LIST OF IMPORTANT MAASAI PERSONALITIES IN PRE-COLONIAL, COLONIAL AND POST-COLONIAL PERIOD

**Ritual experts (iloibonok)**

1. Senteu Ole Mbatiany-----he was the elder son of the 19th century powerful ritual expert Mbatiany Ole Supeet. When his father died in 1889, he was refused to recognize his younger brother Olonana as ritual expert, an issue which precipitated a bloody civil war.

2. Olonana Ole Mbatiany----with assistance from his mother, he is said to have outmaneuvered his elder brother Senteu in contest for succession. Later, he sought British protection by visiting Francis Hall at Fort Smith in 1894. He was well received and accordingly, he was made paramount chief of all Maasai in 1898.

3. Mokompo Ole Simel

**Traditional leaders**

1. Parsaloi Ole Gilisho

2. Kulale Ole Ntiati----a great colonial chief from Ilkisonko section of Kenya (Loitokitok). He collaborated very well with British authorities and is credited for personally inviting the African Inland Mission (aim) to establish their mission station at Ilasit in Loitokitok. He however, never embraced Christianity.

3. Kirrinkol Ole Risie

4. Kisimir Ole Kirisia

5. Mutunkei Ole Lenchoonka

6. Lenku Ole Mpaa-----was a traditional spokesman of right-hand age-grade of Ilterito among the Ilaitayiok in Loitokitok. Later he served both colonial and post-colonial governments as headman and chief.

7. Maora Ole Loolpisia

8. Matayian Ole Risa

9. Muterian Ole Sayianka

**Post-Colonial Political Personalities**

1. Stanley Shapashina Oloitipitip-----he was the first Maasai cabinet minister (1974-83) and MP for Kajiado south (1963-84). At the zenith of his power, he bestrode kajiado and Maasailand political landscape like the colossus.

2. Joseph Murumbi----one of the most principled political leaders Kenya ever produced. He served as Kenya’s first foreign minister and second vice-president after the resignation of Jaramogi Oginga Odinga in 1966.

3. John Keen----one of the most controversial and honest politicians in post-independent Kenya. He served as MP for kajiado north and assistance minister in various dockets.

4. Godfrey Kimoisa Ole Kipury---- veteran teacher and first Kajiado Senator.

5. William Ole Ntimama

6. Justus Ole Tipis

**Heroes and Heroines**

1. Loice Mpayiai Nkaaka----the first Maasai girl to be formally admitted in school in 1942 in Government Maasai School, Loitokitok.

2. Ziporah Senterua Pelo----first Maasai girl to be admitted in Narok in 1945 and admitted at Alliance Girls High school in 1950.

3. Emily Nasotokini Pertet

4. Mary Sialo Mpaayiei---- a powerful woman lobbyist and veteran teacher.

5. Jason Kirruti Ole Sein---veteran English tescher, politician and successful businessman and rancher.

6. Francis Lemeeki Ole Legis----first ever moran officer in colonial administration. He was a politician and rose to be chairman of olkejuado county council.

7. Jonnathan Simitia Ole Solitei----veteran teacher, politician and successful rancher.

8. Rev John Tompo Ole Mpaayei----vteran teacher evangelist and writer. Served as chairman of Bible society of east Africa, regional director world vision international and university of Nairobi council member.

9. Simeon Siong’o Ole Pasha

10. Jason Clement Likimani

11. Melton Melita Ole Shani

**Key Milestones in Maa History**

**Introduction**

It is believed that Maasinta (also Oledokoya or Naiterukop) Is The mythological founder of the maasai. He is father to five sons namely, Lokesen, Lelian, Losero, Lukum and Naiser. The first three form the Odomongi moiety with the last two being the genealogical founders of the Orok-kiteng lineage.

**Origin**

Their cradleland is largely believed to have been in southern Sudan along the gigantic River Nile. During the migration and settlement escapades, they moved southwards and settled in the area south of Lake Rudolf (now Lake Turkana). The Maasai vividly recall this settlement as having been their original homeland, and named it *endikir e kerio* (kerio valley). At about the 16th century, the Maasai were hovering around the Rift Valley before spreading southward with full settlement in the north central Tanganyika in mid-18th century.

In their kaleidoscopic movement to the south, they displaced, bypassed and absorbed people who occupied the plains prior to their arrival. The Iltatua(named iladoru—tall ones) and Ilarinkon who feature prominently in Maasai myths and legends were the immediate casualties early migration and settlement escapades.

**A superpower in the region**

By around 1850, under the direction and guidance of the ritual expert Mbatiany Ole Sitonik, the Maasai were the superpower in the East African region. They played a pivotal role in determining the political geography of the pre-colonial Kenya as the “lords of the plains and open plateaus,” controlling areas approximately 500miles long and 150miles wide between Lake Nakuru to the latitude of Dare salaam.

**19th century sectional wars**

This dark historical epoch is when the rain started beating. Here layed the weak underbelly whose impact is felt to date. It all started around 1815 around Kilimanjaro area. Coalitions were made against powerful belligerent sections and in the end, seven sections were exterminated. The internal strife did an irreparable damage to the once powerful people of East Africa. This way, new weak sections like the Ilarusa, Ilmoitanik, Ilchamus, Ilparakuyo and Ildala-le-kutuk came into being.

**Disasters and catastrophes**

As the community reeled in self-inflicted agony of civil wars, there emerged a catalogue of misfortunes and catastrophes of monumental proportions. That included animals and human epidemics which included rinderpest (enkeeya olodua) in 1889, bovine pleura pneumonia (olkipiei) in1883 and smallpox (entidiyiai) in 1892.

**Succession wars**

The death of Mbatiany in 1889 triggered a succession conflict between his two sons namely Senteu and Olonana which pitted several sections against others. To save his people against total collapse, Olonana to see British official Francis hall in Fort Smith. He was very well received. The new found friendship went a notch higher in facilitating the actualizing the two Anglo-maasai agreements of 1904-11.

**The two moves**

After the infamous handshake between Olonana and the British authorities, the latter saw the opportunity to carve out huge chunks of Maasailand for European settlement. In effect, the first agreement signed in 1904 sought to create two reserves one in the north (Laikipia) and another in the south of the Uganda railway (now Narok). In 1911, the Maasai were forced to sign another agreement forcing them to move away from Laikipia to a more expanded southern reserve.