

1522

KENYA

85

40194

FROM
GOV. MORTIMER

943

DATE
17th. July 1922

REF
FILE 14 A 622

FOR CIRCULATION

SUBJECT

SWAHILI NEWSPAPER "HABARI"

Mr.
Mr. *Jeffrey*
Mr. *Bathurst*
Mr. *Grindle*
Sir H. Lambert
Sir H. Road
Sir J. Musterton Smith
Mr. Wood
Mr. *W. G. L. L.*

Encloses copy of the first number.
It is anticipated that the paper will
prove a success.

Original Paper

SO
59453
Handwritten

MINUTES

The chief merit of this 1st number seems to be
that "Registration" is meant for the good of
the natives & not as a means of facilitating
their prosecution by the Govt. The paper - or at
least the English version - seems to be fairly
well put up except for one slip on the 1st page.
I should like to be able to read the dialogue about
Shilling on p. 20.

As this is the 1st number,

I ask to draw attention to fact that approval
was given subject to review after a year's experience
(para 3 of the Report of the Com. on 6/9/22) as any
the Govt. will submit his recommendations
in due course as to whether the subsidy should
be continued; if the demand reported for the
1st issue is continued it would appear that the
paper may be expected to be self-supporting.

I kept this back as 19/8/22
Mr. Parkinson was looking at this

183 - 26 Sept 1922

Handwritten mark

Handwritten mark

SO
47006

the currency dialogue, but as
 as has gone away I need not.
 I gathered from him that so
 far as can be seen it is
 an accurate and helpful
 explanation of the intricacies
 of the currency changes, but
 as it says that 2 shillings
 are equal to 1 florin (though
 what else it would say I
 don't know) it will not help
 those who want to determine
 the form resulting from the
 old half mark.

? Ask with an expression
 of interest.

C. J. 20 5 11

W. S.

20 10 27

etc



GOVERNMENT HOUSE,
NAIROBI,
KENYA

17th July, 1922.

C.O
40194
REF
PEL 14 AUG 22

Sir,

I have the honour to enclose for your information, a copy of the first number of the Swahili Newspaper "Habari" the reasons for the institution of which were explained in Section 41 of the Treasurer's memorandum which accompanied Lieutenant Colonel Notley's despatch No. 973 of July 14th, 1921, approval for which was conveyed in your despatch No. 24 of January 5th, 1922.

2. It is anticipated that the paper will prove a success as there is a great demand for the first number.

I have the honour to be,

Sir,

Your humble, obedient servant,

Edward Walker

GOVERNOR.

THE RIGHT HONOURABLE

WINSTON CHURCHILL, P.C., M.P.,

SECRETARY OF STATE FOR THE COLONIES,

DOWNING STREET, LONDON, S. W.

Swahili
Newspaper.

200
41594
21

200
59403
21

HABARI

88

(REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER)

Vol. 1. No. 1.

JULY, 1922.

PRICE 30 CENTS.

EDITING COMMITTEE

THE HON. MR. G. V. MAXWELL,
CHIEF NATIVE COMMISSIONER.

THE HON. MR. J. R. ORR,
DIRECTOR OF EDUCATION.

N. A. KENYON SLANEY, Esq.
ACTING DEPUTY C.M.C.

E. SPENCER, Esq.
SENIOR ASSISTANT SECRETARY.



A Newspaper for the Natives of Kenya

Published by Authority,

All Contributions should be addressed to

THE CHIEF NATIVE COMMISSIONER,

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reports will be written not by Europeans but by Africans for the African people of Kenya.

Similarly, since there are many people who have learnt to read at Missions, reports will be included from the great Mission stations throughout the country.

Fourthly, there will be items of news about King George, the Prince of Wales and the nations who live outside Africa, that you may learn what a great place the world is.

Fifthly, as most Africans are fond of football and other games, accounts will be included of matches played between teams in all parts of the country.

If you know any matters which you think will interest the Africans of your tribe, or big barazas held near your village or any interesting news, you should write an account of these things and send it to the Chief Native Commissioner.

If they are well written and the editors think that they will interest people, they may possibly be published, but if there are many articles, you must remember that they cannot all be published and the editors will publish only those which are considered most helpful to the people.

All will be carefully read and corrected if necessary, but the name of the writer will not be published except in special case.

Lastly, the price of the paper is 30 Cts. (that is 30 cts. of a shilling). If a great many copies are sold among Africans we shall be able to make the paper larger and better, and perhaps later on it will be possible to include photographs of prominent Chiefs and of other people of importance and of interesting events in all parts of the country.

weka ng'ombe na mbuzi pahali safi, ili wapate nguvu na kuwanda, lazima mtapata faida nyingi zaidi.

Tatu. Hapana budi mtapenda kupata habari za n'chi zingine kama za watu wa pwani, Wamasai, Waki-knyu, Wakavirondo au Wakamba au kabila zingine-zingine, habari kama hizi Serikali yatika watu weusi wala si wazungu, ila watu wa kila n'chi waandike kueleza habari zao wenyewe.

Sasa kuna watu wengi wajua kusoma ambao wamesomewa katika mission, wao wanaokaa na mission wataandika na kueleza habari ya hapa walipo, na habari hizo zitaweza kutiwa ndani ya karatasi hii ya Habari.

Nne. Tena kutatiwa na habari za Mfaume George, na Prince of Wales, na za makabila zilizo nde ya Africa, ili apate kusoma na kuelewa jinsi dunia ilivyo kubwa.

Tano. Kwa vile watu weusi wengi wapendavyo mtezo wa mpira (Football) na mitezo mingine-mingine, habari za mashindano ya mpira kila itakapokuwapo itathwa ndani ya karatasi hii.

Tena mkiwa na habari yoyote ya maana au ya kuwafaa wenzo wa nchi hizi, kama mbelezo ya dasturi va kabila, au jambo kubwa lililokuwapa hapo katika miji yenu andika habari hizi, tii jina lako, na ulizo, na mletele Bwana Chief Native Commissioner.

Kwa ameandika habari nguni na wakubwa wa karatasi hii wakiona vakuwa habari wenyewe itakuwa na faida kwa watu, wao wataitika habari hivyo katika karatasi hii, lakini labajihamu sana vakuwa watu wengi wataandika habari kwa hivyo habari zote hazivezi kutiwa kwa mara moja zila habari zitakazo onkawa kusu zila ndizo zitakazotika kwetu.

Tena usione ajabu ukiona habari alioipeleka imekatwa katwa, sababu

wakubwa wa karatasi hii ni lazima waisome na kutengeza habari uho-ndelea, ikiwa imelazimu matengezo, tii la alieandika hivyo habari halita-kuwa chini ya habari yakwe, isipo-kuwa kwa hiyari ya wakubwa wa karatasi hii.

Mwisho. Bei ya karatasi hii itakuwa Cents 30 (ya shilling). Kama watu weusi wakiipenda sana karatasi hii ya Habari, na kuinunua sana, sisi tutaweza kuifanya kubwa na nzuri zaidi, na pengine halafu tutaweza kutia sanamu (Photo) za wakubwa (Chiefs) wale wajulikanao sana au sanamu za watu wasio wakuwa nao wajulikanao, na habari nyingi za kufurahisha, zitokazo pande zote n'nti hizi.

MAELEZO

YA MII

Haya ni maelezo ya kuwapa habari ambayo ni vizizi nyinywi kujua. Serikali ya n'chi hii inesoma ni vizizi kuandika habari ya mambo yote yata-nyotukia, kwa sababu yapenda watu wa huku wapate kujua kwa kila neno utukio, kwa kila namna ya habari ya biashara; na kujua unabaji ambapo panapo biashara. Kathalika Serikali yapenda mjuzi matengezo afanyayo Serikali katika n'chi hii, kwa ajili ya faida ya watu wote wali- katika n'chi hii, kwa kila mtu abakae kujua mambo yanayotoka katika n'chi kwa kila namna ya taidi, ukununua Gazeti hii utaweza kujua mambo yote yafanyikayo katika n'chi. Na tena, Serikali ya wapa habari ya kuwa Gazeti hii imefanywa kwa sababu yenu nyinywi mpat- kujua mambo ya fanywayo katika

n'chi, na nyinywi mkiwa unayo habari yenu unataka andikwe ka- tika Gazeti hii, ili watu pia wapate kujua; basi mtaweza kupeleka habari zenu kwa mtu afanyaye Gazeti hii apate kuandika. Baada ya kw-isha kusoma Gazeti hii ambayo Ser- ikali imeandika nimeona ni vizizi kusoma maneno ya kuwapa habari ya kuwa mimi nimezaliwa katika n'chi hii mbele ya kuja Serikali, na nyinywi nafikiri mwajua vile-vile. Lakini napenda kusoma maneno matatu. Neno la kwanza ni faida waloleta Serikali katika n'chi hii; la pili ni Haki aliyosimamisha Ser- ikali katika n'chi, tatu ni Tajiri na Masikini kuwa sawasawa. Basi mtu akiwa hawezi kidole chakwe akiuliza dawa, kila mtu atampa dawa yakwe, lakini dawa uzuri ni ile ajuayo yeye wenyewe. Kathalika maneno wa- senayo watu kila mtu asema maneno yakwe, lakini maneno mazuri ni yale yatokayo katika kitwa chako mwe- nyewe. Basi uwanbia maneno haya ni mitali mpatе kujua, shikeni ma- neno yatokayo katika moyo yenu, misishike maneno yatokayo katika moyo ya watu wengine. Faliamuni apinywi m'ko katika mikono ya Dola ambayo katika Dunia, hapana Dola kubwa kama hii. Basi yatupasa kuwa na furaha kwetu sisi kuba- shwa ni watu wa Dola hii ambayo niufame ni King George. Na ma- ambao apendayo Mfaume George, ni kutengeza n'chi na kuwasaidia watu wa n'chi kwa mambo yote, ili wapate faida kama ambayo aliyovafanya katika n'chi yakwe zingine. Kwa sababu ni hivyo ameleta Serikali yakwe hapa kutengeza n'chi na kuw- saidia watu kwa ndia za kupata kila heri na furaha. Na kwa mapenzi haya ya Mfaume George, Liswali wetu mkuwaa Bwana Edward Nor- they, ndiye ambao yutengenzeza

REGISTRATION

(BARUA YA VIDOLE)

How many are there of the people of this country who do not yet know the meaning of, or the reason for, the document known as the "Barua ya Vidole" the "barua ya kujulikana" or the "Kipandi"?

It is a splendid thing to have a newspaper like "Habari" in which matters of this kind can be explained and the opportunity of doing so in the first publication is gladly taken.

A "Barua ya Vidole" is a form of passport, and in addition to those who go into employment, it is an official record of service performed. A passport is a written permission to proceed to any place within the limits of the country described on it. With a Barua ya Vidole an African is enabled to proceed to or from any part of Kenya without question unless he is a member of a tribe to which special pass laws have been applied or he wishes to enter a District for which a special pass is necessary.

Everyone, no matter what his nationality or colour, who wishes to travel about Europe or other parts of the world must have a passport, in which a full description of his name, nationality, age, where he lives, what his business or profession is, his height, the shape of his nose, chin, mouth, face, the colour of his eyes, complexion and hair and a full description of any marks or peculiarities he may have, and also his photograph.

With the barua ya vidole instead of the person's photograph his finger

prints are taken for greater convenience. Finger prints are permanent, photographs are not.

ALI BIN SALIM,
Liwali Mkrubwa.

MAANA NA SABABU YA

"BARUA YA VIDOLE."

Ni wangapi katika watu wa nchi hii ambao hawajui maana, na sababu ya karatasi mtwayo Barua ya Vidole au Barua ya kujulikana, Kipande?

Ni jambo zuri sana kuwa na karatasi ya kutueleza habari, jina ya karatasi hii itaitwa "HABARI" ambayo ndani yake twaweza kueleza habari ya kipande na mambo mwingineyo, huu ndio mwanzo wa karatasi hii, nami nafuraha sana kueleza maelezo haya machache.

Barua ya Vidole ni kama ile "Passport" (waliyo nayo wazungu wanapo safari kwenenda Ulaya), ina manufaa sana kwa wale wafanyayo kazi, nayo yaozoya-ha na kuhakikisha utumishi wao.

"Passport" ni (Pasi ya kusafiria) kwenda mwanahi ulimondikiwa ndani yake. Mtu mweusi awapo na barua yake ya vidole aweza kwenda popote katika Kenya bila kuhuzwa na mtu, labuda awe ni mtu wa kabila ambao wana "Pasi" yao mbali au ataka kwenda pahali ambapo awatakiwa. "Pasi" iliyotengezwa makusudi kuingiia nchi hiyo.

Mtu yoyote haituru kabila yake akawa mwenye au mweusi atakapo kusafiri katika Ulaya au nchi zingineza za Ulaya ni lazima awe na Passport, ndani yake mtaandikwa jina,

prints are taken for greater convenience. Finger prints are permanent, photographs are not.

The passport and the barua ya vidole both answer one common purpose and that is each enable the authorities concerned to know at once who a person is, where he comes from and all about him. This of course is a great help to the authorities and it is also a great help and protection to the person carrying it. Only men who have done wrong have anything to fear from it and it is only these men who have any reason to dislike it. Why do such people dislike it? Because they do not want the authorities or other people to know who they are. If a man is say a cattle thief he would not have much chance of carrying on his bad work if the authorities know who he is no matter what part of the country he is in, so he of course, thinks the barua ya vidole is not a good thing for him. But there is another side to the question. If you are a cattle owner it is good for you that there are ways of stopping thieves from taking your stock. And so it is right through, the Barua ya Vidole is for the purpose of helping good citizens and defeating the bad ones, and in this way it is hoped that there will be far fewer bad people and far more good ones.

When you get a barua ya vidole what have you to do? Only three things which are all very easy.

1. Carry it.
2. When going into employment and when you leave employment get your employer to write his name, the dates and rate of wage on it.

kabila, umri wakwe, akaapo, kazi yakwe ni kazi gani, urefu wakwe, umbo ya pua yakwe, kidevu, indomo na uso wakwe, rangi ya mato yakwe, sura, nywele, na kovu zote alizonazo mwilini mwakwe, na sanamu (Photo) yakwe.

Katika barua ya vidole watu hawa-na baha ya sanamu (Photo) ila alama ya vidole tu, sababu alama ya vidole haifutiki wala haiharibiki ila sanamu hubadilika.

Passport na Barua ya Vidole ni sawa-sawa sababu yote vawaeleza Serikali, huyo mtu alyeandikwa ndani na nami na atoka wapi na habari yake yote. Kwa hivyo huwa ni musadau urkuu si kwa serikali tu ila hata kwa huyo mwenyewe. Wanaokataa kuwa na Barua ya Vidole ni wale watu ambao wafanya mambo mabaya, kwa nini watu wachukia? Sababu hawapendi serikali na watu wengine kawajua Natuseme mtu ni mwiwi wa ng'ombe na Serikali wajua matendo yake mabaya, hata akiwa atoka au vipo ni wengine, kwa yakini mtu kama huyo haysedi kuwa na Barua ya Vidole. Natu ng'ombe huu upande mwingine. Ukiwa na ng'ombe zako na vizuri kwak sababu kuna ndia ya kuwazua weny kukuibia, ni manufaa pia pia. Mtu na va Barua ya Vidole ni kwa kuwasaidia watu wema na kuwa na kizuri kwa wabaya na kwa ndia hii natumaini kutakuwa na watu wachache sana wabaya na wangi zaidi wali wema.

1. Upataji Barua ya Vidole imetu-azimu nini? Watikiwa mambo m-tatu tu, valiyo ruhihi sana:-
 1. Kila uendapo uwe nacho
 2. Unapoandika kazi na uwatapa kazi lazima yule alive kuandika

(3) Show it to a Registration Officer (that is District Commissioners and Police Officers) when required.

It is your property and no one else can take it from you. It will be a complete record of the work and the kind of work you have done, who you worked for, where you worked and the wage you received.

If you want to put money into a bank, and of course take money out again. If you want to hire a bicycle, or if you want leave from your employer, or an advance of pay, all these things are much easier in fact in many instances are only possible when you have a barua ya vidole.

During the war we all know that a large number of Africans were killed or died of fever. Many of the relatives have not yet been paid the wages due to the men who died. Why? Because in the early days of the war they had not the barua ya vidole which would have told the Paymaster exactly where the deceased came from.

Again with the barua ya vidole it will often be possible when Africans are alleged to have committed misdemeanors for the Magistrate to allow them "bail", that is to release them upon security which is undertaken being given for their appearance in Court when required. This is a great advantage as the men do not go to prison unless or until they are convicted if they are held in bail. It is a great help to the Government also. The Government does not want men remain prisoners in jail when possible, they are a large expense.

In practically every part of Africa where there is a large illiterate popu-

aandike jina lake, siku uliyoingilia kazini na mshahara.

3. Na itakiwapo ni Mabalizi au wakubwa wa Mapolice, uwaonyeshe.

Barua hiyo ya Vidole ni mali yako na hapana mtu awezele kukunyonyesha. Itakuwa itaonyeshi namna ya kazi yako uliyoifanya uliyemfanyia kazi, uliyoifanya kazi na mshahara uliopata.

Barua ya Vidole itakufaa utakapo kutia au kutoa pesa Benki, au ikiwa wataka kukodisha Bicycle, au kama wataka ruhusa kwa umfanyiaie kazi, au wataka kukopesha pesa kazini kwako, manibo haya yote ni rahisi sana uwapo una Barua ya Vidole.

Wakati wa vita twajua sana kama watu weusi wengi waliuwawa au wali-kufa kwa homa, wengi sana katika hawa waliokufa, jamaa zao hata sana hawajapata mishahara yao, kwa nini? Sababu ni hii, siku hizi kulikuwa hakuna Barua ya Vidole ambayo kwamba, kama wangekuwa na yote, lazima wale wataoa mishahara wangepeweza kujua kila mtu aliye-kufa atokapo. Tena ukiji na barua ya Vidole, na ukishitakiwa kwa Balozi kwa makosa madogo-madogo pengine utaweza kupata thamana (kujikomboa kwa muda) hata siku utakiwapo kwenda kotini. Hili ni neno zuri sana, kwani hapana apenda kwenda jela bila kuonekana amekoshaswa. Tena huwa ni misaada mkuu kwa Serikali Serikali hawapendi kuwele watu wengi jela ambao ma-shauri yao hayajakwisha kotini, kwani ni gharama kubwa kwa Serikali.

Katika kila pande za Afrika palipo-wa watu wengi wasiojua kusoma wala kuandika lazima patengezwe ndia na

non some means have to be devised for controlling the people. Generally it takes the form of pass laws as in South Africa. This means that any time an African wishes to go from one place to another he must have a pass, he must get another pass if he stays in the place he goes to, which is only given for a week, unless he goes back to his home or to some other place. It is all passes, passes, passes and the people get very tired of them. The barua ya vidole was thought out by Chief Bwana Ainsworth the late Chief Native Commissioner, and when he was studying every other system in Africa with a view to introducing a scheme which would be effective and which would at the same time be least trouble to the people who are registered. And there is no doubt whatever in the Barua ya Vidole system he has attained his purpose. The only trouble at the same time it is the least possible trouble to the people. Therefore, before you grumble at the barua ya vidole think first whether you would prefer to have the pass system of South Africa, for some systems you must have like every other country. Remember this in the days before the Government in Africa could govern one part of the country to another as he wished. The Mukamba did to keep to his part of the country, the Kavirondo the Kavirondo, the Lumbwa the Lumbwa &c., all had their own territories. It was not safe to go beyond the boundaries. Now unless you are a member of a tribe to which special pass laws have been applied if you wish to enter a District for which a special pass is necessary, you can go where you please so long as you have your barua ya vidole. Surely

amri ya kuwafaa, kwa hivyo hii ni kama "Pasi" ililoko South Afrika.

Maana yakwe ni hivi, kila mtu mweusi anapotaka kwenda pahi au mji mwingine, ni lazima awe na "Pasi" na afikapo buko aendako lazima apate Pasi nyingine ya kuka-mji huo, na Pasi yenyewe ni kwa muda wa siku sabaa tuu, labuda apate kazi mbele ya hizo siku sabaa kwisha, wa atakapotaka kurudi kwao au kuondoka kwenda mji mwingine, lazima apate Pasi nyingine, kwa hivyo ni uthia sana sana kuta ka kutaka Pasi kwa kila uendapo na bucholesha sana watu.

Aliyefikira kwanza hii Barua ya Vidole ni Bwana Ainsworth, yule aliekuwa Chief Native Commissioner, nae kwamba alianza kutafuta na kufikiri sana dasturi zilizo katika nti zote za Afrika ya kuwandeliza watu weusi, ili nae apate ndizi ambayo awatasaidia na wala haitawasumbua watu watakao fanywa (registered) kuandikwa.

Hapana amepata ahilolitaka. Hili ndilo haswa waliolitaka Serikali na wala hawapoi watu usumbufu wowote. Kwa hivyo fikiri kwanza mbele ya kumzungunika Barua ya Vidole, au mtapenda hivyo dasturi ya Pasi kama ilivyo South Afrika au vipi? Kwani ni lazima muwe na Barua ya Vidole au Pasi kama iliyoko South Afrika, nti zote zinginezo zina amri kamf hizi.

Tena falhamuni sana valua siku zilizopita, mbele ya Serikali kama katika nti hii, hapana mtu mweusi amjoe aliweze kutoka katika nti yakwe kwenda nti nyingi mweyo pote kama atakavyo. Ilim lazima Mukamba akae Ukambani.

this is something to be thankful for!

Visit of the Chief Native Commissioner to Kavirondo Country

The Chief Native Commissioner (Hon. Mr. G. V. Maxwell) recently visited Kavirondo country and accompanied by the Senior Commissioner, Nyanza (Mr. H. R. Tate) held barazas in Nyaihera (Central Kavirondo), Mumias North Kavirondo) and Kisii (South Kavirondo).

The following is a short account of the different barazas.

1. Nyaihera—May 25th.

The District Commissioner, Central Kavirondo (Mr. H. R. Montgomery) the A.D.C. (Sir Howard Elphinstone) attended. Some 6,000 or 7,000 natives, including Chiefs and Elders were present. The Rev. Archdeacon Owen, the Rev. Mr. Wright and the Rev. Father Farmer were also there.

The Chief Native Commissioner addressing the Baraza expressed his great pleasure in meeting the Chiefs and people of Central Kavirondo. He much regretted that His Excellency the Governor had been unable to visit their country owing to an urgent meeting of the Legislative Council and stated that His Excellency hoped to come and see them next month. Various complaints had been made by certain of the Kavirondo people with regard to the administration of the Reserve and he wished to deal with them one by one.

Native Councils had been asked for and the Government wished that as far as possible natives should be

na Mkiikuyu, Mikavirondo, Mnandi na Mlumbwa, wote walikuwa hwasubutu kutoka katika nti yao, ilikuwa ni hatari sana kama mjiavyo kuitia mipaka ya kabila nyingine.

Sasa, ukiwa u mtu wa kabila ambayo imefanyiwa amri ya Pasi nakusudi kwa wao, au wataka kwenda nti iliyo na amri ya Pasi, lazima kupata Pasi kwenda huko, bila hivyo waweza kwenda nti yoyote nyingine utakayo kwa Barua yako ya Vidole bila matata. Kwa yakini hamuoni yakuwa neno hili ni la kushukuriwa?

SAFARI

YA

CHIEF NATIVE COMMISSIONER, KWENDA KAVIRONDO.

Bwana Chief Native Commissioner (The Hon. G. V. Maxwell,) alikuwenda Kavirondo nae alifuatana na (Senior Commissioner) Balizi Bwana H. R. Tate, kufanya Baraza katika Nyaihera, Mumias na Kisii.

Haya ndiyo maneno kwa ufupi yalio semekana katika Baraza hizi:—

1. Nyaihera.—May 25th. Balizi wa Nyaihera, Bwana H. R. Montgomery na wa tini yakwe A.D.C. Sir Howard Elphinstone, pamoja na Archdeacon Owen, Kasiai Wright, Padre Father Farmer, ndio wazungu waliokuwa pamoja na Chiefs na Wazee na watu kama 6,000 ao 7,000.

Bwana C.N.C., akawambia yaku yeye amefurahi sana kuonana na Chiefs na watu wote wa Nyaihera. Na aliwambia yaku asikitika sana kusema kama Bwana Governor nakuwesha kaja, sababu alikuwa na hukufano wa Wazungu (Legislative Council) Nairobi, ili hawo ya mawazi

governed through their own Chiefs and organisations, if such were competent to do so. They must realise that such councils, if appointed, must have power over the people, who must obey the Councils' arrangements if approved by the Government. Such Councils and all Chiefs and Natives employed by Government in positions of trust must be loyal to the Government, for it was from the Government that they derived their authority. He would be glad if the representatives of the people would confer with the Officers of the Administration and make suggestions for formation of these Councils and as to the duties that they should undertake.

2. Taxation. They had complained that their taxes were too high but they must remember that everyone, natives as well as non-natives, had to bear their share of the Great War, the effects of which were still felt and increased taxes had been necessary not only in Kenya but in other parts of the world. Government realised that it was necessary to reduce these taxes where possible and he was now very glad to be able to tell them that Hut and Poll Tax for this year had been reduced from Fls. 8 to Fls. 6. At the same time the Government very strongly desired that they should cultivate larger areas of land and so have more produce to sell, for the country could only become wealthy if all people, natives and non-natives produced large quantities of crops, which could be exported. There were plenty of people in the reserves to produce more crops without lessening the numbers of those who went outside to work. Now that the export duty on hides

atakuja kuonana nao.

Wakavirondo katha-wa-katha wali-feta mashitaka yao juu ya amri zilizo katika nchi yao (Reserves) nae C.N.C. alitaka kusikiza mashitaka yao moja moja.

1. Baraza za Watu Weusi.—Neno hili watu wamelitaka sana na sasa Serikali imekubali yakuwa Chiefs na Wazee wao wawe na Baraza ao pahali pa kuhukumu, ili waweze kuhukumu na kutengeza mambo yao wenyewe, illa ni lazima hao wataka kuchaguliwa wawe ni watu wa kufaa kwa kazi kama hizi. Tena nawafahamu sana yakuwa Baraza kama hizi zikikubalika na Serikali, ni lazima wale Chiefs na Wazee wao wapawe nguvu za kutosha juu ya watu wao, na itawalazimu watu kutiji.

Na wale Chiefs wa Wazee watakapo pawa nguvu kama hizi ni lazima nao wati na kuwa waaminifu kwa Serikali, kwani nguvu watakazo kuwa nazo, ni za Serikali tuu. Tena atajipenda sana wale Wazee na Chiefs wakutanike kwa Balizi (D.C.), ili wafanye mashauri ya kutengeza hizi Baraza na kazi zitakazo fanywa.

2. Kodi.—Watu wanung'unika na kusema yakuwa kodi ni nyingi juu wote. Lakini wafaa wakumbuke yaku: kila mtu mweupe au Mweusi ni a, na yaki saidi kutukua gharama ya vit viki kubwa, ambavyo hata sasa lazigo wakwe tungalino, hii Kodi haikunogezwa nchi hii tuu, nchi zote zimeongezwa Serikali ikiona yafaa ipunguzwe, itapunguzwa nami sasa nafurahi kuwambia kama Kodi wa Kitwa na va Nyumba imenunguzwa kutoka Fls. 8/- hata Fls. 6. Tena Serikali yawataka mfanue bidii sana kwa kulima mashamba wakubwa

and skins had been removed and the railway freight reduced they would get better price for their hides and he hoped that they would largely increase their trade, and also that they would carefully read the pamphlet on curing hides which had been issued by the Veterinary Department, and so learn to produce a better article and get better prices.

Another complaint was that taxes were levied on the huts of old women and widows; he could not issue a general order on this, but each case must be dealt with on its merits and District Commissioners could remit the Tax if they thought fit in case of poverty.

3. *Registration Ordinance*.—Another complaint which had made was with the Registration Ordinance in the Protectorate. It had been convicted that the registration was not intended to be a protection for honest traders, but a means for the Government to get a share of the trade. It was a day's journey from it to the Kavirondo could be done with any distance from the horses or fear of their riders now under the protection of the British Flag they could travel without fear. Just as the European who left his own country had to have a passport, so the Kavirondo, if he went into Kikuyu or Ukamba country, which was not his own home, had to have his passport, i.e. his registration certificate. In many other ways the "Kipande" was a protection and an advantage to the native; it prevented natives from moving all over the country to escape their obligations to their tribe and families; it identified them in strange places and if they

zaidi, ili mpate vyakula zaidi kwa kula na kwa kuuza, mkifanya hivyo nchi itakuwa na fetha nyingi, na kila mtu Mweupe au Mweusi wakizidi kulima vyakula vitakuwa vingi mashambani, vitu hivi vyaweza kupeleka nchi zingine na kuuzwa. Katika nchi yenu mna watu wengi ambao waweza kufanya kazi za kulima hapa peni, bila kuzuia wale watakatwa kwenda kufanya kazi kwa watu wengine. Ile kodi iliyokuwa juu ya Ngozi imeondolewa na Railway na wamepunguza gharama ya kupakia Ngozi, kwa hivyo sasa mtaweza kupata thamani (bei) nzuri kwa ngozi zenu, na natumaini mtajaribu kuzidisha biashara hii, tena somani sana hawa maelezo juu ya kutengeza ngozi, maelezo yenyewe vamo ndani ya Karatasi hii ya Habari, na walio andika habari hizi ni watu wazao sana habari za ngozi nao ni watu wa (Veterinary Department). Madalika wa Ngombe, mkifanya kazi mta- kavvo soma, mtaweza kuya da ngozi nzuri na mtapata bei kwa ngozi zenu. Wengine wamejamaa watu wazao sana kutozwa kodi ya Ngumba na ya Kitua, vasiwezi kufanya kazi yake waziwazi lakini, Bafizi, afaharizha sana neno hili, na ilionta kwa keli mtu ni mace taha ni nasikini, yeye ataaugalia kama afa- kutozwa au hivyo.

3. *Kipande*.—Kuna kelele nyingi sana juu ya neno hili; na mwasema kama watu rooo wamepata kufungwa kwa sababu ya Kipande. Kipande hakikuletwa kuwasumbua watu ili kuwasaidia, mtu asipokuwa na makosa hana haja ya kuogopa. Miaka iliopita Wakavirondo walikuwa hawa- wezi kutoka nchi yao kwenda nchi nyingine, sababu walikuwa waki- ogopa kukutana na adui zao, ili sana

died far from home it enabled the Government to find their relatives and send them any property of the deceased.

4. *Education*. He sympathised with them in their desire for education and hoped that more money would be available for agricultural, industrial and technical education. Primary education for all who desired it would come first, and until there were far more receiving primary education than at present, the Government could not spend money on higher education. When the time was ready for higher education, those who desired it would probably have to pay for it, as in other countries.

5. *Use of the word Colony*. The change from Protectorate to Colony had nothing to do with higher taxes and lower wages. Higher taxes were due to the expenses of the War, which everyone had to share and lower wages were due to the War because employers got less for their produce and so could not afford to pay as good wages as before. If wages had not been reduced, many employers would have been unable to carry on their business and some natives would have been unable to earn any wages at all.

The only effect of the change from Protectorate to Colony was that before the natives of this country were foreign people ruled over by the British King, now they were British subjects just as all Europeans.

6. *Land*. The boundaries of the Kavirondo Reserves were now settled and would be published in the Official Gazette shortly. With regard to their anxiety lest land within the Reserves

Bendera ya Wa-Iingereza ipo kila pahari, wao sasa waweza kwenda popote watakapo. Vile-vile Wazungu wanapotaka kusafiri ni lazima nao wawe na "Passport" (Barua ya kusafiri), Mkavirondo-akitaka kwenda nchi ya Wakikuyu au ya Wakamba ni lazima nae awe na "Passport" passport yake ni Kipande. Hiki Kipande kina maulana kwa mtu mweusi kwa ndia nyingi, kwani ya- wazuwa watu kutoka nchi zao ili ku- kimbia yale mambo yaliyo ulazimu kwa kabila na jamaa zakwe. Tena anapo kwenda nchi ya ugeni na kufa huko, aweza kupatikana mara moja, yaku yeye ni kuni, na mara Serikali wataweza kuwajua jamaa zakwe na kuwapeleka fetha na vitu vyakwe.

4. *Kufundishwa (Jumu)*.—Mimi ni pamoja naaywa katika neno hili, na natumaini fetha zaidi zitaweza kupatikana kwa ajili ya kuwafundisha watu mambao ya mashambani nyakazi mengine kama ya usafiri au zi- nginezo, kwa wote watakatwa, ili hata hapo watu watakatwa kujua kazi kama hizi za maufaa, Serikali hawawezi kutoa fetha ili watu wafundiswe mambo ya Jumu. Waka- atakapokika kwa mambao haya lazima neno hili kule wakona makilla ata- kaeteka hili, hizi watalipa mwe- zeyeye gharama za kufundishwa kama ilivyo hasafi ya ukwote.

5. *Maana na Ta'arifa ya hili neno Colony*.—Sababu ya nchi hizi kab- dilishwa jina la Protectorate na kuti- wa Colony, ni watu wa Protectorate kuhesabiwa kuwa kama wageni, na Mfume nde anae watawala, lakini mkiwa timi ya Colony, kila mtu ahesabiwa kuwa ni Rais kama wa- zungu walivyo. Hili jina la Colony ya mishahara kupunguwa, kodi sifo liloongezwa kodi, wala siyo sababu

should be taken away and given over to non-natives as farms, he could assure them that this would not be done. There might be occasions when small pieces of land had to be acquired for the benefit of the whole country but the principles governing the alienation of land in Native Reserves had recently been definitely laid down by the Secretary of State and were as follows:—

- (1) The prior consent of the Native Authorities concerned must be obtained in every case.
- (2) The prior sanction of the Secretary of State must be obtained in every case.
- (3) Land actually in occupation of Natives is not to be alienated permanently or temporarily except in very special circumstances, and then only if full compensation is paid to the natives affected.
- (4) In the event of permanent alienation an equivalent area of equivalent value must be added to the Reserve, if practicable in the same vicinity.
- (5) In the event of temporary alienation, an equivalent area of equivalent value should be added temporarily to the Reserve, if practicable in the same vicinity, unless it is quite clear that this is unnecessary, in which case the reasons should be fully stated when the matter is submitted for the consideration of the Secretary of State.
- (6) The whole of the rent or similar proceeds derived from alienation must be expended for the benefit of the Reserve in question.

imeongezeka kwa sababu ya vita, maana gharama zilidi na kila mtu ilimlazima kutoa kodi zaidi. Na sababu ya mishahara kupunguzwa ni kwakua wale walio na mashamba hawakoweza kupata bei nzuri kwa vitu vyao, ndio sababu wakapunguzwa mishahara, hawangelwiwa kuendelea na mashamba yao na watu weni wangekuwa hayana kazi wala pesa.

6. *Kujengwa Kambi katika mji ya Watu Weusi*:—Maana ya jombo hili ni kwa kuwapunguzia watu kazi za kuchukua vitu kutoka mji mmoja hata mwingine. Balozi anapitaka kwenda safari ni lazima kuchukua vitu vingi, illa kwa vile sasa kujengwa Kambi kila pahali, hapana haja ya kutukua vitu vingi, vitu vitaweza kuwatawa katika Kambi zilizo jengwa, tena katika Kambi hizi Mabalizi wataweza kukaa na kuku-saniya kodi na kusikiza mashitaka yote ya hapo, zaimani watu waliukaa wakienda Bonani ili kutoa kodi zao na kushitaki.

7. *Nchi*:—Mipaka ya Wakavirondo imekwisha kutengezwa na itatangazwa karibu katika "Gazeti" ya Serikali. He habari yakua wao watanyang'anywa nchi yao na kupawa watu kama Wazungu, ili wafanye mashamba, ni uwongo, lakini kama kipande cha nchi kikitakiwa kwa sababu ya manufaa ya watu wote, kitatwaliwa. Mashauri yote juu ya nchi yao yamekwisha kutengezwa na (Secretary of State) huyu ndie mkubwa wa Kenya Colony, nae ametengeza kama hivi—kama kipande cha nchi chaitakiwa, ni lazima kwanza:—

Wale Wazungu wa Baraza kuanbiwa na hivyo yao kupatikana.

He would, however, remind them that, as in other British countries, the Government reserved the right to give licenses to other people to search for minerals. If there were minerals in Native Reserves, it was for the good of the country that they should be found and made use of; in such cases some of the profits would be paid to the Natives' Trust Fund for the benefit of the Natives.

As regards Title Deeds, the issue of such would be contrary to Native law and custom. The best title deed that the Kavirondo could have was a description of the boundaries of each Native Reserve published in the Official Gazette; this would be a permanent record and would stand for all time.

7. *Unrest*. He referred to the recent riot in Nairobi and the occasion of the arrest of Harry Thuku and to the statement published by him as Chief Native Commissioner. He had been surprised and displeased to hear that prior to this Harry Thuku had been sending letters and messages to the Kavirondo urging them to join in his foolish agitation against the Government and that some of the young men had held meetings at which these messages were favourably received and discussed. He had also heard that at certain barazas held by the Senior Commissioner, Nyanza, some of the young men had spoken in a way which was not respectful and was not proper. He wished to warn them all that this would not be tolerated by the Government and that genuine complaints would always be heard by the administrative officers, who would forward them to the

Lazima huyu Secretary of State anbiwe kwanza, mbele ya nchi kichukuliwa.

3. Zile nchi wakaazo watu, lazima ruhusa kuchukuliwa hata ikiwa ni kwa muda wa miaka 2 au zaidi, illa ikiwa ni lazima sana, wale wenyewe watawapa pahali pengine karibu na hapo walipo ondolewa.

4. Ikiwa nchi yao imechukuliwa kichukuliwa katika ni lazima wapawe nchi nyingine uzuri kama yao au ikivezekani wapawe pahali karibu na hapo walipo ondolewa.

5. Ikiwa nchi yao imechukuliwa kwa muda tuu, ni lazima vilevile wapawe pahali pengine illi wakae vile vile kwa muda, na ikivezekana wapawe pahali karibu na hapo walipo ondolewa, au ikiwa hizi si lazima Serikali itatakiwa kuteleza sababu yakwe kwa Secretary of State.

6. Fetha zote zitakazo patikana katika manufaa ya ile nchi walio ondolewa, zitatumwa kama ajili ya nchi yao walionayo.

Nae openda kuwakumbusha yakua kama dasturi ya nchi zote Serikali ina haki kuwapa watu ruhusa kutafuta katika nchi zao vitu kama dhahabu, chuma au vitu kama hivyo. Vitu kama hivi vikipatikana katika nchi zao, itakuwa ni faida kwao, na fetha zitakazo patikana zingine zitatumwa kwa nchi yao.

Habari za Khati (Title Deeds) haliwezekani, maana si dasturi yenye toka somani kuwa na jamba kama hii, illa neno mitakolopita ni ile

Senior Commissioner and himself, and that Government would always insist on obedience to the laws of the country and to the Chiefs and Elders and the Officers of the Government.

8. *The Native Trust Fund*—had recently been established under the charge of the Native Commissioner and Treasurer, as trustees, in which money was held in trust for the natives and administered for their benefit. £4,000 was being paid out of the Fund to the Church Missionary Society for a hospital for Natives at Maseno.

9. *Cattle Diseases in Native Reserves*. The Government wished to help the natives by controlling cattle diseases in the Native Reserves and was sending Veterinary Officers from the settled areas to help the natives by inoculating their stock so that in time quarantine might be taken off and the natives would then be able to sell their surplus cattle. He hoped that the Chiefs would assist the Veterinary Officers in every way.

10. *Medical work in Native Reserves*. He called attention to the medical work being carried on by Government in the Kavirondo Reserves and was very glad to notice that the natives were taking full advantage of it. He hoped that in time that great scourge, yaws, would be entirely eradicated.

11. *Swahili Newspaper*—would be published in July.

On the conclusion of the Chief Native Commissioner's speech various Chiefs and Elders expressed their pleasure at his attendance and their thanks for his speech.

mpaka yenu kutangazwa katika "Gazeti" ya Serikali, hili litakuwa ni jambo zuri kwenu damu.

7. *Fujo*—Akasema nao juu ya ile fujo iliotukia Nairobi, ule wakati Harry Thuku alipo kaniatwa na Serikali, na akawakumbusha na ile tangazo iliotangazwa ni veye. Tena aliona ajabu na alikasirikika sana aliposikia (habari hii ilikuwa mbele ya Harry Thuku kukamatwa) yakna Harry Thuku alikuwa akiwapelekea barua ili watangamane nse katika mashauri yakwe ya ujinga juu ya Serikali, ngakia bama zakwe zilipokosa na vijana wengine, nao wakafanga mikunao ili kuviyangaalia mambo hayo walio andikiwa. Tena amesikia Katika Barua mbili tatu za Baloi kubwa wa Nyanza, vijana kusenia maneno kwa sauti isiyokuwa na adaba. Sasa apanda kuwambia wote, yakua mamba kama haya Serikali haumatayikubuni kabisa, yoyote alie na mashitaka ya haki, na waende kwa Mabalizi wao, nao lazima watawasikiza, tena apanda wajue yakua Serikali yazimisha kila mtu kufi amri zote zilizoekwa katika tichi, pamoja na Chiefs wa Wazee waliokwewa na Serikali.

8. *(Native Trust Fund)*—Ni fetha zilizo mikononi mwa Serikali kesa kuwasaidia Wate Wenzu. Fetha hizi zilizo mikononi mwa C.N.C. na Treasurer (Mshika hazina). Wao ndio walubwa wa fetha hizi, fetha hizi zipo kwa manufa ya watu wengi, hivi sasa kumetolewa £4,000 na wamepewa wazungu wa Church Missionary Society, ili wajenge Hospital ya watu wengi huko Maseno.

9. *Magonjwa ya Ng'ombe katika Reserves*—Serikali yataka sana ku-

In reply to Chief Ngonga the Chief Native Commissioner stated that the Native Councils proposed by Government would be for each district and would discuss with the District Commissioners matters concerning their own district. There was however no objection to the Luo of Central and South Kavirondo meeting informally to discuss tribal matters, if they wished.

With regard to a desire expressed for universal poll tax in place of hut tax, the Chief Native Commissioner replied that before this could be considered he wanted to feel sure that the desire was universal and not merely that of the Chiefs and richer men.

With regard to complaints as to free labour on roads, we call for the upkeep of main roads would be made without adequate payment but roads to the Chiefs own Locations were a communal concern and could be discussed by the District Councils.

II. *Munias*—May 26th.

The Chief Native Commissioner arrived late owing to breakdowns of his motor car, addressed the baraza very briefly on the lines of his speech at Nyaihera, and various questions raised by those present were answered.

In connection with the destruction of rats carried on by the Natives in co-operation with the Medical Department, the following number of rat

wasaidia watu wengi juu ya kufathiba kuzua ng'ombe katika ng'ombe zao, nao watapelelewa. Madakitari wa ng'ombe ili kuwata sindano ng'ombe, kwa hivyo karantini ya ng'ombe itapunguwa, na labada baadaye kuondolewa, tena watu wataweza kuzua ng'ombe watakavyo. Nae atumai ya kuwa Chiefs watawasaidia Madakitari wa ng'ombe katika jambo hili.

10. *Dawa*—Akawakumbusha jinsi Madakitari wafanyavyo kazi nzuri katika nchi zao nae afufahiwa kuona ya kua watu apanda neno hili. Atumai mwisho wa yote wote wataondokwa na ule ugonjwa wa vidonda unao wasumbua sana.

Ile karatasi ya Serikali iliyayo "HABARI" itakuwa tayari mwezi mosi wa July, (July 1st) bei yake ni Centi 30 za Shilling.

Baraza ya C.N.C. kusenia neo wale Chiefs na Wazee, waliingia ahasanta nyingi kwa jinsi alivyoweza kuja na kusenia nao.

Majibu alivyompa Chief Ngonga juu ya zile baraza walizoitaka kwa Serikali katika kila miji yao, ili wafanye mashauri pamoja na Mabalizi wao juu ya mambo ya nchi yao tu, Serikali haina neno ikiwa wao wataka kukutana na Luo wa Nyaihera na Kisii kwa ajili ya kutengesa au kuzungumza mambo na dasturi ya kabila zao.

Ile shauri ya kua watu wote wote kodi ya kiwa tu na si ya nyumba, C.N.C. akawambua ya kua mbele ya veye kutoa shauri au kukubali neno kama hili, apanda kupata hakika ya kua kila mte kufika nchi wao ataka jambo hili, isiye kewa shauri hili ni

tails were produced:—

Chief Oduye	5,640
Kata	613
Songoro	880
Mulama	14,346
Headman Mafunjo	3,019

Total — 24,398

III. Kisii—May 28th.

In addition to the Chief Native Commissioner Nyanza, and the local administrative officers, the Rev. Fathers Wall and Scheffer (Mill Hill Mission) and Mr. Bevan (Seventh Day Adventists) were present and all Jaluo, Kisii and Bakoria Chiefs with 5 Elders from each Location.

On the conclusion of the Chief Native Commissioner's speech, Chief Okoth raised the question of a joint Council for Central and South Kavirondo, and was informed that tribal matters could be discussed at joint informal meetings if they wished, but that such a meeting could have no legal powers.

Chief Okoth objected to administrative officers staying in native locations for long periods, and to their searching huts for bhung, and was informed that if a chief administered his location efficiently there would be no need for officers to remain for long periods in any location, and that with regard to searching for bhung, this was legal, and that chiefs receiving salaries from Government must support the law.

Chief Oguta asked for information with regard to the Natives' Trust Fund, and stated they wished bridges built over various streams in their district. The Chief Native Commissioner replied that he would be pleased

to recommend this to the Governor.

In reply to Chief Nsungu the Chief Native Commissioner stated that he had asked the Government for money to build a Government School at Kisii, but could give no definite reply. The questions of universal Poll Tax and of one hut for each Chief being exempted from tax were brought up, and the Chief Native Commissioner stated he wished to consider these matters further before coming to a decision. It was necessary to know the wishes of all the people before altering the form of tax.

Alinjibu Chief Jona, yakua asi- kitika, lakini hawazi kuwazua ku- uza, wakitaa kuzaa wale watu (Wazungu) waliojouna nchi zamani pale Maseno.

2. Mumiasi—May 26th.

C.N.C. alikawilia kidogo kufika nchi hii sababu motor car yake ili haribika kidogo ndiani, alipoka alisema na watu kwa maeneo machache nae aliwambia na kuwaagiza kama alivyosema na watu wa Nyagihara, nae alijibu maswali mengi ya watu waliokuwa katika baraza hii.

Juu ya habari za kina panya kama walivyoagiza na Madakariti kila Chief alileta hesabu ya panya walio- uawa katika miji yake, na hesabu yenyewe ni hii:—

Chief Oduye	5640.
Chief Kuta	513.
Chief Songoro	880.
Chief Mulama	14346.
Mzee Mafunjo	3019.

Jumla 24398.

3. Kisii—May 28th.

C.N.C. pamoja na Senior Commissioner na mabalozi, tena pafika na Padre Fathers Wall na Scheffer (wa Mill Hill Mission) na Bwana Bevan wa Seventh Day Adventists

HABARI ZA KWETU.

Uganda Railway - yataka watu Weusi wengi sana kwa kazi zao, watapatwa mishahara mzuri na chakula kizuri kwa kila atakae kazi kwao. Kila atakae kazi naende kwa District Engineers wa Mountbasa, Nairobi, Nakuru na Kisumu.

Bwana Governor atoaondoka hapa Nairobi July 1st, kwenda upande wa Kaskazini wa Kavirondo kwa kazi za Serikali.

Bwana Gosling, alikuwa Postmaster General (Mkuu wa Post Office) ana amefanywa kuwa mkubwa wa Hazina ya Serikali (Treasurer) wa Kenya Colony. Na Bwana Fitzgerald ndie aliyefanywa Postmaster General.

Bwana E. B. Horne, ndiye District Commissioner wa Fort Hallisat.

na Jaluo na Chiefs wa Kisii na Bakoria na wazee watano wa miji yao Mkatiba.

Baada ya C.N.C. Inseme nao, Chief Okoth alipenda kujua kama iko ruhusa ya kuweza kukutaiika pamoja baraza ya Nyaihera na Kisii, aka- ambia yakua waweza, kwa ajili ya kusumaria na kutengeza dasturi za kabila zao, ili Baraza kama hiyo ha na nguvu kwiwika au kulazimisha amri yoyote juu ya watu.

Chief Okoth akasema kwa nini Mabaloni wakata sana katika miji yao na wangi katika nyumba zao bila ruhusa ili kutafuta bangi. Akajibu yakua Chief afariyapo kazi yakwe sawa katika miji yake Mabatizi watakuwa muana sababu ya kukaa siku nyingi katika miji wovote. Hii habari ya kutafuta bangi majumbani mwao ni haki katika sheria tena Chiefs na watu wapato mishahara wa Serikali ni lazima wao nao kuwasaidia Mabaloni katika jambo hili.

Chief Ogutu akataka kuelewa zaidi juu ya zile pesa zilizoambiwa ni za watu weusi (Trust Fund) sababu alitaka madaraja yajenge juu ya mto kathiwakatha, C.N.C. alimjibu ya kina shauri lake ni jama nae atalipeleka kwa Governor.

Majibu ahiyopawa Chief Nsungu na C.N.C. juu ya habari ya school aliyotaka kwa Serikali kujengwa Kisii, alimbiwa ya kina Bwana Governor aliambiwa shauri hili, lakini hata sasa bado kupata majibu sawa- sawa.

Lile shauri ya kina watu wote kodi ya kitwa tutu, na kila Chief auiliwe kutoa kodi kwa nyumba moja, ili- letwa tena mbele ya C.N.C. yeye aliyajibu ya kina kwa sasa hawazi kuwambia lolele, lakini nitakwenda kufikiri mbele ya kuwapa majibu yangi juu ya neno hili; nae azidi kutaka kujua kwa hakika ama

Flaying of Hides.

In studying the accompanying illustrations and description referring to cattle and their hides, it should be noted that they apply equally to sheep, lambs and calves.

The importance of good flaying knives is too strongly emphasised. Hides free from cuts or "scores" are worth more when compared with those

Tezama sana sanamu hizi na maelezo kwa kweli ya habari ya kute nguzi ngozi; tena maelezo haya a kwa Ng'ombe, Kondoo na wototo wa



are covered. A score is a cut in the hide sufficiently deep to cut through the grain of the leather. It is not deep enough to be classed as a cut, which is the hole made by a knife. The knives used should be suitable and in good order to keep them out of the hide when skinning.

Nguzi nzuri ni zile zinazo chubwa sana, natu sio hapa yakusema sana au ya meno hivi. Ngozi ambayo haukatwa-katwa au kuchorwa horwa na kisu ina thamani zaidi ya ile thivi na alama-alama ya visu. Mgana wa mchoro ni mtu kupitisha kifu yu ya ngozi. Ngozi thokatwa au kukatwa pahali pakubwa, ulla

Flaying in general may be summed up in a few words. Do not skin the legs down to the hoofs, but cut off at the rings shown in the sketches. Sketch "A" shows, approximately, the correct way of ripping, to take the horns out, so as to leave the face and neck as valuable as possible.

Sketch "B" shows the ripping from top of breastbone to inside of forelegs, the ripping from chin to breast and thence onwards being as straight as possible. The cross ripping to hind legs is included, whilst the continuation to the tail root can, of course, be shown.

Sketch "C" shows more particularly the correct way of ripping at the legs, the general idea being to get the thin part of the legs on to the inside side and the stout part on to the tail side. It also shows ripping from breastbone to inside of forelegs. The ripping in all cases from tail root to breast thence on to chin should be as straight as possible.

Sketch "D". The figure on the left represents a hide badly ripped, thereby rendering it as square as possible, and avoiding ragged edges. The right-hand figure shows a hide faulty in this respect. It will also be noticed that in this case the tail is almost severed from the body of the

kule kuingua ile ngozi kwa kisu, hapana budi patafanya shimo, kwa hivyo thamani yakwe hupungua. Tafuta kisu kinacho faa kwa kazi kama hii (Tezama sanamu) ili wakati unapo chuna, uchine nyama tui bila kungusa ngozi.

Jaribu kuchuna kama hivi. Unapo chuna maguu usichune bata katika kwato, lakini nika bata karibu na pungu ya maguu (Tezama sanamu). Sanamu "A" yaonyesha jinsi ya kupasua unapotaka kuziondoa pembe ili usije ukaharibu uso na mataavu.

Sanamu "B" yaonyesha jinsi ya kupasua ngozi tokea kifunani hata ndani ya maguu ya mbele. Kule kupasua ngozi kutoka katika kidevu hata kifunani na kuendelea mboro, kuse nde kombo, na kule kupasua ile ngozi kuwendelea hata maguu ya mbele pia yaonyeshwa katika sanamu "C" lakini kule kuwendelea kupasua hata mkiani, haiwezekani kuonyesha kwa hapa.

Sanamu "C" hii sasa yaonyesha ndia sawa ya kupasua ngozi ya maguu ya nyuma, sababu ya hivyo ni kwa kutaka kuleta maguu, ile upande mwenubamba tumboni na mapapa upande wa mkiani.

Tena ya zidi kuonyesha jinsi ya kupasua ngozi kutoka kifunani hata ndani ya maguu ya mbele. Kupasua kutoka mkiani hata kidevu vabavu siende kombo bata kidogo.

Sanamu "D" hii sanamu iliyenikwa wa kushoto, yaonyesha ngozi iliyojinwa sawa, lakini hivyo yaonyesha vakuu vakuu, jote ni sawa na kimo zako nde mizozo ni sawa.

Hii sanamu yaonyesha ngozi iliyojinwa vabavu tena ukitegeme sana taona vakuu ile mko ni kuvu karibu kukatwa kabasa jaha bakari na padogo sana.



MEDALS FOR CHIEFS.

It is well known what great help the majority of the tribes of this and other British possessions in Africa gave to the Government during the Great War with Germany. Many young men of certain tribes fought as soldiers, while others carried food and ammunition for the troops. Many tribes contributed cattle to draw wagons or to serve as food for those who were fighting.

Well at the end of the war His Majesty the King was so pleased with the services which his African subjects had performed during the war, that he decided to bestow some great medals on them. These medals have now been ordered by the Government. The medals will be made in London and sent to the Colonies. The medals will be made in London and sent to the Colonies. The medals will be made in London and sent to the Colonies.

When a Chief or warrior who has been given one of the Medals dies, the Medal must be returned to the Government. If the Government does not receive the Medal by the Chief's heir, but it is possible that it be worn by anyone but the Chief to whom it has been given.

The names of the Chiefs in this Colony to whom His Majesty has given Medals are:-

Murra	North Kavirondo
Kinyanjui	Kisumu
Legalishi	Masar
Mbaria	North Kavirond
Makogga	Utende South Kavirondo

CHIEFS WALIOPAWA ZAWADI

ZA NISHANI

Wajulikana sana ule msada mku-bwa waliopawa Serikali na kabila nyingi katika n'chi hizi za Afrika zilizo chini ya Himaya ya Walugereza wakati wa vile vita vikubwa na Majarumanu.

Vijina wangi wa killa kabila waliopawa Asikar na wengine waliokuwa wakioleka vyakula na risasi kwa majarumanu. Kabila nyingi walioyomoke miti wasaidie kuvuta majarumanu wengine kuwaa chakula kwa majarumanu.

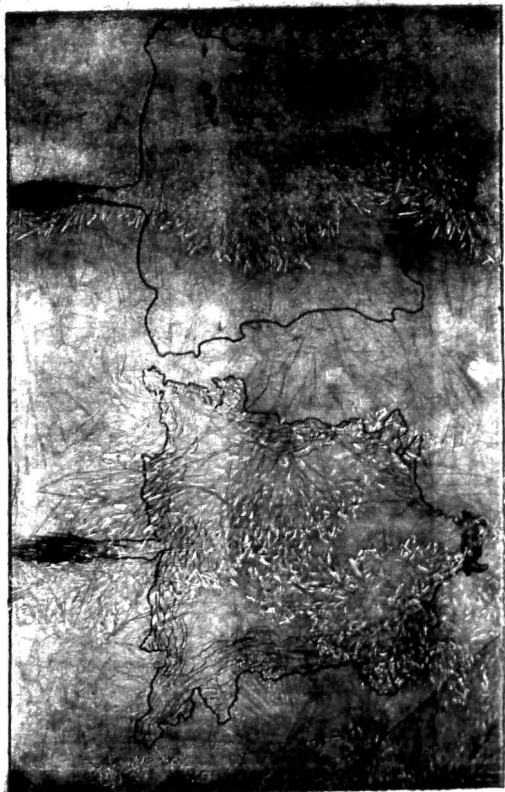
Hasa kati ya mwasihi wa vita, hwanu chini ya majarumanu, hawakawa sana kutomwakazi walioyosaidia kupata chakula, risasi, vyeti hivyo yote yote hawakowasita asianta jina la majarumanu wengine kwa hivyo, hawakowasita kusham namu, hawakowasita kusham na nyingine za majarumanu. N'chi hizi kwa upande mmoja ni majarumanu, Suahili za Majarumanu, pengine ni wengine sanamu.

Mwalimu wa vita na ya wote wa majarumanu Nishani ni majarumanu wa kawaida kwenye.

Mwalimu wa vita na ya wote wa majarumanu Nishani ni majarumanu wa kawaida kwenye.

Mwalimu wa vita na ya wote wa majarumanu Nishani ni majarumanu wa kawaida kwenye.

Hawa ndiyo majina ya hao Chiefs wa Colony hii ambao Mfaume amependa kuwapa Nishani.



MEDALS FOR CHIEFS.

It is well known what great help the majority of the tribes of this and other British possessions in Africa gave to the Government during the Great War with Germany. Many young men of certain tribes fought as soldiers, while others carried food and ammunition for the troops. Many tribes contributed cattle to draw wagons or to serve as food for those who were fighting.

Well at the end of the war, His Majesty the King was so pleased with the way in which his African subjects had helped him to fight his enemy that he decided to bestow some signal mark of honour on their principal Chiefs, so he ordered a number of Medals to be made of two kinds, one kind of silver gilt which is like gold, and one kind of silver. These Medals have on one side a picture of the King and on the other a picture of a war ship and a merchant ship, and are worn hung round the neck in a chain.

The award of the Silver Medal is a high honour, that of the Silver Gilt Medal a very high honour.

When a Chief to whom a Medal has been given dies, the Medal must be returned to the Government, unless the Governor decides that it may be kept by the Chief's heir, but in no case may it be worn by anyone but the Chief to whom it has been given.

The names of the Chiefs in this Colony to whom His Majesty has given Medals are:—

Silver Gilt Medals.

Mumia	North Kavirondo.
Kinyanjui	Kikuyu.
Legalishu	Masai.
Mulama	North Kavirondo
Makanga	Utende, South Kavirondo.

CHIEFS WALIOPAWA ZAWADI

ZA NISHANI.

Wajulikana sana ule msaada mkubwa waliopawa Serikali na kabila nyingi katika n'chi hizi za Afrika zilizo chini ya Hunaya ya Waingereza, wakati wa vile vita vikubwa na Majarumani.

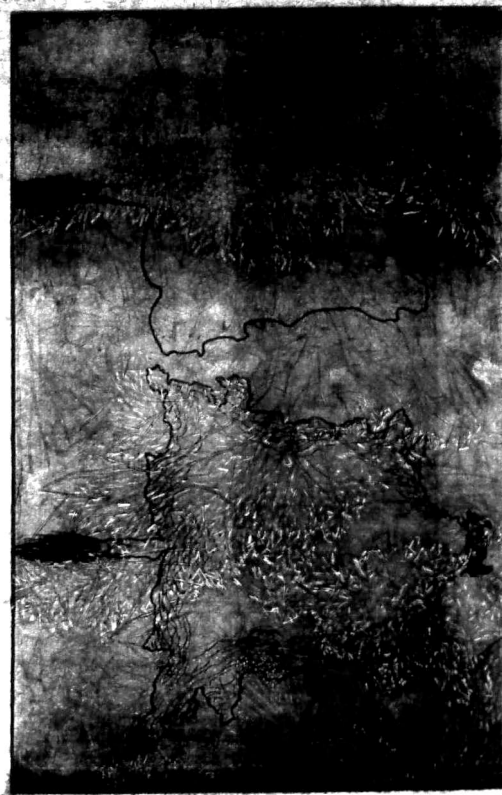
Vijana wangi wa killa kabila wali-kuwa Asikari, na wengine waliokua wakichukua vyakula na risasi kwa ajili ya Asikari. Kabila nyingi walitoa ng'ombe ili wasaidie kuvuta magari na wengine kuwa ni chakula kwa wale wapiganao.

Basi hata mwisho wa vita, Bwana Mtaume wetu, alifurahiwa sana jinsi Rana wakwe walivyo msaidia kupigana katika vita, kwa hivyo yeye imependelea kuonyesha asanta yu-kwa, si kwa watu wote la; ila juu ya wakubwa wao (Chiefs) kwa hivyo alitoa tuzi zifanywe nishani namna mbili, moja ya Thahabu, na nyingine ya Fetha. Nishani hizi kwa upande mmoja kuna sanamu (Sura) za Mtaume na upande mwingine sanamu ya Mankabu ya vita na ya watu wa Bhashara, ile Nishani ina na mkufu wa kuvaa shingoni.

Mtu apawapo hii Nishani ya Fetha huwa ni heshima kubwa, ila apawapo ile ya Thahabu huwa ni heshima kubwa zaidi.

Chief yoyote aliepawa Nishani nae baadae akafa, lazima ile Nishani irudishwe kwa Serikali, lakini Bwana Govuoro alipenda aweza kumpa yule Mrathi wa yule Chief awe nayo, hapana tuhusa ya mtu yoyote kuiva Nishani, isipokuwa huyo Chief aliyepawa.

Hayo ndiyo majina ya hao Chiefs wa Colony hii ambao Mtaume amependa kuwapa Nishani.



Silver Medals.

Wambugu	..	Kikuyu.
Njegga	..	"
Mwandango	..	Teita.
Chuo Bakari	..	Vanga.
Ganda Mvuna	..	"
Masikondi	..	Masai.
Kalebi	..	Ukamba.
Ngovi	..	"
Ndeda	..	Kavirondo
Marunga	..	"
Amimo	..	"
Nsungu	..	Kisii.
Chacha Osinda	..	South Kavirondo
Njiri	..	Kikuyu.
Simba	..	Taveta.

Chiefs Kinyanjui and Kalebi were decorated with their Medals by the Governor at Government House, Nairobi, on the King's Birthday. Njiri and Ngovi was unfortunately too ill to attend on this occasion.

The other Chiefs who have been so honoured will be decorated by the Governor, either when he visits their districts or on some other suitable occasion.

We wish to offer our hearty congratulations to those who are thus so highly honoured by His Majesty the King.

Nishani za Thababu.

Mumia,	North Kavirondo.
Kinyanjui,	Kikuyu.
Legalista,	Masai.
Mulama,	North Kavirondo
Makanga,	Usende, South Kavirondo

Nishani za Fetha.

Wambugu,	Kikuyu.
Njegga,	Kikuyu.
Mwandango,	Teita.
Chuo Bakari,	Vanga.
Ganda Mvuna,	Vanga.
Masikondi,	Masai.
Kalebi,	Ukamba.
Ngovi,	Ukamba.
Ndeda,	Kavirondo.
Marunga,	Kavirondo.
Amimo,	Kavirondo.
Nsungu,	Kisii.
Chacha Osinda,	South Kavirondo.
Njiri,	Kikuyu.
Simba,	Taveta.

Chiefs Kinyanjui na Kalebi, waliwika Nishani zao ni Bwana Governor, nyumbani kwake (Government House) Nairobi, katika siku ya ukumbusho wa kuzaliwa kwake Mfaume wetu. Chief Ngovi twasikitika kusema hakuweza kuja siku hiyo, sababu alikuwa mgonjwa. Hao Chiefs wengine watapawa Nishani zao hapo Bwana Governor atakapo kwenda katika miji yao au popote pengine.

Naswi twapenda kufurahiwa na hao walio heshimiwa ni Mfaume wetu.

HABARI ZA ULAYA.

Princess Mary (Binti) mtoto mwanamke wa Mfaume wetu King George, amemtaandikia barua Lady Northey ili awape wanawake wote wakizungu walo, Kenya Colony, asan'ita yakwe kwa jinsi waliyivo mheshimu na kumpotekea Sanduku zuri la Ki-Arabu, kuwa ni zawadi yakwe ya harusi, wakati wa harusi yakwe na Viscount Lascelles.

Katika safari ya wazungu waliokuja makusudi ili kuikwea ule mlima mkubwa nitwao Mount Everest wazungu 2 na muhindi 1, walikwea hata wakafika foot 27,000, Fabamini yakuwa ule mlima nitwao Mount Kenya, Wakikuyu waujua kwa jina la Kirinyagga, mlima huu urefu wakwe ni footi 18,000 tun, kwa hivyo walipita urefu wa Mount Kenya, hii ni ajabu kubwa.

Siku hizi Serikali ya Japan kama ya Kenya Colony, wapunguza gharama zao.

St. Joseph Byrne amefanywa kuwa Governor wa Seychelles.

MPIRA NA JINSI
TUUTEZAVYO.

Mtezo huu wa mpira (Football) siswi watu wenzi twapenda sana sana, nao ni mtezo mzuri, unapotezwa kwa dasturi zakwe. Tuna ni mtezo ambao ukiteza kila siku mwili huwa na nguvu. Hu mfuurahisha sana mtu kuangalia Teamu mbili zinaposhindana, haswa ikiwa watu wote wotezao wajua.

Na siswi twaharibu kidogo, na wala hatupendi kufuta sawa dasturi zakwe, naswi twakosa sana katika mambo haya.

1. Twapenda kutumia nguvu.
2. Twapenda kutegana na kumikiana.

3. Twateza kwa choyo, maarifa mtu hutaka kwenda nao mpina peke yake.
4. Twapenda kuteza ili tusifiwe.
5. Twapenda kukawia kumpiga mpira kwa nguvu tanapofika karibu na goal.
6. Twapenda sana kutangiaha mipira.
7. Twapenda kutsikiza majemo ya watu wanao kaa na nde na kuteta nao.
8. Hatushiki pahali petu.
9. Twapenda sana kusukungua kwa mikono.
10. Amri ya "off side" batujia ujua ni wala hatujutelea sawa.

No. 1. *Kutumia nguvu* Neno hili latuonyesha jinsi tukosavyo na kuharibu ule utamu wa mpira, maana akili siku zote ni bora kuliko nguvu, na unapo tumia nguvu, katika neno lolote lazima hulipati, ila ukitumia akili kwa yakini utalipata.

No. 2. *Kutegana* Jambo hili ndio ubarifu wa mpira na waleto mateto siku zote.

Natungane ubaya wa kutegana kwa maneno machache, mtu ameni-teya mwenziwe nae ameinguka vibavi hata kuhitimu unamilazimu kwenda Hospitali, kwa vile aliyipo umia sana na amlakwa mgonjwa kwa siku mpingi ametwaa kazi, jee kule aliventega atafurahi? atakapona taabu aliyomwe mwenziwe?

No. 3. *Choyo na mbira* Tuna dasturi ya mtu kunchuka mpira unakutaka kwenda nao kufunga peke yake, huu ni upuuzi, wewe na hii wenzio to ni watu wa upande timoja na ukifunga wewe na hao wenzio pi sifa veni wote, utaji wa mpira ni unapapo kumpiga awenzio.

No. 4. *Sifa.* Tuna dasturi moja iliyo mbaya, nayo twacheza ili tupate sifa ni watu, uifuatapo dasturi hii lazima utapoteza matezo yako yote mazuri, na mwisho wa yote hutafaa katika teamu yako.

No 5. *Kukawia.* Ni shida kumuona mtu afikapo karibu na goli (Goal) kuupiga mpira kwa nguvu wote wapenda kwenda na mpira hata karibu kabisa na goli ndipo auupiga si kwa nguvu ila pole-pole. *hata hwa* ni rahisi sana kwa yule ashikae goli kuzuia mpira, tena husongana wenyewe kwa wenyewe karibu na goli na matezo yao huhu ribika.

No 6. *Kutangisha.* Sijazaa mtu haswa katika mipira yetu asipendi kutangisha, jambo hili nalo laharibu sana mtezo, wengi wafanya hivi ili wasifwe tu, mtezo kama huu hauna faida, kwa kutangisha huwezi kufunga, tena huwachelewesha wenzo na kuwakasirisha. Fahamu yaku unapatao mpira na kumpa mwenzo, ndipo intakwenda, ila ukiutangisha utawasangaza wenzio wote, na mpira utatukuhwa ni adui.

No. 7. *Kuzakiza walia kando.*

Watu wengi watezapo mpira haswa wakati wa mashindano hupenda sana kuwasikiza wale watu walia kando na neno kuteta ma, hivi si lazima fahamu sana kama wale watu wale kando wao na wamekuja kufika, na wanasikizika wanapo furaha haswa hodi unaposikiza utasika wenzio wote na upuzi na tihaka, kwa hivyo usiaribi kusikiza vase mwake na wata walia kando gwanda, wewe fusta mpira tu basi.

No. 8. *Kushika pahali.* Tunapoteza utaona mara kwa mara mtu wa upande mmoja amekwenda upande mwingine, namna hii huharibu sana mtezo, usifanye tamaa, kwani mpira utakuja upande wako nawe kumbe hupo na adui atapita bila fujo, kwani hapo ulipo ndio mlango wa nyumba yako, kwa hivyo patunze sana au adui ataingia.

No. 9. *Mikono.* Mpira ni mtezo wa miguu na kitwa ila si wa mikono, kwani watu wengi wanapo songana watumia mikono ili kumsukuma mwenziwe, hivi sivyoo, *ni halali kumsukuma mwenzi kwa mikono.*

Juu ya neno hili la to mimi siwesi, kusema maneno mangi juu yake sababu sote, maana huyo apigae firimbi (Referee) na tutezao hatujielewa sana sana na amri hii ya "off side" kwa hivyo tusitete sana na apigae firimbi, iwapo sisi wanapo thani amekosa, tusimutolee ukali maana fahamu sana yeye nae ni kama sisi, tutezao hatujijua sawa amri hii, kwa hivyo natufundishane pole-pole na mwisho wakwe tutazidi kuelewa na kujua zaidi amri hii.

Bullows & Roy Ltd.

NAIROBI AND KAMPALA.

Box No. 2.

NAIROBI



Box No. 312.

KAMPALA

Kama wataka Mashoka, Mapanga, Majembe, Mteku, Maki, Misumeno, Randa, Kalamu au chochote kwa kazi yoyote, nyumba, mwawaza kupata vitu hivyo vyote kwenda siku yoyote ni bora sana na tena ni rahisi.

Tujaribu Nawe utapna.

S. M. Wimhurst, Nairobi.

Kama wataka mbegu kwa shauri hodi, hapa ndipo patakepo. Tena sisi twataka kila namna ya matofoni, mboga haswa twata zaidi vitunguu, kwani ndicho kito kinachotakiwa sana, vitunguu vilipo mjini, vingi vyatoka ntu zilizo nde za Africa.

JACOBS

LIMITED

Government Road, NAIROBI

Twaweza kutosheleza kwa kila utakacho.

1. Viatu vyeusi vya wazawake, bei Shg. 2/6 jazi.
2. Viatu vya watoto, vyeusi na vyeundu, bei Shg. 5/- jazi.
3. Nguo "Cretonnes" mapana 8" (inchi tatu) rangi namna zote, bei Shg. 2/6, wari.
4. Nguo "Sateens" mapana 8" rangi namna zote, bei Shg. 3/9, wari.
5. Taa za mikonu moja Shg. 3/6.
6. Mikeka lko ya kila rangi, bei Shg. 1/6, 2 2/6, kwa moja.
7. Viatu (Bushmans friend) na ala ya kwe, bei Shg. 1/6, kwa moja.
8. Mapanga, yana nguvu moja Shg. 1/6.
9. Viatu vyeusi vya wazawake, bei Shg. 2/6 jazi.
10. Viatu vyeupe vya wazawake, bei Shg. 2/6 jazi.
11. Vikombe na visabani vya chuma viko Shilling 1/9.
12. Sahani za chuma kabwa, moja Shg. 1/6.

Whiteaway Laidlaw & Co., Ltd



Whiteaway Caps — Matashari yamejanywa kwa enzi nzuri na hizi sasa, kwa kuweka kitwa apoto bayandiki, rangi ya hii ni shg. waweza kuwa kama kofa au kalyuta hadi yasihi masukio na shg. wakati wa baridi. Bei yake ni Shg. 5/60.

Saa nzuri kwa pesa kidogo sasa kifikika chaguzi, yamekaka wari, mikonu ni chuma cha pua, kwa kusaka majira hashindiki. Bei yake ni Shg. 7/.

Mipara (Football) hapa mapara kati hii, (Hashindiki) mikuba ya kiasi, imeshonwa kwa nguvu Pembeja na mipara wa ndani. Bei yake ni Shg. 33/-

Bilembi na chuma, rangi ya hizi nde, ndani nyeupe kipimo chakwe kiasi ya kibeba. Bei yake ni Shg. 1/60.

DRAFT.

Downing Street,
26 September, 1922.

KENYA.

NO. 1383

GOV. Comdn.

MINUTE.

Sir,

I have the pleasure to acknowledge the receipt of your despatch No. 962 of the 17th of July enclosing a copy of the first number of the Kenya Newspaper "Hakari" which I have read with great interest.

I have also

received a copy of the second number enclosed in the Kenya despatch of the 25th of August which has also been received.

Mr. Seal.

Mr. ~~Phillips~~ *Phillips 22/9*

Mr. ~~Bott~~ *Bott 22/9*

Mr. Davis.

Sir G. Grindle.

Sir H. Reed.

Sir J. Masterton Smith.

Mr. Wood.

Mr. Churchill.

(4206)

you may like to see the paper

*Respectfully
Yours
C. G. Churchhill*

(Signed) C. G. CHURCHILL