



British Suppression of the Mau Mau Uprising in Kenya and its aftermath: A Critical look at what Transpired in Detention Camps

Dr. Gitonga Kimani, Kenyatta University Email: kimanipeter@ku.ac.ke

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Abstract

The early 19th century witnessed a huge influx of Europeans to Africa for evangelization and trading activities which eventually culminated into colonization of Africa by the end of the century. Kenya was colonized by the British and got independence close to 70 years later. The Mau Mau uprising in Kenya was one out of many that broke out in Africa as an expression of resistance to colonial rule and exploitation. This Study sought to shed more light on the brutal suppression of the Mau Mau Rebellion by the British government that involved mass relocation of the Kikuyu population into crowded and guarded villages, arrest and detention of Mau Mau Warriors and supporters, sexual abuse on both men and women and extra-judicial killings. The historical research design was utilized. Both primary and secondary sources of data were used. Interview schedules were organized for fifteen key informants identified through purposive and snowballing sampling. Data was analyzed qualitatively. The Study concluded that to suppress the Mau Mau uprising, the British focused beyond the guerilla warriors and dealt wholesomely with the entire Kikuyu community which was part and parcel of the struggle through subscribing to the Mau Mau ideology cemented by oath taking. Moreover, there were other communities beside the Kikuyu who supported the rebellion both militarily and materially. Proper compensation for the war atrocities committed by the British government can only be done when the entire community and other communities affected are all considered. Piece meal compensation done in the past is not commensurate with the extreme suffering occasioned by the war atrocities whose negative effects have continued to be felt to date. Finally, former detention camps which became prisons after independence should be changed to other less intimidating institutions like schools and museums so as to erase the bad memories of the suffering of the African people during the independence struggle in Kenya.

Keywords: Mau Mau, atrocities, detention camps, compensation

Introduction

Kenya was officially colonized by Britain in 1895 (Boahen 1990). The main reason for colonization of Africa by European powers was to exploit the vast resources available in the continent notably minerals, fertile land suitable for agriculture and cheap African labour. Consequently, upon arrival in the continent one of the initial undertakings of the white settlers was to alienate thousands of acres of arable land and push the natives to rocky and unproductive areas which came to be known as African Reserves. In Kenya, the fertile areas grabbed by the Europeans came to be known as the “White Highlands” and were mainly in Central Kenya and the Rift Valley. Africans found themselves impoverished economically and had to rely on cheap labour in the settler farms to earn a livelihood. They became squatters in their own country.

The above scenario explains why the initial reaction of Africans towards European invasion of the continent was to resist land alienation and forced labour. An example is the Maji Maji Rebellion in Tanzania (1905-1907). Here in Kenya there was similar resistance around the same time for instance by the Agirima of the Coast Province led by Prophetess Mekatilili wa Menza. The Akamba of Eastern Province also resisted similar exploitation under Muindi Mbingu. Sections of other Kenyan Africans did the same but the rebellions were quickly suppressed thanks to the superior weapons at the disposal of the Europeans.

The Mau Mau uprising (roughly between 1950-1960) was a culmination of such rebellions and was also triggered majorly by the land question in Central Kenya. There are several meanings of the word ‘Mau Mau’ that have been suggested. This was a secret movement whose recruits swore not to reveal its secrets. One of the possible meaning is the corruption of the Kikuyu word ‘muma’ which means oath. The other one is the Kiswahili acronym ‘MAUMAU’ standing for Mzungu Aende Ulaya Mwafrika Apate Uhuru (Whites to return to Europe for Africans to get Independence). This meaning is doubted because majority of the Mau Mau warriors had not gotten formal education to enable them coin such a word from another language. The third suggestion which this author finds most likely is the Kikuyu word ‘uma’ (get out) which when pronounced repeatedly in quick succession becomes ‘mau mau’.

The Mau Mau Rebellion broke out immediately after the Second World War and granting of independence by British to countries like India(1947), and therefore it encompassed undertones of calls for national unity and independence from colonial rule. Mau Mau leaders included Field Marshal Dedan Kimathi Waciuri, Generals Stanley Mathenge, Mwangi, Kahiua Itina, Waruhiu Itote (China), Kago, Mbaria Kaniu, Karari Njama and Mwariama (Kinyati 2000). It is estimated that 1,700 loyalists (African Home Guards serving the colonial government) were killed and 10,000 other Africans including Mau Mau warriors. The number of Europeans killed was surprisingly small though some of the murders were peculiarly cruel. Nearly 90,000 Africans were detained before the rebellion was brought to an end (Kariuki 1963: ix). Caroline Elkins (2003) puts the figure at 80,000 but Ngugi wa Thiong’o (1981:64-65) says the actual number was between two and four times the official figures or 160,000 to 320,000 detainees.

Objectives

The objectives of this Paper are:-

- i. To fill a knowledge gap on how the British suppressed the Mau Mau uprising.
- ii. To assess the immediate measures taken by government towards the detention camps and the ex-detainees with a specific focus on Hola Detention Camp.

Methodology

The Study adopted the historical research design. This is because the topic under study is historical in nature and aimed at discovering and clarifying certain aspects against a backdrop of what is documented and in the public domain. The focus of this Paper was how the Mau Mau was suppressed and the experiences of Mau Mau detainees in detention camps. In addition, the Study looked at the aftermath of Mau Mau war in terms of the plight of the ex-Mau Mau soldiers and what became of some detention camps. Both primary and secondary sources were used. Secondary sources entailed books on Mau Mau while primary sources were original documents found at the Kenya National Archives in Nairobi. In addition, 15 key informants were interviewed after being sourced through purposive and snowballing sampling techniques (Appendix 1).

Life in the Detention Camps

The major detention camps in colonial Kenya were as follows (Appendix 2& 3).

1. Lodwar
2. Kowop
3. Nyeri
4. Othaya
5. Aguthi
6. Mwea camps
7. Kandongu
8. Langata
9. Athi River
10. South Yatta
11. Hola (Galole)
12. Manyani
13. Mackinnon Road
14. Mageta Island (L.Victoria)
15. Saiyusi Island (L.Victoria)

(Kariuki1963, p.xxii)

The British chose locations which were far away from densely populated areas to alienate the freedom fighters from the people and thereby curtail their influence (Kariuki op cit p.79). Another reason informing the choice was general hardship in the area for instance harsh climate because the intention was to make the Africans soften their hard line stand and collaborate with the colonial government. Such camps included Lodwar, Hola and Manyani. At Lodwar, Ben Gachahi and another detainee had short spells of insanity brought on by extreme heat and had to be treated at the camp hospital

(Kariuki op cit p.125). Still another reason for choosing certain locations was influenced by labour needs to complete certain projects like digging irrigation canals and construction of facilities like hospitals, prisons and offices. The latter was the case with South Yatta and Mwea camps.

The detainees were drawn from the African reserves/villages. These were the men who were suspected to be sympathizing or supporting the Mau Mau Movement. Towards the end of the uprising, there were women who were also detained at Lang'ata. Some captured Mau Mau warriors who were not sentenced to death were also sent to detention camps on condition that they would help to influence the detainees towards giving up on their stand because the Africans were losing the war anyway (Kariuki op cit p.38).

The Africans who volunteered to go to war against the British were desperate to recover their rightfully owned land and freedom. This coupled with the "*Muma*" (Kikuyu word for 'oath') they took made them resolute and unyielding in pursuit of justice. (An example of one of the oaths is in Appendix 4). The British colonial officials were aware of this and therefore employed the cruelest and dehumanizing methods of torture to kill this hard line stand and convert the Africans back to their side. This was not an easy task.

Upon arrest, the first thing that took place to kick off the process of indoctrination or debriefing was to confess whether one had taken the oath or not. The official policy was for detainees to first be taken to more severe camps then subject to cooperation be transferred to more lenient ones before finally to camps within sight of their homes from where they could enjoy regular visits by family friends. This process was known as "Pipeline". The debriefing also known as "Screening" (Kariuki op cit p.41; Elkins op cit p. 199) was mainly carried out by African loyalists or former detainees who had defected to the European side. Upon screening, suspects were categorized and labeled according to perceived level of cruelty. Those labeled "White" were repatriated to Africa Reserves/Emergency villages. Grey or Black was left in the Reception Centres. Those finally identified as Grey were taken to work camps. Voluntary confession to oath taking among other things saw them taken to chiefs camps near their homes. Those finally classified as Black were destined for special detention camps. These camps would hold the hardcore and the politicals (Elkins op citpp 199-200).

Failure to confess having taken the oath or supporting the Mau Mau would earn one punishment of unprecedented magnitude from the screeners. At Kwa Nyang'wethu, a man was castrated while bottles of soda and water were opened and pushed into the uterus of some women to make them confess (ibid). There were other cases whereby colonial agents castrated detainees and even forced them to sodomize each other (KNA, AH 9/37/169). Another form of debriefing involved being forced to repeat many times words demeaning the Mau Mau course eg "Mau Mau ni mbaya" (Mau Mau is bad); "Jomo Kenyatta ni Mbwa" (Jomo Kenyatta is a dog); "Dedan Kimathi na Stanley Mathenge watakufia msituni" (Kimathi and Mathenge will die in the bush) etc. Jomo Kenyatta led the political wing of the freedom struggle while Kimathi and Mathenge were the two senior most Mau Mau warriors.

Food rationing would also be deliberately reduced or stolen by the warders while hard core

detainees would be locked up in isolated rooms or in cold pits with mud at the bottom. The state allowed brutal force to be used on detainees to force them to renounce the oath and confess to all other illegal behaviors they had engaged in. These targeted hardcore detainees sometimes would be hanged by their feet head down and be poured cold water and whipped. The use of brutal force to elicit confession was called “dilution technique” (Elkins op.cit p. 213).

At the peak of the Rebellion, the British successfully used their ‘Divide and Rule’ tactics and lured some Mau Mau Generals and warriors to their side. General China (Waruhiu Itote) and General Kahiu Itina were high profile leaders who joined the enemy’s camp. Others like General Karari Njama gave themselves up to save their necks (Kinyati op cit pp 47-49). Several battalions made up of Africans were created to counter the Mau Mau with full support and blessings of the colonial government. These included *Humungaati/Kamatimu/Tutheci* which was made up of Kenya Lands and Freedom Army (KLFA)/Mau Mau renegades and turncoats. It had limitless power to rob, torture, rape and kill defenseless peasantry. *Komerera* were KLFA deserters and rejects who escaped to avoid military and political discipline and would terrorize civilians posing as KLFA warriors. *Eiriri* were opportunists who joined the war to benefit at personal level hence were lacking in patriotism and owed allegiance to no one. *Thaka* and *Tai Tai* were multi-ethnic spies planted in the African working class in the urban centres by the government (Kinyati op cit).

The success of Operation Anvil which kicked off on 24th April 1954 is largely associated with the 50 page report delivered by General China the former leader of KLFA in Mt Kenya forest (Kinyati op cit p. 46). In this operation, over 200,000 urban workers who had been supporting the Rebellion financially were arrested and taken to the concentration camps. Untold suffering was experienced in these camps and the emergency villages. In the last stages of the struggle, the British having taken the upper hand in the armed confrontation shifted to psychological warfare and other bizarre tactics to kill the spirit of the Mau Mau warriors and the mass supporters in the villages. These included poisoning of river waters and crops in the field, planting mines in the forests and digging of a wide trench around the forests and fencing with barbed wire to block supplies to the fighters. Some detainees were dragged by robes tied to police vehicles until they died while their colleagues watched. Others were undressed and burnt with red- hot iron. *Hatha*, a poisonous shrub was placed in the private parts of some women to force them to denounce the Mau Mau oath (Kinyati op cit pp.46-47).

Another interesting revelation of the extent the colonial authorities could go in coercing the detainees to soften their stand is in the case of one Job Muchuchu detained at Hola whose son Sylvester Muchuchu was denied bursary by Fort Hall (Murang’a) A.D.C (African District Council). The son was studying at Njiri School. See exchange of letters between Tana River D.C ,Njiri school and Fort Hall A.D.C (Appendix 5).

Canning was the order of the day. For instance at Manyani, considered the toughest camp J.M Kariuki was given 60 strokes of the cane by Mr Marlow the camp commandant and a police corporal from western Kenya for writing letters to government officials in Kenya and London about mistreatment of detainees in the camps (Kariuki op cit pp.75 – 76). The special Riot Squad which was mandated to deal with hard core detainees had killed 6 through beating and crippled 35, some

permanently. Stubborn detainees were caned while naked in front of other detainees.

Hard labour dominated the daily programme in the camps which began at 5.00 a.m. Those digging trenches for irrigation did so with crude tools and bare hands. The sick and crippled were also working by being made to clean the compound and sanitary buckets which were disposed about 1/2km away from residential area and had to be carried by detainees on their heads while full.

Mike, 92 who lived near the Hola (Galole) camp had this to say of life in the camp:

I witnessed the detainees using bare hands to dig trenches for the Hola Irrigation Scheme. I saw one detainee one day whose one leg had been amputated after being clobbered by warders attempt to commit suicide by diving into River Tana but was rescued by a fisherman. He was re-arrested and returned to the camp (17/10/17).

The Hola massacre of 1959 in which 11 Mau Mau detainees were bludgeoned to death was precipitated by a circular from the colonial government which urged that, “if a detainee disobeyed a lawful order ‘compelling’ force could be used to make him obey”.(Kariuki, *ibid* p.133). This incident attracted international attention forcing the government to appoint a committee – The Fairn Committee to make recommendations on the way such camps would be run. Consequently beating of detainees was banned and the camps taken over by the Governor’s office and removed from Prisons Department.

The state of emergency which had been declared on 20th October 1952 by Governor Sir Evelyn Baring was lifted in 1960 with some of the camps being closed. The closure of these camps continued gradually as detainees were being released and as the country moved closer to achieving political independence in 1963. Most camps were converted into prisons and have remained so to date.

How the War Ended

The Colonial government in Kenya declared a state of emergency on 20th October 1952 following increased and bizarre killings of perceived government loyalists, chiefs, home guards and civilians who defied taking the oath by Mau Mau warriors.

The government estimated that approximately 20,000 insurgents moved to the Mt. Kenya and Aberdare forests to wage guerrilla warfare (Elkins *op cit* p.192). The British government quickly brought reinforcements in army personnel and weaponry from London to Kenya. Operation Jock Scott secured the arrest of 181 previously identified leaders of Mau Mau including Jomo Kenyatta, its alleged mastermind (*ibid*). By late 1954, the British military had gained the upper hand over the forest guerrillas yet the state of emergency was not lifted until January 1960 (*ibid* p.191).

This can partly be explained by the nature of guerrilla warfare which is preferred by a weaker side which opts to operate from hideouts and embarks on hit and run tactics. Such tactics prolong the war. Even after Field Marshal Dedan Kimathi Waciuri, the military leader of the Mau Mau was shot and captured on 20th October 1956 and later hanged on 18th February 1957 at Kamiti Maximum Prison, the War was still not completely over because a big number of Mau Mau fighters still did not come out of the forest (Kinyati *op. cit* pp. 92-94).

The second reason which may have escaped many scholars interested in the Mau Mau story is that the entire Kikuyu community was involved in the war either directly or indirectly. Suppressing 20,000 insurgents could therefore not mark the end of the war. Elkins writes:

“It (was) estimated that 90% of the 1.5 M Kikuyu had taken the Mau Mau oath. The military was thus responsible for only 2% of Mau Mau’s members (20,000). The governor by contrast, had to break the Mau Mau allegiance of well over 1 million Kikuyu....(This meant that) nearly an entire ethnic group, most of whom would never enter the forests had taken at least one oath, and were committed to Mau Mau tenets of ‘*Ithaka*’ and ‘*Wiathi*’ or land and freedom”(Elkins op. cit pp. 192-193).

From 1954, the war appears to have shifted from the forest to the civilians. The government introduced a policy borrowed from the Malaya government of villagization of the Kikuyu community. The Kikuyu were removed from their scattered homesteads into concentrated barbed-wire villages/reserves. The Kikuyu called it “*Thamio*” (Relocation) which was done cruelly and brutally with houses, property and foodstuffs set ablaze by home guards obeying instructions from British officers. By the end of 1955, 1,050,899 Kikuyu had been herded into 804 villages with a total of some 230,000 huts (KNA, VQ 16/103, Central Province, Annual Report, 1956). By 1956, Nairobi had detained nearly the entire Kikuyu population (Elkins op. cit p.210).

In the emergency villages, the people faced unprecedented suffering. Before repatriation, people were normally kept in transit camps for weeks which were notorious for overcrowding and unsanitary conditions. Children bore the blunt more than anyone else as they suffered Kwashiorkor and other forms of malnutrition as well as being separated from parents. In the reserves, food supplies were equally depleted for people were no longer cultivating in farms and whatever little was available was shared out with Mau Mau Warriors in the bush.

The barbed-wire fenced villages almost resembled detention camps. Civilians were subjected to forced communal labour for instance digging trenches and working in the fields. Failure to attend the communal work, even when sick attracted thorough beatings from the homeguards (*Humungaati*). Mostly it is the women and children who were left in the villages as most men were either in the bush as Mau Mau or in detention camps. The home guards would assault the women physically and sexually. More often than not women and their daughters were gang raped (Elkins op. cit p.218). sometimes the guards would squeeze women’s breasts with pliers and swing them by their long hair(ibid p. 216) demanding that they bring out Mau Mau insurgents they were hiding or reveal names of women who supply them with food and weapons. Such unprecedented suffering and torture coupled with decimation of the community by famine and disease finally saw the entire community succumb to the pressure exerted on it by the colonialists. By 1960, nearly the entire oath taking population had confessed their allegiance to the ideals of Mau Mau and ‘repented’. The war finally had come to an end leaving an entire community bruised and trying to pick the pieces together. Its effect would linger on for a long time to come.

The Hola (Galole) Mau Mau Camp.

The camp was situated five kilometres west of Hola Shopping Centre also known as Laza and

was opened in 1953 and closed in 1960. After closure it was converted into Hola prison and has continued as such to date. Hola is the headquarters of Tana River County. The area was chosen due to its far way location from Nairobi and Central Kenya where Mau Mau war and activities were taking place. The temperature is also high; adding to the misery the detainees were to go through at the hands of their torturers.

The detention camp at Hola was called a closed camp. According to Respondent II, its major aim was to force the detainees to renounce their oath (*Kiapo* in Swahili) or loyalty to Mau Mau and declare their support to the colonial government. The population at the camp was about 365 detainees. There were other camps which were open which attracted less hardcore detainees and had slightly relaxed supervision.

There had been government plans way back in 1936 to establish an irrigation scheme in the area which were put on hold following the outbreak of the Second World War in 1939. In 1954, the government revisited the idea and found it economical to use the detainees as labour force. The work involved clearing the bushes, digging canals and constructing houses for the irrigation scheme. The work was concluded in 1958 with the establishment of two villages namely Kiarukungu and Kiamunyaka.

In early 1959, there was a lot of silt in the canals which needed to be dredged. Respondent III reported that the detainees refused to work. They were accused of planning a rebellion and secretly making guns. There was a confrontation with the prison warders that left eleven detainees clobbered to death. Their names as written on a monument erected near the main gate of Mau Mau Memorial Girls Secondary School are as follows: (See photo: Appendix 6)

1. Kabui Kamau
2. Ndung'u Kibaki
3. Mwema Kinuthia
4. Kinyanjui Njoroge
5. Koroma Mburu
6. Karanja Munuthi
7. Ikeno Ikiro
8. Migwi Ndegwa
9. Kamau Karanja
10. Mungai Githii
11. Ngugi Karitie

Most of those interviewed informed the researcher that the 11 were murdered in the fields while working but were buried in a mass grave in the bush to conceal this heinous act. The site where the monument is located is next to the area where the mass grave was discovered (See photo: Appendix 7).

The Hola Massacre as it came to be known drew bitter reactions both at the national and international arena. A team of Legco (Legislative Council) members among them Tom Mboya and Jeremiah Nyaga visited the camp for a fact finding mission. One of the immediate outcomes of this visit

was the removal of Tana River District Commissioner Mr. Thomson. Later the ex-detainees were given land in the Hola Irrigation Scheme. Some of them were later joined by their families after the closure of the camp.

In 1972, the then vice president Daniel Arap Moi visited the ex-detainees. Among other grievances, they requested him and the government to build an institution in memory of their fallen colleagues. At the same time, a need arose to have a secondary school in the scheme. The local community conducted a '*harambee*' (fundraiser) and raised Kshs.96,000/=. The people presented their contribution to the then Coast Provincial Commissioner Eliud Mahihu. The P.C liaised with the then President Jomo Kenyatta and the government added Kshs.1million to the project through a cheque written "Mau Mau Memorial Secondary School" as opposed to the locals' suggestion of the name "The Eleven Memorial Secondary School". The School was constructed and the name Mau Mau Memorial Secondary School adopted.

The school was registered on 24th January 1977 with the Registration Number 3021. The school was to be an unaided/*harambee* school. It was a double stream with a capacity of 320 students from form 1 to 4. On 16th May 1978, government officials visited the school and the school was taken up by the government and would no longer be under the *harambee*/unaided category. A Board of Governors (BOG) would be appointed to manage the school on behalf of the government. In 1992, discussions started on converting the school to a girls' school since the whole district of Tana River did not have a single girls' school. The BOG alluded to this suggestion and the process of phasing out the boys started in 1993. In 1996, the school became purely a girls' boarding school with three streams.

Conclusion

The Mau Mau war was triggered by the Kikuyu dissatisfaction following massive land alienation by the White Settlers. Eventually, it developed into a national resistance movement demanding for political independence as well. Though mainly involving the Kikuyu Community of Central Kenya, suffice it to say that members of other ethnic groups in the country were also involved contrary to common belief. This has been appreciated by J.M Kariuki in his book Mau Mau Detainee (1963). One of the pillars of the Movement was the oath taking ceremonies that were carried out in the entire community. The fighters as well as the civilians vowed to stick to the ideals of the Movement and maintain secrets even if it cost them their lives. The British military moved in fast and took initiative in the actual fighting but faced challenges in breaking the Mau Mau ideology anchored through the oath taking exercise. The government resulted in 'screening' operations, detention camps for suspects and die-hards and eventually the emergency villages for the rest of the population. It was a costly affair for both the government and the people.

The British succeeded through divide and rule to turn the rebellion into civil war pitting the Mau Mau insurgents against fellow Africans known as home guards and loyalists. Ultimately it is Africans of both sides who ended up butchering one another with very few Europeans losing their lives. It proved challenging and tricky for the government to finally subdue the Movement because of how it had infiltrated into the psyche of the common citizen. The solution lay in launching an onslaught on the entire community which succeeded through the villagization strategy. Women, children

and men who were weaklings became victims of this policy as the community finally surrendered and denounced Mau Mau. In essence, Africans in Kenya lost the battle but won the war in that independence was still granted in 1963. The author is of the opinion that Mau Mau Rebellion may have only quickened the achievement of Kenya's independence because there was a wind of change in Britain and internationally to grant colonized nations independence; so independence would have come anyway. A case in point is Zimbabwe which had to wait for her independence up to 1980 whereas black South Africans struggled for equal rights up to 1994. Moreover, the land question in Kenya remains a thorny issue close to 60 years after independence because the learned elite who comprised sons and daughters of chiefs, home guards and other loyalists took over the government after independence and shared out among themselves land and other goodies that go with the trappings of power at the expense of the Mau Mau ex-soldiers who were generally illiterate and semi-illiterate and by extension never educated their children. Against such a backdrop, one can only sympathize with Mau Mau freedom fighters and their families.

In the recent past, families of Mau Mau fighters have been pressing the Kenyan and British government to compensate them for the losses during the war. Lawyer Paul Muite represented dozens of them in a case whose conclusion saw these families compensated with around Kshs.300,000/= per family in 2014, which many felt was inadequate against the atrocities committed. This paper wishes to suggest that all those alive in the Kikuyu community during the war years suffered as has been shown and are entitled to compensation. Other non-kikuyu families who participated in the struggle should be included upon proper identification. The amount given after the Muite case is too little, too late. Moreover, full compensation cannot be realized without historical injustices surrounding land being addressed. The Mau Mau fighters came out of the forest to find the land grabbed by Europeans had simply changed hands to government loyalists who ascended to power instead of being returned to them.

Finally, borrowing from the case of Hola massacre, it would be better to convert former Mau Mau camps into schools, hospitals or museums instead of prisons. Prisons would only serve to rekindle bad memories of the sufferings and torture experienced by the fallen freedom fighters. On the other hand, institutions with a more positive outlook like schools, hospitals and museums would remind future generations of the sacrifice given by the fallen heroes and heroines that finally freed the country from the yoke of colonialism which could have continued entangling the nation for several more years.

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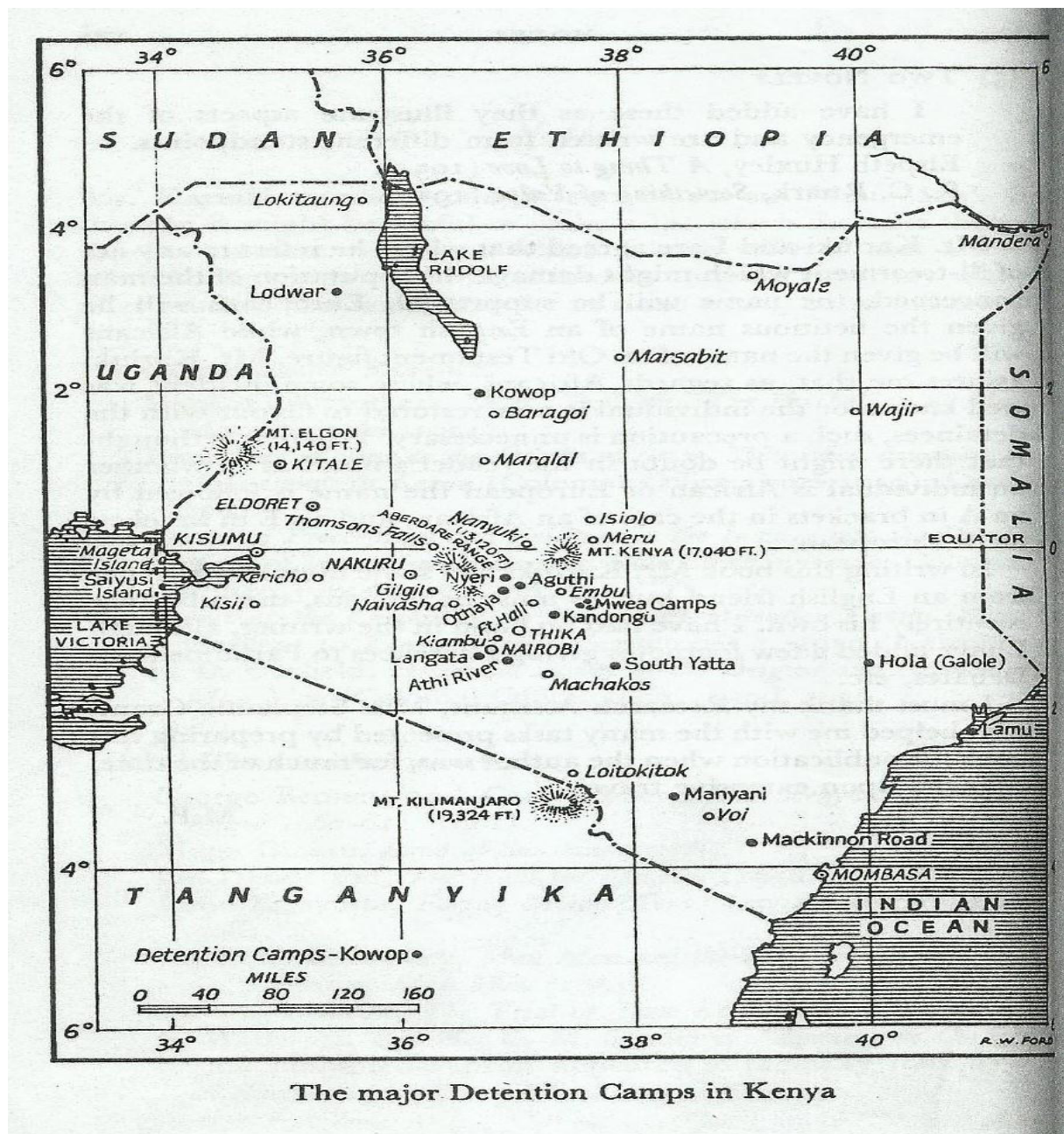
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APPENDIX 1: INFORMANTS

NO.	PSEUDO NAME	AGE	ROLE/POSITION	DATE OF INTERVIEW
	Mike	92	Galole resident	7/10/17
	Margaret	52	School Principal	16/10/17
	Bob	55	Teacher	16/10/17
	Juma	62	School Principal	16/10/17
	Hiribae	60	Galole resident	16/10/17
	Ndugi	94	Ex-Mau Mau detainee	16/10/17
	Jeremiah	82	Ex-Mau Mau detainee	16/10/17
	Miiri	83	Ex-Mau Mau detainee	16/10/17
	Waruru	86	Ex-Mau Mau detainee	16/10/17
	Kariuki	89	Ex-Mau Mau detainee	7/10/17
	Muigai	84	Ex-Mau Mau detainee	7/10/17
	Wairimu	76	Wife of ex-Mau Mau	7/10/17
	Wanjiku	73	Wife of ex-Mau Mau	7/10/17
	Gatumbi	88	Ex-cook to D.C	7/10/17
	Chege	85	Ex-Mau Mau soldier	7/10/17

APPENDIX 2

A map showing Detention Camps in Kenya during the Colonial Period



SOURCE: Kariuki, J.M (1963 p. xxii)

APPENDIX 3

Detention Camps in Kenya during the Colonial Period

MAU MAU: A REVOLUTION BETRAYED	
Eastern Province and Kĩrinyaga District	APPENDIX A: Kenya Colonial Detention and Concentration Centers 1952-1963
1. Yatta Concentration Center 2. Mwea Concentration Center 3. Tabere Concentration Center 4. Gathigiriri Concentration Center 5. Karaba Concentration Center 6. Thiiba Concentration Center 7. Kandongu Concentration Center	Nairobi Province
Central Province	1. Lang'ata Concentration Center 2. Lukenya Special Detention Center (Kwa Luvai) 3. Athi River Concentration Center 4. Kamiti Women Concentration Center 5. Kamiti Men Concentration Center
1. Waithaka Detention Center (Kiambu) 2. Githunguri Detention Center (Kiambu) 3. Kirigiti Detention Center (Kiambu) 4. Ndiya Detention Center (Kiambu) 5. Lari Detention Center (Kiambu) 6. Mũrang'a Concentration Center (Mũrang'a) 7. Kĩgumo Detention Center (Mũrang'a) 8. Githumu Detention Center (Mũrang'a) 9. Kaamaguta Detention Center (Mũrang'a) 10. Mariĩra Detention Center (Mũrang'a) 11. Makũyũ Detention Center (Nyĩrĩ) 12. Kangũbiri Detention Center (Nyĩrĩ) 13. Karaatina Detention Center (Nyĩrĩ) 14. Mbaainĩ Detention Center (Nyĩrĩ) 15. Mwerũ Detention Center (Nyĩrĩ) 16. Ūthaaya Detention Center (Nyĩrĩ)	Northern Province
NOTES	1. Marsabit Detention Center 2. Lodwar Detention Center 3. Lokitaung Detention Center
1. Our conservative estimate is that more than 200,000 Kenyans, majority of them from the old Central Province, were imprisoned without trials, 20,000 or more were tried and jailed for their memberships in the movement, 10,000 or more were executed by hanging and not to mention tens of thousands who died in jails and	Coast Province
120	1. Manyani Concentration Center 2. MacKinnon Road Concentration Center 3. Manda Island Concentration Center 4. Takwa Island Concentration Center 5. Mukowe Concentration Center 6. Hola Special Detention Center
	Nyanza Province
	1. Mageta Island Concentration Center 2. Sayusi Island Concentration Center
	Rift Valley
	1. Kajiado Concentration Center 2. Malingat Concentration Center 3. Nyangwethu Concentration Center

SOURCE: Kinyati, Maina wa, (2000 p. 120)

APPENDIX 4

One of the Mau Mau Oaths

THE OATH

29

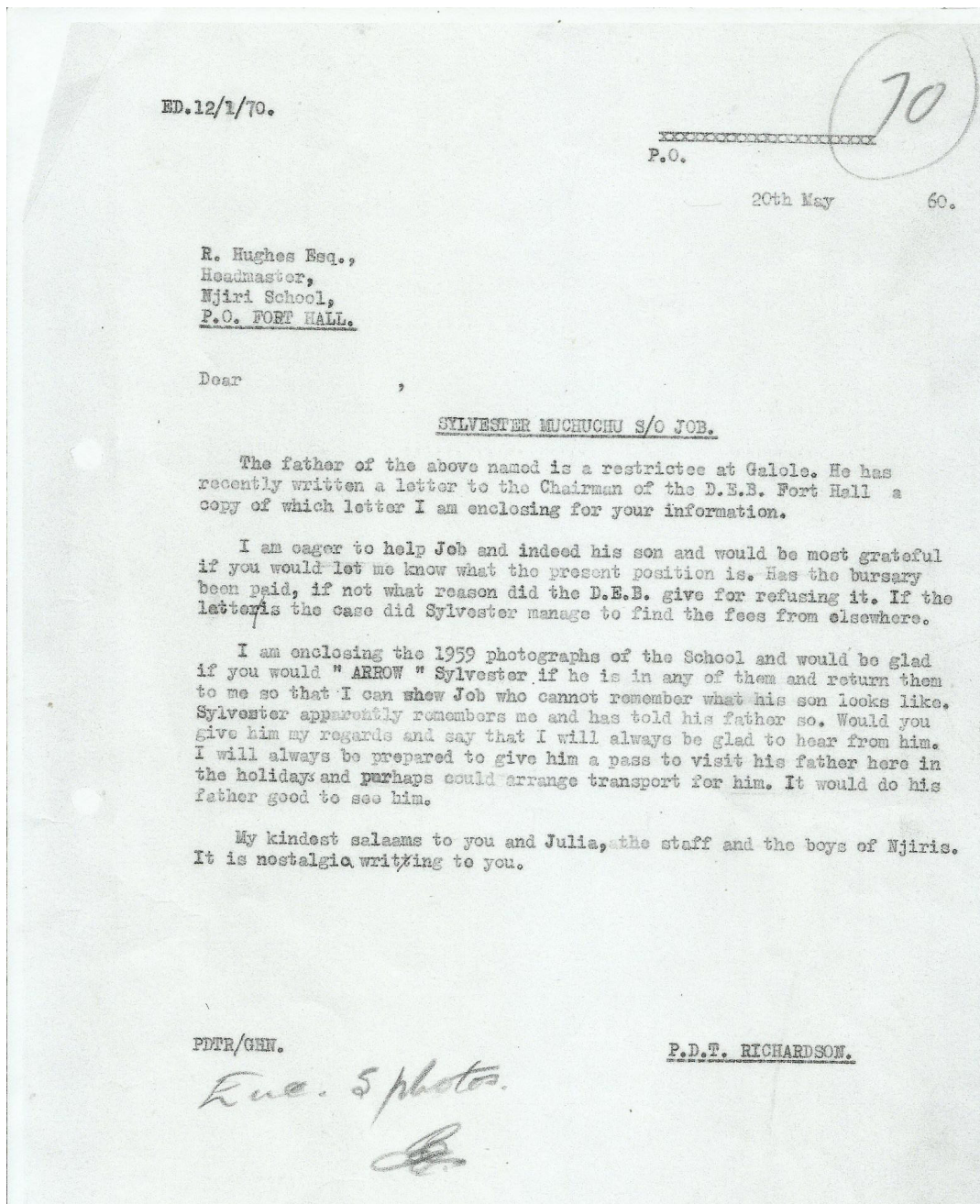
the thorax (*ngata*) of the goat was suspended and fastened. By my right hand on the floor of the hut were seven small sticks each about four inches long. Biniathi told me to take the sticks one at a time, to put them into the *ngata* and slowly rub them in it while repeating after him these seven vows, one for each stick. (After each promise I was to bite the meat and throw the stick on to the ground on my left side.)

1. I speak the truth and vow before our God
And by this *Batuni* oath of our movement
Which is called the movement of fighting
That if I am called on to kill for our soil
If I am called on to shed my blood for it
I shall obey and I shall never surrender
And if I fail to go
 May this oath kill me,
 May this he-goat kill me,
 May this seven kill me,
 May this meat kill me.
2. I speak the truth and vow before our God
And before our people of Africa
That I shall never betray our country
That I shall never betray anybody of this movement to the
 enemy
Whether the enemy be European or African
And if I do this
 May this oath kill me, etc.
3. I speak the truth and vow before our God
That if I am called during the night or the day
To go to burn the store of a European who is our enemy
I shall go forth without fear and I shall never surrender
And if I fail to do this
 May this oath kill me, etc.
4. I speak the truth and vow before our God
That if I am called to go to fight the enemy
Or to kill the enemy—I shall go
Even if the enemy be my father or mother, my brother or
 sister
And if I refuse
 May this oath kill me, etc.

SOURCE: Kariuki, J.M (1963 p. 29)

APPENDIX 5

Letters on a Case of a Mau Mau Detainee being denied Bursary of his Son by Fort Hall Africa District Council (ADC)



ED.12/1/71.

P.O.

20th May

60.

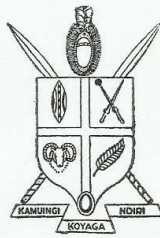
The District Commissioner,
Fort Hall,
P.O. BOX 7,
FORT HALL.

JOB MUCHUCHU LQ25.
RESTRICTEE NO. 1484 GALOLE.

I enclose a letter from the above named who is most worried because he hears that his son, who is a pupil at Njiri School, has been refused a bursary by the A.D.C this year. I should be most grateful for your early comments.

PDTR/GHN.

P. D. I. RICHARDSON
for DISTRICT COMMISSIONER,
TANA RIVER DISTRICT, GALOLE.

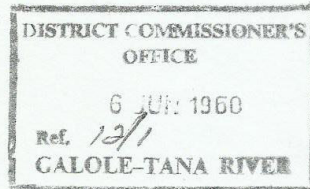


FORT HALL AFRICAN DISTRICT COUNCIL

TELEPHONE NO. 47

OUR REF. NO. ADG/ED/5/L/5.

YOUR REF. NO. _____



Council Offices,
P.O. Box 52,
FORT HALL.

1st June, 1960.

The District Commissioner,
Tana River,
P.O. GALOLE.

JOB MUCHUCHU - LOCATION 5.
RESTRICTED No. 1484 GALOLE
Ref: your ED/12/1/71 of 20th May, 1960.

It is not altogether true for Job Muchuchu to say that his son has been refused a bursary for 1960. He has in fact been awarded a bursary of shs.100/-. Presumably, what he means is that this award is insufficient.

I have now received an application form from his son, S. Muchuchu, for an increase in his bursary, and his financial circumstances are being investigated. His case may have to be reconsidered in the light of the information we get. Job Muchuchu has already been informed about the position in my ADG/ED/5/L/2 of 26th May, 1960, forwarded through you.

H. Adaku
Secretary,
African District Council,
FORT HALL.

PJG/PNG.

SOURCE: Kenya National Archives (KNA), ED./12/1/70-72

APPENDIX 6

A photograph of the Researcher in front of the Mau Mau Monument at Mau Mau Memorial Girls Secondary School



APPENDIX 7

The Researcher pointing at the purported mass grave where the 11 Mau Mau fighters were buried after being clobbered to death in early 1959 at Hola.

