

# Examination Of The Origin And Nature Of Cattle Production Among The Nandi Of Kenya During The Pre-Colonial Period 1890-1963

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**Abstract:** *The Nandi like other ancient traditional societies in the world over depended on cattle production for their livelihood. The purpose of this study was to trace British Colonial transformation of indigenous cattle production and the socio-economic effects among the Nandi of Kenya from 1890-1963. The specific objective was to examine the origin and nature of cattle production among the Nandi during the pre-colonial period. The research employed the principles of under development theory, as well as Talbot's concepts of innovation, diversification, adaptation and commercialization theory. The target population was the 380 cattle farmers in Nandi County. A sample size of 100 respondents was randomly picked from various locations in Nandi using the snowballing sampling technique. The data collection instruments used were oral interviews and focus groups through visitation to the farms. Archival data from the Kenya National Archives was also utilized together with secondary data from the main libraries. Descriptive method was employed in data analysis and data was presented in the form of distribution tables and frequencies. The justification for this study was the need to understand the British colonial transformation of Nandi indigenous cattle production due to operation of colonial modes of production. Findings revealed that there was 64.2 percent competition between the European settlers and the Nandi farmers for the market of the produce and also acquiring of more resources. The research found that Nandi dairy farmers were not allowed to keep exotic or grade cattle to a great extent up to 1950's. The study concluded that, there were monumentous transformations of Nandi indigenous cattle production due to the penetration of colonial economy. This occasioned the changes, leading to the adoption of new cattle breeds. Deprived of their vital grazing land and salt licks they resourcefully exploited other survival opportunities such as squatterdom and wage labour.*

**Keywords:** *origin, cattle, production, pre-colonial, Nandi, Kenya*

## I. INTRODUCTION

Generally, most African depends on the produce from their farms to sustain their livelihood. But among the Nandi cattle keeping was more valued in terms of social qualities as well as their economic values. The Maasai of East Africa also keep cattle for various uses. Meat, milk and milk products offer outstanding nutritional quality in the lives of human beings. Due to the beneficial food values and widespread use of milk and its products, Whettian, notes that the cow has been referred to as the 'foster mother' of human race. There are

good reasons to celebrate cattle, one of the world's major sources of food for human beings. Whenever cattle are kept, meat, milk and milk products play an important part in diets of families owning them. For a start, milk is the first source of food for all mammalian life on earth not just for human beings. For all newborns mammals, it is a crucial form of nutrition, containing a wide range of nutrients and colostrum, a substance that carries the mother's antibodies to the baby and can reduce the risk of many diseases.

Economy as noted by Mwanzi, means the acquisition and distribution of goods or resources, it encompasses the use of

land, industrial activities and trade among other aspects. Ochieng adds by observing that the Nilotes, Nandi included were for many centuries primarily pastoralists an economic occupation which most of them still pursue to date. Livestock reared by the Nandi include cattle, sheep and goats. Thus the economic adaptation of the Africans has been a consequence of the dynamic interaction between the Europeans and the pastoralists Nandi included.

The relationship between human beings and cattle has been subjected to continuous change, due to human population increase and the exploitation of science in breeding herds which were resistant to a number of diseases. Turning to the history of the Nandi, research concerning mainly economic, social, political, cultural and political has been done. Indeed economic history is an important discipline in African historiography and no discussion of African history could be complete without due consideration of economic activities of a people. It is for this reason that the study endeavors to explore the transformations in cattle production among the Nandi of Kenya in the period between 1890 up to the attainment of Kenya independence in 1963.

## II. STATEMENT OF THE PROBLEM

The study of cattle production as an economic pursuit has been approached by scholars from a variety of stand points by agriculturalists, anthropologists and livestock officers among others. While acknowledging the efforts of the mentioned scholars, no known historical study exists on colonial transformation on the Nandi cattle production, yet the Nandi, like other communities in most parts of the world had over the years adopted, initiated and developed unique ideas and skills that enable them harness the environment and exploit the resources within their vicinity. The study focused on British colonial transformation of indigenous cattle and the socio-economic effects with the view of understanding the production mechanisms and resource distribution. The displacement of the Nandi, the squatter issue, forced labour and low priced commodities determined by the external market during the colonial period were examined and to what extent did colonial policies transformed the Nandi pre-colonial cattle economy. The coming of the Europeans into Kenya and especially in the Nandi County introduced various policies which in one way or the other had far reaching effects on the Nandi economy, cattle keeping inclusive. In analyzing these, the research hoped to shed light on how solutions could be arrived at in the present system and hasten the slow pace of cattle production. Finally, therefore this study is worthy undertaking so as to fill the existing gap in historical knowledge on the transformation of indigenous cattle to pure or cross breeds.

### EXAMINATION OF THE ORIGIN AND NATURE OF CATTLE PRODUCTION AMONG THE NANDI DURING THE PRE-COLONIAL PERIOD 1890-1963

Hopkins, writing on West Africa economics argues that pre-colonial economics were diversified and included cattle production, agricultural products, manufacturing and trade. He

uses the example of cattle production groups the Tuareg and Fulani where animals were more valued in terms of social qualities unlike their economic values. Beside there existed a symbiotic relationship between the cattle production groups and the cultivators and how each needed the products of the other. The importance of Hopkins work is that it provides a frame work for understanding the importance of economic activities of the Nandi of Kenya during the pre-colonial period and colonial period. However, Hopkins view on the Tuareg and the Fulani of West Africa does not reflect the real situation in pre-colonial Nandi as the animals were in short supply. This study attempts to ascertain the actual position in Nandi during the pre-colonial period.

Van Zwannenberg with King, while examining the economic history of Kenya and Uganda, traced the history of the Maasai, the Turkana and the Nandi. This pioneer work is useful in establishing the basic principles that govern cattle production in societies in the East African region Nandi included. That animal was the basis for a widespread social network of relationships. This created the diversification of resources so as to cushion the keeper agribusiness any natural or man-made challenges such as attacks drought and diseases. However their assertions do not clearly show concrete systems that were adopted by the Nandi themselves. This study therefore is an in-depth analysis on various systems used by the Nandi to replenish their stock.

Gold, studied women in agricultural change among the Nandi in the 19<sup>th</sup> century. She argues that through this period dominated women in order to control their surplus production in grain and cattle. The control over surplus was maintained through the control over the means of production. Gold, also traces the transition from mixed farming to more emphasis on cattle which occurred at the end of the nineteenth century. This work's shortcoming is that it does not expound the main features of the Nandi indigenous cattle systems. The present study fills this gap by detailing indigenous cattle systems.

A complementary work to Gold's account is the anthropologist work of Oboler, who examined the changing role of women in Nandi economy from the pre-colonial to the colonial era. The work concentrated on gender roles in Nandi economy but failed to address the effects of colonial economy on Nandi cattle in detail. This work can also be utilized in the study to shed light on the issue of division of labour among the Nandi as well as the rules that governed communal labour by doing a detailed research in the field under review.

The review demonstrates the bias among scholars, towards cattle development in Kenya. Nandi is perhaps the region least covered by researchers. Besides Gold's and Oboler's work there is little history on Nandi economy on cattle production despite the role the Nandi played in cattle production. This study hopes to fill this important gap in the historiography of Kenya.

Society have be categorized differently depending on the way it traces descent, determines kinship, establishes marriage or extract a living from its physical environment, the Nandi are no exception. The earliest archaeological evidence indicates that the earliest inhabitants of Kenya were communities that subsisted on hunting and gathering. These people were later joined by pastoral communities who linguists generally associate with the Southern Cushitic

people. They were followed by the Bantu and the Nilotic groups which are reported to have entered the country at the beginning of the Christian era. As noted by Ochieng no reliable estimate can be given for the period during which the mingling of the Nilotic and Cushitic strain occurred and it is uncertain whether the defined groups of the present day Nilo-Hamites were at same time or ever lived together as one people.

Linguistic classification places the Nandi among the Highland Nilotes. Their ancestors had established themselves in western Kenya by AD500. This group is also known as the Kalenjin speaking people in present Kenya. According to Kandagor, they included the Nandi, Kipsigis, Tugen, Keiyo, Marakwet, Pokot, Terik, Sabaot, Sengwer and the Cherangany. They are also related to the Barabaig of Tanzania and Sebei of Uganda. All groups were initially referred to as the Nandi-speaking people, but now known as Kalenjin.

The Nandi do not have a unity of origin. They represent an amalgamation of people who found their way into the present Nandi County in several migrations. Majority of the Nandi traces their origin to the foothills of Mt. Elgon within the former Rift Valley province in Kenya. Matson, noted that, sojourn around Mt. Elgon must have lasted for some time and it was presumably during this period that the previous nomadic pastoralist modified their way of life in order to meet the requirement of more settled mode of existence. Kalenjin traditions agree that at this time, all the sections were members of one ethnic group. This seems a valid claim since the similarity in language and culture throughout the group is most marked and divergence from this norm can generally be explained by events that occurred after the sections had left the concentration area.

The migration of the Kalenjin from west to east was probably caused by the expansion of the Bantu north eastwards to the foot hills of Mt. Elgon. Ochieng, points out that, the Pokot appear to have been the first to breakaway. At a later date the ancestors of Tugen, Marakwet and Keiyo moved away too. Later a majority group moved southwards and established themselves at Tot, a place near Baringo. This group formed the ancestry of the Kipsigis, Keiyo and Nandi.

The group then embarked on a more determined expansion, eastwards and southwards assimilating the Cushites and Sirikwa Maasai. It was during this period that they increased their stock of cattle and it is possible that at the same time, they began to evolve their present day clan and age set system possibly borrowing from the Sirikwa Maasai and the Cushites. They were later dislodged by the Maasai who robbed most of their cattle turning them to move to the area of present day Tambach where they settled for some time. Up to this point the Nandi did not exist as a distinct group.

The ancestors of the Nandi and Kipsigis then moved westwards. The cause for division of the group into Nandi and Kipsigis are not known. An account point at drought, which Mwanzi concurs when he pointed out that, a drought drove a large party of Tugen from their country called Burgei. Other accounts postulates that, the division was accidental. The division took place at Kapkeben hill in present day Nandi County. Whichever account one accepts, most sources agree that the ancestor of the Nandi moved and settled at Aldai in southwest. They were led by a man called Kagipoch.

Lang'at, sets the date of their arrival at about the beginning of the seventeenth century. Whereas, Walter, believes that it was at the beginning of the sixteenth century. Matson, points out that Huntingford's dating was based on a cyclical age-set system consisting of namely *Kipnyigei*, *Nyongi*, *Maina*, *Chumo*, *Sawe*, *Kikoimet* and *Kaplelach* The age sets took a period of one hundred and five years which he assumed remained constant. But age set *Korogoro* was dropped in the early nineteenth century since most of them were killed during raiding and subsequently defeated by the Maasai tribe.

After settling, the Nandi attracted and absorbed other groups of people especially the Sabaot, Gusii, Abaluhya, Keiyo, Tugen, Terik and Maasai. They also incorporated the Dorobo and Sirikwa Maasai, populations that they found in the area. The group managed to remain intact by virtue of the sense of common Kalenjin origin, customs and dialects. Their unity was further enhanced by the presence of Maasai threat.

Gradually the group expanded from south to the northern parts of the Country. The area initially settled by the Nandi was along the escarpment. The area along the escarpment seemed to have been chosen mainly for reasons of defense. The escarpment and hills afforded a better view of the surrounding areas while heavy scrubs vegetation provided substantial cover. In addition, the presence of fairly large caves along the front of the cliff of escarpment was an important factor as they served as places of refuge in case of attacks.

The Nandi avoided open plains and the cause of this fear is not certain. It may be derived from the time they were migrating when they were subjected to attacks and raids from various Plain Nilotic groups notably, the Maasai and Turkana. The Nandi were physically isolated and no other groups of any size lived in contact with them. Thus the group managed to develop and evolve the basic features of their society.

As the population grew in the originally settled place, some groups broke way and lived in separate areas. As they developed, each of these groups took specific names, *pororiet* p1 *pororiosiek*. All the members of a single group identified themselves by this name so did their off springs. Gradually fifteen groups were formed with *Kapigoch* being the oldest as it was composed of members of the original settlement and their descendants.

The first break away from the original group was necessitated by the need for additional grazing land for cattle raided from the neighbouring groups. This occurred between late 1500 and 1850 and it is represented by the following groups, *Kabianga*, *Kapsile*, *Tipigot*, *Murkab Tuk* and *cheptol pororiosiek*. Other *Pororiosiek* which come into being include; *Kaptumois*, *Kapchepkendi*, *Kaptalam*, *Kapsiondo* and *Kipngoror*. At a later date come the *Tugen*, *Kamelilo* and *Kakimno*. The last group to develop was *Koilegei*.

These groups parceled out land into individual units, each group taking possession of an exclusive area of land. Emphasis was on group and maintenance of the group unity and not based on territorial occupation. The second major period of expansion between 1850 and 1905 was characterized by an extension of earlier movement. But it was important due to the amount of land covered. It was then that expansion began into the open plateau places initially avoided due to the

fear attacks by earlier groups. The introduction of the institution of the Orkoiyot, a ritual expert was a political innovation from the Maasai, encouraged the Nandi to expand further to the plains. The Nandi Orkoiyot came from a section of the Maasai known as *Iluasi nkishu* which until about the middle of the nineteenth century occupied the Uasin Gishu plateau. The first Maasai Orkoiyot in Nandi was Barsabotwo. To the Nandi the Orkoiyot served multiple functions. He was military and political adviser, prophet and soothsayer and possessed the power to avert ill-luck. The Nandi looked up to him for instruction on rain making and the best time to start planting crops. He sanctioned and blessed cattle raids and war. The fertility of women and cattle depended upon his blessing. The position of the Orkoiyot was typical in the complexity of African traditional society where the religious factors permeated all other aspects of life. The Orkoiyot fostered unity among the Nandi and also encouraged raiding by predicting success for raiders. Expansion to the plateau was therefore necessary due to population growth and the need for more grazing area. The migration and settlement of the Nandi in their present settlement was thus a slow process. It was halted by the European in 1905 when they established the colonial rule in Nandi. The interaction between the human and physical environment changes or modifies the livelihood of the population.

- ✓ As a result, economic aspects arises within particular environments depending on the natural endowments such as soil, rainfall, temperature and the entire climatic conditions and these influences positively or negatively human capabilities. Adaptation of the population to the physical environment shapes and dictates their economic endeavour. Altitude, soil and climatic conditions were conducive for the maintenance of varied and abundant vegetation throughout Nandi. Most of the regions were suited for a variety of agricultural practices and grazing fields were available in all seasons. Aldai, the original place settled by the Nandi means the 'first to change' the implication means that they were the first to practices agriculture.
- ✓ The region is also well drained as several rivers runs through. This rivers provided water for both animals and human consumption. The plateau also has rainfall distribution with wet season extending from March to October and precipitation is heaviest in the forested areas. The peak period occurs at the onset of the rains from June to September. Indigenous and grade cattle thrive well because of the favorable climatic conditions. The yield is quite high during the rainy season because of the abundant pasture and feeds.

From the foregoing, the geographical set up of a certain region is very crucial. This is because of the dynamic results, from a complex interaction between the human activities and the environment. The prevailing climatic conditions namely rainfall, temperature and soil did influence the economic activities being undertaken especially cattle production which does very well. Furthermore, land as a means of production plays a crucial role in providing forage as well as raw materials for other feeds needed to boost milk production and fulfilling the basic needs of human life. Thus Nandi is a suitable an ideal place for cattle production due to this ideal

geographic set up. Other than the geographical setting, social and political organization do influence cattle production.

## II. RESEARCH METHODOLOGY

The target population or the study units were all the cattle farmers in Nandi County. 100 key informants were interviewed from the target population of 380 of this study. Best and Kahn recognize that 30% of the population can be a representative sample.

Kothari also supports this view. Using the snow balling technique 52 Farmers comprising of cattle, sheep and goat keepers as well as mixed farmers who keep cattle as well as growing of crops were visited and interviewed.

Further 14 ex-teachers, 11 ex-clerks of the dairy cooperative societies, 5 World War11 veterans and 18 Christian elders who were among the early converts of African Church and Roman Catholic faithful were interviewed. The targeted respondents were expected to provide first hand information on cattle productions in Nandi County. The above informants are the key players in cattle production in the study area.

## SAMPLING TECHNIQUES

Snow balling sampling technique was used in this study. An informant directs the researcher to a knowledgeable informant resulting in a chain of informants who build and collaborate on each other. This was based on the informant knowledge on cattle production and other key issues concerning the Nandi.

Heckathorn, supports this technique when he noted that, respondent driven sampling is a new approach to the study of hidden population. The informants are likely to know others who share the characteristics that make them eligible for inclusion in the study. As the sample builds up sufficient data are gathered for the research.

Snow balling sampling technique was used in this study. The researcher identified a number of knowledgeable informants, who in turn direct the researcher to other informants who had similar or different information's concerning cattle production. A total of 100 informants were interviewed. Age, gender, geographical distributions and command of historical knowledge was relied upon as a guide to the research. Most of the informants interviewed were the heads of households which included male and female.

## DATA COLLECTION INSTRUMENT

The research used interviews, focused groups and archival sources to collect the data for the study.

## III. INTERVIEW SCHEDULE

This formed the major source of primary data used in the study. Orodho postulates that many people are willing to communicate orally than in writing and they would provide data more readily and fully than a questionnaire. Interview as

a method of research typically involved a face to face meeting with farmers in which the researcher asked the farmers a series of questions. A great deal of qualitative information come out from talking to farmers through the formal interviews or casual conversation. Those interviewed included farmers who practice cattle production and those who cultivated crops as well as mixed farmers. They were able to give a chronological order of the changes that have occurred in cattle production as well as crop production.

Ex-teachers were interviewed and vital information on education acquired and their experinces and general practices that they acquired. Teachers at that time were among the first to acquire dairy animals. The ex-chiefs, who worked under the colonial government, were instrumental in implementing government policies and programmes as well as the acquisition of the sahiwal bulls. The ex-clerks of the dairy cooperative societies provided information on collection, sale and marketing of milk and milk products such as ghee. World War II veterans, who were able to use the money earned to acquire dairy animals were also interviewed and they provided the required information.

Finally, older Christians who were among the early converts of African Church, Roman Catholic and African Inland Church, were also among the first to develop their farms, built the semi-permanent houses and fenced their plots. They were referred to as 'progressive farmers'. In turn, they were mostly used for any progressive work that was carried out by the government in terms of dairy and crop farming. Their farms were used as demonstration plots and were given special attention by the agricultural officers.

Interviews enabled the researcher to establish a rapport with respondents, explain in person the nature and purpose of the investigation and to clarify any aspect of the interview. The interviewer also had the opportunity to prepare a respondent before asking questions. Interviewing had a wider application. It was used with almost any type of population: women, men, the handicapped, illiterate or the very old. One shortcoming of interviews was that is time was consuming.

Oral information was very valuable in the study. They illustrate local perceptions of the impact of various aspects of colonial dairy farming and policies as well as valuable resource in the authenticating both archival and secondary sources. They also throw light on local perceptions about what development ought to be, which in itself a powerful commentary on policies direct from the government. Oral interviews therefore have to be corroborated with focused groups to get the exact dates and names.

#### IV. FOCUSED GROUPS

Focus group is a qualitative research method which gather information through organized discussion with a selected group of individuals to gain their views and experiences on cattle production. Focus group was suitable for obtaining several perspectives about the same topic. Kitzinger identify the contribution that focus group make to social research<sup>48</sup>.

This involved the use of three moderated group of 6, 8 and 8 members respectively. During the discussion members responded to questions and some told of their experience

under the colonial rule. The discussion was conducted in an informal and natural way where respondents were free to give their views. Most of the responses revealed shared experiences and understanding.

The first focused group was conducted at Kabiyet with a group of 6 members 2 women and 4 men. The group discussed the arrival of the first punch of sahiwal bulls through the veterinary training school at Baraton (Chemamul). The bulls were distributed to farmers who had fulfilled the required conditions for cattle production. The second group was conducted at Kaptumo shopping centre with a group of 8 member 3 women and 5 men. The group discussed the formation of cooperative societies formed to market milk and milk products.

The last group was at Kabyemit comprising of 8 members of 3 women and 5men. This group discussed the colonial policies such as labour recruitment which was done at the labour office in Eldoret which they referred to as (*ketebebuulu*) in reference to the blue ink used for imprinting the thumb on the identification documents. The wage labour and key land policies such as the issuing of individual land ownership and the requirements needed to be issued with a title deed. All this aspects of colonial policies and programmes were ascertained by visiting the Kenya National Archives in Nairobi and consulting various colonial files and other available data.

#### V. ARCHIVAL SOURCES

Archival research was carried out at the Kenya National Archives (KNA) in Nairobi. A wide range of colonial files on Rift Valley and Nandi District were examined for the light it shed on colonial policies and events. These documents included; correspondences, annual reports and quarterly reports, colonial proceedings, records from various departments such as agriculture, dairy board, labour/land board and personal notes among others. The dairy veterinary agricultural and marketing reports provided vital information on cattle dairy products, cattle diseases and sales. They also shed light on government policies and the impact it created on the economy of the local residents.

These archival sources were used to corroborate or compliment the views expressed in oral interviews and the secondary sources. One major limitation of archival sources is that some statistical figures covered the entire Rift Valley province. However, these figures were used because they gave a clue to what was happening in the study area. Archival information such as correspondence, district annual and quarterly reports represented the official and personal views of those who wrote them. The local people's views were hardly represented. Attempts were made to overcome this by including the views obtained from oral interviews and secondary sources.

This study used both primary and secondary sources. Primary sources, archival materials and oral interviews were collected from an extensive three months fieldwork. Besides primary sources, secondary materials found at the major public and private libraries were utilized in the study. Library materials such as relevant books journals, bulletins research

papers, thesis and dissertations were examined. These items were found in major libraries in the country both public and private. These libraries included Margaret Thatcher library at Moi University, Kisii University library at the main campus, University of Eldoret, the Catholic University GABA in Eldoret.

In addition sources in the Kenya National libraries at Eldoret and Kapsabet were consulted. Data collected from the various libraries was corroborated with findings from oral and archival research. The secondary sources were utilized to throw light on the knowledge gaps on the subjects of the study and to prepare topics, themes and questions for further discussions with respondents in the field. These sources were subjected in general to content analysis and provided updates and theoretical insights into the aspects being studied.

#### VALIDITY AND RELIABILITY OF THE RESEARCH INSTRUMENTS

The content validity of the research instruments was determined in two ways. First the researcher developed the research instruments based on the objectives of the study. Second the researcher discussed the items in the instrument with the research experts from the department and colleagues. The advice given by these people helped the researcher to determine the validity of the research instruments. The suggestions provided were used in making the necessary changes.

Construct related validity of an instrument is determined to ascertain the contribution of each construct to the total variance observed in this study. The contribution of these construct to the total variance is an indication of the degree of validity of an instrument where the greater variance attributable to the constructs, the higher the validity of the instrument. The construct validity of the instruments is determined by correlating scores from one construct with scores from another construct in the instrument.

The reliability of an instrument is the measure of the degree to which a research instrument yields consistent results or data after repeated trials. In order therefore to ascertain the reliability of the research instruments they were piloted in selected locations in the neighbouring Uasin Gishu County. The County has similar characteristics with Nandi County. The oral interview was administered twice within an interval of two weeks to several farmers. The results obtained from the pilot study assisted the researcher in revising the oral questions to make sure that it covered the contents stated in the objectives of the study.

#### DATA COLLECTION PROCEDURES

The researcher was given a letter of introduction by Kisii University. This was used to acquire a research permit from the National Council for Science, Technology and Innovations (NACOSTI). Permission was also obtained from Nandi County to allow for the collection of data. The researcher set out to the field to conduct the research.

During the interview, note-taking and tape-recording were used simultaneously. Information recorded by way of tape recordings were transcribed and interpreted at the end of the

day. A camera was also used to get snap shot of important event and feature. Informants responded to what was read to them at the time of the interview. The questions consisted of both closed and open ended. The open ended questions gave room for much probing and the informant discussed other related issues. The accuracy of the information was obtained by posing similar questions to different informants.

#### DATA ANALYSIS

In this study, the information obtained from the respondents was sorted, transcribed and analyzed and arranged thematically by use of descriptive method. Finally a report was written on the findings.

#### ETHICAL CONSIDERATIONS

There were ethical issues relevant to this study and the social setting within which research was carried out. Ethical and legal framework for protection human subjects rests on the principles of autonomy, beneficiaries and justices. First, the study ensured privacy and confidentiality by allowing respondents to have pre-eminence over time and extent to which they could withhold or share information. All respondents were treated with respect and equality and published and unpublished literature used were cited in the bibliography.

Secondly, the principle of free and informed consent was adhered to by emphasizing voluntarism, clear explanation and sufficient details of the nature of the research and procedures.

The objectives of the study and benefits were explained to participants as noted by Strauss et al. Finally, this study emphasized the need for veracity and candid disclosure of relevant information by all participants as observed by Sharp.

#### VI. FINDINGS

Findings revealed that there was 64.2 percent competition between the European settlers and the Nandi farmers for the market of the produce and also acquiring of more resources. The research found that Nandi dairy farmers were not allowed to keep exotic or grade cattle to a great extent up to 1950's. These policies especially the destocking was geared towards protection of soil and vegetation cover in African reserve from degradation. Generally the colonial government perceived land degradation in African occupied areas to be a direct result of poor agricultural and herding activities and not shortage of land and market outlets for African production. These colonial policies became a setback to cattle development and the general lacking behind of dairy farming in African areas.

This was to protect the European dairy cows in case they were stolen by the Nandi were they could be easily identified. This was also aimed at protecting European dairy farmers from competition from African dairy farmers. Inoculations and vaccinations that were done within the Nandi were mostly aimed at preventing the spread of disease to the European stock. On the other hand crop production was encouraged. Maize was introduced and it soon replaced indigenous crops

such as millet and sorghum. Maize production was enhanced by the supply of seeds and it became both a commodity for sale as well as a subsistence crop.

The process of commercialization of dairy products brought about the increased demand for dairy cows. The Nandi responded to this in the 1950's by buying grade cattle hence formed cooperative movements that enabled them to sell milk and milk products. Individual dairy farmers were able to supply milk directly to the KCC that monopolized milk sale.

## VII. CONCLUSIONS

The competition made both the Nandi indigenous farmers to be aggressive for the available market. The research found that Nandi dairy farmers were not allowed to keep exotic or grade cattle to a great extent up to 1950's. These policies especially the destocking was geared towards protection of soil and vegetation cover in African reserve from degradation.

## VIII. RECOMMENDATION

The competition made both the Nandi indigenous farmers to be aggressive for the available market.

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