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UNREST IN UGANDA RESERVE

The report by Mr Hobley has discussed the matter with him and does not anticipate any further trouble.

Sir G. Fiddes,

I was at first inclined to be sceptical as to the disorder in the Reserve having been caused by what Mr. Dundas beautifully describes as "an epidemic of hysterical mania of a neuro-hysteria psychic nature". Mr. Hobley, however, appears to bear out this description. He ascribes the origin of the trouble to a kind of spiritual excitation on the part of an epileptic which was taken up and spread, mainly by women. The movement at first was non-political, but later became distinctly anti-Government. It appears also that the excessive drinking of native beer may have contributed largely to the result. This, of course, has nothing to do with imported liquors, the sale or giving of which to natives is prohibited by law. It is difficult to see how the use of native brewed beer can be interfered with. Mr. Hobley remarks with thankfulness that the natives have not

Subsequent Paper

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yet learned to distill spirits.

The Governor does not anticipate further trouble and Mr. Holey describes the movement as absolutely dead at present. It would seem, however, that the greater the stress laid on the irrational and automatic character of the oppression the less possibility there is of seeing any result that it will not recur. It is stated that at one time the District Commissioner was stranded at a camp for three days unable to obtain porters or food and that his position was rather critical as he had only one native constable and a few unarmed tribal retainers. Mr. Johnson, a Missionary in the Reserve, says that if troops had not been sent, he believes that the frenzy would have culminated in serious outrages on Europeans. With these possibilities in existence only about 40 miles from Nairobi it is necessary to regard with great caution any proposal to remove Nairobi of troops.

It will be noted that Mr. Holey is not at all inclined to blame the general methods of the District Commissioner for what occurred. He says that he was greatly struck by the intimate knowledge of the people of the district possessed by the District Commissioner (the Hon. K. Dundas) and that Mr. Johnson told him quite voluntarily that he considered that the district was better administered at present than it had ever been.

Pub ty.

Grindley's land of Paraukille
MA 17

The idea of a general strike is not confined to revolution apparently

*This is pure suffragette
brother Eric was seen
of p. 15 of a report
strength it was
The idea of a general strike
and the*

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EAST AFRICA PROTECTORATE.

GOVERNMENT HOUSE,
NAIROBI.
BRITISH EAST AFRICA.

No.3
(Incl.1)

January 2nd, 1912. 10

Sir,

With reference to my despatch No.656 of the 24th of November, I have the honour to transmit herewith a report by Mr.Hobley, Provincial Commissioner, on the causes of the recent unrest among the Wakamba and the condition of native administration in the Machakos District. I have discussed the matter with Mr.Hobley, and I do not anticipate any further trouble.

Report
21st Decr. 1911

I have the honour to be,

Sir,

Your humble, obedient servant,

GOVERNOR.

THE RIGHT HONOURABLE
LEWIS HENDERSON, P.C., M.P.,
SECRETARY OF STATE FOR THE COLONIES,
DOONING STREET,
LONDON, S.W.

number of cases noted, the attitude was friendly and they discussed recent affairs with me, relative to the situation. I also discussed the situation with the Rev. C. Johnson, who has lived many years in the country.

will now deal briefly with the history of the outbreak and propose to the audience the matter in its general aspects.

Both the cases of pneumonia were to have been reported in the District of Columbia for as long as the outbreak had been reported with and without the general move

to the fact that the case payment was practically a case from the District of Columbia. Further back in the records that were made at the station, the District of Columbia was added to the list of cases that had been reported from the District of Columbia. The District of Columbia was added to the list of cases that had been reported from the District of Columbia.

As a result of the outbreak, even though it was the fact that the case payment was practically a case from the District of Columbia, further back in the records that were made at the station, the District of Columbia was added to the list of cases that had been reported from the District of Columbia.

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commandeering a bullock for food that transport was pro-
 vided and then only a number of women; upon reaching the
 next camp the women refused to wait for payment and
 belted into the bush. I consider that his position at
 this time was rather critical as he only has native con-
 stable as orderly and two unarmed tribal retainers.
 The subject for the local labour supply was very
 scarce for it is completely ceased. Capt. Blaxter's men
 and also his native tenants and police. Subert
 Wilson's men asserted, the A-maba working at Machicos
 station did not report but upon receiving their wages
 slipped away and no more could be obtained to replace
 them. Late last year, the important chief near the Govern-
 ment station, an old staunch and loyal friend of Govern-
 ment, had his life threatened, the Government interpreters
 was threatened that his house would be burnt down. Even
 the supply of Indian labour for the farms ceased.
 For some time past, since the Sun Hills settlement
 the Western boundary of that portion of the native re-
 serve has been strictly maintained, i.e. encroachment
 of native cattle over the boundary on to the European
 farms has been steadily checked and since the end of
 October 1914 up to recently there has been no serious
 attempt on the part of the natives to break their bounds.
 On October 8th, however, about 100 head of cattle were
 deliberately driven across the boundary and grazed on
 Mr. Sutton's farm and upon the landholder objecting it is
 alleged that he was hustled by the herdsmen; they moved
 their cattle that day, but the following day returned
 and continued to graze on the Sun Hills farms. On Oct.
 22nd the District Commissioner took a patrol of 17 police
 along the boundary and found 300 to 400 head of cattle
 outside the reserve and proceeded to drive back the
 cattle. He found the natives armed with bows and arrows.

~~Some attitude was observed in the vicinity and a sword~~
 was found at a constable who was engaged in the work
 and was at some distance from the District Commissioner.
 Later on at the end of November evidence was obtained
 sufficient to convict two of the cattle owners and, since
 then there has been no further serious incident, the advent
 of the rains too has brought up a fine crop of grass
 close to the cattle kraals.

On October 15th a drunken cattle owner appeared at
 the farm of Mr. Butter and threatened him with a sword,
 which however he did not draw away, he was not a
 danger but he was settled for any time past
 in this.

The military patrol arrived on October 9th and left
 on October 17th and its proceedings are detailed in the
 official reports on that subject.

The general effect of the patrol was undoubtedly
 very good and for quantities of food were brought in
 where previously no food was alleged to be obtainable. At
 nearly every station where the patrol was they volun-
 tarily stated that they were glad that Government had
 sent the troops as every day the women who were possess-
 ed demanded that even should be slain there, and piecing
 together the various accounts there is no doubt that
 several thousand people were killed and a multitude of
 youth and sheep.

There seems to have been a certain amount of infec-
 tion in the southern half of the reserve but it was of
 a sporadic character and never seemed to gain a firm
 hold. Mr. White of the African Inland Mission station at
 Sukma reports an excessive amount of beer-drinking and
 considerable excitement in connection with a large cir-
 cumcision festival and Mr. Johnson of the A.I.M. station
 near Mankob corroborates this.

~~General~~

I have little hesitation in reporting that the undesirable state of affairs in Ulu is now definitely at an end and that no recurrence is to be feared for some time to come as we have gained experience by the recent outbreak and in the future the district officials will be on the look out for any return of it or a manifestation of a similar nature.

It would appear that at the outset it was of a non-political character, but as it grew in strength it was distinctly anti-Government, but of course now it is finished the people are very reticent as to that feature, certain chiefs however stated that some of the "possessed" women announced that they would alter affairs in the country and no one would in the future pay any taxes. Mr. Johnson, who understands the A-Kamba character as well as anyone in the district, compared the movement to a snowball which gathered weight as it progressed and states that if troops had not been sent down he believes that the frenzy would have culminated in serious outrages on Europeans.

I have everywhere in my tour complained to the leaders of their failure to report the matter to the District Commissioner and their general reply was that at first it did not appear to be of importance and later on they were threatened that if they did they would be accursed by the spirit that was abroad and die a horrible death and thus they were afraid to speak or to appear before the District Commissioner; this I believe to be the case. There are isolated cases (e.g. Mthowa and ukuba) of the chiefs who were more enlightened and stamped the movement on the head as soon as it appeared in their locations and they are now congratulating themselves on having taken this line and saved the loss of a large amount of livestock.

I am glad to be able to report that through the help of chief Nthawa wa Kani we have located the original source of the whole movement and it apparently commenced in Kaani sub-division about 8 miles from Mchakos as long ago as February last. A rich elder named Mutende wa Nduba suddenly alleged that he had been out at night and had met a number of ancestral spirits, "aisaa", and that they had instructed him to assemble the people, sacrifice a bullock, a goat, various kinds of food products and to also hold a big dance. He did this and the people danced for two days a woman the wife of one Ithonya in the same sub-division died suddenly after leaving the dance and this scared the people. About this time too a man named Maloki wa Kwasia suddenly died when out herding cattle, this was attributed to the work of an evil spirit and created a great impression. A report then spread throughout the district that a ghost of a girl had been met on the road by various people and when spoken to vanished, this apparition was alleged to have been seen in Kaani, Mwanza and Masingulu. A little later a woman from Mankani came to Kaani and stated that she had communication with the "aisaa" and was not allowed to take any nourishment but fresh milk and ordered dances to be convened for six days at a time (aa) another woman sent round the country ordered the people to slaughter bullocks and dance. The whole movement as far as can be ascertained was initiated in Kaani. I have been to the district district commissioner to visit Mutende and to report as to whether the conditions there is evidence to warrant an action being taken by Government; from all accounts I gather that Mutende is an epileptic as it is stated that he periodically falls into a fit or swoon and his tongue swells up. I am inclined to believe that epilepsy is fairly common in Olu and that a man like the

recent one may be initiated by a person afflicted by this curious disease.

When we were at Mwala, I induced the elders to state who had started the movement in that division and they pointed to one Muthui wa Miani who was present and he admitted the impeachment and stated that he was seized when out grazing cattle and upon recovering consciousness had ordered the people to dance, slaughter animals, etc. He stated that in each of the previous epidemics he had been similarly seized. I detained him and brought him to Machakos and am recommending in a separate communication that he be removed from the district, as the chief and a number of the elders infered openly that they considered he was an undesirable influence.

I was not able to discover that the movement was engineered by the medicine men for their own ends as some people have alleged. This is a difficult matter to make a definite assertion about but one must have some evidence and the ordinary medicine man in Ukamba is of the nature of a private practitioner, who treats personal ailments by means of herbal medicinal or magical preparations. The District Commissioner, Machakos, in his memo of October 17th lays stress upon the political character of the diseases may become, I can definitely state that as far as my experience goes there is no evidence of it and would appreciate the adoption of a suspicious attitude by Government towards the organization. I consider that the danger of the alleged secret nature of the diseases is not serious, as far as I am aware there is nothing of the nature of a true secret society in the constitution of an ^{constitution} organization of an ~~society~~, the deliberations are not open to anyone who has not received the rank of an elder of Mwala and before admission an oath had to be taken, after hearing the evidence in a case they retire and confidentially discuss their verdict in such the same way

as a jury at home and no one outside the Azama knows how each member voted, this is a very necessary provision as otherwise a disappointed litigant could cast a vote against an elder if he knew that he had voted against him. They do at times confer confidentially on matters unconnected with civil suits or criminal cases and as a matter of general policy it is important that District Commissioners should attain close touch with the councils as, in the absence of autocratic paramount chiefs, it is only by their help and cooperation that a progressive stimulus can be applied to a tribe like the Azama and I am venturing to submit some separate remarks on this point.

As far as the administration of justice goes they appear to be conducting this in a satisfactory manner and it is the rarest thing that an appeal from an Azama judgment comes to the District Commissioner, which is a fairly satisfactory test, moreover owing to the assistance of the councils the tax collection is more forward this year than in any previous year.

There is one important question in Uzaaba which needs the careful consideration of Government and that is the drink question, for there is no doubt that it has of recent years extended to the young men and even to women, which sections were in former times debarred from it by tribal custom. The Indian merchants around Masakoy have helped to increase it by crushing sugar-cane in a mill and selling the juice for the manufacture of beer and recently the Indian shopkeepers in the district, in order to increase their sale of sugar, have taught the native how to brew a fermented liquor from sugar and large quantities are, it is said being sold all over the district. This is a very difficult matter to deal with as it would be very difficult

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difficult to prohibit the sale of sugar in a reserve on the grounds that it might be used for beer. I have asked Mr. Johnson to lay this question before the next conference he has with his colleagues in case they have any practical suggestions to offer. My own view is that it is impossible to stop the elders consuming a considerable amount of beer, they always have and always will, but we might possibly induce the houses or councils to prohibit young men and women from drinking in accordance with their old tribal custom. This alone would be a great step, whether anything could be done to check the Indian shopkeepers from encouraging the habit I cannot at present say, I fear it could only be achieved by arbitrary means. Even the encouragement of the brewery industry leads to more drinking as the more honey the more beer, for after the wax is extracted the honey is invariably converted into mead. Even the taxation men use the consumption of beer for to obtain money to pay their taxes the poorer people tell you that they often obtain their rupees by selling beer to the richer members of the community. There is, however, one thing to be thankful for and that is that they have not yet learnt to distill spirit.

There is however little doubt that until the excessive drinking in Okinba is checked there is little hope of marked material progress and there is a great danger that the physique of the tribe will seriously suffer from the excessive consumption of alcoholic liquor. It may be that there is some connection between excessive drinking and the susceptibility of the A-namba to those hysterical seizures.

It has been suggested that the recent movement has been driven underground, the inference being that it might possibly recur at any moment, I do not share this view and consider that it is absolutely dead at present.

present, but at the same time I would recommend that our administrative grip over the elders be tightened and that when a particular section will not readily come in to confer with Government when summoned by their own chiefs there should be some ready means of dealing with them, as all wise matters may drift on till now but punitive measures will bring them to their senses and it is our duty as administrative officers to obviate any chance of matters reaching such a pitch. I have in my mind the section which inhabit the Ulu range from about four miles North of Macakos to North of Agoleni; this is the most advanced section of the country for it is the area from which many police, personal servants and others have been recruited during the last 20 years and these men returning to their own country to settle have taught the people the value of passive resistance and they know by experience of European ways that Government only as a last resort actually uses force. This section is always behind others in the payment of its taxes although it is within a few miles of the station, they know exactly how the law stands and procrastinate in the hope that the year will slip by without payment. The fact that this area abuts on European settlement makes it doubly essential that good discipline should be maintained therein.

The ~~Macakos~~ section too is one which requires careful control, prior to the Ulu Hills settlement it was but thinly populated but the bulk of the cattle-owners who formerly occupied the Ulu Hills have moved there and have been followed by large numbers of people who have migrated from Kiteta and along, where the grazing is very short in the dry season, and also even from Kikuyu, we thus have a somewhat heterogeneous population in the area referred to and the work of the native authority is not easy, a new census of this area

will however be shortly compiled and we shall then have more complete information as to the inhabitants of that portion of the district.

It is a great pity that the Kamba native will not go out and take his due share in the manual labour of the country. Odd ones here and there who are more enterprising do and earn a good name but they rarely go out in gangs like the Kikuyu and Kavirondo native. I had hoped when the poll tax was imposed on adult unmarried males that the effect would be marked, it has however made but little difference. They are very hard workers and large numbers travel into Machakos to sell produce and others even journey to Nairobi with the same object in the hopes of obtaining better prices. In former years they worked as porters to a great extent and about 1897-8, at the time of the Portuguese Mutiny, they and the Wa-Taita were the only up-country porters obtainable and some 5,000 were worked regularly between the Tsavo River and Mombasa.

Of course they were far more numerous than they are just before they were reduced to the last few. The railway was new in the country and blankets, mats and other things were scarce. Nowadays it could need considerable administrative pressure to raise 500 men and probably before they had worked away some half of the number would desert. It is an unfortunate fact for the Ulu district but a few miles distant from the Mombasa railway junction there is ample potential labour to carry out that work. It is of opinion too that the experience of the world the young men would gain by going out to work would have a good effect on the tribe and Kamba in the present, I fear, becoming the sanctuary of a large number of A-Kikuyu who wish to avoid work for Europeans and who wander in to cultivate for the A-Kamba at a wage which to the native mind appears higher

higher than that paid in the European labour market and for work which is carried out under extremely strenuous conditions.

I would like to mention that during my recent tour I was greatly struck by the intimate knowledge of the people of the district possessed by the District Commissioner and would like to place on record the fact that the Rev. G. Johnson informed me quite voluntarily that he considered the district was better administered at present than it has ever been, this is doubtless partly due to our better organisation, but some credit is, I consider, due to the energy and ability of the District Commissioner. (The Rev. G. Johnson)