A HISTORY OF NAIROBI, CAPITAL OF KENYA

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PREFACE

Urbanization is the touchstone of civilization, the dividing mark between raw independence and refined interdependence. In an urbanized world, countries are apt to be judged according to their degree of urbanization. A glance at the map shows that the under-developed countries are also, by and large, rural.

Cities have long existed in Africa, of course. From the ancient trade and cultural centers of Carthage and Alexandria to the mediaeval sultanates of East Africa, urban life has long existed in some degree or another. Yet none of these cities changed significantly the rural character of the African hinterland. Today the city needs to be more than the occasional market place, the seat of political authority, and a haven for the literati. It remains these of course, but it is much more. It must be the industrial and economic wellspring of a large area, perhaps of a nation. The city has become the concomitant of industrialization and industrialization the concomitant
of the revolution of rising expectations.

African cities today are largely the products of colonial enterprise but are equally the measure of their country's progress. The city is witness everywhere to the acute personal, familial, and social upheavals of society in the process of urbanization. It is a city in ferment, where superstition and rural values rub shoulders with the latest avant guarde idea: the city is performing its ancient and hallowed function of rude purging and synthesis.

But there is the widest divergence between cities. Some are sunk in the mire of past glory; some thrown together by war or chance; others strive to keep pace with orderly development. Nairobi is an enlightened city. It is home for a third of a million people of three of mankind's great social families. Certainly it is the pulse of Kenya, but its horizon is even greater. Its experience and lessons will not be lost upon a continent and a world which is frequently so timid in matters of race. Nairobi is eminently worth our investigation then, not only as an aspect of Empire or as local history, but as an urban center of rather unique character, a city of man.

Except for the first two chapters which are introductory in nature, this study follows an essentially
chronologically order. There is one great difficulty in writing of a city in the midst of change. Names and terms of reference change. There are no longer any white high-lands, for instance. Before Mau Mau, there was very little news coverage of African affairs. The local newspapers were geared to serving a European community. If gaps or malproportions appear, it should be remembered that Kenya has undergone a very sudden transition to independence and an entirely different national attitude. Unfortunately, thought and modes of expression are slower in their evolution. The author has, in all honesty, tried to write with the times, but feels obligated at least to indicate the problem at hand.
CHAPTER I

PRE-COLONIAL BACKGROUND

The pre-colonial history of East Africa, while helpful to an appreciation of modern day Kenya and her capital, Nairobi, has little bearing on our subject, is readily available, and is well told elsewhere. Suffice it to note that Nairobi's present day influence extends over a large area including Kenya, Uganda, and Tanzania which is geographically, ethnically and politically similar. All of East Africa lies on an elevated plateau extending from the Indian Ocean between Somalia and Mozambique to the central great lakes region, stretching from Lake Victoria, at the source of the Nile to the southern reaches of Lake Nyasa. The basic racial stock is Bantu, with some admixture of races in the area about Lake Victoria. Politically all have been under British administration in modern times, although Tanganiyika was German East Africa before the first World War. All were, to some degree or another, influenced but never subjugated by Arab traders and Islamic
missionaries from the small coastal sultanates, the most important of which was, of course, Zanzibar.

As will be seen, Nairobi, is the largest and most important urban centre of this area, which embraces 679,581 square miles and has a population of 25,526,000, and it has become the headquarters for many inter-governmental agencies and cooperative organizations, such as postal and communication services.

Thus, we will here review pre-colonial developments only as an orientation before according specific treatment to Nairobi.

The first modern political boundary drawn in East Africa resulted from the Anglo-German Agreement of 1886 and is today the borderline between Kenya and Tanzania. It runs northwest in a straight line, from a point between Mombasa and Zanzibar, circumvents Mt. Kilimanjaro, and reaches the southeastern shore of Lake Victoria at 1° south latitude. It originally divided the British and German zones north and south of the line respectively. The Germans gave up their claims to the territory about Witu, a small sultanate north of Mombasa, in exchange for Heligoland, the British-held naval base off the German coast in the North Sea. The Sultan of Zanzibar's
sovereignty was guaranteed along the entire coastal strip up to ten miles inland.\textsuperscript{1}

In 1890, another Anglo-German Accord extended 1° south latitude westward across Lake Victoria to King Leopold's Congo Free State, placing Uganda definitely within the British zone, after several years of uncertainty in the face of German expansion into the area. At the same time, the northeastern boundary was set at the Juba River north to Abyssinia. A British protectorate was then declared over the Sultanate of Zanzibar, the coastal strip previously demarcated,\textsuperscript{2} and the island of Zanzibar itself became a separate protectorate at the same time.

In 1891, the Juba River boundary was confirmed with the Italians who had taken control of Somaliland. The Sultan's coastal dominions were leased from him for an annual rent of 17,000, thus effectively separating them except nominally from the island protectorate. The coastal strip was actually administered with the interior. In 1895, a Protectorate was declared by Britain over all the


\textsuperscript{2}Ibid., p. 148.
territory between the Indian Ocean and Uganda, and the area was named simply enough, "the British East African Protectorate."³

Since that time, there have been three boundary adjustments. In 1902, the Eastern Province of Uganda, the scene of the Nandi tribal rebellion, was transferred to the East African Protectorate and, in 1926, Uganda's Rudolph Province was similarly acquired. In recent years, these "lost provinces" of Uganda have provided local politicos with campaign causes. Jubaland Province, the home of many Somalis, on the other hand, was transferred from the Protectorate to Italian Somaliland in 1925.⁴

In 1920, the dependency's name was changed to Kenya Colony and Protectorate, the latter term referring, of course, to the Sultan's nominal coastal dominions. The Sultan relinquished his shadowy claims when, in 1963, Kenya became independent.⁵

Kenya today embraces an area of 224,960 square miles,

³Ibid., p. 171-172.
⁴Ibid., p. 308.
5,000 of which are water, notably Lakes Victoria and Rudolph. The northern two-thirds of the country is unfortunately arid and useless, and is but sparsely populated by pastoral nomads and their scraggy flocks. Virtually all of the economically productive enterprises are therefore concentrated in the south, particularly in the highlands and the regions about Lake Victoria. Nairobi developed at the southeastern point of an economic triangle and became the natural funnel for the most of the country's goods and services going to and coming from the Indian Ocean ports and the world market in general.

The Rift Valley is perhaps the most interesting geographic feature of the country. Beginning far to the north in the Jordan River valley, it lies between two and three thousand feet below the surrounding countryside and averages thirty to forty miles wide. In Kenya, it extends from Lake Rudolph southward through an area of smaller Lakes (Baringo, Naivasha, Hannington, etc.) and on into Tanzania. It is flanked on either side by forests; the valley itself is characterized by thorn bush vegetation. Extinct volcanoes are found on its floor, indicating some
pre-historic upheaval which created the valley. Small ranges, such as the Aberdare Mountains, (averaging 12 to 13,000 feet above sea level) are found in the highlands. The tallest mountain is Mt. Kenya (17,058 feet), with Mt. Elgon on the Uganda border (14,000 feet) standing second.

Kenya lies within the zone of savanna vegetation, that is midway between the barren desert and the tropical rainforest. Because the entire country, except for the coast, is a plateau, the usual sultry savanna temperatures are healthfully modified. Rainfall rarely exceeds forty inches save in the few low lying areas about Lake Victoria and the torrid Indian Ocean coastline. Alpine climate, including heavy precipitation, and vegetation are found on the higher mountains.

Kenya, today the home of 8,636,000, is overwhelmingly African. The important minorities include: 180,000 Asians, 40,000 Europeans, and 37,000 "other non-Africans" such as Arabs and Seychellois.

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Human life in Kenya is very old, older indeed than in most other areas of the world. According to the scientific findings of Dr. L. S. B. Leakey, an anthropologist who has worked in Tanganyika's Olduvai Gorge for several decades, East Africa appears to have been the original homeland of *homo sapiens*. From 10,000 B.C., light skinned Hamitic peoples lived in Kenya in a stone age culture. At the same time, there were others, resembling the Negro, diminutive Pygmies and Bushmen, who survive to this day. From these two strains emerged the Nilotic and Bantu races of contemporary Africa.

These early inhabitants were virtually isolated from the advancing civilizations in the lower Nile Valley and the Fertile Crescent of Mesopotamia by geographical factors, the sudd (floating vegetation) of the upper Nile and the deserts of North Africa and central Arabia, impenetrable until the introduction of the camel. The first major

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9 "Bantu" is commonly applied to all black Africans, south of the Sahara. Actually it is the name given to a family of languages spoken by Africans below "the Bantu line," and it is thus not coextensive with all sub-Saharan Africans. The "Bantu line" runs roughly from the Cameroons to Mombasa with a northern appendage to include Mt. Kenya and Lake Victoria.

influence on these people came with the great Islamic ex-
pansion of the seventh and eighth centuries A.D. which
pushed south into Ethiopia and set up a falling domino
reaction in East Africa. It forced the Nilotics about
Lake Victoria into closer contact with the Hamitic peoples
of the north and produced the Nilo-Hamitic racial strain
evident today in the Masai, Nandi and Turkana peoples.\textsuperscript{11}

Later migrations between the fourteenth and eighteenth
centuries stimulated in part, at least, by the increasing
aridity\textsuperscript{12} of the area north of the Tana River and acceler-
ated by raids from the bellicose Galla herdsmen of
Ethiopia, brought two major Bantu groups into Kenya. The
Meru and Kikuyu arrived about the same time, and their
southward movement was still evident when Europeans arrived
on the scene near the close of the nineteenth century.
Later, the Galla, the animist Hamitics and their Moslem
Somali cousins themselves entered Kenya from the northeast,

\textsuperscript{11}\textit{Ibid.}, pp. 4-6.

\textsuperscript{12}One theory holds that Africa is in an interpluvial
period, currently subject to climatic dessication.
(Dudley Stamp, \textit{Africa: A Study in Tropical Development},
consolidating their position by 1850. Jubaland, an integral part of Kenya until the 1925 cession, is inhabited by the Somalis, who have many kinsmen living in eastern Kenya today.

Migrating bands of Nilo-Hamitics such as the Nandi, Kipsigi, and Masai entered Kenya by way of Mt. Elgon and the Rift Valley and continued on to the region around Lake Victoria between 600 and 1600. The Nilotic Luo appeared in the same area about the same time and are today flanked by the Nandi.

The Masai continued westward onto the Athi Plains and the region of Mt. Kilimanjaro. Scattered sections remained in western Kenya, a few even taking up farming, an inferior occupation in traditional Masai thought.

The native economic regimes at the time of the European arrival can be broadly summarized as subsistence agriculture and pastoral nomadism with only a few survivals of primitive hunting and nut gathering among the Dorobo.

The agriculturists were, most notably, the Kikuyu, Meru and Luo. There was no political organization

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14 Ibid., pp. 13-14.
comparable to western states or nations. The most important social unit of the tribe was the clan, originally an extended family living in a given area and cooperating in farming and hunting. When the family grew too large for a certain district to support, a section would go off and found another settlement, but family-clan ties remained firm and irrevocable despite separation effected by distance and time. Rule was essentially a mixture of time honored custom, interpreted and executed by the elders and of democratic councils, composed of elders and outstanding leaders and operative mainly in times of crisis.

Another consolidating aspect was the age grade system by which all those born in the same year remained close associates for life fortified by their common experience in the rites de passage or entrance into adulthood.

Labor was delineated by sex. Married women tended the gardens with the aid of their children, in-laws, and co-wives. Men cleared new fields for agriculture, erected and defended the village and hunted. There was no commerce except to meet domestic needs as with marriage, which involved a bride payment, or in obtaining the services of a sorcerer. Barter was the order of the day.15

15Ingham, op. cit., pp. 53-56.
The pastoralists of Kenya were part of the cattle complex of economies which comprised most of east and south-eastern Africa. Though agriculture did frequently exist among these peoples, it was minimal. The Masai, on whose lands Nairobi was founded, typify this culture. For the Masai, cattle represent food, shelter, money, indices of wealth and spiritual happiness. They believe that Ngai, the high god, intended all the cattle in the world for their use and enjoyment. In some groups, women are forbidden association with the herds. In all cases, boys are brought up herding cattle. The latter are, of course, limited geographically by the tsetse fly, the carrier of sleeping sickness to man and equally fatal diseases to domestic animals. Sleeping sickness is relatively rare in Kenya because of the prevalent temperate climate. Conversely, it appears indigenous in Uganda to the west. 16

The Masai warrior does not settle down, marry and raise a family until he is thirty. Until then he is the esteemed knight, raiding for cattle and protecting his own lands from encroachment by other pastoralists and by

agriculturists, notably the Kikuyu. Cattle raiding, however, is viewed by the Masai more as a sport than as warfare. These people are not true nomads in the sense of wandering over great expanses although their density in relation to their land is much lower than that of other Kenya tribes. In the twentieth century, they have ceased to be warriors.17

The long arm of Masai power once covered most of Kenya and a good part of upper Tanganyika. Other tribes have been unable to imitate the "careless confidence and insolent grace" of the Masai warrior. They reached the peak of their power in the 1860's and then began a steady decline, an outbreak of rinderpest attacking their cattle and a smallpox epidemic decimating their numbers at the close of the last century.18

In 1904, the Masai of the Rift Valley Province were separated from their fellow tribesman to the south, being moved further north to make way for white settlement. Between 1910 and 1913, the entire tribe, in what can be described as imperialism at its worst, was moved against

17Ingham, _op. cit._, pp. 38-51.

18Solly, _op. cit._, pp. 14-17.
its will to the barren lands between Nairobi and the
Tanganyika frontier, again because Europeans had cast
envious eyes upon their lands in the north. On the Masai
Reserve, they live today in a noble and quiet defiance of
the European, taking up western ways at their own dis-
cretion.19

The pacification of the British East Africa tribes
was largely uneventful. The Nandi provided the most
militant opposition and were not subjugated until 1902.
The Somali did not immediately halt their slave raids
against the Galla and armed enforcement of the law was
necessary in Jubaland. Otherwise, tribes such as the
Kikuyu and the Wakamba could not effectively oppose the
British because of internal disunity and a marked lack of
strong leaders. The Masai, cleverly enough, did not oppose
the British, but merely ignored them, and consequently re-
main the least Europeanized of all Kenya peoples.21

Unlike the interior, the coast of Kenya has long been
known to the outside world. In pre-Christian times,

19Ross, op. cit., pp. 130-144.
20Ingham, op. cit., p. 41.
21Ibid., pp. 186-190.
merchants from Arabia and India took advantage of the seasonal monsoon winds and made annual trading trips along Africa's Indian Ocean shoreline. By 150 A.D., Ptolemy was able to chart the "Mountains of the Moon" (the Ruwenzori Range) on his world map with information garnered from travelers.22

Only in the seventh century, however, did political refugees from the Arabian state of Oman build permanent residences on the East African Coast, known as Zinj, the "land of the Blacks." Extensive intermarriage of the immigrant Arabs and the local population ultimately produced a mixed people speaking a new hybrid language, Swahili. Cities such as Sofala, Kilwa, Pemba, Mombasa, Zanzibar, Witu and Mogadishu rose to support in luxury the Arab aristocracy ruling each. Such physical opulence was not, however, reflected in cultural achievements, nor was any attention paid to the interior.23

The Portuguese were the first Europeans to set foot in East Africa in modern times, and they stayed as conquerors for two centuries. They arrived in 1498, coming up


23Ibid., pp. 20-23.
from the Cape of Good Hope and, by 1513, had seized control of the Arab towns from Mogadishu to Mozambique, making the latter their headquarters. Slowly however, Arab resistance toward the invader mounted with telling results, as the Portuguese were busy defending their Indian and Indonesian holdings. In 1698, the fortress of Mombasa was reclaimed by the Arabs and, in as short a time as it had taken to establish themselves, the Portuguese were expelled from East Africa. By 1740, they controlled only their own city of Mozambique. The most obvious remains marking the Portuguese interlude are decaying fortresses, such as Fort Jesus at Mombasa, and a few words assimilated by Swahili. Their influence on the area was, however, much greater. They introduced to East Africa the pineapple, banana, cassava and maize, the latter today being a staple of the African diet. They also imported civil servants and administrators from Goa, one of their Indian holdings. The Goans remained after the collapse of Portuguese power, retaining both their Christianity and their Portuguese names.24

The elimination of the Portuguese did not, however, 

signal a return to mediaeval Arab serenity. The Portuguese had broken Arab supremacy in the Indian Ocean, and encouraged the Arabs to go inland and engage in the lucrative slave trade as a substitute for their lost commercial pre-eminence. Now the Arabicized East Coast became involved in the long Franco-British struggle for world power. Simultaneously, the Omani family was universally respected along the East African littoral for having driven out the Portuguese. Both France and England realized that, for either of them to force themselves upon the Coast, would precipitate an Omani alliance with the other to oppose them. Consequently both nations courted Omani good will and eschewed power tactics during the eighteenth century. Such policies worked well, although the rivalry was merely suspended, rather than resolved. 25

In 1806, the young and efficient Iman Seyyid Said ascended the Omani throne. He moved his capital to Zanzibar city in 1840 and built it into the major port of East Africa, exporting ivory, gum copal, and palm tree products, as well as slaves. He promoted the important clove industry to the island. Arab traders ranged far into the

25 Ibid., pp. 29-30.
interior of Africa, reaching Buganda, on the shores of Lake Victoria in the 1840's. British consuls, resident in Zanzibar since 1840, were able to induce the Sultan to restrict the slave trade to his own East African dominions.26

It was during the orderly reign of Seyyid Said that missionaries and explorers, under the protective glance of Britain, began to penetrate the interior of his mainland possessions. The German missionaries Krapf and Rebmann, reached Mt. Kilimanjaro in 1847, reporting snow on its summit to a skeptical Europe, and encountered the Kikuyu and Wakamba. In 1856, Captains Burton and Speke, looking for the Nile source, discovered Lake Victoria-Nyanza, Ripon Falls and the Jinja Rapids, the actual source of the river.27

In 1883, Joseph Thomson was commissioned by the Royal Geographical Society to open a new route to the lake region through the northern highlands, previously avoided because of the Masai. He pushed on to Mt. Kenya, across the Rift Valley to Mt. Elgon, and then proceeded south to Buganda.


and Lake Victoria. He named the Aberdare Range after the then President of the Royal Geographical Society.

Stanley had visited Buganda in 1875 and had appealed for missionaries. Church Mission Society (CMS) agents arrived in 1877 and French White Fathers two years later. In 1884, Hannington was made Bishop of Equatorial Africa, and he set out to build a chain of stations from the coast to Buganda, largely along the most direct route through Masai country, in the wake of Thomson's expedition. Hannington began his episcopal sojourn in 1888, accidentally turning aside and discovering the small highland lake that bears his name. Ultimately, he reached Lake Victoria only to meet death on the orders of the mercurial King Mwanga of Buganda. He reportedly exclaimed before his execution, "Tell the king that I die for the Buganda, and that I purchase the Road to Uganda with my life." 28

In 1887-1888, the Hungarian Count Teleki and the Austrian Lieutenant von Hohnel embarked on an East African big game safari. They climbed both Mt. Kilimanjaro and Mt. Kenya and then followed Thomson's route to Lake Baringo, where they headed north, naming Lakes Rudolpf and Stephanie

28 Ibid., pp. 49-50.
after the Hapsburg Crown Prince and his wife. With this exploration, the last lines of Kenyan geography had been uncovered for an eager Europe.29

There were several factors bringing the British to the shores of Kenya at the close of the nineteenth century. Their arrival was, in a general sense, a part of the colonizing and imperialistic impetus sweeping Europe in the wake of the heightened nationalism marking the age.

Several developments encouraged such overseas adventures. The Industrial Revolution had taken firm root in northern, western, and central Europe, and businessmen were obliged to find new ways of investing surplus capital. Increasing quantities of raw materials, such as cotton, palm oil, and rubber were needed by industry, and all were found in the vast stretches of Africa and Asia. Finally, medical progress made life possible, if not entirely comfortable, for Europeans in the tropics.30

Specifically, however, the British entry into East Africa was rooted in humanitarian goals. The slave trade

29Ibid., p. 50-51.

continued to scourge much of the area, and Britain was committed to halt it. The protection of missionaries was a popular cause in England and could serve as a cover for mercantile enterprises. Then too, Lord Salisbury, the Conservative Prime Minister and Foreign Secretary (1886-1892, 1895-1902) wished to increase the East African-Indian trade as a means of bolstering Indian commerce. 31

The scramble for East Africa began in the late 1870's, especially after the establishment of Christian missions in Buganda. Each European country or chartered colonial corporation sent out explorers to reconnoiter the land and to enter into treaties with local chiefs which placed their tribes or areas under the protection of the metropolitan country. Such treaties assured the tribal signatories of outside assistance in local disputes and a steady supply of trade goods. The "Wa-Inglesi" faced first the rivalry of the "Wa-Franza" and then that of the Germans, headed by Doctor Karl Peters, the agent of the German Colonization Society. The Treaty of Berlin (1885) and subsequent agreements, however, settled these rivalries as already noted.

31Ibid., p. 70.
The French were mollified by receiving lands in West Africa. 32

Although the British sphere included both Uganda and British East Africa, all considered the former to be the prize. Buganda (Uganda is a wider term including an area much larger than Buganda) was small, relatively peaceful with a monarchy, considered an advanced degree of political organization, and quite amenable to Christian and western ideas. British East Africa, on the other hand, was little more than a vast wasteland, the chief importance of which was that the road to Uganda passed through it.

Despite the dominant imperialism of the age, there was considerable liberal opposition in Europe to becoming involved in exotic African lands which, for all their economic potential, would long be national liabilities in terms of responsible pacification and administration. In addition, there were philosophical arguments against colonialism itself, apart from its cost. Thus, in 1888, the British government gave complete powers of authority and administration in its East African sphere to the Imperial British East Africa Company, a chartered commercial

32Ibid., pp. 74-75.
enterprise. The Company's duties were to pacify and to administer the area and to keep protective surveillance over the missions in Uganda, treated, for practical purposes, as an independent territory.

Although the IBEAC was well organized and efficiently operated, it was doomed to economic failure. Since an open door trade policy had been decreed by the Treaty of Berlin, its revenues were restricted to a small ad valorem duty on export and import items. From this remuneration had to be paid the annual rent to the Sultan of Zanzibar, holding title to the ten mile coastal strip. Africans refused to work on plantations set up by the Company and sought only wage jobs. They had little of value to trade and could not afford European imports. Trade caravans to Uganda tended to be long, arduous and unprofitable, adding to the Company's woes.33

In 1890, the Company dispatched Captain Frederick Lugard to report on the East African situation. He signed agreements with the Kabaka (King) of Buganda, according him Company protection in return for trade privileges, freedom of religion in the face of opposing Protestant-

33Ibid., pp. 75-76.
Catholic factions, and prohibition of trade in slaves and arms. Lugard returned to England, convinced that the British government should declare a protectorate over Uganda in view of the Company's economic difficulties. Despite missionary opposition and official indifference, this was at length effected in 1894.34

A year later, following the bankruptcy of the IBEAC, the British East African Protectorate was proclaimed over its old domain.35 It was seen in large measure as an adjunct to India, since most of its retail trade and local commerce was conducted by Indians. Indian currency and the Indian penal code were adopted. Sir John Kirk, the British agent at the court of the Sultan of Zanzibar, called the Protectorate "India's America." No one viewed it as anything save the high road to Uganda and an outlet for Indian commercial enterprise of the small, retail general goods variety.36

The decision to build a railroad to Uganda changed this bleak prospect. It was something of an engineering

34Ingham, op. cit., pp. 151-169.
36Ibid., pp. 76-77.
triumph in view of local topography, and the costly transport of equipment and supplies, but it was dictated by sound reasons. Such a route would help wipe out the slave trade by facilitating troop movements over a five-hundred mile expanse. Even more important, it would secure Britain's position in Uganda as well as her base at the Nile's source, always considered a geopolitically strategic area. Egypt and the Sudan had already cast eager glances upon the region. The railroad's financial viability was doubted by some, but it was finally entrusted to the future and construction began. 37

The railroad was begun in 1895 at Mombasa and reached Port Florence, near Kisumu, on the eastern shore of Lake Victoria, in 1901. Thousands of Indian coolies were imported to build it, since the recalcitrant Africans disdained labor, and many remained afterwards to augment the country's Indian population. In 1899, the line reached a place called Nairobi, a Masai waterhole, near a caravanserai established in 1896 by Sergeant Ellis of the Royal Engineers, along the route to Uganda, and with that

railroad yard, the history of the Kenyan capital, properly speaking, began. 38

CHAPTER II

THE NAIROBI AREA

The Uganda Railroad had reached the meeting place of two Kenyan topographies, the high escarpments in the west and the relatively flat plateau to the east. It was also near the tense border, dividing Kikuyu and Masai territories, though the latter people effectively controlled the area called Nairobi.

"Nai" is a Masai prefix meaning "water," a potent word in an area where cattle and men struggle for survival in an arid land. Nairobi was the "place of sweet water" where untold generations of Masai herdsmen had refreshed their cattle and themselves.¹ It lay between Mombasa, 327 miles east on the Indian Ocean, and Kisumu on Lake Victoria, 257 miles to the west, at an altitude of 5600 feet.² This

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placed it on the eastern flank of the Rift Valley, on an inclined plateau originating near the Athi River and extending to the Ngong Hills and Kikuyu escarpment in the west, varying in elevation from 4800 to 6500 feet. The site is also on a diagonal line running southwest to northeast separating the Kikuyu plateau to the north from the Athi plains of the southwest.

Nairobi therefore occupies the last area of relatively flat land before the steep rises leading to the summits of the Kikuyu highlands and the sharp descent into the Rift Valley. Railroad engineers saw it, in 1899, as the most suitable place to build shunting yards and workshop headquarters before tackling the rough topography to the west. And so it was the railroad which gave birth to the city of Nairobi.

The Kikuyu Plateau, the foothills of the Aberdare Range, is hilly and was well forested at that time. Rainfall there ranges from 39 to 52 inches per year. It was

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3Ibid., p. 29.


the area of the Black and the White Highlands. The resident Kikuyu grew mainly subsistence crops of maize and bananas, but in recent times, cash crops of coffee and wattle, an Australian tree which makes good fuel. The larger European farms, emerging with settlement, produced coffee, tea, and pyrethrum, an ingredient in insecticides, as well as Indian corn and wheat for domestic use.⁶

The Athi Plains to the southwest are flat and grassy with less rainfall. Here, north of the railroad, appeared sisal and dairy farms which supplied Nairobi with meat, butter and milk. To the south of the Railroad live the Masai on their reserve. Nairobi National Game Park was ultimately created in the same area, for the Masai do not hunt game except in defending their cattle.⁷

The city, emerging in this advantageous area, reflected a punctiliar position between plain and hill. The industrial, commercial and African areas developed on the plain flatlands, while Asian and European residential sections appeared in the more comfortable hills.⁸

⁷Ibid.
⁸White, op. cit., p. 29.
Much of the soil in the area is decomposed volcanic magma, known as "black cotton." It becomes waterlogged in the rainy seasons, creating pools of stagnant water where malaria carrying larvae thrive and seriously impeding early travel. It dries hard in the dry season, shrinking and causing cracks up to four inches deep. Buildings consequently require deep foundations to secure them.

There are several "rivers," more properly called streams, in the area, notably the Nairobi, Mathari, Masongawi and Ngong. They cut valleys between 60 to 70 feet below the surrounding surface, but these are round in form, rather than ravine like, and therefore have suffered extensive soil erosion.

Poor drainage raises basic problems. Sewers, until recently, were short-run and expensive to build. Population density has been restricted thereby since each house must stand upon a plot not less than one half acre, for proper septic treatment. Low density increases distance between home and work, making public transportation

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9Binks, op. cit., p. 47.
10White, op. cit., p. 27.
11Ibid.
imperative and expensive. In recent times sewers have been installed with greater frequency because of rapid urban development.\textsuperscript{12}

Despite its name, Nairobi's main problem through its short history has been that of water supply. The city is situated in a basically dry area, and the neighborhood streams, which sufficed for wandering Masai needs, pale before the requirements of a thriving industrial complex.

A water supply dam was built on the Nairobi River in 1905, and later, another was constructed upstream near St. Austin's Mission. Springs near Kikuyu were likewise tapped. Following a dry spell in 1926, marked by a series of bad fires with insufficient water to combat them, a weir was constructed on the Ruiru River.\textsuperscript{13}

Severe draught again struck in 1945-1946. City taps were reduced to trickles and, in some areas of the city, residents kept their taps running round the clock to collect enough water for their needs. Firefighters were instructed at that time to use water only when human life

\textsuperscript{12}Walmsley, \textit{op. cit.}, pp. 48-49.

\textsuperscript{13}East African Standard (Nairobi), Nov. 4, 1950. (Hereafter: EAS)
was imperilled. The city council passed ordinances authorizing trespassing of private property to lay emergency pipe lines. Still another dam was built on the Nairobi River and alleviated, but by no means solved, the water problem. A dam on the Ruiru River was completed in 1950 and an even larger dam on the Chania River was commissioned. For the first time in several years Nairobians could water their gardens and wash their cars in clear conscience.\textsuperscript{14}

Completion of the Sasumua-Chania River Scheme in 1956 increased the water supply from $5\frac{1}{2}$ to 13 million gallons per day, an ample amount for the city's current and foreseeable needs.\textsuperscript{15}

Nairobi's continental tropical climate is characterized by small seasonal changes in temperature, but considerable daily ranges in temperature, and rainfall depending on the sun's declination, which tends to be sporadic. Monsoonal air currents modify the seasonal rainfall.\textsuperscript{16}

The mean monthly temperature has a variation only $6^\circ F$,

\begin{itemize}
\item \textsuperscript{14}Ibid.
\item \textsuperscript{15}Walmsley, \textit{op. cit.}, pp. 45-46.
\item \textsuperscript{16}White, \textit{op. cit.}, p. 23.
\end{itemize}
from a low of 60.6°F in August to a high of 66.6°F in March. Record known temperatures at the weather station in nearby Kabete, have been 88.8°F and 44.0°F.\textsuperscript{17}

The annual average rainfall in Nairobi is 40 inches.\textsuperscript{18} There are two rainy seasons: from March to May, and from October to December. From June to September, the South-east Monsoon prevails on the coast, and a cloudcap covers the highlands. Rain in this period is light and falls chiefly in the morning. The most uncomfortable period, when there is but scant precipitation, warm temperatures and high humidity, comes in late January and February, before the onset of the March rains. July is the driest month.\textsuperscript{19}

The sporadic nature of the rainfall is mirrored in all government reports, such as one downpour of 2.1 inches in a twenty-four hour period,\textsuperscript{20} or six percent of the annual

\textsuperscript{17}\textit{Ibid.}

\textsuperscript{18}\textit{Ibid.} The \textit{Atlas of Kenya} gives the average annual rainfall as 33.65 inches which is probably a more accurate figure. The Atlas is based on readings covering a longer period than that of White, including the drought years of the mid 1940's which White excluded.

\textsuperscript{19}\textit{Ibid.}, p. 24.

\textsuperscript{20}\textit{KAS}, Oct. 25, 1950.
rainfall at one fell swoop.

Humidity in Nairobi has a considerable daily range. In February and March, it frequently reaches saturation level in the morning and falls to ten percent by midday. The mean yearly average is 65 percent, being lowest in February (58) and highest in April (72).²¹

Winds are generally mild, never exceeding 10 ½ miles per hour, and are a mitigated version of the coastal monsoon. A heavy percentage are from the northeast and southeast. City planners, consequently, recommend that industrial sites be located in southern Nairobi. The Southeast Monsoon blows from May to September, but heavier winds appear in the northeast monsoon, between October and April.²²

Nairobi's boundaries, set in 1926, continue the same today, embracing 32.4 square miles. Walmsley provides the best survey of the areas within municipal boundaries.

Central Nairobi consists of the commercial area, where six thoroughfares, Kenyatta (formerly Delamere) Avenue, Government Road, Sadler Street, Victoria Street, Kingsway, and Queensway, converge. In this area are found businesses


²²Ibid., pp. 25-26.
and shops catering primarily to Europeans and wealthier Asians and Africans. The only residents of this section are Asians who frequently live in quarters attached to their businesses. To the north, the Afro-Asian commercial center predominates.  

City square, consisting of City Hall and government buildings, is in the same locale, as are the Coryndon Museum and the Conservatory of Music. Parks grace the area, especially along Princess Elizabeth Way, on the eastern side of Nairobi Hill, where All Saints Cathedral stands.  

Residential sections are called "estates" and are generally definable in racial terms, though segregation has never been a matter of law. Southern estate, for instance, is a new Asian development, suburban in character with local retail shops and playing fields. Eastlands refers to a conglomeration of African locations beyond the commercial area. Some of the locations, such as Bahati, Ofafa, and Mbotela, are post World War II developments built on the "neighborhood unit" plan devised by city

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24 Ibid., pp. 27-31.
planners in their survey of 1948. Any one of these social
units embraces some 7,000 people and their own shops,
civic center, dispensary, schools, beer hall and playing
fields. They are mainly government built, although in
Bahati, Africans may build their own homes, in compliance
with municipal regulations. Such neighborhood units con-
trast markedly with older African areas, such as Pumwami,
which were unplanned, congested slums, devoid of health or
recreational facilities.25

Eastleigh, an ill paved area, is the home of many
lower class Asians. They live close to the noise of
Eastleigh Airport and the odor of the city sewerage works.
Western Nairobi, known locally as the "Hill," is exclu-
sively European and is greatly expanding. Much of the
land here is given to Government House, the All Saints
Anglican Cathedral, schools, clubs, hospitals, and insti-
tutions requiring spacious grounds.26

Northern subdivisions include Muthaiga, Upper Park-
lands, and Parklands, all heavily European except for an
Asian community in Parklands.27

26Ibid.
27Ibid., pp. 32-35.
There are several smaller communities clustered outside the municipal boundaries. Karen and Langatta, to the south, are considered part of the white highlands and are therefore restricted to Europeans. Plots here are five acres or so, facilitating "hobby" farming for resident city workers. Spring Valley and Lower Kabete in the southwest are similar communities. African villages are Kikuyu Reserve which, in effect, became a dormitory during the emergency restrictions, Ruarka, etcoville, Nairobi West Aerodrome, and Kibera, a Sudanese settlement.\footnote{\textit{Tbid.}, pp. 35-36.}

Incorporating these suburban villages has not been generally favored since it would entail hardships on the city. Road, water, sewerage, street lighting, electricity, and police protection costs loomed as prohibitive because of the distance and sparseness of population involved, while revenue would not increase sufficiently for the same reasons.\footnote{\textit{White, op. cit.}, pp. 44-45.}

Actually, half of European Nairobi's population consists of African or Asian servants who reside with their employers though there are no churches, schools, hospitals,
or clubs for them there. By 1956 the city was tending to expand to the west, where Europeans lived, while eastern areas were remaining static and overcrowded. In no section, however, was the city as densely populated as most other urban areas of the world.\textsuperscript{30} The density of population in 1948, 4.8, was considered quite low.\textsuperscript{31}

The industrial area embraces the railroad workshops, the city's original "industry," as well as some heavy industry served by railroad sidings and smaller manufacturers. Located, in the southeastern section of the city, it is closed to housing.\textsuperscript{32}

The population of Nairobi has been multiracial from the beginning, in proportion which has remained remarkably constant: 1:3:6, with an African majority, the Asian community comprising about one-third of the total and the Europeans ten percent. The European community is decreasing proportionately in recent censuses. Equally consistent, Nairobi has always contained about one-third of Kenya's total European population. The most recent figure puts

\textsuperscript{30}\textit{Ibid.}, pp. 35-36.
\textsuperscript{31}\textit{Ibid.}, pp. 44-45.
\textsuperscript{32}\textit{Ibid.}, pp. 27-31.
the city's population at 330,000.\textsuperscript{33}

Because of the proximity of their homeland to Nairobi, the Kikuyu and their cousins, the Embu and Meru, have always formed the largest single element of Nairobi's African citizens. However, during the Emergency in 1952–1954, many of them were moved from the city for security reasons, and thus Walmsley reports that, in 1956, they were outnumbered by the Nyanza peoples.\textsuperscript{34}

The city has attracted people from all parts of Kenya and many from the surrounding countries as well. About 40\% of the Nairobi African population comes from the smaller communities, apart from the Kikuyu and Nyanza groups, all of which has had considerable effect in creating a national consciousness, although tribal origins and uniqueness are still evident and revered.\textsuperscript{35}

The Asian\textsuperscript{36} community is nearly as diverse in its

\textsuperscript{33}EAS, February 20, 1964.

\textsuperscript{34}Walmsley, \textit{op. cit.}, p. 37.

\textsuperscript{35}Ibid.

\textsuperscript{36}"Asian" has now replaced "Indian" as the preferred term to describe all those not of African or European origin. "Indian was thought to be too narrow a term, since there are Arabs, Chinese, and Seychellois in Kenya as well as Indians; it also had nationalistic overtones
composition as the African. Most Asians came from north-west India and are Gujarati or Punjabi, and these languages as well as Urdu, are retained in their homes and intra-community dealings. Most are Hindus and the caste system is evident though attenuated. Sikhs form a distinct community. The Moslems belong to the Ismailia (Khoja) sect, led by the Aga Khan, a frequent visitor to the city, or to the Ahmadia sect. The Ismailians are wealthier, have greater influence in public affairs, and have sought to identify more closely with European language and custom than many other Asians. The Goans, however, are the most Europeanized Asians, largely due to their long and intimate association with Portugal. They have Portuguese names and are predominately Catholic. Many Goans work in government as clerks or in other white collar jobs and English is their usual tongue.37

Asians control most of Nairobi's retail trade, and their success is credited to their willingness to work

which only added to the widespread antipathy toward the "Indian" merchant, particularly in the recent nationalism of Kenya itself. Both terms are used in this paper, however.

longer and live at lower standards than Europeans. While most large construction firms are European, smaller concerns are usually Asian. Skilled artisans, such as masons and carpenters, have traditionally been Asians, though some African competition is now provided. 38

The European community is mainly of British origin, but there are also South Africans, Greeks, Italians, Scandanavians, Frenchmen and Jews who have found their way to Nairobi. Some came for adventure and many sought to escape the alleged decline of personal freedom and the socialism of their native lands, which partially explains some of their political and racial viewpoints. The exclusive use of English in their schools has united the Europeans into a community more solid than either the Asian or African. In Nairobi, they are government officials, businessmen, professionals, or retired civil servants. Up-country, of course, they are farmers. An estimated 70 to 80 percent of European wives work since domestic help is cheap and easily acquired. 39

There are small groups of Seychellois. Girls from

38 Ibid., pp. 40-42.
39 Ibid., p. 38.
the Seychellois Archipelago are eagerly sought by Europeans as nursemaids. Chinese, Somalis, and Arabs are also found. 40

Most Africans work as unskilled manual laborers or as domestic servants. Some are employed by the East African Common Services Organization, the Kenya Government, or the city administration in the fields of transport or communications, notably for East African Railways and Harbours, public works, hospitals and school projects. 41

Until recently, few African women worked except as "ayahs" or nursemaids. They have always been few in Nairobi because of the practice for the wife and children to remain in the country while the husband sought work in the city. Such disproportion of the sexes and its unfortunate consequences, is lessening, however, as it becomes more feasible for entire families to live in the city in the new housing schemes which provide adequate schooling for the children. 42

The question remains, how Nairobi came to grow into a

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40 White, op. cit., p. 21.

41 Walmsley, op. cit., pp. 40-44.

42 Ibid., pp. 39-40.
great city, the most important in its part of the world. The railway explains its origin but not its growth. Several historical factors explain why the city progressed beyond a rail depot.

The first of these was the transferral of government headquarters to the town in 1900 from the previous center at Machakos. Its elevation was suitable for European settlement. As the area to the north and east, the White Highlands, became productive farms, the city easily became the center of local commerce as well as the warehousing center for goods going to and coming from the coast. Later, the size of the town itself became an attraction for settlers and businessmen, despite its grievous lack of coal and water. 43

Its selection as the capital contributed heavily to growth. As administration grew more complex and more civil servants arrived, their needs increased. Their salaries were spent largely in Nairobi, calling for the erection of the usual panoply of urban goods and service centers. Local processing manufacturing such as milling, brewing, 

bottling of soft drinks, and soap, clothing, and furniture production got underway and retail shops proliferated. "Once a town starts growing, it tends to go on" is a sociological truism.44 Nairobi admirably illustrates this.

As a communications center, Nairobi has prospered. It is central to the three well-populated centers of Nyanza, the Highlands and the Coast. Four major land routes emanate from the city: to Mombasa; to Nakuru and Uganda; to Nyeri and Mt. Kenya; and to Dar-es-Salaam along the great north road. The first three have rail connections paralleling them. Nairobi is, however, not a good center locally, because the land is poorer than that of the highlands where, indeed, Nakuru is often called the farmers' capital.45 In this context, Nairobi's suitability in 1899 as a railyard, which Nakuru could not have been, may have been the city's main reason for existence.

Nairobi is not on the direct air route from Europe to South Africa nor does it have great hydroelectric potential, as does for example, Kampala, in Uganda. On the other hand, it has developed good airports and its commercial

44Walmsley, op. cit., pp. 8-10.

45Ibid.
preeminence can overshadow industrial deficiencies. In this comparison, history was kind to Nairobi, for it had a head-start on Kampala and the latter never caught up.

European settlement, which was contingent on the factor of climate, government, and communications, was itself another reason for Nairobi's growth. British dominance in government and private business created an atmosphere where European investors and industrialists felt confident to invest their monies in branch factories and stores. From this point, progress becomes a circular process, re-enforcing and pushing itself to new heights. Implicit recognition of this European factor is evident in the moderateness and appeals to fairness on the part of post independence Kenyan leaders. That Nairobi would never have grown beyond a provincial rail stop and government outpost without Europeans and European capital is undeniable; that it should serve as a political rallying point is another question entirely.

A British visitor in 1960 praised the social amenities of Nairobi. He applauded the good restaurants such as the

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46 Ibid., p. 11.

47 Ibid.
Nairobi Club and the New Stanley Grill and the Donovan Maule Theatre where *The Chalk Garden* was playing. He paid supreme compliment, however, by concluding, "Nowhere in the world have I found a small city which reminded me so strongly of London!" Robert Ruark described Nairobi about the same time (in *Uhuru*, 1962) when independence was imminent and segregation falling apart in social circles. His comments were less flattering and he was barred from Kenya.

Nairobi today is the commercial center of East Africa. Virtually all Kenyan products pass through it. Its economic influence extends even to Northern Tanganyika where Moshi, a farming center, is closer to Nairobi than Dar-es-Salaam. It is the center of the East African Common Services Organization which coordinates the postal, shipping and communications systems of Uganda, Tanzania and Kenya. Walmsley summarizes Kenya's spheres of influences as three concentric circles: the Highlands, Kenya, and East Africa.

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48 Green, *op. cit.*, p. 25.


Nairobi was contrasted in 1948 with other African cities in an attempt, one supposes, to establish its uniqueness, if not European character. "It has not the skyscrapers of Johannesburg, the Parisian tenements of Cairo, the austere symmetry of Khartoum, the tropical homeliness of Kampala, or the native throngs of Kano."\(^{51}\) In character and origin, Nairobi most closely resembles Johannesburg; the latter is in South Africa and therein lies the difference. The "native throngs of Kano" sounds somewhat affected; all Nairobians are now citizens. Otherwise, the comparison is revealing.

But Nairobi is not defined as a geographical place name, as a conglomeration of peoples, or as the resultant of certain economic forces; for, as Walmsley states, "Towns are never self contained; they depend on the surrounding country for support, and render services to it in exchange."\(^{52}\) With this in mind, the history of Nairobi unfolds from its fragile genesis in the midst of the Uganda Railroad yard and Sergeant Ellis' caravanserai.

\(^{51}\)White, op. cit., p. 23.

\(^{52}\)Walmsley, op. cit., p. 7.
CHAPTER III

NAIROBI FROM 1896-1919

Fort Smith, one of the way stations of the IBEAC, was the first European habitation built in the neighborhood of Nairobi, about eight miles northwest.¹

When the East African Protectorate was created in 1895, Captain (later Lord) Lugard suggested that a new capital for the territory be erected, one which would be more centrally located than the old IBEAC headquarters of Mombasa. Simultaneously, the Foreign Office commissioned Captain B. L. Sclater to extend a rough road from Kibwezi to Kedong, the first such road in the area of Nairobi. It ran through Pumwami, the old native location of Nairobi and on to Kabete.²

In 1896, Sergeant Ellis of the Royal Engineers


²Ibid., pp. 8-9.
established a transport depot with stores and stables for oxen and mules at a point just northwest of Nairobi, on Sclater's road. Since his caravanserai was the place near where the railroad yard located, Ellis is usually considered the "founder" and first resident of Nairobi.

Dr. H. S. Boedeker set up a vegetable farm near Kikuyu, selling to the railroad staff. The diary of a Rev. Fisher records that his party was entertained by Sergeant Ellis at his camp, "Nairobe," in April, 1898.

Another early settler, described as the "first white man to arrive at what is now Nairobi," was James McQueen, a Scotsman, who walked with his wife from Mombasa to Kikuyuland (1896) and eventually began farming at Nyoro. In 1898 he built the first European home on the site of the later Nairobi.

Also, in 1898, the White Fathers, a Roman Catholic missionary order, opened St. Austin's Mission to the northwest of the city, incidentally, introducing coffee to East Africa. Thus, by 1898, there were already several white

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4Smart, op. cit., p. 11.  
5The Times, April 2, 1943. (obituary)  
6Smart, op. cit., p. 10.
men in the vicinity of what became Nairobi; government officials, farmers, and missionaries.

Meanwhile, the Uganda Railroad, begun in 1895, was winding up the coast and toward Kikuyuland. The engineers intended to push on to Kikuyu where a railroad workshop would be established. Surveyors reported that gradients in Kikuyu were steep and that the yards would better be located at "Nyrobi," not far away. The advice was taken. The site, of course, was chosen because it was on the last stretch of flat land before the steep gradients of the Kikuyu hills.  

At the same time that the railroad reached Nairobi (May, 1899), Ellis' road camp was dismantled. It accordingly seems right to consider Ellis the first inhabitant and founder of Nairobi, though it was the railroad which arrived there three years later which gave it permanence and a degree of prominence.

Stores were soon established, catering to the needs of railroad officials, workers and their families. Homes for senior officers were built on the Hill. It was unsafe, 

\[7\text{Ibid.}, \text{p. 10.}\]
\[8\text{Ibid.}, \text{p. 7; pp. 10-11.}\]
however for these officials to walk from the yards home because of game pits dug by Africans attracted to the area by the railroad. Sir Frederick Jackson, Commissioner of Uganda, complained that proper facilities were not being provided for the railroad "camp followers." Smart interprets this charge as the first of many rounds in the early struggles between government officials and the railway. 9

The Uganda Railroad secured rights to the land for one mile on either side of the track as a means of raising revenue, by renting lots, for the still unproductive enterprise, and proceeded to build a model station at Nairobi. The railway allocated part of its holdings along Victoria Street for commercial development by Europeans. Two Asian businessmen, Dr. Ribeiro and Gyan Singh, received similar lots on Duke Street. Traders and Africans began to move into the vicinity. These would normally be the responsibility of the government but since they resided on railroad property they were technically out of the government's domain and the Uganda line officials were concerned only with its own employees. The effects of this influx and the uncertain status of the immigrants were two. The

9Ibid., pp. 11-14.
"center of gravity for good government" of Ukamba Province was shifting away from its headquarters at Machakos, bypassed completely by the railroad, to Nairobi; and the government decided to organize the settlement in spite of railroad rights.

Consequently, late in 1899, Colonel John Ainsworth, the provincial administrator, moved his headquarters from Machakos to the area just above the Nairobi swamp, near the present Ainsworth Bridge, outside the Uganda line's jurisdiction. There were severe objections by railroad officials who saw themselves and their work imperilled by a rival administrative center in the neighborhood.\textsuperscript{10}

By 1900, there were then two components to Nairobi. The railroad yards lay in the south, smart and efficient, as did the fine residences of the Chief Engineer, Sir John Whitehouse. To the north were a less imposing corrugated iron government center and a trading area presided over by Ainsworth. The two sections were connected by a road, alternately dusty and muddy, according to the season, which eventually became Victoria Street.\textsuperscript{11} The railroad

\textsuperscript{10}Ibid., p. 13.

\textsuperscript{11}Ibid., pp. 12-14.
was neither organized for nor interested in caring for the non-railway people who lived on its land; and the government did not approve of the former's land-lease policy and felt that it could better provide the services a growing community needed.

Fortunately, for the administration, the Commissioner of British East Africa, Sir Charles Eliot (1901-04), was a man determined to assert the dominance of the government over the railroad. In 1901, the Uganda line, partly in view of its improving finances and partly because of Eliot's intractibility, relinquished to the government, property it did not need, between the yards and the swamp. In March of that year, Ainsworth moved his offices to the present Government Road.\(^{12}\)

In addition to the Indian businesses, Mombasa firms, such as George Stewart and Co., Hueber and Co. and Smith-Makenzie and Co., general traders, were opening branches in Nairobi. A majority of the 31,000 Indian coolies imported to work on the railroad stayed after its completion and Nairobi was an attraction to many of them. The Europeans included the railway and government staffs, transport

\(^{12}\)Ibid., pp. 14-18.
agents, commercial men, big game hunters and military personnel, many with their families. 13

An early report read, "The railroad has not been open for much more than a year, but already the majority of the people in England have recognized that a new field has been opened to colonizing efforts. The town of Nairobi has been established on the best part of the Highlands, a town likely in the future to be a starting point for many a settler." 14

In 1900, the Nairobi Municipal Regulations, published under the authority of Sir Arthur Hardinge, the Commissioner at Zanzibar, established local government. Herbert Binks, an early settler, quoted a merchant who had this to say about the town in 1900,

It has neither body to be kicked nor soul to be damned; it has neither taxes nor rates nor restrictions, and is administered by Mr. John Ainsworth, assisted by a governor.

Kerosene oil lamps afforded night lighting and wild animals roamed the roads and lanes from dawn to dusk. 15

13 White, op. cit., pp. 11-12.
The area of Nairobi township was set to include land within one and a half mile radius of the Office of the Sub Commissioner. A municipal committee composed of two railroad officials, one Protectorate officer and three local merchants, maintained order and enjoyed powers of annexation. It was, however, only an advisory body to the Protectorate Government which actually conducted municipal business.\textsuperscript{16} When councillors objected to this merely ancillary status, they were accorded the right to make bylaws. At the same time, in 1901, they elected Mr. T. A. Woods, a merchant, the first mayor.\textsuperscript{17}

The bazaar was organized so that businesses could be properly assessed to provide taxes needed for police protection, street lighting, and refuse collection. Unsanitary shacks and shops were summarily condemned and burned.

The first municipal budget of 7,161 rupees (about $1500) paid for the uniforms and salaries of eight Indian and six Swahili policemen, two sweepers, and oil for street lights. Street and drain cleaners, rubbish collectors, and street lighters, were hired under the direction of

\textsuperscript{16}White, \textit{op. cit.}, pp. 16-17.

\textsuperscript{17}Smart, \textit{op. cit.}, p. 17.
Mr. Buddar Din for 150 rupees a month.\textsuperscript{18}

By 1906, seven distinct areas were serving seven distinct areas in Nairobi: the Railway center workshop area, the Indian quarter, the European business and government headquarters, the railway workers' quarters, the Dhobi (native) section, the European residential suburbs and the military barracks, just outside of town.\textsuperscript{19}

Orderly growth was hampered by the dirty, rat infested bazaar which required constant municipal attention. Faulty land ordinances permitted speculators to buy up land and construct haphazard structures in attempts to improve the value of the unused portions, causing severe overcrowding in sections.\textsuperscript{20}

In 1907 Nairobi became capital of the entire Protectorate and the new Legislative Council came to meet there. The municipal council still chafed under the authority of the sub-commissioner who appointed its members and controlled its finances.\textsuperscript{21}

\textsuperscript{18}Ibid., pp. 17-18.

\textsuperscript{19}White, \textit{op. cit.}, p. 15.

\textsuperscript{20}Ibid., p. 16.

\textsuperscript{21}Smart, \textit{op. cit.}, p. 25-30.
At length, in 1919, Nairobi was raised to the status of a municipality and was accorded the autonomy that had long been sought. The number of councilmen was set at sixteen and divided socially between Europeans and Indians. The latter, who outnumbered the former, received but four seats and boycotted the Council until 1924. Council chairman automatically became Mayor, and the first selected under this system was H. E. Henderson.

Public health and sanitation constituted a crucial problem in Nairobi in its early days. The soil was poor for drainage, pit latrines often overflowed, and the small Nairobi River, polluted by cattle and people, contained bilharzia organisms, a disease of the lower intestinal tract. Plague often broke out in the Indian Bazaar. An early health officer, J. W. Pringle commented, "... as a station sight the level ground commends itself to the engineer. As a site for the future Capital of East Africa and for permanent buildings for Europeans, the sanitary engineer and the health officer condemn it."24

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22Frederick Masnaghetti, The Indian Problem in Kenya Between 1919 and 1925. (Ohio State University, unpublished Master's Thesis, 1950)

23White, op. cit., pp. 16-17.

During the dry season, water was supplied partially by rainwater gutted on roofs and stored in tanks. The railroad brought in its own water from outside the city and made its stand pipe available to the general citizenry. Waste material was collected in buckets, placed in bullock carts and then were dumped into the river every night "when a lion didn't take the bullock." 25

Two serious bubonic plagues ravaged the township in 1902 and 1904. The first caused the medical officer literally to burn out a large section of the town as the only effective remedy. It cost the government 50,000, half of its total revenue. 26

The second outbreak induced a plea from medical officials that the town be removed to a healthier site. But the East African Standard, the railroad, and the citizenry at large opposed the idea. A commission, appointed to study the question, concluded that such a move would be impractical, given the firm establishment of the town, and the matter was dropped. 27

25 Binks, op. cit., p. 50.
27 Smart, op. cit., pp. 22-23.
Plague continued to break out periodically in the crowded bazaar and in 1913, a sanitation expert, Professor Simpson was appointed by the government to examine the situation. He recommended the removal of the bazaar to the area of Colonel Ainsworth's old settlement north of the Nairobi River and segregation of the town by race. But wholesale removal of the expanding commerce center was practically as unpopular and impractical as the earlier suggestion to move the town and, again, no action was taken.²⁸

Lesser problems of early Nairobi involved the number of Africans who had become enamored with the city through some temporary railroad job and who chose to stay there without really having anything to do. There were also so-called prospective settlers from Europe, who had to be confined to the municipal camping area to prevent them from establishing squatting claims. Such individuals arrived regularly on the twice-monthly train from the coast and headed for the land office, hoping for cheap land which frequently was not available.²⁹

²⁸Ibid., pp. 32-33.
²⁹Ibid., p. 20.
The tax assessment of 1902 showed a variety of businesses, including contractors, general merchants, tailors, and bankers. The famous Boma Trading Company sent caravans as far away as Ethiopia. Ali Khan opened a livery establishment in 1904, replete with every form of animal drawn vehicle. The safari business was beginning to cater to the adventurousness of wealthy and aristocratic European visitors. The Norfolk Hotel, built in 1904, played host to such illustrious travelers, and was the center of the town's social life. A school was opened in the Railway Institute for officials' and settlers' children. Roman Catholics opened a school of their own. Even so, sentry boxes still stood in Government Road to guard against wild animals at night. 30

Much of the town's food and manufactures was imported but some needs were met locally. Lord Delamere's dairy farm at Njoro provided it with milk and butter. Delamere also founded a local milling industry. By 1910, electric lighting had been installed but insulators were frequently destroyed by rowdy sharpshooters and, in the dry season, the hydroplant failed periodically. 31

30Ibid., pp. 19-27.
31Ibid., pp. 26-32.
Space was reserved in the settlement for a town hall, a library, a museum, a slaughterhouse, and a showyard for agricultural and sporting events. A disastrous fire in 1905 which destroyed many businesses, including the recently opened Stanley Hotel proved a temporary setback to progress. Obviously a fire brigade was badly needed but firefighting remained in volunteer force hands until the 1920's.\(^{32}\)

But residents could also indulge in quiet pride when they compared such rigors of frontier existence with the comparative ease of relatives and friends in Britain. Letters from home were indeed a welcome diversion for early Nairobians. An ingenious system of variously colored flags kept the populace informed of the mails' progress from Europe. A blue banner over the Post Office on Sixth Street indicated that a ship had left Aden for Mombasa; red meant that the overseas post had been received; white (or an arc lamp at night) signified that it was ready for distribution.\(^{33}\)

In 1911, Mr. Jivanjie, a local Indian contractor and philanthropist, presented the town with land and facilities

\(^{32}\text{Ibid., pp. 23-25.}\)

\(^{33}\text{Ibid., p. 32.}\)
for a natural history museum. It was later (1929) rebuilt and named the Coryndon Museum after a recent governor. Further enlarged in the mid 50's, it has become one of the most important museums in central Africa, containing botanical, zoological, and a paleontological collection amassed by Dr. L. S. B. Leakey, the anthropologist.34

Nairobi was visited by the important and the official, some of whom described the town. One early traveler noted that land in town was impossible to buy since it was held by speculators who would lease, but not sell, envisaging future land values, and the surrounding hills would make lovely suburbs. Most of the buildings were of corrugated iron in the bungalow style. Important landowners, like Lord Delamere and William McMillan had town houses in the city. "Nairobi is well supplied with all the requirements of the new civilization, and has a large and very interesting native bazaar, branches of the Bank of India, and plenty of stores for the supply of agricultural implements and all other necessaries of frontier life."35


Former President Theodore Roosevelt, the most famous visitor at that time was equally enthusiastic:

Nairobi is a very attractive town, and most interesting with its large native quarter, and its Indian colony. One of the streets consists of little except Indian shops and bazaars. Outside the business portion, the town is spread over much territory, the houses standing isolated, each by itself, and each usually bowered in trees, with vines shading the verandas, and pretty flower-gardens round about. Not only do I firmly believe in the future of East Africa for settlement as a white man's country, but I feel that it is an ideal playground alike for sportsmen and for travelers who wish to live in health and comfort, and yet to see what is beautiful and unusual.36

On the other hand, Roosevelt tells of a family awakened by a leopard on the roof, of lions wandering through the residential section, and of guests carrying spears and rifles on their way to and from parties. One unsuspecting young lady, "on a bicycle, wheeling down to a rehearsal of Trial by Jury had been run into and upset by a herd of frightened zebras."37

Nairobi drew the gamut of adventurers and eccentrics associated with any frontier town but, since it required


37 Ibid., pp. 379-380.
money and initiative to get to East Africa, they were an unusually able lot. Those who arrived by train were greeted by Ali Khan who had a monopoly on all Nairobi transport and took his passengers to the Norfolk Hotel. 38

Twice a year, at Christmas and in July, all the Europeans who could possibly do so flocked to Nairobi for the race week, and everyone joined in for a welcome respite from ordinary labors. There were rickshaw races down Sixth Avenue and Government Road, target shooting at lamp posts from the verandahs of the Norfolk Hotel and amateur theatricals. Race weeks were not only times for relaxation, but provided opportunity for informal politicking and an exchange of ideas between settlers and officials. 39

True to their aristocratic pretentions, upper class British Nairobians engaged in the hunt. A pack of hounds was kenneled near the town and the quarry was either jackal or duiker, a small antelope. The contests were held at half-dawn for the scent lay on the ground only while the grass was wet. Nairobi was also the center for big game safaris, including the famous firm of Newland Tarlton which

38 Huxley, op. cit., p. 248.
39 Ibid., p. 251.
provided President Roosevelt with 500 porters, each laden with sixty pounds of gear and supplies.40

The railroad itself was yet another form of popular amusement. Twice a month virtually the entire population turned out to meet the bedraggled passengers and to welcome them.41

Eccentricity was sanctioned by the leading settler Lord Delamere himself.42 This worthy let his hair grow long, thinking that it would protect him from the sun,43 and figured in many of the brawls at the Norfolk, including, on one occasion, locking the manager in the meat safe and organizing rugby matches in the bar. There was also the nameless woman who rode into the Norfolk bar, and, after drinking, rode out again shooting up the ceiling. Tradition says that she eventually eloped with the town clerk

40Huxley, op. cit., pp. 250-257.

41Ibid., p. 86.

42Delamere, who settled in Kenya in 1903, was the city's most colorful character and the protectorate's most outspoken critic. He gave himself and his fortune to agriculture experimentation and to the encouragement of European settlement until his death in 1931. His story is well told in Elspeth Huxley's biography.

of Kisumu and was shot to death in New York's Bowery district.44

The Europeans going out to Kenya as settlers rather than as administrators and missionaries became both the lifeblood of the Protectorate and its greatest problem. As noted earlier,45 native ideas of land ownership were entirely foreign to those of the Europeans. In East Africa, no land was owned by individuals, but rather by clan or tribal units. Further, agricultural practices of the time permitted great stretches of land to lie fallow for several years at a time and thus appear "unoccupied." Most significantly, however, a combination of drought and disease had forced many of the Kikuyu of the highlands temporarily to vacate their lands in the 1890's, a not unusual event. Many died; others moved into adjacent areas. These factors plus the area's pleasant climate led visitors to envisage European settlement from the beginning. When the Kikuyu returned to their homeland in the early years of the century, they found much of it occupied by white farmers.

44Huxley, op. cit., p. 256.

45See Chapter I.
Sir Charles Eliot, Commissioner from 1901 to 1904, was the staunchest advocate of white immigration. He wanted prosperous farms so that the Protectorate could provide for itself. Further, an affluent colony could pay off the Uganda Railroad. To encourage settlement, schemes were devised simplifying land acquisition and advertisements were sent to prospective immigrants in Europe and South Africa. The latter already had long experience in frontier African farming.

If Joseph Chamberlain's suggestion of turning East Africa into a Jewish homeland had been taken seriously, other settlers might have gone out to Kenya. As it was, Eliot and many government people opposed the idea on grounds that the Jews would make poor farmers and compete with Indian merchants. To relief of the British government the Zionist Congress of 1905 rejected the dubious "Uganda offer."  

A policy of land alienation, most vividly seen in the Masai removal previously mentioned, was initiated. Vast tracts passed into European hands, and by the end of the

46 Leys, op. cit., pp. 140-142.

First World War, an area of approximately 14,000 square miles of good land was restricted to Europeans, and known as the White Highlands. The farmers held plots either as freeholds or as leases running from 99 to 999 years. 48

Eliot's successors, Sir Donald Stewart and Sir James Sadler, were not as enthusiastic about overseas immigration, perhaps seeing future complications. However, Sir Percy Girouard, who was Roosevelt's host in 1909, encouraged settlement and Sir Edward Northey continued the policy after 1918. 49

Though most of the immigrants came from the British Isles, a sizeable minority were Boers from South Africa, weary of the political strife in their native land. They settled mainly on the Uasin-Gishu plateau, towards the Uganda border. Interest in Africa generally rose in England after her victory in the South African Boer war; and some of this popular sentiment, encouraging the civilizing of Africa, doubtlessly spurred developments in British East Africa. 50

48 Ibid., pp. 140-142.
49 Ibid., p. 77.
50 Smart, op. cit., pp. 20-21.
The effect of white settlement on the African is perhaps not entirely pertinent at this point. Suffice it to say that it was not only the Kikuyu who felt the impact of the European influx. Although few other tribes lost significant amounts of land to the settlers, there was a general awareness that the area was destined to become white man's country, based upon a European farming economy. Because of this, many native peoples were not encouraged to develop their own land, but were allowed to expend their energies paying the hut tax and working for Europeans. This, essentially, is the negative side of European involvement. While the latter undeniably brought great capital investment and progress to the Protectorate, their presence tended to obviate and obscure native economic development. Thus East Africans were at least a generation behind their West African brothers who were not confronted with European competition in their locales.

Theodore Roosevelt summarized the attitude of many when he compared the East African settlers to the ranchers and farmers of the old American West and asserted that "No

alien race should be permitted to come into competition with the settlers." The principal need was not for capital to exploit the land but, rather, for settlers to erect homes there.

The dual questions of land and white settlement are not directly a part of Nairobi's history but their ramifications are inseparable from its fortunes.

The First World War found Nairobi and its lifeline, the railroad, practically on the border of German East Africa, where it would be easy for enemy saboteurs to destroy. Settlers eagerly signed up for duty and the East African Mounted Rifles (EAMR) came into being. There was likewise created the Nairobi Defense Force, composed mostly of local merchants, but also including Sir Jacob Bartle, the Chief Justice. A war council was formed by the government to coordinate its interests with those of the army and settlers. Conscription followed in March, 1916, largely the result of settlers' complaints that not enough

52 Although Africans were hardly "aliens," Roosevelt doubtlessly was referring to them as well as to the Protectorate's ambitious Indian minority.

government employees and civilians were volunteering for service.54

During the War exports were restricted to items of "primary production," such as copra, hides, and wattle bark. Coffee rotted in warehouses when England ceased its importation in 1917. Imports, including much needed farm machinery and equipment for Nairobi's hydroelectric system, were similarly curtailed. There was progress in other directions, however, witnessed by the appointment in Nairobi of a municipal inspector of native housing and, later, the establishment of an advisory Council for African Affairs.55

No military action took place in the Nairobi area and the threat was short-lived, as the theatre of war shifted to German East Africa. When the conflict ended, the British took control in "German East," then renamed Tanganyika and converted into a League of Nations mandate. Nairobians returned to their normal pursuits but the war had closed the era of haphazard frontier growth and opened a new age of steady progress.


55Ibid., pp. 38-40.
CHAPTER IV

THE INTERWAR PERIOD: 1920-1940

The holocaust of the First World War brought all the hopes of nineteenth century idealism and belief in progress to a crashing halt. Dynasties, nations, and ideas crumbled easily as the civilized nations groped to regain balance. But, in the far flung reaches of the British Empire, a pleasant reprieve was granted before the old irretrievably passed away.

The inter-war period was the British Empire's golden afternoon. . . . In that sunlight Kenya was founded and established as an old-fashioned enclave of Victorian imperialism, where an Englishman, divorced from the annoyances of political theory, might lead the good life of the gentleman farmer.¹

In 1920, the greater part of the East African Protectorate was converted into Kenya Crown Colony. This step legalized British control and gave residents British citizenship on British soil. It also facilitated the

floating of loans in Europe for internal improvements, such as railway and harbour projects. The hot coastal lands which formed part of the Sultanate of Zanzibar were not annexed but now became Kenya Protectorate. While separate political entities, the Colony and the Protectorate were jointly administered.²

Unfortunately, the Colony was still so poor that anticipated developmental assistance from the public market was not forthcoming,³ and only Winston Churchill's urging, as Colonial Secretary, led to a £5,000,000 Colonial Office loan late in 1921. This money was employed in improving Kilindini (Mombasa) Harbor and in building rail extensions to the Uasin Gishu Plateau, Nakuru, and Thika, all of which, it was hoped, would actively stimulate the economy.⁴

There were, at the time, 9,600 Europeans and 25,000 Indians in the Colony, about two-thirds of the former being male.⁵ Some 2,000 of the Europeans were farmers, while

²The Times (London), July 9, 1920.
³The Times, Jan. 28, 1921.
⁴The Times, November 7, 1921.
⁵Ibid.
3,000 lived in Nairobi.  

The most ambitious plan to attract Europeans to Kenya was the Soldier-Settler Scheme whereby war veterans sent out with one-way tickets, would receive small land grants which would become freeholds when properly developed. Unhappily, the scheme failed. Many of the men going out were city-dwellers and turned out to be poor farmers. Others were victimized by "Nairobi profiteers" who charged excessively for transportation of equipment and supplies being shipped out to the grants. Government allotments proved inadequate to the inflated prices of the land. Some of the newcomers simply were not plucky enough and spent too much time in Nairobi while their grants languished under haphazard tenant operation. Others ended up in the employ of established farmers and some returned home greatly embittered. However, over 700 farms out of 1,000 granted to ex-combatants were being worked by 1924.

Later population schemes sought government backing to encourage cattle and sheep ranches and wheat and maize

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6Leys, op. cit., p. 140.

7The Times, op. cit.

8The Times, May 24, 1921.
farms which were not dependent upon African labour and which might prove more attractive to the white farmer.\(^9\)

Growth of the European population remained steady but there were frequent laments from settlers that it was too slow.

The dominant factor behind the drive to increase European population was the land problem. It has already been noted that a series of animal and human diseases coupled with protracted drought caused unusual migrations among the native Africans in the 1890's, at the very time that Europeans were first surveying the country. The cool, fertile highlands had practically emptied of inhabitants and there was no effective native occupation. Europeans consequently began to carve out extensive holdings for themselves.

In 1898, an Order in Council gave Protectorate authorities the right to acquire but not to alienate land needed for public buildings, roads and the railroad. No compensation was involved—indeed, to whom would it be paid? In 1901, another Order directed that "all lands subject to the control of Her Majesty" be viewed as Crown Lands and that the Commissioner might dispose of them as

\(^9\)The Times, November 1, 1926.
he saw fit. In effect, the entire East African Protectorate was now crown land; no mention was made of native property rights. A year later, a further Order provided that up to 6,000 more square miles of land be made available to European immigrants through lease or sale by 1915.10

By that time, a total or 7,500 square miles of land had been distributed for European usage. The Crown Land Ordinance of 1915 defined such as "all land occupied by native tribes of the Protectorate." This was, of course, after the alienation of the choice Highland Areas.11 By 1925, a total of 10,000 square miles had been granted.12 Later, it reached 14,000 square miles including municipalities.13

There is abundant testimony justifying this takeover on grounds ranging from the land's apparent availability to the conundrums of the British civilizing mission. Dissenters were rare, at least at the time of land assignment. Colin Leys, a British doctor with twenty years

10 Leys, op. cit., pp. 77-78.
11 Ibid., p. 78.
12 Ibid., p. 67.
experience in East Africa, is perhaps the most articulate. He observes, quite rightly, that the lack of native opposition to European occupation was the main encouraging factor; effective objection would have stirred the British consciences.\textsuperscript{14} The point of misunderstanding lay in the inability of Africans to "sell" land which belonged to the \textit{mbari}, or extended family, and which could not be parted with except after a general group consultation, an unprecedented, unthinkable thing.\textsuperscript{15}

Leys contends that, unlike West Africa, where British power extended naturally with the growth of trade, that East Africa was immediate, total, and without an economic base, stimulated as it was through competition with rival Germany and France. There was no tinge of legality in the British presence in the first place and the "title of Protectorate corresponded with nothing whatever in fact or law."\textsuperscript{16}

\begin{itemize}
\item \textsuperscript{14}Leys, \textit{op. cit.}, pp. 79-80.
\item \textsuperscript{16}Leys, \textit{op. cit.}, pp. 81-82.
\end{itemize}
Such a land policy was especially unfortunate because it made the West African system of indirect government impossible for East Africa. The European farmers demanded native labor and a direct tax was placed upon Africans, seriously undermining tribal autonomy and authority.\(^{17}\)

Some maintain that British occupation prevented unscrupulous Negro leaders from selling land foolishly or cheaply to Europeans, but Leys retorts that laws to monitor such deals could have been enacted and that total alienation was a defeatist remedy in any event.\(^{18}\)

On a larger context,

By that policy every vestige of legal right in land, whether belonging to tribe, chief, or individual tribesman, was obliterated. It allowed successive governors . . . to dispose as they thought fit the whole of the country and its inhabitants irrespective of their equitable rights or of their wishes. And it has resulted in the abandonment of Imperial traditions which were the growth of centuries.\(^{19}\)

The British takeover was further stained by discrepancies in the laws together with chicanery. Officials in Mombasa received land free. The minimum price in some

\(^{17}\) Ibid., pp. 82-83.

\(^{18}\) Ibid., pp. 83-84.

\(^{19}\) Ibid., p. 80.
areas in 1924 was 200 per acre and greenhorns frequently paid far more than their land was worth. In April, 1919, in the East African Standard, an early settler, Mr. Robert Chamberlain, bitterly attacked Mr. "A"\textsuperscript{20} for introducing the "art of the dummy applicant" into Kenya, whereby land was cheaply acquired in vast acreage. The unfortunate effect of this was to build up a rural aristocracy by preventing the growth of a body of small farmers. Leys could only recall John Bright's comment that overseas colonies tended to become a "gigantic storehouse of outdoor relief for the aristocracy."\textsuperscript{21}

If land alienation was assailed on one hand as being clearly illegal, it was condemned on another as being undemocratic. Salvadori who had farmed in the Highlands envisaged white Kenya as an essentially feudal structure, propped up by government subsidies and native subordination. European farmers ought be allowed only if they could operate independently. He asserts that, generally, the European in Kenya could only be a "lord" since climate

\textsuperscript{20}Leys further describes "A" as, "the leader of the landowners of the Colony." Lord Delamere was presumably the individual in mind.

\textsuperscript{21}Leys, \textit{op. cit.}, pp. 157-58.
prevented him from doing the day to day labour of farming; and that no man has the right to demand of others what he himself cannot ordinarily do. Further, Africans ought be permitted to buy land in the white highlands; for they, after all, were preeminently tillers. Interestingly, Salvadori rejects the argument that the white highlands were obtained "illegally"; for this reason his contentions attain greater significance.  

But the British takeover was a fait accompli by the time its most serious critics found their tongues. In 1932, the Morris-Carter Commission recommended some adjustments in the Kikuyu Reserve with compensatory payments to members of the native councils, apparently on the advice of Lord Swinton, the Secretary of State for Colonial Affairs, that the white highlands be kept "inviolate." Land and highland segregation was never a closed question, and led directly to the catastrophic events of the 1950's.

The Indian minority in Kenya has already been referred to. The political reorganization of 1923 provided that eleven Europeans, five Indian and one Arab sit in the

Legislature. While the agreement asserted that the Highlands were closed to non Europeans, it placed no restrictions upon Indian immigration. The Indian community protested that elections were held on a community rather than on a universal basis and that it was consequently underrepresented. In Nairobi, the Indians likewise protested their higher tax rate in comparison to the inadequate utilities and poor services of their neighborhoods as well as the difficulties encountered by the growing rigidity of residential segregation. Europeans frankly resented Indian participation in city government and the Asiatics in turn boycotted the town council.

Fear that the Indians would be admitted to a common roll with Europeans sparked talk of independence on the part of British settlers, especially the veterans.

In 1923, there appeared the Devonshire White Paper, a document which obscured the European-Indian rights' conflict by subtly reminding both parties that they were,

24 The Times, January 1, 1924.

25 Smart, op. cit., pp. 48-50.

after all, guests in an African land, and which assured the paramountcy of African welfare in the colony. At the same time the local Denham Commission offered a solution to the Nairobi boycott. The Asians admitted £6,000 liability for (tax) rates unpaid; and the town council denied £3,000 liability. The Indians therefore paid £3,000 and returned to their seats in council, temporarily assuaged at least.27

In 1926, Mr. Malik, an Indian councillor charged that the scheme to offer plots on Forest Road to Asians was designed to discourage the residential living of Asiatics, since prices for quarter and half acre plots were too high and fencing regulations were deemed arbitrary.28 Another boycott ensued. Mr. Malik later explained that lack of Indian representation on the Hilton-Young Commission, then studying East African educational facilities, and incessant demands by the European settlers for white majorities in all sections of the country had precipitated the boycott.29

Only in 1932 did Indian members return to the town

27Smart, op. cit., pp. 48-50.
28EAS, August 21, 1926.
29The Times, November 12, 1927.
council, but not without dissension in the Indian community between those who wished to tolerate the situation and those who sought to resist. 30

Native Africans forming the vast majority of the people of Kenya and of the inhabitants of Nairobi, occupied the lowest rung of the social ladder. Their grievances were far worse than those of settlers who felt persecuted by the officials, and those of the Indians who were subordinated to Europeans, but they were largely silent although keenly observant of the events around them. The Europeans of interwar Kenya were as much a product of their time as were their countrymen in Europe. They had few doubts about race and none in making their views public.

In 1925, while addressing a group of Nairobi boarding school students, Governor Grigg reminded them that they were members of a great race. There was no part of the world without reveille calls urging Britishers to do "their bit for the honor of the race and the benefit of those dependent on them." He urged Kenyan youth to acquire self-sufficiency and not to depend permanently upon native labor. "Some must rule and a great many more in the world

30 The Times, August 16, 1932.
obey . . . ", but orders must be delivered in the right spirit and a superior must always set a good example.\textsuperscript{31}

The Governor may have been thinking of the European Boy Scout who stole an African's bicycle and was admonished by the judge that, "it was a very bad thing to steal from a native."\textsuperscript{32} Africans no doubt agreed, but they knew that it was even worse for a native to steal from a European. When six native lads, aged six to twelve, were apprehended for pilfering in an Indian store, they were sentenced to ten strokes each with a cane and sent back to the reserves.\textsuperscript{33}

Europeans were magnanimous only because of their staunch belief in African inferiority. One writer in the \textit{East African Standard} declared:

\textit{. . . Sir Harry Johnston estimates that the African is 50,000 years behind the European in the scale of civilization. Is it, then, reasonable, to expect this "child" to conform to a social code applicable to a race 50,000 years his senior, that the deterrents to crime which influence that race should have any affect on his actions?}\textsuperscript{34}

\textsuperscript{31}EAS, December 19, 1925.
\textsuperscript{32}EAS, December 12, 1925.
\textsuperscript{33}EAS, July 17, 1926.
\textsuperscript{34}EAS, June 19, 1926.
Small wonder then that the flogging of natives was general, occasionally even unto death, and that the culprits were traditionally only reprimanded or received suspended sentences. Leys explains such conditions as due, not so much to the cruelty of Europeans as the position into which they had been permitted by the government to put themselves: masters of a country and people from which they must extort land, labour and obedience for their survival. When Africans, who had no voice in this arrangement, balked at roles arbitrarily assigned them, European frustration followed. 35

This is a fair judgement so far as it goes.

The First World War, however, had exposed the Europeans, who had previously been considered godlike by most Africans. White men were fighting among themselves, contrary to the basic teachings of missionaries and administrators. Africans had served in the war; some Negro warrant officers and non-coms had, on occasion, even instructed European volunteers in war techniques, yet, after the war, were hastily forgotten. Europeans were, after all, fallible men like themselves. 36

35Leys, op. cit., pp. 160-166.  
Political expression by the Africans was sporadic and ineffectual. The young Kavirondo Association, and the Kavirondo Taxpayers Welfare Organization, under the leadership of Archdeacon Walter Edwin Owen, was a combination union and fraternity agitating for African rights. The more militant Young Kikuyu Association attained some following but was soon suppressed. The Kikuyu were most affected by land alienation and have always been in the forefront of Kenya politics.\(^{37}\) They were also closer to Nairobi than other tribes.

As early as 1922, Harry Thuku, a Kikuyu leader, was arrested and jailed in Nairobi for spreading separatist propaganda on the Kikuyu reserves. His imprisonment brought out a mob of 3,000 sympathizers which stormed the police station and was dispersed only after fifteen were killed by the King's African Rifles.\(^{38}\)

After the war, native "locations" began to supercede the previous random living arrangements of Nairobi's Africans. Pumwami became a major center. Dormitory style housing and communal kitchens predominated at first, since

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\(^{37}\)Ibid., pp. 262-66.

\(^{38}\)The Times, March 18, 1922.
males were the main urban-dwellers in those days. There was usually a green on such locations or estates with recreation, sports and clinic facilities. 39

African housing gradually became an employer and municipal responsibility, being provided for those in permanent employment in the town and those engaged in business as considered essential to town life. A large employer was responsible for providing quarters for his workers and Africans were allowed to build their own houses subject to municipal regulations. 40

The native idler problem was a constant one and steps were taken to minimize it. Africans were prohibited from sleeping on property occupied by any but Africans, unless, of course, they were house servants. They could not remain in Nairobi longer than seven days unless employed; and above the apparent age of twelve were required to register and to carry the kipandi (pass) identifying them and their employment. 41

39 Thornton White, op. cit., p. 11.
40 EAS, May 28, 1927.
41 EAS, June 26, 1926.
The town council passed a by-law stating:

Any native who comes into the municipal area without wearing shorts or other suitable garment shall be guilty of an offense.\textsuperscript{42}

Beer drinking was the primary weekend pastime of many Nairobi African workers. When forty were arrested and fined £1 each for fighting one Sunday afternoon at the (only) municipal beershop in Kileleshwa, the \textit{East African Standard} urged the removal of the beershop from the European neighborhood in which it lay, closer scrutiny of Africans who obtained liquor licenses, and the strict enforcement of the ban on European liquors to Africans.\textsuperscript{43}

Ailsa Turner, President of the East African Women's League, thought the whole situation of Nairobi Africans might be improved if movies shown to them were censored, so that the viewers would see only films of "moral and educational" value.\textsuperscript{44}

Unhappily, lack of proper dress and Sunday afternoon brawls were not the most serious social ills of Nairobi.

\textsuperscript{42}\textit{EAS}, April 23, 1927.
\textsuperscript{43}\textit{EAS}, May 28, 1926.
\textsuperscript{44}\textit{EAS}, July 17, 1926.
A juvenile crime report of 1932 listed 947 "cognizable offenses" of all sorts on police records among a total African juvenile population of 3200. Allowing for multiple offenders, the high index of crime is evident.45

One third of Nairobi's juveniles had no parent or guardian caring for them. Many were the children of prostitutes and a larger number existed under equally deplorable conditions.

Leaving aside those children who live with their parents or outside the native locations, there are a number who have no homes, but sleep under houses, or in outhouses, yards, and even latrines, and change their sleeping place every few nights.46

Two thirds did not attend school and many suffered from intestinal worms; while other maladies were more frequent to them than to their European counterparts. Many African girls were drawn to prostitution as their only means of making a living. Traditional mores were largely inoperative due to the variety of tribes in the city and the different way of life encountered there. Some authorities thought that better medical facilities


46Ibid., p. 9.
might alleviate part of the problem, but this was not the complete answer.47

The reformatory at Kabete taught skills and the elements of money management by the payment of small "wages" to youths committed to it but, even here, it was noted that nothing was done to guide boys when released from the school, and there were an unhealthy number of reconvictions after discharge.48

Nairobi's European children, by contrast, had proper care and opportunities and were thus spared similar deprivation and consequent delinquency. Goans and Arabs were regarded as presenting the fewest problems, for about the same reasons as the Europeans. The Indians were cited mainly as indirect contributors to the juvenile problem for they were usually too poor themselves adequately to pay or to provide for their African employees, many of whom were youngsters.49

Apart from the social problems of a frontier town, Nairobi continued to progress as a civic and commercial

47Ibid., p. 15.
48Ibid., p. 19.
49Ibid., pp. 5-6.
center. In 1925, the Governor cited the need for impressive public buildings including a new central jail. He announced the forthcoming visit of the Kimberley town engineer, Mr. Jameson, who would advise on urban planning.\(^{50}\)

When Jameson arrived, he was feted at the Norfolk Hotel by the Mayor and town councillors. He duly praised the beauty and fine upkeep of the suburbs but was not so enthusiastic about the center of town, gently suggesting that local pride might be lacking. He also viewed the railway complex as an obstacle to orderly growth and urged that the open spaces across from the train yards be left vacant for eventual commercial development.\(^{51}\) A Municipal Town Planning Committee was established,\(^{52}\) but little was actually accomplished until after the Second World War. Jameson's broad suggestion of confining industrial centers to the southeast, next to the railroad, was however, followed and some roads were macadamized.

A Local Government Commission headed by Mr. Justice Feetham recommended the annexation of Muthaiga, Eastleigh,\(^{53}\)

\(^{50}\)EAS, August 15, 1925.

\(^{51}\)EAS, December 19, 1925.

\(^{52}\)EAS, January 22, 1926.
and Westlands settlements, and they were incorporated. At the same time, the reassessment of property values occasioning the Asian boycott of city government undertaken.53

Council was reorganized (1928) to include nine Europeans, elected at large, seven elected Asians nominated by the Governor, two members nominated by and representing the Colonial Government and an administrative officer of the Nairobi district charged to safeguard native interests.54

Economic development was hampered by the city's inability to float a loan on the London market because of its poor assets.55 Nonetheless considerable improvement was shown. The sewerage system was extended and the ramshackle Indian bazaar was modernized.56 A new Railway Staff Headquarters replaced the "tintown" of pioneer days. Homes for the European officers were erected in Parklands with its garden city atmosphere. Asian employees were removed to Eastleigh, which already was predominantly Indian.57

53 Smart, op. cit., pp. 54-56.
54 Thornton, White, op. cit., p. 17.
55 Smart, op. cit., p. 63.
56 Ibid., pp. 18-19.
57 EAS, December 12, 1925.
A series of disastrous fires in 1925-1926 led to a small boom in business house construction, including several in the Spanish Renaissance style of terraces, arches and stucco which was then much in vogue in East Africa. 58

The Great Depression gave birth to more practical projects, partly to meet the unemployment crisis. The East African Standard lamented that between 70 and 200 Europeans in Nairobi were out of work. A council committee was formed to look into the problem and three proposals emerged: the erection of a group hospital for all races, the Ruiru River scheme for increased water supply and new municipal offices. All were forwarded to the government for approval and the necessary funds, but they met with varying success. 59

The Group Hospital had been suggested some years before but had bogged down over the location question. The original Racecourse Road site was too near a native settlement which would eventually surround it and was deemed an unfit place for European nurses. One on Ngara Road was

58 EAS, June 5, 1926.

eventually agreed upon, but was not built before the war.

The Ruiru project provided Nairobi with two million gallons of sorely needed water per day, starting in 1938. But projects, including a five year plan launched in 1938 to macadamize roads, to construct a sewerage disposal plant, sewers, a stadium, African housing, and swimming pools, all fell stillborn by the outbreak of the Second World War.

Electricity had been available to Nairobi residents since 1906 but not without difficulty. At times, drought conditions made it impossible for the producing company to fill demands and customers complained. In the rush to extend service, wiring was often poorly done or improperly insulated and some deaths resulted, particularly in the Bazaar area. The meeting of such defects was an endless process.

A major road building and improvement scheme for the town was approved in 1926 and, aided by the works

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60 *RAS*, June 25, 1927.
63 *RAS*, July 17, 1926.
64 *RAS*, May 15, 1926.
projects of the Depression, many Nairobi streets were resurfaced in the late 20's and 30's. One problem confronting the roadbuilders was the practice of the Railroad to erect sidings on Workshops Road, the main artery leading east to Machakos. One was reported 18 inches above the road level and the old feud between the railroad and the government was renewed. 65

Air service between Nairobi and London was inaugurated in 1926, reducing the travel time between the two cities to six days. 66 Shortly thereafter, air mail service was begun. 67

Interwar Nairobi hosted every sort of eccentric and VIP, many of whom committed their impressions to paper. Most were complimentary; one, however, held that Nairobi might be better known in the world if it were not so easily passed by for lack of attractions. It was, after all, a somewhat drab, "overgrown village." It might have been beautiful, he continued, apparently unaware of the railroaders' needs, had its builders chosen the hills beyond

65 EAS, January 9, 1927.
66 EAS, January 16, 1926.
67 EAS, February 19, 1927.
for its site. It even lacked the charming old architecture gracing Mombasa. 68

Prince William of Sweden, who visited the city in 1914 and 1921 while on big game hunts for the Swedish National Museum, was less severe. On the latter trip, he lamented the demise of big game near the city and its wild west atmosphere, but noted that it was becoming "a teeming commercial center, aiming at mundane sociability." 69

The Europeans in the town were themselves a tourist attraction and were often commented upon for "Nairobi was a British city, notwithstanding its African and Asiatic inhabitants." The same observer divided the Europeans into castes. There were the government officials who "dressed well and spent a great deal of time out of the office playing tennis and golf," managing "to make a good show upon very low salaries." Sportsmen and noble visitors from abroad mingled with a "scattering element of dukes, lords, and second sons of noble families out to invest or hunt big game." Finally, there were speculators, "chiefly young men from England or South Africa" who "dressed in riding

69 The Times, November 19, 1921.
clothes, big helmet hats, and top boots and dashed about the country on ponies," forming a major part of the bar clientele. 70

To this enumeration might be added the ordinary shopkeepers, artisans and farmers who, Leys notes, were much the same as their counterparts in Europe and the rich and cantankerous "public school, ex-officer-types to whom had fallen the powers of government." 71

British bakers, butchers, grocers and stationers catered mainly to Europeans since they could not compete with their Indian counterparts with low overhead and living standards. 72

The bazaar, with the churches--Anglican, Roman Catholic, Presbyterian, Mosque, and Synagogue--tell the tale of population as well as could a page of statistics. The Roman Church is likely to be more full than the Anglican, for Kenya is largely Irish. 73

There were several nationalities of Europeans in the city. At the fourth annual dinner and dance of the St.

70 Frank Carpenter, Cairo to Kisimu, (Garden City: Doubleday and Page Co., 1923), pp. 256-257.

71 Leys, op. cit., p. 156.

72 Norden, in loc. cit., p. 23.

73 Ibid.
Patrick's Society, congratulatory cables were sent to Belfast and Dublin, and an answer was received from Belfast. 74 In the dinner speech, Mr. O. B. Daly, the society's president, compared Kenya with Ireland: "the same romantic leaders dreaming dreams and suffering from great illusions--dreams too often shattered." He longed for a return to the old days of "benevolent despotism" before Kenya had "sunk under the weight of ordinances." A month later, the annual St. George's Day Celebration unfolded with equal outbursts. 75

The principal street intersection was at Sixth Avenue and Government Road, where there were "a half dozen or so" brick buildings. Otherwise, most of the city's buildings were built of corrugated iron 76 imported from England and Belgium. 77

The Norfolk was the leading hotel:

It is a low one-story building with a side porch in front, separated from the dirt street by a picket fence and shaded by eucalyptus trees through which

74 EAS, March 26, 1927. (The Dublin cable broke down.)
75 EAS, April 30, 1927.
76 Norden, in loc. cit., p. 23.
77 Carpenter, op. cit., p. 253.
the wind seems to be ever sighing and moaning. The charges are three dollars and thirty-three cents a day, including meals. . . . 78

Houses were one or two storied and stood widely spaced, making the Nairobi "a city of magnificent distances." Cars were of First World War vintage, but most transportation was by foot, horseback, bicycle, or jinriksha, the last manned by two Africans, one pushing and one pulling, through streets "unpaved and frequently masses of dust," but pleasantly shaded by eucalyptus trees. 79

A New World traveler was impressed by the number of American products in Kenya:

American axes and sewing machines, and American sowers and planters are sold by the East Indians. The drug stores carry our patent medicines and every market has more or less American cottons. 80

Martin and Osa Johnson, the famous motion picture photographers, were also enthralled with Nairobi. 81 They

78 Ibid., p. 258.
79 Ibid., pp. 254-56.
80 Ibid., p. 259.
81 The former wrote: Upon arrival in Nairobi the train pulls under a shed in a modern railway station; porters corresponding to our red caps rush out for baggage. In the station are a newsstand, a bar, a restaurant, and displays by local stores. Outside the station are taxicabs that will take you
set up housekeeping on a nearby estate and converted the household into a typical American home with special apparatuses for the photography, and copper screening and iron bars to keep out dust, insects and "black pilferers."

They wrote back to America praising their garden, containing oranges, lemons, grapefruit, bananas, peaches, pears, pineapples, strawberries, and less common fruits. 82

All Nairobi turned out for the Duke and Duchess of

over well paved streets to any one of four good hotels. There are mounted police on beautiful horses and black traffic policemen in the middle of the streets.

As for shops, there are two fine department stores; two barber shops where, if you happen to be a woman, you can get as good a permanent wave as in America; and modern drug stores. A well known camera company has a branch here where moving picture processing is done. There are fine movie theatres, and you may eat the best of candies and chocolates made by local candy makers. On Sixth Avenue you will see displays of every known brand of motor car. A daily newspaper that will surprise you. Newsboys on the streets. Women's shops where Paris models can be bought. Tailors for the men. In fact, Nairobi is actually civilized, and everything that can be bought in an American city can be purchased here. An up-to-date airplane company carries passengers almost anywhere at rates not exceeding those charged by the taxicab companies. There are also a race track and polo grounds. There are also two fine country clubs where members enjoy almost every kind of sport. Martin Johnson, "Country Life in Africa," _Country Life_, LIX, (December, 1930), pp. 35-37.

82 Ibid., pp. 76-78.
York, the future King George VI, in December of 1924. Their Royal Highnesses attended services at All Saints Church at which the Bishop of Mombasa officiated. Later, they visited St. Stephen's African Church and received a prayerbook in Swahili from the congregation.\textsuperscript{83} They remained in East Africa for several weeks. The Duke played polo at the Nairobi Club. The Duchess laid a wreath on the war memorial. At a Government House reception, the Duke presented African chiefs and headmen with ebony staffs surmounted with a silver Rose of York and promised the recipients to convey their greetings to his father, the King.\textsuperscript{84}

Daily life in Nairobi differed but little from that in any other town in the western world of equivalent size and importance. A series of destructive fires in the 20's caused great concern but all were proven accidental. The first broke out in December, 1925. It began in the shop of Mr. O. R. Preston, a ladies' outfitter, but soon spread to other establishments: Muter and Oswald, auctioneers; Alexander, hairdresser; Rand Overy, architect; Archibald

\textsuperscript{83}The Times, December 27, 1924.

\textsuperscript{84}The Times, February 9, 1925.
Hogg, ammunitioneer; Kampf insurance agents; Cash Boot Stores; Gilbert, dentist; Davies and Wewill, architects, and MacKinnon the grocer. 85

In the following February, four blocks of buildings along Government Road and Hardinge Street were destroyed. 86 Another fire occurred in early April, 87 after which the Governor appointed a commission to investigate the conflagrations and to seek preventative measures. 88 No more serious outbreaks occurred until 1928, when great damage was done to the Kenya Grain Mills granary. 89

The rape of a Mrs. Ulyate, an upcountry woman, and the trial of her alleged attacker created a great sensation and was reported in morbid detail. After a similar attack in Nairobi, Sir Francis Scott urged the death penalty for such offenses, declaring, however, that the law should not apply equally to whites and Africans since rape was not as traumatic to African women as to white ones. 90

85EAS, December 19, 1925.
86The Times, February 22, 1926.
87The Times, April 5, 1926.
88EAS, April 10, 1926.
89The Times, September 15, 1928.
90EAS, July 3, 1926.
Occasional dry spells wrought more than mere discomfort and dust. Malaria and influenza became common maladies. During one such siege, Nairobians were advised to make sure that all water was drained, even to the extent of cutting long grass to reveal tiny puddles of water. These were then to be coated with oil or paraffin to prevent the hatching of mosquito larvae. Pyrethrum powder was to be burned in houses and the use of mosquito nets was urged, even by natives—since they might well carry malaria to their employers.  

Attempts to enforce a Shop Hours Act, prohibiting trading on Sundays, were largely ineffectual. The *East African Standard* warned that compromise, allowing certain sections of the city to keep Sunday hours, would only encourage shopkeepers to open up in the non-restricted areas. "The African can and will shop on Saturday or any other weekday if he discovers he cannot do so on Sunday."  

One of the more ambitious projects of Nairobi's Europeans was the erection of All Saints Church, or the Cathedral of the Highlands. Begun in 1916, appeals to

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91 *EAS*, May 22, 1926.

92 *EAS*, February 19, 1927.
Britain were constantly made to complete the edifice. The Bishop of Mombasa saw it as a symbol of the faith which is "the source of all that is best in the civilization that we bring to Africa." 93

At Christmas time, Nairobians could look forward to events such as the European school concert, the Shika Players production of The Bat, the Christmas Eve dance and a production by a visiting troupe of South African performers. 94 Likewise, they might have enjoyed Gilbert and Sullivan's Iolanthe, presented at the Theatre Royal by the Nairobi Amateur Opera Company. It was produced by Nellie Seymour James, assisted by Mr. R. Coltant Craig and by Madame Vaudine, the stage manager "whose costuming was truly genius." The play ran for a week. 95

Otherwise the daily newspaper best summarizes life in Nairobi during the 20's and 30's. The police raided the Star Carnival Co. on Sixth Street because of gambling; 96 automobiles might not exceed 20 mph and passenger busses

93The Times, June 27, 1929.
94EAS, December 12, 1925.
95EAS, April 2, 1927.
96EAS, August 20, 1926.
Judge Gambie declared that Seychellois could be classed as Europeans if they could prove that they had a European ancestor; and Mr. Galton-Fenzi, secretary of the East African Automobile Association, drove the stretch between Mombasa and Nairobi in 45 hours, urging that road connections between the towns would be cheap and feasible.

The Superintendent of Police, Nairobi, appealed:

REWARD

10 reward to any person giving information which leads to the conviction of the person who fired off an automatic pistol at 12 midnight on the 14th in River Road.

A dentist advertised:

DENTAL NOTICE

Nakuru - Londiani

Mr. Arthur Jones L.D.S. 4. Brist. will visit Nakuru on July 5 for 3 weeks. Address: Native Civil Hospital. Appointments made now:--

P.O. Box 76, Nairobi

97 EAS, July 24, 1926.

98 EAS, May 15, 1926.

99 EAS, January 16, 1926.

100 EAS, April 24, 1926.

101 EAS, June 26, 1926.
And a radio listener who got Pittsburgh (poorly) romanticized:

To be rapt over Bizet for ten minutes, and then to hear as an obligato the yowl of an East African hyena, and then again to be literally drawn into the strains of some rollicking rag-time song (which will probably soon be the rage out here), is an experience which is almost as eerie as it is supremely pleasant.102

But such halycon days dimmed. War memories were revived when Princess Marie Louise unveiled a memorial to African soldiers and porters who served in World War I.103

A harbinger of hapless days, Lord Delamere himself, the embodiment of European aspirations in Kenya, died in November, 1931. Sir Francis Scott headed a drive to erect a monument in his honour in Nairobi.104 In 1938 a life size statue was at length unveiled in the avenue bearing his name105 where it remained until independence. In the same year and the following one, Lady Delamere, his widow, was elected Mayoress of Nairobi.106

102BAS, March 7, 1927.
103The Times, May 21, 1928.
104The Times, September 28, 1932.
105The Times, April 28, 1938.
106The Times, July 13, 1939.
The depression wrought its dismal effect on Nairobi's economy. News from Europe was disturbing and grew steadily worse. The Red Cross organized lectures on how to meet gas attacks and how to render first aid. Additional surgical instruments were ordered from Britain in case that they should be unobtainable later. 107

And the Times reported:

Samuel Weinstock, Jewish dentist in Nairobi, who had demanded removal of a Nazi flag from the German Consul's car and had attempted to throw ink on it was bound over to the Nairobi magistrate. . . . 108

If indeed, Nairobi had ever been an "old fashioned enclave of Victorian imperialism," she was once again a part of the world.

107Smart, op. cit., p. 69.
108The Times, September 29, 1939.
CHAPTER V

WAR TIME AND POSTWAR NAIROBI: 1940-1963

Britain's peril in 1940 found as ready a response from Kenya as it had in the First World War. This time, the menace for Kenyans lay in the Italian control of Ethiopia to the north. Otherwise, East Africa was close enough to the lines of communication between Europe and the Far East to be "strategically" important. The war, fortunately, was little more than an inconvenience; its social and psychological ramifications were to be of vaster significance to the development of Nairobi and the Colony as a whole.

The capital city's role in the war was prestigious. As headquarters for the East African Command, it controlled the destinies of troops in East Africa and Ethiopia as well as those in the Middle Eastern and Asian theaters. This was reflected in a virtual doubling of the population to 109,000 by 1946.¹

¹Thornton White, op. cit., p. 19.
At the outbreak of the hostilities, Nairobians dug trenches and prepared for possible air attacks from Ethiopia, but none ever came. By 1943, these ditches had been filled in as malarial menaces. As the Italian threat diminished and Singapore fell, fears were expressed that the Japanese would seize Madagascar as well as cut the supply line to India but neither transpired. Indeed, in June 1943, British forces occupied the island.²

By May, 1943, Axis troops had been driven from North Africa,³ and Nairobi breathed easier. The war effort continued, however. Troops from Britain were quartered in the city and others reveled there on leave. Many civilians invited the military to share their homes. Hostels were opened for those on leave. Women auxiliaries were housed at places such as the Loreto Convent. No effort was spared to make the troops feel at home. Mr. James Master organized a ball for the benefit of the Red Cross. African dances to raise funds were held at the native Stadium as was a performance of Gilbert and Sullivan's Yeoman of the Guard

²Smart, op. cit., pp. 75-83.
³EAS, May 14, 1943.
by the Nairobi Musical Society.  

Eastleigh Aerodrome, which had been the center for attacks against the Italians in Ethiopia early in the war, was opened to visitors in April, 1943, in benefit of the Royal Air Force.  

Food scarcity led to rationing in the city. In 1943, it was decided to return all native women, children and unemployed males to their reserves in the country. No native without a kipande, a card indicating his employment, would thereafter be able to receive rations, even with money. Free transport to the country was provided the evacuees with the promise of return when the food situation had improved. At the same time, authorities announced a crackdown on certain Indians who were signing native kipandes for a handsome fee, asserting falsely that the holder had a job. Employers were then told how they could obtain rations for their African workers.  

The demand for meat by troops combined with a bad

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4 Smart, op. cit., pp. 76-83.
5 EAS, April 16, 1943.
6 EAS, March 5, 1943.
7 EAS, March 19, 1943. The "Rationing Scheme for
drought in 1943 caused a shortage so serious that shops in
the Municipal Market were set aside for the sale of camel
meat brought down from the northern frontier. Meat
rationing was inaugurated to insure equitable distribution.
Each household head was obliged to go to his butcher and
fill out a form listing the number of adults and children
in his house. Vegetarians were prohibited from registering
for the benefit of friends under pain of prosecution.\(^9\)

In 1943 the Nairobi Commodity Distribution Board

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Africans" read as follows:
"If you employ 12 or more Africans you must:
1. Take or send their kipandes and the attached
ration cards to the pavilion opposite the District
Commissioner's Office and collect their ration coupons.
This must be done on or before Monday next.
2. Register with one of the following posho
suppliers: The K.F.A., Whitehorse Road; Premchand,
Raichand and Co., Stewart St., Hasham Juva, Racecourse
Road.
If you employ less than 12 Africans you should see
that your boys collect their coupons from the pavilion
opposite the D.C.'s office. It is not compulsory for
you to follow the procedure above, but it will help
the smooth working of the scheme if you do.
Your cooperation is needed.
Advice and information about the scheme can be
obtained from the Municipal Native Affairs Office, at
the D.C.'s offices, Delamere Avenue."

\(^8\)Smart, op. cit., p. 81.

\(^9\)EAS, May 7, 1943.
announced that cheese production had been cut by 75 per cent since milk demands had increased. The butter situation was improved, however, and the board expected soon to be able to restore the full weekly ration of one-half pound. Asians were permitted one pound of ghee per head per week and street hawkers of chickens and eggs, restricted during the early part of the war, were again allowed to peddle their wares. 10

The East African Standard printed about the same time a letter from an African, something of a novelty at that time, in which he assailed a European who had earlier criticized African complainers as unpatriotic. The writer asserted that African complaints were no more severe than those of European housewives inconvenienced by the war rationing and he quoted Winston Churchill who, as leader of the United Nations, had declared the necessity of freedom of speech: 11

The Nairobi Municipal Council found itself more than usually short of funds during the war. Its greatest expenditure was concerned with road repair and improvement

10 EAS, May 7, 1943.

11 EAS, May 14, 1943.
and problems connected with drainage and refuse removal. Bitumen for road surfacing and tires for lorries were both scarce. In January, 1944, the Commanding Officer of the Nairobi Air Station appealed to the Council for help in its improvement of the airport. For the next six months, all municipal road work was suspended while staff members worked on runways and surfaced the air station.\textsuperscript{12}

Otherwise, life went on as normal in war time Nairobi. The Ministry of Supply urged farmers to grow Pyrethrum "urgently needed for war purposes" and promised to buy all first grade flowers.\textsuperscript{13}

The Muslim high priest, Maulana Sayyed Abdullah Shah Patron, went on pilgrimage to Mecca and was given a cordial reception upon his return at the Jamia Mosque.\textsuperscript{14} The Goan Institute held a debate, "That woman has done more for mankind than man";\textsuperscript{15} James McQueen, who had built the first European house in Nairobi in 1898, died, leaving five

\begin{flushleft}\textsuperscript{12}Nairobi Municipality Annual Report, (Nairobi: 1943-44), pp. 8-9.\textsuperscript{13}\textit{EAS}, April 9, 1943.\textsuperscript{14}\textit{EAS}, March 5, 1943.\textsuperscript{15}\textit{EAS}, May 14, 1943.\end{flushleft}
children, all of whom resided in Kenya. There were, of course, the chronic complaints of juvenile delinquency with the suggestion that children made good servants.

Nairobi demilitarized in 1946 and found that its African population had vastly increased. Some soldiers stationed there decided to stay on and new immigrants arrived from Europe. Fortunately, a major town planning scheme was completed at the same time, and the municipality was able to direct expansion with an eye to the future. Most important, new factories and plants were confined to the southeastern section of the city. Churches and various societies applied for free grants of Crown land, but a moratorium on such allotments quickly declared in order better to coordinate demands with the town plan.

In 1944, the Colonial Office announced a five year development plan for Kenya, to be launched at the war's end. It included schemes for agricultural development and training, female education of all races, hydroelectric

16EAS, April 2, 1943.
17EAS, April 9, 1943.
surveys and housing for Africans in Nairobi.\textsuperscript{19}

In 1949, Nairobi was able at last to float a loan on the London stock market on its own assets and responsibility.\textsuperscript{20} This proved a huge success; the lists closed in one day and the needed amount, £1,500,000, was oversubscribed seven times.\textsuperscript{21} The sum was applied to many of the purposes outlined in the development plan.

The town planning commission of 1948, under the direction of Thornton White, head of the Architectural Faculty at Capetown University, projected Nairobi's ideal population between two and three hundred thousand as best to preserve both its rural atmosphere and at the same time afford the amenities of a modern urban center. The commission foresaw more Africans entering skilled, clerical and professional occupations as well as an increase in female labor so as to lessen the proportion of single wage earners and to necessitate the development of family unit dwellings in the city.\textsuperscript{22}

\textsuperscript{19}\textit{The Times}, July 12, 1944.
\textsuperscript{20}\textit{The Times}, May 4, 1949.
\textsuperscript{21}\textit{The Times}, June 17, 1949.
\textsuperscript{22}Thornton White, \textit{op. cit.}, pp. 42-44.
The town planners were impressed by the capital's peacefulness. Although their thinking was permeated by a frankly colonial rationale, which reads strangely two decades later, Nairobians were fortunate to have received their enduring and expert direction.

In 1946, the Municipal Ordinance was revised for the first time since 1928. Council now had seven aldermen—two Asians and five Europeans—and, for the first time, two African Councillors. The next year, a municipal tax was levied on Africans in addition to the poll tax. It was thought the tax would increase African civic pride in addition to providing revenue.

The postwar years witnessed the expansion of the town jolted into modern urbanity by the conflict. The

23 They wrote, for instance: "As graceful leisure is more difficult to gratify in Europe, as servant troubles and the neighbor's blaring radios become daily features, even in the rural parts of Great Britain, and political troubles and fear of greater troubles darken the greying skies of Europe, people will flock gladly to a country as peaceful, as beautiful, and as leisurely as Kenya." (1) Thornton White, op. cit., p. 41.

24 Smart, op. cit., pp. 92-95.
Railroad celebrated its fiftieth anniversary in 1945, and Nairobians were conscious of a history behind them. King George VI and Queen Mary donated a two volume Bible to All Saints Cathedral in connection with a renewed appeal for building funds. The long awaited memorial to Lord Delamere was unveiled.

The town hosted 100 delegates from 30 countries for the Pan African Congress on Pre-history at which Dr. L. S. B. Leahey revealed many of his discoveries from his Rift Valley excavations. The East African Women's League built a European Child Welfare Clinic at Parklands. Colonel Grogan, who once walked from Cape to Cairo, erected "Gertrude's Gardens," a children's hospital in memory of his wife. And an African Industries Show was held in 1947, featuring many African crafts not normally associated with urbanized laborers, winning universal

26 The Times, April 2, 1946.
27 The Times, December 3, 1946.
28 The Times, January 14, 1947. The most important of Leahey's findings point to East Africa as man's original homeland.
29 Smart, op. cit., pp. 96-97.
In July, 1949, Alderman F. G. Woodley was elected Mayor and Alderman Vesey pointed out the upcoming fiftieth anniversary of Nairobi local government, suggesting that city status be sought for the occasion.31

A petition was sent to the King. The Colonial Office announced his agreement to the proposal and the Duke of Gloucester was commissioned to present the charter.32 In turn, the Nairobi Municipal Council decided to make the Duke the first Honorary Freeman of Nairobi.33

There was, however, at least one objector to the charter proposal. A writer in the *East African Standard* assailed the storage of excrement in open drums only 400 yards from European houses, the erection of obstructive traffic islands and the cost of jubilee celebrations, "to raise the tenth rate town of Nairobi to city status." He continued, "Nobody should suggest raising Nairobi to city status while there are such apalling and unhygenic sanitary

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30 Ibid., pp. 94-95.
31 Ibid., p. 103.
32 *The Times*, October 27, 1949.
33 *The Times*, November 28, 1949.
Preparations for Charter day continued undaunted. The mace of the city arrived from London jewelers, as well as a coat-of-arms from the College of Heraldry. It was noted that Nairobi had no memorial to Sergeant Ellis, the first white inhabitant of Nairobi, and Mayor Woodley suggested that Fourth Avenue (City Square) might be renamed in his honor. A triumphal arch was erected across Delamere Avenue with a clearance of sixteen feet, bearing the city's coat-of-arms and the inscription: 1900-1950 City of Nairobi. Anticipation heightened when the Duke

34 EAS, January 10, 1950.

35 EAS, February 28, 1950. This explanation of the coat of arms was given: "The shield of green and gold represents the mineral and agricultural wealth of the Nairobi area. The center water design represents the original water hole that was Nairobi. The crest consists of the British lion bringing peace to the warring tribes. (The shield is Masai.) The helmet is of a type called "Esquire" and is customarily used to support the crest. Two East African crowned cranes flank the shield and have no special meaning other than their presence in the Nairobi vicinity. They are also a heraldic symbol of vigilance which occurs in the motto. The compartment or base supporting the cranes is purely artistic. The motto, 'Sapientia, Fide, Vigilantia,' (with wisdom, faith, and vigilance) is a motto used by the Municipal Council since 1923."

36 EAS, March 14, 1950.

37 EAS, March 14, 1950.
and Duchess of Gloucester arrived in Nairobi with the charter. 38

The celebration parade was carefully readied. Over fifty floats representing national groups, events and episodes in the town's history were constructed. Sergeant Ellis was depicted by a Royal Engineer Officer stationed in Nairobi. Mr. John Boyes depicted himself as the legendary King of the Wakikuyu, as did Theo Blunt, the longtime leader of the Nairobi theatre. The pageant, directed by A. J. R. Master, sought to depict the history of the area from prehistoric times. The procession route began at the Railway Club and proceeded via Whitehorse Road, Government Road, the Bazaar, Stewart Street, Delamere Avenue, Hardinge Street, Queensway and Eliot Street. After the parade, the floats were displayed at the Services Sports Ground at a charge of 7/- for the benefit of local charities. 39

On the eve of Charter Day, the "Nairobi Cantata" was performed at the Empire Theatre by the combined choirs of Kenya High School, Loreto Convent School, St. Mary's

38KAS, March 15, 1950.

39KAS, March 24, 1950.
School, Holy Family Church, Prince of Wales School, St. Andrews Church, the Conservatoire Vocal Ensemble, the Nairobi Musical Society and the Nairobi Orchestra.  

Charter Day broke forth in splendour on Thursday, March 29. The next day, the first city council meeting was held and the Duke of Gloucester was made the first Freeman. Nairobi officially became a city on March 30, 1950, at 12:15 P.M. Three Councillors formally greeted the Duke and welcomed him to the city: Alderman Udall who had come to Nairobi in 1908 and who had been mayor when the King and Queen had visited Nairobi in 1924 as the Duke and Duchess of York; Alderman Chunilal Kirparam, an Asian, who had lived in Nairobi for fifty years; and Alderman Muchochi Gikonyo who asserted the loyalty of the African community to the Royal House. 

The East African Standard was both cautionary and poetic. It reminded Nairobians that,

The City has yet to grow in the graciousness of maturity and wisdom. It is still young. There is yet much to do. Its very youth has left little time to develop those attributes which mark a

40 EAS, March 31, 1950.

41 EAS, April 1, 1950.
society that has achieved the mellow humanizing elegance of true civilization.42

But it also quoted Walt Whitman,

I dream'd in a dream and saw a city invincible to the attacks of the whole of the rest of the earth I dream'd that was the new City of Friends.43

At the same time that Nairobi was becoming a city, Danny Kaye and Virginia Mayo were starring in A Song is Born at the Playhouse and Bob Hope and Jane Russell were playing in The Paleface at the Capitol.44 N. N. Wachira was urging the government to outlaw female circumcision since the missionaries had failed.45

Israel Brodie, the Chief Rabbi of Britain, visited Mayor Woodley.46 Vincent Brothers set a new Capetown-Nairobi record by making the journey in three days, twenty hours and eleven minutes in his Vauxhall.47 Herbert Binks, one of the city's oldest and most esteemed settlers and a

42EAS, March 31, 1950.
43EAS, March 31, 1950.
44EAS, January 27, 1950.
45EAS, February 3, 1950.
46EAS, February 17, 1950.
47EAS, September 30, 1950.
Fellow of the Royal Astronomical Society, was interviewed on the fiftieth year of his arrival in the city. Civil servants were demanding wage increases with farmers disagreeing; the safety conscious complained of reckless Nairobi drivers; and at least one citizen thought that the reintroduction of corporal punishment would be a sure deterrent to housebreaking and petty thievery.

Nairobi, then, at Midcentury, was economically fit, growing, optimistic and full of good will; but behind this happy facade germinated the seeds of discord, rooted in five decades of racial tension and colonial policy.

In 1945, a White Paper issued by the Labour Party asserted that both Africans and white settlers had rights in the so called White Highlands. Although some criticized the document for not going further in condemning the shole uplands system of segregation, the reaction in Nairobi was intensely opposed to admitting the Africans there. A settlers' conference declared, "We have not the slightest intention of allowing white settlement to be liquidated."

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49 EAS, October 17, 1950.
Demands for Kenyan self-government were heard, and a settlers' committee was established to study alternatives to the White Paper proposals.\textsuperscript{51}

Meanwhile, the campaign to attract more white immigrants to Kenya continued and talk of home rule subsided when it was realized that Indians and Africans would probably play a larger role in an independent Kenya than they already did in the colony.\textsuperscript{52}

When Mr. John Dugsdale, Minister of State for Colonial Affairs, visited Kenya in 1950, he assured the settlers that there would be "no rapid constitutional changes" and pleaded for support of the newly established East African High Commission and improved race relations.\textsuperscript{53}

But the essential inequities of the country could not be so easily dismissed or subordinated to other topics. In Nairobi, for instance, there were 2,463 registered European

\textsuperscript{51}\textit{The Times}, January 31, 1946.

\textsuperscript{52}\textit{EAS}, September 14, 1950.

\textsuperscript{53}\textit{EAS}, September 18, 1950. The East African High Commission, formed in 1948 and headquartered in Nairobi, integrated the postal and communication systems of Uganda, Kenya, Tanganyika, and Zanzibar and sought to coordinate the economy of East Africa in accordance with the old idea of the essential geographic unity of the area.
voters who elected nine councillors while the 7,127 Indians elected but seven.\(^5\) The Africans, who comprised two-thirds of the town's population, had no votes, with only one councillor, appointed in 1946, representing them.

Attempts at improving racial relations, such as the founding of the interracial United Kenya Club in 1946, were scorned as radical agitation on one side and as window dressing on the other.\(^5\) When two European farms in neighboring Tanganyika were appropriated for tribal land, the story received headline notice in Nairobi.\(^5\) More ominous, however, was the arrest of fifteen Kikuyu on the charge of taking unlawful oaths which initiated them into the secret society of Mau Mau.\(^5\)

The Mau Mau terror which ravaged Kenya in the first half of the fifties was anti-white in character and was directed principally at white settlers in rural areas, though more non-cooperative Africans were killed than Europeans. Mau Mau was a Kikuyu movement since that tribe

\(^5\)EAS, September 10, 1950.
\(^5\)EAS, November 17, 1950.
\(^5\)EAS, September 20, 1950.
experienced the greatest pressure for land and had lost most in the alienation of tribal domains to European farmers. The period of greatest activity, known as "the emergency" in Kenya, began in 1952 and lasted until 1956. During this time there were frequent tales of upcountry atrocities, such as the hacking of two European farmers at Gil-Gil, or of armed women warding off would-be attackers on isolated rural farms.

The Home Guard, composed of Kikuyu who rejected Mau Mau violence and remained loyal, was organized to combat Mau Mau influence. But the loyal Kikuyu were themselves victims of their intolerant brothers. One leader, Chief Hinga, was killed in his hospital bed where he lay recuperating from a previous Mau Mau assault, his murderer escaping.

Nairobi became the natural refuge for the outlaws because of its large African population and the anonymity afforded by its size. The incidence of crime in the city

58EAS, January 3, 1953.

59EAS, January 5, 1953.

60EAS, January 6, 1953.
rose; in one week eight Africans were shot. 61

The city's Kikuyu population, about 75 per cent of Nairobi's African population, was in danger of being intimidated by the Mau Mau. The threat was particularly acute among the drifters and unemployed. The city police force of 1500 was bolstered by the Royal Inniskilling Fusiliers who checked African kipandes and sent those lacking proper identification to work camps outside the city.62

Boycotts of buses, Asian restaurants, smoking, and of European goods, were organized by the Mau Mau in Nairobi and by those who they were able to frighten into following them. There were reported schemes of forcing non-Kikuyu tribes out of the city, thereby monopolizing African-held jobs and gaining a political bargaining position in Nairobi.63

Finally, on the weekend of April 25, 1954, "Operation Anvil" fell upon the city. Unlike previous purges, this

61 EAS, July 17, 1953.

62 ____, "Nairobi Round-up," Spectator, CXCI, (October 9, 1953).

63 EAS, September 29, 1953.
undertaking methodically screened the entire Kikuyu population of Nairobi. It respected private property and assured loyal Kikuyu of government protection against possible reprisals for their cooperation in identifying culprits. Only those who were clearly suspect were deported from the city and ill treatment of the detainees was held at a minimum. 64

The cleanup classified those screened as free from Mau Mau indoctrination; hard core leaders and fanatics; and as oath takers, but not active supporters. Altogether, 20,000 Africans of the latter categories were removed from Nairobi, and there was a noticeable improvement in native morale following their departure. The various boycotts began to wane and there was greater cooperation with police and government officials in investigating the movement. Operation Anvil showed that Nairobi had indeed been a center of Mau Mau machinations but, more importantly, it freed the city of its influence. 65

The back of Mau Mau was finally broken in the


countryside in 1956, though random groups of stragglers roamed undetected for years later. The trial and imprison-
ment of Jomo Kenyatta, the alleged leader of Mau Mau, apparently sealed the issue, but Mau Mau had torn open long-festering wounds in the Kenyan body, and no imprison-
ment or military victory could bind them up. The death knell of colonialism had sounded too deeply for even the most dense stalwart to fail to heed.

But in late 1956, Nairobi was externally unperturbed by such inward reflections. Roy Rogers visited in safari.66 The City Council borrowed 500,000 from local sources, confident of the city's future, for improvements in water, housing, sewerage, and roads.67 And Princess Margaret visited the Royal Agricultural Show in Nairobi and attended a garden party at Government house where she received a bouquet from the six year old daughter of an African slain by Mau Mau.68 Christmas Day headlines described the snow-
fall in Britain and the Queen's Broadcast.69

66EAS, October 15, 1956.
67EAS, October 16, 1956.
68EAS, October 16, 1956.
69EAS, December 25, 1956.
Political fermentation in Kenya following the Mau Mau outbreak was intense and rapid. The politics of the country had literally to be reconstructed from scratch. Although there had been adult franchise for Europeans and Indians and local elections for Africans, no parties of all the races with common political programs had evolved. Nor had there been a powerful labour movement.\textsuperscript{70} Actually the lack of such developments is not surprising, given the obvious difference of interest and power among the several racial groups in the country. Yet such movements are prerequisite to the growth of national consciousness.

Kenyan political awareness developed in contrast to British colonies in the west where indirect rule policies gave Africans a tradition of self government and political experience. Whites, for instance, held most of the Civil Service posts, closing another door to African advancement.\textsuperscript{71}

Kenya, on the other hand, was dominated by the small group of settlers, similar in this respect to South Africa.

\textsuperscript{70} Thornton White, \textit{op. cit.}, p. 22.

Unlike in the latter area, the tendency toward apartheid was checked early. There was an African representative on the Legislative Council in 1944 and, shortly thereafter, on the Nairobi Municipal Council. Nevertheless, when African nationalism did develop, it was colored largely by the interlocking question of race and land.

African political awareness was further hampered by the conflicting loyalties of tribalism. The strongest politically oriented groups in Kenya had always been Kikuyu in character because of that tribes' nearness to Nairobi and its early articulation in regard to the land problem. But such groups were never effective.

The Kikuyu Central Organization, founded in 1922, established separate Kikuyu schools and gave vent to early voices of Kikuyu progress and protest, including Jomo Kenyatta. The government curtailed its fund-raising activities, barred its satirical songs and harassed its leaders, before proscribing the entire movement in 1940

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72 R. Hinden, "Straws in the Wind," New Statesman and Nation, XXVIII, (July 1, 1944).

as inimical to the war effort.74

The Kenya Africa Union (KAU) succeeded the old KCA in 1944. Its program included a demand for more African seats in the Legislature. By 1950, it had 100,000 members, many of them non-Kikuyu. Unfortunately KAU was still unable to redress Kikuyu grievances, and Mau Mau grew out of this frustration. The KAU itself was outlawed when the terror began75 and many of its leaders found themselves jailed or detained in Mau Mau camps.

It was still being argued, however, in 1956 that no viable nationalism existed in Kenya because of tribal rivalries. These were given expression in discrimination in marriage and in African living quarters in Nairobi.76 The African counter argument insisted that these differences were no more than those of religion or region or economy which divided people in the most advanced countries, and that they constituted no serious impediment to national political unity.

74Ickson, in loc. cit.

75Ibid.

76Rebecca Fane, "Nationalism in Kenya," African Affairs, (October 1956).
Two national political parties were founded when Mau Mau subsided, the Kenya African National Union (KANU) whose unofficial leader was the imprisoned Jomo Kenyatta; and the Kenya African Democratic Union (KADU), headed by Mr. R. G. Ngala. In general, KANU was the descendent of the earlier Kikuyu dominated political associations, although it made efforts to recruit non-Kikuyu members. It also favored a strong centralist government. KADU, on the other hand, made its largest appeal to non-Kikuyu tribes, and advocated a local, federal government, fearing, implicitly at least, domination by the astute Kikuyu. As it developed, KANU had the men, money, and ability to emerge victorious in the pre-independence elections, and to eventually absorb most of KADU.

The march to independence was irreversible. There was increased agitation for the release from prison of Jomo Kenyatta, who had become by now the symbol of Kenya that transcended tribe and faction. A general strike was called for Good Friday, 1960, as well as a boycott of cigarettes, beer and public transportation, and a petition

seeking the release of Jomo Kenyatta was sent to the government.\textsuperscript{78} But the boycott failed, to the pleasure of the East African Standard, which declared that it was "asking too much of the Kenya public, smeared and smirched with politics, to pay any serious attention \ldots{} to Jomo Kenyatta."\textsuperscript{79}

In 1959, the Kenya Government agreed to let Africans and Asians qualified with skill and capital to purchase or rent farms in the Highlands. The Europeans opposed it for all the traditional reasons. Africans saw the measure as futile since few Africans could meet the requirements. They wanted a scheme of land reapportionment that would open up tracts of unused lands to Africans, particularly to coffee producers, who had proven themselves superior growers of the bean.\textsuperscript{80}

Nairobi became noticeably tense in the years immediately preceding independence. White citizens' fears were not ameliorated when the neighboring Congo received independence and many whites fled to safety in Nairobi.\textsuperscript{81}

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\textsuperscript{78}\textit{EAS}, April 14, 1960.
\textsuperscript{79}\textit{EAS}, April 18, 1960.
\textsuperscript{80}Creighton, in \textit{loc. cit.}
\textsuperscript{81}\textit{EAS}, June 2, 1960.
\end{flushleft}
officials complained that it was becoming difficult to attract competent municipal officers because of the uncertain political situation in Kenya.  

The Director of Social Services and Housing reported that, after the withdrawal of freedom of movement restrictions in January 1960 (a holdover from Mau Mau days), between 35,000 and 50,000 Africans poured into the city, causing great overcrowding, unemployment, and increasing crime.

Police were worried about a renewal of the Mau Mau attitude as crime rates rose, in some cases involving popular resentment and interference with arrests. The Minister for Defense and Internal Security urged African leaders to appeal to their followers for respect of law. Nairobi police installed telephones on various street corners so that attacked persons could call for help directly.

The Young Muslim League reported that the number of

82 EAS, June 30, 1960.
83 EAS, April 11, 1960.
84 EAS, May 6, 1960.
85 EAS, April 1, 1960.
prostitutes openly soliciting in the Asian suburb of Eastleigh was growing. Such females, it was noted, were Africans or mixed bloods, not generally Asian, who were moving into the area. Fears were expressed for the morals of Asian girls in the vicinity. "Horror Comics and films reflecting western standards" were further blamed for the upsurge in delinquency.86

The Corfield Report, undertaken in 1957, examining the origins and growth of Mau Mau, was published in 1960 and 2,000 copies were sold in Nairobi the first day it was available. It vindicated the commonly-held European view that Kenyatta was a power man malcontent bent on subversion.87 But it had little effect on Kenyatta's prestige.

The Central Nyanza District Association of African nationalists publicly burnt copies.88

Nairobi received her first supermarket after Mr. Sultan Nanji, local entrepreneur, visited the United States for ideas.89 A survey of the city's traffic problems

86EAS, May 16, 1960.
88EAS, June 7, 1960.
89EAS, May 17, 1960.
revealed that 80 per cent of Nairobians did not know how to make a right turn. It was suggested that unnecessary islands be eliminated, and that fines be levied for failure to signal driving intentions. 90

Mr. R. G. Ngala, the head of KADU, returned from visiting the United States where he had studied labor problems and adult education. He was impressed by Americans whom he found "hardworking and friendly, but very competitive," while deploiring racial discrimination in some parts of the land. The day after his return to Nairobi, he became Minister for Labour Social Security, and Adult Education. 91

Opposition to independence gave way to cynicism on the part of many Nairobi Europeans. They protested that majority rule was contingent upon majority maturity; that their labors would fall to dust; that inter racial harmony would not weather indefinitely. 92 And it was announced that Mr. John Foggitt, representative of the Union of South Africa would visit Kenya to encourage white Kenyans to

90 EAS, June 9, 1960.
91 EAS, May 17, 1960.
92 EAS, April 22, 1960.
emigrate there when the government was turned over to the "blacks." 93

The status of Europeans after independence was unclear. Lord Delamere, son of the pioneer settler, obtained the right for Europeans to reclaim British citizenship should they choose to give up Kenyan citizenship. They would have two years after independence to make up their minds on that score. 94 A rush to obtain British passports followed. Most applicants were Asians. Few intended to leave Kenya but wanted proof of British citizenship in case of emergency. 95

Some did, of course, leave. Over one hundred South African families from the Uasin-Gishu area, including the Minister of the Dutch Reformed Church at Eldoret, the old South African center, departed overland for South Africa, from whence they had come to Kenya a half century before. 96

On the other hand, the Muthaiga Country Club voted overwhelmingly to put membership on a non-racial basis. 97

93 EAS, April 28, 1960.
94 EAS, October 8, 1963.
95 EAS, October 24, 1963.
96 EAS, December 10, 1963.
97 EAS, October 15, 1963.
and the Sikh community opened a new temple, oblivious to the talk of doom about them. 98

Alderman Charles Rubia, the city's first African mayor, was reelected in October, 1963, and urged Nairobians to support the new government and subordinate personal interests. 99 A few days later he greeted Herbert K. Binks and his wife, two venerable townspeople, on their golden wedding anniversary. They showed the mayor their wedding portrait at Mombasa Cathedral in 1913. 100 It was a fitting union of two eras: the old white farmer and the young African mayor.

The Kenya Drama Festival awarded its top prize, for the first time, to a Kenyan author, Mr. Kuldip Sonkhi, for his play, Undesignated; 101 and Chemchemi, a center for African culture under the direction of Mr. Ezekiel Mphalele, was founded to encourage local playwrights, poets, musicians, and artists. 102

98 EAS, November 1, 1963.
99 EAS, October 2, 1963.
100 EAS, October 16, 1963.
101 EAS, October 9, 1963.
102 EAS, October 18, 1963.
The new Mariakani housing estate, designed for lower middle income families, was opened at Nairobi by Mayor Rubia. On the eve of independence, a 5 million improvement scheme for the city was announced concomitant with a tax increase. Most important, the city's stock exchange was growing despite the approach of independence.

When Prime Minister Kenyatta returned from final pre-independence talks in London, 150,000 persons greeted him at Nairobi airport. Jomo Kenyatta, the old man of Kenya nationalism, urged them wisely to keep the peace, obey the government and to put aside tribal quarrels. The Prime Minister must have pondered heavily the responsibilities of leadership when he and Governor MacDonald attended requiem services at Nairobi's Holy Family Cathedral for President John Kennedy, whose interest had enabled Kenyan students to attend American universities in the early 1960's.

As dignitaries from the world of nations gathered in

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103 EAS, November 27, 1963.
104 EAS, December 18, 1963.
106 EAS, October 12, 1963.
107 EAS, November 27, 1963.
Nairobi for independence day, Mayor Rubia urged citizens and businessmen to clean up the capital. He gave the freedom of the city to the Duke of Edinburgh, who represented Great Britain on independence day, and to Prime Minister Kenyatta. The mayor defended the ceremony as symbolic of all the good things that Africa had gained from her association with Britain.  

On December 12, 1963, Nairobi joined the nation in joyously proclaiming uhuru, independence, with a panoply of special events and ceremonies. A new era for the city and the nation was beginning. Delamere Avenue became Kenyatta Avenue, and the statue of the old settler which had brooded over the same avenue was quietly removed to a local gallery at the suggestion of his son. In fact and symbol, the old order had yielded to the new.

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CHAPTER VI

INDEPENDENT NAIROBI: 1964-1966

Kenya withstood two crises during its first year of nationhood. Army mutinies in Tanganyika and a revolution in Zanzibar forced Prime Minister Kenyatta to invite British troops into Kenya to forestall similar activity there,¹ and to issue a stern warning that mutineers would be severely punished.² Fortunately, no serious problems arose, and the government maintained control.

Less dramatic was a constitutional change that made Kenya a Republic on December 12, 1964, one year after independence. Under the new constitution, the President (Mr. Kenyatta) became both the head of state and the leader of Parliament.³ He also centralized the government by doing

¹EAS, January 27, 1964.
²EAS, January 28, 1964.
³EAS, December 12, 1964.
away with regional assemblies and, in so doing, accelerated the dissolution of the opposition party, Mr. Ngala's Kenya African Democratic Union, the primary exponent of regionalism. 4

Such developments, had they miscarried, would have adversely affected not only Kenya but the economic progress of Nairobi. The keynote for the city's role in an independent Kenya was perhaps best stated by Mr. Ayoda, the Kenya Minister for Local Government in an address to the Nairobi City Council. He urged the city fathers to set an example for other Kenya communities and even, by their position as leaders of the capitol, to spearhead the growth of the nation itself. 5

Mayor Rubia was able to report shortly thereafter that the city had increased in size from 35 square miles, in 1948, to 266 in 1964. The population was estimated at 330,000 (1964) and projected at 750,000 by 1989. The mayor foresaw no change in the fundamental character of the city's economy and held that it would remain primarily a center

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4 EAS, November 11, 1964.

5 EAS, January 8, 1964.
for communications and distribution.\textsuperscript{6}

The city introduced a unique "pay as you earn" income tax program. Workers purchase stamps monthly and paste them on cards; the cards are eventually submitted as proof of payment.\textsuperscript{7}

The perennial problem of water received attention. The Association for International Development in Washington D. C. granted a $2,200,000 (785,710) loan to Nairobi to improve its water supply.\textsuperscript{8} Early in 1965, there was announced a scheme for the Tana River which would provide electric power for the entire country.\textsuperscript{9}

The most serious question vexing the city fathers was a small local crisis which resulted in the resignation of Mayor Rubia in September, 1964. The city council had incurred several minor debts which prompted the Ministry of Local Government to begin an investigation of the councillors' activities. Mayor Rubia, saw the issues as much larger. He criticized the Ministry for holding up city

\textsuperscript{6}EAS, February 20, 1964.

\textsuperscript{7}EAS, January 4, 1964.

\textsuperscript{8}EAS, April 27, 1964.

\textsuperscript{9}EAS, January 23, 1965.
council schemes, for introducing tribal jealousies into city affairs, and for disregarding his office by initiating the investigation. The debt in question, he explained, amounted to only £17.7s (about $50.00) and was received late, but paid.\textsuperscript{10} He resigned in protest.

The investigation of the City Council continued, however, and other councillors were revealed to be in debt, so that the Ministry of Local Government was exonerated from most of the mayor's allegations.\textsuperscript{11} It was even commended for being alert to such an apparently minor matter. Rubia, however, commanded universal sympathy as having been a good mayor. Eventually, he was convinced to run again for the office. He did so, and was elected elderman in October and re-elected as Mayor in November for his third consecutive term.\textsuperscript{12}

Nairobi, with the thinly disguised pride of the capital of a new nation, has witnessed many of the international and national events which have befallen Kenya since independence. The city provided 45,000 greeters for

\textsuperscript{10}EAS, September 15, 1964.

\textsuperscript{11}EAS, October 8, 1964.

\textsuperscript{12}EAS, November 4, 1964.
the Emperor Haile Selassie of Ethiopia when he became the first head of state to visit Kenya and promptly renamed a street in his honour. Mayor Rubia, on another occasion, presented President Kenyatta a gift of 5,000 from Nairobians for the National Famine Relief Fund to aid drought stricken Kenyans. And, as in any respectable metropolis, the mayor switches on a gigantic Christmas tree at City Hall a few days before the holiday and local carolers perform.

It is in the realm of economics, however, that the true progress of Nairobi, and indeed of all of East Africa, is measured. There are several factors inhibiting the development of secondary industries in East Africa: the local market is relatively small and scattered; the purchasing power is limited; there is a lack of skilled labour; there are great distances and scattered population, a lack of raw materials, and the difficulty of attracting capital to such poor places.

13 EAS, June 6, 1964.
14 EAS, October 27, 1965.
Nevertheless, considerable progress has been made. African minimum wages have been established in Nairobi, increasing the buying power of the average labourer.17

Even before Mau Mau, steps had been taken to integrate the Nairobi African into a modern urban money economy and to make him a consumer. Municipal dairies and butcheries were established and uniform prices established for their products; all of which regularized the haphazard marketing habits of itinerant hawkers and customers. Groups of small African businessmen such as carpenters, tailors and shoemakers formed guilds to decrease their overhead caused by high rents. Small secondary industries, like the spinning and weaving of cloth, were initiated on a neighborhood workshop basis.18

Since the 1948 Master Plan was drawn up, industrial siting has been concentrated in the south east of the city next to the commercial area and near the railway. Noxious industries are located in the extreme southeast so that the prevailing northeast winds will carry fumes and odors

17Ibid., pp. 345-346.
away from the city. 19

Nairobi's industries are of three types: the processing of raw materials for export, such as sisal, coffee, tea; processing for local consumption, such as bacon, beer, shoes, metal beds, timber, cement; and transport needs, such as motor repairing, and the manufacture and sale of tires and batteries. 20

By 1959, 33 per cent of all the wages paid in Kenya went to inhabitants of Nairobi, 21 verifying the statement made after the war that "Kenya's urban areas are the first means of easing the population pressure upon the land and of increasing the national income by encasing greater numbers in a money economy and thereby increasing the division of labor." 22

Since independence, a host of developments have secured the position of Nairobi as the leading commercial centre of East Africa and of Kenya. Virtually all of the industrial nations have established firms in Nairobi or

19Hickman and Dickens, op. cit., p. 206.

20Ibid.


22Thornton White, op. cit., p. 39.
sent trade missions there, in most cases building a skyscraper building headquarters for their East African operations. These include the French Total Oil Co.\(^{23}\) and the Italian "AGIP" oil concern, which operates service stations, restaurants and motels in East Africa.\(^ {24}\) The Japanese have built at nearby Thika the Toray textile mill which employs 4,000 people.\(^ {25}\) Pfizer International, the world's largest manufacturer of antibiotics, moved its African headquarters from Paris to Nairobi, because of the city's "good communications with the rest of Africa and its climate." The Nairobi center specializes in pharmaceutical and veterinary items.\(^ {26}\)

Other new industries include a light bulb factory and a motor vehicle battery factory.\(^ {27}\) An Israeli firm built an eighteen story luxury hotel.\(^ {28}\) Another African owned hotel, The Terrace, was opened shortly after independence.\(^ {29}\)

New Parliament buildings have been constructed and private building plans approved by the city for the first seven weeks of 1964 were three times the value of those approved in the same period in the two years preceding independence.

Nairobi's enduring importance as a communications center has caused well-surfaced roads to be constructed in recent years, linking the city with Nyeri (96 miles), Kisumu (216 miles), and Eldoret (192 miles). A first class highway to Mombasa is also under construction. Expressways, such as St. Austin's Road and Princess Elizabeth Way, have relieved many of the city's traffic problems.

Nairobi has three airports. Embakasi, the largest, was opened in 1956. A thoroughly modern terminal, it is the city's quickest link to Europe, South Africa, and the

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30 EAS, November 2, 1965.
33 Walmsley, op. cit., pp. 49-51.
world's capitals via international airlines as BOAC and TWA. 34

One much-publicized problem underlying the economic regeneration of Nairobi is Africanization. Africanization, the occupation of jobs by Africans, is the frequent battle cry of the African politician, who is quick to complain that Africans are not being hired or advanced sufficiently in the business houses of Kenya. Tom Mboya, the Minister for Economic Planning, had to remind critics on one occasion that Africanization depended on the degrees obtained by Kenyan students, and frequently these were not in the technical areas most needed by the nation. 35 On the other hand, African leaders have been at pains to assure non-Africans (Europeans and Asians) government that they will not lose their jobs as long as they become Kenya citizens. 36

Another basic problem rests in the virtually complete European-Asian ownership of the country's large businesses

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35EAS, October 10, 1964.

36EAS, October 31, 1964.
and industries. Although there are groups, as in Nairobi, finding ways to promote African business ventures, the basic racial complexion of Nairobi big business will certainly remain unchanged for many years.

The need for foreign investment in Kenya is obvious to her leaders. They can ill afford to antagonize prospective investors by racial or economic pressure. Prime Minister Kenyatta has been careful to point out that "nationalization will not serve to advance the cause of African socialism." 38

Although Nairobi's progress is largely an economic matter, it is also a question of successfully urbanizing her people, wrenched for the most part from tribal lives and living in miserable poverty. Urban life is a double edged sword for such people. On one hand, "urban life raises the productive propensities of the population by increasing their needs." The worker acquires the aspirations, habits, and skills, in short the urbanity, which demarcates the city dweller from his rural cousin. 39

37 EAS, January 20, 1964.
38 EAS, September 30, 1964.
If workers are encouraged to settle permanently in the city and are provided the inducements of steady employment and adequate pay, their jobs become more prideworthy and valuable to them. They are less inclined to slack or share their pay with less industrious relatives. It also enables workers to bring their families to the city, thereby strengthening family unity and discipline of the young. Better housing, schools, and neighborhoods are demanded; a new society forms.  

Ultimately, the nation benefits: "Economically, the employment of Africans under organized conditions of industry means that Africans are making a greater contribution to the national income, and as they are urbanized, they make a continuous contribution to it."  

Negatively, rapid urbanization is demoralizing. It breaks up the old rural social code which is hardly enforceable in a city where individuals are on their own, independent of community control. Children are less disciplined. Workers without their wives and families


41Ibid.
apend more of their earnings on liquor. Prostitution increases. 42

Tribalism remains in the city and is both a good and a bad force. There is a certain amount of residential segregation by tribe and frequently work crews will be composed of members of the same tribe. There are examples of petty discrimination among the groups, and intermarriage between tribes is discouraged and rare. 43 Tribalism is a constant factor and lament of Nairobi daily life. 44

Nairobi has also witnessed the rise of tribal associations or brotherhoods which are fraternal in character, giving aid to its unemployed members or providing transportation home in a time of need. Some have asserted real moral leadership, as well as the Luo tribesmen who have taken firm stands against immorality. Others have thrown their moral support behind anti-crime drives. Rivalries are real and trouble might occur at football matches where teams are commonly tribal sponsored. 45

43 Fane, in loc. cit.
44 EAS, March 21, 1964.
Bad housing for Nairobi's Africans is perhaps the key critical issue. An estimated 60 per cent of the African population was badly housed in 1960, with all the moral and mental ills consequent to such conditions. Fortunately, since 1948, new public housing schemes have used the garden city principle and have built self-contained housing communities complete with schools, meeting and recreation halls and playing fields. In other cases, employers of large numbers have been encouraged to provide adequate housing for workers as is done by most large firms in Japan.

A highly promising development in the search for decent housing is the prefabricated structure, first exhibited at the Kenya Homes Exhibition in 1964. It is rectangular, about 17 by 27 feet, and contains a bedroom, a kitchenette, a bath and a large living room. The house is so built that additional rooms could easily be added. The structure costs about 1000 (less than $3,000), and


could afford a home for many Nairobi workers.  

Although the city is tropical, its public health problems have been alleviated by the comfortable climate and modern science. City council in recent years has vented its full wrath against shanty dwellings which draw rats. Consequently, no report of plague (bubonic) has been filed since the Second World War. Only 52 malaria cases were reported in 1963 in comparison to 750 in 1951 and 1,000 in 1940. Polio was reduced when mass immunization programs were opened in 1960.

In other health measures, the sale of meat and vegetables in open air markets has been prohibited. Persons afflicted with venereal disease are required to have periodical medical examinations. The city is today considered one of Africa's healthiest.

Nairobi has long been the educational center of Kenya. Before independence, the Europeans and Asians were better educated since there were private as well as government schools for each at both the primary and secondary levels.

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50 EAS, October 5, 1965.
Europeans from all of East Africa would frequently send their children to a European secondary school in Nairobi, if they were not sent to England. For higher education, Europeans would go to Britain. Asians frequently went to Makerere, in Uganda, and also to England or India. Primary education for Europeans and Asians was not compulsory until 1944.51

African education in Nairobi was in the hands of both the city council and the missions, but was not extensive above the nursery and primary level. Since independence, most existing secondary schools have integrated. The City council also conducted evening "continuation" classes on an integrated basis, teaching any subject for which a class of twelve and a teacher could be found.52

More important were a variety of technical training schools. The Native Industrial Training Depot concentrated on trades such as carpentry and masonry.53 The Jeanes

51Thornton White, op. cit., p. 36.


School prepared men to be district officers by teaching local history and the social sciences. Its emphasis was on community development and it offered courses to fit the immediate needs of its students.\textsuperscript{54} The KUR and H (Kenya-Uganda Railways and Harbours) ran its own technical school, as did the Medical Department and the Post Office. African students who wished formal education leading to university degrees had to go to Makerere, in neighboring Uganda, or, rarely, abroad. But higher education was virtually unattainable for most Africans.

A great advance in African education was taken with the opening of the Royal Technical College in the late 50's. It has since become University College, Nairobi forming, with sister institutions in Uganda and Tanganyika, the University of East Africa. In 1961, Kenya Polytechnic opened with courses in engineering, building, commerce, domestic science, printing and teacher training. Students are often workers who attend on a part time basis. The

\textsuperscript{54}A. Askwith, "Training for Local Government at Jeanes School," Journal of African Administration, (October 1951).
studies lead to a commonwealth certificate in various fields.\(^{55}\)

The curriculum of University College in Nairobi, remains academic, and the institution attracts students from all of East Africa as well as from Nigeria, Malawi and even a few Europeans. The cost of education there (£1,000 per year) is paid by the Kenya Government.\(^{56}\)

In 1965, secondary education was also made free.\(^{57}\)

Other institutions such as the Roman Catholic major seminary\(^{58}\) and the Lumumba Institute\(^{59}\) are located in Nairobi. The city is also the meteorological center for Africa and transmits data gathered from three southern hemisphere centers (Nairobi, Brazilia, Melbourne) to the northern hemisphere in Frankfort, Germany.\(^{60}\)

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\(^{55}\) "Kenya Trains Her Technicians," Commonwealth Today (No. 93).

\(^{56}\) EAS, October 21, 1964.

\(^{57}\) EAS, October 20, 1965.

\(^{58}\) EAS, June 19, 1964.

\(^{59}\) EAS, December 12, 1964. The Lumumba Institute financed by the Russians, was closed in 1965 by order of President Kenyatta for security reasons. (The Reporter, March 10, 1966.)

\(^{60}\) EAS, March 5, 1964.
One leading educational question since independence has been the use of Swahili in the schools. It was made compulsory in city schools in 1964; but shows little chance of challenging English as Kenya's major means of communication, as even Africans will point out.

Education is as highly prized in Kenya as it was when the first missionaries began their bush schools. It has catapulted Kenya into an awareness of the world community, and it should surprise no one that students, eager to become doctors, engineers, and entrepreneurs, would also demonstrate against American intervention in the Congo or the unilateral declaration of independence by Rhodesia, as they have in Nairobi's streets.

One test of the cosmopolitan nature of Nairobi is her treatment of minorities. The Europeans and Asians have been in Nairobi and contributing to her growth for as long as the African majority, and they have been vital to her. The Asian population of Kenya has remained stable and even increased slightly since independence, from

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63 EAS, November 27, 1964.
176,000 to 180,000. The Asian community is credited with introducing money economy to Kenya, but at the price of the isolation and popular antipathy which often befalls a minority group of moneylenders and merchants. Progressive Asian leaders admit that too many of their number have been guilty of exporting their capital to India, profiteering and holding back Africans from responsible jobs in their businesses. Although similar charges could be made of the European community, it is the Asian who most frequently has dealt with the African consumer. 64

Nevertheless, Asian leaders are anxious to live with the new Africa and prod their reluctant comrades to do likewise. Best hopes for young Asians lie in the professions for government workers and skilled manpower will feel the effects of Africanization most severely. Cooperatives among farmers will hurt the dukawalla, the small town shopkeeper. "It is unlikely that the Asian predominance in wholesale, and retail trade will last for long," except for large import, wholesale, and retail firms. 65

65 Ibid., pp. 42-44.
Politically, Asians, and all the more so, Europeans, are too few to form powerful parties or to influence national ones. Fortunately, the one party system, common to Africa, will enable them to identify closely with national aspirations and to avoid the dangers of choosing between competing programs or assuming a minority stance.\textsuperscript{66}

Wholesale emigration of the Asian community has, therefore, been discouraged, and is much less likely to happen than that of the Europeans. The Indian Government, for its part, has adopted the policy of encouraging its expatriates to become active citizens of their adopted countries.\textsuperscript{67}

Nor is the Kenya Government anxious to lose the talents and good will of its Asian population. One of the first and most publicized foreign visits of a Kenyan dignitary was that of Margaret Kenyatta, the Prime Minister's daughter, to India in the spring of 1964. Later that year, eulogies and memorial services for the deceased Mr. Nehru were profuse. Many Nairobi shops were closed, witnessing not only the reverence of their Indian owners, but the respect

\textsuperscript{66}\textit{Ibid.}, pp. 45-47.

\textsuperscript{67}\textit{EAS}, July 11, 1964.
of Kenyans generally, for at least one Indian of unsullied integrity. 68

Europeans in Kenya have declined in number in greater proportions than Asians. From a high of 61,000 in 1961, their numbers decreased steadily to an estimated 40,000 at the close of 1964. 69 Most of those emigrating have been farmers whose lands have been purchased by Africans or by the government. Newcomers have mainly been advisors or employees of foreign businesses opening in Kenya.

Many Europeans are, however, determined to stay. Kenya is truly their native land for those born and raised there. While many have left in bitterness, white reaction to living in an essentially African society has been surprisingly optimistic.

Adjusting to new relationships is not always easy. Individual Europeans have been summarily deported for "misrepresenting the speech of the Prime Minister" 70 or for smashing a portrait of Mr. Kenyatta in a bar. 71 Others


69EAS, April 17, 1964.

70EAS, August 8, 1964.

have been similarly threatened for the unconsidered use of the word "chap" in reference to Africans.\textsuperscript{72}

One European woman was standing in line with other Africans to see an official. When someone stepped in out of turn, she protested, using the word "chaps," referring, she said, to the entire group of waiters including herself. There was immediate murmuring against her. The woman wondered if language would have prevented the incident, suggesting that the Swahili equivalent of "chaps" would have offended no one. Her only desire, she asserted, with a note of hurt, was to go about her business "in a spirit of harambee" (brotherly cooperation). The story illustrates both the frustration of well meaning Europeans and the hypersensitivity of self conscious Africans.\textsuperscript{73}

Other Europeans have experienced less difficulties. Some, like Lord Delamere and Bruce McKenzie, the Minister of Agriculture, have taken Kenyan citizenship.\textsuperscript{74} The latter, a South African by birth, perhaps best illustrates the new spirit of Kenya Europeans. He believes that many

\textsuperscript{72}\textsuperscript{EAS}, July 24, 1964.

\textsuperscript{73}\textsuperscript{EAS}, February 1, 1964.

\textsuperscript{74}\textit{Africa Digest} (London) February 1965, p. 102.
white farmers are sorry that they left Kenya and adds, "White morale is better today than at any time since 1960 (when Kenyan independence was first announced); there is stability, more friendliness between the races and a better political atmosphere."\textsuperscript{75}

In 1965, when the white minority government of Rhodesia was considering declaring unilateral independence rather than succumb to British demands for a multi-racial, and therefore predominantly African, constitution, fourteen leading Nairobi Europeans issued a plea, urging the Rhodesians to reconsider African demands. In a most eloquent and authoritative testimony of the viability of interracial nationhood, the signatories confessed, "... we must readily admit that many of our fears (of African government have so far proved totally unfounded." They added that racial prejudice was nil, order was kept, and the spirit of harambee prevailed in Kenya.\textsuperscript{76}

Nairobi, as the eye and capitol of independent Kenya, seemed economically and humanly fit for her auspicious role; but her assets were the culmination of the sweat and dreams of seventy years.

\textsuperscript{75}Washington Post, April 3, 1966.
\textsuperscript{76}EAS, October 22, 1965.
APPENDIX

SUPPLEMENTARY AND ILLUSTRATIVE MAPS
MAPI EAST AFRICA
MAP II GEOGRAPHY
MAP III BOUNDARIES
Kenya: Mean Annual Rainfall

Nairobi: Mean Annual Temperature

Nairobi: Mean Monthly Rainfall

MAP VI CLIMATE
MAP VIII CENTRAL NAIROBI

MAP IX NAIROBI ABOUT 1900

Yearbook and Guide to E.A.
MAP X NAIROBI SECTIONS

DIVISION OF KENYA ANNUAL WAGE BILL,
(1959) SHOWING IMPORTANCE OF NAIROBI
NAIROBI: POPULATION GROWTH and RACIAL COMPOSITION
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James Smart's *Jubilee History of Nairobi* is the most comprehensive account of the city's past, but since it is occasional in nature, written in 1950 to celebrate the attainment of city status, it is undocumented, uncritical, and largely anecdotal. The advertisements in the booklet are nearly as valuable as the text. Walmsley's *Nairobi: The Geography of a New City* affords an excellent description of present day Nairobi and its inhabitants. Thornton-White's *Nairobi Master Plan for a Colonial Capital* (1948) touches only briefly the city's history but gives a good analysis of its socio-economic structure which is still valid today.

The *East African Standard*, a daily newspaper published in Nairobi since 1902 is the most valuable source of information on the city. It is well written and moderate under the editorship of Kenneth Bolton, an English Liberal. It was the organ primarily of the European minority until the 1950's when it began to cover Asian and African affairs in greater detail.
The general history of Kenya and East Africa is readily available. The best overall account is the recent *History of East Africa*, edited by V. Harlow (1965). Interestingly, the earliest histories of Kenya are the most critical of the country and the white settler dominance. These include Ross' *Kenya from Within; A Short Political History* (1927), Leys' *Kenya* (1925), and Salvadori's *La Colonisation Europeene ap Kenya* (1938). All three authors were one time residents of Kenya.

Elspeth Huxley's *White Man's Country: Lord Delamere and the Making of Kenya* (1935), justly praised as good biography and history, is pro settler. Born in Kenya, Miss Huxley has authored many books and articles on East African topics. Lipscomb's *White Africans* (1955) is an example of the more defensive, conservative portrayal of the European minority. An enjoyable and totally unpretentious memoir is *African Rainbow* (1959) by H. K. Binks, a longtime Kenya resident.

African writings are fewer in number and not always relevant to the topic at hand. Nevertheless, Jomo Kenyatta's famous *Facing Mt. Kenya*, first published in the 1930's when the author attended the London School of Economics, provided insight into the Kikuyu who figure
greatly in our narrative. It is interesting to contrast this early anthropological work with the later speeches of the now President Kenyatta as presented in *Harambee!* (1964). Muga Gicaru's *Land of Sunshine* (1958) depicts African grievances in the uncertain years of Mau Mau.

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