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20. The Regalia of the Wa-Vumba.

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FIG. 1.

FIG. 3.

FIG. 3.

FIG. 2.

FIG. 5.- INKSTAND, WASSEIN.

FIG. 6.

ORIGINAL ARTICLES.

Africa, East.

With Plate C.

Ainsworth Dickson.

The Regalia of the Wa-Vumba. By T. Ainsworth Dickson.

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In Vol. III, 1900, p. 275 *et seq.*, of the *Journal of the Anthropological Institute* there appeared an extremely interesting paper contributed by Mr. A. C. Hollis, C.M.G., on the people of Vumba, the descendants of a party of Persians who, about A.D. 1200, migrated from the plain of Sheraji and settled at the delta of the Uмба River, which to-day forms the coastal boundary of German and British East Africa.

Although by the arrival of more immigrants new settlements were along the coast, Vumbu-Kuu was for many centuries the residence of the Sultans of the Wa-Vumba, who at the zenith of their power exercised jurisdiction from Kwale (German East Africa) to the present port of Kilindini (Mombasa, B.E.A.).

The Wa-Vumba appear to have been a people of considerable culture and civilisation.

By more or less peaceful methods the Wa-Vumba established a form of suzerainty over the neighbouring native tribes, who while preserving complete autonomy recognised the Sultans of the Wa-Vumba as a final court of appeal in all disputes. In fact, the character of the suzerain power as personified by the Sultans appears to have gradually developed from that of a more or less autocratic prince to a judicial arbitrator who in course of time became invested with an almost divine personality in the eyes of the Wa-Digo and Wa-Segeju.

Of the material evidences of the occupation of the Wa-Vumba but little remains, but there are still preserved at Vanga and Wassein some curious old carved drums and horns which played an important part in ceremonial procedure. Of the former there are three at Vanga; two of these are of similar design (*vide* Fig. 3, Plate C): each consists of a length of about 3 feet 6 inches of the circular stem of the *Borassus* palm and measures 2 feet 0 inches in diameter. The carving is now so obliterated that the detail can hardly be recognised in a photograph, but the sketch shows the ornamentation as it must have appeared. The ends were covered with skin, which was kept taut by being pegged to the sides with wooden pegs. These drums are stated to have been made in commemoration of the victory obtained about A.D. 1630—by the then Sultan of Vumba—over the other settlements of Persians along the coast, between whom and the Wa-Vumba there had been considerable friction for some time.

The third drum is similar in form to that shown in Fig. 4, but no trace of the carving remains. This drum used to stand before the residence of the Sultan, and any slave who, wishing to leave his master, could reach it and beat it three times became the property of the Diwan.

In addition to these drums there is a horn made out of a tusk of ivory (Fig. 2), which was presented, together with a pair of copper cymbals, to a Sultan, or as he was then called, Diwan, in 1744, by the King of Patte (an island near Lamu, B.E.A.). The end is broken, but the horn still weighs about 45 lbs. It is now almost black with age.

These drums, horn, and cymbals were used at the enthronement of a Sultan or Diwan, and at the marriages, deaths of important personages, and also in connection with religious services for rain, victory in warfare, &c.

About 1700* the whole country was swept by a horde of cannibals from the

* These invaders are said to have been a tribe called the Wa-Doe, which came from south of Dares Salaam. The story may, however, be a tradition of the great invasion of the Wa-Zimba. Theal, in his *History of South Africa*, states that from Portuguese manuscript in Lisbon the Zimba hordes swept up the coast of East Africa about 1589 and devastated the coastal settlements as far north as Malindi, where they were defeated by the Portuguese assisted by a large number of Bantu allies believed to be Segeju people. The Segeju people are believed to have

South (Wa-Zimba?) and many of the inhabitants of Vumba-Kuu removed to the adjacent island of Wassein as being safer from attack and there built a city, which surpassed in size that of Vumba-Kuu, and of which traces still remain.

FIG. 4.

a. Pattern of carving.
b. Right front.
c. Left front.

d. Ornament, right side.
e. Side view of drum.
f. Left side.

originated some distance north of Lamu in the vicinity of Port Dunford at a place called Shingwaya. They probably migrated south with other branches of the Nyika to escape a gradually increasing desiccation of that part of the country which seems to have taken place during the last 500 years.—C. W. HOBLEY, Mombasa.

Rather more than 100 years later, at the election of a new Diwan, a dispute arose between the people of Wassein and Vumba-Kuu as to the merits of rival candidates, and neither party giving way the matter was referred to the Arab Governor of Mombasa, who decided that each town should have its own Diwan. It was on this occasion that the drums and horn now kept at Wassein were made, the original ones being returned to Vanga.

There are two drums of similar size (Fig. 3) made like the original from the stem of the *Borassus* palm and measuring 3 feet 4 inches by 2 feet. The third drum is far more ornate (Fig. 4). All three are in a good state of preservation. Fig. 5 shows an inkstand, which also belonged to the Diwan of Wassein, and is interesting in as far as it shows the sequence of idea of the carving of a bird's head which appears on the large drum. This is referred to as "Tausi"* (peacock), but no explanation is given as to its significance.

The horn (Fig. 6) is of no particular merit and shows no ornamentation.

The third or largest drum (Fig. 4) is still used at marriages and deaths, and I was present in May last at the ceremony of praying for rain which was held in the plantation and at which the drum was beaten as an accompaniment to the chanting of prayers.

These and the ruins of a few mosques along the coast seem to be all the material evidence that is left of what must have been once an important Persian colony, but careful research shows that many prevailing customs owe their origin to the same authorship.

Of these I will only mention two. The first, a very striking one in a Mahomedan country, of uncovering the head in the presence of any person of importance originated in the custom of appearing bareheaded before the Sultan or Diwan.

The second has come to my notice while I write. The headman of the neighbouring village or Kichangani has just died and every one living in the village or in any way connected with it, is going about bareheaded for three days. This is a survival of the original form of mourning for the Diwan which prescribed that nobody might shave, wear a fez or turban or more than one cloth for his body for a period of forty days.

T. AINSWORTH DICKSON.

Derbyshire: Ethnography.

Garfitt.

On a recent Discovery of Rock Sculptures in Derbyshire. By **21**
G. A. Garfitt.

The illustrations show two sculptured stones, of which one was found this year on Eyam Moor, near the stone circle. The other came from Great Hucklow, a place three miles away on the same plateau, and it is now in the Weston Park Museum, Sheffield.

Another stone, not illustrated, bears cup marks with channels. There are a number of stones near by with cup marks, and these are also found on one of the stones of the circle. There had been a cup and ring stone 600 yards away, but it has disappeared.

The first stone also bears two cup marks near the summit, but its principal interest is in two articles of deer-horn very realistically represented. There are some more artificial markings on the stone, but they are lightly incised and are probably indecipherable. The upper horn represents a pick or hoe such as was found at the base of megaliths at Stonehenge, and is of frequent occurrence in Grimes Graves. The lower one is the whole of a first year's antler of the red deer, and in my opinion represents a plough or harrow.

These designs have never been discovered before, but the nearest approach to them is in the sculptured stones of the French dolmens. Under the covering

* *Tausi* is the Persian word for peacock.