

MISCELLANEOUS. No. 13 (1917).

REPORTS

ON THE

TREATMENT BY THE GERMANS OF BRITISH PRISONERS AND NATIVES

IN

GERMAN EAST AFRICA.

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1917.

# Reports on the Treatment by the Germans of British Prisoners and Natives in German East Africa.

No. 1.

*Report by the Rev. E. F. Spanton.*

A FEW days after the outbreak of the war a German Lieutenant, with four European soldiers and some native askaris, came to Msalabani (3 miles from Mheza) and brought us a document signed by the civil authorities, and countersigned by the military authorities, to the effect that the Government did not propose to interfere with our work, but required from us our parole not to commit any hostile act and not to leave the country without special permission. The officer explained that if we demanded safe-conduct out of German territory the German authorities would be compelled to grant it, but that the Government hoped we should remain where we were and assist them in keeping the natives quiet. The parole was given, the officer being told that a few members of the mission, who lived in Zanzibar, would wish to return there, but that the rest of the missionaries would remain at their posts. The safe-conduct referred to was requested from the Government on behalf of those members of the staff normally resident in Zanzibar on four or five separate occasions, but each time it was asked for it was refused on the ground "of the military exigencies of the situation at the present moment."

At last, at the end of September, permission was actually given, but being delayed nine days in the post the commandant of Mheza declared it to be cancelled, and on the 29th September, 1914, orders were received from the German General Command for all English people in the Tanga district of the colony to proceed forthwith to Mrogoro. As a matter of fact this order was modified next day, and permission was given by the commander of the troops on the northern border for one priest to remain with the ladies in charge of the mission station. The rest were directed to assemble at Mheza on the afternoon of the 1st October, where they were joined by three planters and a lady. We were told before starting that the military authorities would provide us with all food and other necessaries for the journey, though we were advised to take with us any luxuries we might have in order to make the journey easier. About an hour after leaving Mheza we were told by our escort that he had no instructions as to feeding us, and that we must fend for ourselves. He further said that we must pick up some "boys" to cook for us, &c., on the road. We stayed the night at one of the mission stations, and were there able to procure both "boys" and some food for our ten days' march, otherwise our lot might have been a difficult one. On arriving at Pangani the Bezirksamtman treated us very kindly, and allowed us to walk about the town at will, as did his colleague at Bagamoyo a few days later. At Saadani, however, we were camped on a dirty, marshy piece of ground, with native soldiers posted round our camping place, and were told that anyone leaving the camp without permission would be shot. Before entering Bagamoyo our caravan was halted in order that porters, askaris, &c., might be formed into a close procession. The porters were then directed to sing as they went in order to attract the people, and the streets were lined as we passed through the town with excited crowds of natives who had been brought to look at us. When we arrived at the "boma" we were halted outside the building for about half-an-hour surrounded by a crowd of natives and Arabs who amused themselves by vying with one another in insult. We reached Mrogoro on the afternoon of the 12th October, and were at once told that we could not remain there, but must proceed to Kilimatinde by train. On arrival at the latter place next morning we were confined in the stone fort, and were informed that we should not be allowed to pass the gates except for two hours' daily exercise, within defined limits, on the top of the hill on which the fort was built. I wrote a letter to the Governor protesting, on my own behalf and that of my colleagues, against our treatment as prisoners in view of the assurance which had been given us that we should be allowed to continue our work; a few days later I received a reply regretting the inconvenience to which we had been put, and stating that he was taking steps to have us removed to a place where we might be allowed more liberty. I heard no more of the matter.

The food at Kilimatinde was at first good, and though it deteriorated after the first few weeks it was fair for the rest of my stay there. I believe that later it was very poor in quality and insufficient in quantity. At this time we had money and were allowed to spend it on small luxuries, such as fruit, &c., and to order any clothes or other things of which we stood in need from Dar-es-Salaam or Tabora. After the battle of Tanga, in November 1914, the attitude of the Germans towards us changed in a marked degree. Feeling secure of their future in the colony, they began to bully the prisoners, withdrawing one by one the privileges we had been allowed and subjecting us to a continually increasing number of regulations.

Until the end of November 1914 all the prisoners at the Kilimatinde camp were civilians, but at that time four naval officers, who had been taken prisoners at Dar-es-Salaam, were brought there, and the number of service prisoners was afterwards increased. The punishments in this camp were of a particularly arbitrary kind; men were often put in cells without any opportunity of defending themselves from the charge brought against them, and the cell generally used was one intended for native prisoners and was infested by vermin. The roof, which was a very low one, was of corrugated iron, and, there being no proper ventilation, the heat in the middle of the day was overpowering. As an example of the injustice of many of the punishments the following case may be cited: When

the naval officers were brought into the fort some of the prisoners cheered, and this apparently angered the German guards, for one of them rushed into the courtyard and gave orders in Swahili (which many of the prisoners could understand) that if anybody shouted again the soldiers were to shoot. A few minutes later someone shouted "Hurrah!" and, as a consequence of this, one of the missionaries (Rev. J. F. C. Fixsen) was arrested and placed in the cells, although at the time he had been quietly sitting, playing chess. One of the prisoners went to the commandant and explained that Mr. Fixsen was in no sense guilty of the offence for which presumably he was being punished, and offered to bring three witnesses to prove his innocence. The commandant refused to listen, and said that he should regard Mr. Fixsen as guilty until the prisoner who actually had shouted went to him and confessed. On being told of this, the man who had shouted went to the commandant, but the latter refused to deal with the matter further, and said that Mr. Fixsen, whether innocent or guilty, must stay in the cell three days. During the whole of this time he was not even allowed to wash. This case is a thoroughly typical one of many which happened in all the camps.

In the middle of January, 1915, the Rev. H. A. Keates, the priest in charge of Msabalani, who had been left behind with the ladies when the rest of us were removed, arrived at Kilimatinde; he had been arrested on the charge of having signalled with an acetylene lamp to the English forces, and had been required to leave his station, together with the ladies, at half-an-hour's notice. As a result of the hardships he had to endure on his journey, he suffered from a very severe attack of blackwater fever, the effects of which he has not yet shaken off. An application to the staff for permission for one of the mission nurses to nurse him was at first refused, and only granted subsequently as a result of considerable pressure; the lack of proper nursing had meanwhile considerably aggravated his illness. The charge on which he had been arrested was afterwards admitted to be groundless, but some of the native mission teachers were threatened with death for refusing to bear false witness against him.

The camp at Kilimatinde Fort was dirty, and the sanitary arrangements were absolutely inadequate; we appealed to the commandant for reform in this particular, pointing out to him that an outbreak of typhoid would be the probable result of the state of dirt in which we lived, but there was very little improvement until the typhoid outbreak, which resulted, caused an enquiry.

At the end of January 1915 I was removed, with eleven other prisoners, to Kiboriani, a Church Missionary Society sanatorium, on the hills above Mpapua. We were to form the nucleus of a new camp, the commandant of which was a planter named Dorrendorf, a man of ill-repute in the colony. Before long there were forty prisoners in the house at Kiboriani, four of us occupying a room about 9 feet by 7 feet, while the rooms of 15 feet by 9 feet accommodated six each. Our camp beds were taken from us, requisitioned by the Government, and we were promised native beds on which to sleep, but these did not arrive for several weeks, and we had to lie on the cement floor without even a mattress, in some instances for as long as six weeks. The food was distinctly bad, the staple food being "uwele," an inferior kind of millet, grown by the natives for beer, and only used by them for eating purposes when mixed with other grain. They do not eat it alone, except in times of famine, owing to its injurious effect on the stomach. Although fresh mealies were obtainable within two hours' walk we were forced to eat this grain for many weeks, at the end of which it was replaced by ordinary millet and maize. For four months we were allowed green vegetables on only two occasions, and when we wrote to the chief of staff pointing out to him that many of us were suffering in health as the result of the food given us, and praying that we might, at least, have some occasional dried peas or beans—which are the abundant food of the people of the country—a reply was received ordering that no alteration was to be made, and that any further complaint was to be punished. Towards the end of the four months, during which I was kept at Kiboriani, we had a fairly plentiful supply of fresh milk; a sufficiency of very tough meat was supplied us from the first. At Kiboriani our money was taken away from us, and we were refused permission to buy anything—even native tobacco. The commandant told us that his instructions on this point had come from the chief of staff at Mrogoro. The "boys" who had been supplied to us by the Government were taken away, owing, so we were told, to the bad treatment of German civilians in England, and this reason was assigned repeatedly as the cause of our ill-treatment. The attempt to escape of a prisoner from Kilimatinde resulted in an order for the cessation of our daily two hours' walk, and we were forbidden to leave the yard around the house on penalty of being shot.

Reference has been made above to the injustice of some of the punishments at Kilimatinde; matters in this respect were even worse at Kiboriani. The "cell" was a small grass hut, just large enough to take a plank bed. The roof leaked badly, and the hut, used at other times as a mule stable, was, of course, bitterly cold. It was the wet season, and the sanatorium stands 6,500 feet above the sea, so that in the stone house, though we had fires in the rooms, we needed three blankets; anyone condemned to imprisonment in the grass hut was only allowed one blanket, and, of course, no fire; on one occasion a planter named Ross, who had been confined to the hut for three days, collapsed on being released and had to be put to bed. The reason for his confinement on this occasion was that he had omitted to remove his hat when he met one of the Germans during the day. During the rest of our imprisonment—a period of nearly eighteen months—Mr. Ross was more or less an invalid, though he had been previously a robust young man.

At the end of May 1915 nearly thirty of the prisoners at Kiboriani were removed to Tabora, in order to make room at the former place for the Church Missionary Society's missionaries. They were the only British civilians not yet imprisoned, and had been allowed up to that time to live upon their station under supervision and regulation.

We left Kiboriani in the early morning, and were given a meal on our arrival at Mpapua about noon. We then walked on to Culwe railway station, where we ate some scraps which we had brought with us from Kiboriani, and were told that we should have breakfast at Saranda station next morning. We entrained at 10.20 P.M., and, on arriving at Saranda about 8.30 A.M., our escort, who had been sent from Mrogoro (the staff headquarters) to take charge of us, informed us that we could have neither breakfast there nor a midday meal later on. When we protested he declared himself sorry, but said that the chief of staff had orders that no food should be supplied to us during the journey, although he (*i.e.*, the escort) had explained that it would last a night and a day. Later in the day he came to us again and offered to procure us a meal at Itigi station if we cared to pay for it ourselves; but as all our money had been taken from us his offer only added to the irony of the situation, and we had to wait till evening, when we shared the supper of the other prisoners in Tabora camp.

This camp had been built specially for the accommodation of prisoners—Kilimatinde was an old military post and Kiboriani a small missionary sanatorium; there were two long corrugated-iron sheds placed at right-angles to each other along the west and south sides of a sandy piece of ground 95 yards square, which was surrounded by a barbed-wire fence. The space in the centre was very much broken up by a number of buildings used as kitchen, sick-rooms, store-rooms, carpenter's shop, blacksmith's forge, &c. The camp was originally intended exclusively for service prisoners, non-commissioned officers, and rank and file, the officers being sent to Kilimatinde, and on our arrival we were the only civilians in the camp; but many other civilians were brought to Tabora later, as well as a few officers, and this camp became much the largest in the colony, the largest number of prisoners confined here at one time being 136.

The food at Tabora was, on the whole, much better than that at Kiboriani. It consisted of:—  
7 A.M., *Breakfast*.—Three small slices of bread (a mixture of cassava and maize, to which a small proportion of wheat was added).

A small slice of meat and about a pint of almost undrinkable coffee.

*Noon, Dinner*.—Soup, so poor that at least half the prisoners usually did not drink it.

Meat, almost entirely bones and skin. We found out afterwards that the contractor was in the habit of buying up from the other butchers in the town the poor quality meat which they had a difficulty in selling.

Peas or beans, generally in very bad condition, or rice imperfectly cleaned and full of small stones, or mealie pap, the quality of which was so poor that sometimes no one could eat it.

We were sometimes given, instead of the above, some native sweet potatoes, and, in their season, we were provided with green vegetables.

6 P.M., *Supper*.—As at noon, but the meat in the evening was generally good.

At both these meals coffee was provided, as the camp water was undrinkable. After many months an arrangement was made for boiling water for the prisoners.

The civilians were made to work, as were also the service prisoners, from 7.30 A.M. till 11 and from 2.30 to 5. The clergy were excused. Some of the work which the men were required to do was too hard for them in the climate, especially as many of them for a long period had no sun helmets, and was of a character calculated to degrade them in the eyes of the natives, particularly as it was done in all cases under native supervision. It included drawing water from a well at which native women were washing, and carrying it about 400 yards to the camp; carrying water, sand, &c., for native masons engaged in building operations and acting as their labourers; dragging a lorry through the streets of the town with Government stores (the men told off for this work were, many of them, without sufficient clothing, having no socks or boots); cleaning latrines (not only those used by the prisoners, but those of the German guard and the native soldiers).

This work was ordered by the staff headquarters at Mrogoro and the white prisoners were employed on it, notwithstanding the fact that there were sufficient native prisoners encamped at Tabora for the purpose. After a lengthy period these native prisoners were substituted for the whites in the case of some of the more degrading of the tasks mentioned above. All work on the part of the prisoners, except that necessary for their own comfort in the camp, was stopped when General Smuts' invasion of the colony had begun to make progress.

The sanitary arrangements of the camp were very poor, and there was some typhoid and much dysentery. The sleeping accommodation was inadequate; eighty-six of us were required to sleep in one shed, so close together that each pair of beds touched, and we were locked in this shed from 7 P.M. till 6 A.M., with practically no sanitary provision. As a result of the attempted escape of some of the prisoners, two native soldiers walked up and down inside our sleeping barrack all night, and, at least on one occasion, rifled the pockets of a prisoner (Rev. E. F. Ridout); the matter was reported but no action taken by the authorities. We were allowed only one pair of boots in use, the rest were collected by the guards and stored in a Government magazine, from which nearly all those which were in decent wearing condition were stolen; we were promised compensation, but obtained none. The remarks as to punishments at the other camps also apply, to a certain extent, to Tabora; the Rev. Dr. Westcott, of the Church Missionary Society, was arrested and confined to cells on a

charge which the commandant himself afterwards declared to be untrue. A public apology was offered to Dr. Westcott, but the offer was withdrawn. As a result of our treatment by the Germans we were generally spoken of by the natives as slaves; the Swahili word "mateka," which they used, is a particularly offensive one from an African point of view, and is never used by one African to another unless he wishes to violently insult him.

At Tabora those prisoners who had money were allowed to spend small sums at the camp canteen. The prices were outrageously high, and enormously in advance of those being charged in the town. The proprietor of the canteen was the contractor who supplied the camp with food.

At Christmas 1915, and on two other occasions, we were allowed to receive parcels which had been sent to us, but those sent later were kept at the guard-room, after being unpacked and checked. The commandant informed us that this was an act of reprisal for the English blockade of the coast, and that the Governor had ordered the tobacco which was sent to us to be distributed to the German troops. Shortly before the Belgians arrived in Tabora the food parcels which had been held back were given out, but by this time, much of the contents of the cases had been stolen; the tobacco had, presumably, been disposed of.

On three occasions we were allowed to write letters home, but on two of these occasions our letters were not sent out of the colony.

On July 13, 1916, we were informed that all English—(1) women and girls, (2) doctors, (3) priests, (4) civilians under the age of 17 and over that of 55, and (5) civilians between the ages of 17 and 55, physically unfit for military service—were to be set at liberty forthwith, and that the Governor was in communication with the British Commander as to the possibility of their being restored to British territory. We were then provided with accommodation in the town, and were ordered to report to the civil authorities each Saturday. On the 25th July, however, the Governor's secretary came to our quarters about 5 o'clock in the afternoon, and told us that we must return to the camp that evening. We were to remain in camp for a quarantine period of twenty-eight days with a view to our being handed over to the English at the end of that time.

On the 22nd August, 1916, we were informed that there was a hitch in the negotiations for our repatriation, and we were asked to sign a document, praying to be allowed to remain in the camp for a further period, with a view to repatriation, as soon as the matter could be arranged. This we refused to do, for two reasons: first, we believed that such signature might be used for the purpose of proving that we had found the camp conditions satisfactory; and, secondly, because we believed that the whole story of these negotiations was untrue. We were, accordingly, again allowed to live in the town, free within certain boundaries, and were provided with a food allowance of from 5 to 7 rupees a day (according to social status) by the civil authorities. At the time of this release the Belgian columns were rapidly approaching Tabora, and took the town on the 19th September.

When we were released from the prison camp, war notes to the value of the money taken from us were handed out to us. We protested that they were valueless, except in the territory under German rule (where they were subject to a discount of about 33 per cent.), but were threatened with the severest penalties if we refused to accept them.

A note should be added as to the treatment of Indian and African prisoners, of whom there were a considerable number in Tabora. Muhamad Din, an Indian doctor, who had been with the Tanga force, complained to me bitterly of the ill-treatment of his men, of the poorness and insufficiency of the food which was supplied to them, and of the refusal of necessary drugs in cases of illness. The very high death-rate in the Indian camp was attributed by him to German brutality and neglect. On many occasions the British prisoners were witnesses of the ill-treatment of Indians, both by the German officers and by the native guard. In particular, Mr. F. S. Joelson, the accountant of the Kifulu Rubber Estates Company, saw one of the German officers most brutally kick one of the Indian soldiers in the groin, and was a witness of other ill-treatment, as was Mr. G. F. Hunter, a British civilian.

The Rev. Petro Limo, Canon of Zanzibar Cathedral, and a priest of the Universities Mission to Central Africa, a British subject, was arrested at the outbreak of war, as were most of the teachers of the mission, and was for some time kept in chains. His chains were afterwards removed, and he was granted somewhat more lenient treatment, but was required to do work which was very heavy for a man of his age.

The bulk of the mission teachers were arrested and put in chains, and compelled, still wearing their chains, to carry heavy loads across the country. They were, for the most part, German subjects, but were made prisoners in consequence of their connection with the English mission. Most of them were put in camps at Tabora and Kondoa Irangi (those at the latter place were subsequently removed to Mrogoro). Nearly twenty of those taken to Kondoa Irangi succumbed to the treatment to which they were subjected.

The treatment of the ladies at Kikombo railway station during their journey from Kiboriani to Tabora in April 1916 was a particularly scandalous instance of the ill-treatment of British prisoners in the colony. I need not enter into details of this matter, as I believe the evidence of Miss Dunford is being sought by the committee.

In May 1916 a committee was elected by a plebiscite of the prisoners in Tabora camp, for the purpose of taking such action as should bring the whole question of the treatment of prisoners in



the colony and of the damage done to British prestige in Africa, as a result of that treatment, to the notice of the British Government. The committee thus elected consisted of the Rev. H. W. Woodward, Archdeacon of Magila; Mr. J. Scott Brown, a member of the Cape to Cairo Motor Expedition; Mr. E. Heelis, a solicitor; Mr. F. S. Joelson, accountant of the Kifulu Rubber Estates Company; Mr. Patterson, manager of an English company, growing coffee in the Kilimanjaro district; M. M. E. Negrini, an Italian civilian, and myself. M. Negrini resigned before any business was done by the committee, because the Italians, who had been imprisoned resolved to draw up a statement of their grievances for their own Foreign Office; this statement, which was a very lengthy and detailed account of their grievances as prisoners, was illustrated by photographs, which they had managed to take in camp. Our committee drew up a petition to the British General Officer Commanding in East Africa, in the name of Archdeacon Woodward, who had resided forty-two years in the colony; the petition was accompanied by a schedule containing some eighteen or twenty typical acts of ill-treatment, in which was attached a collection of affidavits swearing to the truth of the statements made therein. It was handed to General Sir Charles Crewe at Tabora, and he promised to forward it at the first opportunity to General Smuts.

ERNEST F. SPANTON,  
*Principal of St. Andrew's College, Zanzibar.*

January 17, 1917.

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*Extract from Statement by Rev. E. Spanton.*

1. *Treatment of Natives in German East Africa by the Germans.*

Soon after the outbreak of hostilities some of the teachers of the Universities' Mission to Central Africa, who were working in the north of the colony, were arrested by the military authorities, and within the first six months, after a systematic search for those teachers in the north who were not at first made prisoners, practically the only worker of the mission still at liberty was a sub-deacon, who had been put in charge of the mission station at Msalabani, near Mheza. He remained there until the occupation of this part of the colony by the English troops.

The teachers in the south of the colony, in the Rovuma district, were not made prisoners until 1916 for the most part, and I have no information as to how they were treated after their arrest.

The teachers from the north were compelled to march some hundreds of miles across country under miserable conditions. Many of them were in chains and compelled to carry burdens, though weak and ill, and they were all subject to very rough usage from their guards, both coloured and white. Some of them were taken to Kondoa Irangi, where a considerable proportion of them died, the remainder who survived were removed to Mrogoro. The others, who had not been sent to Kondoa Irangi, were imprisoned at Tabora, where we frequently saw them, and received news, both of their own condition and of their fellows who were at Mrogoro. No charge was ever brought against any of these men, but they were regarded as prisoners of war, because, though German subjects, they were adherents of the English mission. They were confined in camps with coloured prisoners taken in action, and with other natives suspected of treason and similar offences. When the Belgians were on the eve of taking Tabora, the rest of the native prisoners (*i.e.*, those taken in the field and the suspects) were carried off into the bush, but the mission teachers were set at liberty.

In December 1914 a charge was made against one of the English mission clergy (Rev. H. A. Keates) of having signalled by means of acetylene lamps to the English troops. (Whether to those who invaded Tanga in 1914 or to those on the British East African border never transpired, but in either case the charge was equally absurd, as Mr. Keates never possessed an acetylene lamp, and it would have been quite impossible in any case to have made such signals over the distances involved.)

The Germans tried to induce some of the mission teachers to perjure themselves by telling a story which was suggested to them in support of the above charge. When they refused they were harshly used and threatened with death, but as they still refused (and as no acetylene lamp could be found) the charge against Mr. Keates was dropped, and the teachers in question were not further interfered with, but were treated like the others who had been made prisoners.

A somewhat similar instance of the same kind of thing arose in connection with a charge against two of the Church Missionary Society missionaries (Rev. Dr. Westgate and the Rev. E. W. Doulton). They were accused of having taught the natives in the Ugogo country something of heliography, of having given them an instrument with which to signal to the invading British force, and of having inspired communications which were to be sent to the British. The whole story was taught to the natives, who were told to repeat it as evidence, and they were very severely flogged to induce them to do so. Under the influence of the floggings, two of the natives gave the evidence required of them, a third, who refused, received over 100 lashes; the two false witnesses, when confronted with the English missionaries before a Judge, blurted out the whole plot, and after much bullying and cross-examination it was found that no threats of

further punishment could shake their evidence. The charge, therefore, fell through, like the one alluded to above, but was revived a little later, and a second trial took place before a new Judge. The matter was then dropped.

Many of the German askaris, and practically all porters, required for transport, were recruited by the following simple process. Parties of soldiers were sent out into the villages (they were generally timed to arrive at night, when the people of the village were likely to be caught in bed) to seize all the young men. They fastened them together somewhat in the fashion of the Arab slave raiders of older days, and drove them to the nearest fort. They were confined in the fort, or more frequently in a camp, and were told that any attempt to escape would be punished with death.

The porters engaged in transport work were consistently treated with the greatest brutality. When a man fell exhausted under the weight of his load, he was flogged until he staggered to his feet and stumbled on again. Those who were too weak to do this were shot as they lay. For example, one of the German officers with the column retreating from the Ruanda country before the advancing Belgians, wrote in a private letter: "Our road is paved with the corpses of the natives we have been obliged to kill."

## 2. *Native Feeling in German East Africa during the War.*

The Germans' methods of dealing with their own native subjects during the course of the military operations caused those sections of them who were inclined to be disloyal to dislike the German rule more than ever, and it became thoroughly unpopular with all classes of people, some of the troops excepted. Great pains were taken to conciliate the native troops. Their rate of pay was largely increased, they were granted privileges denied to the rest of the people, and were allowed to rob and to tyrannise pretty well as much as they pleased. Yet, as the war dragged on, large numbers of them became thoroughly disaffected, and talked openly of their hope that the English would come quickly and bring the war to an end. Many of them had to be flogged into action, and seized every opportunity to desert.

In view of what has been said above, as to the attitude of the Wanyamwezi before the war, the following evidence is significant, as showing the result of the behaviour of the Germans upon the most loyal of their native subjects. In the summer of 1916 the Governor called a conference of the Sultans of the Tabora district, at which he was refused more men, either for military or transport purposes; for some days the attitude of the natives was such that a revolution was openly spoken of and seriously feared. As a matter of fact the Mahomedan Sultan of Tabora approached some of the prisoners with a scheme for the massacre of the Germans, as a means of freeing his people from a tyranny they could no longer bear, and was only induced to postpone his project by the assurance that the British or Belgian columns would very shortly arrive, and drive the Germans from his country. The English have been welcomed everywhere, and regarded by the people as delivering them from slavery.

ERNEST F. SPANTON,  
*Principal of St. Andrew's College, Zanzibar.*

January 22, 1917.

## No. 2.

*Report of the Treatment received as a Prisoner in German East Africa,  
by Jas. Scott-Brown, Civilian.*

ON the 1st August, 1914, I arrived at Kigoma, the principal port of Lake Tanganyika for German East Africa, and almost immediately hearing of the possibilities of the outbreak of war, decided at once to pass through the colony by the newly completed railway from the lake shore to Dar-es-Salaam and make the journey to Zanzibar.

During the railway journey, on the night of the 4th August, some German private soldiers, seeing me on the train, questioned me as to my nationality, and apparently phoned ahead to Dodoma station advising their superiors that an Englishman was aboard the train.

*Dodoma, August 4-12, 1914.*

On my arriving at Dodoma about midnight the Bezirksamtman (Governor of the province) met the train, and informed me that as our countries were now at war I could not be allowed to proceed further until he had communicated with the Governor of the colony, and, though it was necessary for him to tell me that I must consider myself a prisoner, provision would be made for me at the local hotel, from where I would not be allowed to move pending the decision from headquarters.

I said that I considered myself entitled, under international law, to twenty-four hours' notice in which to leave the colony, but was told that only the Governor could grant me that permission.

I also wrote to the Governor of German East Africa, explaining my mission in the colony as a member of an expedition by motor-car from Cape to Cairo, and asked him for my release.

On the 11th August I was informed that by the Governor's order I should be sent to Tabora the following day, and after an unpleasant incident with the *Bezirksamtmann* over a misunderstanding, I left Dodoma on the 12th August by rail for Tabora, paying my own fare and hotel expenses.

In the train were a number of Germans in military kit, who told me that they had just arrived in the colony from Zanzibar, where the English had given them twenty-four hours' notice to quit.

They were now proceeding to their various military stations in the colony.

*Tabora, August 12–October 1, 1914.*

The Tabora police superintendent met the train and conducted me to an hotel, where I found other British had arrived as prisoners.

Among these were Mr. E. W. Wickham (manager of the Kifulu Rubber Estate) and his wife, Messrs. M. Ross, Joelson, Hunter, Innes, Currie, and Reade.

Mr. and Mrs. Wickham had received very short notice to leave their estate, and had been compelled to make a hurried departure with very few articles of personal clothing.

For a period of about one month the British prisoners, numbering about twenty, were allowed their freedom within the town limits, living at the local hotels, the German Government paying expenses.

On the 20th September, while at the Boma, I was suddenly arrested and placed in a cell, an English-speaking German coming in to tell me that I should be brought before a judge on the following day on a charge of espionage and sending a native boy out of the colony with information.

I was given writing utensils to enable me to prepare a defence, and the following day, after a night in the cell, was able to prove at the Court that the boy—a personal servant I had brought with me from Northern Rhodesia—had left me on the 3rd August, before war was declared, the letter he carried being for a personal friend of mine in Rhodesia and conveying no news detrimental to the Germans.

During my stay in the cells I saw through the bars of another cell a man who had some few days previously introduced himself to the British prisoners.

He had then told us that his name was Charles Hatton, a British subject, born in Mauritius. He had arrived in German East Africa shortly before war was declared.

On arrival in the country he made the usual monetary deposit with the Government.

Wishing to leave Dar-es-Salaam after war was declared he called at the Government offices to demand the return of his deposit and obtain permission to leave the country, whereupon he was arrested and placed in a native cell, being kept there over fourteen days without a trial.

He had been sent to Tabora, to be out of the way of the British navy, who were at that time making visits to Dar-es-Salaam, and here he asked me to assist him as there was not the slightest charge the Germans could bring against him.

It has been generally believed—on the evidence of natives—that this man was shot a few months later. He has never been seen since by any of the prisoners.

About the 30th September all prisoners, then numbering about thirty, were called to the Boma, where a statement was read to them to the effect that the authorities had heard that the German prisoners in British East Africa were being very badly treated, and while the Germans had wished to put us to as little discomfort as possible they had now decided to place us in an enclosed fortress, and that we would all be sent at once to Kilimatindi.

Two days later we left Tabora by rail for Kilimatindi fortress or military barracks, a walk of 11 miles from the railway station.

*Kilimatindi, October 1, 1914–April 1915.*

An English-speaking German named Thomson met us and read us a set of rules which stated that our time for exercising would be from 4 to 6 P.M. outside the walls of the fortress in a given space of about 100 yards square.

About a fortnight after our arrival one Frank J. Cooper, a British manager of an English rubber estate, was confined to several days' cells without any trial, for complaining about the food.

A letter of complaint was then written on behalf of all prisoners and addressed to the Governor asking that conditions might be improved. A verbal reply was given us that we as prisoners had no right to make complaints. "As prisoners we had no rights."

Any future complaint lodged by a number or body of men was, under German military law, regarded as a revolt and would be treated as such.



The outcome of this was further restrictions imposed, hours of liberty shortened, and our native servants—which up to this time we had been allowed to retain—were all dismissed, from which time the prisoners were compelled to do all the work of the camp, washing, &c.

Herr Thomson was removed from his charge at Kilimatindi and was replaced by Kapitän Coltzan—in charge—assisted by Herr Dorendorf.

On the 13th October about fifteen new prisoners arrived, including Universities Mission to Central Africa missionaries.

They complained bitterly of the treatment they had been submitted to.

Many of them had been first arrested and placed in cells on trumped-up charges of espionage, and during their long walk from the Tanga district had been purposely exhibited, surrounded by native soldiers as guards, in the towns *en route* to impress crowds of natives who swarmed about them.

By November (1914) the food at the camp had become much worse and consisted of meat and beans, bread made from mtama (millet), and very weak coffee without milk or sugar.

On the 1st December four naval prisoners were brought into camp, affording some excitement among the old prisoners. Someone shouted, "Are we downhearted?" and Herr Dorendorf ran upstairs and arrested the late Rev. Father Fixsen (U.M.C.A.).

A native guard swore to seeing Father Fixsen shout, and he was immediately placed in a small vermin-infested native cell, whereupon the man who had shouted went to the officer in charge and admitted his guilt, but no change was made.

Fixsen was in cells about a week, and the second day asked for water, which was refused. Finally he was compelled to drink the water he had washed in.

Among the prisoners was an Italian subject, Sergeant N. di Luigi, who had been captured near Taveta, on the border of British East Africa, acting as motor scout in the East African Rifles.

Probably owing to his nationality, he appeared to have suffered a great deal in the hands of the Germans.

Made to walk 45 kilometres a day from Taveta to Morogoro in the rains, to sleep *en route* in a wet blanket in native huts, and fed only on native pap, while his guard carried an abundance of proper food.

He contracted tick fever, and shortly after his arrival at Kilimatindi, where he developed apoplectic fits, was removed by the Germans to Morogoro Hospital, from where he was returned before he was convalescent, a thirty-six hours' journey without food.

He collapsed on his arrival after 11 miles' walk from the station, and was again sent back to Morogoro Hospital, the doctors returning him after a very short stay for want of accommodation.

Before he was completely well he was placed in an unbearably hot cell, with a corrugated-iron roof, and usually occupied by natives, on the charge that he was malingering, though it was well known to the prisoners that he was still ill with fever with a high temperature.

During the months of November and December 1914, the Germans at Kilimatindi were very busily employed recruiting natives and training them as askaris.

A contingent of trained askaris were arrayed and inspected in our presence by Kapitän Coltzan previous to their departure for the front.

Coltzan told them in our hearing that they were going to fight a nation of "Shenzies" (wild men). (Udio Bwana.) The English were a very bad people, and must be taught to behave. (Udio Bwana.)

He hoped every bullet they carried would kill an Englishman. (Udio Bwana.)

An amusing "holy war" notice for the benefit of Mahomedan natives was posted in the Boma during December 1914. It read that "All Mahomedans were threatened with a curse who did not pray for Germany's success," &c.

During the months of January and February 1915 the number of prisoners was considerably augmented by British soldiers, wounded at Tanga, from Karogwe Hospital, and naval men taken from H.M.S. "Adjutant," at the mouth of the Kufigi River, and on the 23rd February, owing to the congested condition of the Kilimatindi camp, some few prisoners were removed to Kiboriani.

In the last days of February 1915 a prisoner, Major Howard, D.S.O., escaped.

A large number of native askaris were sent out to scour the adjacent country, with instructions to bring him back dead or alive, and a reward of 500 was spoken of, or promised to native village headmen who succeeded in capturing him. [The Germans did not fulfil their promise of the reward to the natives, the villagers receiving but a rupee each, after remaining days at the Boma to give evidence.]

On the 2nd March Major Howard was recaptured by natives and was brought back by native askaris to camp on the following day, with a broken rib, kidney pierced, and a black eye, and was at once placed in a vermin-infested cell, 6 feet by 3 feet.

Howard was, a few days later, tried before a native judge, but the sentence was apparently never made known. For about five months he was continually in the cell, being only allowed out for exercise on one day of the week for about half an hour.

His sufferings were intense during this confinement. At a later date he was allowed the freedom of the camp from 9 A.M. to 6 P.M., but when I last saw him, more than a year later, he was still returning to cells nightly.

The prisoner Luigi, before mentioned, was given a further seven days' cells for waving his hand to Howard during his term of confinement.

Major Howard's attempted escape brought about many further restrictions of the prisoners' liberty.

Bed-time and lights out was ordered for 7 o'clock.

Exercise was only allowed on the verandah, 18 yards in length, which made any proper form of exercise impossible.

Officers were only allowed, after a lapse of about a fortnight, to take their exercise within the old limits outside the Boma.

Our clothes were removed to a magazine, and all moneys handed over to the German officer in charge, for which a receipt was given.

Prisoner Sergeant di Luigi was given an additional four days' cells for complaining that no water had been brought to his cell.

All prisoners, civil included, were instructed to salute and stand at attention at the approach of the German guard.

The prisoners had ample opportunity of witnessing the very harsh treatment meted out to the natives by the Germans.

For the slightest breach of discipline the native askaris were given twenty-five lashes with the kiboko, a thick long whip, usually made from hippopotamus hide.

The German native servants not unusually received two punishments of twenty-five lashes each within fourteen days. The boys were laid out in the central yard of the prison camp, each limb being held down by an askari, a fifth holding down the head, while a sergeant applied the lashes with full force.

Blood was invariably drawn by the severity of the punishment, and in the case of askaris pack drill of four and five hours, with haversacks sand-loaded, followed.

These scenes occurred daily in camp, and were an extremely revolting sight to the prisoners.

During April 1915 about twenty prisoners were ordered to be removed from Kilimatindi Camp to Kiboriani, and I was among the number.

#### *Journey to Kiboriani, April 1915.*

We left the Boma about midday, and were marched, under native guard, 11 miles to the railway station, from where we proceeded by train to Gulwa, arriving at 1 A.M. the following morning, and were at once ordered to march to Mpapua, a distance of 14 miles.

Many prisoners were much distressed by so much walking after a month's confinement without exercise.

We were granted about two hours' rest at Mpapua, closely guarded the while by native askaris, and then set out to walk to Kiboriani, a late Church Missionary Society mission station house, 7,500 feet up the mountain.

#### *Kiboriani, April-May 1915.*

Arriving here, we found a number of other prisoners, including mission ladies, who were all occupying a small house, of which the German guard Dorendorf was occupying the principal room.

I was conducted to a small room, 10 feet by 7, in which five prisoners slept in bunks one above the other.

Our meals were taken in an open shed, which was always wet with the strong mists and rains prevalent at that time of the year.

The food was cooked in the small mission church, the altar having been converted by the Germans into a cooking stove.

The condition of life for the prisoners was one of extreme misery.

There were no separate sanitary arrangements provided for the women.

The prisoners' punishment cell was but a thinly grassed hut, through which the cold winds and rain penetrated, and one prisoner, M. Ross, had just undergone three days' punishment for not having raised his hat properly to the German guard Dorendorf.

Ross had collapsed under the strain of his punishment, and had been compelled to remain in bed.

For a period of about a month that I was at this camp scarcely a day passed without rain, and the cold was intense.

Fires were only allowed in the house by the order and the mood of Herr Dorendorf.

Exercising from 4 to 6 P.M. by walking round the house was compulsory, and the women prisoners found this particularly trying; any attempt at sitting down resulting in a native askari's interference.

A civil prisoner named Currie was ordered to the punishment cell by Herr Dorendorf for three (or five) days, for admonishing a native askari whom he had found swearing at one of the mission ladies.

The food at the camp was totally insufficient and of a very inferior quality, so that the prisoners were generally ravenously hungry.

Our rations were meat and very indifferent potatoes.

Mweli (a very small millet) was served to us from which to make bread, but, owing to the nature of the grain, it was not possible to make any substitute for bread from it.

A breakfast-cupful of coffee beans was handed out daily, from which coffee was served to over forty prisoners, and a small quantity of milk was at times distributed.

We were allowed no news, nor were we allowed to write or receive letters.

Towards the end of May 1915 all the single men civilian prisoners, with which I was included, were ordered to Tabora prisoners' camp, and we were conducted there under strict native guard in charge of a German.

We were given one meal during the journey of thirty-three hours.

### *Tabora Prisoners' Camp, April 1915–September 19, 1916.*

Tabora prisoners' camp is a barbed-wire enclosure of about 100 yards square, with two corrugated-iron sheds of a breadth of 14 feet running along two sides.

Within the enclosure are a few extra sheds, w.c.'s, bath shed, cookhouse, and a house which was used for serious sick cases.

Attached to the camp is the new German prison built since the outbreak of war.

On our arrival a very complete description was again taken of each prisoner, and our money transferred to the camp officials. We were each given a set of tin eating utensils.

The camp rules were read to us as below :—

“ 1. At 6 o'clock in the morning, as soon as the guard on duty has given the order 'Aufstehen,' the prisoners have to leave their beds at once. They have to wash, to make their beds, and sweep out the room.

“ 2. Before the meals, on the command 'Antreten,' all prisoners who are not ill have to form two files in front of the large barrack, and on the command 'Rechtsum' they have to march in good order to the dining-room. Hats and caps must be deposited on the verandah. In the dining-room noisy conversation, singing, and whistling is forbidden. After the meal all prisoners, with the exception of the waiters, have to leave the room together.

“ Between meals only the waiters are to enter the dining-room. When supper is finished only the lamp in each barrack is lighted.

“ 3. It is forbidden --

“ (a.) To leave the camp.

“ (b.) To talk to the askaris or other natives. To give them presents of any kind, or to sell anything to them.

“ (c.) To lie on the beds during the daytime.

“ (d.) To throw away any objects in the room or in the court.

“ (e.) To take away any food out of the dining-room.

“ (f.) To take basins or buckets into the bathroom.

“ (g.) To leave open the lids of the privy.

“ (h.) To drink water which has not been boiled.

“ (i.) To enter the bathroom before 4 o'clock.

“ 4. If a prisoner possesses money he has to give it to the guard, who will take care of it and give the owner a receipt.

“ 5. If one of the guard enters the room, all singing or whistling has to cease at once. Each addressed man rises and stands at attention. If an officer enters the room all prisoners rise at the command 'Achtung,' and stand at the end of his bed until the order to stand at ease.

“ When a prisoner meets a guard for the first time in the morning he has to raise his hat and say 'Good morning.'

“ 6. At 12 o'clock and 7 all prisoners, on the command 'Antreten,' file up in front of their respective rooms, and as every man is called by name he has to stand at attention and answer 'Here.'

“ At the command 'Wegtreten,' all men turn right-about face and step away.

“ 7. At a quarter to 7 o'clock all prisoners must go to the w.c., as the doors will not be opened at night.

“ 8. In case of resistance or revolt the guard will shoot.

“ 9. At 5 P.M. the mosquito nets have to be closed carefully. If a man does not close his mosquito net carefully he will be punished.

“ 10. Drawers must be kept thoroughly clean and in good order.

“ 11. Clothing and underlinen are washed when necessary. Bedclothes will be washed on the 1st, 11th, and 30th of each month.

“ 12. If a prisoner feels unwell he has to report himself to the guard and ask permission to go to bed.”

On our arrival within the camp we found a number of semi-clothed British service men, Boer families, Belgian, French, and Greek prisoners, who informed us that they were being very badly treated. Many of them were without proper head-covering or boots, yet they had been compelled to do the most menial work, such as pulling carts through the town, mixing mortar, and carrying water for native masons, and acting under their orders.

A party of prisoners were sent out of the camp to make a road through the swamp from the camp to the well, and this work entailed their working in the sun up to their knees in mud, and in wet weather had no means of drying their clothes or changing.

Each morning at 6.15 prisoners were lined up in the camp yard and sent in marching order under native guard to a public well a quarter of a mile from the camp—a well much frequented by natives—there to draw and carry heavy tins of water back to the camp.

Meals were served at 7 A.M., noon, and 6 P.M. After breakfast all prisoners were lined up for roll-call, and as the German guard approached the order for raising of hats and saying good morning was duly complied with. Prisoners were then sent off in appointed order for further work for the day.

These consisted of water-carrying parties, cell waiters, carpenters, blacksmiths, candle-, soap-, and glue-makers, nail-makers, camp cleaners, and sundry odd employments.

It was the work of a certain number of men to clean the w.c. buckets of the native soldiers on guard. These buckets had to be carried out of the camp and emptied in a pit some little distance from the camp.

At times the men were employed on the useless work of emptying these pits, standing up to their knees in the excrement.

A party of four service men were engaged on clearing out a pit into which all the offal of the camp had been thrown. The stench arising from this caused the men great distress, with the result that these men were all confined to their beds on one and the same day.

Service men were sent on numerous occasions under native guards to carry raw ox-hides from the camp to a cattle kraal some considerable distance away. They then had to scrape and bury the skins in manure. After a certain lapse of time they would dig them up, again scraped, and in a stinking condition carried back on poles, being compelled to pass through the Askari Barracks and the Indian encampment.

On several occasions prisoners were sent out of the camp, under native guard, to collect cow-dung, which had to be placed in sacks with their naked hands.

Others were sent out with a hoe to prepare the ground for cultivation, for the gardens of Germans not connected with the camp supply.

The insufficient head protection of many prisoners caused a good deal of suffering, and in many cases absolute prostration.

The natives could see the English prisoners performing their work, and regarded it with much amusement.

At work on cultivation, I one day sat on the ground, feeling overcome with the heat, whereupon the askari bade me proceed with the work, saying his tribe worked from sunrise to sunset without ceasing, while "our tribe" collapsed if out in the sun.

It must be remembered that it is not customary for white men to work with the hoe in tropical Africa, and, as an instance of how the novelty impressed the natives, an English prisoner told me that the natives of the Kilimanjaro district, some hundreds of miles away, had informed him that the English had become slaves to the Germans, and were carrying buckets and stones on their heads.

The loss of British prestige, which the Germans seemed to have purposely aimed for, is a very serious matter for Englishmen in these parts of Africa.

For the slightest breach of rules, prisoners were placed in dark cells on prison diet of bread and water.

Over forty of our number of about 100 have from time to time occupied these cells, of which four were hardly ever unoccupied.

Very few prisoners received any trial before punishment. A civil prisoner named Currie was placed in cells for seven days for an offence which he had never committed. When he was released he went to the office of the officer in charge, asking for the reason that he had been punished, whereupon he was returned to cells for a further term.

A South African prisoner, Private F. G. Jackson, was given seven days' cells by a new guard for not giving the salute, though other guards had said it was unnecessary and formed no part of the rules.

A civil prisoner, F. G. Joelson, was given a term of cells over seven days for lodging a complaint to the officer in charge against a German guard who had been seen by many prisoners to remove personal things from his pockets while he was asleep at night.

Dr. Westgate was kept in cells three days on an entirely false charge.

Prisoners in cells were forced to take exercise in a yard for half an hour daily together with German criminals.

I was given five days in the cells because I had refused to go on with the work of making nails when I heard that they were being used for the purpose of making boots for the German askaris (soldiers).

The food was very bad indeed, and at times positively revolting.

For about a year our diet was badly husked native rice of a very inferior quality, improperly cooked, and more often than not burned. With the rice was served stewed meat, which was apparently the refuse from the native meat market.

Three slices of bread made from millet were served to each prisoner daily, though early in the year 1916 this allowance was slightly increased.

As a food variation, chiroko (a tree bean) was occasionally served, but few prisoners ever ate any, and the entire quantity cooked was invariably thrown away.

Mealy pap was a further food variation served occasionally, though the sour condition of it generally rendered it uneatable.

Prisoners having money were allowed to obtain from the office 3 rupees weekly, which was paid to them in rupee notes, made in the colony since the war, and with this purchases could occasionally be made through the contractor.

The value obtained for the money was absurdly small. A small sausage, 1 rupee 50 heller; Mtama bread, 75 heller, or 1s., a small loaf. Monkey-nuts, and occasionally native raw sugar.

During the first few months of our internment at Tabora practically no provision was made for sick prisoners, though there were a great number of malarial patients.

The sick were given the water in which the rice had been boiled, and nothing else.

Diarrhoea was very prevalent in camp, but was not considered a suitable excuse to prevent prisoners carrying on their usual work.

A naval prisoner was dragged from the water-closet by a German guard and forced to join the water-carrying party. This man collapsed at the well, and had to be carried back to camp.

About 30 per cent. of the entire camp were always suffering from malarial or black-water fevers, but quinine would only be given by the guard to a few prisoners.

On one occasion a prisoner, who was in bed prostrated with malarial fever, asked the guard for quinine. This was refused to him, the guard saying he hoped to find him dead in the morning.

At a later period there was no quinine obtainable, the medicines which the Germans had obtained by the courtesy of the British Red Cross being mostly distributed among their own sick.

About December 1915 a German doctor occasionally attended the Tabora camp, possibly as the result of typhoid fever having broken out very seriously at the Kilimatindi prisoners' camp.

The members of the Universities Mission, prisoners, urged the importance of having a medical nurse in camp, and advocated the advisability of obtaining one of their own mission nurses from the Kiboriani prison camp, a plan which the Germans agreed to carry out.

Nurses Wallace and Gunn did most admirable work among the sick, and I find it pleasing to be able to bring this to the notice of your Committee.

Several prisoners attempted to escape from Tabora, but none succeeded in reaching the border without being caught, owing to the great distance (over 250 miles), which could only be traversed by night marches, keeping entirely to the bush and away from native paths; the difficulties of finding water *en route* under these conditions frustrated all attempts made.

A party of four prisoners escaped from the camp by passing under the barbed wire, after sunset, during the month of November 1915, and, avoiding the native guard, took to the open.

Travelling at great speed they avoided the cordon of natives which the Germans had thrown around Tabora some two hours later.

After a period of more than three weeks they were forced by thirst to enter a village in the north of the colony for water, which resulted in their being captured by the villagers.

A German with native guards were sent from Tabora to escort them back to camp, the prisoners arriving in a most distressed condition; the natives butting them in the back with their rifles in the presence of prisoners in the camp.

A long term of confinement to cells on bread and water was awarded them, and greater restrictions on all prisoners' liberty followed.

In January or February 1916 a second party of four prisoners attempted escape by bursting through the corrugated-iron shed in which we were placed to sleep.

Three of the party got clear to the bush, the fourth being stopped by the native sentry outside the building at the point of the bayonet.

When recaptured, some five days later, most severe punishment was meted out to them. They were led back a long distance to the camp, roped tightly together, and kicked along the road by the German guard.

On their return they were placed in one totally dark cell, left tied together for twenty-four hours, after which the bread they had taken with them as food for the journey was given them to eat.

One of the German guard entered their cell and told them that their graves had been dug.

They were, however, given a trial at the court-house and sentenced for a long term of confinement on various counts, such as damaging Government property, being in possession of money, leaving the camp without leave, &c.

The man who had failed in the attempt to escape was even more severely dealt with, a specially small corrugated-iron shed being erected in the centre of the courtyard to contain him. It was subjected to the full heat of the sun, and arranged so that ventilation and light should be totally excluded.



After three weeks' confinement here, the prisoner's life being despaired of, he was removed to one of the cells of the prison, and there remained until about May 1916.

The prisoners each collapsed under this punishment, and were brought out of cells for about a week at a time for hospital treatment, and returned again to resume their punishment.

On the 22nd April, 1916, the prisoners (consisting of thirteen men and thirty-four women and two infants in arms) stationed at Buziri received orders that they were to be removed to Tabora.

They were compelled to start a little over one half-day after receiving the first intimation of their removal, which did not allow a proper opportunity of packing up their belongings.

They were marched to Kikombo Station under the escort of two white guards and several native soldiers, the distance being 6 miles or thereabouts.

Only two of the women, who were physically incapable, were allowed any means of conveyance; the others, including the women with the infant children, being compelled to walk.

On the arrival of the prisoners at Kikombo Station they were interned in a small iron goods shed along with forty-one native prisoners.

The period of this internment lasted from 7.40 P.M. on the 22nd April until 4.30 P.M. on the following day, without any provision being made for their reception or comfort.

They were allowed to visit the lavatory only at irregular intervals, and then only under armed native escort.

The native prisoners were not allowed outside the shed until 10 A.M. on the 23rd April, and in the meantime were instructed to relieve themselves where they were.

As the native soldiers outside the shed were creating a disturbance throughout the night they were requested by the prisoners to be quiet, whereupon the native soldiers reported the request to the German guards.

One of the guards thereupon came inside the building and threatened to place all the prisoners in chains, and was followed by his companion guard who, after abusing the prisoners in Kiswalili, gave orders to the native soldiers inside the building (one of whom was partially intoxicated) to shoot the first person who moved or spoke.

Apart from the physical pain and discomfort the women suffered at not being allowed to visit the lavatory when necessity arose, they endured great mental distress at the threats and orders issued by the guard.

No food was given out until 9 A.M. on the 23rd April, many of the prisoners being without food for twenty-one hours.

From time to time the Indian native soldiers who happened to be at work in or about the camp at Tabora were seen by the white prisoners to be brutally treated by both German and native guards.

The German guards have been seen to strike them with sticks, and at least on two occasions have deliberately kicked them in the stomach and abdomen.

The native guards appear to have received every licence, and have been seen to ill-treat them deliberately and shamefully in the presence of European guards, without any reprimand whatsoever.

The death-rate among the Indian soldiers in consequence of ill-treatment, lack of proper food and medical attention, has been absolutely abnormal.

I believe I am correct in stating that out of 400 Indian soldiers captured in the neighbourhood of Jesini, and brought into the heart of the colony, there were less than 100 alive when the Belgian army entered Tabora.

The female prisoners at Kiboriani were, for a considerable period, compelled to make under-pants and socks for the Germans or their native soldiers, under threat of three days' confinement on bread and water.

This work was in addition to sweeping out their rooms, washing their clothes, and periodical service in the kitchen, no native help being vouchsafed to them.

About the month of November, 1915, the guard informed the prisoners at Tabora that the Governor of the colony had met the British Admiral and arranged to receive from him clothes, boots, and money for us, and of which we were badly in need.

We however, considered that the arrangements made were likely to be more beneficial to the Germans than to ourselves, and refused to make any demands, with the belief that the Germans had arranged for concessions in return which were not desirable.

Our refusal to accept this arrangement caused the Germans considerable annoyance, with the result that we were each ordered to be measured, against our wishes, for a complete outfit, though we refused to sign any order.

We never saw the clothes.

It was also suggested that we should ask for English gold, the Germans giving us the pre-war rate of exchange at 15 rupees in the new paper money.

It was unanimously decided to refuse the offer as the Germans required gold for trading outside the colony, and the new paper money (of which over 16,000,000 rupee notes have been circulated since the commencement of war) could only purchase goods to very little value.

About this time we were also told that we might write a letter home, though we should not be allowed to give any address, or say anything of our position or of the colony.

My letter and, I think, those of other prisoners were handed back to us many months later.

For a few weeks only, in the year of 1916, news—in the form of incomplete wireless messages—of the European war, and full details of extraordinary successes of the Germans in the colony were posted by the guard in the camp.

The prisoners did not accept these in the spirit with which it was intended they should, and this form of amusement was discontinued.

About the month of July 1916 all the service men prisoners in Tabora, except those incapacitated for active service, together with a few civilian men, were sent away to a new camp at Mahenge.

Several of the men included in the order were suffering from malarial fever, and were ordered from their beds to undergo the long marches entailed.

Among them was an elderly service man named Thompson, who was suffering from blackwater fever, and the mission sisters begged in vain that he might not be removed. I understand that he died under the strain of the journey as did one or two of the other prisoners.

About this same date work for the prisoners remaining at Tabora was partially discontinued, and only general camp cleaning up was enforced upon the juniors.

A relaxation of German discipline followed, and the guards became noticeably polite.

All missionaries were instructed to leave the prison camp and live on a Government allowance in the town of Tabora.

A family of Boers who had been prisoners since the first days of the war were allowed out of camp to find a house, a weekly monetary allowance being promised them.

An Englishwoman, Mrs. E. Wickham, was told to go outside to live. She refused, and was asked to sign a paper which stated that she was in camp at her own request.

These extraordinary changes followed, as I understand, the receipt by the German commander of a letter from the Belgian general operating at Tabora, with regard to the treatment of prisoners; but the previous overbearing manner of the Germans towards us noticeably diminished as the Belgian army advanced.

For some months previous to the Belgian occupation, the Germans in Tabora were, according to accounts of natives and British Indian prisoners, making preparations to enable them to evacuate the district without hindrance.

Indian prisoners related that many of their number were engaged in carrying food supplies from Tabora along a new path that was in course of construction in a south-easterly direction.

About five hours' walk from the town the loads would be set down, then collected by natives and taken on to depôts, which it was understood were established *en route* to Mahenge, where the Germans intend to make their last stand to await the promised assistance from Germany.

Late in the month of August a German guard told me that the English army might be expected to reach Tabora in the course of a week, and the general tenor of his conversation showed disappointment that the British army, under General Crewe, was apparently inactive, while they allowed the Belgians to operate in their stead.

It would seem to be the fact that had the British under General Crewe advanced from Udala on Tabora they would have found very little opposition, and by an advance on to the railway east of the town, which was said to be only very slightly protected, the Germans would have been hindered in their departure, which eventually took place without interference. The Germans expressed surprise that this movement was not made by the English, and continued their opposition to the Belgian forces, with the hope that they might leave the town in the hands of the English.

It was quite apparent that the Germans with whom the prisoners had the opportunity of talking were all very tired of the war, and appeared to hope that the English would discontinue their long stay at Udala—where there were practically no German forces—preventing the German retreat, to continue hostilities in the Mahenge district.

On Friday, the 15th September, 1916, an artillery duel between Belgian and German forces was carried on about 12 kilom. from the town of Tabora on both the north and west sides.

The Germans prepared to leave the town after sunset, sending on a part of their transport by a train which, shortly after its departure, was derailed; this hitch, coupled with the fact that the day's fighting had not gone seriously against them, caused a postponement of the retreat.

Renewed fighting commenced in the north of the town early Monday morning, the 18th September, continuing throughout the day.

After sunset the Germans withdrew, covering their retreat with gunfire from a 4.1, which was taken past our camp during the night, the army leaving by special trains, which took them a distance of 30 or 40 kilom., from where they took to the previously prepared road to Mahenge.

A number of British Indian prisoners were taken with them to carry loads.

The following morning, the 19th September, the doors of the sleeping-rooms in the prisoners' camp were opened by a German in civilian clothes, who told us that we were free.

A Belgian contingent, under Colonel Olsen, marched into the town at midday and raised the Belgian flag at the Boma.

A British officer was shortly afterwards sent into the town to take charge of the ex-prisoners; and when arrangements were complete we walked a distance of 198 miles, in easy stages, to Muanza.

From there we were shipped across Lake Victoria to Port Florence, British East Africa, and met by Colonel Montgomery, of the Red Cross, who had made most complete and satisfactory arrangements for our temporary assistance.

No. 3.

*The Governor of the East Africa Protectorate to the Secretary of State for the Colonies.*

Sir, *Government House, Nairobi, January 15, 1917.*  
I HAVE the honour to transmit herewith in original the sworn evidence given by certain persons who were recently interned in German East Africa, together with a copy of a petition sent on behalf of the British civilians to the General Officer Commanding in Chief.

I have, &c.

H. CONWAY-BELFIELD, *Governor.*

Enclosure 1 in No. 3.

*Evidence of Godfrey Herbert Pattison, of Marangu, Kilimanjaro District, German East Africa, taken by Eric T. Johnson, Resident Magistrate, Nairobi, British East Africa, November 24, 1916.*

GODFREY HERBERT PATTISON, sworn, says:—

I was manager of the Marangu Coffee Estates (Limited), of 26, North John Street, Liverpool. The estates are situate in the Kilimanjaro district of German East Africa. I heard of the outbreak of the war on the 6th August, 1914. The Bezirksamtmann (= D.C.), of Moshi, informed that I was to stay on the plantation, and that I should not be molested. This information was conveyed through Von Lany, an Austrian neighbour. On the 24th August we were informed at 2 P.M. that we must proceed to Moshi, and that we must go on to Wilhelmsthal. On arrival at New Moshi we reported to the police. We were not sent to Wilhelmsthal, but on the following day we were ordered to be sent to Kondoa Irangi. We left on the 27th, and arrived on the 10th September at Kondoa Irangi.

At New Moshi we, Smith, who was on my plantation; Gower, a storekeeper on the plantation; and my wife saw four chains, of about twelve prisoners each, of German natives, carrying bundles of corrugated iron, four men to a bundle. I think a bundle weighs about  $3\frac{1}{2}$  cwt. They were being made to run, and lashed by askaris with kibokos and rungas. They were without clothes, and Europeans (Germans) were present. The Germans who were onlookers, both men and women, called out "Piga!"

On the Safari to Kondoa, near Arusha, the porters were constantly beaten by the askaris. One porter was struck on the leg by an askari with his rifle, taking the flesh off the shin—apparently for no reason. The corporal of the native guard amused himself by walking up and down the line of porters, beating them. The European guard was appealed to by the porter whose leg had been hurt, and was told to go on and not give trouble. This sort of thing went on the whole way to Kondoa Irangi.

At Kondoa Irangi, on two occasions at least, I saw natives (Warangi) flogged to extract confessions. No. 1 was an old man, who was flogged in front of the secretary, Herr Jopp—Jopp stood near. When the man said something the flogging was stopped. Every three or four lashes (kiboko) the askari said in Ki Swahili, "Will you confess now?" No. 2 received similar treatment, also in front of Jopp.

A prisoner, Mnamwezi, who was accused of theft by an Indian storekeeper, was flogged (twenty-five lashes), and then kicked on the head and side by the orderly who administered the flogging (wearing boots) in front of the same official (Jopp), to make him confess that he had stolen the money. Some of the money fell out of his clothes as he was kicked. He could not stand, and had to be helped up. About November 1914 eighty-four natives of the Universities Mission were brought in in chains from Hardeni. They stated they had had no water for two days. Two were brought in collapsed, and two collapsed when their chains were removed. Some of these natives were flogged daily. In about three months there were fourteen deaths among them. I attribute some of these deaths to the fact that natives who reported sick were flogged for so reporting, with the consequence that they were afraid to report sick again. Native women were mixed with men in chain gangs, some of them carrying babies. This was done with the idea of degrading them. Some had half their heads shaved. The Bezirksamtmann, Herr Grass, told me he had had this done as a deterrent. Personal boys of Germans at the front were flogged and imprisoned for refusing to follow their masters into the firing line. In one case a boy got fifty lashes at the front, and further forty and four months' imprisonment on reaching Kondoa Irangi.

German native prisoners were charged 3 rupees a month for their keep in jail, and on release were given tasks if they could not pay this sum. In the case of long-term prisoners the result was that they became very emaciated while working off this charge. The tasks were valued at 3 rupees per month, and the natives themselves said they got no food. They slept in the prison while doing these tasks.

The askari recruits were, as a majority, forced to serve. The discipline was such that sometimes a quarter of the men would be flogged for mistakes or slackness in their drill on the Boma Square, where we were confined.

On the 31st July, 1915, I was moved with my wife to Dodoma, on the Central Railway, and from there after one night to Kiboriani.

At Kiboriani the local natives (Wagogo) had all their food commandeered. They lived afterwards principally on roots, grass, and a little milk from the few cows left them.

While there a native, Hamis, a mission boy, whose home was at Taveta, and who has returned there, told me that he was one of seventy-seven boys from the British-German border who had been removed in chains from Moshi and sent to Kissaki, and there leased to a German planter, Herr Dorrendorf. They worked there a year. They were paid 6 rupees per month, but of this 4.50 rupees was docked from their wage for food. The survivors, fifty-one strong, arrived in Kiboriani while I was there. They said ten had been left sick at Morogoro. They attributed the loss of the others to kiboko and fever.

We were moved in January 1916 to Buigiri, a Church Missionary Society station, and were removed from there at half an hour's notice to Kikombo station, when we were herded into a galvanised iron shed, where we remained twenty-two hours. We arrived at 6.30 or 7 P.M., and left the following day at about 4.30. There were about fifty whites, and the same number of natives in the shed. German native askaris were in charge, and we—men, women, and children—were let out two at a time for natural relief. Even this privilege was withdrawn, sometimes for two hours at a time, by one Goetz, who ordered the askaris not to let us out. I heard askaris and porters, who were drunk, making a noise outside between 11 and 12 P.M. I shouted "Kilele!" (silence), Wickham, another Englishman shouted later. The askaris fetched both Goetz and Dorrendorf, our commandant.

Goetz said if we made any more noise he would put us in chains. Dorrendorf a few minutes later ordered the askaris to fire on us if we moved or spoke. Dorrendorf, Goetz, and the askaris were under the influence of drink.

The natives, prisoners in the shed, were not allowed out at all until between 8 and 9 A.M.

We were moved to Tabora. There I could see very little.

When the Germans evacuated Tabora many of the porters brought in in chains were mere boys, quite unfit to carry loads.

At Tabora I saw several instances of ill-treatment of Indian sepoy prisoners. Gunster, a German sergeant, struck and kicked Indian sepoy prisoners who were made to carry loads.

Mahomed Din, an Indian doctor (a lieutenant) can give full details of these cases. He was allowed to stay behind with the wounded and sick Indian prisoners in Tabora, and came to Nairobi with us.

G. H. PATTISON.

Sworn before me at Nairobi this 24th day of November, 1916 :

ERIC T. JOHNSON,  
*Resident Magistrate, Nairobi.*

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Enclosure 2 in No. 3.

*Evidence of Harold Malcolm Ross, late of Kifulu Rubber Estates, Province of Soba, near Dar-es-Salaam, taken by Eric T. Johnson, Resident Magistrate, Nairobi, British East Africa, November 25, 1916.*

HAROLD MALCOLM ROSS, sworn, says :—

I was assistant on the Kifulu Rubber Estates, having been three weeks in German East Africa at the outbreak of war.

On the 11th August we were told that we were to go to Morogoro; that it was only a formal matter; that we should be away two days and need not take a change. At Morogoro there was no room, and we were sent to Kilossa, where we were placed in the upper storey of an hotel and told we should be shot if we went downstairs. At 10 P.M. on the second night at Kilossa we were sent to Tabora. For the first six weeks we were prisoners at large in the hotel, having to report at the Boma every other day.

At the end of this time we were sent to Kilimatinde. There a Major Howard, a Rhodesian, who was riding from Salisbury to Cairo on a bicycle, was put into a native cell some 6 feet square by Thompson, a German "under-officer," upon the complaint of Hossforter, a German, naturalised as an Englishman, who was our fellow-prisoner. Howard's crime was that of putting a noose on a rope hung over the foot of Hossforter's bed. In February 1915 I was sent to Kiboriani, where Dorrendorf was camp commandant. I was then put into a grass hut that had been used as a stable, on bread and water (from a native hole), by Dorrendorf, because I was accused of turning my back on his under-officer, Gompertz. It was raining; the hut was like a sieve and I slept on a plank with one blanket. I attribute the dysentery from which I afterwards suffered to this treatment.

On one occasion I was present when Innis, who is now in the Carrier Corps, who spoke German, was approached by Gompertz, who stated that he did not like a Miss Blackwell, of the U.M.C.A., and would be obliged if Innis would give him any hint how he could get her into trouble. I understood much of the conversation—Innis and Watts gave me a full translation immediately afterwards.

In the end of May 1915 I was again taken to Tabora. There we did coolie work, watering trees and a small grass plot, taking a waggon round the town (by man power), and tanning leather with bark that we had to collect. The actual tanning process was carried out by other prisoners, and I had no experience of it.

I was frequently in hospital on and after the 1st January, 1916. The food was very bad. It consisted of rice slime, meat of very bad quality (the price was 45 hellers a kilo for good quality meat in the market, but the meat we received was probably not worth more than 10 hellers per kilo; I learnt these prices from the hospital boys), occasionally beans and peas. Sometimes a fowl was divided among those who were very ill. On occasion twenty people were expected to share one bird. I have kept a sample of the grit served in rice to convalescents. I was then recovering from dysentery and fever, and was given a plateful of rice. From half a cupful of this I obtained the sample exhibited herewith. I separated the grit and sprinkled it on a gummed card. Some German soldiers who were passing through were quartered in the prison camp, and after having one meal similar to that served to convalescents, refused to have any more from the kitchen in the camp, saying it was not fit for "Shenzis." This was in June 1916.

H. MALCOLM ROSS.

Sworn before me at Nairobi, British East Africa, this 25th day of November, 1916.

ERIC T. JOHNSON,  
*Resident Magistrate, Nairobi.*

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Enclosure 3 in No. 3.

*Evidence of the Rev. Ernest Wm. Doulton, Clerk in Holy Orders and Secretary of the Church Missionary Society in German East Africa, taken by Eric T. Johnson, B.A., LL.B. (Camb.), Barrister-at-Law, Resident Magistrate, Nairobi, British East Africa, this 3rd day of November, 1916.*

ERNEST WILLIAM DOULTON, sworn, says:—

I am secretary of the Church Missionary Society in German East Africa. At the outbreak of the war I received orders from the D.C. Dodoma to cease our work and to remain quietly on our stations. I was at Buigiri, my own Church Missionary Society station.

On the 30th May, 1915, a German official came with native askaris and arrested my wife and the Misses Gibbons, Dunford, Scott, Mellows, and Forsythe, and myself. We were taken by rail and road to Kiboriani, a sanatorium of the Church Missionary Society, which had been turned by the Germans into a concentration camp.

At Kiboriani the bread was unfit to eat. It was made of native flour and often full of insects. The ladies were all compelled to work, making garments and knitting socks for the German soldiers. My wife and Mrs. Rees were obliged to do this work, although I saw Herr Dorrendorf, the camp commandant, and pointed out that these ladies were not strong. Archdeacon Rees informed him that the work would injure Mrs. Rees's eyesight. Mrs. Rees is the wife of Archdeacon Rees, who was interned at the same camp.

We remained at Kiboriani till some date in February 1916, when the concentration camp was moved to Buigiri, my own station. At this camp the bread was of the same bad quality, but we got an abundant supply of milk and butter. Herr Dorrendorf was still in charge and the same conditions as at Kiboriani obtained.



On the 21st April, 1916, we received half an hour's notice to pack up and get ready to march to the railway station, 6 miles away. On arrival at the railway station, Kikombo, the prisoners, fifty in number, were huddled together with forty natives into an iron shed at 7 P.M. We remained there for twenty-two hours. No effort was made to separate the sexes. We were let out two at a time, in charge of native askaris, for purposes of natural relief. The Europeans were approximately thirty women and twenty men. All the natives were males.

Wickham, the English manager of a plantation near Dar-es-Salaam, heard a noise outside. Thinking it was made by natives, he shouted "Kilele!" (silence). Thereupon Herr Dorrendorf and an assistant came in, rather the worse for drink, and ordered the native guard to shoot anyone who made the slightest noise.

At 4 or 5 P.M. on the 22nd we were taken by train to Tabora, where we arrived early in the morning of the 23rd, where we were taken to the concentration camp.

On the 27th May I was suddenly called before Doktor Human, Deputy Governor of German East Africa, and, since the war, chief of courts-martial. I was charged with teaching the natives: (i) heliography—no time, place, or date specified, (ii) with instructing our native teachers to hold a meeting to take steps to run away to the British, and (iii) with incitement of the Wagogo to rise against the Germans.

I was cross-examined and categorically denied that I knew anything about heliography, the Morse Code, or had any knowledge of signalling. I also denied that I had any signalling lamps. I denied all the other charges in detail.

I was then told by Doktor Human that the same afternoon I should be confronted by a native, Josiya by name. I saw Dr. Westcott taken in by a guard to Doktor Human, and I learnt from him afterwards that similar charges had been laid against him.

In the afternoon Dr. Westcott and I were both called before Doktor Human. We were confronted with Josiya. Josiya was asked if I had taught the people heliography. He said, "No." He was then asked if he had not said so at Dodoma. He said, "Yes, because I was forced to say so; I was beaten and told I should be killed." Doktor Human tried to bully him into saying that his former statements were true, but Josiya maintained that they had all been lies.

At the interview Josiya told Doktor Human that he had been kibokoed and beaten about the head, and, in consequence, he had said what the Germans wanted him to say.

We were never told the result of the enquiry, but on the 6th July I was called before a Doktor Oeschl (I think that was his name). I learnt later that Josiya, Dani, Yohana, Hezekiya, and Lowi (wife of one of our teachers), all prisoners at Tabora, had been severally called and interrogated by Doktor Oeschl about this time. Oeschl repeated the charges laid by Doktor Human and added one of "disloyalty to the Kaiser." I repeated my denials. Later, Dr. Westcott was interrogated. We heard nothing further of these charges.

In July we were allowed to have native boys as servants again, and were allowed to go to the market. Some of these boys were our own native teachers. We learnt from them details of the Germans' method of collecting evidence against us.

Zachariya, a teacher at Handali, near Buigiri, was visited by German askaris and questioned as to the charges against us. He was told: "If you confess, it will be all right. If you deny, we will kill you. You know that Bwana Doulton and Bwana Westcott have taught you to signal." Zachariya denied this. He was then laid down and two askaris beat him with a kiboko, each giving him fifty-five stripes. They also took two oxen belonging to him.

At Handali four other native teachers and a native Christian were also badly beaten with the same object. Other natives who were ill-treated were Dani, Zebedoyo, Samwili, and Dawudi; Yonatani had 50 rupees taken from him. Zachariya Mute had an ox taken. I do not know who sent the askaris. All these men stated that they were treated in this way to obtain evidence against us.

The above statement has been read over to me and is correct.

ERNEST WM. DOULTON.

Sworn at Nairobi this 3rd day of November, 1916, before me:

ERIC T. JOHNSON,  
*Resident Magistrate, Nairobi.*

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Enclosure 4 in No. 3.

*Statement by Mr. Briggs.*

1. THE concentration camp at Kiboriani, and afterwards at Buigiri, was in charge of two Europeans and eight native soldiers. The native soldiers did all the guarding.

2. When ladies were brought to this camp, or removed from there to other places, no proper transport was provided for them. They were expected to walk very long distances, as, for

instance, from Culwe railway station to Kiboriani, or *vice versâ*, a distance of about 20 miles. After such journeys, ladies arrived at their destination in an exhausted condition and with feet blistered.

3. The food given to the interned prisoners was bad. At Kiboriani and Buigiri the bread was unfit for human food, being made from filthy native flour, without anything in the shape of a raising agent (such as yeast) to make it light. That, with very tough meat, formed the staple food provided by the Government. Also for a great part of the time we were not allowed to purchase anything to supplement this.

4. Although Kiboriani and Buigiri were called "Women's Camp," the man placed in charge of them was quite unfit to have the charge of ladies. His morals were bad. He was habitually rude to everybody, and frequently shouted at ladies in an insulting manner as if they were natives. If going away on a journey, he would order some of the ladies to pack his boxes for him.

He constantly flogged natives (soldiers, boys, and others) in the concentration camp, right in front of the ladies, which caused them much mental distress.

He nearly always gave his orders to both men and ladies through a native soldier, which gave them the opportunity to be insolent to us, and degraded us in their eyes.

5. The sleeping accommodation provided was bad. Too many people were put into a room, and as a result the beds had to be placed one on the top of the other like berths on board ship, and the beds were just rough poles with cocoanut rope strung over them. No mattresses were provided, and generally the only bedding given was one, or in some cases two blankets. As many as six ladies were put to sleep in a room 17 feet by 10 feet. No bathrooms of any kind were provided.

6. In the camps at Kiboriani and Buigiri both men and ladies were forced to work. The men were given gardening, building, hoeing and such-like work, also were required to make boot-pegs and knitting kneedles. This included both civilians and men in Holy Orders. The ladies were obliged to make pants and knit socks. At the same time no native servants were allowed, and so all our own work, such as cleaning the rooms, washing clothes, and washing up dishes had to be done. Later on, one "dobi" for forty persons was allowed.

The following timetable was made out for us by the German in charge of the camp:—

Rise at 6 A.M.  
 Pray, 6.30.  
 Breakfast, 7.  
 Work, 7.30 to 11.30.  
 Pray, 11.30.  
 Dinner, 12 noon.  
 Rest, 12.30 to 1.30 P.M.  
 Work, 1.30 to 3.30.  
 Coffee, 3.30.  
 Compulsory exercise, 4 to 5.15.  
 Pray, 5.15.  
 Evening meal, 5.45.  
 Roll-call and go to our rooms, 6.30.  
 Lights out, 7.30.

(N.B.—No lights of any kind were provided for us, but we were allowed to purchase cocoanut oil.)

7. A filthy grass hut, used for native prisoners, and alternately as a stable for a donkey, was the cell in which European prisoners (male) were confined for three days when punishment was considered deserving. While there, only one blanket was allowed. (Kiboriani is 6,000 feet above sea level and very cold.) The food was bread (such as described above) and water.

8. *Kikunto*—Last Easter-eve the whole party of Europeans interned at Buigiri were removed to Tabora. Only half an hour was allowed for packing, roll-call, and for the Safari to get started—most of the luggage was left behind. Some of this was sent on later, but many valued possessions were lost and have never been recovered. On arrival at Kikunto railway station (about 7 P.M.) fifty Europeans and about forty native prisoners were shut up in a corrugated-iron building used as a grain store, and which was partly filled with sacks of corn and flour. No food of any kind was given to us until noon the next day, and then only after it had been strongly represented to the senior guard that we could go no longer without food! The building was guarded by black soldiers, and both ladies and men had to ask for permission to leave it for any purpose whatsoever, and to be escorted by them. In the night a great deal of noise outside was made by the native soldiers, and one of the prisoners told them to stop it (he called out in Kiswahili "Kilele!"). This was told by them to the German guard, and he came in and abused us all in most insulting language. He then put two native soldiers in the shed with us, with loaded rifles, and ordered them to shoot the first man or woman who moved or spoke. The remainder of the night we just sat there in silence, and the doors were kept shut until nearly midday until the heat in the place got unbearable. We then begged to have them opened, and this was granted. Until quite

late in the morning no one was allowed out to the water-closet, and many of the ladies suffered great pain, and more than one was in tears. After another special request men and ladies were allowed to go, one or two at a time, escorted by black soldiers.

At 4.30 p.m. the train left for Tabora and we were all taken there in luggage vans—seventeen in a van. The privilege was granted us of taking a load with us to sit on in the van. We reached Tabora at 6.30 next morning. From the time we left Buigiri there was no opportunity for anyone to wash.

I am a missionary of the Church Missionary Society and was interned from May 1915 until September 1916 at Kiboriani, Buigiri, and Tabora, German East Africa, and speak from personal knowledge of the above statements which I have written.

JOHN H. BRIGGS.

Sworn before me :

C. M. BARTON, *Resident Magistrate.*

Mombasa, November 10, 1916.

Enclosure 5 in No. 3.

*Statement by Zacharia Mazengo.*

ABOUT our arrest by the Germans, three of us were caught on the 3rd May, 1916, at Handari and taken prisoners to Idifu. There we were stretched out on the ground and greatly beaten, each of us receiving 110 strokes with a kiboko; again we were bound with cords and our hands tied behind from 8 A.M. till 3 P.M. until we fainted and were nearly dying. We said, "Loosen us." They replied, "Say first whether you were taught the heliograph by the English, and whether you wrote a letter to the English." We all three said, "We do not know what you say." The soldiers said, "You will not be untied; if you do not admit, you will be shot." We replied that we could not tell an untruth, "We have not been taught signalling nor did we write a letter." At 3 o'clock the soldiers said, "You must pay if you want your cords loosened a little." I paid two cows, and Jonathan paid 20 rupees, and Mussa paid a cow. We were loosened a little. Afterwards we were given a pipe and were put to build a hen house, and again we were very much beaten. Afterwards we were sent to Dodoma, where we were judged by a major, who said, "You were taught signalling and also you wrote a letter to be sent to the English." We said, "We do not know what you say." He said, "If you do not admit, you will be strangled." We said, "We were not taught signalling, neither did we send a letter to the English." In consequence, we were made prisoners for three days, after which we were sent to Tabora and bound there. There we received work of every kind which greatly afflicted us.

I am Zacharia Mazengo, a native teacher of the Church Missionary Society at Moumi Ugogo.

ZAKALIYA MAZENGO.

Sworn before me :

C. M. BARTON, *Resident Magistrate.*

Mombasa, November 18, 1916.

Enclosure 6 in No. 3.

*Statement by Mika Munyambwa.*

I AM a teacher of the Church Missionary Society at Moumi, Ugogo. I was captured by one German and seven native soldiers on the 30th April, 1916. They came to us at Moumi at 1 A.M. On that night they also captured women and children at the Mission, sixteen in number. When it dawned, they tied me up and let go the sixteen women and children; they tied me with cords, and when they had tied me they took away my household things, also those of Vandaria; they also took away my twenty-five cows; then we left Moumi to go to Dodoma. When we were well on our way the native soldier said to some of the other soldiers, "You will come on gently with these cows, and we will go on ahead with this teacher, because the Government wants him to arrive quickly in order that he may be killed to-day." That day also they tied my two hands to the mule's saddle, and when they had done this they beat the mule and the animal ran his fastest and I ran along with him until I nearly fainted near the town of Dodoma. When I arrived at Dodoma on the 1st May, I was tried; the Germans did their best to compel me to

tell lies regarding being taught signalling by the English missionaries. I restrained myself greatly in order that I might not say an untruthful word, then they sought a cause to put me to death, but they did not find a cause. Again on the 8th May I was tried and the authorities who tried me were three in number; they did not find me guilty. Then they placed me in the hands of their native soldiers to guard me till the end of the war. I was then a prisoner at Dodoma for twenty-two days. On the 23rd May I arrived at Tabora, where I suffered greatly and was beaten when doing my work. We did all that the Germans told us to do without omitting anything.

MIKA MUNYAMBWA.

Sworn before me :

C. M. BARTON, *Resident Magistrate.*

Mombasa, November 18, 1916.

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Enclosure 7 in No. 3.

*Petition on behalf of British Civilians in German East Africa.*

To the Commander-in-Chief of His Britannic Majesty's Forces operating in German East Africa.

THE humble petition of Herbert Willoughby Woodward, Clerk in Holy Orders, Vicar-General of the Diocese of Zanzibar and East Africa, Archdeacon of Magila, in the colony of German East Africa, for, and on behalf of, himself and all other British subjects prisoners of war interned in the various prison camps throughout the said colony assenting thereto at the date hereof,

Sheweth—

That the prisoners of war (all civilians being absolutely debarred from leaving the colony at the outbreak of war, being taken prisoners and subsequently treated in the same manner as service men) interned in the said colony, apart from the fact that in many cases their personal property has been appropriated without any receipt being given for same, and apart from all hardships, insults, and privations that they have suffered at the hands of the guards have been purposely subjected to cruelties, and such a course of treatment as is calculated to lower the prestige of the British race in the eyes of the natives of the said colony; and further, on an appeal against such treatment being made, the prisoners were informed that they had no rights, and that any further appeals would not be entertained, and if made the parties making such appeal would be severely punished. Some of the details of such treatment are set forth in the schedule hereto.

It is therefore prayed—

That a court of enquiry be constituted to verify the allegations contained in such schedule, and for the purpose of such enquiry it may be ordered that all such guards and their superior officers in any way responsible for the administration of the various prison camps be detained pending such enquiry, and that all other facts, matters and things may be adduced in evidence in support of such allegations or any other allegations that may be made, and that such court shall deal with the matter as they shall think fit.

And your petitioner will ever pray, &c.

Dated at Tabora this 16th day of May, 1916.

HERBERT WILLOUGHBY WOODWARD.

Witnesses to the signature of the said Herbert Willoughby Woodward :

HERBERT A. KEATES,  
*Msatabani, Mheza, Tanga,*  
*Clerk in Holy Orders.*

E. HOPES HEELIS, *Tabora,*  
*Solicitor of the Supreme Court*  
*of Judicature in England.*

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*The Schedule above referred to.*

1. By compelling service men on several occasions under native guards to drag a hand-cart from the prison court at Tabora to some considerable distance from such camp, and there collect with their naked hands cow-dung, and place same in sacks, which were deposited on such cart, and then to drag back such hand-cart to the camp. Such manure was for the use of the garden of the white guards, and was collected in places frequented by natives. This, notwithstanding the fact that there were many native prisoners available for this purpose, and for those hereinafter mentioned.

2. By compelling service men on numerous occasions under native guards to carry raw ox-hides from the prison camp at Tabora to a cattle kraal some considerable distance away—there to scrape and bury such skins in manure, subsequently to draw water at a neighbouring well, and pour same over such skins. After a certain lapse of time such skins were dug up, scraped and in a stinking condition carried back on poles by such men, who were compelled to pass through the askari barracks and the Indian encampment.

3. By compelling four service men at Tabora under native guards to stand in a pit into which all the offal of the camp had been thrown, and to bale out such offal, the stench arising from such offal being so great as to cause such men great distress, and it is a fact that all such men were confined to their bed with fever on one and the same day.

4. By compelling service men and civilians at Tabora under native guards to make a road through ground so swampy that at certain times of the year the mud was up to their knees, and certain of such men had no other clothes into which to change after work hours.

5. By compelling service men at Tabora under native guards to demolish a latrine in the said camp, and to carry the debris and the drums containing the excrement outside the confines of the camp—such debris harbouring swarms of ants, which caused the workers great physical pain.

6. By compelling service men for a considerable period of their internment at Tabora to clean out the closets, not only of the white prisoners, but one used by the native soldiers, and carry and deposit the excrement some distance from the camp under native guards.

7. By compelling service men and civilians at Tabora under native guards to use the native hoe in digging and closing cess-pits and preparing plots for cultivation (in no way for the use of the prisoners), and bring water for the use of native masons, who were employed on the construction of buildings, and mixing mortar for the use of such native masons.

8. By compelling service men and civilians at Tabora under native guards to go some distance from the camp and collect bark, and to carry back to the camp sacks of such bark for the purpose of tanning leather.

9. By compelling service men and civilians at Tabora under native guards to drag a lorry containing Government stores through the town—the service men in many instances being scarcely decently clothed and without boots or shoes.

10. By compelling service men and civilians at Tabora, each and every day of their confinement up to the first week of May 1916, to drag a lorry containing empty drums from the camp to a well in the vicinity frequented by natives and there draw and fill such drums with water and drag the lorry back to camp under native guards, such guards being instructed to shoot the first person who in any way detached himself from such lorry.

11. By compelling for some period of their internment at Tabora service men and civilians to sleep in one dormitory, patrolled throughout the whole night by native guards with fixed bayonets, the sanitary arrangements of such dormitory being wholly inadequate and injurious to health—the time fixed for retirement being 7 o'clock P.M., and on such retirement all boots had to be given up.

12. That on one occasion at Tabora a service man suffering from fever asked one of the guards for quinine; the same was refused to him, and the guard replied that he hoped such service man would die. The same guard expressed the hope to a civilian who was suffering from fever that he would be dead in the morning. The same guard on another occasion refused to exempt from work one of the service men suffering from diarrhoea, with the result that such service man collapsed at the well to which he had been sent to draw water, and was, in consequence, confined to his bed for four or five days. Daily for a considerable period at Tabora service men were compelled to work in the heat of the sun with insufficient head protection, many of them suffering daily distress and, in some instances, absolute prostration.

13. On the 22nd April, 1916, the prisoners of war, consisting of thirteen men, thirty-four women, and two infants in arms, stationed at Buigiri, received orders that they were to be removed to Tabora. They were compelled to start a little over one half hour after receiving the first intimation of their removal, which did not allow a proper opportunity of packing up their belongings. They were marched to Kikombō station, under the escort of two white guards and several native soldiers, the distance being 6 miles or thereabouts. Only two of such women who were physically incapable were allowed any means of conveyance, the others, including the women with the infant children, being compelled to walk. On the arrival of such prisoners at such station aforesaid, they were interned in an iron goods shed along with forty-one native prisoners. The period of such internment lasted from 7.40 P.M. on the 22nd April until 4.30 P.M. the following day, without any provision being made for their reception or comfort. They were



allowed to visit the lavatory only at irregular intervals, and then only under armed native escort. The native prisoners were not allowed outside the building until 10 A.M. on the 23rd April, and in the meantime were instructed to relieve themselves where they were. As the native soldiers outside the buildings were creating a disturbance throughout the night, they were requested by such white prisoners to be quiet, whereupon the native soldiers reported such request to the white guards. One of such guards thereupon came inside the building and threatened to place all such white prisoners in chains, and was followed by his companion guard, who, after abusing such white prisoners in Kiswahili, gave orders to the native soldiers inside the building (one of whom was partially intoxicated) to shoot the first person who moved or spoke. Apart from the physical pain and discomfort the women suffered at not being allowed to visit the lavatory when necessity arose, they endured great mental distress at the threats and orders issued by such white officers. No food was given out until 9 A.M. on the 23rd April, many of such white prisoners being without food for twenty-one hours.

14. That the hut used as a cell for punishment at Kiboriani was totally unfitted for that purpose, and the confinement therein was a species of unnecessary cruelty. It was a small grass hut, penetrated by both rain and wind, and built on an especially exposed spot over 6,000 feet above sea level. It was purposely built for a punishment cell, and when not in use for that purpose was used for a stable, and always contained skins and rotting horns. The cold at this place was so intense that at night fires were absolutely necessary in the bedrooms of the stone buildings containing the prisoners not under punishment, each of whom required three blankets at the least. On the other hand, the prisoner doing punishment was allowed merely a plank bed and one blanket only, his diet being bread and water. It is a fact that one prisoner on being liberated after three days' imprisonment collapsed and was obliged to retire to his bed at once.

15. That on two several occasions at Kilimatinde two several clerks in Holy Orders were incarcerated in a small vermin-infested cell just large enough to admit one bed, and used previously for native prisoners. During such internment these two several prisoners were not allowed any water whatsoever for washing purposes, and it is also a fact that on another occasion at Kilimatinde aforesaid a civilian who was put in a cell contracted fever therein, and was refused quinine, extra blankets, or drinking water by the commandant at that place; consequently, to quench his thirst, he was compelled to drink soapy water, in which he had already washed.

16. On another occasion at Kiboriani a nurse, a prisoner of war at that place, was ordered to proceed to Kilimatinde for duty at that place. As the day was very stormy and wet, and the journey to the nearest railway station entailed a walk of seven hours at least for a lady, the nurse requested that she should be supplied with some means of conveyance as is usual in the country, especially as she informed the guard that she was indisposed. This request was refused by the guard, and on her stating that she would not proceed without some such conveyance, and on her retiring to her bedroom, the guard ordered two native soldiers to go into her room and bring her out by force. On the entry of such native soldiers into her bedroom, the said nurse came out, and was ordered to proceed forthwith to the railway station. The said nurse was therefore compelled to walk as far as Mpuapua in the rain, and suffered thereby great physical distress and mental pain. It is a fact that a "machila," or native carrying chair, was, as is the custom, available, and any number of native porters could have been obtained at practically a moment's notice.

17. That from time to time the Indian native soldiers who happened to be at work in or about the camp at Tabora were seen by imprisoned British subjects to be brutally treated by both German and native guards. German guards have been seen to strike them both with the hand and stick, and on at least two occasions have deliberately kicked them in the stomach and abdomen. The native guards appear to have received every licence, and have been seen to ill-treat them deliberately and shamefully in the presence of European guards without any reprimand whatsoever. Reports have reached the British prisoners that the death-rate amongst such Indian soldiers, in consequence of such ill-treatment, lack of proper food, and medical attention, has been absolutely abnormal. The same allegation is made as regards the British native prisoners.

18. It is a fact that over forty of the service men and civilians at Tabora alone have been incarcerated in cells from time to time, many of them for most trivial offences, and others for no reason that they could in any way suggest, and without being afforded any opportunity of defence.

19. That the female prisoners at Kiboriani were for a considerable period of their internment compelled to make underpants and socks for the Germans or their native soldiers under a threat of three days' confinement in their room on bread and water if they did not comply with such order, and this, too, in addition to sweeping out their rooms, washing their clothes, and periodical service in the kitchen, as no native help was vouchsafed to them.

II. W. WOODWARD.

Witnesses:

HERBERT A. KEATES.  
E. HOPES HEELIS.

*The Governor of the East Africa Protectorate to the Secretary of State for the Colonies.*

Sir, *Government House, Nairobi, March 14, 1917.*

IN continuation of my despatch of the 15th January, I have the honour to transmit herewith copies of sworn statements made before the Town Magistrate, Zanzibar, by four of the members of the Universities Mission who were interned in German East Africa.

I have, &c.  
H. CONWAY BELFIELD, *Governor.*

Enclosure I in No. 4.

*Sworn Statement of Mr. Williams.*

JOHN THOMAS WILLIAMS. I am a clerk in Holy Orders, and on the outbreak of war I was stationed at Mbuji, in German East Africa.

I testify personally to the following episodes which occurred during my internment from August 1914 to the 16th October, 1916 :—

1. I was in Tanga two days before the outbreak of war, with Mr. Ransome and Miss Burn, of the mission, and the District Commissioner Aurercher refused to allow us to leave by sea. In consequence, we were compelled to return to our stations, and were subsequently interned.

2. On the 20th January, 1915, myself, Archdeacon Birley, Mr. Hellier, Miss Blackburn, Miss Davey, Miss Perrott, and Miss Plant were made to go on foot from Wilhelmsthal to Mombo. We started at 9 A.M., and went without food till 8 P.M. We got to Mombo at about 1 P.M., and asked for food at the hotel, for which we were prepared to pay, but we were refused on the ground that no orders were given. At the beginning of the journey we requested that ladies should be carried in native chairs as is customary in the country. This was refused by our escort, who would not allow us access to the officer in charge at Wilhelmsthal, one Kustlin. At Mombo Miss Davey fainted with exhaustion and want of food. (I made a note of this the same night.)

3. On the 21st January this same party started from Korogwe to Wallu to Kimamba, where we arrived on the 5th February. Before departure, Archdeacon Birley asked the commandant to supply us with safari necessaries, including tents. Our own tents and European stores were at the mission station. The commandant agreed. No tents were supplied, however, and we were compelled to sleep in native sheds and huts, some of which were completely open, and little privacy was allowed to the ladies at any time during this journey. The food supplied was meat and rice for every meal, and nothing else. This in spite of the fact that on our mission station at Korogwe we had 96l. of European stores, enough for six months, of which we never saw anything after its appropriation. At Handeni, where we arrived on the 23rd January, we interviewed the military officer-in-charge, and requested native chairs, as the road was bad; we also asked for our own beds, as we were told that the men would have to share a hut with six wounded North Lancashire soldiers, and the ladies would have to live in a small native cell in the prison. The commandant merely said: "Anything is good enough for damn Britishers" ("verfluchte Engländer"). (Noted in diary.)

4. At Handeni there were several hundred Indian prisoners, many wounded. On the 24th January (I refer to my diary here) I saw the prisoners myself, wounded as well as unwounded, some of them hardly able to walk, with bloody bandages, forced into the bush to cut huge logs of firewood. They were guarded by native soldiers, who carried rifles and bayonet in the one hand and a kiboko in the other; and whenever the prisoner halted for a moment he was struck on the head or back with a rifle or kiboko, according to the convenience of the guard. I also saw that same day a squad of wounded Indians escorted to the hospital, meeting the same treatment on the way. It made my blood boil. (Noted in diary.)

5. We left Handeni on the 21st January, and arrived at Kimamba on the 5th February; the country we had to traverse is shockingly malarious and mosquito-infected.

Before leaving Handeni (as before leaving Korogwe) we asked for our tents and for mosquito nets. We approached the commandant, under-commandant, and another German officer, but met with no answer at all. A Greek who was placed in charge of the porters for the safari also protested about these arrangements, and even offered to give up his own tent for the ladies. He informed us that he was told that if he showed such interest in English prisoners he would be "suspect." (Noted in diary.)

6. On the 3rd February, 1915, at a station on our route to Kimamba, the men of our party were compelled to sleep in the open with no protection of any kind, and the ladies were compelled to sleep in a shed with an open doorway. That day a party of German soldiers pitched their tents

in front of the ladies' sleeping place, and stripped and had their bath there, despite my protests. The next day the men of our party were forced to sleep in an open shed, which, having been used for the slaughter of cattle, was in the filthiest condition imaginable. We protested, and even asked to be allowed to sleep outside. The request was refused. In consequence, Mr. Hellier and myself contracted tick fever, from which we suffered for two months. (Noted in diary.)

7. On the 8th February, at Kimamba, Mr. Hellier, Archdeacon Birley, and myself were going to sleep on a baraza which had been allotted to us by the German in charge, when a German sergeant arrived and ordered us to sleep in the open, despite the fact that he had a tent and the weather was pouring with rain. He would not even allow us to occupy his tent. The soldier in charge of the station regretted this treatment, but was powerless as he was only a private. (Noted in diary.)

8. On the 11th February we were compelled to march from 6.40 A.M. to 2.30 P.M., from Mpapwa to Kiboriani, at an altitude of 6,000 feet, about a journey of 20 miles. We asked for some means of conveyance for the ladies, and were refused, although there were horses and donkeys at the fort, and native chairs could easily have been obtained. We had no food on the road, although the guard were provided. The weather was terribly hot, and Miss Davey and Miss Blackburn broke down at about midday with exhaustion, and had to be helped for the remainder of the distance. On arrival at Kiboriani the soldier in charge, Dorrendorf, compelled the ladies to open their boxes and hold up all their garments to the view of the askaris and porters in the camp. To our protest, he answered that he was so ordered from Morogoro. (Noted in diary.)

9. From the 11th February to the 27th May at Kiboriani we were given as vegetables Kaffir corn—poor at the best of times, but musty, stinking, and rat-ridden. We could only eat it by holding our noses as we swallowed. This district is rich in produce, as the climate is almost European. We protested continuously and threatened to write to the Governor, but Dorrendorf was quite indifferent. In consequence, all of us were continually suffering from diarrhoea. The doctor at Morogoro afterwards told me we were to have had one bottle each of milk per diem; whereas we never got more than a quarter, and sometimes not that. (Noted in diary.)

10. On the 8th March Dorrendorf paraded us all and raved at us, and I heard the word "swine" used. This was because we had not taken off our hats to him. Next day a planter, named Malcolm Ross, was sentenced to three days cells for not saluting Dorrendorf. The cell was a tiny grass hut in a very incomplete condition. The weather was terribly cold. It rained every morning and there was thick mist surrounding the whole country. Ross was put on bread and water and was allowed only one blanket. We could not be comfortable with overcoats and a big fire in our store-building. When Ross was consigned to this cell we all protested to Dorrendorf, and said it would kill Ross. Dorrendorf said, "Very good" (Haya). We arranged to smuggle brandy and food into Ross, or I am sure he must have died of exposure and exhaustion. When Ross came out, Dorrendorf asked in my hearing how he had liked it. Ross shrugged his shoulders, and Dorrendorf gave an extra two days. (Noted in diary.)

11. A number of the prisoners had their own private beds. On the 13th March these were commandeered, we were told, by the Government. The owners had to sleep for a whole month on the stone floor until native beds were brought. In answer to protests, Dorrendorf stopped our fires. (Noted in diary.)

12. I had been suffering from tick fever since the 14th February, and on the 24th March, by order of the doctor at Morogoro, I was carried to the hospital there. Dorrendorf went in charge of me, and though he had his food with him, I was given neither food nor water from 4 A.M. till 5 P.M. on my arrival. On our halt at Kilossa, where there is a hotel, Dorrendorf went to eat, but refused me permission to buy food. (Noted in diary.)

13. After my return to Kiboriani Mr. Fixsen, a missionary, was given two days cells under the same conditions as those to which Mr. Ross had been subjected. (Noted in diary.)

14. During my stay at Kiboriani the askaris took to ordering us about and pushing us during the hours of exercise. We protested to Dorrendorf at the dignity of Europeans, especially ladies, being so treated by natives, but he was quite unmoved. (Noted in diary.)

15. On the 14th May a prospector named Currie was given three days cells under the usual conditions. He had had a dispute with one of the askaris about some unjustified act of the latter, who first abused him violently in the hearing of Archdeacon Birley, and then reported him to Dorrendorf. The latter refused to listen to Currie and imprisoned him, at the same time giving the askari a thrashing. (Noted in diary.)

16. From the 28th May, 1915, to the 23rd April, 1916, I was at Tabora. During that period everyone had to work, except the clergy and officers. No other civilians were exempt. Daily I saw British prisoners drawing and carrying water, emptying latrines—their own, the Germans, and even those of the native askaris. I saw our men working in the hot sun digging the shambas, with inadequate headgear, some without footgear, and many with hardly any clothing. I saw batches of British prisoners sent to the station a mile away to drag a lorry of cement for native masons to work with—this despite the fact that there were many native prisoners. One of the guards, Müller, time after time, sent the British prisoners to draw water, which was merely thrown away. I have seen him go into the latrines and pull men from the seats to force them to work. One day he threw a bucket of water over a sailor named Ball, who was lying on his bed. On the 14th July we sent in a protest to the commandant, Brandt, about our treatment in the camp.

A message was sent to us that prisoners had no rights. On the 24th July, Bloom, a British subject, was given three days cells for refusing to clear the latrines. On the 8th November we sent another protest, in which we compared our treatment to that of the German prisoners in South Africa, as recorded favourably in the "Deutsche Ost-Afrika Zeitung," circulated in Tabora. We were told again that we had no rights, and protests were useless. From the 10th November onwards we were locked in our dormitories at 7 P.M. and not allowed out till 6 A.M. for any excuse whatever. On the 22nd November a man named Jackson told me one of the guards named Erich had kicked him, sworn at him, and threatened him with a revolver. On the 10th December I saw Erich bringing back three escaped prisoners (two British and one Italian) in handcuffs, and I saw him strike one named Roetz (a Boer) on the back with the butt of his rifle. On the 16th December I saw Erich strike Indian prisoners working with a stick. On the 30th December a corporal of the North Lancashires named Goddard was given three days cells without trial for an alleged offence of which he knew nothing. On the 11th March three escaped prisoners (British) were brought back tied together back to back, and kept for over forty-eight hours in a stone cell in that state. They were allowed no food whatever, except what was found on them, and that was put down on the floor. Their names were two brothers Beziendenout (Boer) and Redman. (Condensed from diary.)

17. I was at Tanga from the 13th May to 27th May, and there 110 prisoners, mostly British, were kept in a small enclosure, most of them without a change of clothing for ten days, although their boxes were just outside the fence. We were refused access to the commandant during this time. (Condensed from diary.)

18. From the 16th June to 5th August, from the 25th August to 16th September, I was at Mahenge, where 110 prisoners were lodged in native huts, which had been freshly built and were very damp. Mahenge is at an altitude of 6,000 feet, and the whole encampment was ill with colds and fever. I know as a fact that the German Mission (as I was told by one of the fathers, Eustace Fuchs) had offered their buildings for the use of the prisoners. He told me that the commandant, Major von Graviet, had answered that anything was good enough for British prisoners. The food the whole time was scandalously short. After the first day we sent a protest in to the commandant about the general management of the camp. We pointed out that the latrines being placed next to the living rooms, one of the prisoners, who was a naval doctor, was prepared to say that typhoid would result. The same day the commandant paraded us, swore at us, and said he would teach us to make complaints; that we were no longer in Tabora, but in his hand, and for a punishment the whole camp should be deprived of meat for three days. This threat was carried out. On the 19th he again paraded us, and said if any protests were sent, the person responsible would get three years and the others six months. He added that as prisoners we had no rights, and he was surprised that a lot of swine like us should so behave. We were simply liable to be dealt with according to the Germany military punishment book. Two prisoners died there, one, Corporal Goddard, from blackwater fever, and the other, Private Chance, from dysentery. Goddard was not taken to the hospital at all, and Chance only the day before his death. Proper food was not sent in for them, and Chance ought to have had milk, but got none. The commandant saw these men, but did nothing for them, and the German doctor who visited the encampment was drunk every time I saw him. The place was absolutely unfit for men to be imprisoned in, even had they been in the best state of health. There was a hospital outside, and the mission buildings could have been adapted for that purpose. (Condensed from diary.)

19. On the 16th September, when leaving Mahenge, I had to go with one load, and my boxes were detained and I have not seen them since. I was not allowed to hire porters, although I asked permission. I told the commandant I would hold him responsible. He seized me and shook me, called me "Swine!" and ordered the guard in charge to tie me to a tree for two hours a day for three days. (Condensed from diary.)

JOHN T. WILLIAMS.

Signature of deponent :  
(Initialled) S. S. A.

November 22, 1916.

Sworn and stated before me :  
S. S. ABRAHAMS,  
Town Magistrate, Zanzibar.

November 22, 1916.

Certified true copy :  
S. S. ABRAHAMS.

December 19, 1916.

## Enclosure 2 in No. 4.

*Sworn Statement of Mr. Andrews.*

CLEMENT OSBORNE ANDREWS, M.A. (Cantab). I am a Clerk in Holy Orders and Archidiaconal Inspector of Schools in the Diocese of Zanzibar. I have been eight years in German East Africa, and I testify personally to the truth of the following episodes during my internment from the outbreak of war until the capture of Tabora (19th September, 1916) :—

1. During my internment at Tabora from the 1st April–May, 1915, every day I saw service men carrying away latrine baskets. It was notorious in the camp, and the men themselves told me that they had to empty the baskets of the native guards. There were many native prisoners who could have been employed on this work.

2. At Tabora every day during the aforementioned first period I saw British prisoners carrying a large tin of water in each hand (each tin containing 4 gallons). Mr. Ross, one of our lay members, was forced to perform this duty, and found it very exhausting. Each journey was about 300 yards in length, and was done in public. On the mainland a male native would regard a voluntary duty of that kind as lowering; in the case of an European it would be considered as most degrading.

3. As many as eighty-two European prisoners at Tabora were compelled to remain in a dormitory from 7 P.M. to 6 A.M., and were not permitted to leave for any reason whatsoever. I can testify personally to the gross discomfort and resulting insanitary condition of the room.

4. At Tabora we were told we might retain our English money. In consequence, I retained eight sovereigns and a 5*l.* note. At Kilimatinde Archdeacon Hallet told me he had asked the officer in charge if English money must be given up, and was told no. All our German money had not been taken, and one day a notice was put up ordering all money to be handed in. We thought it applied to German money only. Later on we were searched and my English money was found. I was sentenced to three days strict arrest. I was placed in a stone cell about 7 feet by 4 feet, on bread and water, and not allowed any water for washing. The cell had been used for native prisoners. The officer-in-charge of this place was named Coltzau. He allowed his subordinates to do as they pleased. The camp here was in such a filthy condition that there was an outbreak of enteric—eleven persons were down.

CLEMENT OSBORNE ANDREWS.

Signature of deponent :  
(Initialled) S. S. A.

November 27, 1916.

Stated and sworn before me :  
S. S. ABRAHAMS,  
*Town Magistrate, Zanzibar.*

November 27, 1916.

Certified true copy :  
S. S. ABRAHAMS.

December 19, 1916.

## Enclosure 3 in No. 4.

*Sworn Statement of Archdeacon Woodward.*

HERBERT WILLOUGHBY WOODWARD. I am a Clerk in Holy Orders, Vicar-General of the Diocese of Zanzibar and East Africa, and Archdeacon of Magila, in the colony of German East Africa. I testify personally to the truth of the following episodes which occurred during my internment in German East Africa :—

1. On our railway journey from Morogoro to Tabora we were unprovided with food from 11.30 A.M. on Thursday to 7 A.M. on Friday. There was plenty of food at Morogoro, and the guards European (one) and natives (two) had their own food with them. We applied to the guard for food, but were not supplied, nor were we allowed to descend at stations and purchase.

2. During my internment at Tabora, between the beginning of April 1915 to the middle of May 1915, and again from February 1916 to May 1916, every day I saw service men and civilians, for instance, Messrs. Anderson and Ross, Johnson and Makins, of the mission, compelled to drag a lorry containing empty drums from the camp to a well in the vicinity, frequented by natives, and there draw and fill such drums with water and drag the lorry back to camp.



There were many native prisoners there, including our own mission men, who could have done this. I have forty-one years' experience of East Africa, including twenty-five years in German East Africa, and I say that for a white man to be forced to perform such labours is most degrading in the eyes of natives. The lorry was guarded by natives and it was often said in my hearing that the guards threatened to shoot anyone who separated himself from the lorry.

3. For about three months (roughly, about May to July) of 1916, as many as eighty-two Europeans (including myself) were placed in one dormitory in Tabora, which was patrolled by native guards with fixed bayonets when there were guards placed outside in addition. From 7 P.M. to 6 A.M. no one was allowed to leave the dormitory for any reason whatever. The sanitary arrangements were scanty and offensive, being in the dormitory itself, nor was the ventilation adequate. We were in a barbed-wire compound, and all my party had given their parole in writing not to attempt to escape, yet from 7 P.M. to 6 A.M. we were sent into the dormitory and our boots removed.

4. On one occasion Mr. Andrews, of the mission, was placed in the punishment cell at Kilimatinde for three days, for having in his possession some English money. This cell had previously been occupied by native prisoners, and it was infested with ticks. He was confined there on bread and water, and was not allowed any water for washing purposes. After Mr. Andrews' release Archdeacon Hallet received a similar punishment, although he had given up the money himself. He, however, was allowed water for washing. The name of the commandant was Kendrick.

H. W. WOODWARD.

Signature of deponent :  
(Initialled) S. S. A.

November 17, 1916.

Stated and sworn before me :  
S. S. ABRAHAMS,  
Town Magistrate, Zanzibar.

November 17, 1916.

Certified true copy :  
S. S. ABRAHAMS.

December 19, 1916.

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Enclosure 5 in No. 4.

*Sworn Statement of Mr. Hellier.*

AUGUSTINE BEALE HELLIER, M.A., Oxon., Clerk in Holy Orders, Inspector of Schools in Zanzibar Diocese.

I testify to the truth of the following episodes which occurred during my internment from the outbreak of war until the 19th September, 1916 :—

1. On the 16th April, 1915, I was sent from Kiboriani to Morogoro Hospital suffering from tick fever. I started at 6 A.M. and was provided with a bottle of milk only and no food. About 10 A.M. I arrived at Mpapua, where we halted, and remained till 10 P.M. I was at a high temperature and felt very ill, but the Commandant Vogtlander would not allow me to rest in the hospital and I was forced to sit in the open without any shade and with no food until 4.30 P.M., when a German lady took me into her house out of the rain which had begun to fall. I heard afterwards (it was widely talked about at Kiboriani) that this act of charity caused the lady to be severely censured. Dorrendorf was in charge at Kiboriani. At 8.30 P.M. at Mpapua we had a meal. We left at 10 P.M., and the German in charge, Gumlertz,\* said we should have a meal at Kilossa. When we reached Kilossa Gumlertz\* never came near us. At Morogoro, where we arrived at 9 A.M., I asked for food, but was given none until after midday.

2. On the 7th June, 1915, Miss Davey left Kiboriani to nurse at Kilimatinde. It was necessary to go to Culwe station 20 miles away. It was pouring with rain and she asked for a native chair. Dorrendorf abused her violently and refused. Miss Davey retired into her room. Dorrendorf sent two askaris into her room to drag her out. They did not touch her, but persuaded her to come outside, when the rest of us advised her to yield. Dorrendorf then abused her again, and I heard him say that if she refused to walk down the path at once he would fetch a rope and have her dragged down by the askaris.

\* Probably Gompertz.

3. On the 1st June, 1915, Signora Esposita, an Italian, arrived from Dar-es-Salaam. She was sent away in a great hurry and arrived in a very thin muslin dress. Kiboriani is bitterly cold. She was made to go into a room entirely unfurnished, save for a rope bedstead. She asked Dorrendorf for some of her things; he refused her access to them until the next morning. I remonstrated with him, pointing out that she had no nightdress or blanket. He refused to concede anything. Fortunately the ladies of our party managed to lend her what she required until next morning. For this Dorrendorf censured them violently.

4. Kiboriani, where Dorrendorf was in charge, was the only place to my knowledge where priests and ladies were made to work. I myself was set to make wooden boot-nails for six hours a day, and subsequently knitting needles. The ladies had to make socks and underclothing for the Germans. Afterwards, at Tabora, a notice was issued that ladies need not knit unless they liked, but were asked to do so as an act of charity.

It is worth mentioning that Kiboriani was supposed to be a first-class camp to which privileged prisoners were sent, and especially ladies, of whom there were at one time thirty-three. Dorrendorf had a reputation, well known to all before the war, of gross brutality towards natives.

5. Dorrendorf built a special punishment cell, which he called Ross's Villa, after a British prisoner towards whom Dorrendorf was particularly malignant. This cell was made of grass, which let in the rain easily. For some entirely imaginary offence Dorrendorf consigned Ross to this cell for three days, and to make it more uncomfortable Ross was given a plank-bed. The weather was cold and rainy, and Ross got drenched to the skin, and was in a state of exhaustion for a week after his release.

6. Dorrendorf ordered us to take off our hats to any German we passed at any time of the day. Punishments were inflicted on anyone who omitted this salute.

7. In February 1916 the Kiboriani prisoners were moved to Buigiri with Dorrendorf in charge. While at Buigiri, a planter named Wickham was given three days cells for some offence. He was locked in a fowlhouse 5 ft. 6 in. high at the most and about 8 feet square, and Wickham is 6 ft. 1 in. in height. The fowlhouse was not cleaned out before its use as a cell.

8. The behaviour of the native guards towards the prisoners at Kiboriani was extremely insolent, and was encouraged by Dorrendorf. The guards would enter our rooms (even those of the ladies) and compel the occupants to leave their beds in the afternoon if they happened to be resting.

9. On one occasion Miss Horne, a nurse, was ordered to leave Kiboriani for Kilimatinde to attend typhoid cases at the latter place. Dorrendorf would not allow her a native chair, and she was compelled to walk the 20 miles to Kilimatinde.

10. Dorrendorf was grossly insolent to many of the ladies at Kiboriani. Miss Dutton, of the mission, was a few minutes late at work one morning, and Dorrendorf abused her violently and threatened her with bread and water.

11. Dorrendorf was frequently the worse for liquor, and on such occasions he was extremely noisy. Once he broke into a room in which six of the ladies were sleeping.

12. On the 22nd April, 1916, forty-nine European prisoners (nearly all British), thirty-four of whom were ladies and twelve of whom were babies in arms, were taken by Dorrendorf from Buigiri to Tabora. We got about forty minutes' notice and had to leave most of our property behind. Quite 750 rupees worth of my property was left behind and destroyed. We walked to Kikombo, and arrived about 7.40 P.M. At Kikombo we were treated as being under strict arrest. We were marched straight into an iron goods-shed, together with forty-one native prisoners. Armed askaris were posted on all four sides of the shed. Dorrendorf gave orders that ladies were to be allowed to go to the lavatory two at a time under armed escort. The askaris at once assumed an insolent tone, and addressed us in a very indecent manner. After a time the askari on guard refused to conduct any more ladies to the lavatory, but relented later. The askaris were very noisy about 2 A.M., and someone called out "Kilele!" One of the askaris was very insulting, and brought Dorrendorf and Gerth, the other German guard. Gerth kicked against the shed and shouted "Kilele!" Someone laughed, thinking it was a native. Gerth entered. He had been drinking. He was purple with rage. He abused us. Then Dorrendorf entered in a similar state. He abused the English nation. He fixed on Wickham and said, "Wait till I get you to Tabora—I do not suppose you will reach Tabora alive." He abused Sister Eva (Miss Clutterbuck) violently, and said English women make more trouble than the men, and finally instructed the guard to shoot at once any man or woman, white or black, who moved. He went out saying "Swine!" We were left without food for twenty-two hours, until we wrote for some. At about 5.30 A.M. some of the ladies wanted to go to the lavatory. The askaris refused. Cooper sent a note to Dorrendorf about 6. Dorrendorf then gave permission. Coming back two of the ladies washed their hands and faces at the station pump. Gerth then slammed the shed door and said no more were to go out. Miss Dunn was in a bad state, and after Cooper had threatened to call for Dorrendorf, the askari allowed her to go. At the same time Gerth pushed open the lavatory door. Miss Andrews was inside. He said she had been there long enough, and if he did not actually touch her he ordered her to come out. At 10 A.M. the situation was serious. The native prisoners, when requesting permission to relieve themselves in the night, were told to do so on the floor. It is certain that some of them must have done so. At 10 some European intervened on their behalf, and they were allowed out for half an hour. At 10 A.M. Miss Plant

sent a note to Dorrendorf that we were starving. He allowed Miss Plant and Miss Foden to make a fire, and sent a quantity of rice, a lump of fresh pork, and a bucket of water. We had no plates, knives, or forks. About midday the heat was dreadful. There was no ventilation, except for one window covered with matting. The askari said Dorrendorf was asleep, and we should have to wait. At 1 P.M. Gerth came and opened both doors. The train came in at 4 P.M. and consisted of three goods trucks. There were about seventeen in each carriage with two native askaris. We had to sit on the floor, and it was impossible to lie down.

11. Some time in May 1916, in Tabora, a charge of immorality was brought against Dorrendorf, the origin or inception of which I do not know. Every woman who had been in Kiboriani or Buigiri was sent for and asked three questions by Lieutenant Hahn, in charge of Tabora :—

- (1.) "Have you had connection with Dorrendorf?"
- (2.) "Have you ever seen any woman other than his wife having connection with Dorrendorf?"
- (3.) "Do you know if any woman other than his wife has had connection with Dorrendorf?"

This I had as a fact from Mrs. Briggs, one of the ladies so interrogated. I may mention here that at Kiboriani we did fear that the ladies might be assaulted by Dorrendorf, and Padre White and myself had formed a plan of action in such event.

AUGUSTINE BEALE HELLIER.

Signature of deponent :

(Initialled) S. S. A.

January 5, 1917.

Certified true copy :

S. S. ABRAHAMS.

January 11, 1917.

Stated and sworn before me :

S. S. ABRAHAMS,

*Town Magistrate, Zanzibar.*

January 5, 1917.

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