

DEPARTMENTAL NOTES

- They contacted him through spirits of the dead
- Spirits of their dead relatives were highly respected as they could bless or harm them e.g. a relative who was not buried in due honour and respect could cause infertility in women
- Diviners were part of the society
- Societies were based on clans made up of age grades called Olubaka/likhula/oluse. Those born in the same year belonged in the same Olubaka
- They carried out circumcision at the initiation stage.
- Sacrificial stones were erected in the yard of the principal wife and they were usually three.
- The eldest son was supposed to inherit those stones and would divide them between his brothers keeping one for himself.

Learners research about Karagwe kingdom

PRE-COLONIAL SOCIETIES/DECENTRALISED SOCIETIES THE MAASAI

- The Maasai belong to the plain Nilotics group of people.
- They first settled to the East of the rift valley, between mt. Kenya and lake turkana.
- They moved into the Uasin Gishi plateau in the 17th century and by the 19th century, they had spread as far as south into Tanzania.

POLITICALLY,

- The Maasai society was decentralised.
- It was governed through elders and the most important being Laibon.
- There were 16 different or independent groups each with its own territory, pasture and water supply.
- The groups were under the clan leaders; clan members were divided into age sets.
- Clans and age sets had their own names.
- Entry into the first age set was through circumcision at about 16years.
- After interval of 15 years, another age set was initiated.

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- After 15years as a senior warrior, they advanced to the status of junior elders and after 15years, to that of senior elders.
- The head of each age set was called olaiguanani, who led any military attack by the warriors in his age set and afterwards, arranged for the distribution of any captured children and cattle.
- Murder of a clansman, was punishable either by killing a member of the murderer's clan or by paying 49 heads of cattle to the bereaved family/clan.
- Military training was stressed in the Maasai society and raiding the neighbouring societies was encouraged.

SOCIALLY,

- The Laibon was the religious figure among the Maasai.
- He guided the society, had vital powers and could prophesy.
- The Laibon could also make charms for the society or for the soldiers in order to protect them during war.
- They believed in a supreme creator (Enkai) who was offered sacrifices around secret trees.
- Enkai gave sicknesses as well as life to the Maasai.
- Marriage was polygamous.
- Sacrifices to the Enkai, were offered through the Enkai.

ECONOMICALLY,

- The Maasai were divided into two distinctive people i.e. the pastoral Maasai (purko) and the agricultural Maasai (kwavi).
- The purko Maasai led a nomadic life.
- The kwavi Maasai led a settled life.
- The kwavi Maasai cultivated grains, foods, vegetables.

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- Cattle were a source of milk, blood, meat, hides and skins.
- Goats, sheep and donkeys were also kept.
- They hunted wild game for food, skins and hides.
- Possession of large herds of cattle was a sign of prestige.
- They frequently raided neighbours for cattle.
- They obtained food stuffs from the kikuyu, pare and chagga.
- They exchanged livestock for iron products especially with the people in Kilimanjaro areas.
- Markets were established where hides, milk, butter were exchanged for beans, millet, tobacco and sorghum.
- Eating fish was forbidden.
- Conflicts always occurred between the kwavi and purko masai over land.

THE KIKUYU

- They are bantu speaking people who belong to the eastern bantu.
- Their ancestors are believed to have migrated from Shungwaya, an ancient settlement in East Africa area north of Tana river, the longest river in Kenya.
- They had a decentralized society.
- They were organized according to clans.
- The family was the lowest political unit/ territorial unit called Mbari
- A council of elders headed by Muramati led the Mbari.
- The office of the Muramati was not hereditary but was entrusted to an experienced elder.
- The Muramati performed the judicial functions.
- They had no standing army
- In case of any aggression the youth would be mobilized to defend.
- Their society was based on egalitarianism/ promoting equality.
- Laws were passed and justice was administered by those in authority.

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- Criminal acts were punished by banishment among others.
- The circumcised boys would become junior warriors.
- Similarly, the senior warriors became junior elders.
- Another important person was the Muthamaki who was the leader of territorial unit called Ruka.
- All land belonged to the society and was allocated by the muramati
- Junior warriors did duties like clearing land and defending the village from wild animals.

ECONOMICALLY,

- Agriculture was the main means of survival and they grew crops like beans, millet etc
- They carried out pottery
- They were pastoralists keeping goats, cows.
- They carried out trade with the Maasai and Akamba in items like baskets, iron implements
- They carried out iron working making hoes, spears etc.
- They did hunt wild game and food gathering.
- They carried out bee keeping.
- Their local markets were kiambu, karatina.

SOCIALLY,

- The family and age set were important features. The age set system “Mariika” was such that a set consists of members who had been circumcised together.
- Circumcision was important for both boys and girls.
- Milk and butter were used as bride wealth.
- They believed in the supreme being Ngai/ Nkai
- Mountain Ririnyanga was considered god’s abode.
- Witches and evil spirits were seen as causes of epidemics.

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- Eating of fish and poultry products was considered taboo among the kikuyu.
- Evil spirits were driven out in a ceremony of beating drums, blowing horns etc.
- Senior warriors would become senior elders after marrying and circumcision of their first child.
- The departed ancestors and spiritual leaders were also respected and sacrifices were offered to them.
- They respected age.
- The warrior age groups defended the community.

THE AKAMBA

- These are bantu speaking people who lived in Eastern Kenya between Witu and Kitui.
- Authority was in the hands of councils(zania) i.e. village, regional and county councils.
- The role of the councils was to settle disputes and set standard behavior in society.
- They had no standing army but strong young men could be mobilized in case of need.

ECONOMIC ORGANISATION

- Agriculture was initially the basis of survival.
- They grew millet, beans and sweet potatoes.
- They kept animals like goats, cows and sheep.
- They carried out hunting for hides, meat and ivory.
- Eating fish was a taboo and so no fishing was done.
- They carried out local trade with neighbors e.g. exchanged ivory for cattle with the nyika, embu and sambura.
- There was division of labour e.g. the women cultivated, harvested and made baskets while men cleared gardens, built houses, looked after animals and traded.
- They also participated in the long distance trade by 1850 and they supplied slaves, wax, ivory, honey and skins.

SOCIAL ORGANISATION

- They were organized on clan basis and each clan named according to occupation e.g. potters, farmers etc
- Clans were divided into age grades starting from adolescents grade upto the most important grade of the elders.
- A man became an adult when he reached the fourth grade.
- They believed in one supreme god Mulungu.
- They respected the spirits of the dead and religious men conducted prayers and offered sacrifices.
- They respected mountains, rivers, trees because they believed that spirits lived there.
- They celebrated birth, marriage, harvest ceremonies etc

THE ITESO

- They are a branch of plain nilotes belonging to the Jie community.
- They might have moved from southern Ethiopia into Uganda and temporarily settled in karamoja for some time then left for their present place of settlement around the 18th century.
- They lacked a centralized form of government.
- They had a clan system called Ateker.
- They had the age group called the aturi.
- Governance was exercised collectively by clan elders.
- They took decisions in the presence of full assembly of the clan.
- Clan meetings called detem were conducted.
- They also had smaller groups called eitela.
- Each had officials with full duties assigned.
- In case of problem solving two clan meetings could be held jointly to settle the disputes between the individuals concerned.
- They could invite one or two outside clans to act as peace makers during such a time.
- They had their emuron who was the most important official of the clan.

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- He exercised divine powers such as rain making, predicting troubles and outcome of wars and would bless.
- They had the ekarebon as their village ambassador.
- He had a military leader called aruwon who had the duty to raise warriors in case of any problem.
- As such the Iteso did not have a standing army.

ECONOMIC ORGANISATION

- They also raided cattle from neighbors.
- They kept cattle mainly from raids.
- Cattle products like milk and meat were exchanged for other foods.
- They also practiced agriculture adopted after their settlement in the present place.
- They planted food items like cassava, g.nuts, maize, millet, potatoes mainly for consumption.
- The iteso participated in barter trade with neighbors like banyoro, langi, basoga, bagisu and obtained items like hoes, arrows, salts including food items.
- They carried out hunting.
- They did fish since they were near lake kyoga.
- They carried out basket weaving.

SOCIAL ORGANISATION

- They believed in ancestral spirits.
- They had their own shrine.
- There were fortune tellers, medicinemen responsible for spiritual activities.

THE NYAMWEZI

POLITICAL ORGANISATION

- They were bantu speaking people.
- Initially they lived in small independent kingdoms.
- The name nyamwezi refers to people of the moon which was given to them by the coastal traders who saw them coming from the direction of the new moon(west)

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- It is an example of a decentralised society.
- They lived in small independent chiefdoms of about 1000 based on clan ties.
- Each chiefdom was independently headed by ntemi.
- Ntemiship was hereditary.
- The ntemi had political and religious powers.
- Population explosion and succession disputes would lead to a split or creation of new chiefdoms along clan ties.
- Ntemiship was further divided into small political units under a clan head Gunguli.
- The ntemi was assisted by a council of elders Wanyampala (a group of old, experienced and knowledgeable elders).
- Their decision was respected by the ntemi.
- Other important chiefs were the ritual officer(mgawe), army commander(mutwale), information minister(kikoma) and tax officer(minule)
- All of them took orders from the ntemi.
- Each chiefdom had an army with a commander appointed by ntemi himself.

ECONOMIC ORGANISATION

- Initially, the nyamwezi were farmers growing mainly cereals like sorghum, millet and peas.
- Food was collected as a form of tax
- There was a national food store in case of an emergency
- They kept cattle, goats and sheep.
- They carried out fishing.
- They traded with their neighbours like the vinza for salt, zinza for iron tools.
- In the 19th century, they abandoned agriculture and went into trading i.e. the caravan trade with the coastal traders.
- They controlled the central trade route
- They carried out Pottery.
- They practiced craft making like basket weaving, mats and fish traps.
- They carried out iron smelting making hoes, knives, spears, pangas and arrows.
- They hunted for elephants for ivory.

SOCIAL ORGANISATION

- The ntemi was regarded as religious leader of the society.
- He performed rituals and offered prayers for good yields, births and success in wars.
- He was a very important and respected man and could marry many wives.
- He was buried along with beer, food and weapons.
- He had royal regalia like shield, spears, royal fire and drums.
- When sick, the welfare of his people would not be good.
- They believed in the spirits of the ancestors.
- The ntemi was final in the judicial system and final court of appeal.
- Land was highly valued, communally owned by clan or lineage.
- Elders were highly respected.
- There existed diviners and medicinemen in their society.

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- Marriage was polygamous and from a distant clan.
- They belonged to different ethnic groups and spoke different dialects.

THE EMPIRE OF MIRAMBO

WHY MIRAMBO WAS ABLE TO BUILD AN EMPIRE.

- Mirambo was born around 1830 in Nyamwezi land to a ntemi chief of ugowe.
- He spent his early years in captivity in the 1840's at Bugomba as a Ngoni captive.
- The Ngoni captivity gave him training, ambition and determination to create an empire.
- He started as a small ruler of ugowe and later added his mother's chiefdom of Uliankuru and he created a state of Urambo.
- His captivity helped him to master the Ngoni military tactics and use of weapons which he used to build the Nyamwezi empire.
- He befriended the African leaders like NyunguyaMawe, Isika of Tabora, Mutesa 1 of Buganda etc.
- The existence of weak neighbours like likevinza, Ha, Sukuma and Samba simplified his expansion.
- He had a strong army which was equipped with Ngoni tactics and weapons.
- He used the ruga-ruga mercenaries who also empowered him which was of about 500 professional armies and 7000 warriors.
- Mirambo gave good pay to his soldiers and warriors which always kept their fighting morale high.
- The existence of small and weak Nyamwezi chiefdoms also eased his conquests.
- Mirambo collected revenue from the taxes imposed on foreigners passing through his territory hence increasing his economic strength.
- He absorbed the conquered people and recruited the youth into his army which increased his strength.
- Mirambo also acquired guns from the coastal Arab traders.
- The strategic location of the empire along the central trade route of the long distance trade also led to the growth of the empire.
- His personality enabled him to acquire and expand to various areas. He was talented, courageous, energetic which helped him to know what to do and when.
- His friendship with the Europeans also increased his popularity. He allowed the L.M.S to open up missions in his territory thus benefitting in terms of knowledge and skill.
- He personally led his army to war which made it successful at war.

WHY HIS EMPIRE DECLINED/ NYAMWEZI

- The death of mirambo in 1884 led to the decline of the empire.
- The rise of weak leaders after mirambo like Mpandasholo who could not administer the empire effectively led to its decline.
- The decline in Nyamwezi trade denied the empires revenue hence reducing its economic strength.
- Civil wars from the conquered states facilitated their break away from the empire hence decline.
- The conflict with the Arabs over homage and tribute forced mirambo to close the trade route.
- The ruga-ruga resorted to looting and plundering after his death which forced the Germans to occupy Nyamwezi land.
- The empire had become too big for effective administration.
- The failure of Mirambo to set up a lasting administration that would survive after his death contributed to the decline of the empire.
- The increasing European interests during the time of scramble and partition did not spare the

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Nyamwezi and this led to decline of the empire.

- The freedom given to the vassal states forced them to break away with ease after the death of Mirambo.
- Some of the raids Mirambo carried out were disastrous like the attack on the Sukuma.
- Similarly, the slave raids carried out by Mirambo attracted missionaries to call their home government to stop slave trade and this adversely affected the empire.

THE LONG DISTANCE TRADE DEVELOPED AROUND THE FIRST HALF OF THE 19TH CENTURY/1830s

- This was the trade carried out between the people of the interior and coastal merchants. It was the trade over long distances to and from the interior as well as within the interior. It is also known as the pre-colonial caravan trade. It developed around the 1st half of the 19th century/ 1830's. The interior people included the Kamba, Yao, Nyamwezi, Baganda, Chagga, and Kikuyu while the coastal participants were Arabs, Swahilis and Zanzibaris. Long distances had to be covered in caravans of 100 and 1000 men, to and from the coast hence the name long distance trade.

FACTORS FOR THE DEVELOPMENT OF THE LONG DISTANCE TRADE

- Surplus production; of food, bark cloth enabled the trade to develop. Some tribes produced goods in surplus. This means that the surplus could be offered for sale. (Communities produced items in surplus hence the need to sell away some developed the trade e.g. bark cloth, metal ware etc.)
- The profitability of the trade attracted many traders hence growth.
- The high demand for foreign goods like guns, beads, cloths by the interior chiefs and people.
- The development of trade routes which enabled the traders to access the interior for goods e.g. gold, slaves, ivory led to its growth.
- The African tradition of division of labour encouraged the trade. Women did domestic work and food production as the men engaged in trade. (specialization).
- The high demanded for interior items by the coastal Arabs like ivory, slaves and gold made the Nyamwezi move long distances to look for items demnded.
- The double coincidence of wants also led to its growth. In this case people found those who needed what they had and had what they needed.
- The role of Indian Banyans/financiers who provided capital and loans to traders promoted the trade.
- Some communities settled in areas that did not favour Agriculture and joined the trade as

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an alternative e.g. the Akamba and the Nyamwezi lived in the dry plateau with little rain and poor soils, h

- The arrival of Seyyid Said also led to its growth. He personally organized trade caravans into the interior and also invested in the trade.
- The introduction of the gun that improved security for the trade led to its growth.
- The introduction of cowrieshells as an acceptable medium of exchange also made the trade easy leading to its development.
- The cooperation between the interior tribes and the coastal people also promoted the trade.
- The presence of organized societies in the interior/the role played the African tribes like the Yao, nyamwezi and kamba.
- The role played by African chiefs like Tipp tip, mirambo, Mutesa 1 etc who organized the trade.
- East Africa was the only reliable source of slave trade following the abolition of slave trade in West Africa.
- Exhaustion of trade goods at the immediate hinterland (coast) resulted into long journeys into the interior.
- Presence and influence of Islam which cemented unity and brought trust worthiness among the traders.
- The good and favourable climate which was ideal for business and agriculture.
- The flat nature of the lands eased the movement of the traders e.g. Nyamwezi land.
- The establishment of plantations in Mauritius, Madagascar etc by the French that needed slave labour.
- Natural calamities like drought, famine etc forced many societies to move long distances for food hence development of the long distance trade.
- The evolution and development of Kiswahili language eased business transactions.
- Peace, stability and security in places like Buganda favoured long distance trading activities.

Question: what factors led to the development of the long distance trade in east Africa.

THE ORGANISATION OF THE TRADE

How was this trade organized during the 19th century?

- This was the trade between the East African coast and the interior over long distances
- The major participants were the Nyamwezi, kamba, yao, chagga, baganda from the

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interior.

- Participants from outside were the Arabs, Swahili and Zanzibaris.
- In the trade Kiswahili was used as means of communication.
- The trade was organized in caravans guarded by armed Arabs. A caravan consisted of between 100 and 1000 men.
- The major means of transport was by human portorage, done by slaves. (this involved carrying goods on the head)
- During the trade slaves were obtained through raiding villages or by selling domestic servants by local chiefs and rulers.
- Negotiations were made with local chiefs and rulers over a wide area like mirambo, Mutesa 1 of Buganda, Msiri and Tippu Tip involving taxation.
- The major trade goods from the interior (exports) of East Africa included slaves, ivory, gold, iron, copper, horns, salt, hides and skins etc.
- Those from the coast were beads, cloths, guns, mirrors, glass, plates, swords etc.
- At first the means of exchange was by barter system.
- Later cowrieshells and Rupees/coins were introduced in the trade.
- Goods were transported by human beings (head portrage) and the Nyamwezi provided the best experienced porters.
- During the trade, there were trading centres like Ujiji, tabora, bagamoyo. These also acted as resting points following the long journeys they used to make.
- During the trade, the coastal merchants were taxed by the local rulers as they passed through their territories.
- The Arabs and Swahili merchants were financed by Indian banyans who charged them some interest. They advanced loans to Arabs and Swahili merchants to buy goods from the interior.
- It took months and years collecting and transporting trade items from the interior to the coast.
- Caravans from Zanzibar sent into the interior were well guarded against hostile tribes, robbers and wild animals.
- To facilitate the trade, there were agents and bases both inland and at the coast like tabora and Ujiji.

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- Ivory was obtained by killing elephants and getting their tusks.
- There were three major trade routes to the interior
- **The northern route:** This was controlled by the kamba. It extended from Pangani, Tanga and Mombasa inland to Mount Kilimanjaro area and to the eastern shores of Lake Victoria. It mainly supplied ivory.
- **The central route:** this was controlled by the Nyamwezi and was the busiest route (it supplied copper, slaves etc). It stretched from Bagamoyo to Tabora, then to Karagwe, Buganda and Bunyoro, Ujiji.
- **The southern route:** this was the principle route for the export of slaves and it was dominated by the Yao. It ran from Kilwa to Lake Nyasa area, through Tanzania, Mozambique, Malawi and central Africa.

THE ROLE PLAYED BY AFRICAN SOCIETIES/TRIBES IN THE LONG DISTANCE TRADE

THE NYAMWEZI (people of the moon) because they came from the west, the direction from where the new moon was first seen

- They lived in central Tanzania before the long distance trade began. Their position in central Tanzania where trade routes intersected favoured them. They played the following roles;
- By around 1830 they were the first caravans to reach the coast carrying copper, ivory etc.
- They were very active along the central route from Bagamoyo, Tabora, Ujiji and northwards to Buganda, Bunyoro, Congo-Zaire (Katanga).
- They were good at walking long distances carrying heavy goods. Therefore, they were hired by the coastal merchants to transport goods from the interior to the coast. (acted as porters)
- They acted as guides, directing the traders from Zanzibar to areas where trade goods could be got since they knew most areas and were great travellers.
- They also provided security by signing treaties of protection between the Nyamwezi chiefs and coastal traders to allow them free movement through their land e.g. chief Fundikira signed a treaty with Seyyid Said to allow traders free passage.
- They also prepared the ground for traders from the coast by convincing other African tribes to trade with the coastal Arabs e.g. the Gogo people.
- They also provided trade goods to the coastal merchants from the coast e.g. Msiri settled in the Katanga region and established a trading empire to provide goods to the Arab traders.

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- They offered market for goods from the coast as they could return from the coast with goods such as guns.
- They acted as middlemen linking the coastal traders to the interior tribes.
- They carried out raids on their neighbours and sold the victims to the Arabs as slaves.
- They acted as translators and interpreters during bargains since they had learnt Kiswahili.
- They supplied food stuffs the passing caravans and foreigners.

ROLE PLAYED BY THE AKAMBA

- Originally they were farmers but since they occupied a dry area with poor soils, they resorted to trade. They started trading with their neighbours like the Nyika, kikuyu, Embu etc.
- They supplied items such as ivory, tobacco, and honey during the trade.
- They controlled the northern route and their outlets were Mombasa and Pangani.
- They carried out iron working; they therefore supplied poisoned arrow heads and spears.
- They also supplied food stuffs to the passing caravans.
- They acted as middlemen linking the coastal people to the interior people.
- They provided security to the caravans especially as they crossed the Nyika territory/region.
- They acted as guards and guides in the northern caravan routes.
- The kamba participated and benefitted in the trade e.g. Kivoi the kamba chief set up a commercial empire using wealth obtained from the trade.

ROLE PLAYED BY THE YAO

- They lived in southern Tanzania. At first they carried out agriculture, iron working, then in the 19th century, they began exchanging food, ivory, iron products with their neighbours.
- They supplied goods such as slaves, ivory and food to the caravans.
- They served as middlemen connecting the interior tribes and Malawi to the coastal traders.
- They gave information about where needed goods like slaves and ivory could be got.

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- Provided food stuffs to the passing caravans across their territory.
- Acted as interpreters and translators in bargaining between the coastal tribes and the interior.
- They embraced Islam in their contacts with the coastal Arabs. This enabled them to ensure good relations with the Arabs from the coast.
- They acted as porters during the trade since they were good at travelling long distances.
- The Yao also acted as interpreters and translators during the trade.
- Explain the role played by African societies during the long distance.

PROBLEMS FACED BY THE LONG DISTANCE TRADERS

- The distance involved in this the trade was too long compared to the means of transport which was used. Moving long distances on foot while carrying goods was therefore, challenging and tiresome.
- There was a problem of heavy taxes imposed on the coastal merchants by the interior chiefs. E.g. Mirambo, Kivoi, Nyungu-ya-mawe demanded taxes which made the trade almost unprofitable.
- Trade in people was a risky business as the process of acquiring slaves involved risking one's life e.g. it was possible for slaves to turn against their masters and some people died on their way to the coast and that meant a loss to the coastal traders.
- There was a problem of high interests put on the traders by the Indian money lenders.
- The climate of East Africa sometimes became a problem to the traders e.g. during the rainy seasons, movements became difficult.
- There were many tropical diseases like malaria; tsetse flies also threatened the lives of traders.
- The traders were also attacked by wild animals especially when in the interior especially at Tsavo area of Kenya that always attacked the trading caravans making the trade along the northern trade route difficult. (lions)
- Sometimes the coastal Arabs were opposed by the chiefs in the interior who did not want them to operate in their land e.g. chief Fundikira of the Nyamwezi conflicted with Tabora merchants, mirambo also fought the Arabs over taxes.
- There was a problem of language barrier for traders who trekked into the interior. Swahili had not yet gained ground in the interior. Very few understood Swahili and therefore, negotiations were a problem. Even the translators could cheat them by giving wrong

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interpretation.

- In some areas traders faced tight supervision e.g. Mutesa 1 of Buganda allowed traders only to transact/ carry out trading activities at his palace.
- The Indian Banyans/money lenders in some cases lost their money whenever the people they had lent got killed in the interior.
- The Ngoni invasion also disorganized the trade. For instance, the tuta ngoni affected the trade at ujiji and tabora after attacking the caravans.
- With time some goods got exhausted and became scarce making the trade less profitable. E.g ivory as elephants became few.
- Thieves and robbers could at times lay ambushes on the way hence affecting trade caravans.
- They got a challenge with the arrival of missionaries because they abolished slave trade which was a profitable item.

EFFECTS OF THE LONG DISTANCE TRADE

- Contributed to the formation of states in East Africa like Buganda, Mirambo and Nyungu-ya-mawe were also able establish commercial empires.
- Towns developed along trade routes e.g. Tabora and Ujiji.
- Islam was spread into the interior of East Africa by the traders from the coast.
- Slave trade caused depopulation in many parts of East Africa especially southern Tanzania.
- It led to the rise of powerful leaders like Mirambo, Kivoi, Nyungu-Ya-mawe, and Msiri, Tip-tipthey became powerful after acquiring guns. They also became wealthy.
- Swahili language spread throughout East Africa, along the trade routes and towns.
- Trade offered an alternative occupation especially to the kamba whose farming activities were affected by poor soils and drought.
- The major caravan routes later developed into good roads and railway lines.
- Due to the trade, new trade goods were introduced into the interior e.g. glass, beads, cloth, pans, guns etc
- The trade increased wars in the interior of East Africa. The coastal merchants brought guns to the chiefs which they used to attack the weak neighbours, for slaves.

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- It contributed to the eventual colonization of East Africa. They came under the umbrella of stopping slave trade.
- It led to the exhaustion of some resources like the elephants that were hunted to obtain ivory.
- There was destruction of property during slave raids.
- It also led to the rise and prominence of tribes like the Nyamwezi, kamba, Yao etc this was because of their participation and wealth they obtained from the trade.
- It led to the introduction and use of cowrieshells and coins which were used as media.
- Some people abandoned their traditional occupation and concentrated on the trade. In the long run they forgot their skills and eventually when the long distance trade declined, they remained jobless.
- Similarly, it led to the decline in the local traditional industries like Agriculture, craft industry, iron working etc following the importance of manufactured goods from the outside world.

DECLINE OF THE LONG DISTANCE TRADE

- The trade was affected by sudden death of leaders who were great players in the trade. These were Mirambo, Nyungu-ya-mawe, and Mutesa. (All died in 1884)
- The trade items became scarce hence affecting the trade negatively. E.g. ivory and slaves.
- The high level of competition due to many societies getting involved. Thus the weaker societies like chagga and Hehe left the trade hence decline.
- The coming of European traders who out competed the African traders through their trading companies.
- The abolition of slave trade also led to decline of the long distance trade.
- The heavy taxes imposed on the traders forced some to abandon the trade as it became increasingly less profitable.
- Trade misunderstandings between the interior chiefs and the coastal traders led to its decline. Chief Fundikira conflicted with the Arab traders because he did not want them to operate in his area. This made the trade unsafe.
- The insecurity brought about by the activities of the Ruga-ruga and maviti bandits who scared the traders from venturing into the interior.
- The Ngoni invasion also led to the collapse of the trade. The tuta-ngoni for instance

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disrupted the trade between Ujiji and Tabora. They attacked and killed the caravans. This scared away traders.

- The penetration of the Arabs contributed to the decline in trade. This made interior participants like the Nyamwezi, Kamba and Yao to lose their middleman position since the former started dealing directly with the interior to get goods.
- The construction of the railway line also affected the trade negatively. For instance, it rendered slaves useless i.e. they were no longer in demand to act as transport means.
- The acquisition of the gun by the African societies led to decline of the trade. They could defend themselves against slave traders and dealers. Obtaining slaves therefore, became difficult yet it was a hot item.
- Language barrier led to decline of the trade. The trade failed to exist for a longer period because very few people knew and understood Swahili.
- Some societies were not cooperative and this affected the existence of the trade. E.g. the Nyika refused the Kamba to pass through their territory, the Masai also were hostile to traders operating in their area.
- Attacks by wild animals like lions also scared off many traders leading to its decline.
- The reasons were political, social and economic.

SLAVE TRADE IN EAST AFRICA

Slave trade was the commercial transaction which involved the buying and selling and transportation of human beings as trade items from one region to another.

In East Africa it was started in small scale by the coastal Arabs but by mid 18th century, slave trade had increased.

Many Arab traders started entering the interior of East Africa to obtain slaves for themselves, following the high demand for slaves in Arabia, Europe and America.

REASONS FOR THE INCREASE/GROWTH OF SLAVE TRADE IN E.AFRICA DURING THE 18TH AND 19TH CENTURY.

- There was high demand for slaves world wide like in Arabia, Portugal, France etc to work as servants, soldiers and miners.
- The decline in gold and ivory trade led to the rise of slave trade as an alternative commodity for sale.
- Some societies looked at it as the only way of doing away with worthless members in society like criminals, witches and destitutes from society (primitive cultures)
- By the mid 17th century, there was a transportation problem. Therefore, slaves were needed to transport goods and yet at the same time they would be sold to maximise profits.

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- The coming of more Arabs, Persians from the Middle East contributed to the development of slave trade. They transformed slavery into slave trade.
- The trade was very profitable and thus its profitability encouraged more participants to go in for slave raids.
- The existence of inter-tribal wars among African societies increased the volume of the trade. It made it easier to obtain slaves.
- Religious prejudice promoted slave trade in East Africa. Among the Arabs and according to the Koran, enslavement was prohibited. They therefore, resorted to East Africa to obtain slaves.
- The willingness of African chiefs and kings to sell their fellow human beings.
- The demand for foreign goods especially guns by the interior chiefs led to the development of slave trade in East Africa. They engaged in slave raids in exchange for guns.
- Slave trade was motivated by the hospitality given to the foreign slave dealers by African leaders. It encouraged the Arabs to come and carry out slave trade.
- The establishment of clove plantations in Zanzibar and Pemba by Seyyid Said led to high demand for slaves to work on the plantations.
- The abolition of slave trade in West Africa turned the attention of slave dealers to East Africa hence its development since it left East Africa as the only source. The Portuguese sailed to East Africa to get slaves.
- The industrial revolution in Europe which needed raw materials also increased the need for slaves to produce raw materials for the industries.
- The acquisition of guns by the interior people intensified warfare among the different societies and provided a chance of getting more slaves.
- The belief that Africans were more hard working and also resistant to diseases than those who were being obtained from the west and East Indies. The merchants therefore, resorted to East Africa for slaves.
- The existence of caravan trade routes eased penetration of the interior and acquisition of slaves.
- The establishment of slave markets at the coast promoted slave trade. Zanzibar and Kilwa acted as main centres and could export a big number of slaves annually.

NB; There was growth in demand for slaves from the mid 18th century, coming from four

main sources: The French sugar plantations and Mauritius islands in the Indian ocean, Portuguese plantations

ORGANISATION OF SLAVE TRADE IN EAST AFRICA

- It was the trade that involved the buying, selling and transportation of human beings as commodities of trade from one region to another.
- It was carried out across the Indian ocean between Africans from the interior, Arabs from the middle east and European countries like Portugal, France and Britain.
- This trade involved interior societies like the Yao, baganda, nyamwezi and Kamba from the interior of East Africa.
- The arabs from the middle East countries like Persia, Turkey, Arabia were the major organisers of this trade
- During the trade, the major trade item was slaves.
- The Arabs personally attacked villages and captured the young women and men.
- Some African rulers like in Buganda and Yao organised slave raids and got captives for sale.
- Sometimes offenders like tax defaulters, debtors and criminals were also sold as slaves.
- They also captured and enslaved the lonely travellers.
- During the trade, slaves were exchanged for goods like clothes, salt, guns, beads etc.
- After acquiring the slaves, they would be taken to strongly fortified collection centers like Tabora, Ujiji.
- From there, they would be sold to the Arabs through auction.
- Slaves would be marched under terrible conditions to the coast, chained and made to carry goods on their heads.
- As they journeyed, the cruel Arab slave traders would whip them to make them move.
- On reaching the coast, the slaves would be fed and clothed to attract higher pay and then paraded to the prospective buyers.
- The buying of slaves would either be at the local slave market of Kilwa or shipped to Zanzibar from where they would be shipped to the Muslim world.
- Those at Kilwa were mainly exported to the Portuguese plantation in Brazil and French sugar cane plantations in Mauritius.

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- The trade followed three major slave trade routes.
- The Yao operated between the coast and Lake Malawi along the southern route.
- The nyamwezi operated in central Tanzania around Tabora along the central route.
- The Akamba operated in the highland regions of Kenya, passing through Kilimanjaro, Mt. Kenya along the northern route.
- The main slave markets/ centers were Zanzibar, Kilwa, Bagamoyo, Pangani, Mombasa from where they would be shipped to Mauritius and the Muslim lands of Arabia, Persia and India.

EFFECTS OF THE TRADE IN EAST AFRICA

- Many people died due to the trade e.g. many got killed through raids while others died on their way.
- It also led to the decline of already small and weak states as those that had access to guns attacked and raided the weak ones like the Hehe, Sangu, Bena among others.
- It led to endless inter tribal wars among different societies hence an era of insecurity set in.
- It led to the rise of personalities who acquired wealth from the trade like Mirambo, Msiri, Tip-tip (real names Muhammed Ibn Hamid), Kivoi established large empires for themselves.
- It led to the decline in agricultural production hence famine and hunger, poverty raged in the area. Slave raids led to destruction of crops and the young and energetic were taken.
- Slave trade also led to the introduction of new crops into the interior from the coast such as sugar cane, cloves, wheat as plantations were set up.
- It provided new economic opportunities to the locals in the interior of East Africa like the Nyamwezi, Yao, and Kamba benefitted a lot from the trade and became wealthy.
- It discouraged trade in other traditional items since they were less profitable. This also led to loss of African skills and craftsmanship as people abandoned their traditional economic activities like basket weaving, iron working, bark cloth making etc.
- It led to the development of towns. The former collection centres for slaves grew into big towns like Tabora, Ujiji etc.
- The trade led to untold suffering and total misery due to the raids and intertribal wars which were constant.
- The people in the interior lost loyalty and confidence in their chiefs/traditional rulers

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since they spearheaded this trade. By virtue of the authority society entrusted in them, they were supposed

- It contributed to depopulation in some areas of East Africa, for instance doctor David Livingstone remarked about the land that lay bare and deserted due to the horrors of slave trade. The Yao depopulated most of southern Tanzania.
- It also contributed to the formation of warrior groups like the ruga-ruga who lived by selling their services to the chiefs either as mercenaries or carrying out slave raids.
- There was loss of human dignity as humans were treated as commodities since they were exchanged for items like beads, guns etc. Worse still, they were mistreated during transportation, chained and whipped, exposed to harsh weather etc.
- Slave trade led to destruction of property and displacement. Villages, homes and houses were destroyed and so many people were rendered homeless. People were detribalised and lost their culture and traditions.
- It contributed to the spread of Kiswahili language and culture in the interior from the coast and it became a medium of communication in business.
- Islamic religion also spread from the coast to the interior through association in trade and intermarriage.
- It opened East Africa to the outside world and attracted the attention of the missionaries who preached against slavery as inhuman.
- It stimulated the growth of coastal and inland towns like Zanzibar, Mombasa, Malindi, Ujiji, Tabora.

Why was slave trade abolished? (The campaign against slave trade in East Africa)

The British government championed the campaign to end slave trade in East Africa in the 18th century. It was spearheaded by humanitarians like William Wilberforce, Thomas Clarkson, Buxton, Thomas Fowell, Grandville Sharp; these persuaded the British parliament to stop slave trade and slavery in Britain. (the movement first targeted the trans-atlantic slave trade between West Africa and America); slave trade was abolished due to a number of reasons which can be categorised as political, social and economic reasons;

- The role of French philosophers like J. Rousseau who advocated for liberty and equality of all men and these ideas were against slavery and slave trade contributed to the abolition of slave trade.
- The industrial revolution in Europe led to abolition of slave trade. The advent of industries led to the discovery of machines and hence slave labour became useless.
- The over production/surplus production of goods like sugar made it necessary to resettle slaves so as to provide market for the excessive goods produced in Europe.
- Slave trade was regarded as evil, inhuman and ungodly according to the humanitarians and religious leaders and so they de-campaigned it and advocated for its abolition.

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- Population increase in Europe made it useless to bring in more people since their services were no longer needed.
- It is suggested that industrialised Britain wished to use the abolition of slave trade to hit the economies of her rival countries like France that entirely depended on slave trade.
- Slave riots and strikes in Europe and on plantations also influenced the abolition of slave trade. The slaves also demanded holidays on Sundays, land and worship rights hence the need to stop slave trade.
- The French revolution of 1789 came with the ideas of liberty, equality and fraternity which emphasised the rights of all men hence contributing to abolition.
- In East Africa, abolition was made particularly to make the Uganda railway pay for its construction through transporting people and goods since head portage was the only means of transport.
- The abolition of slave trade in West Africa made it equally important to abolish it in East Africa.
- The eventual scramble and partition of East Africa by the European powers also contributed towards the abolition of slave trade in East Africa. There was need to abolish slave trade to ease the colonial process.

Course of abolition of slave trade in East Africa (steps taken in the abolition of slave trade)/steps taken in the abolition of slave trade in East Africa

- It was Britain that spear headed the crusade against slave trade in the 18th century and then followed by others like Denmark, Holland, Portugal, France, Spain, and America. The champions of the abolition movements included William Wilberforce, Thomas Clarkson, Granville sharp etc.
- In 1772, Britain started by outlawing slave trade in England. The slaves there were set free but this did not affect East Africa directly.
- In 1807, the British parliament was forced to enact a law making slave trade illegal for British subjects.
- In 1815, the British navy/war ship led by captain Fair fox Moresby, General Lloyds Mathew, col. Artikins Hammertoe started patrolling the Indian Ocean waters to check on the shipment of slaves.
- In 1817, the governor of Mauritius signed an agreement with the ruler of Madagascar to stop shipment of slaves from Mauritius to Madagascar.
- In 1822, a British official by the names of captain Fair fox Moresby signed an agreement (Moresby treaty) with the sultan of Zanzibar (Seyyid said). This treaty ended shipment of slaves to Mauritius, Madagascar, and India and Christians countries. (Arab states continued to trade in slaves with East Africa) i.e. it forbade the sale of slaves outside the

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sultans dominions (across the Indian Ocean), it authorised the British warships to stop and search Arab d

- In 1824, a British official, Captain Owen tried to declare a protectorate over Mombasa as a way of checking slave trade in the area but was forced to withdraw in 1826. (His efforts were not recognised by the British government.
- In 1833, the state of slavery was abolished in all British controlled areas.
- In 1841, Col Hamerton Artikins was made British consular in Zanzibar. He then befriended Seyyid Said and managed to influence him to sign a treaty.
- In 1845, the duo signed the Hamerton treaty which also ended slave trade activities outside Seyyid Said's territories. (it confined slave trade to East Africa and the coastal towns)
- In 1850's, Christianity was introduced as a way of fighting slave trade.
- In the fight against slave trade, the British also introduced legitimate trade to replace slave trade.
- But in 1856 and 1857, Seyyid Said and Col. Hamerton died respectively. This affected the abolition process since the new Sultan Majid was not willing to sign any treaty with the British.
- However, in 1870, Majid was also succeeded by Sultan Barghash and since he needed British support to help his economy recover after a fierce storm of 1872 which had hit the island of Zanzibar leaving it in ruins, he quickly made friendship with the new British consular, Sir John Kirk.
- The British took advantage of the situation and sent Sir Bartle Frere to pressurise the Sultan to accept the abolition of slave trade. On 5th March 1873 the helpless Sultan Barghash reluctantly signed the treaty.
- The Frere treaty stipulated that no slave was to move away from East Africa. It also had the slave trade market of Zanzibar closed that very afternoon on the same day. Other slave markets had to be closed within 24 hours.
- By 1876, Sultan Barghash freed all the slaves and they were to enjoy right of protection. In the same year, General Lloyd was sent to the interior to check on slave trade activities in the area.
- By the 1889 treaty which was signed between Khalif and the British, all persons entering the Sultan's territory after 1st November were to be free.
- In 1890, Zanzibar was declared a British protectorate in order to stop slave trade.
- In 1897, slavery was abolished in Zanzibar and Pemba and slaves were set free.

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- From 1905, children born in all German territories were to be regarded free.
- In 1907, slavery was abolished in all British East African territories.
- Infrastructure was developed to discourage slave trade like the railway construction.
- Legitimate trade was developed to discourage slave trade.
- In 1921 the complete abolition of Slave trade and slavery was achieved when Britain took over Tanganyika as a mandate territory after world war one.

Explain the problems faced by the British in the abolition of slave trade in East Africa? /why it took long to abolish slave trade/problems faced.

- The British government lacked enough funds to pay compensation to all slave owners and other duties associated with abolition of slave trade.
- There was lack of enough equipment on the part of the anti-slave crusaders to fight slave trade.
- They lacked sufficient man power/personnel to patrol the routes used by the traders and also monitoring the waters of the Indian Ocean.
- There was lack of political will and cooperation amongst the European powers, especially Portugal i.e. Britain fought single handedly. The British abolitionists lacked support from fellow Europeans like the French; Portuguese were always suspicious of the British intentions in the Indian Ocean and in the move to abolish slave trade.
- The slave traders used American flags to transport slaves to disguise themselves. Slave traders were very cunning, they could put American flags on their ships because they knew Britain could not search any American ships and they could throw their slaves into the ocean on seeing the British searching ships.
- The slave traders always moved in big numbers and were armed, so they could easily ambush and kill slave crusaders.
- The abolitionists therefore had a problem of resettling the slaves. The freed slaves had no homes and jobs, so they were easily recaptured and some were reluctant to leave their masters.
- It was a profitable trade for the African chiefs and kings and therefore, they always resisted the abolitionists. They therefore, met resistance from Mirambo, Mutesa, Tip-tib, Msiri etc.
- The Indian ocean and the East African coast was too long for the few ships belonging to the abolitionists.
- Most attention was put at the coast and little was done in the interior, the heart of slave trade.

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- Slavery was an acceptable African practice and therefore, many chiefs and kings had no problem with it.
- Sometimes the slave dealers threw slaves in water(ocean) , whenever they met with the anti-slavery squadron.
- Seyyid said and his followers like Majid, were reluctant to enforce the anti-slave trade since their economy and people entirely depended on slave trade.
- Wild animals threatened the few abolitionists.
- Poor transport/ lack of means to penetrate the interior where the slaves came from.
- The tropical climate was too hostile to the British abolitionists hence slowing down the process.
- Presence of hostile tribes inland like Nandi, Yao, Masai.
- Language barrier.
- Tropical diseases like malaria also scared the abolitionists.
- Lack of geographical knowledge by the anti-slave squadron.
- They lacked communication links with their home country or government. At the same time there was no quick means of transport, no telephone services and messages took months to reach Britain hence delaying their work.

What were the effects of abolition of slave trade in East Africa?

- There was an economic decline in the slave trading states like Tipp-tip and Nyamwezi/mirambo which broke down and declined.
- The slave market at Zanzibar lost wealth and economic power.
- There was increase in population since human trafficking was no longer there.
- There was revival of human dignity. People regained their status and dignity that had been eroded by the evil of slave trade.
- There was improved security.
- Africans developed hatred towards their traditional rulers who had sold them and they were unable to protect them.
- There was an increase in legitimate trade that replaced slave trade.
- There was improvement in agriculture which reduced famine.
- Led to the coming of the foreigners into East Africa like the missionaries and explorers.
- There was an increase in the spread of Christianity due to missionary activities.

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- There was also increased entry of Europeans into the interior of East Africa, hence loss of independence
- There was an establishment and expansion of resettlement centres like bagamoyo, rabai and Frere town.
- There was improvement in the transport system: railways and feeder roads were constructed.
- It became almost impossible for some societies to stabilize on land because they had lost their means of livelihood e.g. the Yao.
- Former trade routes later developed into proper communication ways.
- The inter-tribal wars that were used to acquire slaves were drastically reduced.

Guiding questions;

- What factors led to the development of slave trade in East Africa?
- What were the effects of slave trade?
- Describe the steps taken by Britain to abolish slave trade in East Africa?
- What were the effects of the abolition of slave trade in East Africa?
- Why did slave trade expand in East Africa in the late 18th century and the first half of the 19th century?
- Why did the abolition of slave trade prove so difficult before 1873?
- What led to the abolition of slave trade in East Africa during the 19th century?
- How did the abolition of slave trade affect East Africa?
- How was slave trade organised in East Africa?
- How was slave trade abolished in East Africa?

EUROPEAN ACTIVITY IN EAST AFRICA (EXPLORERS, MISSIONARIES, COMPANIES/TRADERS)

- In the mid 19th century, the people of East Africa came into contact with the Europeans who included explorers, missionaries and traders. They were sent by societies like Royal Geographical Society, London Missionary Society, while some came on their own like sir Samuel Baker and his wife).
- NB; these were agents of colonialism.

EXPLORERS/ TRAVELLERS

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- Explorers are people who travel into or through places for the purpose of discovery in order to learn more
- Examples of Explorers;
- Krapf and Rebman 1848-1849 in Kenya and Kilimanjaro
- John Speke and Burton reached Tanganyika in 1856-1858
- In 1860-1862, Speke and Grant reached Buganda, Speke reached the source of the Nile and later travelled northwards to Sudan.
- In 1861-1865 Sir Samuel Baker reached Lake Albert and Murchison falls.
- In 1874-1877 HM Stanley expedition from East coast travelled around Lake Tanganyika and confirmed the source of the Nile.
- In 1883-1884 Thompson reached Kenya and tried to do more discoveries.

Richard Burton, John Speke and James Grant

- These were army officers who were sent by the Royal Geographical Society, entrusted with the task of finding the source of the Nile. However, Speke became the first European to see the source of the Nile. Later Richard Burton suffered from fever and Speke had an eye problem. Speke and Burton reached Tanganyika in 1856-58

Sir Samuel Baker

- He also tried to find the source of the Nile but in vain. Together with his wife Florence, he saw and named Lake Albert on 14th March 1864 in honour of Prince Albert of Britain.

Dr. David Livingstone

- He was sent by the RGS to discover the nature of lakes and river systems of East and Central Africa. He was both an explorer and a missionary who was devoted to civilisation of man.
- However, in his travels, he was later weakened by dysentery but after making a report about East Africa.

Henry Morton Stanley

- The next European to visit the court of the Kabaka/king of Buganda was Henry Morton Stanley. It was he who, after speaking to the Kabaka about Christianity, became the bearer of the Kabaka's famous letter which appeared in London's daily telegraph asking Queen Victoria to send missionaries to Buganda to teach his people the Christian religion and western knowledge. He was a journalist and explorer. He was sent to find Dr. Livingstone.

Joseph Thompson

- He was a Scottish explorer sent by the RGS. He became the first European to trace a direct route through Maasai land and to Lake Victoria.

THE ROLE PLAYED BY EXPLORERS IN THE COLONISATION OF EAST

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- They gave Europeans accurate information about the geography of East Africa. E.g John Speke wrote about the source of the Nile hence guiding European colonization process.
- They signed treaties with African chiefs on behalf of their home governments and such treaties were later used by the colonialists to claim such areas as their territories. E.g. Carl Peters signed agreements in Tanganyika with the chiefs.
- They exposed the hospitality of some tribes e.g. Speke reported about cordial atmosphere in Buganda and it was from here that colonization started.
- They exposed hostile tribes like Banyoro, Nandi and this made the British approach them forcefully compared to peaceful ones.
- They decampaigned slave trade and advocated for its abolition eventually leading to the colonization of East Africa.
- They established good working relations with African chiefs (Mirambo, Tip Tip, e.g. through his friendship with Kabaka Mutesa I, Stanley managed to convince him to invite missionaries but these ended up being colonial agents.
- Some explorers served as colonial administrators e.g. Sir Samuel Baker became governor of the equatorial province (Kenya)
- They drew the sketch map of East Africa which acted as a guide for the missionaries, traders and later colonialists.
- They reported about the favourable climate and fertile areas which attracted the Europeans. E.g. Count Teleki reported about volcanic soils of the Kikuyu land and this led to the colonization of Kenya.
- Some built forts which were later used as administrative centres by colonialists. E.g. Sir Samuel Baker established Fort Patiko in Gulu.
- In their reports they did a lot in changing the attitude of Europeans about Africa as a whole. Initially, Europeans feared Africa as a white man's grave i.e. whoever came to Africa could not return. This encouraged colonialists to come.
- The explorers also funded and supported those who volunteered to travel to Africa. The Royal Geographical Society supported the movements of John Speke and James Grant, eventually; they contributed to the colonization process.
- They identified the demand patterns of East African tribes like guns and foreign protection and encouraged their home governments to come and supply the Africans with the necessary requirements ending in colonization.
- Whether directly or indirectly European explorers paved way for European colonization of East Africa.

THE MISSIONARIES

- These were religious men who came up after spiritual renewal in Europe in the 18th century as there was need to enlighten other parts of the world. The missionary groups that came and operated in East Africa included the The London missionary society, the church missionary society which was started by Krapf in 1844 and was later joined by Rebmann, The white fathers 1879 etc
- The pioneer missionaries in East Africa were the Church Missionary Society led by the Germans John Krapf and Johann Rebman who arrived in East Africa around 1844 and 1846 respectively.
- In 1877, the Church Missionary Society mission arrived in Buganda while the white fathers arrived in 1879.

WHY THEY CAME TO EAST AFRICA (REASONS FOR MISSIONARY INTEREST IN EAST AFRICA)

- They wanted to spread Christianity i.e. in Europe it had gained ground and there was a revival in the church and yet to them, Africans did not know anything about God. It was therefore their noble duty to preach to them.
- Missionaries wanted to abolish slave trade. Earlier travelers like John Speke and James Grant, H.M. Stanley, Dr. David Livingstone and others had reported about the evils of slave trade in East Africa.
- The missionaries wanted to “civilize” East Africans. They argued that they came to stop some of the barbaric acts and customs e.g. Female Genital Mutilation among the Kikuyu in Kenya, human sacrifices and the practice of killing twins
- They came to educate Africans by introducing formal / western education i.e. teaching them how to read and write and simple arithmetic.
- They also came to check on the spread of Islam which was gaining much influence. This is because they blamed it for the practice of slave trade. They also had the intentions of converting many to Christianity.
- Some missionaries came because they had been invited by certain African chiefs, for example, Muteesa I of Buganda wrote a letter through **H.M Stanley** inviting missionaries to Buganda.
- The missionaries also loved to adventure and explore the interior of East Africa. For example, Dr. John Ludwig Kraft of CMS is said to have been the first European to see Mt. Kenya while Johann Redman was the first to see Mt. Kilimanjaro
- Economically, they wished to promote legitimate trade that would replace slave trade.

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- The success of earlier travellers inspired them to come to East Africa. Ludwig Krapf and Rebmann's successful journeys in East Africa also inspired more missionaries to come.
- They were paving way for the European imperialists i.e. they were colonial agents. Through their wonderful teaching they hoped to soften the hearts of Africans for later colonialists.
- Missionary interests were also due to industrial revolution that had generated a lot of wealth for European countries. This meant that they had a lot of money for overseas adventures.

MISSIONARY ACTIVITIES IN EAST AFRICA

- The first missionary to come to East Africa was Ludwig Krapf. He arrived at the East African coast in 1844. He was a German in origin but working on behalf of the C.M.S of Britain.
- He established his first missionary centre at Rabai near Mombasa and in 1846 he was joined by John Rebman and later in 1849 by Jacob Erhardt.
- From Rabai these missionaries went inland into the interior of East Africa, whereby on their way Rebman saw mt. Kilimanjaro and Krapf saw mt. Kenya and in 1850 Erhardt drew a map on which he indicated the two mountains and the inland waters (lake Victoria). This map aroused further European curiosity to explore more of East Africa.
- While in the interior, these missionaries learnt Swahili and Krapf successfully translated the New Testament into Swahili and he even wrote a Swahili dictionary and grammar. These missionaries were also concerned with the issue of resettling freed slaves and they taught them new skills in agriculture, carpentry, reading and writing.

ACTIVITIES OF CHRISTIAN MISSIONARIES IN EAST AFRICA

- Christian missionaries carried out a number of activities in East Africa. Their activities had various impacts on the social, political and economic conditions of East Africa. The following were the activities carried out by the Christian missionaries in East Africa:
- Missionaries carried out evangelization. Here they tried to convert and baptize many people into Christianity from their paganism and Islam.
- Christian missionaries carried out linguistic research and came up with new developments in language. Dr Kraft for example translated the Bible into Swahili and wrote a Swahili dictionary and grammar hence making it easy for people to understand the Bible more.
- The Christian missionaries built many churches in East Africa many of which are still in existence. They for example set up a church at Zanzibar, Rubaga and Rabai missionary station near Mombasa. .

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- They carried out exploration work into the discovery of various East African physical features. For example, Kraft was the first European to see Mt. Kenya in 1849 while Rebman was the first to European see Kilimanjaro in 1848.
- Christian missionaries set up stations for free rehabilitation services for example in 1868 the Holy Ghost Fathers set up a home for the free slaves at Zanzibar.
- Christian missionaries participated in opening up various mission stations. Such mission stations could help in enhancing evangelization into the local population. For example Rebman set up one at Rabai near Mombasa.
- Christian missionaries participated in skill development in East Africa. They for example participated in modernizing Agriculture and carpentry by setting up agricultural institutions and carpentry workshops for training.
- Christian missionaries were also influential in establishing educational institutions and training efficient class of African clergy (catechists) who were close and more understandable to the local communities. This helped and enhanced the propagation of faith.
- Christian missionaries were at times involved in political processes that were beyond spiritual jurisdiction. They for example took part in the overthrow of kabaka Mwanga.

MISSIONARIES IN UGANDA

- The missionaries who came to Uganda were centered in Buganda. They were inspired by the report made by Stanley about the kabaka of Buganda. The kabaka welcomed and was ready to receive these missionaries.
- The first group of missionaries to arrive in Buganda was sent by the church missionary society and among these was Alexander Mackay. They arrived in Buganda in 1876 and they were protestant by faith.
- Another group of missionaries was sent from France and they belonged to the white fathers. They arrived at the kabaka's palace in 1879 and they were catholic by faith.
- Among their activities in Buganda were spreading Christianity, building of churches and hospitals, working on translations, teaching various skills like building, agriculture, reading and writing.
- At kabaka Muteesa's palace in Rubaga, the missionaries were not allowed to move very far, so their work was limited just at the kabaka's palace and nearby.

MISSIONARIES IN TANGANYIKA

- In Tanganyika, the Holy fathers operated there. They began a settlement scheme for the freed slaves where the slaves were being taught and looked after.
- The missionaries taught Christianity and manual skills.

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- In 1871 the London missionary society founded a number of missionary stations around Lake Tanganyika.

PROBLEMS FACED BY THE EARLY CHRISTIAN MISSIONARIES IN EAST AFRICA.

- They suffered harsh climatic conditions of the tropical areas as they were not used to it like the semi arid areas of northern Kenya.
- They were faced with tropical diseases like malaria, yellow fever, sleeping sickness; small pox and some of the missionaries fell victims of such deadly diseases and died. E.g. John Ludwig Krapf lost his wife and child to malaria, David Livingstone died of dysentery in 1873, while John Rebman left East Africa blind.
- Some missionaries who came were volunteers and were usually small in number compared to the large areas they had to undertake, therefore they were overworked.
- There was a problem of language barrier whereby there was no proper language to link the missionaries with the Africans and it would take long to master the different African languages. The Africans too did not understand the European languages.
- Transport also proved a problem i.e. during that time most of the areas in East Africa lacked proper roads. The missionaries used to pass via thick forests, jungles and former slave routes which were rough and long.
- They were attacked by wild animals like lions, leopards.
- They had a problem of hostile tribes like the Nandi, Maasai who at times attacked and killed them.
- They also had a problem of communication i.e. they could not communicate easily with their mother countries.
- They also faced a problem of rival religion especially Islam that had already taken root among the coastal people. Africans too had their own gods and it was not easy to convince and convert them to Christianity.
- The missionaries lacked enough funds since some of them were not sponsored by their home governments.
- Sometimes, there were disagreements and misunderstandings between the different missionary groups and this hindered their work.
- They lacked supplies like food, drugs etc and getting them from home was made difficult by the poor communication.
- They met resistance from land owners who did not want missionary stations like churches, schools and hospitals to be built on their land.
- The intertribal wars in East Africa made the missionary work difficult like Buganda against Bunyoro. Missionaries had to take time in these conflicts and this caused

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unnecessary delays.

- At times unfaithful porters stole and ran away with their properties e.g. David Livingstone lost property in Tanzania.
- Some of them lost life after being misunderstood by traditionalists and African rulers e.g. Mwanga ordered for the killing of bishop Hannington (James) because he had arrived from the direction of the East. (It was believed that enemies of Buganda would always come from the East.
- The problems faced by the missionaries were political, social and economic.

EFFECTS OF THE MISSIONARY ACTIVITIES ON THE PEOPLE OF EAST AFRICA

- They preached the gospel which converted many people into Christianity.
- They built schools which improved literacy in East Africa like Namityango College, Gayaza high school, Ngora high school, Kings College Buddo, SMACK etc.
- They built hospitals which provided better health services like Mengo, Rubaga.
- They abolished slave trade and slavery which promoted human dignity and respect for human life.
- They introduced legitimate trade which became a means of livelihood.
- They also introduced languages which eased communication e.g. English, French, German and Latin.
- They promoted the study of African languages which led to the production of more literature for the converts.
- They introduced new methods of agriculture which improved farming and yields.
- They introduced new cash crops on which the economy of East Africa depended like coffee, cotton, sisal, pyrethrum, rubber etc
- They built roads which eased transport and communication.
- They opened up mission stations which later developed into towns like Rabai, Bagamoyo etc
- They created employment opportunities for many Africans which improved people's standards of living like clerical work like teaching, nursing, interpretation etc
- They introduced western culture which undermined African culture.
- They introduced technical skills which were acquired by Africans like brick laying, carpentry, craft, pottery etc.

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- They paved way for European colonization which eroded African independence.
- Their missionary education produced pioneer nationalists who contributed to the liberation of their respective countries. These include Dr. Apollo Milton Obote, Julius Nyerere, JK Musaaazi, Jomo Kenyatta, Tom Mboya etc.
- They produced elite who formed political parties based on religion like DP for Catholics, UPC for Protestants, KANU, and TANU etc.
- They introduced the printing press that eased the production of literature.
- Missionary activities of preaching the word of God by the different religious groups divided Africans along religious lines.
- They opened up primary and secondary schools as well as training colleges for teachers and trade schools for craftsmen e.g. Kisubi Vocational School, Kiteredde Brothers in Masaka. In the technical schools, carpentry and brick laying skills were obtained
- They fought slave trade which was later abolished and equality and liberty for all was encouraged in East Africa.

REASONS FOR THE SUCCESS OF MISSIONARY WORK IN EAST AFRICA

- The missionaries' success was noted in the economic, political and social fields and these are discussed as follows:
- The evils of slave trade made East Africans welcome missionaries as liberators. Their campaign against slave trade won them much support from different tribes in East Africa.
- The support they got from some of the local chiefs and kings led to their success. For instance, Muteesa I of Buganda and Mirambo of Nyamwezi all gave them protection as well as rights to do their work in their territories.
- The earlier explores helped to map out potential areas of East Africa for smooth missionary work. For instance, H.M Stanley had identified Buganda as a hospitable community for the missionaries and they were later welcomed by the Kabaka of Buganda in 1877.
- The support missionaries got from their home governments led them to success. This was in form of finance and physical manpower for instance colonial governments gave protection to the missionaries whenever they were challenged by local chiefs or other threats. For instance, Captain Lugard supported the Protestants in the religious wars in Buganda.
- Some missionary groups sought for alliances with African chiefs. Such treaties of friendship made their work easy since the chiefs would call on their subjects to take on the missionary teachings.
- The missionaries' efforts to translate the bible into several local languages helped them succeed for example Kraft translated the New Testament of the Bible into Swahili and wrote a Swahili dictionary and a Grammar book.

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- The developments that missionaries found in societies like Buganda favored their work. For example, in
- The industrial revolution had provided such technology like the printing press which made printing of bibles and other academic work easy.
- Their efforts in life saving services like medical care (Quinine) won them great admiration among the people of East Africa that few were ready to oppose them.
- The missionaries' practical skills enabled them to survive even when their supplies from home delayed. They for instance adopted agriculture as soon as they settled anywhere. This ensured steady supply of food.
- They employed locals as porters, interpreters, cooks or security guards hence winning the loyalty of many.
- The death of Dr. David Livingstone in 1873 and other earlier missionaries increased the determination by many groups to see missionary work succeed in Africa, and East Africa in particular. E.g. the London news paper wrote after his death, ***“the work for Africa must hence forth begin in earnest where Livingstone left it off.”***
- Establishment of resettlement centers for freed slaves e.g. at Bagamoyo and Frere town near Mombasa where skills like carpentry, and agriculture were taught. Such communities thus looked at missionary work as ***“a life- saving mission***

THE ROLE PLAYED BY MISSIONARIES IN THE COLONISATION OF EAST AFRICA

- Missionary groups which came to East Africa included the London missionary society, church missionary society, white fathers etc
- Through their missionary preaching, they softened the hearts of Africans that they did not resist colonialism.
- Always called upon their home governments to come and occupy areas where they worked in order to protect them from their rivals.
- They were involved in the overthrow of local rulers like in Buganda Christian missionaries were involved in the overthrow of Mwanga hence easing the work of colonialists later.
- Missionaries settled in areas where their home governments had economic interests.
- Missionary preaching divided Africans along Christian denominations making it easy for the colonialists to conquer them.
- Missionaries signed treaties which were later used by colonialists to take over colonies e.g. Tucker, a British Missionary interpreted the 1900 Buganda Agreement to the regents of Kabaka Daudi Chwa II. This led to loss of political, economic and social powers to the British protectorate government. Sir Harry Johnstone who signed on behalf of the British government confessed that; ***“I Johnstone shall be bound to acknowledge the assistance offered to me by the missionaries especially the CMS. Without their assistance on my side, I do not think Uganda's chiefs would agree to the treaty which practically places***

their country and land in the British hands”.

- Church missionary societies financed some colonial companies like IBEACO when got bankrupt. The Church missionary society managed to raise enough funds for Imperial British East African Company for its staying in Uganda for at least 2 or more years. The church missionary society and Captain Lugard viewed that the company's withdrawal would live the British and the protestant party in a dangerous position versus Moslems.
- Missionaries who had learnt African languages were used as interpreters and translators during the colonial period. E.g. Bishop Tucker acted as interpreter in the signing of the Buganda Agreement.
- Missionaries carried out exploration and hence discovered potential areas for economic exploitation on behalf of the colonialists.
- Missionary education prepared Africans to work as agents of colonization e.g. secretaries, drivers, cooks etc
- They supported the building of roads which were used by the colonialists.
- They encouraged agriculture/ cash crop growing upon which colonial economy later depended on.
- They encouraged legitimate trade on which colonial administration thrived later
- They built health centres which provided health services that reduced on the white man's burden and ensured safety of the colonialists later.
- They introduced foreign languages like English which later eased communication with the colonialists.
- They abolished slave trade hence creating a conducive atmosphere for colonial rule.
- They established mission stations which were later used by the colonialists as administrative centers.
- They gave information about hostile and accommodative societies. E.g. Buganda, Nyamwezi, Kikuyu (friendly and accommodative societies) unlike Nandi, Bunyoro etc. The colonialist therefore, came prepared.
- They played an active role of educating Africans whereby later the educated Africans acted as interpreters whenever the colonial governments wanted to sign agreements.
- Religion was a mechanism of divide and rule. The converts and the non-converts hated each other which caused division to the advantage of the Europeans
- They appealed to their home governments for protection in case of attack. It is in this light that Britain came to Uganda during the religious wars of 1884-1892 and later

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occupied Uganda

- Missionary stations that they set up served as military bases from where the European colonial forces launched attacks on the resisting Africans. African Lugard used old Kampala hill as a military base against Kabalega.

Why Mutesa invited missionaries to his kingdom.

- The invitation of the missionaries was sent through Henry Morton Stanley in 1875 after he had visited the Kabaka's palace.
- Stanley convinced Mutesa 1 to write a letter to the queen of England requesting for missionary work in his kingdom.
- In 1877, the first group of Anglican missionaries under the CMS arrived in Buganda.
- In 1879, the Roman Catholics (the white fathers) from France also arrived in Buganda.
- The kabaka wanted them to teach Christianity to his people.
- Mutesa 1 also wanted to strengthen his military position in the great Lakes region.
- Similarly, he hoped to get military assistance to fight off the Banyoro who were his traditional rivals.
- He also wanted to get guns and use them against the Egyptian imperialists.
- He wished to enhance his prestige and glory among fellow African chiefs being able to bring whites to his kingdom.
- Possibly Mutesa wanted to establish diplomatic ties with their countries of origin because they represented powerful states.
- He wanted to use them and check on the growing Islamic influence in the kingdom. He was tired of threats and demands from the muslims.
- He also wanted the missionaries to teach his people how to read and write.
- He hoped to get gifts like cloth, guns from them.
- He was also hopeful that the missionaries would bring modernity and civilization into his kingdom.
- He expected the missionaries to train his soldiers with modern military tactics.

THE W'ANGLEZA-W'AFRANSA (RELIGIOUS WARS IN BUGANDA 1885-1900)

CAUSES OF THE WARS

- By the time of these wars, there were four religious groups in Buganda namely the Protestants, Catholics, Traditionalists and Muslims. Therefore, these were wars fought between the different religious groups in Buganda between 1885 and 1900. The court of Mutesa I became a battle field for two major missions i.e CMS and the White Fathers. The initial ground of disagreement was religious but later it became political as the proselytes took sides in support of their masters hence outbreak of a civil war in 1892. The issue at stake was which group would triumph over the other and thus control the sovereignty in Buganda.
- The presence of four religious groups in Buganda led to the wars. Islam was introduced in 1840, Anglicanism in 1877(CMS), Catholicism in 1879(White fathers-French Catholics) in addition to Buganda's traditional religion.
- There was a struggle by each group to win as many converts as possible leading to conflicts.
- There was also a struggle by each group to win favour and recognition of the Kabaka. They therefore, accused each other before the Kabaka leading to conflicts.
- The differences in the teachings, rules held by each group also led to conflicts. It normally caused confusion and divided the followers.
- The role played by the Muslims led to conflicts. They hated the Christians since they had arrived first in the kingdom.
- The role of the traditionalists/Lubaale believers led to the conflict. They always criticized Christianity for destroying African cultures and values led to the wars.
- The death of Mutesa I in 1884 created a power vacuum in Buganda. He was then replaced by Mwanga who was young, inexperienced and therefore failed to control the religious groups hence conflicts.
- The rumor that Kabaka Mwanga had been learning Anglicanism under the instruction of Alexander Mackay led to the wars. This angered the Catholics who planned to overthrow him for accepting their rival's faith.
- The Christians did not want to be dominated by the Muslims and similarly the Muslims never wished to be controlled by the Christians whom they regarded as pagans which led to wars.
- The rivalry between Britain and France for colonies contributed to the wars. The religious groups particularly Anglicanism and Catholicism that represented those powers therefore, had to fight.
- The involvement of Captain F. Lugard and his IBEACO in the Buganda religious affairs/confusion led to the wars. He in 1891 armed the Protestants with 500 guns to

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defeat the Catholics.

- The struggle for power among the Catholics and Protestants in Buganda led to the wars. They fought over the position of the Katikiro where the Catholics supported Stanslaus Mugwanya while the Protestants wanted Apollo Kagwa.
- The disagreements among the pages at the kabaka's palace led to these wars. They belonged to different groups and had started questioning the authority of the kabaka which made Mwanga to react by killing 30 of them.
- Kabaka Mwanga was arrogant, weak and unfriendly to the missionary groups which forced them to rise up against him.

EFFECTS OF THE RELIGIOUS WARS IN BUGANDA

- The religious wars divided Buganda and later the whole Uganda along religious lines and this increases disunity.
- The religious wars also led to the formation of political parties based on religion for instance UPC for Protestants and DP for Catholics.
- There was loss of lives during the wars for instance 30 converts were killed on June 1886 under the orders of Mwanga. These became the Uganda Martyrs.
- The religious wars were won by the Protestant and they became a dominant force in the politics of Buganda and later the whole Uganda.
- The religious wars led to the overthrow of kabaka Mwanga and enthronement of his three-year-old son, Daudi Chwa by the Christians.
- After the religious wars, political offices were allocated according to religion; the Katikiro had to be a protestant, the Mulamuzi (chief justice) had to be a catholic and the Muwanika (Finance minister) a protestant.
- The religious wars introduced the gun into the affairs of Buganda and later Uganda for instance the Protestants were given 500 guns by F. Lugard to defeat the catholics.
- It led to the establishment of schools along religious lines for instance Kings College Buddo for Protestants and Smack for Catholics. This bred more rivalry.
- The religious wars confused Mwanga to the extent that he failed to decide which religious group to follow. He kept shifting from one religion to another.
- The wars led to the colonization of Uganda. In the confusion, the missionaries asked their home government to take over Uganda in the name of protecting them.
- The religious wars also contributed to the signing of the 1900 Buganda agreement in

order to protect the missionaries.

- There was destruction of property for instance banana plantations and houses were demolished during the wars.

COURSE OF THE RELIGIOUS WARS

- These were wars between the Catholics, Protestants, Muslims and traditionalists in Buganda.
- Islam had been introduced by the Arabs in 1840, Anglicanism in 1877 and Catholicism in 1879 the mistrust and competition for converts and recognition led to conflicts.
- Mwanga found this situation after succeeding his father Muteesa I who had died in 1884.
- On top of being young and inexperienced, Mwanga was erratic, brutal, emotional and weak minded.
- By the time he came to power, Christian missionary groups and Muslims were competing for political influence at the Kabaka's court in Mengo.
- Mwanga was also not a diplomat like his father, thus he failed to play one group against the other and was unable to contain the pressure from the groups.
- The Muslims had earlier warned Mwanga that the Christians wanted to take over his kingdom. Mwanga responded by punishing his people who did not want to denounce Christianity.
- He looked at all the Christian groups and Muslims in his kingdom as a threat to his power and authority.
- He was equally alarmed by the increasing European interest in East Africa for instance the Germans were already in Tanganyika and many more were in Buganda.
- Also the rate of conversion to Christianity not only at his court, but even in the outlying areas was also alarming.
- He also failed to establish a good relationship with the majority of his chiefs who also kept warning him about his dealings with the missionaries.
- In this confusion, he ordered all his subjects not to deal with the missionaries and when they refused, he executed three CMS converts in January 1885.
- In November 1885, he ordered the murder of Bishop Hannington in Busoga which was executed by Chief Luba.
- On 3rd June 1886, he ordered the execution of 30 converts at Namugongo for refusing to give up their new faith.
- However, this grave act did not discourage the spread of Christianity as Mwanga had thought but the number of converts grew steadily.
- By 1888, Mwanga was more determined to fight the missionaries. He got more insecure and suspicious of their work and started plotting against them.
- He had the plan to chase away all religious factions from Buganda to cool down the continued instability in the kingdom but they discovered his plans.
- Therefore, in September 1888, the Christians and Muslims put aside their differences and combined to overthrow him. But he was able to learn of their plot and fled to the south (Lake Victoria) before they could depose him.
- He was replaced by his brother Kiweewa and his office was divided among the three religious groups.

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- However, Kiweewa ruled for less than 12 months and he was deposed for refusing to embrace Islam claim.
- By this time, the Muslims were the strongest faction. Kiweewa then fled to Kabula, then in Ankole.
- In October 1888, Kiweewa's brother Kalema who had converted to Islam and given the name Rashid was made the kabaka.
- His rule was also short lived approximately one year from October 1888 to October 1889 when Mwanga returned and overthrew him with support from Christians. Kalema fled to Bunyoro with some of his Muslim allies.
- However, Mwanga's wars, quarrels and struggles continued between his Christian allies Apollo Kagwa and Stansalus Mugwanya.
- In 1890 Mwanga signed a treaty with Captain D. Lugard a representative of IBEACO seeking his protection.
- In the same year war broke out between the Protestants and Catholics after a Catholic had murdered a Protestant.
- In this war Lugard sided with the Protestants arming them with 500 guns. The Catholics were defeated and with Mwanga, they fled to Buddu in Masaka.
- All the same in 1893, Mwanga was recalled to sign a treaty with Sir Gerald Portal. Sanity returned to Buganda for some time as Gerald Portal tried to divide power equally among the Catholics and Protestants.
- In 1894, a protectorate was declared over Uganda. Mwanga and his disgruntled chiefs protested against the British but failed.
- In August 1897, Mwanga was overthrown and replaced by his three year old son Daudi Chwa II. He fled to Lango and joined Kabalega in the struggle against the British imperialism.
- Unfortunately, the two were captured in 1899 by Kakungulu and were exiled to Seychelles island in the Indian Ocean. He eventually died in 1903.
- This marked the end of missionary squabbles and fights otherwise known as the religious wars.

THE TRADERS/ CHARTERED COMPANIES

- In the 2nd half of the 19th century, many Europeans came to East Africa mainly from Britain and Germany. They purposely came to look for raw materials, new markets and new investment areas.
- They formed trading companies such as the British East African Association in 1888 formed by William Mackinnon and the Society of German Colonization in 1884 by Carl Peters.
- When these companies were given royal charters by their respective governments, they became chartered companies.
- The names of the companies also changed to IBEACO and GEACO respectively. This was the third group of Europeans to arrive in East Africa.

IBEACO IN PARTICULAR WAS ASSIGNED TO CARRY OUT THE FOLLOWING