out plots of land and selling them. They could easily spare the land as the site extended from the foreshore to Magogoni Street—over 20 acres.

In another issue of the same mission journal is a line drawing of the Berlin Mission as it was in 1906, and it can be clearly seen that the building itself remained unchanged—there were, of course, differences in surrounding vegetation—up to the time of demolition. With its walls $2\frac{1}{2}$ ft. thick, it was built to last, and also to withstand the fierce heat of the sun.

The Mission was built from the proceeds of voluntary contributions, largely from Germany, and was helped by a lottery. The German Colonial Gazette dated May 15, 1891, contained an announcement of a lottery to raise money "for the nursing of the sick in East Africa." Tickets cost one mark and the prizes were famous paintings which were donated by the titled, the wealthy and the artists of Germany.

Great store was set on all officials and non-officials attending the Mission chapel on Sundays. An order was sent round to each Government Department and to commercial firms concerning the service to be held at 10 a.m. on Easter Sunday, 1894, at which everyone was requested to be present. Official dress was to be worn—"with sword". All recipients of this instruction had to sign that they had seen and noted it, so there was no escape.

At about this time there was some excitement over a picture for the altar of the chapel "to go with the ornaments given by the German ladies". The picture—presumably a religious one—was sent by the Empress of Germany and addressed to Frau v. Schele, the wife of the Governor of the time.

In 1891, when the Governor's Villa was being built, rooms in the Mission were made available to the first German Governor, Freiherr von Soden. His Excellency von Soden took over from Major von Wissmann, the Imperial Commissioner whose appointment had been made by Bismarck after the German East Africa Company had failed to control the Arab revolt of 1888.

(1) Son of Seyyid Bargash, Sultan of Zanzibar 1870-88. Khalid bin Bargash seized the throne of Zanzibar from his uncle in 1896 and reigned for three days. The British Navy, in protection of the rightful Sultan, bombarded the town of Zanzibar and Khalid bin Bargash sought the protection of the German Consul. He was brought in safety to the mainland and given a house in Dar es Salaam.

(2) The German name for the land on which the Mission stood: Emmanuel's Cape, or the peninsular of land which juts out into the sea (at the harbour entrance).

The missionaries continued to teach and to administer to the people from their Berlin Mission Headquarters—not without meeting difficulties. Not surprisingly, it was in Dar es Salaam, where the Islamic religion was strongest, that they experienced the greatest setbacks in their teaching of Christianity, and the missionaries recorded that their progress was slow and there were many frustrations.

During the 1914-18 war the Lutheran missionaries had to vacate the building. After the war, although the British took over the administration of the country and German East Africa ceased to exist, the Berlin Missionary Evangelical Society continued to function as before, still in the Berlin Mission, though the Government of Tanganyika soon showed interest in acquiring this site.

In 1927, too, it is recorded that “a private syndicate” negotiated for “some ten acres” of the Mission site in order to build a hotel, but the sum quoted of 1/- a square foot was considered too high and nothing came of it.

The Government made its overtures for possible purchase through the solicitors who acted for the Mission, Messrs. A. and N. Clarke of Dar es Salaam, who at length informed the Government in March 1931, that “the Berlin Mission is prepared to sell the Ferry Point property to Government for £35,000”. Came the reply, “the Government is not prepared to consider your clients’ offer”.

So the Berlin Mission continued to be the Headquarters of the German missionaries until the outbreak of war in 1939. It is now clear that, with the coming of the Hitler regime and its policy of penetration for propaganda purposes into every corner of the world, politics had become intermingled with missionary work in the 'thirties. There were about 300 Germans living in and around Dar es Salaam, and nearly 4,000 in the Territory, and naturally there was a flourishing Nazi Party.

A baker named August Treuheit had been living in Dar es Salaam since 1927. He founded Treuheit's Bakery (now the Cosy Café), and there he dispensed wonderful cakes and rye bread. Besides being a good baker he was also an artist of some merit, and a friend of the missionaries. Between February and August, 1939, he drew a portrait of Hitler in crayons on the wall of one of the rooms in the Berlin Mission and added his initials “A.T.” in the bottom right-hand corner of the portrait. There was no particular secrecy about this portrait. When the police saw it they took no action, regarding it as a joke, and the portrait was merely boarded over. It remained like this, gradually deteriorating, for 20 years—probably a much longer life than the artist expected it would have.

It seems that this likeness of Hitler was used for a time as the centrepiece of a “Hitler shrine” by the local Nazis. But it is unlikely that the artist had any thought of this happening when he executed the portrait, for it is thought that August Treuheit was not a Nazi.

In September 1939, the Berlin Mission was taken over by the Custodian of Enemy Property, and it was first used as Headquarters of the Southern Brigade of the King's African Rifles. Later it became a naval station, the Headquarters of the Tanganyika Naval Volunteer Force, where local Africans and Europeans were trained. A look-out platform was built on the roof and two 6-inch guns were mounted near the road bounding the Mission.

After the war, although in accordance with Government policy ownership of the building was restored to the Mission, it was not in fact again used as a mission station. The site was purchased by the Government and for the rest of its existence the Berlin Mission served a variety of purposes. It was first converted into living quarters for bachelors, and at a later date it housed the Water Development and Prisons Departments, and was used as a store for 100,000 Government files.

Now the Berlin Mission itself is but another file in the archives of Tanganyika.



[*Photograph by courtesy of the Public Relations Department*]
The Berlin Mission—during demolition.

DICK WHITTINGTON COMES TO DAR ES SALAAM

By J. A. K. Leslie

PART I

FOREWORD

The carrying out of the Dar es Salaam social survey in 1956/7 afforded an unusual opportunity to observe the vivid and racy life of the town at first hand, and some of the notes recorded at the time retain the freshness of things seen for the first time, and the impact which an episode or a scene makes once and perhaps never again. The descriptive or conversational pieces from this unpublished survey which are to appear in this and subsequent issues of Tanganyika Notes and Records, will it is hoped give some glimpses of that lively character, the African Townsman.

INTERLUDE 1

CLOTHES

Why does a man come to Dar es Salaam? To get money. Money for what? That depends; certainly there are many who come to get capital, to invest in a wife, land, the tools of a trade, a bicycle or other productive goods; there are also those, a large class, who come for a career, at rates of pay which enable them to reach and maintain permanently a higher standard of living. But the biggest class, drawn from the uneducated, unambitious coastal tribes, come simply to get spending money.

When such a man has a wad of notes in his hand, he spends it: that is what he came for; had he wanted food, there was more food at home than he could eat, and he would have stayed at home; had he wanted the quiet companionship of family and old friends, there was only too much of that at home; to move to a better room at a higher rent appeals to few—how many among the crowds that throng the streets would ever come inside and see how well he lived? But to make a splash, to show that he has beaten the odds, has pitted his wits against the world and won, how better than to buy clothes, fine clothes, bright, unusual clothes, and wear them through the streets.

So here in town clothes make the man; they also reflect his attitudes to other things, and give a clue to the sort of man he wishes to be, or at any rate to seem. To begin with there are two divergent modes of dress, the Western and the Arab; the Arab derives from the imprint of the Arabs who brought the first civilization to these shores: an Arab was then powerful, rich, educated, and backed by the magic of a successful religion; his views and his ways were worth aping as a means to success; Islam took firm hold, and still does, and the outward and visible sign of Islam here is the *kanzu* and the *buibui*, both worn as outer garments over almost anything; the *kanzu* is often topped by a coat, seldom now the *kizibau* or waist coat, more usually a second-hand European jacket. It is almost a uniform at times of religious festivals, Ramadhan, or Friday mosque; the sandals of the older generation now give way to European shoes, often with socks; under the *kanzu* may be a loin-cloth, or a skirt and shirt or vest, or shorts and shirt, or even long trousers and shirt. At its best, clean, ironed and fresh,

the *kanzu* is a garment of dignity, suited now as of old to a gentleman of leisure on his way to the mosque, or to sit with his friends for an unhurried discussion of the world's affairs. It is less suited to the hurly-burly of city life, to manual labour or the work of an artisan; to the poor man who cannot afford much for laundering, or the bachelor who tends to let things slide. At the street corners where the young men wait for odd jobs may be seen *kanzus*, dirty, crumpled, torn, worn two or three one on top of another, striped with old sweat, an echo of old values now disregarded, of new half-learned.

The little caps which the Arabs wore as a first covering under the turban, and the only covering in the house, is now the favourite headgear of those who wear the *kanzu*. Many are delicately worked with fine stitching, and cost up to sixty shillings each, incorporating as they do the work of several weeks; this slow art too is being squeezed out, and few but the older men any longer have the time or the slow pulse to spend these hours on a cap whose mass-produced substitute can be bought for one or two shillings. The gleaming, laundered and starched caps now more nearly earn the slang name of *muhogo* or *mtama* which is given for their yellowish colour.

But the *buibui*, the garment devised by men to disguise any shape the good God had given their women, which requires to be held on by hand and induces the waddling walk of the Swahili woman, continues, though its form is often changed, and the clothes it hides have often changed to full Western dress. Many are now short, even sometimes above the knee (lest passers-by should miss the fact that the wearer has graduated to nylons); there are fashions in the way of fastening, one now current, folded round the face to leave a small opening, is called "the lemur fold". Although many, even among Muslims, go about in the streets without the *buibui*, wearing *khanga* or gown, it is still the "safe" dress for a woman to wear. But the original purpose of the men, to prevent their wives' beauty appearing before other men, has tended to recoil upon itself: as they now realize, a man's wife may perhaps pass him in the street without his knowing, on her way to an assignation with another, wrapped in her all-over mask.

Cheaper to buy are *khanga* and vest or round-necked shirt, worn by some even in the street, and by most when relaxed at home; for a woman a *khanga* is the obvious dress for housework and any field-work. Only when she goes out must she wear the *buibui*. In the house also are worn the flapping slippers called *mitalawanda* or, more evocatively, *la haula's* (a shortened form of the Arabic expression "there is no force or strength but in God", an expression of surprise and dismay, but here onomatopaeically echoing the flapping noise of sandal against foot): these, once clogs, then leather, now come in bright coloured plastics and a variety of designs. Plain *shuka* (skirt) and vest are seldom seen in town except among the poorest (or the Arabs themselves).

So much for the Arab style of clothes, a style which must rest its appeal on a desire for restraint and modesty in dress and bearing, and hark back to a life of quiet and ease and unhurried dignity.

The Western style, with its variety, its unlimited scope for display, the expense of its chic and the convenience of its standard clothes, has made way out of proportion to the small numbers of the Christian or the educated who might be expected to use it.

Among clerks, teachers, laboratory assistants, and those in responsible positions office dress is identical with that of their European (or Indian or Arab) counterparts, that is, white shirt and shorts, stockings and shoes; though white is perhaps an extravagant colour in dusty heat, the materials are cheap, and the man on £10 a month can wear exactly the same as the man on £100 a month without being extravagant. Long trousers and a shirt are rather more expensive, and consequently less common, but add a cachet particularly when worn with the long sleeves and tie that are cheaply worn at the price. The "full suit" (the word has passed into Swahili, and is used even to describe the thatch-sided shanty hut) is relatively very expensive, and its owner has demonstrated to the world that he is a man of wealth and position. This being the motive behind so many of those who are drawn to town from the coastal districts, Western types of clothes offer the chance that they have sought. There is no man who can be sure that he will be the best-dressed—there is always scope for more display, more expensive clothes, a firmer stamp of success.

In a town like this where most are young or middle-aged, and male, there has grown up, as elsewhere in East Africa, the cult of the cowboy, the African equivalent of the English Teddy-boy. The young man from the country, or the young man from the town, soon acquires the idioms of tough speech, the slouch, the walk of the "dangerous man" of the films; the ever-popular Western films teach him in detail the items of clothes that go with the part, the wide hat, neckerchief, particoloured shirt, often with tassels, jeans, and high heels, or at least the *kilipa* or heavy shoe in suede or plain leather with double crêpe soles to give added height. After the first years of direct imitation local fashions have added their own peculiarities, such as the *uchinjo* jeans drawn down tight to well above the ankle, like shrimping pants, and drain-pipe thin. With such an outfit, sometimes costing as much as a hundred shillings when bought all together, goes—as with the outfit of the teddy-boy—an attitude of mind; it is the revolt of the adolescent, in age and in culture, against the authority of elders, of the established, of the superior and supercilious. Outer dress is its most innocent form.

The women who have the money and the independence to dazzle with their style (and in this town of loose and shifting liaisons there are many such) can do so only through the medium of Western dress; in the old style one can buy a new *khanga* more often, but there is not much to choose between one *khanga* and another, and the difference in price is a matter only of a few shillings; in Western dresses, called *gauni*, there is a world of difference between one dress and another, and in the prices of them. At dance halls Western dress gives the man an opportunity to display with black dinner jacket and white trousers, and bow tie, fame enough, but the lady in the long evening gown, with sequins, is rewarded by the look of still greener envy in the eye of her neighbour clothed like a country cousin in a *khanga*; moreover while the *khanga* is being held in place ever more awkwardly as the tempo of jive hops up, she of the sequins can devote her whole attention to her chosen part as queen of the halls.

In daytime these western dresses are hidden, all but a glimpse to prove they are there, by the ever-present *buibui* as the wearer goes down the street. Of course it is only the better off, the prettier who have the more generous boy-friends, who can afford the best (and use the Acacia Avenue Bata's for their shoes at an enhanced price instead of the Kariakoo branch with its equally

good stock but less chic address). The majority of the wives, relatives or independent women in town use the *khanga* for most of the day, or a second-hand dress of some cheap cut and material. And some of the richest women in town, the widows and beer-brewers, the landladies and fish-sellers, are so well established, that they can afford, like county ladies in the Tatler in their tweeds, to wear the old-fashioned *khanga*, cheap and serviceable, and wear it with finality.

INTERLUDE 2

(ACTUAL PERSON, ASSUMED NAME)

“*Hasan Selemani*”

Hasan is a youngish man in his thirties, of some dignity and personality, though perhaps inclined to give himself more airs than his elders would allow him. He normally wears for strolling round, especially in the evenings or when nobody who matters will see him, a rather dirty check shirt and black shorts; but when he is “on parade”, that is going to work, or to the market or to town, he wears a pair of long khaki trousers and a clean white shirt with long sleeves, a pair of *chupplis*,* and a coastal hat of embroidered calico.

He lives in Buguruni where he built in 1950, and has his own house, a low-roofed three-roomer, whitewashed and with painted doors and lintels, all in a little need of re-doing. There are two lodgers, both young men like himself, each with one room and paying Shs. 10/- a month to him. They share the kitchen at the back, and the pit latrine, both in the courtyard surrounded by thatch walls at the back.

He was born near Kitunda, that is beyond Mbezi to the north, in a bit of bush where houses are scattered and few. Some of his family are still there, but both parents are dead. When he was old enough to look after himself he moved to Kibada, across the ferry, where he cultivated a bit, and sold mangoes and other fruit in the town. In 1937 he failed to pay poll tax and, being caught, helped to lay the foundations of what is now the Kipawa pauper's camp, as his tax labour. Apart from that lapse he has never been in for any offence, but has had several long gaps in his employment. He worked for the military in Dar es Salaam during part of the war; once he was a Public Works Department daily paid labourer on the roads; several times he had periods of up to a tour with various Europeans as laundryman and houseboy; for some nine months now he has had no paid employment. The Shs. 20/- coming from his rent is enough to keep the wolf from the door, at any rate to the extent that it is possible for him to wait for a “good” job rather than work as a labourer. All the same at tax time life is nervous, and he jumps when there is a knock at the door, especially as the rent does not then come in: “How,” he says, “could I insist on the rent when they have to pay their tax?”; both his tenants are at the moment two months in arrears; but he is sure that they will pay in the end, provided that he keeps reminding them. Sometimes he does a little desultory trading in oranges or mangoes or coconuts.

Even at his present rather uncertain stage of finances he always has breakfast, tea and a bun, patronising one or other of the *hotelis* near his house. Here he eats at a table with several others, whoever may be there, though he knows most of them as fellow-villagers.

*Leather sandals

I had not seen him for a month or so, and he is a little changed, more spruce, more confident, more of the gentleman-of-means manner. He has had a death in the family, which meant a whip-round among fellow-tribesmen and relatives both here and in the home village a few miles out on the Kawe road; whether he made something on balance out of the funeral, or whether it meant that he came into a bit of property I do not know. Anyhow he has taken out a Shs. 20/- licence to be a trader at the shark market, and he buys tables and chairs from local artisans, cash down, and sells them on the never-never in the shark-market, making a margin for himself. He says it is a good living. It will be interesting to see how long he goes on with it, profit or no profit, before becoming bored.

INTERLUDE 3

A MARRIED WOMAN OF THE PROFESSIONAL CLASS

I am a teacher and so is my husband. We are just married, and have one of the Ilala quarters, that is, a bungalow on our own.

As we both go out to work we have breakfast and supper together, but not the midday meal, as our times of work are different. Breakfast is at a quarter past seven, my lunch is at one and my husband's at half past two; supper is at half past six, but we have tea in between at four.

Our breakfast varies: it may be tea and a slice of bread and butter and jam; or cocoa and buns; or eggs, or toast.

Lunch is the big meal; rice and spinach, or meat, or fruit, and a glass of milk.

Supper is light, soup and sweet potatoes, or cassava with coconut, followed by coffee.

My day begins at five a.m. I get up and open the doors and windows, heat some water for washing, and sweep the courtyard, and wash up last night's dishes. Then I make tea, and sweep out the sitting room. At twenty to seven I wake my husband and he goes to wash, while I do out the bedroom, opening the windows, dusting, making the bed, and dusting off again and tidying up. Dirty clothes are put in the basket ready for washing. When I am finished I wash (my husband changes the water) then I dress and we eat breakfast, and go to work. We leave behind a "help" who completes any housework left over.

In the afternoon I wash clothes and iron; sometimes I tend the garden; then I make ready the evening meal, and go to get water from the standpipe.

The morning chores take about an hour and a half.

When my husband is out I have no permission to go out anywhere, except to the Guides, or the Police; or if I am called away urgently, I must leave my husband a note to show where I have gone, and why.

I do most of the shopping, but sometimes when we are both off duty in the evenings we do it together. We shop in the evening, except on Sunday mornings, when we shop at ten in the morning.

My husband gives me his salary to manage, and tells me of any bills incurred, and the amounts he used to spend before we were married.

We prefer to live in Quarters rather than a Swahili house, because there is room to spread yourself, and you don't get into bad habits from the other women; there is no noise or jostling, and you can keep the place clean.

A proper marriage shows itself in both sets of parents knowing and approving it, with many witnesses present, all friends, a marriage for life. When people live together illicitly there is less tolerance, and a greater readiness to divorce. And when they quarrel they don't mind what they say, and there is little mutual respect. Often it is those who have been married once that live together so. Others are afraid to marry, having been told that divorce is not allowed. Again, some children when they begin to grow up are told that they should not continue to live with their parents.

I prefer traditional to ballroom dances, just because they are traditional and are danced by people of the same tribe, not just anyone. And as they are traditional anybody who is an outsider will be unable to create a disturbance; the elders are there too, to see that everything is done properly. I prefer this because people then dance in an orderly and organized manner.

INTERLUDE 4

BUGURUNI

First thing in the morning, some are drinking tea, two or three gathered round a pot; a docker has a tea-set, pot, cups and tray of the same design, and he and his friend eat buns as well as tea for breakfast; he is on the night shift. Women are washing their pots and scouring them with sand outside the houses, while they talk with each other. Already the Arab shops are open and a good business is being done, small quantities of sugar, onions, packets of tea.

A little later the baker's vans arrive and go round the shops. Also a man carries loaves round from house to house where the van cannot go. He is paid by the baker, by the month, and carries the loaves in an openwork basket. Later people are seen having the midday meal, tea and dry bread; this may be their breakfast if they were late rising, or it may be lunch. Many here are in regular work, and have two snacks a day in addition to the evening meal.

At one house are two women, visiting; they are dressed in the new clothes they got at Id el Fitr and are very smart; most wear *buibui* over *khanga* or dress (*gauni*); many have brightly coloured plastic covered shoes or sandals; there is a mixture of tribes, showing in the different hair styles and tribal markings, even an occasional split lip with core of wood in it.

At one house a *mwali* holds his class of Koran teaching, consisting of teaching one child to say a passage by heart, who then leads the others, each with his Koran open at the place but unable to read or understand a word of the Arabic written there. Passage by passage the obligatory parts of the Koran are committed to memory.

One of the original inhabitants of this village, who built his house here in 1921 when there were only half a dozen there, strolls in dignified aloofness, a white ring of beard in the Arab style to hint at his antecedents. He has now three houses, and retains enough trees, mangoes, coconuts and cashew nuts, to bring him in a small income to supplement the rent from his lodgers; his outgoings are small, as his sons are now all self-supporting and few of his relatives are alive to need his support—although if alive they would not hesitate to ask for a little assistance now and again and he would not feel that he was being battered on, rather would accept that he who had much owed this to those who had less; for the outside world he felt no obligations. Now he is a man of substance with the graveyard of the early settlers by his house, and the respect of the later-comers to enjoy.

In the shade of a low-hanging eave lies in a deck-chair a young man, hat well over eyes, a cigarette drooping from his lips. He scarcely bats an eyelid as a stranger approaches. But he, and the others lounging at the corner, do not slide away, they stand their ground, swaggering slightly, without saying anything. The women disappear behind doors, peeping out. Some however are too busy, one doing another's hair, and they try not to notice the stranger, but when addressed smile pleasantly and speak without embarrassment. The man who was standing a little way off and apparently lost in contemplation of the sky moves closer to listen, and soon joins in. An old woman weaving a mat pays no attention till spoken to, then replies with spirit and personality, ready with a joke to cap a joke.

There are many small chores going on: some women have bought lengths of wood and are chopping them up for firewood, laying them in a trough in the sandy soil and splitting them with an axe lengthwise; others, women mostly, but one man too, have fish sizzling in a pan over a charcoal brazier made from a tar barrel, to be sold either to one of the Arab shops or to the men direct when they come home from work; others again have bought a sack of charcoal and laid it out in small heaps for sale; tiny children carry bowls of hot cooked beans from house to house; a larger child carries a basket with a conical cover, full of cooked food: they are visiting.

Some of the rooms are still dark, and inside someone who was up all night slumbers on, answering grumpily to the cry of *hodi*.* On many doors is the legend "Cry *hodi* thrice, then go". The doors are a whole reference table, first a big number painted on five years ago when first the village was plotted; then a date, the mark of the rat-catchers; then a yellow line, the mark of the anti-yellow fever residual-sprayers; sometimes a further number, where the house is a test one for a mosquito count; somewhere each day is seen the mosquito man with his spray slung over his back, but just now he is on other work as the light aircraft is doing his spraying for him. "No good" they say of this latest development. Nobody now looks up as it passes within 500 feet, nor for the larger airliners constantly passing overhead.

People are still cleaning up, women or men, sweeping up the dead leaves around their homesteads, brushing out the compound, and then throwing the household refuse on a pile behind the house, where chickens peck and scratch it over, followed by their newly-hatched brood (large ones, as the mango trees give good protection from hawks).

As the stranger passes men exchange questions in Ki-Zaramo "Why is he here?" "Is it all right?" Meanwhile he has reached another house and has addressed the inmate; there is a moment of anxiety while they exchange greetings, then when it appears that all he wants is the yellow-fever card with the house's number on it there is an almost audible sigh of relief, and it is brought out hastily.

One tiny child accosts another: "Where did you get that tin?" (which he is using as a drum); "I found it in the bush"; "No you didn't"; "Yes, it was just thrown away"; "Then come to Salum and see if he agrees"; "I'll give it to him later"; on the house nearby are bits of iron, asbestos, packing cases, which have all been found thrown away and have come to rest where they are appreciated.

*"Hodi" = anyone there?

All the time through the trees comes the hum of the Metal Box factory, and the occasional hoot of the diesel train. A goods train lumbers slowly out along the Central Line, a long way to go till the wagons are next inspected. Beside the tracks, feet away as it passes, are some huts thrown together with bits of old iron and sacking, almost supported by the maize that surrounds them; here a man moves off wearing a woollen dressing gown and old trilby hat.

Out of a door pops a girl's head, the face powdered as though for the Id, a bold look in the eye, and below, a flowered dress and coloured sandals. The head pops back again and the sacking curtain falls into place.

Across the rails, almost as close on the other side, is a neat little house, freshly white-washed, and the edges picked out in blue, with red window sills. Inside are curtains of white calico, gathered into a knot at the bottom, and over each glassless window a criss-cross of expanded metal. The owner is by trade a mason, and here on private land he has found the place he likes, close to the rail and road, the rice-swamp and the vegetable garden, the *tembo* club and the Arab shop; yet far from the offices and inspectors, the schools and the police patrols; once he lived at Makaburi further in towards town and also by the tracks, but he was moved out of there, and out to Buguruni, and here he has settled with many of his old friends. Yet he likes to go into town, first for his work, which has been regular now for some months, and also to see his other friends who are scattered all over town, some in Kariakoo, where he can fit in a visit with a shopping expedition to the market, others in Temeke whither many moved from Makaburi—but there is nothing but his friends to see. He likes Buguruni because it contains his friends, and yet the great majority of its inhabitants he does not know, many he has never seen; many are on evening shifts, and keep odd hours; some come and go for no well-known reason; many are birds of passage, working in the Metal Box or another of the factories across the rail, for one, two, or three months and then away. Even of his lodgers he often learns little more than their first names, and they are often changing; sometimes they fail to pay the rent, but not often, for with his well-set-up house he can now expect a better class of lodger, who with steady work are able to pay the Shs. 15/- which he charges for a room. And he in his turn, with the better income coming in, regularly each month now that the expense of building is over, has become a man to be respected, a householder, a Muslim who is to be seen with the solid men at the Friday mosque, a man who has learned to mix an Arabic guttural with his greetings and shows now no trace of his country birth—not that he is in any way ashamed of it, nor of his relations who visit him from time to time, bringing welcome gifts of rice and fruit. He does not go to dances, but is to be seen most evenings with others like him, in the coffee-shop at the corner, silent or quietly exchanging desultory conversation. Though the young men these days have no manners and swagger around the public streets and bars, he has enough presence to berate one who offends him, and have no stream of dock-labour abuse hurled back, though the youth may be getting twice his daily wage, or nearly.

INTERLUDE 5

MSASANI: KIJITO NYAMA (A Rural Area)

The natural vegetation of the area is thicket interspersed with sedge, sandy watercourses, and the occasional baobab; now that it has been almost fully settled the baobabs have been reinforced with mangoes and cashews, the thicket

(which gave the stream its name, from the hunting of gazelle) has gone from all but the watercourse itself, and the swamps are growing rice, the drier areas being under cassava and sweet potatoes. A day or two ago when we were across the road in Mwananyamara—where at the far end the thickets survive—a Nyamwezi with me pointed to them and to a few rows of cassava and said: "This year the Nyamwezi are trying it out, next year you will see all this cleared away and the country full of us".

Across the Kijito Nyama stream, in Kisarawe District, the scene is the same, the population becoming rather thicker as one approaches the Tanganyika Packers. The whole of this area is now well populated in rural fashion.

Even in this rural atmosphere, with aged grandmothers harvesting the rice, there are reminders that the European houses are not far off: child's pot and a well-upholstered figure betray the Ayah who has her own field. She works as far away as Mustabe (Oyster Bay) so is presumably "resting"—gone sick perhaps for the duration of the harvest. The two oldest inhabitants of the area, both Ngoni, have made no concession to modernity, but an equally aged grandmother, ears pierced and ready for anything, has a few words of English, her husband being a houseboy in Nairobi. *Baswezi* are singing a song as they reap the rice, and put in a verse about the *Mzungu** as we pass.

By one house there are two bushes of henna, for painting red the fingers and soles of the feet. For rouge and lipstick the European articles are used. Other houses have sugar-cane, sunflower and a patch or two of millet for beer. One or two of the women are grinding millet today for this purpose. The only millet beer premises in town are those of Kariakoo and Ilala, so the upcountry people who inhabit the fringes of Dar, and prefer this beer to palm-wine, have their beer clubs just outside the boundary, in Kisarawe District. Palm-wine on the other hand is obtainable readily everywhere; my guide the ward councillor went off to tap a few trees yesterday after our morning's work, as his living. Almost every other house in some parts has a few gallon-tins of it lying about ready to drink or to send to the clubs.

There is a lot of mutual help in the harvesting, the helpers coming back on the next day, when the grain is dry and ready for eating, and having a good feast on the proceeds. The rice is laid out on mats (in some cases on the bare ground) to dry in the sun for a day, and is then ready for husking and cooking. The quantities grown are not great, and it is said not to last long although little is sold. Partly this is due to the "locusts" who soon know when the harvest is imminent.

The pioneers of these parts off the roads are the bakery vans. They go everywhere on their daily rounds, delivering loaves to the Arab shops. With many of the population unmarried the easy-to-eat loaves are in steady demand, many combining dry bread and tea for days on end as their only food.

Mikorosheni, the largest division of Msasani, is partly a true village, many of the central houses dating back to the early thirties and beyond, and partly the relic of the hutments round the quarries that once housed the quarry labour. One part is still called the *Kambi*:† it is quite small, 28 houses; many of them are extremely small, a single small room, but the impression they give is certainly not one of poverty—on the contrary, they are often brightly painted, and the inmates are for the most part houseboys, and "ayahs" both real and professional. There are also some really poor ones, ladies with no husbands and to all

*European. †Kambi = Camp.

appearances not drawing a very good type of clientele. In this "houseboy village" there is a great variety of tribes, many Nyakyusa, Yao, Luguru and Zaramo. The head of it is a cycle repairer. The whole place, compact, well kept, and well off the road (there is a track running through it) hums with life, the keynote being struck by the notice outside one house, in the shape of a cross: "The house of cowboys".

Some roofs were being thatched with *myaa** the dwarf palm of which mats are made: it is said to last much longer than coconut thatch, up to 10 years.

There is a two-classroom school started by the local people with Social Development Department help; it still holds the first two Standards of schooling, the others now going to the Education Department school which has been opened. There are also adult literacy classes.

As they put it, "Arabs are not allowed to build here." Almost all the shops are Arab, and they rent part or all of a house for this purpose. There is in fact nothing to prevent an Arab buying a house openly; but new building is supposed to have been stopped for all races.

Despite the wealth of coconut husks no rope is made in Dar es Salaam, so they say, and as a result it is more expensive, though better, than sisal; some comes from Mafia, some from Zanzibar. The husks here are all used for firewood. In the tidal flats near the salt pans shrimps are caught, and also a type of sardine-sized fry.

Sisal poles from the nearby estate are much used here, for latrines, kitchens, and even for main poles and roofs. They say that a house made of them stands up long after the pith has rotted right away.

An Ngoni woman walks slowly along the main street shouting ruderies over her shoulder at her husband, a Zaramo, who follows twenty yards behind, shouting back as occasion offers. "*Ulinipiga kidachi*" (you beat me like a German) she says, "Why should I return"? Nobody pays much attention except to mutter, "Difficult, these Ngoni women".

Msasani, besides its connection with Oyster Bay and the domestic business, has Leopard's Cove (*Kichanga Chui*) where crowds of Europeans go at weekends, and outrigger canoes can be hired out to go to the islands; there is also a steady traffic down to the Msasani Bay, not only to the beach huts beyond the Municipal boundary but to the beach in Gongoni, and there is a fair trade with the visitors and with the Arabs and Indians in coconuts, fish and other produce. Whether as a result of these contacts, which bring out the predatory commercial instincts latent in all of us, or because of their pretensions to Shirazi† blood, the fisher-folk by the shore are noticeably less forthcoming than others. Or it may just be the sturdy independence of the self-employed.

A notice points the way to the "Shirazi ruins". Otherwise one would hardly notice them as they are mere mounds of cactus and bush, with an occasional stone appearing in a gap in the vegetation. A more interesting ruin is the huge mosque which a past Jumbe started to build, in stone, but died too soon: it has never been finished. There is a row of genuine "Shirazis" on the foreshore, with the true yellow skin and semitic features, unlike so many of those who claim the name and make guttural sounds to prove it.

Outside a house a brassiere hangs drying on a cassava bush, a symbol of the "town-in-the-country".

**Myaa*, dwarf doum palm, *Hyphaene parvula* Becc.

†Families of mixed blood who claim Persian descent.

TANGANYIKA PLACE NAMES OF EUROPEAN ORIGIN

By G. N. Shann

A PRELIMINARY SURVEY

In Europe, dabbling into the origin of place names was for many years the hobby of antiquarians rather than the study of historians. They found it an enjoyable pastime, as I have done. It can be a useful one, if it paves the way for an authoritative work. It is hoped that this article will elicit suggestions, additions and corrections so that the whole field is covered. Time is short. Many names of foreign origin are likely to be superseded in the near future by the local names and will be forgotten.

Names of tribal or Swahili origin might well form the subject of more leisurely study: the trail was blazed in an article by Messrs. Cory and Masalu in No. 30 of this Journal, but I am not aware of any other local work in this field. Another intriguing field for research is in the study of personal names. For example, it has been brought to my notice that Karosso, the family name of a Nyakyusa Chief, was adopted by an earlier chief in honour of Dr. Kerr-Cross, a Scottish missionary at Kapugi in about 1890, and that Potisambuli, for many years herdsman at Peramiho Mission, derived his name from the French *pôt-de-chambre*.

It has not always been easy to decide what place names can properly be designated of European origin. For example, I have decided, perhaps rather arbitrarily, to include European geographical terms preceded by a local name, (e.g. Sao Hill, Kirondathal), and some names, known in European circles but unrecorded on any map, such as Lion Rock at Dodoma or Molly's Rock at Bukoba. Elliot, (*The East African Protectorate*, 1905), records other difficulties experienced in the past. "Most accepted place names in the interior", he writes, "are Swahili corruptions of native names picked up by Europeans from the porters who accompanied them from the coast". In another passage, he tells how the local German *Bezirksamt* decided to rename a village "Wilhelmshöhe", and explained the august significance of this name to the assembled multitude. A few years later, a local inhabitant was asked whether he remembered the name given by the Europeans to his village. "Yes", came the prompt reply, "Whisky-Soda"!

In the summary which follows Tanganyika has been divided into five regions. Southern Highlands, which here includes Sumbawanga and Songea Districts, is the fullest, partly because I happen to be stationed there, partly because it was fairly extensively settled by the Germans. Names still in use, (often only by Europeans), are preceded by an asterisk. Most of these have a Swahili equivalent or are adapted from English into Swahili. They are, moreover, few in number when compared to neighbouring territories. One only has to cross the border a few miles in any direction to find comparatively large places with names of foreign origin in common use, e.g. Abercorn, (N. Rhodesia); Fort Hill, (Nyasaland); Port Amelia, (Portuguese East Africa); Mackinnon Road, (Kenya); Fort Portal, (Uganda); Albertville, (Belgian Congo). In Tanganyika, the only Post Office with an English name is John's Corner, named after the local

African Hotel keeper. One hopes, however, that some names will survive: it will be a bad day for Tanganyika when such names as Livingstone, Speke, Elton and Gillman are forgotten.

Each place name recorded is followed by reference to a map or maps, followed by the date of issue of the earliest map on which it has been traced. The following key shows some of the maps consulted and the groups in which they occur:—

Group A. Modern.

- 1 : 1 million (Various dates).
- 1 : 500,000 War Office 1945-7.
- 1 : 125,000 1950 onwards.

Group B. German.

- 1 : 2½ million German East Africa 1916.
- 1 : 2 million Deutsch Ostafrika. Revised 1940.
- 1 : 300,000 1916 Revised 1941.

Group C. Nautical Charts.

- 1 : 3,753,700 (Admiralty). East Coast 1882. Corrected 1938.
- Various Scales. (Admiralty). Kilwa to Zambezi 1874. Revised 1904. Lake Nyasa 1897. Kilwa 1877.
- 1 : 1 million Rufiji delta (Roscher) 1859.

Group D. Miscellaneous, mostly early.

- Sketch map of Coast. John Cory 1805.
- Map in Stanley's Travels (Sampson Low 1890).
- 1 : 4½ million East Africa, von Richard Kiepert 1891.
- 1 : 100,000 Sheet C. Usambaras 1915.
- 1 : 50,000 Klute's map of Kilimanjaro 1920.
- 1 : 250,000 Hans Meyer's map of Kilimanjaro 1890.

Frequent reference has been made to previous articles in *Tanganyika Notes and Records* and to the "First List of Names in Tanganyika Territory", published in 1926 by the Royal Geographical Society. Other works consulted include those of the early explorers and missionaries, and the late Professor Coupland's "East Africa and Its Invaders", (O.U.P. 1938).

In an article of this nature, it is impossible to mention all those who have kindly provided suggestions or information, but special acknowledgement should be made to the Editorial Board of this Journal, the Hydrographic Department of the Admiralty, Mr. P. J. M. Geelan of the Royal Geographical Society, Father Einhard, O.S.B., Father Meissen, W.F., the Reverend J. Nielsson of Kidugalla Mission, Mr. G. A. Gabb, M.C., of the Provincial Administration, Mrs. Ursula Kirkham and my wife.

SOUTHERN HIGHLANDS

**Amelia Bay.* Map A, 1947. Map B, 1916. Map C, 1897. (The bay on Lake Nyasa containing Manda and the mouth of the Ruhuhu). Indicated on recent "Ilala" sailing schedules. Discovered and named by Dr. Laws of Livingstonia in 1879 after his sister-in-law.

Bismarckburg. Map B, 1916. (S.E. shore of Lake Tanganyika). Now Kasanga. German boma and Post Office 26.9.01 to 26.6.16. Named after the German Chancellor, 1815-98.

- **Blantyre*. Appears on a few modern maps, no old ones. (10 m. W. of Mbozi Mission). Now a Moravian bush school. Named after Livingstone's home town, when the Church of Scotland Mission worked here at the turn of the century.
- **Brandt*. Maps A, B, 1916. (6 m. N. of Chimala). Founded in 1908 and named after a supporter of the Berlin Mission named Brandt. Now only applied locally to the immediate area of the Mission.
- **Elton Plateau*. Map A, 1940 refers to Elton's Pass here. (High country rising to 9,000 feet between the Mporoto and Kipengere Mountains, traversed by track from Njia Panda to Ukinga). Vice-Consul Elton came this way on his final expedition in 1877 and referred to it as Merere's Pass.
- Emmaberg*. Map B, 1916. (40 m. N.W. of Njombe). Now again known as Luhanyana or Uhanyana: sometimes known as Neu-Mufindi in German times. Disused Berlin Mission. Emma was the name of a former benefactress, Berg being either her surname or a reference to the hill on which it was built.
- Gräfin-Bose Thermen*. Countess Bose Springs. Near Utengule Mission. Pilansimba and Liwesia. Famous for mineral qualities of water in German times. Temperature 60°-70°.
- Grensposten*. Map A, 1947. (N. of Vimba Hill, near border of N. Rhodesia, Nyasaland and Tanganyika). Twin hills, "Frontier posts". (i.e. "stakes", not "station"). "Grens" for *grenz* is presumably an anglicization.
- **Jacobi*. Maps A, B, 1916. (10 m. S.E. of Njombe). Originally Pangire, which recurs in the twenties and confirmed by the Royal Geographical Society 1926, but Jacobi now recurs, both in maps and local usage. Presumably named after the christian name or surname of a supporter of the Berlin Mission. Founded in about 1900; attacked, destroyed and rebuilt during the Maji Maji rebellion, 1905. Building no longer maintained.
- Johannes Bruck*. Map A, 1947. (Ruvuma crossing, W. of Songea). Kurt Johannes was here as Imperial Commissioner quelling the Maji Maji rebellion. "Bruck" might be *bruch*, a swamp or *brücke*, a bridge, cf. Innsbruck.
- **John's Corner*. Map A, only. (50 m. S.W. of Iringa, at N. end of Mufindi Loop). Now in common use, with Post Office, Bus Station and Police Post of this name. After Mr. John Chikuni, who established the present John's Corner *hoteli*.
- Kaiser Bay (and Cape)*. Map B, 1916. (Near Lupingu on E. shore of Lake Nyasa). Named after Kaiser Wilhelm II.
- Langenburg*. The Langenburg mountains cover most of the Rungwe District on 1916 map. Alt Langenburg was founded as District Headquarters by von Wissmann in 1893 at Lumbila, (50 m. S.E. of Tukuyu on the Lake Shore). Moved to site near Mwaya in 1900 and finally, in 1908, (Map B, 1916), to Neu Langenburg, which was officially called Tukuyu in 1920. These were named after Prinz Hermann Hohenlöße-Langenburg, (1832-1913), joint founder of the Kolonialverein. (See also Hohenlöße-Graben, Mbulu).
- Leopold, Lake*. Originally Mpiwe, called Leopold by Hore in 1877 and on Map B, 1892, (after Leopold II of Belgium). Now Lake Rukwa. (Map A, 1916).

- **Livingstone Mountains*. Maps A, B, D, 1891. (Range rising sheer above the N.E. shores of Lake Nyasa). No comprehensive local name for the whole range which covers four tribal areas; Kinyamulunga in Pangwa, Gwamanga in Kinga, Likulumbungha in Manda, Ifyamba fya Mbukinga in Nyakyusa. Discovered by David Livingstone during his second journey (1858-63). Named "Livingstone Range" by Dr. Laws in 1874.
- **London*. No map, but common local usage as "Londoni", with short "o"s. (2 m. S. of Manda; also at 50 m. S. of Songea, near Mbinga Mission). Fairly recently named after England's capital: it has caught on and there is a Primary School of this name at London, Manda.
- **Lupa Market*. Map A. (20 m. S.W. of Chunya). Still in official use, but the market is now on a very small scale. Near the Lupa River, where alluvial gold was found.
- MacLennan's Donga*. Appears on a few modern maps. (12 m. S.W. of Iringa). After the Southern Rhodesian archaeologist who discovered this Stone Age site a few years ago. Will probably be renamed "Isimila Karonga", though the approach road is becoming known as "MacLennan's Road".
- **Magazini*. Maps A, B, D, 1891. (20 m. W. of Songea; also at 80 m. S. of Njombe: possibly others). From German *magazin*, a store room, possibly with rest house and magazine.
- **Manow*. Maps A, B, 1916. (20 m. W. of Tukuyu). Founded in 1899 and built largely from funds donated by a Miss Holtz of Manow in Pomerania. Now in common use locally for Lutheran Mission and environs.
- **Milo*. Maps A, B, 1916. (70 m. S. of Njombe). Founded by Klamroth of the Berlin Mission, 1902, sold to U.M.C.A. 1922. Named after Milow, the place of birth of a Minister of Commerce, Mr. Bolle, who was a "sacrificial friend" of the E.A. Mission, (according to *Geschichte der Berliner Missions Gesellschaft* p. 642. Berlin 1924). Another account refers to a *Freiherr* ("Squire") Von Milow, who was presumably the original Mr. Bolle.
- Neu-Heligoland*. Map B, 1916. Map C, 1897. (Off Songea shore of Lake Nyasa). Papia Island. So named owing to similarity to the island off the N. coast of Germany.
- **Pentecostal* names. (Modern). No maps. Rungwe District and parts of Mbeya. Origin biblical. Only used for small schools and churches run by the Pentecostal Holiness Association. *Damascus*, *Salem*, *Jericho*, *Nazareth*, (the villages in which the latter two are situated are Mlale and Iponjola respectively). In contrast to the originals, the descent from Jericho to Damascus is 5,000 feet in 50 miles.
- Piccadilly Circus*. Some modern maps. (1 m. N. of Kungutas, near Chunya). In common use until recently among the diggers. Intersection of numerous roads and tracks.
- **Pommern*. Maps A, B, 1916. (20 m. S. of Iringa). Founded in 1912 at Muhanga, which proved unhealthy: thence moved to present site at Ihunutangu, sometimes still known as "Pomerini". So called because of "sacrificial friends" of the Mission in Pomerania, such as Miss Holtz.
- Prager Reef*. Map B, 1916. (Off Songea shore of Lake Nyasa). Named after Captain Hans Prager, 1854-1910, who was in Von Wissmann's Nyasa expedition, 1891.

- **Sao Hill*. Map A. (60 m. S.W. of Iringa). Dates from arrival of Lord Chesham and early settlers. Now commonly used as a bastard word, like "scientist". The Sau River flows W. of John's Corner, joining another river at Lugoda, but *sau yu nyenye* is also a greeting in Kihehe. The hill where the Hotel and Post Office stand is called *Kidunda* (hill) *cha Kisengumkiwa*.
- St. Bonifaz*. Map B, 1916. (90 m. N.W. of Mbeya). Named after the patron saint of Mkulwe Mission.
- St. Moritz*. Map B, 1916. (40 m. N.W. of Mbeya). Named after St. Maurice, patron saint of Galula Mission.
- **Vidunda* (or *Fidunda*) *Ferekeni*. Map A. (Near Lugarawa Mission, S. of Njombe). One version is that this name is derived from German, *Verrecken*, a coarse, slang word for dying, used by the Germans who went there cursing with their guns in the Maji Maji rebellion in 1905: another is that it comes from *fereke*, local word for to leave or part, (where mountains part), comp. *fariki*.
- Wangemannshöhe*. Map B, 1916. (20 m. S.E. of Tukuyu). Kabembe, also sometimes known as Neu Wangemannshöhe, as Alt Wangemannshöhe was a few miles further east. Founded in 1891, the oldest of the Berlin Missions in the area, by Merensky, who named it after Wangemann, Mission Director 1865-94. (*Höhe* means hill).
- **Wenzel Heckmann*, Lake. Only on sketch maps, but mentioned by Smuts in 1915. Locally called Idimi Ngosi. In Mporoto Mountains between Mbeya and Tukuyu. Discovered and named by Dr. Friedrich Fülleborn for the "Hermann and Elise Heckmann-Wenzel" foundation (1898-1900). Heckmann is the husband's name, Wenzel the wife's maiden name.
- Wiedhaven*. Map B, 1916. Shows it as Mbongo, just N. of Manda, other maps at Ilela, just S. of Manda. Post Office here 25.10.99 to 31.3.12. Harbour named after Wied in the Rhineland or Prince William of Wied, 1845-1907.
- Wissmann Bay*. Map A, 1947. Map B, 1916. Map C, 1897. (Northern bay of Lake Nyasa). After Major Von Wissmann, first German Governor, 1853-1905.

COAST

- Albermarle Sound*. Map C, 1877. (Near Kilwa). Possibly after the 6th Earl of that name 1799-1891.
- Alexander Point*. Map C, 1877. (Up an inlet near Kilwa).
- Beaver, Port*. Map C, 1882. (Up creek from Kilwa Kisiwani). Beaver was Captain of the "Nisus", 1812.
- Bouillon, Cape*. Map C, 1859. (30 m. S. of Dar es Salaam). Pembe Mnasi.
- Buschirihof*. (Bushiri's estate). Map B, 1916. (3 m. N. of Pangani). Mundo. Bushiri bin Salim, "the fiery, bearded Arab", was based here when he rebelled against the German Company in 1889, and was captured and hanged by Wissmann.
- Daphne Reefs*. Map C, 1874. (Off Kilwa). H.M.S. "Daphne" in area 1863. Also Daphne Reefs off Northern entrance to Dar es Salaam harbour.
- Forbes Bay*. Map C, 1859. (Mafia). Kibingia.
- Gofu* (and *Gofu Juu*). Map A. (Suburb of Tanga). Railway halt. Named after adjoining Golf Course.

- Hammond Rock.* Map A. (Off S. entrance to Dar es Salaam harbour).
Hoffnungshöhe. (Hope Hill). Map B, 1916. German name for Kisarawe.
Johnston, Mount. Map C, 1882. (Near Rufiji—Ruaha Junction). Sir Harry Johnston, 1858–1927, probably in the vicinity in the eighties.
Kariakoo. Map A. (Suburb of Dar es Salaam). Carrier Corps stationed here in 1914–18 War.
Latham Island. Map C, 1882. Map D, 1869. (30 m. E. of Dar es Salaam). Fungu Kisimkasi. 10 feet high. Guano found here 1845. (Coupland, p. 489).
Luisenfelde. (Louisa's fields). Map B, 1916. (Near Newala). German farm.
Margarethahöhe. Map B, 1940. (Mafia: near Kilindoni). Hill, possibly named after wife of German planter.
Mercer Shoal. Map C, 1859. (Off Cape Bouillon). Sukudi reef. Named after Midshipman (later Commander) S. Mercer, who was with Captain W. F. Owen, H.M.S. *Leven*, 1824.
Millard Bank. Map C, 1874. (Off Dar es Salaam). Named after Navigation Lieutenant John Millard, (later Staff Commander), who was Assistant 1st Class to Commander W. J. L. Wharton. H. M. S. *Shearwater*, 1874.
Moresby Point. Map C, 1859. (N. tip of Mafia). Ras Bweni.
Morice Islet. (Ile Morice). Map C, 1784. This, with Isle de l'Esperance, (Hope Island), was in Port Nisus, near Kilwa. Sanji ya Kati. M. Morice named it after himself. c. 1780. Mentioned by this name in 1841 and 1877. (Sir John Gray. *Tanganyika Notes and Records* No. 44).
Neu-Bonn. (New Bonn.) Map B, 1916. (Matombo, near Morogoro). After German town.
Nisus, Port. Map C, 1882. (10 m. S. of Kilwa Kisiwani). The frigate "Nisus" called here in 1812.
**Oyster Bay.* Map A. (Suburb of Dar es Salaam). Usually termed "Uzunguni". Not known who found the oyster(s). (According to J. A. K. Leslie's Social Survey of Dar es Salaam the name has gone straight into the vernacular as "Mustabe" and is used by African domestic servants living and working in this area; "Uzunguni" refers more particularly to the Burton and Speke Street area of Dar es Salaam.—Editor).
Schubertshof. (Schubert's estate). Map B, 1916. (W. of Utete).
**Sea View.* (Residential promontory, Dar es Salaam). Ras Chokir in 1891 map.
**Selous Game Sanctuary.* (And Grave). Map A. (S. of Morogoro). F. C. Selous, S. African hunter, 1851–1917, killed here in 1914–18 War.
Snake Island. Map D, 1805. (Off coast N. of Dar es Salaam). Reappears occasionally in subsequent maps or local usage. Possibly Bongoyo Island.
**Stiegler's Gorge.* Map A. (120 m. up the Rufiji). Site of proposed dam. Stiegler led an expedition in 1907 and was killed here by an elephant.
**Wialesi.* (School in Dar es Salaam). Near Wireless Station. Modern.

LAKE

- Alexandra Nile.* Map D, 1890. Kagera River, Bukoba. Named after the future Queen Alexandra by Stanley in the seventies. Rises in Lake Akenyaru, marked "L. Alexandra" by Kiepert, 1891.
Alice Island. Map D, 1890. (N.E. of Bumbire). Iramba (?). Probably named by Stanley after the daughter of Queen Victoria who married Prince Louis of Hesse and was niece of Princess Hohenlöße-Langenberg.

- Augusta Island.* Map A, (1945 only) and B. Also Admiralty Map 1902. (In Speke Gulf). After the German Empress Augusta, 1811–90.
- Baumann Gulf.* Map B, 1940; Map A, 1945. (E. of Grant Bay). Named after Oscar Baumann, German geographer, 1864–99; led the expedition to Ruanda from Tanga in 1892–3.
- Bismarck Riff.* (Bismarck Reef). Map B, 1916. (Middle of Uzinza). Like the rocks in Mwanza harbour, named after the German Chancellor, 1815–98.
- **Emin Pasha Gulf.* Map B, 1916. (Not on Stanley's map 1890). (S.W. of Lake Victoria). Named after Edward Schnitzer, 1840–92, Governor of Equatoria, murdered in 1892: visited here in 1888 on expedition with Stanley.
- Friedberg.* (Peace Hill). Map B, 1916. (S. of Biharamulo). Shown sometimes on site of Nyakatara, (Busambiro), and sometimes in Nyanza-Kakonko area.
- **Grant Bay.* Maps A, C, D, 1882. (Near Ukerewe). After Captain T. A. Grant, 1827–92, who was here in the sixties. Not used locally.
- Great Domberg.* (Large dome-shaped hill). Map A. (1 : 1 Mill). In Geita mining area. There is also "Ridge 8".
- Jordan's Nullah.* Map C, 1882. B. (By Stuhlmann Sound, Mwanza). Origin unknown. Earliest reference is by Mackay, 1878, who referred to his boat, "Daisy",—"What the teeth of the hippopotamus spared in the survey of Jordan's Nullah, the rays of the sun have split". A year later, Stanley stayed at Mwanza, " . . . on the edge of Jordan's Nullah, which was a crooked rift in the old lacustrine deposit 40 yards wide and 30 feet deep, whence water was obtained from pits in the sand".
- Little Windermere.* Map D, 1890. (Small lake near Bweranyange, Karagwe). Reminded Grant of the English lake: named by Speke, 1861.
- **Madalena.* No maps. Swahili name for White Fathers' Mission at Karambi, Ngote, 60 m. S.S.E. of Bukoba. Derived from patron saint, St. Mary Magdalene.
- Marienburg.* (Mary's fort). Map D, 1916. Shown sometimes W. of Bukoba and sometimes where Kashozi Mission is now.
- **Molly's Rock.* No map. Promontory S. of Bukoba Bay. Used in European circles to commemorate the lover of a ship's officer many years ago, who threw herself from the rock when he failed to return.
- **Mwanza Gulf.* Maps A, B, 1916. (Approach to Mwanza harbour). Not used locally.
- Neu Hanerau.* Map B, 1940. (Near Stuhlmann Sound, Mwanza). After German town.
- Neuwied.* (New Wied). See under Wiedhaven, Southern Highlands. Map B, 1916. Settlement in Ukerewe.
- **Pansiansi.* Map A, 1941. (3 m. N. of Mwanza). German *Pass Eins* (Pass No. 1), adapted to Swahili. (H. Cory and M. Masalu. *Tanganyika Notes and Records* No. 30).

- **Smith Sound*. Maps A, C, D, 1882. (Smith's Creek. 1883). Continuation of Mwanza Gulf. Named, not after Lieutenant Shergold Smith who was killed in Ukerewe in 1877, but after Dr. John Smith, C.M.S. missionary and Mackay's friend, who died and was buried near Nassa in 1875. Probably known locally as "Mkonogwanyanza", (arm of the lake).
- **Speke Gulf*. Maps A, C, D, 1882. (Large inlet of Lake between Mwanza and Musoma). After Captain T. H. Speke, 1827-64, on his return visit in 1860 onwards with Grant. Used little locally.
- Stuhlmann Sound*. Map B, 1916. Map A, 1945. (E. of Smith Sound, Mwanza). Named after Franz Stuhlmann, German explorer, 1863-1920, who accompanied Emin in 1890 and returned here in 1892.
- **Victoria, Lake*. Map D, 1890. Called Nyanza. Named Lake Ukerewe by Speke, who discovered it in 1858. Stanley refers to it as Victoria Nyanza, (after Queen Victoria).

NORTHERN MOUNTAINS

- Baumann Hochland*. Map B, 1916. (Ngorongoro area). Baumann Highland, named after the geographer, who first passed here in 1892. (See also Baumann Gulf).
- Baumann Hill*. Map B, 1916. (Near Kisangiro station). See above.
- **Dutch Corner*. Map A, 1940. (Where the road from Moshi forks to Ngare Nairobi or Ngare Nanyuki). Not on any early maps. Commemorates the first Afrikaners to camp here in about 1900.
- Fischerstat*. Map B, 1916. (Rombo, Moshi). "Stat" is presumably a corruption of German *stadt*. Dr. G. A. Fischer passed here in 1882 on his way to Lake Naivasha.
- Friedenstal*. Map B, 1916. (N.W. of Lushoto). "Peace Valley", now Mamba.
- **Gillman's Point*. Map A. (E. of Kibo, Kilimanjaro). Named after the late Clement Gillman, geographer, formerly Chief Engineer, Tanganyika Railways, and Water Consultant to Tanganyika Government.
- Glaciers—Kersten, Heim, Uhlig, Credner, Drygalski, Penck, Ratzel*. Map D, 1890 and 1920. (Kibo dome, Kilimanjaro). Named after earlier visitors and explorers. (e.g. Dr. Otto Kersten, accompanying Von Der Decken, reached a height of 14,000 feet in 1861).
- Gooseberry Hill*. Sketch map only: possibly apocryphal. (Stony hill on Ardai Plains near Great North Road 28 m. W. of Arusha). Derived from *Miguu-ya Zuberi*, who was attacked by ants here.
- Hans Meyer Spitz*. Map D, 1920. (Mawenzi summit, Kilimanjaro). Hans Meyer (born 1858) made four trips to Kilimanjaro and was the first to reach the summit, 1889. (Dr. Salt. *Tanganyika Notes and Records* No. 39).
- Hohenfriedeberg*. Map B, 1916. (N.E. of Lushoto). "High Peace hill", now Mlalo.
- Hohenlöhe-Graben*. Map B, 1916. Yaida Valley. (W. of Dongobesh). In honour of Prince Hermann Hohenlohe-Langenberg, (1832-1910), for whom see under Langenburg, Southern Highlands.
- **Kaiser Wilhelm Spitz*. Map D, 1920. (Highest pinnacle on Kilimanjaro). Named by Hans Meyer after Kaiser Wilhelm II, 1889. (H. Meyer. *Der Kilimanjaro*).
- **Kibohehe*. Map B, 1916. (Farming area, W. of Kikafu River, Moshi). Derived from *Kibohohe*, (Kibo height), German farming area.

- Köthersheim.** Not traced on map. German name for Madukani. Kother's home.
- Lent Valley.** Map D, 1920. (Shira plateau, Kilimanjaro). Carl Lent, the geologist, was one of the first expedition of three here in 1894.
- Leudorf.** Map B, 1916. (10 m. E. of Arusha). Leganga. Captain A. Leue, (born 1854), founded a settlement here. *Dorf* means a village.
- *Natron, Lake.** Map D, 1890 and 1891, but Guassa Njiro on 1 : 2 mill. 1893, and L. Magadi on 1 : 3 mill. 1916. Natron on most modern maps. Soda lake on Kenya border W. of Arusha. (Natron is a native carbonate of sodium).
- Neu-Bethel.** Map B, 1916. (N. of Lushoto). New Bethel, (Lutheran centre in Germany), now Mtai.
- Neu-Hornow.** Map B, 1916. (N.W. of Lushoto). After German town, now Shume.
- Neu-Köln.** Map B, 1916. (3 m. E. of Lushoto). New Cologne, now Gare.
- Neu-Trier.** Map B, 1916. (Isara, Mbulu). Named after German town.
- *Old Moshi.** (Originally Moschi). Map A, 1920. (Matemboni, 6 m. N.E. of Moshi). The original German settlement; moved lower down with the coming of the railway. Although the Secondary School has moved, it remains a Mangiate.
- Platz Peak.** Map D, 1920. (Mawenzi summit, Kilimanjaro). Ernst Platz, an artist, accompanied Meyer here in 1898. (Dr. Salt. *Tanganyika Notes and Records* No. 39).
- Purtscheller Peak.** Map D, 1890. (On Mawenzi, Kilimanjaro). Ludwig Purtscheller accompanied Meyer on his third expedition.
- *Pyramids.** Some modern maps. Twin Pyramid-shaped hills E. of Mbugwe, where there is a fly post and P.W.D. Camp on the Great North Road. They have varied local names, although this is used by travellers and local Europeans.
- Ravenstein Rock.** No map. (In Penck Glacier, Kilimanjaro). So named by German explorers owing to its blackness or after "that stay-at-home geographer", E. G. Ravenstein, of the Royal Geographical Society, whom Mackay criticised in 1878, but who was a respected friend of Hans Meyer.
- Reusch Crater.** No map. (Centre of Kibo, Kilimanjaro). Dr. R. Reusch, Lutheran missionary, discovered it and it was named after him by the 1953 party. (H. J. Cooke. *Tanganyika Notes and Records* No. 51).
- *Sakkarani.** Not recorded on map. Convalescent home, 20 m. N.W. of Lushoto. Nickname (Sudanese) of Hauptmann von Prince, who retired to farm here in 1900. (See *Bwana Sakkarani* by Dr. Hans Schmiedel, *Tanganyika Notes and Records* No. 52).
- St. Matthias.** Map B, 1916. Name of patron saint of Tlawi Mission, Mbulu.
- Thornton Falls.** Map B, 1916. (Near Gonja). Richard Thornton, geologist, accompanied Von der Decken's Kilimanjaro expedition 1861, having left Livingstone's Nyasa expedition; died in 1862. (Mentioned in Kirk's and Von de Decken's diaries).
- Wilhelmstal.** Map B, 1916. (Lushoto). Valley named after Kaiser Wilhelm II. Post Office here 30.4.99 to 9.6.16.

CENTRAL PLATEAU

Blantay. (Headman's area in Nzega District). See under Blantyre, Southern Highlands.

**Camel Rock*. No map. European name for hill about 15 m. S.W. of Tabora, which resembles a camel in shape.

**Elpons Pass*. Some modern maps. On old Iringa to Kilosa road. After von Elpons, who was in charge at Langenburg boma in 1898.

Elton's Grave. Map A. (70 m. S. of Manyoni). Covered by a tombstone a few years ago. Vice-consul Elton died here at Useke, in 1877. (See also Elton plateau, Southern Highlands).

Gottorp. Map B, 1916. (Near Uvinza). Salima. German salt works and Belgian Post Office in 1914-18 War. Named after German town (?).

**Great Rift Valley*. Most territorial maps. Swahili—*Bonde la ufa*.

Kenworthy, Lake. Some early English maps. Lake Kitangiri on the Wembere steppe. Named after Commander Kenworthy, later Lord Strabolgi, at one time a persistent asker of questions in Parliament. The name was applied by a former District Officer who considered that this lake resembled the commander in that it was "broad and shallow, served no useful purpose and never dried up".

**Kirondathal*. Maps A, B, 1916. German farm in the Kironda Valley (*thal*). (N.W. of Singida). Still used for Commandatore Bicchieri's farm.

**Lion Rock*. No map. European name for the hill N. of Dodoma, which resembles a crouching lion when viewed from that town.

Mariahilf. Map B, 1916. (Ushirombo Mission, N.W. of Kahama). "Mary help". Common place name, especially in Tyrol.

Mariental. Map B, 1916. (Kilogasha, between Tabora and Kahama). "Mary's Valley".

**Number One, Two*, etc. Only on some modern maps, as Camp No. 1, etc. Local inhabitants of all races still refer to the former groundnut Camps near Kongwa in this way, if they are in use as farms, etc.

**Ovada*. Not on maps. Is replacing the Swahili name, Kilimba, Usandawe. Birthplace of the founder of the Passionist Fathers (Italy) who have a Mission here.

**Pienaar's Heights*. Only on modern maps. High country where Great North Road crosses Central and Northern Province boundary. On the Galappo road in the flats was a Prisoner of War Camp, (1914-16), under an Afrikaner commandant of that name, for Germans brought in from neighbouring farms.

St. Michael. 1941, 1945 and most German maps. Mission at Whimo, (Wimo's). (10 m. N.W. of Kahama).

**Stokes's Camp*. (Ibologero, about 20 miles E. of Nzega). Charles Stokes was an Irishman with a long and chequered career as missionary, agent, carrier, ivory trader, gun runner and mercenary. He built up trading posts inland from Lake Victoria, and this one, a fortified boma near the capital of Chief Mtinginya of Usongo, was visited by Stanley on 4th October 1889. He was executed by the Belgians in 1895.

A COLLECTION OF SNAKES FROM IFAKARA, EASTERN PROVINCE

By Dr. Thierry A. Freyvogel

From 1956 to 1958, during a sojourn at the Field Laboratory of the Swiss Tropical Institute (at the St. Francis Hospital of the Swiss Capuchin Mission at Ifakara), all snakes were collected, which were from time to time caught or killed by Africans in and around Ifakara. At first Formaldehyde (either 4 per cent or 10 per cent) was used for preservation, but as the colours are considerably altered by that chemical, we then changed over to the method of preservation recommended by Kayserling (in ABDERHALDEN (1)), which gives more satisfactory results. As we think that more people might collect snakes or other reptiles, if their colour could easily be preserved, we give the details in full.

The snake, when freshly killed, is put in a solution of:

40 cc Formaldehyde 38 per cent.

200 cc Water.

3 g Potassium Nitrate (KNO_3).

6 g Potassium Acetate (CH_3COOK).

The reptile is left in this solution for two to three days and then transferred into 80 per cent alcohol till the colour of the blood becomes normal again. Finally it is put into the following preserving liquid:

40 cc Glycerine.

200 cc Water.

20 g Potassium Acetate.

To obtain a quick penetration of all organs it is advisable to open the ventral side of the snake without cutting the anal shield before putting it into the first solution. Injections with a syringe are even better as the snake is not damaged at all.

The snakes were identified from the key of BOULENGER(2) and named according to the important paper of LOVERIDGE(4). The identification was then confirmed at the Museum of Natural History of Basle. We refrain from giving more than just the names of the specimens collected at Ifakara, making use of the excellent work done by IONIDES(3) in the Southern Province. Nevertheless, we think that the following list will be of some interest, as it may confirm his work. It also will show that the reptiles of Ifakara are very similar to that of the Southern Province.

LIST OF THE SNAKES COLLECTED AT IFAKARA, 1956-58

TYPHLOPIDAE. *Typhlops schlegelii mucruso* (Peters) (Eastern Schlegel's Blind-Snake).

BOIDAE. *Python sebae* (Gmelin) (Common African Python).

- COLUBRIDAE.** *Lycodonomorphus rufulus whytii* (Boulenger) (Whyte's Water-Snake).
Boaedon fuliginosus fuliginosus (Boie) (Common House-Snake).
Meizodon semiornatus semiornatus (Peters) (Southern Semiornate-Snake).
Philothamnus heterolepidotus (Günther) (Slender Green-Snake).
Philothamnus semivariegatus semivariegatus (Smith) (Spotted Wood-Snake).
(Poisonous) *Crotaphopeltis hotamboeia hotamboeia* (Laurenti) (Savanna White-lipped Snake).
Chamaetortus aulicus aulicus Günther (Cross-barred Tree-Snake).
Dispholidus typus (Smith) (Boomslang or Back-fanged Tree-Snake).
Rhamphiophis oxyrhynchus rostratus Peters (Eastern Brown-beaked Snake).
Psammophis sibilans sibilans (Linnaeus) (Hissing Sand-Snake).
Psammophis subtaeniatus sudanensis Werner (Northern Stripe-bellied Sand-Snake).
Psammophis angolensis (Bocage) (Pigmy Sand-Snake).
ELAPIDAE. *Naja nigricollis nigricollis* Reinhardt (Common Spitting-Cobra).
Naja melanoleuca Hallowell (Black-and-White Cobra).
VIPERIDAE. *Causus rhombeatus* (Lichtenstein) (Rhombic Night-Adder).
Bitis arietans arietans (Merrem) (Puff Adder).

ACKNOWLEDGMENT

I wish to express here my thanks to Dr. L. Forcart of the Museum of Natural History of Basle for his kind help in revising the identification of the snakes.

REFERENCES

- (1) ABDERHALDEN, E. (1924). Handbuch der biologischen Arbeitsmethoden, Abt. IX, Teil I I, p. 218.
- (2) BOULENGER, G.A. (1915). A List of the Snakes of East Africa . . . Proc. Zool. Soc. of London, pp. 611-640.
- (3) IONIDES, C. J. P. (1950). Snakes of the Southern Province—*Tanganyika Notes and Records* No. 29, pp. 98-108.
- (4) LOVERIDGE, A. (1957). Check List of the Reptiles and Amphibians of East Africa (Uganda; Kenya; Tanganyika; Zanzibar). Bull. Mus. Comp. Zool. Vol. 117, No. 2, pp. 153-362.

AN ANNOTATED LIST OF THE BIRDS OF THE RUKWA VALLEY

By *Desmond Vesey-FitzGerald, M.B.E., and John S. S. Beesley*

(International Red Locust Control Service, Abercorn, Northern Rhodesia)

Introduction. In the following list the nomenclature follows the African Handbook of Birds by C. W. Mackworth-Praed and Captain C. H. B. Grant, 1952. Except for the larger, easily identified birds, the records are mostly supported by specimens which have been deposited in the National Museum of S. Rhodesia. Wherever doubt might exist about the identification, we have definitely stated if the record is based on a specimen or on sight. Whenever possible status is indicated, the following abbreviations being used, "PM", palaeartic migrant; "AM", migrant within Africa; "LM" local movement necessitated by variations in suitability of habitat available, i.e. water fowl only remain in area while water is available, and "R" resident. Rains fall in the area from November to April while the rest of the year is dry, though flooding may extend into the dry season or even persist throughout the year. At other times all surface water including the lake may dry up completely. Breeding is indicated by "Br", and abundance is indicated by the following symbols, (va) very abundant; (a) abundant; (f) frequent; (o) occasional; (r) rare. Any of the above may be qualified by Roman numerals indicating the months applicable.

Guide to habitat. The valley lies at an elevation of 2,600 feet (800 metres) and is enclosed by precipitous escarpments. It is an area of bad drainage accumulating in a shallow alkaline lake which may dry up. The whole area is characterized by extremes of flood and drought. The main habitats, which are indicated on the map, are the following.

Lake, and lake side habitats, including the open water of the shallow, alkaline lake (lake); the marshy flooded grassland, mainly *Diplachne fusca* or *Cyperus leavigatus* (marsh), and the river mouths where extensive flooded grasslands or reed beds (*Typha*) may occur (delta). The rivers present a slightly different habitat which may be sub-divided into rivers liable to dry up in the dry season (river), and the sluggish, canal-like drainage lines spangled with *Nymphaea* and fringed with reeds (lagoons). The most extensive habitat is the grassy plains which are partially flooded during the rains and burnt during the dry season. The main types are the short-grass (*Diplachne fusca* and *Sporobolus spicatus*) lake shore grasslands (lake shore); the long grass (*Echinochloa pyramidalis*) flood plain grasslands (flood plain); the semi-permanent fresh water swamp grasslands (*Vossia cuspidata*) and the perimeter grasslands (*Hyparrhenia sp.* and *Chloris gayana*). The open grasslands are surrounded by woodland which may be very open and park-like with a field layer of largely annual grasses (park), or thicket in which *Acacia* and other genera form a dappled shade and the field layer is composed of densely growing tall grasses (woodland). On the eastern escarpment many of the trees are deciduous and form a thickset woodland (thicket) and on the eastern escarpment, *Brachystegia* and other trees characteristic of the widespread Central African woodland are found. Groves of palms, *Hyphaene* and *Borassus* occur on the grassy plains (palmetum).

This variety of habitats combined with the extreme difference between the dry and wet season conditions, allows a large number of bird species to inhabit the valley. Verheyen (Ref. 5) records 72 species from the Rukwa, including the Finfoot (*Podica senegalensis*) and Heuglins courser (*Rhinoptilus cinctus*) which we have not seen. Our list, which follows, records 363 species, of which about 10 per cent are recorded as predators of the Red Locust (*Nomadacris septemfasciata*), Ref. 7.

Fam: *STRUTHIONIDAE*. Ostriches.

Struthio camelus massaicus. Ostrich.

(r), 1 male and 2 females only seen, 1956, on Simba plain, N. Rukwa. Ref. 11.

Fam: *PODICIPIDAE*. Grebes.

Poliiocephalus ruficollis. Little Grebe.

L.M. (o), delta, lagoons.

Fam: *PHALACROCORACIDAE*. Cormorants.

Phalacrocorax africanus. Long-tailed Cormorant.

L.M. (a), river, lagoons; Br. III.

Fam: *ANHINGIDAE*. Darter.

Anhinga rufa. Darter.

L.M. (f), river, lagoons, lake.

Fam: *PELECANIDAE*. Pelicans.

Pelicanus onocrotalus. White Pelican.

R. (va), lake, river, lagoons, flood plain, Br. VI, IX. Ref. 6-10.

P. rufescens. Pink-backed Pelican.

R. (a), lake, river, lagoons, flood plain. Br. III Ref. 6.

Fam: *ARDEIDAE*. Herons and Egrets.

Ardea cinerea. Grey Heron.

L.M. (o), marsh, delta, flood plain.

A. melanocephala. Black-headed Heron.

R. (a), flocks during rains on flood plain.

A. goliath. Goliath Heron.

R. (f), marshes and flooded places; usually solitary; Br. III.

Pyrherodia purpurea. Purple Heron.

R. (f), marshes and flooded places; Br. III.

Casmerodius albus. Great White Egret.

R. (f), marshes and flooded places.

Mesophoyx intermedius. Yellow-billed Egret.

R. (f), marshes and flooded places; Br. III.

Melanophoyx ardesiaca. Black Heron.

L.M. (o)-(f), marsh; usually singletons, but flocks of 50 or more VIII-XI.

Egretta garzetta. Little Egret.

R. (a), marshes and flooded places; breeding dress III.

Bubulcus ibis. Buff-backed Egret.

R. (va), marshes and all grasslands, with game; vast flocks especially XII-I; Br. III-IV, flood plain.

Ardeola ralloides. Squacco Heron.

R. (a), marsh, lagoons, flooded places.

Nycticorax nycticorax. Night Heron.

L.M. (f), lagoons, roosting flocks up to 100 birds in reeds; Br. III, flood plain.

Ixobrychus minutus. Little Bittern.

P.M. (o), lagoons; one seen VI probably *payesii*.

Ardeirallus sturmii. Rail Heron or Dwarf Bittern.

L.M. (f), marsh, lagoons, flood plain.

Botaurus stellaris. Bittern.

P.M. possibly L.M. (r), flood plain; possibly breeds, booming II-III.

Fam: *SCOPIDAE*. Hammer-head Stork.

Scopus umbretta. Hammer-head Stork.

L.M., (o), lagoons, river.

Fam: *CICONIIDAE*. Storks.

Ciconia ciconia. White or European Stork.

P.M., XII-IV, and R. in small numbers; all flood plain grasslands.

Ciconia nigra. Black Stork.

P.M. (r), 6 seen, one occasion I.

Dissoura episcopus. Woolly-necked Stork.

A.M. (r), XII-II, flood plain.

Sphenorhynchus abdimii. White-bellied Stork.

A.M. (a), XI-III, all flood plain grasslands.

Anastomus lamelligerus. Open-bill.

L.M. (o), river, and wet places.

Ephippiorhynchus senegalensis. Saddle-bill Stork.

R. (f), marsh and wet places.

Leptoptilos crumeniferus. Marabou Stork.

R. (a), marsh and grasslands; assembling burnt areas and carrion.

Ibis ibis. Wood Ibis.

L.M. (a), marsh and wet places.

Fam: *PLATALEIDAE*. Ibises.

Threskiornis aethiopicus. Sacred Ibis.

R. (a), marsh and wet places; Br. III, flood plain.

Hagedashia hagedash. Hadada.

R. (o), rivers, woodland.

Plegadis falcinellus. Glossy Ibis.

R. and L.M. marsh and flooded areas; vast flocks sometimes about VI; Br. IV, flood plain.

Platalea alba. African Spoonbill.

L.M. (f), mud, marsh; Br. IV, flood plain.

Fam: *PHOENICOPTERIDAE*. Flamingoes.

Phoenicopterus ruber. Greater Flamingo.

R. (a), lake.

Phoeniconaias minor. Lesser Flamingo.

R. (a), lake.

Fam: *ANATIDAE*. Ducks and Geese.

Thalassornis leuconotus. White-backed Duck.

L.M. (f), lagoons.

Aythya erythrophthalma. African Pochard.

R. (f), lake, marsh, lagoons.

Anas penelope. Wigeon.

P.M. (r); one drake seen on rain water pool, XI.

A. capensis. Cape Wigeon.

A.M. (r), rains, lake and delta.

A. punctata. Hottentot Teal.

R. and L.M. (va), lake, marsh and wet places.

A. erythrorhyncha. Red-bill Duck.

R. and L.M. (va), lake, marsh and wet places.

A. querquedula. Garganey Teal.

P.M. (o), rain water pools, XII.

Dendrocygna viduata. White-faced Tree-duck.

R. and L.M. (va), lake, marsh and wet places; vast flocks during rains; Br. III, flood plain.

D. bicolor. Fulvous Tree-duck.

R. and L.M. (a), lake, marsh, and wet places; Br. III flooded parkland.

Nettapus auritus. Pigmy Goose.

L.M. (f), lagoons, marsh.

Spatula clypeata. European shoveler.

P.M. (o); rain water pools, XI.

Sarkidiornis melanotos. Knob-billed Duck.

R. and L.M. (a), vast flocks during rains, marsh and all wet places.

Alopochen aegyptiacus. Egyptian Goose.

R. (a), marsh, river. Moulting III; young IX.

Plectropterus gambensis. Spur-winged Goose.

R. (va), all wet places, flood plain; vast flocks from IX to end of rains.

Fam: *SAGITTARIDAE*. Secretary Bird.

Sagittarius serpentarius. Secretary Bird.

R. (f), flood plain (burnt), and perimeter grasslands; Br. XI-XII, isolated trees.

Fam: *FALCONIDAE*. Vultures and Birds of Prey.

Pseudogyps africanus. White-backed Vulture.

R. (a), everywhere at carrion.

Torgos tracheliotus. Lappet-faced Vulture.

R. (o), anywhere at carrion.

Trigonoceps occipitalis. White-headed Vulture.

R. (f), anywhere at carrion. Br. I-III, tall trees.

Necrosyrtes monachus. Hooded Vulture.

R. (a), anywhere at carrion. Br. I-III.

Falco biarmicus. Lanner.

R. (o), woodlands and grasslands.

F. subbuteo. Hobby.

P.M. (f), usually I-III. Woodland and grasslands.

F. chiquera. Red-necked Falcon.

R. (f), palmetum and flood plain grasslands.

F. naumanni. Lesser Kestrel.

P.M. (f), especially III-IV, parkland and grasslands.

F. dickinsoni. Dickinson's Kestrel.

(o), woodlands, (sight only).

F. ardosiaceus. Grey Kestrel.

(o), park and palmetum (female collected).

F. vespertinus. Western Red-legged Kestrel.

P.M. (r), escarpment, (sight.)

F. amurensis. Eastern Red-legged Kestrel.

P.M. (f), passage III-IV; grasslands.

Poliohierax semitorquatus. Pigmy Falcon.

Sight only, escarpment, XII.

Milvus migrans. Kite.

R. and A.M. (va), especially X-III, all areas especially grasslands and parkland.

Residents Br. VIII.

Elanus caeruleus. Black-shouldered Kite.

R. (a), numbers increase during rat plagues; all grasslands; Br. VII-X, small trees.

Aquila verreauxii. Verreaux's Eagle.

R. (r), escarpment (sight).

A. rapax. Tawny Eagle.

R. (f), grasslands and woodlands.

Polemaëtus bellicosus. Martial Eagle.

R. (f), woodlands.

Lophoaetus occipitalis. Long-crested Eagle.

R. (a), woodland, perimeter grassland; Br. IV, trees.

Kaupifalco monogrammicus. Lizard Buzzard.

(o), woodland (sight).

Circaetus pectoralis. Black-chested Harrier-eagle.

R. (o), woodland, perimeter grassland.

C. cinereus. Brown Harrier-eagle.

(o), woodland, perimeter grassland (sight).

Terathopius ecaudatus. Bateleur.

R. (a), especially dry season, woodlands and grasslands.

Cuncuma vocifer. Fish Eagle.

R. (a), lake, river and assemble at any pools.

Buteo rufofuscus. Jackal Buzzard.

R. (r), (sight only).

Accipiter minullus. Little Sparrow-hawk.
(o), woodland (sight).

A. badius polyzonoides. South African Shikra.
(o), woodland (sight).

Micronisus gabar. Gabar Goshawk.
(o), woodland, perimeter grassland.

Circus pygargus. Montagu's Harrier.
P.M. (f), XI-III, grasslands.

C. macrourus. Pale Harrier.
P.M. (a), X, occasionally to VI, grasslands.

C. aeruginosus. Marsh Harrier.
P.M. (f), XII-III, marshes and flooded plains.

C. ranivorus. African Marsh Harrier.
R. (a), marshes, river, flooded areas.

Polyboroides typus. Harrier Hawk.
R. (f), palmetum, woodland.

Fam: PHASIANIDAE. Game Birds.

Pternistis cranchii intercedens. Red-necked Spurfowl.
R. (va), woodland and park; Br. end rains.

Francolinus levaillantii. Redwing Francolin.
R. locally (f) in woodland, race *crawshayi* collected.

F. hildebrandti. Hildebrandt's Francolin.

Coturnix delegorguei. Harlequin Quail.
R. and L.M. (a), all grassland but especially drier perimeter; Br. III.

Numida mitrata. Helmet Guinea-fowl.
R. (a), flocks woodland, parkland to perimeter grassland; Br. III-IV.

Fam: RALLIDAE. Rails.

Rallus caerulescens. Kaffir Rail.
L.M. (f), flood plain grassland during rains.

Crecopsis egregia. African Crake.
L.M. (a) during rains, flooded grassland; Br. I-II.

Crex crex. Corn Crake.
P.M. (o), flood plain grassland, rains.

Limnecorax flavirostra. Black Crake.
L.M. (a), lagoons, spreading into flooded grassland.

Porzana pusilla. Baillon's Crake.
P.M. (but race not determined) (r), sight at pool in woodland, XI.

P. marginalis. Striped Crake.
(r), one dead bird picked up, IV, swampy places.

Porphyrio alba. Purple Reed-hen.
L.M. (a), marshes, lagoon.

Porphyryula alleni. Allen's Gallinule.
L.M. (a), marshes, lagoon.

Gallinula chloropus. Moorhen.

L.M. (a), marsh, lagoon, extending to flooded grassland.

G. angulata. Lesser Moorhen.

L.M. (f), lagoon, extending to flooded grassland.

Fulica cristata. Coot.

L.M. (o), irregular visitor, marsh.

Fam: *BALEARICIDAE*. Cranes.

Balearica regulorum gibbericeps. Crowned Crane.

R. (a), marsh, park, any short grass plain.

Bugeranus carunculatus. Wattled Crane.

R. (f), marsh and short grass plains.

Fam: *OTIDIDAE*. Bustards.

Neotis denhami jacksoni. Jackson's Bustard.

L.M., no special season for visit, (o) any short grass or burnt plain.

Lissotis melanogaster. Black-bellied Bustard.

R. (a), flood plain.

Fam: *BURHINIDAE*. Thicknees.

Burhinus vermiculatus. Water Dikkop.

R. (o), river bank.

B. capensis. Spotted Thicknee.

(o), lake shore (sight).

Fam: *JACANIDAE*. Lily Trotters.

Actophilornis africanus. Jacana.

L.M. (a), marsh, lagoon, spreading to flooded grassland; Br. III-IV.

Microparra capensis. Lesser Jacana.

L.M. (f), lagoons.

Fam: *CHARADRIIDAE*. Plovers.

Charadrius hiaticula. Ringed Plover.

P.M. but remains throughout year; (f), mud and rain pools.

C. pecuarius. Kittlitz's Sand-plover.

R. (a), mud; Br. IV-VIII.

C. tricollaris. Three-banded Plover.

Probably R. but (r), river and marsh.

C. marginatus. White-fronted Sand-plover.

Doubtfully R. (o), mud, during rains.

C. asiaticus. Caspian Plover.

P.M. (a), mud, short grass, X-XII especially.

C. squatarola. Grey Plover.

P.M. (o), mud, XII (sight).

Stephanibyx coronatus. Crowned Lapwing.

R. (a), park and short grass plains; Br. VIII, burnt ground.

S. melanopterus. Black-winged Plover.

(r), possibly confused with *lugubris*, park during rains.

Hoplopterus armatus. Blacksmith Plover.

R. (a), edge of any water, usually flock; Br. VII, bare beach.

H. spinosus. Spurwing Plover.

(r), river side.

Hemiparra crassirostris. Long-toed Plover.

L.M. (o), fresh water pools at times of high flood.

Afribyx senegallus lateralis. Wattled Plover.

R. (f), wet grassland.

Recurvirostra avosetta. Avocet.

P.M. but many remain (flock of 800, VI); (a), mud and lake.

Himantopus himantopus. Black-winged Stilt.

R. (a), all shallow water.

Fam: *ROSTRATULIDAE*. Painted Snipe.

Rostratula benghalensis. Painted Snipe.

L.M. (f), during rains, flooded grassland.

Fam: *SCOLOPACIDAE*. Snipe and Waders.

Capella media. Great, or Double Snipe.

P.M. (f), during rains arriving XII; flooded grassland; specimen; other species probable but not collected.

Calidris testacea. Curlew Sandpiper.

P.M. (f), arrive VIII, big influx X, leave III; mud, a few remain all year.

C. minuta. Little Stint.

P.M. (a), during rains, mud and pools.

Crocethia alba. Sanderling.

P.M. (r), mud, sight IX and III.

Philomachus pugnax. Ruff.

P.M. (va), large flocks from VIII-IV, some remaining; mud and short grass areas.

Tringa hypoleucos. Common Sandpiper.

P.M. (a) on southward passage VIII-X; mud and any pools; majority leave IV.

T. glareola. Wood Sandpiper.

P.M. southward passage VIII-XI, northward IV; (a), mud, pools.

T. stagnatilis. Marsh Sandpiper.

P.M. some remain; (f) mud, pools.

T. nebularia. Greenshank.

P.M. (o), mud.

T. ocropus. Green Sandpiper.

P.M. (r), sight, streamside.

Numenius arquata. Curlew.

P.M. (r), mud.

Fam: *GLAREOLIDAE*. Coursers and Pratincoles.

Cursorius temminckii. Temminck's Courser.

R. or L.M. (f) dry season when breeds, burnt ground.

Rhinoptilus chalcopterus. Violet-tipped Courser.

R. (f), parkland, nocturnal; Br. I,

Glareola pratincola fulleborni. Pratincole.

R. (va) often large flocks, marsh and grassland; Br. VI onwards, bare or burnt ground.

G. nordmanni. Black-winged Pratincole.

P.M. (r), sight only.

Fam: LARIDAE. Gulls and Terns.

Larus cirrocephalus. Grey-headed Gull.

R. (a), lake; breeding dress VI.

Gelochelidon nilotica. Gull-billed Tern.

P.M. (f) lake and marsh; records V, VI and XI.

Chlidonias hybrida. Whiskered Tern.

Both *sclateri* and *hybrida* probably occur. Probably former large flock in breeding dress I; large flocks non-breeding dress passing III-IV probably latter. (a) lake and grasslands.

C. leucoptera. White-winged Black Tern.

A.M. (a), lake and grasslands; breeding dress from IV but such flocks leave area.

Rynchops flavirostris. Skimmer.

R. (f) lake, river; flock 1,500 birds assembled I.

Fam: TURNICIDAE. Button-quails.

Turnix sylvatica. Button-quail.

L.M. (f), grassland.

Fam: PTEROCLIDIDAE. Sandgrouse.

Eremialector gutturalis. Yellow-throated Sandgrouse.

L.M. influx during dry season; (a) burnt, bare areas where breeds IX-X.

Fam: COLUMBIDAE. Pigeons and Doves.

Columba guinea. Speckled Pigeon.

R. (a), park and palmetum.

C. arquatrix. Olive Pigeon.

(r), escarpment, visiting from outside.

Streptopelia semitorquata. Red-eyed Dove.

R. (a), woodland.

S. decipiens. Mourning Dove.

R. (va), woodland, parkland.

S. capicola. Cape or Ring-necked Dove.

R. (va), woodland, parkland, perimeter grassland; Br. IV onwards.

Stigmatopelia senegalensis. Laughing Dove.

R. (va), woodland.

Oena capensis. Namaqua Dove.

R. (f), open woodland.

Tympanistria tympanistria. Tambourine Dove.

R. (o), thicket.

Turtur chalcospilos. Emerald-spotted Wood-dove.

R. (a), woodland and thicket.

Treron australis. Green Pigeon.

R. (f), woodland.

Fam: CUCULIDAE. Cuckoos and Coucals.

Cuculus cafer. Black Cuckoo.

L.M. (f), woodland.

C. solitarius. Red-chested Cuckoo.

(a) woodland and escarpment, calling X onwards.

C. c. canorus. Cuckoo.

(o), woodland; hepatic phase collected.

C. c. gularis. African Cuckoo.

(f) woodland and escarpment, calling XI onwards.

Clamator glandarius. Great Spotted Cuckoo.

(o), woodland; passing parties III include very fat young birds (specimens).

C. jacobinus. Black-and-white Cuckoo.

(o), woodland.

C. levaillantii. Levaillant's Cuckoo.

(a) open woodland, calling X-II.

Chrysococcyx caprius. Didric Cuckoo.

(a) woodland and grassland edges; continuous calling during rains.

C. klaas. Klaas' Cuckoo.

(a) woodland and grassland edges; continuous calling during rains.

C. cupreus intermedius. Emerald Cuckoo.

(o), woodland.

Centropus monachus songweensis. Coppery-tailed or Great Coucal.

R. (f), grassland where herbage long and dense.

C. toulou grillii. Black Coucal.

R. (a), flood plain grassland; Br. XII-III.

C. superciliosus loandae. White-browed Coucal.

R. (a) woodland extending to flood plain grassland; Br. IV.

Fam: MUSOPHAGIDAE. Turacos.

Gymnoschizorhis personata centralis. Bare-faced Turaco.

R. (a) woodland. Br. I-II.

Gallirex porphyreolophus chlorochlamys. Violet-crested Turaco.

R. (o) woodland.

Tauraco schalowi marungensis. Schalow's Lourie.

R. (f) woodland.

Fam: PSITTACIDAE. Parrots.

Poicephalus meyeri saturatus. Brown Parrot.

R. (f) woodland below escarpment.

P. robustus. Brown-necked Parrot.

R. (o) escarpment woodland.

Fam: CORACIIDAE. Rollers.

Coracias garrulus. European Roller.

P.M. (a) grassland, IX-III.

- C. spatulata*. Racquet-tailed Roller.
L.M. (o), escarpment woods, end dry season, IX.
- C. caudata*. Lilac-breasted Roller.
L.M. (a) open woods and grassland, mainly III-IX.
- Eurystomus glaucurus pulcherrimus*. Cinnamon Roller.
L.M. (f) woodland from IX onwards into rains.
- Fam: *ALCEDINIDAE*. Kingfishers.
- Ceryle rudis*. Pied Kingfisher.
R. (a) lake, river and other water.
- Megaceryle maxima*. Giant Kingfisher.
L.M. (o) streams in woodland.
- Corythornis cristata*. Malachite Kingfisher.
L.M. (o) lagoons.
- Isidina picta natalensis*. Pigmy Kingfisher.
(o) streams in woodland.
- Halcyon senegalensis cyanoleucus*. Woodland Kingfisher.
R. (a) woodland.
- H. leucocephala*. Grey-hooded Kingfisher.
(f) woodland-grassland edge.
- H. albiventris*. Brown-hooded Kingfisher.
(o), escarpment woodland.
- H. helicuti*. Striped Kingfisher.
R. (a) woodland.
- Fam: *MEROPIDAE*. Bee-eaters.
- Merops apiaster*. European Bee-eater.
P.M. (a) on passage X, XI, returning III.
- M. superciliosus persicus*. Blue-cheeked Bee-eater.
P.M. (a), grasslands, XI-V.
- M. nubicoides*. Southern Carmine Bee-eater.
A.M. (a), flocks, grasslands, mainly VIII-IX and III-IV.
- Melittophagus pusillus*. Little Bee-eater.
R. (a), perimeter grassland-woodland edge.
- M. variegatus*. Blue-breasted Bee-eater.
(o), flood plain grassland.
- M. bullockoides*. White-fronted Bee-eater.
(o), woodfringed rivers.
- Dicrocercus hirundineus*. Swallow-tailed Bee-eater.
(r), escarpment foot woodland.
- Fam: *BUCEROTIDAE*. Hornbills.
- Bycanistes bucinator*. Trumpeter Hornbill.
R. (o), escarpment foot woodland.
- Tockus nasutus epirhinus*. Southern Grey Hornbill.
R. (a), *Acacia* woodland and park. Br. X-XI.

T. erythrorhynchus. Red-billed Hornbill.

R. (a), escarpment foot woodland.

T. alboterminatus. Crowned Hornbill.

(o), escarpment foot woodland.

Bucorvus leadbeateri. Ground Hornbill.

R. (f), woodland extending to grassland.

Fam: *UPUPIDAE*. Hoopoes.

Upupa africana. Hoopoe.

L.M., possibly R. (f), woodland.

Fam: *PHOENICULIDAE*. Wood-hoopoes.

Phoeniculus purpureus. Green Wood-hoopoe.

R. (f), *Acacia* woodlands.

Rhinopomastus cyanomelas schalowi. Scimitar-bill.

R. (f), deciduous woodland and *Acacia* parkland.

Fam: *STRIGIDAE*. Owls.

Asio capensis. African Marsh-owl.

R. (a), gregarious, flood plain grassland. Br. I and VI.

Tyto alba. African Barn-owl.

R. (o), woodland.

T. capensis. Grass-owl.

(r), grassland (sight).

Otus scops senegalensis. African Scops Owl.

R. (f), woodland.

Glaucidium capense. Barred Owlet.

R. (f), woodland.

G. perlatum. Pearl-spotted Owlet.

R. (f) woodland.

Bubo africanus. Spotted Eagle-owl.

R. (f) *Acacia* woodland extending to grassland.

B. lacteus. Verreaux's Eagle-owl.

R. (f), woodland.

Fam: *CAPRIMULGIDAE*. Nightjars.

Caprimulgus e. europaeus. European Nightjar.

P.M. (o) from XI, grassland.

C. fossii. Gabon Nightjar.

R. (a), woodland to grassland.

C. tristigma. Freckled Nightjar.

R. (f), rocks summit of escarpment only.

Semeiophorus vexillarius. Pennant-winged Nightjar.

A.M. (o), woodland glades, X-XII.

Fam: *COLIIDAE*. Mousebirds or Colies.

Colius striatus. Speckled Mousebird.

R. (a), woodland. Rukwa birds have very conspicuous barring on throat, chest, nape and upper mantle; ear coverts silvery white; chin and throat light greyish. Do not agree with any described race. Br. VII.

C. macrourus pulcher. Blue-naped Mousebird.

R. (a), open woodland.

Fam: *CAPITONIDAE*. Barbets.

Lybius torquatus. Black-collared Barbet.

R. (f), woodland.

Trachyphonus vaillantii. Crested Barbet.

R. (f), woodland.

Tricholaema lacrymosum. Spotted-flanked Barbet.

R. (a), *Acacia* parkland, race uncertain but not *ruahae* because white underparts washed yellow.

Fam: *INDICATORIDAE*. Honey-guides.

Indicator indicator. Black-throated Honey-guide.

(r), woodland.

I. minor. Lesser Honey-guide.

(r), *Acacia* grove.

Fam: *PICIDAE*. Woodpeckers.

Campethera abingoni. Golden-tailed Woodpecker.

R. (o), *Acacia* woodland.

C. bennettii. Bennett's Woodpecker.

R. (f), *Acacia* woodland.

C. nubica. Nubian Woodpecker.

R. (f), *Acacia* woodland and parkland.

Dendropicos fuscescens. Cardinal Woodpecker.

R. (a), *Acacia* woodland.

Thripias namaquus. Bearded Woodpecker.

R. (f) escarpment foot woodland.

Fam: *APODIDAE*. Swifts.

Cypsiurus parvus. Palm Swift.

R. (a), palmetum and grassland.

Apus apus. Common Swift.

P.M. but race not determined; (f), flocks, over grassland, chiefly X and II-III.

A. affinis. Little African Swift.

L.M. (f), woodland, grassland; Br. II, buildings.

A. caffer. White-rumped Swift.

L.M. (o), escarpment foot woodland.

A. melba africanus. African Great Swift.

L.M. (o), large flocks; grass fires IX.

Fam: *EURYLAIMIDAE*. Broadbills.

Smithornis capensis. African Broadbill.

R. locally (f); thicket in woodland.

Fam: *PITTIDAE*. Pittas.

Pitta angolensis. African Pitta.

A.M. (r), *Acacia* woodland.

Fam: ALAUDIDAE. Larks.

Eremopteryx leucopareia. Fischer's Sparrow-lark.

R. (a), parkland, burnt grassland; Br. VII-VIII.

Mirafra albicauda rukwensis. White-tailed Bush-lark.

R. (a), endemic; short grass plains, parkland; Br. VI. Ref. 4, 9.

Fam: MOTACILLIDAE. Wagtails and Pipits.

Motacilla aguimp vidua. African Pied Wagtail.

R. (a), vicinity of habitations.

M. clara. Mountain Wagtail.

R. (o), escarpment streams.

M. flava sub-sp? Yellow Wagtail.

P.M. (a), grasslands from X-IV.

Anthus richardi lichenya. Richard's Pipit.

(o), short grass plains (specimens).

A. similis. Long-billed Pipit.

(o), grassland.

Fam: TURDOIDIDAE. Babblers.

Turdoides jardinei emini. Arrow-marked Babbler.

R. (a), escarpment woodland.

T. melanops sharpei. Black-lored Babbler.

R. (o), *Acacia* parkland.

Fam: PYCNONOTIDAE. Bulbuls.

Pycnonotus barbatus tricolor. Yellow-vented Bulbul.

R. (a), wherever there are trees or bushes.

Chlorocichla flaviventris occidentalis. Yellow Breasted Bulbul.

R. (f), woodlands.

Phyllastrephus terrestris suahelicus. Brownbul.

R. (f), thicket.

P. cerviniventris. Grey-olive Greenbul.

R. (f), thicket and woodland.

Fam: MUSCICAPIDAE. Flycatchers.

Muscicapa striata. Spotted Flycatcher.

P.M. (a), during rains in woodland.

Alseonax cinereus cinereola. Ashy Flycatcher.

R. (f), woodland.

Bradornis pallidus. Pale Flycatcher.

R. (f), woodland.

B. microrhynchus. Grey Flycatcher.

R. (o), woodland.

Tchitrea plumbeiceps. Paradise Flycatcher.

L.M. probably; (f) woodland with large trees.

Melaenornis pammelaina. Black Flycatcher.

R. (f), woodland.

Batis m. molitor. Chin-spot Flycatcher.

R. (o), bush fringing watercourse in parkland.

Parisoma plumbeum orientale. Grey Tit-flycatcher.
(o), *Acacia* woodland.

Fam: *TURDIDAE*. Thrushes.

Cossypha heuglini. Heuglin's Robin.

R. (f), woodland, bushes, thickets. Br. XII.

C. natalensis. Natal Robin.

R. (f), escarpment woodland, stream thickets.

Erythropygia leucophrys (= *zambesiana*). White-browed Bush-robin.

R. (o), escarpment foot woodland (sight).

Cichladusa arquata. Morning Warbler.

R. (a), palmetum.

Monticola angolensis. Mottled Rock-thrush.

R. (o), escarpment foot woodland.

Oenanthe pileata livingstonii. Capped Wheatear.

L.M. (a) during dry season on burnt ground. Ref. 1.

O. oenanthe. European Wheatear.

P.M. (o), on passage, XI.

Saxicola torquata. Stonechat.

Race not determined; (o) perimeter grasslands.

Fam: *SYLVIIDAE*. Warblers.

Sylvia communis. Whitethroat.

P.M. race not determined; (a) woodland, XI-XII.

Hippolais icterina. Icterine Warbler.

P.M. collected woodland, XI.

H. pallida. Olivaceous Warbler.

P.M. collected woodland, XI.

Acrocephalus a. arundinaceus. Great Reed-warbler.

P.M. (f), river fringe bushes collected XI-XII and II-III.

A. palustris. Marsh Warbler.

P.M. collected, river fringe bushes, XII.

A. baeticatus. African Reed-warbler.

L.M. (f), dense flood plain grassland during rains (collected).

A. schoenobaenus. Sedge Warbler.

R.M. (f), dense flood plain grassland during rains (collected).

Phylloscopus t. trochilus. Willow Warbler.

P.M. (a), rains, trees at edge of grassland (collected).

Calamocichla gracilirostris. Greater Swamp-warbler.

L.M. collected in dense swamp herbage, delta.

Schoenicola brevirostris. Fan-tailed Warbler.

L.M. (f), rains, woodland-grassland contact (collected).

Apalis flavida golzi. Yellow-breasted Apalis.

R. (f), *Acacia* trees fringing river (collected).

Sylvietta whytii jacksoni. Crombec.

R. (f), *Acacia* trees (collected).

Camaroptera brevicaudata. Grey-backed Glass-eye.

R. (f), thickets along watercourses (collected).

Cisticola juncidis. Wren Grass-warbler.

R. (a), short grass plains bordering lake (collected).

C. erythroptus. Red-faced Grass-warbler.

R. (a), where grass and trees occur together (collected).

C. galactotes. Black-backed Grass-warbler.

R. (a), flood plain, long grass (collected).

C. natalensis. Striped Grass-warbler.

R. (f), long grass bordering woodland, (collected).

C. brachyptera. Short-winged Grass-warbler.

R. (f), bushes fringing river (collected).

Prinia subflava affinis. Common Wren Warbler or Tawny-flanked Prinia.

R. (a), bushes fringing watercourses and woodland (collected).

Melocichla mentalis grandis. Moustache Warbler.

R. (f), long grass and trees; collected but appears to be no definite character to separate from *amauroura* which is reported from Ufipa.

Fam: *HIRUNDINIDAE*. Swallows.

Hirundo rustica. European Swallow.

P.M. (a), arrive end IX, grassland, depart end III.

H. smithii. Wire-tailed Swallow.

R. (a), grassland; Br. II-VIII, houses.

H. senegalensis. Mosque Swallow.

L.M. (o), records V-VII and I.

H. abyssinica. Lesser Striped Swallow.

L.M. (o); Br. II, buildings.

Delichon urbica. House-martin.

P.M. (r), sight, escarpment, III.

Riparia riparia. European Sand Martin.

P.M. (o), sight, X and II-III.

R. cincta. Banded Sand Martin.

Probably not R. (f), grassland, mainly IV-V and IX.

Fam: *CAMPEPHAGIDAE*.

Coracina pectoralis. White-breasted Cuckoo-shrike.

R. (o), escarpment woodland.

Campephaga sulphurata. Black Cuckoo-shrike.

R. (f), woodland.

Fam: *DICRURIDAE*. Drongo.

Dicrurus adsimilis. Forked-tailed Drongo.

R. (a), woodland to edge of grassland.

Fam: *PRIONOPIDAE*. Helmet Shrikes.

Prionops plumata poliocephala. Helmet Shrike.

R. (f), parties in woodland to grassland with trees.

Sigmodus retzii tricolor. Red-billed Helmet Shrike.

R. (o), parties in woodland on escarpment.

Fam: LANIIDAE. Shrikes.

Eurocephalus anguitimens. White-crowned Wood-shrike.

R. (a), *Acacia* parkland and woodland.

Nilaus nigritemporalis. Brubru.

R. (o), *Acacia* woodland.

Lanius minor. Lesser Grey Shrike.

P.M. (o), grassland with scattered trees, early IV.

L. excubitorius bohmi. Grey-backed Fiscal-shrike.

R. (a), small parties, edge grassland where scattered trees.

L. collurio. Red-backed Shrike.

P.M. (a), XI-IV, grassland edge where trees.

Urolestes melanoleucus. Long-tailed Shrike.

R. locally (f), parties; open *Acacia* woodland.

Laniarius aethiopicus. Boubou Shrike.

R. (o), thickets.

L. f. funebris. Slate-coloured Boubou.

R. (a), thickets in woodland and parkland.

Dryoscopus cubla hamatus. Puff-backed shrike.

R. (f), in the *Acacia* woodland.

Tchagra australis minor. Brown-headed Bush Shrike.

R. (a), woodland.

T. s. senegala. Black-headed Bush Shrike.

R. (o), woodland.

Malaconotus blanchoti hypopyrrhus. Grey-headed Bush Shrike.

R. (r), thickets in woodland.

Chlorophoneus sulfureopectus. Orange-breasted Bush-shrike.

R. (a), woodland.

Nicator chloris. Nicator Shrike.

(r), riverine thicket, escarpment woods (sight).

Fam: PARIDAE. Tits.

Parus albiventris. White-breasted Tit.

R. (f), escarpment woodland (collected).

Fam: ORIOLIDAE. Orioles.

Oriolus auratus. African Golden Oriole.

R. (o), woodland (collected).

O. oriolus. Golden Oriole.

P.M. (r) sight, III.

O. larvatus. Black-headed Oriole.

R. (f), woodland.

Fam: CORVIDAE. Crows.

Corvus albus. Pied Crow.

R. (f), about villages.

Corvultur albicollis. White-necked Raven.

L.M. (from Ufipa plateau); villages in woodland.

Fam: STURNIDAE. Starlings.

Creatophora cinerea. Wattled Starling.

L.M. (o), small visiting parties, woodland.

Cinnyricinclus leucogaster verreauxi. Amethyst Starling.

L.M. (f), woodland, parkland, mainly VIII-I.

Lamprocolius chalyboeus sycobius. Blue-eared Glossy Starling.

L.M. (a), woodland, parkland (collected).

Onychognathus morio. Red-winged Starling.

R. (o), rocky precipices on escarpment.

Buphagus africanus. Yellow-billed Oxpecker.

R. (o), on game grassland, cattle woodland.

B. erythrorhynchus. Red-billed Oxpecker.

R. (f), on game grassland, cattle woodland.

Fam: ZOSTEROPIDAE. White-eyes.

Zosterops senegalensis. Yellow White-eye.

R. (o), escarpment woodland above 4,000 feet.

Fam: NECTARINIDAE. Sunbirds.

Nectarinia pulchella melanogastra. Black-bellied Sunbird.

R. (a), woodland and parkland.

Chalcomitra senegalensis gutturalis. Scarlet-breasted Sunbird.

R. (a), woodland; Br. IV-V and VIII-IX.

Cinnyris venustus falkensteini. Yellow-breasted Sunbird.

R. (o), in *Acacia* trees.

C. cupreus septentrionalis. Coppery Sunbird.

R. (o), escarpment foot woodland.

C. bifasciatus. Purple-banded Sunbird.

Sight only, status not ascertained.

Anthreptes collaris phillipsi. Collared Sunbird.

R. (o), woodland.

Fam: PLOCEIDAE. Weavers, Whydahs and Waxbills.

Passer griseus ugandae. Grey-headed Sparrow.

R. (a), villages in woodland. Ref. 3.

P. suahelicus. Swahili Sparrow.

R. (a), woodland and parkland. Ref. 3.

Ploceus intermedius. Masked Weaver.

R. (a), perimeter grassland with trees, parkland; Br. II-III. Males in breeding dress with black on head margined with chestnut suggesting nominate race rather than *cabanisi*.

P. nigriceps. Black-crowned Weaver.

R. (a), woodland into flood plain grassland; Br. isolated trees, II-III.

P. reichardi. Tanganyika Masked-weaver.

R. (a), woodland into flood plain grassland; Br. IV. Ref. 2. 8.

- Hyphanturgus ocularis suahelicus*. Spectacled Weaver.
R. (f), *Acacia* woodland.
- Xanthophilus xanthops*. Holub's Golden Weaver.
R. (a), parkland, woodland; Br. XII-III.
- Anaplectes m. melanotis*. Red-headed Weaver.
R. (f), woodland; aberrant male with orange head collected.
- Symplectes bicolor amaurocephalus*. Forest Weaver.
R. (f), escarpment woodland.
- Quelea quelea centralis*. Red-billed Quelea.
R and L.M. (va), woodland, parkland, grassland; Br. III-IV. Ref. 12.
- Q. cardinalis*. Cardinal Quelea.
R. (f), woodland, grassland; Br. II-III.
- Euplectes hordeacea*. Fire-crowned Bishop-bird or Black-winged Red Bishop.
R. (a), flood plain grassland, riverside; Br. II-III.
- E. orix sundevalli*. Red Bishop-bird.
R. (a), flood plain grassland, woodland, parkland; Br. II-III.
- E. afra taha*. Yellow-crowned Bishop-bird.
R. (a), flood plain grassland; Br. II-III.
- E. capensis xanthomelas*. Yellow Bishop-bird.
R. (f), woodland and parkland.
- Coliuspasser axillaris phoeniceus*. Red-shouldered Widow-bird.
R. (a), flood plain grassland.
- C. albonotatus*. White-winged Widow-bird.
R. (f), woodland.
- C. ardens*. Red-collared Widow-bird.
R. (f), woodland.
- Spermestes cucullatus scutatus*. Bronze Mannikin.
R. (f), woodland (cultivation clearings).
- Pytilia m. melba*. Melba Waxbill.
R. (a), woodland and parkland, bushes.
- Hypargos niveoguttatus*. Peter's Twinspot.
R. (o), woodland, thicket.
- Lagonosticta senegala ruberrima*. Red-billed Fire-finch.
R. (a), flocks; woodland, thicket.
- L. caerulescens*. Lavender Waxbill.
(r), collected once, *Acacia* park with bushes.
- Estrilda astrild cavendishi*. Common Waxbill.
R. (a), woodland and parkland.
- E. rhodopyga*. Crimson-rumped Waxbill.
R. (f), parkland, bare ground near thickets.
- E. subflava*. Zebra Waxbill.
R. (f), parkland, woodland, old cultivations.
- Amadina fasciata*. Cut-throat.
(o), dry season, parkland.
- Uraeginthus bengalus ugandae*. Red-cheeked Blue Waxbill.
R. (a), grassy places in woodland.

U. angolensis niassensis. Blue Waxbill.

R. (a), flocks open grass places in woodland; Br. IV.

Vidua macroura. Pin-tailed Whydah.

R. (a), woodland, parkland, grassy places.

Steganura p. paradisaea. Paradise Whydah.

R. (a), woodland with high grass. Common in woods with high grass. Males in breeding plumage from II to VI.

S. orientalis. Broad-tailed Paradise Whydah.

R. (f), woodland with high grass.

Hypochoera funerea. Dusky Indigo-bird.

R. (a), open places in woodland.

H. aenea codringtoni. Green Indigo-bird.

Some collected more greenish, possibly this species.

Fam: FRINGILLIDAE. Finches.

Serinus mozambicus samaliyae. Yellow-fronted Canary.

R. (a), woodland, open places; apparently nearest this race.

Fringillaria tahapisi. Rock Bunting.

R. (f), escarpment woodland.

REFERENCES

1. BEESLEY, J. S. S. (1956). Note on *Oenanthe pileata livingstonei*. Bull. Brit. Orn. Club, 76. 2. p. 33.
2. BEESLEY, J. S. S. (1956). Note on *Ploceus reichardi*. Bull. Brit. Orn. Club, 76.9. p. 158-159.
3. BENSON, C. W. (1956). The relationship of *Passer griseus* and *P. diffusus*, with description of new race of latter. Bull. Brit. Orn. Club, 76.3. p. 33-42.
4. WHITE, C. M. N. (1956). Notes on African Larks, Pt. I. Bull. Brit. Orn. Club, 76.1. p. 2-6.
5. VERHEYEN, R. (1939). Notes sur la faune ornithologique de l'Afrique Central. Bull. Mus. Roy. Hist. Nat. Belgique. Tome XV. 61.
6. VESEY-FITZGERALD, D. (1954). Note on the breeding of Pelicans in the Rukwa Valley. S.W. Tanganyika. Ostrich. p. 139-140, 2 photos.
7. ————. (1955). Birds as predators of the Red Locust Ostrich. p. 128-133.
8. ————. (1956). Nesting of the Tanganyika Masked-weaver. Bull. Brit. Orn. Club, 76.8. p. 134-135, 2 photos.
9. ————. (1957). Nest of *Mirafrja albicauda rukwensis* White. Bull. Brit. Orn. Club, 77.2. p. 23-24.
10. ————. (1957). The breeding of the White Pelicans. *Pelicanus onocrotalus*, in the Rukwa Valley, Tanganyika. Bull. Brit. Orn. Club, 77.8. p. 127-128, 2 photos.
11. ————. (1957). Southern extension of the East African Ostrich. *African Wild Life*. 11.4., p. 313-314, 1 photo.
12. ————. (1958). Notes on breeding colonies of the Red-billed *Quelea* in S.W. Tanganyika. Ibis. 100. p. 167-174.

THE FOURTH PANAFRICAN CONGRESS ON PREHISTORY AT LOVANUM

By *H. N. Chittick, M.A., F.S.A.*

In 1947, at the instigation of Dr. L. S. B. Leakey of the Coryndon Museum, the first Panafrican Congress on Prehistory was held in Nairobi. Since then these conferences have taken place every four years, on each occasion in a different part of Africa. The scope covers not only prehistory but also the study of the anatomy of ancient man and Pleistocene geology; indeed it is now resolved that these conferences shall in future be designated as Congresses on Prehistory and Quaternary Studies.

The Congress was held last year at Lovanium, the new University College which is still in process of construction outside Leopoldville in the Belgian Congo. Without doubt the paper that aroused most interest was that of Dr. Leakey on the skull which he and his wife had found at Olduvai in the Serengeti plains a few weeks previously and which he assigns to a new genus of "man", *Zinjanthropus*. Dr. Leakey has most kindly devoted several days to the exhibition and description of this skull in Dar es Salaam recently, and no doubt many readers of *Tanganyika Notes and Records* are now well acquainted with the background of this creature, the earliest yet found in undoubted association with the implements he made. In the same sphere Professor Dart of the University of Witwatersrand gave further details of the bone tools which he maintains were fabricated by *Australopithecines*, the manlike creatures of which numbers have been found in the limestone caves of the Transvaal and to which *Zinjanthropus* indeed seems in some respects allied.

Another revolutionary paper was that of Professor Bernard on his theory of climatic changes in Africa during the last million years. Basing his calculations on Milankovic's astronomical theory which has been used to explain the Ice Ages in Europe, Bernard maintains that the conception of a tropical pluvial period which we have hitherto enjoyed is in fact too simple, and that we must distinguish between two different types of wet period. One of these, an *isopluvial*, is associated with the movement of the belt of equatorial rains, the rainfall being more or less equally distributed through the year; the other, to which Bernard gives the name *displuvial*, is characterised by strong summer rains alternating with dry seasons. A displuvial in one hemisphere corresponds with an isopluvial in the other; and these pluvials are to be correlated with interglacial periods nearer the poles. Few, if any, archaeologists are competent to judge the validity of the astronomical basis and mathematical calculations involved, but if this theory is upheld the task of unravelling the climatic story as shown in the geological deposits will be more complicated than was formerly thought. For the effects of an isopluvial and displuvial would each leave a different story in the geological record. The dangers of attempting to apply the succession of wet and dry periods as worked out in one locality to the whole continent are also emphasized; and on other grounds W. W. Bishop, in his paper on quaternary studies in Uganda, the succession of pluvials and interpluvials as accepted during

the last few years was called in question. However, since an alternative climatic scheme is lacking, it can be expected that most scholars will continue for the time being to use the old nomenclature.

Besides Dr. Leakey's new skull, Tanganyika figured quite prominently in the proceedings. R. R. Inskeep read a preliminary paper on his excavation on one of the Kisese rock shelters carried out in 1956. This shelter contains paintings in various styles; basing his views chiefly on the positions of fallen slabs of exfoliated rock he reached the conclusion that all the paintings are to be assigned to the latter part of the Later Stone Age. It is hoped to obtain "carbon 14" dates for material found, which should give an idea of the date in years of the various levels.

Gunter Smolla of Frankfurt-on-Main read a paper on artifacts found many years ago in Tendenguru area of Lindi district. This material included crude hand axes and tranchet-like cleavers which, despite their large size, Smolla considers to be of a comparatively late date.

Drs. Clark Howell and Maxine Kleindienst read papers on the University of Chicago's excavations at the Isimila River site, which is now thought to date from the interpluvial following the Kanjeran wet period, rather than to the Pluvial itself.

The writer dealt with raised beaches on the Tanganyika coast, and also with 15th century Kilwa pottery. Lastly, Dr. Desmond Clark read a paper on the Kalambo falls site, which, situated on the border of Tanganyika (the excavations are on the Northern Rhodesian side), is so important for its evidence of the ecological setting of Sangoan and Final Acheulean cultures in this area, all manner of vegetable remains having been preserved, through their having been water-logged since they became incorporated in the deposits.

Before the Congress began, an excursion (which the writer was unable to attend) was organized to various sites in the Eastern Rift Valley and adjoining regions. This included a visit to Ishango on Lake Edward, where a most interesting culture of fisher-folk, using bone harpoons, and dated to about 6,000 B.C., has been found, obviously related to similar cultures on the Nile and in the southern Sahara belt. A search should certainly be made for similar cultures on the shores of lakes further south. This excursion also visited sites in Uganda and an important site on the Kagerea River in Tanganyika.

After the Congress a second excursion visited many sites in the lower Congo; the earliest of these are of Middle Stone Age (Lupemban) date. We also saw numerous later sites, including Neolithic (with polished stone axes), an iron-working site, and many examples of rock engravings and rock paintings (in black), most or all of which date from after the arrival of the Portuguese and show evidence of Christian influence; pre-Bantu paintings of the type found in Central Tanganyika are unknown in the Congo. On the sea coast we viewed raised beaches which, it seems, can be correlated with those on the eastern and southern shores of Africa. Here, on the Atlantic Ocean, was the end of our journey, as it had been for Henry Stanley who also began his travels at Bagamoyo, now nearly a century ago.

We express our great thanks to the Government of the Belgian Congo for their hospitality, and to Professor Mortelmans and his colleagues, including the Service Géologique, for organizing a very valuable Congress and most interesting excursions.

BIRDS IN AN ARUSHA GARDEN

A RECORD OF PERSONAL OBSERVATION FROM
JULY, 1958 TO JANUARY, 1959

By Margery Probyn

In the same way as setting out on a safari is accompanied by an expectancy of sights and sounds for the bird-watcher, so moving into fresh quarters brings high hopes of watching resident birds and recording those species that may travel in and out of the garden. All such hopes were wonderfully fulfilled in the first six months in an acre on the lower slopes of Mount Meru. The garden is at an altitude of 4,500 feet, at a corner of the Recreation Ground in the township of Arusha, about 100 yards from the main road; as it has been in existence for nearly thirty years, there are tall trees, thick overgrown hedges and well grown shrubs and plants; when needed, a furrow flows for four hours a week. The climate passed from the cold wet days of July, when house temperatures were between 60 and 70 degrees, through the dry dusty months, which were so much drier than usual, into the short rains when the house temperatures rose to between 70 and 80 degrees.

Some birds such as Bulbuls, Variable Sunbirds and Reichenow's Weavers were seen daily; others came for a short time because of a change of conditions, fruits on a fig tree brought Green Pigeons and Greenbuls, the large number of insects in January probably accounted for the increase of Swallows and Swifts and the presence of White-fronted Bee-eaters and a Brown-hooded Kingfisher. Some Palaearctic winter migrants passed through, while Swallows and Blackcaps stayed for some weeks. There were also migrants from within Africa such as Cuckoos, Hoopoes and Violet-backed Starlings.

Areas where observed can be classed according to height from the ground, though some birds occurred at several levels:

- (a) Overhead,
- (b) Tall trees,
- (c) Lower trees and shrubs,
- (d) Ground level.

(a) The sky held Swifts and Swallows, Vultures, Kites, Hammerkops in ones and twos, and migrant Bee-eaters—a twittering flock of White-throated Bee-eaters passed over on October 16th; and on 27th and 31st a flock of European Bee-eaters (*Merops apiaster*) circled and called, and settled on a Grevillea tree in the Recreation Ground.

(b) The tallest trees are Eucalyptus about 100 feet high; others include Grevillea, Jacaranda, Avocado Pear, Spathodea campanulata, an indigenous Rauwolfia and a bare dead tree much used for perching by Crested Hawk-Eagle, Lizard Buzzard, Starlings, Swallows and Barbets. Other birds such as Hornbills, Turacos, Pigeons and Orioles perched in these trees, but the most welcome were a Red-chested Cuckoo calling for ten minutes at the top of the dead tree on January 5th, and an Emerald Cuckoo on January 13th.

(c) The lower trees and shrubs include Lemon, Cypress, Bottle-brush, Mulberry, Buddleia, Bougainvillae, Streptosolen, and among the plants are Cannas, Salvias and Morning Glory; the Sunbirds, White-eyes and Flycatchers were often at this level and the shy Mountain-Greenbul, Brownbul, Tropical Boubou and Warblers chose the thickest hedge in the quietest corner.

(d) There is plenty of grass in this garden, and on the ground could be seen Mannikins, Firefinches, the occasional Cordon-bleu and Hoopoe, but rarest of all was a Tambourine Dove on the grass one Sunday morning, and an hour later in the strawberry bed.

NOTE ON RAINFALL

July is at the end of the "Long Rains". The amount that fell may be of interest. The rainfall figures were taken at the Boma, Arusha.

					Rainfall in Inches
July	...	...	...	...	0.25
August	...	...	...	...	0.05
September	...	...	...	...	0.04
October	...	...	...	...	Nil
November	...	...	...	...	0.52
December	...	...	...	...	2.74
January	...	...	...	...	3.39

SYSTEMATIC LIST

The order and nomenclature of Praed and Grant's "Birds of Eastern and North-Eastern Africa" have been followed and specific names have been used as all records are by sight. Dates have been added where of interest.

Scopus umbretta. HAMMERKOP.

Flew overhead occasionally.

Ciconia ciconia. WHITE STORK.

Hundreds were seen in the locality in January, but only once above the garden.

Necrosyrtes monarchus. HOODED VULTURE.

Sailed overhead frequently; three perched in the Eucalyptus trees after rain spreading their wings to the sun—22/1/59.

Aviceda cuculoides. CUCKOO FALCON.

Seen twice in the garden, once perched 15 feet up in a Grevillea tree where chestnut nape could be easily seen—26/9/58.

Milvus migrans. KITE.

Flew overhead, usually singly, sometimes in flocks.

Lophoaetus occipitalis. LONG-CRESTED HAWK-EAGLE.

Often seen and heard in December and January, sometimes perched in a tall tree; once sat for an hour crying often—3/12/58, 2/1/59.

Kaupifalco Monogrammicus. LIZARD BUZZARD.

Seen from October to December, sometimes perched high in the dead tree or in the Eucalyptus calling its musical cry—23/10/58, 26/10/58, 28/10/58, 20/12/58.

Buteo rufofuscus. - JACKAL BUZZARD.

Often perched in the garden.

Accipiter minullus. LITTLE SPARROW-HAWK.

Perched in the Jacaranda and Spathodea on 19/1/59. Probably about, when many birds were alarmed the next day.

Columba arquatrix. OLIVE PIGEON.

A small flock flew swiftly overhead and one perched on a treetop in the next garden—27/1/59.

Streptopelia semitorquata. RED-EYED DOVE.

Often perched and called in the taller trees.

Tympanistria tympanistria. TAMBOURINE DOVE.

Seen one morning at 7.30 on the grass, and an hour later in the strawberry bed—17/8/58.

Treron australis. GREEN PIGEON.

Small flocks of six to ten birds fed in a fig tree by the gate between 12/8/58 and 20/8/58, usually seen between 4.00 and 5.00 p.m. Two birds perched on the dead tree—21/1/59.

Cuculus Solitarius. RED-CHESTED CUCKOO.

Seen in the garden in January, once perched for ten minutes in the dead tree, more often heard—5/1/59, 23/1/59.

Chrysococcyx cupreus. EMERALD CUCKOO.

Seen occasionally in the taller trees and more often heard—25/12/58, 13/1/59.

Centropus superciliosus. WHITE-BROWED COUCAL.

Heard occasionally.

Tauraco hartlaubi. HARTLAUB'S TAURACO.

Perched in the taller trees in July and August; face markings clearly seen.

Eurystomus glaucurus. BROAD-BILLED ROLLER.

Perched in a Grevillea tree—4/12/58.

Merops apiaster. BEE-EATER.

A flock of 16 to 20 passed over in October and one day some perched in a Grevillea tree by the Recreation Ground—27/10/58, 31/10/58.

Aerops apiaster. WHITE-THROATED BEE-EATER.

Twittering flock flew and circled overhead—16/10/58.

Melittophagus bullockoides. WHITE-FRONTED BEE-EATER.

For a few weeks after January 9th small flocks hawked for insects at all heights overhead and settled at many levels from rosebushes upwards.

Bycanistes brevis. SILVERY-CHEEKED HORNBILL.

Continuously seen and heard in the taller trees though once one perched 10 feet up in a Bottle-brush tree and seemed to eat the seeds. Large flocks gathered in January and sixteen flew out of a Grevillea tree one day.

Tockus alboterminatus. CROWNED HORNBILL.

Seen occasionally, overhead or in a tall tree—1/1/59.

Upupa africana. SOUTH AFRICAN HOOPOE.

From September to December seen on the ground or in trees, once perched for an hour in a high hedge.

Halcyon albiventris. BROWN-HOODED KINGFISHER.

One visited the garden in January—24/1/59, 25/1/59.

Otus Scops. SCOPS OWL.

For a short time after dark in a few days in November, one perched in a medium height tree and tooted.

Colius striatus. SPECKLED MOUSEBIRD.

Small flocks often seen and heard. One day five or six were seen having a dust bath in a mole-rat heap.

Lybius melanopterus. BROWN-BREASTED BARBET.

Two to four continuously perched in the taller trees and went in and out of a hole 50 feet up in the dead tree; when the tree was blown down on 25/1/59, the hole measured 14 inches deep and contained no sign of nesting material.

Buccanodon leucotis. WHITE-EARED BARBET.

Sometimes perched in the high trees—4/12/58.

Campethera cailiautii. LITTLE SPOTTED WOODPECKER.

A pair were seen in the Grevillea and Eucalyptus trees in November; their distinctive high call rather like that of a hawk was more often heard. One bird was seen and heard in January—3/11/58, 11/11/58, 12/11/58, 26/1/59.

Dendropicos fuscescens. CARDINAL WOODPECKER.

From September to January, a pair were seen on the dead tree and on other tall trees. Whirring cry was often heard when they flew overhead, and on 9/11/58 a pair inspected a hole in a tree 50 yards outside garden hedge; female flew out and male entered.

Apus affinis. LITTLE SWIFT.

Flocks often circled and flew overhead; they seemed to scream most in August and January.

Apus apua. COMMON SWIFT.

Sometimes overhead in January.

Motacilla aguimp. AFRICAN PIED WAGTAIL.

Two to four often on the roof or on the ground.

Pyconotus tricolor. DARK-CAPPED BULBUL.

Continuously seen and heard.

Phyllastrephus terrestris. BROWNBUL.

Seen occasionally in and around thickest hedges—19/11/58, 30/11/58 (a pair), 10/1/59, 12/1/59.

Arizelocichla nigriceps. MOUNTAIN-GREENBUL, or

Arizelocichla tephrolaema. OLIVE-BREASTED MOUNTAIN-GREENBUL.

A pair seen in the thickest hedge in the quietest corner; of specimens compared in the Coryndon Museum, they resembled the latter—23/8/58, 12/9/58.

Greenbul. sp.

A small party fed on figs for a few days—3/9/58.

Muscicapa striata. SPOTTED FLYCATCHER.

Sometimes seen on lower branches in October and November; singly.

Alseonax adustus. DUSKY FLYCATCHER.

Perched on lower branches daily for a few weeks, singly— -/7/58, -/8/58.

Dioptrornis fischeri. WHITE-EYED SLATY FLYCATCHER.

A pair lived in the garden; one young seen after December; young seen fed by parents—27/12/58, 1/1/59.

Tchitrea viridis. PARADISE FLYCATCHER.

A pair seen and heard frequently; they nested 50 yards outside the garden 12 feet up in a Guava tree. Nest found on 25/11/58 and two young left nest—16/12/58. Parent male seen feeding one young—20/12/58.

Sylvia borin. GARDEN WARBLER.

Once seen in January.

Sylvia atricapilla. BLACKCAP.

Often seen from 20/11/58, usually in or near the thickest hedge. Three males seen at one time. Two females seen at one time.

Camaroptera brevicaudata. GREY-BACKED CAMAROPTERA.

Often seen and heard usually in the thick hedges from 26/8/59. One young heard squawking and seen—20/1/59, 24/1/59.

Hirundo rustica. SWALLOW.

Seen overhead from October.

Hirundo smithii. WIRE-TAILED SWALLOW.

Seen overhead, and in January a pair perched on a wire sometimes.

Psalidoprocne holomelae. BLACK ROUGH-WING SWALLOW.

Flocks flew continuously overhead; and perched on the dead tree, particularly in the evening.

Ptyonoprogne fuligula. AFRICAN ROCK MARTIN.

Flew overhead occasionally in January.

Lanius collaris. FISCAL.

Pairs or single birds often seen and heard.

Laniarius aethiopicus. TROPICAL BOUBOU.

A pair seen and heard occasionally in the thickest hedge—4/12/58. They nested 130 yards from the garden in November.

Dryoscopus cubla. BLACK-BACKED PUFF-BACK.

A pair often seen and heard on trees and hedges.

Tchagra australis. BROWN-HEADED BUSH-SHRIKE.

Seen once in July when house had been empty for two weeks.

Oriolus larvatus. BLACK-HEADED ORIOLE.

Sometimes seen and heard in the highest trees—1/9/58, 26/9/58 27/10/58.

Corvus albus. PIED CROW.

Often flew overhead, sometimes seen perched on high trees, or on the ground.

Corvultur albicollis. WHITE-NECKED RAVEN.

Seen overhead or in high trees.

Cinnyricinclus leucogaster. VIOLET-BACKED STARLING.

Small flocks seen for a few weeks in August.

Onychognathus morio. RED-WING STARLING.

Seen sometimes, a pair perched on roof and chimney one day.

Stilbopsar kenricki. KENRICK'S STARLING.

Flocks often flew overhead and perched in the dead tree, especially in the evenings.

Zosterops senegalensis. YELLOW WHITE-EYE.

Flocks often seen and heard on lower trees and shrubs from July to December; "Bottle-brush" tree seemed alive with them in the early mornings in October.

Zosterops euryricotus. BROAD-RINGED WHITE-EYE.

A few seen in July and August.

Nectarinia kilimensis. BRONZE SUNBIRD.

A pair often seen and heard at several levels, the male sometimes perched at the top of a medium height tree piping its shrill call.

Cinnyris mariquensis. MARIQUA SUNBIRD.

A pair seen once—6/9/58.

Cinnyris venustus. VARIABLE SUNBIRD.

Often seen and heard on lower trees and shrubs, especially Red Salvias, Morning Glory, Canna, Streptosolen, and Cuphea.

Chalcomitra senegalensis. SCARLET-CHESTED SUNBIRD.

Seen occasionally; one immature almost in colour in July—31/8/58.

Antheptes collaris. COLLARED SUNBIRD.

Rarely seen—14/9/58.

Passer griseus. GREY-HEADED SPARROW.

Sometimes seen, more often since January.

Othyphantes reichenowi. REICHENOW'S WEAVER.

Continuously seen and heard in trees, shrubs and on the ground; and nest building in a Grevillea tree 12 to 18 feet up—first nest being built end of August; second nest being built 14/9/58; third nest being built 25/10/58; fourth nest being built 1/11/58. None seen to breed but immature birds of good size seen in December and January.

Anaplectes melanotis. RED-HEADED WEAVER.

Male rarely seen; female often seen in January working at a nest, built 40 feet up in a Grevillea trees, not the same tree as used by the Reichenow's Weavers.

Spermestes cucullatus. BRONZE MANNIKIN.

Four birds seen occasionally in November on grasses and ground. Seven birds seen 11/1/59.

Spermestes nigriceps. RUFIOUS-BACKED MANNIKIN.

Small flocks often seen at low levels; family of young seemed to be eating insects on diseased leaves of a Spathodea tree high up—26/8/58. A pair seen occasionally on the ground, once seen together with the following species so that difference in colouring could be distinguished—8/1/59.

Lagonosticta senegala. RED-BILLED FIRE-FINCH.

Small flocks and pairs often seen at low levels.

Estrilda rhodopyga. CRIMSON-RUMPED WAXBILL.

Small flocks occasionally seen on low shrubs and plants—12/11/58, 18/1/59.

Uraeginthus bengalus. RED-CHEEKED CORDON-BLEU.

Seen occasionally in pairs or singly—14/10/58, 21/10/58, 12/1/59, 18/1/59.

Vidua macroura. PIN-TAILED WHYDAH.

Flocks in non-breeding dress were seen on the ground and in trees for a few weeks; when roosting in the evening they made a churring, slightly mechanical sound—25/9/58, 2/10/58, 16/10/58.

Serinus mozambicus. YELLOW-FRONTED CANARY.

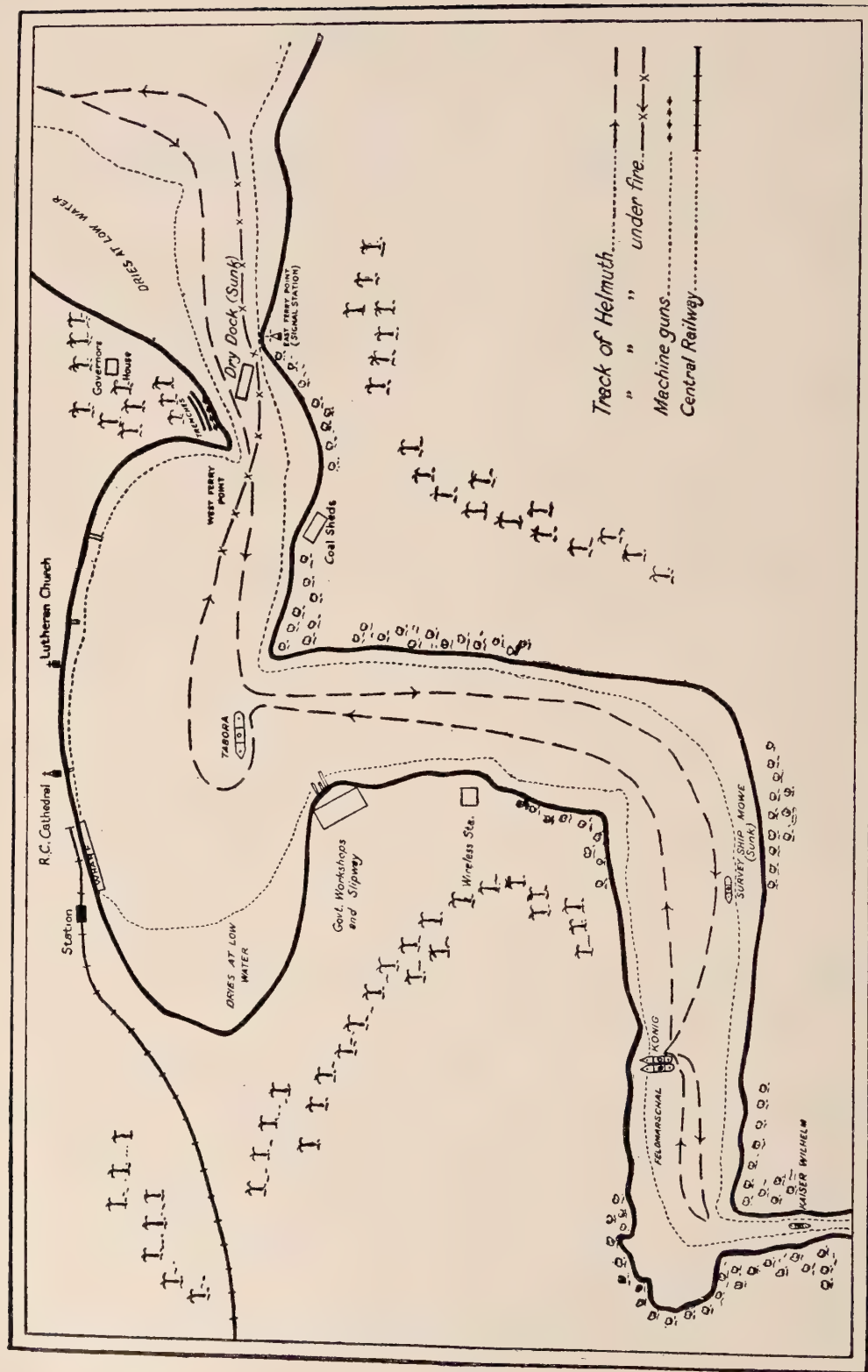
Seen and heard occasionally—26/12/58.

Serinus striolatus. STREAKY SEED-EATER.

Often seen and heard at many levels. Called from hedge tops with a strident note; but in January sang with more of a song.

Carduelis citrinelloides. AFRICAN CITRIL.

Often seen at many levels, very fond of Red Salvia seeds. Distinctive song of four notes often repeated.



Dar es Salaam Harbour.

NAVAL ACTIONS ON THE TANGANYIKA COAST, 1914-1917

By Commander C. J. Charlewood, O.B.E., D.S.C., R.D., R.N.R. (Retd.)

[Permission to reprint the following pages from Commander Charlewood's book "Channels, Cloves, and Coconuts" has been kindly given by The Western Press, Westward Ho! North Devon.]

PART I

In the early months of 1914 there occurred a sequence of events which, although seemingly unimportant at the time, were to influence the next twenty-five years of my life. I was second officer in the S.S. *Chindwara*, a freighter of some 3,000 registered tons, and as I had held this rank for only two years I did not anticipate promotion within the next three. My ship was at Calcutta, and had just loaded a cargo of coal for Rangoon when the chief officer was taken ill and had to be sent to hospital. As there was no other officer of his rank available to fill the vacancy I was appointed to act in his stead, expecting to revert to my substantive rank as soon as the ship arrived at Rangoon. Here the coal was discharged, and we went to Moulmein to load timber for Bombay.

At Bombay we discharged our timber cargo and prepared to return to Rangoon to load once again. Having remained second in command all this time, I was beginning to think I should get away with it, but the S.S. *Pentakota* arrived from East Africa with a second officer a few months my senior. In accordance with the custom of the service, he replaced me as chief officer of the *Chindwara*, and I reverted to my substantive rank and was transferred to the *Pentakota*.

The *Pentakota* was a type of passenger ship which has long since disappeared. Her first class cabins and saloon were in the after part of the ship, and first class passengers used the poop for promenade and recreation. Navigating and engineer officers had cabins amidships, where there were also a few second class cabins.

Our first port of call was the famous old Arab town of Lamu, whence we proceeded to Mombasa and then to Zanzibar. My first view of Zanzibar was a collection of white houses grouped on a promontory, reminding me of the town of Bushire in the Persian Gulf. The hospitality showered upon us by the European residents of these three East African ports exceeded anything we had experienced on the Indian coast.

At both Mombasa and Zanzibar I had been impressed by the number of national flags flying from the various consulates, but when we reached Zanzibar again on the return voyage from Durban the flags all flew at half mast. News of the murder of the Archduke of Austria had been telegraphed to the world.

Amongst our passengers was a German commercial traveller, a delightful fellow with whom I had much interesting conversation. I remember remarking on the number of German ships in most of the ports we visited, to which he replied, "If only our Kaiser will keep off war we shall have the trade of the world." I am sure that he meant what he said, and I felt there was much truth in his remark.

When we got back to Bombay the illustrated papers in the Officers' Club were full of the British naval visit to Kiel and stressed the cordiality existing between the two navies. The *Pentakota* carried no wireless and we arrived at Mombasa once more on the very day that war between Great Britain and Germany was declared. As we had not even heard that diplomatic relations between the two countries had become strained we experienced the kind of shock that would be impossible in these days.

Our first intimation that something unusual was afoot was the sight of numbers of native vessels anchored in the port flying the American flag. On the previous voyage we had seen dhows with British, French, German, Portuguese and Zanzibar flags, but never under American colours. We discovered later that they were carrying refugees from German territory. The boarding officials, now in khaki uniform and carrying arms, told us the eventful news.

The *Pentakota* carried two naval reserve officers, the chief officer and myself, and we hastened to report ourselves to the Provincial Commissioner, and signed mobilization papers. Three other reserve officers from ships in port, and one from our agent's office, joined us. None of us possessed tropical naval uniform, so we wore our white steamer kit, and carried on our shoulders our badges of rank as soon as one of Mombasa's Indian tailors could make them from the odd bits of gold braid he had in his store. My epaulettes were the first to be made as the tailor only had to fashion one stripe to signify my rank of sub-lieutenant.

The defences (such as they were) of Mombasa were in the charge of Commander the Hon. R. O. B. Bridgeman, R.N., who was on his way from England to join H.M.S. *Hyacinth*, the Flagship of the Cape Station. There was no artillery, and the only available arms consisted of police rifles and an odd assortment of sporting guns held at the Customs House. The only troops in the area were a small detachment of native soldiers belonging to the King's African Rifles, and civilians of British extraction were given arms. Thus at the outset we had a small force capable of dealing with any native internal disturbance which might arise before all local German civilians could be interned.

Before the outbreak of war several German merchant ships were in Kilindini Harbour, which is the anchorage for large vessels in the port of Mombasa. These ships without warning, and to the surprise of the local people, had cast off their cargo lighters and steamed out of the port without pilots and leaving a number of their passengers on shore. It was obvious that their captains had been warned that war was expected at any minute. The German cruiser *Königsberg*, armed with ten 4.1 inch guns, was somewhere on the East African coast, having come out from home waters to show the flag at Dar es Salaam, capital of what was then German East Africa, on the occasion of a colonial exhibition shortly to be held there. She had left Dar es Salaam a few days before war broke out and her whereabouts was a mystery. Excitement was rife at the prospect of a naval action in the neighbourhood of Mombasa. The British naval squadron based at the Cape of Good Hope, more than 2,000 miles away comprised the Flagship H.M.S. *Hyacinth*, carrying eleven guns of 6 inch calibre, H.M.S. *Astraea* with two 6 inch and eight 4.7 inch, and H.M.S. *Pegasus* mounting eight 4 inch guns. The Flagship had gone south to Cape waters leaving *Astraea* and *Pegasus* to watch the coast of East Africa.

The port of Mombasa was placed in a state of defence as rapidly as possible. Buoys and other navigational aids were disguised. I was ordered to patrol the harbour entrance at night in a small tug with an armed crew drawn from volunteers, who had to attend their offices during the day. An unpleasant swell runs outside Mombasa at this time of year, and I marvelled at the courage and endurance of the young steamer and bank clerks who made up my crew.

Hearing that officers were required for harbour patrol duties in Zanzibar, my commanding officer despatched me thither within a fortnight of my reporting for duty at Mombasa. I took passage in my old ship *Pentakota*, and kept a watch, as her officer complement was already sadly depleted. It was strange to be carrying out my old duties under wartime conditions in a ship steaming without lights and steering unusual courses. We thought that the *Königsberg* might appear at any moment and order us to stop, so we were vastly relieved to sight the green shores of Zanzibar Island next morning, and to anchor in the pleasant harbour close to Zanzibar town.

Two steamers, owned by the Zanzibar Government, had been requisitioned for harbour patrol. One was the *Cupid*, a ship of 611 tons, beautifully fitted out and built specially for service between Zanzibar and Pemba, the sister island of the Zanzibar Protectorate. The other ship was the 900 ton, *Khalifa*, named after the Sultan. In her earlier years she had run regularly between Aberdeen and the Orkneys and Shetlands under the name of *St. Giles*. Her smoking room was panelled and carried in each panel a photograph of some northern headland or island. She also bore a brass plate on the after part of the upper deck with the inscription: "RESERVED FOR SECOND CLASS PASSENGERS WHEN NOT OCCUPIED BY CATTLE." I was appointed to command the *Cupid*, and as I was only twenty-six I was proud indeed to find myself in command at so early an age.

Zanzibar harbour is sheltered by four small islands and a number of reefs, and can be entered by four navigable channels, two of which are buoyed and lighted in normal times. *Khalifa* and *Cupid*, each carrying a three pounder and a machine gun, were detailed to guard the two buoyed channels. We anchored outside our respective entrances shortly after sunset each day, and it was our duty to warn any warship in harbour of an approaching enemy and to prevent any obstruction being placed in the channels. To fulfil the first duty we were to fire a rocket, as neither Zanzibar ship carried wireless. We returned to port in the morning when satisfied that no enemy was in sight and the channels were clear.

As Zanzibar's revenue is derived mainly from cloves, the greater part of which is grown in the island of Pemba, one of the Government steamers ran a weekly service between the two islands in times of peace. But since the outbreak of war the service had been discontinued. The clove season was at its height and one of the ships was urgently required to bring the cloves to Zanzibar, where they could be stored under cover in godowns while awaiting shipment to other parts of the world. Consequently the senior naval officer released *Cupid* for this purpose, patrol duties being taken over by the captured German tug *Helmuth*. I transferred my naval crew and armament to the *Helmuth* and was glad to do so as I considered her to be the more efficient patrol vessel.

The *Helmuth's* engineer was an Indian and therefore a British subject. A little consideration from the right quarter had persuaded him to have such a serious accident to one of the eccentric rods that the piece of machinery had to be removed

to the Government workshops for repair. On the day before war was declared several members of the German shipping firm which owned the tug found that they had pressing engagements to fulfil at Dar es Salaam, so they boarded the *Helmuth* hoping to leave in her before some interfering British official could stop them. Their anger and disappointment when they discovered that a vital part of the engines was lying in a distorted condition in a foundry ashore can well be imagined. However, they managed to hire a dhow and so made good their escape.

On the 14th of August H.M.S. *Astraea* was ordered to the Cape, leaving only *Pegasus* to guard the east coast. The departure of the larger cruiser caused us some uneasiness, as it was generally thought that the two cruisers in action together would prove more than a match for the *Königsberg*, but that the enemy would not hesitate to engage either singly with a fair prospect of success. Nevertheless the little *Pegasus* bravely undertook her allotted task and did her utmost to find and engage the enemy. The *Königsberg* however, was not to be tempted, and for a long time completely covered her tracks. After a month of steaming up and down the coast *Pegasus* found that her boiler tubes had furred up and that her steaming power had declined to danger point. At last she was compelled to abandon the struggle and had to anchor in Zanzibar roads for a period of long-overdue boiler cleaning.

CRUISER ACTION

For about six weeks *Helmuth* had been patrolling the northern entrance to Zanzibar harbour without any incident worthy of mention. On the evening of Saturday, 19th September, *Khalifa*, which had been patrolling the southern approaches, decided to spend a night in port, and *Helmuth* kept watch in the Southern Pass. Shortly after sunset we reached the southern limit of the patrol and anchored.

At five o'clock next morning we weighed anchor and cruised towards Dar es Salaam. In the treacherous half light of early dawn we saw in the distance the dim outline of a large vessel steaming towards us. This should have aroused my suspicion because the southern approaches to Zanzibar had been closed to merchant shipping. However, I came to the conclusion that the approaching ship was the Union-Castle line *Gascon* then due, and I could only assume that she had not received instructions about the closure of the southern approach to the port. Accordingly we steamed towards her with the intention of instructing her to turn about and enter by the northern channel.

In a matter of moments the brief tropical dawn turned to broad daylight and the rapidly approaching vessel altered course a few degrees. To my horror I saw that she had three funnels, and I knew she must be the *Königsberg*! At that instant German colours were broken from the foremast head and the peak of her gaff, and a blank shot warned us not to pursue our enquiries further!

As *Pegasus* was having her boilers cleaned, and was therefore anchored, she was immobile and helpless against *Königsberg's* heavier armament. The German cruiser opened fire on her immediately and after two or three salvos every shell was finding its mark. The gallant little ship put up a heroic fight against hopeless odds. Her shells were falling short and there could only be one end to the duel.

In the meantime *Helmuth* was in a very unenviable position. Shells from *Pegasus* were falling uncomfortably close and the *Königsberg* was still slowly approaching. While I was endeavouring to manoeuvre *Helmuth* clear of *Pegasus* shells the German opened fire on us with one of her smaller guns. The first round fell short and the second over. We did not wait for the third. I ordered all hands on deck and told them to jump overboard. With the exception of the Indian engineer, who refused to leave the engine room, we were all in the water as the third shell severed *Helmuth's* main steam pipe.

We were some two miles from the shore, and knowing that a strong current was sweeping northwards, I struck out in a south-easterly direction to counteract it. I gradually got rid of my clothing and felt confident that, if I took things easily, I should reach the land in course of time, provided I did not have my head blown off by a projectile, or be seized from below by a shark. The temperature of the water had cooled my brain, and I remember thinking it humorous that I should be swimming in the sea while a naval battle was being waged in my immediate neighbourhood.

I had not been more than five minutes in the sea when there was a welcome lull in the firing, for the noise of *Königsberg's* exhaust, together with the ear-splitting blast of her salvoes, was well-nigh unbearable. Very soon, however, I had a more serious problem to face. The *Königsberg* had turned and was heading straight for me. It seemed certain that I would be run down. I had decided that this really was the end, and I was wondering whether I should be killed outright by a blow from the cruiser's forefoot, or brushed aside by her bow wave to be drowned later, or perhaps be mangled by one of her propellers, when the ship altered course and passed clear within a few feet of me.

I was astonished to hear a voice in English call out, "Are you all right?" and to see a lifebuoy in the water quite near me. My reply was not compatible with that of an officer or a gentleman, and I declined to make use of the lifebuoy fearing that a line might be attached to it, and that I should be hauled on board and made prisoner. Firing had ceased so that *Königsberg's* crew were free to move away from their guns and gaze at a naked youth in the sea shouting insults at their captain. I feel that I owe that officer an apology for he had done his best to prevent me from drowning and I had behaved ungallantly. Years after I met his pilot, and we laughed at the incident over mugs of good German beer.

Meanwhile *Helmuth's* crew, less sure of their swimming powers, had seized two lifebuoys previously thrown over-board and so remained near the tug. They eventually climbed into the boat which we had been towing and started to row towards the shore, having decided that I had been either drowned or captured. It was some time before I could attract their attention, but when at last they saw me they rowed towards me and picked me up. I estimated that I had swum a mile and felt confident that I could have reached the shore had help not been forthcoming.

We then returned to the stricken *Helmuth* and found her to be incapable of steaming, so we anchored her. The engineer had been badly scalded and was lowered into the dinghy with great difficulty. We had covered his burns and done what we could to allay shock, but by the time we beached the boat he had become unconscious, and he died soon afterwards.

An African native watched us land and from him I borrowed a *kanzu*, a white nightshirt-like outer garment, to cover my nakedness, for which I was grateful as we had landed immediately below the women's quarters of the Mbweni Mission. The Mission priest gave us food and fitted me out with shirt and trousers so that I was able to return the *kanzu* to its owner. No shoes or socks were to be had and I was obliged to do the four mile tramp to the town barefoot.

On reaching Zanzibar town I reported myself to Commander J. A. Ingles, captain of H.M.S. *Pegasus*, and only then learnt that the British cruiser had been put out of action. All casualties, killed and wounded, had been landed and taken to hospital, and other survivors had been accommodated in the police barracks.

An attempt to beach *Pegasus* on a sandy spit in the harbour had failed owing to the state of the tide, and I was ordered to attempt the task at high water should she still be afloat.

As she was anchored near the edge of the spit, my plan was to slip her cable and tow her stern first into shallow water, where she would strand as soon as the tide fell. A small coasting steamer was requisitioned for the job and we got the cruiser's stern round without difficulty. Unfortunately her anchor prevented us from manoeuvring her into position for beaching, so I had to board her with a couple of hands to slip the anchor cable. This proved a tougher job than we had bargained for, and while we struggled to withdraw the pin from a shackle near the windlass, *Pegasus* began to turn over, and it was all we could do to avoid being trapped. We managed, however, to climb into the fore rigging, then stepped on to her side, and finally found ourselves on her bottom plates before she disappeared beneath us.

So for the second time that day I found myself swimming for my life. We were all picked up eventually by a motor boat sent to our rescue by the master of a collier anchored near by. Although I had not been one of her brave defenders, I was proud to be one of the last to leave that gallant ship.

On the northern fringe of the Zanzibar anchorage there lies an islet so small that you could walk across it in a few minutes if there were paths through the dense bush and over the needle-pointed coral outcrop. Here and there you might startle a graceful dik-dik or disturb the daylight slumber of a flying fox. The low overhanging cliffs make landing difficult save in a little cove on the north side or on a short stretch of sandy beach. I associate both these places with many an enjoyable bathing picnic. When *Helmuth* was on the northern patrol we often anchored there for an early morning dip on our way back to port.

In the late afternoon of this eventful day a very different party landed on that little sandy beach, beyond which a low whitewashed wall enclosed a small cemetery, and where, in the unsettled days of the last century, Christian graves were safe from desecration. At first in general use for European interments, this little burial ground was handed over for the exclusive use of the Royal Navy in the latter years of the nineteenth century, when naval operations against Arab slave-raiding dhows were at their height and casualties were all too numerous. The inscriptions on the gravestones testify not only to the price we paid in British lives to suppress this iniquitous trade, but also to the number of ships employed. At any time a visit to this lonely yet peaceful spot is a deeply moving experience.

On the afternoon of 20th September, 1914, the last post sounded once again as the remains of the gallant men who had lost their lives that morning in H.M.S. *Pegasus* were lowered into that hallowed soil. As we passed sadly through the entrance gates how touchingly appropriate seemed those simple lines of Mrs. Hemans' which are inscribed in large black letters over the arch:—

“Wave may not foam nor wild wind sweep
Where rest not England's dead.”

And so we left them in the peaceful solitude of Grave Island to sleep their last long sleep to the gentle music of the sea for ever breaking on that distant coral strand.

The next day there was washed ashore near Mbweni a lifebuoy with the legend “S.M.S. *Königsberg*” painted on it.

HELMUTH AT TANGA

My next adventure was staged at Tanga, the second port of German East Africa, where a landing was to be made by an expeditionary force from India. The enemy was threatening to cut the Uganda Railway at several points between Mombasa and Nairobi, and to counter this threat a British force was ordered to land at Tanga and proceed inland on the line of the Tanga-Moshi railway. *Helmuth's* wounds were healed just in time for her to join the party, so it came about that on Sunday, 1st November, we left Zanzibar with four lighters in tow at the head of a flotilla comprising *Khalifa*, *Cupid*, the cable ship *Sherard Osborn* and another captured German tug which we had named *Tanga*.

Our orders were to rendezvous off Tanga with the cruiser *Fox* and her convoy of transports. With our lighters in tow we made slow progress, and it took us the whole night to roll and wallow across the Pemba Channel. Nevertheless we made contact with the convoy soon after dawn and found that *Fox* had already gone on ahead into Tanga Bay to demand the surrender of the Town. The enemy had other plans, however, and were not prepared to capitulate, so *Fox* rejoined the convoy and we were ordered to follow her into Tanga harbour.

Meanwhile two other tugs, the *Mvita* and another, had arrived from Mombasa with more lighters in tow. We all rolled into the enemy's harbour at the best speed we could make but did not reach *Fox's* anchorage until 7 p.m. That day the heat in the Pemba Channel had been intense and as we had rolled incessantly since leaving Zanzibar we were exceedingly weary. There was to be no rest for us, however, for no sooner had we got rid of our troublesome lighters than *Helmuth* and *Tanga* were ordered to sweep the inner harbour. There was to be no rest for the Mombasa tugs either, for they were ordered immediately to tow troop-laden lighters to effect a landing on the ocean shore.

None of us had been to Tanga before, so that sweeping the harbour at night was no easy matter, especially as the men were all new to the work. Hardly had we begun this hazardous task than we became aware that we had caught something in the sweep, and we endured some tense moments until we discovered that the catch was nothing more deadly than a sunken tree trunk. Several times this experience was repeated, and on each occasion we had to slip the sweep wire, take up station, and begin all over again. We had reached the head of the harbour by midnight and were in the process of reeling in our sweep wire when a machine gun began to spit lead at us. Hampered by our sweep,

we were, of course, a sitting target. However, we had a machine gun too and replied immediately, aiming at the enemy's gun flashes. We were lucky in having no casualties, as a veritable hail of bullets rattled against the funnel and sides of the tug. Firing ceased by the time the wire was reeled in and we got back to our berths alongside *Fox* without further incident.

At dawn next day our slumbers were disturbed by the sound of firing on shore. Evidently our patrols had made contact with the enemy. We were glad to see, however, that the Union Jack was flying from the signal tower at the harbour entrance. The captain of H.M.S. *Fox* decided to take his ship into the inner harbour to a position from which he could use his artillery to cover the advance of our land forces, so the channel had to be swept again. *Helmuth* and *Tanga* assumed sweeping station ahead of the cruiser until she reached her bombarding position. This time we were prepared for opposition, having protected our wheel houses with mattresses and hammocks, precautions which were amply justified when we came under persistent fire from snipers. We retaliated vigorously, but the enemy were concealed in mangrove swamps, and it was not until *Fox's* guns opened up that they were driven back. Under cover of the cruiser's guns transports entered the harbour, and by midday the number of ships anchored constituted a record for the port of Tanga. It was now possible to land troops inside the harbour and this operation continued unopposed throughout the Tuesday afternoon.

By breakfast time on Wednesday the landing was completed and a general advance on the town began at noon. The fight continued until dusk, and as the noise of battle receded we had hopes that victory was ours. As darkness fell fire ceased entirely and we watched lights flickering among the trees as stretcher parties collected the wounded. *Fox's* captain went ashore to confer with the commanding general, but returned with the news that things had not gone well for us. It seemed that the enemy guards had been able to obtain reinforcements by rail and had dug themselves into a strong defensive position in the neighbourhood of the railway station from which we had been quite unable to dislodge them. We heard that the battle had disturbed swarms of wild bees, which vented their wrath on British and Germans alike. We were told that the state of the wounded in that area was pitiable. Some years later I read a French account of this engagement in which the Germans were credited with having placed the bees in the path of the advancing British troops and with having set trip wires so that the latter might bring about their own downfall. This was quite absurd, and I did my best to discredit the story. We learnt that a general withdrawal had been ordered and we were given our duties for the morrow. The news came as a great shock, as we had been convinced that we should see the British flag flying over Tanga before another sun had set.

Next morning the initiative lay with the enemy, and *Fox* and the transports near her came under heavy rifle fire, while ships in the westernmost berths were being harrassed by a field battery firing from a cliff commanding the head of the harbour. A few rounds from *Fox's* six-inch guns silenced the enemy artillery, but not before two transports had been hit several times. Then a providential rain squall hid us for half an hour, during which time, by dint of supreme seamanship, anchors were weighed and the ships backed out of range. *Fox* moved in and soon forced the enemy battery to retire.

General re-embarkation was planned for the afternoon of that day from the ocean beach, which lies to the east of Tanga town. Most of the ships took up positions for this purpose outside the harbour, while a few ships remained with *Fox* in the inner harbour to give the enemy the impression that we intended to renew the attack from that quarter.

The forenoon was quiet, and at 2 p.m. re-embarkation began. Troops were ferried by ships' boats from beach to lighters, which in turn were towed by the tugs to the anchored transports. Meanwhile a detachment of the Royal North Lancs, made a feint on the enemy outposts, which led the enemy to suppose that we were about to make a second fullscale attack. The artifice was completely successful, and in due course the covering force, together with the signalmen from the signal tower, marched down to the beach in good order. The dense bush between the sea and the town had contributed as much to the success of our withdrawal as it had to the failure of the attack the day before.

By five o'clock every unwounded soldier was afloat, although they were not all in their correct ships. It was, however, a remarkably successful operation. We had embarked 9,000 men in three hours under the ever-present threat that our retreat might be followed up at any moment with heavy casualties in the boats, and for the voluntary manning of these small craft the navigating and engineer officers of the transports deserved high recognition.

At sunset *Fox* left the inner harbour with the empty transports and anchored near the rest of the fleet. The G.O.C. sent a congratulatory signal to all ranks of the navy and merchant service present. An officer was sent ashore in the ex-German tug *Tanga*, steaming under a white flag, to ask for an armistice of twenty-four hours for the removal of the wounded. This was granted by the enemy who only then learnt of our retirement.

The whole of Friday, 6th November was spent in sorting troops and billeting them in their respective ships. An empty transport was detailed to be a hospital ship and a red cross was painted on each of her sides. To avoid the possibility of further trouble *Fox* weighed at 5 p.m. and led the convoy to an anchorage out of range from the shore. The hospital ship was left behind with the tugs and several lighters, which would be required to ferry the wounded when evacuated from the field hospital.

The armistice was due to expire at 6 p.m. but had been extended until midnight because the wounded could not be got ready for removal before sunset. I was ordered to collect and assemble near the beach as many boats as the hospital ship could spare and was about to carry out this order when I noticed near the shore a lighter full of troops adrift and in danger of stranding. I also noticed on the shore a German officer with a platoon of soldiers. On closing the lighter I discovered that the men had been sent in as a burial party, but, according to the subaltern in charge, the work had been done by the Germans themselves; moreover the German officer threatened to make our men prisoners if they did not retire forthwith. Seeing that they were unarmed, and that the lighter was in imminent danger of grounding, it was imperative that it should be towed away at once. There was not a second to lose. A tow-line was hastily secured and we succeeded in removing the lighter from its hazardous situation. My immediate and most urgent task, however, was the evacuation of the wounded, so when I had towed the lighter out of rifle range from the shore I ordered it to anchor and promised to return later in the evening.

Next I collected four lifeboats and anchored them with *Helmuth* as near the shore as a falling tide would permit: I was then ferried to the beach in a dinghy and stepped ashore carrying a white flag. Here I was met by a German officer who conducted me to the building which had been used by the British as a field hospital. At the hospital I reported to the R.N.R. Lieutenant, who was captain of the *Mvita* and in charge of the evacuation of the wounded. I told him about the lighter and he said that I must tow it to sea as soon as opportunity offered.

At that point several German officers came up and one of them addressed us in English. He astonished us by inviting us to supper. We declined on the ground that we must get on with the job of evacuating the wounded, whereupon he retorted that the work would be easier if we waited for moonrise. This seemed sensible and as we were both ravenous we accepted his offer.

Of all supper parties within my experience that was the strangest. Some six Germans were present, and two R.A.M.C. captains brought the British total up to four. The food, which comprised soup, fish and steak, all out of tins, was well cooked, and the conversation was astonishingly bright. The Germans said they thought the war would soon be over because they expected the French to give in, and then of course it would be useless for Britain to continue the struggle. We expressed no opinion and declined to be drawn into a hypothetical argument. I recognised one of the Zanzibar Deutsch Ost-Africa officials, whose firm had owned the *Helmuth*.

"How is my little man-of-war getting on?" he asked me, "I fired at you the other night!"

To which I replied, "I know you did, and it may satisfy you to hear that you have ruined my great-coat!"

At nine o'clock, as the first rays of the rising moon lit the palm tops with a silvery gleam, we took leave of our host and got back to the job. But mine was no longer the evacuation of the wounded but the rescue of those hungry Tommies, whom I had been obliged to leave to roll the evening out in their anchored lighter. In the few minutes of conversation that I had been allowed with my superior officer it had been agreed that I should help in the transport of the wounded, as indeed I had come ashore to do, and then when things were going according to plan I was to slip off to *Helmuth*, take the lighter in tow, and leave the towing of the hospital flotilla to the *Mvita*.

After helping with the first stretcher I got a porter to take my place. I seized a lantern, strode boldly to the beach, waded out to my waiting dinghy and was rowed to the *Helmuth*. Not having declared this plan to the Germans, I could not rid my mind of the thought that I was deceiving the enemy, and I expected a shower of bullets to whistle round my ears as I made my way to the dinghy. My fears, however, proved groundless as my actions did not appear to concern our late hosts or their sentries.

It was a long tow out to where the convoy was anchored and it was 4.30 a.m. before we got the last soldier on board his proper ship. We secured the *Helmuth* to the stern of one of the transports and within a few moments I had collapsed from sheer exhaustion.

An hour later, as dawn broke, the convoy sailed for Mombasa and I had to navigate my tug once more, but fortunately without a line of lighters astern, as they had been taken in tow by the troopships. I slept ashore in Mombasa that night after the most eventful and exciting week of my life!

RECONNAISSANCE AT DAR ES SALAAM

A hot November sun had dipped behind the hills beyond Bagamoyo when the *Helmuth*, smartened by a fresh coat of grey paint, steamed bravely out of Zanzibar harbour at a speed of six knots, and as we made our way through the Southern Pass my thoughts flew back to my exciting encounter with the *Königsberg* in those very waters some six weeks earlier. Now we were bent upon a new duty, the nature of which was still unknown to us. A naval lieutenant had been placed in command for the operation and I was responsible for navigation only.

Shortly after midnight we sighted the cruiser *Fox* waiting to guide us to the scene of our next adventure, and the first light of day revealed the larger form of the battleship *Goliath*, accompanied by the ex-cable ship *Duplex*. To the westward lay the mainland hills, and, right ahead, we saw the Makatumbé Island lighthouse,* whose friendly gleam in time of peace guides many a merchant ship to the gateway through the reefs that give shelter to Dar es Salaam Bay.

Fox and *Goliath* anchored off Makatumbé, but *Duplex* and *Helmuth* steamed on into the bay and anchored near the mouth of the channel which leads into the inner harbour. *Fox* hoisted a white flag to invite the enemy to parley. In response a launch appeared through the harbour entrance and proceeded towards the cruiser. A conference took place between the Senior Naval Officer and a high German official. The demands made by the captain of the *Fox* were not acceptable in their entirety, however, and we were warned to expect opposition to our movements inside the harbour. Two large white flags flying from the flagstaff at East Ferry Point raised hopes that the town might not prove hostile. As the German launch passed us on its return journey we stood to attention and piped the German representative, whom we took to be the Governor of German East Africa, and our salute was returned with evident good grace.

In the harbour there lay the three German liners *Tabora*, *König* and *Feldmarschal*, together with the small coasting steamer *Kaiser Wilhelm II*, and the survey vessel *Moewe*. The Germans claimed that the *Tabora* had been transformed into a hospital ship. Our job was to check up on this assertion, and to render the other liners unusable as commerce raiders. Commander Ritchie of *H.M.S. Goliath* was in charge of these operations and was assisted by a demolition officer and by a naval surgeon whose role was to investigate the German claim regarding the *Tabora*. With these three officers on board, *Helmuth* weighed anchor and proceeded to enter the inner harbour.

Dar es Salaam Harbour is a landlocked expanse of water fringed by groves of coconut palms, and, on the north side by flowering trees through which peep the clean white houses and offices of the European residents. Its name, which means "Haven of Peace," was bestowed very appropriately by the Arabs, whose trading dhows have for centuries found safety and shelter here. There is ample room for six or more large ocean-going ships to swing at anchor. Access to the sea is provided by a bottle-neck gap, which, with careful navigation, is just wide enough to allow the passage of a vessel of medium length and tonnage. A narrow channel winding through reefs, which are exposed at low water, leads to the outer bay.

*Outer Makatumbé, popularly known as Lighthouse Island, and Inner Makatumbé known as Honey-moon Island.

The Germans had sunk a drydock in the bottleneck entrance and removed all buoys and other navigational aids, so the navigating officer of the *Fox* preceded us in a cutter to sound and buoy a channel, and with this help we navigated the reefs, got past the drydock in safety, and proceeded to reconnoitre the harbour. We found the *König* and *Feldmarschal* aground alongside each other in one of the reaches, and, having put the demolition party on board, we went on to seize the *Kaiser Wilhelm II* and tow her out of a neighbouring creek. We soon found that there was not enough water for *Helmuth* to approach, so Commander Ritchie decided to make the attempt himself in the *Goliath's* steam pinnace which had followed us. He ordered *Helmuth* to collect prisoners and refugees from the *König* and *Feldmarschal* for transfer to the *Duplex*, and to place a surgeon on board the *Tabora*. The pinnace was to pick up the surgeon and demolition party on her way out when her work was finished.

When we got back to the *König* we found two lifeboats full of Germans, Indians and Africans, and took them in tow. We were regretfully obliged to refuse the appeal of a party of Indians on the beach nearby as we were unable to tow more than two boats. On our way to the sea we duly placed the surgeon on board the *Tabora*, which incidentally bore all the external signs of a hospital ship.

As we passed the beautiful town on our way out, apparently drowsing in the heavy sunshine of a tropic afternoon, white flags still flew from the signal station flagstaff, and it seemed that we were to be allowed to depart in peace. Seated on the hatch before the wheel-house, I puffed away at my pipe in pleasant contemplation of our picturesque surroundings when suddenly, as we reached the narrowest part of the channel, machine guns and rifles opened fire on us from the north shore. The soothing sound of machinery and parted water had given place to the whistle and crack of bullets and the deafening hiss of escaping steam, to which was immediately added the noise of our own guns.

Our first casualty was the helmsman, who collapsed with a bullet wound in his neck. With great courage and promptitude two seamen got him out of the wheelhouse and dragged him to a place of comparative safety. The naval officer in command seized the wheel, but was struck on the hand in less than a minute. Then I took over and, by great good fortune, managed unscathed to coax the tug through that inferno. I have never understood how we missed running aground in the narrow entrance or avoided colliding with the sunken drydock, for I think we passed on the unsurveyed side of this. As we drew out of range I spotted some of the navigation buoys and was thankful indeed to see them.

As soon as *Helmuth* became visible to the ships outside, *Goliath* began to speak with her twelve-inch guns, and then we had the satisfaction of seeing portions of Government House flying over the trees.

We had been under fire for twenty minutes and we had traversed only a mile of enemy water because our speed had dropped owing to loss of steam through riddled pipes. We had hung on to the boats we were towing, however, while I prayed that their occupants had not been butchered. I was relieved to learn later that they had suffered only two casualties, so accurately had the enemy fire been concentrated on *Helmuth*. In due course we reached the *Duplex* and passed in our four wounded men. The *König's* chief engineer was one of

the two casualties in the tow, and as I helped him up the gangway I asked where he had been hit. He replied with some venom, "The bloody bomm!" I did not laugh, and he was pleased to see me when I visited him in the Zanzibar hospital a few days later.

So low was our steam that a return trip to the harbour was out of the question. We just managed to reach the *Fox* and prepared to be towed to Zanzibar. *Helmuth* was indeed a sorry sight, and *Fox's* carpenter was hard put to it to shape sufficient wooden plugs before sunset to stop up all the holes near our water line. When he had finished, *Helmuth* looked like a porcupine below the gunwale and a nutmeg grater above it.

Meanwhile *Duplex* steamed out to *Goliath* to transfer her wounded, who were received on board the battleship with much cheering. By this time considerable anxiety was felt as to the fate of Commander Ritchie and his companions who had not returned. We realized that the pinnace could hardly survive such heavy fire as *Helmuth* had experienced, but we were confident that the Commander would not surrender without a fight.

At about 4 p.m. there was a resumption of machine gun and rifle fire. Evidently the pinnace had decided to run the gauntlet, but it was a long time before she came into sight. At last we saw her forging ahead in a mist of spray flung up by thousands of enemy bullets, her slow progress being due to the fact that the Commander had protected his vessel by securing a small lighter on either side, and it is certain that his foresight saved his crew from death or capture, for one bullet in the vessel's boiler would have left her helpless under a murderous fire.

Again *Goliath* plastered the foreshore with twelve-inch shell, which brought respite to the pinnace, and the lighters were then cast off. As she drew alongside *Goliath* a mighty cheer arose. Happily there had been no fatal casualties though few of the crew had escaped without wounds. Commander Ritchie had been hit no less than eight times. The general rejoicing ceased abruptly, however, when it was learned that Ritchie had been unable to pick up either the demolition party or the surgeon. He had searched in vain for them and had then gone off to find lighters to protect his own craft. We could only surmise that the missing personnel had been made prisoner, and soon we were to learn that this indeed proved to be the case.

In due course we learnt that Commander Ritchie had won the first naval Victoria Cross awarded during the war.* This was a day marked by many acts of conspicuous gallantry; eight other decorations were awarded, including two Distinguished Service Crosses and two Distinguished Service Medals to *Helmuth*. I had never felt so proud of my little ship!

RUFJI IMPRESSIONS

At the end of October 1914 it was learned that the German cruiser *Königsberg* was hiding in the Rufji River, which flows into the Indian Ocean about one hundred miles south of Dar es Salaam, and H.M. Ships *Chatham*, *Dartmouth* and *Weymouth*, were at once ordered to contact and, if possible, destroy her; and for this purpose they took up station off the principal outlet of the Rufji delta, known as Simba Uranga.

*Captain Henry Peel Ritchie, V.C., died in Edinburgh on 11th December, 1958, aged 82.—Editor.



The German cruiser Königsberg.

To defy detection *Königsberg* had lashed the tops of coconut palms to her mastheads, and had she remained stationary on the day that the British ships arrived, her precise whereabouts might have remained a secret for some time. As it happened, however, an officer in H.M.S. *Chatham*, when scanning the shore through his binoculars, was surprised to see a couple of palm trees moving beyond the protective foliage near the river mouth. Our ships opened fire immediately, but *Königsberg*, taking advantage of the top of a spring tide, was able to draw out of range. Our cruisers were drawing too much water to follow her, and as the German ship could not be brought to action immediately, measures had to be taken to prevent her from leaving the river.

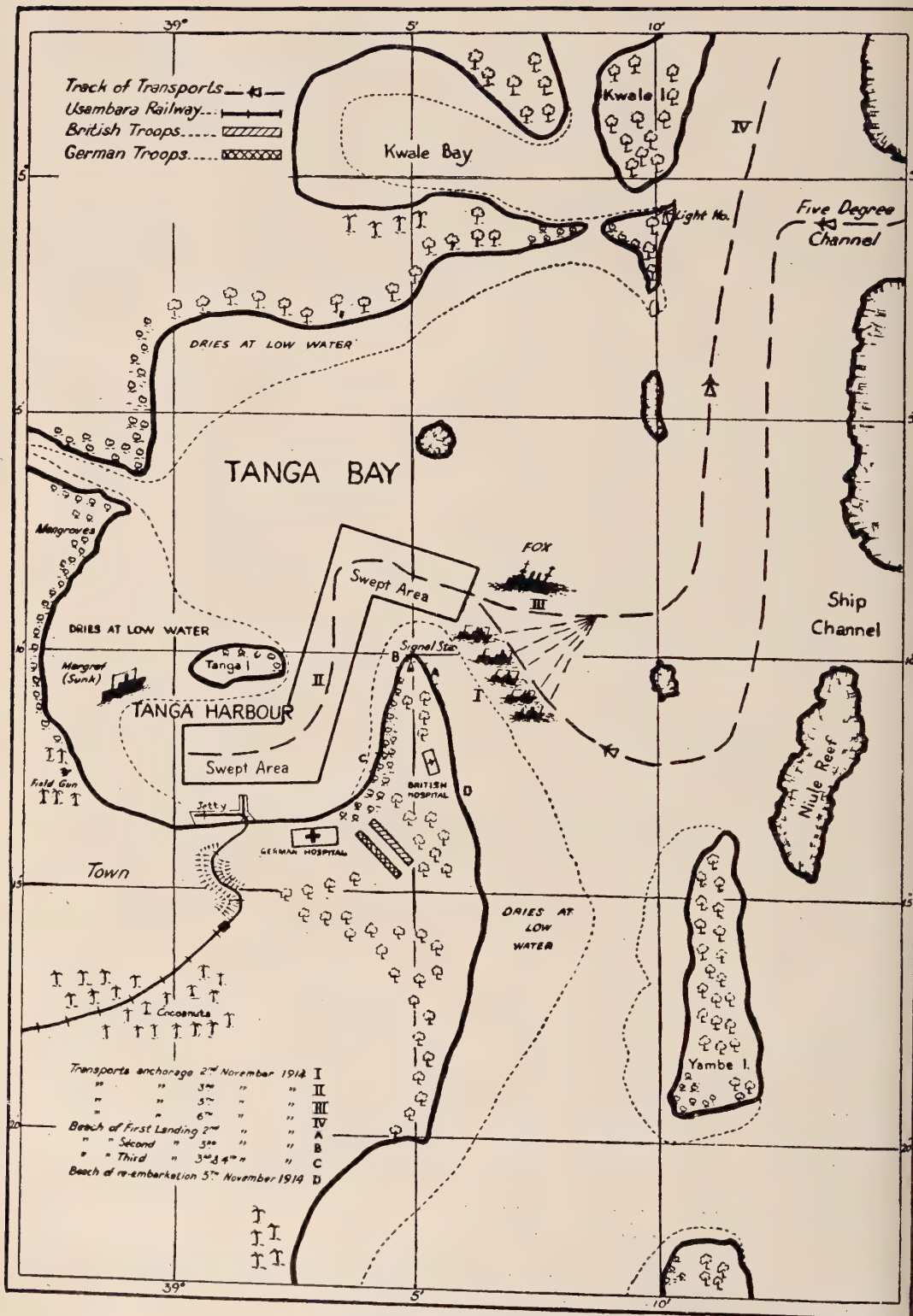
It was therefore decided to sink a collier across the channel by which *Königsberg* had entered. The collier was the *S.S. Newbridge*, and the operation, which was entrusted to Commander Fitzmaurice, was successfully carried out in face of considerable opposition. With her means of exit thus barred the *Königsberg* could now be contained by one cruiser with the inshore help of tugs, and for this particular work *Helmuth* was selected.

The Rufiji delta is protected from the monsoons of the Indian Ocean by chains of islands and reefs, and our duty was to keep watch by day and night on the channels leading to the open sea between these reefs and islands. At night the *Helmuth* anchored near the river entrance, and a British cruiser remained at the seaward end of the channel most likely to be used by the *Königsberg* should she manage to squeeze past the sunken collier. Our job was to fire a rocket on detecting the least movement of any enemy vessel. If the *Königsberg* did break out we always hoped that she would be in too much of a hurry to notice a mere tug. No enemy craft was seen by us, however, although coloured lights were often flashed from the various headlands. At this time of year there was much lightning, and I was often roused from fitful slumber by the signalman's report, "Guns firing from the hill, Sir."

One day we were ordered to examine the islands which lie in the inshore protective chain within sight of the mainland, as it was thought that they might be used as lookout stations from which *Königsberg* could be informed of the movements of British ships. We landed armed parties and hoped to round up German patrols. On Koma Island we found traces of a lookout post but saw no Europeans. The natives were friendly and pressed upon us fruit, fowls and eggs, telling us that Germans had been stationed there quite recently.

A month later we revisited Koma and found the island deserted, the inhabitants having been forced to leave lest they pass us information of enemy movements. It was evident that the evacuation had been a hurried one, because treasured possessions in the shape of crockery, cooking pots, beds and chairs had been left behind. Beside many huts were the remains of the fire over which the last island meal had been cooked. About the village cattle lowed unattended, and goats gave vent to piteous bleats. My heart bled for the natives, especially the older ones; poor old men and women, ruthlessly torn from the homes in which they had lived since childhood. It was unlikely that their lot on the mainland would be a happy one.

It was over the Rufiji delta that I saw my first aeroplane, which arrived one day aboard the armed merchant cruiser *Kinfauns Castle*, together with its intrepid



Tanga Bay and Harbour.

pilot, Lieutenant Cutler.* The machine was a somewhat primitive flying boat of his own construction, and he had volunteered to make reconnaissance flights in it over the *Königsberg*. Its advent brought *Helmuth* a new and exciting daily duty, which was to patrol the river entrance whenever the flying boat was up.

Cutler was able to take valuable photographs, but his craft was far from reliable and caused us many anxious hours. On one occasion the machine made a forced landing near the mouth of the Simba Urunga, and we raced to the rescue and secured the flying boat in water almost too shallow for safety. The dauntless airman was in no way discouraged by this mishap and had repaired his machine soon after we had towed it back to the *Kinfauns Castle*.

Next day Cutler flew over the Kikunya, which is the northernmost outlet to the Rufiji. I had anchored *Helmuth* near the bar some four miles from the land, and when he passed overhead all seemed well. But Cutler's luck was out. A few seconds later the 'plane suddenly lost height and came down in the centre of the river.

In a few minutes our anchor was weighed and we were steaming towards the wrecked 'plane, followed by a motor boat from the *Kinfauns Castle*. The enemy had also seen the accident and soon brought a field gun to bear upon the wreck, for we could see large columns of water spurting up all round the floating machine. The motor boat, which was in the charge of Midshipman Gallihawk, overtook the *Helmuth* but was unable to reach the 'plane because of the enemy's fire.

As soon as *Helmuth* was within 2,000 yards of the German gun we opened up with our three pounder, drawing the enemy fire on to the tug and giving the motor boat her chance to approach the plane. Shells flew overhead with uncanny shrieks, but none hit us. My gunlayer, on the other hand, was in excellent form and made a hit on the enemy's stockade with his fourth round. Soon afterwards I spotted seven direct hits on the enemy's position, after which our fire ceased to be returned.

While this duel was being fought a flood tide carried the seaplane up the river and stranded it. My signalman volunteered to go in the motor boat, wade ashore, and secure a heaving-line to the seaplane. I did not discourage him, even though I thought that he had little chance of success.

The motor boat stopped some thirty yards from the 'plane, and I watched the signalman, stripped to the buff, dash through the shallow water. He secured the line to the seaplane's nose and climbed into her. The motor boat took the strain, and as boat and plane gathered way rifle shots cracked from the neighbouring bushes. With my signalman lying prone in the cockpit of the machine, the motor boat amid countless spurts of water, struggled towards us.

I ordered the three pounder to engage the enemy, but a broken spring in this gun meant that not a round could be fired. While a new spring was being fitted I got busy with our machine gun, firing it myself to allow the only other available man to assist in repairing the forward gun. A liberal dose of lead soon cleared the bushes of snipers, but our troubles were not over because the *Helmuth* now became the target of a small gun fired from the south side of the river.

*See. T.N.R. 50 : p. 39, "Some Details of the First Twenty-Five Years of Flying in Tanganyika, 1914-1939" by Wing Commander A. M. D. Howes.

The three pounder, however, was soon ready for action again, and a few rounds from that piece silenced the enemy, leaving me free to direct my attention to the flying boat and its gallant rescuers. The motor boat was making way bravely, but I feared that most of its crew must be wounded, and I did not expect to find my signalman alive. To my great joy, and intense relief, there were no casualties, although both plane and boat were riddled by bullets. There was no sign of Cutler, and we could not say whether he had been drowned or captured. Later we heard that he had been made prisoner, and that his captors had made much of his exploit and had treated him honourably.

Having recovered our signalman, we towed both motor boat and 'plane out to the *Kinfauns Castle*. This was *Helmuth's* first independent action, and was, to my thinking the best piece of work she ever did.

On Christmas Day we again visited Koma Island but found no evidence of human occupation. By now goats and cattle had become wild and had to be stalked before they could be captured or shot. The watching cruiser was H.M.S. *Fox*, and we were ordered to go alongside her before proceeding to our night station. On the warship's quarterdeck were a number of open boxes shaped like coffins, each carrying a Chinese lantern tied to a crossbar by a seaman's cap ribbon. The men, it appeared, had been allowed to send messages to their opposite numbers in the *Königsberg* and had given their imagination free scope. One legend read:—

"Try our Christmas pudding—large size six inch—small size four point seven."

I was told to take six of these boxes to a position within the river mouth where their lanterns were to be lit, and the boxes put overboard to float in on the flood tide. I was to report the enemy's reaction to my movements. We carried out our orders, and the lanterns remained alight for some time notwithstanding a fresh breeze from off-shore which caused an unpleasant short sea on the river bar; but we were not fired upon, and I am unable to say whether these strange Christmas greetings were ever received.

On the 30th of December H.M.S. *Weymouth* joined the delta patrol and on New Year's Day sent the following signal to *Königsberg*:—

"We wish you a happy New Year and hope to see you soon,"
to which *Königsberg* replied:—

"Thanks for your message, if you wish to see us we are always at home."

By this time the northeast monsoon had set in, making it impossible for *Helmuth* to continue her patrol off the delta. So the *Kinfauns Castle* towed us to Zanzibar, where we were permitted to enjoy the spell of rest which every one of us so badly needed.

Thus ended the year 1914. For me its closing months had been packed with adventure.

(To be concluded on page 153).

OUR CONTRIBUTORS

JOHN BEESLEY was formerly Technical Officer of the International Red Locust Control Service, and is a member of the London Natural History Society.

NORMAN R. BENNETT is at present working for a Ph.D. in History at the African Research and Studies Program of Boston University. He received a Ford Foundation Fellowship to do work on his thesis, and has so far visited England, Belgium and East Africa. He has an A.B. (magne cum laude) in History in Tufts University and an M.A. from the Fletcher School of Law and Diplomacy.

COMMANDER C. J. CHARLEWOOD, O.B.E., D.S.C., R.D., R.N.R. (Retd.), had his cadet's training in H.M.S. Worcester and served his apprenticeship in the barque Falkirk before joining the British India Company. He served during the 1914-1918 War in African waters as a Naval Reserve Officer. After the war he became Assistant Port Officer in the Protectorate of Zanzibar and in 1931 he was promoted to be Port Officer. His retirement from Zanzibar was short lived as the Second World War broke out soon after he had settled in Dorset. He joined up once more and served in many parts of the world before retiring for a second time.

HANS CORY, O.B.E., who has often written for *Tanganyika Notes and Records*, has worked in this country since before the First World War. He is now the Government Sociologist, and has a deep knowledge and understanding of many of the tribes, especially of the Sukuma and the Haya. He has published many books and articles in the leading sociological journals.

DR. THIERRY A. FREYVOGEL was born in 1929 in Basle in Switzerland, and went to school at Paris and Basle, where he studied Zoology, Botany, Chemistry and Bacteriology obtaining his thesis at the Swiss Tropical Institute on the influence of high altitudes on the course of chicken malaria. In 1954 after six months' research work in Tanganyika he obtained his degree of "Doctor philosophiae" of the Faculty of Natural Sciences. 1956-1958 was spent managing the Field Laboratory of the Swiss Tropical Institute in Tanganyika, and now Dr. Freyvogel is working at the Swiss Tropical Institute.

ANTHONY M. HOKORORO, an Mmakua of Masasi District, was born in 1932 at Mbangala of a peasant family. After his primary education at Lukuledi Mission, he went to Ndanda Secondary School in 1947. In 1950 he entered St. Francis College, Pugu, where he took his school certificate and went on to Makerere in 1955. In 1959 he obtained a B.A. in English, History and Political Science, and at the moment he is completing his course with the Faculty of Education.

G. W. Y. HUCKS, O.B.E., obtained his degree at Cambridge, and joined the Colonial Administrative Service in 1929 when he came to Tanganyika. He has served in many parts of the Territory. He was Supervisor of Elections from 1957 to 1959, and was Secretary to the Ramage Committee in 1959.

WAZIRI JUMA was born at Chumbageni in Tanga in 1931. He went to the Tanga School in 1939 until 1949 when he went to the Seyyid Khalifa Teacher Training Centre in Zanzibar, qualifying as a teacher in 1950. In 1951 he entered Makerere College for further teacher training, and began teaching in Tanga Secondary School in 1954. In 1957 he joined the Provincial Administration as an Assistant District Officer.

J. A. K. LESLIE joined the Colonial Service in 1940 and served for six years in Aden. Since 1946 he has been in Tanganyika with a short spell in 1950 in Zanzibar.

JOYCE OSBORNE has spent about half her working life in Fleet Street—first in Printing House Square with *The Times* and later as a sub-editor on women's magazines. In 1956 she left journalism to join the Public Relations Department in Dar es Salaam, just in time for the Royal Tour. She was also in Tanganyika from 1952–54, as a shorthand writer for Legislative Council and for the High Court.

MRS. F. M. PROBYN *née* COLBORNE, was born in Newport, Monmouthshire, and educated at Sherborne School. In 1937 she married E. H. Probyn of the Colonial Forestry Service and went to Nigeria, then Sierra Leone and Cyprus, coming to Tanganyika in 1952. Mrs. Probyn is a keen tennis player, and when she was in Cyprus she took up drawing and painting of flowers and orchids; since 1950 she has been a keen ornithologist.

G. N. SHANN went to Rugby School, and then to Cambridge where he obtained his degree in History. He served during the war with the Northumberland Fusiliers and then the King's African Rifles. In 1945 he joined the Education Department in Tanganyika, and in 1958 he was made Senior Education Officer. He has contributed articles to *Tanganyika Notes and Records*, as well as Chamber's Journal, and is co-author of the original version of "Twende Tusome" and "Ufinyanzi".

DESMOND FOSTER VESEY-FITZGERALD, M.B.E., is Principal Scientific Officer of the International Red Locust Control Service, at Abercorn, Northern Rhodesia. He is an Honorary Game Ranger in Tanganyika and a member of Her Majesty's Overseas Civil Service, and was formerly Senior Assistant Game Warden in Kenya, and is a member of the British Ornithologists Union.

Correspondence

HIPPOPOTAMUS FLESH AS FOOD

Dear Sir,

With reference to the recent correspondence on the use of hippopotamus flesh as food, the following quotation is taken from an old "Iringa Province" Provincial Book. There is no evidence as to the author, or the date, of the entry.

"Some people say that the reason why the lepers were buried well was that when they died the lepers' spirits did not go to the land of the resurrected spirits but they were transformed into a hippopotamus. That is why many people among the Wanyakyusa and Wagonde do not eat the flesh of hippopotamus."

Yours faithfully,

F. G. FINCH

c/o DISTRICT OFFICE,
MBEYA,
14TH NOVEMBER, 1959

ROCK PAINTINGS IN SOUTH-WEST KONDOA IRANGI DISTRICT

Sir,

With reference to Mr. Fozzard's paper on Rock Paintings in your last issue, the following information may be of interest.

During a recent safari to Metu, West Madi, in the West Nile District of Uganda, I had occasion to shelter from a storm, in a Madi hut. The building was square, but, otherwise, of the usual materials, mud and thatch. The walls of the main room were whitewashed and then decorated with designs and animals in black, yellow and red pigment as follows:—

1. From the floor, up to about 2 feet the walls were streaked with yellow.
2. Thereafter, a neat frieze of hollow squares in black and yellow.
3. Finally, the main body of the walls were painted with designs of cattle, in red pigment, the technique being much as in some of the rock paintings, i.e. an outline and then spots and markings on the bodies.

The owner said that the paintings had been done by his brother. It would be interesting to know whether any similar paintings are known in houses around the area of the rock paintings in Tanganyika. It is always possible that the art has been carried down.

Yours faithfully,

T. H. E. JACKSON

KAPRETWA,
KITALE,
KENYA,
24TH NOVEMBER, 1959

FLYING IN TANGANYIKA, 1914-1918

THE AEROPLANE AS AN AMBULANCE

Sir,

I read with interest Mr. A. E. G. Markham's letter in *Tanganyika Notes and Records* No. 52, in which he speaks of Leo Walmsley under the heading "Flying in East Africa 1914-1918".

I can fully endorse his remarks. I knew Walmsley as an observer with the Royal Flying Corps in the East African Campaign 1914-1918. I saw a good deal of him and his friend Flight-Commander Hodgkinson, when they were flying in Nyasaland and Portuguese East Africa. I was at the time attached as Battalion Medical Officer to the 1/4 King's African Rifles, under the command of Lt. Col. W. T. Shorthose, forming part of Nyasaland Field Force under General Northey.

Walmsley wrote in "Blackwoods" on "Flying in East Africa" and in addition to the book mentioned by Mr. Markham he wrote "So many Loves", published by Collins and Sons Ltd. (1920). In Chapter three he deals with East Africa and in one of the last paragraphs he writes "We flew together regularly for many months from aerodromes in Nyasaland and Portuguese East Africa". Neither in any of his writings nor in Mr. Markham's letter is there any account of his final flights.

The 1/4 King's African Rifles was at the time on its march from Nyasaland through Portuguese East Africa to Tunduru in German East Africa. In June 1917 we had a sharp encounter with the enemy and captured Mwembe in Portuguese East Africa. In that battle Major H. Pinder, our second in command, was wounded in the left shoulder and in the right forearm just above the wrist. He was in my charge at Mwembe for over a week. The shoulder wound was not serious, the bullet having gone straight through without much damage, but the damage to the arm was serious. The bullet had passed clean through between the two bones and although the blood vessels did not seem to be damaged there was definite evidence of implication of nerves, which might involve paralysis to the hand and permanent damage. Already, before he left Mwembe, wrist-drop appeared and a certain amount of anaesthesia and paralysis. Early and continuous skilled surgical treatment was imperative and this was not available at Mwembe. There was a question of transport, we were without lines of communication and were due to pass on as quickly as possible.

Walmsley's 'plane used to follow us on our march, spying out the land and occasionally dropping bombs. Fortunately he landed at Mwembe a few days after our arrival. He soon went down with a severe attack of malaria, so that Pinder and he were patients in my room. Walmsley was too ill, delirious part of the time, and was unable to go back with the 'plane and it was arranged that Pinder should take his place. Thanks to prompt treatment, the arm recovered and he was able to gain a bar to the Military Cross awarded to him for his bravery in the Mwembe action. I understand that this was the first occasion on which the aeroplane was used as an ambulance in the British Army.

Walmsley makes no mention of his flight in any of his writings. He went down to Fort Johnston on the next journey and crashed and was invalidated out and sent home. One can only conclude that his illness and crash and subsequent shock obliterated all memory of these events and caused his omission of *any reference to his last flight to Mwembe*.

Wing Commander A. M. D. Howes, in *Tanganyika Notes and Records* No. 50, makes mention of a Vickers Vimy which crashed at Tabora on the 27th February, 1920. Dr. Chalmers Mitchell of *The Times* had joined the plane, which had set out from England, when it left Cairo. Wing Commander Howes said one of its propellers is now in the Dar es Salaam Club.* When I was stationed at Tabora in 1921 I saw the wings forming part of the roof of the Tennis Club House. I have a photograph of the body stripped and still standing near; according to the note written on the back of the photograph it was at that time being eaten up by white ants.

LUSHOTO,
20TH DECEMBER, 1959

G. A. WILLIAMS, B.A. (Lond.), M.R.C.S. (Eng.)
L.R.C.P. (Lond.),
(Major, R.A.M.C. (Retired)).
Battalion Medical Officer, 1/4 King's African
Rifles, 1917-1918

*It is still in the bar—Editor.

SECOND ASCENT OF KUNGWE MOUNTAIN

Sir,

My attention has been drawn to an article by J. Procter entitled "The Second Ascent of Kungwe Mountain" which appeared on pages 239-245 of your December number, 1958. I climbed Kungwe Mountain myself on 19th September 1944, and I did not at the time realise that I was making a second ascent. I knew the mountain had been climbed for the first time by C. C. O'Hagan in 1939 but I thought that one or two ascents had been made since that time.

During the Summer and Autumn of 1944 I was engaged on a geological survey of the Ubende region. An excellent network of trig points was established in this area during the geodetical survey of the 30th meridian which extended from Greenwich to Capetown. I took advantage of this grid to establish an accurate plane-table map of the area which was copied by the Tanganyika Lands and Mines Department and published as the provisional Karema Sheet in 1945 or 1946. I was much helped in making this map by the sketch map previously made by Capt. C. H. B. Grant. My plane-table map now forms the topographical basis for the provisional geological map of Ubende and Karema, scale 1:300,000 which accompanied Bulletin No. 19 published by the Geological Survey Department in 1950. During this survey I had many occasions to view Kungwe Mountain from the east and so discovered an easy route to the summit.

My base camp was at an altitude of about 3,400 feet on the Kabesi River some six miles from the lake, and perhaps a mile or so below Procter's camp. It was situated beside a glorious natural swimming pool.

I left camp at 6.00 a.m. on 19th September with about five men carrying my plane-table and instruments and climbed through easy forest up the main eastern ridge of Kungwe Mountain. At a point about 6 to 7,000 feet I crossed to a more southerly ridge by cutting through a deep gully. This was the only difficulty encountered on the mountain and merely involved half an hour's rest making notes while the men cut through the thick undergrowth in the gully. Once on this east-south-easterly ridge, which can be clearly seen from the plains, there was no difficulty whatsoever, although I record a thicket of tall grass and bracken, and I reached the summit at 12.25 p.m., remaining until 2.30 p.m., observing and mapping with the plane-table. My assistant and the porters followed me to the summit, ignoring local superstition, and helped to set up the plane-table beside O'Hagan's cairn; the only exception was one old man who remained on the east shoulder at some 8,000 feet while we worked on the summit. A rapid descent followed and I reached camp at 5.10 p.m., ending a most interesting, if strenuous, day with a dive into my bathing pool.

From the indications I have given, the route followed can be easily made out from any viewpoint to the east of the mountain. The only difficulty lies in spotting the correct place to cross from the northerly to the southerly ridge. I had fixed this point pretty accurately during my survey and had no difficulty finding it. By carrying too far up the northerly ridge one encounters cliffs and the same is true if one should continue too far down the southerly ridge, the top section of which affords very easy access to the summit.

Procter enquires how the official height of 8,450 feet was calculated. This height was established by me from observations with plane-table and telescopic alidade and results from the average of a number of observations taken both from the summit and from neighbouring trig points, it was confirmed by altimeter observations on the summit. By force of circumstances my observations were taken in the middle of the day between 11.00 a.m. and 2.00 p.m. when the condition of the atmosphere is not particularly favourable for optical measurements. My height for Kungwe may be in error to the extent of plus or minus 100 feet.

Procter records that his altimeter reading at the summit was only 7,700 feet. Altimeters are notoriously irregular and may behave in odd ways when taken higher than their normal range. I presume that Procter made the usual corrections for the diurnal variation or "wave", which may attain 180 feet in Ubende. In addition there is another correction which is normally neglected but which must be applied when altitude differences of several thousand feet are being measured under tropical conditions. This is the correction for the temperature of the intermediate air, and can be obtained from tables, such as Table XI on page 287 of Volume I of "Hints to Travellers" published by the Royal Geographical Society. This correction is not to be confused with the correction for the temperature of the barometer itself, which can be neglected, as all altimeters are compensated for temperature changes. In Ufipa and Ubende where I was constantly determining my own height by optical means and by stationing at established trig points, I found that a correction of plus 60 feet per thousand was generally applicable. Assuming that Procter was measuring the altitude from Lake Tanganyika, that is to say that his barometer was set at an altitude of 2,534 feet at lake level, the application of this correction gives a height of 8,020 feet above sea level. This is still too low.

Kungwe mountain can be easily climbed in one day from the Kabesi River by following the route I have described, and I strongly recommend the trip to anyone who is in good training, as the view from the top on a fine day is superb.

Yours faithfully,

GEOLOGICAL SURVEY DEPARTMENT,
P.O. Box 789,
GEORGETOWN,
BRITISH GUIANA,
22ND DECEMBER, 1959

R. B. MCCONNELL,
Director,
Geological Survey

TRIBAL MAP OF TANGANYIKA

Dear Sir,

With reference to the "Explanatory Notes" appearing on page 73 of No. 52 *Tanganyika Notes and Records*: the word Bende used to be applied by strangers and travellers to the people living in the vicinity of Mount Kungwe on the shore of Lake Tanganyika and inland as far as the Katavi plain. These people were the descendants of immigrants from across the Lake and from the Malagarasi valley who had settled there many years earlier. They did not call themselves Bende nor did they call the country Ubende. The origin of the word is uncertain and Bishop le Chaptouise recorded that he encountered it only once in his travels in the country as the name of a small stream. The present writer encountered it amongst the people known as Ugwe who used it as a "praise-name" or greeting but nowhere else. It was commonly used by strangers and travellers visiting the area much in the same way as the word Sokile was at one time applied to the people of the Tukuyu District. It is stated that the "main area of the Bende is around Mpanda township". Mpanda is quite modern and thirty years ago it did not exist. It was born out of the lead mine there and did not appear on any maps of that period. About eight miles south of the Sibwezi Mica Mines of Dr. Egon Kerschstein there resided a chieftling named Mpandascharo and as his settlement seems to have been approximately in the position of the modern Mpanda it may be that this is the origin of the name of the present Township. Readers are referred to a note appearing in No. 11 of *Tanganyika Notes and Records* for further information about these people.

In the same Notes there appears a reference to the Bajuni, pp. 65 and 70 and it may be that these are those Asian looking people who reside at Chongoleani near Tanga and are called Gunia. Dr. Krapf states that the names Gunia and Bajun are interchangeable. The Gunia claim to belong to Lamu and in Chongoleani call themselves Bajun. They are enterprising traders and may be encountered all over the Territory even as far away as the shores of Lake Nyasa. They are very Asian in appearance with long straight black hair and fine features and light coloured skins. They have no resemblance to the Negro type of African and moreover the Asian strain seems to persist in cases where inter-marriage over two or more generations has taken place.

Yours faithfully,

P.O. Box 141,
TANGA,
JANUARY, 1960

G. W. HATCHELL

Book Reviews

HISTORY OF THE BUKOBA DISTRICT

By Hans Cory, O.B.E., Government Sociologist, Tanganyika

(Lake Printing Works Ltd., Mwanza)

Here, written for, and dedicated to, the 400,000 people living in the eight Chiefdoms which comprise the present Bukoba and Karagwe District, is the history of the Bahaya from the first remembered times up to the beginning of British Administration in 1916. The author, who as a Government Sociologist, has been studying Haya Laws and Customs for a quarter of a century is probably the most competent person alive to give an exhaustive and really impartial account.

For although the Haya people are in fact united by a common language and by similar customs they have never regarded themselves as a tribal unit. They call themselves Baziba, Bahyoza, Banyambo and so on, members of independent Chiefdoms which have only come to be federated under British Administration. The Baziba for example will often tell you that the Banyambo are not really Bahaya at all. Their histories naturally exalt the prowess of their own Chiefdoms at the expense of the others. Mr. Cory tactfully explains in his introduction that in selecting single versions of Chiefdom sagas for record he has been moved by a search for truth and not by any desire to laud the victors or scorn the vanquished of bygone battles.

The book is quite fascinating for anyone interested in Bukoba and Karagwe. It contains just the sort of material one might have found in a well-kept District Book, had any been kept during the first twenty years of this century. After dealing with the history of each Chiefdom in pre-European times, it continues with accounts of early explorers who passed through Bukoba District: Speke, Grant, Stanley and Karl Peters. Then it gives some description of the setting up of the German Administration and finally deals with World War I as fought in Bukoba District and the arrival of the first British Administrative Officer, Major D. L. Baines, "Breezy Bill" as we used to call him when I was a cadet.

Perhaps the most significant thing about the book is its slender size. It is printed in English and Swahili on opposite pages and has but 94 Crown Octavo pages of text in each language. How brief is the available history of Bukoba! Where are the histories of other Districts? If Mr. Cory is not quickly emulated there will be nothing left to record of the days before 1916.

G. W. Y. HUCKS.

DAR ES SALAAM—THE PORT AND ITS TRIBUTARY AREA

By William A. Hance and Irene S. van Dongen, Columbia University

(Reprinted from *Annals of the Association of American Geographers*
Vol. 48, December, 1958, No. 4, pages 419-435)

It is refreshing to find an article on the Port of Dar es Salaam and the area it serves as an academic paper written for the sake of its geographical and economic interest. So many papers of this sort are in the form of memoranda arguing the

case for a request for funds. This article is factually accurate and helps the reader interested in such subjects to appreciate how much thought has to be given to the hinterland of a port and the amount of traffic it will generate before embarking on expenditure on port installation. Some of the difficulties foreshadowed in December 1958 when the article was written have since been resolved by the East African Railways and Harbours being able to raise enough capital to build the Mikumi Branch as the first step in a rail link to the Southern Highlands Province and the Rhodesias and to plan the rail link between the Central and Tanga lines.

R. P. SAVILLE.

THE MAKERERE JOURNAL, No. 2

The Makerere Journal continues to provide its readers with solid fare. The second number, like the first, contains no editorial, and the purpose of the Journal is still not defined; but although it is a publication of the Faculty of Arts, it appears not to be limited to the subjects covered by that Faculty. For example, there is a thoughtful article on "Economics in East Africa" (at Makerere, Economics is a Science and not an Arts Degree course). The writer concludes that East Africa needs creative economic theorists with "grass roots" knowledge; it is not clear how these specialists are to be produced but the writer evidently believes that a man's reach should exceed his grasp.

Although the repast contains no *hors d'œuvres*, an article on Philosophy and Chemistry may be likened to a savoury as it is the last article, a short *bonne-bouche*. Humanists may jib at the final sentences "Philosophy verified becomes Science, Science unverified is only Philosophy." Surely there is no such thing as Science unverified, except in the realms of "Science Fiction", which can hardly be described as Philosophy.

Two articles on English poets, one on Blake and one on "Wordsworth and the Autobiographers" deal largely with the religious and philosophic aspects of their works. The latter deals mainly with the inspiration drawn by autobiographers from the ode "Intimations of Immortality", "The Prelude", "Tintern Abbey" and other poems which have deeply influenced writers, especially when they have been trying to portray and analyse their childhood thoughts and spiritual experiences.

Donald Stuart, in his article on William Blake, throws some light on that poet's vision and his intense belief in the power and virtue of Imagination.

An article on "John Locke and his Biographers: the question of his political role", attempts with some success to exonerate Locke from accusations of giving active support to the Monmouth rebellion. It is interesting to note how many and what great uncertainties still exist concerning historical facts of such a comparatively recent age.

The remaining two articles deal with East African personalities. A sermon on Alexander Mackay, the great Uganda missionary, said to belong to the very select band of men of Livingstone's calibre, draws a very sympathetic portrait of "a soldier in the service of his master" who died at the early age of forty, in what is now Tanganyika.

“ ‘Freeland’—A Socialist experiment in East Africa—1894” is described by R. W. Beachey. This venture of impractical idealism was joined by many rogues and vagabonds, and crumbled before the impact of Africa even sooner than most schemes that attempt to bring sudden change to the continent.

This journal should find an honoured place in all serious libraries. It may not attain a high circulation among private readers, at least in East Africa where few homes contain the original works to which one would like to refer after reading these articles.

M. R. B. GOLD.

KITABU CHA NIKAHU

By Sheikh Ali Hemedi El Buhurry; Translated by J. W. T. Allen, 1959

(The Government Printer, Dar es Salaam—Price 4/-)

I quote from the “Comments” by Mohamed Ali Hemedi, “Few Swahili speaking people can claim thoroughly to understand the language of the handbook of Nikahi. Mr. J. W. T. Allen, however, has succeeded in translating it and that correctly and vividly into English . . . ”. On my part, I wish to congratulate Mr. Allen also for translating this old fashioned Swahili into English.

Nikahi is a very useful handbook for every administrative or legal officer who has to deal with the Muslim Courts, for the principles laid down in it are of considerable importance and apply to almost every matrimonial case in the Shafa’i School.

This handbook mentions Shafa’i principles of marriage, and one wonders whether there are any important differences between the orthodox schools—the Maliki and the Hanafi; and whether the principles are the same as those followed by other sects such as Shi’i, Ismaili, ‘Ibadi. Nikahi is the first reliable record of the Muslim marriage system ever to be written in Swahili. This handbook has overcome the difficulty of interpretation among the individual Court Holders and the jurors. In my opinion, the system of Islamic law regarding marriages, as found in the Islamic texts, has been developed largely from the theoretical and the doctrinaire basis, and always been partially modified to meet the custom and the necessity of the people to whom it is applied.

Nikahi makes it clear that Muslim procedure is totally different from any system of dealing with matrimonial cases in the West. The system it expressed is somewhat rigid and formal, for it entirely excludes the discretion of the Court Holder (apart from the function of conciliation which is always his). This is a great achievement, because it partly protects the community from any arbitrary use of the Court Holder’s position and partly to protect him from the community’s resentment at unpopular decision.

Nikahi does not only explain the Marriage Rules and how to deal with cases when they arise, but it also gives a good background of knowledge which is, to my opinion, most valuable and which could provide a solution for most of the domestic problems of the Muslims.

There are, a few points which I feel could make Nikahi better reading, although "his literary executor Sheikh Mohamed Ali Hemedi is unwilling to make any alteration unless it is certain that the author would approve", I hope the author would approve because most of these alterations are minor and would not change the meaning of the book itself; such words as shariya, mwinyi idhni, kuleya, muangukiya could be replaced by sheria, mwenye idhini, kulea, mwangukia.

WAZIRI JUMA.

THE PREHISTORY OF SOUTHERN AFRICA

By J. Desmond Clark.

(Penguin Books Ltd., Harmondsworth, 1959. 341 pages. 8s. 6d. net.)

EARLY MAN IN EAST AFRICA

By Sonia Cole.

(Treasury of East Africa History series. Macmillan,
London, 1958. 102 pages. 5s. net.)

THE PREHISTORY OF AFRICA

By H. Alimen.

(Hutchinson, London, 1957. 438 pages. 63s. net.)

One of the encouraging things about Archaeology in Africa nowadays is that anything published in the way of a synthesis of our knowledge in this field is to some extent out of date as soon as it is available to the public. This, however, reflects not only the very great expansion of archaeological work south of the Sahara in recent years, but also the fact that ideas on many important questions are still very tentative owing to the lack of adequate evidence. New facts are constantly coming to light, but in most fields we still have insufficient knowledge to make deductions that are more than working hypotheses.

Dr. Desmond Clark's *Prehistory of Southern Africa* now joins Sonia Cole's survey of East Africa, which was the first Pelican book published on archaeology south of the Sahara. Clark takes as his northern limit the eighth degree of latitude, thus including Angola and the south-east corner of the Belgian Congo, as well as that part of Tanganyika lying south of Iringa and Lake Rukwa. The book is a survey of the present state of our knowledge of this field from the appearance of man down to the time of the arrival of the Europeans, though it excludes the "medieval" settlements on the coast, which are in the realm of historic archaeology. The introductory chapters are particularly good, with excellent maps explaining the physical and climatic conditions which have to a large extent moulded the lives of men in the region. The bases and concepts of prehistoric studies are clearly explained to the layman, but he should be warned that the book is of the kind that requires considerable concentration, though it is written in as lively and interesting a fashion as a serious treatment of this subject allows. The reader should also bear in mind that the section on fossil man lacks a description of the skull found by Dr. Leakey at Olduvai last year, after the

book went to press, and that this discovery will add to and modify the story. It should be remembered also that Professor Bernard's theories about past climates will, if accepted, materially alter our views of the "pluvials and interpluvials" and the evidence for them; reference to these theories is made in an account of the proceedings of the Fourth Panafrican Congress on Prehistory elsewhere in this number of *Tanganyika Notes and Records*.

The introductory chapters include a clear account of the evidence offered by river terraces, and also of our rather scanty knowledge of raised beaches; it is perhaps a pity that there is no corresponding section on Soils, which are likely to prove increasingly important as evidence for climate changes in the past.

The chapter on Prehistoric Art is an excellent summary, though the illustrations are necessarily few in a book of this nature. It should be noted, however, that no mention is made of the one site in Southern Tanganyika (50 miles west of Masasi) where rock paintings in a naturalistic style are known. These may prove to be a link between the naturalistic paintings of Central Tanganyika and those of the Rhodesias, and a search for other paintings in the area is much to be desired.

Implicit in the section on the "Iron Age" cultures is the assumption that the bringers of these cultures were the Bantu, which the reviewer is inclined to doubt. True, Dr. Clark virtually restricts "Bantu" to linguistic connotations, and to the sort of culture associated with modern Bantu-speaking peoples. But we cannot of course give any opinion on what language the earlier Iron Age people spoke, except to presume from their race as shown by their skeletal remains. And the fact of the matter is that no such remains yet found south of the equatorial region and associated with an early Iron Age culture show clear negroid characteristics. The logical deduction is that a race of Hottentot or Bush-Boskopoid type (for such are the characteristics of the associated skeletal remains) were the possessors and transmitters of this culture, whatever may have been the aspect of those Hottentots with whom Europeans later came into contact.

Let it not be thought, however, that these criticisms disparage this book, which is an admirable survey of an area not hitherto described in such a compendious fashion. It is a handbook of great value not only to the interested layman, but also to the professional archaeologist.

* * * *

Mrs. Cole's *Early Man in East Africa* is in effect a short summary of her *Prehistory of East Africa*. It is expressed in very simple, not to say told-to-the-children, terms, and is possibly intended for school use. The compression has sometimes resulted in a rather one-sided exposition and there are some errors, including one howler about Meroë being centred on an island in the Nile. Nevertheless this little book does fulfil the need for a really simple account of what we know about the Kenya, Tanganyika, and Uganda (for it is restricted in scope to these territories) before the arrival of the present inhabitants of our lands.

* * * *

There is a further need for a general account of the prehistoric archaeology of Africa as a whole, and Mlle. Alimen has attempted this in her *Prehistory of Africa* which it seems worth noticing here, although the original French edition

was published in 1955 and the revised edition in English in 1957. The main body of the book is a dry and thorough account of the various stone tool cultures of Africa treated region by region; the Iron Age is excluded from the scope of the work. There is no attempt to sketch the ecological background of man in Africa or any adequate introduction for the benefit of the layman to the concepts and terms of the prehistorian.

The best (and longest) section of the book is that dealing with north-west Africa, where the author has done most of her field work. Other regions are less exhaustively and less satisfactorily covered, though certain errors (but not all the omissions) in the original edition, some concerning East Africa, have been corrected. The illustrations are plentiful and mostly of very good quality. Little attempt, however, is made to add human interest to the arid stones of prehistory by linking the various cultures with the men who probably made them, though there is a chapter at the end of the book on prehistoric man in Africa; in this, however, serious errors survive.

In sum, though this book contains a compendious description of the various cultures of the Stone Age which is useful for reference; we still await an intelligent evaluation of our present knowledge of early man and his works in Africa as a whole.

H. N. CHITTICK.

