1.0 Background and Introduction

1.1 Background
This fieldwork was a result of collaboration between the department of Trade Tourism and Co-operative Development, County Government of Nyeri (TTC-CGN), the local community (through the resource persons) and the National Museums of Kenya (NMK).

a) National Museums of Kenya (NMK)
Kenya’s National Heritage is manifested in its rich natural, cultural and pre-historic wealth and diversity. The diverse cultures constitute a national asset and have a bearing on the progress of Kenya’s development. The National Museums of Kenya (NMK) is a state corporation established by an Act of Parliament with a legal mandate for heritage management under the National Museums and Heritage Act 2006.

The National Museums of Kenya (NMK) is a complex organization with a broad mandate and a wide range of activities from the traditional Museum activities to the preservation of Kenya’s antiques and monuments. The NMK is responsible for the research, conservation of Kenya heritage and collection of cultural, ecological and fossils exhibits, sites and monuments which are unique. To effectively discharge this mandate, NMK partners with other institutions and communities that have an interest in this discipline.

b) Nyeri county Government
The Nyeri County Government as the name suggests is headquartered in Nyeri Town, located in Central Kenya, it borders Kirinyaga and Meru to the east, Laikipia to the north, Nyandarua to the west and Murang’a to the south. It has a total of eight (8) sub-counties with a population of approximately 693,558 people, covers an area of 3,337 square kilometers and has a population density of 208 per square kilometer. Nyeri county economy is endowed with a rich Natural resources base; forests, wildlife, minerals (stone, sand, kaolin, ballast mining), livestock, pasture, water, medicinal plants. The major tourism attractions are Mt. Kenya (a world heritage site), Mt. Kenya National Park and Aberdares National Park. Nyeri county just like other
counties in Central Kenya has Economic activities include tea, coffee and dairy farming, milk processing firms, maize millers, subsistence agriculture such maize, potatoes, cabbage etc. The Nyeri County Government has a Department of Trade, Culture, Tourism and Cooperative Development whose one of its core mandates is to steer the tourism agenda. According to the County government website, Nyeri County is a firm advocate of sustainable tourism that is geared towards protection environmental health and socio-cultural distinctiveness of the County’s tourism destinations while contributing to economic vitality. Tourism and hospitality as a sector have been earmarked to spur economic growth and hence are open to support investments made within the sector. To help achieve the goal of sustainable tourism, promotion and improvement, the county government is working closely with and actively engaging tourism and hospitality stakeholders.

The department has the following key mandate:-

1. To promote and develop all aspects of performing arts.
2. To promote and develop all aspects of visual arts.
3. To revitalize, promote and develop indigenous languages and oral traditions.
4. To educate the public on all aspects of tangible and intangible cultural heritage.
5. To promote and develop various aspects of indigenous health, nutrition and environment for sustainable development.

1.2 Introduction

During the field study, about twenty five (25) sites were studied and documented. The field work team comprised of the three main teams (National Museums of Kenya, Students from various universities and County Government of Nyeri).

Nyeri is a city situated in the central highlands of Kenya. It is the county headquarters of Nyeri County. The city population, according to the 2009 Kenya Population and Housing Census, was estimated at 225,357 persons. The largest formal employer in Nyeri, being until recently the administrative headquarters of the former Central Province, is the Government of Kenya. A major industry in Nyeri is farming, which is mostly non-mechanized. The main cash crops are
coffee and tea, grown mainly by smallholders who are organized into quasi-private state-supported and supervised co-operatives or companies for farm input distribution, basic processing and marketing purposes. The main food crops are maize, the staple food in most of Kenya, legumes (especially beans and peas), tubers (mainly potatoes), and vegetables (especially tomatoes, cabbage, spinach and kale). Livestock, mainly dairy cattle, goats, sheep, and chicken are also widely kept.

This is a report on important heritage sites in Nyeri County. It also covers information given by various resource persons on the history of important sites in Nyeri County, history of passed on important persons and on the Mau Mau movement. The report is a result of research carried out by the National Museums of Kenya and sanctioned by the County Government of Nyeri. The sites visited are in the following sub-counties Tetu, Othaya, Mathira West, Mathira East, Mukurweni, Nyeri, Kieni West and Kieni East. Video, audio, photograph and note taking are just some of the methods used to document the information.

1.3 Identification of sites
Information on heritage sites is received from members of the public some of whom are later identified as resource persons by the NMK. Heritage sites are also identified by NMK research scientists in the course of research and their work. The NMK Heritage Warden for Central Region was also a source of information. Officers from the Department of Trade, Culture, Tourism and Cooperative Development of Nyeri County also had information on sites they considered important.

1.4 Field work techniques
It was necessary for the fieldwork team to embark on some logistical issues before commencement of the mapping exercise. The first task was the preparation of a fieldwork itinerary which dealt with the following pertinent issues.

- Agree on a list of sites to be visited
- Draw up and agree on itinerary
- Determine length of stay in each station/stop
Factor data organization & checking in the plan
Inform/call some established contacts before departure
Assemble fieldwork equipments & prepare a checklist of accessories
Ensure equipments are in good working order

Data collection involved the following methods:-

- Administration of a questionnaire
- Focused group discussions (FGDs)
- Participant observation
- Photography
- Linear Measurements
- GPS recordings

The fieldwork team worked closely with the key field contact persons engaged by TC-CGN. These persons were the entry point into the community, and they were able to identify resourceful persons to participate in the documentation process. On the first day of the fieldwork, a meeting was organised to agree on a common approach to the task. During the meeting, the NMK team took time to explain the process. This also helped build confidence and trust within the group.

Present at this meeting were:

**National Museums of Kenya Officials:**

- 3 from Audio Visual Department
- 3 from Directorate of Antiquities Sites and Monuments; a Research Scientist, Cartographer and an Architect.
- 2 from Central Region Uhuru Gardens; The Keeper Central Region and a Research Scientist
- Curator Nyeri Museum
- Curator Murang’a Museum
• Central Heritage Warden

Official from Nyeri County:
• Nyeri County Official – Zipporah Ngugi

Students from various educational institutions:
• Karatina University
• Kenya Methodist University
• Dedan Kimathi University (DEKUT)
• Kenyatta University
• Centre for Tourism Training and Research

Resource persons
• Gladys Wahito Kanyi
• Captain Nderitu Wambugu
• Mathenge wa Iregi

The meeting was called to order by Njuguna Gichere a Research Scientist at the NMK.
  o All those present introduced themselves.
  o The students selected leaders amongst themselves; Benedict Gitonga was elected leader and to be deputized by Karen Wambui Weru.

The NMK officials presented the following:
  • The role they were going to play and the procedures to be carried out in documenting the sites in Nyeri County. The members were informed that key informants would be used to give historical information. The information would be used to produce key tourism products such as a documentary, catalogues, brochures, calendars etc.
  • Production of maps and the use of Global Positioning System (GPS).
  • Use of National Museums and Heritage Act 2006 on gazettement and protection of sites and monuments.
• The meaning of cultural and natural heritage. The difference between tangible and intangible heritage.

• The role of the heritage warden which is to discover important sites and monuments and propose them for protection. The heritage warden also has the power to arrest any person found interfering with heritage.

The students were given an opportunity to ask questions to the NMK officials and the resource persons present. They requested the following information:

• The significance of the Mugumo (fig) tree. They were told it is used as a shrine where prayers, sacrifices and thanksgiving took place. They asked about the myths associated with the tree, such as if you went round the tree a number of times something happens and an individual changes sex. They were informed by the resource persons that it was a belief that was used to protect the trees.

• They were also informed by the resource persons that myths were accepted without question and that traditionally they were actions carried out that were for prevention purposes.

1.5 Challenges Encountered

• Majority of the resource persons could not communicate in the national language Kiswahili or English. The interviews were conducted in the language they felt most comfortable in which was the local language Kikuyu.

• Resource persons would sometimes digress from the subject matter at hand when being interviewed.

• Due to the great distance between the sites, sometimes it was difficult to keep appointments with resource persons.

• Sometimes there was unavoidable noise when video and audio recording the resource persons.

• Large distances between important historical sites making it impossible to document all the suggested sites in the sub-counties.
Time management; sometimes due to unavoidable circumstances the team would begin the trip to the sites later than expected.

- The students had to learn new techniques such as measuring digitally and the use of a global positioning system device.
- In some Kikuyu shrines women were not allowed to enter and thus documentation was left to the men.

2.0 Results

The study identified and mapped 25 (twenty five) heritage sites, all distributed within the eight sub-counties in Nyeri county. The heritage sites studied/surveyed included; caves, shrines, historical buildings, dams, natural sites and prehistoric sites. Specifically, the study documented information and recorded geographical coordinates, took measurements where need be particularly of built heritage, indicated the distance from the nearest town for all the sites studied. Digital photographs on different aspects of the sites were captured featuring such aspects as physical features, conservation status, threats and rehabilitation efforts if any.

2.1.0 Blessed Irene Stefani (Nyaatha) shrine

2.1.1 Introduction

Sister Irene Stefani was born at Anfo, Brescia (Italy) on 22\textsuperscript{nd} August 1891 in a family of 12 children. Five of her siblings latter died, followed by the death of her parents hence leaving her with the responsibility of parenting her siblings. At the age of 20 years, she joined the Consolata sisters, a congregation founded by Blessed Joseph Allamano.

The archdiocese of Nyeri has dedicated space used as Blessed Irene Stefani (Nyaatha) information center. It is located within the precincts of our lady of Consolata Cathedral, Nyeri town, opposite central police station on Kenyatta road.

Her relics/remains are secured at special alter on the left side of this cathedral in Nyeri town, where faithful are allowed to offer their intercessory prayers.
2.1.2 Administrative Location

The shrine is located approximately 32 kilometers southwest of Nyeri town in the following administrative jurisdiction.

Sub Location: Kiïrungi
Location: Mukurwe-ini East
Sub County: Mukurwe-ini
County: Nyeri
Coordinates: 00.57561° S, 037.03200° E, Elevation 1758 M

Size: approximately (area occupied by the shrine)……………………………………., juma/dennis

2.1.3 Site Description

Chief Karuri Gakure of Murang’a was a good friend of Chief Wambugu Mathangani of Gikondi; indeed they were also trading partners. In 1902, Chief Karuri welcomed the Consolata missionaries and gave them land at Tuthu to establish their mission. The Gikondi mission was founded in 1903, approximately one year after the establishment of the Tuthu mission. At this time the people of Gikondi were strongly bound by their traditions, it’s recorded that in 1920, out of a population of about fifty thousand only two hundred and eight had were Catholics
(Mina & Gatti, nd). The mission is strategically set on hill top that had traditionally been set aside as a community graveyard and was then known as Nyagaitwa¹.

![Gikondi Catholic Church](image)

**Fig 2.1.2: Gikondi catholic church that hosts Nyaatha’s shrine**

The Cottolengo sisters were the first to work at Gikondi mission together with the Consolata missionary Fathers from Turin. In May 1920 Bishop Perlo Moved Sister Irene to this mission in order for her to directly evangelize and take control of formation of the first Christian community. A medium sized wooden structure was their house. It was pulled down years later by Fr. John Kasolati as the modern day church was being constructed around 1958.

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¹ Nyagaitwa is a kikuyu word derived from the verb Guita (meaning to strangle). Local people believed that the spirits of the dead people thrown here (the dead never used to be buried before 1920, but their bodies were disposed to eaten by hyenas) would to strangle people. Upon arrival of the missionaries they were allocated this land to set up the mission, with advice of the then chief Wambugu wa Mathangani. The missionaries first activity was to carry out an exorcism mass to remove the spirits (Rev. Fr. Ruiru).
The memorial shrine is constructed on the same spot where this timber house was. The foundation stone was laid by Rev. Peter Kairo of the Archdiocese of Nyeri on 22<sup>nd</sup> May 2016, was opened and blessed by Cardinal John Njue on 17<sup>th</sup> February 2017. It measures approximately 30ft x 20ft. The ground floor is the excavated site where a rain water pipe (in situ) to the sister’s house is exposed. The excavation too unearthed Sister Irene’s famous boots of glory (now housed in her church in Turin-Italy). On the wall are Pictures of Sister Irene Stefani showing her undertaking different activities. Several rosaries are displayed on the floor and written prayer requests asking Blessed Irene Stefani’s intercession.
Fig 2.1.4: The shrine—with a similar design to the original wooden house built in 2016

Fig 2.1.5: Basement of the shrine with rosaries and intercessory notes to blessed Irene
2.1.4 Missionary work

Irene Stefani took her sisterhood vows on 29th January 1914 after training at the Consolata Missionary Sisters Institute at Turin, Italy. She soon received her mandate for missionary work in Africa, setting off to the east African coast and worked in Mombasa, Kwale, Voi and Kilwa. This was the period marking the Second World War (1914-1918), and as such she worked with a Medical colonel to nurse (NB: Irene had not trained as a nurse) those injured in military hospitals in Kenya and Tanzania.

Fig 2.1.6: Sister Irene Stefani attending to a patient in the village

In May 1919, Sister Irene was posted to Mathari Catholic mission as Consolata missionaries spread their tentacles in the hinterland. At Mathari, she was tasked with the duty of teaching

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2 The Consolata Missionary Sisters is an International congregation founded on January 29, 1910 in Turin by Blessed Joseph Allamano.

3 Prior to the arrival of the Sisters in 1902 the first missionaries were sent to the missions from Italy and they landed in Kenya and started their first evangelization activity in Central province at a place called Tuthu which is within the present Murang’a Catholic Diocese. When did the Consolata arrive in Mathari?
the first African Consolata Sisters at the convent (the convent had been started in 1918). After one year (May 1920) she was transferred to Gikondi Mission to teach catechism, English and Swahili in the school that had been started. She engaged in outreach catechism and nursing, targeting the aged and sick in the villages. An elderly woman, Elizabeth Muthoni Muhoro⁴ recalls this, since she was one of her students. It was in one of her outreach engagements when Sister Irene learnt that one of her students, Mr. Ngari⁵ was sick and decided to visit him ignoring the fact that he was suffering from plague. From this encounter, Sister Irene Stefani contracted the dreaded plague⁶ that eventually caused her death. It was out of these acts of mercy that she was nicked named Nyaatha (that can be translated to Merciful mother). Rev. Fr. Francis Ruiru⁷, during an interview at Ting’ang’a Catholic Church (18th July mentioned that, by the time of her death Sister Irene had baptized 3,000 people, a number he has not achieved during his life as a priest. Sister Irene is also credited with starting the small Christian community prayer groups. As a result of this interest, she knew all her Christians by their names, even those who had immigrated to Nairobi; she would follow-up on them by writing letters to them.

Sister Irene’s body was transferred to Mathari mission (Christians carried her body on a stretcher since there were no vehicles) cemetery untilled her remains were exhumed in 1995(her remains were preserved at Mathari Central Chapel). Upon her beatification, the relics were interred at our lady of Consolata cathedral church at Nyeri town.

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⁴ Elizabeth Muthoni was born around 1918, went through Agikuyu initiation rites of passage into adulthood in 1933, three years after Sister Irene’s Death. As such she used to interact with Nyaatha when she was about 12 years as she learnt catechism and the alphabet.
⁵ Mr. Julius Ngari succumbed but the team was able to meet one Milka Wambura who was ailing “Muchari” a deadly toe disease that leads to rotting away of the same.
⁶ There was an outbreak of plague in Gikondi area during this period. People who suffered this disease were isolated to death for fear of contracting it.
⁷ A resident of Gikondi, born in 1943, but a diocesan priest in Eldoret who was ordained in 1978. He was transferred to Nairobi Archdiocese after the 2007-2008 tribal clashes in the rift valley.
Fig 2.1.7: Mama Milka Wambura who was nursed by Nyaatha, (photo taken in July 2018)

Fig 2.1.8: Mama Elizabeth Muthoni attended Nyaatha's catechism classes at 12 years, (photo taken in June 2018)
2.1.5 Sister Irene’s Journey to ‘Blessed’ status

Sister Irene’s journey to the “Blessed” status was initiated simultaneously in Italy and Kenya. At a tender age she parented her siblings after the demise of her parents. When she started her missionary work in Mombasa, she nursed injured soldiers thus entrenching her virtue of mercy deeper. This virtue was well sharpened when she was transferred to Gikondi Catholic mission, where out of her acts of compassion she met her untimely death after contracting plague.

Motivated by the many acts of Mercy regarding Sister Irene Stefani (Nyaatha), in the 1984 the Beatification process was commenced in the Archdiocese of Nyeri, Kenya and in the one of Turin, Italy. On the 2nd April 2011 Pope Benedict XVI authorized the issuance of a Decree on her “Heroic Virtues” and Sister Irene was proclaimed Venerable, hence taking up the status ‘servant of God’.

The miracle attributed to the intercession of Sr. Irene Stefani, which opened the way to the Beatification Process\(^8\), was the one of the multiplication of water in the Baptismal fount of the Parish of Nipepe (Diocese of Lichinga, Niassa, Mozambique), water that was used for four days by about 270 persons sheltered there to escape the violence of the civil war. The documentation was collected in the ecclesiastical process that was carried on from the 18th to the 26th July 2010 in Mozambique. In the various step required, for the approval of the of the miracle, there are no negative opinions nor doubts in the consideration of validity of the miracle of Nipepe, everyone rather agreed that “there is no natural credible explanation of the multiplication of the “water”, so it was to be attributed to a supernatural intervention. The process of the enquiry\(^9\) was concluded with the final approval of the Pope Francis who, in the 12\(^{th}\) June 2014 he put his signature to the Decree of the Beatification of Sister Irene Stefani.

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\(^8\) This was the first beatification on the Kenyan soil.

\(^9\) During the inquiry process, the church appoints a devil’s advocate who was required to point out negative information. This role was assigned to Rev. Hillary Wambugu (hails from Gikondi and a former Principal of Nyeri high school). The priest claimed that Sister Irene cannot qualify since she strolled in the village to visit his boyfriends. This infuriated his ailing mother who had been admitted at Mathari hospital forcing her to walk to Nyeri high school to confront his son whom she struck on the head with her walking stick, claiming that his statement was false.
This successful process enabled Sister Irene to ascend to the “Blessed status”; more intercessory prayers will trigger the next process of canonization to sainthood.

Fig 2.1.9: Vault containing the relics of Blessed Irene Stefani inside Nyeri Cathedral

### 2.1.6 Relationship between Mau Mau and early Christians in Gikondi

The emergency period was a difficult moment for all both Christians, since they were associated with the white man. They were not entirely trusted by their colleagues and particularly the Mau Mau. The early Christians believed that they cannot take the Mau Mau oath, since it was a concoction of goat blood that was against their new teachings.

Fr. Ruiru states that his catechist teacher, Mr. Mariano Wachira (From Kaaruthi) was killed and his body disposed in Gikira River. Two other catholic faithfuls (Domenico Nyota & Joseph Gacheru) were also killed by Mau Mau on 9th December 1952 because of their faith. Mariano Wachira’s wife, Natalina Wangui Mariano was killed the following year on 16th April 1953. All are buried at the Gikondi catholic church cemetery about 250 meters away. Fr. Ruiru believes that these four Christians were martyred because of their faith.
2.1.7 Recommendations

Religious Pilgrimage is growing in Nyeri County and the County government should help make the pilgrimage sites more accessible by improving the roads to these sites. The road from Mukurwe-ini town to Gikondi church can be inaccessible especially during rainy weather conditions.

The shrine is not finished fully and the County can consider help the church raise enough funding to finalize the shrine.

NB: The church is still raising money to facilitate the finalization of the shrine.

2.1.8 Conclusion

In conclusion, pilgrimage tourism can flourish very well in Nyeri County if well managed. All aspects of this kind of tourism can help improve the economy and the living standards of the local people. We highly recommend that Blessed Irene Stefani shrine be considered for gazettement as a national monument.
2.2.0 Nyakahara shrine

2.2.1 Introduction
Nyakahara shrine is a sacred site dominated by a huge Mũgumo (Ficus sp) tree that is used by the traditional Agĩkũyũ clergy as avenue for offering prayers to God or for worship purposes (locally known as Kĩgongona). The tree is estimated to be about 400 years old and probably is the largest in central Kenya. It is among the very few shrines remaining within within Nyeri County that are still revered, such as Mũgumo wa Iguta, Mũgumo wa kiambugu, Mũgumo wa Mbũri and Mũgumo wa ucurũ. The parcel of land on which the shrine is located, is along the seasonal Nyakahara stream and the Nyeri – Kiandu – Othaya road about 3km from Kiandu shopping center. It approximately covers an area of about an eighth of an acre on LR No. Thenge/Karia/653 (refer to EIA project report dated 15th May 2015). Currently a development project titled “Nyakahara Museum and Shrine” is being implemented just next to the shrine. According to the site engineer, the building has one basement and seven storey.

2.2.2 Administrative Location
This Agikuyu traditional shrine is located approximately 9 kilometers south of Nyeri town on Nyeri – Kiandu Road in the following administrative jurisdiction.

Administrative Location

Sub-location: Kigwandi
Location: Karundu
Sub-county: Tetu
County: Nyeri

Coordinates: S 00.46695⁰, E 036.97196⁰. Elevation 1756 metres (above sea level).

2.2.3 Physical Description.
The shrine occupies approximately 1/8 of an acre. It has over the years been treated as communal¹⁰ land where Agĩkũyũ elders from the locality and all over Kenya have worshiped and offered sacrifices to God. A stone perimeter wall about eight feet high has been constructed

¹⁰According to the owner of the land, Mr. Kinyua Ngunjiri the piece of land has been private land since he bought from another person. He stated that he was indeed the third buyer and he bought that piece of land in order to protect the fig (Mũgumo) tree.
around the shrine by a developer who wants to put up a recreation center. There is no direct access to the shrine; it can only be accessed from inside the proposed hotel. About 7 meters south of the shrine is a deep excavation, an indication of the upcoming building that will have direct impact on the Mugumo tree.

Fig 2.2.1: Nyakahara shrine enclosed with a stone perimeter fence

Generally the topography of the area slants southeastwards towards a small seasonal (Nyakahara) stream. Around the Mugumo tree, a number of indigenous trees and shrubs were observed. They include; *Croton megalocarpus* (Mukinduri), *Croton macrostachyus* (Mutundu), *Ehretia cymosa* (Murembu), *Caseria gladiiformis* (Muthandi), *Clerodendron johnstonii* (Murigono) and *Techlea sp* (Munderendu) among trees and shrubs. This observation is a clear indication of the reverence the tree is accorded, as most of these trees have been replaced by alien species in the farms around. It also shows that recently, there has been some interference due to the vegetation growing under the fig tree. This is attributed to presence of MacDonald’s eye (*Galisnoga parviflora*), black jack (*Bidens pilosa*), Mucomoro (*Lantana camara*), Mubangi(*Tagetes Minuta*) and Mukengeria (*Commelina bengalensis*)as they grow in an area that has its original vegetation cleared.
2.2.4 The shrine

Mr. Kaguo wa Matu, who died in 2002 was the spiritual custodian of the shrine, after his father Matu Munyoro who died in 1960. He handed over this responsibility to Dr. Jack Kaguo Gĩthae who is Matu’s grandson. Since then, the shrine has continued to be used by the community for worship. A few recent activities at the site illustrate this fact.

- In 2007, the following elders performed a ceremony at the site; Mūchungu, Macharia and Mūrĩũki wa Mathira
- In Early 2013, representatives from different parts of Mt. Kenya area and Nairobi performed a ceremony at Nyakahara.
- On 20th October 2014 (Mashujaa day) and 3rd July 2015, prayers were conducted at the site.

During an interview on 28th June 2018, Dr. J. Githae stated that the shrine is very important because even the Mau Mau prayed and sacrificed here lead by his Grand Father- Munyoro Kaguo. When rains failed, elders would pray and perform sacrifices here to appease God to open up the heavens.
From observations, it is evident that the shrine has been desecrated and encroached. Dr. Jack Githae affirms that, destruction of the shrine will have negative impacts on the entire Agikuyu nation as well as its custodian. A few elders who were interviewed during the visit indicated that, people who have desecrated the site face serious consequences such as death, attacks from bees among others. The elders questioned the compatibility of the type of development (Hotel) proposed with the traditional use of the sacred site. After deliberations, it was clear that there is indeed a conflict of interest. The elders stated that the sacred Shrine has never been abandoned except when it was fenced off, denying them direct access, requiring them to seek authority for access from the “owner”.

2.2.5 The Legendary Wamugumu

The alleged ‘Wamugumo Legend’ was born Wangibu wa Wanyang’arua in Tetu division Nyeri County. He is described as a courageous well built gigantic man who was a renown spiritualist and a master in Agikuyu culture. He is known to have worn Jungles on his legs and would carry a spear, a bag as he traversed the villages.

According to Dr. Jack Githae, Wangibu was a great Seer probably only second to Cege wa Kibiru (also known as Mugo wa Kibiru) who hailed from Kandara in Murang’a. Wangibu never married but lived in seclusion as was characteristic of seers of high repute as him. He later came to be known as *Wamugumo* since he lived at the Nyakahara shrine hence his name (one who lives at the Mugumo). Dr. Githae opines that Wangibu came at the wrong time in the history of Kenya, during the peak of emergency period, when anything cultural was being banned and condemned by the colonialists.

Wamugumo never handled money, he would only be gifted with food and other necessary materials for his services (seer doom services or otherwise). The bag he carried with him would hold the foodstuff he got from the village. He is known to say that “*Men do not joke with their*

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11 This informant encountered Wamugumo around 1952-1958 when he would visit Corongi concentration camp, stayed around because of hunger.
mouths” in reference to the huge amounts of food he would eat. He lived well up to about 1959-1960 when he died and is buried at an unmarked mass grave in Kiandu.

2.2. 6 Threats to the site

The survival of the sacred shrine is in doubt. It is facing the threat of urbanization and modern development trends. Without due regard the developer commenced a project of building a hotel within the sacred shrine for his own benefit.

The allocation of this parcel of land to a private developer gives leeway for such kind of developments, hence watering down the reverence associated with the sacred shrine.

2.2.7 Recommendation and Conclusion

The National Museums of Kenya and culture department (county government) should work together to create awareness to revive traditional ways and measures of heritage protection (community ecological governance approaches).

The team strongly recommends that the county government should halt the construction of the hotel at the site forthwith. This should be followed by community consultations on the best way possible that the proprietor can develop the site in a way that does not compromise the sacred shrine. If possible the county can consider compensating the owner and setting aside the site as a community facility.

The data gathered with regards to the past uses of the site, its historical significance warrants that the site be Gazetted immediately.
2.3.0 Dedan Kimathi Kahiga-ini site

2.3.1 Introduction
This particular site brings to memory the capture of Field Marshal Dedan Kimathi Wachiuri and later his trial. Kimathi together with Musa Mwariama fearlessly lead their Mau Mau troops against the British forces and their African allies (*Kamatimu*). The site was gazetted as a national monument in Dedan Kimathi was born on 31st October 1920 in Karuna-ini village, Tetu, Nyeri district. Before joining forces with the Mau Mau, he had worked as a teacher at Karuna-ini primary school which is currently Kimathi secondary school. Previously he worked as a milk clerk and farm Manager at Morgan’s farm in Wanjohi, Nyandarwa (Karimi, 2013).

2.3.2 Administrative Location
This site is about ½ acre on a sloppy area located on the fringes of the Aberdares forest (within the Nyayo tea zone), approximately 16 Kilometers after Mathari complex, Northwest of Nyeri town and west of Muhoya township in the following administrative jurisdiction.

**Sub-location:** Kimathi  
**Location:** Muhoya  
**Sub County:** Tetu  
**County:** Nyeri  
**Coordinates:** S 00.40821°, E 036.85130°  
**Elevation:** 2104 meters (*above sea level*).

2.3.3 Physical Description.
The site is secured with barbed wire and measures approximately half acre within the Nyayo tea zone. It is surrounded by tea bushes and there is a fairly steep slope to the east towards Karuna-ini River. To the east it borders an access road contracted just next to what was the
famous Mau Mau trench\textsuperscript{12}. The site is marked by a small monument with his photo and one of his famous quotes “it is better to die on our feet than to live on our knees for fear of colonial rule”. A number of ceremonial trees have been planted here by local leaders such as the late Wangari Mathai, former Vice-President Kalonzo Musyoka and former Prime Minister Raila Odinga and many other leaders. About 30 meters north of this site is a characteristically clear area in the middle of tea bushes, where nothing grows (barren patch of earth)\textsuperscript{13}. This open area as we were informed is the place where Kimathi was laid after being shot as his stretcher was being assembled. Our local informant explains that nothing grows here because Kimathi bled a lot at the spot. The center of this space takes the shape of a crucifix.

\textbf{2.3.4 Capture of Dedan Kimathi}

The night before he was shot and captured, Dedan Kimathi had visited his Karuna-ini village and even attended a film show at one of the local schools. Unconfirmed information indicates that he had planned to surrender. On the morning he was shot, Kimathi had walked along the Karuna-ini river valley, eaten some sugar cane somewhere along the way before crossing the trench. Kimathi had not known by then, all along the trench the home guards had lined up waiting for him to cross over to the Aberdares forest. It is claimed that somebody had betrayed him though this cannot be independently confirmed.

\textsuperscript{12} The trench measured 15 feet wide by 10 feet deep, with spikes at the bottom meant to deter any attempts to jump from the forests to reserves. Its main purpose was to ensure that the Mau Mau fighters did not access to the villages/reserves for food and other supplies.

\textsuperscript{13} The space lies on the following coordinates 00.40786°S, 036.85176°E
Mr. Misheck Wang’ombe Nduhiu\textsuperscript{14} says that as they were herding cattle, they heard guns shots and thought that the home guards had shot a wild animal. Together with his friend (George Ndungu Warutere), they innocently run towards where the shots had come from only to shown Kimathi lying on the ground wounded, he had been shot\textsuperscript{15} on his thigh. The home guards instructed the boys to make a stretcher to carry Kimathi to the Home guard camp/post. The guards called in some two more men to help the boys carry him. A documentary shot at the time confirms that Corporal Wanjohi was in-charge of the Ambush while a tribal police, named as Ndirangu fired the shot that wounded Kimathi. Further the narrator affirms that 500 British pounds was the prize on Dedan Kimathi’s head, it was expected to be paid to the person who wounded him. Upon getting to the camp, Kimathi\textsuperscript{16} was asked if he would want to take anything. To which he responded, he wanted a tea but only from one lady Priscilla Edward. At that point in time, Airplanes were flying past announcing that Field Marshall Dedan Kiamthi had been captured. This statement is confirmed in the above mentioned documentary by the narrator, who describes with excitement the capture of Dedan Kimathi in the following statement. “……the Kenya police have captured the greatest prize of the anti-terrorism campaign, Dedan Kimathi, the self-styled Field Marshal of the Mau Mau organization……”(https://www.youtube.com/watch?v=kucy7FQRSAk). It was from this point that he was ferried by a car to Nyeri General Hospital for treatment.

\textsuperscript{14} At that time Wang’ombe was fairly young man aged about 18 years. He is also related to Kimathi since one of his grandfathers married Dedan Kimathi’s sister.

\textsuperscript{15} Kimathi was shot by a person named Githimi-ii (this maybe his nickname but correctly identified as Tribal police Ndirangu from a documentary) as he jumped across the trench that separated the village and the forest. The colonialists had put a 500.00 pounds prize on Kimathi’s head and hence Githimi-ii who was a home guard (colonial collaborator) was paid the amount that he bought a bus with. Githimi-ii christened this bus as \textit{Muti mukuru} (aged tree). However, the villagers referred to it as \textit{Muthirimo wa kimathi} (Kimathi’s leg). Villagers flatly refused to board the bus hence frustrating Githimi-ii’s business venture and eventually had to sell it.

\textsuperscript{16} Kimathi wore a unique coat put together from the hides of an antelope and a leopard skin; it was half-gazelle hide and half-leopard skin to camouflage him regardless of which side he was turning.
Fig 2.3.3: The open space believed to be where Kimathi was rested

2.3.5 Proposals for improvement of the site
The history of the struggle for independence cannot be complete without mention of the role played by Field Marshall Dedan Kimathi. For this reason, the Kahiga-ini site is equally important as part of the physical structures that can help keep this history alive. The following improvements may be considered to market the site.

- Improve the access road along the Nyayo tea zone
- Put up a sign board at the junction of Mathari/Nyahururu road
- Put up an interpretation panel with some information on Kimathi/Mau Mau
- Promote and commemorate Dedan Kimathi day at the site (Make it a local annual event)
2.4.0 Baden Powell Grave & Cottage-Paxtu\textsuperscript{17}

2.4.1 Introduction
Baden Powel was born on 22\textsuperscript{nd} February 1857 in Paddington London United Kingdom as the sixth born in a family of ten children. His father, a professor at Oxford University died when Baden Powell was three years. He was lucky to get a scholarship to study at Charterhouse school in London. At the age of 19 years, he joined the army and trained in India at the British Army headquarters. After training he was sent to Africa for military missions. In 1899, during the Second Boer War in South Africa, Baden-Powell successfully defended Mafeking town in a Siege that lasted 217 days. The skills (latter documented in a book) that he used to conquer his enemies are believed to inspired his scouting movement. Baden Powell is the founder\textsuperscript{18} and Chief Scout of the Global Boys Scout Association and Girls Guide movement.

![Fig 2.4.1: A bronze Sculpture of Robert Baden-Powell at the information center](image)

\textsuperscript{17} The grave is within the compound of St. Peters Anglican Church while the cottage is in outspan hotel. The two facilities are about 2km apart.
\textsuperscript{18} The boy scouting movement was founded on January 24, 1908 in England. Toda, the **World Organization of the Scout Movement (WOSM)** is the largest international Scouting organization. WOSM has 169 members, are recognized national Scout organizations, which collectively have over 40 million participants. Its counterpart is the **World Association of Girl Guides and Girl Scouts (WAGGGS)**, a global association supporting the female-oriented and female-only Guiding and Scouting organizations.
2.4.2 Administrative Location

The historical garden is about 2 acre piece of land with almost a half of it being occupied by St. Peters cemetery where among those buried is the founder of scouting movement Robert Baden Powell and the ashes of his wife Olave Baden Powell. It is among other graves of Europeans who may have been faithfuls of the Anglican Church. The grave is the most prominent and noticeable occupying a central point in the cemetery.

Sub-location: Rware
Location: Mukaro
Sub County: Nyeri Central
County: Nyeri
Coordinates: S00°25′08.6″ E036°57′01.0″
Elevation: 1814 meters

Fig 2.4.2: Entrance to Baden Powell grave site
2.4.3 Site description

The tomb measures approximately 120 inches long and 68 inches wide. The floor around the grave has a smooth tile finish while the tomb center is filled with white pebbles. The head stone measures 57 inches wide and 42 inches high. The space occupied by the grave is reinforced with stone embankment providing an area where scouts and other visitors can stand. His remains were interred facing Mt. Kenya as per his wish.

The graveyard is a National Monument and a very important site for the Boys Scouts and Girls Guide Association and hosts the founder’s day annually. It was gazetted on 9th March 2001 Gazette Notice Number 1427. The path to the gravesite has stones with scouts and Girl Guide values written on them and also the promises of both groups.

Fig 2.4.3: Robert Baden - Powell & Lady Olave Baden – Powell Grave

2.4.4 Baden Powell’s Life in Kenya

Lord Baden Powell first visited East Africa - each of the present countries of Kenya, Uganda and Tanzania - in 1906, and he recorded his impressions both in words and pictures in his book *Sketches in Mafeking and East Africa*, published in 1907.
He did not visit Kenya again until late in 1935 when he carried out inspections of Scouts at rallies organized throughout the country. He then visited his old friend, Major Erick Sherbrook Walker, who had been his first private secretary after founding the Boy Scout Movement. Erick Walker had built the Outspan Hotel (1927) and the more famous Treetops hotel in the Aberdares National park, Nyeri. During his second visit (1935) Baden Powell once again fell in love with the "wonderful views over the plains and the bold snow peak of Mount Kenya", described after his visit in 1906, and so when ordered by his doctor to rest in the winter of 1937, he decided to go to Nyeri. “When he left us”, wrote Sherbrook Walker in his book *Treetops Hotel* describing Baden Powell’s departure from Kenya in 1938, “Lord Baden-Powell was getting on in years. (He was 81 years then). "The nearer to Nyeri, the nearer to bliss", he said, "I am coming to spend the rest of my life at the Outspan." He asked Sherbrook Walker to build him a cottage before he came back for what he said was to be the third and last time. He picked a site in the garden.

Fig 2.4.4: Other graves of colonial government workers and settlers in the cemetery.
2.4.5 Paxtu Cottage

At a cost of six hundred pounds a little house with a sitting-room, large veranda, two bedrooms, two bathrooms and two fireplaces, the cottage was built (1937-38). He later took up shares in Sherbrook’s company for that value. It was furnished with a private garden, flowers, a fountain and bird-bath in front of the veranda. He decided, since he had named his home at Bentley “Pax” because it was bought on Armistice Day after the First War, he decided his new cottage at Outspan would be named ‘Pax’, too. Thereafter it was always known as “Paxtu”. In October, 1938, he came back to Nyeri to live in Paxtu\(^{19}\), and never left Kenya again. He lived here for only three years before his death on 8\(^{th}\) January 1941. His remains were interred at the commonwealth graves next to St. Peter’s cemetery in Nyeri, as per his will. His gravestone bears a circle with a dot in the centre "ʘ", which is the trail sign for "Going home", or "I have gone home". His wife Olave Baden Powel moved back to England in 1942, although when she died; 27\(^{th}\) June 1977, her ashes were sent to Kenya and interred beside her husband. The grave has two pillars meaning “two people are buried here”.

Today Paxtu is occupied only on request mostly by scouts at a higher fees or when the hotel is full. A number of original objects are still in use like the bathtub and wooden seats at the verandah. However, only minimal modification has been carried out according to Museum curator Mr. Benson Njoroge.

\(^{19}\) Room number 45 in Outspan hotel is part of Paxtu and was lord Baden Powel’s bedroom. The sitting room and other rooms within the cottage were converted into a museum. There is a wide collection of materials by Lord Baden Powel and donations from scouts and guides worldwide who visit the museum annually and particularly on 22\(^{nd}\) February when they cerebrate the founder’s day. The first founder’s day was commemorated in 1928.
Fig 2.4.5: Paxtu cottage at outspan hotel.

Fig 2.4.6: The curator of the museum showing a well decorated hat among other donated items.
2.4.6 Major scouting activities

The following are major scouting activities, nationally and internationally:-

- **Jamboree** – this a large international gathering of Scouts, held generally every four years. The 24th World Jamboree is to be held in North America in 2019.

- **Scouts moot** – The World Scout Moot is an event for senior branches (traditionally called Rovers) and other young adult members. Moots provide an opportunity for young adults in scouting to meet together with the objective of improving their international understanding as citizens of the world. Moots are held every four years and are organized by the World Organization of the Scout Movement (WOSM)

- **Roveree** - is a congregation of scouts aged 18-26 years (the rovers) also known as assistant scout leaders. They are organized in crews of 10-32 scouts with one of them being in-charge of the crew.

- **Inter patrol competition (IPC)**. These are organized Regionally, the 2018 IPC will be held in Burundi

- **Camps** (these are purposed for training & Leisure)

- **Africa scouts day**. This is a continental activity and is organised to be held in Zimbabwe this year, 2018

2.4.7 Proposals for improvement

The Baden Powel grave is the third most visited grave in the whole world. As such this puts Kenya and particularly Nyeri County squarely on Kenya tourism map. The BP grave is therefore a marketing gem for Nyeri County.

The following are thoughts/ideas on how Baden Powell’s grave and cottage i.e. Paxtu can be improved to make it more attractive to the annual pilgrims and other visitors.

- Landscaping the cemetery, tending to the graves and improve on signage indicating who the graves belong to.

- Clearing and tidying other graves

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20 Source: Ms. Rodern Ndegwa and Solomon Kariuki Mwangi information officers, information officer at Baden Powell information center, Nyeri. Also from wikipedia
• Flag down important personalities buried at the cemetery, give some highlights about their lives (eg Grey Leakey and Mary Leakey- cousins to Louis – buried upside down in realization to Waiyaki’s death)

• National or Local Government to support cemetery management with a budget for maintenance. Alternatively the county government to take over management/co-manage.

• Capitalize on already marketed founder’s day to increase visitation to other attractions in Nyeri. Marketing Nyeri- sell tour packages in the county (NB: This is the 3rd most visited grave worldwide, according to Solomon Kariuki, information officer at scouts office Nyeri)

• Support publication of brochures/fliers/ banners/ Support marketing website for the same. Joint Marketing endeavors with the national Scouting movement during the founder’s day celebrations.

• Liaise with the proprietor of Outspan hotel to build a scouts museum at the facility or elsewhere and properly exhibit scouts materials.

• Install CCTV cameras at paxtu to ensure security of collections. Install lockable boxes to secure collections.

• Hotel proprietor to work with NMK/ County government to help curate the objects, digitize collections and do a professional exhibition

• Construct a Museum dedicated to Baden Powell and leave the cottage as a monument on its own with a few original collections.

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21 The grave is divided into three portions. The first portion has commonwealth graves. The second portion is the private section where writers and tenants are laid. The third portion bears the graves of administrators in colonial government.
2.5.0 Mau Mau Caves – Narumoru

2.5.1 Introduction
The Mau Mau Caves located in different parts of this country including Narumoru were used by the freedom fighters as hideouts from the British soldiers, nursing bays and stores. This proves the ingenuity the Mau Mau fighters had since they lacked resources to put up bunkers and other fortified military structures.

2.5.2 Administrative Location
This specific cave is located at the foothills of Mt. Kenya overlooking a deep valley habiting the Nairobi River some 42 kilometers northeast of Nyeri town. The site is located about ½ a kilometer from Narumoru Forest station. From the station, head south towards the residence of the Forester in-charge, then descend towards the valley. To the north west of this cave is a cleared section of the forest with newly planted trees seedlings in the Shamba system of re-forestation. To access the mouth of the caves, one has to descend down towards the valley then turn left along a footpath running eastwards.

The site is located in the following administrative locality

**Ward:** Thegu River ward  
**Sub-location:** Rongai  
**Location:** Kabura-ini  
**Sub County:** Kieni East  
**County:** Nyeri  
**Coordinates:** 00.21420°S, 037.13654°E  
**Elevation:** 2289 Meters  
**Status:** The cave is located within a gazetted forest.  
**Route:** Nyeri town - Narumoru – Narumoru Girls – Narumoru Forest station (42km)
2.5.3 Site description
The caves may have resulted from volcanic activity millions of years ago when lava cooled and solidified into rock sediment. There are two caves; the bigger cave that served as the hospital and or sleeping place and the smaller cave that served as a kitchenette. The caves were discovered around 1953 by the Mau Mau freedom fighters fighting the British colonial government soon after the declaration of the State of Emergency in 1952. The entrance to the larger cave measures 11.711 meters wide and 3.643 meters high, while the average height inside the cave is 3.002 meters. It was used by Mau Mau as a military base and hospital from 1953 to 1959. When the British soldiers found the location (possibly after a tip off)\textsuperscript{22}, they tried to bomb the caves only to miss the main cave by a short range but managed to bomb a section that was used as a kitchen. A number of casualties were reported during this bombardment.

![Entrance to the main cave](image)

2.5.4 Conservation status.
The cave is in a good condition but shows signs of frequent visitations due to the beaten foot tracks. However, visitors must be cautioned against pollution since used plastic bottles and polythene wrappers were evident along this footpath. The caves were gazetted in 2003 by the Museums of Kenya as a National Monument.

\textsuperscript{22} Unconfirmed sources indicate that the caves were found by someone who had been sent to find the hideouts by the British forces. However, the smoke emanating from the small cave may have given them away and the fighters only realized that they had been found out when they heard planes circling the area and it was then the caves were bombed.
2.5.4 Interviews with resource persons.

These caves were under the command of General Kariba who was under Field Marshall Dedan Kimathi

**01: General Karari Njama, born 1926, in Leshau Laikipia**

He was born in 1926, in Leshau, Laikipia County. He was introduced to Kimathi by Mathenge Mirugi and later became Field Marshall Dedan Kimathi’s record keeper, writing letters and safekeeping documents. In the Mau Mau they would give themselves titles, but later Dedan Kimathi took up the responsibility of issuing them. They would slaughter cows and buffalo, drip dry the meat and preserve it with salt. They would steal guns belonging to the colonialists though later they would make their own.

He went to school and managed to join the prestigious Alliance High school. After secondary school he was employed as a teacher up to Emergency period when he deserted and joined Mau Mau. He was arrested at Kigumo in Nyeri alone since his colleagues managed to escape. He was shot twice on his leg, interrogated at police (on where they get their supplies etc), it was at this point that all his records surrendered to the colonialists.

![Fig 2.5.2: General Karai Njama during the interview](image)

After interrogation, he was detained in Lamu, Manda Island for two years, since he had been declare a dangerous Mau Mau fighter. He was being supplied with food but no other person except a Somali herdsman lived on the island with him. Other Mau Mau fighters were held at the mainland.
After the state of emergency and upon being released from detention, he resumed teaching until 1986. He taught in such schools as Mahiga and Gacatha Secondary schools. His teaching subjects were English, Mathematics, Kiswahili and history.

02: Mathenge wa Iregi
Mathenge wa Iregi was Born in 1931, he went to school up to std 3 i.e. (sub a & b), Std 1, std 2 & 3, they were only learning kikuyu and little Kiswahili. He was employed to work for a white farmer with a monthly pay of two shillings.

![Mathenge wa Iregi demonstrating use a bow and arrow.](image)

2.5.5 Motivation for Liberation war
They were motivated by those who fought in the 2nd world war in 1939-1945. During this world war, they had fought alongside the white man and realized that he also died\(^{23}\) of bullets. Hence when they came back to the country they started agitating for their rights.

There were organizations too such as Kikuyu Central Association (KCA)\(^{24}\), Kenya African Union (KAU)\(^{25}\) etc that were advocating for independence without armed struggle. Notably Leaders of these organizations were being arrested and detained necessitating armed struggle.

\(^{23}\) This realization helped them get rid of this skewed perception that a white man was special.
Africans had a lot of restrictions since their movements were being controlled through issuance of a pass book that enabled them to move from one place to another, including employment records. As such this restriction whipped a lot of emotions from the Africans very much. During employment, mistakes never went unpunished that included being canned even when naked.

Hut tax was a burden especially for those who had large families so people had to work for peanuts in order to pay taxes.

2.5.6 Oathing

The purpose of oathing was unity and secrecy of the African person. However in the forest, there were other oaths that were administered, such as oath to kill an enemy (muma wa ngero). In 1948, the first Mau Mau fighters ventured into the forest (Aberdares forest)

In the forest the fighters had no guns but spears, machetes bows and arrows, later they started acquiring guns by stealing them from the colonialists or soldiers.

2.5.7 Narumoro caves

The caves may have been used by the Gumba people who roamed this area before the kikuyu settled here. These were hunters and gatherers, who lived in these caves as evidenced by the discovery of bones from the animals they killed for food.

This particular cave was discovered by a group lead by General Kariba, and since it was large enough, they decided to use it as a nursing bay for injured soldiers. The interviewee

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24 The Kikuyu Central Association (KCA), led by James Beauttah and Joseph Kang’ethe, was a political organisation in colonial Kenya formed in 1924/5 to act on behalf of the Gĩkũyũ community by presenting their concerns to the British government.
25 The Kenya African Union (KAU) was formed in 1942 under the name Kenya African Study Union; it was devoted to achieving independence from British colonial rule. The word "study" was dropped in 1947 when Jomo Kenyatta joined and became leader of the party.
26 Mathenge wa Iregi was Arrested in 1956, jailed at King’ongo prison for 3 years and for the first 3 months were held the while naked.
mentioned that he used to go all the to Karatina town to collect medicines from on Mr. Ngibuini who was a medical Doctor.

**Fig 2.5.4: Inside the expansive cave**

### 2.5.8 Some of the fears and challenges that the Mau Mau faced

Like other guerrilla war fighters, the Mau Mau had the following fears:

- Fear of betrayal from the villagers including relatives
- Risk of being shot by the colonialists and their collaborators/allies
- Risk of being killed by animals in the forest.
- Land confiscation
- Inferior weapons
- Propaganda warfare
- Infiltration by traitors
- Detention and incarceration
- Lack of supplies – food and medication
2.5.9 Proposals for management of the caves

The following actions can be taken to improve the caves:

- Conserve the caves for posterity by ensuring minimal environmental pollution, visitors should ensure that they take back plastic waste for proper disposal.
- Reforestation of the degraded section of the forest.
- To improve access and avoid accidents along the valley, there is need to install a railing up to the entrance of the cave.
- A tour guide be stationed at the forest station to guide visitors to the caves, this will also ensure their safety.
- Construction of an information centre.
  The information centre will brief on the historical account of the caves and any other relevant facts. It should be housed at forest guard post.
- There should also be erected a billboard in Naromoru town with the details on the directions and location to the caves.
2.6.0 Mung’angi Village

2.6.1 Introduction and background.

The Mau Mau uprising, a revolt against colonial rule in Kenya lasted from 1952 through 1960 and probably helped to hasten Kenya’s independence. The war officially began in October 1952 when the state of emergency was declared and British troops were sent to Kenya. Issues like the loss of land to white settlers, expulsion of Kikuyu tenants from settler farms, poverty, and lack of true political representation for Africans provided the impetus for the revolt. The British response to the uprising entailed massive round-ups of suspected Mau Mau and their supporters; with large numbers of people being hanged and many more were held in detention camps.

Although the Uprising was directed primarily against British colonial forces and the white settler community, violence was also directed to rebel and loyalist Africans. Thus the uprising often had the appearance of a civil war with atrocities on both sides.

To ‘energize’ and keep the revolt alive, the Mau Mau began widespread Kikuyu oathing, often through intimidation and threats. Traditional oathing ceremonies were believed to bind people to the cause, with dire consequences like death resulting upon breaking of such oaths. Many Mau Mau rebels and armies based themselves in Mt. Kenya and Aberdares forests. Urban militants, however, waged the struggle in Nairobi and other Kenyan cities.

In June 1954, the “British War Council” took the decision to undertake a full-scale forced-resettlement programme in Kiambu, Nyeri, Murang’a and Embu Districts to cut off Mau Mau’s supply lines. Within eighteen months, 1,050,899 Gĩkũyũ in the reserves were in 804 villages consisting of some 230,000 huts. The government termed them “protected villages”. While some of these villages were to protect loyalist Gĩkũyũ, most were little more than concentration camps to punish Mau Mau sympathizers.

The villages were surrounded by deep, spike-bottomed trenches and barbed wire, and the villagers themselves were watched over by members of the Home Guard, often neighbours and relatives. In short, rewards or collective punishments such as curfews could be served much more readily after villagisation, and this quickly had an impact on weakening Mau Mau's
passive wing. Though there were degrees of difference between the villages, the overall conditions engendered by villagisation meant that, by early 1955, districts began reporting starvation and malnutrition.

2.6.2 Mung’angi “Village”

Mung’angi was one among the many villages that dotted various locations in Nyeri and central province at large. Members of the Mau Mau war veterans association, Nyeri chapter have established an office here. The site is located on a section (about an Eight of an acre) within the larger space that was the Reserve village during the period of Emergency. The main objective of the group is to preserve a small part of the village as part of collective memory on the atrocities that were meted against the Mau Mau and Africans in General by the British army. They hope to put up an office both to coordinate activities of their group and preserve cultural artifacts and Literature on the period of emergency.

2.6.3 Administrative Location.
The site is located in the following administrative locality

Sub location: Githĩru
Location: Ruring’u
Sub-county: Nyeri Central
County: Nyeri
Coordinates: 0.44799°S, 037.01453°E
Elevation: 1732 meters

Land Ownership at the site: Community Land

2.6.4 Site description.

Currently, the space that was occupied by the village has a number of public utilities; shopping center\textsuperscript{27}, a coffee factory, a cattle dip, three churches\textsuperscript{28}, village polytechnic, Githiru pry school, chief’s office, proposed site for a dispensary and now the office space for the Mau Mau war veterans association. Some of the space is also used by an individual, whom upon dying the

\textsuperscript{27} Includes eight shops and Three Bars
\textsuperscript{28} The Churches are A.I.P.C.A., P.C.E.A., Catholic
space is taken up by somebody else. The land onto which these public facilities are designated as public land/community land, it has no title deed.

During the period of emergency the setting of the village, “Gichagi” was totally different from the way it is now. The setting was circular with huts onto the periphery, cells and home guard offices at the center. A section for their domestic animals was also made available and a watch tower. Outside the periphery of the village was a deep trench with bamboo spikes.

In the office for the home guards, that is where people were tortured, women were questioned on the whereabouts of the husbands and grown up sons, oathing etc. it was after questioning and vetting that those to be taken to Detention and those to be hanged were determined. The ordeal they went through left some of them dead and others were maimed. However a few survived and are still alive or have died. (See lists below)

The structures were brought down after the emergency period or deteriorated and crumbled.

2.6.5 Some of the Villagers who served in Detention Camps from Gathiru

1. Nahashon Mbare Karangi
2. Nduhiu Gakurũ
3. Ndurumo Kabutha
4. Ndurumo Githae
5. Nyatoro Kariuki w/ Ndurumo Githae (No. 4)
6. Wanjiru Waguama
7. Nyarwai wa Nduhuu w/ Nduhuu Gakuru
8. Kinyua wa Nyingi
9. Muchemi Gitonnga
10. Njeri wa Muchemi
11. Maina wa Mukundi
12. Muthoni wa Munga
13. Ndereba wa Gitonga
14. Mwaniki Kimiru

2.6.6 Some of the Villagers Who Died at Mung’angi

1. Kariuki wa Githira
2. Gichonjo Nduruuki
3. Gichonjo Igoi

2.6.7 Some of the Villagers who Survived torture at Munga’angi

<table>
<thead>
<tr>
<th>Name</th>
<th>status of the villager</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kĩīrungu Warugu</td>
<td>Dead</td>
</tr>
<tr>
<td>Giĩta wa Michaka</td>
<td>Dead</td>
</tr>
<tr>
<td>Nduhiu wa Gituhi</td>
<td>Dead</td>
</tr>
<tr>
<td>Muita wa Gachaga</td>
<td>Dead</td>
</tr>
<tr>
<td>Wamathai wa Warugu</td>
<td>Alive</td>
</tr>
<tr>
<td>Karaya Kahara</td>
<td>Dead</td>
</tr>
<tr>
<td>Wahome Kahara</td>
<td>Dead</td>
</tr>
<tr>
<td>Karothi Ndegwa</td>
<td>Alive</td>
</tr>
<tr>
<td>Gicheru Warugu</td>
<td>-</td>
</tr>
<tr>
<td>Nderitu Njoroge</td>
<td>Dead</td>
</tr>
</tbody>
</table>
11. Peter Itotia  
   Alive

12. Marathi Njoroge  
   Dead

13. Muthui Warugu  
   -

### 2.6.8 Proposals to add value to the site
- Construct a small monument and list heroes/detainees from this village
- Construct an office for the war veterans
- Secure the space for posterity
- Install an interpretation panel

### 2.6.9 Conclusion
Though the small space has no structure dating back to the 1950’s, we recommend its gazettement to serve as a memorial site for the suffering that villages and Mau Mau went through during the period of emergency. Secondly, there were many such villages in central Kenya. However, most of the spaces they occupied has been occupied by public utilities hence erasing the memories of the time.
2.7.0 Kangubiri Detention Camp

2.7.1 Introduction
The Former Aguthi works camp today is home to Kangubiri Girl’s high school. The name “Kangubiri” is corrupted from the English phrase “Can Go Free”. It was a detention camp which was converted to a Girls school after independence. Since then the school has grown to be one of the biggest schools in our county having 5 streams. The school sits on about 33 acres of land.

2.7.2 Administrative Location
Sub Location: Kangubiri
Location: Ithe Kahuno
Sub County: Tetu
County: Nyeri
Coordinates: S00°29’23.6” and E037°01’42.7”
Ownership: Board of Governors, Kangubiri Girls High school.

2.7.3 Site description
The structures built here were different in that they were built with extra poles, earthen bricks, barbed wire and mud was smeared on both the inner and out walls such that no bullet would go through. At the gate of this camp were the following words “Mwiteithia niateithagio” (He who helps himself can be saved). This was in reference to one cooperating with interrogators in order to earn your freedom.

There were 8 cells, 2 court houses and guard houses which have no windows or any form of ventilation were used as cells and each could hold even up to 50 persons standing. It was a place where people were beaten, sometimes to death all the while being told to denounce independence. The people held here were referred to as “Makara” (meaning they were dangerous). There were other buildings which were used as offices and a small court. The buildings are built of bricks which were made on site. The place was referred to as “Aguthi

-47-
Works Camp” also “Gachungu”. The doors are wooden and the roof corrugated iron sheets. The length of these buildings 6.158m x 3.40m with an approximate height of 2.315meters.

Fig 2.7.1: Wambugu Nyingi showing the block of cells at Kangubiri Girls

2.7.4 Uses of the site
Formerly during its hey days, it was served as a detention camp, it was used as a screening/interrogation center. It was one of the forced labour camps where untold atrocities were committed against Mau Mau detainees. If one was labeled a dangerous Mau Mau accomplice, they would be sent to other hardship detention camps like Manda and Holla. If one found not to have taken the Mau Mau oath or cooperated, they would be set free (“Can go free”). In 1959, after the period of emergency and upon attainment of independence, the camp was converted into a secondary school. Some the structures that were used as cells and offices were used as school administration offices and dormitories respectively.
2.7.5 Wambugu Nyingi Account in various detention camps

He was born in 1928, went to school and got elementary education up to a level referred to as sub ‘A’. After his father’s death, he went looking for a job at a place known as Kabaru when he worked in a pyrethrum farm, where he suffered a lot due to the beatings that were meted on them. He gave up on this job and in 1948 obtained a driving license. He was hired as a track driver, working for a white settler in Ol Kalau and later Gilgil for a paltry nine shillings a month.

What made Africans take up arms?

They were forced to address young British boys with a lot of respect, refer to them as Small Master (Bwana Mdogo). The boys could at times be asked to slap African adults and were not expected to respond. All this time anger was building up. The whites also tried to limit the number of animals Africans reared to only about 30, any excess animals were confiscated. Mr. Jesse Kariuki was one leader who tried to motivate his people against white rule including People like Harry Thuku.

After Jomo Kenyatta came back in 1946, they started organizing meetings for the young men under the guise of advising the young men on cultural issues. However, silently young men were being prepared to be Mau Mau fighters. These meetings were also organized through such organizations as Kikuyu central association (KCA) and Kenya African Union. Wambugu had joined KAU in 1948 and became a local (Gatitu sub-location) trustee in 1949.

In the early 1950s, a number of people had been identified to administer oaths of secrecy amongst the Kikuyu, Aembu and Ameru, some of them were Mathenge Mirugi, Kimathi, Ndungu and a Mr. Njeru.

During the period of emergency in 1952, when Jomo Kenyatta and 5 others were arrested and taken to Kapenguria, Wambugu was also to be arrested but was saved by the fact that his Identification document (ID) had his official names but officers knew him as Kagotho(his nick
name). However, his arrest came on 24th December 1952\textsuperscript{29} and he was taken to Kia riu\textsubscript{a} camp just a few kilometers from Kangubiri. In January the following year, 1953, a major swoop was carried out netting very many people, fourteen of them who were brought to this camp, were bludgeoned to death and their genitals cut off. Senior chief Wambugu Mathangani\textsuperscript{30} was against these inhuman acts and sent for the District commissioner in Nyeri town, thus bring the beatings to an end. When challenged, the murderers refuted the claims and said that the inmates had drunk contaminated water; this helped stop the murderous beatings albeit for a while. Bodies of the dead were buried in Mass graves at Kia Riu\textsubscript{a} by those held at the Chief’s camp and police post (Waiting to undergo interrogation).

![Fig 2.7.2: An unmarked grave site in Kia Riu\textsubscript{a} village, to the right exposed skull of a Mau Mau fighter](image)

In June 1953, Wambugu was moved from this camp to another one in Athi River. However they were held for a day in Nairobi (Ngara) where they were documented\textsuperscript{31}. At Athi River, he met and became friends with J.M. Kariuki, James Beauttah and old Jesse Kariuki\textsuperscript{32}.

In 1954, they were chained around the ankles and the chains riveted (Manacles) and were flown to Lodwar (25 prisoners were flown to Lodwar while others were taken to Lamu). At

\textsuperscript{29} Wambugu’s account on his arrest as documented in his witness statement mentioned below foot no.23. “At about 1.00am on 24 December 1952 the Kenya Ngombe squad (a group of more than seven white officers from the Kenya Regiment) and some regular police officers, both local and Somali, led by a neighbor called Kiririo Wambugu, arrested me at my family home. Kiririo was a Home Guard and was on the government side. As a reward for betraying me he was given the land I owned which he has occupied to this day”.

\textsuperscript{30} Refer to Wambugu Nyingi statement in the High court division, Queen’s bench Division; Claim no HQ09X02666

\textsuperscript{31} Documentation involved taking photograph, finger prints and being given an Identification number on a bracelet that one was expected to remember always.

\textsuperscript{32} These men were the top leaders of Kenya African Union (KAU).
Lodwar, they worked while still chained and built a house for the District Commissioner (Known as Whitehouse) who referred to himself as the God of Lodwar. These manacles were very painful\textsuperscript{33} since they had no provision of unlocking unless they are broken.

In 1956, about 50 detainees were randomly selected including Wambugu and were transferred to Kodiaga prison while still chained; and spent a week. Thereafter, they were put into a boat\textsuperscript{34} to Mageta Island for further interrogations. These interrogations were aimed at them to disclose the oaths they took, to which they vehemently denied. They were denied food for 12 days after complaining of its unpalatable state. Later on they were transferred back to Kodiaga prison on transit to Athi River camp.

At Athi River, interrogations continued but unfortunately a commotion ensued between the inmates/detainees and the soldiers and they fought for two days. The district commissioner came and authorized that the detainees be distributed to other detention camps i.e. Manyani, Kajiado and others. Athi River was then closed in 1957.

Wambugu was moved to Manyani detention camp, where there was little or no work at all. While at this camp again a commotion broke out leading to the death of 4 soldiers. As a result of this, they were punished by being denied food for eight days in a row. The detainees here were to be split into two and the weak one moved to camp B. Fortunately Mr. Wambugu had befriended a white soldier\textsuperscript{35} who indicated that Wambugu was wounded and lame (as such he pretended to be) and hence he was spared the Mombasa trial. As such 40 of the detainees were transferred, 12 of them were to stand trial at a Mombasa court out of which 6 were found guilty and were hanged. Wambugu was instructed to lead the team of detainees to B camp and he took that opportunity to pick his friends – Kabea and Ndungu,

\textsuperscript{33} The skin would be cut by the chains but the wounds would not be treated and so we would have to wait for them to heal in their own time.
\textsuperscript{34} Before boarding the oat, the riveted chains were broken, possibly to avoid drowning if the boat capsized.
\textsuperscript{35} Wambugu Used to borrow his newspaper and referred to him as sir, which was not common with detainees
Later Wambugu and other detainees were transferred to Mwea 1, where he found Isaiah Mathenge\(^{36}\), a British man called Gavaghan and an African Prison Officer called Galgalo. Isaiah Mathenge was a Screening/Rehabilitation Officer, assisting Mr. Gavaghan who was in charge of the camp. From Mwea 1 him and a friend Kirori Mutoku were transferred to Kandongu, which was also one of the Mwea camps. He was later transferred to Nairobi Temporary Prison (currently Nairobi West prison-Kibera), with three others: Githumbi Gachuhi, Mureithi, Baragu Wachira and Kirori Mutoku. (Nb: this was around the time Kimathi had been hanged.) They discovered too there was a conspiracy to hang the six they were with one by one and that there will be no trial. They hatched a plan to fight back, leading to a fight against the soldiers, leading to visit by their African leaders namely Tom Mboya and Julius Kiano.

After two weeks about 100 detainees were moved to Hola. At Hola detainees were instructed to dig holes/graves, regrettably for them to be buried in them. Due to the tension that were building among the detainees, a fight ensured leading to a massacre (March 1959, where one man, Migwi who hailed from Thigingi location in Nyeri, died. His body was badly mutilated. Wambugu Nyingi was also struck behind his neck and passed out only to be mistaken as dead. His body was moved to a room with 11 of his dead colleagues awaiting burial and spent three days, before he was moved to a hospital ward upon discovering he was not dead. Upon recovery, he and another colleague were chosen to give evidence in Mombasa about the fracas and resulting massacre in an inquest\(^{37}\).

His last transfer was to Mweru detention camp where he was locked up in solitary confinement in his own cell for 3 months. There after he was released\(^{38}\) to go back to his family around January 1961.

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\(^{36}\) Mr Mathenge was a holdover from the colonial apparatus; he joined the provincial administration in the 1950s. After independence, he was appointed a district officer and served in Homa Bay before being promoted to acting provincial commissioner in Nyanza.

\(^{37}\) During the inquest, Africans had two Indian lawyers, including A.R. Kapila.

\(^{38}\) His release was inhuman since he was abandoned by the roadside at the current Gatitu shopping center. From here he enquired where his family (Mbari ya Nyingi) was and was lucky to be directed to his mothers hut.
2.7.6 Tarasicio Waweru Kihia (Colonel Kihia) account of his arrest and detention

Mr. Tarasicio Waweru Kihia was a Mau Mau freedom fighter who joined Mau Mau freedom fighters in 1953. He was recruited while doing odd jobs in Nairobi, when he was living in Bahati estate. In the forest, he was known as Colonel Kihia and was fighting under a contingent that was led by General Gathumbi39 around Mukurwe-ini. He was also very instrumental in recruiting young men into Mau Mau in Nairobi and leading them to Nyandarwa forest.

39 Refer to the account on Kiirungi Mau Mau Mass Grave.
His most memorable account is when his troops encountered a white District officer, Mr. Brook who was leading his troop near Rwarai River in Mukurwe-ini. A fierce battle ensured, where many people died from both sides. His general was shot while on top of a tree together with his body guard, both died are buried at Kiirungi Mass Grave in Gikondi, Mukurwe-ini. Colonel Kihia was shot on his right hand and leg and hence immobilized. As such he was arrested in August 1954. From here he was taken to Nyeri cells, then to high court and sentenced to hang.

He was transferred to Nairobi industrial area cells and given three months to appeal against the ruling. In 1955, He was partially successful and his sentenced was commuted to life imprisonment. His first point to serve his sentence was in Kisumu (Kodiaga Prison) where he stayed for three months before he was transferred to Mageta Island. In Mageta Island he spent 4 years moving between Mageta I and II. In Mageta II, in a group of 55 detainees who had been detained for life, they suffered a lot. Living conditions were very bad leading to diarrhea and typhoid. Four of his colleagues, namely Kimaru, Maina, Mwangi and Njuguna lost their lives,
while Kĩiru\textsuperscript{40} went mad. Due to the unbearable living conditions, some of the detainees attempted to escape by swimming across the lake but ended up losing their lives instead.

In March 1959, the detainees were returned to their home districts. Colonel Kihia and his colleagues from Nyeri District were put on a train from Kisumu to Kiganjo. Upon arrival, he was held at King’ong’o Prison for 3 months. Latter he was relocated to Kangubiri detention camp, then known as Aguthi works camp. He was made to walk on foot guarded by 4 policemen (after being unchained). This journey was very difficult for him considering he was still suffering from wounds inflicted by the chains around his ankles. At Kangubiri, he found Kigotho a home guard who reminded Mr. Brook (who was a DO in Mukurwe-ini during the combat with Mau Mau fighters headed by Colonel Kihia at Rwarai River). This prompted a thorough beating by Mr. Brook where four of his teeth came out. As used to happen in all detention camps, he was put under further interrogation so that he can admit to having taken Mau Mau oath, which he denied. He was released but under a condition of keeping peace failure to which he would receive 100 strokes of cane. He remembers during his stay here that a Mr. Kiragu from Othaya, Karima through such beatings.

\textsuperscript{40} Interestingly, Kĩiru was made to cut two huge Markhamia lutea (\textit{Muu}) trees and he recovered.
2.8.0 Kariba Caves

2.8.1 Introduction

Kariba caves are located on a stretch along river Ruui Ruirù just after a bridge on the old Kirichu-Nanyuki Road.

General Kariba, whose real name was Gĩtiti Kabutu⁴¹ was captured here after a fierce battle with the British Military, Unconfirmed information indicates that he was ambushed certainly through betrayal. Upon his arrest, some documents and clothes from a white settler⁴² who had been killed were found in his possession. He was convicted of the settler’s murder on 22nd November 1954 and executed in December 1954. To further punish him and his family land measuring about 4.5 acres was also confiscated, leaving his family land less.

Next to this bridge are huge gaping and open faults leading downstream below the bridge. The beauty of this site is the series of small waterfalls after the bridge, underground water passages and stand alone volcanic rocks as one descends down to the caves. The surrounding area was actually a transition zone between the Kwavi Maasai and the Agikuyu. It is also said to be near a site where the Kikuyu used to bless their warriors when war between them and the Maasai was inevitable.

2.8.2 Administrative location

Sub-Location: Ngaine
Location: Ngaine

⁴¹ According to Mr. Zachariah Muriuki, born in 1939 (interview on 25/07/2018), who fought along General Kariba, remembers his General as a sharp shooter with a characteristically sharp voice too (like a lady). His motto was “never lose a bullet and the rule of the gun was to kill a white man”. Upon conviction, he was executed through firing squad since he declined to go to the gallows.

⁴² This white settler is identified as Mr. Gray Leakey who was a cousin of Dr. Louise Leakey. The settler was attacked and killed by the Mau Mau in Narumoro area. An African seer had prophesied that for freedom to be obtained, The Mau Mau must avenge the killing of former senior chief Waiyaki Hinga who was buried live and upside down. They were determined to do the same to a white to revenge the brutality meted on Waiyaki. The settler was latter reburied at St. Phillip ACK cemetery, Nyeri town. Death of Gray Leakey was a sad one since he was known to be friendly to the Africans, so he may have suffered because of the prophesy and being an easy target.
2.8.3 Site description

Two caves were identified on a stretch of about 150 meters downstream from the bridge. The team was informed that a serious battle (locally known as *Mbaara ya Ruui Ruiru*-battle of the black river) was fought around this place between the Mau Mau and the British army. The battle is said to have started at Tumutumu near Karatina town. Tumutumu hill is very near the P.C.E.A Tumutumu hospital. The battle climaxed near these caves, resulting to many people being killed here. It was observed that there is no human settlement close to this site, probably due to the reverence that people regard this area and possibly because of the bad memories associated with it. A Mau Mau general by the name *General Kariba* was in-charge of the contingent of Mau Mau warriors who fought this famous battle. The story of this battle is captured in songs by some Kikuyu artists and are available in the market.

![Image](image_url)

*Fig 2.8.1: Wide fault lines leading downstream*
2.8.4 General Kariba Cave/Shelter

One of the caves was used as shelter for General Kariba. It is concealed by two huge boulders and to access it, one has to cross the river over a natural bridge, where water goes underground over a distance of about three meters. Entrance to the cave is not concealed as such but a few years back it was concealed with vegetation. However, due to the numerous visits vegetation has disappeared. The cave approximately covers an area of about 25 square feet (internal measurements).

Fig 2.8.2: Note entrance to the cave in middle ground.
The team was informed that this cave has been converted into a shrine, a number of people visit the cave for prayers. An assortment of paraphernalia items were noted inside the cave showing that human activity is quite evident. These items include:

- Cooking hearth
- Two Sufurias
- Stone seats
- Match box
- Sacks/Mattress
- Sandals
- Water bucket
- 5 liter water container
- Lamp (Koloboi)
- Cups
- 3 pcs washing basins

2.8.5 Mau Mau Communication Strategies

Marua shopping center is a small center about 2 kilometers from Kariba caves and located at the junction of Karatina/Nyeri highway and Nanyuki Highway. It derives its name from ‘marua’ that means a letter in Gikuyu language. At this point also, the above mentioned river – Ruui
**Ruiru** and **Chania** River drain into **Sagana** River (in Kikuyu its pronounced **Thagana**). About five kilometers downstream, **Thagana** is joined by **Gura** River at a place called **Gatiki** on Karatina-Mukurwe-ini road. At this point it’s important to note that **Chania** and **Gura** drain from Aberdares while **Ruiru** drains from Mt. Kenya basin. The Mau Mau used to move along river valleys as they traversed from one point to the other. Marua offered a good place for the Mau Mau from Aberdares (use **Gura** river/Chania river valleys) and Mt. Kenya (use **Ruui Ruirû** river valley) to meet and exchange letters/information. Therefore ‘Marua’ was a very important meeting point in the struggle for independence of this country. It was the General Post Office in as far as the Mau Mau was concerned. To coordinate war, communication was a very vital tool. As such ‘Marua’ center was a meeting point and the team was informed that there was a **Mûgumo** (ficus sp) tree here where letters would be deposited. Information from Mount Kenya side of the forest to Aberdare or Mukurwe-ini would be exchanged at this point.

### 2.8.6 Development at the Site

The local community has constructed water intake points next to the river. This site may have been chosen due to the expected force created as the water flows downstream hence enabling gravitational flow of water to homes downstream. These water intakes do not have any serious threats to conservation of the caves. Evidence is visible of attempts to construct some stairs to enable visitors walk downstream. However, due to lack of maintenance and possibly erosion and shifting of the soil/earth stairs are disjointed.

### 2.8.7 Tourism Potential

Mr. Peter Gîthinji, a local tour guide (an interview recorded in 2012) who also acts as the deputy commissioner of scouts in Mathira district mentioned that in 2010 he was able to organize 500 foreign tourists to visit the site. This visit was accomplished during the celebrations of the “World Rover moot” that took place in the months of July – August 2010. The event was dubbed “ultimatum discovery – the foreign treasure”. In addition many more local tourists visit the site annually.
Of particular interest, natural vegetation along the river has largely been left intact though evidence clearing the riparian areas to the north/north west is evident and requires serious attention. Species such as *Ficus* (Mugumo), *F. sycamorus* (Mukuyu), *Croton megalocarpus* (Mukinduri) and many more species of herbs and shrubs were noted. This means that, apart from the site exposing visitors to Mau Mau history, there is an opportunity to learn something about nature.

2.8.8 Challenges
The local guide admitted that they face a number of challenges (accessibility, awareness and security) as they try to popularize this site:-

- Evidence of Clearing Riparian area for farming is evident; this may expose the caves to erosion and destruction.
- During the rainy season the site may not be accessible due to the slippery grounds.
- Community is not aware of the importance and the potential there is in this resource in terms of tourism and education.
- Publicity of the site is lacking.
- Security of visitors is of concern if they are few in number since this is a deserted area.
- Access – rails and walkways, sign boards required to be installed.
- Construction of an Information center and or an interpretation panel and an Ablution block – convenience areas
- Waste management – rubbish bins should be provided.
2.9.0 Mau Mau Mass Grave at Gikondi

2.9.1 Introduction
This Mau Mau grave site is one of the many such mass graves that dot various villages in Nyeri County; some are well known and documented while others are not. This Mau Mau mass grave at Kirungi is located at the Junction of Mukurwe-ini - Muthathi-ini road.

Among the Mau Mau and the senior citizens, this mass grave site well known because it is associated with General Gathumbi. The general was heading a Mau Mau contingent and fighting from this area. It was in 1954, when there was a huge screening exercise when his team was surrounded by British military\(^4\) and shot while atop a tree (with his Body guard). The fighting that took his life and that of some of his fighters took place near the Rwarai River, according to our informant Mr. Tarasicio Waweru Kihia

2.9.2 Administrative location

Sub-location: Kirungi
Location: Gikondi
Division: Mukurwe-ini
Sub-county: Mukurwe-ini
County: Nyeri
Coordinates: 00.57651° S and 037.04083° E
Ownership: This plot is privately owned. Plot 274/ Mukurwe-ini

2.9.3 Site description

During the state of emergency, the Gikondi chiefs’ camp (in local kikuyu dialect it’s called Kambi) was located a few minutes away from the mass grave site. The camp was headed by a chief known Stephen Churio. Churio is said to have committed suicide when he learnt that independence was going to be granted; maybe because of the atrocities he had committed against his people. From October 1952 to December 1959, Kenya was under a state of

\(^4\) British soldiers were headed by a Mr. Brook who was a District officer (DO) at Gikondi, Mukurwe-ini then.
emergency arising from the Mau Mau rebellion against British rule. The governor requested and obtained British and African troops, including the King's African Rifles. The British began counter-insurgency operations; in May 1953 General Sir George Erskine took charge as commander-in-chief of the colony's armed forces, with the personal backing of Winston Churchill. By the time the operation ended thousands of Mau Mau Fighters, their sympathizers as well as home guards had been killed. The British government used to set aside land where those that were killed were buried in mass graves. Their burial would happen after their bodies had been displayed in markets, chief’s camps to instill fear and intimidate the villagers. However, before burial, their hands (Mau Mau) were chopped off to take finger prints for government records. A man by the name Gĩtĩri was engaged by the British government to chop off these hands. He is said to have emigrated to Nyahururu; Muhotetu area.

![Fig 2.9.1: Mau Mau Mass grave at Kiirungi - Gikondi](image)

The portion of land in question where the mass grave is located is on private land. According to Mr. Albert Wang’ara Nyaga⁴⁴, his father (Aquarino Nyaga Wang’ara) was allocated this portion (Plot 274/Mükūrwe-ini) measuring about 0.9 hectares in the 1950’s when land consolidation and demarcation was undertaken. The family appreciates that the site is very important in Kenya’s history. The survey team observed that the family has not undertaken any major

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⁴⁴ This information on ownership of this parcel of land was obtained from Wang’ara in an earlier interview in 2012.
development on the site. This is probably due to the fact that Africans revere graves and would not want to disturb spirits of the dead. However, there is a plantation of blue gum and wattle trees. There is nothing on the site to mark the graves as well.

2.9.4 Freedom Fighters Buried at Site

The following listed heroes and heroines were mentioned as some of the freedom fighters resting on a section of the above mentioned plot.

- General Gathũmbi
- Gíchuki wa Ndii
- Ngumo wa Mugecha
- Kararu
- Wathaka Kīriungi
- Karoge Mariitinu
- Kirigo wa Njogu
- Sergent Nyambura
- Nthiga Kaniaru
- Kariuki Macharia (Kînyuga)
- Giîtwa wa wakahia
- Wajama Githua
- Ng’ondu
- Kanyoni wa Kīgumo
- Maina Ambrose Kîhatha
- Monica wa Kîgamba
- Murinji Ituu
2.10.0 Italian Memorial Church

2.10.1 Introduction and background.
Information gathered from secondary sources indicates that the Italian war in East Africa broke out in 1940 during the same period the 2\textsuperscript{nd} world war was taking place. It was fought by allied forces from the British Empire against forces from Italian East Africa (AOI) between June 1940 and November 1941. Hostilities started when the Italian forces struck British allied forces in Rhodesia and Wajir in Kenya. The Italian forces were pushed back from Kenya and Sudan through Somaliland and Ethiopia. The remaining AOI forces surrendered after the battle of Gondar in November 1941. However, several thousand escaped to wage a guerrilla war until September 1943, when Italy surrendered to the Allies.

Thereafter, the Italian forces were taken in as prisoners of war in various Prisoners of war (POW) camps. A number of these camps were established in various parts in Kenya and in east africa, where they were engaged in a number of tasks like quarrying, building roads and dam construction etc.

2.10.2 Administrative Location
Sub-Location: Mathari
Location: Kamakwa
Sub-county: Nyeri Central
County: Nyeri
Coordinates: 00.41474\textdegree\ S, 036.92439\textdegree\ E, ELEV 1871M
Ownership: Italian Embassy, Nairobi
Distance: 5 kilometers from Nyeri town

The facility sits on approximately 2 acres of land that was donated by the catholic archdiocese of Nyeri.
2.10.3 Site description

The memorial church was constructed way back in 1952 to commemorate the Italians who died as prisoners of war. According to Stellar Murumba (2013), construction of the memorial was camouflaged as a church, so the locals knew very little about what it was going to be. It was constructed in 1952 at a cost of 30,000 US dollars, money contributed by Italian government and relatives of the fallen soldiers.

Fig 2.10.1: The Italian memorial church with a view of the bell tower (a latter addition)

Fig 2.10.2: A View showing inside of the church
The entire facility is set on two acres of land but the church building and accompanying infrastructure could be occupying about ½ acre. The driveway is lined up with beautiful Italian cypress planted then. The parking area is well maintained with a cabro paved drive way and parking lot. As one approached the door of the church, there are two flag posts. According to the caretaker, Joseph Mutugi, the one on your left as you approach the entrance, hoists the Kenya flag while one on the left hosts the Italian flag during the annual memorial mass.

The magnificent door is decorated with curving of animals, chalices, dragons and many other symbols as described in the book of revelations in the holy bible. Inside the church there is a statue of Prince Amadeo, Duke of Aosta, who was the senior Italian army officer in East Africa. His tomb is strategically positioned near the altar; Amadeo was the commander of the Italian forces in East Africa when Italy declared war on the United Kingdom and France in 1940.

Fig 2.10.3: Amadeo’s tomb with the alter in the background
Fig 2.10.4: A cubicle containing sixty four vaults with remains of the fallen soldiers

Fig 2.10.5: Vaults containing remains of non-Christian soldiers preserved outside the main church

Upon defeat and surrender of the Italians, the British allowed Duke Amadeo and his soldiers to surrender with military honours. The Duke was brought to Thika at the foot of Ol Donyo Sabuk, where he was confined in a prisoner-of-war camp. He had refused an offer by the British to be
held in England, where he would have been more comfortable until the end of the war. Unfortunately, he never saw the end of the war. Shortly after his captivity in February 1942, he fell sick and died as a result of complications from tuberculosis, typhoid and malaria. The Duke’s body was not taken back to his homeland, since it was his wish upon death to be laid next to his soldiers. His body was first interred in Thika but latter exhumed in 1952 and reburied in this memorial church.

The walls of the church are partitioned into cubicles; each cubical holding 64 Vaults bring the total to 715 hundreds vaults. 700 of them with remains of Italian soldiers, while 15 are empty. Somalis who were fighting alongside the Italians are interred outside the church; the Vaults are on your left as you approach the church on the cabro walkway. The Remains of soldiers were brought in from different parts of British East Africa where they had been interred earlier. The Church building is in all ways an ordinary catholic church, in fact between 1952 and 1967; the Mathari community used it before they were able to construct a bigger church. The walls from inside are not plastered but have polished quarry stones. A few church forms are available but the caretaker indicated that more forms are added during the annual commemorative mass. A bell tower was constructed later and inaugurated in 1967

2.10.4 Italian prisoners of war (POW)

The Italian soldiers were taken in as prisoners of war (POW’s) and held in different parts of the country. They were involved in various activities like construction of roads, churches and dams. One very well known major task they carried out was construction of the Mai Mahiu road to Naivasha where a number of them died. They also constructed the Nanyuki-Kiganjo-Marua road in Nyeri/Laikipia counties. At Burguret River (formerly Tigiji Muiru) they constructed about 4 dams, where fish was reared. The dams may have provided the settlers around with a steady source of fish and a place for leisure over the weekends. Except for the dams there are no other

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45 This decision was informed by their faith, the fact that they were Muslims. The vaults bear their names and where they died. Next to this vaults is a commemorative plague marking the visit by Queen Elizabeth the 2nd on 2nd June 1953

46 The commemorative mass is held the 2nd Sunday of November every year.
structures that serve as evidence of the presence of the Italian prisoners of war at Burguret (camp number 359). As such conservation of these dams is very important as memorialization of the Italian-British World War II heritage.

Fig 2.10.6: One of the four Dams within the precincts of Bantu lodge, Narumoro

At Ndarugu (Camp No. 360) they were involved in quarrying and providing building materials for the British governments and its citizens in Kenya. A number of structures amplify their former presence; a church, a statue (pillar) and a factory for bricks making.

2.10.5 Italian Prisoners of War Camps

<table>
<thead>
<tr>
<th>Camp Number</th>
<th>Camp Name</th>
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<td>Mitumbiri</td>
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<td>358</td>
<td>Makindu</td>
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Anonymous (nd):

NB: Other camps were in Tanzania, Uganda and some West African countries
2.11.0 African native court Ruring’u

2.11.1 Introduction

Before the coming of the colonial administration in the early part of the 20th century, Africans had elaborate systems of dispute resolution. Indigenous African tribes applied their laws and customs in resolving conflicts and disputes, and this contributed to social cohesion and peaceful coexistence. African customary law developed out of the customs and practices of the people in response to their circumstances and challenges in life, it essentially differs from one ethnic community to the other (Kariuki, nd). However, the Europeans made efforts to introduce formal systems based on written English laws but did not completely discard customary law, hence developing a pluralistic legal system. These efforts saw the introduction the African native courts that mostly handled civil cases, while serious criminal cases were the prerogative of the English courts as we know them today.

The facility is gazetted as a National Monument under the custody of the National Museums of Kenya. The land around Ruring’u area belong to the Aithiegeni clan and by extension the families of the late senior chief Wambugu Mathangani.

The Agikuyu tribe have ten clans named after the nine full Gikuyu daughters namely: Anjiru, Agaciku, Ambui, Aitherandu/Angeci, Aceera, Ethaga, Angari/Aithekahuno, Aicakamuyu, Althiegeni/Angui

Wambugu Mathangani was a friend of another Senior chief Karuri Gakure from Murang’a whom they used to trade with Arabs together. This explains why after the missionaries established their mission in Tuthu in 1902, the following year, they were welcomed in Gikondi, Mukurwe-ini. Wambugu initially hailed from Gikondi, but migrated to Gatitu area of Nyeri in 1913. With his vast wealth he bought a lot of land and married many wives. According to Father (Fr.) Francis Ruiru who is a great grandson, he had 100 wives.
2.11.2 Historical background.

In 1924 – 1925, the British colonial government even without consulting the area elders built Kiama hall at Ruring’u which was meant to be used as an African (Native) court dealing with customary law cases. These were the cases that were previously dispensed by the elders at the village/clan level. Locals referred to it “as Igoti ria Johanna” in reference to its presiding judge.

Some eminent elders, who had previously been dealing with these cases were selected by the chiefs and brought to the newly built Kiama hall to work as local African court elders. This new system kicked off very well under the guidance of British officers like District Officers (DO’s) and District Commissioners (DC’s) and latter the whole system was left entirely to the African natives to continue but under British colonial government supervision.

In 1956, another court next to the Kiama hall was constructed. This was meant to provide space where criminal cases could be heard and dispensed. Even the Mau Mau war veterans were tried in this court when there were no other cases going on. A staff quarter (Raised L-Shaped timber houses) was constructed behind the court to house members of staff. It was gazette as a
Documentation and Mapping of Heritage Sites in Nyeri County

National Monument in 2003 and is poised to host Nyeri Museum, under the National Museums of Kenya.

2.11.3 Administrative Location

Sub location: Ruring’u
Location: Rurin’gu
Sub-county: Nyeri central
County: Nyeri
Coordinates: 00.43726°S, 036.96318°E
Elevation: 1,777M
Ownership: National Museums of Kenya
Distance: 3 Kilometers from Nyeri town

2.11.4 Site Description

In the early part of the 20th century, the colonialists decided to centralize dispensation of justice as well as its monitoring. In 1924, the African native court was constructed. It was constructed using sacks, chicken wire and soil. These slabs were joined together using timber and then plastered. The floor was laid out with quarry blocks of 9 by 9 inches.

Elders who were experts in dispute resolution were identified to adjudicate. The court had two presidents; Mr. Johanna Kunyiha (in-charge of criminal cases-eg theft and murder) and Matias Kiragu (In-charge of Civil cases-eg pregnancies and debts). The two were deputized by Mr. Irura and Mr. Kihuro respectively. Other staff who were assisting the two experts were court servers (Njama49), all who were housed within the court premises. Cases in this court were heard on

49 Mr. Josphat Gikonyo who was the father of David Kariuki Gikonyo (being interviewed) worked as court server between 1942-1948. Grandson Ndiga Gikunju also worked as Process server between 1959-1966. Their duties were defines as 1) Sending court sermons to those required to attend for various civil/criminal cases. 2) They would be sent to attach property of those who failed to pay poll tax (Igoti ria kiongo) and other fines. They were known to confiscate cows, goats and other items till the fines are paid or one would lose their confiscated property. Documents available at the court indicate that they were entitled to a salary of sixty shillings and a bicycle allowance of forty shillings per month
Mondays, Wednesdays and Fridays. When the court was not in session, the premise could be used for other government meetings.

![Inside the court room, note the permanent seats.]

Fig 2.11.2: Inside the court room, note the permanent seats.

The court was constructed on land that had been leased by Aithiegeni clan. There was an agreement between the clan and the colonial government that after a certain period of time the land would be returned. In 1928, a sports stadium was built taking up 19 acres of the 85 acres leased. Other government facilities were also put up such as a stadium, government offices.

In 1956 construction of the current Nyeri court started and was opened 1961. Mr Mubia Mathai and Mr Benjamin Githinji Ndegwa were hired as magistrates for the new court. Elders, interpreters and Njama were retired.

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50 The land had been leased out for three hundred (Kes. 300.00) shillings per year. The agreement was revoked after the declaration of the state of emergency and the Aithiegeni elders detained.
2.11.5 Proposals from improvement

The Nyeri Museum housed at the African Native Court National Monument should be developed and act as the center for promotion of heritage sites within Nyeri county and more specifically the Ruring’u area that has a rich heritage. This can be achieved by undertaking the following;

- Install an exhibition to recreate a court session in the Kiama hall (Native court)
- Installation of signage on main high way
- Nyeri Museum to design a local circuit of the Ruring’u heritage sites (i.e. the stadium, Kiama hall, flag site, the police dog section, the historical fig trees (*Mugumo*) and other historical facilities within the Ruring’u circuit)
- Installation of electricity.
- Repair the 1956 criminal court hall, it can be hired out community around and also generate some income for the museum.
2.12.0 Tigithi Műiru (Historic Travelers/Traders Camp)

2.12.1 Introduction
Traditionally Tigithi Műiru (now Barguret River) was the boundary between the Agikë̄yũ and Amë̄rũ communities, who form part of the central Bantu tribes. This site is famous among the two communities as a traditional barter trade site, where they would exchange goods.

2.12.2 Administrative Location
Sub Location: Gakawa
Location: Narumoru
Sub-county: Kë̄eni East
County: Nyeri
Geographic co-ordinates: 37.03733°E, 0.10572°S
Elevation: 1945M
Ownership: The site is located within gazetted forest- Mt. Kenya forest
Distance: The site is 5 kilometers from Narumoro town on the Nyanyuki – Nyeri Road.

2.12.3 Site description
This camp is located on the Nyeri-Nanyuki road about 5 km from Narumoru by the bridge across Burguret River (Tigithi Muiru). This was camping site for traders from Agikuyu and Ameru people long before the coming of the British during which time was frontier area. It is not clear when it was first used or the circumstances under which traders chose the particular site. It can only be guessed that camp site was chosen due to its proximity to clean water. On the site is big fig (Mugumo) tree. On this site, travelers would sacrifice to their God and an unspoken rule was that the last camper would leave enough firewood and cooked food for the unknown successive camper. Barter trade was also conducted at the site in the event of traders from Meru region met with their counter parts from Gikuyu region. The proprietor of Bantu lodge has renamed the site as monkey territory due to its popularity with the monkeys51.

51 Gabriel Wanjohi Waweru, proprietor of Bantu Lodge.
Across the road is a relatively recent site where the Mau Mau fighters used to post their messages. On the dense fig trees were many bee hives which were however added with uninhabited hives. In the empty hives, messages or supplies would be posted for the Mau Mau to collect. The hives would fool the government forces who assume that all were inhabited by bees. The site is thus closely related to the two gazetted Mau Mau sites namely the Narumoru Mau Mau cave and the Burguret Mau Mau shelter which within a radius of about 10 km
2.13.0 Kĩgera Cultural Dancers

2.13.1 Introduction

Kĩgera dancers’ group\(^{52}\) comprises of middle aged men and women though a few of them are well above fifty years. Their main objective is to teach and conserve the Kikuyu culture through dance, culinary art, traditional medicine, collections of material culture and practicing Kikuyu art as an income generating activity (IGA). Their motto is “Tucokie rui Mukaro”-Let us get back to our roots. Kigera is a kikuyu word meaning heavy.

2.13.2 Locality of the group

The group is located in Aguthi area, housed on a small private plot about an eighth of an acre where they have built a model Agikuyu Woman’s hut.

**Sub-location:** Aguthi-Gaaki  
**Location:** Mutathi-ini  
**Sub-county:** Tetu  
**County:** Nyeri  
**Geographic coordinates:** 0.45852°S, 36.98664°E, Elevation1764m  
**Distance:** 7 kilometers from Nyeri town and 2 kilometers from Kagumo Teachers College

2.13.3 Site Description

As observed the group is housed by one of their members, the chairman where they have constructed one hut. The Agikuyu homestead was made of more than hut, however space is limiting.

\(^{52}\) The chairman of the group is called Mr. Ndegewa wa Kĩoi. One of the dancers, Nyawira wa Karuku stated that she has 40 years experience in traditional dancing. The group is made of 10 active members, seven women and three men. Ndegewa Kioi-Chairman, James Mwangi-Member, Peter Mwangi-Member, Catherine Wangari-Secretary, Muthoni Macharia-Treasurer, Nyawira Kariuki, Mary Wambui, Purity Gathigia, Wanjiru Njaramba, Wanjiru Gichohi. It was observed that most of the group members introduced themselves in a way that they were able to identify their clans and age groups, an indication of their interest in understanding themselves.
Activities

The group’s main activity is to perform traditional Gikuyu dances. However, the group identified that their clients needed to be enlightened in other aspects of Agikuyu culture, hence the diversification.

Their main activities can therefore be classified as

- Performances – traditional dances
- Agikuyu culinary art – Cooking and serving traditional Agikuyu food and beverages.
- Elementary knowledge of traditional herbs
- Agikuyu Material culture (tools, utensils, farm implements, weaponry, Agikuyu Architecture).
- Beadworks and basketry.

Fig 2.13.1: Kigera cultural dancers displaying assorted cultural items.

2.13.4 Challenges

The group has a number of challenges limiting their potential as outlined herebelow;

- The nature of their activities requires them to operate from a larger space. Some of the herbs they display would better be displayed in situ to give a better understanding to
the learners. The mole trap also will be better understood if it can be demonstrated practically in the farm.

- The Agikūyū homestead requires to be fully constructed with the entire infrastructure, woman’s hut, man’s hut (Thingira), food store (Ikūmbi) etc.

- An amphi-theatre is necessary for them to be able to perform their dances to the groups visiting, the space available is bearing enough for a group of twenty.

- The group requires to be trained in available options in incoming generating activities that are in line with their interests. Marketing of these products is also very vital to keep the group afloat and provide them with money to buy the inputs required.

- A modern storage/Museum for them to store their assorted collections is necessary.
2.14.0 Mau Mau Trench – Mathira Section

2.14.1 Introduction

The Mau Mau rebellion was a big threat to the settlers and colonial administrators. The declaration of the state of emergency by the governor (October 20th 1952) was one major step towards suppression of the movement. This was immediately followed by Operation Jock Scott in which hundreds of African leaders were arrested and incarcerated (including the famous Kapenguria six-namely; Jomo Kenyatta, Bildad Kagia, Ramogi Achieng Onek, Paul Ngei, Fred Kubai and Kungu Karumba\(^\text{53}\)).

2.14.2 Administrative Location

The section of Trench documented is just in front of the Karatina University gate along the earth road to Itiati. It’s noteworthy to mention that the Trench stretched all round the fringes of the forest.

Sub-location: Kanjuli
Location: Muthea
Sub-county: Mathira East
County: Nyeri
Geographic coordinates: 0.38524\(^\circ\)S, 037.4185\(^\circ\)E
Ownership: it is on a road reserve

2.14.2 Site description

Long before agitation for independence took root through the Mau Mau activities, people were living in their farms in places they referred to as Maganjo. Life was normal where they worked in their farms without restrictions and monitoring. This situation changed drastically when Mau Mau activity warmed up.

\(^{53}\)The six were on trial for six months, from December 1952 to April 1953, found guilty and sentenced to seven years imprisonment with hard labour. Their crime was that, between October 12, 1950 and October 20, 1952, they assisted the management of unlawful society (Mau Mau) and conspired together and with persons not before the court to commit felony by physical force or by threat or intimidation to compel persons in the Kenya colony to take an oath to bind the persons to act in a certain way. (The east African)
The year 1952 saw spirited recruitment of young men into the Mau Mau group that was spearheading the armed struggle for liberation. This was achieved through oathing either willingly or by force. This period was also the time the state of emergency\textsuperscript{54} was declared since Mau Mau activity had become of great concern for the white settlers. At this time it was inevitable that the colonial government had to do something to contain the Mau Mau aggression. The tactic chosen was to ensure the scattered population is concentrated in camps/villages to limit contact with “Mau Mau rebels”. However, this approach was not full proof since the Mau Mau accessed the villages in the night for food. To reinforce the villages, a trench (\textit{Mūkaro}) was dug around each village and spiked with Sharpened bamboo sticks (Locally known as \textit{Nyambo}). A common crossing point i.e. a portable bridge (locally known as \textit{itiki}) was installed and would be removed at night.

\textbf{Fig 2.14.1: Mama Esther Murugi during the interview at Kagochi}

Upon ensuring the villages/camps were secured through the spiked trench, the villagers were forced to dig yet another trench (\textit{Mūkaro}) around the forests between 1953-1957. According to the interviewees\textsuperscript{55}, the Mathira trench started at Ndima-ini, the boundary between Nyeri and

\textsuperscript{54} The state of emergency in Kenya was declared by the then governor, Sir Evelyn Baring and it lasted from 1952 to 1959.

\textsuperscript{55} Interview conducted on 28\textsuperscript{th} August 2018, Mrs. Tabitha from Ihwagi (born 1933) and Esther Murugi (born 1936)
Kirĩnyaga. The Mathĩra people dug their part up to Sagana state lodge (Beyond this point there were many settlers), while the Kirĩnyaga people started at Ndima-ini to the boundary of Embu. The trench measured approximately 10 by 10 feet. A normal day would start very early in the morning, before the cock crow and trumpet sounded. It would still be dark, the soldiers came around asking people to open up their houses and get out. If one was found asleep, the punishment would be death. They would then walk all the way up to the edge of the forest where they would be shown a portion of the trench to work on. Men would get inside with hoes while women and girls would scoop the soil using baskets. Supervision was undertaken by police contingents known as Kenya Ng’ombe and Haraka while whipping them continuously. The trench was later filled up with bamboo spikes (nyambo) to keep the Mau Mau fighters from crossing into the villages. However, they still managed to cross to the village to get food.

Life in the villages/camps was very challenging, people were beaten, wounded and others were killed. Only a few hours was allowed to go and fetch food from the farms and under supervision. Food was barely enough. A dusk to dawn curfew in place made life worse, at night one would not venture out; calls of nature were answered in baskets to be disposed off the following day. This posed a health risk to children and even adults. In 1958, life eased slightly as people were moved out of camps to areas closer to their farms/maganjo, these villages were now known as “ichagi cia thayu”.

2.14.3 Current status of the trench

Over the years some sections of the trench has filled up due siltation hence reducing the depth as well as the width. The team was informed that the trench runs all round the entire western and south western parts of Mount Kenya forest. In most sections it is insignificant as local people grow Napier grass inside. Since the trench was dug at the edge of the forest, this also turned out to be the preferred space for construction of access roads. It is imminent that if sections of the trench are not conserved, it may entirely fill up or be covered through various human activities.
2.14.4 Threats

Road construction and grading is going on to open up this productive hinterland. As a result, the trench could be covered up with soils leading to its disappearance over time.

2.14.4 Recommendation

Since the area is developing, it is not possible to deter road construction and grading, it is recommended that a section of the trench be identified, be fenced off, be excavated for further studies and research.

Fig 2.14.2: A section of the infamous trench overgrown with vegetation
2.15.0 Flag Site

2.15.1 Administrative Location

Sub-location: Ruring’u
Location: Ruring’u
Sub-County: Nyeri Central
County: Nyeri
GPS Coordinates: S00°26’25.6” and E036°57’46.2”
Elevation: 1788 meters
Acreage: approximately 1.5 acres
Distance: Approximately 3 Kilometers from Nyeri Town.

2.15.2 Site Description

This was the site where the Kenyan flag was raised for the first time. It was green, black and red without the white colour and the shield. It is an open space with grass and small bushes. It is used for grazing and also a volley ball pitch. The grounds are also famous as the site where Mau Mau laid down arms in 1964. They spent five days here and each day 5 bulls were slaughtered. High government ranking officials during the ceremony was Mr. Mbiyu Koinange among others. There are government offices built on part of the land i.e. a Constituency Development Fund (CDF) Office and a Children and Youth Office. The site is gazetted and the NMK has a Part Development Plan.

2.15.3 Resource person - Mathenge wa Iregi

Mathenge wa Iregi is a former freedom fighter from 1953, who lives in Kieni East, Nyeri County. On 26th July 1952 Jomo Kenyatta attended a meeting at Ruring’u stadium and declared that there was need for people to capture the ‘donkey’ (Punda56), he asked the audience; “if I hold the donkey by the head, are you ready to withstand its kicks”? The meeting had many

56 Here Mzee Jomo Kenyatta compared the colonialist to a donkey due to its obstinate character. At the same meeting Kenyatta unveiled the Mau Mau flag. Source ; Interview with Captain Nderitu, 26th June 2018, at Ruring’u Stadium
attendees after which they began going to the forest to join the other freedom fighters. At this meeting the people hid Jomo Kenyatta from the colonialists, they surrounded him and later he was transported in a truck which had charcoal in it. Mzee Mathenge acted as a registrar of persons who joined the freedom fighters.

2.15.4 Resource person - Nderitu Wambugu also referred to as ‘Captain’

Nderitu Wambugu is a former freedom fighter, who lives in Othaya, Nyeri County. He was selected to join the freedom fighters because he had good rapport with the people. He was thus made a messenger. The Mau Mau were not allowed to drink, but he and his group were allowed one drink. They were bought suits and it was decided that they would make good detectives of which he was the leader, thus the name captain. When asked whether they were other prominent Mau Mau leaders, he remembered Johanna Kunyiha. Johanna was referred to as ‘muthamaki’ which means leader and also ‘mutetezi’ which means agitator.

In June 1952, Jomo Kenyatta had a meeting to plan for the country’s freedom. There is a particular song that was sung ‘white person came from many people’ etc. While singing they would use swords or large knives all the while holding them up. Jomo Kenyatta told the gathering that the Union Jack would come down and the Kenyan flag would go up. White people were denied to take pictures.

Nyeri had many freedom fighters and there used to be a sign that said ‘unaingia kwa simba’ meaning you are entering where there are lions. The guns which the freedom fighters used to fight were given up to Kenya government officials after independence. The person leading the government officials was Mbiyu Koinange. The process took five days and five cows were slaughtered daily.
Fig 2.15.1: Captain Nderitu at the Mau Mau flag site, to the right is a close-up view

The flag that was raised at the site had three colours; red, black and green. White colour and the shield were later additions. Historically, the site was for traditional dances and games that include Ndumo, Icukia and traditional games, this was meant to unite and motivate the local community.

2.15.5 Resource person - Gladys Wahito Kanyi

On that day in 1952, the women were making each other’s hair as they wanted women without any head gear and/or headscarfs. The women sung songs in praise of Jomo Kenyatta. They also prayed for him and other leaders. They also took an oath referred to as ‘thethi’. The role women played was to provide the Mau Mau fighters with food. The main incentive to join the Mau Mau was the removal of the colonialists and return to their homelands. Asians were also to be taught that in future they would need to respect the indigenous people.

2.15.6 Threats

1. Due to scarcity of land in the neighborhood, the open space is seen as idle land prompting requests to construct “offices”. If this remains unchecked, the site will be surrounded by other facilities and be completely cut off.

2. The site is Inaccessible due to lack of signage.

2.15.7 Recommendations

The following recommendations were advanced:-

• The site needs to be fenced Landscaping be undertaken
• To prevent “land grabbing”, NMK facilitate processing of title deed since PDP is available.
• Put up traditional Kikuyu homesteads.
• Put up a house displaying the Mau Mau ‘tools of trade’, an interpretation room
• The site be used for traditional prayers.
• The first flag which was put up in 1952 be hoisted.
• Bushes around the site to be cleared and a caretaker be appointed.
• Install proper signage.
2.16.0 Mugumo Tree (Fig Tree) – Ruring’u Stadium

2.16.1 Administrative Location
Sub-location: Ruring’u
Location: Ruring’u
Sub-County: Nyeri Central
County: Nyeri
GPS Coordinates: 0.43260°S and 36.96122°E
Elevation: 1792 meters
Distance: Approximately 3 Kilometers from Nyeri Town.

2.16.2 Site Description
There are three fig trees within the stadium:

- President Jomo Kenyatta planted a fig tree in 1952 while on a visit.
- President Daniel Moi planted a fig tree on 28th October 1978 during his first public rally after taking over the presidency, after the death of Mzee Jomo Kenyatta. It is at geographic coordinates S00°26’20.00” and E036°57’43.3” at an elevation of 1783meters with an average girth of approximately 1.2meters.
- President Uhuru Kenyatta planted a fig tree on 22nd June 2017 on the occasion of breaking the ground for construction of a modern stadium for Nyeri.
2.16.3 Resource person - Mathenge wa Iregi

The tree is symbolic and important as old men give thanks under the tree. Traditional dress is also made from the bark of the tree. When the bark is rubbed together it produces fire. The bark is also a source of ropes. The tree also produces white liquid when cut which is used as medication. There is a traditional game where those that are being circumcised throw a piece of wood towards the fig tree. They are then respected by the others who are yet to undergo circumcision.
2.16.4 Recommendations

- Label the trees.
- Have information on who planted the tree, when and why.
- County government should pressurize for the completion of the stadium.
- Have proper landscaping done.
- Have the site properly fenced.
2.17.0 Chief Nderi Cattle Dip

2.17.1 Location

Sub-location: Kigwandi
Location: Thigingi
Sub-County: Tetu
County: Nyeri
GPS Coordinates: S00°28’33.5” and E036°58’35.3”
Elevation: 1769 meters

2.17.2 Resource person - Joseph Wagura wa Kamau

The cattle dip was built while he was still young around 1945. The cattle which would use the dip would come from all over Tetu. The people who would put acaricides in the dip were around his age. There is probably another cattle dip in the area owned by ‘Mbari ya Nderi’ and another in Kagumo.

The cattle dip was built by the Government under the supervision of Chief Nderi, chief Thegengi location and it was the first one. The cattle were traditional cows known as ‘Maguku’ and were not grade cows. Before construction of the cattle dip if the cattle had ticks ‘nguha’ they would be removed physically by the owners.

Fig 2.17.1: Disused Nderi cattle deep
The cattle dip is situated on approximately half an acre of land. It is built of masonry construction natural stone. The roof is of GCI (corrugated) sheets supported by timber structure which has wooden posts. The posts holding the roof are approximately 3 meters apart. The external width is approximately 56 inches and the internal width 38 inches. It has a length of 21 meters and a depth of approximately 8 feet.

2.17.3 Recommendations

- The cattle dip could be restored by the County Government of Nyeri.
- It should be labeled with a short history as part of the label.
- It currently has a lot of rubbish inside which should be removed.
2.18.0 Kiandu Mass Grave

2.18.1 Administrative Location

Sub-location: Unjiru
Location: Karundu
Sub-County: Tetu
County: Nyeri

GPS Coordinates: S00°29’26.7” and E036°58’18.8”
Elevation: 1794 meters

2.18.2 Resource person – Gibson Nderitu

He was born in 1930 however his legal documents say he was born in 1935. He took the now famous oath in 1949. In 1950 the chief of the area was killed, the people were moved from the area and the schools closed. Houses were burnt during that time. He is a carpenter by profession and was employed by the Ministry of Works in the Public Works Department also known as ‘Punda Wengi Duniani’.

Fig 2.18.1: Nderitu giving details of the mass grave, to the right is a recent grave

When the land in the area was sub-divided he was given the land in the 1950’s to cultivate. However, due to the presence of the mass graves he planted trees instead. Although he had been told that the land would be his freely, the headmen in the area began asking him to pay
some charges. He however engaged the council who later registered the piece of land as LR/723 and he was informed it is public property.

During Mau Mau times people were buried there. Five to eight people would be buried in one grave. It was a public cemetery and has remained as such. Some of the people buried at the site were buried with some of their belongings. The famous Wamugumo is said to be buried there and the geographic coordinates taken at the site are approximately within the area he was buried. Wamugumo was a giant Kikuyu seer.

2.18.3 Recommendations

- The site be made more attractive, fenced, landscaped and that memorial services for the dead be made at the site.
- Provide Resting points/seats at the site.
- Signage be installed at strategic points to improve on its accessibility.
- The County Government of Nyeri could put up a monument/memorial recognizing the importance of the site.
2.19.0 Chinga Dam

2.19.1 Introduction
Chinga dam is one the heritage sites in Nyeri County that considerably manifests the sufferings that Mau Mau detainees/prisoners underwent. Just like at Githunguri Stadium in Kiambu, Chinga was dug using bare hands without machinery, resulting to lose of life due to immense hardships encountered.

2.19.2 Location

**Sub-location:** Gichichi  
**Location:** Chinga  
**Sub-County:** Othaya  
**County:** Nyeri  
**GPS Coordinates:** S00°35′0.04″ and E036°55′13.4″  
**Elevation:** 1894 meters  
**Distance:** Approximately 26 Kilometers from Nyeri Town on Othaya-Kiria-ini Road.

2.19.3 Resource person – Githaiga wa Njogu
The dam was dug between 1955\(^57\) and 1957. By 1958 it was complete and fish were introduced. The dam was dug by human hands by inmates under Chief Gachichio Wachira and the Mau Mau under punishment. The District Officer at that time was Thomas Towson who according to his will wanted to be buried at the site. In 2009 his wife brought his ashes which were spread in the water.

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\(^{57}\) Another informant, Ezekiel Wachira states that the dam was dug between 1954-1956, while the area DO was known as Nottingham. Local people had nicknamed him *nyakoru*, meaning a bad person.
Fig 2.19.1: Plague indicating commissioning of de-silting Chinga dam.

The purpose of the dam was to produce hydro-electric power for the area and for irrigation at Kakuzi. The Europeans were to grow coffee and French beans. The dam is fed by four small streams; namely Chinga, Mitae, Gachiro and Kanungu. It only has one outlet, Gikira River. In 1982, a water intake was constructed to supply piped water to the people in Mukurwe-ini for domestic use. The community does fishing on a small scale. The water is also used for washing and bathing. The dam in yester years was referred to as ‘the killer dam’. It is approximately 152 acres in size, the longest stretch being 2.79 kilometers and 873 meters wide. The dam has tilapia, mudfish and eel. Eel is scarce and has not been caught in the last four years. Fish caught from the dam is consumed domestically or sold.

The facilities currently at the site i.e. the life jackets and boat engine were donated by the Kenya Maritime Authority in 2016. The County Government of Nyeri provided a boat that is among the two used currently.
In 2006, the government in consultation with the local community and established water resources users association, fenced off the dam and commissioned local management committee. Chinga dam fishing group was registered 2008, today it has 16 active members. The group was trained by fishermen from Masinga, currently they are able to sell about 3.6 tonnes of fish annually. As such the community has started seeing its benefits.
Through the government’s poverty program, the group also got a 250,000.00 loan from Taifa Sacco and bought a second boat worth 350,000.00. The loan is being serviced from fish sales. Additionally, the County government is willing to support them grow tourism and fish farming.

2.19.4 Challenges

The following were identified as the key challenges facing this historical dam;

- Silting, only 80-90 acres of the total dam acreage has water. The dam was De-silted in 2006 but not fully. It has been noted that siltation is a major challenge due to poor farming techniques and loss of tree cover on the surrounding farms.
- When the dam was dug and latter filled up, it took up land that belonged to neighboring farmers. To date they have never been compensated.
- Sedges – floating grass is a common feature in the open waters. This hides boat movement in the water.

2.19.5 Recommendations:

- Improved fishing and diving gear which includes a boat and oxygen cylinders.
- Construction of a small information office and uniforms for those manning the office.
- A patrol boat and trained rescue team which is needed when disasters strike. This rescue team to man the dam 24 hours.
- A revenue office where the revenue collected goes towards community projects.
- The area has a large variety of birds and bird watching could be an activity.
- A number of activities can be introduced to popularize tourism and leisure at the dam, these are boat competition, scoop diving at the deep ends and a marathon race round the dam.
- The Nyeri County Government could assist in removal of plants that are spreading in the dam rendering it inaccessible.
- The Nyeri County Government could facilitate the training of local divers.
2.20.0 Chief Wagura’s Camp

2.20.1 Administrative Location

Sub-location: XXXXXXXXXXXXXXX (Check out)

Location: Mahiga
Sub-County: Othaya
County: Nyeri
GPS Coordinates: S00.50888° and E036.93603°
Elevation: 1892 meters

2.20.2 Resource person – John Muya Murithi

Chief Wagura Kaguongo was the chief of the area before emergency period. Githae Wagura took over from his father; he also acted as a judge in Othaya division. The camp is within Wagura Primary School and the land was donated by Chief Wagura. He was the chief in the years around 1947. The compound was used as offices and homes to the European colonialists. There is a brick building on the property which housed the secretary and the District Officer. It has three rooms one of which is much smaller and was used as a cell. This is where the Mau Mau when caught were locked up. It is a brick building with wooden window frames. It has wooden and metal doors which have replaced the original doors. The building is held steady by four cider pillars. There is another house on the grounds that was used as a home by the colonialists. It has windows with wooden frames that are reinforced with wire mesh. The roof is of CGI (corrugated iron sheets) and the doors which are not the original are of wood and metal. There is a smaller house which is similar in building. The blocks used for the buildings were made at the camp. The building with the cell is currently used by the school as a store while the bigger house is used to hold meetings with parents.

There is also a nearby mass grave where people were buried. This piece of land was owned by Nd’ing’ori wa Wagura. After donating the land Chief Wagura moved to a place referred to as Munyange. There are descendants of Chief Wagura that are still alive.
2.20.3 Resource person – David Ndirangu

This is the headmaster Wagura Primary School. He has been the headmaster from 2013. The school has 300 pupils from the local community. This also includes children from Mahiga
Children’s Home. They have 8 from Teachers service commission (TSC) and 2 teachers from the Board of Management (BOM). Funding is from the government Free Primary Education Fund (FPE). Parents assist where government money is not enough. The school started in 1978 when the community decided to build a school. The size of the school is approximately 3 acres.

2.20.4 Recommendations

- The buildings can display the history of the area as there are ready old items used during those times that can be put on display. Some of the items are portraits Chief Wagura, Chief Wagura’s son Mr. Washington Taiti Wagura who was first chairman of the primary school.
- The County Government of Nyeri can restore the buildings with the assistance of the NMK to their original status. Once restored they can also see to the installation of the historical objects.
2.21.0 Gura Fishing Camp

2.21.1 Administrative Location

Sub-location: Ugaciku
Location: Mahiga
County: Nyeri
GPS Coordinates: S00.49638° and E036.93835°
Elevation: 1771 meters

2.21.2 Resource person – John Muya Murithi

The site was used by the early Europeans as a resting place and for fishing. The first president of Kenya Jomo Kenyatta would visit the place for relaxation and goat eating. River Gura passes at the edge of the camp. It still has fish and in yester years the water level was higher than present. The land belongs to the Fisheries Department. The site is fenced and has a metal gate at the entrance. The site has trees such as the Mukabe, Muhote and Muringa. The place is very scenic and at some point the river has huge rocks jutting out of the river.

Fig 2.21.1: To the left a huge tree within the site and Gura river to the right.
2.21.3 Recommendations

- The site could be better fenced, landscaped and a proper hedge grown around the site.
- Park benches could be introduced.
- There should be signage at the site and at the main road leading to the site.
2.22.0 Ack Saint Phillips Narumoru

2.22.1 Location

Sub-location: Kiamagatha
Location: Naromuru
Sub-County: Kieni East
County: Nyeri

GPS Coordinates: S00.15858° and E037.02220°
Elevation: 1994 meters

Fig 2.22.1: Side Elevation of St. Phillips ACK church, Narumoro

2.22.2 Resource person – David Kariuki

He came to Narumoru on 1st October 1964 and was employed as a cook for 17 years by a European referred to as Miss Eden. He joined the church as a member in 1983. He found others like Joseph Mugo who was a lay leader and lived in the church compound. Then the church was led by white settlers and there were Africans such as Zablon Mukundi who were founder members of the parish. The parish would be unable to pay the reverend though they were given a quota of Ksh. 20,000. The clergy would then ballot to find out who would remain to
minister at the church. The church has seen many clergy come and go and currently have Reverend George Mwangi. It has also witnessed the growth of other parishes.

The church was officially opened by Queen Elizabeth II in 1952 who planted a commemorative tree. The tree still stands today and has a plaque that reads as follows ‘Brazilian Rosewood donated by Major Geoffrey Baynes on the occasion of the visit of Her Majesty Queen Elizabeth II for morning service on 2/2/1952 To God be the Glory’. The Queen who was a princess at the time had come from Sagana where she was staying and later went to Treetops Hotel where she found out that her father had died and had to return to the United Kingdom where she would later be coroneted as queen.

![Interior of the church showing benches and shingles roof.](image)

There is another plaque that reads ‘To the Glory of God, This stone was laid by Major G. Baynes on July 24th 1949’. The land on which the church stands was donated by Major G. Baynes a white settler who lived in the area. White settlers still living in the area still patronize and are active members of the church. On 24th December every year they come in their droves and attend carol service. The church itself was built by Italian prisoners of war.
2.22.3 Resource person – Reverend George Mwangi

Naromuro parish has four congregations and the vicarage is based at St. Phillips. In 1952 Queen Elizabeth fellowshipped at the church and planted a commemorative tree and thus the place has become a tourist site. There are some white settlers who still come to worship at the church religiously and some church decisions cannot be made without their consent. The church congregation is about 32 to 40 members who are active. The church was consecrated on 16th September 1950. The church has a burial site where White settlers who were members of the church are buried. Reverends of the church are also buried there. On 4th July 2013 Ambassador Christian Turner and the then Nyeri Governor Nderitu were among the worshippers, they were celebrating the commemoration of Queen Elizabeth II of the United Kingdom.

Fig 2.22.3: The Church's pulpit mounted on a tree stump and a piano only played during charismas carols.
2.22.4 Other Information

The church building is gazetted as a national monument and stands on approximately 4 acres of land. The building is built by stones held together with cement in a decorative manner. The roof is of shingle. The floor is of hardwood. The entrance of the church building is a unique arch. The pulpit is of cider which was unveiled on 19th June 2002 on the thanksgiving for the golden jubilee of Her Majesty Queen Elizabeth II by his Excellency the High Commissioner Mr. Edward Clay. The position of the pulpit is unique as it is on the right of the church instead of the left. At the back of the church is a store which has the church bell in the ceiling.
2.23.0 Preliminary Investigation of Nyeri County’s Prehistoric Resources

2.23.1 Introduction
The Earth Sciences Department of the NMK was requested by the Directorate of Antiquities, Sites and Monuments in collaboration with the County Government of Nyeri to conduct a survey of reported prehistoric resources in Nyeri. Mr. John Mwangi and Francis Muchemi from Archaeology and Paleontology Sections respectively represented the Earth Sciences Department. Our duty was to offer insights following a report on the Daily Nation Newspaper dated 20th June 2018 under the headline "New cradle of mankind found in Nyeri". Mr. Richard Kinyua (referred to as Francis Kinyua in the paper) a resident of Gatarakwa where the prehistoric resources featured in the article were found, was the discoverer, guide and the key contact person. The examination of the reported prehistoric site was done in Bellevue region on the 24th of July 2018 by a large group of people from the National Museums of Kenya, Nyeri County Government, a group of university students from Nyeri and Mr. Kinyua.

2.23.2 Geographical Location
Gatarakwa is located in Central Province, Nyeri County, about 300Km north of Nairobi. It is a small town off the Nyeri/Nyahururu Road and on the eastern side of the Aberdare Ranges. The landform is marked by hills raising from 2300m with Aberdare highest peak at 4000m. The region is on the leeward side of the Aberdare Ranges and therefore it is relatively dry. Water is supplied from numerous rivers like the Ewaso Nyiro originating from the ranges. According to a report published by the Geology Department of the University of Nairobi, Bellevue region is stratigraphically in the Cenozoic period. The igneous geology is mostly composed of phonolite and trachyte and a fossiliferous horizon sandwiched between the volcanic groups.

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Report by: John Mwangi and Francis N. Muchemi, NMK Earth science dept, Date: 24th July 2018
2.23.3 Archaeology

Mr. Kinywa presented the archaeological finds which he had gathered which were carefully wrapped, secured in plastic bags and put in a small back pack. He gave a captivating talk about his passion for prehistory, his background and his archaeological discoveries. He said that he was involved in a lot of prehistoric sites sourcing in the area but his limitation was lack of funds and tools for the job. He needed a GPS, smart phone and money to facilitate his movements, artefacts search and data recording and storage. He reported that he got attention when he stumbled on an acheulean tools from a section of the road that was under construction. His talk was very passionate but we realized that some of his statements and facts were misleading. For instance;

- He said that he had started a "Roadside Museum" in April which we later realized that he meant road scouting for possible heritage resources along the Kiawara/Bellevue Road which was under construction.
- His identification of early humans ‘toolkit’ and behavior was scant and mixed up. What looked like an MSA Lanceolate, he called a hand-axe and called a flaked rock material a grinding stone.
- Mr. Kinyua said that the Kiawara/Bellevue road was new but the fact is that the road had been there and was just undergoing improvement. There was a marram road there for years.

Mr. Kinyua was not able to point to us the exact locality where he had collected the archaeological artefacts. These stone tools were made of surface collection and therefore lacked context and of no use for science. He also took us to a possible Archaeological site that he had discovered before we got there. The place is called Ngamiriri. We suspected that the site was a hoax and stage-managed and not a real archaeological site. We realized that some 6 artifacts mostly obsidian flakes (Late Stone Age) had been displayed to depict a site. We scattered and searched the hill sides but there were no significant artefacts of interest or similar to the ones gathered and therefore we could not qualify Ngamiriri as an archaeological site.
2.23.4 Paleontology

The group did not record any fossils in the region during our short field visit. However, in 1999, a field crew from the National Museums of Kenya, Paleontology Section did an excavation in Bellevue region. This was after Mr. Kinywa had requested Dr. Maeve Leakey on several occasions to visit the site. The site was dubbed ‘Nguruwe’ after a fossil pig was found among other species. The excavation which barely lasted for 30 days yielded fauna community that included several tribes of Bovidae (Bovini, Aepycerotini, and Alcelaphini), Rhinocerotidae, Suidae, and Carnivora. All these fossils came from the thin fossiliferous layer, embedded between an upper consolidated thick blue-grey trachyte layer and a lower blue-grey trachyte agglomerate.

Fig 2.23.2: A panoramic scene along the side of the road under construction showing the formation of the fossiliferous layer that yielded fossils in the 1999 excavation
2.23.5 Potential of a prehistoric Site in Gatarakwa

The few hours field visit was not sufficient to rule for or against a possible prehistoric site in Bellevue. The group did not manage to record any fossils or archaeological site in the region during our short field visit. However this does not rule out the possibilities of a prehistoric site in Bellevue. The fossils’ bearing layer is remarkable but constrained in one location as cross-sectioned in the image above.

2.23.6 Recommendation

1. There is need for more exploration in the area to determine the source of the stone tools collected by Mr. Kinyua.

2. With more excavation the Gatarakwa fossiliferous layer has potential of producing more fossils. However, this will need extra work because of the overlying trachyte layer.

3. During the road construction works in the vicinity of ‘Nguruwe’ Site, there was probably a need of a paleontologist especially near the excavated locality to salvage fossils if there were any.
3.0 General Recommendations

The team has made the following recommendations

a) A section of the Mau Mau trench had earlier been gazetted at Ihwagi measuring 500 meters; we suggest that further survey of the entire stretch be carried out in order to enhance the gazette notice to cover a larger stretch. (Ref Gazette notice no.244 dated 22\textsuperscript{nd} December 2010). The National Museums of Kenya (NMK) and Nyeri County should move fast and avail resources to further study the trench and give their recommendations on its restoration.

b) A number of Mau Mau graves, marked and unmarked were mentioned. In some of the sites the remains of the dead were openly exposed posing the question whether they are still suffering in their sleep. A ceremony to heal the spirits of the dead can be organized to appease the spirits /healing the earth. This activity can be conducted in collaboration with elders at Kiariua Mass grave site.

c) During this Field study many more sites were recommended for documentation but time was limiting. It would be recommended that in future a longer period be proposed. Specifically consider increasing days allowed for field work from 15 to about 26.

d) The sites that were documented in this study that are not gazetted should be evaluated for that purpose.

e) The Catholic Church has a lot of heritage resources under third custody. Since this is part of Nyeri’s heritage, the county Government should work together with them to open up some of the areas such as Mathari center. In fact the county should help construct a Museum at Mathari center dedicated to growth of missionary work in the region.

f) The information generated should be used to design marketing materials such as Brochures, information booklets and fliers.
4.0 Conclusion

From the survey carried out, it is evident that there are worthy heritage resources available to motivate development of a heritage trail in the larger Nyeri County. It is envisioned that the different stakeholders and government agencies can come together to realize the dream since the benefits will be shared by all.

The National Museums of Kenya and the county governments continue collaborating and setting funds aside for further documentation. Heritage sites are fast getting lost due to encroachment and wanton vandalism.

The proposed heritage trail will be a resource that can attract a specific clientele of tourist and scholars to Nyeri and surrounding counties. This endeavor will translate into job creation and more efforts in conservation of these resources that tell part of Kenyan’s history. However, there is need to carry out in-depth research in culture and related issues. However, as the different agencies move to open up the sites, focus should be on their sustainable conservation and utilization. Finally, The NMK and Nyeri county government should identify and train staff from county government in heritage management.
References


## Appendix I: KEY INFORMANTS LIST

<table>
<thead>
<tr>
<th>S/N</th>
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**Appendix II: LIST OF STUDENTS-RESEARCH ASSITANTS**

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