

T A N Z A N I A Z A M A N I

A bulletin of research on pre-colonial history

No. 1 (July, 1967)

Editorial Note

This bulletin is a sequel to the report on the Conference on Oral History held in November, 1966, at the University College, Dar es Salaam. (This report was summarised in the East African Journal, March, 1967.) Research on the pre-colonial history of Tanzania is going forward well, and it is particularly encouraging to note the increasing participation of Tanzanians in such research. A second conference on oral history will probably be held at the University College about the end of this year. And there seems to be the prospect of enough research in coming years on pre-colonial history to justify a regular report on work in progress, perhaps twice-yearly. Such bulletins may eventually become the responsibility of the projected Institute of Oral History and Archaeology. Meanwhile, I would be glad to receive notes for future bulletins from anyone, professional or amateur, who is currently engaged in research into the pre-colonial history of Tanzania - whether on the basis of archaeology, oral traditions or literary sources.

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RESEARCH ON ORAL TRADITIONS

Shambala

Mr. Steven Feierman (Northwestern and Oxford Universities) has been continuing his research, begun in May 1966, into the history and traditional social organisation of the Shambala (N.E. Tanzania). In March, 1967 he moved from the remote area of Mshihwi to Vuga, the former royal capital, where he has found several authorities on the history and customs of Kilindi rule. He has recorded recitations on the history of the Kilindi, including one from the former king which differs considerably from the Habari za Wakilindi (a text compiled at the beginning of this century). Little is remembered in the Vuga area of pre-Kilindi history, but Mr. Feierman has recorded accounts of commoner clans under Kilindi rule, and of Usambara in the German period. His earlier study of Shambala cosmology and rites of passage has enabled him to discern the role of symbolism in royal rituals and thus to gain insight into traditional Shambala concepts of government. He has recorded a description of the royal accession rites and noted the town plan of old Vuga, which was itself a religious representation. The symbols of government have a special value in that they can be given different meanings in different contexts and styles of discourse. Shambala kings were thus true to a single constitution, but each had a characteristic way of exploiting the ambiguities in the system.

Ha

Members of the History Club at Livingstone College, Kigoma, have begun enquiries into the traditions of the Ha of Kibondo district: these have so far yielded accounts of early and recent history, the burial customs of chiefs, and some religious beliefs. This project is specially welcome since there is as yet no study of Ha history, while the published accounts of Ha customs and institutions (e.g. by Scherer, Tripe and Tawney) mainly refer to the southern Ha, of Kasulu district. The research now in progress has so far broadly confirmed and amplified the reports in the Kibondo District Book.

The open country of northern Buha comprises two former chiefdoms, Muhambwe and Buyungu. These were founded about six generations ago (?c.1800) by the sons of Ruhaga, a Tusi chief in Burundi who fled to Buha after a war with his son-in-law Ntare. (This was presumably Ntare II of Burundi, who is known to have ruled from about 1795 to about 1852.) A rough genealogy has been recorded for the Muhambwe chiefs, and there are references to the wars of the Ngoni and of Mirambo. Otherwise, little as yet is known of northern Buha in the 19th century until the conflict between the two chiefdoms in the 1890's, as a result of which Muhambwe came under the rule of the Buyungu chiefs and did not regain its separate

identity until 1921. Further research on the history of Buha will be greatly aided by Prof. Jan Vansina's study of Burundi history, which should be published in the near future.

Nyamwezi

Dr. A.D. Roberts (University College, Dar es Salaam) has spent just over two months so far in research on the earlier history of the western Nyamwezi; he will continue in the field until November this year and may well return in 1968. One main subject of investigation is the development of long-distance trade in this area, and enquiries are being made along the lines of the old caravan routes west of Tabora. One month has been spent near Usoke and a second month at Kaliuwa, in the country of the Galagansa, whose pre-eminence in trade was noted by Burton in 1857-8. After a further month or two in the area of Kaliuwa, Dr. Roberts intends to spend some time at Uyuwa (near the site of Msene, an important trading centre before the rise of Mirambo) and Ushetu (near Ulebe, whence the Sumbwa leader Ngelengwa (Msiri) left to found his 'Yeke' empire in Katanga). Information is also being sought on the earlier history of Unyanyembe, but this will remain a secondary concern for the time being. Several old songs have been tape-recorded, especially those sung on safari. Interviews are being tape-recorded, transcribed and translated with the assistance of Mr. L. Msholwa of Tabora.

The results so far have confirmed the impressions of Dr. R.G. Abrahams and Fr. A.E.M. Shorter that the origins of Nyamwezi chieftainship are diverse, and that in this respect the area has, in the more distant past, been a receiver of influences rather than the major source which has been postulated by Prof. R. Oliver (Oxford History of E. Africa, vol.I). The earliest chiefdoms, at least in southern and western Unyamwezi, seem to be those of the Galagansa. Their origins are obscure; there seem to be no legends of migration. At the time of their first chiefs, perhaps around the mid-17th century, the country to the north, between Burundi and Sukuma, was (according to one informant) open-grassland sustaining many cattle. Later, in the course of repeated wars, some areas were abandoned and became tsetse-ridden woodland such as covers much of the region today. (This process is known to have occurred in parts of southern Uganda, Ruanda and Burundi.) There may conceivably be some connection with the 'Ngalagansa' who are remembered as early, cattle-keeping inhabitants of Bemba country in N.E. Zambia, which is also now covered by woodland.

Current traditions suggest that the Galagansa chiefdom of Jsagusi, whose capital lay north of the modern Kaliuwa, broke up into four parts about four generations before the chief (Luyumbu or 'Ryombo') whom Burton visited. This partly confirms Burton's celebrated assertion that four generations before his time Unyamwezi was 'a great empire, united under a single despot, whose tribe was the Wakalaganza'. This evidently

refers to Usagusi, which was clearly never very extensive, let alone a 'great empire', but may well have existed some time before most other Nyamwezi chiefdoms. Burton's mistake was to attribute the foundation of such chiefdoms to the break-up of Usagusi rather than to distinct, and later, processes of immigration and fission. The Galagansa were subordinated to the Ugalla chiefdoms south of the Ugalla river, which were founded, perhaps in the early 18th century, by invaders from the north-east. (One informant traced the route of these invaders back to Habaswein, among the Galla of E. Kenya, but this elaboration may be due only to his own war-time travels.) A Galla army was defeated in Ugalagansa by Ruhaga, chief of Muhambwe in Buha; perhaps in the early 19th century. Other chiefdoms further east were probably founded in the later 18th century, as a result of migrations from the east (e.g. Uyui, Usagari) or south (Uyumbu, Unyanyembe).

The evidence of tradition, in contrast to some recent theories, strongly suggests that Nyamwezi traders did not begin to visit the coast until about 1800. The first traders to reach the coast from Unyamwezi became 'culture heroes', bringing back new insignia for chiefs, and the stories about them are probably somewhat stereotyped; nor are their genealogies firmly established as yet. Nonetheless, it is worth noting that the first traders remembered in Usagusi include Kilangabana, whose son or grandson, according to Burton, flourished in 1858. (Traditions confirm that Kilangabana settled near Mikumi, south of Kilosa, and further enquiries will be made in that area.) It seems that the first Nyamwezi expeditions to the coast to sell ivory were stimulated by contacts with Arab or Swahili traders in Ukimbu and Usangu, though several pioneers, such as Kilangabana, are said to have been chiefs' sons who first set out on their travels after their ambitions had been thwarted at home. At all events, the Nyamwezi opened up a new route to the coast, through Ugogo rather than Usangu, and this was probably an extension of an older route: the Galagansa sold the Gogo hoes which had been bought from the Ha of Buyunga with salt from the marches of Uvinza or Usagusi itself.

Conducting research in Unyamwezi is a good deal affected by modern changes. The 'Indirect Rule' of the British meant the submergence of numerous small chiefdoms under a few extensive Native Authorities, such as Unyanyembe. It is thus a considerable task to reconstruct the pre-colonial political geography. The resettlement of many people in tsetse-free areas near the railway has brought potential informants within easier reach, but it has also made it more difficult to seek out historical sites, such as former capitals and chiefly graves. Locating and describing such sites, or searching for traces of early salt and iron production and cattle-keeping, could be most useful tasks for students, schools, and local amateurs of history.

Nyaturu

Miss Marguerite Jellicoe (Makerere College, Kampala) has recorded traditions among the Vahi, the southernmost sub-tribe of the Nyaturu (Rimi) of Singida district, in the course of research on social change among the Nyaturu. The Vahi are a congeries of lineages of diverse origins who had no chiefs in pre-colonial times. These lineages have a continuing interest in history, since rights to land use are based on claims to prior settlement. Their history is seen as cycles of wars and famines, after each of which lineages are re-formed by intermarriage between the survivors and 'red men'. These 'red men' seem to have been among the earliest inhabitants; they were a tall people whose culture may have been influenced by Islam and even Indonesia. They were primarily hunters, and kept no cattle, but they grew a little sorghum and may have practised irrigation; they seem to have built houses in tembe style. (Some pottery from their house sites has been sent to the Conservator of Antiquities by Mr. V. Simia of Puma Upper Primary School, who with his pupils is mapping the sites). The 'red men' shared the country with the 'Asikankola', pygmy-like hunters who lived in caves.

During a period of war and famine (supposedly twelve generations ago), the 'red men' left the country, except for a few members of their priestly lineage. Instead, there was an immigration of Bantu-speakers from the south-west, bringing bulrush millet as well as sorghum, and small livestock (but no cattle). There have also been immigrations from all round Nyaturu country. Traditions of migration from Lake Rudolf are probably the result of intermarriage between Nyaturu and Tatog or Barabaig; traditions that the 'Washashi' originated in Ukerewe have been confirmed there.

The Nyaturu traded in the Wembere valley, to the west, with the eastern Nyamwezi, exchanging ivory, millet and livestock for conus shells, copper, iron and hoes. In the later 19th century they were disturbed by Masai raids and by former ruga-ruga of Mirambo who set up as independent war leaders. In 1908 there was a rising against the Germans; this was organised by the son of a Tatog diviner in Mbulu and, like Maji Maji three years before, was sustained by magic water, probably from one of the many rock shrines in the area.

Sukuma

Mr. C.F. Holmes (St. Mary's School, Nsumba, Mwanza) has been investigating traditions among the three chiefdoms (Nera, Usmao, Buhungukila) of the Kwimba clan, south of Mwanza. These suggest that the pre-Kwimba inhabitants of the area were hunters, probably from the south-west, who had begun to keep cattle and cultivate sorghum; such people may correspond to a phase in the northward movement of early Bantu-speakers through East Africa which has recently been postulated by Prof. Roland Oliver

(Journal of African History, 1966). The first Kwimba ancestress is said to have come from Busuma, near the western shore of Smith Sound. This area is remembered as the scene of wars with Ruhinda, but it is not clear whether the origins of Kwimba chieftainship are to be connected with the impact of Hinda (Hima) migrations in the 17th century from the kingdoms west of Lake Victoria. (Oliver has suggested that ntemiship among the Sukuma may derive from a much earlier phase in the history of the Lake Kingdoms: Oxford History of East Africa, vol. I)

Kwimba traditions give detailed accounts of the establishment of the first Kwimba chiefdom and its division among the grandsons of the first chief. But from this point, writes Mr. Holmes, 'the story up to the coming of the first Europeans is disappointing. It consists only of lists of chiefs, ranging from nine to eleven generations; a few isolated and inconclusive stories about some of these chiefs; cursory descriptions of about half a dozen wars and mention of several periods of natural disaster. It is going to be difficult to make much more out of this era, chiefly because even to the people themselves it seemed uneventful. The Central Sukuma have just not suffered from cataclysmic events which periodically changed the life patterns of many other East African tribal groups. Their existence had been, on the whole, peaceful.'

Mr. Holmes expects to continue his research, as time permits, during the coming year, and he will be paying special attention to Kwimba accounts of German rule.

Kwaya

Mr. A. Minangi, a student at the University College, Dar es Salaam, has spent some time during the past long vacation recording the history of the Kwaya, a small group south of Musoma. (The Kwaya have also been studied recently by Fr. Hugo Huber, of Fribourg University, but his researches are as yet unpublished.) Here too, as so often in African oral tradition, there is a well known story of group origin and settlement, while the period between this era and the later 19th century remains obscure. Nonetheless the wealth of poverty of a people's oral tradition is often an important clue to the nature of a society (since it is a reflection of that society), and Kwaya tradition indicates that, whether or not the Kwaya are a 'tribe', the main unifying force among them has been a belief in common ancestry rather than ties of political organisation. The founding father of the Kwaya came from 'Kanadi', perhaps Uganda, via Bukoba and Ukerewe; after reaching the east shore of Lake Victoria his people quarrelled and fought with the first inhabitants of the Musoma area, the Basyora, who now live twenty miles further south. The leading men among the Kwaya were not chiefs but rainmakers (abagimba) and medicine men (abasikiri), and the six clan heads (abarwaj). It was only the Germans who introduced chiefs (under the Lacustrine name abakama) as 'tribal' heads for the Kwaya, Jita and their neighbours.

Engaruka

The Conservator of Antiquities, Mr. Hamo Sassoon, is continuing his excavations at Engaruka, the complex of stone buildings between Lakes Manyara and Natron. He has recently obtained three more carbon-14 dates from this site. Two are from hillside terrace platforms:

Sample M-1892, from a depth of 1m.5cm. on terrace-platform A 10, yields a date of A.D. 1480 \pm 110. 'Below this sample there was carbonised sorghum and pottery and animal bones were plentiful. There were also shell beads and pendants.'

Sample M-1893, from a depth of 90 cm. in terrace-platform A19, yields a date of A.D. 1650 \pm 100. 'A stone pipe-bowl was amongst the finds from this level.'

The third date comes from an oval stone enclosure:

Sample M-1894 yields a date of A.D. 1750 \pm 100. 'This sample comes from the small hearth in the stone-slab fireplace or sitting place just inside the doorway. This later date fits in with the recorded evidence, which is that there was 15 cm. of leaf mould on the stone paving, and that one of the base stones for the wall was a used grindstone. This shows that the stone wall was built after the first occupation of the hillside. No cultural remains were found inside this enclosure.'

These dates are all later than the first carbon-14 dates reported from Engaruka, and they suggest that it is still well worth while investigating oral traditions in the area, perhaps among the Mbulu to the south, for clues to the relationship between the builders of Engaruka and the present populations of northern Tanzania.

Northeastern Tanzania

Mr. R.C. Soper (British Institute of History and Archaeology in East Africa) has been surveying, collecting pottery and excavating selected Iron Age sites, in Pare, Usambara and adjoining areas. Several types of pottery can be distinguished, some of which connect with the present-day and recent populations and should be of interest to oral historians working in this region. The earliest pottery, named "Kwale ware" (after a site that Mr. Soper excavated near Mombasa), is a local variant of the "channelled" and "dimple-based" wares, and has been radio-carbon dated to the first millennium A.D.

Central and Western Tanzania

Dr. J.E.G. Sutton (University College, Dar es Salaam) recently spent one month surveying and excavating Iron Age sites in central Tanzania. In Uhehe there are several small stone cairns which are locally thought to have been built to mark the marching routes of warriors. Excavation of a cairn at Isale possibly confirms this, for nothing was

unearthed, and there seems to be no connection with the burial cairns of northern Tanzania and Kenya.

At Pawaga (lower Uhehe) and in Ugogo there are many remains, evidently of rectangular buildings, in burnt daub, a technique unknown to the present inhabitants. Some are ascribed to a former people called the 'Wayenzere', and 'pottery collected from several sites bears decorative motifs which are not found on modern vessels. Large grindstones and small spherical and cylindrical rubbing-stones are also frequently associated.' In Usandawe, especially around Mangasta, there are numerous remains of circular buildings in a specially prepared clay or sun-dried daga. These may have been stock enclosures: one was excavated but there were no finds.

A major task in the archaeology of Tanzania is the discovery of further examples of the 'channelled' or 'dimple-based' pottery which characterises several early Iron Age sites in East and Central Africa. One of the first collections of such pottery was obtained in the 1930s by L. Kohl-Larsen from Lelesu, on the east side of the Lakoze valley in Usandawe. Dr. Sutton made two new cuttings at this site, one of which produced several sherds. Another possible site for early Iron Age pottery is Uvinza, an area famous for salt on the Malagarasi river east of Kigoma. In the mid-19th century Burton observed the salt being panned and traded long distances along the caravan routes, and it is possible that the industry began much earlier. Potsherds lying on the surface around Uvinza seemed no different from the pottery made and used by the Vinza today, but there may well be earlier remains below the surface and excavations are planned for the near future.

Dr. Sutton concludes that at present it appears that the interior of Tanzania, apart from the relatively hospitable northern regions, was settled rather late by food producers. But central and western Tanzania are still hardly known to the archaeologists, and research in these regions could well add much to our understanding of the origins of Tanzania's present populations.

SCHOOL PROJECTS

There is a keen and growing interest in local history in a number of secondary schools in Tanzania. The History Club, Livingstone College, Kigoma, has produced its first report, in Kiswahili: this concerns the history of the Ha of Kibondo district, which has been studied under the guidance of Mr. W. Nevins. (A summary of this report is given above, under 'Research on Oral Traditions'.) The History Club at Old Moshi School has recently produced the third issue of the Old Moshi Historical Magazine: this includes brief notes on the history of various Chagga chiefdoms and on Pare customs. The History Society at Likonde Seminary, Peramiho, produced the first issue of Our Past in November 1966, with notes on the Bena, Manda, the Tonya clans, and the Matengo of Maguu. In February a History Club was founded at Iyunga secondary school, Mbeya. There is also a club at Puma Upper Primary School, Singida, whose work has been mentioned under 'Research' (Nyaturu). No doubt there are other clubs and journals of this kind; it would be a great help if the editors of school history journals could kindly send copies to the Research Fellow in Oral History (Dr. A.D. Roberts) and the Librarian at the University College, and also the Historical Association of Tanzania (c/o Department of History, P.O. Box 9184, Dar es Salaam).

Efforts such as these are the life-blood of historical writing in Tanzania, for they best of all can encourage the emergence of fully-fledged Tanzanian historians. Moreover, they are likely, in many areas, to be the only means of recording oral traditions and memories before it is too late. It is thus very important that such 'amateur' research should be pursued not simply as an academic exercise or diversion but as a serious attempt to contribute to knowledge. If this is to be done, two things are necessary. First, the keen amateur (whether a schoolboy, a priest or a farmer) must be able to see how his own efforts, on however small a scale, can help us to understand events and patterns over a wider area or a longer period (such as migrations, trade routes, risings, political movements). Second, the collector of Oral History must make a careful record of what was said, and who said it. If this is done, the results are of real value as historical documents, for they can be criticised, compared and interpreted. If this is neglected, the collector is really no more than a story-teller: his stories may be entertaining, but they will add little or nothing to our knowledge of the past.

The Historical Association of Tanzania has been doing much to provide local historians with the necessary encouragement and guidance, by providing a nation-wide network for the exchange of news and ideas about the history of Tanzania. Especially promising is the formation of local branches, at Dar es Salaam, Dodoma and Tabora. In March,

the Kilimanjaro Branch held a two-day workshop in Moshi on oral history; this was addressed by history lecturers from the University College and plans were made to collect biographies of important figures in the history of Kilimanjaro. The Association's own series of pamphlets are beginning to help provide the broader perspectives against which local research efforts should be set (see below under 'Publications'). But there is clearly a widely felt need for some brief guide on research procedure to assist the amateur collector of oral traditions, and Dr. A.D. Roberts is now preparing such a guide for distribution through the Historical Association.

PUBLICATIONS

Azania

At the end of 1966 the British Institute of History and Archaeology in East Africa (P.O. Box 7680, Nairobi) published the first issue of its annual journal Azania (£ 42/-, profusely illustrated). This included a long report by the Director of the Institute, Mr. H.N. Chittick, on his excavations at Kilwa; a report by Mr. Hamo Sassoon (Conservator of Antiquities, Tanzania) on his excavations at Engaruka; and an article by Dr. J.E.G. Sutton on 'The Archaeology and Early Peoples of the Highlands of Kenya and Northern Tanzania'. The 1967 issue of Azania will include a report from Mr. R.C. Soper on his recent excavations of early Iron Age sites in N.E. Tanzania; other articles discuss the chronology of Kilwa and compare Livingstone and Tippu Tip as sources for the history of east-central Africa.

Miscellaneous

The Historical Association of Tanzania has now issued its first two Papers; these are published by the East African Publishing House, Nairobi, at £ 2/50 and are issued free to members of the Association. The first Paper is The East African Coast: an Historical and Archaeological Review, by Dr. J.E.G. Sutton; the second, by Dr. W. Rodney, is The West African Slave Trade, and this will be followed by a paper by Dr. E.A. Alpers on the East African slave trade, also based on recent research in Portuguese archives.

The two issues of Tanzania Notes and Records (obtainable from the Tanzania Society, P.O. Box 511, Dar es Salaam: annual subscription £ 30/-) for 1966 include partly historical articles on 'The Nyika of Mbozi', by Mrs. B. Brock, and on the Vidunda, by T.O. Beidelman. There are accounts of Luo witchcraft, by P.J. Imperato, and Iraqw (Mbulu) religion, by C.B. Johnson; there are also articles on early missions at Urambo, by N.R. Bennett; in Karagwe, by I.K. Katoke; and at Masasi, by R.G.P. Lamburn.

The journal of the White Fathers' expedition to Tabora in 1878 (re-published as Vers les Grands Lacs in 1954) has been translated into English by G. Rathe under the title Assignment to Danger (London, 1966). The Journal of African History will shortly publish an important article by Dr. J. Iliffe on the Maji Maji Rebellion.

Dr. I.N. Kimambo (University College, Dar es Salaam) has recently obtained a Ph.D. from Northwestern University, U.S.A. after completing his thesis on the history of the Pare (N.E. Tanzania). Arrangements are being made to publish this in the near future.

The first number of the Journal of African History for 1967 (Vol. VIII, No. 1) contains an article by Mr. Christopher Ehret of Northwestern University on cattle-keeping and milking in eastern and southern Africa, based on linguistic evidence. This is important for the peopling of East Africa during and before the iron age. Mr. Ehret is currently undertaking further field research on historical linguistics in northern and central Tanzania as well as in Kenya.

Nyamwezi

In 1966 Father J.B. Kabeya published Mtemi Mirambo: this biography (in KiSwahili) of the famous Nyamwezi leader is perhaps the first work of historical scholarship by a Tanzanian to appear in book form (E. African Literature Bureau, \$s 4/-). An English translation, by J.W.T. Allen, will appear shortly, from the same publisher. Fr. R. Fouquer also published a biography of Mirambo, in French, last year: Mirambo (Nouvelles Editions Latines, Paris, 1966). Mirambo's achievements, however, have for too long over-shadowed those of his Nyamwezi contemporary Nyungu ya Mawe, whose 'empire of the Ruga Rugas' among the Kimbu was rather more highly organised than Mirambo's dominion. The Journal of African History will shortly publish an article on Nyungu ya Mawe by Fr. A.E.M. Shorter, who is now at work on a D. Phil thesis for Oxford University on the social organisation of the Kimbu, based on his fieldwork in 1965-6. Dr. R.G. Abrahams, a social anthropologist who studied the northern Nyamwezi in 1957-60, has published a paper on 'Succession to the Chiefship in Northern Unyamwezi' (the Kamba chiefdoms) in Succession to High Office, edited by Jack Goody (Cambridge University Press, 1966). Dr. Abrahams' full-length study, The Political Organisation of the Nyamwezi, is about to appear from the same publisher.

Ethnographic Survey of Africa

This series of handbooks, published by the International African Institute, London, is of considerable value to historians of Africa, Hitherto, the peoples of Tanzania have been badly represented in it,

but this neglect is now being remedied, as a result of several field studies over the past few years. Dr. R.G. Willis' survey of the Fipa and related peoples of south-western Tanzania was published last year; it will be followed this year by Dr. R.G. Abrahams' survey of the Nyamwezi and other peoples of western Tanzania. Further volumes in the series, now in preparation, will describe the Hehe and their neighbours (Dr. Alison Redmayne), the Gogo and other peoples of central Tanzania (Dr. P.J.A. Rigby); and the Kaguru and other matrilineal peoples of eastern Tanzania (Professor T.O. Beidelman).

The Early History of Tanzania

The East African Publishing House, on behalf of the Historical Association of Tanzania, is to publish in 1968 a book of this title on the pre-colonial history of Tanzania. It is hoped that this book will communicate to a wide readership the results of recent research on oral traditions in Tanzania. It is intended for use in colleges and the senior forms of secondary schools, and it will be available in a paperback edition at about \$ 10/-. Much of the material will be appearing for the first time, and in each chapter a scholar will discuss the history of an area in which he has himself worked. There are to be essays on the Pare (I.N. Kimambo), Shambala (S. Feierman), Hehe (A. Redmayne), Nyiha (B. Brock), Fipa (R.G. Willis), Kimbu (A.E.M. Shorter), Nyamwezi (A.D. Roberts) and the Haya of Karagwe (R. Berger). There will also be a general introduction by the editor, Dr. A.D. Roberts.

Zamani: A survey of East African History

A book by this title is shortly to be published by Longmans and East African Publishing House. Designed to fill a need for teacher, student and general reader, it contains chapters on both the early and the modern history of the East African territories. It is being edited by Professor B.A. Ogot and Dr. E. Kieran.

PLANS FOR FUTURE RESEARCH

Mr. G.C.K. Gwassa (University College, Dar es Salaam) has just begun six months' fieldwork on the oral sources for the history of the Maji Maji rising in the area of its outbreak, the lower Rufiji basin. Fr. J.B. Kabeya (Lububu Parish, near Nzega) has begun to collect material for a biography of Isike, the chief of Unyanyembe who offered prolonged resistance to the Germans at Tabora before killing himself in 1893.

Two studentships for the study of pre-colonial history in Tanzania have been awarded by the British Institute of History and Archaeology, Nairobi. One has been given to Mr. Patrick Pender-Cudlip, who has been working at Oxford for a diploma in social anthropology; he will begin fieldwork later this year, probably on the oral traditions of the Iramba (N. Tanzania). The other student is Mr. M.M. Alidina, a graduate of University College, Nairobi, who is to study the history and polity of the Mrima coast, beginning in the Bagamoyo area.

Mr. A.C. Unomah, a graduate of Ibadan University in Nigeria, has recently arrived in Tanzania to study the town histories of Tabora and Ujiji. There are also plans for research by graduate students from Tanzania, U.K. and U.S.A. on pre-colonial history in Karagwe, Ukerewe, Southern Nyamwezi and Konongo, and the town of Bagamoyo.

ADR/ta

16th August, 1967.