

EAST AFR. PROT

13558

43558

Governor
Balfour

Cent
165

1913

19th November

REMOVAL OF LIMWEA LAIBONS

Ar. Vailake, Arap Boiso and Kiboro. Request for
conduct of Laibons in so much as factory
Administrative efforts in the District of Laibons.
Enclosed evidence. Proposed to be done at Fort Hill
West and Meru. Should be consulted.
Request to be made for Laibons.

~~Mr. G. H. ...~~
Mr. G. H. ...

I enclose copy of the
Removal of Laibons dated 1st 1909.

The Ex. Council are unanimously
of opinion that the removal of the
Laibons is desirable - the Ex. Council
considers that there is a clear case.

I think therefore that we should
do nothing - the Ex. Council by the
proceeding - the Ex. Council

It seems unnecessary to consult
the Ex. Council (see last para)

Ans. tel. 26 Dec

Next subsequent paper

20/13

20/13

H. J. R.

22/11/13

only diff. cult. ...

case in that occasion by the
use of the word "evidence"
in the report of the jury. That I think
it is plain that we need not
this point but shall never get
the legal burden. No act
on the part of the jury
memo.

CG 23/12/13

Mr Harcourt

The Gov. acts. above. of which,
and if the sworn statement satisfies him
that is enough for any legal point that

There is a clear to be removed

as proposed.

M 23. 12. 13

I agree

R 24. 12. 13

19th November 1913.

Sir,

I have the honour to inform you that the Acting Provincial Commissioner, Nyanza Province, has reported that the conduct of the three Lumbwa Laibons, Arap Koileke, Arap Boisio and Kiboygot is so unsatisfactory that any effort on the part of the Administration in that district is rendered quite useless.

2. In support of this contention he has adduced certain evidence, copy of which is attached, from which I think it is clear that matters have reached such a pitch that it will be impossible to carry out any effective administration amongst the Lumbwa so long as these Laibons are allowed to exercise their authority over the tribe.

3. It is an undoubted fact that certain Chiefs of tribes besides being the paramount head, are considered to be possessed of certain supernatural powers and in the case of Arap Koileke it is evident that he has been using these

THE RIGHT HONOURABLE

LEWIS HARGREAVE, P.C., M.P.

SECRETARY OF STATE FOR THE COLONIES,

DOWNING STREET, LONDON, E.W.

373

these powers to prevent evidence being brought against him. Some of the offences which have been brought to light would in the ordinary course have warranted prosecution in the courts, but for the very fact of the exercise of his powers of witchcraft whereby the Lumbwa are frightened to give evidence against him it would be impossible to proceed in this manner.

4. I therefore discussed the matter with my Executive Council who were unanimously of the opinion that the conduct of the Laibons was such that their immediate removal was desirable. I fully agreed with this decision but to make the case as complete as possible I thought it advisable to call upon the District Commissioner, Kericho, to furnish a sworn statement of the facts within his personal knowledge. This has now been supplied and I enclose a copy together also with a statement from the Reverend W.R. Hotchkiss of the Lumbwa Industrial Mission, who has been working amongst the tribe for some years. The Attorney General was then asked to furnish a Memorandum expressing his opinion on the case and I fully concur with the conclusion he has arrived at.

5. After a careful perusal of all the evidence and reports from various Officers I have no doubt in my own mind that the proper course for me to adopt is to recommend the removal of the Laibons from their districts and in doing so I would state that as it appears to be the general wish of the Community that they should

Sworn Statement
by Mr Dobbs.

Statement by Rev.
W.R. Hotchkiss.

Memo. by Attorney
General.

370
so I do not anticipate any trouble will ensue
if this action is approved.

6. I suggest that the three Laboma should
be separated when removed and as I do not think it
advisable for them to live at the Coast I think
it would be best to arrange for them to go to
Fort Hall, Nyeri and Mera where they would of
course be put under Administrative supervision.

7. Before giving your decision you may
possibly wish to consult Mr Ainsworth, the
Provincial Commissioner, Nyanza Province, who is
at present on leave but as I am most anxious to
have this matter settled in the interests of the
Administration and the tribe I should be obliged
if you would communicate your instructions by
telegram.

I have the honour to be,

Sir,

Your humble, obedient servant,

Harvey Phillip

GOVERNOR.

the time; Yalal did not have any conversation with me and possibly he was afraid that the police might find out about it.

4. If you will refer to your office No. 875/864/12 of 28th January, 1918, regarding the District Commissioner's (India) No. 2 of 1918 January, you will see a remarkable statement there that the Lalpou intends to bring the Europeans out could find no corroborative evidence for this at the time, though I discovered that the Khal as well as the Lurba and the other people contribute to him. (See my 156/1/19 of 25th January.) Last month, however, I obtained information that the Lalpou was levying a large fine on the Burbow and Angat Peoples, and proposed to send medicine to drive the Europeans out. From the evidence adduced it is perfectly obvious that the Lalpou is being made, through what European medicine is being used, I have not tried.

5. The Lurba or Lurba generally speak in the tribal dialect of these Lurba tribes (or Orkoyot) now spoken of as the Orkoyot and the Koido. If you refer to the Orkoyot and the Koido; introductory remarks you will find that the Orkoyot (which, see my notes in) was killed by the British in 1890, but ultimately this act of rebellion was punished by the British and his successors, for it was held to be the cause of all the diseases that befell the tribe. The part of Orkoyot is only a comparatively recent migration, and was borrowed from the Koido. The District Commissioner, Koido, who has had considerable experience with the Koido and Lurba, has informed me with reference to the case "That the Koido had such power that people's lives would be in danger if they gave evidence against him and he would take the evidence." With the exception of the three individuals who have made statements to me, none of the other people would dare make their statements in the Lalpou's presence. They tell me that their heads touch the water before him, and that they would most certainly die if they did not do so. These three names have been given.

6. The three individuals, whose names have been given,

impossible to carry on the administration of this view 100
 and 100,000,000, as these men, particularly such "colleagues"
 at the police (the chief officers of the police) per month, two
 (the chief officers of the police) were allowed to remain at the
 all around the world, to be of use.

Discipline is the law.

Bedal, Arap Juma, Mohamedan Swahili, Native Agent, duly sworn states:- "I heard from Terongee that Arap Since went first on his escape to Arap Boisia, the Laibon's brother, who lives in Arap Ombot's sub-division of Arap Cherero's location in Buret. I was told this by Arap Terongee in 1912. He stopped with Arap Boisia about a month, and I fundi out of the Mandouffe there. He then went to Kericho and took tempo and 3 goats, and brought them to Arap Kelleke, the Laibon. He stopped with him two months. He went to his own house at Kericho. All the Maoyatta Meran knew about him, but were afraid to say anything, as if a man is informed against, and arrested, and dies in Jail, the informant has to pay blood-money to the deceased's relatives. Arap Terongee told me that he was afraid to inform the Government, as the Laibon would bewitch him. He then went to Jelal Din, an Indian who had a shop at the trading camp at Arap Soiti's, and stopped there two days. Jelal Din was married to Arap Since's sister. He subsequently (Jelal Din) got frightened, and went off to India (N.B. Jelal Din and his brother went off to India at a moment's notice, and absolutely unexpectedly in June. Sd. C. M. D.). It was because of this that there was all the friction between Arap Soiti's son and Jelal Din (There was a lot of mysterious 'fitina' between the local natives at the Trading Centre at Arap Soiti's and Jelal Din in May 1913. Sd. C. M. D.). I heard this just recently from Rajavalli at Moberg, who heard it from another Indian, Ali Mohamed, who has also gone to India. When I was sent to Arap Soiti's to try and find out the reasons of the trouble between Jelal Din and the natives, Ali Mohamed told me he had taken an oath and could not say anything against Jelal Din. When I went recently in August to build a bridge at Moberg, Rajavalli said he had heard that Arap Since had been imprisoned, and quite on his own told me that his brother-in-law, Jelal Din, had run

away to India because of him.

"I was told by a prostitute in Kericho that Arap Since had been seen there, and that there was a mark on his forehead where he had hit his head against a stone when he jumped into the river. I did not believe her words at the time. I don't know what happened to him after he left Jajal Din's.

"No one would inform against him for fear of being bewitched by the Laibon. All the Lambwa are in dread of him and of Arap Boisie as well. The reason that Capt. Monokton was informed was because Arap Brigen, who was of the same tribe as Capt. Monokton's informants, and who was implicated by him (Arap Since) at first, had died. Arap Brigen was interpreter with Mr. Montgomery when the theft occurred, and was implicated. He was put into prison on remand, and as a result of his incarceration got ill and died, and his relations said:- "Why should Arap Brigen die, who is a Nandi, and Arap Since got off not free?" They therefore told the District Commissioner, Nandi. Arap Since at first when arrested said that Arap Brigen had helped him to steal. I believe he did really, as he did not help to search like the rest.

"Arap Terongee told me that Arap Boisie got Rs. 200/- and the Laibon Rs. 200/- for shielding the thief. I did not report these rumours at first because I felt certain that Arap Terongee would deny every thing when asked by the Government. If a Lambwa stole cattle, and another Lambwa informed against him, and he was arrested and died in jail, the Council of Elders (Kiguna) would make the informer pay blood-money to the relatives of deceased.

"The other day when the Government put a collective fine on the Lambwa on Arap Chakato and Arap Sogor of Buret, the Laibon made each location pay him Rs. 300/- as well. If the Laibon could be removed out of the country, the natives generally would be very relieved, except the old men who

drink tembo with him.

"I have heard to-day from Arap Nyatiah (Headman under Chief Arap Teres - a Mission Boy I have sent for to try and get some further information. Ed. C. M. D.) that the Laibon has put a ~~tax~~ ^{fine} on the whole country in order to make ^{dawa} to drive the Europeans out. Arap Kitchwen's people have been told to bring 40 goats and 2 cows as their share, and all the other Chiefs likewise. These animals have been already collected.

"The other day you gave Arap Kitchwen some regard out of the Laibon's salary for helping to get in one of the collective punishments. He handed all the money back to the Laibon as he was afraid of being bewitched if he took any of the money. The reason the Laibon allowed the Manyatta Moran to find all the stolen cattle in his location was because he was being hard pressed by the Government, and as all the cattle were traced in to his location, he was afraid serious trouble would ensue. So he allowed the Manyatta to find some of the cattle and the thieves, had he not done so, they would not have found them. I have heard also from the Lumbwa that he gives thieves 'dawa' to assist them to steal, and himself takes 1/3 of the proceeds. The Lumbwa say these things in their gatherings. All those thieves who were sentenced in March and April were not orphans. They all had fathers and mothers, but hid the fact.

"The reason that the Lumbwa refuse to go out and work is that the Laibon will not let them. He allows them to work on the roads, etc., in their own country and go home at night, but does not allow them to leave their homes for any length of time for regular work, such as agriculture, etc."

Read over correctly

Ed. G. J. Babbs
District Commissioner.

W. 9/13

Arap Hestich duly sworn states:-

I am a Government Headman under Chief Arap Terree. I was educated at the London Industrial Mission, and am a Christian. I am acquainted with the three Laibons: they do all they can to work against the Government. Their names are:- Arap Killeki, Arap Boisic and Kiboygot.

1. "A short time ago (eleven days), one of the Laibon's emissaries, Arap Segor, went to Arap Kitchwen's location, and told them to send him a number of goats and cattle, as he wanted to make 'dawa' to drive the Europeans out. I have a letter from Arap Borgechut telling me about it. Since then the news has come to Arap Terree, my Chief, to make a like payment. Arap Toga, one of our people who had gone to Arap Kitchwen's, was sent to Arap Terree with the order, and a baraza was held on Friday, 5th instant, to arrange about collecting the amount. Orders are being sent to Baret and Kettle. Arap Gwange's Tribal Retainer informed me that the collection had begun in his and Arap Segor's location (Arap Kobirre, Tribal Retainer of Terree told me this yesterday. Sd. C. M. D.). This stock will be divided amongst Arap Killeki, the Principal Laibon, and Arap Boisic and Kiboygot, the other junior Laibons. The natives believe that the Laibon can drive the Europeans out. A long time ago, there was a plague of locusts, and the Laibon called for presents and said he would drive them out and they went away. All the natives almost are in great dread of all three Laibons; because they are great witch doctors, and can kill people if they like.

2. "Some months ago the District Commissioner attached some stock which was found on a European's farm without leave. One of the men, Arap Mahwai, went to Kiboygot, one of the junior Laibons, and gave him a goat and some tams, and the Laibon brought out his divining staves, and told me that the 'herkali' would return all the cat-

... However five were confiscated and sold. Arap
Khalwa told me about this himself.

Some time ago, the Laibon summoned Chief Arap Beli-
age to him, and Arap Beliage went word to say he was old
and could not continuously travel hither and thither. A
short time later, the Chiefs were called to Kericho to
meet Mr. Ainsworth, and the Laibon met Arap Beliage there
and asked why he could not go to him a Government barasa,
but could not go to him. Some people then told the
Laibon that Arap Beliage had said he was a 'Balusi' (big
man) and would not go to the Laibon. Soon after this
Arap Beliage got sick, and believing that he had been be-
witched by the Laibon, he sent Rs. 25/- and some tembo to
him by the hands of Arap Kitchwen. However Arap Beliage
soon died. (W. B. Arap Kitchwen died of bowel obstruction
in the middle of February. He had been some time ill.
Sd. C. M. De.) This is the story that was told to me by
Arap Beliage's widow.

Ref. Arap Sinae, the man who stole Rs. 4000/- from
Mr. Montgomery, there is a man on the Mission Farm called
Arap Kiptan, whose daughter is married to a Lumbwa in
Kericho-Manyatta called Kibayoo, who was once a mail run-
ner. Arap Kiptan told me that shortly after Arap Sinae
was arrested in August, Kibayoo brought a goat and some
tembo to Kibayoo, the Laibon, in the hope that he
would not think that the Manyatta Moran had informed
against Arap Sinae because the Laibon, Arap Heleki, had
ordered the natives to shield him, and said they would all
perish utterly if they gave him up.

The above statement was taken down by me, as Arap
Kiptan told it to me on 8/3/13.

Sd. C. M. Deakin
District Commissioner

Copy of letter from Arap Borokolua to Arap Ngotich, both
are mission routes.

Ugunguria, B. E. A.

August 26th, 1918.

Arap Ngotich

Jambo sana, rafiki yangu. Tena nina watawa wewe
kugikilia inchi yako. Ngalie sana, kwa sababu hapa kwetu
walipata shauri watoke kwa Laiboni. Laiboni akasema kama
mimi Laiboni. Iganini washalita (kili?) baba wangu? Kama
nyinyi watawa wasungu kwenda kwao, nendani taita koutoo
pamoja mbuni 5/10, tena ngombe elfu 1 kwa watu wa Belgii.
Tena watu wa Burut vilivika sana sana ya hapa.

Na mimi nataka wawe fikusona hivi, katiwa watu wako.
Kama atoe mali yag, halafu twasema kama wasungu atakwenda
kweli. Tena penda pahal... watu wafanyia kufwena (harasa)
katiwa watu. Tena kwa Arap Nisonpi kama
yako yako 20-na ngombe uka, tena Arap Kipteroo na Mirogu,
katiwa watu uliko kwa tafati wote sinato uchungu kw
wote, kwa sababu mimi hapa wakili waka sana kwa sababu
akaba Laiboni alidaiwa watu. Na wewe uliko watu kwa
sababu wawe nataka kijas hapa ya waliya hapa. Kwa
watu watawa mbuni 20 na ngombe 3, lakini hodo. Kama wewe
wapata kila hivari Andia kitabu chako, kwa sababu alid
twaweza kumbuka. Amuzi kareni sh chi tukul ko tuka oien
katiwa tamjun wani.

Translation over.

Greetings, my friend. I want you to listen in your country and keep a look-out, for here in our country there is a shame which has come from the Laibon. The Laibon says "I am the Laibon. Why did they (you?) kill my father? If you want the Europeans to return to their own country, go and look for sheep, all goats 4,000 and cattle 1,000 from the people of Belgut. (Belgut is the native name for the Humbwa Reserve.) And the people of Buret also the same as here." I want you not to say anything among your people but let them pay the stock and afterwards we will see if the Europeans will really go away. Go to the place where the people are holding the Council, but do not worry the people. Ask Arap Kinsonai if he has to pay 20 goats and cattle also, and Arap Tere also and Kiregu, but be careful that you ask them quietly, so that they do not get alarmed, for I am very troubled here because perhaps the Laibon is deceiving the people. Ask the people, because I want to know the amount of the property. Here the people have got 46 goats and 2 cattle, but it is not finished yet. Every piece of news you get, write it in a book, so that we can remember it. Calculate out what the total will be if each council pays 2 cattle and -- (text indecipherable.)

Terongosa, headman, under Chief Cherero, Masoi, only admitted, states-- If people know that I have told you about this matter the people will kill me, as they wanted to do before. Barise Arap since stole this money, he went to the Laibon to get "medicines" to make him invisible. After his escape from the river he met Ghondhalul who was then Chief in Sotik, and saw him with the handcuffs on. He then went to the Laibon, who told the Masoyatta people to build him a house near Kericho, with a double place inside, where he could be without being seen by other people in the house. He lived with the Laibon, Arap Kollaki, for 3 days. He gave the Laibon some of the rupees that were stolen. People came from the Laibon to tell us that no information was to be given, or we would be killed with witchcraft. It is impossible to get anyone to say anything against the Laibon, even if you imprison them or take their cattle. I only know that he (Arap Singe) went to Arap Kollaka. When he went to steal he went from the house of Arap Boisia. Arap Cherero, Chief of this location, knows everything, as he is a friend of the Laibon's. We do not hear everything, but what things we are to think with the Serkali.

(2) The Laibon told the people to bring their cattle out of the Reserve towards Idaria against the wishes of the Government. The people of Arap Cherera's are now collecting cattle to give to the Laibon, as he told them if they did not do so, their wimbi and cattle will die, but if they pay up the Europeans will leave the country. The people pay to all the Laibons continually.

(3) The other day, when Mr. Montgomery and the Masoyatta were looking for stolen Masai stock in Sotik, Arap Moiba, (Chief) sent Kerongosi and Ghepereng, his tribal retainers, with a white bull and a black heifer to Arap Boisia. We met the cattle on the road. If the interpreters, Arap Rosok and or Arap Kogon, hear this, they will give information. They all know about Arap Singe. When the compensation was paid for my men who were killed by Masai, the cattle (54) were left with me temporarily. Arap Boisia sent word to me three times to pay him

him some of these cattle. The fourth time he summoned me myself. I went and was told to pay up, but refused. When the cattle were handed over to the recipients they paid up four, two to Arap Boisier, one to Arap Kofleke and one to Kiboyet. Their names were Arap Chaloget, Arap Kowen and Tondemai. Chief Arap Persecutor was told to pay up ^{out} of the lot he got, but he refused. He does not go to the Laibon, nor does Arap Moita, nor Arap Nyarino, but Arap Mustant, Arap Segee and Arap Chariro go often. Arap Persecutor was told he would die if he did not pay up. Some years ago, Arap Chariro, my Chief, considered that I was too much a friend of the Government, having helped to bring back some native cattle from Idania, outside the Reserve. He reported me to the Laibon, who told him to collect Moran and kill me. They attacked me and we had a fight, but we got the upper hand. I was very badly knocked about.

The foregoing statement was taken by me and related by Arap Terongee and corroborated by his tribal retainer, Arap Kobirro, in Terongee's country.

(Ed) C. M. DOBBS,

District Commissioner,

September 9th, 1913.

Yahia Din, the Indian who went off to India so unexpectedly last year, was married to a Muslim woman, sister of Arap Sine, who stole Mr. Montgomery's sheep. I have been told by the Indian, Ali Mahomet, that Arap Sine was hidden in their shop at Arap Tolet's for some days. Subsequently Yahia Din and his wife had a quarrel and he took her to Kisumu to divorce her. Soon after this he suddenly sold all his shops and belongings, and went off to India at a day's notice. We can think of no reason except that he was afraid his wife, owing to their disagreement, would tell the Government that Arap Sine had hidden in their shop.

Statement made before me on the 11th September, 1918.

(Sd.) C. W. Hobbs.

District Commissioner.

Arap Kitchwen, Gule sworn, States:—Arap Segor and Arap Kitchwen brought us this news the other day. A long time ago, in Mr. J. B. Stanger's time, the Laibon built a big boma, and told the people to fill it with cattle and sheep. This was not done, and recently the Laibon told the people that it was because they had not paid him cattle that the Government was putting these Collective Punishments on them. In my country (Arap Kitchwen's) the people have collected about 50 goats and 4 cattle. These have not been collected together, but have been promised. When I heard about this I sent one letter to Arap Netch and one to Mr. Netchria, telling them about it. A very big meeting was held the other day to settle about this. Arap Kitchwen has been going to the Laibon for some time.

Read over correct.

(Sd.) C. W. Hobbs.

District Commissioner.

September 12th, 1918.

ARAP HOSKINS only speak, however, when I got back the 389
other day I found Arap Tere refused to pay the Laibon this
stock. I went yesterday to Arap HOSKINS (Headman). I met Arap
Bailagad and Arap Hoske on the road the other day and asked
them and was told that they had collected 15 goats and 5 cattle.
Arap Tere paid 1 bull, Arap Homet 1 bull, and HOSKINS a bull.
He often goes to the Laibon. They told me that on Sunday a
Barasa would be held at the Lumbwa boys on the farms of Major
Carragie, Mr. Carr and Mrs. Smith to settle about what was to
be paid. They are not very keen about telling us because they
distrust us now. Every possible opportunity the Laibon gets
stock from the people. When sheep disease breaks out, he got
stock from them to stop it.

Read over correct.

(sd) G. M. Debbs,
District Commissioner,
September 13th, 1913.

ARAP BOSKOGHAT, recalled, states:—I am son of the late
Arap Bailage. The Wasse wanted to make me Chief, but I refused.
The Laibon killed my father because he abused the Laibon's
people for stealing cattle, and the Laibon looked at him and
he died. My father told me this himself. The Laibon has
killed many chiefs and headmen:—Arap Tumbo, Arap Koro, Ois-
mangira, Arap Bailage, Arap Tere and Arap Taru.

Read over correct.

(sd) G. M. Debbs,
Dist. Commr., 13, 9, 13.

Arup Tere's village,
15th September, 1913.

Chief Arup Tere, duly affirmed, states:—I first received news
to send cattle and sheep from Arap Kitcher and to send them to
the Laibon. Headman Kiroka paid 5 cattle and 15 goats.

Read over correct before me.

(sd) J. S. G. Elliot,

Headman

Headman Kilego, duly affirmed, states:-- I also get news from Arap Kitchwan, to collect cattle. I was told country was contributing "mail" to the Laibon. I told my people to collect cattle and sheep. I heard that Arap Tere was refusing to collect. I was afraid of Arap Tere, so have not collected the stock in our place.

Read over correct, before me;

(Sd) J. A. G. Elliot.

Headman Arap Sonai, duly affirmed, states:-- I also know of people in my country who are collecting stock. I then hid the fact as I was afraid of the anger of Arap Tere.

Read over correct, before me,

(Sd) J. A. G. Elliot.

- Arap Tere, Arap Kirogo, Arap Owere,
- Arap Sonai, Arap Maina (Askari) Arap Fumbo
- Arap Kiles Arap Ngetich.

The above persons were all present when the above statements were taken.

Arap Kitchwan, Chief, Lambya Reserve, duly affirmed, states:-- Arap Seger brought news to my location from the Laibon that we had to pay him cattle and sheep and goats. He said our whabi and cattle would die otherwise. I also heard it said that he said the Europeans would go away. We are all in fear of the Laibon and do what he tells us. Buret has also been told to pay up stock to him. We see the elders dying and the cattle dying.

Read over correct.

(Sd) C. E. Dobbs.

Dist. Comm., 16. 9. 15

asked if he would be willing to say this before the Laibon Arap Kitchwan answered in the negative most decidedly and said that he would certainly die if he did so.

(Sd) C. E. Dobbs.

Confidential.

(G.O.P.F.)

391

Camps Sotik Road.

22nd September, 1918.

Dear Mr. Harris,
My dear Sir,

Thanks for your letter. I hope we can get the Laibon or rather Laibons, for there are three, Arap Kolliko and two more. I know it is unpleasant to be unable to trust the interpreters and tribal retainers but I don't think you quite realise with what absolute dread they all - Lambea and Nandi alike - regard the Laibon. If I got rid of these I should get no better. I have been in correspondence with Menoxton and to show you this is not merely my own opinion I quote the following from his letter--"Your old Laibon has such power that people's lives would be in danger if they give evidence against him, and I should not care to see my people to do it. No Lambea dare give evidence." (He is underlining.) "Certainly no Lambea except possibly a Missed boy would dare to give evidence against him to his face. This would probably make the evidence of no use from the legal point of view. Still I have quite a lot of evidence of sorcery and hope to get more and will send it on to you with a covering letter as soon as possible. I asked the Native Agent about Arap since without mentioning Menoxton's statements and he told me immediately that he had been snubbed by the Laibon, and had given Rs. 200/- to the senior and Rs. 200/- to the Junior. Furthermore the Laibon has just sent round word that the location is to pay him a very large sum in cattle, goats and sheep with a view to making "dawa" to drive the Europeans away. Some of this stock has already been collected." If you haven't looked up Ormiston's Confidential Report on the subject to the Provincial Commissioner in January, please do so. I didn't believe a word of it then but this corroboration seems distinctly peculiar. It is extraordinary how these revelations have cleared up one or two mysteries already. For example, two Indian brothers, Jalal Din and Mazy Din had shined at Arap Soloti's and Mobero respectively. About my some mysterious friction arose between Jalal Din and Arap Soloti's son and his

people

392

people. I could not understand it at all. Apparently Jalal Din's wife, a Mohammedan woman, was... towards the end of May we made an arrangement with these Indians to come to work... and come every week. We got them for two weeks and then they stopped coming while we were on safari. We could not understand it at all and on June 21st we passed through Hebege trading centre and found that Maan Din's shop was sold. On enquiring we discovered that both brothers had sold all their possessions and departed to India at a day's notice without apparently any reason. It now transpires that Jalal Din's wife was Arap Sinee's own sister and that Arap Sinee had been harboured by them at Arap Sineji's for some time. Jalal Din thought something might come out owing to the friction with the local natives and slipped. I don't know what form the labor's "Ewa" is going to take and cannot believe for a moment that he intends to organize a strike, but the sooner he and his brothers get removed the better. There is little doubt that he forbids the natives to perform any regular work. While at Hoker I told the local... there, who... have 1800... that I wanted to hire on 25 men to work by the month on the... section of the road. I wanted them to live in huts on the... as if they came from their homes every day they don't get to work till 9 or 10 and want to leave at 2. Their wages were to be Rs. 5/- and... and the whole work was in their own country. I was met by a police... that refusal and was told that the Lambas could not possibly do that as if they left their homes who would look after the mothers, wives and... They do not mind coming out to work by the day for a few hours, but absolutely refuse to work by the month. I told them that I would fine them Rs. 50/- for each of the 25 men unless they produced them. Rs. 1250/- has been paid and they say that even if they are fined to the last cent it will make no difference. They are quite friendly about it and work quite cheerfully on home road work and bridges. I... but are quite determined on the point of regular work. I know what to do with... who are weak but anxious to

share the authority over the youths, but what is to be done with people like this who don't want to accept their authority I don't know. I propose to spend the money on buying Jensen, send him for distribution to the Soviet. I believe that the removal of the Baron would be a great relief to the natives generally as he spends his whole time bleeding them.

Yours sincerely,

(Sd) C. M. DOBBS.

19th September, 1918.

I, "Arap Gimelitch," Government Interpreter at Kapambet,
in Nandi, do affirm that I saw "Arap Sinee," escaped Lumbwa
Prisoner, close to the porter's lines in Kericho about eight
(8) months ago.

(Sd) Arap Gimelitch.

His Mark.

Taken before me.

(Sd) Noel Mondred.

Dist. Commissioner.

September 19th, 1918.

reply please quote
No. 3 and date.

Kisii,

North Kavirondo, East District.

22nd January, 1913.

The Provincial Commissioner,

KISII.

I have received a rather peculiar report, which may have some truth in it or may be only native rumour. The Kisii interpreter, tells me that these accounts have reached him several times.

3. It is reported that certain Kisii of North Mugirango have been taking a number of cattle to the Laibon of Lambwa who, they say will, in the future, be their Chief. The reason alleged for the Kisii taking cattle to the Laibon is that the latter is a big chief and medicine-man and has a powerful medicine with which he will effectively drive the European out of the country. In this event North Mugirango will become part of the Laibon's territory.

5. A Kisii named Kisungu of North Mugirango is said to be on very friendly terms with the Laibon and has already given him a number of cattle and has induced others to do the same. It is also stated that cattle stolen by the Kisii of this location from the Kavirondo are at once taken to the Laibon. There may be some truth in this. On the 20th inst. an attempted theft of cattle by Kisii of North Mugirango from the Kavirondo was reported. The thieves got away after spearing a Kavirondo. To-day a Kisii of North Mugirango was brought in having been caught last night in the attempt to steal cattle at night from Kavirondo. This Kisii is of the same clan as Kisungu.

4. I am making further enquiries here, and would suggest that the District Commissioner, Kericho, be asked to investigate. If it is true that stolen cattle are being hidden with the Laibon, this may prove to be the explanation of any negotiations which have taken place.

I think you are aware that the Kisii of North Mugirango

were nearly allied to the Lambwa as many of the former lived and are still living among the Lambwa.

6. I have heard from time to time that Nambu is afraid to take any action against such of his people who are guilty of any offence, as they threaten to kill him after the Europeans have been driven off.

I have not paid much attention to these stories, as such a fear of being killed when the Europeans leave the country is not uncommon among natives who have assisted Government.

(Sd) D. R. GRANTON,

District Commissioner.

Kericho.

E. Cecil Moore Dobbs, District Commissioner, Kericho
duly sworn, state as follows:

I took charge of this District in June, 1911, before
that being stationed in Nigam and South Kavirondo. While
in those two Districts, numerous cattle thefts attributed
to the Lumbwa came before my notice, and in every case in
which the complainants were sent to report to the Laibon,
they invariably brought back word that he gave them abso-
lutely no assistance in finding their stock. I found the
same thing when I came here. The Laibon, Arap Kollani, and
his fellow medicine-man Arap Koisie, together with a younger brother,
were regarded with absolute terror by practically
every Omer and Khasan, as well as the ordinary natives.
In spite of the enormous influence they possess, they have
never assisted me in a single instance in my commissary
work; on more than one occasion, Arap Kollani has appeared
in court when I held a hearing to his place. The natives who
complained that their cattle had been stolen and traced
into the Laibon's own location, when sent to the Laibon
found him drinking with the old men, and were unable to get
any assistance from him. His own particular location is
the most backward in the whole District, and about 80 heads
of cattle stolen from Europeans, Indians and natives were
found in his location in March and April last, having been
hidden there several months. Of the twenty or so stock
thieves arrested not a single one was caught with the help
of the Laibon, his elders, or Tribal Retainers, nor was a
single head of cattle recovered by their assistance. I
have frequently met bands of Moran carrying skin bags full
of hides prepared for the manufacture of tembo, and on en-
quiry elicited the fact that they were obtaining it as an
article to the Laibon. Arap Koisie, the second Laibon,

is almost a very dangerous man in Arap Koiileki. He has huts all over the District, and acts as an outside agent, bringing in news of everything that goes on. This year the Hut Counter was refused assistance by Arap Koiileki when counting his location. Though instructed by me, in consequence of the complaints of the Hut Counter, to provide a Tribal Attorney to my routine work, he failed to do so, and could give no valid excuse for this failure. The natives have told me that Chiefs and Headmen who have shown themselves energetic in assisting Government, or friendly to Government, have been killed by his witchcraft, and they have actually given me the names of these men who have died. There is not the smallest doubt that the natives believe absolutely that these men were killed because they were not as subservient to the Lalbon as he would wish. The fact of the enormous influence he possesses owing to his supposed capacity to kill by witchcraft, and to stop rain, or bring cattle disease, coupled with his absolute failure to use this power in the interest of Government in any slightest degree is conclusive proof to my mind, of his disloyalty to Government. Even the most enlightened natives whom I have questioned about the Lalbon have shown the greatest fear in giving me any information in public, lest they should be overheard by anyone who would bring word to the Lalbon. The result of this, they positively assured me, would result in their being killed by witchcraft.

In July, 1911, four Umbwa from the Lalbon's location stole cattle from Kavirondo (Kisumu district). The Kavirondos caught one man at night, and brought him to Kisumu. I was informed and sent for Arap Koiileki (Lalbon) who arrived in here about 5 or 8 days after the theft. I told him I wanted the other three thieves, and that the man who had been arrested in Kisumu had given their names, etc., so that the sooner they were brought in the better.

matter of fact, I knew except what the layirandos said there were four men, and they had only arrested one. The Laibon sent off some Moran from the office, and next morning three men were produced who pleaded guilty to the theft. The Laibon knew who those three men were, but although he was paramount Chief of the District, and responsible for the arrest of criminals, etc., he did not arrest them until he had been in to the Station to see how much I actually knew. Further the cattle stolen in this case were never produced.

The three laibons or medicine-men - Aran Koriaki, Aran Kuisi and Kiboygot, are absolute bar to all my efforts at stopping stock thieving, or bringing about an improvement in the general condition of the District and the inhabitants, and until the former two at any rate, and preferably the whole three, are removed, I can do little or nothing.

In June, 1911, I held a very large barasa here on the occasion of the Coronation of King George V. All Chiefs and Widra were given ample notice, and every single one was present, even from the furthest corner of Sothi, with the single exception of the Laibon himself, the Paramount Chief of the whole District, who only arrived the next day. His house is a distance of 18 miles from here, whereas some Chiefs came to my barasa from a distance of 60 miles on that occasion.

Recently a collective fine was imposed on the Laibon's location. He was instructed to collect it and asked for a month in which to do it. At the end of that time five inferior cattle were collected and I had to detail an officer to round up 80 head of mixed stock to satisfy the fine. With the power he undoubtedly possesses the Laibon would have paid up at once.

(Sd) C. H. Dobbs

read over correct and sworn before me.

(Su) J. A. G. Elliot
Magistrate and Clerk.

Mr. H. A. Reichling, Lamba Industrial Mission, Kericho,
duly affirmed that:— I have been working in this dis-
trict for eight years now. During practically all this
time I have known that three Laibons have exercised great
authority over the Lamba people. About two years ago
reports began to come to me through some of our native
boys whose training at the Mission had broken their super-
stitious fear of the Laibons that he (Irap Koiiki) and
his associates were exercising their power in a way detri-
mental to the best interests of the tribe. The first re-
ports showed his arbitrary power in that he levied taxes at
will on the natives. For instance if he took a fancy to
certain cattle he simply ordered the native to give them
to him, even if a man had only one cow he would take it
without the owner being able to make any protest. It
has also been reported to me that he has levied a tax of
money on the Reserve. These taxes are collected without
difficulty because of direct threats on his part that if
the tribute was not paid he would get rid of them by
witchcraft. It is also reported that he has frequently
done away with people who opposed him. It has frequently
been reported to me that the Laibon has told the natives
that the white people were allowed to come here merely by
his sufferance and that when he wished they would have to
go. About two months ago it came to my knowledge that
the Laibon had sent word to the various headmen in the
district that if they had ordered the white men to leave the
country he would see that it was done if they collected and
brought in to him a thousand head of cattle and 5000 goats
and sheep. I instructed my informants to be quiet about
the matter and to watch developments with a view to find-
ing out if possible when and where this assembly should be
assembled. Up to the present time a certain number of
cattle have been found actually collected. It has also
been reported to me that when the Government has told these
people

THE UNITED STATES OF AMERICA

IN SENATE

REPORT OF THE COMMISSIONERS OF THE GENERAL LAND OFFICE

FOR THE YEAR ENDING 1898

WASHINGTON: GOVERNMENT PRINTING OFFICE: 1899.

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CHAPTER I

THE LANDS OF THE UNITED STATES ARE OWNED BY THE PEOPLE OF THE UNITED STATES, AND ARE TRUSTED TO THE COMMISSIONERS OF THE GENERAL LAND OFFICE FOR THEIR MANAGEMENT AND CONSERVATION. THE COMMISSIONERS ARE REQUIRED TO REPORT ANNUALLY TO THE SENATE AND HOUSE OF REPRESENTATIVES ON THE STATE OF THE LANDS UNDER THEIR CONTROL, AND ON THE PROGRESS OF THE PUBLIC LANDS.

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ENCLOSURE
To the Hon. Secy. of the Interior
Washington, D.C. 20540

12/21/12

Honorable Chief Executive

Washington, D.C. 20540

The Governor in accordance with Section 3 of the Removal of Natives Ordinance 1909 to order a Native to be removed from any part of the Territory to any other part if it is shown by evidence on oath to the satisfaction of the Governor that the Native is incompetent and unable to be removed to peace and good will. The Acting Territorial Commissioner of the Territory has recommended that certain Native Lands should be removed from the Native Territory and the removal of the recommendations, findings of fact, statements of Mr. Hobbs, Acting Commissioner, and the Rev. A. E. Robinson of the Native Industrial Mission, and of several Natives, and my opinion is invited as to whether the facts shown by the reports of the above are sufficient to justify his Excellency in making the removal recommended.

As the lands are reported by all parties to be in possession of the Native, the United States have expended considerable money in the settlement of the lands, and it is shown by the evidence that the Native, and a companion the Native, are not of very intelligent character and are unable to be removed to peace and good will.

reasons are not under the influence of the laibons
repeating statements made to them by other laibons who
owing to their fear of the laibons could not be induced
to come forward and give evidence.

In a case of this sort, where the obvious reasons
it is impossible to obtain direct Native evidence
it would, I think, be advised to exclude all evidence
which would not be received in a court of law.

The laibons continue to maintain that these
statements will be admitted as the general conditions
of the laibons and of the inhabitants and improve and
District Officers must accept that the laibons say
without that Native assistance is the effect of the
District Officers to improve the conditions of their
tribes, which they would like to obtain from persons
who exercise considerable influence over the laibons
under their administration.

If the evidence against the laibons really showed
that the laibons were not assisting the District Officers,
I should feel compelled to advise that no case had been
made out for action under the Removal of Native Ordin-

ances 1902

I think, however, that after reading the statements
one cannot fail to be satisfied that the laibons are not
only withholding their assistance but are using their
influence to counteract the efforts of the Administrative
Officers to maintain peace and good order in the laibons
and to bring about an improvement in the general condi-
tion of the laibons. It is possible that persons who
exercise considerable influence over Native affairs should be

District Officers, there can be no doubt and that
 in various respects with the natives, and I have
 been in possession of the following information
 collected, and is now on the point of being
 the natives are in fact exercising their influence over
 the natives in connection with the affairs of the District
 Officers, they are no longer themselves as to be
 known to have been used by the natives and the
 be largely settled in the action under the removal
 of Native Ordinance.

DISTRICT OFFICERS
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