

to school and their anglicization was confined to the singing of old English rhymes and songs. Additionally, most Boers were orthodox in their beliefs. Births, deaths and marriages occurred under ordained Dutch ministers. In other words, the Boers clung to their own identity and religion. The British did not succeed in effectively challenging their religion and traditional beliefs.

In the final part of the book, van Heyningen discusses the outcome of the war after the surrender was signed on 31 May 1902. The camp's inmates received the news about the end of the war with shock. Men who were on commando came into the camps to find their families. Most importantly, the Boers wanted to return to their farms and many were restless and frustrated that they could not leave immediately. On the other hand, black people did not want to leave the camps because they did not want to return to their old masters (p. 302). Most inmates experienced trauma and physical health problems after their imprisonment. Hobhouse's accounts of women's experiences in the war show that, while most women told their stories about the trauma associated with the camps, some women buried their traumatic experiences and refused to speak. "Many Boer women were silent, for their silence was a culture in which emotions were not openly displayed" (p. 315).

Van Heyningen has made a significant contribution to the historiography of the Anglo-Boer War that is conventionally focused on the political and Afrikaner nationalism aspects. In her study, she offers a broader view of the war by giving voice to the otherwise silenced women and children. This study attempts to balance the accounts of both black and white victims of the camps although information about black camps is somewhat limited.

*Ethnicity and empire in Kenya: Loyalty and martial race among the Kamba, c 1800 to the present*

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The publication of *Ethnicity and empire in Kenya: Loyalty and martial race among the Kamba, c 1800 to the present* is a huge bonus for students of early twentieth century history, especially as it provides a complementary text to Michelle R Moyd's *Violent intermediaries: African soldiers, conquest and everyday colonialism in German East Africa* (New African Studies Series, Ohio University Press, Athens, Ohio, 2014). Together, these two books provide an unrivalled insight into the formation of the black soldier who was to serve through the two World Wars. Individually, they stand as testimony to the development of peoples who, until the publication of these two books, had their identity explained in terms of their white colonial overlords.

Having spent eight years interviewing 150 Kikamba, Myles Osborne introduces us to the history of the Kamba from their perspective. His sensitivity in interpreting the language, archival documents and interviews conducted by others before him, shows how British and European ideas came to be imposed on the territory and accepted by a people thereby creating a tribal system which played out through the years of Kenya's time as a colony. Although a map showing how the area occupied by the Kamba changed slightly over the period would have been helpful, it is not essential as Myles provides appropriate and relevant descriptions.

The Kamba are regarded as a "martial" race. What this means, how the Kamba came to be seen as martial and how this perception morphed is the focus of this book. The subtleties of language and behaviour are explored throughout the book: for example, how a people could be regarded as "good" policemen but not effective as soldiers. As well as providing a history of the Kamba people, the book gives insight into how dominant ideologies changed and how this impacted the Kamba especially in connection with the World Wars and Kenya's struggle for independence. In contrast to the Kamba possibly being the best-known Kenyan tribe of the First World War, today, the Kikuyu and Luo are the most well-known tribal groupings in the area; notwithstanding the Masai. The rapid decline of the Kamba from a starring role to one of virtual obscurity is, as Myles sets out, the result of changing values and the interplay between politics and the military.

In a subtle way, Myles confirms the role of the military as subject to the whims of politicians who generally control the budget and determine the priorities for development. The challenges of the Kamba in finding work during and after wars confirm this. However the importance of the military to politicians, whether local or metropole, is demonstrated through the attempts by Britain

to appease the Kamba men by restricting their women from leaving the area to obtain employment in Nairobi and elsewhere. The solidarity portrayed by the Kamba played out in the struggle to protect their land, cattle and their values while, at the same time, it allowed them to redefine their values and form a tribal identity. The imposition, by the British, of chiefs into the hierarchy gave a focus for determining what was valued as a community. Prior to World War Two, the chiefs who had made their wealth through the control of cattle were not respected as leaders. They had not been appointed by the people and as such were not awarded the respect given to returning soldiers.

The relationship between the chiefs and the people is a point which could have been further interrogated but perhaps the material from the interviews did not allow for this deeper insight. As Myles noted, shortly before Independence nobody left the Kamba tribe to move to another, despite there not having been a tribal distinction in early 1800 and the fluidity of movement between areas being emphasised in earlier interviews. A point which is well covered and perhaps offers some reason for the apparent docile acceptance of the role of chief is that of the missionaries and their attempts to introduce education to the Kamba. The early rejection of education in favour of military service contrasts with the change after World War Two where education began to be embraced because of the shortage of work and the Kikuyu being favoured over the Kamba, as well as the chiefs being able to survive and increase their wealth and standing amongst the British. The clash between traditions over pierced ears and circumcision is another area which could have been further explored but, in fairness, would have detracted from the object of the book. What one does get, when looking at the chiefs and missionaries, is a sense of the tensions being played out and the trade-offs made to preserve what is regarded as important and valuable. It is through the changing practices, such as the introduction of monogamy and western dress, that one can trace the changing values of the Kamba people and wider society in general.

The role of women is another thread that features throughout the book. Women were instrumental in defining the values of what was acceptable and tended to be regarded as equal to men although, on occasion, attempts were made to control them and restrict their movements in order to provide men with work and a sense of well-being. Significantly, of the 52 interviews Myles conducted with women, little is said about bringing up children or family life. Rather there is a focus on the role of women in contributing to the welfare of the household and supporting their husbands – it was acceptable to move

to the city to be with their husband rather than purely to earn money. What focus there is on children comes from the clash with missionary views around education and expected behaviours of the two genders.

No book on the history of Kenya as a colonial power would be complete without mention and coverage of Mau Mau and *Ethnicity and empire in Kenya* is no different. What is different is that there is very little said of the horror and fear generally associated with Mau Mau. Rather the Kamba seemed to have benefited from these few years of turmoil as the British government channelled funding and other developments in their favour as a reward for their continued loyalty. This does not mean that the Kamba were not affected by Mau Mau but instead had a very different experience; one which was to affect their position when the main tribe behind Mau Mau, the Kikuyu, came into power.

Myles ends the book with an Epilogue commenting on the current political position in Kenya and how it relates to the Kamba. The missed opportunity of drawing together common themes and contrasts over nearly two centuries of memory is somewhat ameliorated by the overview provided in the Bibliography of how he approached the interviews and is more than compensated for by the rich content of the chapters. I was left wanting more – but recognise that this is only because Myles has done an outstanding job of bringing to light the Kamba's account of who and what they are.