

History of Kenya to 1900

1. Introduction

1.1 Understanding History

One afternoon, while I listened to a passionate lecture on European History, I felt an ardent desire to learn about my own past. It was the ingenious development of historical events and moments that ignited a latent conviction in my heart that our human history is not merely an account of exciting past events bringing to us both good and bad memories. Neither is it a mere recounting of chronological events over a time line. I understood that history reminds us of our identity, experiences, mutual experiences and the inherent values underlying our education. Within this notion of identity, I find the reasons for my beliefs, the categories in which I understand the world and my community. It is from here that one can identify and improve on the past ingenuities and correct the evident mistakes made in the past; it gives us pride of place in time. But more than anything History seems to give me the foundation from which I can enrich my fellow men and share my deepest values; the identity and foundations of my moral experiences. It therefore seems to me that a man without history is much like a flickering spark from a fire that soon dies leaving nothing in its wake. Albeit, for many of my community, history has merely served to provide a moment's warmth to nothing but itself; it is soon lost to the complexities of the moment. Sadly, it has not served to give me identity but rather to illustrate my dependence on a foreign ideology that, more than anything, has only served the intruder and bestowed upon me a subservient nature, leaving me confused and used in the passage of the global historical moment.

History to me is not a linear account of events. History is a word that conjures up both the past experiences of man within his environment while at the same reminding me to carry on and improve on the values of my ancestors. Through documentation we find a better way to store

these illustrious past encounters. The word history has a Greek etymology, meaning, to inquire with a certain sense of curiosity.¹

Three questions immediately come to mind; first, what is the nature of that which we refer to as historical? The Second question concerns the way in which societies and cultures develop over time epitomized by our human development. Third, concerns what knowledge man gets from his past? It should not be that this knowledge just disappears since, if there is correct data, it grants man the possibility of understanding his present and his future given his past experiences. If this were not the case man will become deformed, sheltering myths, feelings or prejudices that serve no purpose but to stay his inquisition in emptiness. Putting it in another way man will not remember the wisdom learnt over time and therefore will not make use of it. This would be a grave weakness in the sense that it would retard man's development. Yet, let it not enter our minds that our history and identity leaves us separated from the others of our kind. Rather, it provides those values that we share to enrich ourselves and the others. We become worthwhile to the others and build a future together.

We can therefore say that history is useful for man in so far as it helps him accurately capture and understand his past encounters, both material and spiritual, as a foundation for the construction of his future in every sense of his being. Thus, history has to be incorporated into every aspect of human learning. However, for the purposes of this exposition we restrict ourselves to the social, political and economic aspects of our history. It is only worthy of us to leave the history of other knowledge of our scientific learning to their respective fields of study; be they natural sciences or philosophy or theology. In addition, it seems to me that in nourishing ourselves with the purpose, meaning and nature of history mere material nature and physical scientific explanations, such as the sciences based on the Darwinian theory of evolution, or

¹ Fernández, L. S., *Universal Historia*; Eunsa, Pamplona, 1979, Pp. 23 - 28

physics or biology or chemistry are one facet of our experience and not the most important. Socrates taught that material natural sciences cannot explain everything.²

Man makes decisions ethically and this involves a moral dimension outside the ambit of material natural sciences. This implies that he is also spiritual; he has a spiritual reality through which he conscientiously makes decisions about his current and future actions based on cultural or religious values; he is not purely motivated by material *stimulae* and least of all by a mechanical cause effect relationship. While we remain perplexed about recent discoveries and successes of the material natural sciences, especially in the genetic field, we also always maintain that there is a transcendent aspect of man beyond his somatic and psychosomatic condition.

Therefore, in his historical studies, the historian should use anthropology, archeology, genetics and hermeneutics. In this way true anthropology will give the spiritual aspect while the rest study the material dimension. Together they comprise both the historical spiritual and material investigative methodology of man and society. However, the two spheres of knowledge, material and spiritual, are not mutually exclusive. On the contrary, they are mutually enriching and between them lay a thin line helping us not to subsume the competencies of one with the other.

1.2 Structuring Africa

Kenya falls within the African Continent which has varied geography, history, demography, governance and economies. Africa is often perceived as a divided continent. A common division of the continent, and that which I would prefer to use in this article, structures Africa based on the current economic and geographical affiliation and social-demographic composition. In this case most authors have divided Africa into; Northern, Western, Central, Eastern and South confederations. This does not mean that the appropriate structure here elaborated is a perfect

² Artigas, M. and Turbón, D., *Origen del Hombre, Ciencia, filosofía y Religión*; 2^a ed. Eunsa: Pamplona, 2008, Pp. 25-26

outline of the divisions. For instance, countries in the central, eastern and southern Africa at various points in time have entered into economic relations with each other.

However, it is evident that the current division of Africa is based on an African expropriation and colonization principle. This theory basically underlines the fact that Africa was not divided or structured into nation states based on the affiliations of African communities, but rather from the colonial administration perspective. The Europe, that divided Africa, had itself undergone political and economic changes from the 7th to the 19th Century, ending up in the demarcation of Europe into Nation-States. King, Lamont D³ (2006), in trying to show that African history tells of its own conceptualization of the nation-state in his examination of the Hausa states, Egypt from the Archaic Period to the Middle Kingdom and the legacy of the Zulu state challenged the assumption that Europe predates modernity in structuring the first nation-states. Did the nation-state come as a result of the French Revolution in 1879? The growth and development of these three polities are offered as specific historical examples of nation-states in Africa; Egypt, the Hausa as a multi-ethnic state, and the Zulu as a nation. He argues that concentrating on the African polities that emerged in different time periods, gives an understanding of how states buttressed or transcended ethnic identity. But this ingenious attitude towards an intellectual enquiry into African nation-states seems to have come long after the demarcation of Africa and may not serve to readjust the frontiers of African countries. Could Europe have demarcated Africa more conscientiously? My historical analysis shows a negative, based on the principle that African was not divided for the sake of Africa but for the sake of European Hegemony. Could there have been a better way to demarcate Africa? My answer to this is ambivalent on two differing perspectives; given the fact that the integration of African communities today within the historical demarcations has progressed and there is no reason to think that changing them would be wise, then it belies us to proceed vainly with mere curiosity. On the other hand, I say yes to re-alignment of nation or community boundaries, based on the opinion that the most appropriate nation-state should define its nations or communities on the strength of a common

³ King, L. D., *Africa and the Nation-State: State Formation and Identity in Ancient Egypt, Hausaland and Southern Africa*, , Edwin Mellen Press, New York, 2006

history or culture or common life. The subject shall not be pursued further as it is not the purpose of the paper in question. So we will proceed with the framing of Kenya's history.

1.3 Eastern Africa

Within Africa, Kenya forms part of the Eastern African countries which are made of 17 countries. If we were to include two French territories affiliated to Africa, they would be 19 Reunion and the Mayotte Islands. The reader may note that the Mayotte Islands, located between the Northern end of Madagascar and the coast of Mozambique, is a disputed territory between the Comoros and the French Government. The other 17 countries that make up Eastern Africa include, Seychelles, Mauritius, Djibouti, Sudan, Kenya, Tanzania, Comoros, Madagascar, Uganda, Mozambique, Rwanda, Ethiopia, Malawi, Eritrea, Somalia, Burundi, Zimbabwe⁴.

2. Adam's "cradle"

The border between Kenya and Uganda has been proposed as the cradle of the first man. Radioactivity and the natural decomposition of certain chemical isotopes have made it possible to date certain types of rocks. Human ancestors are supposed to have appeared on the earth about 7 million years ago. The earliest dated humanlike species closest to man's physical attributes is TM 266-01-060-1, "Toumai", *Sahelanthropus tchadensis* discovered by Ahounta Djimdoumalbaye in 2001 in Chad, in the southern Sahara desert (Brunet et al. 2002, Wood 2002).⁵ He belongs to the species *Australopithecus* meaning the southern man. There are many other *Australopithecus* fossils that have been discovered to date which give a sense of the evolutionary process of man. They have been discovered in mainly in Africa; in South, East and Central African regions. Among the species of the genus *Australopithecus* are; *Aphaerensis*, *Africanus*, *Bosei*, *Robustus*. The next fossils in the so called Man's evolutionary process are; the *Homo habilis*, the *Homo Erectus*, *Homo Erectus Pekinensis* and finally the *Homo Sapien*.

⁴ Cfr. Central Intelligence Agency, Source: Feb 21, 2009

⁵ Artigas, M and Turbón D, 2008; *Origen del Hombre*, Ciencia, filosofía y Religión; 2^a ed. Eunsa: Pamplona, P.

Based on genetic research Homo sapiens may have come from an African male gene dated 59,000 years. Female mitochondria seem to reach the same conclusion. As in the case of Asfaw above and Richard Leakey's research in the Lake Turkana region, the Rift Valley geographical formation seems to hide a tremendous amount of historical data buried under its morphology. Dinqnesh (Lucy) is a forerunner to women's active presence in the African past. African women invented agriculture. In ancient Africa, women held central positions in creation legends and mythologies. Rock paintings and engravings amply documented the deeds of both women and men. Although minimal, early documents narrate the historical achievements of great women leaders. Human evolution continued in Africa until the emergence of Homo erectus, whose family members migrated out of Africa about 1.5 million years ago. The species were no longer simply scavengers and gatherers; they used their stone tools to cut and break meat into smaller pieces. In other words, mobility and the availability of stone tools enhanced the range of food sources. With the production of more advanced tools, such as stone axes, spears, and cutting knives, hunting became a major source of food. Homo erectus educated children during their childhood and in their adolescent years. Around 1.8 million years ago this species began a sudden migration from Africa populating Europe (1.7 million years ago), China (1.8 million years ago) and Asia (around 1.8-1.6 million years ago).⁶ Evidence of this is left to us through myriad of fossils and tools strewn all over Europe, Asia, China and Africa. It has been postulated that this movement would only have resulted from a change in conduct and the improvement of our organic development.

3. Migrations into Kenya

For thousands of years Kenya has been home to a great diversity of societies and cultures. As recently as 3000 years ago, one would have encountered societies speaking languages belonging to all four of the major language families of Africa. Khoesan, Afroasiatic (Afrasan), Nilo-Saharan and Niger-Congo. Three of the four language families are still represented in Kenya today. The peoples of the different language backgrounds followed a great variety of differing

⁶ Artigas, M and Turbón D, 2008; Origen del Hombre, Ciencia, filosofía y Religión, P. 67

ideas, cultural practices, and economies⁷. Kenya has a longer and more complex history of human residence than almost anywhere else on earth. Ehret C. further proposes, based on archeology, genetic research and historical analysis that 60,000 years ago the ancestors of every human being alive on earth today lived in the eastern side of Africa. The capacities that make all of us fully human took on their full shape in these parts of Africa between 90,000 and 60,000 years ago. Kenya lay almost in the middle of this long stretch of Africa in which the ancestors of all of us originated. Sometime after 60,000 years ago—and this we know from both archaeology and genetics—one subset of these Africans begins to spread outside the continent, to Asia, to Europe, and eventually to the Americas. All human beings of the rest of the world are descendants of that subset of Africans⁸. It is necessary to give a summary of the migrations date lines for a fuller understanding of the present day Kenya.

According to Ehret, 13,000 BC to 3500 BC, during the late Stone Age, Eburran and Khoesan gatherers and hunters, invaded Kenya. Subsequently, between 3500-1000 BC, the first herders and farmers, the Southern Cushites came in; during 1000-100 BC, another group of farmers and herders of cattle, the Southern Nilotes followed. In the period 100 BC to 700 AD, Bantu Communities invaded the country driving of the initial forbearers and finally the years 700-1000 A.D. saw new pastoralist peoples, the Maa and the Garree. After this there was a new age of cross-cultural encounter that took place in the period 1000-1800 A.D. In the second half of the 4th millennium BC, cattle-raising and farming people, the **Southern Cushites**, spread south from Ethiopia into northern Kenya. In the second millennium BC, their descendants spread still more widely, south through the Rift Valley of Kenya and into the plains of southern Kenya and northern Tanzania. The Southern Cushites raised cattle, sheep, goats, and donkeys. They milked their cows and they also introduced the practice, widespread in Kenya in later eras, of using a special arrow to draw blood from neck of a cow, to be used as food. They also cultivated several crops; Sorghum, black-eyed peas, among others⁹. The way of life, culture and religion can be

⁷ Ehret C., *The civilizations of Africa: a history to 1800* J. Currey Publishers, 2002, ISBN 0852554753,

⁸ Ibid.

⁹ Ibid.

reasonably traced given the genetic and archeological research available. Based on this premise Ehret C. has extensively researched the linguistic patterns, family life and religious beliefs. For instance, he proposes that from the extensive studies of cognitive archaeologists over the past 30 years, we now know a good deal about how to “read” this art. The religious practitioners of the early Khoesan were shamans. The shamans engaged in trance dancing. When they danced themselves into a trance state, they believed that they traveled from our everyday world into the realm of spirit. The Khoesan believed that, entering the realm of spirit, the shamans could tap into a healing spirit power and bring it back to enhance the welfare of their community. The Southern Cushites followed a very different set of religious beliefs from those of the Khoesan. They believed in a single Divinity (God), originally associated symbolically with the sky and rain. By 1000 B.C. many of the Southern Cushites had developed a new celestial metaphor for Divinity—the sun. The Southern Cushitic was organized socially and politically into clans. They did not have shamans like the Khoesan, but instead they had hereditary priest-chiefs of each clan, who oversaw the religious observances of their clan communities. The Bantu brought with them still another religion, fundamentally different from both the Khoesan and the Nilotic and Cushitic religions. They were monotheists in the sense that they believed in a single Creator God (called Mulungu) ; but in day-to-day religious concerns, it was the spirits of the ancestors who mattered. People venerated the ancestors and prayed to them in times of trouble, and they made offerings and sacrifices to them on ceremonial occasions.

In Kenya the southward spreading out of the Southern Cushites led them into long-lasting cross-cultural encounters with the Khoesan peoples. Some Khoesan groups adopted Southern Cushitic languages as their own, but continued to operate as economically autonomous gatherer-hunter bands within the now Southern Cushitic-controlled areas. Other Khoesan took up livestock raising and fully assimilated into the Southern Cushitic societies. Still other groups continued to speak Khoesan languages in Kenya till as late 1000 BC. Two Khoesan languages, Hadza and Sandawe, still exist in Tanzania. Ehret proposes that Southern Nilotes, coming from the nearby regions of modern-day northeastern Uganda, settled in the western Kenya during the early 1st millennium B.C. Like the Southern Cushites they raised cattle, goats, and sheep, and practiced cultivation of grain crops like sorghum. Cycling age-set systems formed the basis of

governance in their communities. Their modern-day descendants are the various Kalenjin peoples of western and central Kenya. One of the most interesting consequences of assimilation of Southern Cushites into the early Southern Nilotic communities was religious: The Southern Nilotes adopted the Southern Cushitic conception of a single Divinity, metaphorically linked to the sun: They even adopted the Southern Cushitic term (*asis) as their new word for both the sun and God (Divinity).

It is believed that the years 100 BC to 700 AD, Bantu communities came into Kenya. They spoke languages of the Bantu branch of the Niger-Congo language family. They relied greatly at first on the raising of crops, such as yams, that required considerable rainfall. In consequence, the Bantu communities moved mostly into areas of Kenya with higher rainfall. In western Kenya along and near Lake Victoria, the present-day Luhya and Gusii peoples settled. In the Indian Ocean coastal belt of southern Kenya, the Swahili, Mijikenda, and Pokomo peoples trace back to the early Bantu communities of the coastal belt early in the first millennium A.D. At the edges of the forest in the eastern highlands of Kenya, the Gikuyu, Kamba, Meru, and Dabida (Taita) trace important parts of their ancestry to the Bantu who settled in this region by around the 5th century A.D.

In the 1st millennium AD, four new pastoralist peoples expanded into the dry northern grazing lands of Kenya. Three groups, to which little attention has been paid, were the Rendille, Arbore, Garree. The Rendille and Garree were both cattle- and camel-raisers. All three peoples were offshoots of Omo-Tana subgroup of Eastern Cushitic, and closely related the Soomaali peoples of the Horn of Africa (Afro-asiatic language family). The Garree spread into northeastern Kenya around 800-1000, absorbing the last remaining large group of Southern Cushites in Kenya into their society (just one small Southern Cushitic-speaking community, the **Dahalo**, remains in Kenya today). The Garree stayed the dominant society of the vast eastern parts of northern Kenya until the expansion of the Oromo across those regions in the 17th century. The Rendille replaced the Arbore in the areas east of Lake Turkana and have continued to inhabit those areas down to the present day. The fourth group has had a surfeit of attention paid to it. The Maa peoples (Nilo-Saharan language family). They settled at first in the Laikipia

and Loita highlands north of Mount Kenya. Their most notable modern-day descendants are the Samburu of northern Kenya and the Maasai. Between 1000 and 1800 A.D. Kenya went through an era of mostly small-scale movements of people, a multiplicity of cross-cultural contacts, and many shifts in the older ethnic boundaries. The populations of the various Bantu societies grew most rapidly, and they opened up new land around Mount Kenya and near Lake Victoria by clearing back forest for their farms and settlements.

Four major new movements of people took place in Kenya between 1500 and 1800. The Turkana, who raised both cows and camels, expanded across some of the driest parts of Kenya, between the Uganda border and Lake Turkana before 1800. The Maasai expanded south through the Rift Valley to the plains of southern Kenya and northern Tanzania. The Oromo, a pastoralist people of Ethiopian origin displaced the formerly dominant Garree in eastern northern Kenya, beginning also in the late 16th century (Afro-asiatic language family). The Luo, beginning in the late 16th century, moved south from far northern Uganda, resettling in the areas around the Wami Gulf in western Kenya (Nilo-Saharan language family). Over a period of three centuries the expanding Luo settlement led to the incorporation of many of the existing Luhya Bantu communities of western Kenya into Luo society.

4. Society and Culture before 1890

In the early 7th century, the newly formed Arabian Islamic Caliphate expanded into Egypt, and then into North Africa. In a short while the local Berber elite had been integrated into Muslim Arab tribes. When the Ummayyad capital, Damascus, fell in the eight century, the Islamic center of the Mediterranean shifted from Syria to Kairouan, Tunisia in North Africa. Islamic North Africa had become diverse, and a hub for mystics, scholars, jurists and philosophers. During the above mentioned period, Islam spread to sub-Saharan Africa, mainly through trade routes and migration.¹⁰ Pre-colonial Africa possessed perhaps as many as 10,000 different states

¹⁰ Ayoub, Mahmoud M. (2004). *Islam: Faith and History*. Oxford: Oneworld. pp. 76, 92–3, 96–7.

and polities characterized by many different sorts of political organization and rule. These included ... Swahili coastal trading towns of East Africa¹¹.

5. Effect of Slave Trade

Between the seventh and twentieth centuries, Arab slave trade (also known as slavery in the East) took 18 million slaves from Africa via trans-Saharan and Indian Ocean routes. Between the fifteenth and the nineteenth centuries, the Atlantic slave trade took 7-12 million slaves to the New World.¹² Tom Housden, of the British Broadcasting Corporation examined the enforced movement of millions. The exact numbers of Africans shipped overseas during the slave trade are hotly debated - estimates range between 10 and 28 million. Between 1450 and 1850 at least 12 million Africans were taken across the notorious Middle Passage of the Atlantic - mainly to colonies in North America, South America, and the West Indies. The Middle Passage was integral to a larger pattern of commerce developed by European countries. European traders would export manufactured goods to the west coast of Africa where they would be exchanged for slaves. What is undisputed is the degree of savage cruelty endured by men, women and children. Up to 20% of those chained in the holds of the slave ships died before they even reached their destination. Between 10 and 28 million people taken from Africa 17 million Africans sold into slavery on the coast of the Indian Ocean, the Middle East, and North Africa 12 million Africans taken to the Americas 5 million Africans taken across the Sahara and East Africa into slavery in other parts of the world¹³.

According to Nathan Noon, between 1400 and 1900, the African continent experienced four simultaneous slave trades. The largest and most well-known is the trans-Atlantic slave trade where, beginning in the fifteenth century, slaves were shipped from West Africa, West Central Africa, and Eastern Africa to the European colonies in the New World. The three other slave

¹¹ "[The Fate of Africa - A Survey of Fifty Years of Independence](http://www.washingtonpost.com/wp-dyn/content/discussion/2006/01/11/DI2006011101372.html)" (*html*). *washingtonpost.com*. Retrieved on 2007-07-23.

¹² Encyclopædia Britannica, Guide to Black History

¹³ BBC News, Monday, 3 September, 2001, 13:45 GMT 14:45 UK

trades -- the trans-Saharan, Red Sea, and Indian Ocean slave trades -- are much older and predate the trans-Atlantic slave trade. During the trans-Saharan slave trade, slaves were taken from south of the Saharan desert and shipped to Northern Africa. In the Red Sea slave trade, slaves were taken from inland of the Red Sea and shipped to the Middle East and India. In the Indian Ocean slave trade, slaves were taken from Eastern Africa and shipped either to the Middle East, India or to plantation islands in the Indian Ocean¹⁴. Much of the slaves came from the hinter land where communities generally lived a sedentary life of farming and hunting. Inter-tribal wars often disturbed the peace as a result of population growth and the need to migrate into new territories in search of food. This is clearly shown by the migration habits of the people of Eastern Africa as illustrated above.

6. Middle and Early Modern Historical Encounters

Contact with the outside world, other than excursions into the interior to capture or buy slaves, in the case of Kenya, was mainly experienced at the coastal region. The hazards of wild life, disease, desert and wilderness made it almost impossible to venture into the interior. When slave trade is broken down according to the main routes, then East Africa accounted for a traffic in the order of 1000 persons per year in the period 800-1600A.D.¹⁵ Before the arrival of the Portuguese in Indian Ocean waters, trade between India and East Africa was based primarily on the exchange of gold from southern Zambesia and ivory from the coastal hinterland of East Africa for cotton cloths from India and glass beads from both India and Venice. Besides slave trade, we can say that only in the case of the Portuguese seaborne empire do we possess a series of studies which places East Africa squarely in the context of the Indian Ocean system¹⁶.

The Arabs asserted themselves first on the East Coast as traders and were generally gladly met by people on the Coast and from the interior. Similarly, several waves of migration from

¹⁴ Nunn, N., <http://www.voxeu.org/index.php?q=node/232>

¹⁵ Lovejoy, P.E., *Transformations in Slavery, A History of Slavery in Africa*, 2nd Ed., Cambridge University Press, 2000, pp 24-25

¹⁶ Alpers, E., *Gujarat and the Trade in East Africa, c. 1500-1800*, *The International Journal of African Historical Studies*, Boston University African Studies Center, Vol. 9, No. 1 (1976), pp. 22-44

Persia, notably in the 11th century, resulted in a fusion of culture and religion. But coastal settlements were always open to attack from people of the interior. Sometimes these attacks had been provoked by Swahili, like the Sultan of Kilwa, who under the banner of Holy War or jihad launched raids in search of cattle or slaves. Sometimes the settlement of Arabs led to friction as this oral history recounts: "The origin of Kua was that foreign Arabs came, and that when they arrived they came to the people who owned the town of Kua. These people were Shirazi, who had come long ago from Persia, and the Arabs asked for a place to build in; and they were given a site. The Arabs were given the north part of the first town here, which was called Mkokotoni. The Shirazi said to the Arabs: Let us join together, that is you build here, and we shall be here, and we shall be neighbours together...After a short time, when the Arabs had made themselves masters, they began to act wrongly, and first of all they cut off the hand of the chief of the builder so that he should not go elsewhere. The builder found himself in abject poverty and thought with bitter resentment of his work. Then the Arabs built a small prison cell under the Royal Palace and barred it up. Here the people suffered much trouble."¹⁷

In the spring of 1331, Ibn Battuta traveled south along the East African coast from Aden to Mogadishu, Mombasa and Kilwa. He left Aden by ship in mid-late January 1331. Battuta left Mogadishu by sailing south towards the land of the "Sawāhil" (coasts) and the city of Kilwa, "which is one of the cities of the land of the Zuniij." He arrived at the island of Mombasa, which he described as "a large island with two days journey by sea between it and the land of the "Sawāhil". It has no mainland. Its trees are the banana, the lemon, and the citron. They have fruit which they call the "jammun", which is similar to the olive and its [jammun] stone is like its [olive] stone except that it is extremely sweet." There was no grain cultivated at Mombasa; all grain was imported from the "Sawāhil" (Swahili) coast. Most of their diet consisted of bananas and fish. The people of Mombasa were "Shāfi'i" Muslims, "a religious people, trustworthy and righteous. Their mosques are made of wood, expertly built. At every door of the mosques there

¹⁷ British Broadcasting Corporation, World Service, History of Kua recited by Shaikh Mwinchande bin Juma, formerly Jumbe of Kua, to G.S.P. Freeman-Grenville in 1955, http://www.bbc.co.uk/worldservice/specials/1624_story_of_africa/page78.shtml

are one or two wells. The depth of the wells is a cubit or two." Battuta goes on in a stream-of-consciousness to describe the wooden device used to get water from the wells, the practice of feet-washing prior to entering the mosque. Apparently, everyone goes barefoot¹⁸.

The importance of exotic trade goods for East Africa was vividly recounted in an early sixteenth-century Portuguese report, which suggested that "cloth and beads are to the Kaffirs what pepper is to Flanders and corn to us, because they cannot live without this merchandise or lay up their treasures of it."¹⁹ This trade was mainly carried out by Arabs and Indian traders. The first unambiguous references to Gujarati traders in East Africa are provided by the earliest accounts of the Portuguese on that coast and therefore date to the same period which Tome Pires describes. In 1500, the Portuguese fleet encountered three two-hundred-ton vessels from Cambay at Malindi. Six years later they attempted unsuccessfully to burn several unloaded Cambay ships which were aground in Mombasa harbor, and captured several Cambay merchants.²⁰ Duarte Barbosa, a sea Merchant from Portugal, in 1506, also writes that the busy harbor of Mombasa included ships from "the great kingdom of Cambaya (center of Gujarat kingdom, in India) and from Melynde," while the merchants of Malindi (town off the coast of Kenya) itself impressed him even more strongly. "They are great barterers, and deal in cloth, gold, ivory, and divers others wares with the Moors (Muslims) and Heathen of the great kingdom of Cambaya; and to their haven come every year many ships with cargoes of merchandise, from which they get great store of gold, ivory, and wax. In this traffic the Cambay merchants make great profits, and thus, on one side and the other, they earn much money."²¹

The Portuguese were the first Europeans to explore the region of current-day Kenya, Tanzania, and Mozambique by sea, Vasco da Gama having visited Mombasa in 1498 (See

¹⁸ Jones, J., , Lecture on East Africa, as seen by Ibn Battuta, 1997, Princeton, NJ & New York: Markus-Wiener Publishing, Inc., 1994, Pp. 13-25

¹⁹ Alpers, E., Gujarat and the Trade in East Africa, c. 1500-1800, p. 24. It explains a letter of D. Ant6nio da Silveira to King, post-18 July 1518, in *Documentos sobre os Portugeses em Mocambique e na Africa Central*, (Documents on the Portuguese in Mozambique and in Central Africa), 1497-1840, V (Lisbon, 1966), 563.

²⁰ Alpers, E., Gujarat and the Trade in East Africa, c. 1500-1800, p. 30

²¹ Alpers, E., Gujarat and the Trade in East Africa, c. 1500-1800, p. 31, Alpers here quotes, Duarte Barbosa, I, 6-8, 28, 31, 129, 154, the quotation being on pages 22-23. See also Valentim Fernandes, 1506, in *Documentos*, 1, 533.

Appendix II). Gama's voyage was successful in reaching India and this permitted the Portuguese to trade with the Far East directly by sea, thus challenging older trading networks of mixed land and sea routes, such as the spice trade routes that utilized the Persian Gulf, Red Sea and camel caravans to reach the eastern Mediterranean. The Republic of Venice had gained control over much of the trade routes between Europe and Asia. Portuguese rule in East Africa focused mainly on a coastal strip centered in Mombasa. The Portuguese presence in East Africa officially began after 1505, when flagships under the command of Don Francisco de Almeida conquered Kilwa, an island located in what is now southern Tanzania. In March 1505, having received from Manuel I of Portugal the appointment of viceroy of the newly conquered territory in India, he set sail from Lisbon in command of a large and powerful fleet, and arrived in July at Kilwa, which yielded to him almost without a struggle. A much more vigorous resistance was offered by the Moors of Mombasa, but the town was taken and destroyed, and its large treasures went to strengthen the resources of Almeida.

Attacks followed on Hoja (now known as Ungwana, located at the mouth of the Tana River), Barawa, Angoche, Pate and other coastal towns until the western Indian Ocean was a safe haven for Portuguese commercial interests. At other places on his way, such as the island of Angediva, near Goa, and Cannanore, the Portuguese built forts, and adopted measures to secure the Portuguese supremacy. Portugal's main goal in the East Coast of Africa was to take control of the spice trade from the Arabs. At this stage, the Portuguese presence in East Africa served the purpose of control trade within the Indian Ocean and secures the sea routes linking Europe to Asia. But very little of this colonizers ventured into the interior of Kenya, save the natives who traded with them in bringing Ivory and Slaves²².

After the disembarkation of the Vasco da Gama in 1498, the Portuguese took over the trade on the Kenyan coast in 1505 and imposed their supremacy for over 150 years²³. Throughout the sixteenth century the trade of Portuguese East Africa was a declared monopoly of the Portuguese captains of the coast. Despite this, the principal trading goods for the East African trade

²² Gran Enciclopedia Rialp, Tomo XIII, p. 754

²³ Gran Enciclopedia Rialp, Tomo XIII, Ediciones Rialp, Madrid, 1973, P. 754-755

continued to be Gujarati cloths. In fact, clear evidence indicates that the once-thriving cotton textile manufacturing industries of the East African city-states were before long completely obliterated by the impact of Portuguese imperialism, with the single exception of Mogadishu, which lay beyond Portuguese concern and seems to have had a specialized market in Egypt. In 1502, on da Gama's second expedition, he was better equipped with 20 vessels; five times more the ships from his previous voyage. Upon his second arrival in East Africa, Vasco da Gama and Ruy Lourenco Ravasco threatened the sheikhs of Kilwa, Zanzibar and Brava; telling them that their settlements would be burned down unless they were willing to acknowledge the supremacy of King Manoel of Portugal, and pay him an annual tribute in gold. The sheikhs would not submit and the Portuguese swiftly attacked over a wide area. Vasco da Gama subdued Kilwa in 1502, and the Sultan agreed to the tribute. Ravasco did the same with Zanzibar in 1503. The Portuguese then moved north to Mombasa and beyond. Mombasa and Kilwa experienced the worst treatment by the Portuguese because of their determined resistance. Both were not only ruthlessly pillaged, but also burned and destroyed. In Mombasa, almost every living thing was destroyed—all who failed to escape were killed. Lamu, Pate, Brava and Oja were next. Lamu and Pate submitted to the Portuguese—to avoid destruction; but Brava and Oja defied invasion. Both were sacked and burned. Mogadishu was the only town on the East African coast to remain intact, as unfavorable weather conditions prevented the Portuguese from attacking. By 1510, the Portuguese had ravaged the entire coast south of Mogadishu and had established effective political control, seizing domination of the trade route to India and beyond²⁴.

It was not until February 1661 that the Sultan of Oman sacked the Portuguese town of Mombasa but did not attack the fort. It was in 1696 that a large Omani Arab's expedition reached Mombasa, from 13 March 1696 the fort was under siege, the fort had a garrison of 50-70 Portuguese soldiers and several hundred loyal coast Arabs. The fort was relieved in December 1696 by a Portuguese expedition, but in the following months a plague killed all the Portuguese of the garrison and by 16 June 1697 the defence of the fort was in the hand of Sheikh Daud of

²⁴ <http://www.combatinghivaids-tz.org/tanzania/portuguese.htm>

Faza with 17 of his family, 8 African men and 50 African women. On 15 September 1697 a Portuguese ship arrived with some reinforcement and also at the end of December 1697 another ship came from Goa with a few soldiers. After another year of siege, in December 1698, the Portuguese garrison was reduced to the Captain, 9 men and a priest (Fr. Manoes de Jesus). After a siege of two years and nine months the Omani Arabs took the fort. They could do this because the garrison was reduced to nine soldiers the others were death by disease. On the morning of 13 December 1698 the Omani Arabs did made the decisive attack and took the fort, just seven days later a Portuguese relief fleet arrived at Mombasa, but it was too late. With the conquest of Fort Jesus the whole coast of Kenya and Tanzania with Zanzibar and Pemba fell to the Omani Arabs²⁵. These Omani families literally ruled unimpaired until 1837, when Sultan Sayyid Sa'id of Oman ousted them and transferred his capital to Zanzibar²⁶.

Said ibn Sultan Sayyid (1791–1856) Ruler of Oman and Zanzibar (1806–56) became ruler (Sayyid) of OMAN in 1806, with his capital at Muscat on the Persian Gulf. In 1822, assisted by the British, he sent an expedition to Mombasa, whose rulers, the Mazrui family, owed him nominal allegiance, but who were seeking independence. He himself visited Mombasa in 1827 and in the next decade brought many East African ports under his control. In 1837 he ended Mazrui rule in Mombasa and signed commercial agreements with Britain, France, and the USA. He first visited Zanzibar in 1828, buying property and introducing clove production. In 1840 he took control of Zanzibar. Said sent trading caravans deep into Africa, seeking ivory and slaves, and Zanzibar became the commercial capital of the East African coast. Although an ally of the British, he was under constant pressure from them to end his trade in slaves, and he signed an agreement to do this in 1845. When he died, he divided the Asian and African parts of his empire between his two sons.²⁷

²⁵ Marco Ramerini, FORT JESUS, MOMBASA,

²⁶ Gran Enciclopedia Rialp, Tomo XIII, p. 754

²⁷ "Said ibn Sultan Sayyid." *A Dictionary of World History*. 2000. *Encyclopedia.com*. 10 Mar. 2009
<<http://www.encyclopedia.com>>.

However, besides the trade in Merchandise the East African peoples were affected culturally both by the Muslim and Portuguese colonization before the late nineteenth century. In 1663, the following was a description of the Swahili people, one of the Swahili chronicles of Pate refers to the wealth of the inhabitants about this time in the following glowing terms: *"They made large houses and put in them brass lamps with chimnies, and they made ladders of silver to climb up into bed with, and silver neck chains. Into the pillars of the houses they beat silver studs and nails of gold on top of them."*²⁸ The Arabs were considered a conceited lot by the Africans on the East African coast. A document airing the common sentiment illustrates this attitude succinctly. Princess Salme, one of the daughters of Sultan Seyyid Said, quoted by Abdul Sheriff trading in Slave, Spices and Ivory in Zanzibar, *"Few of us cared much about going to Oman, as the proud Omani ladies rather regarded Zanzibar women as uncivilized creatures. All the members of our family born in Oman thought themselves much better and of higher rank than any of their African relations. In their opinion we were somewhat like Negroes and our speaking any other language but Arabic, i.e. Kiswahili, was the greatest proof of barbarity in their eyes."*²⁹

An insight into the life of one of the tribes in the interior of Kenya would well illustrate the mode of life of the indigenous people populating the country before the Scramble for Africa in 1886 and the consequent commencement of westernization. I will devote a little time on the Gikuyu, (otherwise known as Gekoyo properly speaking)³⁰. They were agriculturists in the main and the foundational cultural values rested on three key factors. The first is the family group (mbari or Nyomba – which literary means house) which brought together all those who are related by blood, Man, wife or wives, children, their grand and great-grand children. The second is the clan (moherega), which joins in one group several family groups who have the same clan name and are believed to have descended from one family group in the remote past. Due to population increase the family groups grew rapidly such that in one family group they would

²⁸ Boxer C.R. and Azevedo C. de, London: Hollis & Carter, 1960, Pp 44-45

²⁹ Ibid.

³⁰ Kenyatta, J., Facing Mount Kenya; The Traditional Life of the Gikuyu: 9th Ed. Kenway Publications, Nairobi, 2004, P. xv

could count more than 100 within one generation. So it was inevitable that the family group would very soon break-up. When they broke up it was the clan that gave the family identity. Each clan acted autonomously. The third principle of unity was the age-grading (riika)³¹. This grouped people from all the clans into ages-groups which in turn united the whole tribe. Thus harmony in political, social, religious and economic life was established using this threefold pillar of unity, the family relations, the clan and the age-group. It was these three pillars that also formed the channel of education and ethical life in the community. The father's brothers were called "father of ours" and had the same status of respect as the father and so similarly the mother's relatives by blood. Symbolically the children formed the same age group as their grandparents.

The system of government of the Gikuyu could be termed as Collegiality (a sort of Democratic system). The legend from which this system of governance evolved seems to have been a King by the name Gikuyu who turned out a tyrant and would not let the people settle peacefully. Hence, they revolted (Itwika) and chose to live a sedentary agricultural life³². After his dethronement, every village appointed a representative to a council that was organized by the revolting group to forge a constitution. The constitution made the following rules³³;

- a) Freedom for the people to acquire and develop land under the system of family ownership.
- b) Universal tribal membership, as the unification of the whole tribe, the qualification was to be age and not property. After passing through the circumcision ceremony as a sign of maturity or adulthood, one could take active part in government and that makes should go through this initiation between the ages of 16 and 18. The female between the age of 10 and 14.

³¹ Ibid., 2

³² Kenyatta, J., Facing Mount Kenya; The Traditional Life of the Gikuyu: p. 186

³³ Ibid., pp. 188-189

- c) Socially and politically all circumcised men and women should be equally full members of the tribe, and the status of king and noble men should be abolished.
- d) The government should be in the hands of elders (kiama) chosen from all members of the community, who had reached the age of eldership, having retired from warrior-hood, and the system of elders should be based on age grading.
- e) All young men between the ages of 18 and forty should form the warrior class (anake), and be ready to defend the country and that the country should respect them and have pride in them.
- f) In times of need the government should ask the people to contribute in rotation sheep, goats, or cattle for the national sacrifices or other ceremonies performed for the welfare of the whole people.
- g) In order to defend the spirit of (revolt) itwika and avoid the return to despotic government, the change of, and election for, the government offices should be based on a rotation system of generations. The community was divided into two categories; a) Mwangi, b) Maina or Irungu. Membership was to be determined by birth, namely if one generation is mwangi, their sons are to be called maina and their grandsons mwangi and so on. One generation was to hold government for a period of thirty to forty years at the end of which the ceremony of Itwika was to be performed.
- h) All men and women were to be married without which they could not hold responsible positions. The women were to be given the same social status of their husbands.
- i) Criminal and civil procedures were established and rules and regulations governing the behavior between individuals and groups within the government were laid down.

Jomo Kenyatta, the protagonist of the book I quote so freely, describes that the last Itwika was performed between the years 1890-1898. He describes the ceremony that took place in order to give the new constitution a religious dimension. Magicians were called to use their oracular powers to make the constitution sacred.

The starting point was the family unit. Members of the same family unit could form a council (ndundu ya mocie) with the father as president; then followed the village council, the senior elder acting as president, then the district and then the national. Among the councils that formed the national council was the council of war which represented the interests of young people. Every position was based on meritocracy, the character of the individuals who held high national office, and no one held positions by virtue of birth. The “I” was rarely used in public. At the national level there were 5 principal councils; the council of the junior warriors; the council of senior warriors; the council of junior elders; the council of peace and the religious council³⁴. This system continued to perform satisfactorily until the emergence of the British government which brought the autocratic government once more. The African was reduced to the state of serfdom. In the Kenyan White Paper of July, 1923, when the kikuyu started to celebrate their itwika, the British Government declared it seditious and illegal. It was banned. It was declared that “it is the mission of Great Britain to work continuously for the training of the Africans...”³⁵

The Gikuyu had a religious belief in one God, creator and giver of all things, who was the Ngai (God) who had his resting place on the top of the Mountain call today Mt Kenya (Kere-Nyaga). The people always prayed and offered sacrifices while facing Mt Kenya for peace. There were other mountains distributed in the East, West and South which were revered as the places of God and worship. Prayer and religious practice was interwoven with the traditions and customs of the people and hence there was no proselytizing. There were prayer ceremonies to worship and sacrifice for the major events in the life of the people; rain, harvests, remove bad spirits, disease, and so on. In summary, they believed on God, in the existence of evil spirits, in the respect for life, in social ethics, in family life and in veneration of Ancestors (and not as worship, but as reverence).

Economically, the Gikuyu were agriculturalists and every family member participated in the agricultural life. Food production was meant to feed the tribe and if there was any surplus it was sold in markets where other tribes could buy it. For example, the men cleared the land and the

³⁴ Kenyatta, J., Facing Mount Kenya; The Traditional Life of the Gikuyu: p. 205

³⁵ Kenyatta, J., Facing Mount Kenya; The Traditional Life of the Gikuyu: p. 196

women planted and weeded. The children were taught production systems from childhood. The seasonal calendar was made up of four seasons and two harvests in one season. Iron work, housing, weaponry, pottery, basket making, skin tanning, musical instruments, were part of the professions that men and women divided themselves. Each was important but iron smiths were held in high esteem in society.

7. Colonization of Kenya 1885

By 1885, Britain, Portugal and France, had claimed for themselves vast areas of Africa and Asia, and emerging imperial powers like Italy and Germany had done likewise on a smaller scale. Just before the retirement of Otto von Bismarck, in 1886, the European scramble for Africa began. The 1885 Berlin Conference, initiated by Bismarck to establish international guidelines for the acquisition of African territory, formalized this "New Imperialism". Between the Franco-Prussian War and the Great War, Europe added almost 9 million square miles (23,000,000 km²) — one-fifth of the land area of the globe — to its overseas colonial possessions³⁶. In 1885, Germany declared Tanganyika (now Tanzania) a protectorate and this coaxed the British to commend the management of Kenya and Uganda to the British East Africa Company in 1888 and later passed into the hands of the British Government in 1894 and declared both a protectorate in 1895³⁷. East Africans resisted German enforced labour and taxation. The Germans were almost driven out of the area in 1888³⁸. Using approximately 32,000 Indians, Britain started constructing the railway from Mombasa, a sea port of Kenya to Kampala in Uganda at the shores of Lake Victoria. The railway line was to enable the British colonize the interior of Africa. In 1905, the costs to Britain were very high and they wanted to quickly get the economy running in order to start recovering their outlay. It was not until 1900 that Lord Delamare started offering Kenyan land to Europeans and inviting them to settle in Kenya.

³⁶ http://upload.wikimedia.org/wikipedia/commons/b/be/Africa_1808.jpg

³⁷ Gran Enciclopedia Rialp, Vol. XIII, Ediciones Rialp, Madrid, 1973, p. 754

³⁸ Shillington, K., History of Africa, St. Martin's Press, New York, 1995 (1989)

The European immigration was begun in the early 1900's by British government policy, which sought to secure not only a typical colonial export economy, but a settler civilization of large estates worked by forced native labor. This was made possible by a quirk of climate and topography: glorious, well-watered uplands, the future "White Highlands," set in a many times larger African area, certain blocks of it fertile, but the great mass lower-lying, hot, dry country, some of it fit for grazing, some of it not, with considerable stretches of tsetse fly infested area, and some tropical coastal reaches³⁹. The great mass of Africans was relegated to "reserves" outside the Highland area—reserves that, as population and livestock increased became increasingly eroded.

The reserves functioned, not as areas of separate existence, but as reservoirs for labor on European property—the labor being drawn out by a double economic necessity: the inadequacy of the reserves themselves and, more importantly at first, a compulsion for the first time to earn cash wages. A "hut tax" was early levied upon African males," and this tax, like the poll tax which subsequently replaced it, had to be paid in cash. But as the African had no cash, his only recourse was to earn it either by raising cash crops or by working for the white man. The former avenue was thereupon largely closed to him by prohibitions: he was forbidden by a series of administrative measures to raise the main export crops. Result, a migratory labor force, its reluctance to leave home indicated by the two and three-fold variation between wages close to the reserves and wages at the greatest distance⁴⁰. Comparing Kenya policy with that of Uganda, Walter Elkan notes: "Ever since 1908 [in Uganda] the wages at which planters could obtain labour had been artificially depressed by a law which obliged anyone who did not work for wages to do a month's compulsory work for the Government... The Government certainly paid them for this compulsory work, but it was so much disliked that it artificially swelled the supply of labour to private employers . . . In Kenya Government had gone further and instituted

³⁹ Douglas, D., *Structure and Advice: The Case of Kenya: The American Journal of Economics and Sociology*, Blackwell Publishing, p. 397

⁴⁰ Douglas, D., *Structure and Advice: The Case of Kenya: p. 399*

compulsion to work for private employers."⁴¹ A "hut tax" was early levied upon African males," and this tax, like the poll tax which subsequently replaced it, had to be paid in cash. But as the African had no cash, his only recourse was to earn it either by raising cash crops or by working for the white man. The former avenue was thereupon largely closed to him by prohibitions: he was forbidden by a series of administrative measures to raise the main export crops. Result, a migratory labor force, its reluctance to leave home indicated by the two and three-fold variation between wages close to the reserves and wages at the greatest distance. The migratory stream, never accurately measured or analyzed, consisted perforce primarily of men⁴².

Thus, the colonial period witnessed the importation of economic practices based on the concept of industrialisation and technological development of Britain. Important changes in the structure of the Kenyan economy were made; the commercialization of the economy created the basis for consumer demand for manufactures; the growth of agricultural production augmented incomes and stimulated the purchasing power of local consumers; population growth from 5.4 million in 1948 to 8.3 million in 1960, expanded the internal market; and the creation of a significant labour force facilitated further market penetration and established the basis of an industrial work force. In 1942 there were 179,085 registered African laborers in Kenya. By 1952 the total number of Africans in wage employment had risen to 438,702 with 101,568 engaged in commerce and industry (Swainson, 1980:114)⁴³. The colonial period also saw the development of an industrial base. At Independence, the manufacturing sector constituted 9.5 per cent of GDP, which was amongst the highest in sub-Saharan Africa at the time (Kilby, 1975:135). During the 1920s a number of processing industries were set up with official assistance. Wheat-milling benefited directly from tariffs and protective railway rates. Similarly, in 1931, an Ordinance was passed giving the government power to give a sisal bag factory a monopoly in the home market to establish a new industry and assist local producers badly hit by falling world prices (Brett, 1973:277). The war and de-colonization eras witnessed further expansion of this industrial base

⁴¹ Elkan, W. *The Economic Development of Uganda*, Oxford, 1961, pp. 19-20.

⁴² Douglas, D., *Structure and Advice: The Case of Kenya*: p. 400

⁴³ Fahnbulleh, M., *In search of economic development in Kenya: Colonial legacies & post-independence realities*, *Review of African Political Economy*, Vol. 33: No. 107, 2006, 33 — 47

with the proliferation of import substituting industries. By 1963 Kenya had local factories in a range of sectors including cement, beer, biscuit, confectionary, textiles, shoes, metal and pharmaceuticals⁴⁴.

Although there were important changes over this colonial period, the failure to significantly develop the Kenyan population remains one of the most profound colonial legacies. Outside the agro-export sector and the European enclaves, the colonial administration did little to radically transform the native's economy. One striking feature of the colonial period was the deficient level of infrastructural development beyond what was necessary to sustain the system of international trade. Moreover, the alienation of land for European settlers, the system of discrimination against peasant production and forced mobilization of an African labour force to service European agriculture undermined indigenous production. Forced displacement of Africans from the land reduced their capacity for economic activity outside British farms. It formed the root of an unemployment problem that would haunt the post-independence government and prove decisive in shaping the direction of policy. By the early 1960s it was accepted within official circles that Kenya was facing a major unemployment problem⁴⁵.

7.1 History of the Christian Church in Kenya

A renewed Christian missionary activity was re-initiated by the protestant church in 1898 by the Scottish East African Mission and in 1901 the Mission for Africa. In 1909 the Methodist arrived in Kenya and set up their post among the Kikuyu. The first Catholic Mission, the missionaries of the Holy Family and the Augustinians, opened in Mombasa in 1892 and then in Nairobi. Then in the same year the Consolata Missionaries opened three posts in Mangu, Gatanga and Limuru. However, dealing with the native was difficult and it was not until 1916 that the first Kikuyu chief, Karoly, (appointed by the British), who had in his control over 1

⁴⁴ Fahnbulleh, M., In search of economic development in Kenya: Colonial legacies & post-independence realities: P. 34-35

⁴⁵ Ibid., P. 35

million of the Kikuyu was baptized. In 1927, the first minor seminary gave fruits. Thus the apostolic work continued growing⁴⁶.

However, it is to be noted that when the European came s/he assumed that the African had nothing in matters of religion and culture and education. If anything it was very primitive. This made it difficult for the in-culturation of the Kenyan. They uprooted them from their value systems, culture and roots. It was considered that the African was so low that the white men who came to Christianize Africa were from the less educated and social standing in England⁴⁷. Although the African has accepted the Christian faith, the work of understanding the African cultural roots still has to be accomplished in order to quicken the inhering of the Faith among Africans. They have to receive it as their own and therefore change their cultural ways alien to the Christian faith.

⁴⁶ Gran Enciclopedia Rialp, Vol. XIII, Ediciones Rialp, Madrid, 1973, p. 756

⁴⁷ Kenyatta, J., Facing Mount Kenya; The Traditional Life of the Gikuyu: p. 270, quoting Thwaite Daniel, Seething African Pot, p. 3

Appendix 1 – Countries of Africa

Source: Feb 21, 2009; Central Intelligence, World Factbook: <https://www.cia.gov/library/publications/the-world-factbook/geos/wi.html>

Countries	*GDP-PPP	Total Pop.	Size	Pop/Km 2
Central Africa				
Equatorial Guinea	\$30,200	616,459	28,051	22
Botswana	\$15,800	1,842,323	600,370	3
Gabon	\$14,900	1,485,832	267,667	6
Angola	\$9,100	12,531,357	1,246,700	10
Congo, Republic of the	\$3,800	3,903,318	342,000	11
Cameroon	\$2,400	18,467,692	475,440	39
Chad	\$1,600	10,111,337	1,284,000	8
Zambia	\$1,500	11,669,534	752,614	16
Central African Republic	\$700	4,444,330	622,984	7
Congo, Democratic Republic of the	\$300	66,514,504	2,345,410	28
Sub Totals		131,586,686	7,965,236	
Eastern Africa				
Seychelles	\$18,700	82,247	455	181
Mauritius	\$12,400	1,274,189	2,040	625
Reunion	\$6,000	776,948	2517	309
Mayotte	\$4,900	216,306	374	578
Djibouti	\$3,800	506,221	23,000	22
Sudan	\$2,200	40,218,456	2,505,810	16
Kenya	\$1,800	37,953,840	582,650	65
Tanzania	\$1,400	40,213,160	945,087	43
Comoros	\$1,100	731,775	2,170	337
Madagascar	\$1,100	20,042,552	587,040	34
Uganda	\$1,100	31,367,972	236,040	133
Mozambique	\$900	21,284,700	801,590	27
Rwanda	\$900	10,186,063	26,338	387
Ethiopia	\$800	82,544,840	1,127,127	73
Malawi	\$800	13,931,831	118,480	118
Eritrea	\$700	5,502,026	121,320	45
Somalia	\$600	9,558,666	637,657	15
Burundi	\$400	8,691,005	27,830	312
Zimbabwe	\$200	11,350,111	390,580	29

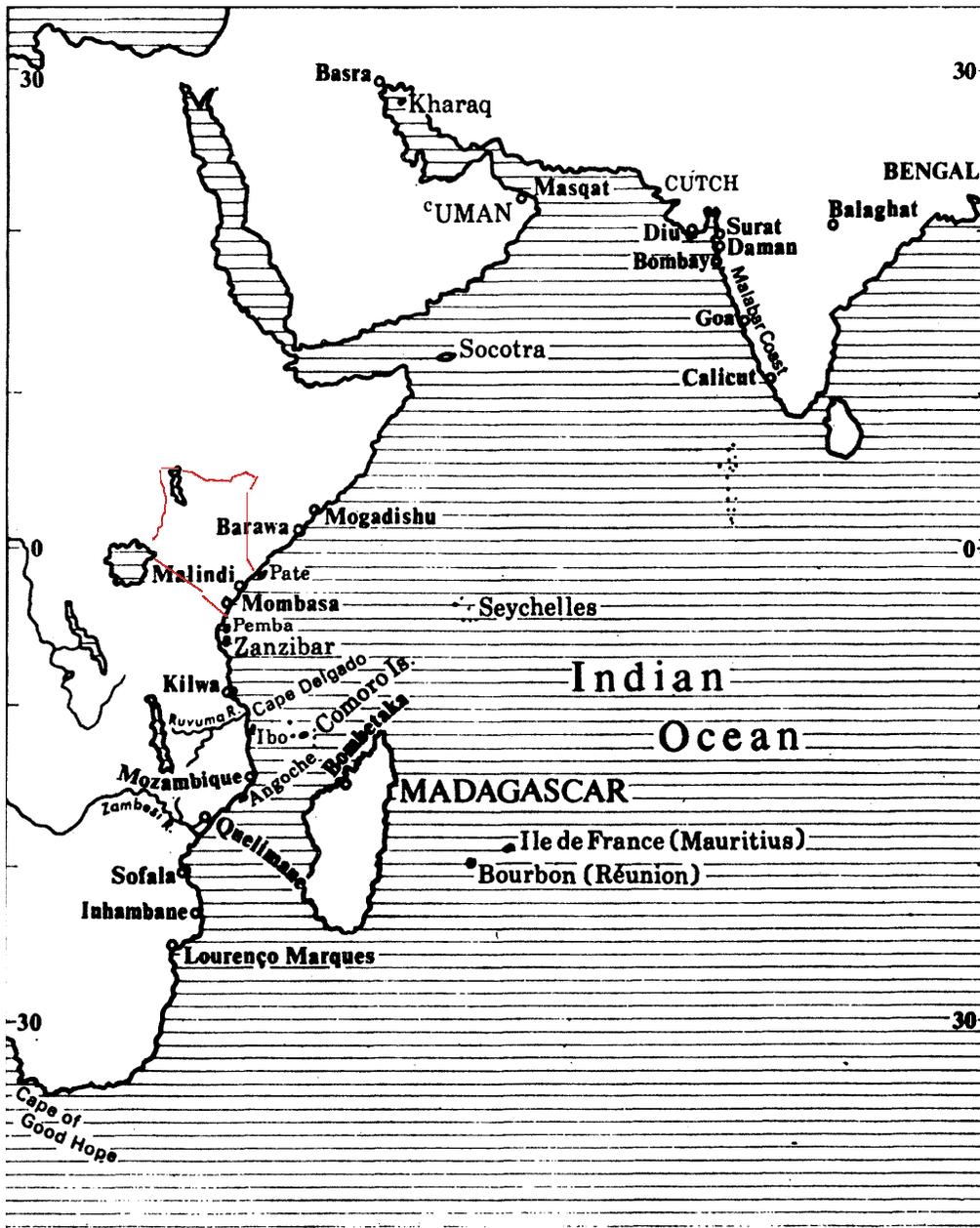
Wisdom@Strathmore series

A synopsis of the history of Kenya before Colonisation

by George N. Njenga, Former Dean Strathmore Business School

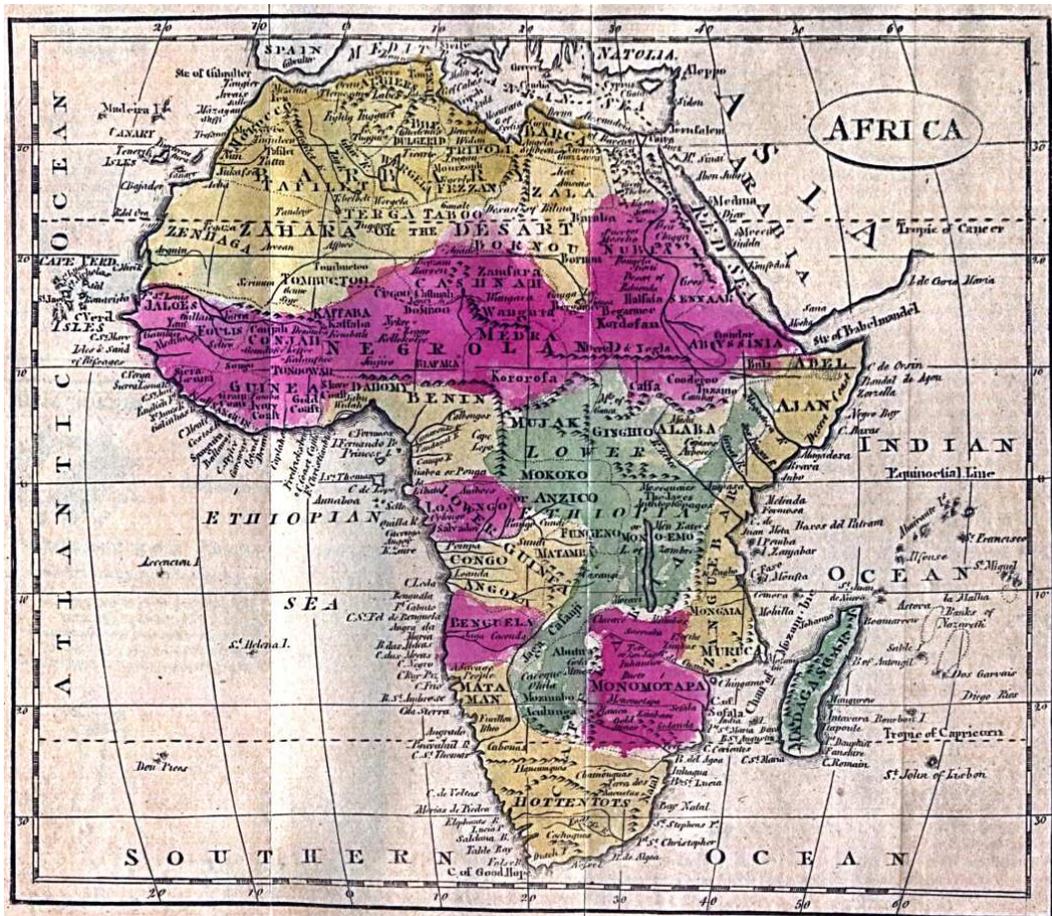
Sub Totals		336,432,908	8,138,105	
North Africa				
Libya	\$14,900	6,173,579	1,759,540	4
Tunisia	\$8,000	10,383,577	163,610	63
Algeria	\$7,100	33,769,668	2,381,740	14
Egypt	\$5,500	81,713,520	1,001,450	82
Morocco	\$4,000	34,343,220	446,550	77
Western Sahara	\$4,000	393,831	266,000	1
Sub Totals		166,777,395	6,018,890	
South Africa				
South Africa	\$10,400	48,782,756	1,219,912	40
Namibia	\$5,500	2,088,669	825,418	3
Swaziland	\$5,100	1,128,814	17,363	65
Lesotho	\$1,600	2,128,180	30,355	70
Sub Totals		54,128,419	2,093,048	
West Africa				
Benin	\$1,500	8,532,547	112,620	76
Burkina Faso	\$1,300	15,264,735	274,200	56
Cape Verde	\$4,200	426,998	4,033	106
Cote d'Ivoire	\$1,700	20,179,602	322,460	63
Gambia, The	\$1,200	1,735,464	11,300	154
Ghana	\$1,500	23,382,848	239,460	98
Guinea	\$1,100	9,806,509	245,857	40
Guinea-Bissau	\$600	1,503,182	36,120	42
Liberia	\$500	3,334,587	111,370	30
Mali	\$1,200	12,324,029	1,240,000	10
Mauritania	\$1,900	3,364,940	1,030,700	3
Niger	\$700	13,272,679	1,267,000	10
Nigeria	\$2,200	146,255,312	923,768	158
Sao Tome and Principe	\$1,400	206,178	1,001	206
Senegal	\$1,800	12,853,259	196,190	66
Sierra Leone	\$700	6,294,774	71,740	88
Togo	\$900	5,858,673	56,785	103
Sub Totals		284,596,316	6,144,604	
Total	\$4,118	973,521,724	30,359,883	32
World Est.	\$10,500	6,706,993,152	510,072,000	13
Ratio of Africa/World		15%	6%	

Appendix II - East African Coast, 15th Century



Source: The Western Indian Ocean, 1975, by Alpers, E. A.; reprint by permission of the University of California Press.), p. 23.

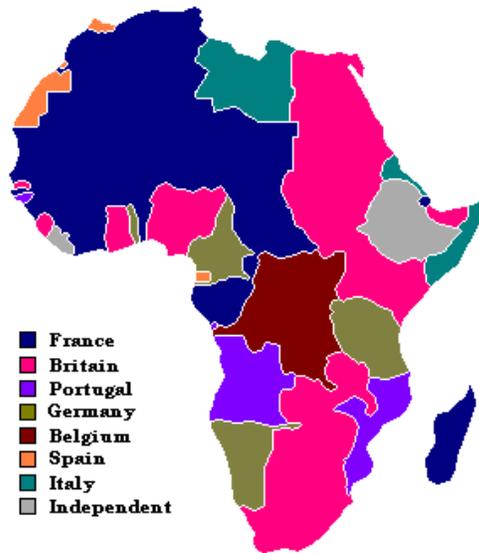
Appendix III – Africa before colonization



Source: Wikipedia, 2009 http://www.lib.utexas.edu/maps/historical/africa_1808.jpg

Appendix IV - The demarcation of Africa in the 1885, Berlin Conference

Map showing claimants to Africa



Source: <http://en.wikipedia.org/wiki/File:ColonialAfrica.png>

Appendix IV – Africa Today

