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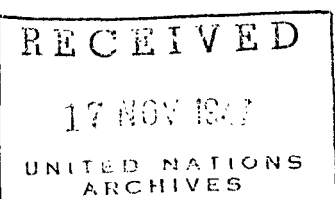
Reçu par

TANGANYIKA

PETITION FROM Mr. MARIUS FORTIE

Dated 15 October 1947

In accordance with Rule 85 of the Rules of Procedure for the Trusteeship Council, the Secretary-General of the United Nations transmits herewith to the members of the Trusteeship Council a communication dated 15 October 1947 from Mr. Marius Fortie concerning the Trust Territory of Tanganyika.



/I petition

COPY

1503-4-6

Washington, D.C., October 15, 1947

The Secretary-General
United Nations
Lake Success, N.Y.

Sir:

TANGANYIKA TERRITORY

I petition through you the Trusteeship Council to provide urgently for a visit to Tanganyika Territory for the following purposes, and for reasons given in the thirteen notes attached to this petition.

1. To ascertain why the Administering Authority, or Government, does not acquaint the bulk of the indigenous native population, hereafter called Natives, with the reasons and aims of the Trust assumed by Britain in their land, and thus enable the Natives to co-operate in attaining those aims.

2. To investigate land tenure and land ownership among the Natives, as said tenure and ownership have been curtailed by Crown Land (public land) decrees; as the natural rights of the Natives have been injured or violated with grants, leases and sales of land to non-indigenous inhabitants of the Territory, hereafter called settlers.

3. To investigate forestry regulations as they harass the Natives; as they cause a steady deterioration of native housing in towns, villages, and in the bush.

4. To investigate mining laws and actual prospecting and mining practices as they discriminate against the Natives; as they cause encroachments on native farming and grazing areas; as they damage temporarily or permanently topsoil and subsoil; as they deplete the subsoil of resources which, in the meaning and basic aims of the Trusteeship, should be conserved and held in trust for the Natives.

5. To investigate hunting regulations and restrictions, and all Government measures allegedly introduced to conserve wild life, but mainly sources of revenue, as they discriminate against the Natives, as they destroy natural balances, as they damage native economy and impair the native diet, as they jeopardize the safety of the Natives and of their livestock.

6. To investigate the compulsory cultivation of cotton, and of other export and cash crops, the soil exhaustion and erosion it causes, and its bad effects on native food crops and on the native economy.

7. To investigate the marketing of cotton, peanuts, coffee, and other crops called cash and export crops; the fixing and manipulation of prices;
/the material

the material and moral harm done to the Natives by the unfair and unscrupulous practices of the buyers licensed by the Government.

8. To investigate what prevents the Government from making available to the bulk of the native children some form of free primary village education; and the obstacles placed in the way of easing and generalizing the study and use of the Swahili language among the native tribes speaking different dialects.

9. To investigate why the Government takes no steps to control the liquor traffic, and to lessen drunkenness among the Natives, except by purely fiscal and punitive measures, such as taxes, fees, fines, and imprisonment.

10. To investigate abuses in the employment of forced native labor, especially when imposed on tax defaulters, women and minors.

11. To investigate failures to enforce child labor ordinances on plantations, in mills and in mines.

12. To investigate the alleged lack of knowledge of native customs and laws and of the Swahili language in the judges of His Majesty's Courts who conduct criminal cases in which Natives are the defendants, a lack said to cause frequent and grievous miscarriages of justice.

13. To analyze and appraise on the spot all proposals for inter-territorial organization or reorganization in East Africa, as such proposals, if adopted, may result in the Trust Territory of Tanganyika being virtually annexed to Kenya Colony, and thus administered like a colony, open wide to alien settlement and exploitation, against the intention and basic aims of the United Nations Charter and of the Trusteeship.

Yours respectfully

(signed) Marius Fortie

Marius Fortie
1819 Kilbourne Place N.W.,
Washington 10, D.C.

Fifteen enclosures totalling 48 pages

Received at the United Nations on 16 October 1947.

/With reference

COPY

Washington, D.C., October 15, 1947

The Secretary-General,
United Nations,
Lake Success, N.Y.

Sir:

TANGANYIKA TERRITORY

With reference to my petition of this date to the Trusteeship Council, I append thirteen notes numbered from 1 to 13, which sum up some of my personal experience and first-hand knowledge regarding each of the thirteen points contained in my petition.

I leave it to your discretion to attach or not the thirteen notes to the petition itself, whichever course, in your judgment, will be more likely to advance the interests of the Natives of Tanganyika. I am aware that time, patience, and the wholehearted co-operation of the Administering Authority will be required to advance those interests.

I place my experience and knowledge of Tanganyika at your service, and at the service of the Trusteeship Council.

Yours respectfully

(signed) Marius Fortie

Marius Fortie
1819 Kilbourne Place N.W.,
Washington 10, D.C.

/My name

COPY

TANGANYIKA TERRITORY

Washington, D.C., October 15, 1947

The Secretary-General,
United Nations,
Lake Success, N.Y.

Sir:

My name is Marius Julius FORTIE. I was born at Reggio-Emilia, North Italy, in 1881, and was naturalized an American citizen at Lihue, Hawaii, in 1926.

I arrived at Zanzibar, East Africa, in April 1901, when not yet twenty years old, and shortly afterwards moved to Tanga, a seaport in what was then Deutsch Ostafrika. I remained in East Africa till 1910, engaging in trading, plantation, construction, and hotel business, then moved to the United States.

I returned to Tanga in 1917, to look after a rubber plantation in which I had an interest, and went back to America in 1920. Late in 1932 I returned to what had been renamed Tanganyika Territory, and stayed till March 1935, devoting most of my time to extensive foot safaris totalling more than three thousand miles, largely within Tanganyika Territory.

One safari, made from June to November 1933, took me from Arusha to Singida, Tabora, Mwanza, Kibungu in Ruanda, Kigoma, Abercorn and Isoka in Northern Rhodesia, Karonga in Nyasaland, Mwaya, Mbeya, Tukuyu, Iringa, Dar es Salaam. Another safari, made from June to September 1934, took me from Dar es Salaam to Kisaki, Kidodi, Mahenge, Songea, up the Livingstone Mountains to Njombe, Merere, Lake Rukwa, Sikonge, Tabora.

The main objects of those safaris were to trace native friends and to observe native life. With the same objects in view, I returned to Tanganyika in 1939, having spent four years in America, and in June 1939 made a foot safari of seven hundred and fifty miles from Mwanza to Musoma, back through the goldfields of that area and those south of the Emin Pasha Gulf to Geita, then to Bukoba and the Karagwe tinfields of the Kagera basin near the Uganda border, where the war outbreak found me on September 1, 1939 and forced me to give up my safari and return to Mwanza.

From September 1939 until October 1942, I was employed in Lake Province by the Tanganyika Administration as Crop and Market Supervisor, spending much time on safari, inspecting extensive areas in the Maswa and Ukerewe /districts.

districts. In October 1942, the East African Engineering & Trading Co., Ltd., of Dar es Salaam, a British firm, appointed me their manager at Mwanza, and I held that position till August 1945, when the U.S. Nationality Act of 1940 forced me to return to the United States, or risk losing my American citizenship.

At present I have no financial interests, no property or job in Tanganyika Territory; only ties of affection and a great debt of gratitude toward the Natives after spending in their land twenty-three of the best and happiest years of my life, and acquiring there a second mother tongue, Swahili.

In presenting the petition and the notes to which this letter is attached I am not moved by selfish considerations or profit motives, I am moved by a sense of duty to a land and a people which have been extremely friendly and hospitable toward me over a long period of years. I am moved by the fact that Tanganyika Territory is governed by Britain under a Trust that makes the interests of the Natives paramount, and by the conviction that it is to the advantage of all mankind that the Trust be carried out honestly, sincerely, and generously in the spirit of noblesse oblige for our unprivileged Negro brother.

Owing to natural difficulties and cultural limitations, Great Britain governs Tanganyika in the interest of the governed without consulting them. In Tanganyika nobody votes but, although voteless, the twenty thousand Europeans and the fifty thousand Asians settled there are by no means voiceless. They speak so loudly, and even imperiously, in Tanganyika itself, from Britain, from India, from Arabia, from South Africa, that in practice Tanganyika is administered largely in the interest of those few thousand loud-voiced foreigners, under color that their interests are identical with the interests of the 5,300,000 Natives who are voiceless.

Those Natives cannot speak. The Government gives them no education and no information because it seems impossible now to educate them according to Western ideas, and nobody is willing to allow for Bantu ideas; and because it is considered impossible to broadcast information among five million human beings scattered over a territory four times as large as Britain.

Should men thus kept in ignorance be forced to speak and act, they will be apt to do so with violence and with excesses, particularly if goaded by injustice or misled by selfishness. It is to the advantage of all that somebody should speak now for the voiceless Tanganyika Natives. I endeavor to do so in my petition and in the notes attached to it. I have no job to keep and covet none; I represent no political, commercial, financial,
/religious,

religious, or non-indigenous interests of any kind. I speak for my African fellow-creatures, the Negro Natives of Tanganyika Territory out of direct personal knowledge and experience, out of sincere disinterested affection; and also because I am convinced that Britain signed in all sincerity and straightforwardness Article 3 of the Trusteeship Agreement approved by the General Assembly of the United Nations at New York, on December 13, 1946.

Yours respectfully

(signed) Marius Fortie

Marius Fortie

1819 Kilbourne Pl., N.W.

Washington 10, D.C.

/BRITAIN'S

TANGANYIKA TERRITORY

NOTE 1

BRITAIN'S TRUSTEESHIP IN TANGANYIKA

No. 1 of Article 22 of the Covenant of the League of Nations says:
"To those colonies and territories which as a consequence of the late war have ceased to be under the sovereignty of the States which formerly governed them, and which are inhabited by people not yet able to stand by themselves under the strenuous conditions of the modern world, there should be applied the principle that the well-being and development of such peoples form a sacred trust of civilization and that securities for the performance of this trust should be embodied in this Covenant."

Article 76 of Chapter XII of the United Nations Charter details the basic objectives of the Trusteeship System, and as regards Tanganyika, Article 3 of the Trusteeship Agreement approved by the General Assembly of the United Nations at New York on December 13, 1946, says: "The Administering Authority undertakes to administer Tanganyika in such a manner as to achieve the basic objectives of the international trusteeship system laid down in Article 76 of the United Nations Charter. The Administering Authority undertakes to collaborate fully with the General Assembly of the United Nations and with the Trusteeship Council in the discharge of all their functions as defined in Article 87 of the United Nations Charter, and to facilitate any periodic visits to Tanganyika which may be deemed necessary, at times to be agreed upon with the Administrative Authority "

The well-being and development of the native peoples were the primary and basic aims of the Mandate System; and the interests of those native peoples were to be considered paramount by the Mandatories. Fundamentally, the same principle is recognized and accepted by Great Britain in her publication "BRITAIN AND TRUSTEESHIP" distributed by British Information Service, an Agency of the British Government. The Introduction states that the word TRUSTEESHIP has been adopted by the United Nations to express their attitude toward the future of dependent peoples, and that the word has always meant a moral obligation on the part of advanced nations toward backward peoples.

On Page 10, line 3, of that publication it is stated under "c. that the Trusteeship System aims to encourage respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion, and to encourage recognition of the interdependence of the peoples of the world. And on Page 15, line 16, under TANGANYIKA, that publication states that the main object of the Mandate which Britain received

/for Tanganyika was

for Tanganyika was to assist the Africans to stand on their own feet.

On Page 9, line 21, of the same publication is repeated part of Article 73, Chapter XI of the United Nations Charter regarding Non-Self-Governing Territories, which says: "Members of the United Nations which have or assume responsibilities for the administration of territories whose peoples have not yet attained a full measure of self-government recognize the principles that the interests of the inhabitants of these territories are paramount, and accept as a sacred trust the obligations to promote to the utmost, within the system of international peace and security established by the present Charter, the well-being of the inhabitants of these Territories."

There is to be noticed an ominous change in wording and stress in that, while under the Covenant of the League of Nations the welfare and development of the native peoples were the primary aims of the Mandate system, under the Trusteeship system the emphasis is on the inhabitants of the Trust Territories. This change of emphasis may be construed as approving and legalizing the administration of Tanganyika which is conducted mainly and primarily for the interests of about seventy thousand settlers under the convenient assumption that those interests are identical with the interests of the 5,300,000 Natives.

That assumption is fallacious and false; it causes grave and continuous violations of the letter and spirit of the Trusteeship, grave and continuous injustices and discriminations against the Natives. One step toward correcting this state of affairs will be to make the Natives acquainted with the reasons and aims of the trust assumed by Britain in their land, both as to the letter and spirit of that trust. I have seen how, during the late war, the Government devoted much ingenuity, labor and money to acquaint the Natives with the reasons and aims of that war, in order to secure full and wholehearted co-operation from all.

While traveling and residing in Tanganyika from 1932 to 1935, and from 1939 to 1945, mingling with the inhabitants all over the land, contacting them in my official capacity as Crop and Market Supervisor, I found the bulk of the Natives utterly uninformed on Mandate matters, and never noticed any official efforts to spread information and keep it steadily before the Natives.

Modern rapid means of transportation, particularly the automobile, and the growing tendency to swamp Government official in office work, is reducing to almost zero personal contacts between those officials and the bulk of what may be called the rural native population. The administrators cannot get to understand the Natives, to understand their minds, their problems, their needs, while sitting all daylong in offices, as I have seen them do for months on end. If they go places, they rush through in fast cars,

/never pausing for

never pausing for a real look at the land. For example, in more than six years, from 1939 to 1945, I have not known the Provincial Commissioner of Lake Province to visit once the island of Ukerewe, a thickly populated and productive chiefdom.

The Tanganyika Native can do nothing now to help himself and safeguard his present and long-range interests because, being uneducated and uninformed, he does not know those interests and can take no real share in the administration of his country. That administration is conducted by aliens for aliens and on alien principles in no way related to the Native's mentality, background or culture, not even related to his present immediate needs.

The Tanganyika Native may be likened to a baby whom his mother refuses to feed at the breast, and feeds on the milk of animals and on other foods. The baby, who may seem to thrive, is not conscious that he is being robbed of a precious and irreplaceable birthright; he cannot foresee the bad teeth, the weak bones, the many physical and mental handicaps that nothing will ever make good, because no other foods can wholly replace mother's milk during the first eighteen or twenty months of a baby's life.

Similarly, the Tanganyika Native cannot foresee the handicaps and the griefs which the present administration piles up for his future. He is still easily hushed and amused with our Western sops and toys, with tinsel and trash; but in the towns he can already be goaded to strikes and to riots by the economic insecurity, the bad housing, the diseases, the vices, the temptations which are some of our bad gifts to those we call savage, backward, primitive, uncivilized. In the towns, the Native is already acutely aware and resentful of the discriminations inflicted on him by aliens in his own land, the only land he has, because we do not allow him to leave it.

The Administering Authority issues periodically Western statistics and data to prove to Western minds that the lot of the Tanganyika Native has improved in our Western sense since the Germans entered the land in 1888, and has continued to improve since Britain took over. Those Western statistics and data are always obediently and perhaps sincerely supported by a fringe of semi-Westernized Natives, by the crowd of interested yes-men who hold jobs in the numerous Departments and Bureaus with which Britain has ballasted a land of small shepherds and farmers living the simple life of Biblical patriarchs, by settlers with interests to protect or promote, by churchmen with religious activities to justify, by hasty travelers and hunters, even by the visitors appointed under the provisions of the old Mandate and of the present Charter. As those visitors are expected to visit Tanganyika at times agreed upon by the Administering Authority, their visits are apt to be conducted tours of the notorious ad hoc type.

/Lack of prejudice

Lack of prejudice, sincerity, selflessness and philanthropy of a rare and high order are required to discern the true present and long-range interests of the Tanganyika Natives, and to uphold those interests against the purely mercenary interests of a few thousand foreigners who wield superior force and cunning. I urge the Trusteeship Council to initiate steps toward amending Article 87, (c), paragraph 3, of the Charter, so as to enable the Council to provide for visits to the Trust Territories at any time; and to place permanent observers in those Territories.

Or else, in the specific case of Tanganyika Territory, which is the largest and has the largest indigenous population, to obtain from the Administering Authority consent for visits at any time, and for the appointment of permanent resident observers. The visitors and observers should not be citizens or subjects of countries or States holding colonies or administering Trust Territories; or persons having any interests or property in Tanganyika; not even religious or educational interests or affiliations apt to tinge their views and bias their reports. For example, in Tanganyika many missions are subsidized by the Government, clergymen and missionaries allied with the Church of England are virtually paid by the British Government; organizations such as the Y.M.C.A. and the Salvation Army have a strong religious and cultural bias which will not let them be fair to the Natives. The only permissible bias would be a bias favoring the Natives, the Negroes so long oppressed and discriminated against.

In many years of residence in Tanganyika I never had reasons to doubt the sincere intentions of Britain to administer the Territory according to the letter and spirit of her Mandate, now a Trust. But with many colonies and dependencies to man, Britain can hardly send to Tanganyika her best administrators. Furthermore, the pressure brought to bear upon the Government by alien interests appears to be irresistible, and so is the financial pressure produced by an extravagant costly administration utterly aside and beyond the needs of the vast native majority.

I will give an example to support my contention that the administration of Tanganyika is extravagantly costly, and utterly aside and beyond native needs. The Government makes much of the fact that droughts and locusts occasionally bring famine to native tribes which might be wiped out or forced to migrate if the white man's Government were not there to supply relief. In 1935, an average pre-war year, the total revenue of Tanganyika was about seven million dollars, of which more than two and a half millions was paid by the Natives in poll and hut taxes. That year the Government spent a little over \$50,000 in famine relief; it gave \$1200 to destitute Natives, and \$16,000 to support native primary village schools -- a total of \$67,200. Salaries,

/passages, house allowances,

passages, house allowances, pensions and gratuities to non-Africans amounted that year to \$3,520,000.

Marius Fortie .

Washington, D.C., October 1947

TANGANYIKA TERRITORY

NOTE 2. CROWN LANDS, LAND TENURE AND OWNERSHIP

On Page 15 of "BRITAIN AND TRUSTEESHIP," a publication distributed by the British Information Services, an Agency of the British Government, it is stated under TANGANYIKA:

"The Mandate required that, in relation to land, native laws and custom should be taken into consideration, and the interests of the Africans should be safeguarded..... After the war the German settlers were repatriated, and most of their estates passed into British, Indian, and Greek hands. Some of them, however, were bought up by the British Government, and the land made available to the Africans. In 1923, all public lands were declared to be subject to the disposition of the Governor who was to administer them for the use and common benefit of the natives, except for the land held before that date by non-natives. Further alienation of land to non-natives was carefully controlled, and by 1938 less than 1 per cent had been alienated for pastoral and agricultural holdings. This belonged to people of 16 different nationalities, the Mandate requiring freedom of immigration for all members of the League. Many Germans subsequently returned to Tanganyika repurchasing their alienated territory referred to above. They were interned and deported at the outbreak of war in 1939."

In order to safeguard truly the interests of the Africans, the British Government should have bought up all the estates of the repatriated German settlers, and restored those lands to the Africans, instead of selling them to settlers. What course has the Government chosen in regard to the lands sold, granted or leased in any way, at any time, for any purpose to natives of Germany, Italy, Japan, and of all other nations who joined those three States against the Allies in the late war? If, like the Mandate, the Trusteeship System requires freedom of immigration into Tanganyika for all United Nations, how and when, if ever, are the Natives of Tanganyika to stand on their own feet, since they are not allowed to leave Tanganyika, since they are denied freedom of emigration to other lands?

The Natives of Tanganyika must at least be assured the collective ownership and use of their lands, the only lands they have because they are not allowed to emigrate from the Territory, if the basic aims of their economic and cultural advancement are to be attained. My information, not recent and probably not accurate, sets at about 2 million acres the amount of land alienated to Asians and Europeans out of 230 million acres supposed

/to be the

to be the total area of the Territory, a total which includes at least 25 million acres of water. Even if the two million acres alienated happen to be the cream, it is not too late to save Tanganyika from the blight of a landless native population.

Unfortunately large areas have been made unavailable to the Natives by prospecting and mining, by reserves such as Serengeti; other areas have been evacuated and/or closed to native settlement, cultivation and grazing because of tsetse flies. During my foot safaris of 1933-1934 and of 1939 I marched through great evacuated areas between Kibondo and Kasulu near Lake Tanganyika; between Kisaki and Songea in the south; between Nyamirembe and Kiziramuyaga on Lake Victoria. There is no assurance that those lands will be restored to native settlement when the tsetse fly scourge has been conquered or has spent itself.

The tendency, perhaps the deliberate policy, is to devote such lands, and other areas alleged to lie barren and unpopulated, to Government schemes such as large-scale wheat and peanut farming; the tendency is to discourage new native settlements and to concentrate the Natives in towns and large villages in order to ease tax-gathering and the recruiting of labor for mills, mines, plantations, and for the large-scale farming schemes of the British Government.

The newest mechanized peanut farming scheme announced by the British Government early in 1947, centers largely in Southern Tanganyika, where it is alleged that the land is largely uninhabited. I marched through much of that land in 1934, and can affirm that the old German and the present British administrations are to blame if that land is largely uninhabited, as alleged. Much of that area has never recovered from the massacres, the burning of villages, and the ravages wrought deliberately by the Germans during the Maji-Maji insurrection of 1905-1906. The German commander Johannes boasted that he had destroyed every crop between the port of Lindi and the Mbemkuru River. On the advice of the fort commander at Kilosa the destruction was extended to all the area in uprising, so that when the Natives had to give up in June 1906, there was no food, and mothers had no milk for their babies who starved by the thousands. That section, indeed all Southern Tanganyika, has been neglected by the British Administration since 1919; nothing has been done to encourage native resettlement, hardly a shilling spent on sanitation and water supply; but millions of pounds sterling are now suddenly made available to open the land to alien exploitation and, very probably, permanent settlement.

What the Natives call pori, what seems to us Whites mere bush and wilderness, is in most cases precious pasture land during the long dry

/season.

season. The native livestock feed and thrive on the leaves of shrubs, on the pods of acacias, on dry stubble seemingly devoid of nourishment. In the district of Usango, north of Lake Nyasa, I found that the cattle feeding on dry stubble and on the pods of an acacia called mpogoro were fatter and sleeker than stall-fed animals, or those pastured on the lush green grass of the lowlands.

The best that the Native can hope is that the aliens will ultimately give up and quit the land after exhausting its fertility, or because of droughts, locusts, tsetse flies or other scourge; or the minute that some upheaval in the White man's fantastic world, or some new scheme, or discovery, or freak of fashion shall make the wheat or peanut scheme uneconomical. Forty years ago great valuable forests were destroyed all over Tanganyika and replaced with plantations of rubber trees (*Manihot glaziovii*) which, proving uneconomical against the competition from Java and Malaya, had to be abandoned -- a signal instance of waste on the white man's big scale.

Clearly, it is not in the interest of the Tanganyika Natives to destroy the forests and wild life of their land to make room for plantations producing commodities wholly intended for export; and to be forced by taxation and other economic pressure to wreck their tribal and home life in order to work for starvation wages, while by far the biggest share of the fruits of their labor and of their land is enjoyed by a few foreigners in Tanganyika and abroad.

I submit to the Trusteeship Council that it would be in the interests of the Natives, as pledged to them in the Trust,

a). To direct the Government to stop at once and permanently all grants, sales or leases of public lands for any reasons or purposes whatsoever to non-Natives of the Territory.

b). To declare public lands all lands already granted, sold, or leased to settlers, where there has been failure to comply with the terms of the grant, sale or lease; and where the holders shall fail to use such lands within a period set by the Government.

c). To direct the Government to submit to the next session of the Trusteeship Council a list and detail of the lands now held in ownership, grant or lease by settlers, not including Arabs; and to place a copy of such list and detail, in the Swahili language, in the hands of every native ruler, chief and subchief, as a step toward acquainting the Natives with the reasons and aims of the trust.

d). To declare public lands (crown lands) all the areas sold, granted or leased at any time for any purpose to natives of Germany, Italy, Japan,

/and of all

and of all other nations which joined those three States against the Allies in the late war.

e). To affix in every native market and court house, and to place in the hands of every native ruler, chief and subchief, a list in Swahili of the lands declared public lands (crown lands) under b). and d)., with a plain statement in Swahili that said lands are open to free native settlement, farming and grazing, subject only to native law and custom, as regulated by native rulers, chiefs and subchiefs.

Marius Fortie

Washington, D.C., October 1947.

TANGANYIKA TERRITORY

NOTE 3 FORESTRY RESTRICTIONS AND NATIVE HOUSING

In August 1933, and again in July 1939, I marched with my safari through the goldfields south of the Emin Pasha Gulf. In the vicinity of the Geita gold mines we plodded mile after mile through wooded country where countless trees had been blazed and ringed to give the mines a supply of timber and fuel which, I was told, the Government had granted them for 99 years. In the villages, when I scolded the Natives for their dark, dirty, ruinous dwellings, they said that the white man's forestry restrictions and the cash fees charged for cutting down trees, made it impossible for most of them to obtain building materials, and forced them to live in hovels of mud, grass and reeds.

Allegedly introduced to conserve the forests which have survived ages of unrestricted native economy, the restrictions are often explained or excused by saying that, unless curbed, the Native will destroy the forests. The fact is that, down to our era of the "scramble for Africa," the alien raiders and exploiters who invaded the land found it covered with great forests, which the intruders, not the Natives, began at once to destroy.

I have already stated how, forty years ago when Tanganyika was a German colony, extensive valuable wooded areas were stripped of every tree to make room for rubbers trees that proved worthless. There is hardly a tree now left standing of the precious mvule (*Chlorophora excelsa*), the East African teak, which yields a fine termite-proof hardwood. The same fate awaits the mninga (*Pterocarpus bussei*), which furnishes a wood akin to mahogany. The fact that mninga wood splits easily does not stop a reckless wasteful felling of trees. Hardly a foot of the valuable durable woods has gone into native dwellings.

The art of building has deteriorated steadily among the Natives since the German conquest, and continues to deteriorate now at a faster rate under an administration that makes it difficult for the Native to obtain the familiar materials in the use of which he had achieved a high degree of skill and efficiency. Among the illiterate and uninformed Natives most of our regulations, so-called, operate as restrictions or rather prohibitions, as when permits and fees are demanded for felling trees in the wilderness.

I have seen in Uhyamwezi and Ugogo flat-roofed dwellings of great age and solidity. One enclosed a vast square and was nearly half a mile long. A round dwelling which I measured in Usukuma was nearly eighty feet across; its center pole was over thirty feet high. Present restrictions make such fine permanent structures impossible. While the mines, the cotton ginneries, the sisal mills, and the railways devour veritable forests of trees year after year, the Native herds in shanties of rusty corrugated sheets and oil tincans in the towns, in hovels of mud and sisal poles in the bush.

/Attempts

Attempts to make the Natives adopt dwellings of sun-dried brick must fail, in the main, for two reasons. First because a dwelling of sun-dried brick demands a durable, tight, rain-tight roof not to be built without good timber, which the Natives cannot obtain without paying fees, or fines; and secondly because there is nothing to be salvaged, not even a bundle of firewood, from the kind of sun-dried brick dwelling which the Natives can build now with rafters of sisal poles, when termites and tropical downpours cause the dwelling to collapse. The ruins of such dwellings can be seen everywhere, particularly in and near towns, and in the administration centers called boma in Swahili.

While traveling Lake Province as Crop and Market Supervisor, I heard on all hands complaints of corrupt practices, extortions and bribetaking by the native forest guards who enforce the law, some of whom I saw building themselves substantial dwellings of choice timbers in their "spare time." Their ability is measured and rewarded largely according to the number of fines assessed and collected. Such evils, and many more afflicting the Natives, are due to the fact that we Whites are forcing on the black man a pace which we know he cannot possibly keep up because we give him no time to grow up to the new duties, responsibilities and burdens; no time to build up defences against the new temptations, to create a background of integrity and devotion to duty in the discharge of civic functions introduced suddenly from outside, not evolved naturally and gradually within native society.

Marius Fortie

Washington, D.C., October 1947.

TANGANYIKA TERRITORY

NOTE 4

PROSPECTING AND MINING

In the course of my country-wide foot safari of 1933-1934, and during the shorter one of 1939, I marched through the Sekenke goldfields, now abandoned; through the goldfields of the Musoma district, those south of the Emin Pasha Gulf including the busy Geita Gold Mining Company, the diamond fields of Shinyanga, the goldfields of the Lupa including the New Saza Mining Company, and the tinfields of Karagwe.

I know that the tinfields made a valuable contribution to our tin pile during the late war, and I presume that the diamond mines of Shinyanga made a contribution equally valuable. But all the goldfields through which I marched and all the gold mines I visited exhibited little to justify the immense efforts, the treasures of labor and supplies expended to dig up gold in Tanganyika in order to bury it again in England and in America.

From October 1942 until August 1945 I managed the Mwanza offices of the East African Engineering & Trading Company, Ltd., agents for the Geita Gold Mining Company, for whose account I handled thousands of native laborers to the mines, repatriating those who completed their contract, or had been found or become unfit. I have first-hand knowledge of the subject.

Brought hundreds of miles by labor recruiters, far from his tribe and the restraints of his society, the Native pays dearly for the three to five dollars a month he may earn at the mines. Heavy toll is taken by temptation, crime, vice, disease, accidents and death. Of a hundred recruits fifty may return home after six months or a year with savings averaging ten to fifty dollars. Some, and the few who brought along their families, stay longer; some forget homes and folks; some wander from mine to mine, from town to town, an addition to the detribalized Natives who are a growing and most serious menace in Tanganyika.

The Government is not unmindful of its wards; but revenue is its paramount concern, not the real welfare of the Natives. For instance, when a prospector finds a diamond, or a gold nugget or reef even in an area reserved to the Natives and closed to prospecting, the Government agrees readily that the mining in that area of gold or diamonds, which the Natives do not need and which they are not allowed to mine or possess, will be in the interest of those Natives. It is now gravely given out that the Natives need the pitiful wages which they may earn for a while as mine laborers more than the crops and cattle they have been raising on the land which mining is going to tear up, and often make waste for centuries.

/It is now

It is now assumed that the wages which the Natives will earn for a time as laborers, and which they will quickly dissipate in taxes and in trash, justify the ravages on the surface and the permanent depletion under-ground, justify the breaking up of homes and villages, the maimings, the vices, the diseases, the lawlessness and other evils of African mining camps. When mining stops the native economy is left with a hole in the ground and acres of waste land, with hundreds of moral and physical casualties, and an addition to the drifting detribalized persons, the new hobos of Bantu lands. But the Government has collected taxes, a few Whites may have become rich, and several Asiatic shopkeepers have certainly fattened while the mining lasted.

Fifty or a hundred years from now, when Britain relinquishes her trust, she will hand to the then self-governing Native depleted mines whose every pound of metal and mineral was sent abroad, while the Native did all the hard and dirty work and was allowed only a microscopic fraction of the riches he was forced to extract from his native land -- truly a helpless ward whose birthright and rightful heritage were devoured, wasted and dissipated by self-appointed guardians.

Marius Fortie

Washington, D. C., October 1947.

/HUNTING

TANGANYIKA TERRITORY

NOTE 5

HUNTING RESTRICTIONS

The September 29, 1947 issue of the weekly magazine LIFE carries two and a half pages of photographs showing a 14-year-old big-game huntress with the animals she killed in East Africa: a lion, a gnu, a baboon, an oryx antelope, a Thomson gazelle, a rhinoceros, an impala, a cheetah, an elephant. A gruesome picture shows the girl holding the nerve pulled out of an elephant's tusk. The story that accompanies the pictures relates that the girl also bagged a Grevy's zebra, a kongoni, two hyenas, four common zebras, a waterbuck, a jackal, two gerenuks, two topis, two dikdiks, a klipspringer, a bat-eared fox. No adventure, no courage, no skill, no sportsmanship, no useful intent were involved in the butchery -- the story does not say how many animals were killed by the rest of the hunting party -- only money and a craving for notoriety, unless we accuse a 14-year-old American white girl of sheer cruelty and thirst for blood.

The above instance is one of many that could be used to illustrate how the governments of the East African Territories protect and conserve wild life, the wild life which the white man, and other invaders before him, found teeming all over East Africa. The Tanganyika Government, which collects thousands of dollars from foreign wealthy butchers, alleges that wild life must be protected against the inroads of the Natives, the same Natives under whose economy that wild life has survived and thrived for ages. As in other fields, hunting regulations operate as prohibitions for the illiterate impecunious Native, make it virtually impossible for him to relieve with a bit of gnu or zebra meat his flat fare of millet mush and boiled yams. After disarming the Natives of their ancient muzzleloaders, the Government has made it illegal to catch game with nets or snares. But a Native may still beat the hyenas to a lion's leftovers, or hire out to a 14-year-old girl from America.

A reckless war on lions and leopards, especially on leopards for their pelts, has caused in many areas a disastrous increase of wild pigs and baboons, considered by the Native scourges far worse than locusts and tsetse flies, because those insects come and go, but pigs and baboons ravage fields and gardens day and night all year, and are as cunning as they are destructive.

Snakes keep rodents in check; the mongoose and monitor lizards control snakes and crocodiles; hyenas clean up carrion; termites air and fertilize the soil; bats hold down mosquitoes and other noxious insects. It is easy for us Whites with our powerful poisons and weapons to destroy natural balances and bring disaster to the Natives who have adjusted to those balances their husbandry and all phases of their economy.

Marius Fortie

Washington, D.C., October 1947.

/SOIL

TANGANYIKA TERRITORY

NOTE 6

SOIL EXHAUSTION AND EROSION

In many districts of Tanganyika the Natives are forced to raise certain crops, officially called cash crops, also dubbed tax crops. The Natives of Lake Province are forced to plant cotton. In September 1939, when I was appointed Crop Supervisor for the Maswa District, I was instructed to devote most of my time and effort to cotton, which I did wholeheartedly under the stress of war, and did again on Ukerewe Island from September 1940 until April 1941.

I found that in peace time also the Natives are forced to plant cotton under ordinances that provide fines and imprisonment for failure to comply with elaborate rules and regulations issued by the Government. The Natives must plant cotton even if they have no suitable land; they are punished if they don't plant it, punished if they don't weed it, punished if they don't pick it, punished if they don't sell it where the Government tells them to; they are punished if, after the picking, they don't pull up every old plant by the roots and burn it, with the result that, on slopes, the loose sandy loam is washed away by the first rains. The soil erosion due to compulsory cotton cultivation has reached a catastrophic stage in Usukuma and Ukerewe; I have seen frightful instances of it on both sides of the road that leads from Serengeti to Ukerewe, and in large areas of the Maswa District.

The Government carries on at the same time a campaign to check soil erosion. The Natives, who are punished if they don't pull up every old cotton plant by a certain date, are now fined if they do pull up grass and shrubs by the roots and loosen the soil. Ever-changing Agricultural Officers plague and bewilder the Natives with ever-changing decrees, fitfully and capriciously ordering them to do or undo this and that, littering the land with their "follies," which remain to harass the Natives after the Officers have had themselves transferred to Nyasaland or Zanzibar.

The Natives are forced to sell their cotton to fixed buyers at fixed prices. The word "fixed" is used here with all its bad connotations, as set out in more detail in Note 7, and in the letter attached to that Note. The uninformed, uneducated Native cannot understand why one year he should receive only one-tenth of a shilling for a pound of carefully tended fine white cotton; and next year one-fifth of a shilling for cotton rusted and damaged by adverse weather or neglect. But native economy is injured in both cases, because the light sandy soils of Lake Province become exhausted and eroded; because, when prices are high, food crops are neglected or reduced in favor of cotton, as it seems easier to buy food than to raise it.

Taxes must be paid in cash. The locust-like Asian retailers tempt men
/women and children

women and children with wares that cash can buy. Therefore the general tendency is to neglect food crops in favor of cash crops. Worse than that, and despite fits of anxiety for the food crops, the Government fosters the general tendency. Said Sir D.J. Jardin, formerly Chief-Secretary of Tanganyika, at a banquet of the Royal Empire Society in London a few years ago:

"It is an absurdity to say that any Native is poor when he can maintain himself and his wife and children, and have as much food and alcoholic drink as he wants. There may be difficulty in finding the coin to pay taxes, and he may have to get it working for a wage, or by growing cash crops in addition to food crops; but the Tanganyika Native cannot be called poor by any standard that I know. Anyhow, the effort to get coin is good for the man and for the community. There is therefore no need to reduce taxation, but it needs more scientific treatment."

No matter how good it may be or seem for the community, even supposing that Mr. Jardine had the settlers in mind, the effort to get coin is bad, very bad indeed for millions of Natives and for their home land. The effort to get coin means long journeys to distant towns, plantations, mills, mines; it means thousands of ruinous villages with neglected children, neglected and debauched women; it means smaller food crops, greater danger of famines, more Asian retailers, more Natives dependent on wages, and so on and on in a steady widening of the baleful ring that corrals greater and greater numbers of our helpless wards in the toils of an economic slavery which lacks the human warmth and security afforded by the old slavery.

Marius Fortie

Washington, D.C., October 1947.

TANGANYIKA TERRITORY

NOTE 7

THE MARKETING OF CASH CROPS

Every year, on dates which vary from province to province, and within the same province from year to year, the Government of Tanganyika throws open markets where the Natives are compelled to sell their cotton, paddy, peanuts, coffee, and other cash crops, to Asian buyers who have bought stands in those markets. The stands, and the buying posts in smaller outlying districts without markets, are auctioned by the Government.

When selling and buying was free and uncontrolled, The Asian buyers forced on the Natives so much trash and gave so little cash in payment for the "tax" crops, that the Government had difficulty in collecting hut and poll taxes, and tax defaulters clogged the administrative machinery. Therefore public markets and buying posts were established where the Natives must take their crops and the buyers make payment in cash. At each market and buying post the Government stations one or more literate native clerks with scales, and appoints a European to tour and supervise several markets and buying posts, to watch the Asian buyers and test their scales.

The Asian buyers and retailers who infest Tanganyika are notoriously unscrupulous; so much so that the Government is always hatching fresh and vain devices to protect the Natives, and itself, from their sharp practices. Buyers buy their buying stands and post at Government auctions. Both buyers and retailers pay license fees and taxes to the Government.

If the Government considered the true interests of the Natives paramount, as promised in the Trust, it could use its auctioning and licensing power to select and curb the Asians who prey on the Native, teach him fraud and deceit, foster his improvidence and perpetuate his poverty. But the Government considers revenue first; then it must give heed to the Asians who speak loudly in East Africa and from India; then it finds itself hobbled, or absolved, by such provisions as contained in Chapter XII, Article 76, d, of the United Nations Charter.

The result is that buying stands and posts are sold to the highest bidders, not to those of highest honesty and integrity; and retail licenses are issued recklessly without regard to the applicant's integrity, without regard for native economy or welfare, so that far more retail shops ride the land than are needed or can be economically supported, thus sharpening competition, further lowering business standards, and virtually forcing the Asians to unfair practices in order to survive.

The evil becomes formidably ominous when examined in the light of experience elsewhere. The character of the Japanese people, for example, has been deeply tainted with double-dealing and venality because, from old,

/public

public opinion placed traders, bankers, merchants, traffickers and middlemen at the bottom of the social ladder. Public contempt forced into those activities persons indifferent to public contempt, and forced business practices more than deserving such contempt. The public fought fire with fire, deceit with deceit. But social classes will not stay absolutely tight and separated in a large homogenous population; they will touch, cut across, mingle and blend in ceaseless diffusion. In Japan the process has lowered the general standards of honor and integrity to a degree that will handicap the nation for a long time.

The Government of Tanganyika inflicts now the same handicap on its wards by imposing on them unscrupulous merchants and business men who do not even belong to the people they are exploiting and tainting, but have their faces turned toward another home land where they all hope to spend in affluence much of their life after plundering and corrupting the helpless African. Fundamentally candid and honest, the Native is forced to learn and practice deceit and fraud in self-defence, to fight cheating with cheating, because the white man's intricate law is outside his horizon; its slowness, its technicalities are more than he can grasp or pay for. Under his ancient tribal chiefs justice was usually free and swift; the swindler could be arraigned and punished red-handed in the market place.

I attach to this Note a 3-page enclosure which is a true copy of a letter written by me in June 1942 to the District Commissioner of Mwanza. Admitting the truth of my assertions, and promising a measure of relief, the Commissioner insisted on my taking the appointment, which I did. Unfortunately that Commissioner, a Mr. Sillery, was almost immediately transferred to Madagascar, the officer he had replaced was reinstated, and the status quo allowed to continue while I was Market Supervisor on Ukerewe.

I append the enclosure that the Council may see that I did not shirk what I considered my duty toward the Natives while I resided in Tanganyika, not even in war time; and I must say that, although the Director of Agriculture ignored the copy I sent him and my letter accompanying that copy, the Tanganyika authorities were always most fair and tolerant toward me. I found in many hands, and in most clubs and libraries, my somewhat censorious African book "BLACK AND BEAUTIFUL," but nearly everybody complimented me on it. As I have said elsewhere, I never had any grounds to question or doubt Britain's intentions to fulfill honestly and sincerely her trust in Tanganyika; but I have often been forced to deplore her failure to do so, her failure to resist what is called lobbying in the United States, the lobbying of alien interests pulling wires or even clamoring in East Africa,
/in South Africa

in South Africa, in India, in Great Britain; and her failure to trim the territorial establishment and budget to a size in keeping with the potential and the welfare of the native population.

Marius Fortie

Washington, D.C., October 1947.

a 3-page enclosure goes with this Note.

/THE DISTRICT

COPY

Mwanza (Tanganyika), May 26, 1942

THE DISTRICT COMMISSIONER
MWANZA

Sir,

I thank you for offering me the post of Cotton Market Supervisor in Ukerewe, but I cannot take it. However, I avail myself of this opportunity to place before you some of my motives for declining the appointment, in the hope that you may see in them some reasons and ways for improvements. I also hope that after reading this letter of which, with your consent, I'd like to send a copy to the Director of Agriculture, you will grant that I am not moved by expectations of personal benefit or gain. I am moved by a sense of duty toward the Administration that has obliged me with many favours; by a sense of duty to a country and a population which, leaving out intimate personal motives, have been extremely hospitable to me in more than forty years; and by a sense of duty to myself in that I cannot sacrifice my personal dignity and self-respect to the lawbreakers whom I would be expected to check without the means of doing so. Please consider too that I am not in the position of a service man who must be careful of his future and career, who can soothe his conscience saying, "I have so many years of service before me that I shall certainly have opportunities to improve matters in the future, if not now." I must consider this my only opportunity.

What follows is not based on heresay. I served seven months as Crop Supervisor and Road Foreman in Maswa; ten months as Crop and Cotton Market Supervisor on Ukerewe. I have travelled those districts on foot, meeting thousands of natives, both notables and commoners; I have inspected thousands of shambas (fields); I have inspected and myself weighed tons of cotton and other produce. Speaking of cotton alone, facts force me to say that the whole system is a front behind which all kinds of dishonest practices go on, and are generally known to go on all the time. From the planting to the marketing of cotton, the system is essentially repressive. The stress is on catching people at fault, on securing convictions. Native agricultural instructors and clerks, and the European Supervisors as well, are plainly enjoined to secure convictions. Their ability and usefulness are measured in terms of convictions secured; an object which, in the most important cases, is often defeated by an unreasonable demand for proofs and witnesses, as if the whole system itself were not a proof of badness evident to the last grandmother in the bush.

The system is essentially repressive. There is no adequate provisions for teaching, for guiding, for removing temptation to do wrong; for encouraging and rewarding good behaviour, progress and achievement. We hear all the time, and at nausea, that these Natives are after all very much like children - then why not encourage them with rewards? Large sums are collected every year in agricultural fines, but I have yet to hear of a shilling being returned to the Natives in agricultural prizes. Even we of the West need emulation, competition, contests, fairs, exhibitions, blue ribbons and cash prizes to maintain our pace. There is nothing of the kind for our Natives. We are out to catch them in the manner of the old-fashioned school examiners who were hellbent on finding out what the boys didn't know, not what they might have happened to know.

/Paid in 1942

Paid in 1942 as in 1938, made dependent for moving about on the very people who do not want him to move about; without camps, without a uniform or even a badge, without a police escort, without backing from headquarters, out to enforce rules and regulations that have no teeth, the Cotton Market Supervisor on Ukerewe finds himself powerless and at a humiliating disadvantage before Natives and Asians - and that in an atmosphere of cheating and bribing that would sorely test a Hampden and a Churchill. All parties know that the Supervisor has no authority, no power, no standing, no prestige. All know it. The Natives, who after experiencing for years the inability of the system to protect them from cheaters, do not want to be prevented from trying to cheat in their turn; the native authorities many of whom, having sold out to the Asian buyers, are out to cheat their subjects; the native clerks hired ovyo (haphazard) for short periods and bent on making hay while the sun shines; the police and the rugaruga (village patrol) holding out for what is euphemistically called posho (rations); and finally and especially the Asian buyers who get fatter every year who have and show a hearty contempt for a dog that is all bark and no bite.

I hear that competition was so keen at the auction of (cotton market) buying posts that money is available for increasing the number of supervisors and native clerks at the markets. If, as I have found, the native clerks are corrupt and the supervisors are powerless, what good can it do to increase their numbers? Surely these are the devices of despairing men or of die-hards who will not scrap a bad job, who will not start afresh. Such was the case with Prohibition in the United States: when it was seen that it could not be enforced because it was too drastic, the die-hards wanted to enforce it by making it still more drastic - the same old bad stuff, only more of it. Why not spend the extra auction money on some logical supervising scheme, or on better and more substantial markets where policing, supervising and inspecting will be possible?

As things are, and with many markets in each area, the best that the best supervisor can do, even with the best transport, is to spend half an hour or so at each market every market day. Once his back is turned all his efforts and authority come to naught because the cards are stacked against him, because there is no trustworthy person he can leave behind, because there is an ever-changing crowd of sellers who never get to see him, never learn from him a bit of order and discipline. Ukerewe has 6 cotton markets and 3 buying posts. I believe. In so many years of cotton marketing the following thing has never been done: place a supervisor at each market and buying post throughout a full buying season, the supervisors to be on duty all day every market day. Suppose this were done in 1942; then in 1943 one supervisor with adequate powers might be deemed sufficient to secure reasonable results in the whole area, because the entire population would have received some training in order and discipline in 1942. It is futile to place every year in each area just one supervisor, and he without powers, and make him dependent for moving about on the very people who do not want him to move about at all.

A few specific instances and I close. An Indian buyer was caught doctoring his returns, making it appear that very little cotton was bought at a busy post where he was the only buyer, because true returns would have shown that there was room for more buyers at that post. When the Agricultural Officer summoned his clerks to produce the books, as per Rules and Regulations, the clerks refused saying, we must be loyal to our employer. I heard that, after much fuss, all that was obtained was a written apology from the buyer. At Nansio and other markets native sellers complained to me that they had been cheated by the Indian cotton buyers; but they had no weight tickets because they had taken their cotton directly to the buyers without passing through the

/Government weighing

Government weighing posts. When I tried to compel all sellers to pass through the Government weighing posts, I was officially disallowed and told that there was no such compulsion, that sellers might do as they liked. Then why the market enclosure, why the barbed wire, why the official scales and Government weighing clerks? A rugaruga (native patrol) came to me with a naive complaint which throws much light on conditions. "What's the matter this year?" he asked. "Why don't we rugaruga get from the Indians a shilling or two a day for posho (rations) like other years, like the karani (Government market clerks)? I got only a sumni (half a shilling) today." Of course, I got nowhere when I tried to investigate the alleged shilling or two.

If we say that the system cannot be changed or improved, we ignore the general experience of mankind that the possibilities for change and improvement are endless in every field; we shut our eyes to the fact that the "Queen Mary" is an improvement on Noah's ark; that the Taj Mahal is an improvement on Jacob's tent; that the British Commonwealth and the United States of America are an improvement on Assyria, Media and Babylonia.

Of the posts I have held since September 1939, I have liked that of Crop Supervisor because it gave me opportunities for work really useful and worth while, with results more in proportion to my diligence and exertions. My term as Cotton Market Supervisor has left in me a disheartening sense of frustration and defeat, particularly bitter now when we all should be really useful in a great cause, and feel it too.

Yours respectfully

Marius J. Fortie

NOTE - Eventually, the District Commissioner, A Mr. Sillery who had replaced Mr. Gilbert, prevailed on me to accept the post (which I held till October 1, 1942), promising changes and reforms. But he was almost immediately transferred to Madagascar, and his assistant to Dodoma. Mr. Gilbert was reinstated, the reforms did not materialize, and things went on as before. I sent a copy of the above with an accompanying letter to the Director of Agriculture, but never received any acknowledgment or reply.

TANGANYIKA TERRITORY

NOTE 8 FREE PRIMARY VILLAGE EDUCATION AND SWAHILI

Three or four years ago, while residing in Tanganyika, I turned one day with a glow of expectation to an editorial in a Nairobi daily titled "EDUCATION FOR EAST AFRICAN CHILDREN." But the white editor was thinking only of a few hundred white children already well cared for, and not at all of the millions of native children left without education in Kenya and Tanganyika.

Yet the Natives of Tanganyika contribute a yearly revenue which would be more than sufficient to pay for such public services as can be of any service to them, and which should include an immediate start toward a free primary village education extended as fast as native teachers are trained.

So far, we Whites have refused to give the Natives the kind of education they can use and that is best for them. We want to give them our kind, expensively conceived in terms of many-storied buildings, classrooms, laboratories, faculties, and other costly equipment; and since the funds are not available we give the Natives nothing, or nearly nothing. We seem to consider our Western type of education the only kind that is good or possible. It is naturally difficult, and probably impossible, to train a staff of native teachers in a type of education largely unsuited and useless to the people, and alien to their mentality.

Chapter XI, Article 73 of the United Nations Charter says under a) that the Administering Authority "will ensure, with due respect to the culture of the peoples concerned, their political, economic, social and educational advancement." The Swahili language is unquestionably the most important element of native culture in Tanganyika. The existence of Swahili solves nearly all the difficulties of education, administration and travel. One can address in colloquial Swahili a crowd of Natives anywhere, and be sure of being well understood.

Swahili is closely related to all Bantu dialects spoken in the Territory; it is not a foreign language to any Native. All feel it as being akin to their tribal speech, and grow into it without conscious effort because it is part of their environment and mentality. There will scarcely be any need to teach Swahili in any village school, except to the extent that English has to be taught in the schools of Britain and America. The native teacher may have to begin to teach it to the children of remote Rungwe or Ufipa, but the children will finish learning the language by themselves. It was already on their lips when they were born.

It is true that probably more than half the native adult women of Tanganyika speak little or no Swahili, though many understand it well; but

/a similar

a similar condition exists in Greece, Italy, Portugal, Spain, in every country of low literacy where strong dialects exist parallel with the national language. The dialect remains the language of the home, and it is for the highest good of mankind, in Tanganyika and elsewhere, to have women spend much time at home.

Swahili is the best tool, and the only available tool, for a workable long-range plan to give Tanganyika a system of free primary village education that will gradually reach native children all over the land, until every boy and girl receives a free elementary education in the three R's, husbandry, housekeeping, and such arts and crafts as the land allows, as will be useful to native economy.

Swahili is the best tool for making the bulk of the Natives acquainted with the terms of the trust under which they are governed by Britain; for making them understand the reasons, aims and spirit of that trust; in getting them to co-operate with their guardian in making Tanganyika a model of disinterested British administration, a monument to British fair play, good faith, justice and statesmanship.

And yet there are many administrators, educators and settlers who claim that Swahili is not an adequate vehicle for the expression of modern thought, and who want to see English replace it. It is fairer and more correct to say that we Whites do not and cannot master colloquial Swahili sufficiently to express freely all our thoughts and notions; and that we feel the need of words to an immensely greater degree than the Native, being in a hurry for words and expressions with which to inoculate the Native quickly with our theological, ethical, educational, political and scientific ideas, in order to fit the Native quickly in our scheme of things, and get the most out of him -- quickly.

There are Whites, especially in Government circles, who pretend to believe that even native thought could express itself better in English than in Swahili, and that those Natives whose tribal language is not Swahili would do better to bypass Swahili altogether and step from their tribal dialect directly into English. I call that a pretense because there can be no sincere conviction or even delusion on this point, seeing that the bulk of the native population receives no education at all, and will receive none until a beginning is made toward carrying out the trust honestly and faithfully; and even then it will take at least a century to give Tanganyika an adequate system of general free elementary public instruction.

Those friends of the Tanganyika Native who examine the question impartially must find it incredible that he can ever be made to think, speak and write in a language even remotely resembling the English of the average /Briton,

Briton, American, or Australian. It is probable, however, that the Administering Authority has it in its power to ban Swahili, and finally make the Natives speak a mean gibberish concocted of the scum and dregs of two noble languages, English and Swahili; speak a lingo like the jargon of South Africa. But why should we, the United Nations, inflict such a blight on a helpless people who already have a language of their own? To exploit them when we are pledged no to?

The Christian missions and churches cannot be absolved of the charge of joining in the efforts to rob the Tanganyika Native of a precious cultural heritage, Swahili. Some want to do away with Swahili because it contains words of Arab origin linked with Moslem ideas to which they object; others object to the Bantu elements in the language, conceiving them linked with animistic and magic beliefs -- as if we were to do away with English because of its Latin and Greek elements linked with pagan mythology, with idolatry and superstition!

The position of Swahili may be doubtful in Kenya or Uganda; but in Tanganyika Swahili is the paramount tongue, and to the Natives it means literacy, culture, union, progress.

Marius Fortie

Washington, D.C., October 1947.

TANGANYIKA TERRITORY

NOTE 9

LIQUOR TRAFFIC

A strict control over the sale of intoxicating beverages was explicitly included among the aims of the Mandate System, a control which the Government exerts through licenses, fees, fines and jail terms. From the year 1919 onward I have not noticed any educational efforts to cure the Native of drunkenness, a vice that does make him a savage.

Good example on the part of European and Asian settlers was conspicuously lacking even during the worst war years; lacking even from some of the clergymen and educators to whom it is natural for the Native to look for example and leadership. It would clearly be impossible for him to understand why those who won't or can't cure themselves should attempt to cure him of the vice.

But no attempt is made. As in too many other cases, 'revenue alone seems to dictate Government policy; true stewardship and the true interests of the Native are not considered. In Mwanza the provision markets close at noon every Sunday, but the pombe (native beer) market stays open till 4 P.M. Licenses are issued freely, even in bush settlements beyond police control, and the Government prosecutes only those who infringe the fiscal regulations. In the towns, obstreperous drunkards occasionally land in jail if they become too much of a nuisance on the street or in the market place. All controls are of a repressive and punitive character.

Marius Fortie

Washington, D.C., October 1947.

TANGANYIKA TERRITORY

NOTE 10

FORCED LABOR

Under the Mandate System the Mandatory Power was allowed to employ forced native labor for works of necessity and urgent public utility. From the year 1919 onward I have seen forced native labor employed on a considerable scale all over Tanganyika, and in 1942, during a term as Road Foreman in the Maswa District, I have commanded gangs of Natives forced to perform fixed quotas of road work falling to their district. As far as I know, all forced labor was paid at rates fixed by the Government.

Tax defaulters, men and women, are forced to work out their taxes working on roads, cutting grass, felling trees in tsetse fly zones, and at other works of public utility, at the average rate of 45 days' work for ten shillings, two dollars. The defaulters receive free rations when forced to live in Government camps. As rations are usually reckoned at one-fifth of a shilling a day, a Native taking 45 days to work out his ten-shilling polltax, will have been paid, theoretically, a total of nineteen shillings, or about \$2.50 a month.

Tanganyika is a big country, much larger than Texas, with extensive areas where no mechanical or animal transportation is available. Agricultural officers, veterinarians, and other Government officials on tour, must walk and must have native porters to carry their safari gear and professional equipment. Those porters are often needed in a hurry, and often can be obtained only by impressing adult native males through their chiefs or subchiefs. They are always paid at rates fixed by the Government for the various districts, and according to mileage covered.

Abuses are probably inevitable, but they must be kept down, and checks established to prevent Government and private persons from employing forced labor illegally, under any pretext and disguise. I heard it rumored that much forced labor was used in building the costly and useless Manyoni-Kinyangiri Railway, now virtually abandoned and left to rust away in the wilderness. It is said to have been built under pressure from British steel interests, and to satisfy the ambition of a Government official.

In 1933-1934, another Government official credited with wanting to link his name with some outstanding piece of public works, obtained authority to build a motor road from Tabora to the Lupa River goldfields in Southern Tanganyika. As no free labor could be obtained for some bad stretches, particularly through the Kipembambazi Swamp, mixed gangs of tax defaulters and jailbirds were trucked hundreds of miles to forced labor in the bad areas. In the meantime the Government was considering a better motor road from Itigi, which was finally built to completion, while the more than half half-finished Tabora road was abandoned. It was said that many Natives, men

/and women

and women, sickened and died at Kipembambazi.

Marius Fortie

Washington, D. C., October 1947.

/CHILD LABOR

TANGANYIKA TERRITORY

NOTE 11.

CHILD LABOR

As Market Supervisor in the chiefdom of Ukerewe during the 1941 and 1942 cotton seasons, I had to supervise a cotton ginnery located at Murutunguru on Ukerewe Island. The ginnery was owned by Roman Catholic missionaries, but was operated by Indians who shared the profits with the mission. That ginnery always gave me the impression of being operated by native boys, who were paid an average of about ten shillings a month, two dollars.

From July to November or December, depending on cotton yield, day and night, except Sundays and other church holidays prescribed by the mission, swarms of urchins in filthy ragged loincloths or shorts scurried coughing in the noise and dust of the ginnery carrying seed cotton to the machines fed by older boys. More boys carried the clean cotton to the baling press, or removed the seed from beneath the plank floor.

The majority of those boys came from the island of Ukara, north of Ukerewe. They ate what food they could get, slept anywhere, often in the cotton sheds, and, being considered strangers and despised for various reasons by their Ukerewe fellows, they had a none too happy time during the five to six months they toiled in the ginnery.

A physician of the Health Department arrived one day from Mwanza to inspect the ginnery, and I saw him stare aghast at some of the very small boys running to and fro with their burdens. He asked me whether some of them weren't below the legal age. Since I didn't and couldn't know, I suggested that he ask the Indian employers or the Padre in charge of the branch mission across the way from the ginnery. The physician came back from the interviews satisfied that everything was fully according to law, and that the boys were really older than they looked.

My opinion, based on many more years among the Natives than the young physician could claim, was that most of those boys actually looked older than they were owing to unhealthy toil, bad hours, bad food and general neglect. The Indian employers may have talked to the physician as they often did to me, calling those boys loafers, liars, and other hard names. The Padre frequently complained that there were too many of them, that is to say that they did not work hard enough. I saw similar conditions in other ginneries of Lake Province, but they were not so flagrant in the ginnery of Mwanza town, evidently because it was subject to closer and more frequent inspections.

There are in Tanganyika ordinances forbidding the employment of children below a certain age in mills, mines and plantations. Those ordinances are
/largely

TANGANYIKA TERRITORY

NOTE 11. concluded

largely a dead letter because it is impossible to ascertain the age of nearly all Natives; and because the inspectors sent out by the Government are frequently imposed upon by the employers on one side, and by the Natives themselves on the other. Poll and hut taxes must be paid by all Natives in cash, and what little pay those boys receive is paid to them in cash which they turn over to their elders, who, when questioned, are apt to exaggerate the age of their children. One remedy would be to raise the legal age limit so high as to take care of every possible evasion.

Marius Fortie

Washington, D.C., October 1947.

TANGANYIKA TERRITORY

NOTE 12

THE ADMINISTRATION OF JUSTICE

Under the Mandate System was laid down the principle that "in the administration of justice careful regard shall always be had to the customs and laws of the class, tribe or nation to which the parties belong, in so far as such laws and customs are not repugnant to natural justice, equity, and good government."

The fulfilment of this principle demands in those who administer and dispense justice a thorough knowledge of the native customs and laws involved, and a good knowledge of the native language of the land, especially in Tanganyika where Swahili is the dominant tongue. It may also be reasonably demanded that, at least in criminal cases, no defendant, in Tanganyika or anywhere, should be tried by aliens who do not understand his language, or the land's dominant language, what may called the cultural or national language -- Swahili in Tanganyika.

Some time in 1941 or 1942, there came to Mwanza a judge of His Majesty's High Court to try Natives on criminal cases involving the death penalty. That judge had recently been brought at vast expense from Jamaica -- I say Jamaica, Central America -- together with wife, children, and Jamaican servants. He toured Tanganyika on circuit in a big private railway coach with his family, servants, and automobile -- a glaring instance of extravagant administration.

He called on me to ask questions regarding native mentality, particularly as regards what he called contradictions and retractions among native defendants and witnesses. He did not know Swahili, and could thus have had little real knowledge of the laws and customs of the Wasukuma tribesmen he was trying for their lives. The trials were conducted in English through interpreters paid by the Court, and naturally interested in pleasing the Court. Some of the defendants and witnesses spoke only Kisukuma, their tribal dialect, which was translated into Swahili, and from Swahili into English. What finally reached the Jamaica judge was necessarily a diluted and adulterated version of what had been said; often a perversion, a hodgepodge of contradictions and retractions, as he called them.

Marius Fortie

Washington, D.C., October 1947

TANGANYIKA TERRITORY

NOTE 13 INTER-TERRITORIAL ORGANIZATION IN EAST AFRICA

The British White Paper Colonial No. 210, dated February 24, 1947, contains modified proposals replacing those for reorganization contained in Paragraphs 12 to 37 of Colonial No. 191 of December 1945, which contains proposals for inter-territorial organization in East Africa. While all such proposals should be eyed with suspicion by the Trusteeship Council, as being preludes to colonial annexation, the following points are particularly to be considered in view of the true long-range interests of the Natives of the Trust Territory of Tanganyika.

1. The East African Inter-territorial Languages (sic) Committee is included under "D," "The Scheduled Services," as one of the departments and services to come under the executive jurisdiction of the High Commission as soon as it is established, and will be brought within the purview of the Central Assembly as soon as it is formed. The East African Inter-territorial Language Committee is one of the departments of Government most active in undermining the position of the Swahili language as the dominant native tongue of Tanganyika, as the common national language of the Natives for the time when, as per one of the basic aims of the Trust, they shall have attained self-government.

As now operating, the Committee is actively collaborating with those who work to rob the Natives of their greatest cultural asset, Swahili. The Committee should be abolished, or else reorganized as a strictly Tanganyikan educational institution, to generalize among the Natives the knowledge and use of the Swahili language as stated in Note No. 8.

2. The East African Central Assembly, mentioned under "B," is to consist of: 7 members appointed ex-officio from the staff of the High Commission Service; 5 members appointed from Kenya; 5 members appointed from Uganda; 5 members appointed from Tanganyika; 1 member of the Arab community appointed by the High Commission. It would also include 1 (one) African unofficial member appointed by the governors of each territory. Thus the 5,300,000 Natives of the Trust Territory of Tanganyika, whose interests are emphatically declared to be paramount, would be represented by one unofficial member in the proposed East African General Assembly. At such a rate, how many centuries must pass before the Natives learn to stand on their own feet, and learn to govern themselves?

Marius Fortie

Washington, D.C., October 1947
