

1922

KENYA

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FROM

DATE

Mr. Kothey

Cont
192

2 July

FOR CIRCULATION

SUBJECT

Harry Thacker

Send copies of introduction & sworn
statements of witness copies of deportation
order

178/22

Superior Court

178/22

White Paper

3 copies

ATTACHES

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The in good copy

The Missionary report two - one a
little journal, the other a note
written in the house, about the visit
of the missionary and his band. The
other copy is a translation of a
report made in the house in
Thacker's activities were dangerous.

The station witness is
available and (with the possible
exception of the first two deportees,
which are a little too heavily
identical) report the independent
accounts of witnesses of the
same case.

The main point is

Part 178

Subsequent Paper

500/69/20

(1) [Faint handwritten text]

(2) [Faint handwritten text]

(3) [Faint handwritten text]

(4) [Faint handwritten text]

(5) [Faint handwritten text]

(6) [Faint handwritten text]

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Printing the possibility of
[Faint handwritten text]

W. Ford

There is ample and justification, if
not more needed, for the action of the
local part. Part appears to have been
satisfied by the B. Book which was published
last year & I do not think that we want
to reopen the question by publishing
anything more.

The Anti-Slavery & Abol. Part: (see)
3848) will no doubt return to the
charge in due course & when they
do so, I think that it will be
sufficient to refer them to the
depositions have been read & that
the S. P. considers that if further
justification were needed of the action of the
local part, it is amply furnished by
the info contained in these documents.

I do not think that we should give
the Soc. an important lead in our
action by sending it the documents
[Faint handwritten text]

H. J. [Faint]
17/8/32

Anti-Slavery, part by
[Faint handwritten text]
[Faint handwritten text]
[Faint handwritten text]
[Faint handwritten text]
[Faint handwritten text]

S. [Faint]

19/8/32
[Faint]

THE REV. FATHER CAYZAC, MANGA NISILIO.

MEMORANDUM FOR THE GOVERNMENT. SUBJECT: THE REV. FATHER CAYZAC, MANGA NISILIO.

I have been working amongst the Akikuya for twenty years.

Nothing from the Mission in my vicinity with whom I come in contact. Harry Thuku has not caused a

... it is already evident ... with great

... such as ... exaggerated ... they are suffering ...

Speaking as a Missionary, I consider his propaganda very ... a distinction between the ... in the country, as according to him they ... that object he states being

... we are ... authority ... during twenty years work amongst ... natives.

I consider that Harry Thuku and his associates should be removed if trouble in the near future is to be avoided between the natives and the Government.

I am also of the opinion that unfortunately Harry Thuku's arguments are not entirely without some foundation in truth and this explains the success of his agitation. The Natives themselves are all too well aware that they get

-practically-

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practically nothing out of their contributions to revenue,
and that practically no works are undertaken for their
benefit in the Reserve; and further that where reforms
have been made in native affairs by European opinion
Harry Thuku has obtained the credit."

I certify the above to be a true and full statement
freely made in my presence and hearing and when read over
on 10.3.22 admitted correct.

(sgd) J. Chyza

Superior Catholic Mission.

Mangu.

ION BARTON

Ind. Mag.

WILLIAM KNAPP OF THE GOSPEL MISSIONARY SOCIETY
KIMBU IN THE KIAMBU DISTRICT AMERICAN CHRISTIAN D/S.

" I have been in the country since the 2nd
April 1899, and have been constantly working amongst the
Akiyu since that time, allowing for furloughs.

If the present political agitation conducted by
Harry Thuku, and those associated with him, continues
it must in my opinion result in trouble between various
sections of the Akiyu people, or else between the
Akiyu people, or sections thereof, and the Government.

I certify this to be a true and full statement
freely made in my presence and hearing and when read over
on 9.3.22 admitted correct.

(sgd) W. P. Knapp

(sgd) Juxon Barton
2nd Mag.

CANON HARRY LEAHY, M.A., Missionary-in-Charge of Kabete and
Alg. Secretary of the C.M.S. Kenya Colony. British
Christian. d/s.

With regard to Kiambu district, I believe
that the influential natives, both amongst the Mission
adherents and Pagans, thoroughly realize that Harry Thuku
is not leading them in the right direction and that their
grievances redressed.

He has made it plain to all that he will use
his power over them to turn them out of the district
and has written to the C.M.S. that he will do so
that Association with the C.M.S. is not possible
but at a large meeting of the Kiambu District
Headman after Headman they would not have parted
with money.

As regards the C.M.S. I understand that the
in the Fort Hall and in the Kiambu District, the
between C.M.S. and the great many
Mission adherents, who were hearty supporters of Harry
Thuku's cause, have completely changed their views, and
are anxious to form an Association in their own district
similar to the Kikuyu Association, in the Kiambu district,
and which shall work on constitutional and open lines
to that, the Kikuyu Association, but quite independent
of the East African Association.

My own belief is that if this can be
brought about we will greatly relieve the situation.
Undoubtedly the Arikuyu do feel they have serious
grievances, which they want to get redressed and if once
they realise that Harry Thuku is going to bring them
-into-

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SWORN STATEMENT BY MR. RICHARD W. ...

I was at Tusu in Fort Hall on Sunday, February 26th, on the following Tuesday, February 28th, I heard there had been a large meeting near Kinyaneni, about 7 miles from Tusu, which was addressed by Harry Thuku. The meeting was held after dark. There is a mission school at Kinyaneni under a European. On the following Tuesday, as I was walking up to the Foxstair (Mr. Hawkins) house at Tusu, I overheard a man ... Machai is a spokesman in the ... Kichuki of Tusu district. He was helping ... about is the rivets there. Machai began his talk to ... about the meeting on the previous Sunday. ... I gathered that the other Kikuyu had ... He told Machai that Harry Thuku had been driven to ... in a car by an Indian. I gathered from ... the Kikuyu that at the meeting the ... would that they ... only to pay His ... but ... their kipandis. Both men asked me what ... put it. By this time various other people ... I told them to have nothing to do with ... then asked me why Thuku was allowed to go on preaching if he was a bad man. I told them that the Government was waiting till he did something really bad so that they could lock him up for about 10 years, and that was why the Government was doing nothing for the present. They also told me that Harry Thuku was trying to set the young men against the old men, and that he was opposed to the present system of government by the Elders. I left the district on the following Friday. Harry Thuku and his doings form the general subject of conversation, and he is undoubtedly thoroughly anti-Government and is upsetting the

-dis
trict-

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I, Revd. Arthur McGregor Missionary-in-Charge

... the general... propaganda... causing a state... in this Resev... dangerous to peace and good order

(sig)

Arthur McGregor

Work before me 14

Senior Commission

RECORD OFFICE

I, Joshua Karuri, make oath and declare as follows,-

I attended a meeting at Weithaga on Saturday February 27th. The President of the meeting was Harry Thuku from Nairobi. He said he had come to the meeting that they might see him as the Government Officers and Chiefs had told lies about him and said that he had been killed. He said he was a greater man than any of the Europeans or Chiefs in this country. He then said if he was not a greater man than the Government Officers how was it that he had come to Weithaga from Nairobi without being arrested. He further said that the Europeans and chiefs were of no use to the country and he did not want them in this land of the Kikuyu. Tell the European that I am like a bee: I have a sting and I can hurt them. If they want to mix milk and blood. If the Europeans want you to do work of any description tell them that I, Harry Thuku, refuse permission for people to build camps, or make roads or to work in the station at any kind of work, or for the P.W.D. or to fetch feed or firewood for porters.

He then said that they (the Kikuyu) paid tax which the Government stole from them. An European only paid Re.15/- tax while a Chief with several houses paid Re.8/- on each house. He told the meeting to tell this to their Government Officers and to the Missionaries and let anyone who was able, write it.

He then said that the European missionaries did not come to teach the Word of God but the word of Satan. He did not want them in the country.

He finally said that he forbade any one to do any

-work-

PUBLIC RECORD OFFICE, LONDON

9

KIANGA

13.3.22.

Munene wa Kagwanja: Kiama Elder of Chief Githna affirmed,-

I attended a meeting at Wangani on the 11th instans
Barry Thuku had in a motor car accompanied by his
stood up in his car and announced

He said:- I have been told that
the European Government has
only stole;

If a D.C. visits

out ()

Government of

my followers

to be thrown

a letter to

at once.

not to go unless

I was sent to this meeting

to hear what Thuku had

I certify that this affirmation was

presented and hearing. I was

person making it and admitted by him to be

(sgd) Fred. C. Gamble

Magistrate.

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DEPOSITION 12th MARCH, 1922.

17

Karova wa Ndul, Kikuyu, of the village of Karova's
estate.

Karova wa Ndul was present yesterday at the meeting of the
Karova's estate. Among other things he
said that...

DEPOSITION - 12th MARCH, 1922.

Karuiki wa Warungi, Kikuyu of Kiungu's
affd. states:-

" I, Karuiki wa Warungi, swear that I was
present yesterday at the meeting at Gakindu and heard
Harry Thuku's speech. Among other things he said:-

"I do not want people to work on the roads (ndikwenda
andhi mariwe jirza matira na ruthe kurima nira).

If Europeans come to work they must not be given
(matira) milk, firewood or porridge.

I was appointed by the Europeans from this country
to be your leader

Aturangi thiro ni nira
(ni gutwika) ni ngai
mundu wote).

2. (sgd) A.D.W. Wade
Ag. b.C. 12.3.22.

On a Tuesday all the Headmen of the Kyambu district met at my camp at Karia.

Everyone of us agreed that we did not want Harry Thuku, the reason being that Harry Thuku was concerned with the Indians in their anti-European propaganda.

On Monday last Harry Thuku came from Nairobi with two Akikuyu, one Kavirondo, one Indian came into Ngenda Location (Headman Kibathi).

I was present; many natives were present of the Kyambu district and many from Fort Hall district; Harry Thuku had written stating he would hold a meeting.

Waiganja wa Ndotono, a late Tribal Retainer, Kyambu, who had been dismissed for malpractice, just stood up. He said that he was Headman of the area on the Fort Hall side of the Ngenda River and that Headman Kibathi had no jurisdiction within the area which he claimed. He said that Headman Kibathi and a Githaka however named Ingeri wa Nyasa were not to cross the Ngenda River to exercise their functions trans-Ngenda, and if they did he and his people - more than 100 persons - would fight.

Harry Thuku then stood up and said, "No one may refuse the orders. Waiganja wa Ndotono, if myself do not seek for the office of a headman, a Headman is nothing. A District Council member is nothing. He comes on safari and talks with you. . . remain in Nairobi in conference with the heads of the Europeans."

I then stood up and said to the Elders, "Let us go and hold our own parasa."

I was tired of hearing this man's nonsense. I went away.

ORIGINAL RECORD OFFICE, LONDON

I am afraid that unless Harry Thuku's disloyalty is curbed the Akikuyu will get into trouble with the Government. His following is not very large at present but it will be.

The Indian and Kavirono present said nothing. We should all like permission to fight with Harry Thuku's people if the Government will not do so."

I certify the above to be a true and full statement freely made & read at present and hearing and when read was admitted correct on 15.2.22.

(sd) Juxon Barton
2nd Mar.

R. Thumb mark of above.



WITNESSES: HARRY THUKU, JOHN W. ...
 I am afraid that unless Harry Thuku's disloyalty is curbed the Akikuyu will get into trouble with the Government. His following is not very large at present but it will be.
 The Indian and Kavirono present said nothing. We should all like permission to fight with Harry Thuku's people if the Government will not do so."
 I certify the above to be a true and full statement freely made & read at present and hearing and when read was admitted correct on 15.2.22.
 (sd) Juxon Barton
 2nd Mar.
 R. Thumb mark of above.

WAROHUJA WA KUNGU SUB-HEADMAN KUNGU DISTRICT
 KYAMBU DISTRICT KIKUYU GOSPEL MISSION SOCIETY
 KAMBOI D/S STATES:-

On 26 January 1951 all the Headmen and Elders
 at Kamboi were called to have nothing to do
 with the Kikuyu and the people of the

Headman of the Kikuyu Mission Society
 at Kamboi was called to have nothing to do
 with the Kikuyu and the people of the

"Insistumalai D.C. Headman

this means,-

"Do not trust in the District Council
 Headmen."

The letter was in the name of
 it is now with Mr. Lipo Karanja

This letter was read before at Kamboi

Josia wa Kibathi Headman

Wanyuia wa Kamai a Gospel Mission

The letter was of Harry O'ku's and was not
 an agreement of his.

We heard this letter and
 we slept on this news.

On 27 January another baraza was held
 at Kamboi. The Paramount Chief Kinanjui was present
 both occasions. At the first baraza the Paramount
 Chief said that he had no objection to any
 baraza and to punish those who should do so.

We all gave our thumbs to a document (produce)
 which was displayed to all assembled by the Paramount Chief
 Kinanjui, and agreed to by all.

We sent a report of our proceedings to the East
 African Standard.

On 13 February on a Monday a meeting was held in
 Egendu Location (Headman Kibathi). I was present.

Harry Thuku answered:-

" Do you wish me to bring the Governor here to Kyambu I can do so, perhaps you will then see whom I am,"

Waweru wa Mahoi wanted to speak and he began angrily - I stopped him.

About 200 left, I with them. We met at another place near by; we agreed that we had forbidden anyone to bring Harry Thuku to our country or to hold converse with him, and Waiganju by dismissed P.A had brought him.

Some returned to Harry Thuku's meeting as Headman Kibathi had something to say to Harry Thuku and Waiganju.

Headman Kibathi asked the latter whether he had brought Harry Thuku, he answered "Yes just as much as any other man has his friends".

Headman Kibathi then said,- "Why if Harry Thuku has come to you as a guest how is it you have called so many men to meet him."

Waiganju wa Ndotoo answered "These are my people and under my orders."

A Gospel Mission boy Njeragi wa Kangasha of Mgende Location got up and said "Wait a little you will see what will happen" to Headman Kibathi.

Headman Kibathi stood up and said "I shall rule the people. Mr. Hope (the District Commissioner) and the Headmen agree to my position."

Njeragi wa Kangasha said,- " I complained to the District Commissioner concerning you Kibathi. We both went before him - nothing happened to me."

George Mwakani of the Gospel Mission Kamboi got up and said,- " Koinangi, Warohiyu wa Kongo, Phillip James Karanja, Josia Njonjo are little Judas Iscariot." We became very angry as we presumed Harry Thuku was not Jesus Christ.

-The position is-

The position is that Harry Thuku has been forbidden to enter the Nyanu Native Reserve and people have been forbidden to surround him, this man Waiganjo wa Ndotoo has now brought him against our orders. We ask some support from Government; we ask that Harry Thuku, Ndotoo wa Ndotoo, Machuka wa Njethi should be sent from the Akinyu country. The young and headstrong men are following Harry Thuku. In a short time there will be more. The Europeans have taught the natives and the Missionaries have given us some learning. Harry Thuku's friends, the Indians, have done much for us.

I certify the above to be a true and full statement freely made in my presence and hearing and when read over admitted correct on 1/2.22.

(sgd) Juxon Barton
 Varahio wa Kungu
 Mag.

...the position is that Harry Thuku has been forbidden to enter the Nyanu Native Reserve and people have been forbidden to surround him, this man Waiganjo wa Ndotoo has now brought him against our orders. We ask some support from Government; we ask that Harry Thuku, Ndotoo wa Ndotoo, Machuka wa Njethi should be sent from the Akinyu country. The young and headstrong men are following Harry Thuku. In a short time there will be more. The Europeans have taught the natives and the Missionaries have given us some learning. Harry Thuku's friends, the Indians, have done much for us.

I certify the above to be a true and full statement freely made in my presence and hearing and when read over admitted correct on 1/2.22.

(sgd) Juxon Barton
 Varahio wa Kungu
 Mag.

The position is that Harry Tamm has been forbidden to enter
 the Lyambur Native Reserve and people have been forbidden to
 encounter him, this man Waigato we suppose has now brought him
 against our orders. We can have support from Government; we
 ask that Harry Tamm, Waigato's we suppose, be taken to a place
 should be sent from here to a place. The young man here
 bring me his following Harry Tamm. In a short time there
 will be more. The arrangements have been made to travel and the
 matters have been arranged. Harry Tamm's friends

the above is a copy of a letter and will be
 returned to the sender. The letter was dated 1st
 (copy) (copy) (copy)

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KIRATHI WA KITANGO. Headman Agenda Location, Kyanbu district. Page. D/A:-

" We met at Karia Camp, all the Headman and Elders of the district because of a letter written by Harry Thuku to one Matthew Kierog. We numbered about 1,000 people. Paramount Chief Kiambu was present.

This letter was read by Josia wa Njoroge and Wanyuithi wa Kamai.

This letter contained words to the effect that the Akiyu were not to follow the D.O. or the Headman but to follow the writer Harry Thuku. We talked this over and about that night.

We met the next morning and decided that Harry Thuku was wrong, wrong and discredited. We signed a letter to the effect and it was shown to the Paramount Chief. The Paramount Chief was asked if he was present. He said to add Harry Thuku and if he was to stand up - he would be banished from the Akiyu country was to be banished for ever.

We heard that the Head Tribal Retainer Waiganju had a meeting to be addressed by Harry Thuku. We arranged to go and found that the Mission boys and the Nairobi people were arranged in one line and the Reserve Akiyu in another. I saw a Kavironda and a Kamba and a man wearing a turban amongst Harry Thuku's people.

Harry Thuku stood up and said,-

" I have come that all may see, it was said that I should be hung. I am here.

The day the Akiyu Headmen met at Karia Camp I was in Nairobi talking with the Europeans. I told these Europeans I was to be hung. They asked where?

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I said at Kyambu. They said Kyambu is not a place where people are hung.

I have sided and fought for all you Akikuyu. I do not serve for wages. The Akikuyu Headmen take wages from the D.C. and of course do as he tells them and would lose their wages if they did otherwise."

Koinange wa Mbuli stood up and said:-

" You are lying Harry Thuku. We have never known you to fight on behalf of the Akikuyu. We stand up for ourselves."

Harry Thuku said:-

" I have fought against the kipandi (Native Registration). I have stopped girl labour on the European farms. I am trying to get the F.L.B. Poll tax reduced. It has been constantly increased from its beginning."

Waweru wa Mahoi stood up and said:-

" You say you have fought for us. We have never known you to do so. You have never met at our Councils. You are lying."

Harry Thuku waked -

" You say I am nothing. If you wish me to bring the Governor and the D.C. yet will then see who I am."

Waweru wa Mahoi began to answer angrily, but was stopped.

Warohuja wa Kongo stood up and said:-

" Do not lie Harry Thuku."

George Mkekoni stood up and said:-

" You Headmen are as Judas was."

The Headmen and some of the Mission boys repeated the word Judas went away some distance. I returned after a little while to ask Waiganju (the dismissed Head Tribal Retainer) a question.

PUBLIC RECORDS OFFICE, LONDON.

I asked him:-

"Who brought Harry Thuku to my Location?"

He replied:-

"I brought him - he is my guest."

I asked:-

"What sort of a guest is he that many people come to meet him?"

I said:-

"I am going to complain against Harry Thuku to the D.C. He has been forbidden to enter the Kikuyu country by us and yet he has come."

Harry Thuku said:-

"This is English country and from here to Nyassala I will hold Karakas where I wish."

Njerogi wa Kangasha said:-

"Wait a little while, you Kikuyu will see what will happen."

He did not say what would happen. He went on to say, "You Kikuyu come and complain against me to the D.C. and the D.C. did not take."

I complained against him that he was teaching my people to disobey our orders, the Kiama orders and to follow Harry Thuku.

Waiganju wa Ndetono said:-

"You Kikuyu think carefully, I was complained against by the whole of the Kikuyu tribe and I am still not in a box (coffin)."

I replied:-

"You Waiganju and you Njerogi wa Kangasha I am going to accuse you before the D.C. as you have upset my Location in the whole country side."

-I left -

I left one of my elders, Mages wa Nyamu, at Harry Thuku's barasa to listen to what was said and went with the others to my barasa some way off.

Unless I have the confidence of Government I can do nothing. I do not want Harry Thuku, Wainganja wa Ndotoo, Mashuka wa Njathi and Njir'gi wa Kwap'ah' in my location.

I have all the... and...

... of the... and...

... of it will be trouble for the...

... and his headman are not...

I certify the above to be a true and correct copy as made in my presence and hearing and the... admitted correct.

(sgd) Juxon Be...

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4/1/57

Mageri wa Nyama. Kiama Elder Ngenda Location,
Kikuyu. Kyambu District. Pagan. D/41-

I was left at Harry Thuku's baraza by my Headman Kibathi
to listen. Wanganja wa Ndoto said:-

Kibathi, the Headman of the Ngenda Location and
Mageri wa Nyama may not cross the Ngenda baraza. If this
is done I shall go to Nairobi and accuse you. I shall
start with you.

Wanganja wa Ndoto said:-
I have been accused and complained against by you
and nothing has happened. I shall go to Nairobi and
accuse you.

Wanganja wa Ndoto said:-
I have been appointed as the Headman of the
Ngenda Location.

Wanganja wa Ndoto said:-
I have been accused and complained against by you
and nothing has happened. I shall go to Nairobi and
accuse you.

Wanganja wa Ndoto said:-
I am not a Headman. I am only a porter for Government
work (portage).

Wanganja wa Ndoto said:-
I am not a Headman. I am only a porter for Government
work (portage).

I asked him,-
"Is not the Headman Kibathi's Location
now can a black man as Harry Thuku set you Wanganja up
as Headman?"

The Head Tribal Retainer of Fort Hall, Keiru
is not a Headman, and you are not, the more so as you
have been dismissed for malpractices."

-Wanganja then -

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Waiganja then called me a hyena and I left. I was sorry.

If Harry Thuku, Waiganja wa Nd. etc, Machuku wa Njethi and Njorigi wa Kangasha are not removed from the Kikuyu country there will be trouble."

I certify this to be a true and full statement made in my presence and hearing and when read over admitted correct on 15.2.22.

(Signature)

Right Thumb
of Mark
above.

Waiganja then called me a hyena and I left. I was angry.

If Harry Thuku, Waiganja wa Ndoko, Wachuku wa Njethi and Njorigi wa Kangasha are not removed from the Kikuyu country there will be trouble.

I certify this to be a true and full statement made in my presence and hearing and when read over admitted correct on 15.2.22.

(Sgd) Isaac Kibet

Right Thumb
of MARK above.

17

Makindu wa Kithesha Headman Kimichoi. Ngenda Location.
Kvambu district. Kikuyu. Pagan. d/a.-

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Harry Thuku had been forbidden to enter the Kikuyu Reserve by the Headmen and Elders and everyone had been forbidden to succour him.

Harry Thuku held a large baraza in Ngenda Location on last Saturday, whither he had come with a number of Nairobi Kikuyu, a Kavirondo, a Mkamba and a turbaned man.

Waiganju, the dismissed Head Tribal Retainer, said that he had brought Harry Thuku as his guest and that he would bring him despite any orders to the contrary from the Headmen of the district.

I told Waiganju that we did not want to fight about the matter but to arrange our affairs amicably.

Mjagi wa Kang'anda said that we Headmen received wages from the Government and the D.C. in oppressing the people. He said that Harry Thuku was actuated by a desire to aid the Kikuyu.

I replied that he had been appointed by Government on the people's consent.

Harry Thuku got up and said,-

"Do not listen to the Headman or to the words of Kimanjui, they are paid servants. I am trying to stop Native Registrations and the reduction of wages by Europeans. I have written to London on the matter and what has Kimanjui done to equal this."

I told the assembled people not to listen to Harry Thuku. If they did the result would be a refusal to obey orders and trouble with the Government and the Headmen.

Harry Thuku said:-

"You Headmen you dare not quarrel with the Government when it oppresses your people.

I dare and I am listened to in London!"

I said:-

"The Indians and other people as ourselves listen to the Europeans why should we listen to-

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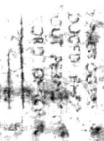
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Koihang wa Mbu, Headman, Kyambu Location, Kyambu district.

Christian. d/a states:-

On 26 and 27 January last all the Headmen and Elders of the Kyambu district met and decided that Harry Thuku should not be allowed in Kikuyu country and should not be brought to Kikuyu country by any person and if so brought that person should be banished.

On 27 February last we heard that Harry Thuku had returned to Kikuyu country to hold meetings in

... ..

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... ..

You have done nothing to help the rickshaw boys in Nairobi who are working for 12 shillings. The affair of the Githuku owner

The working of girls on farms we ourselves took up. This is the second time you have tried to cheat the Akikuyu. First you said the D.C. and Headmen were not to be followed, next you said that the only persons of consequence amongst the Akikuyu were the Getherimu (Apparently the Getherimu are a clan and community of rainmakers - witchdoctors, and Harry Thuku is a grandson of the Head-

... .. PERMISSION OF THE OFFICE, LONDON

people. (head of the clan who died about the advent of Government; the present head is said to be one Wawera wa Kanju. (sgd) J.B.)

You lie and all you do is to curry favour with the Indians; our land is small enough as it is and will not stand an influx of Indians as well as Europeans.

You want the Indians to rule the land; the Europeans have ruled for many years and we do not want any war as with the Germans recently."

Harry Thuku said,-

" You Kikwangi have upset everything very much;

At the Headmen's baraza it was agreed by you that no Mohammedan could be a Headman in Kikuyu country.

Headmen are as nothing. There is an Indian

and Ghambi; he was rejected at first, now everyone follows him and no one can stop him. I shall have to be is."

I know nothing of the Indian Ghambi but I got up and said,-

" You are not dealing with Nairobi Kikuyu now, but with the Akikuyu and their Headmen in their own country."

Harry Thuku said,-

" The Europeans who have come to this country have come because they have no property. The rich Indians do not come here to suffer hardships; they stay at home and if you knew these rich Indians you would not say as that the Europeans were good people."

George Kikandi then said,-

" You Kikwangi and you other Headmen are as Judas Iscariot."

We became angry and left.

people.

(head of the clan who died about the advent of Government; the present head is said to be one Waweru wa Kanju. (sgd) J.B.)

You lie and all you do is to curry favour with the Indians; our land is small enough as it is and will not stand an influx of Indians as well as Europeans.

You want the Indians to rule the land; the Europeans have ruled for many years and we do not want any war as with the Germans recently."

Harry Thuku said,-

" You Kikwazi have upset everything very much;

At the Headmen's baraza it was agreed by you that no Mohammedan could be a Headman in Kikuyu country.

Headmen are as nothing. There is an Indian named Ghandi; he was rejected at first, now everyone follows him and no one can stop him. I shall be as he is."

I know nothing of the Indian Ghandi but I got up and said,-

" You are not dealing with Nairobi Kikuyu now, but with the Akikuyu and their Headmen in their own country."

Harry Thuku said,-

" The Europeans who have come to this country have come because they have no property. The rich Indians do not come here to suffer hardships; they stay at home and if you knew these rich Indians you would not say as that the Europeans were good people.

George Mwakani then said,-

" You Kikwazi and you other Headmen are as Judas Iscariot."

We became angry and left.

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Kinyanjui wa Gatherimu, Kikuyu: Paramount Chief. Pagan.

d/s:-

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" At the baraza at Karu we decided that Harry Thuku was not to enter Kikuyu country again or to be helped by anyone in the Kikuyu Native Reserve.

Harry Thuku is with the Indians; we know only the Government of Europeans.

We signed a document to the effect that Harry Thuku was not to come into Kikuyu country or to be succoured there.

A letter from Harry Thuku was read at the Karu baraza. I myself cannot read; it was read to the effect that the Kikuyu were not to rely upon the Government as they were in receipt of wages and afraid of the District Commissioner.

When Harry Thuku held the baraza at Ngendu Location I was on Karu and was buying maize.

If Harry Thuku, Kinyanjui wa Ndoto, Mochugi wa Mbatia are not imprisoned there will be much trouble.

We have already told Harry Thuku to enter our country as long as the people who helped him are not at their strength. Harry Thuku lives in the Government of Nairobi and the Government is to help him.

I certify the above to be a true and full statement freely made in my presence and hearing and when read to me on 1.3.22 admitted correct.

(sgd) Juxon Barton

Mag.

Right thumb
mark
of above.

We, the Chiefs of the Kaungema division of Fort Hall District, respectfully petition Your Excellency as follows,-

There is a man called Harry Thuku at present living in Nairobi. He holds meetings in our country and desires the

abolition of the Chiefdom system in Kenya.

He has been in the country since the beginning of the war and has been active in the movement.

It is our duty to inform you that he has been in the country since the beginning of the war and has been active in the movement.

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Mark of

Chief Jacob Makevi

Chief Jacob Makevi

- Mark of Kimaro wa Kamau
- Gichaki wa Karuri
- Njeroge wa Kimani
- Wakomo wa Mathenji
- Muraya wa Gekure
- Muthaa wa Kegwe
- Muthaa wa Kegwe
- Gichima wa Kimera
- Kibirio wa Githaki
- Kahonge wa Idegwa

Kisumu 13.3.22.