

## Afro-Indian Relations in Kisii, Western Kenya, 1901-2021

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**Abstract:** Existing literature reveal numerous gaps in Asian history and Afro-Asian relations at local levels in Kenya. It is critical to reconstruct a balanced history by paying attention to racial minorities in Kenya. The purpose of this research was to trace the origins, migration and settlement patterns of Indians to Kenya, specifically the Kisii region; explore their economic ventures and relations with Africans in the region. The study employed post-colonial theory and the pluralism theories in its analysis. The study used a qualitative research design anchored within a historical approach. The research employed purposive and snowballing sampling techniques in data collection. The study findings revealed that Kisii region is characterized by historical diversity of complex multi-racial and ethnic interactions. The Indians- Africans being more prevalent. The study findings reveal that the British administration facilitated the entry of Indians into Kisii District. The Indians were attracted by the colonial policies that made them venture into retail businesses or as employees of the colonial government. The Indian engagement in retail business in the interior of Kisii region led of rise of markets and Afro-Indian relations that oscillated between cordial to conflictual patterns. The study established that the Indian-African ambivalent relations were rooted in social, economic and political inequalities alongside attitudinal factors. The study further established that the Indian settlement in Kisii significantly contributed to socio-economic and political transformation of the region during the colonial period and the subsequent post-independent period. The study further established that the Indian investments in key sectors of socio-economy of the region generated employment opportunities to the locals. Furthermore, the Afro-Indian relations in post-independent Kenya are cordial and anti-racial antagonisms are marginal as compared to the colonial period and on the eve of independence. In the contemporary period, the Afro-Indian relations are cordial and mutual.

**Key Words:** Post colonialism, Hybrid, Race, Afro-Asians, Afro-Indian.

### 1. INTRODUCTION:

Race relations history in East Africa has paid much attention to European-African affairs (Omenya, 2010). However, Asian-African relations have received secondary treatment despite the Asians comprising a critical population in the region (Zaidi, 1967). Existing studies on Indian history have paid attention to their partial role in the evolution and growth of African urban centres in East Africa (Nyakundi, 2015). Majority of these studies are general or regional studies (Mangat, 1969; Bhat, 1978; Omenya, 2010). Consequently, many questions arise on the nature of the Indian-African race relations history at local levels. Existing studies on Asian history in East Africa have given primacy to economic aspects (Mangat, 1969; Bhat, 1978; Kiruthu, 2011). Yet, they multiply suffered from racial prejudices from both the European and Africans who comprised racial minority and majority respectively. In the colonial period, race relations in East Africa and Kenya in particular created a variety of conflicts based on racial biases (Seidenberg, 1979). Existing evidence suggest that racial ideology significantly determined allocation and access to public goods, modes of production and distribution in the colonial period (Omenya, 2010). There is need for further probe Asian-African relation under varying historical and environmental contexts. The ensuing findings will be critical in understanding the nature of Indian settlements, livelihoods, relations with Africans and their coping strategies in new environments.

A study by Furedi (1978) established a strong anti-Asian opinion in Nakuru during the colonial period. A similar study by Omenya (2010) on Asians – Africans relations in Nyanza region established the existence of cordial and conflictual relations. Although there is scanty analysis on Asian-African relations in modern history in Kenya, existing studies call for further analysis of Indian-African relations in local areas in Kenya that takes into account of different environments and specific historical periods (Furedi, 1978, Omenya, 2010). Despite the existing evidence of a compelling and visible Indian presence in Kisii region, there is scanty information on their history and interactions Africans inhabiting the Kisii region.

Until detailed information is documented on the Indian history and their contribution to their areas of settlement, it will not be easy to achieve a more inclusive society that is sensitive to racial minorities in Kenya. Consequently, the study sought to interrogate the Indian-Africans relations in Kisii, 1901-2021. The study explores the origin and settlement of Indians in Kisii region; the nature of Indian-Africans relations in Kisii region; and, the legacy of the Indian in Kisii region

## 2. METHODOLOGY:

The region comprises of two counties namely Kisii County and Nyamira County. The study limited itself to Kisii County that is currently made up of nine constituencies (Kisii County Integrated development plan, 2013-2017). The study employed a qualitative research design. Purposive sampling and snow balling techniques were used in selection of study location, accessing relevant documents and identification of key informants. A total of fifteen informants were identified and interviewed. Purposive sampling and snowballing was repeated until saturation point was reached. Primary data was obtained from the national archives and from key informant interviewing. Secondary sources were obtained from key governments departments, public and national libraries in Kenya. The collected data was screened for omissions, transcribed, coded and analyzed by identifying patterns and generating themes. The analyzed data was integrated, interpreted and presented thematically.

## 3. DISCUSSION AND RESULTS:

### 3.1 Indians in colonial Gusiiland.

#### 3.1.2 Origin, migration and settlement of Indians in Gusiiland

Existing evidence indicates that the Indian presence in East Africa was a function of the Indian Ocean trade and the establishment of colonial rule in East Africa (KNA/DC/KSI/1/2). The establishment of British colonial rule in Gusiiland marked a period of contact with western and eastern cultures that had serious ramification to their later history (Mokebo, 2015; Nyakundi, 2015). At the initial phases of British efforts to establish their control over Gusiiland, the labour requirements were high. The natives who were predominantly Abagusii stock and a small population of Nubians were very hand (Mokebo, 2018). Yet, they did not fulfil the labour requirements at the time. The British resorted to seeking skilled labour from the neighbouring Luo in minimal and isolated instances (Mokebo, 2015).

However, skilled labour and middle colonial administrators was to be provided by the Indians (Nyakundi, 2015). However, earlier experience with Indians made the British colonial government to encourage Indian immigration to Gusiiland Indians (KNA/ DC/KSI/1/2/1913-1923; Rajwani, 1971). It is critical to note that not all Indians living in Kisii were traders. A small population of the Indian were engaged as office and judicial agents in the East African Protectorate (EAP), of which the Kisii Highlands were part of the South Kavirondo District of Nyanza Province. The legal framework was focused around certified jurors who all through the EAP were limited to the Europeans (Nyakundi, 2015). The Indians were qualified for legal assessor positions. In the case of Kisii, Richard Gethin served as the main member of the jury in the locale, yet there were five Indian assessors in 1916, one of which one was Joaqim Mascarenhas an Indian at Riana market. There are two other Indian “merchants” at Riana who were also certified assessors, T. Pinto and S. Souza (Rajwani, 1971; 20).

Mangat (1969:74) argues that the role of subordinate Indian employees in Kenya’s colonial administration steadily increased due to their competitiveness and the lack of local candidates. As a result, clerical posts in colonial bureaucracy at the provincial and district levels became a largely Indian domain. The Punjab dominated departments such as the police, survey and land. The Goans on the other hand held a conspicuous monopoly of the middle posts in the various government departments (Mangat, 1969:74).

The Indian activities were aimed aiding in the establishment of colonial culture through direct and indirect means (Onduru, 2009). This included the provision of services which aided the spread of the colonial administration (Spencer, 1981). By 1908, the colonial administration had keenly observed that the Abagusii were very industrious and excellent cultivators (Omwoyo, 1990). This development augured well with the British colonial government officials whose primary objective was economic development through agricultural production and trade (PC/NZA/1/2, Rajwani 1971; Mokebo, 2015; Nyakundi, 2015). The government embarked on improving infrastructure, cash crop farming and introduction of formal western education to enhance economic productivity of the region (Mokebo, 2015; Nyakundi, 2015). As a result, the Indians were attracted by some colonial policies to developed trade interests with the region (KNA DC/KSI/1/1).

The British officials encouraged the Indian traders to settle in Kisii and expand trade by introducing goods which they thought were relevant to the people (Zezeza, 1982; Nyakundi, 2015). Once in the area, the Indians established trading relations with the British colonial officials, white settlers and the Africans in the region (Fearn, 1961; Mangat, 1969; Rajwani, 1971; Nyakundi, 2015). These activities marked a period of Afro-Indian relations that continued several decades later (KNA/DC/KSI/1/11; Nyakundi, 2015).

The Indian arrivals in Gusiiland was gradual and in waves of small population of traders and their relatives (Nyakundi, 2015). Existing evidence suggest some Goan Indians were the first settlers in Gusiiland (Ondicho, OI : 2014). The first Indian to settle in Riana was Joaqim Luis Mascarenhas and his sibling Thomas Joseph Mascarenhas (Nyakundi, 2015). The two are said to walked ahead of the railway under construction to Port Florence (Kisumu) on Lake Victoria and moved into the Kisii Highlands at Riana in 1901 (Rajwani, 1971; Nyakundi, 2015). They were accompanied by a

small group of Ismailia shopkeepers. This was the first wave of Indians in Gusiiland. At the time this area was part of the Uganda Protectorate. Later, Riana develop as a market centre attracting more Indians who came from Karungu in present Homabay County (Ondicho, OI: 2014).

The Indian retail businesses at Riana comprised of retail shops, Posho mills, tailoring, small fruit and vegetable plantations and vehicle transport (Nyakundi, 2015; RGS; Journal 1913; 123). Notable Indian business traders at Riana were Alex Mascarenahas, Jwalla Singh, Mulji Shivji and Chanan Singh. The Riana market was a collection centre where Indians agents bought cereals from the locals. The collected cereals were ferried to Homabay and Kisumu by Jabal, an Indian businessman who ventured into transport industry at the time (Masese, OI; 2014).

Indians settlers in Riana market acquired land through long leases from the commission of lands (KNA, DC/KS1/1/2/1913-1923). It was assumed that African did not have the ability to put land into good use as the Indian or Europeans (Omenya, 2010:69, Ngwacho OI., 2014). Although some of these parcels of land allocated to the Indians were later transferred to the locals through Gazette Notices (Nyakundi, 2015).

Following the introduction of the township ordinance by the colonial administration in 1903, more trading centres emerged (Kalaine, 1998; Omenya, 2010). As result, another wave of Indian settled in Nyakoe along the Kisii- Kisumu road. They were allocated land by Nyakoe the chief head man of Bonyanyatanyi village (KNA/PC./NZA/1/6, Ndege OI., 2014; Nyakundi, 2015). The Indians at Nyakoe market acted as middlemen between the native Africans and the colonial administrators in Kisii. The colonial government supplied free maize seeds to the Africans through the Indians. They also bought cereals from the locals and supplied them to the control board (Orucho, OI: 2014).

Another significant Indian settlement in 1910 occurred at Bonyunyu, a boundary point between Kisii and Nyamira counties. Earlier the British administrators had made an entry to Bonyunyu accompanied by the Nubian soldiers who provided security. They were later followed by Indian traders who were keen in opening businesses in the area (Nyaberi, OI: 2014). The Indians at first operated from tents that were erected with the assistance of Nubian soldiers. Later they constructed houses of iron sheets on land that was forcibly acquired by the colonial administration through the village headmen (Nyakundi, 2015). They were the first people to introduce iron sheets (*mabati*) use in house construction in the area. They opened Dukas and traded on items like salt, Jembes, sugar and clothes. The trading items were ferried from Kisumu through Kendu bay port to Oyugis and eventually to Bonyunyu trading centre (Nyamongo, OI: 2014).

### **3.2 The Indian-African relations in Kisii during the colonial period.**

#### **3.2.1 Manifestations of Afro-Indian conflicts**

Afro-Indian relations were symbiotic in nature. Yet, they exhibited irregular conflicts that were manifested through visible acts of hostility. Firstly, the Indian traders in the interior led insecure life (Rajwani, 1971). They were assaulted majorly by Africans that were racially motivated. The dangers from wild animals and hostile indigenous tribesmen made the indentured Indians, pioneer shopkeeper and itinerant businessmen vulnerable to attacks. As early as January 1908 two Indians were killed in Kisii. In the small trading centres Indians sometimes lacked adequate protection (Gregory, 1971:66).

There were increased incidences of the native attacks on Indian businesses too. The looting of Indian businesses was attributed to the need to meet hut-tax tax obligations (Nyakundi, 2015). Additionally, the World War I environment resulted on looting of Indian retail businesses in the region. During the First World War period for instance, a gang of Luo and Abagusii men struck the Mascarenahas shop at Riana and looting it completely (Ntabo, OI; 2014). The Gusii revolt against the British resulted in the destruction of Indian property causing severe loss and suffering to the Indian traders (Rajwani 1971; 19).

Initially the Africans viewed the Indians with suspicion because they associated them with the colonial administration. Firstly, some of the Indians were indentured as servants of the colonial government (Openda, OI: 2014; Nyakundi, 2015). Secondly, the Indians practice of following the British expeditions into the reserves to display their commodities made the Africans differentiation of the Indiana and the Whites blurred (KNA/DC/KSI/1/1/1913; Fern 1961; Omenya, 2010).

The Afro-Indian relations experienced tensions over land rows. The Indian-African land grievances degenerated into bitter struggles. A notable example was the land dispute between an Indian traders and Angwenyi, the son of the chief headman of Bonyagatanyi. The dispute was resolved by the police through shooting Angwenyi in cold blood (Ndege, OI: 2014).

Indians had a virtual control of wholesale and retail exchange and marketing of minor cash crops in Gusiiland (Nyakundi, 2015). Their strength in the distributive division of the economy attracted widespread criticism for alleged dishonest business practices and charges of exploitation of the locals. They were blamed with the issue for short weight, misleading information and cheating. As a result, endless practice of bargaining in Indian shops was a common feature (Dharam 1965; 104, Openda, OI: 2014). All these malpractices promoted ill mistrust between the customers and the

traders. These criticisms reinforced racial tensions between the Indians and the Africans in the region (Dharam 1965; 104).

On the eve of Kenya's independence there was tension and fear among the Indians in Gusiiland. In Bonyunyu some Indians decided to relocate to Kisii town which they considered relatively safe. The senses of instability among the Indians made some of them dispose part of their properties to the locals (Nyakundi, 2015).

### 3.2.2 Manifestations of Afro-Indian cooperation

The initial reaction of the Africans to the British and Indian activities in Gusiiland was negative (Nyakundi, 2015). Initially, the locals were unable to distinguish the Asians from the British. As a result, they were both perceived as intruders into their territory. However, the Indians were aware of their racial and class interests. They made significant effort to embrace the natives in all manners they could afford (Nyakundi, 2015). Indians traders regularly enticed their African clients with needles, threads and sweets. This created a bond between the two communities and enhanced their close relationships (Orucho, OI: 2014).

The two communities co-existed peacefully and Indian families bought local vegetables from the locals (Omwoyo, 1990). The Gusii traded amongst themselves, with their neighbours and also with Indian traders and European merchants (KNA/DC/KSI/1/1; Omwoyo, 1990; Oriki, OI: 2014).

Indians transformed the economy of Kisii District from their initial settlement (Rajwani, 1971). By 1908 there were two Indian shops in Kisii doing a large trade in such items as hoes, axes, ironware and clothes and these they bartered for Gusii produce (KNA/DC/KSI/1/1/1908; Ochieng, 1974; Omwoyo 1990).

However, this period marked the beginning of Afro-Indian contacts and antagonisms (KNA/DC/KSI/1/1). Nevertheless, interdependence between the agriculturally rich Gusii and the enterprising Indian traders flourished from simple barter trade to a cash economy (Omwoyo, 1990; Nyakundi, 2015).

Despite these ambivalent relations between the Indians and the natives the Indian businessmen in the Kisii town formed a neatly cohesive Muslim group. Indians settlers in Gusii region had contacts with Indian merchants in the different trading centres in the then Kavirondo area (Gichana, OI.3.7.14).

The Indians also engaged in charitable activities to the native Africans. Their charitable acts paid attention to widows, orphans and other less privileged members of the African community. These acts of generosity were transmitted for a long time in Gusii region (Nyakundi, 2015).

The cordial Afro-Asian relations were manifested in the establishment of the patron client relations in Gusiiland. This was demonstrated by the Indian practice of purchasing herds of cattle which they leased to Africans. A number of Indians opened up shops at the trading centres resulting in the Africans reliance of African labour in their households and in productive activities like cultivation (Ntabo, OI: 2014). However the family was the main source of labour in the Indian retail businesses (Dharam, 1965; Nyakundi, 2015)

The conducive social environment between the Indians and Africans led to the gradual expansion local production characterised by diversification (Mangat 1969:77-78). In 1914, the DC reported five Indian shops in North Mugirango alone (KNA/DC/KSI/1/1/1914). The Indian traders helped the local African producers in marketing, introduced them to a variety of manufactured goods and the use of rupee currency in payment of taxes and business transactions (Mangat, 1969; 94; Nyakundi, 2015). The introduction and widespread use of the Indian rupee significantly undermined the native labours relations based on kinship ties or local labour groups "ebisangio" and encouraged individualistic accumulation among the natives (KNA/DC/1/1/1912; Omwoyo, 1990; Mokebo, 2015).

The cordial relations between the Indians and the locals led to introduction of new commodities by the Indians. These included salt, sugar, textiles (Nyambega, OI: 2014; Seidenberg, 1996; 47). The mode of dressing of the Africans also changed with the importation of fabrics (Gichana, OI: 2014; Nyakundi, 2015). The introduction of these new items strengthened the afro-Indian relations in the plural Gusii society (Nyakundi, 2015).

The Indians also offered credit facilities to Africans to start-up businesses. However, the practice of giving credit was made Africans obtain goods they did not need (Spencer, 1981). The Indian widened the scope of the relations with the local Abagusii people by incorporating the Nubians, Somali and Luo. They used them as agents in supplying their merchandise in Gusii and neighbouring areas (Finance, 1997:9; Masese, OI: 2014).

Comparatively, the Afro-Indian relations were more cordial than Euro-African relations in Gusii (Nyakundi, 2015). The British presence was detested by the Gusii, compared with the Indians (Nyakundi, 2015). Unlike the British, the Indians did not execute their kin or take away their livestock (Mokebo, 2015; Nyakundi, 2015).

Although the Indian traders had social and cultural links with other Indians in the district, they had very little such contact with the Gusii amongst whom they were trading (Rajwani, 1971). The only ways the Gusii and Indian communities met apart from trade was when the Indians employed some Gusii shop attendants. These people began to acquire a taste for Indian food and vocabulary. On the other hand, some efforts were made by the Indians to learn the Gusii language. Gradually, the Indian developed warm relations to the Africans whom they appreciated through small tokens to enhance customer royalty (Rajwani, 1971).

### 3.3 Afro-Indian relations in Kisii in the post-independent period

Kenya's independence in 1963 created an atmosphere of stability and guaranteed equality to all. The Indian chose to stay back and make Kenya their second home. However, some locals interpreted independence differently (Nyakundi, 2015). During the post-Independent period, the Indian community asserted itself in Kisii by investing in areas such as construction, real estate, retail outlets such as supermarkets, banks, hotels, housing, and manufacturing. Almost all of the town's local businesspeople were from the Indian population. The majority of Africans who were unable to find work in the civil sector were helped by these Indian enterprises. Indeed, these industrial undertakings constituted India's contribution to the Kisii district's economy (Obwaya O; I; 2014).

In comparison to previous periods when most Africans were engaged as domestic servants and unskilled laborers, Afro-Indian interactions during the post-Independence period were unique in that many Africans had earned education and professional abilities. This educational background allowed Africans to work in Indian companies as doctors, engineers, technicians, instructors, and accountants, among other professions. As a result, the Afro-Indian interactions within these groups of individuals were distinct from the Afro-Indian relations that occurred between the Indian dukawallahs and the village's indigenous Africans (Omenya 2010:225).

In the 1990s, the number of Indian-owned supermarkets and other companies in Kisii increased dramatically, including Kisii Matress, Shiviling, and Oshwal stores. Some of these stores arose from what was once a wholesale business that Indians improved and expanded to become supermarkets. Hardware companies such as Shabana, Jumbo, and Rangii Mbili were among the other industries in which Indians were involved (Obwaya, O.I., 2014).

In Kisii, Indians were perhaps the region's most economically successful and privileged social group. They were a substantial segment in the immediate post-independence professional class, which included doctors, lawyers, engineers, and teachers, in addition to being clever businesspeople and industrialists (Odhiambo, 2007). Several African enterprises popped up in Kisii around this time. There were, however, economic differences between Indians and Africans. These economic inequities were a key element of the postcolonial era in many ways. Close Afro-Indian connections developed in these areas, to the point where Indians would entrust some Africans with their business funds (Nyakundi, 2015).

On a professional level, Indian-African ties were always cordial because Indians, particularly doctors, had a large number of African clients. Some doctors, such as M. Taylor, would frequently grant credit to their regular and long-time African friends. They were popular among Africans because of their professionalism and positive interactions with their clientele. Dr. Taylor has garnered a great deal of respect among Africans as a result of his successful medical practice, particularly in the care of children (Oriki, O.I:2014).

Within the medical community, Indian doctors were able to break down racial barriers in order to fulfil their responsibilities to African patients. Africans, on the other hand, willingly sought medical help from Indian doctors, some of whom went on to become family doctors for African families. These doctors didn't discriminate between Indians and Africans, but they did service both communities. As a result, even though Africans and Indians were racially distinct, Africans sought certain values (medical) from Indian doctors. This strengthened their ties with Africans, particularly those who had Indian doctors as family doctors (Nyakundi, 2015).

Despite these issues, Africans praised the Indians for creating job opportunities in Kisii. In most situations, the Kisii business sector would not have prospered if it hadn't been for them; they attracted their fellow Indians from India and set up businesses for them. Africans assisted newcomers from India by teaching them Kiswahili and other indigenous languages. Many Indians developed good relations with Africans.

### 4. CONCLUSION:

The purpose of this research was to interrogate the Indian-African relations in Kisii region since the colonial period. The study established that the Indians in Kisii region came in waves during the initial phases of colonial period in Kenya and continued thereafter. The Indians were indentured workers during the construction of the Kenya-Uganda railway; and, as middle level servants in the colonial administrative bureaucracy. However, a section of the Indians traders was attracted by the colonial economy particularly in retail trade.

The Indian settlements in Gusii region were later transformed into market centers. Notable Indian settlements were the Riana, Nyakoe and Bonyunyu. Kisii town formed the largest Indian settlement in the region. The Afro-Indian relations in both the colonial and post-independent era were shaped by multiple factors that include: their settlement patterns, engagement in diverse retail businesses, dependence on African laborers, their relation with the British colonial administrators, their conservative culture and their Islamic faith. The Africans composition in the region was made of the Abagusii a dominant agricultural Bantu group whom Kisii region is their ethnic homeland; a small population of Nubian settlers- a Nilotic group whose ancestral land is said to be Nuba Mountains in southern Sudan; and, Luo neighbours.

The study findings indicate that the Afro-Indian relation in colonial Gusiland was largely ambivalent. Initially, African-Indian relation was cold due to a number of factors. Firstly, the Africans in the region associated the Indians

with the British colonizers based on skin colour. As a result, they viewed them as intruders. The association of the Indians with the British as servants or traders made it difficult for the Africans to differentiate them. Consequently, the anti-racial feelings directed by the locals against the British colonizers were felt among the Indian settlers in the region. The antagonistic Afro-Indian relations were manifest in the locals' perception and complaints against Indians exploitative tendencies; the ransacking of Indian businesses by the locals, the Indian fears and relocations to Kisii town which was considered relatively safer; and, the colonial police's interventions in Afro-Indian disputes.

However, Afro-Indian relations were not always frost. The Indians managed to cultivate good relations with the locals whom they engaged as farm labourers or shop attendants. The Indians also offered small gifts to the locals. Through their engagements in diverse retail businesses they generated close relationship with the locals. The Indians also engaged in philanthropy to the less fortunate members of the natives. The study established that Afro-Indian relations were more cordial than Euro-African relations in the region. As a result of relatively good Afro-Indian relations, the Indians offered credit facilities to Africans and loaned them daily cows.

In the post-independent period, the study established that the Indian ventures into key sectors of the economy did not only improve the economic prospects of the region but also enhanced Afro-Indian relations significantly. Socially, the Indian contribution in healthcare and education through construction of Indian owned hospitals and schools enhanced interaction among Indian and African in the region. The Indians engagement in vast businesses ranging from construction, textile, bookshops, supermarkets, hardware, schools, hospital and real estates has created numerous job opportunities for the locals and integrated them in the local economy. The study established that the current Afro-Indian relations are cordial and mutual. In the contemporary period the Indians in Kisii interact more freely with the locals compared to the colonial period. Racial motivated antagonisms that existed in the colonial period and on the eve of independence is non-existent. The study established that despite racial and religious differences, the Indian and Africans in the region are comfortable with each other as manifest in their socio-economic relations.

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**ARCHIVAL DATA**

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 KNA, PC/NZA/1/6 NYANZA PROVINCIAL ANNUAL REPORT 1906/07  
 KNA/PC/NZA/1/2 NYANZA PROVINCIAL ANNUAL REPORT  
 KNA, DC/KSI/11 KISII DISTRICT ANNUAL REPORT 1908  
 KNA, PC/NZA/1/6 NYANZA PROVINCIAL ANNUAL REPORT 1906/07  
 KNA, DC/KSI/1/1908- KISII DISTRICT ANNUAL REPORT  
 KNA, DC/KSI/I/I 1913 KISII DISTRICT ANNUAL REPORT 1913-1923

**ORAL INTERVIEWS**

	<b>Informant</b>	<b>Age</b>	<b>Area</b>
	John Atebe Ondicho	80	Omwari village
	Babu Masese	74	Kerina Village
	Aseda Ngwacho	79	Nyatoima Vilage
	Francis Ndege	81	Bokiango Village
	Orucho Nyangweso	82	Kioge village
	John Onchoke Nyaberi	89	Bonyunyu Village
	Mzee Nyamongo	84	Bonyunyu Village
	David Ntabo	75	Bogitaa Vilage
	Mzee Samuel Openda	76	Kisii Town
	John Oriki	76	Nyakoe Village
	Tinega Nyambega	81	Kioge Village
	Gichana Okerio	71	Gesoni Village