

TOPIC ONE (SECTION A)

PRE-COLONIAL SOCIAL AND ECONOMIC SYSTEMS AND INSTITUTIONS IN EAST AFRICA

SUB TOPIC 1: THE FAMILY

Questions:

- a) Assess the role of the family in the social and economic development of the pre-colonial societies.*
- b) Explain the significance of the family systems to the social and economic development in any one society during the pre-colonial.*

A family refers to the smallest or basic unit of a society composing of the husband, wife and children. It refers to a place where children are born and bred. It should be noted that in the pre-colonial East Africa, there were two types of families i.e. extended family which comprised of the father, mother, children and relatives and the nuclear family (father, mother and children.)

The family played the following roles in the social economic organization of the pre-colonial societies;

Families played the role of food production, i.e. each family got involved in the production of food both for consumption and sale (barter trade). Among the trading communities like the Baganda, Chagga, Nyamwezi; food production was for both subsistence and sale. Also, each family ensured that there was food security by way of having food stores known as traditional granaries for storage. Such food could be used during the times of famine and drought.

Families provided labor i.e. they provided the necessary labor required in the social and economic development of the pre-colonial economy. Among societies like Baganda, families of peasants and the slaves (Abakopi and Abaddu) provided labor to the Royal class of princes and princesses by engaging in various economic activities like tilling on behalf of the privileged class.

Families produced children through inter-clan marriages which ensured or led to the increasing population that provided market for the goods and steady supply of labor e.g. Buganda Kingdom became popular and superior militarily because of the high population. This was due to the polygamous nature of the marriage institution that gave leeway to the spontaneous increase in its populace.

The family systems in the pre-colonial period provided market. Families bought traditional items e.g. back cloth, arrows, wooden tools, bee wax, ostrich feathers, honey etc. which were produced by other societies thus enabling them to acquire what they did not produce and ensured the survival of such communities interdependently.

Families facilitated the transportation of goods from one place to another e.g. in the pre-colonial period the Nyamwezi and Chagga families provided potters for the long distance traders to and from the coast and during the occasional market days.

Families produced leaders i.e. it should be noted that since the pre-colonial societies were made up of families, leaders too came from these families e.g. among the Banyankore, it was the Hima family that provided leaders while in Buganda Balangira house produced and provided leaders that were deployed in various administrative posts under the guidance and wisdom of the king.

The family institution also encouraged traditional education i.e. it was at the family level where children were taught aspects like biosphere, hydrosphere, histosphere, work ethics, traditional religion, inter personal relations etc. To this therefore, family norms, ancestry, origins and discipline were maintained and emphasized through education, punishment and rewards. This cemented the social societal fabric.

Families promoted culture in a given society i.e. the family acted as a custodian of the Africa culture norms and taboos that remained strong both at the family level and societal levels.

Families provided security especially in decentralized societies like the Karamajong, Turkana and the Masai. In these communities, the family was a political institution where boys were trained and nurtured to serve as defenders of society and their homestead.

Families maintained trade routes through guarding and cleanliness e.g. among the Nyamwezi, Akamba and Yao. The long distance trade routes were maintained by the various families that were residing or staying along the trade routes. This particularly explains the increased volume of trade especially on the central trade route.

Various families also paid taxes and tributes to rulers. They paid taxes in form of money, food, minerals, cattle, women etc. this increased the loyalty and revenue of the pre-colonial societies.

Families got involved in the various economic activities like fishing, mining, fruits gathering, trade etc. which boosted the economic development of the pre-colonial societies. It should be noted that some families were known/attached to specific economic activities e.g. boat building, crafts, mining etc.

In synopsis, the family formed the basis of the social economic organization of the pre-colonial societies but majorly acting as a custodian of the African culture as discussed above.

SUB TOPIC II: THE CLAN SYSTEM

QUESTIONS:

- a) Assess the role of clan system in the social and economic organization of any one pre-colonial East African society.*
- b) Explain the significance of the Clan system among the Baganda during the pre-colonial period.*

A clan can be defined as a group of families that share an ancestry, origin, belief and cultural practices known as the clan norms. Therefore several families put together formed a clan institution. The clan system manifested its self in animal names or types, plant names or types, totems or otherwise e.g. the elephant clan, the cattle clan, the grass hopper clan, edible rat clan etc.

ROLES /SIGNIFICANCE OF THE CLAN SYSTEM

A clan was the basic unit of identity through which all the clan members were traced and known. This was through taking up clan names, respect for the clan taboos, norms, clan ancestry etc. given the various identities through clans; it became easy to mobilize society for the social and economic undertakings.

In many societies, clans formed clan councils that were used to administer society. In the decentralized societies e.g. Kikuyu and Galla each clan had a council of elders that administered it. Among the Iteso, the clan institution was the highest level of leadership.

The clans promoted interclan relations with another state or clan e.g. among the Buganda, inter clan relations were promoted through inter clan marriages, trade and friendship a factor that enhanced unity in the society.

The clan promoted internal and external trade in the pre-colonial societies eg among the Nyamwezi, different clans specialized in providing different services to the long distance traders i.e. some clans acted as potters, others as guards, others as guides etc. In Buganda, clans provided items for trade especially those that were against their totems or clan norms.

The clan system upheld religious values through prayers, sacrifices and worship. The clan leaders also acted as religious leaders in the pre-colonial setting. They led and presided over the various religious functions.

The clans served as educational centers and institutions through which young members of the clan were provided with the clan informal education by the clan elders. E.g. among the Kikuyu, it was the duty of each clan to educate its young ones about the clan values and taboos.

Clans guided, upheld and monitored the morals of their members which could guide the young ones on matters of discipline, good conduct and hygiene. The clan elders always emphasized the respect of the clan norms and beliefs among the clan members. Failure to adhere or respect the clan norms, punishments were administered.

The clan institutions were centers of conflict resolution where both internal and external disputes were discussed and guided by the clan elders or the council of elders. It should be

noted that such disputes were settled using the customary laws.

Clans always organized defensive units among themselves both for the clan protection and the society at large. It should be noted that the clan warriors were raised from the clan youths to defend the clan boundaries and the society from external attack. They were also used in cattle raids, for food and women.

The clans promoted culture and preserved it. Each clan had its own taboos (the dos and don'ts) totems, norms and belief(s) in which culture was promoted and emphasized from generation to generation.

In conclusion, clans were substructures of society next to the family institution through which the social and economic organization was based and organized. In decentralized societies, there were purely political institutions having leaders, armies and judges.

SUB TOPIC III: AGE GRADES/ SETS/GROUPS

Question:

a) Assess the role of the grades in the social and economic organization of any one pre-colonial society of East Africa.

An age grade/group referred to people of the same age bracket who had been initiated at the same time. In the pre-colonial African setting, age grouping was a system of social organization in which people were graded or classified according to their ages, with each group having its own leaders(s) who were chosen basing on merit and experience. They were of two types i.e. the senior and junior age grades. The age grades were more common among the Masai, Kikuyu, Galla, Akamba, Bagisu, Yao and Sabinyi or basically among the decentralized societies.

Role/importance of the age groups

The age sets determined and demarcated societal roles according to age and sex. The youth/junior age grade had their own roles like hearing animals, fetching water, etc. different from those of the senior age grade/elders like leading trade expeditions, education and leadership were roles of the elders. This therefore promoted division of

labour.

The senior age sets were also responsible for the education of the youth/junior age sets e.g. Among the Kikuyu, the youth went through intensive education during initiation sessions as they were being prepared for adulthood responsibilities. This was done by the senior age set and the education involved a lot of moral and sex instructions.

The senior age sets served as leaders and administrators in the pre-colonial setting. Leaders were nurtured and chosen from the senior age grade, for they were highly respected, knowledgeable and capable of knowing the good and bad, the right and wrong etc. that's why they served as role models.

Age grades facilitated trade and commerce both internal and external especially in long distance trade. Among the Nyamwezi, Yao and the Akamba, the junior age grades served as guards and porter to the caravan trades. Above all, it was the senior age grade (elders) that led trade expeditions to and from the coast.

The junior age grades entertained society/public especially on public social functions like marriage ceremonies. They were trained in traditional dance and drama and performed and entertained the elders e.g. among the Bagisu, the junior age grades were trained and always entertained using the kadodi dance.

The junior age set offered labour service to the community especially on communal functions i.e. they fetched water, did the cooking during burial times, they cleaned market places, roads and wells. They also did a lot of domestic work depending on the nature of the homestead.

Age groups of the senior grade led the hunting activities and the gathering expeditions of food, medicine and trade items. They also trained the junior age grades on how to conduct the above activities when they mature as family heads. It was a must of the junior age sets to always move with the senior age grades in order to learn and observe how things are done.

The age groups served to forge and promote societal unity based on common cultural practices and rituals, members of the same age set looked at each other as brothers and

they always pulled efforts together to solve the problems of society especially when attacked by the aggressors.

The age grades assisted in maintaining law and order e.g. during the initiation ceremonies, the youth were educated on the norms of their society and were warned strongly against abusing or violating them. Therefore, the senior age sets (elders) served as overseers of the youth and at the same time as moral judges.

Age sets were institutions that serve to promote and propagate the African cultures such as circumcision among the Kikuyu, Sabinyi and the Bagisu as well as clitoridectomy/female circumcision.

The age sets defended society against foreign aggression e.g. among the Iteso, the senior age set often fought to protect their society against the Karamajong attacks. Among the Masai and the Kikuyu boys, the junior age sets were trained as warriors for the same role of defending societal cattle, land or otherwise.

The age sets promoted society expansion e.g. once an age set was initiated among the Galla, it moved to a separate geographical area/location where an independent life was started with their own youthful leaders. This in the long run led to societal growth and expansion.

In conclusion, the age grades basically promoted culture, social cohesion and societal values that promoted law and order and ensured survival from generation to generation.

Sub topic IV: INITIATION CEREMONIES/RITES

QUESTION

a) Assess the role of initiation/circumcision in the social and economic setup/organization in anyone pre-colonial society.

Initiation was a social induction activity performed or given to both men and women as a transformation from childhood to adolescence or adulthood. It was performed on individuals who had become of age. It should be noted that much as not all African societies marked or performed this activity with outstanding ceremonies, most of them

could give special recognition. During the initiation, individuals went through physical, emotional and psychological changes meant to transform him or her into an adult. One of the most initiation rites was that of circumcision for the men and clitoridectomy for girls and women. It was common among the Sabinyi, Masai, Galla, Kikuyu and the Bagishu communities. Circumcision involves cutting off of the fore skin of the boys' male organ (penis) while clitoridectomy involve cutting some portion of the girls' female organ (clitoris). In both cases, blood was spilled and the operation was very painful although pain killing herbs were used. The activity was a community or public affair. Another form of initiation took the form of secluding or forcing the initiated youth into the forests for a period lasting for a few days to several months. After the initiation, the initiatives were integrated into public life as adults. They were welcomed with ceremonies and gifts. In communities where circumcision and clitoridectomy were not practiced, other forms of initiations existed e.g. taking and brewing beer, slaughtering animals, pulling of the clitoris in the bush school among the Baganda, tattooing etc.

NB: in the discussion, the initiated candidates will be referred to as initiates.

IMPORTANCES/SIGNIFICANCE OF INITIATION CEREMONIES

Initiation qualified the individual for full responsibility at home and within the community. Individuals were prepared to enjoy full responsibilities and social responsibilities.

Initiation was a central bridge between the youth and the adulthood life i.e. it marked the transition from a period of ignorance to the period of knowledge. It was a mechanism of information flow to the youthful generation from the elderly generation.

The initiation process bridged the males and females into fatherhood and motherhood through signaling permission of sex and child bearing.

The practices of initiation provided the youth with identification marks for recognition as members of a given society. Such marks on one's face or body were a practice among the Alur, Karamajong and the Turkana.

The initiation practices provided the initiates with a period of traditional schooling during which they were equipped with matters of living/survival in society. This process

emphasized culture, norms and continuity of society.

Initiation provided the youth with physical training that cultivated courage, endurance, perseverance and obedience into the initiate, which were the cultural pillars of most societies in the pre-colonial setting.

During the initiation practices, the initiate received spiritual blessing for their future lives and responsibilities as there was a general belief that blood which split to the ground during the initiation (circumcision) connected them to their ancestors this inviting the ancestral spirits to witness the occasion.

The initiation process brought radical changes especially great respect to the initiates as they were now looked at as new peoples, with maturity and ready to take up responsibilities.

The initiation process was also a period of courtship in which future married partners identified each other especially where courtship dances were involved. Therefore, it brought social cohesion and it was a socialization function e.g. the “Kadodi” dance of the Bagisu.

Initiation was a mark of solemn unity and identification through which individuals were fully recognized and attached to their cultural roots and society.

The initiation rites especially for the men (circumcision) reduced the intensity of the STD's such as syphilis and gonorrhoea where the man's penis fore skin would hide germs and cause health hazards.

Initiation ceremonies were occasions of entertainment especially the songs, dances and joy that accompanied them.

Among the Sabiny, the initiation practices and ideas were partly responsible for the stable marriages or families. Female circumcision was partly meant for the men's satisfaction during sex by their wives and at the same it reduced on the women's libido thus safe guarding against fornication and adultery.

Until the individual had gone through the initiation process, was considered an outsider. Once blood was shed/spilt, then one was considered to be truly of society. The blood spilt blinded/bound a person to the land of ancestors or the departed members of the society.

The initiation festivals were a blessing and marked the materials acquisition through gifts and presents like cattle, chicken, goats, land and women which improved and enhanced the social economic status of the initiates. Even after the initiation especially for the men, they would qualify to inherit their father's property.

During the initiation process the young people got the opportunity to be prepared for marriage.

During the seclusion period, the initiates were taught on how to raise a family which made them responsible people in the society.

Initiation was recognition that the individual had transformed from childhood to adulthood.

Sub topic v: Traditional indigenous education

Questions

- a) Describe the characteristics of traditional education in the pre-colonial setting of East Africa.*
- b) How did traditional education prepare the youth to participate in the social and economic activities of their societies?*
- c) Assess the role of traditional education in the social and economic development of any one society of the pre-colonial period.*

This was a pattern of education that existed in the traditional social-setup before the coming of the Europeans. It was indigenous and it aimed at production, continuity of the society and made one fit in the societal norms. This type of education was acquired through storytelling, rituals, games, riddles, songs and dance. This was meant to ensure that the young developed a sense of loyalty to their communities.

Characteristics of traditional education

It was informal i.e. it lacked classrooms, education syllabus or time table. It had no trained teachers and lacked assessment and academic papers e.g. certificates, degrees or diplomas. Because it lacked established classrooms, learning took place whenever and

wherever social and economic activities were conducted from.

It was the role of the elders to impart knowledge and skills to the young ones. They taught the young about domestic affairs like welcoming visitors, hygiene in a home etc. the grandparents played a pivotal role and were largely concerned with the history and culture or the ancestry. At puberty stage the aunties and uncles were particularly responsible for preparing the youth for marriage. They were taught family management skills, sex education and discipline and conduct.

The pre-colonial education was also institutionalized i.e. basically the family, clan and age set institutions. The type of knowledge and skills imparted varied with the nature of the institutions, family level, ancestry etc. at the clan level, clan ancestry and taboos were emphasized and Military training formed a part of the informal syllabus and defending society was more prominent and paramount. It should be noted that the age arrangement emphasized military tasks.

It was non-literate i.e. reading and writing skills or abilities were not taught or emphasized and practical undertakings were emphasized. But some scholars argue that this was so because the Africans lacked writing pads and materials and therefore they designed their education to fit in such circumstances. The education remained based on memory.

It was based in circumstance or environment i.e. histosphere, biosphere, hydrosphere etc. each society had unique environmental features which eventually determined the details of each educational system. The education curriculum was made to suit the environment. It was meant to give every member skills and knowledge in order to adopt the environment.

It was practical i.e. in the pre-colonial education system the aim was to impart skills, strengthen talents and other relevant knowledge to enable self-sustenance. It was basically categorized into two i.e. General and Specialized skills. The general skills were imparted to every member of society in general like farming skills, hunting skills, hygiene and military skills, However specialized skills could be offered to anybody of society with extra ordinary talents depending on age. Such skills included the blacksmith, medical and administrative skills.

The traditional education never had strict rules or traditions to follow e.g. It had no standards used for teaching and training. The teachers of the traditional education were parents, all adults, good visitors, elders and gran parents.

Any grown up adult was to enforce discipline to any child and at any time because it was seen or viewed as a sense of social responsibility. The curriculum of traditional education included subjects like culture, politics, religion, health, discipline, medicine etc. The traditional education was a lifelong process it begun childhood to adulthood and up to death.

Conduct and discipline were cornerstones/pillars of lively hood i.e. all children were taught to be of good conduct, exhibit high moral fabrics and be disciplined eg in Buganda all girl children were taught to kneel while talking to elders as a sign of respect and good conduct.

Fore places acted as classrooms i.e. parents could gather their children around fire places in the evenings to tell them stories about ancestors, gods etc. therefore, there were no built classes.

Intelligent children were identified and prepared for leadership especially in the decentralized societies.

Traditional education was oral i.e. it was carried out by the word of mouth therefore it had no books, chalk boards and libraries. Traditional education was universal in almost the whole of East Africa i.e. it was with the same type of teachers/elders, curriculum (syllabus) that emphasized the surroundings and culture etc. No school dues/fees were paid for this type of education and no wages or salary was paid to the teachers. It was the duty/responsibility of the parents to teach their children conduct, societal ethics etc.

Traditional education at times promoted war or violence because children were taught to fight or defend their society from thee bad neighbors and always mock battles were prepared to this effect.

Test for evaluation existed e.g. in Teso, the girl children were given certain duties to perform as a way of finding out whether they had learnt or not. They were told to prepare or cook different food types, prepare beer (ajon), fetch water etc. and if the girls performed all

these tasks well, they were or she was considered learnt, educated and an adult while the boys would be given the test of constructing a hut alone.

In the traditional education, learning took the form of observation, emulation, (copying) and repetition. It aimed at the preservation of language and the cultural heritage of the people. In many cases, traditional education did not have specific learning calendar and learning depended on the agency of the theme.

Traditional education was taught according to separate sexes e.g. girls would be taught separately about feminine duties while boys would be taught about masculine duties. Girls would be taught how to cook, how to nurse a man in bed, how to overcome menstruation difficulties. Etc.

Significance of the traditional education in the social and economic organization

The education system was very important in preparing the youth for future social responsibilities in society. They were trained in leadership roles, medicine, marriage etc. which enabled them to effectively handle future roles when the right time came.

It equipped the youth with the basic skills and knowledge on practical living and in particular on how to handle different economic activities such as agriculture, mining, trade, fishing etc. in short, it prepared the young for life.

The traditional education helped to explain the earthly abstract to the young. It equipped the youth with the necessary knowledge or answers on different issues like causes of ill health, poor harvest, drought and defeat during war. At the same time, it explained cases of blessings such as rains, good harvest and good health society. They came to know how and why the different physical features existed e.g. Mountains, the sun, moon, rivers, sun, lakes etc.

Traditional education was a source of historical enlightenment and enrichment to the youth. Through this education, past events e.g. the origin of ancestors, historical battles that had been fought, societal heritage, the early migration patterns etc. were made known to the young in order to have right focus in decision making for their future.

The traditional education system protected and safeguarded the African cultural norms from erosion and abuse. Through these systems, the basic societal cultural practices and tribal norms were emphasized.

The traditional education instilled in the young the moral virtues of society which promoted and enhanced the moral development of society. The African moral education standards emphasized rewards to those who were morally upright as well as punishment for immoral people.

Traditional education promoted societal unity especially among those communities where the young were taught in age set as members of one family. To promote this, the societal ancestry was emphasized.

Since its syllabus was concerning the surroundings or the environment, it enabled those who received it to fit easily to their areas of stay or residence. It should be noted that the African way of life depended on the environment way of life of given society.

It promoted hard work among the young ones i.e. all children were trained and taught how to work hard so as to sustain or become rich. Children from the rich families were trained to work hard so as to maintain the wealth of the family. It promoted social and political defense in the family clan and society at large. Societies like the Karamajong trained their children or sons to defend cattle and their homesteads.

It promoted political development among societies e.g. in Buganda and Bunyoro, the boys were trained and equipped with the political curriculum and above all had to be soldiers which led to the development of strong armies e.g. Abarusula from Bunyoro and Abambowa in Buganda.

Through traditional education, entertainment was promoted thus contributing to the social organization. Children got entertained because of the stories they learnt and later children also entertained adults through mock battles, wrestling and dancing competitions in an attempt to learn the various skills.

Traditional education promoted communal work or Evangelism. Children were taught to perform community duties as a group e.g. bush clearance, harvesting, cleaning wells or

springs collective defense burial etc.

Through traditional education, children were properly initiated from childhood to adulthood. This took the form of counseling sessions, advice by the elders and even they were taught how to perform the various cultural rites like circumcision among the Bagisu and the Sabinyi.

It promoted strong marriages since socially marriages within the same clans (endogamous) were forbidden in the curriculum. Above all the girl children were trained to maintain their marriages well e.g. how to prepare good food, how to care for babies, give husbands love charms, preparing warm water, how to nurse a man in bed etc. all of which kept marriages strong.

It promoted the spirit of self-reliance and independence among many societies. Independence was encouraged as it would undermine laziness. Children were taught to be self-reliant and independent in decision making and practices e.g. boys that had become of age, were encouraged to construct their own huts and to marry.

Traditional education promoted good health and hygiene which were promoted through teaching the various medicines or herbs for the various diseases. Therefore children were taught medicine practice. Also the youth were taught about pregnancy care, cleanliness, breast feeding, menstruation controls, family planning methods, sanitation, nutrition to children and adults, bathing, washing etc.

Traditional education promoted specialization because children were taught by parents or elders in specialized skills like medicines, crafts, boat building, and cattle keeping especially for the Karamajong, Banyankole and Baganda respectively.

N.B: The traditional education is criticized for being less universal and being narrow minded as it emphasized societal, family, clan and chiefdom values which indirectly promoted inter societal conflicts and disharmony. It also lacked comprehensive room for evaluation of its learners in order to assess the achievements and failures. In addition, it promoted cultural rigidities and breed the inferiority superiority complex as girls were taught to fear and always respect men at all costs and men always taught to disrespect or undermine women

as their minors.

SUB TOPIC VI: THE AFRICAN TRADITIONAL RELIGION (ATR)

Question:

Describe the characteristics and the role played by the African Traditional Religion in the social and economic organization of any one society in the early C19th.

Religion refers to a system of belief in the existing of God, gods, supernatural beings or the spirits. Therefore, the African Traditional Religion was a social component which involved the belief and worshipping of the God, gods, spirits and physical features like mountains, trees rivers etc. professor John Mbiti defined African Traditional Religion as the belief in God and his assistants i.e. the small gods, ancestors, prophets and other religious leaders on earth. The African Traditional Religion had the following characteristics;

There was belief in the highest God.

There was the belief in other gods and the belief in the existence of spirits and ancestors.

There was belief in life after death i.e. the dead were not necessarily dead as they could communicate through ancestral spirits.

Sacrifices of food, blood, alcohol, birds and money were offered to the God and gods through religious leaders.

In the African Traditional Religion, medicine men were dominant feature as they supplemented African Traditional Religion.

Religious leaders presided over religious functions since they mediated between the spirits and the people.

Each clan or tribe had different names for the God and gods e.g. in Buganda, God was called Katonda or Lisoddene, in Bunyoro – Ruhanga, in Acholi – Rubanga, in Bugisu – Were etc.

It was characterized by sacred places e.g. valleys, hills, big trees, lakes and at times built

shrines where sacrifices were offered.

The African Traditional Religion was characterized by many ceremonies like circumcision, burial rites, dancing etc.

It was characterized by worship and prayer in the traditional way.

There was a belief that heavens were the world of the dead.

They believed in the punishment of immoral people (sinners) by the gods and God.

Africans interpreted natural happenings religiously e.g. famine, death, accidents, droughts, war, floods, earth quakes etc.

The dimensional perceptions of African Traditional Religion in Pre-colonial East African societies

African traditional religion had a doctrinal dimension of the African religious beliefs and teachings. Africans were expected to respond to their religious obligations because God was believed to be very good being, the supreme creator, very loving, forgiving, very holy, omnipresent, omniscient and very powerful, the protector of mankind and sustainer. There was punishment for sin was punishable when one was still alive, not after judgment day when one is dead.

It also had a Ritual dimension, which referred to the political and overt part of the African traditional religious life, the beliefs and teachings. These were things that Africans did to express their religiousness and satisfy their spiritual hunger. They included the art and symbols i.e. stools, sticks, cups etc. the music, dance and drama, the traditional ceremonies of new rain, moon etc. etc.

African moral religious responsibility was a part of the ethical dimension of African Traditional education. One was to be considered religious when he/she were observed morally upright in society. Africans were obliged to respect the norms of society, incline with the dos and don'ts of a particular individual, or an entire society, in the form of good health, many children, great harvests etc. while immorality was rewarded with punishment also either to an individual or the entire society and therefore, to those people still alive this

took the form of calamities like drought, poor yields and among others.

African traditional religion had a mythical dimension where there were religious points that African words were used to illustrate. These included the African names of people and places, wise sayings, riddles, poems and the stories etc. These words were importantly used to explain the reality and teach about the seemingly abstract events like the origin of the universe and the nature and character of God. The word “Katonda” as used by the Baganda for example was to illustrate the character of the creator, the Supreme Being above all other beings, which is responsible for the entire creation.

In pre-colonial African societies, African traditional religion also had an experiential dimension where African experiences that befell mankind were explained. Experiences by individuals were neither accidental nor abstract events, but mechanisms through which God and the various ancestral spirits communicated to the living people and helped in resolving societal troubles.

African Traditional religion also had an organizational dimension whereby there was order to be respected by man. According to the Africana, God did not operate in isolation or alone. God had assistants the small gods, the ancestors, high priests, the prophets and other religious leaders on earth. God was to be respected by all the other beings by being holy. Man was not to approach God directly, but through the gods, spirit mediums and ancestors. Man and the nonliving things held the least place in the ontological order of being.

The importance of African Traditional Religion in the pre-colonial East Africa

It was a source of societal unity, a binding factor for a given category and group of people, often arising from similar religious belief and practices. The Baganda for instance were so much united by the same beliefs in “Katonda” and other traditional gods like Nalubale. According to Ogot, (pg 300), religion had signs of comradeship and commitment to brotherhood.

It also provided leadership in society. According to Ogot pg 300, prophet Kinjikitile who lived at Ngarambe near the Rufiji River distributed magic water “Maji Maji” and led his people against the German colonialist.

It promoted morality in society, particularly through its ethnic of punishment of wrong doers while still alive and the reward for those morally upright, through blessings. To this therefore, it compelled people towards respecting communal norms and avoid falling victim of the don'ts in society.

Traditional religion was also a basis of traditional cultural preservation and practice. It was a way of life. It was found in all aspects of human life, social, political and economic.

African traditional religion celebrated the African life socially, economically and politically. All rites of passage, conception, pregnancy, birth, naming, marriage, death, went through religious celebrations. On these should be added the other occasional celebrations like the enthronement of a social leader, a great harvest, a successful harvest, new rains and moon. All these celebrations were made lively and meaningful with the incorporation of the religious beliefs and practices.

It was only through this religion that Africans were able to satisfy their spiritual hunger that nothing else could afford to satisfy it. The religious beliefs and practices, like music, dancing and drama, prayers and sacrifices to the divine beings etc. helped people to bridge any religious gap felt by the Africans.

The religion in many ways helped maintain societal law and order, for harmony and peace to exist.

Through the religion, it was easy to identify wrong doers in society, who could accordingly be with necessary punishments. Beside, many people harbored medicine and were therefore potential causers of trouble to others. This tense religious situation helped ensure people did not antagonize the wellbeing of others,

It was only the African religious experience that provided answers to many somewhat abstract events in society, like death and its causes, the destiny of man after death, the origin of sin, the origin of the universe, the cause of day and night, etc. the basic reliable answer to all these questions was found in religion, that there is one Supreme Being above all others, responsible for every earthly existence and happenings – God.

Religion also helped overcome social calamity and challenges in society like drought,

sickness and epidemics, barrenness, impotence, marital problems etc. people who often found themselves tied up in these problems often consulted their local religious leaders for solutions of which they could finally get. Traditional religious functions could be performed and such challenges would be seen off.

African traditional religion provided for hopeful and happy life after death, with no fear for death because any sinner was punished when still alive. Instead Africans celebrated death and understood it as a path leading to another world, the world of the living dead and ancestral world.

Traditional religion was a source of identity in the pre-colonial society. Ones' particular way of belief and practice helped identify the person with a given family, clan and community. To this extent religion acknowledged the fact that someone belonged to a given group of people.

African traditional religion however had the following criticisms.

The religion lacked a clear founder. There were no reformers and continuity thus dying out with death and disappearance of its old believers. It lacked written scriptures. It had no recorded quote for reference as the Holy Scriptures.

It was less universal all Africans but rather tribal in belief and practice. Every community had its own way of practicing this religion in respect of its traditional beliefs, customs and norms but importantly holding the same meaning for all practicing communities. It had no known uniform doctrine for all societies.

African religion featured excess punishments for wrong doing, some of which affected those who had not been part of the error. Punishment like drought, famine and social sickness were much for mankind.

Traditional African religions were characteristics of inhuman practices like the murder of the twins as was the case among the Karamajongs, spearing of human beings during the enthronement of kings, eating and swallowing of human blood by man etc. this was being too barbaric.

Summary of the significance/role of the African Traditional Religion

Traditional religion was a basis of cultural presentation and practices. It formed the African way of life as it touched all aspects of humanity in the social, political and economic spheres of life. Therefore, the African traditional Religion was an integral part of the African culture.

The African Traditional Religion was a channel through which African life was celebrated socially, politically and economically including rites of conception, birth, initiation, pregnancy, marriage, naming death and life after death went through religious celebrations. The African traditional religion was also used in celebrations like the enthronement of societal leaders, great harvest, a favorable hunt, new rains and the new moon.

The African traditional religion was used in the maintenance of law and order. It promoted harmony and the peaceful co-existence. Through the African traditional Religion it was easy to identify wrong doers, who could be accordingly rewarded with the necessary punishments.

It was only the African religious experiences that provided answers to the abstract events in the society like death and its causes, the destiny of man after death, the origin of sin, the origin of the universe, the causes of day and night etc. therefore, all reliable answers were found in the African Traditional religion.

Through the African Traditional Religion, social calamities and challenges were solved in society e.gg drought, disease, sickness, importance, marriage problems etc. solutions were found as the population consulted their local religious leaders who could perform religious functions to appeal to the spirits or gods for solutions.

The African traditional religion provided a hopeful and happy life after death since the wrong doers had been punished on earth. Above all, it removed the fear for death as it is case with Islam and Christianity. Any sinfulness was punishable when one was still alive. Therefore, Africans celebrated death as they understood it as path leading to another world i.e. the world of the living dead.

The African traditional Religion was a source of identity in society i.e. one's particular way

of belief and practice helped to identify the person with a given family, clan and community. Therefore, African Traditional Religion acknowledges the fact that someone belonged to a given group of people.

Through the African traditional religion, Africans were able to satisfy their spiritual hunger through religious practices that involved music, dance and drama, prayers and sacrifices to the divine beings which helped to bridge any religious gap-suffered by the Africans.

The African Traditional Religion was used as a tool of mortality in society especially through its emphasis on the ethic of punishment of the wrong doers while still alive and the reward for those who were morally upright through blessings. Therefore the African Traditional Religion compelled people towards respecting community norms thus avoided falling victims of the don'ts of society.

The African Traditional Religion promoted unity since it was a binding factor cutting across families, clans and states with similar religious beliefs and practices e.g. the Baganda were so much united by the same belief in mandwa and the other natural gods like Mukasa, Ddungu etc.

The African traditional religion facilitated agricultural activities i.e. in many agricultural communities, the agricultural practices were mixed with the African Traditional Religion e.g. among the Iteso, farmers used to offer prayers for the seeds before planting them and during the harvest, sacrifices were offered to the gods. Therefore, high harvests were attributed to the gods of rains while the bad harvest were attributed to the gods of drought.

Through the African Traditional religion leaders emerged. Each society for example ha religious leaders and consultants who acted as priest prophets, seers, sooth sayers who could interpret many aspects of society. These also foretold the bad or good opportunities of given society e.g. the bad or good opportunities of a given society e.g. the Mwari cult leader among the Ngoni, Orkoiyot among the Nandi etc.

African Traditional Religion provided people with medicine men who were religious leaders but acted as healers, herbalists, counselors, witch doctors etc. who helped many diseases before the coming of modern medicine. The African medicine men therefore used medicine

such as soil, water, leaves, roots, egg shells etc. depending on the level of belief.

African traditional religion was a channel through which Africans communicated with the ancestors which kept their spiritual lives active.

African Traditional Religion played very important role in facilitating traditional education. It should be noted that African Traditional Religion was one of the widest subjects taught to children throughout the traditional East Africa e.g. children were taught to know the gods, the importance of sacrifices, the importance of ancestors etc.

SUB TOPIC VII: ISLAM IN EAST AFRICA

Question

Assess the impact of the Islamic influence on the people of East Africa in the early C19th

Islam was introduced by the Asians, Persians from Arabia, Syria, Iraq, Turkey etc. way back in the C12th and C13th centuries. It left behind significant social and economic impacts among the coastal states of Kilwa, Malindi, Mogadishu, Zanzibar, Pemba etc. and East Africa in general as below;

Islam opened the coast of East Africa to the outside world. Indeed after the coming of Islam. The coastal people begun to trade with the outside world like Arabia, Persia, Turkey and Europe which brought in other forms of civilization.

Through the Islamic influence, many coastal towns became very important states of wealth, trade and power e.g. the coastal states of Zanzibar and Kilwa acted as great commercial centers of the early centuries.

The Islamic influence brought commercial farming/plantation at the coast. New crops and foods e.g. rice, wheat, spices, cloves, fruits, cowpeas etc. were introduced by the Muslim Arabs at the coast thus widening the crop husbandry.

The Islamic influence led to the development of large urban centres along the coast. The coastal towns developed from small trading and settlement centers into large scale urban centers such as Mombasa, Kilwa and Zanzibar.

The Muslim Arabs acquired a lot of wealth along the coast through taxes and farming. This later led to the emergence of the Indian Banyans (class of wealthy traders) who boosted the trading activities at the coast.

The Muslim Arabs introduced many economic activities at the coast e.g. boat building was introduced in Zanzibar and fishing was carried out on a large scale.

The Islamic influence led to the development of trading contacts between the coast and the interior and as a result, long distance trade and ivory trade developed and boomed.

The Muslim Arab traders introduced mined coins that replaced cowrie shells and the barter system of exchange which was unreliable. This facilitated the trading activities at the coast.

The Muslim Arab traders exploited the Africans as laborers on their farms as potters, laborers on the cloves and rice farms. This therefore changed the socio-economic status as they earned wages.

The Islamic influence that came with the Muslim Arabs led to the disappearance of the African crafts, skills and art. The coastal people began copying new skills from the Muslim Arabs e.g. the building styles and even abandoned their African iron implements for the foreign e.g. the daggers.

The Islamic influence attracted Christianity from Europe e.g. the Portuguese, British and the French came to trade and preach the Christian doctrines as a way of challenging Islam.

The Islamic influence led to the loss of the African Traditional Religion along the coast as the Africans became Muslims or were forced to become Muslims, thus adopting a new religious culture at the coast. It involved the construction of mosques that replaced the African traditional shrines.

The Muslim Arabs intermarried with the coastal people thus producing a new race of people known as the afro-Arabs which increased the population at the coast.

The Islamic influence came along with the Swahili language i.e. it was a mixture of Arabic and the Bantu African languages. Swahili therefore gradually led to the disappearance of the African languages as it became both the commercial and official language at the coast.

The Islamic influence brought literacy/education through the Islamic koranic school they were established along the coast. Although the education was dominated by Islamic faith and doctrines, it benefited the African children as it contributed or reduced on the literacy levels.

The Islamic influence came with new fashion styles and cultures e.g. the sitting habit of crossed legs, eating rice, the dressing code of kanzus, Hijabs and veils. This eroded the traditional fashions and cultures of the coastal people.

The Islamic influence led to the introduction of the sharia law or at the coast i.e. New quranic courts of law where established and the Muslim judges were put in place to settle cases of both Africans and the Arabs. This therefore destroyed the Africa system of laws.

Socially the Muslim Arabs became the new rulers or social leaders along the coast. This was because they were wealthier than the Africans. Therefore Africans lost their social and political positions to the Muslim Arabs.

The Islamic influence strengthened the unity of the coastal people as Islam acted as a bond of unity among the coastal people.

Sub topic VIII: The pre-colonial societies of East Africa

Before the advent of colonialism in East Africa, two types of societies existed i.e. the centralized and decentralized societies. Centralized societies were kingdoms under recognized rulers and they were largely in the interlacustrine region e.g. Buganda, Bunyoro, Karagwe, Ankole and Wanga, while the decentralized societies were those under clan councils and were governed by elders and were purely segmentary in nature e.g. the Nyamwezi, Akamba, Kikuyu, Nandi, Masai, Galla, Karamajong, Iteso, Acholi, Bagisu etc.

BUGANDA KINGDOM

Buganda was strategically located in the interlacustrine region and became strong after the collapse of the big Chwezi Empire. Therefore it can be suggested that it was initially part of the Chwezi Empire. The kingdom got established in the North West of Lake Victoria and the East of Bunyoro Kingdom between L. Kyoga and Albert.

The origins of Buganda are attributed to two theories i.e. According to the traditions in Buganda; the first Muganda was Kintu who was widely believed to have come from the direction of Mt. Elgon. Around the C13th he passed through Bugishu, Budama and finally to Buganda where he captured and crowned himself the head of clans (Ssabataka). He is believed to have come with 13 – 14 of the present day clans of Buganda. According to the traditions in Bunyoro, the founder of Buganda was prince Kimera who came from Bunyoro around 1374. He was believed to have been a twin brother to Rukidi Mpuga Isingoma, the founder of Bito dynasty in Bunyoro. He is believed to have come with six clans.

N.B: Whatever the arguments, what is certain is that Buganda started as a small nucleus state comprising of only Busiro, Mawokota and Kyadondo around 16th.

The growth and development of Buganda Kingdom

Question;

a) Describe the growth and development of Buganda kingdom during the early 19th.

Buganda sprung up after the collapse of the Chwezi Empire in the C16th. It started as a small state made up only kyadondo, Mawokota and Busiro counties. The systematic expansion began with Kabaka Katerega around the C17th, who extended the boundaries of the kingdom to Gomba, Butambala, Singo and Kyagwe.

Around the 18th (1750) any immigrants arrived from Bunyoro, Mt. Elgon areas and the Ssesse islands especially the Bavuma. This increased Buganda's population.

Between 1780 – 1789, Kabaka Jjunju fought a war against the Banyoro and managed to conquered Buwekula and Bwera which he added onto Buganda. Between 1831 and 1851 Kabaka Ssuna attacked Bunyoro and crashed it.

In the C18th still, Kabaka Mawanda tried to annex Busoga but his efforts were unsuccessful. It was not until Kabaka Kyabaggu's rule that Busoga was finally conquered.

Around the C19th Mawogola, Bululi, Bulemezi and Bugerere were annexed to Buganda and this was done at the expense of Bunyoro's declining power.

Due to the coming of the British, Mutesa 1 managed to get military assistance in form of guns from the British. This support enabled Buganda to defeat almost all her neighbors.

The 1900 Buganda agreement gave Buganda the two lost counties i.e. Buyaga and Bugangayizi which increased Buganda's territorial integrity from 10 counties to 12.

By the C19th Buganda was at the peak of its greatness as it stretched from Lake Albert to River Nile in the East and bordered by the Bahaya in Northern Tanzania.

Factors for growth and expansion of Buganda Kingdom

Questions

- 1. Account for the growth and expansion of the Buganda Kingdom during the early 19th.*
- 2. To what extent did the social and economic organization contribute to the growth and development of Buganda kingdom in the early 19th?*
- 3. Economic factors were primarily responsible for the growth and development of Buganda Kingdom in the early 19th. Discuss.*

Buganda started as a small state made up of only three counties of Busiro, Kyaddondo and Mawokota. Therefore, they were easy to defend and administer effectively and that's why they acted as foundation counties that led to the growth and expansion.

Buganda was gifted with fertile soils and enough rainfall almost throughout the year. Even the water bodies around the kingdom and the swampy areas ensured crop husbandry or the production of Matooke (bananas) throughout the year, thus sustaining the growing population. They grew also yams, beans and at later stage potatoes which sustained Buganda's population.

Buganda by 1844 had established trade links with the coastal Arabs and the khartoumers from Sudan in the North. She was therefore able to obtain guns and ammunitions from them that helped her to expand. She also levied/collected taxes from the passing caravans.

Buganda superior military also helped her to achieve the position of dominancy in the

interlacustrine. She had a well-organized army; equipped with guns from the Arabs and always ready to defend and expand the kingdom.

The kingdom had strong and powerful kings like Katerega, Jjunju, Ssuna, Kyabaggu, Mutesa 1 etc. who carried out conquest that led to the expansion of the kingdom and be efficiently organized e.g. Kabaka Katerega conquered Gomba, Butambala and Singo while Kabaka Jjunju annexed the highly iron rich province of Buddu.

Buganda grew and expanded because of the kingship institution that was hereditary. It was the elder son who was supposed to succeed his father upon death. It was the Katikiro and the Mugema and at times the Namasole (Queen Mother) who were supposed to choose and crown the new king. This minimized succession disputes and ensured peace and stability.

Buganda took advantage of her neighbors to grow and expand. Bunyoro lost large chunks of the territory to Buganda as well as Busoga. This was because Busoga and Bunyoro were weak and disorganized due to the power struggles. This enabled her (Buganda) to be the most powerful state in the region.

Buganda gained power or strength as a result of the British presence in the region. The British gave her guns which greatly supported her campaigns against Bunyoro. Captain Fredrick Lugard gave the Baganda 500 guns which they used to subdue the Bunyoro. As a result of defeating the Banyoro, Buuganda was rewarded the two lost counties of Buyaga and Bugangayizi. This increased her size from 10 countries to 12.

The Ganda society was structured in a way that women cultivated land, planted and harvested crops while men concentrated on fishing, hunting, trading, back cloth making and iron smelting. This division of labour encouraged specialization which helped Buganda to grow.

The strategic location of Buganda also gave her an advantage. The kingdom was bordered by Lake Victoria in the south which protected her from the southern attacks especially from Tanzania. She also had a naval fleet on Lake Victoria which ensured security. She was also protected by River Nile together with a thick forest in the East and by Lake Kyoga in the

North. Therefore, given these natural protections, she was able to grow.

Buganda had a well-developed transport system of murrum roads running from the capital (Mengo) to all countries and sub-counties. These were constructed and maintained by a social mobilization programme known as “Bulungi bwansi”. These routes/roads eased the movement of people and their goods hence facilitating growth and expansion in the long run.

In conclusion, by the C19th Buganda was the most powerful in the interlacustrine region to the extent that an English explorer H.M Stanley described it as the “Garden of Eden”.

Structure of Buganda kingdom

Question

Describe the economic and social organization of the Buganda kingdom during the early C19th.

Economic organization

Agriculture was the back bone of Buganda and it was community based. It was carried out on the fertile loam soil supported by favorable climate with sustainable rainfall that forced both bi-annual and perennial crops. Bananas (Matooke) were their staple food and other crops included yams, beans, potatoes, cassava and vegetables. It should be noted that their division of labour emphasized that women cultivated the gardens while men left to other occupations like hunting, fishing etc. on top of agriculture, they domesticated animals and birds for milk, meat and eggs. The Kabaka and his chiefs kept large herds of animals later the Bahima herds men looked after the Kabaka’s animals.

Buganda carried out both intra-and inter trade. Intra trade involved the occasional market days that were organized on village, Sub County and county levels. At the same time, the Buganda practiced inter-regional with her neighbours. They supplied Bunyoro with a variety of products like dry fish in exchange for salts and iron tools. This trade expanded because Bunyoro had two rare products of iron and salt from Lake Katwe which was highly demanded by the neighboring states especially the Baganda, Iteso and the Langi. It was out

of this trade that there was an economic revolution in Buganda's crop husbandry.

In addition, there was the introduction of the long distance trade in the 1840's. From this time onwards, contact with the coastal Arabs did not only change the economic life of the Buganda but also the political status. The Arabs introduced guns in Buganda thus making it powerful especially with the increased warfare with her neighbours. The coastal traders delivered goods like guns, cotton clothes, daggers (swords), beads, glass ware etc. in exchange for slaves, ivory, hides, skins, ostrich feathers etc.

Owing to their mystery over backcloth making, Buganda produced fine back cloth and exchanged it for items they did not produce like iron tools from Bunyoro and the short-red hoes from Teso. Buganda had other specialists like the canoe makers and crafts men who made mats, necklaces, Bungles etc.

Raiding was also vital in Buganda's economy. She constantly raided her neighbors like the Bunyoro and Basoga for slaves, cattle and ivory. Women slaves were given out by the Kabaka to his loyal men and the surplus men slaves would be sold to slave traders for income generation.

Hunting formed the basis of the economic system too. It was carried out by men in the vast forests of Buganda. They hunted animals like Buffalos, antelopes, elephants for ivory, wild pigs, lions and leopards. The Kabaka also hunted during his free time in the royal forests.

Also Buganda carried out fishing especially among the Bavuma on the Ssesse islands. It was also carried out on River Nile, Lake Victoria, Lake Kyoga and all the catchment swampy areas. It should be noted that in our swamps, the Buganda dug out clay which was used for pottery.

Taxation was another form of revenue for the kingdom. These were in form of food, livestock, ivory etc. Some taxes were levied from the caravan traders of the long distance trade enroute to areas like Bunyoro and Acholi land. These boosted Buganda economy. Tributes also boosted the economic muscle of Buganda and it improved their economic livelihood. Tributes (gifts) were given to the Kabaka as a sign of loyalty from the conquered states like Busoga and Ankole. Such tributes included minerals, food stuffs, cattle and

women.

Social organization

Socially, Buganda had a form of social division though it was not so much pronounced like in their societies. Such division was based on the level of the status. At the top of social ladder, there was the Kabaka and the royal family (Abalangira and Abambejja). They enjoyed privileges and almost unlimited rights. Beneath or below the royal family were the chiefs or nobles (Abakungu) consisting of all chiefs appointed by the Kabaka namely (the Saza, Gombolola and Muluka chiefs). The clan heads also belonged to this wealthy class of people that owned large pieces of land. At the bottom of the social ladder, were the peasants (Abakopi) and they were not respected, worked for the upper class and were generally poor. They were always expected to offer military services and labour on public works and roads. Below the peasants, were the slaves (Abaddu) who were always captured from the conquered states like Busoga and Bunyoro.

The Ganda society was organized on clan basis i.e. animal, fish and plant names were given as totems like the lion clan, edible rat clan, grass hopper clan, the elephant clan, etc. each of those clans had a clan head, special areas of origin and burial sites were emphasized under the clan system. It should be noted that the Kabaka was the head of all clans (Ssabattaka/Ssabalangira). It should also be noted that families formed a clan and were tightly held together by blood kinship. This brought about social unity and cohesion. Buganda's social system did not permit anyone to marry from the same clan (endogamous) but inter clan marriages were encouraged (exogamous).

Religiously, the Kabaka was the spiritual leader of Buganda. He was considered semi-divine with direct links to ancestors. The Buganda believed in small gods and different spirits were consulted on different matter like Musoke for rain, Walumbe for death, Mukasa for the lakes, Nagawonye for droughts etc. Among the Baganda were the diviners who consulted the spirits on behalf of others. They always asked for gifts like goats, cows, birds etc. and were highly respected. The Baganda believed in withcrafts i.e. sorcerers were always consulted for solutions. There was also class of the herbalists who treated those who were sick. The Baganda believed in the supernatural being known as Katonda or Lisoddene. They

had their religion known as Lubaleism i.e. the worship of the spirit of the dead. Each family and clan had its own shrine.

The Baganda dressed in backcloth, animal skins, beads and necklaces. Those from the royal family wore skins of animals like leopards, antelopes and lions. But later with the coming of coastal traders, they were able to acquire cotton clothes.

The Baganda had royal regalia as a symbol of strength and unity. They acknowledged the spear, shield and drums. The Ganda housing system was bee hive shaped with wooden poles and grass thatched. They formed homestead and spoke a similar language (luganda) which enhanced unity.

Marriage was polygamous i.e. the Kabaka married from each and every clans as a strategy of fostering unity. A muganda man was free to have as many wives as he could with the aim of having many children. Being with a big number of children was considered as a sign of blessing and it enhanced one's status in society. The Baganda had very many forms of entertainment ranging from canoe racing, wrestling, dancing, initiation rites etc. All these cemented social unity.

Buganda's relationship with her neighbors

Question:

Describe the relationship Buganda and her neighbors by 1850?

Buganda neighbors included Bunyoro, Kokki, Karagwe and the Island on L. Victoria. Her relationship was cordial or good and at the same time hostile as analyzed below;

Trade relations existed between Buganda and her neighbors e.g. she exchanged iron impalements with Bunyoro for items like salt which was found on L. Katwe. She also trade with the Iteso supplying them with back cloth, beans etc. in exchange of the red short hoes, gold dust and ostrich feathers and this was known as the inter-regional trade.

In her attempts to expand, Buganda's relationship became hostile because she invade her neighbors e.g. Bunyoro lost areas like Kooki, Buddu, Bulemezi and Bugerere to Buganda. This worsened the relationship of the two states to an extent that Buganda blocked visitors

who passed through her territory.

In the East, Buganda's relationship with Busoga was at first hostile but later became cordial/good. It should be noted that the Kababaka Kyabaggu attacked and over ran Busoga which did not please the Basoga. The Basoga latter accepted to conquer people and sent tributes e.g. sweet potatoes, women etc. to Buganda kings as a sign of loyalty.

Buganda carried out raids on her neighbor e.g. Toro, Ankole, Bunyoro and Busoga. Although it was an economic activity of the Baganda for income and revenue generation, the neighbor were unhappy with the raids thus the relationship was hostile. There raids were for ivory, slaves and grains. Most of these items were for sale to the incoming Arabs. It should be noted that these raids were at one time extended to parts of western Kenya. The Baganda also used their canoes or boats and attracted the Islands of Buvuma, Kalangala and Sese on Lake Victoria.

Some Baganda men had a good relationship with their neighbors via intermarriages. They married Basoga and Batooro women who promoted inter societal unity. Therefore, the raids were intended to capture women for marriage.

In times of war or crisis the Baganda also recruited mercenaries from her neighbors for her territorial expansion e.g. Baganada recruited some Basoga and Acholi in her war against Bunyoro. She also hired the services of the Dinka from the Southern Sudan.

Bunyoro kingdom

After the collapse of the big chwezi empire, a new and small kingdom of Bunyoro sprang up under the Bito rulers. This was bigger than the present day Bunyoro i.e it included much of northern Buganda, Toro, Ankole and Busoga and West Nile. The local traditions say that Isingoma Rukidi was the first Bito rulers of the Kingdom and the kingdom was a loose collection of provinces ruled by chiefs most of whom came from the Luo Bito dynasty.

Structure of Bunyoro Society

Economic organization

Cattle rearing were the main economic activity of the Bunyoro ruling class. The herdsmen

always moved with their cattle in search for water and pasture. The Omukama and his chiefs belonged to this class and therefore possessed a lot of cattle and reared animals like goats, cattle and pigs etc.

Cattle were the most common commodities in the society and were used as means of exchange. Meat and milk were used to pay bride price. There existed large royal herds for the Omukama. It should be noted that they also sold to neighbors for revenue and income generation.

Agriculture was also practiced by the lower class of the peasants. These peasants mainly grew millet which was their main food crop, sweet potatoes and other cereals like maize were also grown which ensured large supply of food. It should also be noted that the surplus food was stored in the traditional food stores or silos for future consumption and the surplus was sold to the neighboring societies.

Salt mining was another developed industry in Bunyoro. It was mined from Lake Katwe and meant for feeding their animals and some was exported to her neighbors like Buganda. The iron working industry was equally developed i.e. iron workers or smiths made hoes, knives, shields, spears, arrows and pangas etc. which were locally used for cultivation, defense and settlement purposes. The surplus iron tools were exported to the neighbors.

Those which stayed near rivers and other swampy catchment areas carried out fishing and pottery. It should be noted that the Banyoro dried the surplus fish which they kept for future consumption and some was exported to her neighbors especially the Bakiga. Good and high quality pots were made and not only used internally but also externally i.e. They were taken as far as the East African coast in exchange of their trade items e.g. glass ware.

Trading was another economic activity off the Banyoro. They participated in the LDT with the coastal Arabs and the Khartoumers from Sudan, supplying them mainly with ivory in exchange for guns. She also carried out inter regional trade with her neighbors like the Baganda, Langi, Basogam Acholi and Karagwe. Intra trade also existed through occasional market days. It should be noted that the Banyoro army (Abarusula) supervised the trade activities and were always located at strategic trade route points. The army also escorted the trade caravans to and from the East African coast.

The Banyoro did hunting and raiding as some of their economic activities. Royal hunting groups were organized to hunt for the game meat which was sold out for revenue.

They hunted for elephants (ivory) and Rhinos (rhino horns).

Due to the many traders that flocked into Bunyoro, she was able to develop a market system from which revenue was generated. First class markets were set up in the strategic point of the kingdom so as to regulate external trade especially as far as revenue was concerned. Also revenue was collected from the vassal/tributary states like Lango, Achoi and Buganda. All these areas were supposed to pay tributes to Bunyoro as a given of loyalty.

Social organization

Bunyoro was divided basing on well planned customary and legends especially designed for unity. They particularly used the Ruhanga theory of Kakama, Kairu and Kaima. The class divisions were as below;

The Babiito (Bakama) – ruling and first class.

The Bahima – cattle keepers and second class.

The Bairu (peasants) – cultivators and third class.

On top of the social pyramid/ladder were the aristocrats (BITO) led by the king (Omukama). This class had very many privileges and almost unlimited rights; they occupied the highest political positions including the chieftain ship. The position and status were based on their birth rights not merit or ability. Next on the social ladder were the Bahima who were socially cattle keepers and thus controlled a variable commodity and means of exchange in the society. They had few privileges but because of their economic power, they were highly respected in society. However, they were supposed to recognize and respect the authority of the Abakama. At the bottom of the social ladder were the Abairu who did most of the social work in society i.e. tilling land, working on public works like roads and construction of huts. However, some of them kept cattle. They had almost no privileges and were usually ignored, despised or undermined with no respect and always discriminated against.

Religiously the Banyoro believed in a supreme being known as Ruhanga who was believed to be the creator of all things. It was considered that the creator had done his work of creation and therefore deserved uninterrupted rest. Apart from Ruhanga, the Banyoro had other small gods like Wamara – god of plenty, Mugisi god of rain, Muhingo – god of war etc. each clan and family had its own favorite god and sacrifices were made to please them.

The Banyoro were united with a similar culture, language and dressing code that was distinct to their norms. They had the royal regalia that included drums, spears, shields, stools and animals skins which were highly respected.

THE CHAGGA

To what extent did the clan contribute to the social and economic organization of the chagga society?

Describe the social and economic organization of the chagga society during the early C19th.

They are believed to be Bantu speaking people belonging to the Eastern Bantu group that included other Bantu tribes like the Aweno, Sukuma and Shamba. They are believed to have come from the Taita area occupied by the southern slopes of Mt. Kilimanjaro probably because of its fertile soils and good climate.

The social and economic organization of the Chagga

The Chagga were principally located on Mount Kilimanjaro in Northern Tanzania.

Socially, the Chagga were patrilineal. Family members lived together on household land under the leadership of a male family head. The wife had her own house, where she lived with her daughters and when they were very young, her sons. The husband lived in a separate house, as did the older boys.

Chagga society was divided by class and men and women had defined roles. The elders were a distinct group, set apart from adults and young people.

Pre-colonial organized groups were founded on kinship, locality, age and gender. Localized

patrilineages formed the sub-units within a district and chiefdoms were composed of several district. Chiefs were chosen within the chiefly lineage. Chiefs appointed the district heads. Lineages were led by the senior male, who was the ritual head and also by a “spokesman” or political representative for external relations. A system of male age grades crosscuts lineages and districts. Women were also grouped on age grades.

Exogamous patrilineages were the basic building blocks of the kinship system that were sometimes called “clans”. They varied in size from a few thousands to many dozens. Lineages were linked between kinship and land tenure.

Conflicts between chiefdoms were resolved either through chiefly diplomacy or warfare. Conflicts between individuals were resolved either within the lineage, between lineages, within an age grade or a consortium, or by the district heads or chiefs. Hearing took place at every level. Fines were imposed and persons could be expelled from whatever group was trying the case. Individuals were sometimes killed. There were elements of social control in every group.

The Chagga military organization was a system of male age grades. Work was divided between men and women. Men owned the land, building and animals did the hard work on the farm. Men also provide leadership in social affairs. Women did most of the work in the banana fields, fed the animals, prepared food for the family and cooked for the elders. Special needs were served by a variety of professionals – iron workers, bead workers, tool makers, artists, singers, medicine, men/women, house builders, canal diggers.

The Chagga society was highly stratified. At the top was the chief, the mangi. Below him were lesser chiefs of wachili, the rich people or mashimba and the elders – warmaku wa mungo. At the bottom were the wuhungu, landless people who worked on the land of the mangi, who sheltered them. Political life was male-dominated. As regards sex life the Chagga thought of sex as primarily for reproduction and expansion of kinship. They valued having children, especially male children. Parents monitored the responsiveness of their young children’s sexual development.

The initiation of a girl before marriage was the first major step in her sexual life. It included a period of instruction in a good wife’s duties to her husband, his family and the community

and it culminated in the ritual removal of her clitoris- in some cases, the labia minora and majora as well – to foster courage and reduce the desire for sexual pleasure. The ceremony conferred adult status, with all the social and ritual privileges that went with it. Boys' circumcision consisted of the removal of the foreskin, to instill bravery, encourage cleanliness and symbolize a man's responsibilities as a husband, father and soldier.

The next milestone in sexual life was the wedding. Marriage partners were chosen by families on the basis of social acceptability. A virgin bride was highly valued and generously rewarded by friends and relatives. Polygamous marriages were legitimate and acceptable among the Chagga. Marriages were negotiated by the parents of the couple. Bride wealth was paid and an elaborate series of ceremonies held. Both males and females were ritually circumcised before they were considered fit for marriage. Traditionally, a widow was inherited by her husband's heir.

The composition of the pre-colonial household changed over its life cycle and differed in polygamous households from monogamous ones. After marriage, the initial domestic unit was that of a husband, wife and eventually young children. The husband later built a hut of his own, which he shared with his older sons, the wife keeping her own hut with unmarried daughters and very young sons. Households often had other single relatives (e.g. widows and widowers) attached to them.

Divorce was permitted on serious grounds such as cruelty or suspected infidelity. Extramarital sex, prostitution, sodomy, adultery was unacceptable. Adulterous couples who were caught were forced to lie together in a public simulation of intercourse while their bodies were pierced with a pole.

The various pre-colonial Chagga chiefdoms welcomed missionaries, travelers and foreign representatives as they did to traders.

As regards life, in indigenous Chagga cosmology, all human activities had potential spirit-worldly significance. The seen and the unseen worlds were closely linked. Dead ancestors cared how their descendants behave. Living persons were capable of invoking God or the spirits for benign or malign purposes. Incurable illness, infertility or their misfortunes were considered likely to have been caused by human or spirit agencies. Spell, curses, amulets

and witchcraft were common phenomenon, both to defend and to harm. Diviners could be consulted. Rituals marked all life-cycle events.

In the economic organization, the Chagga economy was based on agriculture. They were cultivators and cattle keepers. Each family was expected to be self-reliant in food production growing its own bananas, potatoes and beans and keeping some domestic animals eg goats, sheep and cows for food, manure and rituals.

They grew many types of bananas, which were their staple food. Bananas were generally male property but are (with permission) traded by women in the markets. The Chagga also grew millet, maize, beans, finger millet (*Eleusine corocana*), cassava, sweet potatoes, yams, sugarcanes, paw paws (*Carica papaya*), pumpkins, squashes and tobacco. Many of the annual vegetable crops were grown by women and were women's property. The Chagga made beer out of bananas and millet. In most of the populous parts of the mountain, a few stall fed cows were kept by each household. In areas where there was more pasture, large herds of cattle were grazed. Some men owned considerable numbers of animals but others had none.

Milk was a highly valued food as was meat. Local lineages held slaughtering feasts several times a year. There was a system of cattle lending whereby many households tendered animals that were not their own. In return for caring for an animal, the borrower received the milk and the manure and eventually when the animal was slaughtered, was entitled to a portion of the meat. Lineage slaughtering feasts were held to coincide with major life-cycle rituals and so more ordinary occasions.

The Chagga obtained all the food they required and had surplus to trade for cattle, iron ware and salt (Odhiambo, pg 67, 1977). The Chagga were actively involved in far-reaching trading connections that coastal Swahili residents networked with them. The Chagga chiefdoms traded with each other, with the peoples of the regions immediately surrounding the mountain (such as the Kamba, the masai and the Parre) and also with coastal caravans. Some of this trading was hand to hand, some of it at markets, which were general feature of the area. Much chiefdom had several produce markets largely run by women.

Chagga chiefdoms were chronically at war with one another and with nearby people.

Various alliances and consolidations were achieved through conquest, others through diplomacy, but the resulting political units were not always durable. Alignments changed and were reorganized with the flow of the fortunes of war and trade. Presumably, the fighting between the chiefdoms was over control of trade routes, over monopolies on the provisioning of caravans, over ivory, slaves, cattle, iron and other booty of war and over the right to exact tribute. In the pre-colonial period no one of the Chagga chiefdoms ruled all the others.

In pre-colonial times, in addition to production for domestic consumption, the Chagga produced food, animals and other items for trade and tribute. Having no domestic source of iron or salt, nor an adequate supply of clay, the chiefdoms of Kilimajaro were dependent on trade with neighboring peoples for these essential materials. They needed iron for weapons and agricultural tools, salt and clay pots for cooking. Allusion has been made to the local regional and long-distance trades in which the Chagga were actively involved in pre-colonial times.

Warfare also played an important role in the pre-colonial economy. War yielded booty for the winners and often was the basis for the exaction of tribute from the losers. Moreover, the protection of traders and trade routes had military aspects.

In pre-colonial times land was regarded as male property, inherited patrilineally by males from males or transferred by male to males. Widows and women in other relationships to men could occupy, hold and use land but could not obtain a transferable interest.

THE GALLA

Question

Describe the social and economic organization of the Galla society during the 1st half of the 19th.

Like the Somali, Boran and the Pendile, the Galla are of a cushite origin. It's believed that they originated from Ethiopia. They first settled in the present day Somali land between 1150 – 1500 AD and then moved to East Africa. Today, they occupy the North eastern part of Kenya where they settled between 1500 – 1800AD.

Economic organization

The Galla were largely a pastoral society, kept cattle, goats, sheep, camels and donkeys. They searched for pasture and water for their cattle which explains their constant movements. Thus constant search of new pastures always brought them into conflicts with other tribes like the Masai who were equally pastoralists.

Farming was practiced by a group of the Galla known as the Marsabiti who mainly grew grains, peas, pepper and vegetables.

Fishing was also carried out although on small scale which supplemented their diet, farming and pastoralism.

Hunting was done mainly for the hides and to small extent for meat. With the advent of long distance trade they began hunting elephants for ivory and wild animals as an initiation practice of testing ones' transition to manhood.

Occasionally, the Galla traded with their neighbors the Somali and Ethiopians and around the 19th they started trading with the Swahili people from the coast.

Social organization

They believed in the Supreme Being known as WAQA. Waqa was believed to be very powerful and controlled every one's destiny. He always offered favors and protection to the Galla. They also believed that there existed the good spirits and the bad spirits. He was believed to reside in lakes, rivers, mountains and trees.

Later, some Galla became Muslims as a result of their interaction with Muslims from Ethiopia and Swahili traders from the coast.

The Galla were organized under the age set system based on 10 groups. Once a male entered the group, he was supposed to stay in that group for the rest of his life although it went through different stages of evolution.

Each age set was represented by a leader known as Abbabouku who presided over meetings, formulated laws and was seen as a natural expert. Each age set was in power for

8 years and during this period its leader (Abbabouku) was the most important person. The Abbabouku and the elders were chosen from distinct families and had to be meant of a advanced age, wisdom and courage.

From the age of 10 boys, were supposed to be trained as warriors, carry spears and shields in the battle field for the mature warriors, that's why the Galla became famous society.

Each age set qualified for promotion after 8 years and when this happened, the Abbabouku of the aged or expiring age set had to take his people to a new territory. This led to the expansion of the Galla community.

THE MASAI SOCIETY

These fall under the plain Nilotic and it is assumed that they originally lived in northern Kenya, north of Lake Turkana. They settled there in the C14th. The Masai lived in small pastoral communities and by 1500AD they had developed a distinctive language and culture. Around the C15th they migrated and settled in Uasin gisu plateau and rift valley area. By the C18th they had settled further south into the present day Northern Tanzania.

Economic organization

Pastoralism was their main economic activity and they reared cattle for milk, meat, blood and even the skins for clothing. They had a belief that all the cattle belonged to them. They also kept sheep and donkeys. Some of the animal products were exchanged with their neighbors for agricultural products.

Although pastoralism was carried out on large scale, a section of the Masai known as the Kwavi carried out some cultivation and they grew basically sorghum and millet.

They also traded with their neighbors e.g. Kikuyu Akamba and Kiisi, exchanging animal products like skins and hides, for beans, tobacco and sugarcane. They had established markets where goods would be exchanged.

They were also iron workers or smelters who made spears, arrows, shields, that were used to carryout raids. However, the blacksmiths were not considered part of the Masai community and they had separate settlements and were considered inferior.

Division of labour existed among the Masai i.e. Men hunted and herded/reared cattle while women milked the cows and went to the markets to exchange goods. The men hunted wild animals for meat and skins gathered wild fruits roots and honey. The women also made baskets.

Social organization

Religiously, they believed in one supreme creator known as Engai/Enkai who was believed to give life as well as sickness. Therefore, prayers and sacrifices were offered to him through the Laibon. There were sacred places that served as shrines where prayers to the Engai were offered.

The Laibon was believed to possess supernatural and magical power and prayed for the rain, cured the sick and used charms to protect the warriors during the cattle raids and in the battle field.

The Masai were organized on a clan basis i.e. members of the same age formed an age set and this was after circumcision which was done every after 15 years. A name of a particular age set was never repeated in terms of name allocation. It was these age sets that constituted the clan systems.

Upon their south-ward movement, the Masai absorbed some of the Kalenjin culture including many words or vocabularies that were added to their languages. Therefore they spoke the same language with the Kalenjin and with time they inter married.

For purposes of defense against cattle raids, heavy thorn enclosures were always constructed around their kraals. The Masai were a warrior society and their entire social raid was a sign of social success and prestige. It was perhaps because of this war like attitude that they raid almost all their neighbors. They had no permanent houses/homes but had temporary structure known as the Manyatta, and this was because they were always on the move looking for pasture and water sources.

The kikuyu

The social and economic organization of the Kikuyu

The Kikuyu are said to have come from the north, from the region of the Nyambene Hills to the northeast of Mount Kenya (Kirinyaga). They are believed to have arrived in the hills as early as the 13th century from Axum in Ethiopia. By the early 17th century, they were concentrated at Ithanga, 80km southeast of the mountain's peaks at the confluence of the Thika and Sagana rivers. Ethnologists also believe the Kikuyu came to Kenya from Western Africa and they moved East past Mount Kilimanjaro and into Kenya, finally settling around Mount Kenya.

They relied on blood-brotherhood (partnerships), intermarriage with other people and their adoption and absorption.

They were a hunter gathering people who also practiced iron working, herded cattle, sheep and goats.

The Kikuyu were agriculturalist but were in contact with the cattle-herding Masai and engaged in trade.

They embraced circumcision/clitoridectomy and the age set system and upheld the taboo against eating fish.

The Kikuyu were relatively well protected, with the Ngong hills to the south, the Nyandaua Mountains to the west and Mount Kenya to the north east.

The Kikuyu were a formidable fighting force but only used violence for defense.

The Kikuyu had friendly relations with the Meru, Embu and Kamba people with whom they did on their trade.

Defense was a primary concern only in the west, where the Kikuyu were wary of settling or venturing out onto open plains for fear of the Masai, who were interested in controlling the widest possible areas for their herds.

Greater defense was necessary only close to the Masai border, with the result that villages there were in effect forts and were built for maximum protection. Generally, only those family groups (mbari) with "many warrior sons" or which had attracted a clientele of fighting followers could muster the defense necessary to settle these new areas. These

villages were also well concealed.

Traditionally, the Kikuyu were monotheists, believing in a unique and omnipotent God whom they called Ngai the creator and giver of all things, "land, rain, plants and animals". He for Ngai is male – cannot be seen, but is manifest in the sun, moon and stars, comets and meteors, thunder and lightning, rain, in rainbows and in the great fig trees (mugumo) that served as places of worship and sacrifice and which marked the spot at Mukurue wa Gathanga where Gikuyu and Mumbi – the ancestors of the Kikuyu in the oral legend – first settled.

The Kikuyu people were ruled based on a matriarchal system. During the rule of Wangu Wa Makeeri, a leader who was said to be so fierce she held meetings seated on the backs of men, the men decided to revolt and took over leadership.

The political organization of the Kikuyu people was closely interwoven with the family and the riika. A young man after initiation through circumcision automatically entered into the National Council of Junior warriors (njama ya anake a mumo). After 82 moons or 12 rain seasons after the circumcision ceremony the junior warrior was promoted to the Council of senior Warriors (Njama ya ita). Together these two councils would be called upon to protect the tribe in case of external aggression. The council of senior warriors was in addition an important decision making organ. The two councils were served by men of 20-40 years. Upon marriage a man was initiated into a council called Kiama Kia Kamatimo. This was the first grade eldership and it denoted elders who were also warriors. At this stage the man plays the role of observers of senior elders. They are required to assist in proceedings by carrying out menial tasks like skinning animals, being messengers, carrying ceremonial articles or lighting fires among other tasks.

When a man had a son or a daughter old enough to be circumcised, he was elevated into another council called the council of peace (Kiama Kian Mataahi). On entering this council the man was now a man of peace and no longer of the warrior class. He assumed the duty of peace maker in the community. When a man had had practically all his children circumcised, and his wife (or wives) had passed child-bearing age he reached the last and most honored status. A council known as Kiama Kia Matura guru (religious and sacrificial

council). After paying an ewe which was slaughtered and offered in sacrifice to Ngai (God) the man was invested with powers to lead a sacrificial ceremony at the sacred tree (Mugumu muti wa Igongona). The elders of this grade assumed the role of 'holy men', they were high priests. All religious and ethical ceremonies were in their hands. In the Agikuyu society the religious, governance and law functions were closely intertwined. With various councils being called upon to perform one of these functions. The initiation ceremony seems to have been organized by a council of both men and women.

Parallel to the said councils the family unit formed a council known as Ndundu ya mucie of which the father was the head. The father as the head of the household then represented the family in the next council called Kiama Kia Itura (village council) comprising all the family heads in the village. This was headed by the senior elder. A wider council called Kiama Kia Rogongo (district council) was formed comprising all the elders from the district. This was presided over by a committee (Kiama Kia Ndundu), composed of all the senior elders in the district. Among the senior, the most advanced in age was elected as the head and judge (Muthamaki or Muciiri) of the ndundu. The district councils then came together to form the national council. Among the judges, one was elected to head the meetings.

The Kikuyu man is referred to as an Muthuuri (meaning someone who can choose or discern evil from good) and the Kikuyu woman is called a Mutimia (meaning someone who retains family secrets and practice). Traditionally, Kikuyu society was polygamous.

The family lived in a homestead with several huts for different family members. These huts were constructed so that during the cold season the interior would be very warm while in hot season the hut would be cool. The husband's hut was called "Thingira" and that was where the husband would call his children in for instruction on family norms and traditions and he would also call his wives for serious family discussions. Each wife had her own hut where she and her children slept. After boys were circumcised (at puberty) they moved out of their mother's hut into the young men's hut.

The husband would invite his agemates of his riika (age group) to a horn (Ruhia) of traditional beer (Njoohi) called Muratina, an alcohol drink made from sugar cane and the Muratina fruit.

The Kikuyu has a systematic method of family planning. A father would only have another child with his wife, after her youngest child was at an age where the mother could send them to look after the family's herd of goats, a practice called (Guthii Ruuru). Ruuru is a collection of goats and sheep or commonly referred as herding.

Traditionally the first born boy would be named after his father's father and the second boy, his mother's father. This is the same with girls, first girl would be named after her father's mother and the second girl, her mother's mother. This was because they believed the spirit of the deceased grandparent would carry on to the child, this was no longer as life spans became longer and the grandparent was usually alive when the grandchild was born.

The Kikuyu practiced farming of their soils in their location.

In the Kikuyu land there was a known form of entertainment where the Kikuyu young women and men could travel to isolated areas for dance and feasting. Discipline however was observed and no man was supposed to touch a lady sexually. The young men only enjoyed the dance and they had the chance to mingle with the beautiful young ladies who would eventually become their suitors.

The common dances were Nguchu, Nduumo, Mugooyo, Gichukia and Ndachi ya Irua (circumcision dance). The grandmothers had a critical role of checking if any man unwound the inner garment of the young ladies. This garment was called Muthuru. The grandmothers (macucu) tied it safely to protect any promiscuity in young women. Women who engaged in sex before marriage, affairs, or got pregnant could only be married as a second wife and were commonly referred to as 'Gichokio'. Therefore the Kikuyu customs valued the chastity of unmarried women and protected young women against abuse. It also ensured some form of entertainment was prepared and young people carried forward the practices from generation to generation.

The Kikuyu were religious. They had a prophet called Cege wa Kibiru.

The Kikuyu were always happy to adapt and adopt, in terms of territorial expansion. They relied on blood brotherhood (partnerships), intermarriage with other people and their adoption and absorption. The Kikuyu practiced iron working, herded cattle and sheep, goats

and hunted. They had lineages.

Had contact with other peoples e.g. the cattle herding Masai unusually in contacts with the Masai, the Kikuyu were neither conquered nor assimilated by them, but instead engaged in trade. During the Masai Civil wars, hundreds of Masai refugees were taken in and adopted by the Kikuyu.

They were also suited as traders because of their location and wealth as they produced food far in excess of what they needed to feed themselves. The Kikuyu supplied food to their neighbors and in return they received all manner of goods, ranging from skins, medicine and iron work from the Mbeere, livestock and tobacco from the Embu and salt and manufactured trade goods brought up from the coast by the Kamba, with whom the Kikuyu had their most important trading relationship. Trade also occurred with the Masai. Even as the men were engaged in raiding each other's livestock. Kikuyu women continued to trade with Masai women. Local markets proliferated in populated areas. Women transported barter goods in caravans and were generally safe under the protection of middlemen (hinga), who represented the group with whom they became involved in supplying the Swahili ivory and slave trade with food, eventually as the Kamba trade declined-usurping the role of Kamba as intermediaries between the coast and the hinterland.

THE ITESOTS

The socio-economic organization of the Itesots

They were a group of people who are believed to have come from the Ethiopian highlands together with the Karamajongs and settled in Uganda. They belong to the plane Nilotics and at around 1500 been migrating from Karamoja to their present day Teso region. By the second half of the century, they are reported to have occupied most parts of their present day homeland. They are predominantly pastoralists who only adopted cultivation after sometime.

In their organization, they adopted a decentralized system of administration with authority largely based on the clan institution, and the village levels. A village community was known as

Eitella with a leader called Eitella Arwon. An Eitella consisted of several clans, the taker with each clan having a clan leader, the Rwot.

They also had the age grade system highly valued in society. In each clan, people were organized in an age group based on the age of the people and as referred to as the Aturi. There was the junior age set that comprised of people of 18 – 35 years. These served in the army. The senior age set comprised of those above 40 years and the elders. They guided the young and from them leaders were chosen.

The Iteso just like other decentralized societies lacked an outstanding society army. Their armies were rather based on clan level meant to train the clan and not the entire society or the village community. It was got from the junior age set and the leader was the Anon. military action among the Itesots could be influence by the Omuron-foretellers. Teso could give out medicine to the army before going for war and sometimes, they could stop war after forecasting defeat. The maintenance of law and order was also done by the councils of elders, who were chosen basing on age, experience and trust. In case of conflict, diplomatic attempts are in conflict, a mediator form another clan could be called upon to help settle the issue.

The Iteso had a strong belief in religion, African traditional religion, believing in the Supreme Being Edeke the creator of all things and the giver of life and death. They also believed in small gods based on family and clan levels as well as ancestors ancestry spirits to who prayer sacrifices and offerings were often made.

Economically, they were traders who traded with their neighboring communities like Bunyoro but also with the Khartoumers in the famous long distance trade. They exchanged cattle products like cheese, butter and cost for salt, iron implements and grains with the Banyoro. The exchange relations were largely based on the barter system of exchange.

They practiced mixed farming, growing crops and rearing animals. They grew crops like millet and sorghum for home consumption but also kept animals like cattle, sheep and goats for domestic food, hides and prestige and trade items to acquire what they could not locally produce.

They engaged in fishing in the surrounding water bodies of Lake Bisinia, from which fish and other aquatic life was got to supplement on the diet.

Other features of their way of life were the practice of artisanship, the communal ownership of land, a non-salaried labour force, great respect for elders and the practice of informal education to the young, traditional ceremonies that celebrated life events among others.

Ref. E.S Atieno Odhiambo, J.F.M Wilson pg 44

The Nyamwezi society

Describe the social and economic organization of the Nyamwezi society during the early 19th.

They were Bantu speaking people who probably came from Congo or Cameroon and first settled in central Tanzania around modern Tabora between 1000-1600AD. Originally they lived small independent chiefdoms with no clear identity. The name Nyamwezi was given to them by the coastal traders/ Arabs because they always saw them approaching the coast coming from the direction of the new moon hence the “people of the moon”.

Social organization

The pre-colonial Nyamwezi was organized with a number of small independent chiefdoms rule by chiefs known as Ntemi or Watemi. However, by 1870 during the rule of Mirambo, the society became centralized and all the Watemi powers were reduced by Mirambo. The Ntemi was a political leader and formulated laws or policies and always took decision. The Ntemi was assisted by a council of elders known as Wanghapara headed by the chief priest known as Mgawe, Mteko (the army leader) the Kikoma (junior army officers) and the information officers. The council assisted the Ntemi to formulate policies. The Ntemi had political and religious powers e.g. settling disputes like murder, witchcraft and treason.

The chiefdom was divided into settlement known as Ggungulis, ruled by the Ntemi family or retired palace official/person appointed by the Ntemi. It should be noted that the Ntemi came to power through achievements, courage and oratory skills but not through hereditary

means. The Ntemi among his political power was to declare war or peace, planting and harvesting. Always his bad health/sickness was a sign of disaster. They did not have a standing army but there was an officer in case of war known as welfare who was assisted by the Muteko and the Kikomas.

The settlement leader (Ggunguli) was responsible for the day to day running of his area i.e. he collected taxes, protected trade routes, organized cultivation and raised an army to assist the Ntemi in case of law. Although the society was decentralized the flow of information was centralized i.e. the head of the homestead (Mazenga) would pass it over to the Ntemi.

The Ntemi was a ritual leader and it was his duty in case of drought to mediate with the ancestors and offer sacrifice to the gods and provide rain. Even before war, he performed some rituals. The Mgoni – wa-lhanga- the Ntemi's chief wife also played an important role in the Ntemi's ritual activities. The society had a medicine man known as Ufumu who foretold, presented and led the burial ceremony of the Ntemi. Therefore, for the wellbeing of the Ntemi every one prayed for his health.

Marriage was polygamous and a Nyamwezi man could have as many wives as he could for prestigious purposes. The women concentrated on domestic while the men went for raiding and trade. Marriage between close relatives was discouraged (endogamous) and it was only exogamous i.e. between clans.

Functions like the birth of twins, initiation of the Ntemi, marriages, death etc. were all celebrated. This brought about community belongingness and a sense of togetherness. Women always dressed a long-horn tied on their heads using a red ribbon and had braids. They also pierced their ears and put on traditional long ivory ear rings. The Nyamwezi men put on kanzus, a culture they copied from the coastal Arabs.

Economic organization

The economy was under the control of the Ntemi or Wademi i.e. he or they guided his /her subjects in crop cultivation. They maintained what they referred to as the Traditional grain reserve granary at the Ntemi's residence. The Ntemi encouraged the Nyamwezi to keep some food in their store or granaries after harvesting so as to avoid food scarcity. This

policy was implemented by the settlement leaders (Gungulis). The Nyamwezi economy was mixed i.e. they were agriculturalists and cattle keepers. They grew drought resistant crops especially sorghum and kept animals like goats, cattle and sheep. At a later stages, they also grew ground nuts.

The Nyamwezi also carried out small scale fishing especially on River Maragasi. The fish supplemented their diet and the surplus fish was dried for future consumption especially in the time of drought and famine. It should be emphasized that dry fish later became a trading item especially to the lad tribes e.g. the Bwamba, Bakiga, Zimbe, Yembe, Yeke etc.

The Nyamwezi traded with their neighbors like the Vinza for salt and the Tinza for the iron tools. The Nyamwezi were active participants in the long distance trade and they played the middle man ship role between the coastal and the interior communities e.g. the Banyoro, Baganda and the Zembe. During the second half of the C19th, several Nyamwezi chiefs and the successful traders organized caravans to and from the coast. Nyamwezi dominated the central route of the LDT and they supplied slaves, copper, ivory etc. in exchange for guns, glass ware, beads etc. they also provided security to the caravan traders as it was obligatory to the families along the trade routes to ensure security.

Iron smelting was practiced thus making iron implements like spears, knives, arrow heads and pangas that were used for defense and crop husbandry respectively. Also pottery and crafts making were common among the Nyamwezi as they made baskets, mats, fishnets and traps.

Maintenance of law and order in the pre-colonial societies

How law and order was maintained in the pre-colonial East African societies during the early C19th?

With specific examples, discuss how law and order was maintained in any one society during the pre-colonial period?

The pre-colonial East African societies that existed before the coming of the Europeans were centralized and decentralized. These included the Baganda, Banyoro, Langi, Iteso, Karamajong, Bakiga, Kikuyu, Chagga, Bagisu, Nyamwezi, Galla and Masai. Law and order

was maintained in the following ways;

Use of the army; this played a pivotal role and it was involved in the economic undertakings of the various societies. It should be noted that the army doubled as a policing and defensive machinery e.g. in centralized societies, these were standing armies which were permanent and reliable e.g. the Rugarugas among the Bachwezi, the Mapimpiti of Nyunguyamawe, Abambowa of Buganda, Abarusula of Bunyoro etc. it should be noted that in decentralized societies, there were no permanent armies but able bodied men would be called upon if need arose.

Use of spy-network system i.e. This took the form of people either loyal or royal to the king. They included family members of the king, distant relatives and chiefs. It should be noted that the use of women as spies was very paramount in the maintenance of law and order e.g. the Buganda, women were used as spies on both the subjects and chiefs. Equally among the Nyamwezi, women spies were used by the Ntemi and later stage by Mirambo. These therefore acted as the ears and eyes of the kings or chiefs from the distant parts of the kingdom or society who informed him of the day to day running of activities of the kingdom thus maintaining law and order.

Use of councils i.e. the pre-colonial societies used assemblies to make, formulate or draft laws that guided their societies. Such assemblies acted as advisory agents o the leaders or kings on issues concerning the welfare of the society or the subjects. They would also intervene in conflicts arising from the communities such as boundary conflicts. Inter clan conflicts; customary misinterpretations etc. examples of such assemblies included the Lukiiko for Buganda, the Atem for Iteso, Chama for the Kikuyu and the Orukurato for the Batoro.

Proper hereditary system, most of pre-colonial societies had strict hereditary systems among the royal families which greatly hindered the would be power-hungry candidates to struggle for the throne. This system strongly kept law and order as it minimized cases of power struggle especially after the death of a leader/king. In Buganda for example, the head of clans (Ssabalangira) and the queen mother (Namasole) had to make sure that the heir to the throne was the one in the King's will. Among the Banyoro, the 1st son to touch

the late Omukama's body upon death, would automatically become the next Omukama. In the decentralized societies, the elders' Council chose successors depending on age, status, parentage, wisdom, bravery and superiority.

Role of religious leaders i.e. these could predict peace or danger that could befall on society e.g. among the Iteso, the Emorons were greatly respected, the Mandwa in Buganda and among the Nandi chief Okoiyot Kemnyole was highly respected. They would also predict success or failure in a would be war or battle. These religious leaders were consulted on various issues like peace, fortunes, danger, drought, famine etc. they would also foretell and interpret the fortunes, in society hence promoting social harmony.

Social divisions and classes i.e. almost all the societies, there were classes of the inferior and superior people e.g. in Buganda there were Abalangira (princess) who were superior people and the Bakopi (peasants) and the Abaddu (slaves) were inferior people. In Ankole, they were divided into the Bahima and the Bairu. In general, each class had its own role and no class was allowed to indulge in the activities of the other. In this way, social harmony was maintained.

Administrative techniques i.e. these were employed or used by kings and chiefs. They used the assimilation policy to incorporate captives into their societies eg the Baganda rulers made sure that the captured or conquered people from Busoga, Bunyoro and Ankole were forced to abandon their former cultures and adopt the Kiganda culture in the policy popularly known as the kigandanisation policy. Also Mirambo of the Unyamwezi incorporated many societies through the assimilation policy. This maintained law and order as the conquered societies never broke away.

Marriages ties; marriage between the various families and clans (exogamous), created good social cohesion and unity among the people. This reduced on the wars and disputes within the society and between societies. It was strategic for leaders or kings to marry from every clan as a way of creating solidarity, kinship ties and unity in the society e.g. In Buganda, the Kabaka was polygamous as he married from each and every clan which strategy promoted law an order.

Customs, traditions and norms i.e. in every society or tribe, cultural norms were designed to

maintain law and order e.g. among the Nyamwezi and the Buganda, they had a cultural norm of whistling while going to the well or spring with reason that in case ones' parent or elder was bathing, would be alerted of the incoming person. Also many societies, boys were not allowed to marry from their own clan in order to avoid adultery and social 'disorder'. In Buganda, children were forbidden from sitting on the three traditional kitchen cooking stones as this would lead to 'death of their parents'. Equally, the Baganda had a cultural norm of giving a reward to the child who had lost teeth as a way of stopping him/her from crying etc.

Punishments; these were used to enforce law and order e.g. among the Baganda, girls who were to be married by the Kabaka and proved not to be virgins, their parents were killed for failure to protect the girl child, among the Iteso, the women would be divorced and even the dowry would be returned in case of adultery. Some criminals among the Nyamwezi and Baganda were sold as slaves especially perennial thieves.

Belief in the common ancestry i.e. in many pre-colonial societies, people stayed together because they were related to one another or had the same origin or ancestry e.g. in Buganda, the Baganda called them Baana bakintu meaning the 'sons and daughter of the kintu ancestry'. This sense of belongingness did not only promote peace but equally law and order.

Through communal work; in various societies, communal work created peace and harmony where people worked together and shared the basic essentials of their wealth e.g. they shared the happiness like the celebration of the birth of twins, wrestling etc. They also shared sorrows in funeral rites and upon death. The ownership of land was communal and this created a lot of peace into pre-colonial societies.

Control of trade i.e. in Buganda, Bunyoro and Nyamwezi, foreigners would not pass through their territories without consulting or informing the Kabaka, Omukama or Mirambo. Among the Nyamwezi, the Arabs were not allowed to sell arms without consulting Mirambo. In Buganda, the king was the chief distributor of the looty and booty. Therefore, this policy of controlling trade was meant to ensure peace or order in the trade was meant to ensure peace or order in the transactions.

Through the traditional Education i.e. in all the pre-colonial societies, the elders taught the young generation the dos and don'ts of society with reasons of maintaining the customary laws. Children were taught about their cultural heritage and learnt to appreciate the moral values of society.

Features of the pre-colonial societies

Features of kingdoms/centralized societies

Most of them were organized on large scale basis comprising of several clans and at times even including others from the neighboring communities. Examples are Buganda and Bunyoro. Note should however be taken that there were also some smaller kingdoms but with similar characteristics as those of the first ones. They included those of the Atyak, Peijuli and Paimori in northern Uganda. Unfortunately because of their small sizes, they are not known by many scholars.

Ascendency to power in Kingdoms was on a hereditary basis. The successors were named by the previous king or in some cases a council of elders would decide on one of the king's sons to succeed him in case he had not been named any at time of death. The administrative system was highly bureaucratic with the king as the final authority. The king wielded a lot of [power and was often autocratic/despotic. Kingdoms were either centralized or decentralized in case the kingdom was large, the king had chiefs with delegated powers, however, in any case these served at the pleasure of the king and his word was still final.

Most kingdoms had standing armies which were used in territorial acquisition, territorial defense, quelling internal rebellions, raiding for trade items and protecting trade caravans to and from the coast. The most common weapons were spears, arrows, clubs and few rudimentary guns acquired from the coast from Europeans and Arab traders.

There was hierarchical court system from village level to the king who was usually the highest judge. His court was the highest court of appeal which resolved the most difficult conflicts and cases. He was the source of justice with power to sue and kill. This serves to negate the Eurocentric claim that pre-colonial East African societies were anarchical.

Economically, most kingdoms were self-sustaining although they sometimes depended on their neighbors. Most kingdoms depended on agriculture mainly producing for substance i.e. not commercial e.g. the Baganda had Matooke as the staple food, and Banyoro had millet. However, some societies had a mixed economy e.g. Banyoro and Baganda they reared animals and grew crops. It should however be noted that some centralized societies were purely pastoral notable of which was Ankole.

Fishing was also commonly practiced by people who lived near lakes, big rivers and islands e.g. Ssesse and Buvuma. This was especially so in the interlacustrine states.

The king was the source of wealth for all his subjects. He controlled all the land and foreign trade, this made him the richest man and he was expected to treat his subjects with generosity.

The king levied taxes on his subjects and all those who came to his land. He controlled the use of all the money collected.

Conquered areas were forced to recognize the authority of the king by paying tributes periodically in form of cattle, slaves, ivory and other valuable items.

Wars of conquest and raids were important source of wealth, during these wars, soldiers looted a lot of property which they handed over to the king in return the king distributed the booty to his faithful servants and his hard working soldiers.

Kingdoms often carried out local trade with their neighbors especially in commodities that were in short supply of e.g. the Banyoro and the Baganda exchanged salt for bark cloth and agricultural produce respectively, the Bunyoro exchanged salt with the Iteso in exchange with iron implements hides, skins etc., at a later stage, most kingdoms got involved in Long Distance trade which helped them to become even greater Empires and were even able to resist European penetration notable of which was Bunyoro.

Most kingdoms had black smiths who could make arrows, spears and hoes which even sold. It follows that pre-colonial Africa societies had embarked on industrialization contrary to the Eurocentric view that on the eve of European colonization of East Africa the sub-continent was purely pre-industrial.

Hunting and gathering were major economic activities especially in long distance trade era. Items acquired through such activities included hides and skins, Rhino horns, arrows head poison etc. this implies that to a large extent the pre-colonial African economies were primitive. It must be emphasized that pre-colonial African economies depended mainly on raiding as a source of income. This was especially at the climax of long distance trade when the demand for slaves, rhino horns and iron was at its climax. Production in society was a responsibility of both men and women. However agriculture was mainly a women's activity as men were in most cases at the war frontline either engaged in territorial acquisition territorial defense quelling internal rebellions etc.

Socially most kingdoms were composed of clans and a clan was the basic unit of social, political and economic organization. Members of each clan regarded themselves to be close relatives and couldn't marry from each other. Each clan had a totem. Inter marriages among clan provided a bond of unity, in fact for this matter, the king married from as many clans as possible indeed this increased political stability in the kingdom. Socially the king was the social head and presided over most important social state functions.

Religiously most kingdoms believed in African tradition religion recognizing the creator and worshipping small gods. The king was the religious leaders as well. Most kingdoms had annual celebrations that were also a source of unity and stability in the kingdom. Such ceremonies were initiation ceremonies of marriages, mock battles, games and sports, circumcision etc.

Features of non-centralized societies

Politically non-centralized societies did not have central authority at the top of their leadership. The clan leadership was the basic political unit in segmentary societies. Political power was distributed amongst many political players, an aspect that made it difficult to recognize and detect who actually was more authoritative than the other in a given stateless society. Power lay in the hands of clan heads who were democratically elected depending on merit, wisdom, age and experience.

The Egalitarian societies had strong participatory democracy i.e. everyone had right to participate in decision making that was affecting the whole society. Duties in this society

concerning defense and security, communal work, consultation etc. were generally carried out through the guidance of the elders who were leaders of the given society. The elders provided leadership because they were believed to be custodians of knowledge as compared to the young and experienced youth who were recognized as such in the field of defense and police. This was true of the Kikuyu and Iteso.

These societies didn't have standing armies as found in most centralized societies. The defense of the clan was the responsibility of all adults' able bodied men. The military in these societies was not professional in nature unlike in most centralized societies. It should also be noted that wars involving these segmentary societies were not common. There were minor conflicts involving different clans over cattle, trade and land but not for territorial expansion as the case was in centralized societies. In the judicial perspective these societies had no laws and rules recorded down to be allowed by the society as the case was for the centralized society. But this didn't mean that they were politically unstable. Disputes were first solved on clan basis and in case of a failure at this the matter was forwarded to village assembly where the criminal had the right to defend himself and to be defeated by member of general assembly where the criminal had the right to defend himself and to be defended by member of general assembly. The final decision was taken after the vote unlike in the centralized societies where the king took the decision over the judgment in the given case.

Crime also minimized by society sanctions which used to punish the uncooperative members and criminals in society in order for them to realize their mistakes. Unity and cohesion was not absent in pre-colonial stateless societies as Eurocentric scholars claim clan kingship inter clan, intermarriages as well as other social ties enhanced unity among these societies. Thus particular aspect is comparable to the royal regalia in Buganda and the part played by state ceremonies in forging unity. Marriage ties were very important.

Socially the clan wasn't the overall religious leader but in every family, the family head was the leader. Clans were united by language and culture. Therefore they were brought together by their African traditional strings or attachments. They recognized their African traditional religious leaders as their creators and respected their ancestors to whom they sacrificed through their mediators. Members of each clan were considered to be close

relatives and were not allowed to inter marry otherwise the inter clan marriages were strongly encouraged to enhance unity in the society.

Economically, the segmentary societies did not have the centralized control of the economy. Land was communally owned and production was based on the family. Each family was expected to be self-sufficient in terms of food production and in provision of other needs, for example everybody was free to participate in major items of trade such as gold, salt and ivory.

Economically communal work and working together in provision of labour services was common among these societies. This was not a sign of primitivity but the nature of economic development in the given societies. Work was not for earning but rather for glorification of the whole stateless society. One worked for the other in expectation of a return in a related labour service to him or her if need arose in future for future for example among the Iteso peasants were helping one another in the harvest of millet, sorghum etc.

Contrary to the view that these societies had neither trade nor markets to talk of trade was a very important economic activity. Commerce was recognized. The wealthy people were influential; in social and economic affairs. The Akamba and Yao traders were also a force to reckon with as they could even afford private armies. The trend of affairs can partly justify that wealth breeds power, ambition and influence.

Agriculture was another important economic activity. This involved both cultivation and pastoralism eg the Kikuyu are remembered for cultivating a variety of foods. The Karamajongs were pastoralists while the Iteso and the Nandi were mixed farmers. It should however be noted that agriculture was primarily for substance.

Raiding was the most important economic activity as neighboring societies were raided in search of trade items such as gold, slave, ivory and cattle.

It has been pointed out that those non centralized societies unlike the centralized and European capitalist ones were limited in social division as people were individualistic, competitive and believed in equality. No wonder it has been generalized that non-centralized societies were democratic rather with some bit of exaggeration. What is true is

that although these societies were largely egalitarian, the elders influenced youths and the wealthy held some important social positions and enjoyed higher esteem.

Sub topic ix: pre-colonial trade an industry in east Africa

Question

How did local trade thrive in the interior of East Africa by 1800?

From the early times various communities in East Africa bartered goods with one another, therefore the medium of transaction was on barter system, agreement. Few societies could produce all the item they needed for survival e.g. meat, grains, slat, iron tools, pots etc. farmers needed iron hoes, axes but many farming communities did not live near iron deposits or did not have iron smiths among them. The knowledge of iron working was usually kept in certain clans which guarded their secrets carefully. Therefore, communities would access iron tools from those of the skillful iron workers e.g. the Ha and the Zinza.

Nearly, all the East Africa communities needed salt and therefore formed some means of producing it especially from burnt grass or from the bed of lakes and rivers. But larger and pure supplies came from the salt –lakes e.g. Lake Magadi and from the brine springs e.g. those in Usinza. Such sources were exploited for their salt by the local peoples and salt became another trade actual item.

Iron hoes and salt were the most important trade items over the wider are of East Africa and became a formal currency in some communities. Since both commodities were on demand and were easily transportable it was possible to value other items e.g. cattle, crops, pots etc.

Items of hoes and salt therefore the medium of exchange was barter trade. Many other items were traded from village to village and at times occasional village market days were being organized for this purpose.

Forest dwellers sold honey and bee wax which was useful for curing diseases (honey) and the bee wax for waxing drum skins bow-strings. Hunters exchanged meat for grains.

Cattle were highly prized by many people while some pastoralist would only part with their

cows in emergencies, there were some communities such as those in Northern Nyamwezi for whom trading was part of their normal life. The Kikuyu frequently, exchange their iron implements for cattle with Embu and the Akamba and gave Masai grains for cows.

Communities who lived besides rivers and lakes found dry fish as a useful trade article to trade with their neighbors e.g. the Nyamwezi who lived near River Maragasi always dried the fish which they sold too far away from the communities like the Yeke tribe and the Bakiga.

In early 17th Century the Yao were exchanging tobacco, hoes and animal skins at Kilwa for imported salt, cloth and beads some of which they bartered with the island neighbors for cattle. In the 18th Century, the Yao became the principle suppliers of ivory and slaves to the merchants of Kilwa.

The Pokomo of the fertile Tana Valley exchanged their surplus with the Galla for ivory. The ivory was sold to the Swahili merchants for iron hoes and axes. The trading settlements in the Mombasa areas relied heavily on Nyika people for ivory, grains, honey, bee wax and timber.

By the early 19th century when generations of ivory hunters had largely destroyed the coastal elephant population the Akamba who were further inland became the principle providers of ivory for the export market.

It should be noted that every few East African knew the use of ivory while other communities carried out or hunted elephants for meat and to display their bravery. The ivory was left to rot or was used as fence or door posts. Communities e.g. the Nyamwezi attached value by making ivory bangles, necklaces, earrings even though they had no traditions of iron working or carving.

Long before Arabs and Swahili merchants (usually referred to as the Zanzibar) began organizing caravans into the interior especially between 1830s and 1840s were at long distance and markets had come into existence and a trading chain had developed. This is because there emerged a system of exchange where by goods were bartered from one trading place to another one over a long distance during the reign of Kabaka Kyabaggu for

instance. Porcelain cups and plates and other foreign trade goods reached Buganda by means of chain trade.

Trading communities in East Africa

There were various communities actively involved in trade and they included; Baganda, Banyoro, Chagga, Pokomo, Iteso, Masai, Kikuyu, Ankole, Arabs and Swahili among others in Pre-colonial east Africa.

According to Sekamwa pg 51, from the 1840s Arabs and Swahili's from Zanzibar started to come to Buganda bringing foreign goods in exchange for ivory and slaves.

Medium of communication in the local communities was by the local languages but also where different people met to transact business.

Medium of exchange was barter system where goods were exchanged for goods.

Mode of transport was human portage in the pre-colonial trade. However, later it turned to modern as for instance according to Gideon Were pg 131, Lenana went to the British in 1894 in Fort Smith and asked for their help and the British were able to build their railway across Masai land without trouble.

Items involved in trade included; ivory, slave, iron, salt, cattle, animal skins, agricultural food stuffs.

Importance of the Local industry in pre-colonial East Africa

The local industry enhanced social cohesion/unity in the pre-colonial societies. Maxon, pg 103, reported that peoples of diverse origin came in the Pare Mountains and by the 16th century clans skilled as Blacksmiths had taken shape under a loose political system. In Usambara, unity was encouraged by the trade industry during the reign of the greatest Shambaa ruler Kimweri Ye Nyumbai (Maxon, pg 102)

Industry led to exploitation of natural resources. In Ugweno, North of Pare trade increased with the exploitation of ivory. Salt mining was done in Bunyoro.

Local industry also promoted local craftsman ship and artisanship in communities eg Bark

cloth making, Blacksmith works an Iron working in Buganda.

Maxon, pg 106, asserts that trade increased between the interior and the East African coast because Seyyid Said encouraged trade with the mainland and his establishment of the plantation economy with a demand for slaves on Zanzibar itself.

SUB TOPIC X: EXPLOITATION OF NATURAL RESOURCES IN PRE-COLONIAL EAST AFRICA

There were various forms of land tenure system in pre-colonial East Africa. There was communal land tenure whereby all community members had access to land. In centralized states like Buganda, all land belonged to the King (Kabaka) but worked by his subjects as tenants who paid tribute to him.

In East Africa land was used for hoemsteads, crop cultivation, animal rearing, food gathering, mining, hunting and fishing in swamps and rivers as the case for Buganda, Bunyoro, Iteso, Nyamwezi, Pokomo and Chagga.

Food gathering, (Maxon, pg 23) hunting, crop farming, nomadic pastoralists, Ogot pg 206 Kikuyu supplied agricultural food stuffs to the Masai and iron to the Embu and Kamba. The Pokomo supplied.

Cultural patterns also affected the utilization of natural resources.

In pre-colonial societies, crop cultivation was on shifting cultivation basis whereby land was cultivated until when it lost its manure and then was abandoned for another fertile land. Salt was obtained from Bunyoro land and this formed their relations with area that did not produce salt. Cattle was obtained from pastoral societies like the Iteso, Banyoro and Ankole who culturally kept large herds of cattle that also affected their environment by over-utilizing the available pasture.

TOPIC TWO

SUB TOPIC 1: THE NGONI INVASION OF EAST AFRICA

Assess the impact of the Ngoni invasion of East Africa during early C19th.

How did Ngoni migration and settlement affect the people of Tanganyika during the

C19th?

Examine the economic and social effects of the Ngoni invasion on the people of southern Tanganyika during the early 19th.

The Ngoni were a group of the Nguni speaking people who migrated from South Africa. Their invasion of East Africa was part of the large scale movement of the various groups of the Nguni, following the rise of Shaka and his nation building techniques. They belonged to the Bantu speaking people who had settled in the South east of South Africa. They left Zulu land in 1780 and moved northwards disrupting societies they came across e.g. the Tshona. The Ngoni invasion was an outcome of the Mfecane that occurred in South Africa.

Zwangendaba led the 1st group and the largest out of South Africa in 1821 and by 1822, they had temporarily settled among the Tsonga in Mozambique. Using the military experience of the Zulu, Zwangendaba proved too strong for the Tsonga but did not settle in the area. By 1840, Zwangedaba's group had settled on the Ufiipa plateau in southern Tanganyika thus making their 1st settlement in East Africa. Around 1848, Zwangendaba died and his group split into five various groups after series of succession disputes. The Tuta Ngoni moved northwards while the Ngoni and the Mbelwe Ngoni moved to present day Zambia.

From Ufiipa the Gwangara Ngoni moved south east Africa wards in 1860 and clashed with Maseko Ngoni at Songea. The Maseko Ngoni were defeated and were forced to split into two ie one group moved southwards to Malawi or Nyasaland while the other fled northwards and settled around the Morogor in the Rufigi area.

Reasons for the Ngoni migration into east Africa

The Bier invasion of South Eastern Africa (Natal) from the cape colony, made many Bantu including the Ngoni to lose their lands and as a solution they were forced to move northwards into central and eastern Africa. It should be noted that their migration to the areas of Mozambique was still disrupted by the long journey of the Boers popularly known as the great trek.

Their migration may have been also a result of the influence of the good leaders like

Zwangendaba and Maseko. It should be noted that Zwangedaba and Maseko were military Induna under Shaka who had the experience to fight, lead and cause change. They led the Ngoni out of South Africa from Shaka's dictatorial tendencies. Other leaders included chief Maputo and Zulugama who organized wars against the Ngoni enemies.

The Ngoni migration was primarily caused by Shaka's expansion wars. He had embarked on a vigorous policy of expanding his empire at the expense of his neighbors. He created a period of wars (Mfecane) that forced many people to migrate and find new areas for settlement. That's why the Ngoni found themselves moving northwards into East Africa.

Internal conflicts may have been a cause for the Ngoni migration, it is believed that there were clan and land conflicts that made their stay in South Africa unbearable. In addition as Shaka expanded the Zulu boundaries, many Bantu speaking people found themselves in overcrowded areas which made their migration inevitable. Above all, the Zulu politics was characterized by civil wars.

They may also have also migrated because of population pressure; it is believed that the Bantu speaking population was growing at a faster rate amidst the European invasion of the Dutch coupled with Shaka's expansion policy. That's why military Indunas like Zwangendaba who was governing the Northern province of Zulu land chose to break away and find new areas for settlement especially East Africa.

The Ngoni are believed to have been farmers and they migrated to find new areas for cultivation given the land pressure in the South East of southern Africa. They may have been looking for fertile lands that would support agriculture or crop husbandry. Above all, their farming system of shifting cultivation also forced them to seek new areas for agriculture thus their migration.

The military techniques and skills which were ruthless as started by Shaka, made the Ngoni youth to escape to East Africa. It should be noted that it was a must for all Zulu youth to undergo military training in order to become good fighters. Those who could not bear the harsh conditions training joined leaders like Zwangendaba to escape to East Africa. Above all, the military techniques like the cow horn method of attack and the short stubbing spears may have motivated the Ngoni to migrate to east Africa as they could easily defeat

their enemies.

Being pastoralists, the Ngoni may have migrated into East Africa looking for pastures and water for their animals. It should be noted that the Ngoni regarded all land as being communal and therefore the need to rear animals in all areas they wished. Above all, the Boers had embarked on policy of raiding the Ngoni animals/cattle. Also, since they were a warrior and pastoral society, they migrated to east Africa to loot and increase on their cattle production that had been reduced by the dutch raids.

The love for adventure may have also forced them to migrate especially the youth who wanted to explore the lands north of River Limpompo. It explains why Ngoni leaders like Maseko, Maputo and Zulugama found ease to lead the youth out of South Africa because of their spirit of adventurism. Above all, the age regiment system of the Zulu had not allowed youth to know what was beyond their boundaries except on special occasions like raiding.

Euro-centric scholars believed that the Ngoni migrated because of diseases that broke out in the South East of South Africa; such diseases included smallpox, malaria and sleeping sickness. Failure to get a solution to these diseases, they chose to migrate away from such areas to disease free areas like east and central Africa.

The hostile climate also forced the Ngoni to move north wards i.e. they were tired of the extreme wetness and rain that came off the Drakensberg Mountains. Therefore, they chose to move northwards to areas that had good tropical climate especially East Africa. It should be noted that in areas like Tsonga in Mozambique where they initially had the same climate like that of south Africa; that's why they chose to move further northwards to areas like Ufiipa that had good climate.

Effects of the Ngoni invasion

The impacts of the ngoni invasion were diverse, complex and long lasting with both positive and negative effects as below;

The ngoni invasion led to a process of empire building in Southern Tanganyika eg it resulted into the formation of the Sangu state under chief Wangu-Mwaka; it also forced the

Holoholo to reorganize themselves in order to withstand the military pressure and the raiding by the Ngoni. In central Tangayika, it helped Mirambo to strengthen the Nyamwezi empire and he turned it into a powerful community (semi-centralized). The empire building made the East Africans very strong to the extent of resisting European colonialism as reflected in the Abushiri Revolt 1888.

Destruction of societies i.e. the weak societies especially in southern Tanganyika were destroyed through raids by the Ngoni e.g. the Usambara, Usagara, the Ukami etc. such communities were used by the Ngoni to beef up their population as they continued to migrate and settle. Out of this, so many Africans were displaced and were left to live a wandering life.

Loss of lives and property ie the Ngoni invasion resulted into large scale destruction of other settlements. This was due to the wars of aggression fought mainly in the southern parts of Tanganyika as the Ngoni grabbed land for settlement. Villages and livestock were raided, looted and thousands of human beings were killed in the process. This also resulted into long term food shortage and famine respectively.

There developed wide spread insecurity in Tanganyika as the result of the invasion. The invaders seemed to have been militarily stronger compared to the indigenous communities. As the Ngoni invaded villages mainly for food and cattle supply, as well as grabbing land, fear and panic gripped Tanganyika among the inhabitants who even abandoned their agricultural fields paving way for famine.

The Ngoni invaders ushered in a military revolution by spreading new military tactics in their regions eg the Zulu type of military systems. The Ngoni introduced and spread the use of the short stubbing spear (assegai) that replaced the long throwing spears that could be thrown once and for all. They also introduced the cow horn methods of attack, surprise attack and night ambushes. They also introduced military regiments and regular standing army. Therefore, many societies adopted these military techniques for defense and expansion.

It led to rise of personalities like Mirambo, Nyungu ya Mawe, Mwaka of the Hehe etc. it should be noted that Mirambo had spent a lot of time in captivity as a captive among the

Tuta Ngoni form where he learnt the military tactics and how to organize society. Its no surprise that he transformed the decentralized systems of the Nyawezi into a semi-centralized society.

The Ngoni invasion disrupted trade as it completely displaced people and transaction activities especially those societies that were involved and lived along the trade routes eg they disorganized the southern routes of the Yao thus making the route insecure as they often looted traders who eventually shifted to the central route that made the Nyamwezi rise to prominence via trade. It should be emphasized that the Tuta Ngoni also disrupted trade between Taboora and Ujiji and also raided the Swahili and Arab traders at Sofala.

Detribalization; this was a result of the constant attacks and the insecurity caused by the Ngoni. Many people were forced to flee while others were incorporated into the ranks of the Ngoni settlers. This led to loss or contamination of the culture of the conquered people like the Tungwe and Chewa who were forced to drop their culture in favor of the Ngoni way of life especially languages, dressing, military and housing systems.

As the result of the invasion, there emerged groups of robbers and bandits who terrorized the people of Tanganyika and were Ngoni migrants eg the Rugarugas, Mapimpiti and the Maviti. It should be noted that these raided villages for slaves and at times ambushed trade caravans thus causing insecurity. They were also used as mercenaries by Mirambo as well as the Swahili and Arab traders to raid for slaves and escort trade caravans to and from the coast.

The invasion led to intermarriage i.e. the Ngoni began to inter marry with local inhabitant's they found in south and central Tanganyika. With this, it brought social unity and reduced on the insecurity that came with the Ngoni settlers.

The Ngoni migrants and settlers promoted intercultural exchanges especially when the local inhabitants copied the cultures of the Ngoni eg the people of southern Tanganyika adopted the Ngoni beliefs like the Mwali culture/ belief which culture had been picked by the Ngoni from the Ndebele. They also adopted the culture of sharpening their teeth and some Ngoni settlers were carnivores.

The Ngoni invasion prepared the people of Tanganyika to resist against colonialism. The local inhabitants having adopted the fighting techniques of the Ngoni, they later used them to resist colonial intrusion against the German eg the Naji Maji rebels especially the Ngoni communities supplied the tactics in the rebellion but they were out dated and it explains why the rebellion failed.

The invasion increased the scale of slave trade especially in southern Tanganyika. The Ngoni embarked on capturing people in order to increase and expand their population and later raided villages for slaves to sell to the Arabs traders.

Many societies, migrants equally contributed to the agricultural revolution in southern Tanganyika. They introduced crops like pumpkins and yams in the kilombero and Rufigi valley. They equally introduced the farming systems of crop rotation and shifting cultivation, they used these probably because of their nomadic life.

In the social sphere, the Ngoni migrants and settlers introduced the age regiment system to the communities in Tanganyika. The regiments were used for defense arrangement and economic activities as they promoted division of labor and enhanced the social and political set ups in south Tanganyika.

The Ngoni migrants and settlers grabbed land especially in the Eastern and southern Tanganyika. The people of Tanganyika were made homeless, landless and families disintegrated eg the Tuta Ngoni displaced the Hehe and took over their land.

In conclusion, the Ngoni invasion of east Africa consisted noth pf crisis and revolution to the peoples of Tanganyika.

MIRAMBO

Explain the contributions/importance of Mirambo to the social and economic development of the Nyamwezi or to Tanganyika.

Mbulya Mbelya was born in the late 1830's (1839) and was a son of Kasandha, a hereditary Ntemi chief of a province known as Ogawe and his mother was from Uliankuru. He was a tall, tough and soft spoken person. Mirambo was nick name because of his bravery and I

meant “dead bodies”. During his early years, he was captured by the Tuta Ngoni and was brought up under captivity at Bugomba from where he learnt the Ngoni-war tactics. He made several contributions to the social and economic development of East Africa as below;

He built a strong chiefdom using the Rugarugas and the Maviti mercenaries. The Nyamwezi empire was transformed from a decentralized society to a semi-centralized powerful community under Mirambo. He brought together the different chiefdoms that constituted the empire. He jealously guarded it against foreign attacks and intrusion. He used the Rugarugas to extend the chiefdom to Burundi, Vinza and Jogwe; in the south, he expanded to Bimbwe, Tungwe and Konongo. By the advent of European colonialism, the Nyamwezi just like Baganda, Banyoro, Nandi etc were a powerful pre-colonial East African community.

He established a powerful army in Unyamwezi but this wasn't a standing army like it was the case of Buganda and Bunyoro. He introduced the Rugarugas and Maviti mercenaries that constituted his army. He equipped it with the Ngoni military tactics he had learnt under captivity e.g. the cow-horn method attack and the use of the short stubbing spears (assegai) which were widely used and introduced in Tanganyika. Therefore his contribution is seen in the military revolution.

The growth of the 19th LDT along the central route was much attributed to Mirambo. He built a commercial empire along the trade route which led to its prosperity. He organized trade caravans to and from the coast, supplied items like slaves, gold dust and later groundnut in exchange for the glass ware, guns and ensured the free-flow of trade items along the trade routes.

He was a strong pre-colonial East African leader who put the Arabs and Swahili traders under firm control. He demanded respect from the coastal traders and when they refused, he occasionally closed the trade routes until they accepted his demands especially between 1870 and 1875. For a long time therefore the Nyamwezi people were highly respected by the coastal traders who later established themselves in the interior-Tabora. This was a social revolution because previously foreigners undermined the interior East African tribes.

The prosperity of the trade activities from the Congo basin, Bunyoro and Buganda were

attributed to Mirambo and Nyamwezi as a whole. Unlike the southern trade routes of the LDT which was insecure as a result of the Ngoni raids, the central trade route was peaceful because of the security that was provided to the traders. The trade caravans from Nyamwezi land were escorted to and from the coast by the Rugarugas. In addition, Mirambo ensured that every family along the trade route gave enough security to the trade caravans that passed by, in addition to cleaning the trade route. This partly explains why the volume of trade shifted from the southern route to the central route.

He is not only remembered for having built a commercial empire but also ensured that the Nyamwezi have access to the source of revenue. He therefore introduced various taxes on the good that passed through the central route that was his area of control. These taxes were known as Hongo. He occasionally increased them which brought in complaints from the Arab and Swahili traders who had even opted to use other routes to avoid heavy taxation. Also taxes were collected on trade items from the Congo-free state of Leopold. This boosted the economy of Nyamwezi as taxation was a major source of revenue.

During the LDT, slaves were the most valuable items to the Swahili and Arabs. The demand for slaves greatly increased when said Seyyid transferred his capital from Muscat to Zanzibar and established the cloves plantation therefore Mirambo contributed to slave trade as he employed machines to raid villages and capture slave. He even established strong markets for slaves especially at Urambo where slaves were sold and brought by the Arab traders. Therefore the human suffering the slaves underwent was partly attributed to Mirambo's activities. In spite of these however, slave trade brought prosperity to Mirambo and the Nyamwezi as a source of income or revenue.

His contribution was also significant in the agricultural sector. He encouraged people to grow crops like sorghum and millet which were drought resistant crops. He even encouraged people to store food in the traditional granaries/stores and to contribute grains to the national grain reserve in order to safe guard against famine. The agricultural activities were coordinated by the settlement leaders (Ggungulis). He later introduced rice, cow peas and ground nuts to the Nyamwezi as new crops from the Arabs. This widened the food basket of the Nyamwezi.

He extended friendly relations with the Europeans i.e. he admired them and saw them as source of prestige. He intended to use them as a source of protection against external attacks/ threats especially from the Arabs and Swahili traders who had established a base at Tabora. That's why he invited John Kirk to Nyamwezi land.

He also catered for the spiritual needs of the Nyamwezi by introducing Christianity. He invited the church missionary society into his chiefdom as they passed through Nyamwezi land on their way to and from Buganda. It should be noted that he encouraged H.M. Stanley to invite missionaries in Nyamwezi land to spread Christianity, civilize the Nyamwezi (art of reading and writing) and stopping slave trade.

He promoted good neighborliness with important societies and Arab traders e.g. he made trade agreements with Muhammad bin Hamid (Tipp Tippu) who was the most powerful east African coastal trader. He also established friendly ties with Msiri and even allowed his caravans from the coast to pass through his empire on the way to Katanga.

Apart from the Arabs, Mirambo sought for open diplomatic links with Muteesa the Kabaka of Buganda. For this reason, he sent representatives to Muteesa in 1876 and 1881 respectively. His gesture for friendship was extended to the sultan of Zanzibar. To him, this would enable him secure a steady supply of goods from Buganda and the East African coast.

In conclusion, Mirambo a Nyamwezi by birth and prince by background made both positive and negative contributions to the social and economic development of East Africa as discussed above. His career as a shrewd diplomat and an advocate of friendship ties left behind an ever shining example to be emulated/copied by the African leaders of any generation.

SUB TOPIC II: SLAVE TRADE IN EAST AFRICA

Slave trade refers to the buying and selling of human beings while slavery is absolute possession of a human being by another or a situation where one works for another under harsh conditions with or without payments. It involves the gross violation of human right. During the C19th slave trade in east Africa reached its climax among the African

communities and the major slave trading communities include the Akamba, Yao, Nyamwezi, Baganda etc. the slave raiders attacked various communities for slaves which were sold to the Arabs to work on the sugar plantations in Zanzibar and Pemba while others were exported to America to work on the sugar plantations there. Some slaves were used for potterage i.e. carrying goods from the interior to the coast and vice versa.

METHODS USED TO OBTAIN SLAVES

Questions

How were slaves obtained in East Africa during C19th.

Explain the methods used to obtain slaves in East Africa during the 19th.

Raiding; this was most important where the strong societies raided the weak societies e.g. the Yao raided the Wenyesa, the Nyamwezi raided the Ukami while the Ngoni raided the Hehe. This raiding was done by specialized mercenaries that were hired for this purpose eg Mirambo used the Rugarugas, Nyunguyamawe used the Mapimpiti and Tipp Tippu, Fundikira, Mkwawa etc. to supply slaves on a seasonal basis especially the energetic youth. The prominent among the Arabs negotiators was Seyyid Said.

Through direct trading; the Arab traders would offer finished manufactured goods eg mirrors, clothes, duns and gun powder etc. for direct exchange for slaves under barte system arrangement.

As a result of the inter tribal wars; through the numerous wars between societies and tribes, many people were displaced and families disintegrated. In that process, the displaced people were captured by he slave dealers and sold them into slavery.

Through agreement of friendship and protection; at times the slave masters signed agreements with the African chiefs but on conditions that they supplied slaves eg Mirambo signed a treaty of protection with Seyyid Said but on condition that he supplied slaves on the cloves plantations on Zanzibar and Pemba Islands.

Slaves were given to the slave traders as gifs by the African chiefs; this was a form of appreciation and hospitality gestures to the slave traders for cooperating well.

Some people were sold as slaves because they were criminals or had committed serious offences/crimes that violated the customary laws eg murders, perennial thieves, tax defaulters, rapists etc. this was more pronounced among the Nyamwezi and Baganda. Therefore selling off criminals in these societies was a mechanism of maintain law and order but at the same time it acted as source of slaves to Arabs.

Some times, the conquered states contributed slaves as tributes to their rulers. Such slaves were sold to the Arabs. This was a sign of loyalty to the conquered eg Busoga used to give slaves to Buganda and the Omukama of Bunyoro instructed the provincial princess to collect slaves from the conquered states eg Toro, Karagwe etc.

Arabs obtained slaves by encouraging inter tribal, inter community or inter-societal wars by way of supporting one ruler or tribe to attack the other of their neighbors. In that disorganization especially of people who were displaced, they were captured for slavery. At times, the Arabs themselves would assist one ruler against the other on condition that the captives or prisoners of war would be taken as slaves.

The Arabs used to employ talented warriors as mercenaries or tribes to raid the inferior villages and hunt for slaves e.g. they employed the Anagoche yao to raid the weak Wanyesa and at times they employed the Rugarugas and Maviti for the same.

At times the Arabs themselves came into the interior and raided weak societies for slaves e.g. Seyyid Said organized caraans into the interior specifically for slaves to work on the colve plantations in Zanzibar and Pemba.

ORGANIZATION OF SLAVE TRADE IN EAST AFRICA

Questions;

How was slave trade organized in the eraly C19th?

Describe the organization of slave trade in East Africa during the pre-colonial period.

How did slave trade thrive among the interior communities of East Africa?

For the organization of any trade, it involves the analysis of items of trade (imports and

exports), the participants, systems, medium of exchange, markets etc. Therefore slave trade in East Africa was organized along the following aspects;

Participants i.e it involved both internal and external people in the interior, many societies participated in slave trade because it was an economic activity and these included, the Yao, Nyamwezi, Banyoro, Baganda etc and personalities too who supplied slaves to the Arabs especially Seyyid Said. The external people involved included, Arabs at the coast and the Europeans especially British and Americans.

Medium of exchange i.e Slave trade was organized on a barter system where a given number of people would be exchanged for manufactured items eg mirrors, clothing, guns and gun powder, glass ware etc. At a later stage, cowrie shells or coins were introduced by the Indian Banyans/money lenders.

Places/centers i.e slave trade took place in the interior of East Africa in organized slave markets/centers eg Ujiji, Ugoe, Ukiambu, Urambo, Karema etc which doubled as collecting centers. Also at the East African coast where established slave trade centers eg Zanzibar slave center that exported slaves to Europe and AMERICA (Brazil and Jamaica).

The middle man ship i.e. from the interior, the chiefs/kings and prominent slave dealers acted as middle men between the Arab and Swahili traders and slaving mercenaries. Prominent among these were Mirambo, Tippu Tipp, Msiri, Kabalega, Nyunguyamawe etc. also people like Seyyid Said acted as middle men along the coast between the interior and the outside world i.e. America and Europe to the extent that he was referred to commercial prince of East Africa by the Europeans.

Methods of obtaining slaves; this took the form of raiding, selling criminals through the intertribal wars, negotiations with African rulers, agreements and direct attacks on African villages in order to ensure constant supply of slaves.

Mode of transport; the Swahili /Arabs traders organized slave caravans from the interior to the coast. The caravans constituted slaves from the interior that were chained, carrying goods eg ivory, gold, food stuffs etc to the coast. In short, the mode of transport was portage (walking). At a later stage, donkeys and camels were introduced to carry goods

such that slaves could move freely without dying on their way to the coast.

The medium of communication; at first this took the form of whispers or gestures or the use of African languages. But later, Arabic and Bantu vocabularies were emerged to form the Swahili language. Therefore, Swahili was adopted as a medium of communication during the trade transactions.

Slaves were the major export to Europe, Asia and Brazil. These were supplemented with the scarce export gold and ivory.

Only young energetic men and women were sold into slavery; the old were left out since they were not lucrative to the slave dealers. However some children/babies could be sold together with their mothers as bonus to the consistent Arab buyers.

The slaves were mainly through four main trade routes i.e. The Sudanese route from Northern Uganda, the Northern trade route was dominated by the Akamba, the central route dominated by Nyamwezi and the southern route by the Yao. It should be noted that of all the trade routes, the central trade routes of the Nyamezi was he chief supplier of these items.

Effects of slave trade

Assess the impact of slave trade on the peoples of East Africa during the early C19th.

Examine the social and economic effects of slave trade in East Africa during the pre-colonial period.

Loss of lives i.e. slave trade led to loss of lives of many slaves. It should be noted that slave trade was conducted harshly, deadly and brutality where many people were shot dead as they tried to run away from the armed raiders. Some slaves died along the way or journey as they were being driven to the coast. Others were just killed of for example they failed to walk, fell sick or otherwise. Some slaves just dropped dead due to heavy loads of ivory and gold they carried. Slave trade therefore depopulated many societies i.e. east Africa lost between 30 – 40 million people.

Detribalization; slave trade made many people lose their tribal identity as well as family

identity. This was because many slaves were captured, raided and sold to very faraway places where they could not trace back their homes or routes. Tribal identity was lost because the slave raids disorganized families.

Suffering and misery i.e. it instilled fear, panic and terror because of the deadly raids, it involved setting ablaze huts, shooting the limbs/legs of those who tried to run or physical confrontation. This forced many people to abandon their homes and went to live in the bushes, swamps and forest.

Slave trade attracted the coming of missionaries to East Africa. It should be noted that the missionaries came to abolish slave trade, spread Christianity or civilization because they felt that selling human beings was inhuman and undermined the dignity of mankind. That's why they championed the crusades and were effective in abolishing it to the extent of introducing legitimate trade.

Slave trade attracted colonialism; following the coming of the missionaries who posed as abolitionists, they invited their home governments helped them in the crusade which directly led to colonization i.e. the flag followed the cross. The colonialists/abolitionists preferred to reach the sources of slaves in order to stop it because the sold slaves to America and Europe were causing political, social and economic problems there. It should be noted that the missionaries also invited their home governments to provide security against the hostile slave traders or the anti-abolitionists.

It led to increased intermarriages between the Swahili and the Arabs; in the course of waiting for the slaves as per the monsoon winds calendar, and in the spirit of creating friendship with the Africans especially the chiefs who could help in the acquisition of slaves, intermarriages became inevitable. As a result, a new race of people known as the Afro-Arabs was produced or emerged in areas like Tabora, Ujiji and Bagamoyo which were chief slave collecting centers.

It led to the spread of Islam i.e. as the Arab slave traders came into contact with the slaves interior dealers, they appreciated the values of faith of the Arab slave traders (Islam). That's why many slave trading communities especially along the coast and central Tanganyika embraced Islam to the extent that even after the abolition of slave trade, Islam remained in

the interior with profound impact.

Slave trade disrupted social peace as it created inter-tribal wars, raids, conflicts and migrations. It should be noted that in an attempt to raise a good number of slaves, stronger societies raided weak societies e.g. the Ngoni raided the Hehe which increased warfare and disrupted peace. Above all, the Arab slave dealers supported some communities to raid others with an agreement of taking the prisoners of war as slaves.

The slave trade activities led to the introduction of the gun among the interior communities because it was the most effective weapon for acquiring slaves. Above all, communities like Buganda that had guns, extremely raided Bunyoro, Ankole and Busoga which increased on the warfare.

It led to the rise of commercial empires in East Africa i.e. slave trade as an economic activity made some communities to get a lot of wealth and build very strong empires as they expanded using the profits/revenue that was acquired from selling of slaves e.g. Seyyid Said built a commercial empire at the coast, Msiri also established commercial empire in central Tanganyika as wells as Mirambo in Nyamwezi land

Slave trade made the African chiefs to become rich as they became middle men between the slaving parties. They were able to access new manufactured goods form the Arabs e.g. clothes, guns, Daggers, mirrors and other luxuries. Such people included chiefs Fundikira, Nyungu yamawe, Mirambo and Tippu Tipu.

The slave trade activities stimulated the growth and expansion of some coastal states like Zanzibar, Malindi, Sofala and Kilwa as they were slave collecting centers for the external world.

With the slave trade activities, new crops were introduced in East Africa eg the Arabs who settled at Tabora and Mirambo established rice plantations because they were certain of the cheap slave labor and Mirambo established rice plantations because they were certain of the cheap slave labor. Later, wheat and other fruits were also introduced that were exchanged for slaves.

Slave trade opened East Africa to the western world as East Africa traded with Europe, Asia,

America and Arabia. At a later stage, with the introduction of cowrie shell and coins, East Africa was introduced into the capitalistic economy of the world.

In the long run, under the theme of abolishing the slave trade activities, the slave trade routes later developed into modern transport routes of roads and railways e.g. the northern slave trade routes developed into modern transport routes of roads and railways e.g. the northern slave trade route developed into the Uganda railway and later the central trade route developed into the Tanzam railway.

Slave trade increased on the volume of the LDT as many Arab and Swahili traders moved long distances looking for slaves who increased the volume, quality or size of the trade activities.

It led to the development of commercial centres that became urban centers. It should be noted that upon the Arab penetration into the interior of East Africa, they established homes or collecting centers or stores that later emerged into towns e.g. Tabora, Ujiji, Karongo, Kazembe, Bagamayo, Pangani, Urambo, Karema etc.

Slave trade disrupted agriculture as many people kept on running and hiding from the slave raiders leaving their gardens un-attended to. This brought farming to a stand still and eventually paved way for famine in central southern Tanganyika.

Slave trade robbed East Africa of its youthful energetic labor force as they were raided leaving behind the old and the children who could not do much on the economic activities. This led to under development of the pre-colonial economy of East Africa.

Reasons for the development of slave trade in East Africa

- a) Account for the development of slave trade in East Africa during early C19th.**
- b) Explain the factors that led to the development of slave trade in east Africa during the early C19th.**

The transfer of the capital from Muscat to Zanzibar by Seyyid Said increased slave trade raiding or activities. Upon his settlement at the East Africa coast, he established the cloves plantation on Zanzibar and Pemba Islands that needed slave labor. He therefore organized

raiding caravans in the interior to get this much needed slave labor hence its development.

Establishment of Kilwa and Zanzibar as leading slave markets also increased slave trade. It should be noted that these markets exported between 8,000 – 100,000 slaves annually. Therefore, with this ready market, it motivated African chiefs to carry out raids to supply trade activities.

The effectiveness of slave trade routes also made it easy for the Arabs or slave traders to penetrate the interior and the subsequent acquisition of slaves. It should be noted that before the development of these trade routes, Arabs used to stay at the coast to wait for the slaves to be brought to them at the coast.

The development of slave trade was due to religious prejudice; the Arabs being Muslims and the Quran being against the enslavement of fellow Muslims, East Africa became the principle target/supplier of slaves to the European world given their pagan and Christianity routes.

The presence of the ambitious African chiefs who wanted to become rich/wealthy e.g. Mirambo, Tippu Tipp, Nyungu yamawe, Msiri etc who organized raids on societies for slaves and for purposes of becoming rich. Also there was the need for foreign goods especially guns by the interior chiefs in order to consolidate their empires. This increased slave raids as the guns increased the momentum of the Arab penetration in the interior.

The occurrence of the tribal wars among the interior societies led to the displacement of people and made it easier to capture the wandering people for slavery purposes.

With the fact that there was no recognized transport systems yet the goods had to be carried to and from the coast, the traders resorted to using slaves as means of transport to maximize profits. It should be noted that after selling the goods, the slaves had carried them to the coast were sold too or given to the Arabs as bonus.

To some societies to be sold as a slave, was a punishment especially among the Baganda and the Nyamwezi. This act of selling criminals facilitated the occurrence of slave trade and it was a measure of maintaining law and order in the respective societies.

With the fact that slaves were highly demanded world over to work as laborers, miners, soldiers and domestic servants this was inevitable.

Slave trade as an activity was part of the economic activities of some interior communities that brought in revenue in states like Nyamwezi, Kikuyu, Buganda and among the Yao. Therefore, stopping it meant economic suicide.

WHY SLAVE TRADE LASTED FOR SO LONG

Question

a) Account for the delay in the abolition of slave trade during the C19th.

NB: The entire above factors (reasons for its development) do explain the delay its abolition (1 – 11).

The illegal use of the British and American flags by the slave traders or smugglers made it difficult to effect the abolition process. It should be noted that Britain had championed the abolition crusade/campaign but the Portuguese, French and Spaniards hoisted the British and American flags onto their ships and ferried away the slaves.

The British patrol squadron was limited in operation, only to the coastal areas like Zanzibar and Pemba. Therefore the slave smugglers got alternative routes and the practice went on unchecked in the interior.

There was also a question of national prestige and independence i.e. many countries especially Brazil regarded the British abolition crusade as an intervention in their sovereignty and independence. Therefore they could not allow Britain to dictate over their economic undertaking via the abolition of slave trading.

The principle of human rights and liberties were not fully appreciated in Europe. In East Africa, such inhuman acts e.g. human sacrifices were still acceptable. Therefore slave trade was seen as a lesser evil and that's why it took so long to be abolished.

THE ABOLITION OF SLAVE TRADE IN EAST AFRICA

Question

a) Why slave trade was abolished in East Africa during the 2nd half of the C19th.

The abolition of slave trade referred to the steps or acts of stopping slave trade and slavery. The crusade of stopping slave trade in East Africa begun way back in the C18th i.e. 1722 and a number of factors contributed to the abolition of slave trade as below;

The writing of Adam Smith i.e. he was a British humanitarian activist and a politician who openly rose up to decampaign slave trade as being evil and exploitative. With time, he pressured the British parliament to enact a law that was abolishing slave trade and he became a leading campaigner against slavery and slave trade.

The American war of independence of 1776; this war introduced the ideas of democracy and freedom of all people. It encouraged most of the oppressed people to demand for their right including slaves that had been exported to America. Later the ideas of the war spread to the whole world and were used to decampaign slave trade and slavery.

The role of the press and public opinion; the press referred to the reports published by journalists, explorers, humanitarians etc. in the newspapers, magazines, journals and pamphlets and such reports showed how evil the slave raids and caravans were. Because of such reports, the British government became interested in abolishing slave trade in East Africa.

The effective abolition of slave trade in West Africa led to the abolish of slave trade in East Africa the abolition of slave trade in West Africa, the slave traders escaped to East Africa where the crusade had not yet been launched. However, this forced the British abolitionists to come to East Africa to abolish it too.

Effects of the industrial revolution; it led to the development of many industries that required skilled labor other than slave labor. It also led to the invention of new machines that replaced the slave labor. Such development led to the abolition of slave trade in East Africa.

The ideas of the 1789 French revolution i.e. this event introduced equality, liberty and fraternity which encouraged people to decampaign slavery and slave trade just like in France where the ideas of feudalism, forced many oppressed people to demand for liberty

and fraternity. It explains why the Verona fathers came to East Africa to stop the evil practices.

The rise of political thinkers' e.g. JJ Rousseau, who advocated for the equality of all men, condemned the exploitation of peasants and advocated for the protection of the rights of all people. Although a French philosopher, his ideas remained firm foundations which were used to decampaign slavery and the oppressed people including East Africa.

The rise of humanitarian organizations; these were basically church organizations e.g. the London Missionary Society, Church Missionary Society etc. and other humanitarian agencies, that declared slave trade illegal and inhuman. Through their teachings they forced the British government to champion the campaign both in East Africa and West Africa.

Effects of the abolition of slave trade

The development of roads and railways i.e. due to the abolition crusade, Britain built roads and railways to facilitate the abolition of slave trade e.g. the Uganda railway was started in 1896 at Mombasa under the supervision of engineer Sir George White house to the interior of East Africa. Even roads e.g. Mackinon road facilitated the economic growth and the transportation of raw materials increased thus development of Kenya.

The demand for raw materials a result of the abolition i.e. European countries demanded for agricultural and mineral raw materials e.g. cotton, coffee, tea, rubber, copper, gold etc. This later led to the colonization of East Africa to ensure steady supply of raw materials.

Led to the introduction of legitimate trade, after the abolition of slave trade, the whites introduced legitimate trade i.e. trade in industrial goods e.g. textile (clothing), guns, minors, glass ware, luxuries etc that replaed slaves as trading items.

It led the introduction of cash crops i.e. the abolish of slave trade, Europeans introduced new cash crops e.g. coffee, pyrethrum, tobacco, tea, rubber etc. led to plantation farming in East Africa and later settlers established their homes to supervise such under takings.

A new form of slavery emerged i.e. after the abolition of slave trade; many Africans were

enslaved as laborers on European farms and industries through the creation of labor reserve camps e.g. Ngogi and Laikipai in Kenya. The African laborer got exploited with little or no pay at all under harsh working conditions.

The slave traders lost their wealth i.e. the African and Arab slave dealers lost their wealth following the abolish crusade. In the interior, African slave dealers became poor and started other alternative business like farming e.g. the Nyamwezi shifted from slave trading to the growing of groundnut.

The Arabs introduced new business in the interior since the slave item was no longer lucrative. They opened up shops and large stores of clothing, food, luxuries and iron tools in places like Taboora, Ujiji and Bagamoyo etc which paved way for urbanization.

It led to the emergency of some industries in East Africa i.e small scale industries that were basically Agro-based were established to reduce of the bulk of the agricultural products eg the cotton canaries. This boosted the exports of the agricultural products.

Food production increased in the interior of East Africa as it regained its labour force unlike the period before where many energetic men were captured and sold as slaves. Because of the abolition of slave trade, Africans settled.

It increased the spread of Christianity in East Africa i.e. following the abolition, many Africans accepted Christianity because missionaries were the leading abolitionists of slave trade in East Africa. They accepted Christianity because the Christians missionaries had condemned slave trade as being evil, satanic in human and sinful.

It led to the establishment of new homes for the freed slaves. The abolition forced the Europeans to introduce new homes for the freed slaves in places like Bagamoyo and Frere in Mombasa. Such new homes acted as rehabilitation centres for the ex-slaves.

Peace and security returned to the interior of East Africa because the abolition crusade had ended the slave raids and the slave wars which had robbed East Africa of peace.

Africans disrespected their chiefs because of their involvement in the selling of fellow Africans into slavery.

It led to population increase in the interior of East Africa i.e. due to the abolition, the East African population doubled because new people lived a settled life. They therefore cultivated a lot of foods and populated more children.

Problems/obstacles/factors that delayed the abolition of slave trade in East Africa

Account for the delay in the abolition of slave trade in east Africa during the 19th century.

Explain the factors/problems that were encountered in the transition from slave trade to legitimate trade.

- a) Lack of enough funds
- b) Opposition from other countries especially USA, France and Hungary
- c) The British anti-slavery ships were too few.
- d) The abolitionists ignored the interior and concentrated on the coast
- e) Tropical diseases in the interior eg malaria, yellow fever and sleeping sickness scared away the abolitionists.
- f) Lack of good transport and communication systems i.e. the interior had poor roads that hindered the activities of the abolitionists.
- g) The abolition struggle was left to the missionaries alone.
- h) Hostilities from African chiefs who benefited from slave for example Kabalega
- i) The treaties that were meant to abolish slave trade were weak e.g. the Moresby and the Hammer ton treaties only prevented the movement of the slave ships but not the practice.
- j) Opposition from the Arab slave trade dealers e.g. Msiri and Tippu Tipp.
- k) The abolitionists lacked adequate knowledge of the coast in the interior.
- l) The presence of armed slave dealers who at times killed the abolitionists eg the Rugarugas, Maviti and the Mapimpiti.

- m) Slave trade was a very profitable business i.e. it took a shorter time to earn profits than legitimate trade.
- n) The use of verbal/oral campaigns.
- o) It was difficult to identify slave ships and dhows because they used the American and British flags.
- p) There was a permanent demand for slave trade labour at the coast of plantation of cloves at Zanzibar.
- q) The Arabs had learnt new tricks of smuggling they established new routes, used smaller boats and avoided the ocean waters that had big traffic.
- r) Long gestation period of the crops that were introduced i.e. they took long to mature e.g. coconuts, rubber and others.
- s) Technical and scientific problems also undermined the production of crops as required in legitimate trade.

SUB TOPIC III: SEYYID SAID ND THE EAST AFRICAN COAST

Seyyid Said was born in 1771 at Muscat the capital of Oman to Sultan Bin-Said-Ahmed of the Busaid ruling family. He came to power in 1804 at the age of 13 years after his father had been killed in a naval battle. He became a ruler at that tender age but entrusted the throne to his cousin Badr-Bin-Saif. At the age of 15, Seyyid Said felt that he became mature enough and asked his cousin to hand over the throne but Badr-Bin-Saif refused. What followed was a power struggle and for fear of his life, he transferred his capital from Muscat to Zanzibar between 1806 and 1840.

Why Seyyid Said transferred his capital

A number of reasons both internal and external do explain why he transferred his capital from Muscat to Zanzibar along the coast;

During his visit before he transferred the capital, he greatly admired the coastal climate which he thought was good for human settlement and crop husbandry. He therefore in 1806 began to transfer his capital by putting up structures not until 1840 when he settled permanently at Zanzibar.

He wanted to control the East African trade effectively; while at Oman, Seyyid Said organized his trade caravans to the coast but felt insecure and wanted to have control over trade so that he benefits fully. Even his representatives at the coast were corrupt and unreliable. He therefore wanted to be in charge of trade and that's why later he referred to himself as a "commercial prince" rather than a political sultan.

He had plenty of political conflicts in Muscat, the capital of Oman. His cousin Badr-Bin-Saif continued to challenge his authority because he was very young. The East African coast had also the Mazrui family which resisted Seyyid Said basing at Mombasa. Therefore, in order to control the hostility of the Mazrui family together with the power struggle in Muscat, he transferred his capital to Zanzibar.

It should be noted that his grandfather had once ruled the East African coast after defeating the Portuguese in 1698. Therefore, since his father and other sultans had once ruled the East African coast, Seyyid Said wanted to continue with the colonial legacy by

wanting to establish a ruling dynasty at the East African coast. That's why he transferred his capital.

The fertile soils of Pemba and Zanzibar islands motivated him to transfer his capital. The soils were rich in minerals and could sustain crop husbandry especially the growing of cloves and spices.

The abundant slave labour was an important factor too. It should be noted that labour being an important factor of production, its presence and above all cheap in East Africa prompted him to open up cloves plantations and thereafter, Zanzibar turned into a slave collection center.

He also wanted to transform Zanzibar into a strategic market. It should be noted that Zanzibar was strategic area that controlled the volume of trade in and out of East Africa (Entry port). He also wanted to establish strategic trade links with Asia and America using Zanzibar as a base.

Zanzibar had good waters and harbors that could allow big ships from Britain, America and Asia to Anchor and trade with the coastal people. He hoped to tax these European ships and traders as they brought in manufactured goods. He wanted to act as a go between the African interior societies and the European traders, for profit making reasons hence the title commercial prince.

Many historians argue that the transfer was due to the hospitality and loyalty of the East African people as compared to those of Oman and Muscat e.g. the people of the Pate Island at the coast invited him to come and rescue them from the rule of Mombasa.

He transferred the capital for selfish interests i.e. to gain popularity and prestige as a ruler of two territories i.e. Oman in Saudi Arabia and Zanzibar.

It should be noted that before he transferred his capital, sea pirates used to raid his trade dhows between the East African coast and Muscat. Therefore the transfer was intended to check/control the sea pirates that had made trade on the Indian Ocean waters almost impossible.

Zanzibar strategically had a security advantage by her nature of being an Island. Enemies/aggressors could easily be seen approaching thus an advantage from external enemies.

Impacts of Seyyid Said on the East African coast

- a) Explain the contributions of Said Seyyid to the social and economic development of East Africa during the 19th century.**
- b) Discuss/describe the social and economic developments of Seyyid Said to East Africa during the early 19th C.**
- c) Assess the role played by Seyyid Said in the development of East Africa.**
- d) Examine the social and economic reforms introduced by Seyyid Said between 1840 and 1856.**

Economically. He encouraged the growing of crops on the Zanzibar and Pemba Islands. He realized the high demand for cloves in Europe and Asia and therefore encouraged the Zanzibar to grow cloves which brought in revenue. By growing cloves, Zanzibar became the chief supplier of cloves world over which made East Africa to be known in the capitalistic circles.

The settlement of Seyyid Said at the coast encouraged the Indian traders to settle in Zanzibar and along the coast line. It should be noted that these were experienced traders and money lenders to the Arab and Swahili traders of the coast. Their activities helped to increase the volume of trade both at the coast and the interior. They even facilitated slave trade activities as they exchanged slaves for the manufactured goods.

He encouraged trade between the East African coast and the outside world. He transformed Zanzibar into an international market not only for slave trade but also manufactured goods. This encouraged the coming of traders from Britain, Germany, France and America.

He boasted trade through signing commercial treaties with foreign countries for example Germany and United States of America which also boosted the diplomatic relations. He

equally signed trade treaties with the interior chiefs of East Africa for example a treaty with chief Fundikira of the Unyamwezi that granted him passage of his trade caravans to Congo-free state.

He also signed a security treaty with Mirambo to guard against the activities of the Rugarugas, Maviti and Mapimpiti. Through this, he was able to encourage trade with the interior tribes.

His settlement at the coast led to the improvement of security on the Indian Ocean waters. It should be noted that before he transferred his capital, sea pirates had disturbed his trade ships/dhows. Therefore upon settling, he fought and controlled the sea piracy which improved not only the security but the volume of trade at the coast too.

He transformed the standards of commercial relations, i.e. he revolutionized trade at the coast. It should be noted that trade on the East Africa coast was arranged on a barter system of arrangement which was inconveniencing in terms of value for money. He therefore encouraged and introduced the Indian currency of rupees and later coins. Therefore he monetized trade on the East African coast.

He encouraged Europeans to open up trades posts and not only in Zanzibar but also in the interior of East Africa e.g. The Germans opened up a trading post in Zanzibar in 1844 which boosted the commercial relations between Zanzibar and German. Later they opened up posts in Tanga, Tabora, Ujijji, Urambo etc. which partly explained the urbanization that developed thereafter.

Zanzibar became entry-port of East Africa, it handled the volume of trade between the rich hinterland and the outside world. The European traders used it as a commercial point for the trading activities.

He introduced a taxation system that hitherto never existed in the trading activities of East Africa. Zanzibar being strategically located at the entry of the East African interior, he taxed imports and exports thereby raising revenue. The Indian Banyans (money lenders) who were skilled and experienced traders were used by Seyyid Said in the assessing and collection of taxes.

Following the establishment of cloves in Zanzibar and Pemba, there was need for cheap labor. Accordingly, Seyyid Said organized trade caravans to the interior for cheap labor which led to slave raids and slave trade respectively. East Africa therefore became depopulated as many people were taken to work on the cloves plantations. Its no wonder that later Zanzibar became the leading slave trade centre on the East African coast line.

Ironically, later Seyyid participated in the abolition of slave trade eg he signed the Hammerton treaty of 1844 with Britain which forbade slave outside his territory. He also provided patrolling dhows/ships in order to monitor the slave trade ships in the Indian Ocean.

His activities at the East African coast and Zanzibar in particular also encouraged the Arabs and Swahili traders to penetrate into their interior. This led to the development of caravans routes into the interior which subsequently turned into good transport and communication lines e.g. the former Tabora-Bagamoyo trade route was replaced by a railway in the later years.

His settlement led to the introduction of the Islamic faith not only at the coast but the interior as well. Islam was spread to the interior through the early trade contacts with the interior tribes especially by Ibrahim- Bin-Ahmed who was the first Arab to arrive in Uganda in 1884 and Kabaka Ssuna II allowed him to preach Islam to the Baganda. The Islamic faith affected the social and economic lives of the Buganda. His settlement at the coast led to the development of the Swahili culture and marriage. This came in the form of intermarriages. He also introduced the Quranic schools and to a certain degree the Sharia law which was a source of revolution and transformation.

He introduced the gun powder to the East African interior communities which increased slave raids, tribal wars and war fare in the interior e.g. the conflict between the Nyamwezi and the Usambara communities, Baganda and Banyoro, Chagga and Hehe etc.

His settlement at the coast helped to end the East African coastal states' rivalries that had made trade insecure. This brought in a period of peace and security to the coastal people and to the related towns that hitherto fought each other eg Kilwa, Mombasa, Sofala, Pate, Pemba etc that were brought under one rule of Seyyid Said therefore he brought political

instability at the East African coast.

In conclusion, he died in 1856 and had given the Europeans and Americans an impression that he was a ruler of the whole East Africa yet he was for Pemba and Zanzibar only. Because of his enormous and tremendous commercial skills, Eurocentric scholars gave him the title of the commercial prince.

Reasons for the increased Arab penetration into East Africa

- a) Why did the Arabs penetrate the interior of East Africa in the early 19th C?**
- b) Explain the reasons for the increased Arabs penetration in the early 19th C.**
- c) Why were the Arabs interested in East African interior in the early 19th C?**

They wanted to establish their own trading posts in the interior i.e. they wanted independent trading posts where they would collect trading items quickly without exploitative middle men e.g. the Nyamwezi thus increasing their profits margins. Such trading posts included Tabora, Ujiji, Urambo and Kasongo.

They were looking for trade items because there were scarcity of the trading items at the coast especially slaves, ivory and at times the gold dust. They therefore preferred to enter the interior and have access to the actual sources of trade items given the fact that East Africa was a rich hinter land.

The Arabs who had initially concentrated on the East African coast had become very rich and therefore wanted to invest in the interior. That is why they entered the interior and opened up agricultural plantations of rice and the construction of big stores at places like Tabora.

Increase in the volume of trade forced many Arabs in the interior. Because of the increase in the volume of trade, there was need to maximize profits by the Arabs traders, above all, the trade activities had expanded to as far as the Congo free state, Nyasa land (Malawi), Sudan and to the Monomotopa empire the present day Zambia.

The Arabs wanted to eliminate the East African middle men so that they become the

controllers of trade in the interior. They also wanted to control the sources of the trading items in the interior.

Above all they had become jealous of the wealth of the African chiefs and wanted to have a share. The arrival of more Arabs with Seyyid Said at the coast, forced some of them to enter the interior to look for new trading and settlement center e.g. Bagamoyo. Above all, even Seyyid Said encouraged them to enter the interior by organizing caravans into the interior towns like Ujiji, Urambo etc.

The rise of Zanzibar as an international slave market forced many Arabs to enter the interior to search for slaves and other items as they were assured of the ready market at Zanzibar. As a result, the Arabs later settled in the interior under the presence of safe guarding the collecting centers.

The rise of large plantations of cloves and coconuts at the coast forced the owners to enter the interior for slave labor to work on their plantation. Later, the Arabs established slave collecting centers in the interior in order to ensure a constant supply and such centers paved way to urbanization.

The arrival of the Indian Banyans at the coast, these were money lenders who extended loans to the Arabs and Swahili traders who entered the interior to invest it by opening businesses through the establishment of trading posts.

The increase in the number of Indian traders at Zanzibar forced some Arabs to enter the interior to venture in fresh opportunities as they faced competition from over 6000 Indian traders in Zanzibar. Their arrival with lots of money even rendered the Arab money lenders useless thus their presentation into the interior for virgin business areas of potential e.g. rice growing and coast fearing diseases and some hostile tribes.

The development of medical centres in Zanzibar and discovery of quinine in 1856 encouraged the Arabs to enter the interior. Having got the medicine, the Arabs who feared tropical diseases e.g. malaria, yellow fever, small pox etc. now entered the interior and established themselves through commercial activities.

The suitable climate in the interior attracted the Arabs i.e. many Arabs and the Swahili

traders considered the interior climate as good for human settlement and would enable business. Given the favourable rain calendar, with time, the climate was suitable for crop husbandry and that is why they established plantations at Urambo and Ujiji respectively.

Some Arabs wanted to spread Islam or their civilization to the interior communities. Some of them were humanitarians who felt it duty bound to spread Islam using the Quranic teachings, that's why besides their settlement centers like Tabora, Ujiji, they constructed quranic schools to teach the Islamic civilization.

The development of trade groups in the interior encouraged the Arabs to penetrate e.g. the central route of the long distance trade which was on flat raised plateau, brought in Arabs like Bagamoyo, Ijuji and Kasongo etc.

The development of trading centers brought in more Arabs in the interior. It should be noted that African chiefs had developed trading posts that had attracted commercial activities which prompted the Arabs to enter and settle in areas like Urambo, Kasongo etc that became permanent homes for the Arabs.

Hospitality of the interior tribes attracted them i.e. they came into the interior because some tribes were friendly to them especially the Nyamwezi, Baganda and the Anachinga Yao eg 1844 Kabaka Ssuna of Buganda invited Ahmed –Bin Ibrahim to his palace at Mengo which paved way for the coming of more Arabs to Buganda.

Effects of Arabs penetration into the interior

NB: refer to the effects of the long distance trade

Reasons for the growth of trading centre in the interior of East Africa.

Questions

- a) **Account for the emergence of trading center in the interior of East Africa during the early 19th C.**
- b) **Explain the factors that led to the growth of trading centers in the interior of East Africa.**

Out of the activities of long distance trade, many trading centres emerged in the interior e.g. Tabora, Ujiji, Ugoe, Urambo, Kasongo, Khotakhota, Bugamyo, Pangani, Karagwe, Nyangwe, Bisa, Chewa etc grew because of the following reasons;

The increasing participation of the African societies in the interior trade led to the development of such centres. In the spirit of having local trade thrive, each society in the interior developed its own trading centre which acted as local market. It was these that emerged into trading centres especially with the penetration of the Arabs e.g. Tabora, Ujiji, Urambo etc.

The increasing penetration of the Arabs into the interior led to the rise of trading centres. When the Arabs entered into the interior, they established themselves into trade centres and item collecting centres which gave way for slow urbanization of trade centres e.g. Tabora, Ujiji and Bagamoyo.

The presence of the trade routes into the interior, should be noted that each trade route passed through settlements which later grew into large trade centres e.g. in all settlements where the central trade route of the long distance trade passed, there emerged into trading centres e.g. Kasongo, Tanga, Karema, Urambo, Tabora, Nyangwe etc.

Seyyid Said's arrival at the coast; he sent many Arab caravans into the Interior to establish trading posts in order to promote trade or act as collecting centres of the various trading items e.g. Tanga, Pangani and Ujiji.

The rise of African traders led to their growth e.g. the rise of Mirambo, Msiri, Nyunguyamawe, Mchemba, Mtalika, Fandikira, Mataka 1 etc led to the growth of centres e.g. Urambo, Manyema and Khotakhota which acted as their operation commercial bases.

The rise of Swahili traders in the interior; the Swahili traders that penetrated the interior, each established his own trade centre in the interior in an attempt to create commercial areas e.g. Muhammad Bin Hamid (Tippu Tipp) established a trading centre at Manyema, Muhara established trading centres at Nyangwe while Said Bin Babu at Uramo and Abdallah Bin Nasib established at Tabora.

Increased demand for slaves forced the Arabs and Swahili to establish trading centres in

the interior for collecting slaves which later emerged into urban centers of commercial activities e.g Bagamoyo.

Increased demand for more land for plantation farming among the Swahili traders i.e. upon settling in the interior, many Swahili and Arab traders began to confiscate land from the interior tribes in order to establish cloves and other crops like rice. Therefore with the farming activities, trading centres like Tabora and Bagamoyo emerged.

The need for organized markets i.e. the Swahili Arab traders were tired of buying African trade items from individuals or communities. Therefore, they began to organize village centers that would act as trade centers. With time, places e.g. Bagamoyo, Ujiji and Urambo emerged into trading centers.

The need for security among traders led to the development of trading centers. The traders wanted to secure trading centers for their commodities and transactions in order to minimize the movement of goods through the insecure areas that were deep in the interior and forested. That's why centres like Kazembe, Bisa and Karema emerged in the Congo-free state zone.

The needs for storage facilities i.e trading centres were established in the interior so as to act as stores for the trade items in the interior. This would prevent goods from getting destroyed during long distances and above all, using head potorage such areas like Tabora even had underground caves that acted as stores.

The hospitality of the African leaders who welcomed the Arab-Swahili traders to stay with them e.g. Mirambo invited Said Bin Babu who later stayed for good and developed collecting centers at Urambo.

SUB TOPIC IV: LONG DISTANCE TRADE IN EAST AFRICA

Questions

- a) How was the pre-colonial caravan trade organized?
- b) Discuss the organizational features of the long distance trade in East Africa of the early C19th
- c) Account for the development of the trade routes in the interior of East Africa during the early 19th Century.
- d) Why were the East African societies pre-occupied with long distance trade in the early 19th C?
- e) Assess the role of the Nyamwezi in the organization and development of long distance trade during the early 19th C.
- f) Why were the Nyamwezi able to play a dominant role in the long distance trade?
- g) Assess the impact of long distance trade on the people of East Africa
- h) Account for the growth of long distance trade in the early 19th C.
- i) Discuss the challenges faced in the long distance trade during early 19th C.
- j) Account for the collapse/decline of long distance trade in the 19th C.

The long distance trade was a complex organizational undertaking which involved a multitude of commodities involving/dealing with items and humans over long distances. The people involved were basically the Yao, Nyamwezi, Kikuyu, Chagga, Bunyoo, Baganda, Akmba etc and prominent personalities like Tippu Tipu, Kabalega, Mirambo, Nyunguyamawe, Fundikira, Msiri, Mtalika etc. who were able to form large and formidable empires based on sound commercial grounds.

Organizational features of the long distance trade.

- Mode of transport

- Participants
- Medium of exchange
- Places /centers
- Middle manship
- Trade routes
- Items involved
- Medium of communication

The long distance trade was conducted along 3 main routes i.e.

The central route; it had its beginning from Bagamoyo to the interior via Tabora, Ujiji to the Congo Free State. From Tabora, the route extended to Karagwe into Buganda and Bunyoro. From Ujiji, it extended across in Tanganyika to the commercial empire of Msiri. This trade route was dominated by the strong Nyamwezi. Nunyoro and the Zanzibars. However, the most powerful trader along this route was Mirambo who at one time between 1871 and 1875 closed the route when traders had failed to pay taxes (Hongo), for passing through his territories. The main items on this route were slaves, bee wax, Gnuts, God dust, Copper ore, salt etc.

The southern route; this route began from the coastal town of Kilwa and extended to southern Tanganyika to the former Nyasa land (Malawi) beyond to central Africa to the rich Gold mines of Monomotapa empire present day Zambia to Sofala. This route was mainly dominated by the Yao and the main commodities were Copper, gold, Ivory and slaves. Later the Ngoni also dominated this route.

The northern trade routes; it had its beginning from the present day Mombasa to the interior communities were told to carry trade items from the coast. They always moved in lines hence forming trade caravans. At times, the captured slaves were forced to carry the items to the coast and after that they were sold off too. In the later stages, camels and donkeys were introduced by Seyyid Said in order to ensure constant supply of trade items.

The medium of exchange was at first barter i.e. the exchange of goods for goods but later cowrie shells and Indian rupees were introduced as forms of money. It should be noted that when Kilwa begun minting coins, they were adopted as forms of money.

Participants i.e. those were both internal and external. The external participants included the Arabs, Europeans and the Indian Banyans. Most importantly, Seyyid Said played an instrumental role in co-coordinating the external participants by making Zanzibar a commercial centre. The internal participants/societies and individuals like the Nyamwezi, Akmba, Yao, Baganda, Banyoro etc and individuals like Mirambo, Tippu Tipu, Fundikira, Kabalega etc.

Items involved; these were both internal and external. The external trade items mainly included manufactured goods eg clothes, mirrors, glass ware, guns and gun powder, vine etc, that were brought by the Arabs, Indians and the Asians. The internal trade items included slaves, Ivory, Gold dust, bee wax, Ostrich feathers, iron ore, copper etc.

Middle manship i.e. personalities and societies played the middle manship role in the transaction of the long distance trade e.g. Mirambo and the Nyamwezi community played a confluential role in collecting trade items from the Congo free states, Banyoro and Baganda, while the Yao acted as middle men to the tribes beyond the East African interior coast, Seyyid Said acted as a middle man between the outside world and the East African interior communities to the extent that he was described as the commercial prince of East Africa.

Place/centers i.e. these were majorly the coastal trading centers and the interior trading centre. Places like Zanzibar acted as a slave collecting centre and it was a base for the Indian Banyans who facilitated trade. Other centres at the coast included Kilwa, Mombasa and Sofala etc. In the interior, trading centre like Urambo, Ujiji and Karema etc. acted as collecting centers for the various trade items especially in the Arabs penetration into the interior of East Africa.

Medium of communication i.e. in the initial stages traders used gestures/signs as there was a problems of language barrier. However, as the Arabs waited for monsoon winds (a period of 5 months at the coast) they intermarried with the African and with time, the Swahili language evolved (a mixture of Arabic and Bantu languages) which became the

medium of communication.

The major long distance trade communities in East Africa

The Yao;

The Yao as a tribe lived on the Eastern side of the present day Malawi near R. Ruvuma in Tanganyika and they were of two clans i.e. the Anachinga Yao and Anagoche Yao. In the beginning they were agriculturalists and reared some few animals. Cultivation was mainly done on subsistence level and small scale fishing was carried out on R. Ruvuma. Therefore, their economy was subsistence and mixed. Around the 1820s the Yao became increasingly interested in the long distance trade and then later adopted it. They moved further into the interior of East Africa to search for trading commodities. By the 1850's they had moved as far as central Africa in search of trade items. The main reasons why the Yao got involved in the long distance trade are as below;

Among scattered Yao communities were the skilled blacksmith who made tools like arrow, bangles, necklaces and other ornaments. Therefore, they mined copper ore, iron ore, and gold dust which could be got from the interior. They therefore started traveling long distance to places e.g. Sofala, Katanga, Rubumbashi etc. in search of the mineral ores which they could mold/smelt into various items and were sold to far away communities and at the coast especially at Kilwa.

The Yao got involved in the long distance trade because they were great travelers, for they used to say, "He who knows foreign parts or areas is a man worth knowing". Even among the village places the main subjects of conversation was travel and he who knew other places far away from the Yao land was always listened to with respect. Therefore being great travelers, they were able to search for trade items which they used in long distance trade especially gold dust, iron ore and copper ore.

The Yao are remembered as the most active African traders of East Africa. Slave trading was a custom for the ambitious Yao rulers to increase power by raiding the neighboring communities for slaves. The Yao had a saying, "A chief without people is nothing". This practice increased in the 19th C when the Yao wanted items they never produced especially

food stuffs and ivory.

The Yao had commercial contacts both with the interior tribes and the coastal people. This was further facilitated by the existence of well-known routes in the country of Chewa and Bisa on Lake Nyasa land. These contacts motivated them to get involved in the long distance trade.

The Yao got involved because they had powerful chiefs who would organize for the trade items from the interior communities e.g. Mataka 1 was a known slave raider and is believed to have had 600 wives almost all of them acquired by slave raiding. He would organize trade caravans to the coast especially to Sofala and Kilwa.

The Yao were strategically located as they were found in an area between the coastal Arabs and the interior communities (Nyasa Land). Therefore the Yao acted as middlemen since the Arabs could not penetrate in the interior of East Africa.

Yao land was a rich hinterland with the most valuable trade items that were needed at the coast especially God and slaves. The increased demand for these items especially when Seyyid Said transferred his capital, made the Yao increasingly get involved in the long distance trade.

Question

a) Assess the role of the Yao in the growth and development of the long distance trade in East Africa during the early 19th Century.

The Akamba;

The Akamba are an ethnic group in Kenya and they were very active participants in the long distance trade together with the Kikuyu. They established their Kingdom in the region of Mobin hills in the southern Kenyan highlands in an area stretching from Ulu to Kituyi were they practiced shifting cultivation, hunting and were semi-nomadic people. The following reasons do explain why the Akamba became involved in the long distance trade;

In terms of culture and traditions, they were very industrious and enterprising people. They were interested in trade at the infant stage of the long distance trade. Before the

introduction of long distance trade, they had participated in the Gold trade and Ivory trade with the neighboring communities, which helped them adopt the trade systems where by a leader was in control of a particular area. This facilitated the creation of a political system that organized them for trade.

The Akamba land had a variety of trading items i.e. it was endowed with a number of resources especially ivory and in most cases good hunters were regarded as successful personalities in their communities. This promoted many youths to get involved in hunting not only for prestige but also acquiring ivory for trade.

They also maintained good cordial relations with their neighbors and trading partners especially the Nyika and Kikuyu and to a certain extent the Pokomo and Masai. This therefore meant that there was security which compelled the Arab traders and the interior communities to trade with the Akamba.

Traditionally, in the history of the Akamba, they were slave owners and such slaves were obtained as pioneer of war in the different war fares. The young girls could not be sold off but they were retained and married by the Akamba. This therefore meant that they were the chief suppliers of slaves to the coastal Arabs at Mombasa.

Just like among the Yao the Nyamwezi, the Akamba got involved in the long distance trade in order to become wealthy. Among the Akamba, trade provided opportunities for individuals to become rich and powerful e.g. the most famous of the Akamba traders was Kivoi who became a great hunter and trader between 1830 and 1840. He organized slaves and large caravans to the area around Kilimanjaro and controlled trade to and from.

The Nyamwezi;

This was outstanding community that participated in the long distance trade on the central route in Tanganyika. Due to their skills in trade, they were able to monopolize trade and became intermediaries between the interior communities and the coastal Arabs thus accumulating a lot of wealth. They participated in long distance trade because of the following;

They were strategically located on the central route in the central part of Tanganyika which

enabled them to give easy access to traders from the coast and the interior. They were therefore forced to join the long distance trade because of their geographical location. They moved between different warriors were so looty that they robbed many caravans that had passed through Nyamwezi land without Mirambo's permission.

They joined the long distance trade because they were near the iron and salt producing regions e.g. Iron ore was at Tinza while salt was at Vinza. This therefore meant that they sold these two minerals to these communities that couldn't produce them e.g. they sold to the Segu, Zaramo, Gogo, Okoro etc. later the Arabs.

They had a very resourceful and richly endowed community which supplied a lot of commodities. They had a rich hinter land that had item like ivory, honey, bee wax, Rhino horns, slaves, Gnuts, Gold, salt, iron implements etc. and on top of that they were skilled hunters and used to travel long distances in search for slaves and ivory.

They were skilled traders and skilled warriors who were capable of defending their trade caravans and economic interests. The clear personalities were Mirambo, Nyunguyamawe, Fundikira and Mtalika who were political leaders but championed trade in Nyamwezi land. They commanded large armies ensured success in their trading activities and protected their wealth. They worked as a team to implement the various trade policies especially taxation on the central route of the Hongo tax.

They were also advantaged in that they acquired guns before other areas in the interior. This helped them to impose themselves on hunting and general warfare. It should be noted that the guns were used for hunting elephants (ivory) but later they were used for slave raids. Therefore, the guns helped them to become a prominent trading community in East Africa.

Naturally, they were ambitious and enthusiastic community love for foreign goods that prompted them to participate in the long distance trade items like guns, beads, spices, mirrors etc. were acquired by the Nyamwezi from the Arabs traders to maintain their pompous culture.

Geographically, Nyamwezi land was a plateau with no outstanding lakes, rivers and

mountains. With this kind of landscape, it was very easy for the Nyamwezi to travel long distances without physical hindrances. These easy movements enabled them to carry out transactions easily without much physical hindrances compared to the Chagga of mountain Kilimanjaro.

They were advantaged in that their agriculture activities fitted well in trade calendar. They were often occupied with agriculture from March-November (Rainy Season) and during the dry season (Dec-Feb) they would go off to trade. It should be noted that they were prosperous G.nuts suppliers in the long distance trade.

At this time in history, there was demand in ivory and slaves at the coast which necessitated them to join trade. The introduction of the cloves plantations at Zanzibar changed and increased the demand for slave labor hence affecting the profits. This brisk business compelled them to join the long distance trade, where they were able to become wealth.

The collapse of the southern trade route which was highly dominated by the Yao contributed to their prosperity in the long distance. The southern trade route had been abandoned by the traders as a result of the Ngoni insecurity, forcing them to shift to the central route thus increasing the volume of trade that boosted the Nyamwezi middle manship role in the long distance trade.

The organizational ability of the Nyamwezi i.e. there were many societies along the central route but they never rose to any prominence like he Nyamwezi. Therefore, the Nyamwezi were gifted traders who organized themselves to benefit from the trade. Its no wonder, that they acted as middlemen and even escorted trade caravans to and from the coast.

The presence of able personalities i.e. The rise of leaders like Mirambo, Nyungyamawe and Fundikira increased the prominence of the Nyamwezi in the long distance trade. Mirambo had acquired military and organizational tactics from Tuta Ngoni during his time in captivity. He used the same tactics and organized the Rugaruga warriors to raid and protect trade caravans. Therefore, the presence of able leaders in Nyamwezi land prompted them to join the long distance trade.

Unity was a paramount factor in the Nyamwezi community and its trade relations. They were united by the Ntemiship organizations and the Ntu-prefix in their dialect or language or language i.e. they had the same common ancestry. That's why Mirambo and Nyungu yamawe were able to mobilize and organize the Nyamwezi to join the long distance trade.

Reasons for the development of trade routes

Question

- a) **Account for the development of the trade routes between the coast and the interior of east Africa.**
- b) **Explain the factors that led to the development of the trade routes in the interior of East Africa.**

Approach

A brief background of long distance trade

Brief background of the slave trade routes

Give reasons for their development

Conclusion

- The arrival of Seyyid Said at the coast
- The penetration of the Arabs into the interior
- The presence of trading centers in the interior
- The rise of prominent traders e.g. Msiri
- The increased demand for slaves and other trading items
- Able leadership of the interior communities e.g. Mirambo
- The presence of trading societies e.g. the Nyamwezi used to escort caravans as well a Abarusula of Bunyoro.

- Lack of physical obstacles e.g. the central route was on raised flat plateau.
- Presence of fire arms etc.

Effects of long distance trade

In Kenya and Tanzania especially around areas, there was the introduction of new languages especially Swahili and Arabic which were later used in Kenya and Tanzania hence uniting the people. Even Swahili, (a mixture of the Arabic and the Bantu languages) became the medium of communication and in transaction. Much as it was a social revolution, it undermined the native languages.

It led to the introduction of guns to the interior communities which increased warfare as chiefs and powerful communities raided each other to acquire slaves and other trade items. It also led to destruction of property. However the guns were used by chiefs and kings to consolidate and expand their commercial empires e.g. Fundikira, Mirambo and Nyunguyamawe used them to sustain their commercial empires.

It led to the increased penetration of the Arabs into the interior which led to inter marriages. A new breed of people emerged known as the Afro-Arabs with all their related cultures e.g. The dressing code (Kanzu, Turbans and veils), eating habits (spices and rice) sitting habits (crossed legged sitting) etc. however, this eroded the traditional customs and norm of many interior communities as they embraced the Arab culture.

The slave raids that were intended to acquire the slave trade items resulted into displacement of people and this led to the emergency of reckless robbers e.g. the Rugarugas and Maviti who disrupted trade and the lives of the people. However, personalities like Mirambo and Nyungu yamawe used the Maviti and Rugarugas as hired mercenaries to maintain security along the trade routes and even escort the trade caravans to and from the coast.

As a result of the slave activities both at the coast and the interior, it led to loss of lives and depopulation of many areas. East Africa lost between 30-40 million people which later impacted on the development patterns of east Africa.

In some coastal areas like Zanzibar and Pemba islands, new farming methods were introduced like plantation agriculture especially of the cloves and coconuts. It should be noted that such farming methods needed a big labor force, which was acquired through the long distance trade activities and above all Zanzibar became the chief slave trading centre.

An agriculture revolution was ushered in because of the new crops like rice, peas, spices, rubber and other fruits were introduced into East Africa which led to the diversification in agriculture among into East African societies e.g. the Nyamwezi abandoned pumpkins for G.nuts that had been introduced through long distance trade.

Societies and individuals e.g. Yao, Akamba, Baganda and the Nyamwezi and personalities e.g. Mirambo, Msiri, Mtaka etc. who participated in the long distance trade became wealthy or rich and used the wealth to extend their areas of operations e.g. Mtaka 1 among the Yao became rich as he used the gun to carry slave raids.

Several manufactured goods were introduced in many parts of East Africa e.g. glass ware, beads, wines, clothes etc. in short, East Africa became big make for the European manufactured goods. However, the introduction of exotic or manufactured goods undermined the African local industries e.g. the introduction of cotton clothes undermined the backcloth industry and the introduction of glass ware undermined the local traditional blacksmith.

Due to the long distance trade, some people changed occupations/jobs e.g. from farming to trade. The Nyamwezi, who were formally large scale agriculturalists of Gnuts, later became prominent traders on the central route of the long distance trade. The Yao especially of the Anachinga tribe switched from farming to slave trade because they were assured of the ready market at Kilwa and Sofala.

As the result of the long distance trade activities, trading posts emerged especially with the increased Arab penetration that saw towns like Tabora, Ujiji, Urambo and Karema etc. with a multiplicity of cultures. These trading posts later grew into urban centers especially in the 2nd half of the 19th C.

There were improved standards of living as people grew richer and obtained goods that

were not formally produced in East Africa e.g. many interior communities that hitherto dressed in backcloth, changed to cotton clothes from Asia and Europe. However this undermined these African local industries.

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The long distance activities brought about foreign cultures especially the introduction of Islam and its related norms and later Christianity. The introduction of Islam led to the establishment of the Islamic education at the coast and the interior as quranic schools were introduced by the Arabs especially at Mombasa, Ujiji and Tabora. Therefore the long distance trade activities indirectly contributed to the literacy levels of East Africa. Above all, the two religions had far reaching effects in shaping the social habits of the East Africans.

The long distance trade activities led to improvement in the transport and communication systems i.e. towards the beginning of the 2nd half of the 19th C, the former trade routes developed into major roads and railways e.g. the former Northern trade route that began from Mombasa to Akamba land developed into Uganda railway, while the former southern trade route that ended up in the Monomotapa empire in Zambia, developed into the Tanzam railway. Therefore, these eased communication between the different societies.

As a result of the ivory trade, it led to the exhaustion of the elephants which were hunted down for their ivory trade, together with the Rhinos for the rhino horns. This affected the wild life of East Africa as these species became few.

The long distance trade activities encouraged the European penetration into the interior of East Africa e.g. the Germans in Tanganyika and the British in Uganda who even established trading companies e.g. GEACo and IBEACo to control trade. They were attracted by the big volume of goods which came from East Africa and wanted to control the sources where they came from.

The long distance trade activities led to the introduction of monetary systems of exchange

i.e. the Arabs and the Indian Bayans introduced the Indian rupees that replaced the former inconsistent barter trade system. Even Kilwa became a centre for minting coins that were used as a medium of transaction. In short, East Africa integrated into the western capitalistic economy.

Problems faced in the long distance trade of east Africa

Questions

- a) Account for the collapse of the long distance trade in the 2nd half of the 19th C.
- b) Discuss the problems faced during the long distance trade of east Africa in the late 19th C.

Exhaustion of some trade items in the interior; following the high demands of ivory in Asia and Europe, elephants were over hunted which led to their depopulation. Slaves were taken to America and Europe which also led to the constant slave raids. Even the slave traders reached the extent of establishing slave centers in the interior to have slaves. That's why later the Europeans opted to introduce legitimate trade.

The Ngoni invasion also disrupted trade; the southern trade route was closed in 1886 due to the constant Ngoni raids on the Yao trade caravans. This forced the traders to shift to the central trade route where security was guaranteed by Mirambo. Also the Tuta Ngoni occasionally disrupted trade between Ujiji and Tabora and they always disrupted Tippu Tip's caravans to the coast.

The thick and impenetrable forests in the interior coupled with physical obstacles especially the rift valley escarpments slowed down the movement and operations of the traders as they acted as hide outs of robbers e.g the Rugarugas and Maviti always Raided Tippu Tip's caravans at the Ujiji enclave that was forested.

The hostile tribes e.g. Masai, Nandi and the Hehe made it difficult for the smooth flow of the trade items both on the northern trade and central route. It should be noted that tribes e.g. Nandi, it was a cultural Taboo for any foreigner to cross their land. That's why many traders opted for the central trade route that would link to Bunyoro and Buganda

hinterlands.

The coming of the missionaries and the subsequent colonization of East Africa led to the collapse of long distance trade. It should be noted that the missionaries preached against the slave trade business and condemned the act as being inhuman and evil yet it was a source of economic livelihood. That's why they later introduced legitimate trade and subsequently invited their home government thus the dictum "The flag followed the cross".

Tropical diseases e.g. malaria, sleeping sickness, small pox and jiggers claimed many lives of the traders and even slaves yet they were critical in carrying trade items to and from the coast. In 1845, traders had stopped penetrating the interior of East Africa, but it was until Seyyid Said who established medical centers along the coast and the major one was at Zanzibar.

Heavy taxes imposed on the coastal merchants by the interior chiefs also proved a problem e.g. Mirambo of the Nyamwezi and Nyungu yamawe of Unyanyembe charged a high trade tax known as Hongo and refusal to pay, would lead to closure of the trade route e.g. in 1873 when Mirambo closed the central trade route.

There was occasional trade misunderstandings between the Arabs and the interior chiefs of degenerated into political rivalries e.g. Fundikira conflicted with the Tabora and Arab merchants because they were friends to Mirambo and also Mirambo fought the Arabs who were so much inclined to Nyungu yamawe. All these rivalries made trade unsafe and the Arabs retreated to the coast.

Communication/language barrier also proved a problem especially in the early days of long distance trade. Even as the Arabs entered the interior, few people new or understood Swahili which made the business negotiations become difficult and in many cases, the African interior tribes cheated the Arabs thus the decline.

The long distances involved in the trade transactions were unbearable yet most of the journeys had to be covered by foot and the goods carried on their heads (head potterage). It should be noted that much as donkeys and camels were introduced to carry the trade items, they were too few to handle the volume of goods to the coast.

The high interest rates charged on the coastal merchants by the Indian Banyans/money lenders also made trade unprofitable. It should be noted that the Indian Banyans were facing stiff competitions from the Europeans traders who had brought manufactured goods at the coast.

The initial activities of the IBEACo and GEACo; following the lucrative long distance trade business in East Africa, many European traders picked interests in East Africa and begun establishing their strong hold at the coast and later, entered the interior to collect trade item. Such initial individual traders i.e. John Kirk were permits or charters by their home governments to establish business organizations (IBEACo and GEACo.) that outcompeted the long distance traders.

They faced a problem of wild animals especially lions and hyenas that attacked traders on their way to the coast. The traders begun to avoid trade routes and even some stayed at the coast which was detrimental thus the collapse of the long distance trade.

Roles of responsibilities in the long distance trade

- a) How far did Seyyid Said contribute to the development of long distance trade in East Africa?
- b) Explain the contributions of Tippu Tipu to the development of long distance trade in East Africa?

Roles of Seyyid Said

He made Zanzibar an international slave market (later became an international trading centre at the coast.)

He encouraged the Arabs traders/Indian Banyans to come to the coast, who later lent out money to the Swahili traders to venture into the interior.

He organized Arabs traders into caravans to penetrate the interior and later encouraged them to establish trading posts.

He introduced a variety of goods at the coast e.g. gun and gun powder, daggers, mirrors,

glass ware etc. that attracted Europeans traders.

He established industries at Zanzibar which promoted trade e.g. the agro-processing plants for cloves, boat building industry and later promoted the fish industry and later promoted the fish industry by encouraging large scale fishing.

He opened up the clove plantation at Zanzibar that was harvested and exported to the Arab and Asian markets.

His trading activities at the coast led to the growth of coastal towns of Malindi, Zanzibar, Kilwa, Pate etc. that increased the volume of long distance trade.

He eliminated sea pirates who used to disturb the trade of flow between the coast and the Asian market. This led to the increase in the volume of transaction at coast e.g. he initially introduced cowrie shells and later copper coins that replaced the chaotic barter system with its double coincidence of wants.

He encouraged the spread of Islam to the interior communities and at the coast which brought unity and peace to the coast state that hitherto fought each other. Above all it improved on the level of faithfulness in the trading relations.

He introduced medical centers at Zanzibar that offered treatment to the Arab traders who later entered the interior.

TIPPU TIPU AND THE LONG DISTANCE TRADE

Tippu Tipu was born in 1830 in Zanzibar. Tippu Tipu was a nick name given to him after the sound made by his gun. His real name was Muhammad Bin Hamid born to father who was a trader and a farmer in Tabora. At the age of 19, he separated from his father and went to establish his own empire at Mayem Congo. He played the following roles in the long distance trade;

He extended the long distance trade to Congo where he traded with some tribes like the ZEMBE, Yeke etc made his trading centre of post at Manyema as a confluence of trading activities especially items that came from deep the Congo.

He signed commercial agreements with Mirambo of Urambo and Rumanza of Ujiji so as to have free and security protected passage of his trade caravans into their empires. He also agreed with them on the taxation rates of Hongo which eased the flow of goods.

He supplied the coastal Arabs with copper ore and Gold dust from the Eastern Congo using the Katanga province and Rubumbashi as the mineral areas.

He controlled the trade routes that went to eastern Congo by providing maximum security and the introduction of taxes to regulate the Arab traders who used these trade routes. Therefore, he obtained a lot of wealth from this coordination.

He traded with the Belgians in Congo, who were agents of King Leopold II of Belgium. It should be noted that initially, the Belgians had refused to penetrate the Congo and stayed at Ujiji. He therefore supplied them with gold, bee wax, honey, slaves and copper and in return they gave him money, clothes, guns etc.

He minimized conflicts between the Arabs and the Europeans in Eastern Congo by representing the interest of the Arabs in Congo as well as those of the Europeans as the ruler of the Congolese people.

Before moving to Congo, Tippu Tipu had assisted his father to conduct trade at Tabora and helped him look after the rice plantations and later G.nuts that were on high demand in the European countries.

He employed the Congolese of the Yeke and Zembe tribes to hunt for elephants (ivory) which he exported to the coast.

He built a very big commercial empire in the Eastern Congo which later attracted more Swahili traders from Tabora and the East African coast which enhanced trade from Congo.

NB: However, he lost his trade in slaves when slave trade was abolished. In 1890, he returned to Zanzibar and never went back to Congo till he did in 1905.

NYUNGUYAMAWE

He was a prince of the Unyanyembe ruling family who was born 1831, and his name meant

a “pot of stones”. In 1865, he fled after the death of his father (Mwanasere) and established his capital at Kiwele and in 1870s dominated most of the Kimbu Country. He controlled the trade routes South East and south of Tabora using the Rugarugas. His empire was divided into 6 or 7 districts each controlled by a Mutwale. He was ruthless, a brilliant general and a clever administrator who survived the turbulence of the long distance trade and was able to survive upto 1884 when he died. He played the following roles in the long distance trade;

He supplied traders with slaves, ivory and food

He attracted trade and traders in his chiefdom of Unyanyembe

He provided security to his commercial caravans.

He provided market for the items of coastal traders e.g. guns, daggers, mirrors etc.

He maintained peace in his empire using the Rugarugas.

He taxed the Arab traders in his empire hence regulating trade.

MIRAMBO

He acted as a commercial leader of the long distance trade along the central route.

He supplied Arabs with slaves, food, ivory etc.

He welcomed and accommodated the Arabs and Swahili traders that made Nyamwezi a centre of trade.

He provided security for the Arabs and Swahili caravans that crossed his empire and above all provided the Rugarugas to escort them to the coast.

He regulated trade by charging traders a tax known as Hongo which he used to expand his empire.

His Rugaruga mercenaries carried out raids for slaves, food, ivory and other items which were needed for the long distance trade e.g. he raided the Tungwe and Kanongo.

He attracted traders to many parts of his empire e.g. traders went to as far as Ogawe,

Urambo, Uliankuru etc. therefore he expanded the long distance trade activities.

He signed commercial agreements with external traders e.g. Arabs at Tabora, Msiri of Katanga, Tippu Tipu of Manyema in Eastern Congo and Sultan Bargash of Zanzibar, such treaties improved the volume of long distance trade.