

MACHAKOS, 6 February 1895.

To the Administrator, Mombasa.

KITWYI

Sir,

I have now the pleasure to furnish you with a report on my recent journey to Kitwyi.

On the 21st ult: I left the Station in company with Mr Gilkison. I took the necessary porters and twelve askari from here, and supplemented these by the addition of fifty Native Volunteers. On my arrival at Mala, Mwatu desired me to take a number of his warriors. I preferred not to, however, but agreed to take 20 of his men. He then asked permission to accompany me and to this I also agreed as I had an idea that if I made friends with Kitwyi I might be able to include Mwatu in the same arrangement (for years Mala and Kitwyi have been enemies and a constant series of raids and counter-raids have been carried on). After leaving Mala, where we were liberally supplied with flour posho by the Wazee (Mwatu himself having provided two bullocks for the men) we proceeded to the Athi, the route lying in a N.E. direction from Mala. The Athi at this crossing is a stream some 40 yards broad and just now is about five ft. deep, consequently it must be impassable during the rains. Above the N.E. bank of the River there is an abrupt rise of about 400 ft. terminating in a plateau or a large extent of plains. This plateau appears to continue throughout the whole course of the river on its left hand side. The same plateau-like formation is visible from the caravan road at Tzavo and Kinani. Leaving the Athi River Camp we proceeded across the Yata plains (Athi plateau) in N.E. and Ely directions and eventually descended to a lower level which evidently forms part of the Thana ("Thana" of the maps but pronounced by the Natives "Thana") watershed. We encamped on the E. side of the Chyanu River. The country up to this had begun with thick bush. Afterwards opened out into expanses of plains and then assumed a park-land appearance. When nearing the Chyanu River the bush begins to be thick again. On the 24th idem we left Chyanu Camp for the Tiva River which after a long march we reached. The country from Chyanu begins to be hilly. From Mala to the Kakuneke hills (just above the Chyanu Camp) we had been following

a very ill-defined track, in fact in some places we had no track at all, but when about 4 miles from Chyanu we struck a well worn path which turned out to be the main safari track between Meranga (Kikuyu) and Kitwyi, proceeding thence to the coast via Ikutha and the Sabaki. This path led us through an uninhabited country in 2 S.E^{ly} direction to the Tiva River. The country may be described as rolling and with isolated hills here and there. There are many water courses but all except the Mikanuni River were dry. As the Mavani hills are cleared a distant view of the Kitwyi Hills is obtained to the E & N E, with the lower lying parts of the district in the medium distance, while the Ulu District is seen to the west. After a long march we reached the Tiva River, a distance of about 18½ miles from the Chyanu River camp. The country nearly up to the Mavani Hills is what may be termed park-land but from Mavani to the Tiva it is fairly thickly timbered, but except at the Tiva River there is no good timber. There is an abundance of game on this route. From the Tiva River for about 1½ miles on the route lies S.E., and then for another 4½ miles the course is nearly N E & E. This road passes through a thickly wooded country. Very little good timber is seen. About 6½ miles from the Tiva we came across the first shambas since leaving Mala, and now we were in Kitwyi. Another 7 miles brought us to the village of the Chief, Simba Mwyiu, in the District of Kitwyi called Nengia. The country is fairly rough and is intersected by several streams. There is apparently a large area under cultivation. Maweli and Mohindi seem to be the principal grains that are cultivated. Cattle and Goats are abundant. I should consider the country as being somewhat thickly populated. The dress and manners of the people are much the same as the Wakamba of Ulu (Machakos District) and the language is nearly the same there being a slight change of dialect. Their mode of cultivation is somewhat varied from that of the Ulu people, inasmuch as many Swahili hoes are used, but the formation of crops &c. seems much the same. The houses are almost the same as those in Ulu; but one thing I noticed particularly was, that the young men and women were not nearly so artistically or fancifully dressed as the Natives of Ulu. The Natives seem to have taken liberally to the use of cloth.

Kitwyi is a large tract of country. The district of Nengia is the part nearest to the Ulu side of the country. Kitwyi extends N & E from Nengia. There are larger tracts of country S E & S extending to beyond the parallel of Kibwezi inhabited by Wakamba.

Mumoni lies about NNE from Nengia and is about 4 days distant.

Kitwyi is some 1,500 ft lower altitude than Machakos. 50 60

The day we arrived at Kitwyi I met the Chief, Simba Mwyulu. He is a small, spare man who speaks a little Kiswahili. He said that he knew of the "Mzungu" at Machakos very well, and explained that he wanted to be friends, &c. I explained to him that that was also my wish, and with that object I should like to meet all the local Wazee. He promised that these should all come in. After the preliminaries I told him that I should like to know about the "shauri" of the Wagiriama and their ivory. He explained that he was perfectly willing to confront the Wagiriama and have the matter thoroughly gone into, so I called the Wagiriama who had accompanied the safari. Sara, the Wagiriama headman states as follows:-

"We were a safari of Wagiriama returning from Mumani with ivory and when we were near Simba's village we were attacked. Seven Wagiriama were killed, the remainder threw away their ivory and cleared. Many safaris of Wagiriama have passed through the district but that this is the only instance, as far as I know of any such thing having happened."

Simba Mwyulu's statement runs as follows:-

"Some time ago 2 of my sons were killed and their goats and ivory taken by Wagiriama in the Giriama country, and I accuse Sara of being the murderer of my sons. In revenge this Giriama caravan was attacked. When Sara and his people passed up to Mumoni I had not heard of the death of my people, it was only after the Wagiriama had left that I got the information, and then I and my people decided to await the return of the Wagiriama from Mumoni."

Sara admitted that some Wakamba had been killed in his country, but denied having had anything to do with the crime, and that he had only heard of it after his return to Giriama. My decision on the case in question was, - that the attack on the Wagiriama having occurred at a time when the Wakamba were not under any influence of the Company, they had acted simply after their own crude ideas, of self-defence or vengeance; so could not be held responsible to the Company for their action. I therefore only ruled that any property

taken by the Wakamba from the Wagiriama be handed over to the Co'y for restitution to the latter. Simba at once declared his readiness to abide by this finding, and handed over to me 5 pieces of ivory which the Wagiriama recognized as theirs.

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On the 25th ult: I met all the local Wazee who brought as presents four bullocks and some sheep. The result of my "Shauri" with them was very satisfactory. All serious matters they promised to refer to Machakos, and they one and all expressed a wish that we should build a Station amongst them. I promised to build a post and to consider the matter of a station. After this I brought forward Mwatu of Mala, and explained that he, Mwatu, had purposely come along to make friends, and so stop the system of continual raids. Simba, then came forward and said that he should be very glad to make friends with Mwatu. So a Goat was brought and the ceremony of Bloodbrotherhood was gone through by the two Chiefs. Thus I hope raids between Mala and Kitwyi have become things of the past.

On enquiry I learned that it was a very common occurrence for Swahili caravans to pass through Kitwyi with lots of women and children. The natives say that these women come from Meru (Kenia district) and Meranga. It appears that these Swahilis sell these women in Kitwyi for cattle, and with the cattle they return to Mumoni to buy ivory. The Wazee informed me that they had a shauri with a place called Givouni. They accused the Givouni people of having "lifted" 25 head of their cattle. They asked me if I would try and settle the matter. This I promised to do and for that purpose four Wazee from Nengia accompanied me on to Givouni.

Upon coming into Kitwyi on the 25th idem I induced a Native to act as our Guide to the village of Simba. On the way he gave us all the news and amongst other things told us that there was a Safari of Swahilis at Simba Mwyu's, and that this safari had brought in a lot of women. When questioned he said that he could shew us a Boma where there were some Masai women that belonged to the Swahilis. So I went at once to this place where I found four Masai women and two children. These we brought along with us to our camp at Simba's, and on arrival there I ordered all the Swahilis to turn up. The women

then pointed out among the lot the two men who were their owners. The men denied the ownership or any knowledge of the women, but afterwards admitted that the women were their "friends" and that they wanted them for their "concubines" &c. As there was no doubt in my mind about the business (Mr Gilkison and myself were perfectly satisfied that it was a slaving matter) I arrested the two men, seized their effects and took them along with me to Machakos. From what I heard I feel sure that there were many more women about, and no doubt the other Swahilis had been slaving, but I could prove nothing against them, and I could get no more definite information from the Natives. So, considering the circumstances, I compelled all the Swahilis to leave the country and took them on with me to Machakos. From here they have proceeded to Mombasa by the main Safari route.

There is no doubt in my mind but that Kitwyi has for many years been a regular "rendez-vous" for Swahili &c. Slave traders. Some Swahilis appear to be semi-resident in the country, consequently to anyone just visiting the country there are many difficulties in the way of obtaining all the information required. And the only possible way of doing any good against this slave traffic is to occupy the country, by which I mean the building of a station with an European in command. This European could take command of Kitwyi and the adjacent country together with Mumoni. By the erection of this station & with Machakos and the existing posts in Mala and Ngoleni we could almost control the whole coast traffic in this part of the territory.

On the 27th ult. we left Kitwyi on our return to Ulu. Ten young men from Nengia accompanied us, with the intention of going on to Machakos to see the fort. The road lay S W to the Tiva River. For about five miles from Simba's we found the country populated and cultivated. For another mile further on it was cultivated only and then for 52 miles to the Tiva River the road lay through thick bush over a fairly level country. The Tiva here is about thirty yards wide but is dry. Water, however, can be obtained by digging about a foot in the sandy bed. The elevation of the Tiva River camp is 3,460 feet above sea level. We left the Tiva River on the 28th ult., and passed along a level country covered with bush. A little over five

miles brought us to the ascent of the Athi escarpment, and here again we were amongst cultivation and population. This district is called Yata. We passed through a thickly populated and extensively cultivated district to the Athi River. The country is a very pretty one. 53
Nearly three miles from the Athi escarpment we commenced a descent to the Athi River, and this descent continues for nearly $5\frac{1}{2}$ miles 63 which makes the distance from the Tiva to the Athi about $13\frac{1}{2}$ miles. The Athi at this point is some fifty yards wide with $\frac{3}{4}$ feet of water and presents the appearance of a well used ford. In Yata we saw very little cattle until we got close to the Athi.

The whole country is fairly well favoured with timber and gives one the idea of recent occupation, indeed I understand from the natives that within recent times all Yata was inhabited by Masai; but now there is certainly a very large population of Wakamba who have come over from the Ulu side.

From what I learned we were the first Europeans who, as far as the Natives knew, had ever passed through their country. The people here shewed every confidence by coming on to the road and into camp. The elevation of this camp is 3360 ft. above sea level and is about 25 miles from Nengia (Kitwyl). We left the Athi River Camp on the 29th ult, and proceeded in a westerly direction towards Givouni, which place we duly reached after about a 12 mile march. The road was a very rough one. It is ~~inhabited~~ intersected by numerous water courses, most of which are now dry, but there is plenty of water on the route. The whole of the country passed through is thickly populated. Upon arrival at Givouni I explained to the Wazee the reason why the Wazee of Kitwyl had accompanied me, and they agreed to hand over the cattle.

This was done the same evening and the next day the Wazee of Kitwyl left for their homes with the cattle. Several Wazee of the Givouni locality came into camp with sheep as presents. Givouni and all the adjacent country seems to be very rich in cattle. There is not, apparently, so much cultivation as in other parts of the district. The height of Givouani camp above sea level is 4150 feet.

On the 30th ult, we left for Manyala passing through Kitata en route. The road leads exactly west and is a very tortuous one. We and thence by Betchuma, etc. 83-127

eventually reached the camp at Manyala after covering nearly seventeen miles. The country for about 2 miles beyond Givouni is moderately cultivated. There are large quantities of cows and goats. The Wazee of Manyala who are still friends sent us in a lot of flour as food for the men and sending sheep for our own use. 64 54

The height of Manyala Camp above sea level is 4,360 ft. All the country from the Athi to Machakos is very well supplied with water.

On the 31st ult: we shifted camp some two miles further along the road to Iyani (Manyala) and here we held a "shauri" with various Wazee. They sent us in further presents of flour, and 12 loads, some sheep and a bullock. At this point Mwata and his people left us and proceeded to Mala.

This point is about 56 miles from Nengia (Kitwyi).

On the 1st inst: we left Manyala on our way to Machakos and passed through Nga into Gani reaching Machakos at 11 a.m., the distance from Iyani being about 12 miles which makes the distance from Kitwyi via Givouni and Manyala about 68 miles.

The whole of the country from Yata to Machakos is thickly populated, and except in one or two localities is fairly cultivated, and right from the Athi to this station it appears to be very rich in cattle. After leaving the country between the Athi River and Givouni trees become a rarity instead of an abundance as in the country between Kitwyi and the Athi.

The foregoing is a report on my late trip and I trust that what I have done will meet with your approval, and that the result will be of some interest to the Directors.

I enclose a traverse of the route showing roughly the various positions and I trust it will be found fairly correct. On its construction all angles have been taken by the Prismatic Compass, all bearings are magnetic and the distance is taken by pacing and a watch.

The base marked off was Mala, and the scale used was 5 statute miles to the inch.

The position of the Kanjalu Range is taken from the Railway

Survey Map. (Signed) JOHN AINSWORTH
District Superintendent

To the Administrator, Mombasa.

Sir,

Kitwyi:- to the East of Ulu - is a large tract of country said to be as large as the Ulu country - it has a much lower elevation than Ulu and consequently is much hotter. The country lies between the Athi and Thana Rivers, and all its rivers drain into the Thana. The people, the production &c. are much the same in this part as in Ulu, and both are large cattle countries. Like all Wakamba the people are keen Traders. Kitwyi is on the main road to Mumoni, Meranga (Kikuyu) Thaka and the Likipia country.

There are two routes from the Coast to Kitwyi, one via Kibwezi and then N.E., and one which strikes nearly East from Nzawi; I should say that the one via Kibwezi is the nearest.

I should estimate the country as being thickly populated and cultivated; the Climate although hotter than Ulu, is, I should say, fairly healthy - the average altitude would be from 3,500 to 4,000 ft above sea level.

Many of the Ulu people were not on good terms with Kitwyi and the Kiseini people (Kiseini is North of Kitwyi and East of the Athi river), often raid in Mala and Kitwyi as also Givouni and Kitwyi were up to lately enemies, but I am pleased to say that our intervention has done away with that state of things. Mumoni, Thaka and Meranga (in Kikuyu) and Nzawi are all friends of the Kitwyi people.

Since the occupation of Ulu by the Co'y, Kitwyi has been the principal rendez-vous for Slave Traders in this part of the territory. Our late expedition there and the fortunate capture of some Swahili slaves Traders red-handed in their business will, I feel sure, have a good effect in Kitwyi, but, in my opinion, it is urgently necessary that the country be occupied, and be administered by nearer means than Machakos.

There is, I understand, a lot of traffic in Ivory and slaves through Nengia (Kitwyi) and of these Caravans some pass down the Sabaki to Takaungu while others strike right across into German territory and eventually make Pangani.

* A third striking across to the junction of the Tzavo with the Athi and thence by Betchuma, &c. (J.R.W.P.)

Independent of the above mentioned traffic there is a very fair trade in Cattle &c. in the country, and many Swahilis are at times semi-resident in the country; many WaGiriana Traders also come into this country and Mumoni to buy cattle and ivory, and at times many Kitwyi people go down to Giriama and Mombasa to trade. 56 66

Another important matter is as follows:- In Meranga there are a great many unfortunate Masai women slaves of the Wakikuyu; many of the Swahili Traders coming through Meranga from Baringo, Kavirondo &c. buy a lot of these women cheap, the Swahilis then come to Kitwyi where they sell some of these women for cattle. They then send a party to Mumoni with their cattle to buy ivory. I understand that the Kitwyi people will not undertake the risk of taking cattle to Kikuyu to buy women, while on the other hand the WaKikuyu will ~~not~~ not risk bringing the women into Kitwyi, and so the Swahili is the middle man. - To control all this it is very necessary that an European officer should be resident in the country.

The foregoing, together with the fuller report dated 6 of Feb: will, I trust, give you sufficient information about Kitwyi and the intervening country.

Personally I am very well pleased with the result of my visit. I found the people very friendly, and very anxious that an European should come and reside amongst them. On my return several young fellows accompanied us to Machakos, mainly to see the station, &c.

I inclose herewith a Chart of the route shewing Kitwyi and Ulu, and also some Photographs of places on the road, together with Photos of Machakos Station (interior and exterior) and I trust that the whole will give you satisfaction.

I have the honour, &c.

(Signed) JOHN AINSWORTH

District Superintendent