

Impact of Colonialism on the Indigenous Farming Practises of the Nandi People in Kenya, 1895-1963

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Abstract

The Nandi people of Kenya, just like other Africans, had their traditional crops and animals that they cultivated prior to colonialism. The invasion of the British, to some extent, affected their economic, social and political systems. Therefore, this study examined the impact of colonial activities on Nandi's indigenous farming activities. This study was conducted in Nandi Central Sub-County, Nandi County, Kenya. It adopted the historical research design, which entailed examining past events to develop present concepts and conclusions. Farmers, Agricultural officers, administration officers, elderly, experts of indigenous farming and non-governmental organization leaders within the Sub-County were targeted. Purposive sampling was used to arrive at a sample size of 9 key informants aged between 32 and 80 years. Data was collected through key informant interviews; archival document analysis and group focus discussions. The data was then edited and analyzed qualitatively. The study findings revealed that the arrival of colonialists dismantled the Nandi traditional agricultural setup through land alienation, taxation, migrant labour and system of destocking. After the Second World War, there were attempts to revitalize the Nandi agriculture through introduction of new breeds and inducement policies. The aim was not necessarily to promote Nandi food security but to meet the food demands and raw material for industrialized Europe. The study recommended that the Kenya government should preserve, support and utilize indigenous farming practices to promote food security.

Keywords: Indigenous farming colonialism, Indigenous Farming Practices, Nandi farming practices

1. Introduction

The Nandi people of Kenya comprise a major sub-tribe of the greater Kalenjin ethnic group. Kalenjin are a principal population of Kenya's western highlands, most of which fall administratively within the former Rift Valley Province. This region is bounded on the east by the steep escarpment of the Mau and Baringo overlooking the rift valley; and on the west of Mount Elgon, the Nandi escarpments and the western dip-slopes of the Mau and Kericho District, where the lands falls away towards Lake Victoria (Ogot, 1987).

The word 'Kalenjin' means "I tell you"; and as the name of these people it was devised very recently and largely for political reasons. Despite this, it remains a very convenient and perfectly legitimate term for the linguistic, ethnographic and historical purpose, to embrace this group of

people who are closely and obviously related in both language and culture. The Kalenjin comprises the following “tribes” as they have been known and classified in recent times: Kipsigis (Lumbwa), Nandi (chemwal), Nyangori (Terik), Elgeiyo (Keiyu), Tugen (Kamasya), Marakwey (Endo), Pokot (Suk), Kony (Elgon Maasai), Sebei (Sapei) and Okiek (Dorobo). The largest of these Kalenjin tribes is the most southerly one, the Kipsigis, followed by the Nandi.

African response to the European colonial invasion varied from one community to the other. Among the Kenyan communities, it is not a secret that the Nandi resisted the British rule for the longest time. The resistance occurred in two major expeditions such as the first and the second of between 1895 and 1906, which left the Nandi with scores of losses and negative aftermath. Most of the Nandi lost their lives and property. Men who took part in the resistance against British rule were the immediate casualties leading to a reduction in population. With the outbreak of the First World War, many of the Nandi warriors were recruited and sent to Jinja for military training and were posted to join Kings African Riffle (KAR). This in itself had a negative impact on farming because the farming depended entirely on the family population of the Nandi (Matson, 1974).

When Richard Meinertzhagen killed the Nandi leader, Koitalel arap Samoei, the Nandi were driven out of their fertile land and succumbed to the British rule. This surrender led to even more negative effects than the positive ones for the Nandi. The community was forced out of its fertile and arable land and confined into non-productive areas, mainly Tindiret hills, so that areas like Nandi hills became available for the British farmers to plant tea in plantations. Therefore, the Nandi could not conduct any meaningful farming as they did before. Most of them were forced to reduce the number of their livestock since they did not have enough pasture (Matson, 1974).

KNA (MSS/10/3) confirms that administrative control of the newly annexed Nandi lands was entrusted to Walter Muyes, who was promoted from temporary transport assistant to the acting collector for the purpose. Muyes remained at Kaptumo until May 1905 and carried on an aggressive hunt down of raiders and thieves through armed force. Several of the collector’s methods, including the rigorous police operations, were carried out with the help of Sudanese and Uasin Gishu Maasai settlers. The Nandi concentrated on attacking protected and other tribes to the north, until November 1901 when warriors began raiding the railway line that was being contrasted by the British. Jackson and Hobey failed to secure satisfaction for these offences, and in April 1903 the largest force yet used against the Nandi invaded the Kamelilo District and did a considerable amount of damage to the houses and crops (Hollis, 1905).

On 15 January 1906, the British lodged a major drive to force the Nandi out by burning houses, seizing stock, confiscating food, and seeking out irreconcilables. The drive was successful by the end of February when the commissioner was able to report that the Nandi were moving voluntarily and were becoming less hostile. In response, the colonial office official documented that the Nandi were a forgiving people. A line of eleven posts garrisoned by 500 men prevented the Nandi from returning to their former homes, and after three weeks’ drive by 900 men in June 1906, the troops were withdrawn. Civil administration was resumed under an experienced district officer. After ten years of occupation of the district, the government had done little to persuade the Nandi to change their ways of life (Matson, 1974).

The Crown Land Ordinance of 1902 gave the commissioner of the protectorate power to grant the annexed lands in Kenya to European immigrants. Crown land was defined as all public in East African Protectorate, which was subject to the control of the king of the United Kingdom (Lonsdale, 1989, p. 19). During early colonial period, the colonial state endeavoured to alienate much of the fertile African land for European settlement. The amount of land occupied by Africans was reduced drastically. It was also assumed that Africans had no right to 'unoccupied' and 'uncultivated' land and that there was much 'waste' land available for European settlement. Africans were confined to small and less productive parts of the land.

Nandi reserve was one of the earliest to be drawn in Kenya because of the community's resistance to the establishment of colonial rule. The Nandi lost their grazing land and part of the territory they occupied. After their forceful eviction, some 3200 square kilometres of the land initially occupied by the Nandi was made available for Europeans. The Nandi were left with a reserve of 1800 square kilometres (Leo, 1984, p. 40). The above records show how land alienation impacted negatively on the Nandi indigenous farming practices.

The contest between the Nandi and the British resolved itself into a struggle of wills; the will of the Nandi to fight to preserve their independence with all the courage and tenacity they could command, and the will of the colonial government to marshal sufficient resources for a long enough period to bring the Nandi to admit defeat. After admitting defeat in 1906, the Nandi gradually settled down to become some of the government's most loyal and valued supporters. Nandi political organization was subdued according to Nandi District Handover Report 1950 written by Mr. J.K.R. Thorp to MR. P.D. Abrams. Nandi District was manned by an appointed European DC, assisted by one or two DOs. Down the line, the government appointed seven indigenous African chiefs as the colonial representatives in each location. These chiefs were assisted by several appointed headmen, who were indigenous residents of the particular areas, to look after the designed sub location. Locational chiefs were empowered to implement the Chiefs' Act. Chiefs were the most important and powerful persons in their respective locations.

By the later decades of the 19th century, at the time, the early European explorers started advancing into the interior of Kenya, Nandi territory was a closed country. In 1883, Thompson was warned to avoid the country of the Nandi. The latter was known for attacking strangers and caravans that would attempt to scale the great massive of the Mau. Matson (1974), in his account of the Nandi resistance, shows how the irresponsible actions of two British traders, Dick and West, quickly upset the precarious *modus vivendi* between the Nandi and incoming British. This would cause more than a decade of conflict led on the Nandi side by Koitalel arap Samoei, the Nandi Orkoiyot, at the time. The conflict would end on October 19, 1905, when Col. Richard Meinertzhagen called for a peace meeting. Instead, Meinertzhagen killed arap Samoei and his entourage in cold blood on the grounds of what is now Nandi Bears Club. Sosten Saina, nephew of one of arap Samoei's bodyguards, notes that "There were about 22 of them who went for a meeting with the 'mzungu' that day. Koitalel arap Samoei had been advised not to shake hands because, if he did, that would give him away as the leader. Nevertheless, he extended his hand and was shot immediately." Shortly after this event, the Nandi Resistance ended, and Nandi was incorporated into the British East Africa Protectorate (Ruto, 2010).

Several factors taking place in the early 1920s led to what has come to be termed as the Nandi Protest or Uprisings of 1923. It was the first expression of organized resistance by the Nandi since the wars of 1905-1906. The contributing factors were land alienation of 1920, the steep increase in taxation. Taxation had tripled between 1909 and 1920, and because of a change in collection date, two taxes were collected in 1921. The Kipsigis and Nandi refused to pay, and this amount was deferred to 1922.

Further, due to fears of a spread of rinderpest following an outbreak, a stock quarantine was imposed on the Nandi Reserve between 1921 and 1923. The Nandi, prevented from selling stock outside the Reserve, had no cash, and taxes had to go unpaid. Typically, grain shortages in Nandi were met by selling stock and buying grain. The quarantine made this impossible. The labour conscription that took place under the Northey Circulars only added to the bitterness against them. All these things contributed to a build-up of antagonism and unrest toward the government between 1920 and 1923 (Matson, 1974).

In 1923, the *Saget ab eito* (sacrifice of the ox), a historically significant ceremony where the leadership of the community was transferred between generations, was to take place. This ceremony had always been followed by an increased rate of cattle raiding as the now formally recognized warrior age-set sought to prove its prowess. The approach to a *Saget ab eito* thus witnessed expressions of military fervour, and for the ceremony, all Nandi males would gather in one place. Alarmed at the prospect and as there was also organized protest among the Kikuyu and Luo at that time, the colonial government came to believe that the Orkoiyot was planning to use the occasion of the *Saget ab eito* of 1923 as a cover to gather forces for a massive military uprising. On October 16, 1923, several days before the scheduled date for the *Saget ab eito*, The Orkoiyot Barsirian arap Manyei and four other elders were arrested and deported to Meru. Permission to hold the ceremony was withdrawn, and it did not take place, nor has it ever taken place since. The Orkoiyot Barsirian arap Manyei would spend the next forty years in political detention, becoming Kenya's, and possibly Africa's, longest-serving political prisoner (Matson, 1972, 1974).

The research sought to find out how colonial activities in Kenya between 1895 and 1963 affected the practice of indigenous farming practices among the Nandi people. The application of indigenous farming practices has been documented as one way to eliminate food insecurity in Africa. As such, it was important to document the situation of indigenous farming practices to assist the Kenya government to find ways to promote self-sufficiency in local food production. The current cycle of famine and hunger has devastating effects on the population. This work, thus, sought to provide a basis for formulating food production policies that are capital intensive and based on modern scientific technology and relying on indigenous products and methods. It is on the basis of this challenge that the study sought to examine impact of colonialism on the indigenous farming practices of the Nandi people in Kenya, 1895-1963.

2. Methodology

The study was carried out in Nandi Central Sub-County in Nandi County, Kenya. The District is in the agro-ecological zone with an altitude ranging from 1,400 m to 1,800 metres above sea level. It experiences bimodal rainfall between March and May and in October and November with annual rainfall above 1,500 mm to 500 mm. It is situated between latitude 0° and 1° south of the equator and longitudes 36° and 36° east of the Greenwich meridian (District Development Office, 2009).

The study adopted the historical research design, which entailed examining past events to develop present concepts and conclusions. Its target population comprised farmers within Nandi Central Sub-County, Agricultural officers in the Nandi Central Sub-County, administration officers such as chiefs and ward administrators, elderly persons with knowledge on indigenous farming and non-governmental organization leaders working in the area. The sample size comprised 9 key informants aged between 32 and 80 years. Purposive sampling procedure was used to arrive at the 9 key informants. This was due to the fact that they were much informed and had knowledge on the indigenous farming practises of the Nandi people.

In data collection, the study employed an interview guide, archival document analysis and group focus discussion guides to collect data. The collected data was edited first to identify the errors made by the respondents. The edited data was then analysed using qualitative techniques. The qualitative data was analysed, interpreted and organized into emerging themes and sub-themes derived from the objectives of the study. The themes included the impact of colonialism on the Nandi indigenous farming practices 1895-1963.

3. Results

3.1 African indigenous agricultural systems and the British colonization

African indigenous knowledge systems (IKS) cover many facets. One such area that enjoyed adequate knowledge and practices that were old age tested and applied was in conservation practice. Majority pre-colonial African society members understood the importance of conserving land and soils since their livelihood depended on proper utilization of the land resource. The outcome was a diverse and rich body of knowledge addressing land conservation within the specifications of the communities' habitation. Africans and their way of life experienced a rude intrusion by the European colonialists. The process of colonization was justified on many grounds. Scientific, social Darwinism was favoured as it argued that the European race was superior to other races. With such an illusion, the colonial authority downplayed anything belonging to the colonized communities, including the age-old accumulated practical knowledge that guided conservation exercise.

Indigenous knowledge systems predate the imperial and colonial era. Despite the passage of time, elements of such knowledge still constitute the lived experience of various communities. They have been preserved in the manner in which these communities deal with birth, the coming of age, maturity, marriage, old age and death. These ways of doing things have provided people

with the survival strategies to deal with emerging challenges, such as poverty and destitution, and to create social stability and co-existence.

The colonial government instituted several policies that affected the indigenous food production systems. For instance, in the Nandi, the colonial government ordered the natives to dispose of more cattle. This policy applied especially to European squatters who signed new contracts; the labour officer/department rounded up all the surplus stock, seized them up and unceremoniously bundled them off along the road. In one incident, for instance, nine healthy animals were shot and the carcass was left to scatter about while others were taken to the police station without compensation to the original owners (DC/5/4 1951-1957). The squatters were issued with movement permits and were required to sign contracts to retain a maximum number of stock, i.e. five heads of cattle, five heads of sheep and ten heads of goats. This led to many Nandi fleeing to Tanganyika with their cattle (Matson, 1974).

Marketing and selling Nandi stock through Africa Livestock Marketing Organisation (ALMO) either for export outside the colony as fresh or canned meat. By 1956, the government opened cannery at Athi River. The destocking policy was passed and worked to frustrate the Nandi farmers. The farmers were then forced to work for the Europeans and, as such, did not have time to do any cultivation for themselves. Moreover, they worked for little pay or no pay; the pay mostly came in the form of maize flour which helped them to sustain their families. This and many such policies were designed to make the Nandi dependent on the Europeans. If they had to keep any animal, there was a certain small number to be maintained at all times. Indirect rule. The British also ruled using other African headmen called *nyabaras* to be in charge of their fellow Nandi. These headmen supervised the Nandi and ensured they followed the laid-down rules and regulations. Any misconduct led to heavy punishment or death penalty. Most times, the rest of the Nandi who did not work in European farms were confined in the homestead and could not move freely from one place to another lest they should be charged for trespassing. Their fellow African headmen were very harsh and frustrated their counterparts. This caused a lot of enmity between them and the rest of the community (Matson, 1974).

According to Micah Maru, a 78-year old interviewee from Kilibwoni, the policy of hut tax was introduced in 1916.

The hut tax policy required every hut to pay poll tax for every adult man. This situation led to migration of Nandi with their livestock to Pokot, Maasai, Tanganyika and Uganda. Those who remained had to labour for the British farmers who subjected them to hard labour accompanied by corporal punishment (Micah Maru, Personal, O.I, 20.3.2019).

3.2 Revitalization of African agricultural sector

3.2.1 Cattle breeding

The introduction of grade cattle of European origin or Sahiwal-type in the Nandi led to considerably high increase in the quantity of milk produced, which could be sold profitably within the district. These new livestock breeds were introduced by the British. According to Elphas Kogo, a 76-year old interviewee from Kapsabet:

The breeds were very expensive to acquire and maintain. They required regular dipping and commercial feeds for them to maintain their produce; they also required constant veterinary services as opposed to indigenous breeds that tended to be comparatively resistant to diseases. The indigenous cattle were freely herded on natural pasture. The Nandi, therefore, resisted the new breeds of cattle (Elphas Koo, OI, 23.03.2019).

In response to the above resistance, the British passed by-laws through the council requiring cattle borne in the area to be brought to the dip weekly, unless the farmer could show that he was taking adequate tick control measures in his farm. A charge of 2 shillings was levied per head of cow but sheep and goats were dipped freely.

3.2.2 Agricultural financing

Much of the development of new high-investment enterprises were financed by loans made to farmers by the Ministry of Agriculture, and in 1962, 93 new loans were given for a total value Ksh. 213,570. Over two-thirds of these were given for planting sugar cane while most of the remainders were for the purchase of grade cattle and expense connected to them. By September, it had become apparent that repayment situation was commencing, partly as a result of poor maize harvesting in the previous year and the closure of some of sales rings because of foot and mouth disease. No more loans were issued after that month and at the end of the year 1963 the outstanding the arrears were 95,747.50 shillings (KNA/MSS/115/25/24). Besides the provision of development finance from government sources, some farmers were able to obtain loans from the commercial banks against the security of title deeds to their farms. Marketing of produce through co-operatives was not very highly developed in the Nandi district. Therefore, the above borrowing and repayment of loans kept the farmers work hard so as to repay loans, which made them poorer and left their indigenous crops and animal farming (KNA/MSS/115/25/24).

3.2.3 Planting of food crops

Earlier, the Nandi grew millet, sorghum and tubers. However, the colonial rule came along with changes in crop farming; new cash crops were introduced to the Nandi. The DC brought maize grains and instructed the indigenes to plant (Kiswahili- *panda*). According to MSS/115/25/24, maize was grown as a food crop, but surpluses were sold as an important source of income. The DC imported a hand manual maize mill made of cast iron, later known locally as *chepkiinyit*. A hydro power-driven grain milling machine (*cheptuito*) was introduced along river banks. This mill was simple, fabricated from locally obtained materials. Two granite flat stones measuring 24 inches and 18 inches in diameter were arranged one on top of the other one, joined by a vertical metal axis with bottom end fitted with wooden propellers below a wooden axis support wheel cart with a central bush under a directed sloping graded waterfall. The 18 inch was placed on top of the 24 inch allowing some margin around the sides for easy grain flour collection. They were fixed firmly under a constructed roof building.

3.2.4 Introduction of cash crops

The Swynerton Plan introduced individual farm perimeter fences with some firm layout to progressive farm owners. European cash crops were introduced in mid-1955; this began with pyrethrum in Nandi east, then coffee plantation in Nandi north and south while tea was planted in Nandi central. Attempts were made to increase the income of the district through the introduction of high-value cash crops, which had a varying degrees of success. Coffee was first planted in 1958. By the beginning of 1962, 191 acres had been planted with coffee, although coffee needed a large amount of material and space to plant (KNA/MSS/115/25/24).

According to Salome Maswai, an 80-year old interviewee from Chemeundu, Nandi, “Pyrethrum was another crop whose development was encouraged by the colonial government’s department of agriculture” (O.I., 10.04.2019). Marketing of the crop was entirely handled by D.A.O staff, and the acreage planted increased from 60 percent. It was unfortunate that the increase coincided with the fall in the licensed quota for the district and the general level of prices paid to producers for the flowers. Flowers delivered at the excess of quota were paid for at a lower rate which made the production unattractive, and it was not easy to see how any further increase in production within the district could take place until the next quota was increased substantially. Furthermore, the farmers who grew were disappointed with it (Ruto, 2010).

Sugar cane was also grown in some parts of the district that were adjacent to the large sugar-producing areas of *Miwani* and *Muhoroni*. This development lasted for two years. An extra 220 acres was planted during 1962 to bring the total acreage to 400. In the second half of the year, the first cane was cut and sold, and the indicators were that the yields were very high, which made the crop extremely attractive proposition to those farmers in those areas where it could be grown. The most spectacular increase in cash crop development during the year was the continued in tea planting progress. In 1962, 222 acres were planted bringing to a total of acreage up to 376 on 919 farms (Matson, 1974).

Tea was also introduced to the Nandi during the colonial period. Farmers were also given loans through special crop development authority (SCDA), which was responsible for the development of tea on small farms. However, planting materials costed 30-35 cents per stump; farmers had only taken a down payment of 6 cents per tree or around sh.210 per acre to obtain plants. The balance was held against each farmer’s account and was recovered from the value of his deliveries when tea was fully grown. Although not all farmers would have paid only a deposit of stump since, with the small acreage planted on each farm, a number of people were in a position to pay at once the full cost of the young trees. The marketing of the produce through co-operatives was not highly developed in the district at the time, partly because the most important type of product actually coming forward were not those which could be handled best by the type of marketing organization (Ruto, 2010).

The District officers took the initiative to teach farmers the new techniques of handling the cash crops since farming had been opened to all races. However, most of the progressive Nandi farmers had set their ambitions of buying large farms in Uasin Gishu and Trans Nzoia. They had been somewhat frustrating for the District officials to see their best performers and those

whom they had contracted most leave the area either selling their farms to new often less progressive farmers or leave them on little more than a maintenance basis in the care of a relative. Forty-two farmers were known to have left the district for this purpose by September 1962 while others had gone to low-density settlements at *Lessos* (ELphas Kogo, O.I., 23.03.2019). Some of these farmers who had been contracted, a survey was carried out, and six farms were studied on productivity and profit margin. The value of output per acre on this fairly small farm was quite high arising mainly from a fairly intensive system whereby rarely a quarter of the farm was under crops and grade cattle constituted of a high proportion of livestock. However, the financial results (net farm profit) showed a loss due to very heavy depreciation charge on the machinery. The coffee was fully grown, but due to poor season and the low levels of management, no cherry worthy selling was harvested. The maize yields were disappointing despite the use of fertilizers. From the above survey, we can see that most Nandi had shifted to cash crop farming and left the food crop farming of which they incurred huge losses trying to repay loans, maintaining machinery which all these threatened food security (KNA MSS/25/24).

4. Discussion

During the colonial period, the British economic policy in Kenya revolved around two primary objectives. The Kenyan colony was a source of raw materials for both the British domestic economy and a ready market for finished industrial products both from the British domestic industries (Maxon, 1992; Swainson, 1980; Zeleza, 1989). Consequently, the British industrialists at home, the merchants and settlers in Kenya did not invest in the colony's manufacturing sector. Industrialists in Britain remained firmly opposed to industrialization in Kenya and other colonies because they did not welcome competition from such imperial possessions (Swainson, 1980, p. 26). Agriculture thus became the major economic activity for the British in Kenya. The need for fertile agricultural land saw the British government displace communities like the Nandi from their homelands. This was the first major assault on the indigenous farming systems of the Nandi.

The effects of Second World War on British domestic economy compelled the British government to invest in the African peasant production sector as a strategy to salvage its sinking economy and at the same time salvage its collapsing colonial operations. African peasants were allowed to grow cash crops like coffee and sisal, which previously were banned in African areas. Substantive economic policies and programmes such as the African Land Development Programme (ALDEV) and the Swynnerton Plans were initiated to promote African agriculture. Throughout this period, the colonial state did not pay much attention to industry; this was left largely to the private sector. During the 1945 to 1950 period, the colonial government devoted most of its resources to post-war reconstruction and repairs. The punitive war demands, including the compulsory requisition of livestock for beef supply to the soldiers and of food grains for the same purpose, had strained the local colonial economy. The colonial government established a research and extension service unit in the department of agriculture to improve soil fertility, diversify farming activities to include livestock industry, pest control and farming technology innovation to increase food production. Consequently, there was a growth in agricultural exports value from £4.7 million in 1945 to £14.8 million in 1950 (Swainson, 1980).

Post-1945 colonial policy focused on supporting African smallholder agriculture and keeping European farming and commercial sectors vibrant. The post-independence policies have revolved around poverty reduction and promoting rapid economic development. The latter have tended to emphasize on the realization of sustainable economic development through an improved agricultural sector and industrialization. The country's macro-economic policy is the backbone of its overall economic growth and societal development. More than anything else, it is the nation's economic policy framework that determines economic performance. Economic policy influences and determines the organization, pattern and effectiveness of utilizing the available human and natural resources within the national economy. Closely related to and intertwined with economic policy is the implementation process. The implementation of any given economic policy within a country is equally crucial because, without effective implementation, good policies are as good as non-entities. It is within this regard that many developing countries, including Kenya, have been persistently criticized by the donor community for poor implementation of otherwise worthwhile economic policies (World Bank, 1994).

Before post-modern industrial systems, African states had different methods, ways, approaches and systems of doing things for survival and sustainability. Knowledge systems could be maintained, improved, implemented; it was then passed down across generations through oral tradition data banks, written records and archaeological packages. Skills and expertise though they appeared individualistic they were used to benefit many people; for example, the "cow horn formation" was developed from the existing knowledge systems of that time. In pre-historic eras, people could practice business activities like warehousing, marketing, accounting, human resources management, operations management, economics and purchasing and supply, to mention just a few, that comprised the knowledge systems of the moment (Ruto, 2010).

According to Swainson (1980), the most outstanding policy measures taken during 1950 to 1955 phase were the provisions of the Troup Report of 1953 for the settler sector and the Swynnerton plan of 1954 for the African agricultural sector. The Troup Report recommended the expansion of field and research services for European farmers. On the other hand, the Swynnerton Plan provided for large increases in African cash crop acreage and of extension services, land consolidation and viable farm planning and utilization services. By the end of this phase, the total value of agricultural exports had risen from £14.8 million in 1950 to £22.7 million in 1955.

The years between 1956 and 1960 marked a period of the rapid development of the agrarian sector. Land consolidation was effected on a large scale while cash crop production blossomed to hitherto unforeseen levels. The total value of agricultural export production rose from the 1955 figure of £22.7 million to £31.2 million in 1960. Indeed, by 1960, more than 884, 000 acres of land belonging to 148,000 farmers in Central Province alone had been consolidated. In the Nyanza and Rift Valley provinces, over 989,000 acres holding 65,000 peasant households had been consolidated. Mr. Skinner British, livestock officer, established Baraton livestock Centre he imported Sahiwal bulls to cross breed with indigenous cattle. The Centre trained initial skilled veterinary scouts to vaccinate cattle against rinderpest. The ALDEV cattle-cleansing act reinforced to the herdsmen. The Government also, in the Sessional Paper No.4 of 1959/60,

outlined measures to encourage industrial manufacturing and the processing of agricultural produce for the export market. These included lower duty on imported raw materials and machinery meant for manufacturing and industrial processing. These measures enabled several local entrepreneurs to enter manufacturing activities (Swainson, 1980).

5. Conclusion

The study examined the impact of colonialism on indigenous food security. Prior to colonialism, the Nandi had evolved indigenous food production and preservation strategies to sustain their society in times of scarcity. The arrival of colonialists dismantled the setup through land alienation, taxation, migrant labour and system of destocking. This created an environment of precariousness for the Nandi. After the Second World War, there were several attempts to revitalize the Nandi agricultural set through the introduction of new breeds and inducement policies. The aim was not necessarily to promote Nandi food security but to meet the food demands and raw material for industrialized Europe. The impact of this was the continued food insecurity among the Nandi.

Given the above scenario, the study recommends that the Kenya government, through relevant ministries and County government, should document records on indigenous knowledge practices to ensure that the knowledge is easily passed on between generations. There is a need to sensitize farmers on the most appropriate farming methods in Nandi to ensure maximum food production. They should also be enlightened on the best farming practices, intensive production, mixed cropping and food preservation for current food security. Proper mechanisms to provide farm inputs to the farmers should also be put in place. The farmers should also build storage facilities for their food crops. The efforts of Non-Governmental Organizations should be incorporated into developing projects geared towards ensuring food security in households. Community development officers and other stakeholders should mobilize people in ways to embrace agricultural production as a commercial venture to uplift their livelihood.

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