

THE COMING OF THE PORTUGUESE TO THE EAST AFRICAN COAST (1500- 1700 AD)

Before 1500AD, most people knew little or nothing at all about areas beyond their own land. During the time of renaissance, several things that facilitated movement and increased knowledge of other lands beyond people's homelands happened, among these were the Portuguese who took a leading role due to several reasons/ factors given below;

- I. The presence of a navigation school enabled them to take a leading role by teaching sailors how to handle ships and boats.
- II. They were able to interpret maps and compasses.
- III. They took a lead in exploration and travelling. Since they were at the coast, sailing was an easy way of trade.
- IV. They were also used to sea conditions.
- V. They were the first people to make strong ocean going vessels that would cover long distances.

REASONS FOR THE COMING OF THE PORTUGUESE AT THE EAST AFRICAN COAST

A. ECONOMIC FACTORS

1. Trade – Many European countries were developing at a high rate especially between the 16th and 15th. This made so many of them rich and increased the demand for luxuries such as gold, ivory produced in East Africa. Trade in these products was controlled by the Arab merchants. So the Portuguese decided to take over the trading coast and establish an empire.
2. They wanted to control the rich coastal towns which would pay tribute to Portugal like Kilwa Mombasa, Malindi etc.
3. They wanted to establish a commercial empire in order to get goods from China, Arabia, India etc.
4. Portuguese discovered ready market for their manufactured goods at the coast.

B. RELIGIOUS FACTORS

1. They wanted to find Prester John whom they believed would help them to convert people to Christianity.
2. The Portuguese hated the Arabs who had conquered their land in the year 711AD and persecuted Portuguese Christians and forced many of them become Moslems and so they wanted to revenge against the Arabs for the earlier occupation of Spain and Portugal.

C. STRATEGIC FACTORS

1. The east African coast would provide a base for ships and troops and this would enable them to connect to the far East.
2. The East African coast had well defended harbors where ships could pick up fresh water and supplies.
3. The port naval vessels would be stationed to protect the merchant ships.

4. The Portuguese wanted to form bases in order to prevent help from the Turks and Egyptians to the coastal Moslems

D. ADVENTURE

1. Some Portuguese came to the East African coast due to exploration. This was after the age of Renaissance which had set in motion a search for new knowledge. This was done in exploration of unknown lands.

THE CONQUEST OF THE EAST AFRICAN COAST BY THE PORTUGUESE

In 1487, King John 2 of Portugal sent Pedro da Covhila to India overland.

1487 – 1491, Pedro Covhila spent time travelling along the Indian Ocean and countries bordering it gathering important information.

1488, Batholomew Diaz became the first Captain to sail around the cape of Good Hope but never reached India.

1494, Portugal signed a treaty of Tordesilas with Spain which gave Portugal a right to explore and establish themselves in Africa and India and Spice Islands.

1497-1498, Vasco da Gama made a successful journey towards India and saw a lot of wealth e.g gold in Sofala. He reached Mozambique on 1st.march.1498. On April, 24th, he was in Malindi. He went back and reported his discoveries to the King of Portugal, Emmanuel the Fortunate, in 1499.

1500, Pedro Cabral made an unsuccessful attack on Sofala.

1502, Vasco da Gama made his second journey with 19 ships and 1500 soldiers. He attacked Kilwa and captured its Sultan, Ibrahim.

During this time, the Sultan of Malindi refused to co-operate with Mombasa against the Portuguese.

1503, Ruy Laurenco Ravasco forced Mafia, Zanzibar and other towns to pay tribute to Portugal.

1504, Lopez Saurez made an unsuccessful attack on Kilwa which had refused to pay tribute to Portugal.

1505, Francisco D'Almeida was sent by Emmanuel the Fortunate as the first viceroy of India. D'Almeida's fleet of over 20 ships, attacked Sofala, Kilwa and Mombasa burnt and looted their property.

1506, Tristao da Cunha attacked Oja, Brava, Lamu, Pate, Socotra.

1507-1509, Zanzibar, Pemba and Mafia were brought under Portuguese control. Alfonso D'Albuquerque, viceroy of India, made his Headquarters at Goa.

By 1510, the entire coastline had been brought under Portuguese control.

REASONS FOR THE PORTUGUESE SUCCESS DURING THE CONQUEST

1. The Portuguese were well trained and well equipped with their superior weapons unlike their enemies.
2. Disunity among the coastal towns led to failure of the East African coastal people and success of the Portuguese for example Mombasa was a great enemy of Malindi, So the Sultan of Malindi refused to join hands with Mombasa to fight the enemy.
3. The coastal people were not prepared for war. They were taken by surprise and therefore were easily defeated.
4. Some towns like Malindi were hospitable, so they warmly welcomed the Portuguese.
5. Portuguese had iron protection. For instance they wore armors and carried muskets so that in case they were speared, the spear would not go through.
6. Portuguese had stronger ships called carracks which were able to carry heavy canon machines with enough room on board for soldiers as compared to the Arab and Swahili dhows.
7. The Portuguese had able leaders like Vasco da Gama and Ruy Laurengo Ravasco.
8. Portuguese had prior information about the coastal towns. This made their conquest quite easier.
9. The coastal towns had been weakened by the Zimba man eaters so they could not offer much resistance.
10. Portuguese were determined and courageous since they did not want to lose profit from the trade. This made them to strive very hard for the coast.

LIFE UNDER THE PORTUGUESE

1. The two hundred years of the Portuguese rule at the coast were mainly years of disappointment. Towns declined and none prospered including the Port. This was mainly because the Portuguese failed to establish a good relationship with the people at the East African coast and also many Africans refused to accept the Portuguese rule.
2. During this time, there were constant rebellions that led to the loss of lives of local people like, in 1528, Mombasa rebelled against Portugal, 1569, The island of Pate rebelled.
3. The Portuguese dominated in this trade and they were more interested in the gold trade that passed through Sofala than in any other goods sold in the towns in the north. Even then, however, Portugal did not get enough profits from this trade.

4. The Portuguese rule was characterized with the decline of most coastal towns. Some towns were even burnt down during the conquest..Some of the towns that declined included Kilwa , Mombasa, Gedi etc
5. T he Arabs and Africans were subjected to heavy taxation. This resulted into rebellions and also caused poverty.
6. Economically, the Portuguese introduced new crops. These included; maize, cassava, groundnuts, sweet potatoes, irish, pawpaws, guavas, pineapples, etc.
7. The Portuguese made attempts to spread Christianity but with little success. This was mainly because Africans were Moslems and pagans and they also hated the Portuguese, so they could not adopt their religion.
8. New Portuguese words were added to the local language like” pessa “and “mmeza”.
9. There was a general decline in trade especially in the northern towns like Mombasa and Gedi.
10. Since the Portuguese were dominating gold trade, the natives resorted to smuggling. There was a high rate of smuggling of gold by the natives at the coast.
11. There was frequent famine out breaks at the coast due to wars, burning of crops etc.
12. There was increased rivalry between the coastal towns like Malindi and Mombasa. Malindi remained loyal to the Portuguese because her traditional enemy Mombasa was hostile to them.
13. For administrative purposes, the Portuguese divided the coast into two. The area north of cape Delgado was ruled by the captain of Malindi and the south was ruled by the captain of Mozambique. The two captains were responsible to the viceroy at Goa on the East African coast.

CHALLENGES EXPERIENCED BY PORTUGUESE AS THEY RULED AT THE EAST AFRICAN COAST.

- I. The coastal rebellions from Africans and Arabs at the coast. This was mainly because the Portuguese were arrogant towards the conquered races.
- II. There was a problem of language barrier which made the coastal people have difficulty in communication with the Portuguese.
- III. The officials who were sent were on short term duty or tours. They were corrupt and embezzled funds because they wanted to get easy money.
- IV. Portugal was a small country which could not produce enough officials to effectively control the coast.
- V. The Portuguese were proud and arrogant. They lived in their own quarters and ha their own churches so they were disliked by the coastal people.
- VI. They were attacked by tropical diseases which killed some and reduced their man power like malaria.

- VII. Between 1580- 1640, Portugal was forcefully joined by Spain. This union had Spain as the overall ruler and weakened Portugal's interest and support for its overseas colonies majorly because of shortage of funds.
- VIII. The East African coast was too large and too wide for easy control.
- IX. Portugal was a poor country. Due to this, it was unable to finance the administration of the empire.
- X. The coast was dominated by Moslems who were against the rule of infidel Portuguese, making it hard for the Portuguese to effectively rule the coast.
- XI. There were long distances between the administrative centers and Portugal so this made their administration very ineffective.
- XII. They were frequently attacked by the Zimba man eaters from central Africa.
- XIII. There was a decline in trade especially gold trade, since Africans resorted to smuggling it. This led to loss of revenue.
- XIV. From about 1580, the Dutch and English merchants challenged the Portuguese position for control of the Indian Ocean trade. This led to a fall in market and by 1650, the Dutch had taken over position.

EFFECTS OF THE COMING OF THE PORTUQUESE ON THE EAST AFRICAN COAST

Positive Effects

1. Portuguese introduced some new crops e.g guavas, pawpaws, Maize, pineapples, sweet potatoes, cassava etc.
2. They introduced Christianity at the coast although it failed to spread.
3. New words were introduced in the Swahili language e.g mezza, pessa.
4. The Portuguese built Fort Jesus which acted as a military base for Portuguese soldiers. Today, this Fort stands as a tourist attraction site.
5. The Portuguese were able to establish closer and stronger trade links with India.
6. There was great improvement in building of ships. They introduced new skills of building ships to the E. African coast.
7. The Portuguese encouraged the use of dung as manure to fertilize soil.
8. They introduced a number of games such as cards.
9. People at the coast learnt some of the fighting skills.

Positive effects;

1. They broke the Moslem monopoly of the Indian Ocean trade.

2. They furthered rivalry among the Africans by siding with one group against another e.g Portugal sided with Malindi against Mombasa.
3. Portuguese led to a decline in trade especially gold trade from Sofala and this was mainly due to the fighting that was taking place..
4. There was destruction of towns during the conquest.
5. They levied heavy taxes and tribute on the coastal people. This made the people poor and resulted into rebellions.
6. The constant raids and burning of crops on the East African coast led to famine.
6. Many lives were lost during the wars of conquest.

THE INTERLACUSTRINE REGION (The lake region) 1150- 1650 AD

This is the region surrounded by the great lakes of E. Africa i.e southern Uganda and western Tanzania: - Around Lake Victoria, Albert and Tanganyika.

The earliest empire in this region was the Bunyoro Kitara Empire. From Oral tradition and Archaeology, we learn that this was probably founded by the Batembuzi as early inhabitants towards the middle of the 12th century.

It is believed that the Tembuzi dynasty was founded by Ruhanga (creator/ God) who lived with his brother Nkya .He was the first ruler and set up his leadership with his brother Nkya.

Nkya had four sons namely; Kintu, Kairu, Kahima and Kakama. Kairu became the ancestor of cultivators, (agriculturalists). Kahima became the ancestor of pastoralists and Kakama became the ancestor of the ruling class (rulers).

Kintu and Ruhanga went back to heaven and left Kakama to rule the earth.

N.B: Each leader was called Omukama as a title.

When Kakama disappeared, he was succeeded by his son Baba, who was later succeeded by his son Mukonko. During Mukonko' reign, the number of people and cattle increased. . The first death is also recorded to have occurred during this time. Mukonko was later succeeded by his son, Isaza.

Isaza is believed to have been the last ruler of the Tembuzi dynasty.

Isaza married Nyamata daughter of Nyamiyonga (god of the underground world). She produced Isimbwa. Isimbwa had an affair with Bukuku' daughter (Nyinamwiru) and they produced Karubumbi (Ndahura).

The prophet had told Bukuku that if his daughter produced a son, he would kill him so he imprisoned his daughter, cut off her ears, breasts and even removed her eyes. Nevertheless, Isimbwa found and married her and they produced a son Karubumbi. When Karubumbi grew up, he speared his grandfather (bukuku) to death and reconquered the former Kitara land. He then changed his name to Ndahura and became the first ruler of the Chwezi dynasty. Thus putting a link between the Tembuzi and Chwezi dynasties as shown in the family tree.

FAMILY TREE

THE CHWEZI EMPIRE (Bunyoro Kitara)

This comprised of some parts of present day Uganda, Burundi, Rwanda and North western Kenya. When the Luo arrived from Northern Uganda and established the Bito dynasty in the 15th century, the empire started breaking down. By the 19th century, parts of Buganda, Ankole, Toro, Rwanda, Brundi, Karagwe and some parts of Lango had broken off. These were expanding at the expense of Bunyoro Kitara Empire.

THE ORIGIN OF THE CHWEZI EMPIRE OF BUNYORO KITARA

Evidence from oral tradition ND ARCHAEOLOGY SHOWS THAT Bachwezi were pastoral people and related to the Batembuzi. This is because Ndahura (formally Karubumbi) was the first ruler and hence the founder of the Chwezi empire.

Ndahura is believed to be the grandson of Isaza who was the last Tembuzi ruler. The Tembuzi are believed to have occupied this region at the time between 1150 up to 1225.

There are two theories explaining the origin of the Chwezi with the following allegations i.e the Bachwezi are said to have come from north east of Uganda, may be from Ethiopia and were of Cushitic class.. Some say they were a Caucasaoid stock and therefore Egyptians.

N.B: The Cushitic origin sounds more possible because it fits in with other Cushitic movements into E.Africa.

It is certain that the pre-Chwezi inhabitants were Bantu. They were strangers and pastoralists with great heads of cattle. They also possessed super natural qualities for example the Tembuzi.

They are the ancestors of the present day Bahima, Barundi and Batutsi.

N.B: There is no enough information to tell us about the inhabitants of these areas before the arrival of the the Bachwezi. The scanty information shows that the majority were Bantu Bsitwa in parts of Bunyoro, Bantu Batwa and Bantu Bahutu who occupied Rwanda, Karagwe by Bantu Banyambo and Bantu Bairu who occupied Ankole.

These Bantu people were organized on clan basis. The majority were cultivators and a few of them kept short horned cattle.

POLITICAL ORGANISATION OF THE CHWEZI DYNASTY

Before the arrival of the Chwezi, Bunyoro was occupied by Bantu Basita, Ankole by Bantu Bairu, Karagwe by Bantu Banyambo, and Rwanda by Bantu Bahutu and Batwa..

The Chwezi conquered, dominated and imposed themselves on the Bantu. They introduced a centralized monarchy among the Bantu whose administration was based on clans. Administrative officials were to rule sub-counties and villages and all these represented the central monarchy.

The centre of the Chwezi Empire was at Masaka at Bigo byamugenyi. The empire consisted of present day Bunyoro, Toro, Ankole, Karagwe, Rwanda, Buganda and Busoga. These were not ruled centrally (by one ruler) but they were sister states ruled by Chwezi brothers.

They had rulers both in the royal palace and in the provinces, all appointed by the Omukama (the overall Chwezi king/ ruler).

The king had a standing army and earthworks (enclosures) which were for defence. These royal enclosures (Oirembo) consisted of a system of Ditches over 10 km in extent big enough to protect a big number of cattle. It also enclosed grazing areas.

Bigo byamugenyi is believed to have been the capital of Bunyoro Kitara because of its size. There were other enclosures found at Mubende, Kibengo, Ntusi, Kagogo, Kasaka etc. These were built between 1350 up to 1500 AD.

The Bachwezi area of influence consisted of several sister states bound together by family and ritual ties.

POLITICAL, SOCIAL AND ECONOMIC CHANGES BROUGHT BY THE CHWEZI

The Chwezi are greatly remembered in Bunyoro for all they contributed to the growth of the empire in the following ways:-

Socially, the Bachwezi introduced the idea of putting on cow hide sandals.

They introduced the idea of building palaces with reeds for protective purpose.

They also built nice round grass thatched houses which were well designed and decorated especially in the royal palace.

The Chwezi, being demi-gods, also performed miracles, in fact they introduced their religion and culture which is still practiced in Bunyoro.

The Chwezi being great sportsmen, they introduced a board game called “Omwezo “(local chess). Today, it remains an important sport for leisure and entertainment.

Economically, the Chwezi being pastoralists introduced long horned cattle. Today, it counts for the biggest percentage in western Uganda, as far as Karagwe and Rwanda.

The Chwezi were good porters. For this, they introduced unique pottery items like bowls, jars and dishes.

In addition, the Chwezi introduced the knowledge of iron working and black smithing. As a result, they made several iron implements such as hoes, pangas, arrow heads, knives etc. These could be used for defence, hunting or farming.

THE Bachwezi introduced coffee and banana cultivation in the lake region which today accounts for the staple food and income of the local people.

They introduced barkcloth manufacturing which was copied by other tribes like Baganda and is still treasured up to today.

Politically, the Chwezi introduced a centralized system of government. This was a monarchy system that was well organized replacing the system based on clans. This system was copied by other kingdoms like Buganda, Bunyoro, Ankole and Toro..

In addition, the Chwezi also introduced royal enclosures for defence purposes. The most known these are found at Bigo byamugenyi in Masaka, Kibengo in Mubende, Kabugo and Ntusi. Similar enclosures were also found in Karagwe and Rwanda. They were known as Orirembo and they were used to guard cattle from raiders, wild animals and enemies

The Chwezi also founded the great Bunyoro Kitara Empire. This stretched from Busoga in the East across to lake Albert and George in the west, bordered in the North by lake Kyoga and river Nile down to Rwanda and Karagwe..

The Bachwezi introduced several items of the royal regalia. These included the royal stools and drums, great spears, arrow heads and crowns. Also these were symbols of power.

N.B- The founder of the Chwezi dynasty, Ndahura, is said to have just broken away from the Tembuzi. He was succeeded by his son Wamala, who was the last Chwezi ruler. This therefore means that the Chwezi dynasty had only two rulers i.e Ndahura and his son, Wamala.

DECLINE OF THE CHWEZI DYNASTY (BUNYORO KITARA EMPIRE)

In the early 16th century, there were various problems which contributed to the breakdown of the Chwezi Empire of the Bunyoro Kitara Empire. These included the following;

There were disease outbreaks e.g small pox, sleeping sickness, which killed the people and animals. This robbed the people of their livelihood and source of food so they had to move to look for other areas of settlement.

The size of the empire had become too large to be controlled by the central leadership therefore there was inefficiency causing the distant states to break away at their own will.

Wide spread revolts- The administration of the Bachwezi of Bunyoro Kitara collapsed because of increasing strife and insubordination among their subjects (Bantu) which caused frequent wars that weakened them, hence the empire collapsed.

There were succession disputes among the princes, which created instability within the empire, giving chance to some states to break away.

The empire declined because of misfortunes that befell them especially the death of their darling cow Bihogo which belonged to Prince Mugenyi. This was interpreted as the beginning of more problems and therefore the Chwezi decided to leave.

NB- Wamala contacted the sooth sayer who examined the cow and informed him that it was time for the Chwezi to leave.

There was famine as a result of drought which led to the death and consequently forced the Chwezi to migrate to other areas.

The emergency of many princes during the establishment of the Bito Dynasty led to the breakup of the large Chwezi Empire of Bunyoro Kitara into different sub-dynasties of kingdoms e.g Bunyoro, Buganda, Ankole, Busoga etc.

Some historians believe that the Chwezi voluntarily withdrew because they were tired of insubordination and strife from the Bantu cultivators.

The empire collapsed with the coming of the Luo from the north who displaced the Chwezi. The Luo came from the northern area of Bunyoro Kitara and accelerated the migration of the Chwezi. The invaders set up a kingdom in Bunyoro and the Luo Boto dynasty was established by Isingoma Mpuga Rukidi. This invasion took place during the reign of Wamala who was the last Chwezi ruler.

Whatever reasons or arguments for the decline of the Chwezi, by the 16th century, the dynast or empire was no more giving rise to independent states e.g Bunyoro, Buganda, Ankole, Toro, Karagwe, Busoga etc

EFFECTS OF THE LUO INVASION ON BUNYORO KITARA EMPIRE

The Luo finally broke up the Chwezi Empire of Bunyoro Kitara which they found already collapsing due to the reasons ABOVE.

There arose separation of states out of Bunyoro Kitara Empire. Each became independent of the other e.g Bunyoro, Busoga, Buganda, Ankole principalities and Rwanda hence Bunyoro kingdom emerged.

Bunyoro kingdom was of the Luo Bito dynasty yet Bunyoro Kitara was of the Chwezi dynasty.

The Luo Bito began to rule over a small Bunyoro kingdom covering present day Bunyoro and Toro kingdom.

Toro was originally under Bunyoro until 1830 when King Kyebambe Nyamutukura, son of Kaboyo formed Toro kingdom and cut it out of Bunyoro. It became a separate Bito dynasty founded by Kaboyo in 1830.

There also formed the Kingdom of Wanga in western Kenya by the fleeing Bahima immigrants from former Bunyoro Kitara Empire.

The Luo formed a number of Luo dynasties in Busoga e.g Bukooli, Bugweri, Bulamogi ND Bugabula..These had similar political institutions and royal regalia to those of the Babito of Bunyoro but were not under Bunyoro's effective control.

There is a claim that Buganda kings (Bakabaka) had a connection with the Luo Babito of Bunyoro through Kabaka Kimera. It is disproved on the ground that Kabaka Kimera was a son of a Muganda prince Kalemeera and Kabaka Kimera's Mother (Wanyana) of the grasshopper clan was a son of kabaka Chwa Nabakka (2nd kabaka of Buganda)

On his prolonged visit to the court of Bunyoro, he died there leaving a son named Kimera. Yet his father Chwa Nabakka died in Buganda leaving no prince to succeed his grandfather, hence prince Kimera became the 3rd kabaka in about 1374, yet the Luo took over Bunyoro kingdom around 1500.

Bunyoro still exercised her influence / control over Buganda, Busoga, Ankole, Rwanda and Karagwe in Tanzania up to the end of the 19th century. But from then onwards, there were secondary states which gained complete / full independency from Bunyoro.

THE KINGDOM OF BUNYORO

After the collapse of Bunyoro Kitara, the component kingdoms became independent one of them being Bunyoro kingdom which retained basically a similar political organization like that of

Bunyoro kitara. It was under the leadership of Isingoma Mpuga Rukidi. It was also under the leadership of a group of people - the Luo Bito.

POLITICAL ORGANISATION OF BUNYORO KINGDOM

The omukama was the head of the kingdom and drew royalties from all subjects since he was considered semi-divine.

The king ruled over the centralized kingdom i.e all other people were below him. Below the omukama was a hierarchy of officials with different duties ranging from house-hold work rituals to the administration of sub districts, districts and provinces.

The counties were governed by chiefs who were responsible to the king and the kingdom was divided into provinces each under a chief in order of seniority.

Chiefly titles were inherited but would only be retained with permission of the omukama.

Major Chiefs came from distinguished families but the omukama could make anyone a chief depending on his ability and capacity to handle administrative matters.

Political organization of Bunyoro ensured good order and administration from the highest to the lowest level, i.e the policies of the omukama were transmitted through the county, sub-county, parish, and sub-parish down to the clan leaders.

The kingdom was governed as a loose federation with armies for each federal state. The federal states were ruled over by close relatives of the king and that is why they were governed as sister states.

The provinces raised emergency armies during war times and were to be led by a General appointed by the king.

Like the mother kingdom, Bunyoro had instruments of power collectively known as royal regalia e.g drums, spears, shields, bows arrows etc.

For his social and political prestige, there was an institution of palace women and slaves.

ECONOMIC ORGANISATION

Bunyoro was engaged in pastoralism keeping long horned cattle. They also practiced agriculture growing crops like bananas, maize, yams millet etc..

The salt mining industry was highly developed by 1850' and served for both domestic and export purposes.

Pottery of a high standard was made to be marketed to neighbouring communities. Other crafts which became both cultural and economic were clay dishes, jars, basins and plates.

Barter trade became the centre of livelihood in Bunyoro before and after 1850 involving the sale of salt, pots, iron implements, skin and hides to obtain barkcloth, foodstuffs, wax and honey.

The Banyoro also engaged in iron working, making spears, knives, hoes, shields, bangles (arm bangles) etc for both agriculture and defensive purposes.

Hunting was another economic activity which became of importance after foreigners particularly Arabs showed interest in elephant tusks for ivory. Ivory therefore became one of the important trade items of the Banyoro.. It was highly demanded because of its various uses like making buttons, bangles and ornaments etc.

SOCIAL ORGANISATION

The society was classified according to occupation. The highest class being that of rulers who normally came from herders and commoners being cultivators.

The Banyoro believed in many gods, Ruhanga being the creator and the society was divided into clans which was a basic social unit, each with its favourite god but there were national gods for all the Banyoro like Wamala- god of plenty, Muhigo- god of war, Mugizi- god of lake Albert..

Banyoro carried out offerings to their gods and it was believed that the gods would only accept the offers after many appeals.

There were festivals and rituals amongst clans. Banyoro carried out cultural activities of sports, leisure games like Omweso and they performed magic.

They spoke a common language, Runyoro and had common practices of pet names e.g Abwooli, Akiiki, Atenyi, Adyeeli, Abwooki.

They believed in life after death and believed in the existence of spirits, the good ones to bless them and the bad ones to curse them.

REASONS FOR THE DECLINE OF BUNYORO KINGDOM

The kingdom had grown too large to be controlled by one ruler that is why the provinces started demanding for their own independency..

There was weak administration hence giving chance to the sister states and internal rebellions against the rulers e.g during the reign of kamurasi, Kasagama broke off and established himself in Toro.

There was lack of a clear succession system. When a king died, the princes had to fight for the throne because of power of vacuum which prevailed.

The kingdom was too big to hold together. It was widely scattered and open to many attackers from different directions. It even lacked a standing army.

The provincial chiefs were often semi independent and in most cases, they struggled for sovereignty.

Loss of some territories that the kingdom had - Some of her richest parts were lost to Buganda for example kooki, Buddu which were important for iron and North Buleemezi and singo for grazing animals

There was a gap between the cattle keeping Babito and the agriculturalist Bantu/ Bairu. The interest of the Bairu who carried out agriculture were not catered for. They were looked upon as the lower class and were ready to join the enemies to fight the ruling class.

The steady growth of their neighbors with well organized administration accelerated the breakup of the kingdom e.g Buganda.

The intervention of outside forces such as Arab traders and European imperialists. The British allied with Buganda to fight Bunyoro who had refused to accept and recognize the presence of the British.

Abolition of kingdoms in Uganda in 1966 by the late Apollo Milton Obote, led to the final collapse of Bunyoro kingdom for some time.

THE KINGDOM OF BUGANDA

There is no definite theory to explain the origin of Buganda but historians have taken the following.

One version states that Buganda originated from a man called Kintu who according to the Ganda traditions is supposed to have come from the direction of Mt. Elgon via Bugishu, Bukedi, Busoga and finally settled in Buganda about 1315 AD. Kintu is believed to have come with 12 to 13 clans.

Contrary to this is a legend that Kintu was the first man who depended on his cow for survival. The legend further states that the continuity of the Ganda rule started for a marriage of Kintu and Nambi, a heavenly princess of the heavenly king, Gulu.

According to Ganda tradition still, he was the first king of Buganda. After his death, he was succeeded by his son, Chwa Nabakka.

The Ganda legend still claims that Chwa Nabakka was later succeeded by Kato Kimera, his grandson born of Nabakka Kalemeera who had gone to Bunyoro palace on a visit and married a Luo

princess but they later died there. The Ganda traditions therefore disagree that Kato kimera was a Luo Bito as the Banyoro suggest. To the Baganda, this dynasty started from kintu.

Another theory states that the kingdom of Buganda was started by Kato Kimera, a brother of Isingoma Mpuga Rukidi (the founder of the Bito dynasty).

The migration theory holds that Buganda was started by immigrants who came from Ssesse Islands and started the kingdom. They constituted about 30 clans.

Yet some historians believe that there were some Bantu clans which were already in the area as far back as 1000A.D. And these must have started the Buganda kingdom.

There is no accurate theory about the origin of Buganda but the truth is that Buganda started from a nucleus of three small counties of Kyadondo, Busiro and Mawokota around 1500 AD. And by the 19th century the kingdom started expanding as more settlers came in from Mt. Elgon, Ssesse Islands and Bunyoro.

THE GROWTH AND THE EXPANSION OF BUGANDA KINGDOM

Buganda started from three counties of Busiro, Kyadondo and Mwokota around 1500AD coinciding with the collapse of Bunyoro Kitara. However it started a systematic expansion under Kabaka Katerega when he expanded the boundaries to Gomba, Singo and Kyagwe.

By 1750, many immigrants arrived from Mt. Elgon, Ssesse Islands and Bunyoro hence increasing the population.

Between 1780 and 1789, Junju attacked Bunyoro and annexed/ conquered three iron rich provinces of Buddu and all the local clans were forced to join Buganda. He also managed to annex Kooki to Buganda.

Between 1814 and 1831, kabaka Sekamanya annexed Buwekula and Bwera.

Between 1831 to 1851, kabaka Ssuna attacked Bunyoro and crashed it. Later kabaka Mawnda tried to conquer Busoga but failed until kabaka Kyabagu managed to defeat them.

Around the 19th century,, Mawogola, Buruli, Bulemeezi and Bugelele were added to Buganda.

With the coming of the Europeans, kabaka Mutesa 1 acquired guns and managed to defeat all his enemies and the 1900 agreement gave Buganda the lost two counties of Buyaga and Bugangayizi thus increasing the counties of Buganda from 10 to 20 counties.

During this time, Buganda stretched from Lake Albert in the west, river Nile in the east and bordered the Bahaya in northern Tanzania.

FACTORS FOR THE GROWTH AND EXPANSION OF BUGANDA

Buganda was able to rise, grow and become powerful for the following reasons;

It was favored by its initial small size, i.e having started with three counties of Busiro, Kyadondo and Mwokota was very advantageous in that effective administration could be ensured throughout the kingdom.

Buganda was gifted with fertile soils and enough rainfall which enabled the practice of Agriculture especially the constant supply of staple food like bananas, yams, beans, potatoes etc . All these led to the increase in population which meant that even the frontiers of the kingdom had to enlarge to accommodate the increasing population.

Buganda had a well laid out system of succession to power. Before the king died, he had to name his successor. If he did not, the katikiro and the clan heads would be responsible for choosing a capable king.

This therefore minimized succession disputes thus encouraging stability and growth of the kingdom.

Buganda also had a well developed system of government with which was centralized monarchy with the king at the top of the kingdom. The kingdom was sub divided into counties, sub-counties, and ruled over by the chiefs appointed directly by the kabaka. This ensured loyalty to the king in the provinces and also ensured stability and steady growth of Buganda Kingdom.

Buganda had earlier got involved in barter trade with her neighboring communities by 1840', it joined the long distance trade with the coastal Arabs and the Khartoumers from the North. Buganda brought, among other things guns which were used for internal defense and conquering her neighboring states hence its expansion.

Buganda was surrounded by weak neighbors at that time e.g Bunyoro was declining, Busoga within the east and Ankole in the west were too weak to defend and challenge the power of Buganda.

Buganda was strategically positioned with natural features which provided defense against her enemies e.g L. Kyoga in the North, L. Victoria in the south and R. Nile in the East.

Buganda was inhabited by a homogeneous population. The Baganda had the same culture, language, values etc. This made it easy to carry out effective administration. In addition, their culture emphasized respect for authority and elders. This enabled the king to command enough respect and reduce disobedience and possibilities of revolts.

Buganda had a good army which comprised of every male adult, being well organized and trained, well equipped and disciplined. She therefore had to utilize the army for both defensive and expansion purposes.

Buganda' relationship with the outside world was good e.g she received the missionaries, explorers with hospitality. This enabled her to benefit at the expense of her neighbors who were hostile.

Buganda had good, strong and ambitious leaders e.g kabakas like Jjunju, Mawnda, Katerega, who enabled the expansion process of Buganda. Such leaders would organize and mobilize the masses in times of war thereby expanding Buganda' spheres of influence.

The Lukiiko and the kabaka's word was final in terms of settling disputes for development projects such as road expansion, food production etc

Question- Explain the factors that contributed to the growth and expansion of Buganda.

THE WAY OF LIFE OF BUGANDA KINGDOM

The way of life of Buganda kingdom can be explained in terms of political, economic and social organization.

POLITICAL ORGANISATION

Buganda was headed by a king (kabaka) whose position was hereditary. This reduced the would have been succession disputes.

He used a centralized and efficient system of administration that he appointed all the chiefs, gave them land and other gifts to secure their loyalty and efficiency in service.

He was a military head of state and therefore a commander in chief of the army especially in the early years of the kingdom.

Buganda had a standing army which was well trained, equipped and disciplined. It was to maintain law and order and at times would be used to raid the neighboring small states such as Busoga for cattle and women.

The loot (stolen things during war) was divided among the soldiers to encourage them for being brave at war.

Buganda had a naval force with a canoe on L. Victoria which was used to transport and patrol the Island as well as bringing wealth by raiding other societies across the lake.

The kingdom was divided into counties (Masaza), sub-counties (Magombolola), parishes (Miluka). This was done to ensure effective administration of the kingdom.

The village was the smallest basic political unit under the leadership of the headman. These gave out land for cultivation under the authority of the clan head.

The Kabaka appointed chiefs to administer counties who in turn or later appointed chiefs of the smaller political units.

The chiefs were representatives of the people and so were responsible for keeping law and order, ensure construction and maintenance of roads, collection of tributes in their areas (taxes).

They were also responsible for the supply of men for military service and labor at the king's court. They would also supply food, bark cloth, timber and beer to the Katikiro.

The kabaka was the final court of appeal who had power over life and death. He would declare war, set captives free and prisoners free.

The kabaka married women from any of the fifty two clans and by doing so, he would cement unity among various clans.

The peasants were allowed to move in the kingdom with the permission of the headmen.

The Lukiiko was the law making body and the supreme council. It was the legislative assembly and major advisory body to the king. It comprised of the katikiro (prime minister), chief justice, treasure and clan heads.

The kabaka had symbols of royal regalia e.g drums, spears, chairs (Nnamulondo), barkcloth, leopard skin and shield.

ECONOMIC ORGANISATION

The Baganda were basically agriculturalists due to the climatic conditions of the area. They grew bananas as their staple food crop, maize, sweet potatoes, cassava, beans and vegetables.

They specialized in their agricultural activities i.e while the men cleared the land and bushes, women and children would cultivate, plant, weed and even harvest. In times of war, men would combine forces to offer military service or would do road construction, boat making, hunting and bark cloth making.

The kabaka and other wealthy people kept herds of cattle while other people kept goats, pigs and chicken. These animals were kept for provision of meat and milk.

NB- the Bahima took care of the kabakas cattle.

Hunting was an important activity for men and they hunted buffaloes, elephants, wild pigs especially those or when they destroy their crops.

There was also bark cloth making and the Baganda were admired for this work. Through bark cloth making, they obtained bark cloth which was used as a trading commodity at the same time to cover their own nakedness.

Fishing activities were also done by some Baganda who lived near water bodies e.g Lakes and rivers. The fish obtained was meant to supplement on their diet.

They also practiced interstate trade before the coming of the colonialists e.g trade in bark cloth with the neighboring societies like Busoga, Teso, Bunyoro. With time, this trade changed when they begun to deal with the coastal Arabs and Europeans.

SOCIAL ORGANISATION.

Buganda kingdom was organized on a clan basis. It had about 52 clans, each with its own clan leader. This provided the basic, social and political units for the entire administration as a kingdom.

Each family belonged to a specific clan each with its own shrine where sacrifices were offered to the ancestors of the families in form of food, beer, animals and bird sacrifice.

The kingdom was built on class basis i.e Royals (Abalangira, Abambejja), chiefs (Abakungu), peasants or commoners (Abakopi) and slaves (Abaddu).

Religiously, the Baganda believed in ancestral spirits (Lubaale) who were thought and believed to have supernatural powers. They could only be consulted through diviners.

Sacrifices were often offered to appease gods especially during times of difficulties.

Native witchdoctors were also consulted in case of misfortunese.g prolonged drought and famine, prolonged sickness etc.

The Baganda also observed totems (emizira) and each of them belonged to the respective clans in a varying state.

They practiced polygamy especially the chiefs and kings, an important practice which led to increase in population and unity needed for defense and expansion of the kingdom. This created political unity and stability in the entire kingdom.

Question- Describe the way of life of Buganda

ANKOLE KINGDOM

Ankole was originally called 'Karo karungi' meaning the beautiful land. It was founded by Ruhinda, son of Wamala. He moved into Ankole with the Bahinda clan after the disappearance of the Bachwezi and established the Ankole kingdom..

Their first settlement was in Isingiro which became the nucleus of the kingdom. They claim to have descended from the Chwezi..

The kingdom remained small till the 19th century when chiefs began expansion and captured Nyabushozi and Kashari from Buhweju.

POLITICAL ORGANISATION

The kingdom was headed by 'omugabe' who had unlimited powers and his decisions were always final. The omugabe was at times helped by the 'Engazi' who was a superior chief and represented the omugabe at occasions.

The kingdom was divided into 16 divisions (districts) under chiefs called "Bakungu" appointed by the omugabe. The Bakungu were also leaders of military units called "Emitwe". The Bakungu kept law and order, raised military levies and also had to send beer and millet to the royal court. The Bakungu kept and maintained a small army which was mainly used to defend their people and protect their animals from outsiders. The army was equipped with spears, small shields, bows and arrows.

The Omugabe was the judge and settled disputes among his subjects. He also kept a number of slaves at his palace and these were from the Bairu class.

In the palace, was a royal drum called "Bagyendanwa" which was a symbol of nationhood and unity. It was believed to have come from Omuchwezi Wamala..

There was also a royal fire which was never allowed to go out until the death of the reigning Mugabe.

Succession to the throne was patrilineal (from father to son).

ECONOMIC ORGANISATION.

The kingdom had two major practices and these were carried out according to classes.

The Bahima (upper class) were cattle keepers and supplied milk, meat and hides. The Bairu (lower / subject class) were agriculturalists and supplied many yams and grains like millet which was their staple food.

The two classes complemented each other for example milk, ghee, meat, hides were exchanged for millet, yams etc.

Ankole people practiced some pottery, carpentry and black smithing. The carpenters could make wooden pots, stools, dishes similar to what their fore fathers did. The black smiths made knives and coblades. They dug their own iron from deposits.

They traded with neighbours e.g Rwanda, Buganda, with cattle products and iron products mainly using the barter system.

However the kingdom was largely self- sufficient.

SOCIAL ORGANISATION

Socially, the kingdom was divided into two classes. They were the Bahima (upper class) who were pastoralists and Bairu (subject class) who were agriculturalists. The rulers of the kingdom came from the Hima class.

They had many clans, each with a totem and naming was done according to these totems.

They believed in a supreme God “Ruhanga” but they never offered any prayers to him. The other gods they had included Kagoro, mugara, kazooba, wamala and musisi. Offerings were made to appease them.

All classes had family shrines where they would worship their spirits from. They believed that the spirits would do anything if they were not appeased. They therefore brought milk, beer and grain to their shrines for the spirits to take.

Marriage within clans was discouraged. They observed taboos to help them keep law and order in society. They also believed in ancestral spirits.

FACTORS THAT LED TO THE DECLINE OF ANKOLE

The kingdom was attacked by diseases e.g jiggers, rinderpest, tetanus. Even animals were attacked and their numbers reduced. Thus Ankole' social, economic and political power reduced/ weakened.

The kingdom experienced a period of drought. This led to famine. This period came to be known as "Musharonongo" or "Ramaranda". The drought destroyed grass and crops, their cattle died and people too.

External attacks- The kingdom was invaded by people from Buganda, Rwanda etc. Some people even moved in and occupied some parts of Ankole e.g Isingiro. Later they started fighting against the ruling Bahima. This led to the decline of the kingdom.

Internal attacks- Once in a while, the Banyankole had conflicts amongst themselves. The Bairu at times showed the desire to rule the kingdom. This caused some strife between them and the Bahima who thought they were destined for leadership.

The kingdom also declined because of British intervention in the late 19th century. When the British came to Ankole, they disorganized the kingdom and gradually through the 1901 agreement, between the British and Ankole kingdom. It also lost its power to the British

The final blow to the kingdom happened in 1966 after the abolition of kingdoms in Uganda by the late military Obote who was by then the president of Uganda.

TORO KINGDOM

It was founded by prince Kaboyo in the 19th century. It is alleged that Toro was a name of a Hill in the Rwenzori range and the people living around it were originally called Banyakazinga. They later came to be known as the Batoro.

It was also alleged that the Chwezi king Ndahura, found the people so friendly when he visited the area and he called the Place, Toro, meaning festival.

Toro comprised of Burahya County around the present town of Fort portal but kaboyo also controlled the areas of Bunyangabu, Busongora, Bwamba and Kibale.

Kaboyo was a favourite son of the Omukama and had become impatient for power and responsibility, so he was nicknamed “Okwiri” which meant ‘official head of the Babito’ but with such a name meant that he could not succeed the Omukama of Bunyoro.

Kaboyo broke away when the opportunity arose and he was able to resist the army of his father sent after him by the help of the Basongora people. Kaboyo therefore became the first of a new line of Omukama in Toro. He relied upon the Basongora bow men to safe guard the independence of his kingdom. He died in the 1850’s.

After his death, there followed a period of civil wars for about 20 years until Nyaika one of his sons, emerged as a victor by killing his own brother. It was his act of stealing Kabalega’s cattle in Mwenge that led to the latter’s invasion of Toro in 1876.

Nyaika died of a heart attack though his people say that he had been bewitched by Kabalega.

There followe another period of confusion with Kabalega’s forces trying to retain power.

It was only with the help of the British forces that restored Toro’s independence by overthrowing Kabalega and reinstating Kasagama as their puppet. He signed the Tore agreement with the British in 1901.

THE KINGDOM OF KARAGWE. (ORIGIN OF KARAGWE)

Karagwe was one of the interlucastine region largely inhabited by the Bantu. The early Bantu speaking people arrived in the area between the fifth and sixth century. One group entered from the south west, stayed in the area for about 300 years, then they migrated north east words. The other Bantu in the area included the Nyambo who claimed to have descended from the Bantu of Bunyoro. The Nyambo claimed that their ancestors came from Bunyoro and introduced the Chwezi culture. Other traditions claim that the Nyambo always lived in Karagwe.

After the 12th century, some pastoralists from the north entered the kingdom and transformed it into a power ful state.

By the mid 14th century, Karagwe was invaded by the Basita as the dominant clan and their first ruler was Nono.

By the 16th century, Karagwe was invaded by the Chwezi immigrants under Ruhinda from Ankole. Ruhinda deposed Nono and became the ruler of Karagwe. He established the Hinda ruling dynasty and by the middle of the 17th century, Ruhinda had transformed Karagwe into a large state or kingdom.

POLITICAL ORGANISATION

By 1880, Karagwe was ruled by a king called Omukama. It had a centralized system of administration with a hierarchy of chiefs and subordinate officials.

The kingdom was grouped into 8 chiefdoms. Each chiefdom was called an Ihangira (nation) and the chief courted into 8 large political units called Chiefdoms and these were Ihangira, Bugabo, Misenyi, Kiyanja, Kyamutwara, Bukara, Kiziba and Karagwe. The ruler of the kingdom came from the Bahinda ruling clan.

The chiefdoms were subdivided into clans and many clans made up chiefdom. The clan heads were responsible for the collection of taxes/ tribute from the people and its payment to the chiefs.

They had clan courts which worked with the help of the Muharaambwa who was religious leader.

Each chiefdom was called an Ihangira (nation) and the chief court was to dismiss a clan head if his people appealed to him. The chief was the supreme judge who had the overall power over life and death. The chief granted land according to customary laws.

The chief did not have limited powers although they had to rule according to traditional practices and principles.

Each chiefdom developed separately and sometimes they had civil wars and foreign invasions. They could sometimes take away the territories of the weaker chiefdoms.

The kingdom had no standing army but men belonging to age-sets could be summoned during times of need. The kingdom had royal regalia similar to that of Ankole.

The kingdom of Karagwe had sub-dynasties established in Gisaka, Ukerewe, Buzinza etc.

ECONOMIC ORGANISATION

The major economic activity or occupation was farming carried out by the Nyambo and cattle keeping by the Bahima.

The iron smiths made farming tools, spears etc.

Karagwe carried out trade with Bunyoro, Arabs and other neighbours. The items they traded in were beads, iron coils, china wares. This was first on barter trade basis and later cowrie shells were introduced by the Arabs.

SOCIAL ORGANISATION

The family formed the basic social unit and the family head was responsible for the well-fare and order in the family.

Interclan marriages were not allowed except when the king felt he wanted to marry within a particular clan.

The society was divided into various social classes i.e the Hinda who formed the aristocracy (ruling class) , the Nyambo who formed the common free and the freed slaves.

The people believed in the supreme being, Ruhanga and the divine cult of the Chwezi.

Age sets were important social institutions and blood brotherhoods were also significant.

THE COLLAPSE OF KARAGWE

The kingdom of Karagwe collapsed because of the following reasons;

- The Banyoro attacked Karagwe during the reign of Ntare the sixth.
- There were frequent disease outbreaks that weakened the kingdom.
- There was political struggle for power which weakened the kingdom.
- There was weak military arrangement where the kingdom did not have a standing army and could easily be attacked by outsiders.

CHANGES INTRODUCED BY RUHINDA

- He introduced religious beliefs i.e belief in ancestral spirits.
- He introduced long horned cattle which brought about economic growth and agricultural revolution.
- He brought about the idea of centralized monarchy which replaced the largely agricultural economy.
- He introduced the clan system centred on the clan leaders.

WANGA KINGDOM

The Wanga kingdom got established in the highlands of the Nyanza province / region in western Kenya.

It was founded by the Hima rulers from the Chwezi who came from the west and found settlement at Imany hills near Mumia around 1500 AD.

More immigrants arrived from between 1550 and 1560. These are thought to have been Egyptians and descendants of the Luo.

They deposed the Hima rule and replaced it with a hereditary ruler (Nabongo) and centralised monarchy (kingship) in the whole modern Kenya with institution similar to those of the main interlustrine kingdoms.

POLITICAL ORGANISATION

The Nabongo was the political head of kingdom with a prime minister called Omwikezi and army commander called Omusesia

The position of Nabongo was hereditary and the kingdom was highly centralized, just like any other in the region

The kingdom was divided into clans with each ruled by a Muhima or a Luyia of the Hima.

In administration of the kingdom, Nabongo was assisted by a council of elders formed from various Luyia clans. Its work was to advise him on the various matters affecting the kingdom.

ECONOMIC ORGANISATION

The Wanga people were basically agriculturalists growing mainly cereals and vegetables.

They also carried out some pastoralism, keeping cattle, goats and sheep.

The Luyia people traded with their neighbours like the Luo, Kikuyu and Masai with whom they exchanged grain for animals products.

Hunting and fishing were important economic activities and the Luyia five clans that made up the Wanga kingdom. Elephants were hunted for ivory.

Work was divided according to sex. Men hunted, cleared land for farming, built houses and made food stores. Women on the other hand cultivated, harvested and made beer.

SOCIAL ORGANISATION

Socially, the Luyia lived in small communities (villages) grouped together into units called 'Olukango'. These consisted of about 500 members.

The leader of each Olukango had both religious and political powers.

Social organization was based on clans. Clans were made of age sets 'Olubaka'. People of the same age made up an age set and would go for initiation at the same time.

Several families made up a sub-clan and several sub-clans made up a clan. Each clan had a totem and members of the same age made up an age set and would go for initiation at the same time

Clans were not allowed to marry each other

Work was communal among the Luyia i.e digging, building, and even ceremonies like marriage, initiation and at times death, people worked and stayed together. This created a sense of brotherhood and unity. The head of each Olukango presided over the activities of the year.

A Luyia home was full of stools, pots, baskets, grinding stones, hoes and calabashes. They also wore skins of goats, calves and wrappers made up of banana fibres or sisal

DECENTRALISED SOCIETIES

Unlike the kingdom areas, these societies did not have a strong centralized administration. They were smaller in size and weaker in strength compared to the kingdom areas. They were mainly ruled by chiefs. These included the Chagga, Nyamwezi, Kikuyu, Akamba, Masai, Iteso, Acholi etc

THE CHAGGA

These are part of the eastern Bantu who migrated from the Katanga region. They mainly settled around the slopes of Mt. Kilimanjaro in East Africa.

POLITICAL ORGANISATION.

The Chagga organized themselves into chiefdoms. Each was under the Ntemi chief. There were about 100 chiefdoms among the Chagga.

Each Chiefdom was independent of the others. The chiefs were encouraged to extend their authority and create new areas of control.

The chiefs ruled or governed with a council of elders who were mainly clan heads, from various clans in the society. They acted as his advisors and supervisors in the chiefdom.

The Ntemi was seen or viewed as a ritual leader, an idea adopted from the Nyamwezi society.

He was the chief justice and led his people in personal and public affairs e.g security of land.

The Ntemi was highly respected by his subjects and so often received tribute and customary gifts from the cultivators.

SOCIAL ORGANISATION

The Chagga believed in a supreme god called Ruwa, not as a creator but sustainer of mankind.

According to them, he was responsible for having freed mankind and provided him with fruits and plants. Ruwa was also the name of the sun.

They too believed in the power of ancestral spirits who were believed to have powers to sustain, punish or reward people.

Sacrifices were offered to the ancestral spirits to make them happy and to establish a good relationship between the living and the dead.

ECONOMIC ORGANISATION

They were agriculturalists and so often practiced crop rotation. They maintained soil fertility by using ash and cattle manure and carried out irrigation. They grew crops like millet, maize and bananas were used for human consumption.

They carried out iron smelting and made some tools which they used for farming and weapons for defense.

Pottery was done by the Usseri and Maruma.

Trade was carried out especially with the Arabs.

KIKUYU

According to the Kikuyu legends and myths, it is believed that Mukurweyiwa Gathanga was the place where god (Ngai) appeared and created ancestors of Kikuyu e.g Gikuyu and his wife Mumbi.

Another legend states that a man from a place called Mbere had four sons who later became ancestors of the Kikuyu, Kamba, Athi and Masai. However it is believed the 2nd legend has the greatest element of truth since by 16th century, the early Kikuyu had settled in Mbere and Chuka from the North.

The Kikuyu belong to the eastern Bantu group of people. They are found in the present day Kenya. They are also believed to have migrated from Meru and were descendants of Gikuyu and Mumbi.

ECONOMIC ORGANISATION

The Kikuyu were predominantly agriculturalists especially in cereal crops e.g Rice maize and sorghum. They also grew beans, peas, bananas and sugarcane and yams.

Some of these crops, the Kikuyu exchanged with the Masai and other pastoral people at markets.

Market places were common and were an important feature among the Kikuyu. The oldest markets were at Muthithi, Giitwa, Karatina, Gacatha and Gakindu.

The Kikuyu traded their pottery, tools, baskets and farm products at the markets which were held every 4th day

The kikuyu grew coffee also as their major cash crop especially during the colonial time.

They greatly valued land and kept animal like goats and cattle and sheep. They also kept bees.

Milk and butter were the main products from cattle and goats. The kikuyu also paid these animals as bride wealth besides using them to settle disputes.

The Kikuyu did not carry out fishing and poultry because these activities were prohibited by the culture. This was because their custom prohibited them from eating fish and fowls.

SOCIAL ORGANISATION

Among the Kikuyu, land was socially important. A land less man could not marry a wife because his wife could not feed her family without cultivating her husband's land.

The kikuyu believed in one supreme god called Ngai. According to them, Ngai manifested himself in the sun, moon, stars, thunder, lightening, rainbow etc. He was approached through senior elders as a community rather than as individuals.

Mt. Kenya (Kirinyaga) was believed to be the name of the god (Ngai). The kikuyu built shrines in the large tree and graves which covered its slopes.

Whenever the kikuyu were attacked by epidemics, they believed that that the witches were responsible for it.

Evil spirits were exercised by a ceremony held during the evening where the community drove out spirits by beating drums, blowing horns and disturbing the underground with sticks.

They also had initiation ceremonies which took place when the young men reached 18 years.

POLITICAL ORGANISATION

The most important political units were the family and age-sets. Each family had a family head.

Above the family was the local territorial unit or Mbari. Each mbari was led by a council of elders of which the head was Muramati.

The Muramati was not a chief nor was his position hereditary. He was simply the most distinguished man in the community.

They also had the age-set system called Mariika and each Riik consisted of those who had been circumcised at the same time. The Riika created a sense of unity among the Kikuyu. Each of these age-sets had its own name.

The women also organized themselves in age sets with their individual names of their adopted names of their male counterparts.

Each age set had a leader acting as a spokes man. In these agesets, members were divided into junior warriors and senior warriors each with different activities.

They had a council of elders called Kiama with the following functions.

- to pass laws governing the society
- to administer justice among its members
- they acted as the last court of appeal
- to offer sacrifices and prayers to Ngai

The kikuyu had 9 clans under which they were organized, each with its own traditions and religions which governed the way of administration of the different political units.

MASAI

The masai were a decentralized society who were Kalenjin. They were also a Nilotic speaking community who were dominant in the east African rift valley, plain from Uasi Gishu plateau in the north around mt. Meru in the south.

POLITICAL ORGANISATION

They had no political unity, they were organized in many sub-groups which were independent of each other and grouped loosely around different Laibons / religious leaders.

They were divided into 16 independent groups each with its own territory, pasture and water supply.

They were organized into clans where people were further organized into age sets. Each clan had its own name and cattle branch.

They had a linear system which they followed for easy identification.

Initiation into age sets was done through circumcision at age 15-16 years. The young who were initiated entered the grade of junior warriors known as Ilmurran and formed the “right and left division”.

Age sets were promoted every after 15 years as warriors, senior warriors and senior elders..The head of each age set was known as Olaiguanani, who planned for military attacks and distributed war booty to the warriors.

Each age- set had a religious leader known as Laibon. The Laibon had no political powers.

The elders settled disputes in society but murder was treated separately. A fine of cattle was usually imposed on a criminal and for the murderer; sometimes members of a different clan would avenge the death of their beloved by killing a clan’s mate of the murderer.

ECONOMIC ORGANISATION

The Masai were herdsman. Rearing which was the backbone of their society. These were kept for milk and blood. They also got skins and hides from them. Other animals which they kept include sheep and donkeys.

There were iron workers who made spears and swords.

They practiced trade where they exchanged items e.g honey, pots, calabashes, weapons and in return got sodaash, leather, livestock etc.

N.B- The Masai never carried out fishing because they believed eating fish was a taboo.

They controlled a number of caravan routes and were able to tax the traders that crossed or passed through their land.

SOCIAL ORGANISATION

The Masai had a small class system where the blacksmiths were considered inferior and lived separately from other Masai. The blacksmiths did a lot of work in the society e.g making spears, shields and swords which were needed by the rest of the Masai. If a blacksmith killed another Masai who was ordinary, then many of his people would be killed but the blacksmith could not kill a Masai for the avenge of his kinsmen.

The Masai believed in a supreme god called Enkai.

Prayers were encouraged and offered through the Laibon.

The Enkai made charms for the soldiers to protect them and prayers were offered under sacred trees which were considered as their shrines.

REASONS FOR THE DECLINE OF THE MASAI

Civil wars- Between 1850 – 1870, there was a civil war between two different masai sub- groups i.e the pastoral Purko led by Laibon supet and agricultural Uasi Gishu Kwavi.

Natural disasters – e.g locust invasion, this destroyed their grass and other vegetation making them lack food for their animals and themselves.

Diseases –e.g cholera which attacked them in 1869, pneumonia in 1880's, smallpox and rinderpest also weakened them and led to their decline.

Famine and drought – Since they were not as settled as the Bantu, they failed to produce enough food for animals and themselves and so being weakened.

Finally, the coming of the British who colonized Kenya including their society made the last blow to their territory leading to the decline.

ACHOLI

These lived in norther Uganda and were a result of intermarriages between the Patiko and Ateker speaking people, and other sudanese speaking people. They had a decentralized society in which each society or chiefdom was formed out of a group of clans who had a common ancestor.

POLITICAL Organisation

The Acholi were organized in clans and elders in leading clans formed a council which advised the Rwot.

The chiefs settled disputes in society eg. quarrels, conflicts etc.

The Rwot appointed village chiefs who maintained law and order in society and ensured community services eg. Construction of infrastructure.

The chiefs collected taxes\ tribute. Small clan armies were mobilized to maintain political stability and security.

All able-bodied men could be called upon to fight during times of need.

ECONOMIC Organisation

The acholi were cultivators and pastoralists. They grew millet, sorghum, peanut, simsim. They also reared animals such as cattle, goats and chicken.

Hunting was also done by men in the dry season. They also carried out trade with the Khartoumers.

SOCIAL Organisation

The Acholi believed in a supreme God called Lubanga whom the elders prayed to through ancestors. Sacrifices were made to Lubanga at the established sacred places.

Their ancestors were highly respected and would be offered sacrifices.

THE ITESO

The Iteso were a linguistic group of people that belonged to the plain Nilotes in the Iteso-Karamoja groups. They migrated from Karamoja towards the end of 17th century or beginning of the 18th century.

Their migration was due to a number of problems such as

Pressure from the Karamoja people and the Turkana people.

Lack of water for themselves and their animals.

Lack of grazing land

Over population

Overstocking, etc.

The Iteso presently occupy parts of Soroti, Kumi, Palisa, Toror districts in Uganda and Bungoma district in western Kenya.

POLITICAL ORGANISATION

The Iteso had no king and power was not monopolised by the central political tool. Power was shared among various elders i.e. clan heads, family heads and religious leaders. These people were responsible for maintaining law and order.

The clan that was known as the Ateker was the smallest political unit and this was subdivided into sub-clans.

The largest political unit was the Eitela [a group of clans]. It was equivalent to the modern parish.

The clans were headed by the council of elders and the decisions of the council elders were based on the ideas of the clan assembly known as the Etem.

Conflicts and differences were settled within the clan.

Interclan quarrels and differences were settled with the help of the third party which would be invited.

Originally, the Iteso had no standing army but in the second half of the 19th century they began keeping one. They had powerful commanders eg Maliga and Emiru. The army was responsible for settling internal disputes, providing defense from the Karamojong and Bagisu invasions.

Marriage was used as a political tool. Interclan links made through marriages to cement political unity.

ECONOMIC ORGANISATION.

The Iteso were believed to have been cultivators before they adopted pastoralism. Cultivation was carried out communally. ie men cleared the bushes while the females engaged in planting and sowing.

They cultivated crops such as simsim, millet, beans, potatoes, sorghum, and later on cassava which was introduced by the Baganda in the colonial area led by Kakungulu.

Cattle keeping was also carried out and it was obtained through raids from the Karamojong, Bagisu and Basoga.

Cattle signified wealth and prestige. They never killed cattle anyhow. They used animals for bride price, obtained milk and blood, skin and hides from them.

Hunting was done in a group since it was a risky venture where they obtained meat and medicine.

Pottery and making of wooden products was another activity eg plates, pounding and milking vessels, pots were used for fetching water as well as brewing local drinks.

Trading was carried out internally and they would exchange some products amongst themselves. Externally they traded with Basoga, Bagwere, Bagisu and Banyoro.

Fishing was carried out though on a small scale. They had to consult the Emuron whether they could go fishing or not.

SOCIAL ORGANISATION

The clan was basic social unit. The major clans included; Irarak, Itekok, Ikaribwoko. They were sub divided into sub clans.

Marriage from the same clan was not permitted and this was aimed at promoting social unity and order.

One could be allowed to change from one clan to another but with support of one's agemates and payment of admission fee.

Social discipline was a very important aspect and respect was given to people according to age. In a family, no child was allowed to eat before any of the elders had begun. It was considered a sign of greed.

They believed in spirits and the society had Emurons [religious leaders] who had powers to heal as well as stop witchcraft. They were also believed to make rain.

There were social evils and had a way of settling them. the penalty of theft was death and such people wouldn't be buried and the cleansing ceremony was performed. murder was a less serious offence and was settled by compensation.

NYAMWEZI

The Nyamwezi occupied the central plateau around the present tabora town in central Tanzania. by the 8th century, they consisted of more than 1000 clans but without any form of central authority. they came with the eastern stream of bantu and entered east Africa from the south west although, they had little contact with each other. they were very united because of the fact that they used the same language and believed in the same origin.

It should be noted that the Nyamwezi were not originally referred to as the Nyamwezi. they attained this name from the arabs because of the direction from which they came from i.e. the western direction where the new moon is first seen. Nyamwezi means people of the moon.

POLITICAL ORGANIZATION.

They were divided into chiefdoms under the ntemi [chiefs]

The chiefs ruled with the help of the council of elders called Wanyampala. members of the council were the Mgawe, who was the chief councillor and ritual officer. the Watwale was the army leader responsible for security, Mteko, head of the security police, Kikoma, information officer and Minule, collector of tribute.

Officials took orders from the Ntemi, but his authority did not extend beyond his head quarters.

The chiefs relied on heads of various settlement areas known as Gunguli and these in turn relied on heads of households.

The Nyamwezi chiefdoms were always at odds with each other and this lack of political unity gave an opportunity to outsiders to penetrate to their land.

The Ntemi had political roles to play in the chiefdom which included;

i] To declare war on the advice of the council.

ii] To make peace

iii] To ensure that proper care was taken on the land and grain supplies by initiating agricultural practices every year.

iv] To compensate those who suffered through natural disasters eg drought, floods, by keeping a reserve of food to do so and also reward followers.

As a religious head, the Ntemi was the link between the people and their ancestors

The Ntemi settled disputes among members of his house hold and followers and administered traditional and customary laws.he also handled case of murder, treason and witch craft.punishment would range from paying fines to being banned from the society.

The Ntemi's position was hereditary.

SOCIAL ORGANISATION

The Nyamwezi were highly superstitious ie they interpreted everything in terms of religion eg the ntemi observed a special code of discipline because it was believed that whatever he did had an effect on society, land, crops and people.

The Nyamwezi were highly religious with ntemi as their ritual, religious leader and priest.

They believed in life after death.they believed that a person continued living in another world. Because of that, they offered prayers and sacrifices to the "living dead"

They believed that the ntemi's health and well being were connected to the happiness and prosperity of the society.he was therefore considered divine

ECONOMIC ORGANISATION

The Nyamwezi were agriculturalists and grew maize, ground nuts, cassava and sweet potatoes.after planting, the women were left to look after the fields while the men participated in trade.

They raised cattle, goats and sheep to supplement agriculture.

They carried out hunting mainly for meat.elephants were also hunted due to the increased demand for ivory by the Arabs.

Fishing was also another economic activity.it was done on igombe,Malagara and Ugulla rivers.originally,ish was for home consumption but as it increased in number,the surplus was sold to the neighbours

Trade was also another important economic activity.the Nyamwezi carried out intertribal trade and bartered their commodities with their neighbours.agricultural products were exchanged for cattle and forest products.after learning the need for interior products at the coast,the Nyamwezi began walking long distances to the interior in such of these products.as a result,the Nyamwezi became pioneers in long distance trade.

NB: In order to ensure a steady supply of commodities,the Arabs began to penetrate in the interior egTabora,Unyanyembe and Ujiji.in unyanyembe ,the arabs were welcomed by chief Fundikira who was

succeeded by Mwana Sere who imposed high taxes on the Arabs. they reacted by repulsing him with Mkwaziwa who was their puppet. because of this trade, the Arabs became increasingly involved in the politics of the interior.

MIRAMBO'S EMPIRE

- Mirambo was born around the 1830s in Nyamwezi land to one Ntemi chief
- He spent his early years in Bugomba where he had been captured by the Ngoni
- He mastered the Ngoni tactics of warfare and used them to build a strong army of the Ruga Ruga
- It was this army that helped Mirambo to build a big empire
- Mirambo attacked the Vinza, Sukuma and Iramba to extend his influence
- By 1876, Mirambo established his capital at Urambo
- His empire extended Northwards and Eastwards to control the central caravan trade route from Tabora to Karagwe, Ujiji, Buganda and Bunyoro

WHY MIRAMBO WAS ABLE TO BUILD SUCH A BIG EMPIRE

- Mirambo was a person of boundless courage and energy which he used to build his empire
- He personally led his army in battle which encouraged and gave morale to his army to fight on
- Mirambo spent a lot of years in Bugomba as a captive of the Ngoni which helped him to master the Ngoni military tactics
- He used the Ngoni military tactics to build a strong army called Ruga Ruga that was very instrumental in his rise to prominence
- He absorbed the conquered people, recruited the youth into his army to boost his fighting force
- Mirambo was a man of high determination who took no nonsense from anyone e.g he insisted on homage and tribute from foreigners passing through his territory
- The acquiring of guns and gun powder from the coastal Arabs helped Mirambo to extend his empire wide
- Mirambo highly paid the Ruga Ruga who helped him to build such a big empire

THE GALLA

Origins

- The Galla are of Cushitic origin.
- They are a branch of the plain Nilotics who migrated from Southern Ethiopia.
- They are thought to have originated from Ethiopia then moved to Somalia and finally entered EA
- They are a nomadic pastoral tribe that occupies the eastern parts of Kenya.

Political organization

- The Galla traditional structure was connected to the age set system based on ten groups
- Every male belonged to a single group throughout his life
- Each age set was headed by a leader called Abba-Boku for eight years
- Abba-Boku presided over meetings and formulated laws governing his age set
- Abba-Boku was seen as a ritual and natural affair expert
- Abba-Boku was assisted by three other elders all from distinguished families
- From the age of ten boys were supposed to train as warriors
- The Galla thus became a fierce warrior society respected over a wide area
- They carried spears and shields into the battlefields
- Each age group came up for promotion every 8 years and when this happened its leader had to take his people to a new territory

Social Organisation

- The Galla believed in a supreme being called Waqa
- Waqa was believed to be the controller of everyone's destiny
- He always granted favours and protection in times of battle
- There existed both good and bad spirits living in lakes, rivers, mountains and trees
- Later on some became Muslims due to interaction with the Muslims from Ethiopia
- They had the age set system where every male belonged to a particular group throughout his life
- Hunting of animals was carried out as a test of manhood

Economic organization

- They were a pastoral society who moved from place to place in search of water and pasture
- They kept animals such as cattle, goats, sheep, camels and donkeys

- Their constant movement in search of water and pastures brought them into conflict with other tribes like the Masai and Somali
- They carried out small scale agriculture and grew grains, beans, peas, vegetables and pepper
- Limited fishing and hunting were also carried out
- Traded with their neighbours like the Somali, Ethiopians and Swahili Arab

OMAN RULE AT THE EAST AFRICAN COAST (BETWEEN 1740- 1840]

In the 1650s there was rivalry in the Portuguese and coastal Arabs.

In 1693 the Arabs in Mombasa requested for the oman-arab assistance against Portugal.

The Imam were the legitimate rulers of Oman in Arabia and two families ruled in Oman in the 16th and 17th centuries.ie the Yarubi family and the Busaidi family.

Before the coming of the Portuguese, the Arabs had been involved in trade and life of the people of the east African coast over many centuries .to control trade at the East African coast effectively,the Yarubi at one time appointed the Mazrui to rule the coast of East Africa on their behalf as a way of preventing any other power from taking over the coast.

However, in the second half on the 19th century, the Yarubi family was overthrown by the Busaidi family.the leadership of oman empire therefore came under a new ruling family of the Busaidi.

Consequently,the Mazrui ,who had been appointed by the Yarubi imamsto control the East African coast on their behalf refused to submit to the new leadership in Oman.for example,the Yarubi representative governor ,Muhammed Ibn Uthuman Alimazrui,said “the new leader is an ordinary citizen like myself .he has taken power in oman and I have taken power in Mombasa.”This provoked war waged by the Busaidi against the Mazrui,and this came to be known as the Busaidi –mazrui conflict/struggle.

WHY THE OMAN ARABS WISHED TO CONTROL EASTAFRICAN COAST

Politically Oman Arabs wanted to exercise their political powers by imposing themselves as rulers at the coast.

The Oman Arabs also wanted to impose taxes on the E. African coastal people so as to generate revenue for their country Oman.

The Oman Arabs wanted to rule the coast as a compensation for helping the coastal people to defeat the portugues i.e they believed that their help as not for free.

The E.African coas was free from conflicts compared to Oman which had the Yorubi – Busaidi Family conflicts.

The Oman rabs wanted to control the caoast to make sure that the Portuguese did not return e.g in 1778, the Portuguese tried to recapture Fort Jesus which scared the Oman Arabs

Mombasa which was under Mazrui Arabs was rebellious to Oman rule . Therefore the Oman Arabs wanted to crash Mombasa and set an example to other towns.

Economically , the Oman Arabs wanted to gain from the profitable indian Ocean trade e.g they Wanted to control the Gold wealth in Kilwa

The coastal climate was favorable for Agric compared to arid conditions in Oman.

The coast was blessed with fertile soils for Agric hence the Oman Arabs wanted to set up plantations.

The E.African coast was also strategic enough with good natural harbors which could allow big ships to anchor.

The oman arabs wanted to effectively exploit the cheap slave labour at the coast because they did not want to use fellow muslims as workers

Socially the oman arabs wanted to strengthen and spread islam which greatly declined during the Portuguese rule.

They wanted to maintain cultural and social ties with their moslem brothers at the coast.

THE BUSAIDI –MAZRUI CONFLICT (COAST AND OMAN ARABS)

In 1698, Fort Jesus fell in the hands of the Oman Arabs after chasing away the Portuguese.

In 1741, a conflict arose between the Busaidi and the Mazrui. The Busaidi were Arabs from Oman and the Mazrui were the coastal Arabs who mainly settled in the town of Mombasa.

CAUSES OF THE BUSAIDI - MAZRUI CONFLICS

The desire to control the east African trade in gold and ivory mainly found in Kilwa and Sofala.the Arabs wanted to dominate the towns and impose taxes.

Both of them feared that the Portuguese would come back and control the coast

The Dutch, French and British traders had invaded the Indian Ocean and were vigorously involved in the trade so the Oman Arabs wanted to control the increased economic activities,

The Oman Arabs wanted to keep law and order in the Indian Ocean trade so as to benefit from the trade

The Arabs had helped the coastal people against the Infidels so they thought that they were entitled to control the coast.

The coastal towns wanted to remain independent .the Mazrui did not want the oman rule at the coast so they declared Mombasa independent and other towns like Pemba, Malindi, Pate, Mafia and Zanzibar also followed.

The Mazrui governors were harsh especially during tax collection so their rule became unpopular at the coast.

The coastal towns were encouraged to rebel because they knew the weakness of the busaidi who were for example pre-occupied with problems at home [in Arabia] eg the sea pirates.

The Mazrui at the coast never liked the appointment of Busaidi rulers E.G Mombasa saw no need of paying tribute to Oman.

The Mazrui governors were very proud and believed that Mombasa belonged to them even before the coming of the Portuguese.

The Mazrui believed that the coast was theirs since they felt that the Busaidi could not administer the coast effectively.

The Mazrui had gained a lot of confidence after defeating the Portuguese in 1698 and hence they saw this as a step in regaining their independence.

The able leadership especially under Seyyid said led to the Busaid- Mazrui conflicts because he greatly organized the Oman Arabs to fight the coastal Mazrui.

Mazrui fighters were assured of the support from the interior tribes like the Nyika and Kamba which gave them moral to fight for their independence.

Mazrui fighters had acquired guns due to their earlier trade contacts which strengthened their army.

They were united due their strong element of Islam which encouraged them to fight.

The Busaidi Arabs were involved in the Busaidi conflicts back home in Oman which gave little opportunity to the Mazrui who wanted to exploit and gain their independence.

NOTE: When Seyyid Said came to power, he managed to bring the coastal struggles to the end

THE COURSE OF THE BUSAIDI-MAZRUI STRUGGLE

In 1741 ,Muhammed Ibn Uthman Alimazrui of Mombasa was murdered on the orders of the Busaidi rulers.The Busaidi then appointed Saif Ibn Khalifa as governor o Mombasa.

In 1742,Ali Ibn Uthman Alimazrui,brother of th murdered governor defeated the newly appointed governor and recaptured Mombasa.

In 1743-1753,Mazrui control control extended along the coast and to the half of Pemba as Pate ,Malindi,Zanzibar had also renounced Busaidi overloading following Mombasa.

In 1745 Malindi,Pate,Pemba,Kilwa,and Mafia rebelled and applied to the Portuguese and also recognised portuguese overlordship.

In 1746,Ali Uthsman established Mombasa's independence from oman and other towns followed suit.

In 1753,the Mazrui attacked Zanzibar but failed to control it.

In 1780,the Busaidi seized Mafia,kilwa and put a royal governor in charge to collect taxes

In 1784,after a succession dispute in oman where ahmed Ibn Al-Busaidi died,the defeated claimant to the throne saif ibn ahmed tried to setup a sultanate in kilwa and Zanzibar but he failed and the Imam established control.

In 1800-1810,the Mazrui taking advantage of the oman weakness in arabia,extended their rule from malindi to pangani.

In 1814,Mazrui applied to the British for help but was not successful

In 1822,Sayyid Said sent a flight to recapture Pemba,Brava from the Mazrui.

In 1824 -1826,Captain omen[british commissioner]declared a protectorate over mombasabut the british later renounced omen's protectorate.

In 1827,Sayyid's Said's troupes attacked mombasabut left afterwards and did not establish firm control.

In 1829,Sayyid Said used tricks and had the Mazuri governor to Mombasa and about 30 other leaders murdered after calling them for a meeting which was held in Fort Jesusand this brought the struggle to an end.

In 1840, Sayyid Said transferred his quarters/capital from Muscat to Zanzibar and made it difficult for the mazrui to fight again.

WHY WERE THE MAZRUI DEFEATED

Sayyid Said used the British alliance to break the mazrui rebellion.

Sayyid Said forbade all his subjects from trading with the mazrui.this weakened them especially their economic background.

The coastal towns did not accept the mazrui overlordship and many rebelled.

Sayyid Said's determination brought about the eventual collapse of the mazrui.

Unlike the Busaidi, the Mazrui were not united so they could not fight and defeat the Busaidi.

The Mazrui were militarily weaker than the the basaidi.the yarubi had been defeated back home in Oman hence they became weaker and vulnerable to attacks hence their being defeated on the east African coast.

Sayyid Said arrested and murdered all the leading mazrui in 1837 which finally brought the long struggle to an end.

Sayid Said was so tactful ie he knew when to use force or diplomacy eg in 1824,he temporarily withdrew from Mombasa.

EFFECTS OF THE MAZRUI RULE AT THE EAST AFRICAN COAST

NB- Give it as an assignment to the students

THE OMAN RULE EMPIRE UNDER SAYYID SAID

He was a prince of Oman born in 1791 in Muscat which was the capital city of Oman and he belonged to the busaidi family.he assumed power at a youthful age of 13 in 1804 after his father Seyyid sultan Ibn Ahmed had been killed in a naval battle in the Indian Ocean.

Being young, he ruled jointly with his elder brother but both of them were too young to make necessary administrative decisions so a regent was chosen to handle real power.ie their cousin Bedri Ibn Saif.

Sayyid said became suspicious of his cousin that he was making plans to kill him in order to take full power over the Oman empire.it was against this suspicious thinking that Sayyid Said eventually murdered his cousin ,Bedri Ibn Saif by ruthlessly plugging a dagger in his stomach.he then declared himself the overall ruler of the oman empire in 1806

He took the throne at a time of great difficulties ie he faced conflicts at home from the saif supporters against his own supporters.religios persecution,sea pirates ,a delining economy and above all the rebellions,Mazrui at the East African coast.

Being far sighted and shrewd leader,Sayyid Said compined ambition with patience and caution.he used these qualities to securealliance with the british.

He personally solved the home problems.he then used the alliance technique for example with the Britisht to eliminate the sea pirates to break the Mazrui rebellion.he sent a force of 4000 men to capture Pate,liberateBava and Pemba.

For the economic problem, Sayyid encouraged trade between the Oman empire and the British to boost his economic stand further, and to control the Mazrui effectively,he forbade all his subjectsfrom trading with the Mazrui,a step that forced the Mazrui to accept Sayyid's over loadship.

After acquiring Mombasa in 1837,he moved his capital from Muscat to Zanzibar in 1840 to consolidate his power.

WHY DID SAYYID SAID TRANSFER HIS CAPITAL FROM MUSCAT TO ZANZIBAR?

Zanzibar and the east African coast in general, had better climatic conditions than Muscat or Oman which had scorching sun heat and poor soils.

Zanzibar had a deep and wide harbour which handled large vessels.

Zanzibar had good fertile soils that would enable him to cultivate cloves which had a high demand on the world market.

Zanzibar had plenty of sweet drinking water was for both the inhabitants and the calling ships.

East Africa provided better natural resources like ivory, gold from Sofala etc than what Oman would provide.

Zanzibar had a better strategic position for trade than Muscat. Zanzibar would be used as a commander entry port.

Sayyid Said wanted to control the east African coast more effectively.

Political persecution facilitated the transfer of Sayyid Said's capital from Muscat to Zanzibar. The supporters of Saif wanted to avenge his death and they also wanted to capture power and so Sayyid Said wanted to enjoy some peace so he decided to leave Muscat to Zanzibar at the coast.

Zanzibar's central position was ideal for controlling and expansion of inland trade, he wanted to control and exploit trade in the interior.

Zanzibar's position gave it security from attacks by mainland rivals since it was an island it could be used as a military base.

Sayyid Said wanted to control more effectively the rebellious Mazrui family of Mombasa from Zanzibar than from Oman since his forces would be very near there.

Sayyid Said wanted to check on the activities of the pirates who had made the trade across the Indian Ocean almost impossible.

There was also a very serious religious persecution by that time in Oman and this forced Sayyid Said to transfer his capital from Muscat to Zanzibar.

The need to control lucrative Indian Ocean trade rather than leaving it in the hands of corrupt relatives who were unreliable.

The East African people were considered to be more loyal to Sayyid Said than the people of Oman.

He also wanted to establish regular trade links between the East African coast and the interior of East Africa.

In conclusion Sayyid Said transferred his capital from Muscat to Zanzibar because of political, social, and economic factors.

HOW SEYYID SAID ESTABLISHED HIS EMPIRE BASED IN ZANZIBAR

Sayyid Said a merchant prince came to power on 1804, he established his empire using the following methods;

He used diplomacy especially using marriage alliances.

He used force to suppress the rebellious towns.

He united the conflicting parties/ towns eg Mombasa and Malindi.

He put an end to the conflicting groups i.e the Mazrui-Busaidi family.

By transferring his capital from Muscat to Zanzibar in 1840, he established easy control of the East African coast.

By signing commercial treaties e.g in 1839, he signed a treaty with the British, in 1833 with America and France in 1844.

He brought about a revolution in agriculture for example with the introduction of clove plantations.

He provided money as well as security to traders who engaged in caravan trade.

He invited the Indian Banyans who acted as money lenders to the business men.

He changed the existing monetary system by introducing the coin money to replace the cowrie shells.

He emphasized the spread of Islam which fostered/ brought about unity.

He also built Quranic schools and this enabled the teaching of Islamic doctrine and easy spread of Islam.

He established firm control over slave and ivory trade which made Zanzibar prosperous.

He established firm and efficient administration on the East African Coast.

REASONS FOR SAYYID SAID'S SUCCESS.

He was a determined ruler who usually did what he decided upon.

He had god foresight and this enabled him to increase his wealth, political prestige and authority e.g by moving his capital from Muscat to Zanzibar, he made friendship with the British to deal with his enemies both at the coast and at home.

He was tactful and diplomatic i.e he knew when to use force and diplomacy e.g when he persuaded the Mazrui and they refused, he used force, he imprisoned and murdered the governors.

He exploited the disputes among the Mazrui families at the coast to his own advantage.

The Mazrui being arrogant and bad rulers at the coast made the coastal people to resent their rule and this helped Sayyid Said to establish his control over them.

He used fellow Arabs in the administration of the coast at all levels and this enabled him to establish firm control over the coast.

He had a good relationship with the British who were more powerful so they helped him to harass his enemies.

In conclusion the factors for the success were mainly due to his own ability.

EFFECTS OF SAYYID SAID'S RULE ON THE EAST AFRICAN COAST.

Sayyid Said the economy of Zanzibar in many ways; ie

He opened up large plantations of coconut and cloves.

Zanzibar and Pemba became the world's largest producers of cloves. (about 4/5 of the total world production of cloves were from Zanzibar)

Sayyid Said encouraged slave trade by sending caravans inland which led to depopulation of some areas. He used slaves to work on the plantations.

Africans in Zanzibar lost their fertile land to the Arabs for clove plantations.

Sayyid Said imported Indian Banyans to work in government treasury in Zanzibar. The Indian Banyans financiers of the caravan inland trade.

He established security in Zanzibar through the creation of a strong army.

He made Zanzibar an international port which could handle imports and exports. Infact Zanzibar became the gateway for the East African exports and this increased his wealth.

Zanzibar became the principal slave market in the 19th.

He collected custom duties which enriched Zanzibar's economy.

There was an influx in European traders in Zanzibar who helped to build the economy of Zanzibar ie the Germans, British, French etc.

He brought to an end the long struggle between Oman and Mazrui for the control of the East African coast.

He introduced and purified Islam as new faith in Zanzibar and the East African Coast in general. He built Mosques as places of worship and Quranic schools and centres of learning Islam.

He improved the monetary by introducing copper currency to supplement on the Maria Theresa dollars and the Spanish crown.

He signed commercial treaties with Britain (1839), USA (1833) and France (1840) giving them freedom to trade with the coastal towns.

He created market centres among African chiefdoms, most of which he had good relationship e.g. among the Nyamwezi.

He united the coastal towns and brought them under the Oman rule.

He participated in the signing of treaties aimed at ending slave trade e.g. the Hamaton treaty which in the end made Zanzibar to lose her prosperity when the British declared to abolish slave trade and close the market for slaves in 1871.

EFFECTS OF SAYYID SAID'S CONTRIBUTION ON THE INTERIOR OF EAST AFRICA.

Sayyid Said's contribution affected the interior of East Africa socially, politically and economically in the following ways.

POLITICAL EFFECTS

His contribution opened the interior of East Africa to the outside world.

He led to the introduction of fire arms which resulted into the enlargement of political states e.g. some people emerged as leaders and used the wealth to establish themselves.

Leaders were using wealth from the booming trade to obtain weapons which they use against their weaker neighbours and expanded their political territories.

Intercommunity warfare increased more, as deadly weapons like guns had been introduced in the interior of East Africa.

There was interference in the local politics by the Arabs.

SOCIAL EFFECTS.

The people of the interior started raiding each other for slaves due to the increased demand for them at the coast and this led to destruction of social peace.

There was wide spread poverty and famine as a result of the insecurity and instability created by wars and raid for slaves.

Some places were depopulated due to the death in the process of capturing slaves and the raids for slaves.

There was destruction of social order and family life partly because of the raids which made people to spend a lot of time away from their homes.

There was development of cosmopolitan communities with the development of mall towns in the interior because people travelled far and intermingled.

He also encouraged the use of Sharia law of administration and in justice.

ECONOMIC EFFECTS.

There was development of trade routes as caravans penetrated into the interior.

New trade items were introduced in the interior e.g. guns, spices, etc.

Agriculture, which was the basic economic activity, was supplemented by trade as another economic activity.

The leaders (participants in this trade) became rich.

A commercialized economy was established. It was based on the use of currency and buying on credit as opposed to a subsistence economy which had existed before.

Trade was boosted in the interior but the local crafts and industries were destroyed.

New crops were introduced in the interior e.g. rice, palm oil, cloves etc.

Towns and trading centres developed in the interior e.g. Tabora, Ujiji etc.

Sayyid Said's encouragement of trade opened the interior to the outside as more of the economic potentials of the interior became exposed to the outsiders.

WHY ZANZIBAR LOST CONTROL OF TRADE ON THE EAST AFRICAN COAST AFTER 1860s.

The coming of Europeans on the coast and interior of East Africa eased their accessibility to resourceful areas.

The campaigns against slave trade greatly affected the economy of Zanzibar since it was dependant mainly on slave trade.

Competition from other societies like the Nyamwezi broke the monopolistic tendencies of Zanzibar over trade. These wanted to deal directly with the buyers.

Death of capable Sultan like Sayyid Said created power vacuum where leaders succeeded with less or no knowledge of proper governance e.g. Majid took over and eventually led to Barghash struggle.

The creation of chartered companies reduced the idea of monopolising trade items.

Development of industrial revolution greatly affected the demand for slaves since most of the work now could be done by machines and in the shortest time possible, thus Zanzibar's slave export earnings declined gradually and this ceased to no more.

The introduction of legitimate trade was the last nail in Zanzibar's economic earning. The dealing in mineral mining and cash crops replaced/ substituted slave dealings which was a major source of Zanzibar's income.