

THE 19TH AND 20TH CENTURIES IMMIGRANTS INTO CENTRAL AFRICA

THE YAO

Origins of the Yao

- Came from North West Mozambique in the area between Ruvuma and Luambala Rivers.
- Other theory states that, they came from a mountain called Yao between Mwembe and Luchelingo Ranges in Mozambique.
- The Yao developed trade relations with the Swahili-Arabs way back before they came to Malawi.
- Trade made the Yao to be more developed than their neighbours the Makuwa, Lomwe and Makonde.

Migration of the Yao

- The Yao entered Malawi in small groups under different chiefs at different times.
- The Yao began to settle in southern Malawi in about 1830.
- From northern Mozambique, the Yao went westwards to the eastern shores of Lake Malawi and settled among the Mang'anja.
- From here, they spread to present day districts of Machinga, Mangochi, Zomba, Mulanje, Blantyre, Balaka, Salima and Dedza.

Reasons for migration

1 Drought

- Drought and famine hit the region which caused the Makuwa and Lomwe to frequently raid the Yao for food. The Lomwe were led by Nairuwa.
- This forced the Yao to move away from their homeland in search of more productive and safe area where they hoped to find food and water.

2. Conflict with the Makuwa

- The Yao had accumulated a lot of wealth through trade with the Swahili-Arabs. This made the Makuwa envy them.
- As a result they attacked the Yao, forcing them to migrate to Malawi.

3. Maseko Ngoni invasion

- The Yao were attacked by the Maseko Ngoni who were running away from Shaka in South Africa, (Mfecane).
- The Yao run away to Malawi.

4. Searching for better trade opportunities

- The Yao were facing stiff trade competition in their homeland.
- As a result, they migrated to look for a place which could offer them a lot of profitable trade.

5. Internal

- Some historians argue that, succession disputes caused some Yao break-away groups seek autonomy (independence/self-rule).
- This forced these groups to migrate to areas where they could exercise self-rule.

Factors which influenced choice of settlement

- The Yao chose to settle in Balaka, Mulanje, Mangochi, Machinga, Dedza, Zomba, Mulanje and Salima of all the places in Malawi because:
 1. These regions were rich in trade items such as ivory and slaves which they supplied to the Swahili-Arabs at the east coast of Africa.
 2. Lake Malawi facilitated movement between the Yao and Swahili-Arabs
 3. The Mang'anja were a politically and militarily weak/inferior ethnic group to the Yao. This caused the two groups to co-exist.

Groups of the Yao

- The Yao entered Malawi in four main groups
 1. **Mangochi Yao**
 - These appear to be the first group to have been squeezed out of Mozambique.

- They first occupied present day Mangochi district before being dispersed by the Machinga Yao.
- Some of the Machinga Yao include: Kapeni, Makata, Mpama, Mkanda, Tambala, Mlumbe, Somba and Chikowi.

2. Machinga Yao

- This group fled the Lomwe from their homeland in Mozambique.
- They first settled at Mandimba Hill.
- They attacked the Mangochi Yao causing them to flee from Mangochi and scatter in the Shire Highlands
- This group was a more militant one.
- This group was mostly involved in slave trade.
- Important Machinga chiefs include: Mponda, Malemia, Matipwiri, Jalasi, Kawinga, Nkata, Nsamala and Liwonde.

3 Masaninga Yao

- These occupied the east of the south-end of Lake Malawi.
- These were mostly involved in fishing
- Their chiefs include: Mataka and Makanjila.

4 Chisi Yao

- This group settled in present day Mangochi District
- These were famous for their skill in iron-working.
- Their prominent chief is Katuli.

Socio-political organisation of the Yao

- The Yao had no single political leader.
- Each group had either a territorial chief or clan head who had led them from Mozambique to their new homeland.
- The Yao society was organised around the sorority (group of women/sisters) called mbumba.
- The size of the village depended on the number of sisters and their offspring.

The hierarchy was as follows:

Mwenye/Sultan (T/A)

Mwenye/sub T/A

Mwenye

Wandu

Impact of the Yao on local inhabitants

1. Positive impact

A. Economic integration

- The Yao linked Malawi to the east African economic system through trade.

B. Spread of Islam

- Islam in Malawi was first introduced among the Yao due to their economic association with the Arabs who came to trade in the country

2. Negative impact

- Devastation as a result of raids
- Political instability which led to the destruction of the Maravi people. The Yao chief chikunda killed Karonga Sosola in 1850's. The Yao fought with the Mang'anja and Nyanja in the Mbonechi wars. Local people lived in perpetual fear.
- Loss of political authority among the local people especially among the Mang'anja.

D Suppression of local cultures

- the local people adopted a lot of Yao culture such as the language, dressing; traditional dances and initiation rites at the expense of their own culture.

E. Expansion of slave trade: the Yao expand slave trade into Malawi.

THE LOMWE

Origin of the Lomwe

- These came from North West Mozambique at a place around Namuli Hill and Upper Lujenda River.
- Other theories claim that they lived at a place called Nguru on the eastern side of Lake Chilwa and Mulanje Mountain.
- Note that they were neighbours of the Yao in Mozambique.

Migration of the Lomwe

- The Lomwe into Malawi in small family groups at different times
- They entered Malawi through the southern tip of Lake Chilwa and Mulanje Mountain.
- In southern Malawi they settled first in Phalombe and Mulanje. Later they spread to Thyolo, Chiradzulu and some parts of Zomba.
- The Lomwe found the Yao and Mang'anja in their new homeland.

Reasons for migration

1. Portuguese oppression: the Portuguese ill-treated the Lomwe in Mozambique.
2. They were brought as porters by the British.
3. Searching for employment in the tea estates and railway construction in Nyasaland.
4. Conflicts among the Lomwe groups in the 1830s resulted in migration of the Lomwe to Nyasaland.
5. Political instability in Mozambique pushed the Lomwe to Malawi. Many Lomwe people fled the civil war and eventually settled in the Shire Highlands.

Factors that influenced choice of settlement

1. Availability of employment opportunities in the Shire Highlands especially in the tea estates and railway construction attracted the Lomwe to settle in the Shire Highlands.
2. The Mang'anja were a peaceful people so that they easily mixed (co-existed) with the Lomwe.

3. The British colonial rule brought in an era of peace and stability meaning that the Shire Highlands was conducive to settlement.

Groups of the Lomwe

- The term Lomwe refers to a type of soil.
- The term is an umbrella term applying to various sub-ethnic groups of the Lomwe people.
- These include: Mihavani Nyamwelo Makuwa Marenje Lolo Mihekeni Manyawa Malokotera Takhwani Nahito Maeto Kokhola Mulupiti Likukhu Maratha
- These names are taken either after the place of origin or settlement, e.g. Makuwa means dambo; Mihavani means sand; Likukhu is a river in Mozambique; and Marenje, taken after Marenje hill near where they settled.

Socio-political organisation of the Lomwe

- The Lomwe did not have a single political leader.
- Later, they were organised under leaders who were either chiefs or village heads while in Mozambique.
- Like the Yao, the Lomwe were matrilineal society. This means that, property and title passed on to the man's nephew. Also, upon marriage the man went to live in the wife's village (chikamwini).
- Lomwe traditional dances include: tchopa, likwata and jiri.

Impact of the Lomwe on indigenous people

1. Their settlement in the Shire Highlands compounded/worsened land problem.
2. The local people adopted some aspects of the Lomwe culture such as dances, language and customs.

The Ngoni

- These were a product of Mfecane.
- Mfecane is a term which refers to the political instability and unlimited warfare in Natal region, South Africa, between 1816 and 1819.
- The period was characterised by tribal rivalries among the Nguni speaking people.

The three major Nguni people

1. The Ndwandwe under Zwide.
2. The Mthetwa under Dingiswayo.
3. The Ngwane under Sobhuza.

Conflicts among the major Nguni people

- Each of these three groups wanted to dominate each other, as a result:
 - i. Zwide attacked and defeated the Mthetwa in 1818. Dingiswayo, the Mthetwa leader was killed in the process. The Mthetwa was absorbed in a small Zulu chiefdom.
 - ii. Zwide went on to defeat Sobhuza and Ngwane fled to Swaziland.
 - iii. The rise of Shaka to the Zulu throne ended the glory of Zwide.

SHAKA

- When he became a Chief of the Zulu, Shaka quickly changed weapons and military tactics as follows:
- He devised a way of using short handled stabbing spear called Assegai for close hand to hand combat. This was advantageous as it was retained throughout the battle instead of throwing it at an enemy.
- Use of Great cowhide shields which covered the whole body from chin to feet.
- Use of a formation called cow horns composed of a strong centre of the soldiers called the Chest. This encircled the enemy army into two curving projections.
- Dusk and dawn attacks to take enemies by surprise.
- Use of spies, smoke signals and swift runners to gather information so as to strike when enemies were unprepared.

SHAKA DEFEATS ZWIDE'S FORCES

- After the death of Dingiswayo, Shaka merged as the only nucleus of resistance to Zwide.
- Zwide then sent a powerful army against Shaka. Several battles were fought but the decisive battle was fought on the banks of Mhlatuze River in 1819 when Shaka's army using the new tactics and being well disciplined, defeated the Ndwandwe under Zwide.
- Shaka then became the master of the area.

- During this time of Mfecane, different groups of people had to choose from the following alternatives:
 - i To submit to the stronger state and become part of it
 - ii. Remain in the area and continue offering resistance.
 - iii. Run away to other areas to establish new states.

Those who run away into Central Africa ended up establishing powerful kingdoms. These included the Ndebele, the Kololo, and the Ngoni etc. Migration of the Ngoni .

The Jere Ngoni

- Originated from northern Zululand.
- While in Zululand, the group was led by Zwangendaba.
- Zwangendaba's father, Hlatshayo served in Zwide's army as division commander.
- Zwangendaba also served as division commander in Zwide's army.
- On arrival in Central Africa the group consisted of such peoples as the Swazi, Tsonga, Nsenga and the Karanga.
- Some of these people were assimilated as the Jere were moving into Central Africa.

Migration of the Jere Ngoni

- In 1819, Shaka defeated Zwide at the Battle of Umhlatuze.
 - After Zwide's defeat Zwangendaba and his group left Zululand.
 - They went northwards into Swaziland, attacking the Swazi and Tsonga in the process.
 - They entered Mozambique after crossing the Limpopo River.
 - In Mozambique they found the Soshangane and Nxaba groups at Delagoa Bay.
 - At first the groups co-existed until they quarrelled in 1831. □ In this conflict, Soshangane and Nxaba defeated Zwangendaba.
 - Zwangendaba and his group left Mozambique and went westwards into the Rozwi country in Zimbabwe. Here, they destroyed the Rozwi centres at Khami and Dhlodhlo. Nyamazana a female general of Zwangendaba remained behind in Zimbabwe while the rest of the group proceeded northwards. Nyamazana later married Mzilikazi, the Ndebele king.
- The Jere Ngoni crossed Zambezi River near Zumbo on 19th November, 1835 on the day M'mbelwa was born.
- On their journey westwards, they devastated the Nsenga of Petauke including Chiwere Ndhlovu.
- They entered in Malawi at Mabiri on 19th September, 1840.
- Here they troubled a lot the Tumbuka and Chewa.

- They were enticed/lulled to go to Ufipa (Tanzania) due to rumours of the presence of the “red zebu” or long horned cattle. They left Mabiri at the end of 1844.
- In 1845, they settled at Mapupo after raiding the Tumbuka and Ngonde.

Succession crisis of the Jere Ngoni

- The word crisis means “a difficult or dangerous situation which needs serious attention,” Merriam-Webster Dictionary.
- When Zwangendaba died at Mapupo in 1848, there arose a power struggle, (beginning of crisis).
- The problem was that when Zwangendaba was alive, he had chosen M’mbelwa as his successor. M’mbelwa was a son of a younger wife. Some indunas opposed the enthronement of M’mbelwa.
- The rightful heir to the throne of Zwangendaba was Mpezeni, being the eldest son of Zwangendaba. Some indunas opposed this because it is alleged that Mpezeni’s mother tried to poison Zwangendaba.
- Because of these disagreements/disputes, Ntabeni a senior induna and a brother to Zwangendaba acted as a regent.
- A regent is a person who governs or rules a country in place of the rightful owner e.g. when the rightful ruler is either young or ill.
- The succession dispute led to the fragmentation/breaking of the Jere Ngoni into different groups.
- Unfortunately, Ntabeni named Mpezeni as heir to Zwangendaba’s throne. This infuriated those people who wanted M’mbelwa to rule. As a result, the Jere Ngoni split into the following groups: A. The Ngoni of Mpezeni
- Mpezeni with his brother Mpherembe, went westwards into the Bisa country. They proceeded to the Bemba land where they were defeated by the Bemba
- The Bemba had guns
- Mpherembe came back to Malawi in 1870 to join M’mbelwa.
- Mpezeni went to settle in Chipata, Zambia.
- The Ngoni of Mchinji are an offshoot of this group

B. The Ngoni of Ntabeni/The Tuta Ngoni

- Ntabeni was a senior induna of Zwangendaba.
- He acted as regent when Zwangendaba died.
- He caused the Jere Ngoni to split because of nominating Mpezeni as a rightful successor of Zwangendaba.
- Ngodoyi, son of Mpezeni led this group to the shores of Lake Victoria, Tanzania where they are known as the Gwangara Ngoni.

C .The Gwangwara Ngoni

- This group was led by Zulu Gama one of Zwangendaba’s relatives and a general in his army.

- The Ngoni of Zulu Gama made their headquarters at Songea in Tanzania where they are known as the Gwangara Ngoni.

D. Chiwere Ndhlovu's Group

- Chiwere Ndhlovu was a Nsenga captive who broke away from the group in the Henga Valley.
- He fled with two sons of Gwaza Jere, Msakambewa and Vuso.
- Chiwere Ndhlovu settled in Dowa district which had good pastures with peaceful Chewa people.
- He failed to settle in Kasungu district because he was expelled by Chief Mwase Kasungu who used guns that he acquired from Jumbe of Nkhotakota.

E .The Gwaza Jere Ngoni

- This was the main group in which Mtwalo and M'mbelwa were.
- When Gwaza Jere proposed that Mtwalo be given the leadership of the group being the elder son, Mtwalo declined and instead opted for his younger brother M'mbelwa to be king.
- M'mbelwa was crowned at Ng'onga in 1855.
- From there, the group proceeded to present day Mzimba District.

Why Mzimba was chosen

- There was good grazing land free from tsetse flies as such good for cattle rearing. □ There was plenty land for settlement.
- The area had plenty water due to presence of rivers.

How Mzimba became part of the British protectorate

- In 1891, the missionaries advised Harry Johnston not to occupy northern Ngoni land to avoid conflict.
- After successful negotiations with Ngoni chiefs, Mzimba became the last district to come under the British protectorate on 24th October, 1904.
- Hector Macdonald became the first British resident to administer Ngoni affairs in Mzimba. The Ngoni agreed to stop raids, obey new laws and pay tax to the colonial administration.

F. Chiwere Ndhlovu

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The Maseko Ngoni

- Ngwane Maseko was leader of the Maseko Ngoni.
- The Ngwane were defeated by Zwide. They escaped to Swaziland.

Migration of the Maseko Ngoni

- From Swaziland, Ngwane led the Maseko Ngoni northwards into Zimbabwe (Rozwili).
- He subdued a lot of tribes and assimilated them into his group.
- Ngwane Maseko died in Zimbabwe and his brother Magadlela led the group.
- Magadlela led Maseko Ngoni crossed the Zambezi River heading to Malawi via Tanzania and Mozambique.
- When Magadlela died, leadership went to Mputa, Ngwane's son.
- The group re-entered Mozambique and briefly settled at Domwe Hills south of Dedza.

Why Domwe was chosen

- The area had enough and good grazing land.
- The local Nyanja could easily be dominated since they were militarily weak compared to the Ngoni.
- The area was a good raiding ground since the local people kept a lot of livestock.

Crossing the Shire River

- On hearing that the Jere Ngoni were approaching their direction, the Maseko Ngoni left Domwe and entered Malawi in 1837.
- With the help of Kalonga Sosola of Maravi kingdom, the Maseko Ngoni crossed Shire River and entered Mozambique where they attacked the Yao forcing them to flee to southern Malawi.
- They moved northwards and settled at Songea in Tanzania in 1839 where they lived with Zulu Gama's Gwangwara Ngoni.
- The two groups quarrelled when Zulu Gama died in 1839.
- During this conflict Mputa was killed.
- Chidyaonga, Mputa's brother acted as regent because Mputa's son, Chikuse, was still young.

- Chidyaonga led the group into central Malawi around 1867 and settled in the area extending across Dedza and Ntcheu uplands.
- They raided Yao chiefs in the Shire Highlands and the Nyanja.

Why the Maseko Ngoni chose Dedza-Ntcheu uplands

- Enough grazing land for livestock

- The Nyanja readily welcomed them because they wanted protection from Yao slave raiders.
- Militarily weak Nyanja were easily dominated.

The Maseko Ngoni succession crisis

- Chidyaonga died in 1878.
- The son of Mputa called Chikuse succeeded him.
- Other people wanted Chifisi, son of Chidyaonga, to succeed his father yet Chidyaonga was merely a regent. The rightful heir was Chikuse.
- Thus, the Maseko Ngoni were divided
- Chifisi was crowned as the second influential chief.
- When Chifisi and Chikuse died in 1891, Gomani succeeded his father Chikuse while Kachindamoto succeeded his father Chifisi.
- Not pleased with Gomani's installation, Kachindamoto attacked Gomani.

After three years of fighting Kachindamoto was defeated and fled to Mtakataka in Dedza where he established his headquarters.

- Gomani remained at Lizulu in Ntcheu District. Extension of colonial administration over the Maseko Ngoni

Conflict with the colonial administration

- Gomani resented taxation of his people.
- He was also against his subjects working for Europeans.
- In 1896, some people ran away from Ngoni raids and sought refuge with missionaries at Dombole.
- Gomani demanded the release of the refugees. The missionaries refused
- This angered Gomani who retaliated by burning down 27 surrounding villages.
- In response to these actions, the colonial government arrested and shot dead Gomani on 27th October, 1896.
- Thereafter, effective British rule was extended over the Maseko Ngoni country.

Socio-political organisation of the Ngoni

The Ngoni political hierarchy was as follows:

Inkosi ya Makosi (Paramount chief)

Makhosi (District chiefs)

Makosana (Ward chiefs)

Balumuzana (Nobles)

Makhanda (Village headmen)

Local people

Inkosi ya Makosi (paramount chief)

- Supreme political authority.
- Had both judicial and military powers.
- Was entitled to a royal salute 'Bayethe!'
- He was above the law.
- He was assisted by the indaba, i.e. an assembly of chiefs, indunas, nobles and clan headmen

2. Makhosi (district chiefs)

- Administered territories on behalf of the paramount chief.
- All came from the Jere clan.

3 Makosana (ward chiefs)

- These were in-charge of several villages more like a group village headman.

4. Balumuzana (nobles)

- These were clan leaders.
- They came from the Jere clan or assimilated tribes like the Nsenga, Shona, Sotho and Swazi.

5 Makhanda (village headmen)

- Stood at the very end of the hierarchy.
- They dealt/interacted with the local people.
- The Ngoni practiced patrilineal system of inheritance whereby property and titles were passed on to sons through the father's lineage.

Classes of the Ngoni society

- The Ngoni society was divided into two:
 - i. Zansi
 - These were the original Ngoni.
 - They were fewer in number.
 - ii. Abafo or serfs
 - These were the assimilated tribes such as the Nsenga, the Tonga and Tumbuka.
- The Ngoni established a parasitic mode of society in which they depended on raiding other tribes.
- Because of this, they established a military state.

- The Ngoni territory was divided into territorial divisions each with its own district army or 'Jaduna'
- The military group was called the impi.
- The Ngoni practiced age regimental system. All boys 21 years below were called "Libandhla" or "majaha."
- All men were called "madoda" and formed the centre of the army.

Reasons for migration of the Ngoni

- a. The rise of Shaka brought instability in South Africa.
- b. The desire of some people such as Zwangendaba to create their own state.
- c. Pressure on land forced some people to move out.
- d. They were constantly looking for resources such as cattle to satisfy the groups.

Impact of the Ngoni on the local people

1. Positive impact

a. Governance

- The Ngoni introduced a centralised system of government.

b. Judicial system

- They introduced a sound court system where cases were heard and even appeals were made. Conquered societies copied this.

c. Protection

- The Ngoni protect societies from slave trade.
- The Ngoni helped in expanding agriculture by encouraging captives to do farming.

e. United people against colonial rule

- For example, Gomini I and the Jere Ngoni protested against taxation, labour and lack of produce markets.

2. Negative impact

a. Suppression of local cultures

- The assimilated people copied Ngoni aspects of culture such as dances, lifestyles, buildings and inheritance system.
- It is claimed that the Tumbuka copied the patrilineal system of inheritance from the Ngoni.

b. Destruction

- Ngoni raids destroyed people's property and lives of indigenous people.

c. Displacement of people

- The assimilated people such as the Nsenga, Swazi, Shona and Karanga were removed from their native homelands to areas where the Ngoni settled.

The Ndebele

Mzilikazi and the Ndebele

- The Khumalo chiefdom was led by Mzilikazi son of Moshobane.
- After the death of Dingiswayo in 1817, Mzilikazi's Khumalo clan was incorporated into the Zulu clan. Migration
- In 1821, Mzilikazi was sent by Shaka to go on a raiding expedition of the Sotho.
- Mzilikazi became greedy and decided not to bring back the booty (captured items) to Shaka and keep it for himself.
- Fearing Shaka, Mzilikazi fled Zululand with about 300 people into the Drakensberg.
- The Ndebele settled at 'Ekhupumuleni' meaning resting place in 1824
- From this place, the Khumalo raided the locals i.e. Tswana, and Sotho, in the process destroyed villages and confiscated livestock.
- The Khumalo raided for women, cattle and children in order to increase their group.
- It was here that the Khumalo warriors were nicknamed the 'Ndebele' or Matabele which means 'men of long shield.'

Reasons for abandoning Ekxhupumuleni

a. Constant threats from the Pedi.

b. Need to be far away from Shaka and the Zulu nation.

c. Poor grazing land for livestock.

d. A severe drought hit the area.

- Between 1825 and 1829, the Khumalo moved to central Transvaal where they established their capital at Emhlahlandlela in 1826.
- Here they raided central Transvaal as well as the Tswana and Sotho.
- In 1829, Mzilikazi met with Robert Moffat of the London Mission Society who was running Kuruman mission. The two became friends.
- This settlement was also not safe for the Khumalo because it was close to Zululand and Dingane's warriors who were constantly raiding them. Dingane was Shaka's brother who murdered him.
- The Khumalo also faced fresh attacks from the Kora, Khoisan, Griqua, Pedi and Rolong warriors.

- The Khumalo abandoned Emhlahlandlela and moved to Egabeni along the Marico River. They drove away the Hurutshe who were living in this area.
- At Egabeni, Robert Moffat and Dr Andrew Smith visited Mzilikazi for the second time.
- The Ndebele raided the Basotho and the Taung.
- The Ndebele left this area for Mosega for a permanent settlement.

Reasons for abandoning Mosega

Mosega proved insecure for the following reasons:

- a. A number of tribes united in fighting against the Ndebele for example the Kora and Griqua.
 - b. Dingane, the new leader of the Zulu, constantly raided the Ndebele.
 - c. The Boers led by Hendrik Potgieter attacked the Ndebele while the warriors were away hunting. Earlier on the Ndebele had attacked the Boers and took away Boer cattle and wagons.
 - d. Lack of adequate pastureland.
- The above problems forced the Ndebele to move further north into present day Zimbabwe.
 - Before crossing the Limpopo river, Mzilikazi split the group into two:
 - i One group mostly warriors was led by Mzilikazi himself. The group went via Botswana to raid the area.
 - ii The second group was led by Induna Gundwane Mkulumane, Mzilikazi's son and an apparent heir to the Ndebele throne. This group comprised of women, children, the elderly and livestock.
 - Gundwane's group was the first to reach western Zimbabwe. They established a capital at Nthaba-ye-Zinduna (Nthabazinduna).
 - Mzilikazi's group took a long time to reach Zimbabwe.
 - Gundwane and other indunas crowned Mkulumane as a new king of the Ndebele.
 - They did this because the Ndebele had started to grow crops and needed a king to lead them in the first fruits ceremony. Secondly, Gundwane and the other indunas thought that Mzilikazi was dead.

- When Mzilikazi finally arrived, he viewed this as treason as such killed Gundwane and other indunas who had taken part in crowning Mkulumane at Nthaba-ye-Zinduna (Ntaba-ye-Zinduna).
- The demise of Mkulumane are not known.
- Mzilikazi established his capital at Inyati.

Ndebele society

- The Ndebele had two important institutions.

1 The monarch (king)

- The king was highly respected and controlled judicial, social, political and economic affairs.
- All cattle and means of production belonged to him and it was him who shared them accordingly.
- The Ndebele established a highly centralised administration with the king at the top.

2. The army .

- Their soldiers were treated as a special group of people who did not do ordinary work and were allowed more milk and meat.
- All young men joined the army and were not allowed to marry until they proved themselves by dipping their spears in blood.
- The army operated on strict discipline.

Division of the society

- The Ndebele was a caste state.
- People were stratified/divided into social classes as follows:

a. The Zansi/Abe Zansi

- These were the original Ndebele of the Khumalo clan who had come with Mzilikazi from Zululand.
- Zwangendaba's woman general called Nyamazana who later on married Mzilikazi belonged to this group.
- Furthermore, indunas and army generals came from the Zansi group as well.

b. The Enhla (Abenhla)

- These were assimilated people who joined the Ndebele voluntarily or forced along the way to Zimbabwe e.g. Sotho, Tswana, Kora, Venda and Griqua.

c. The Maholi (Amaholi)

- These were indigenous people found in Zimbabwe e.g. the Shona, Tjabi, Rozwi and Karanga.
- At first intermarriages among these groups were forbidden but with time they were permitted.
- The Ndebele were a patrilineal society.

Source of unity in the Ndebele society

- Assimilated people were encouraged to speak the language of the Ndebele i.e. IsiNdebele.
- Assimilated people were involved in the army.
- The king married into different clans. The wives acted as spies for the king.

Decline of the Ndebele state

- a. Succession disputes which led to a brief civil war after the death of Mzilikazi in 1868, somehow weakened the kingdom.
- b. Lobengula was pressured into signing treaties with Europeans which led to the flocking of whites into Zimbabwe.
- c. In 1893, the BSA Company defeated the Ndebele and took control of their territory.
- d. Indunas who had converted to Christianity became disrespectful to king.

Impact of the Ndebele on the local people

- a. They suppressed other people's culture in Zimbabwe. For example, the Shona, Sotho, Tswana and Ngwato adopted the Ndebele lifestyle, customs and language.
- b. The Ndebele raids created instability in the region.
- c. They encouraged unity among different tribal groupings.

d. Contributed to the colonisation of some parts of central Africa. For example, Lobengula's treaties with Europeans made the British to colonise Zimbabwe. Lewanika's fear of the Ndebele made him to seek for British protection which brought British colonisation of Zambia.

GROWTH OF TRADE IN PRE-COLONIAL EAST AND CENTRAL AFRICA

The Portuguese factor

- East African coast was called the land of zanj by the Arabs. The land of Zanj had contacts with foreign traders like Arabs, Persians, Indians and even Chinese.
- By the 19th century Arabs began establishing permanent settlements along the east coast of Africa and the islands off the coast.
- Intermarriages between the Arabs and local women led to the emergence of a new culture which was called Swahili. A new language called Kiswahili also evolved. The language was a mixture of Arabic and local African languages.
- Islam became the predominant religion of the region.

Trade between Arabs, Swahili and Africans

- Africans from the interior and near the coast supplied ivory and gold to the Arabs and Swahili at the coast.
- Africans got cloths, beads, knives and metals from the Arabs and Swahili.
- Trade routes developed between Iron Age communities in the interior and the east coast.
- Later on, Arabs and Swahili moved into the interior of Africa when ivory and gold supply declined.
- Gold was obtained from Mwenemutapa kingdom and was exported through Sofala to Europe, Arabia and India.
- Prosperous towns developed from Mogadishu to Mozambique Island as a result of the gold trade.
- By the 13th century gold trade passed on to the rulers of Kilwa.

Portuguese contact with east Africa

- The Portuguese came into contact with east Africa during their search for a sea route to India at the end of the 15th century.

- The first Portuguese to visit east Africa was Vasco da Gama in 1497.
- Vasco da Gama observed that the wealth of the coastal town came through control of gold trade.
- In 1499 back in Portugal da Gama reported to king John about the flourishing gold trade in east Africa.
- The Portuguese were determined to break Arab monopoly of gold trade.
- To achieve this, the Portuguese defeated the Arabs and captured some of their towns.
- The Portuguese settled at Mozambique Island and Sofala where they controlled the gold trade.

Organisation of the gold trade

- At first, local people in Mashonaland mined gold using primitive methods.
- The gold was presented to the king who sold it to middlemen.
- The middlemen took the gold to the Arabs and Portuguese to the east coast of Africa.
- Gold was exchange with cloths, beads, guns, gin, wine and other goods.
- The Mwenemutapa received the foreign goods which he distributed to his people.
- The arrival of the Portuguese led to a stiff competition over the control of the gold trade.
- Both the Arabs and Portuguese moved into the interior where they took full control of the gold trade and hence Mwenemutapa lost control (monopoly) of the gold trade.
- **The Arab Portuguese conflict in the land of Zanj**
- The Portuguese wanted to establish stopping places along the east coast on their way to India.
- First, they built a fort at Goa in India which acted as headquarters for their trade in the east.
- In 1505, Francesco d'Almeida was assigned by the Portuguese government as a representative at Goa.
- Francesco d'Almeida was mandated to capture any unfriendly settlement and also build forts as stopping places.
- First, he captured Kilwa where he built Kilwa castle.
- They then captured Mombasa where they built fort Jesus.
- Malindi fell without resistance because the sultan of the town was a friend of Portugal.

- Sofala was captured in 1505.

Reasons why the Arab towns were easily defeated by the Portuguese

- a. Lack of unity among Arab towns. They were hostile to each other as a result failed to unite against a common enemy.
 - b. The Portuguese had better weapons than the Arabs.
 - c. The Arabs were interested in trade and neglected military defence.
- To counter the Portuguese growing influence in the region, the Arabs did the following:
 - a. They befriended African chiefs in the interior.
 - b. Arabs developed new routes going to the interior to avoid the Portuguese.
 - c. Africans preferred Arabic goods which were of superior quality than those of the Portuguese.
 - The volume of gold trade thus declined. This forced the Portuguese to move into the central Africa to control the source of gold.

The Portuguese in central Africa

- In an attempt to revive the gold trade, the Portuguese began to send armed expeditions to the interior as follows:
 - 1 Antonio Fernandez, 1511-1515**
 - He was a degredado i.e. a convict.
 - He was given the task of:
 - a. Finding out more about gold mines.
 - b. Winning friendship of Mwenemutapa and his chiefs.
 - c. Reporting on how best to improve the gold trade.
 - As he was travelling between Sofala and Mwenemutapa he:
 - a. Saw gold mining activities.
 - b. Saw regular markets between Africans and Arabs.

His recommendations to the Portuguese government:

- a. The area was good for settlement.
- b. The Portuguese government should develop the Zambezi route.

c. Build forts along the Zambezi to outclass the Swahili-Arabs.

The Portuguese government responded by:

- a. Establishing settlements along the Zambezi.
- b. Established trading ports such called Feiras at Bocutu, Macequece, Matafuna, Luanze and Massapa.
- Massapa was the headquarters where a Portuguese captain (Capitao des portes) i.e. captain of the gates lived.

Duties of the capitao des portes:

- a. To control trade.
- b. To collect dues payable to the Mwenemutapa.
- c. To settle disputes.

2. Father Gonzalo da Silveira, 1560-1561

- He was a catholic Jesuit priest who was sent from Goa in India to evangelise Mwenemutapa kingdom.
- He was able to convert Mwenemutapa Negomo Mapunzagatu and 300 leading members of the royal family.
- Swahili-Arabs were not happy with his success.
- The Swahili-Arabs conspired to the Mwenemutapa that da Silveira was a sorcerer and wanted to take over the kingdom.
- The king was convinced the allegations as such ordered the killing of da Silveira.
- Da Silveira was strangled to death on 15th March, 1561 and his body was dumped into Msengezi River.

3. Francisco Barreto, 1569-1572

- The death of da Silveira gave the Portuguese an excuse to colonise Mwenemutapa by force.
- Barreto was sent to avenge the death of da Silveira in 1569.
- He also wanted to eliminate the Arab factor in the region.
- Unfortunately, most of his men perished of malaria, others wounded or killed by Tonga tribesmen.
- Barreto died in 1572.

- He was succeeded by Miguel Bernandes who convinced the king of Portugal to expel Swahili-Arabs in the area.
- When some rebel chiefs rebelled against Mwenemutapa Gatsi Rutsera in 1607, the Portuguese and Kalonga Mazura joined forces and defeated the rebel chiefs.
- In return Rutsera granted the Portuguese all the gold, copper, tin and local mines in the country.
- He also granted vast lands to the Portuguese.

The Mavura Concession, 1632

- Rutsera's successor, Kapararidze tried to expel the Portuguese out of his kingdom in 1629.
- But, he failed to dislodge the Portuguese and was defeated and executed in 1632 at Mount Fura.
- The Portuguese installed a puppet king called Mavura who accepted a humiliating treaty that reduced the kingdom into a Portuguese vassal state.
- Portuguese missionaries, traders and miners gained all freedom to operate anywhere in Mashonaland.

Portuguese expulsion from Mashonaland

- Changamire, the Rozwi king, destroyed Portuguese settlement at Dambarare and killed all the Europeans.
- The Portuguese were forced out of Mashonaland in 1693.

How Arabs regained control of East Africa

- The sultan of Oman, Seif bin Sultan, attacked and besieged Fort Jesus in 1696.
- Starved and diseased the Portuguese surrendered in 1699.
- By 1700 Portuguese influence was confined to Mozambique and Zambezi valley.

Factors that led to the decline of Portuguese influence in Central Africa

1.Competition from the Dutch and British

- Portugal lost control of trade in India and East Indies to the Dutch and British.

2. Lack of settlers

- Portugal's small population could not manage to occupy vast lands.

3. Reliance on ex-criminals

- Poor navigability and unhealthy climate discouraged many Portuguese to come to Africa.
- Ex-convicts and degredados were used but these lacked creativity and resourcefulness.

4 Insufficient economic resources

- Portugal did not have sufficient economic resources to run a huge empire.

5. Unhealthy tropical climate

- Hot and malarial climate of Central Africa caused deaths of many settlers.

6. Colonisation by Spain

- Spain at one time colonised Portugal.
- Spain had no interest to develop overseas interests. □ Portugal lost her grip on central Africa.

7. Hostile local tribes

- Portugal faced resistance from local tribes such as the Zimba and Tonga.

8. Internal conflicts

- The prazos raided each other in the Zambezi valley. This weakened the Portuguese position in the region.

9. Slave trade

- Slave trade hindered missionary as well as administrative work.

10. Destruction of settlements

- Ill-treatment of locals caused resentment (bitterness).
- Locals rebelled e.g. the Shona in 1627 and the Rozwi of Changamire destroyed the Portuguese and forced them out of Mashonaland in 1693.

11. Re-establishment of Arab influence in the East Coast of Africa made the Portuguese to lose control of trade with Africans.

Impact of gold trade on Central Africa

1. Positive impact

- a. Spread of Christianity.
- b. Stimulation of mining: foreign traders intensified mining activities.
- c. Introduction of new crops such as citrus fruits, cassava, groundnuts and maize. Maize later dominated millet and sorghum as staple food
- d. Accumulation of wealth especially Mwenemutapa and middlemen.
- e. Security: chiefs received guns as well protection from the Portuguese and Arabs.

2. Negative impact

- a. Increased conflict in the region with the introduction of firearms.
- b. Political interference into African societies e.g. the Portuguese interfered in the administration of Mwenemutapa.
- c. Participation in slave trade: porters carrying goods to the east coast were later sold as slaves. Adding to this, slave trade brought suffering among Africans.
 - Depletion of African resources. Huge amounts of gold were used up as a result of centuries of mining.
 - Human resources were sold out as slaves. These are people who could otherwise develop Africa.

THE MISSIONARY FACTOR IN MALAWI

ISLAM

The roles of various groups in the spread of Islam

1 .The Swahili-Arabs

- Before the coming of foreign religions Africans were worshipping ancestral spirits.

- These beliefs are described as African Traditional Religion (ATR).
- Islam is the first foreign religion to be introduced in Malawi.
- Islam came to Malawi with the Swahili-Arabs.
- These spread Islam as they were searching for ivory and slaves.
- In its early stages, Islam made an impact mostly along the lakeshore region of Malawi. This is because the Swahili-Arabs such as Jumbe and Mlozi along the lakeshore areas.

a. Jumbe, 1840

- His real name was Salim bin Abdallah and was
- He was given land by a Chewa chief Malenga Chonzi.
- He declared himself sultan of Marimba and assumed the title Jumbe, meaning governor.
- He used his power and influence to spread Islam among the Chewa of Malenga Chonzi.
- Nkhotakota was the first district to be Islamized in Malawi.

Strategies used by Jumbe in spreading Islam in Nkhotakota

He did the following:

- Encouraged local rulers to adopt Islam.
- He sent sons of local chiefs to Zanzibar to be trained as Mwalimu, i.e. Muslim teachers.
- Offered Arabic literacy to young people. This increased the number of Islamic teachers in the area.
- Jumbe's character of being a good and generous leader attracted a lot of people to follow Islam.
- Jumbe raided faraway places for slaves and not nearby villages.

Reasons why Nkhotakota was Islamized first

- Nkhotakota was a good port which was frequently visited by Muslim Arabs from the east coast.
- Nkhotakota had a large population thereby making it a fertile ground for spreading Islam.

- Muslim leaders such as Sheikh Mkwanda regularly visited the area.

b. Mlozi 1880

- He settled at Mpata in Karonga District.
- He declared himself sultan of the Ngonde in 1882.
- He ran into conflict with the African Lakes Company (ALC) and the British government due to his slave raid activities.
- He was defeated by the British in 1891 and was handed to the Ngonde to be tried.
- He was found guilty and was hanged.

Why Islam made a little impact in Karonga

- i. Mlozi did not stay long before being killed.
- ii. There were poor relations between Mlozi and the Ngonde.
- iii. Absence of traditional elements in the Ngonde culture similar to Arabic customs.
- iv. Karonga was less populous than Nkhotakota.

ii The Yao

- This was the first ethnic group to adopt Islam in Malawi as a result of trade contacts with the Muslim Arabs.
- The Yao started to embrace Islam in the 1860s.
- After 1870, there was mass conversion of the Yao to Islam.
- Makanjira, Mataka and Jalasi were the first Yao chiefs to convert to Islam.
- Ordinary people followed the example of their chiefs.

Factors for the rapid spread of Islam among the Yao

- a. Desire for economic enhancement (improvement)
 - The Yao hoped to strengthen trade ties with the Swahili-Arabs by adopting Islam.
- b. Yao culture had some elements which were found in Islam such as circumcision of males (jando) and sadaka.

- c. The Yao traditional religious beliefs had similar elements to Islam. For example, the Yao were monotheistic i.e. believed in one deity called 'Mlungu'. They also believed in the existence of the body and soul in a human being. This was similar to some of the teachings of Islam.
- d. Islam elevated the social status of the Yao chiefs. For instance, Mataka and Jalasi accepted Islam as a way of modernising their societies.
- e Interest in Arabic literacy. Knowledge of Arabic script enhanced communication between the Yao and Arabs.
- f. The emergence of paramount chieftaincy in the 19th century made some to adopt Islam which was viewed as a superior religion to the traditional religion. The Yao chiefs had both political and religious functions.
- g. British colonial rule in 1891 triggered mass Yao conversion to Islam.
 - The British stopped slave trade which was the economic backbone of the Yao society.
 - Therefore, as a form of resistance to colonial rule, the Yao turned to spreading of Islam.
- h. Efforts of the Muslim missionaries.
 - The following wondering missionaries helped in spreading Islam:
 - i. Sheikh Abdallah bin Hajj Mkwanda, 1860-1930;
 - ii. Sheikh Tabit Muhammad Ngaunje, 1880-1959;
 - iii. Abdul Kahari Kapalasa, 1898-1940.
- i. Competition offered by Islamic Brotherhoods especially Quadriya and Shadhliya increased the number of Muslims.
- j. In the 1930s onwards Asians were mainly employing African Muslims as such people were converting to Islam to get employment.

Decline of Islam in Malawi

1. Weakness of the sheikhs, they became less active.
2. Lack of organisational structure, that is, the sheikhs did not have a central office to coordinate their activities.
3. Challenge from Christianity.
4. Western education which made people to be employed unlike Arabic education.

Impact of Islam on people's way of life

1. Islamic rites of passage (initiation into adulthood) became common in many areas in Malawi e.g. circumcision.
2. Polygamy was encouraged while divorce discouraged.
3. At death blessing the dead body with prayers.
4. Islamic feast of sadaka.
5. Islamic converts began to dress like Arabs.
6. New types of buildings such as mosques began to appear in Malawi.
7. Prohibition of certain foods and drinks such as pork and alcohol.
8. Local people abandoned traditional beliefs and adopted Islamic beliefs.

Christianity in Malawi

- The presence of Christian missions in Malawi is accredited to the works of Dr David Livingstone.

Dr David Livingstone

- He was born on 19th March, 1813 into a poor family in Blantyre, Scotland.
- He worked in a cotton factory and attended evening classes.
- He then entered the Glasgow Medical School where he qualified as a medical doctor.

- He was influenced by humanitarian ideas of abolitionists such as T.F. Buxton, who condemned slavery.
- He met with Robert Moffat from Kuruman, South Africa who influenced him to come to Africa.

Dr David Livingstone: The missionary

- On 4th December, 1840, he set off for Africa under the sponsorship of the London Mission Society.
- He joined Robert Moffat at Kuruman, South Africa in 1841. (Kuruman is in present day Northern Cape, South Africa).
- Livingstone and Edward went to the Bakatla tribe where he organised the Mabotse mission station.
- He later founded the Kolobeng mission station in 1847 in Botswana among the Bakwena people.
- Unfortunately, a drought erupted in the area in 1847 which was blamed on Livingstone.
- In 1852, the Boer farmers attacked the Bakwena at Kolobeng in the Battle of Dimawe. This forced Livingstone to abandon the station.
- After leaving Kolobeng, Livingstone reached Lake Ngami (north of Kalahari Desert, Botswana) in 1849.
- Crossing the Chobe River he entered the Kololo country. He wanted very much to establish a mission station among the Kololo (i.e. South Western Zambia). Unfortunately he did not meet King Sebetwane.
- In 1851, Livingstone went back to the Kololo country and this time he met Sebetwane.
- Livingstone planned to open a mission station among the Kololo people.
- Unfortunately, the friendly Sebetwane died of pneumonia before Livingstone could establish a mission station.
- Livingstone was horrified of by the sight of slave caravans.
- This experience made Livingstone determined to end slave trade by replacing it with legitimate trade.



Objectives of Livingstone's missionary work

1. To spread Christianity e.g. opened up mission stations at Mabolse and Kolobeng.
2. To end slave trade.
3. To promote legitimate trade e.g. African Lakes Company came to establish legitimate trade.
4. To introduce western education (western civilization).

Strategies used by Dr David Livingstone to open up Central Africa

1. Wrote books about Africa to make Europeans aware of its geography. The writings also exposed the evils of slave trade still taking place in central Africa.
2. Made private and public lectures in Britain about Africa. The UMCA was born out of such lectures.
3. He made special appeals to the business community in Britain to open up trade in central Africa. The African Lakes Company was a response to such appeals.
4. He opened up mission stations at Mabolse and Kolobeng.
5. He made journeys of explorations in which he identified routes to the interior of Africa.

Dr David Livingstone: The explorer

- The interior of Africa was not yet known to the outside world by this time.
- There were no lines of communications such as roads.
- Rivers were unnavigable due to cataracts or waterfalls.
- There also thick forests.
- Therefore, Livingstone decided to embark on explorations of Central Africa in order to open up the region to Christianity and civilization.

Livingstone's first journey, 1852-1856

- Aim of the journey: to explore Zambezi River
- In 1852 sailed to Linyati the capital of the Kololo. Witnessed slave trade activities and other barbarous acts.
- In November, 1853 left for Luanda in the hope of finding a trade route to the west.

- Sekeletu the new Kololo king offered 27 porters.

Challenges of the eastern route

1. Heavy rains since Zaire lies in the equatorial rain forest.
2. Dense forest.
3. Fever
4. Dysentery

- These challenges removed Livingstone's ambitions of developing a large scale trade route.
- In 1855, he went back to the east coast of Africa and left for England.

In England

- He wrote and published a book entitled "Missionary Travels and Researches in South Africa."
- He made public lectures.
- He made the famous statement: 'I go back to Africa to make path for commerce and Christianity. Do you carry out the work I have begun? I leave it with you!'
- The result was the formation of the Universities Mission to Central Africa, (UMCA).

Livingstone's second journey, 1858-1864

- He resigned from the London Missionary Society in 1857.
- The British government funded him during this expedition.
- Aim of the journey: to explore if Zambezi was navigable.
- Livingstone's party reached Quelimane in 1858.
- In 1859 he saw Lake Chilwa and in the same year he explored the western shores of Lake Malawi up to Nkhata Bay.
- In 1861, he went back to Zambezi where he met the UMCA party. He then accompanied the group up the shire river up to Magomero, Chiradzulu.
- He witnessed Yao slave trade activities and also Ngoni raids.
- A steam boat called Lady Nyasa arrived with Mary Moffat the wife of Livingstone and other UMCA missionaries.
- Livingstone's wife died in 1862.



- Livingstone went on to explore the Ruvuma River with the hope of finding a better route to the interior.
- He was disappointed with the withdrawal of the UMCA to Zanzibar.
- He went back to England in 1864.

In England

- He wrote a book entitled 'Narratives of an Expedition to Zambezi and its Tributaries.'

Livingstone's third journey, 1866-1873

- The British government did not fund him this time.
- Using personal money from book sales and funding from friends he set sail to Africa.
- Aim of the journey: to explore the source of Nile river.
- He lost his medical chest in January, 1867.
- He explored lakes Bangweulu and Mweru.
- With the help of a Swahili explorer, Mohammad Bogharid, Livingstone travelled eastward where he met with Henry Morton Stanley at Ujiji on 10th November, 1871.
- Stanley was sent by the New York Herald to find out the whereabouts of Livingstone because nothing was heard of him and people feared that he might be dead.
- Together they explored the northern end of Lake Tanganyika. But, they did not find the source of Nile River.
- Livingstone died on 1st May, 1873, at Chitambo village in Zambia.
- His servants Susi and Chuma and a freed slave, Jacob Wainwright, carried the body to the British consul at Bagamoyo.
- The body was ferried to England where it was buried at West Minister's Abbey on 18th May, 1874.

The early Christian missionaries

- Christian missionary work in Malawi was first started by Protestants.
- The Church of England was the first to respond.
- These were followed by the Presbyterians and later the Catholics.

1 The UMCA

- This was the first group to respond to Livingstone's appeal.
- The Anglican Church members from the universities of Oxford, Cambridge and Durham established the UMCA in 1857.
- The group was led by Bishop Charles Fredrick Mackenzie.
- The party reached the mouth of Zambezi River in 1861.
- Livingstone recommended that the party be established among the Mang'anja of the Shire Highlands.

Magomero mission

- On 19th July, 1861, the UMCA opened up a mission station at Magomero in Chiradzulu.
- A Mang'anja chief, Chigunda, offered land to the missionaries.
- Magomero was chosen for the following reasons:
 - i. The need to fight slave trade since the site was on a slave route.
 - ii. It was well located due to its nearness to the lake as a route up north.

Problems experienced at Magomero

- Missionaries ran into conflicts with the Yao slave raiders when they offered support to the Mang'anja.
- Lack of food and medical supplies.
- Malaria which killed Bishop Mackenzie and Henry Burrup.
- Lack of trust that Africans could be effective agents of evangelization.

Move to Zanzibar

- Bishop George Tozer took over leadership after the death of Mackenzie.
- He moved the mission to Chibisa Village among the Kololo in the Lower Shire.
- The area though healthier than Magomero proved ineffective due to: a. Sparse population; b. Problems caused by the Kololo.
- The mission was finally moved to Zanzibar in January 1864.
- The mission built a cathedral on a place where a slave market once stood.

Back to Malawi

- William Percival Johnstone led the UMCA back to Malawi in August 1885, but this time, the headquarters were at Likoma Island.
- On 17th September, 1885, a steam boat the Charles Jansen was launched at Matope. The boat was important for two reasons:
 - a. It served as a link between stations on both sides of the lake.
 - b. Acted as a floating teacher training college.
- At Likoma, the UMCA built the St Peter's cathedral.
- This mission became to be known as the Anglican Church.
- Work expanded to Nkhosokota, Malindi, Mangochi and Zomba.

THE SCOTISH AND ROMAN MISSIONS IN MALAWI

- The failure of the missionaries to establish a permanent Christian mission in the Lake Nyasa region following the withdrawal of the UMCA disappointed Dr David Livingstone and his supporters in Britain.
- The death of Dr David Livingstone in 1873 attracted sympathy for his hard work in Central Africa to spread Christianity such that the Free Church of Scotland sent the Livingstonia mission in honour of David Livingstone.
- These were followed by the Blantyre mission who was sent by the Established Church of Scotland.
- The Scottish missionaries were followed by Dutch reformed church and the Roman Catholic missionaries.

A. THE LIVINGSTONIA MISSION (October 1875)

- It was sent by the Free Church of Scotland.
- Lieutenant Edward Young led the mission.
- Second in command was Dr Robert Laws. This man was an evangelist, medical doctor and had other versatile abilities ranging from manual labour to diplomatic powers.
- Dr Laws showed great skills in intervening in the potentially volatile Tonga – Ngoni politics of the region when the mission moved up north.

CAPE MACLEAR (1875)

- The mission first settled at Cape Maclear in Mangochi.
- The site was chosen because of its good harbour for the mission's steam boat ILALA.
- They opened a school in 1876 and one of their students was Albert Namalambe.

PROBLEMS FACED AT CAPE MACLEAR

Note that the mission did not accomplish much at Cape Maclear. Physical and socio-economic conditions militated against the mission's work. Some of the challenges include:

- The site was far away from the population.
- The soils were unfertile as such not good for agriculture.
- Slave trade activities disrupted missionary work.
- The Yao boycotted the mission because it was preaching against slave trade which was the dominant economic activity of the people of the area. Only the refugees from Yao raids were attracted to the mission.
- The missionaries found it difficult to convert the Yao who had earlier on been converted to Islam.
- There was a problem of malaria in the area.
- The area had a huge population of monkeys, termites and crocodiles.

These problems prompted the mission to relocate. This time they moved to Bandawe in the northern region.

BANDAWE, 1881

- The mission moved to Bandawe (Nkhotakota district) under the leadership of Dr Robert Laws.
- The area was densely populated by the Tonga who had fled away from the Ngoni rule in 1875.
- External political pressure to which the Tonga were subjected by the Ngoni invaders made them very eager to welcome the missionaries and accept the Christian faith. This explains why the Tonga chief Marenganzoma readily accepted the missionaries whom he regarded as protectors from Ngoni raiders.
- Schools were opened to which Tonga children went to get education.

THE NGONI (NJUYU) MISSION, 1882

- One of the major achievements of the Livingstonia missionaries in the northern region of Malawi was the gradual pacification of the Ngoni of M'mbelwa and the introduction of Christianity among these warlike people.
- The success was largely due to Dr Robert Laws.
- Other prominent figures included: William Ntusane Koyi, an African of Nguni stock; Dr Walter Elmslie and James Sutherland.
- Between 1882 and 1893, the missionaries attempted to penetrate the Ngoni society with the Christian message but progress was very slow.
- The first mission station was opened at Njuyu in 1882.
- It took 8 years to baptise 2 converts. These were Mawelera Tembo and his brother Chitezi Tembo.
- Note that these brothers were not Ngoni, but, they were of Nsenga tribe.
- On Mtwaro's request other missions were opened at Ekwendeni (1889) and Hora Mountain (1893).
- By 1892 there were only 11 converts in the whole Ngoniland.
- The question is: what made the Ngoni chiefs accept Christian missionaries in their midst when they were not interested in Christianity itself?
- The answer is that, by 1860 the Ngoni chiefs realised that the balance of power was turning against them. The Ngoni impi were not successful as they had been in the 1850s. For example, the Tonga of Mankhambira at Chintheche managed to repel Ngoni attacks. Adding to this, the Chewa chief Mwase Kasungu had acquired guns which made him invincible. Thus, the Ngoni chiefs lost confidence in their military prowess.
- Note that, between 1870s and 1880s, there was much unrest in Ngoniland caused by the subjects who broke away. Also, councillors of assimilated tribes were becoming unruly.

KHONDOWE MISSION 1894

- In 1894, the mission station was moved to Khondowe a cool plateau because Bandawe was becoming unhealthy.
- Since Khondowe was cool it was free from malaria.

- Khondowe was later renamed Livingstonia in honour of Dr David Livingstone. The place became the headquarters of the mission.
- Khondowe became an important centre for European civilization. The following services were offered:

1. Education

- People were taught the 3Rs i.e. reading, writing and arithmetic.
- Some of the early scholars became bush school teachers.
- Apart from offering the 3Rs, the mission also offered technical skills such carpentry, brick laying, plumbing, agricultural skills on land and animal husbandry.
- Established the Overtoun Institute which became an important centre of education.

2. Medical work

- The David Golden Memorial Hospital offered medical treatment to people.
- The institution also taught people sanitation skills and good health practices.

3. Home craft

- Women were empowered with skills on proper home care and management.

4. Morals

- The institution was instrumental in convincing the Ngoni of the evils of raids.
- It also condemned slave trade and encouraged Harry Johnston to crush Mlozi by force.
- Note that, the early products of Khondowe who later became active in early Nyasaland politics or formation of independent African churches include Levi Ziliro Mumba, Dr Hastings Kamuzu Banda, Mawelera Tembo, Reverend Mlonyeni Chibambo, Charles Chidongo Chinula, Elliot Kenan Kamwana etc.

THE BLANTYRE MISSION

- Started mission work in Malawi in 1876.
- The mission was sent by the Established Church of Scotland.
- The mission was called the Blantyre mission in honour of the Livingstone's home town in Scotland.

- In preparation for mission work the E.C.S. sent Henry Henderson together with the Livingstonia mission expedition. The assignment of H. Henderson was to select a good site for a mission station.
- Henderson selected a site in the Mudi valley between Ndirande and Soche Hills.
- A Yao chief Kapeni granted permission for missionaries to settle in his area.
- The party which came to this area comprised of 5 artisans and a doctor. Note that there was no ordained clergy in the party.

SITUATION IN THE SHIRE HIGHLANDS AND THE LOWER SHIRE VALLEY

- During this time, the Shire Highlands were populated by the Yao and Mang'anja while the lower Shire valley was inhabited by the Kololo. The relations among these tribes were very bad throwing the Shire Highlands into a state of turmoil.
- Adding to this, the Machinga Yao chiefs such as Kawinga, Matipwiri and Chikumbu were notorious slave traders who were causing havoc to the area. These frequently raided their cousin Mangochi Yao in the Shire Highlands.
- The raids from the Ngoni of Maseko were the greatest menace to the Mangochi Yao in the shire highlands.
- Note that these factors made Kapeni, a Mangochi Yao chief, to readily accept the Christian missionaries. The Yao viewed the missionaries as allies against their opponents.

CHALLENGES EXPERIENCED BY THE BLANTYRE MISSION

- Slave trade activities in the area hindered mission work.
- Ngoni raids were equally disturbing.
- Problem of disciplining the people in the villages which surrounded the mission station.
- The missionaries were involved in secular scandals such as collecting tribute, judging cases and even executing offenders. In this way, the missionaries were acting as secular rulers. This made them to be very unpopular back home in Scotland.

ACHIEVEMENTS MADE BY THE MISSION

- The turning point in the mission's was the arrival of Dr David Clement Scott in 1881 to head the mission. He was later succeeded by another great missionary by the name of Rev Alexander Heatherwick in 1889.

- Blantyre became a great centre of missionary work.
- In 1884, mission work was extended to Domasi.
- In 1890 a substation was opened in Mulanje.
- In 1895 Zomba mission was opened.
- The mission was also involved in educational, medical and industrial work which contributed to the advancement of native population.
- Note that the Blantyre mission later became the Blantyre synod of the Church of Central Africa Presbyterian (CCAP).

THE DUTCH REFORMED CHURCH MISSION (DRCM)

- The DRCM was formed by the Dutch from South Africa.
- The DRCM mission later became the Nkhoma Synod of the Church of Central Africa Presbyterian (CCAP).
- Rev Andrew Charles Murray was sent in to Malawi and arrived in 1888. He was charged with the duty of locating a suitable site. For some time he lived with Dr Robert Laws of the Livingstonia mission at Bandawe while searching a suitable site in the northern region among the Ngonde.
- In 1889, Rev A.C. Murray together with a new arrival Rev T.C. Vlock surveyed the central region for a suitable site for a mission station.
- During this time the central region was inhabited by the peace loving Chewa and the war like Ngoni.
- The Ngoni chiefs Msakambewa and Chiwere Ndhlovu plus a Chewa chief Mazengera allowed the DRCM to open mission sites in their areas.
- On the other hand, Mwase Kasungu, a Chewa chief, did not welcome the missionaries.

WHY WERE THERE MIXED REACTIONS TO THE COMING OF THE DRCM IN CENTRAL REGION OF MALAWI?

- There were three reasons to explain mixed reactions amongst different chiefs in the area. These are:
 - i. Chief Mazengera of the Chewa accepted the DRCM because he felt that the missionaries would safeguard him and his people from the Yao slave traders and the Ngoni invasions.

- ii The missionaries were a source of prestige and some source of immunity against ambitious councillors who might have otherwise tried to topple the reigning chiefs.
- iii. The missionaries were considered to have supernatural powers such as rainmaking.

MVERA MISSION 1889

- The DRCM opened the first mission at Mvera a site 40km from Salima Boma near the headquarters of Chiwere in November 1889.
- It was from there that the mission work spread to the whole of central region.
- In 1890, an African teacher called Tomani opened the first school at Mvera. He was a product of the Livingstonia mission. Note that this signified the cordial relationship which existed between the DRCM and the Livingstonia mission.

PROBLEMS EXPERIENCED AT MVERA

- Persistent Ngoni attacks.
- Malaria, black water fever and wild animals were a constant threat.
- The DRCM had strained relations with the colonial government because of the outbreak of the Anglo – Boer war (1899 – 1902) and the introduction of the hut tax in 1892 which the mission objected.
- Despite these problems, the mission continued to operate in Malawi.

NKHOMA MISSION 1896

- The problems which the DRCM experienced at Mvera made the missionaries to readily accept an invitation from the Chewa chief Mazengera. Thus Mvera was abandoned and a new mission station was opened on the eastern slopes of Nkhoma Mountain.
- Nkhoma now became the headquarters of the DRCM mission in Malawi.
- Other mission stations which were opened in the area include:
 - i. Mlanda (1902);
 - ii. Mphunzi (1903);
 - iii. Malingunde and Malembo (1907);
 - iv. Chinthembe and Mchinji (1914).

OTHER ACTIVITIES OF THE DRCM

- Apart from evangelization the DRCM put much emphasis on rural development which it hoped to achieve through western education and industrial training such as weaving, boot and shoe making, brick and tile making, soap and oil making, agriculture and other village industries.

THE MERGER BETWEEN THE SCOTTISH MISSIONS AND THE DRCM IN MALAWI (FORMATION OF CCAP)

- Note that in the 1920s the Livingstonia mission in the northern region, the Blantyre mission in the southern region and the DRCM in the central region reached a common doctrinal understanding which led to the formation of the Church of Central Africa Presbyterian (CCAP).

THE WHITE FATHERS IN MALAWI (NYASALAND)

First Attempt: The Mponda's Mission, 1889 – 1891

- The first attempt of the White Fathers mission to the Lake Nyasa region was supported by the Portuguese in Mozambique.
- On 2nd December 1889, a White Fathers party consisting of a Dutch brother, a Portuguese government representative by the name of San Luiz, a group of porters and servants arrived at chief Mponda's village in Mangochi.
- The leader of the mission was Adolph Lechaptois.
- Note that, the Portuguese government in Mozambique had intended to use the catholic missionaries as harbingers (i.e. something that precedes and indicates the approach of something or someone) of their imperialist ambitions in the region.
- The mission was mandated to:
 - i Teach the catholic faith;
 - ii. Foster agriculture development;
 - iii. End slave trade;
 - iv. Build schools, churches and chapels.

- The Yao chief who was a prominent slave trader and strategically located on an important slave trade route to east Africa, allowed the Roman Catholic mission in his area, why? There were three motives which prompted him to welcome the catholic missionaries.

These were:

- i The activities of the British imperialists shook the foundations of his chieftaincy. Their operations posed serious economic and military threats. (Consider Mlozi's ordeal in Karonga).
- ii. Rebellions led by Chingwarungwaru and Malunda brought insecurity to the area. These two were collaborating with the Ngoni of Maseko. Note that, the presence of a Portuguese government representative and a contingent of catholic priests must have seemed to the Machinga Yao chief the best insurance against Chingwarungwaru.
- iii Desire for European goods such as guns, gun powder, clothes and beads.

WITHDRAWAL OF THE ROMAN CATHOLIC MISSION IN 1891

- Barely 1 year, the Roman Catholic mission withdrew from the Lake Nyasa region back to the great lakes region in east Africa, why? The reasons include:
 - i The school that the mission had opened was largely boycotted by Yao children.
 - ii. Slave trade was still continuing in the area.
 - iii. Barbaric practices done by the Yao, for example, trial by mwavi ordeal.
 - iv. Diseases such as malaria and small pox.
 - v. The Yao had recently converted to Islam as such were reluctant to reconvert to Christianity.
 - vi. There were too many demands on the missionaries by Mponda.
 - vii. Harry Johnston was putting military pressure from Zomba.
- Note the following:
 - a Mponda's area appeared very unstable.

- b. The political situation was made worse when on 21st September 1891 the Yao and the Kololo country were officially declared a British protectorate.
 - Remember that, the Roman Catholic mission had Portuguese support who were bitter rivals of the British for the colonial control of Nyasaland.
- d. The final blow came on 14th May 1891 when the British declared British protectorate over Nyasaland.
- e. The White Fathers abandoned the mission on 16th June 1891 following orders from their superiors in Paris.

SECOND ATTEMPT OF THE ROMAN CATHOLIC MISSION (1901 – 1920)

- The Roman Catholic missionaries returned to Nyasaland because:
 - i. They were impressed by the achievements made by the Scottish and DRCM missionaries.
 - ii. The international political climate had calmed down i.e. the partition of Africa was over.
 - The White Fathers DuPont and Guilleme encouraged the Montfort Fathers to come to Nyasaland. The White Fathers were still based in Bembaland.
 - The Roman Catholic mission was to counter what they termed as “protestant menace” in Nyasaland.
 - In January 1901, the Montfort fathers agreed to start work in the Shire Highlands with a team of three fathers, namely, Pierre Bourget; Antoine Winnen and Augustine Prezean.
 - Before opening missions in the Shire Highlands, the missionaries opened up a mission station at Nzama in Ntcheu on 25th July 1901. The Ngoni chief Njobvuyalema accepted the missionaries.
 - By 1902, a school was opened at Nzama.
 - In 1904, the Montfort fathers started work in the Shire Highlands at Nguludi in Charadzulu.
 - The White Fathers themselves came in 1902 under the leadership of Father Guyard in 1902.
 - These opened up mission stations in the following areas:
 - i. Kachebere in Mchinji on 11th May 1903;
 - ii. . Likuni mission in the area of Chewa chief Maliri on 9th July 1903

- iii. Mua mission station in 1907;
- iv. Mtakataka mission in 1908;
- v. Bembeke in 1910.

STRATEGIES USED BY THE RC MISSION TO WIN CONVERTS

- Trained and dispatched local (Africans) catechists.
- Some local cultures were accommodated e.g. beer drinking.

Challenges experienced

- The major challenges were local customs such as:
 - i. Polygamy and
 - ii. The nyau cult.

PROBLEM EXPERIENCED BY THE MISSION

- Malaria was a menace which led to the death of Coillard and 20 other missionaries.

GENERAL PROBLEMS EXPERIENCED BY VARIOUS MISSIONARIES

- Intolerable African customary practices such as mwavi ordeal, polygamy, nyau cult and rainmaking, were usually a stumbling block to the conversion of Africans. On rare occasions did the customs work to the advantages of missionaries, for example, on several occasions rain fell when Dr Elmslie of the DRCM prayed.
- Insecurity brought about by militaristic tribes e.g. the Ngoni raids and Yao slave trade activities, posed a challenge to missionary work.
- Harsh tropical diseases such as malaria, black water fever and small pox as well as insect pests such as tsetse flies caused premature death of many missionaries.
- Lack of civil authority was a hindrance to missionary work since missionaries spent a lot of time on diplomatic missions and disciplining African societies.
- Poor funding hampered missionary work.
- Poor communication network e.g. unnavigable rivers, thick tropical forests etc. hindered movement and this retarded progress of mission work.
- Language problem.

THE IMPACT OF CHRISTIAN MISSIONARIES IN CENTRAL AFRICA

1. POSITIVE IMPACTS

- a. Evangelization: many African were converted to Christianity.
- b. Education: Christian missionaries were the first to open schools where Africans got western education.
- c. Pacification (a treaty to cease hostilities) of warrior tribes.
- d. They were harbingers of colonial rule.
- e. Missionaries assisted in the eradication of slave trade and tribal wars. f. Missionaries sometimes built good roads, and they also brought boats which improved communication.
- g. Modern medical services were introduced and promoted.
- h. Modern agriculture was practiced and new crops were introduced.
- i. Missionaries acted as checks-and-balances against the conduct of colonial governments.
- j. They also represented the interests of Africans in the legislative council.
- k. Africans received industrial training in various manufacturing arts such as carpentry, brick laying, plumbing; shoe, soap, oil making etc.
- l. The missionaries introduced legitimate trade to replace slave trade.

2. NEGATIVE IMPACTS

- a. The spread of Christianity led to the erosion of some African customs and traditions such as polygamy, rainmaking and even the weakening of Africa traditional religion.
- b. They were harbingers of Nyasaland colonization by the British.
- c. Missionaries brought in disunity among Africans due to doctrinal differences and favouritism of certain groups of people over others.
- d. Destruction of African Traditional religion. Christians missionaries condemned aspects of traditional religion such as rain making and veneration of ancestral spirits.



Ivory and slave trade

The development of ivory and slave trade

- Slavery existed in east and central Africa long before Europeans and Arabs came to the region.
- But, Africans were not exporting slaves out of Africa.
- When ivory supply declined at the east coast of Africa, Arabs moved into the interior to obtain the commodity.
- Porters who carried ivory to the east coast were eventually sold out upon reaching the destination.
- The rise in demand of slaves in the Middle East and opening of plantations led to the large scale export of slaves from east and central Africa.

Factors that led to the increase in demand for ivory

- 1 Decline in gold mining made ivory to be an important trade commodity
2. Industrialization in Europe increased the demand for ivory. Ivory was used for making piano keys, billiard balls, chess pieces, ornaments and handles of kitchen ware utensils.
3. Due to high demand prices of ivory were so good in Britain.
4. African ivory was in great demand because it was soft and easy to curve.
5. African chiefs benefitted from ivory trade since they controlled it as a result they encouraged it.
6. There was a huge population of elephants in central Africa during this period especially in the Lilongwe-Kasungu plain, Nkhamanga plain, Tete and around Lake Chilwa, Tanganyika, Mweru and Bangweulu.

Note that the Swahili-Arabs moved into the interior of Africa when ivory supply declined in order to control the trade.

- Some of the Swahili-Arabs who went into the interior include: Jumbe, Mlozi and Tippu Tip.

Factors that led to the increase in volume of slaves exported to east Africa after 1750 AD

1. Growth of ivory trade stimulated the growth of slave trade since a lot of porters were needed to carry ivory. These were eventually sold out at the east coast.
2. British anti-slave campaigns in the Atlantic Ocean made slave dealers to switch to east Africa for slaves.
3. The French opened up sugar and coffee plantations on the Indian Ocean islands of Mauritius, Seychelles, Mayetta, and French Re-Union. These demanded a lot of labour.
4. Establishment of Portuguese prazos along the Zambezi valley demanded slave labour. Prazo holders raided east and central Africa for slaves hence the increase.
5. Extension of the Oman Empire into east Africa significantly increased slave trade in central Africa. In 1840, the Sultan of Oman, Seyyid Said, opened up clove plantations on Zanzibar and Pemba islands. The plantations demanded huge labour.

Organisation of ivory and slave trade

- At first Arabs and Portuguese remained at the east coast of Africa.
- Africans from the interior brought ivory and slaves to the east coast where they exchanged with beads, guns and cloths.
- Increasing demand for slaves led Swahili-Arabs to venture into the interior to control the trade.
- Guns were used to raid villages for slaves
- Apart from this, chiefs of stronger tribes such as the Yao, Bemba and Lunda supplied the SwahiliArabs with slaves.
- Chiefs also obtained ivory in form of tribute from lesser chiefs. □ Chiefs of stronger tribes acted as middlemen of the Swahili-Arabs and the Portuguese.

Groups of people who participated in slave trade as middlemen

1 The Bisa

- Lived in the elephant rich areas around lakes Mweru and Bangweulu.
- At first were involved in ivory trade.

- When elephant population declined sharply they joined the Yao in supplying slaves to the Portuguese

2. The Nyamwezi

- Lived in southern Tanzania
- .Supplied slaves and ivory to the Swahili-Arabs.
- Obtained slaves from the Bemba in Zambia.

3The Bemba

- These participated in slave trade due to the physical conditions of their territory. Bembaland had poor soils and no minerals.
- Adding to this, the area was infested with tsetse flies which prohibited animal farming.
- These conditions drove the Bemba to participate in slave trade for economic survival.

4. The Chikunda

- Raided Zambezi valley and central Africa for slaves.
- They supplied Portuguese prazos with slaves.

5. The Yao

- At first were peaceful traders.
- Increased slave demand made the Yao to start raiding their neighbours around Lake Malawi region.
- Supplied slaves to Swahili-Arabs at Kilwa.

A slave caravan

- This was a group of slaves chained together in a row or tied to forked sticks called goree around the necks.
- Slaves carried ivory and other goods on the way to the east coast.
- The weak, sick or lazy slaves were either shot dead, hacked to death or left to die in the wilderness/forest.

Impact of ivory and slave trade on indigenous people

A. Positive impact

1. Growth of towns such as Karonga, Nkhotakota, Mangochi and also those along the east coast of Africa.
 2. Introduction of new cultures such as western and oriental into the region.
 3. Introduction of new crops such as maize, rice, cassava, coconut, citrus fruits into east and central Africa.
 4. Introduction of new religions such as Christianity and Islam.
 5. Beginning of a new era of legitimate commerce.
- To suppress slave trade, new trader in legitimate goods came into central Africa e.g. the African Lakes Company.

B. Negative impact

1. Colonization of central Africa.
 - The British colonised Nyasaland and Zambia on the pretext of stopping slave trade.
2. Slave trade depopulated areas that were frequently raided
3. Destruction of African cultures since Africans could not organise themselves or practice traditional dances, folktales and poems.
4. Wide spread famine since Africans could not work freely on their farms.
5. Ecological imbalance.
 - Resource such as elephants were greatly reduced.
6. Spread of new diseases such as small pox, measles and syphilis to which Africans had no immunity.

EUROPEAN OCCUPATION AND ADMINISTRATION OF CENTRAL AFRICA

EUROPEAN OCCUPATION OF SOUTHERN RHODESIA (ZIMBABWE)

- The land between the Limpopo and Zambezi was an area of great interest to the British, Portuguese and Boers. The British eventually occupied the area through the British South African company (BSA). This company was formed by a British tycoon (a very wealthy or powerful businessman) named Cecil John Rhodes who was based in South Africa.
- The area later was renamed Rhodesia.

AIMS OF THE BRITISH OCCUPATION OF SOUTHERN RHODESIA

- The British motive to occupy southern Rhodesia was greatly facilitated by Cecil John Rhodes.
- Rhodes was a prosperous businessman who operated diamond mines at Kimberly and gold mines at Witwatersrand in Transvaal, South Africa
- There were three motives which drove Rhodes to occupy southern Rhodesia. These were:
 - a. Mineral speculation. Rhodes believed that the gold reef (i.e. the gold bearing rocks) extended beyond the Limpopo River into Mashonaland and Matabeleland. Therefore he hoped for a second rand. The first rand being that in South Africa.
 - b. He also regarded southern Rhodesia as a good cattle land because of its good pastures.
 - c. Rhodes was an ambitious imperialist who had a dream of building a railway line from Cape to Cairo.
 - d. The British wanted to encircle Transvaal in order to force her to enter into a federation with the British. In order to achieve this the British wanted to land lock Transvaal by land locking the area north of Limpopo River.
- Notice that Rhodes' aims were purely economic.

- Note that, Cecil John Rhodes was a strong believer in the superiority of the British society, its system of government and justice and its principles of peace and liberty. To this effect, he was prepared to advance these principles to other parts of the world and was prepared to spend his personal fortune to achieve this.

SIGNING OF TREATIES

- A treaty is a formal agreement between two or more states or organisations in reference to peace, commerce or other international relations. (It is a formal document embodying such an international agreement).
- Since there were a lot of nationalities which were interested in Southern Rhodesia, there were a number of treaties that were signed between Lobengula, the Ndebele king, and several European representatives. These treaties include:

A. THE GROBLER TREATY, 1887

- In 1887, agents of the Boer Republic of Transvaal, Peter and Fredrick Grobler, signed a friendship treaty with Lobengula, the Ndebele king.
- With this treaty, the Transvaal government was allowed to maintain a permanent representative at Bulawayo, headquarters of Lobengula.
- Note that, Rhodes was not happy with this development since he wanted the area to be under British control.

B. THE MOFFAT TREATY, 11TH FEBRUARY 1888

- In 1888, Rhodes sent John Smith Moffat to negotiate an understanding with Lobengula.
- John Smith Moffat was son to Dr Robert Moffat of London Missionary Society.
- John Smith Moffat knew Lobengula well since his days in Matabeleland as head of Inyati mission.
- Rhodes took advantage of the good relations which had already existed between Moffat and Lobengula.
- Moffat was able to persuade Lobengula to cancel the Grobler treaty and enter into a new agreement with the British.
- Under this agreement, Lobengula would be a friend of the British Queen.

- Note that, Lobengula entered into this agreement because he regarded Moffat as an old friend. Little did he know that by this time, Moffat was not a real friend of the Ndebele. Moffat regarded the Ndebele as “miserable people and that it would be a blessing to the world if they were broken up.”

C. THE RUDD CONCESSION, 30TH OCTOBER 1888

- A concession is the right to use land or other property for a specific purpose, granted by a government, company, or other controlling body.
- The Moffat treaty of 1888 had opened up the way up north.
- Rhodes was still not comfortable with the Moffat treaty because he saw it as a temporary measure and that Lobengula might realise that he would not be able to conduct foreign policy freely and might therefore cancel the treaty.
- To consolidate his position, Rhodes sent his own mission to Lobengula to negotiate a mineral concession.
- The mission consisted of three carefully chosen men. These were Charles Rudd, an associate at Kimberly and a member of Rhodes’ De Beers Consolidated Company. The other two were Francis Thompson, also called the “Matabele” Thompson, a fluent Nguni speaker and an expert in Nguni customs; and Rhodes’ friend from Oxford days now a lawyer – Rochford Maguire.
- Lobengula was advised locally by Charles Helm, now head of the London Missionary Society in Matabeleland, and his two trusted advisors who were also senior indunas, Lotshe and Sikombo to negotiate with Rhodes’ representatives. Unfortunately, all these three men had been bribed by Rhodes’ men.

TERMS OF THE TREATY

- The British were to protect Lobengula from large scale European settlement.
- The Ndebele king, his heirs and successors were to be receiving a monthly sum of £100 plus 1 000 rifles and 100 000 round of ammunition including a gun boat to patrol Zambezi River.
- In return, Lobengula agreed to grant Rhodes and his group complete and exclusive charge over all metals and minerals in the kingdom together with full power to do all

things deemed necessary and promised not to grant concession of land or mining rights without Rhodes knowledge.

- Note: most of the promises made by the British were verbal and were not included in the document which the king signed. In this way, Lobengula was tricked into giving Southern Rhodesia practically into the hands of the British.

THE BRITISH SOUTH AFRICAN COMPANY AND THE CHARTER

- After signing the Rudd Concession, Rhodes went to London where he persuaded a number of financial groups to form the British South African (BSA) Company. Thus, the Rothschild's, De Beers and Consolidated Goldfields were amalgamated into the BSA Company.
- The company was formed with an interest to develop land north of the Limpopo. □ Rhodes formed the company because the Berlin Act of 1885 stipulated that no individual could occupy territory on his/her own.
- In London, Rhodes also wanted the company to get a charter from the British government to occupy and govern the area according to the Rudd Concession.
- The Royal Charter was an official document from the British monarch granting governing powers to the BSAC.
- The British government took a long time to grant the BSAC the charter because of opposition from:
 - a. Lobengula who felt tricked;
 - b. Christian missionary groups from South Africa and Britain who opted for Britain to directly administer the area under protectorate status.
- The charter was granted to the BSA in October 1889 when the British government observed that it the administration of the area would cost the government nothing.
- The charter gave the BSA permission to:
 - a. Occupy the area from Transvaal to Congo and from Angola to Mozambique.
 - b. Exploit minerals in this area according to the Rudd Concession
 - c. Raise a powerful police force to maintain law and order in the region.

THE OCCUPATION OF SOUTHERN RHODESIA

- The occupation of what became to be called southern Rhodesia occurred in three stages.
 - a. Occupation of Mashonaland;
 - b. Occupation of Manicaland;
 - c. Occupation of Matabeleland.

A. OCCUPATION OF MASHONALAND

- When the British government gave Rhodes the charter according to the Rudd commission, he wasted no time to occupy southern Rhodesia.
- He went back to South Africa where he recruited Europeans who were interested in settling in the area between Zambezi and Limpopo rivers.
- These were called the pioneers or settlers and were 200 in number.
- The settlers were each promised 3 000 acres of land and 15 gold claims.
- The pioneer column was advised to avoid Matabeleland because of Ndebele hostility.

COMPOSITION OF THE PIONEER COLUMN

- The pioneer column was made up of the following groups:
 - i .Prospective settlers 200 in number. These wore brown uniforms.
 - ii 200 BSA Company policemen to protect the settlers on their way to Mashonaland. These wore blue uniforms.
 - iii. 200 Ngwato from Botswana responsible for making through road and looking after the wagons.
- The leader of the column was Frank Johnson who was once Rhodes' military advisor before he became leader of the column.
- Frank Johnson employed the services of Fredrick Selous, a professional hunter with vast knowledge of Mashonaland who also acted as a guide for the column.

- The pioneer column was placed under the military directorship of an Irish commander Lieutenant Colonel Edward Pinnefather
- The pioneer column left Mcloutsie in South Africa on 28th June 1890. The column arrived near Fort Victoria on 12th September 1890. On the same day the Union Jack (the British flag) was hoisted and the occupation of Mashonaland was proclaimed.

Note that, the Europeans had not simply come to dig gold, but, they had come to settle in the area

- This was contrary to what the British had verbally promised Lobengula during discussion of the Rudd Concession.

B. Occupation of Manicaland

- Rhodes was desperate to extend British influence to the east into Manicaland and Gazaland.
- He wanted Manicaland because it was a gold bearing region.
- Rhodes wanted Gazaland to establish as an independent port of Beira for BSAC at the Indian Ocean coast.
- Manicaland was under king Mutasa while Gazaland was under Gungunyana. □ So, Rhodes sent representatives to both kings to negotiate agreements.
- Unfortunately, the Portuguese claimed that both territories were under their sphere of influence.
- Negotiations between the Portuguese and British governments resulted into the signing of the Anglo-Portuguese treaty of June 1891.

TERMS OF THE ANGLO-PORTUGUESE TREATY OF JUNE 1891

- According to this treaty:
 - i. Manicaland was placed under the British control.
 - ii. Gazaland remained under the Portuguese influence.
 - iii The Port of Beira was to be open to all foreign traders.
 - Iv Construction of a railway line from Beira to Mashonaland started.

C. Occupation of Matabeleland

- The settlers began farming and gold mining in Mashonaland.
- Mashonaland proved a disappointment because it did not materialize into the second rand as anticipated.
- The settlers began looking enviously at Matabeleland for two reasons:
 - i They hoped to find gold in Matabeleland.
 - ii They wanted to start commercial farming since Matabeleland was fertile than Mashonaland.
- The settlers wanted to find an excuse to defeat the Ndebele. An excuse came in 1893 when the Ndebele fought with the settlers.

CAUSES OF THE MATABELE WAR OF 1893

- The war was fought between the Matabele warriors and the BSAC police. The causes include
 - i. The Ndebele were not happy with the settlement of Europeans in Mashonaland which they regarded as their raiding ground. The settlers looked at themselves as protectors of the Shona. It was the raiding tendencies of the Ndebele which led to the outbreak of the war.
 - ii. On their part, the European settlers in Mashonaland felt dangerously insecure in as long as the Ndebele kingdom survived nearby. Leander Jameson believed that if the company was to achieve prosperous development, the removal of the Matabele threat was important.
 - iii. Note that, Rhodes's imperialistic ambitions led to the outbreak of the war. Right from the beginning, there was never the intention of leaving Matabeleland independent indefinitely. The company meant to seize both Mashonaland and Matabeleland, minerals or no minerals. Rhodes meant to occupy Zimbabwe in order to build up the British Empire.
 - iv. Economic factors also helped in initiating the war. For example:
 - a. The BSAC's belief of the existence of gold in Matabeleland made them to look for an excuse to occupy the land
 - b. Adding to this, the BSAC envied Matabeleland for agriculture purposes.



v. There were conflicts between the Ndebele and the BSAC which resulted into war. These were:

- a. In 1891 a Shona chief called Lomagundi was killed by the Ndebele for failing to pay annual tribute to Lobengula. The company acted angrily to the Ndebele king.
- b. Another Shona chief called Chibi was killed for the same reason. When Leander Jameson protested, Lobengula replied that it was none of the Whiteman's business.
- c. In May 1893, a telegraph wire about 500 meters was cut and removed between Tuli and Fort Victoria. Investigations suggested that the people who had done this were the subjects of chief Gomola. The company sent representatives to the chief who demanded that the people return the wire or pay a fine. The chief chose to pay a fine in form of cattle. The chief then reported to Lobengula that the BSAC had stolen his cattle. When Jameson heard of this trick, he returned the cattle.
- d. A Shona chief called Bere in the Masvingo district, was alleged to have stolen Lobengula's cattle. Lobengula sent 2000 warriors to punish him. The BSAC intervened on the side of Bere and his Shona subjects. The Ndebele were ordered to withdraw beyond the Shashi River. Some Ndebele warriors under Umgadan Manyao refused to withdraw. They continued to raid the Shona despite Jameson convening an indaba (meeting) with the Ndebele warriors. Umgadan killed captain Lendy and his men.

Note the following:

- i. After the Victoria incident, Lobengula refused to accept the monthly payment from the BSAC according to the Rudd Concession, branding it "blood money."
 - ii. This incident (i.e. the Victoria incident) led to the outbreak of a short but furious war between the Ndebele and the white settlers.
- It must be noted that Lobengula did not want war against the settlers. This is evidenced by the fact that he sent several delegation to explain his position as a way of seeking peace. However as things turned out, his message either arrived late or was deliberately not delivered.

- The settlers led by Jameson were bent on crushing the Ndebele such that the volunteer fighters were raised and each promised 2469 hectares of land and 20 gold claims and a share of Lobengula's cattle.

COURSE OF THE WAR

- At first, Rhodes, the British High Commissioner and the British government were opposed to war but later on Rhodes and Loch the British High Commissioner in South Africa gave the go ahead.
- The war started in October and the company had 3 500 fighters and were using modern weapons which included 7 pounders.
- At night the fighters developed a defensive encirclement called "Laagar" and a few times the Ndebele tried to attack but they were repelled.
- The Ndebele had 1 800 warriors but used traditional weapons such as knives, shields and spears.
- The main leaders of the settler fighters were Major Forbes, Captains Allan Wilson and Raafe while their overall director of operations was Lieutenant Colonel Goold Adam.
- On 4th November, the company forces took over Bulawayo which Lobengula had set on fire before fleeing northwards where it was said that he later died of smallpox.

RESULTS OF THE WAR

- The Ndebele were defeated and subjected to company rule.
- Lobengula cattle were taken over by the company.
- The company gave free seed to the Ndebele
- Lobengula was never captured.
- The white volunteer fighters were given large tracts of land.
- The infertile and poor areas of Gwaai and Shangaan were set up as reserves for the Ndebele.
- Captain Allan Wilson and his group were massacred by the Ndebele as they were searching for Lobengula.
- The whole area became a British colony called Southern Rhodesia and was divided into Mashonaland (Eastern Zimbabwe) and Matabeleland (Western Zimbabwe).

THE SHONA-NDEBELE REVOLTS OF 1896-1897

Background to the revolts

- After the whites settled in Southern Rhodesia there were the following developments:
 - i An increase in the Whitesettlement.
 - ii Communication in both roads and telegraph network improved.
 - iii Infrastructural development increased.
- iii. The Shona and Ndebele seemed to have accepted white rule and many of them were working for the whites as farm, mine workers or policemen. Despite this situation, there were wide spread discontentment among the Shona and Ndebele against company rule and administration which led into open confrontation between 1893 and 1897.

CAUSES OF THE REVOLTS

A. THE NDEBELE GRIEVANCES

- In 1893 the Ndebele were defeated by the BSAC and came under company control. The Ndebele hated being subordinates of the whites since they regarded themselves as masters of area.
- The Ndebele disliked being forced to work in European mines and plantations.
- The Ndebele resented the control exercised by the Shona Police. The Shona were recruited into the Company police and they took advantage of their new status to harass the Ndebele, their traditional enemies.
- The Ndebele had deep discontent over the loss of their land and cattle after the 1893 war.
- The Ndebele lost their sovereignty and were not allowed to install a successor after the death of Lobengula in 1894.

B. THE SHONA GRIEVANCES

- The Shona disliked the payment of taxes.
- The Shona hated hard work in Europeans' mines and plantations.

C. COMMON GRIEVANCES

- The Shona and Ndebele were forbidden from mining and trading with the Portuguese and were instead forced to buy expensive goods from the settlers.
- There were a series of natural disasters which were religiously interpreted. It was such disasters which made the Shona and the Ndebele fight on one side. The disasters were as follows:
 - i. There was a series of poor harvest which was due to drought of 1895.
 - ii. There was an outbreak of locusts in 1896 which destroyed the remainder of the harvest.
 - iii. There was an outbreak of a livestock disease called rinderpest. This disease killed a lot of animals and hundreds more were killed on government order to prevent the spread of the disease. The Ndebele opposed such measures.
- Note: traditional religious leaders like Mkwati (Mhondoro cult) for the Ndebele; Nehanda and Kagubi (Mwari cult) for the Shona interpreted that these calamities came about because of the presence of the Europeans in the area. They told the people that the spirits were not happy with the presence of the Europeans and urged the people to kill and drive Europeans out of the land.
- The appeal from the spiritual leaders encouraged the Shona and Ndebele to revolt. The Ndebele were the first to rebel on 23rd March 1896 and the Shona joined on 15th June 1896 much to the surprise of the Europeans.

OTHER CAUSES INCLUDE:

- The Europeans created an oppressive administration which favoured the white settlers.
- In 1895, there was the Jameson raid in which the British attacked the Boers in South Africa. The British were defeated and Jameson and the administrator of Southern Rhodesia and others were shamefully captured by the Boers. The Jameson raid contributed to the revolt in two ways:
 - i. Many white settlers went to fight in the Jameson raid and therefore the defence in Southern Rhodesia was weakened hence the Shona struck.
 - ii. Failure of the Jameson raid showed the Ndebele and the Shona that the whites were not invincible and therefore they could also defeat them.
- When the Ndebele staged their rebellion many soldiers left Mashonaland to go to put down their revolt.

In return, the defence of Mashonaland was weakened hence the Shona also struck at this opportune time.

D. COURSE OF THE REVOLT

- The Shona and Ndebele attacked the settlers in the outlying farms and mines killing many of them.
- Religious leaders such as Mkwati, Nehanda and Kagubi played an important part in organising the Shona and Ndebele.
- Europeans were forming “laagers” and patrol groups to rescue their colleagues. □ The Europeans were using very powerful weapons.
- In the Shona rebellion, the Shona were hiding in caves and kopjes such that Europeans had to use dynamites to force them out.

E. RESULTS OF THE REVOLTS

- Both the Shona and the Ndebele were defeated.
- Chiefs lost their authority and some were killed.
- The country was divided into districts and Native Commissioners were created to administer justice.
- Indaba (meetings) were held with the Ndebele and Shona where the BSAC heard grievances of people.
- Priests of Mwari and Mhondoro cults were punished for organising the rebellion.
- The Ndebele were disarmed.
- The BSAC was discredited overseas for failing to maintain peace, law and order. Further to this, European settlers were blamed for various acts of oppression.
- Many Africans realised that their ancestral spirits and gods were less powerful against the Europeans. This made some Africans to start embracing Christianity.
- The Shona who continued to fight were finally defeated in 1897 and were forbidden to build among Europeans.
- The revolts created bitter racial tensions which persisted until 1980 when Zimbabwe gained her independence.

F. WHY THE NDEBELE AND SHONA LOST THE WAR

- The Europeans were using superior firearms.
- Certain African groups such as the Karanga did not join the rebellion.

- Upon religious instruction, Africans left the route to South Africa open with the view of allowing the Europeans to leave the country via that route. This was a grave mistake because the settlers received arms, fighters and reinforcements through it.

G. WHY SETTLERS WERE SURPRISED WITH SHONA REBELLION

- The Shona were regarded as submissive and cowards.
- The Shona regarded the settlers as their liberators from Ndebele attacks as such could not revolt against the settlers.

COLONIAL ADMINISTRATIVE POLICIES IN SOUTHERN RHODESIA

- A policy is a plan or course of action as of a government, political party intended to influence and determine decisions, actions and other matters.

LAND POLICIES

- Gold was the prime motive for the occupation of Southern Rhodesia and land was regarded as a consolation prize for the settlers when Mashonaland and Matabeleland failed to materialize into the second rand. Failure of gold naturally enhanced the value of land.
- When Leander Starr Jameson became the BSAC administrator, he gave European settlers more land such that by 1894 there was absolutely no land left which was of value to Africans.
- In areas around Harare, Umtali and Victoria Europeans were allowed to establish farms without respect to rights of Africans.
- Jameson gave a lot of land to Europeans because he believed that the future of the country's economy lay in European plantations rather than African peasant economy.
- In Matabeleland huge tracts of land were reserved for Europeans.
- Two large remote areas of Gwaai and Shangaan were designated as reserves for Africans.
- The BSAC rule ended on 1st October 1923. Although the administration changed the policies remained the same. More land was given to European settlers at the expense of Africans.
- For example, the Land Apportionment of 1931 laid down the principle of complete separation for future development of races.

- By the same Act, Europeans got 41 million acres of land of the total 96 million acres while Africans got only 21 million despite Africans outnumbering Europeans in the ratio 20:1.

Impact of land policy

- Affected African progressive farmers as these were barred from competing with Europeans.
- Shortage of land.
- Starvation.
- Overgrazing.
- Soil erosion

LABOUR POLICIES

- The emphasis on rapid economic development meant that European planters needed an immediate supply of labourers.
- The company administrators and their successors formulated labour policies that ensured that African labour was cheap, adequate and regular
- Africans were reluctant to work on Europeans' plantations and in mines. To this effect, the administrators used highly arbitrary methods. For example, forced labour became widespread both in Mashonaland and Matabeleland. Africans were forced to work against their will. The much hated African police used to drag people off to mines and other centres of employment.

Impact of labour policies

- i. Conditions of work were generally poor and pathetic
- ii. Africans were sometimes whipped with syambok for no apparent policies
- iii. Sometimes employers picked up quarrels with their workers near month end so that they would not pay them.
- iv. Chiefs who failed to deliver the required quota of labourers were given slashes and fines in goats or cattle
- v. . Due to critical shortage of labour in Southern Rhodesia, Europeans began to draw labour from neighbouring countries especially Mozambique and Nyasaland. The Rhodesian Native Labour Bureau was formed in Southern Rhodesia with the aim of recruiting labour from neighbouring countries.

TAXATION POLICIES

Taxation was originally introduced as a way of making the local people to contribute to the running of the administration.

- i. The BSA Company introduced as the hut tax (i.e. tax paid by the head of family) of 10 shillings in 1894. The hut tax was later changed to poll tax and was fixed at £1 a year on each male adult in 1902. An additional of 10 shillings was added for every new wife after the first wife.
- ii. Taxation policies were designed to increase the flow of African labour to European enterprises.
- iii. Defaulters had sometimes their huts burnt down and their wives held hostages.
- iv. Native commissioners and African messengers roamed the country and some even pocketed the tax money.

COLONIAL OCCUPATION OF CENTRAL AFRICA: NORTHERN RHODESIA

Aims of the occupation of Northern Rhodesia

- Like Southern Rhodesia, the economic factor was the driving force behind the occupation of Northern Rhodesia. It was occupied mainly for its copper.
- Occupation of Northern Rhodesia was done from two angles, namely: North-Western Rhodesia and North-Eastern Rhodesia
 1. Occupation of North-Western Rhodesia (Barotseland)
 - This territory was brought under the British rule because of the influence of Cecil John Rhodes.
 - Rhodes was interested in this area because of its minerals, especially copper.
 - Unlike Matabeleland, the British penetration of this area was a peaceful one.
 - This land of the Barotse was under the reign of the Lozi king called Lewanika.
 - Unlike Lobengula, Lewanika wanted British protection.
 - Lewanika was interested in the British protection because:
 - i. Constant threats from Ndebele raids.
 - ii. Portuguese threats from the west
 - iii. Internal problems of political unrest.

iv Encouragement that Lewanika got from the Ngwato chief, Khama of Bechuanaland (present day Botswana), who had accepted British protection.

v Encouragement from Francois Coillard who was a missionary of the Paris Evangelical.

- As a result of the above factors, in January 1889, Litunga Lewanika wrote Sir Sydney Shipyard, administrator of British Bechuanaland asking for British protection.
- Occupation of North-Western Rhodesia was done through the signing of many treaties like that of Southern Rhodesia.
- There were many treaties which were signed to occupy this area. The treaties which were signed between Lewanika and Rhodes' representatives include:

A. The Ware Concession, 1889

- Henry Ware signed mining rights with Lewanika which was to last for twenty years.
- This concession was sold to Cecil Rhodes.
- In return for mineral royalties, Lewanika got an annual payment of £200

B. The Lochner Treaty, 1890

- Rhodes sent Frank Lochner to negotiate a more comprehensive treaty with Lewanika.
- After a long series of discussions, Lochner signed a comprehensive treaty with Lewanika.
- In this treaty Lewanika gave the company exclusive mining and commercial rights over the whole of his territory.
- The company promised to protect Lewanika and his people from outside attacks.

B. The Lawley Treaty, 1898

- This treaty was negotiated by Arthur Lawley and Robert Coryndon with Lewanika in June 1898.
- The treaty repeated most of the important points of the Lochner treaty.
- However, Lewanika also granted the company powers of administration and jurisdiction over most of his territory.

Note the following:

- Through these treaties, the BSA Company acquired rights in minerals and administration over North-Western Rhodesia.
- Lewanika wanted the British protection and not that of the BSA Company.

- Unfortunately, Lewanika was tricked by Rhodes into thinking that he had entered into treaties with the British government while in essence he had entered into treaties with the BSA Company. For example, he was cheated to think that Lochner was the British government agent.

2. Occupation of North-Eastern Rhodesia

- Occupation of North-Eastern Rhodesia was different from that of North-Western Rhodesia.
- North-Eastern Rhodesia was approached by Europeans from Nyasaland through the effort of Harry Johnston.
- Chiefs in this area refused to surrender their authority to Europeans as such force was used, i.e. conquest.
- In 1889, Johnston sent Alfred Sharpe to make treaties with chiefs in the Luangwa valley and Katanga region.
- The BSA Company financed the efforts of the occupation of this area.

How Europeans dealt with the following groups

1. Arab traders

- Arab traders in Luangwa valley did not want to give up slave raids.
- In 1895, the BSA Company forces under Major Forbes defeated the Arab traders but could not stop slave raids.
- Most of the Arabs took refuge with the powerful Bemba and Lunda chiefs. They continued slave activities under the protection of these chiefs.
- In order to establish British authority, the BSA Company turned against the Bemba and Lunda kingdoms.

2. The Bemba

- Although the Bemba territory was under the British sphere of influence 1890, the Bemba refused to accept British authority.
- They had refused to sign treaties with Alfred Sharpe and continued slave trading activities.
- The major weakness of the Bemba chiefs was that they were hostile to each other. This encouraged the BSA Company to defeat them one by one.

- Adding to this was the role played by Father Joseph DuPont, a catholic missionary. He established good relations with the Bemba and encouraged them to accept British protection.
- The British went to defeat Bemba chiefs such as Chitimukulu, Mwamba, Ponde, Kalonganjofu, and Mporokosa. The defeat of Mporokosa made the Bemba to submit their authority to the British

3. The Lunda

- After the defeat of the Bemba, the BSA Company turned their attention to the Lunda kingdom.
- Note that, the Lunda king, Kazembe, had earlier on signed a treaty with Alfred Sharpe asking for British protection but did not want to give up raiding for slaves.
- So, Robert Condrington who succeeded Major Forbes as BSA Company administrator in the area, called for more troops from Nyasaland.
- The combined British forces marched towards Kazembe's kingdom in 1899.
- Kazembe ran away to Belgium's territory of Congo.
- From there Kazembe negotiated with the BSA Company.
- The BSAC allowed him to return and resume his position on condition that he accept British authority and give up slave raiding. Kazembe consented and there was no further trouble in the area.

4 The Ngoni of Mpezeni

- The Mpezeni Ngoni settled in present day Chipata district of Zambia.
 - The Ngoni did not participate in slave trade activities, but, chief Mpezeni refused to make any treaty with Alfred Sharpe in 1890. This meant that the Ngoni refused to be under British protection.
 - When a lot of Europeans came into the area, the Ngoni interpreted this as European attempt to control their land. The Mpezeni Ngoni under their leader Nsingu rebelled against the Europeans in 1897, in which some Europeans were killed.
 - The BSAC called troops from Nyasaland to help put down the rebellion.
 - The Ngoni were defeated and Nsingu was captured and killed.
 - The Ngoni had no option but to accept British authority.
 - With the defeat of the Ngoni, North-Eastern Rhodesia came under British control.
- Administration of northern Rhodesia

- From 1891-1894 the BSA Company administered the area through Harry Johnston who was based in Nyasaland.
- But, in 1894, the British separated the area from Nyasaland and allowed the BSA Company to appoint an administrator and officials for the area.
- The first BSA Company administrator for the area was Major Forbes who was succeeded by Robert Condrington in 1897.
- In 1911, North-Western Rhodesia and North-Eastern Rhodesia were amalgamated with Livingstone as the capital.
- The amalgamated territory was now called Northern Rhodesia.
- The name was changed to Zambia on 24th October, 1964, when the area gained her independence from Britain.

COLONIAL ADMINISTRATIVE POLICIES FOR NORTHERN RHODESIA (ZAMBIA)

- Both Southern and Northern Rhodesia were originally administered by the BSAC.
- Although company policies were same in the two territories, there were some differences which came about because of the following factors:
 - i. Northern Rhodesia was a bigger territory than Southern Rhodesia.
 - ii. The European population in Northern Rhodesia was much smaller (only 1,500 by 1911) than that of Southern Rhodesia (by 1860 there were 5,000 Europeans).
- Colonial administrative policies had lesser severe impact on Africans in Northern Rhodesia.

1. LAND POLICIES

- The first Governor of Northern Rhodesia, Herbert Stanley, encouraged European immigration, and to this effect, he reserved large tracts of land for exclusive future European use. This land was mainly situated along the railway line between Livingstone and Katanga and areas around Fort Jameson, Broken Hill and Abercorn. Europeans began to grow cotton and tobacco.
- The need for more arable land made European settlers press for the removal of Africans from good land into reserves. In 1911, the BSAC demarcated the first reserve for Africans.

- Excessive game hunting made by Africans made the government to establish a game reserve in the Luangwa valley in 1902.
- The BSAC rule ended in 1924 and Northern Rhodesia became a protectorate. The protectorate administrators continued to give more land to Europeans.
- However, by 1928, the government noticed that land assigned to Africans became devastated from over use, severe soil erosion, and deforestation and falling water table. From 1928 to 1929, the government established new reserves. Note that, Governor Hubert Young recommended a major overhaul of land policies with the introduction of Native Trust Land system which would return land to Africans. Unlike in Southern Rhodesia, some of the land policies in Northern Rhodesia were designed to conserve land.

2. LABOUR POLICIES

- Northern Rhodesia was mainly valuable as a labour reserve for mines in both Katanga (Zaire) and Southern Rhodesia.
- A smaller European population in Northern Rhodesia meant a limited demand for African labour.
- In 1898, Mr. Fred Crewe visited Northern Rhodesia and organized village headmen to supply labour to Matabeleland.
- When mining started in Northern Rhodesia in 1904, miners complained about loss of labour leading to the prohibition of labour recruitment in the country.
- In 1907, the recruitment for contract labour was introduced as a way of forcing Africans to work in areas they did not want to live. Mthandizi (Southern Rhodesia Native Labour Bureau) was the only organization which was allowed to recruit labour from Northern Rhodesia.
- In 1908, Southern Rhodesia administration took over the responsibility of recruiting labour from Northern Rhodesia.
- Note that, the urge of paying tax forced African to travel to distant places in search of work. Unfortunately, working conditions in those places were worse and most Africans died due to gross neglect, malnutrition, scurvy, pneumonia and acute dysentery.

3. TAXATION POLICIES

- Just like in Southern Rhodesia, tax in Northern Rhodesia was closely linked to labour problem
- Tax was introduced in order to force African to take up paid jobs.
- In 1889 a hut tax of 5 shillings was introduced.
- Due to lack of employment opportunities and non-existence of local markets, men had no option but to go Southern Rhodesia to work.
- Just like Southern Rhodesia, brutal tactics were used such as holding wives as hostages to get hut tax.
- Note that, tax collection was easier in Northern Rhodesia than Southern Rhodesia.

COLONIAL OCCUPATION OF CENTRAL AFRICA: NYASALAND

Aims for British occupation of Nyasaland

- i. The British occupation of Nyasaland was on humanitarian influence. This is because:
 - Nyasaland lacked economic resources such as minerals.
 - British subjects had occupied the area before colonization
 - Portuguese threats compelled the British to take a stand to protect their subjects
 - Missionaries played a dominant part to have their interests safeguarded.
 - Government action started with the intention of ending slave trade.
 - ii Another motive was economic.
 - Cecil John Rhodes viewed Nyasaland as a source of labour for the plantations and mines in Southern and Northern Rhodesia.
 - Nyasaland had potential for cotton growing. Conflicting interests between the British and Portuguese
1. The Portuguese □
 - In 1882, the Governor of Quelimane took an armed force along the Lower Shire and invited the chiefs to hand over authority to the Portuguese government.
 - In 1884, Lieutenant Auguste Cordoza travelled up the Ruvuma River and the coast of Lake Malawi and he persuaded a number of chiefs including Mponda to make treaties of allegiance with Portugal.

- In 1889, the Portuguese provided a map showing the Shire Highlands within their sphere of influence. They claimed that 25 headmen in the Shire area had made treaties of allegiance with them.

2. The British

- The British who were already in the Shire Highlands did not recognize these claims. They argued that chiefs did not understand what they were doing and were selling the treaties with such things as liquor and calico.
- The British government was not willing to accept Portuguese claims although it was reluctant to effectively occupy the territory.
- The Portuguese threats and appeals from the missionaries in Nyasaland prompted the British government in 1889 to act quickly in order to effectively occupy the territory. The British government sent Harry Johnston to go to Nyasaland to sign treaties with the chief and protect the British interests. Johnston and the occupation of Nyasaland
- When Johnston was appointed to come to Nyasaland to protect British interests he did the following:

1. Forced the withdrawal of Portugal from the Lower Shire.

- Serpa Pinto was a Portuguese army officer who had come to the Lower Shire to demonstrate Portuguese interests in the area. Johnston sent John Buchanan with the message of withdrawal to which Serpa Pinto refused. An ultimatum was sent by the British government commanding Portugal to withdraw beyond the Ruo River to which Portugal complied. Thus, Lower Shire became under the British sphere of influence.

2. Signing of treaties with friendly chiefs, 1889

- When Johnston sent Buchanan to meet Serpa Pinto in the Lower Shire, he himself went northwards signing treaties with friendly chiefs.
- He signed treaties with Jumbe at Nkhotakota, Tonga chiefs at Bandawe and even with Mlozi in Karonga.
- However, he was not successful with Ngoni chiefs.
- He also signed treaties with Kololo chiefs such as Mlauli and Yao chiefs like Mponda and Kapeni.

Note that the signing of these treaties had two aims:

- i. First, it was aimed at ending slave trade.
- ii. They were used to back British claims over the chiefs' territories.

3 Military operations against the chiefs who resisted

- Although some chiefs signed treaties with Johnston, they continued with slave activities a move which contravened with the British wishes.
 - Chiefs which were defeated include: Yao slave traders like Mponda, Liwonde, Jalasi, Matipwiri, Kawinga and Makanjira.
 - Military expeditions were used against Mlozi at Karonga and Mwase Kasungu.
 - Although the Ngoni were not involved in the notorious slave trade, they refused to sign treaties with Johnston. Only Chiwere Ndhlovu of Dowa signed a treaty with the British.
 - Therefore, Johnston used military force against Ngoni chiefs such as Kachindamoto, Gomani and Ngo'onamo.
- #### **4. Bilateral agreements**
- As Johnston was busy signing treaties and crushing resisting chiefs, the British, Portuguese and German governments were discussing official boundaries of Nyasaland, Tanganyika and Mozambique.
 - By the Anglo-German agreement of 1890, the Northern boundaries were demarcated.
 - The Anglo-Portuguese Treaty of June 1891 settled the boundary in the Southern part.
 - With boundaries demarcated, Nyasaland was declared a British Protectorate in May 1891 and Harry Johnston was appointed Her Majesty's Commissioner and Consul General.
 - The name given to the new British domain in Central Africa in 1891 was Nyasaland Districts Protectorate.

- In 1896, it was changed to British Central Africa.
- In 1907, when Alfred Sharpe became the first Governor of Nyasaland, it was once again called Nyasaland Districts Protectorate the name which remained until Independence Day on 6th July 1964 when it was renamed Malawi.

Colonial administrative policies in Nyasaland

1. Land policies

- In Nyasaland large tracts of land were already taken by missionaries, settlers and traders long before Nyasaland was colonized by the British.
- These claimed that they had bought land from chiefs.
- When Johnston became the administrator in 1891, he wanted to rely on Africans for economic growth of the territory.
- But, he changed his mind because Africans practiced shifting cultivation which was regarded as bad farming practice.
- The colonial government decided to rely on European planters.
- Therefore, the land policies which were followed were to the advantages of Europeans at the expense of Africans.
- Johnston issued certificate of claims to all Europeans who claimed to have bought land from chiefs as a recognition that they bought land from chiefs.
- In order to safeguard African interests a non-disturbance clause was included into the certificate of claims.
- The non-disturbance clause stipulated that African villages and their farms situated on the land at the time when the settler bought the land should not be disturbed.
- Africans living on European lands were asked to pay land rents known as “thangata” which created problems for Africans.
- By 1894, 66 claims were registered representing 15% of the best arable land, especially in the Shire Highlands. By 1941, 31% of the total African population was living on private estates owned by Europeans.

Impact of the land policies on Africans

- The policies on land the following impacts:
 - i. Led to shortage of land to Africans.
 - ii. The influx of the Lomwe and Yao from about 1830 to 1860 into the Shire Highlands aggravated the land problem.
 - iii. Land degradation as a result of over farming.
 - iv. General starvation due to food insecurity.
 - v Africans were stopped from their traditional farming system, which is, shifting cultivation.

2 Labour policies

- A clash of labour requirements between Africans and European planters made the Europeans not to follow the non-disturbance clause contained in the certificate of claims.
- The major problem was that Europeans needed labour during the wet season when Africans themselves were very busy in their farms.
- Adding to this, the European planters were not offering attractive wages. These two factors made the flow of labour to European plantations fluctuate heavily.
- Europeans started to use Africans whom they found at the time they bought the land. This was called thangata system.
- The Lomwe were the most exploited through this system because they were recent immigrants and had no proper land holdings.
- Note that, Europeans did not allow rent to be paid in cash. Africans resident on European farms were forced to work two months a year. The first month was for land rent and the second was for tax.
- Africans were forced to work long hours and sometimes were forced to grow cash crops which they sold to their European land lords at very low prices.
- This led to food insecurity among Africans. The result was wide spread starvation and poverty among Africans especially those in the Shire Highlands.

- From 1903, Africans from Nyasaland went to work as labourers in neighbouring countries and South Africa.

3. Taxation policies

- Taxes were introduced in Nyasaland as a way of making Africans to contribute to the running of the government.
- In 1892, the Poll tax was introduced and was pegged at six shillings per adult male. Anybody 14 years and above was regarded as an adult.
- Taxation policies were used to push as many Africans as possible to work for European planters.
- The government deliberately raised tax to force Africans to work for European planters.
- To attract more labour tax was reduced to half for those who would work for at least one month per year in the rainy season in European owned plantations.
- Tax defaulters were rounded up by local policemen (askari) and were sent to European plantations.
- Brutal methods such as taking wives or children as hostages and burning huts were used.
- Africans complained of high taxation.
- Unlike in the other two territories, missionaries in Nyasaland intervened on the side of Africans in some cases when tax was deliberately raised.

African resistance to colonial rule in Nyasaland

Chilembwe Revolt, 1915

- Reverend John Chilembwe, was born at Sangano village in Chiradzulu district in 1870.
- He was of the Yao tribe.
- He attended his early education in schools of Blantyre mission.
- When Joseph Booth opened up the Zambezi Industrial mission station in 1892 at Mitsidi, Blantyre, he joined him.
- Chilembwe was influenced by the philosophy of Joseph Booth who advocated “Africa for Africans.”

- In 1897, Booth took Chilembwe to USA under the sponsorship of Negroes of the National Baptist Convention.
- In America he was enrolled at theological college called Virginia Theological College in Lynchburg.
- While in America he was greatly influenced with the black American movements which were fighting against racial discrimination.
- Note that, Black American had formed black churches, black institutions of learning and later black pressure groups and political parties that championed their interests.
- He returned to Nyasaland in 1900 and purchased 93 acres of land at Mbombwe in Chiradzulu district.
- He started his own mission called the Providence Industrial Mission.
- For over ten years, Chilembwe devoted his energies to modernising the African societies in his area. He worked hard to uplift the lives of Africans in the areas of education, politics and socioeconomic advancement. He opened up a farm from where Africans could learn modern farming methods. He also opened up schools. Chilembwe even encouraged his fellow Africans to dress like Europeans and acquire other European customs.
- By 1915, there were a number of issues between Chilembwe, white settlers and the government which made him and his followers to stage the rebellion.

Causes of the revolts

1.The thangata system

- Africans were forced to work from 6 am to 6 pm for 1 shilling and a roll of tobacco. Chilembwe saw this as exploitation.
- This also meant that Africans were spending a lot of time on European farms than their own farms leading to perpetual food deficiency.

2. Government policies and laws oppressed Africans

- ☐ For example, taxation policies. Africans were heavily taxed.
- ☐ Adding to this, Chilembwe saw no reason as to why Africans should be paying the hut tax for the structures built by themselves and on their own land.

3. Land alienation in the Shire highlands

- All the fertile lands were taken up by white farmers and settlers.
- Africans were tenants on their own land.

4. Conflicts between Chilembwe and William Jervis Livingstone the manager of Bruce Estate

- This manager was a ruthless, racist and uncompromising person.
- Adding to this, he was ill-treating and underpaying Africans on the estate apart from committing some wicked activities against Chilembwe's property e.g. W.J. Livingstone encroached Chilembwe's land and on several occasions burned his churches and schools

5. Influence from J. Booth, the black consciousness movement in America and tertiary education

- Chilembwe was influenced by the black consciousness ideologies when he was studying in America.
- Booth also left an impression on Chilembwe. Remember that Booth was an egalitarian, i.e. believer in human equality. Booth believe that Africa was for Africans.
- When he came back home Chilembwe passed on these ideologies to his right-hand men who also played a part in the 1915 revolts.

6. Personal problems

- Just prior to the revolt, Chilembwe was hit wave after wave of personal problems. The problems include:
 - i. Death of his daughter in 1914;
 - ii. Deteriorating health, he was asthmatic and had poor sight;
 - iii. Financial problems.
- These influenced him to take an extreme option of armed rebellion.

7. Prophecies from independent churches

- African were unsettled during this time because of prophecies and doctrines taught by some independent African churches.
- The Church of Christ, Seventh Day Adventist Church and Elliot Kamwana's Watch Tower Movement and Bible Tract Society were preaching of the dawn of the New Age. When war erupted in 1914 people interpreted this as the beginning of the new age and the end of colonialism.

8. Recruitment of Africans in the First World War, 1914-1918

- Recruitment of Africans in the First World War brought Chilembwe and the colonial government to a head-on collision.
- He wrote a letter to the government through the Nyasaland Times of 25th November 1915 complaining of Africans involvement in the war.
- Chilembwe observed that:
 - i Africans were fighting in a war whose causes they did not know.
 - ii Widows, orphans and wounded soldiers were not speedily and properly compensated. Chilembwe wrote the following: *"let the rich men, bankers, titled men, storekeepers, farmers and landlords go to war and get shot. Instead poor Africans who have nothing to own And in death leave a long line of widows and orphan are invited to die."*
- We may point a finger at the colonial government's handling of Africans' grievances including Chilembwe's complaints for fuelling the revolts rather than averting it

9. Rumours of Chilembwe's arrest

- The colonial government viewed Chilembwe as a trouble maker.
- The punishment befitting trouble makers was deportation.
- Rumours reached Chilembwe that the colonial government was intending to arrest and deport him to the Seychelles, so Chilembwe decided to strike first.

The Course of the Revolt

- Chilembwe did not have much time to prepare an armed rebellion against the colonial government.

- Chilembwe believed that the colonial government was planning to attack his mission on 25th January 1915.
- He quickly organised a small group of fighters to attack the government first.
- The group was led by men of means (progressive farmers and small shopkeepers) with some education and ardent members of the PIM.
- These include: John Gray Kufa, Hugh Mataka, Duncan Njirima, Thomas Lulanga, David Kaduya, Andrack Jamali, including Chilembwe himself.
- On 23rd January 1915, the revolt began.
- Chilembwe's men attacked several European establishments among which were the Bruce estate at Magomero where they decapitated W.J. Livingstone and the Mandala arsenal in Blantyre.
- The rebels failed to get many fire arms and round of ammunition because they were discovered in the early stages of their campaign.
- Later on Mwanje and Nguludi missions were also attacked.
- The revolt lasted for about two weeks.
- The colonial forces quickly suppressed it.
- Casualty figures were not high. It claimed three European lives and several natives including Chilembwe himself who was shot dead on 3rd February 1915 on the Malawi/Mozambique border.
- Many of his followers were arrested, summarily tried and hanged.
- The rebellion ended as a great tragic failure.

Why the revolt failed

- It was poorly planned and executed.
- Inferior militancy on the part of Chilembwe's fighters.
- Lack of support from other areas as was expected and even within Chiradzulu itself.

Results and significance of the Chilembwe Revolt

- The PIM church at Magomero was destroyed together with Chilembwe's schools. But in the 1920s, Dr Malikebu restarted it
- Chilembwe and some of his followers were killed during the rebellion. Three Europeans died. No European woman nor child was physically harmed

- A commission of inquiry was set up to find out why the rebellion took place. The commission blamed mission-educated Africans together with Joseph Booth.
- The colonial government deported suspected missionaries, for example, Mr Cockerill and Miss Hollis of Church of Christ and Elliot Kamwana of Watch Tower Church. The Watch Tower Church was banned in 1917.
- Thangata system was abolished with the introduction of the Africans on Private Estate's Ordinance in 1915. Unfortunately, this was short lived.
- The treatment of Africans on European estates improved.
- The colonial government decided to get involved in African education.

Note that, the Chilembwe revolt is a significant event in the history of resistance movement in Malawi. It marks the end of an era in the history of the protectorate and the beginning of a new one. Gone were the notion that the African had been reduced to a docile child who was happy with the way things were in the new order.

ECONOMIC DEVELOPMENTS IN CENTRAL AFRICA UP TO INDEPENDENCE

Colonial agriculture policies in Nyasaland up to independence

- Before formal British colonization of Nyasaland, much land was alienated by settlers, traders and missionaries.
- Lack of exploitable minerals made the government to decide on relying on agriculture for economic growth of the country.
- Africans practiced subsistence farming in which they grew crops such as maize, cassava, groundnuts and sorghum solely for home consumption.
- Africans also practised shifting cultivation which was a bad farming practice because it encouraged soil erosion.
- Expansion of estate farming in the Shire Highlands created land shortages. Shifting cultivation could not be practised with this pressure on land.
- Due these challenges, the colonial administration formulated policies which favoured European planters at the expense of African peasant farmers.

A. European plantation agriculture

i. Coffee

- This was the first cash crop to be grown in Nyasaland.
- It was introduced in 1895.
- Coffee cultivation was not successful at first for the following reasons:
 - a. Trees got diseased.
 - b. The crop was of poor quality.
 - c. Nyasaland coffee faced stiff competition from Brazil on the world market.
 - d. The crop fetched low prices on the international market.

ii Tea

- Replaced coffee.
- First grown in Thyolo and Mulanje districts.

iii. Cotton and tobacco

- Tobacco overtook both tea and coffee.
- Tobacco was first grown around Blantyre. Later was grown in Mulanje and Zomba.
- By 1919 tobacco growing extended to central region. Mr A.F. Barrow grew tobacco in Dowa while Ray Wallace opened a tobacco estate at Lingadzi in Lilongwe.
- To get cheap labour, European farmers used tenant system in which Africans grew tobacco on European estates and sold it to the estate owners.
- Cotton was grown in the Lower Shire.
- Shortage of labour and floods negatively affected cotton production.
- Tobacco from Nyasaland was of poor quality as such failed to compete successfully at the international market.

Challenges faced in the production of cash crops in Nyasaland

- i. Poor quality of produce such as coffee and tobacco.
- ii High cost of transport from Nyasaland to the coast since the country is landlocked.

- iii Deliberate attempts not to involve African farmers in competition with European farmers.
- iv. The First World War (1914-1918) and the great depression (1929) led to poor prices of coffee, tobacco and tea on the international market. Most countries were unable to buy these crops.

C. African agriculture

- Few Africans grew cash crops during the colonial era, for example, cotton in the Lower Shire valley was sold to the British Central African Company and African Lakes Corporation.
- The colonial government did not support African farmers.
- Some progressive farmers began to grow dark-fired tobacco.

Challenges faced by African farmers

- i. African farmers lacked enough capital since they could not get loans. Government did not encourage African agriculture.
- ii. Africans used primitive methods such as shifting cultivation which encouraged land degradation.
- iii. Lack of viable markets.
- iv. Lack of quality seeds to enable Africans to compete with Europeans.
- v. Poor roads to the markets.
- vi. Lack of agricultural extension services such as provision of agricultural advisors to instruct farmers on new and better farming techniques.
- vii. Africans farmed on degraded land since productive land had been alienated to Europeans.
- viii. Lack of ginneries to process cotton discouraged progressive farmers. African farmers sold unprocessed cotton which fetched very low prices.

Reasons why the colonial administration changed policy to involve Africans in commercial agriculture

- i. Growing demand for raw materials in Europe such as tobacco, coffee and cotton of which European farmers in Europe could not cope up with.

- ii. The need to control rising labour migration from Nyasaland. Agriculture was used as a control mechanism.
- iii. These steps were taken deliberately as a way of encouraging commercial agriculture in general in the country.

Steps taken by colonial administration to improve African commercial farming

- i. Provision of loans to African in 1904 to improve agriculture.
- ii. The British Cotton Growers Association started to distribute cotton seed in 1904. Cotton production improved.
- iii. The construction of the railway line between Nsanje and Limbe in 1908 by the BSA Company up to Beira eased transportation of cash crops from Nyasaland to Europe.
- iv. The government also built ginneries in some parts of the country in order to improve the quality of cotton.
- v. The government established its own produce markets which offered better markets.
- vi. Attempts to re-distribute land started in the Shire Highlands and the Lower Shire.

Land, taxations and Labour policies in Nyasaland

- By 1891 vast lands in the Shire Highlands had been alienated by the British Central African Company, the AL Bruce estate and the Blantyre and East Africa Limited.
- By 1894 a total of 69 claims were registered covering about 1.5 million of best arable land. This represented 15% of total land area in Nyasaland.
- In the north, the land between Songwe River and the mouth of South Rukuru River was in the hands of African Lakes Company. This area was thought to have minerals. Since this area was private land no plantation estates were developed.
- In 1936, the colonial government acquired the land and placed it under Native Trust Lands for African use.
- Johnston also set aside some areas as Crown Land. This land was meant for socio-economic developments such as communication and water supplies.

Attempts made to solve the land problems in Nyasaland

- After 1904, the colonial government began to solve land problem in Nyasaland
- The land problem was solved as follows:

A. The Nunan Land Commission, 1903

- By 1902 the non-disturbance clause could no longer protect Africans living on European bought lands. A commission was set up in 1903 to investigate how to assist these Africans. It was chaired by Judge Nunan.
- The commission recommended land re-distribution. Recommendation of the Nunan Commission
- Every estate owner was to set aside 8 acres (3.5 hectares) plots on the undeveloped land for African use.
- Africans to pay 4 shillings rent for the plot in cash.
- Land re-distribution to affect area around Blantyre, Zomba, Chiromo and Mangochi. Note the following:
- Estate owners resisted the proposals.
- Estate owners preferred labour instead of cash as a mode of payment.
- The government failed to implement the proposals.

B. The Jackson Land Commission, 1920

- The commission recommended that tenants on estates be given land. This was done to solve the problem of overcrowding on plantation estates.
- The commission also proposed that Africans on the estates except widows and the elderly pay rent in form of labour or sell cash crops to the estate owners.

The Native Trust Lands Order, 1936

- This law classified land into three categories:
 - i. The Native Reserve (African Trust Land);
 - ii The Crown Land;
 - iii Private Estate
- All lands which were not sold or set aside as Crown Land were reserved for African use only

. C. The Abraham Land Commission, 1946

- There were African riots on European estates in 1943 and 1945 in the Shire Highlands.
- The colonial government appointed a commission to inquire into the land problem.
- The commission was chaired by Sir Sydney Abraham.

Recommendation of the Abraham Commission

- It proposed that government to buy all underdeveloped land on European farms for African use.
- Africans were free either to remain on the European estates or move to the Crown Lands.

Action of the government

- Government purchased land from companies and estate owners around Chiradzulu, Zomba and Chikwawa.

Reaction of Africans

- Africans supported the proposals.

Reaction of European settlers and planters

- European settlers and planters strongly opposed.
- Note the following:
- Taxation was introduced as a way of making natives to contribute towards the administration of the colonial government.
- Later, taxation was used as a strategy of forcing Africans to work for European settlers.
- When African labour was not forth coming, the colonial government deliberately raised the tax.
- Estate owners paid taxes for their African workers if they worked at least one month on European estates.

THE DEVELOPMENT OF THE MINING INDUSTRY IN SOUTHERN AND NORTHERN RHODESIA

- The BSA Company held exclusive mining rights in both Northern and Southern Rhodesia.
- But, it permitted other companies to exploit minerals in these territories.
- These companies paid royalties to the BSA Company or the latter held shares in these companies.

Mining industry in Southern Rhodesia

- At first gold production was small due to transport problems.
- But, after the construction of the railway line to Beira, gold production slowly increased.
- Note that Mashonaland did not have much gold deposits as anticipated by Europeans.
- Because of this, exploration of other minerals began.
- Coal was discovered at Wankie in 1903.
- In 1906, chrome was discovered at Selukwe.
- In 1908, asbestos was discovered at Shabani.
- Actual mining of these minerals began when railway line was extended into these areas.

Challenges faced in the mining industry in Southern Rhodesia

- i. The gold reefs were small, scattered and deep;
- ii. Transport costs were high because southern Rhodesia was a landlocked country;
- iii. Most companies lacked the required capital;
- iv. Most mining companies lacked enough machinery for digging.
- v. Shortage of skilled labour;
- v. Engineers lacked expertise.

Note that despite these challenges gold remained the most important export commodity in Southern Rhodesia.

Copper mining in Northern Rhodesia

- Copper mines were opened at Roan Antelope, Mufulira, Nkana, Nchanga, Bwana Mkubwa and Kansenshi.
- Most of the copper from Northern Rhodesia was of low quality.
- Just like in Southern Rhodesia, the BSA Company too held exclusive mineral rights in Northern Rhodesia.
- After 1924 the BSA Company offered mining rights in the Copperbelt to Rhodesia Selection Trust and the Rhodesian Anglo-American Corporation.
- Rhodesia Selection Trust controlled the Roan Antelope and Mfulira mines while Rhodesian Anglo-American Corporation operated the Nchanga, Bwana Mkubwa and Nkana mines.

Reasons why there was slow progress in copper mining between 1900 and 1924 in Northern Rhodesia

i. Shortage of capital;

ii . Difficulties to get coal from southern Rhodesia and machinery from Britain due to transport problems;

iii. Much time was wasted on cutting wood;

iv The First World War affected the demand and price of copper at the international market. During the war, many countries could not buy copper from Northern Rhodesia.

- The extension of the railway line from Wankie to the Copperbelt between 1904 and 1909 boosted mining of copper.
- The greatest challenge of copper mining has been fluctuating of copper prices at the international market. Consider the following:

i. The demand for copper increased in the 1920s due to economic prosperity in the USA. The economic boom triggered industrial prosperity in Europe as well. During this period electric power and the car industry expanded into

Europe and the USA. Copper used to make submarine cables, electric light, telegraph wire and in motor cars.

- ii After 1929, the demand for copper decreased due to the great depression. Between 1931 and 1932, the price of copper dropped by 42%. Several mines were closed while a lot of workers were laid off. Up to 1933 only the Roan Antelope and Nkana mines survived.
- iii From the mid-1930s copper exports once more rose up due to hostilities in Europe. Many European countries imported copper for the production of arms in preparation for the undeclared war
- iv. After the second war was over in 1945, copper prices dropped once again since there was less need for the production of arms
- v. Shortage of labour also affected production. The Copperbelt was sparsely populated. The small labour force was shared with Katanga and Southern Rhodesia.

Impact of the mining industry

- i Infrastructural development;
 - Mining led to the development of roads, railways, schools and hospitals.
- ii. Employment opportunities;
 - The opening of mines created employment for the native Africans in Central Africa.
- iii. Growth of towns and urbanization;
 - Towns such as Bulawayo, Harare, Ndola, Kitwe, Chingola, and Mufulira grew around the mines.
- iv. Exploitation of African labourers;
 - Africans were subjected to low wages, overcrowded conditions and poor food.
- vi. Political awareness

- Africans began forming labour unions.
- The skill of collective bargain was later used for resistance against colonial rule back home.

The development of labour migration in Nyasaland

- People from Nyasaland had been travelling to Southern Rhodesia as cattle drivers or mine workers in Johannesburg, South Africa.
- The development of the mining industry in Southern and Northern Rhodesia required a lot of labour.
- For investors to make profit they needed cheap and regular labour.
- African labour was usually in short supply in southern Rhodesia due to exploitation.
- Shortage of labour caused Europeans to introduce forced labour which was called ‘chibaro’.
- Native labourers often escaped from the mines.
- Southern Rhodesia started recruiting labourers from neighbouring countries.
- Because of lack of exploitable minerals and absence of factories, Nyasaland became a source of cheap labour.
- Plantation agriculture could not manage to employ the rising population in Nyasaland.

Why Nyasaland labourers were preferred to native labourers in Southern Rhodesia and South Africa

- Nyasaland labourers accepted low wages unlike the natives.
- The long distance from home prevented labourers from Nyasaland from deserting unlike natives.

Labour recruiting agencies in Nyasaland by 1907

- a. Witwatersrand Native Labour Association (WENLA) recruited labour for mining industry in South Africa.
- b. Rhodesia Native Labour Bureau (Mthandizi) recruited labourers for mining industry in Southern Rhodesia.

c. Northern Rhodesia Native Labour Association (NRNLA) recruited labour for the Copperbelt.

d. Robert Williams and Company recruited labour for the Copperbelt and Katanga.

- In Nyasaland, labourers were mostly recruited from Mzimba, Nkhata Bay, Dowa and Ntcheu districts.

Factors which made Africans from Nyasaland to migrate

- i. Loss of land as a result of alienation.
- ii. ii. Taxation policy forced Africans to migrate to seek for employment which was in short supply in Nyasaland.
- iii Western education which Africans received in mission schools caused them to migrate to seek for employment. This was true of the Tonga from northern region of Nyasaland.
- iv Travelling abroad was associated with prestige.
- v Desire to have attractive goods such as bicycles, blankets, shoes and suits.
- vi. The wages from Northern and Southern Rhodesia though low were better than those from Nyasaland.

Challenges Africans faced in mines and plantations in South Africa, Northern and Southern Rhodesia

Africans were provided with poor food and accommodation.

ii They were paid low wages.

iii. In the work places conditions were poor.

- Labour migration created serious labour shortages in Nyasaland especially the Shire Highlands.
- Despite protests from planters, the colonial government encouraged labour migration because it was a source of revenue.

Interventions made by the colonial government to regulate the flow of labour and safeguard the welfare of labourers:

- i. It issued permits to recognised labour recruiting agencies only.
 - ii. It fixed annual quota recruits for each company.
 - iii. It monitored the conditions of migrant labourers in the work places such as accommodation, food and wages.
 - iv. Entered into agreements with the Southern and Northern Rhodesia administrators.
- They agreed on two crucial issues:
- a. Each migrant labourer was to sign a two-year contract to check the tendency of not returning home;
 - b. The recruited labourers were to be provided with transport to and from home.

Impact of labour migration in Nyasaland

1. Source of income to the labourers which had also a trickledown effect to people back home.
2. Acquisition of foreign goods such as bicycles, blankets, radios etc.
3. Diversification of rural economies.

The migrant labourers upon reaching back home started small scale businesses such as grocery shops, maize mill etc.

4. Infrastructure development e.g. good houses of burnt bricks and iron sheets were constructed in the rural areas.
5. Stagnation of rural economies due to depletion of human resources who could have been engaged in developing rural areas. Able bodied males had travelled abroad leaving, women, children and the elderly
6. Spread of poverty because some men when they went abroad never remitted money back home. Reduction of farming also contributed to poverty at family level
7. Created social problems such as marriage breakups, spread of sexually transmitted diseases such as gonorrhoea and syphilis and emergence of matchona class.

8. Political consciousness.

The Central African Federation

Imposition of the Central African Federation

- A federation is the joining of different states under one national government.
- Each of the governments maintains their government.
- The federal government is responsible for foreign policy, currency, customs and defence.
- Before, Cecil John Rhodes died, he had proposed a closer union of British Southern Rhodesia and Central Africa.
- The amalgamation of North-Eastern and North-Western Rhodesia in 1911 convinced administrators of southern Rhodesia that it was possible to join northern and southern Rhodesia.
- Suggestions to join the two territories in 1916 by the BSA Company were rejected by settlers in southern Rhodesia because northern Rhodesia was poor and settlers feared that resources from southern Rhodesia would be used to develop northern Rhodesia.
- Settlers in southern Rhodesia favoured the amalgamation with the rich South Africa. The suggestion was rejected in a referendum of October, 1922.

Developments leading to the federation

1. The Devonshire Declaration, 1923
 - In 1923, the British government issued a statement outlining its stand on colonial policy.
 - It stated that any discussion regarding a federation must consider African interests as paramount.
2. The Hilton Commission, 1929
 - The commission was chaired by Sir Hilton Young.
 - It was set up to look into the possibility of a federation between British East and Central African colonies.
 - It found out that a federation could not be possible due to communication problem.



- Secondly, Africans would work against the minority whites.

3. Passfield Memorandum, 1930

- The British Secretary for Dominion Affairs, Lord Passfield, published a memorandum in 1930 which repeated the principles of the Devonshire Declaration that African interests should be considered paramount.

4. The first Victoria Falls Conference, 1936

- When Sir Godfrey Huggins became Prime Minister of southern Rhodesia in 1934, he promoted the issue of amalgamation.
- In 1936, representatives from Northern and Southern Rhodesia met to discuss the issue of amalgamation.
- The representatives supported the amalgamation of the two territories.

5. The Bledsloe Commission, 1938

- The British government instituted a commission of inquiry chaired by Viscount Bledsloe to find the possibility of a federation among Nyasaland, Northern and Southern Rhodesia.
- The commission found out that Northern Rhodesia strongly rejected a federation.
- The commission also rejected amalgamation and federation.
- It recommended the establishment of an Inter-Territorial Council which would coordinate government services and economic needs of the three territories.

6. The Second Victoria Falls Conference, 1949

- The British government persuaded Sir Roy Welensky to drop the policy of amalgamation because it was impractical.
- Instead focus should be on federation of the three territories
- Africans became suspicious of European motives since they were excluded from the discussions.

- Africans in London such as Dr Hastings Kamuzu Banda of Nyasaland and Harry Mkumbula of Northern Rhodesia protested against the federation. 7. The Third Victoria Falls Conference, 1951
- This time African from the three territories were invited to the discussions.
- Chief Mwase, Clement Kumbikano and Edward Godwe represented Nyasaland.
- The British Colonial Secretary at the meeting, Mr James Griffiths, was convinced that the federation would not work without African support. 8. The London Conference, 1951-1953
- Mr Oliver Lyttelton of the conservative party replaced Mr James Griffiths in 1951.
- Mr Oliver Lyttelton believed that Africans could not see the advantages of the federation as such it had to be imposed on them.

Africans' reaction to the imposition of the federation

- African opposition increased to the federation in Nyasaland and Northern Rhodesia.
- The Nyasaland African Congress delegates to the meeting boycotted the talks in London.
- A supreme council of chiefs was set up in Nyasaland. The council was to campaign against the imposition of the federation.
- Civil unrest broke out across Nyasaland in April, 1953. These were in form of strikes, boycotts and non-payment of taxes.
- In May, 1953 six chiefs from Nyasaland were sent to London to protest against imposition of the federation. M'mbelwa and Katumbi from the north, Gomani II and Manga from the centre and Kuntaja and Somba from the south.
- Despite all efforts from Africans to prevent the imposition of the federation, the federation was imposed in October, 1953.

Structure of the Federal Government

1. Federal Legislative Government: this was the centre of administration with headquarters in Salisbury (Harare). Was headed by Governor General who represented the queen.

- The Federal Government was responsible for defence, customs and immigration, non African education, public health and European agriculture.
 - Federal Legislative Assembly
 - Had 35 representatives from the three territories: 17 seats for Southern Rhodesia; 11 seats for Northern Rhodesia and 7 seats for Nyasaland. All these were Europeans. There were only 6 Africans 2 from each territory 3.
- The Federal Executive
- Consisted of the prime minister and federal executive members appointed by the premier from the Legislative Assembly. Note:
 - Each territory had an Executive Council headed by a Governor.
 - There was also a Legislative Council a body which made laws for individual territories.
 - Territorial governments were responsible for African affairs on agriculture; land; education; housing; local government; mining and construction.

Reasons for the imposition of the federation

A. Political reasons

- The federation would create a strong British political sphere of influence in Central Africa.
 - The federation would preserve and strengthen British civilization and culture in the region.
 - It would act as a model for the establishment of similar unions in other areas such as the East Africa.
 - It would promote partnership of races as opposed to apartheid South Africa.
 - It would ease British control of the region by harmonising its policies on research, customs, currency, trade defence and communication.
- B. Economic reasons

- The integration of industries of Southern Rhodesia, copper from Northern Rhodesia and abundant labour from Nyasaland would result in a vibrant and stable economic region in the region. This would attract investors into the region.
- It would promote even distribution of development in the region.
- The federation would make the region independent and self-sufficient than before.

Reasons for African opposition to the Federation

- Africans from Nyasaland and Northern Rhodesia feared that racial segregation/discrimination policies followed in Southern Rhodesia would be promoted in these areas.
- African feared that the federation would delay self-government.
- Africans feared that they would have very little influence in the federation.

Note:

- Following civil unrest of 1959 in Nyasaland which included strikes, riots, and demonstrations, the Governor Sir Robert Armitage declared a state of emergency on 3rd March, 1959.

The Monckton Commission, February, 1960

- The Monckton Commission was sent in 1960 to find out the future of the federation.
- The commission found out that africans strongly opposed the federation.
- It recommended that any country which wanted to secede/breakout from the federation should be allowed.
- The federation was dissolved on 31st December, 1963.

Assessment of the federation

1. Successes
 - Hospitals were constructed in Salisbury (Harare), Kitwe, and Blantyre (the Queen Elizabeth hospital).

- Construction of the Kariba Dam for HEP to cater for industries and mines in Southern Rhodesia and Northern Rhodesia.
- Agricultural schemes were initiated in the Sabi valley in Southern Rhodesia; Kafue in Northern Rhodesia and the Shire Valley in Nyasaland.

2. Failures

- There was uneven distribution of development which greatly favoured Southern Rhodesia, e.g. Kariba Dam and the University of Rhodesia and Nyasaland benefitted southern Rhodesia.
- Racial segregation policies were followed under the federal system. Consider the following:
 - a. Skilled jobs were reserved for Europeans.
 - b. In education for every £1 spent on an African pupil £20 were spent on a European pupil.

THE AFRICAN INDEPENDENT CHURCHES

Meaning of the term “independent African churches”

- These were churches which were formed by Africans as breakaway churches from conventional European established churches.
- These churches were described by various names such as Ethiopian, Millennium, Separatist or Syncretic.
- **Ethiopian:** based on the doctrine of Ethiopia, that is, Africa will be freed from colonial bondage. Africans saw Ethiopia as a symbol of liberation. Note that Ethiopia was never colonised by a European power and was the first African country to defeat a European power, Italy.
- **Millennium:** advocated believed that when oppressive colonial regimes collapse, there shall dawn a period of great success and prosperity for the black people.
- **Syncretic:** because these churches practiced some African customs alongside Christianity e.g. polygamy.
- **Separatist:** because they broke away from conventional churches. Main characteristics of independent African churches
- They were formed, led and controlled by Africans and also remained African oriented.

- Most of the independent churches were also fundamentalists. They accepted the bible as the highest standard of faith and spiritual inspiration, i.e. the bible regarded as the highest authority.
- There was a strong political element in a majority of the independent churches, which stood for Black Nationalism based on the scriptures.
- Some of these churches prophesized Armageddon to mean that Europeans would eventually be overthrown and free black states would be established in the African continent.
- These churches usually blended African customs and institutions with Biblical teachings. Difference that made Africans to start their own churches
- Differences in the interpretation of biblical doctrines and practices.
- Physical forms of baptism i.e. immersion or sprinkling of water.
- The question of the day of worship, Sabbath or Sunday.
- Condemnation of some African practices such as polygamy
- . Whites condemned African practices during birth and death.
- Differences on responsibilities and obligations between blacks and whites within the church.
- The long period blacks took to be baptised or become clergy.
- The nature of training Africans received. Examples of independent churches in Malawi

1. The Providence Industrial Mission by John Chilembwe, 1900

- It was founded by Rev John Chilembwe after returning from America where he attended theological studies.
 - The church came due to land, thangata, rent, taxation, low wages and exploitation of Africans by Europeans.
 - The church was important because:
 - i. It provided the forum for discussing the general plight of the people.
 - ii. The politics and plans of action against whites were discussed. Note that the problems of PIM and the estate manager of Bruce estate eventually culminated into Chilembwe Revolt
- 2 The Watch Tower Movement by Elliot Kenan Kamwana Masokwa Chirwa, 1907**
- Kamwana was born in 1872 and attended Livingstonia mission schools.

- He was a very inquisitive character and when Europeans failed to satisfy answering his Biblical questions, he left to search for fundamental truth on his own.
- He migrated to the Shire Highlands where he met Joseph Booth who later sponsored him to go to South Africa.
- In South Africa he received instructions in the Watch Tower teaching and became a staunch convert.
- Kamwana came back home in 1907 and began his ministry in Chiradzulu.
- He was using inflammatory language in his criticism of the colonial government. This landed him in prison. He served for 9 months.
- He was released in 1909 and immediately went to Nkhata Bay.
- While there he preached about true baptism of total immersion and promised quick baptism. He also preached that people were buried on earth for good when they die. He further promised free education for all and attacked tax collection and called for its abolition. He prophesised of the coming of the new age in 1914 when British rule would end and oppression would be a thing of the past.
- With such messages Kamwana attracted a large following. The Livingstonia mission was losing a lot of members and this angered them. The colonial government too was not happy.
- In the same year, 1909, Kamwana was deported to Mauritius and later to the Seychelles.
- His followers were involved in unrest which is now called the Kamwana Revolt of 1909.
- He stayed in exile for about 28 years and when he came back he found that the Watch Tower and Jehovah's Witness had become too western for his liking.
- He believed that time had come for African to form independent churches.
- In 1937, he formed his own church which he called the Watchman Healing Mission.
- The emphasis of the church was on God and Michael, the Angel.

3 The African Methodist Episcopal Church by Hannock Msokera Phiri, 1924

- The mission was established by Reverend Hannock Msokera Phiri in Kasungu.
- Rev Msokera attended Livingstonia mission schools and became a full convert in 1907.

- He left for South Africa making a stopover in Southern Rhodesia.
- In South Africa, he joined the African Methodist Episcopal Church.
- Phiri received training as a pastor and was ordained as a church minister.
- When he came back home in 1924, he opened up a mission station at Kaning'ina in Kasungu.
- Msokera opened his own church because:
 - i. He was dissatisfied with the education offered by the Dutch Reformed Church Mission. He wanted to promote the education of African children. Phiri regarded education as crucial to evangelization and civilization of Africans.
 - ii. He wanted to break free from European control.
 - The church later opened up

4The Last Church of God and His Christ by Jordan Msumbu, 1924.

- Msumbu was a Tonga from Nkhata Bay. He formed his church in 1924.
- He was educated under the Livingstonia mission.
- In 1900, he went to South Africa as a labour migrant where he met Joseph Booth.
- When he came back home he joined the Watch Tower movement of Elliot Kamwana.
- He was later excommunicated from this church for practicing polygamy.
- He founded the Last Church of God and His Christ which allowed polygamy, feasting and also baptised converts by total immersion.
- This church gives a good example of protest against the foreign nature of Christianity and an attempt to bring missionary faith in line with traditional practices.

6. The Blackman's Church of Africa(Mpingo wa Afipa wa mu Africa) by Yesaya Zerenji Mwase, 1933.

- He was Kamwana's schoolmate at Bandawe and Livingstonia.
- Upon completion of his theological studies he was appointed an evangelist by the Livingstonia mission in 1902.
- Though he was a fully qualified to become a church minister, he was not ordained until 1914.

- From 1909, Mwase's discontent increase and he became very critical of the Livingstonia mission.
- He criticised the European missionaries and laity of being harsh and discriminatory towards Africans.
- He also branded the European missionaries in Nyasaland as rulers and not ministers of God.
- In 1933, he formed his church the Blackman's Church of Africa.
- Mwase was supported by a number of notable chiefs from Nkhata Bay such as Malenga Mzoma, Chiweyo, Fukamapiri, Kabunduli, Nkumbira and Timbiri.
- Mwase advocated the creation of independent churches directly under African control.
- He was also active in politics. For example, he was secretary for West Nyasa Native Association. Later he became a member of the Atonga Tribal Council and then Nyasaland African congress

. 6. Sazu Home Mission by Charles Chidongo Chinula, 1934

- Was founded by Chinula.
- For some time he had been an underground rebel of the Livingstonia mission.
- He was influenced by Charles Domingo and Yesaya Zerenji Mwase.
- In 1934, he was involved in a sex scandal. In the same year he formed his church.
- The emphasis of his church was on evangelisation and education.
- He was also active in the Mombera Native Association and the Nyasaland African Congress and was once its vice president.

7. Children of God (Ana a Mulungu) by Wilfred Good, 1935

- Founded by Wilfred Good of Thyolo.
- He broke away from the Seventh Day Adventist Mission at Malamulo in Thyolo.
- He broke away because he was not happy with the way the church handled an adultery case.

- Good advised his followers not to pay taxes. The government arrest him and 29 of his followers. While at Zomba prison these refused to wear uniform or obey prison rules. They said that they obey God's law only.
- The colonial government deported him to Karonga where he remained until 1942.

THANKS

GOD BLESS YOU

