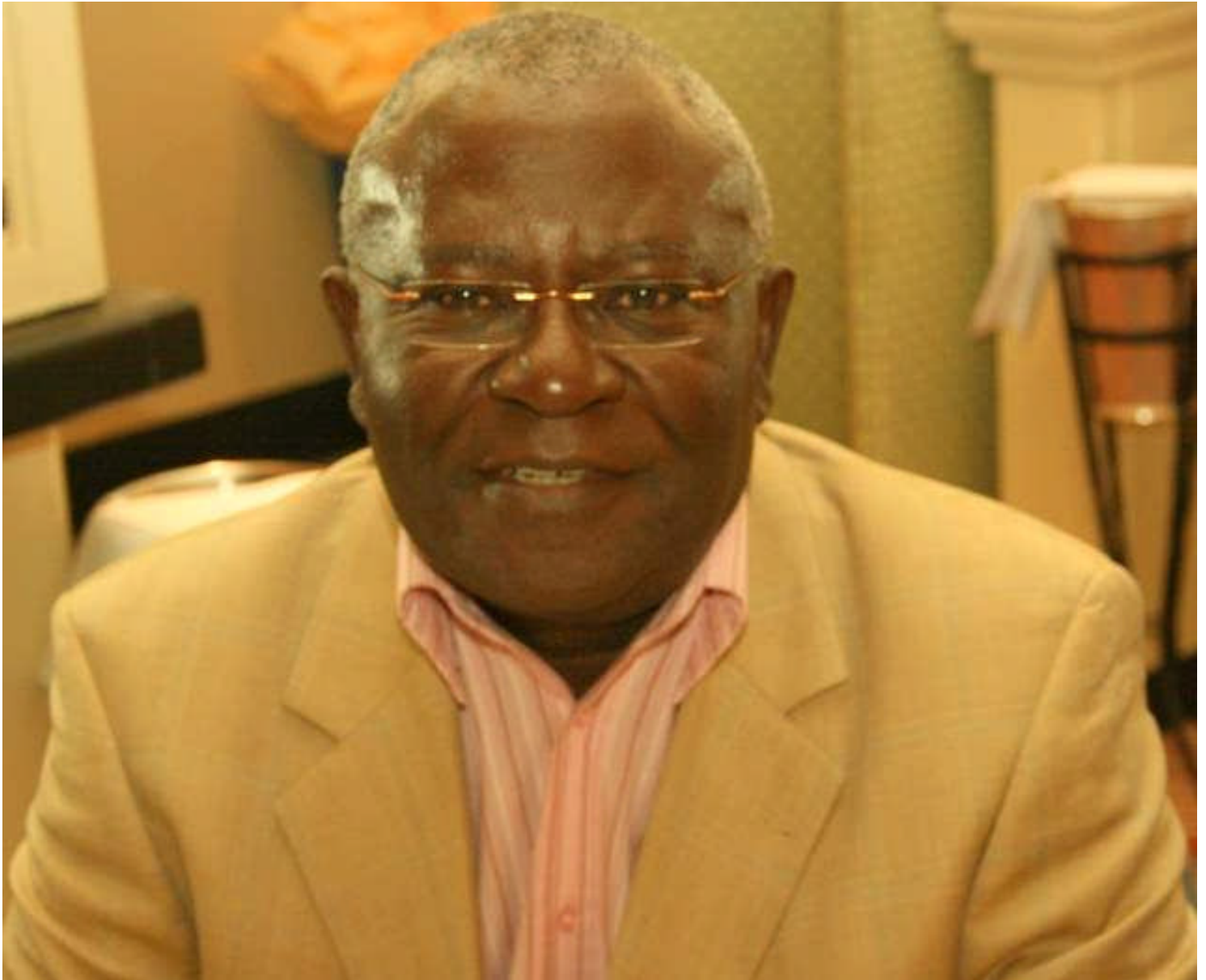


# **ABERECHEYA'S HISTORY AND GROWTH:** **2<sup>ND</sup> EDITION**



Shabanji Opukah. Sponsored the project.

## **ACKNOWLEDGEMENT**

In our first edition of Aberecheya's history and origin we did extend our sincere hand of appreciation to our sponsor Shabanji Opukah whose generosity has seen us through to the second edition of this project and its publication. On behalf of the 'Ababuti' clan may we jointly say that God bless you and your family for your kindness.

We thank all the people who have made a contribution to this project and in particular the following resource persons:

1. Wilberforce Shiambe
2. William Nandwa
3. Jackton Ong'ongo
4. Thomas Oduol
5. Isaac Wamere
6. Joseph Mabango
7. Silfanos Wanyasi
8. Andrew Obanda Ashindu
9. Alfred Okeno
10. Seth Oloo
11. Jared Asendwa
12. Oruko Kuya
13. Charles Okoti
14. Akaka Obiero
15. Dan Akoko Wamere
16. James Otala Opuka
17. Paul Waswa Orengo
18. David Nyangule
19. Joseph Mabango
20. Richard Ongode
21. Edward Mungoma
22. Samson Obanda
23. Joseph Ondumbu

The executive committee team was composed of:

- |                        |                |
|------------------------|----------------|
| 1. Isaac Wamere        | - Chairman     |
| 2. Samson Wambiya      | - Secretary    |
| 3. Jotham Omondi       | - Co-ordinator |
| 4. William Nandwa      | - Member       |
| 5. Wilberforce Shiambe | - Member       |
| 6. Thomas Oduol        | - Member       |
| 7. Jackton On'gongo    | - Member       |
| 8. Charles Okoti       | - Member       |
| 9. James Otala Opuka   | - Member       |

## **FOREWARD**

As in the first edition, it has been Shabanji Opukah's intention to have the history of the Aberechea clan properly investigated and documented. In that regard, the research team covered the following areas:

- (1) Abuti's family members who had not been reached.

- (2) Oaths and manner of oaths taken by Aberecheya.
- (3) Remarkable rivers.
- (4) Migration of Luos in relation to Aberecheya.
- (5) Ornaments and their significance.
- (6) Encounter with colonial leaders in relation to education and Christianity.
- (7) Technological development.
- (8) Education, political and professional achievements.

We trust that these areas have been covered to the best of our ability and lay the foundation for any future discourse.

## **INTRODUCTION**

We have endeavoured to cover all areas above as much as we can. In this edition we have come up with orderly family trees which distinguish one family from the other. The first edition did not indicate birth order by ages in ascending order. We have also used pictures and illustrations to help the readers' perception of the scenes in question. We believe this edition is more comprehensive than the first one.

Samson W. Wairo  
Secretary  
5<sup>th</sup> March 2006

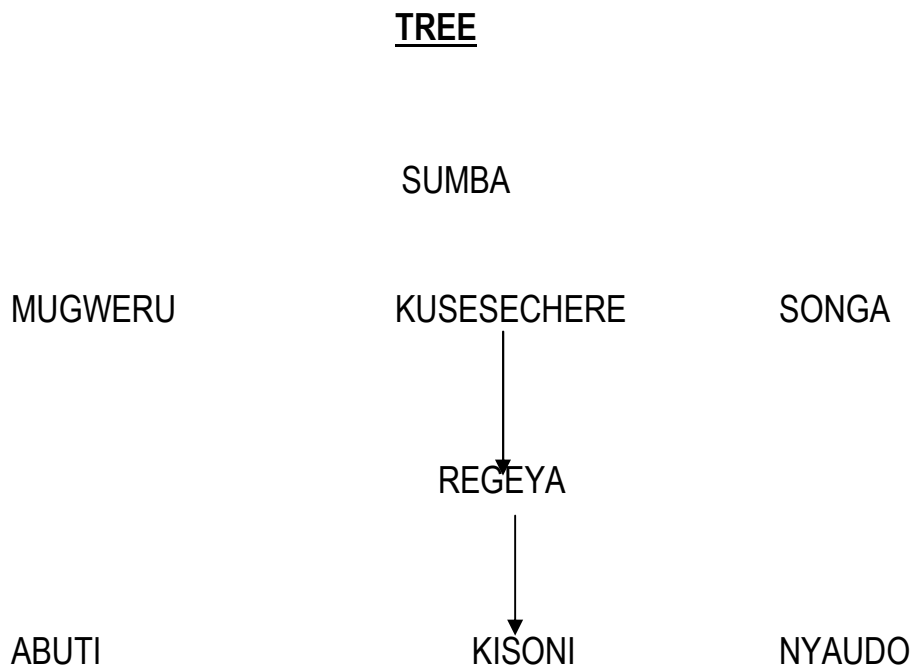
## **THE HISTORY**

Some historical narratives defy well known facts in history as the case may apply here. Migration of Luhyas (Bantus) and Luos (nilotes) started from Egypt moving south along river Nile. The undisputed founder of the Abarecheya clan was called Sumba and he first settled in Uganda. The migration is likely to be attributed to same reasons historians would enumerate; looking for pasture and security among other reasons.

While in Uganda, he sired three sons - Songa the forefather of the Abasoga of Uganda and Kusechere or Sechere and Mugweru. When they came of age, the three sons set up their own homesteads as per Luhya traditions.

Kusesechere had to move on to settle at Odiado hills in Samia. History and origin of Aberecheya traces him back to his indigenous home in Samia. Kusesechere bore Regeya while in Samia who bore Abuti and Nyauudo.

In Samia Kusesechere's family neighbored Amukhula who is the founder of 'Abamukhula' also known as 'Abamukoyia' and a resident of the area by name "Omuchitsa".



Kusesechere was a herdsman and a hunter. Most of his time he spent on hunting, so did his brother Mugweru. As brothers they did share many things in common. This is why it is narrated that Kusesechere at one time did borrow his brother's spear to go and hunt.

During the hunt, he came across an elephant which he bravely speared. Under pain the elephant made away for safety with the spear stuck in its enormous flesh leaving Kusesechere salivating.

He made it back without the spear hoping that his brother would understand his predicament but, Alas! His effort to explain and plead with his brother Mugweru fell on deaf ears. Kusesechere found himself under a heavy cloud in bad books with his brother.

The only option he was left with was to retrieve the spear by all means through hook and crook as his brother appeared to be after his life. A stitch in time hunt out saw him manage to retrieve the spear through a second hunt out.

Later Kusesechere gave back the spear to his brother but could not bury the hatchet with him. In protest, he moved far away to Samia in Kenya where he with his sons until he died.

His daughter, Nyauudo got married at a place called Alego Kanyumba and her offsprings are spread over to Nyando Aboke, Alego Kogong, Gunda Gonzo and Alego Kadenge. The clan came to be called 'Nyauudo' up-to-date.

It was common in some cases that a mother's attributes dominated in a family which is what most likely happened to the Ka-Nyauudo family and later clan.

While in Samia Abuti is believed to have married a wife by the name Nandera who bore a son by the name Teku. Nandera's life was short lived and passed on in Samia leaving behind this young son.

Another version of the relationship between Abuti and Teku is that the two were brothers. We have adopted the two versions to evaluate this bit of our history. Samia residents and their dissidents could not share resources any more.

This led to a massive exodus from Samia with Amukhula leading the eastern vector to settle in Marama East. Abuti intended to show Samia and its residents a pair of clean heels from the inferno and follow Amukhula but he lost direction and took the western vector leading him, his son, and brother Teku, herd of cattle, sheep, goats to Alego where the sister Nyauudo was married – Kanyauudo.

There lived a traditional leader by name 'Muchitsa' who was not spared by the cold water of the indigenous the Samia. Posing as a workman, he too accompanied Abuti but left his family in Samia. He served Abuti as a herdsman.

The trio settled in "Gunda Gonzo" but were not contended as they were among in-laws in this land. Abuti moved on later to settle at Ndere where a score of his offsprings still hail from todate namely, Kisoni's. He later kept the pot boiling briefly at Mwadi in Gem (Ukwala) then moved on to Mt. Regeya and settled at its foot at an indigenous homestead called Shikhonga where he was referred to as Chinji-ngima.

On reaching the hill he named it Regeya in memory of his father. The hill retains the name todate.

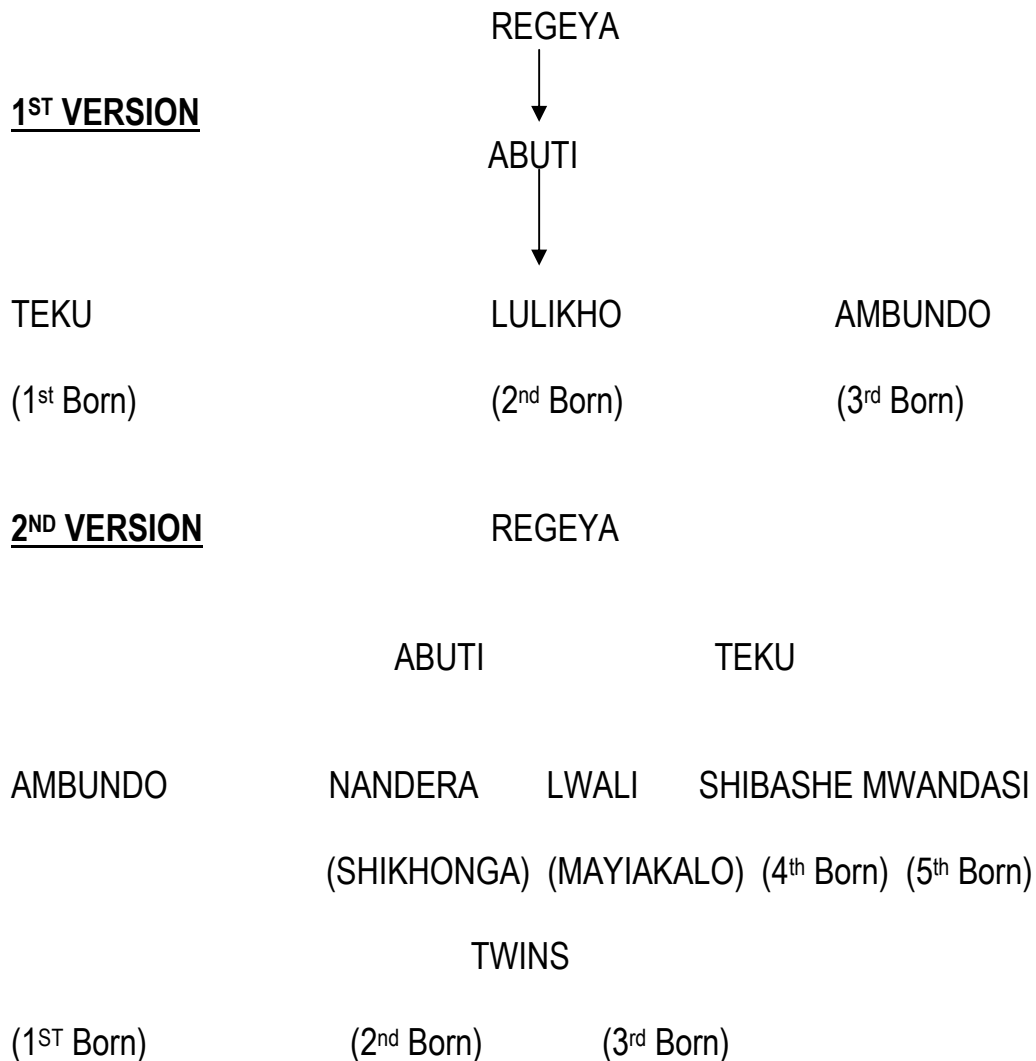
When he arrived at Regeya, he found the Abamani settled here and soon a warfare broke out but Abuti emerged victorious and pushed them away from the hill.

Up till this point, Muchitsa was still serving Abuti as his herdsman. While at the hill Abuti married two wives – Lukanji – first wife from Emasiba and Muyonga – second wife from Ebukhobole.

On one occasion Abuti’s wife Muyonga discovered Muchitsa owning/wearing a traditional ornament symbolizing a clan leader. She disclosed this to her husband who had to repatriate Muchitsa as it was a taboo to have two leaders in one homestead. Muchitsa pleaded guilty and requested that he goes back to Samia to bring his clan to settle else where with him.

**ABUTI’S 1<sup>ST</sup> GENERATION**

As noted earlier there are two versions – we have adopted as summed up below:-



It is believed Nandera who is also known by name Shikhonga was named after Abuti's wife who died in Samia if we go by the first version.

Lwali second borne twin is also known by the name Mayiakalo. A child born after twins among the Luhyas is called Shibashe thus Abuti's fourth born.

Going by first version it is believed Abuti's first wife Lukanji encountered misfortune of losing children soon after birth. She blamed her co-wife all for this misfortune.

She played fowl to her co-wife when she gave birth to her son Ambundo she pretended that the child had died and buried when she actually buried the amniotic membrane but took the baby back to her home in secret so as to be brought up by the uncles.

A calved cow was also taken with the baby whose milk was used to feed the infant to maturity.

Ambundo though younger in age assumed the mantle of eldership by birth right.

His mother was the eldest in marriage. Muyonga – second wife from Ebukhobo gave birth to Lulikho who bore twins Nandera and Lwali.

These twins were followed up by Shibashe – twin follower. Ambundo grew up among his uncles and was sent by his father to fight the Abamani and also carry out some customary rituals as a first born.

Ambundo's generational tree is listed below. He had only one wife who bore him two sons namely ALiuba first borne and Nafisi second born.

### **AMBUNDO**

This is second generation from Abuti.

#### AMBUNDO

##### ALIUBA

##### NAFISI

MABANGO (1 <sup>st</sup> Born)	SABWA (2 <sup>nd</sup> Born)	MBAYE (3 <sup>rd</sup> Born)	MASIRAMABI (1 <sup>st</sup> Born)	MUNIKA (2 <sup>nd</sup> Born)	OKUTERU (3 <sup>rd</sup> Born)
-----------------------------------	---------------------------------	---------------------------------	--------------------------------------	----------------------------------	-----------------------------------

ALIUBA

MABANGO

ALIUBA

SABWA

MBAYE

ONDUMBU

MULERA

AMWAYI

MAGANGA

AKHOKO

OLOO

↓  
MAKWATA

↓  
TOM ODHIAMBO

MULERA

SABWA

ONDUMBU

MULERA

SHIBERO

AKHONYA

↓  
NAMBAKA

SHIBERO

ABUCHERI

WAMERE

OLWANA

OMULUBI

MUMA

ANGOLO

ABALA

AMERE  
FR. OTIENO  
MARKO  
SABWA  
ODENYO

MUMA  
ODUORI  
MUDIMBA

ALEX

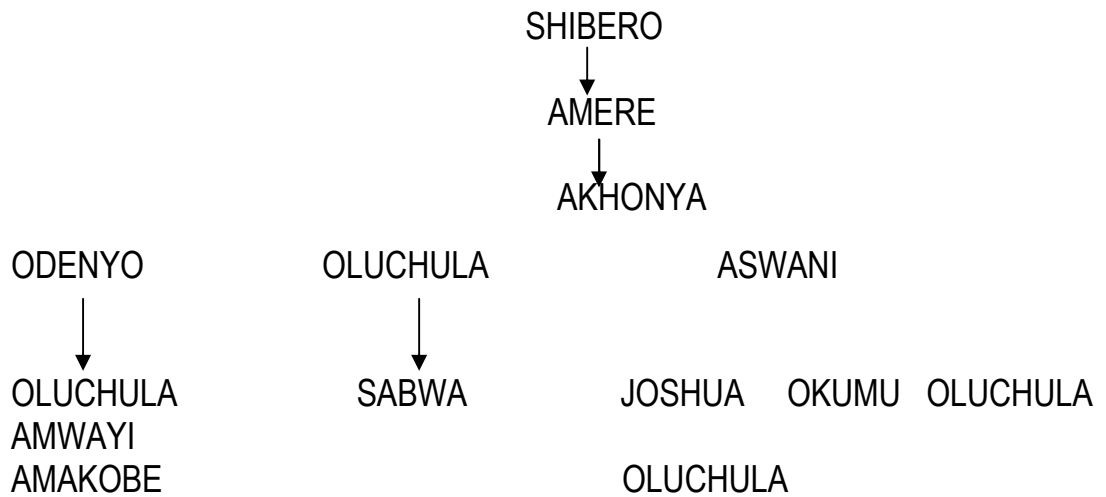
ASHUMA  
AKULIMA

SHIBERO

SABWA

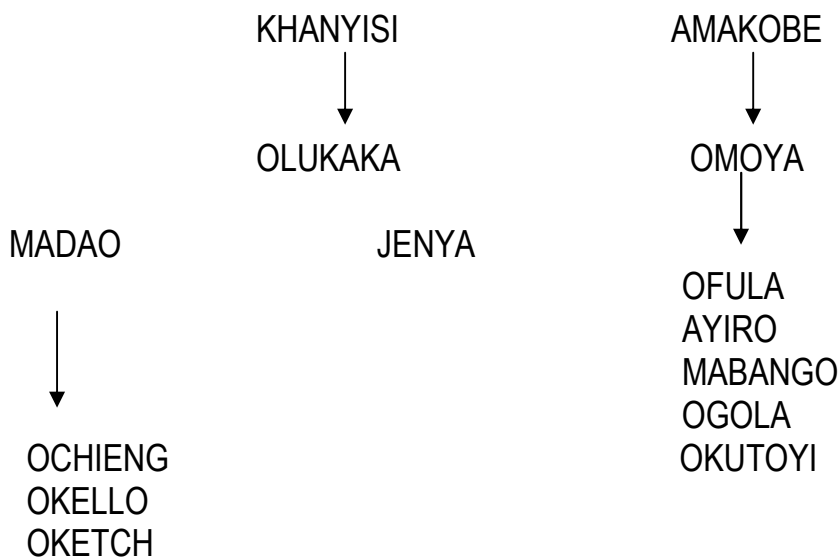
↓  
MULERA



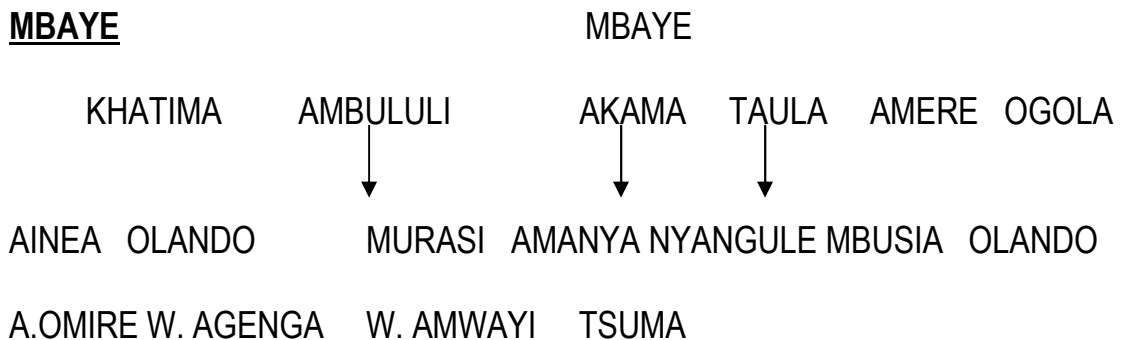


Sabwa did also have other off-springs as below.

**SABWA**



**MBAYE**



N. ALILA

WILLIAM ONDURO

NJONI

JARED

ANGOLO

MURASI

OWUOR

OCHIENG

OWITI

WAMBUNYA

**SABWA**

SABWA



AKHONYA

OLUCHULA

ASWANI

ODENYO

JOSHWA  
OFULA

SABWA  
JASALIAM

EZEKIEL  
OKUMU

CALEB OLUCHULA

**ASWANI**

SABWA



AKHONYA



ASWANI

OLUCHULA  
ACHAPA

ABUCHERI

**MABANGO**

ABUTI



AMBUNDO

LIUBA

NAFISI

MABANGO

MBAYE

NDALO

ESHIREMBE

OMWOKI

ARINGO MAUMU

OMWANDASI

NDALO MABANGO

**ESHIREMBE**

ESHIREMBE

INYUNGUBALE

AMAKOBE (LADY)



SHIBERO

MASAKHWE

MBAYI

NDALO

OMENDA

J. ONDUMBU  
INYUNGUBALE  
J. OMUCHEYI

INYUNGUBALE AMAKOBE  
(C/MAN) WAMERE

SHABANJI

SAKWA

OYONDI AKHONYA

SAMWEL

OOONGO

MAJENGO

ELLY

ALLAN

SAULO

DANIEL

OTIENDE

MALOPA

SHABANJI, MASAKHWE  
F.NDALO  
(CHIEF)

**NAFISI**

NAFISI

MASIRA MABI MUNIKA KUTERU

MAHERO

MAMULI

OMARO

NAFISI

WERE

SHIKANDA

OTIALA

SHITANDI

MALO EFICHINJI

OPIMO MULWALE

AKHONYA J.OYUKA

AMBULULI

D.CHIBULI HESBON NYANGULE GIRLS ONLY JELA SHIKANDA

NDENGA

OMONDI

MAKOMERE

SHIKANDA

ANDERE

GILBERT

OMUKUYIA

LUMUMBA

NDENGA &

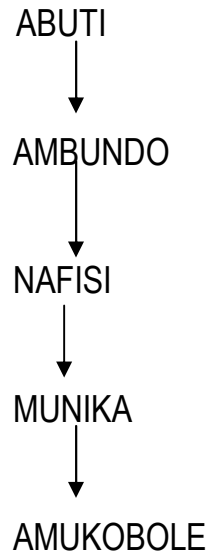
KISENGA

ASHIANGA

OPIYO

Out of good will Nafisi did welcome Sabwa who to date had been assimilated among Aberecheya.

**MUNIKA**



NYANGULE

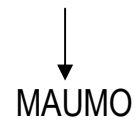
ATOLA AMUORO

KWACHI MARIWA

J. TUBULA

OCHILO

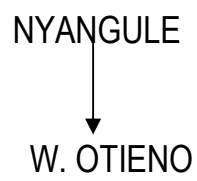
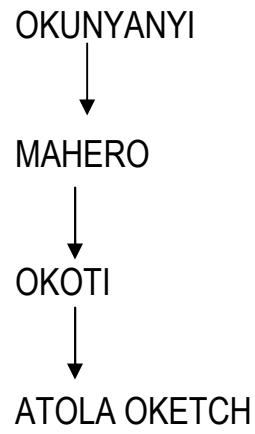
PANYAKO MBINJI MUKAJIA JAMES OMONDI



MARTIN  
TUBULA

Z. WERE C.OKOTI W. OMONDI ONDELE  
(MEMBER)

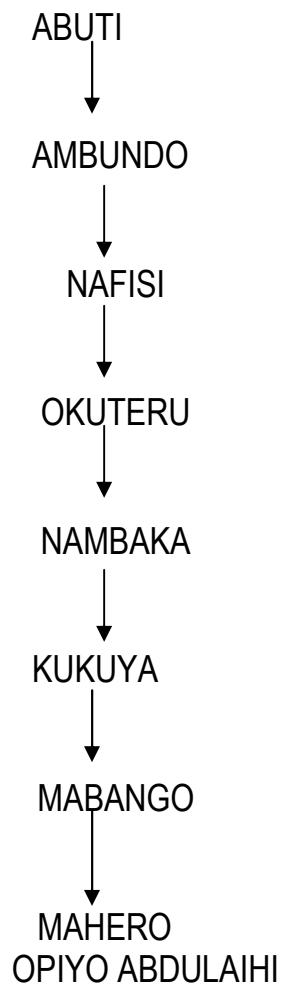
Nyangule son of Amukobole son of Munika did welcome Okunyanyi from Shianda whose generation is as below:



OKOTI OKOYO

W. OMONDI

**OKUTERU**

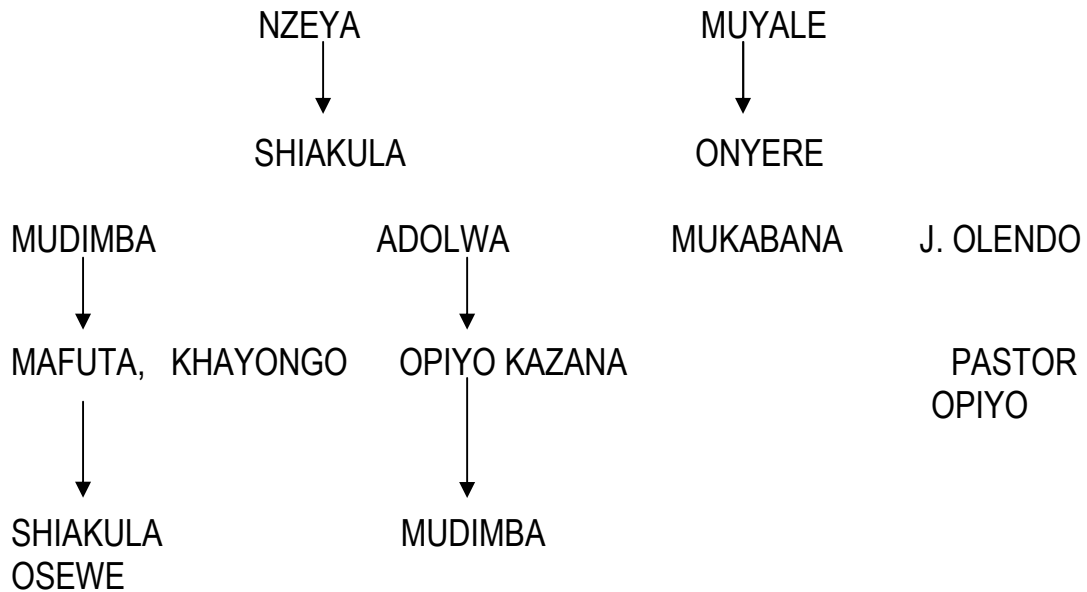


J. OMONDI  
(CO-ORDINATOR)

ABUCHERI

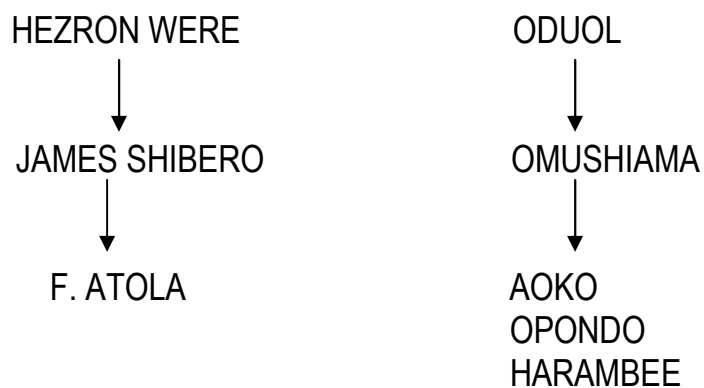
Nafisi did also welcome a daughter who bore Nzeya and Muyale whose off-springs are as below:

DAUGHTER



Nafisi did also affiliate Sabwa among Aberecheya and his off-springs are as below:-

SABWA (DISIDENT)



As Abuti's off-springs migrated, they did settle in different indigenous homesteads the so called "AMAKUNDA."

Ambundo settled in the homesteads named below:

- (i) Eshifwoho - By Chopa Okatch and Ombaka Angwingi's residence.
- (ii) Mundobole - By Madara market Eburanga.
- (iii) Mulukanji - By Abner Mango's home.
- (iv) Ebuyoti - By Ondumbu's grave yard.
- (v) Mushiandiba - Close to Kokwiri Catholic Church.
- (vi) Mashene - Behind Eshifwoho.
- (vii) Mushimuli - Close to Odamo Mogalo.
- (viii) Emukokho - Where Obanda died from.
- (ix) Eshikholobe - By Hezron Omune's home.
- (x) Eshimala Abandu - By Samwel Olwana's home.
- (xi) Ebuliri - By Simeon Walukwe and behind Jason Bweya's home.
- (xii) Eburanga - Close to water- tank.

If this generation were to be traced then it will be found in the following indigenous homes.

- (i) Lukanji
- (ii) Mudobole
- (iii) Inaya
- (iv) Lufumbo
- (v) Shikunga
- (vi) Shikwata

OMWANDASI

ABUTI



LULIKHO

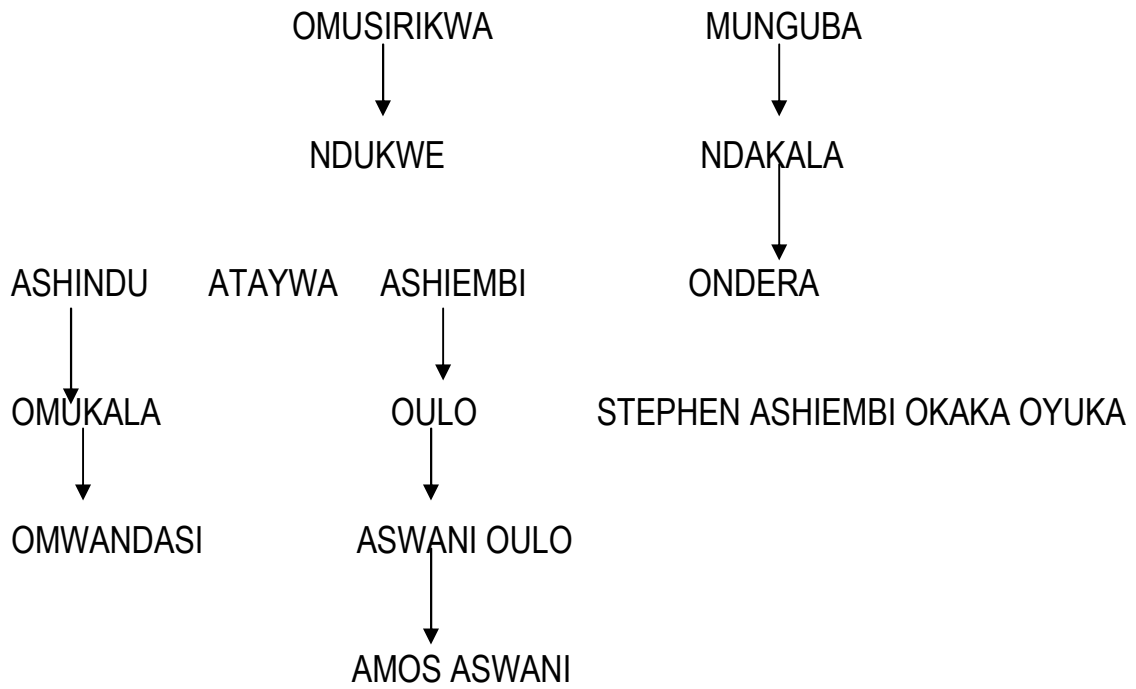


OMWANDASI

Omwandasi had a total of ten sons namely Lwasitsi, Amalichira, Malembo, Yeye, Washibambo, Nasio, Eshabira, Estituba, Anyangu and Muserera in order of birth.

**LWASITSI**

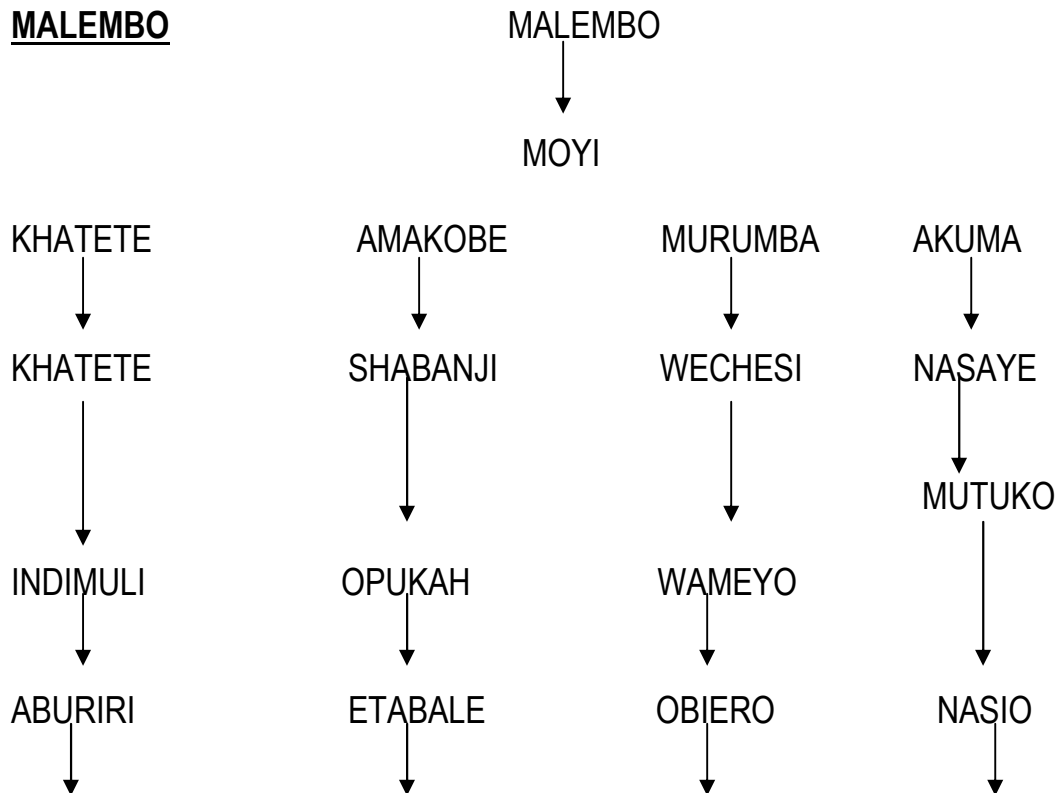
LWASITSI

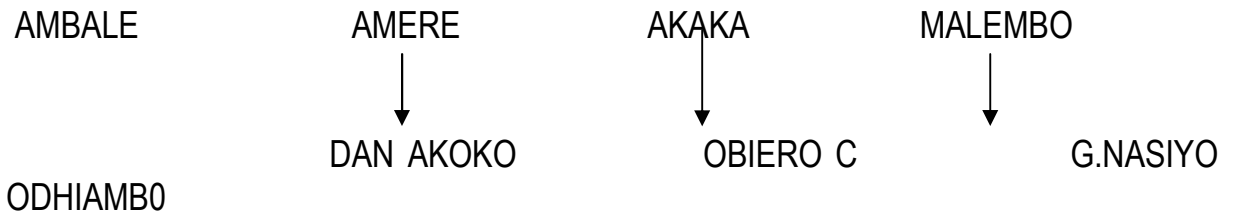


**WAMALICHA**

His generation is extinct.

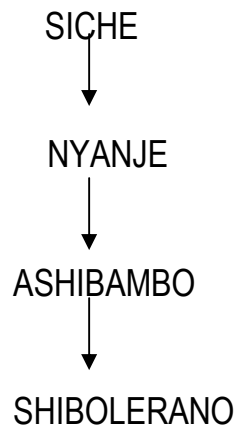
**MALEMBO**



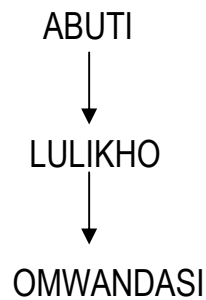


Malembo and Yeye were born from same mother so to SICHE whose mother bore the founder of Abamweche "MUSAKHO"

Siche's part generation reached is as below:



YEYE



YEYE

MALEMBO

SAME MOTHER

MALO

MUTOBERA

NANDAKHA

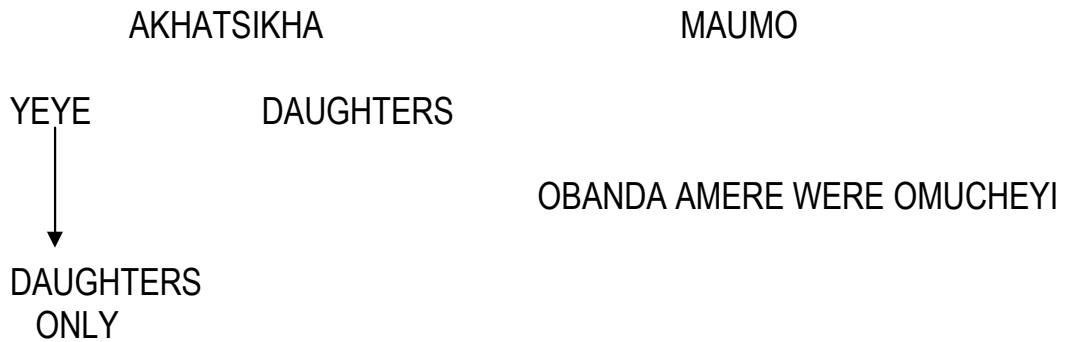
YEYE

ONE MOTHER

It is believed that Yeye's generation was hot tempered. His grand children suffered hunger named KEYA between 19 – 14 and 19 - 18.

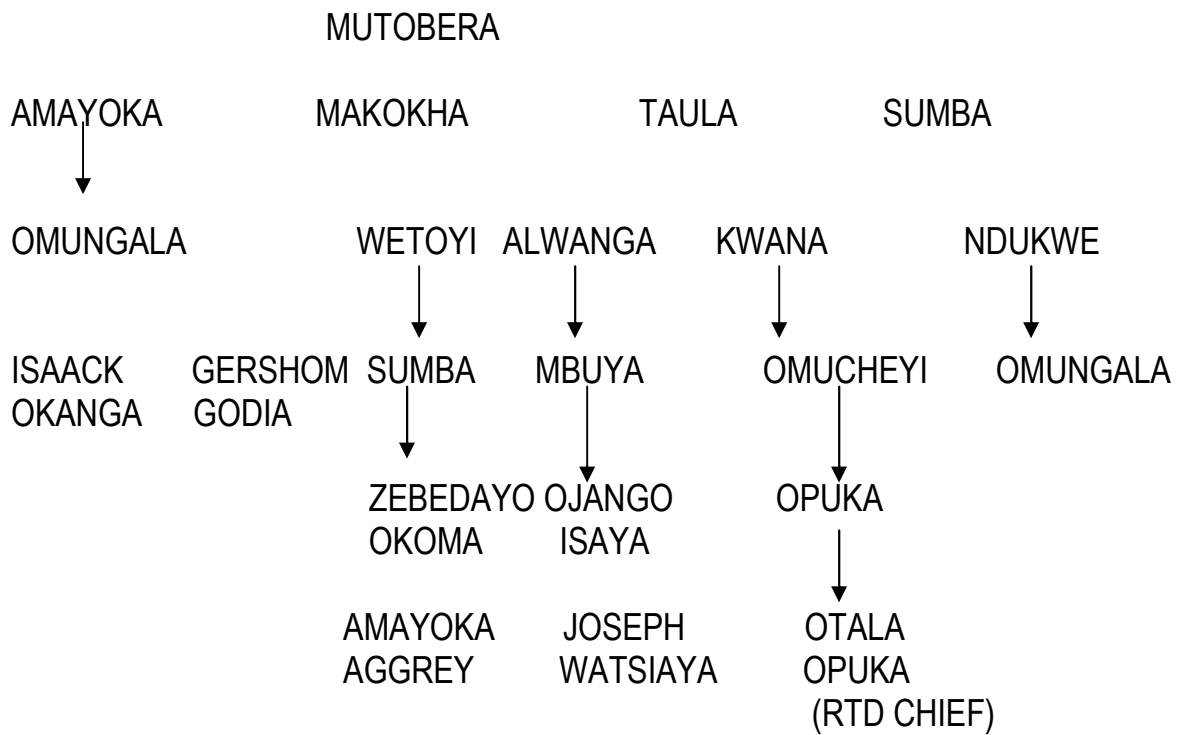
**MALO**

MALO

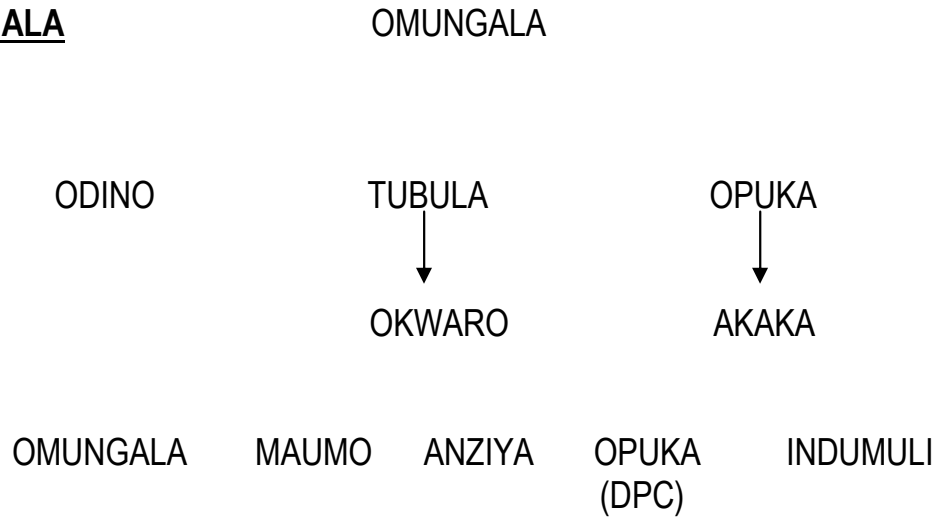


**MUTOBERA**

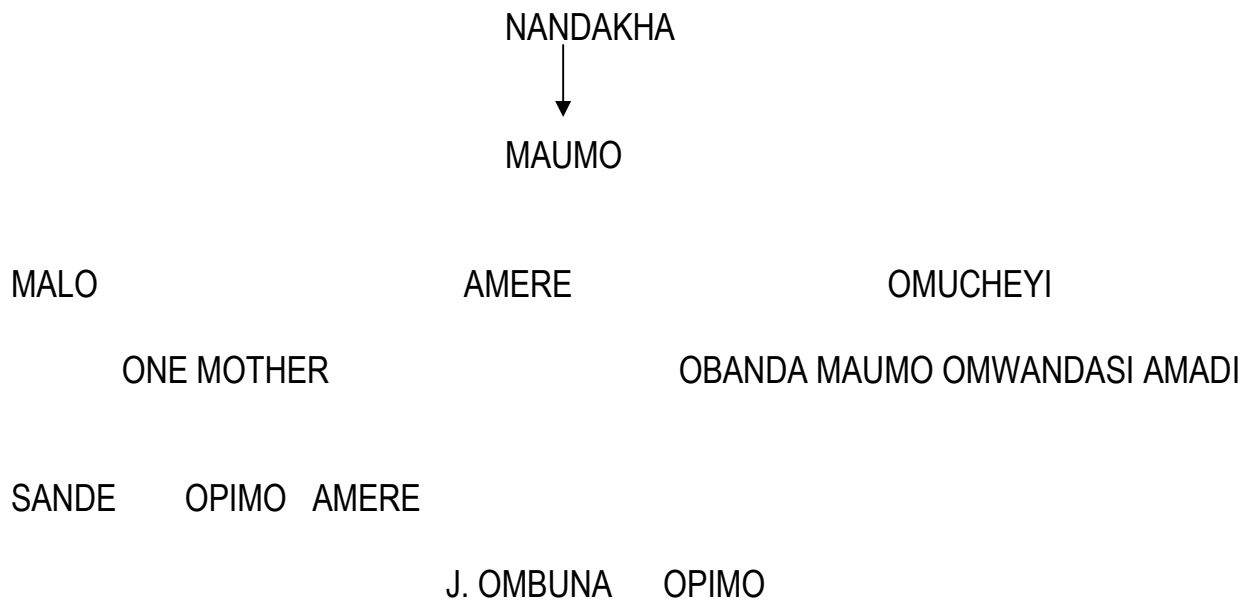
This generation was believed to be a royal family – rulers or judges.



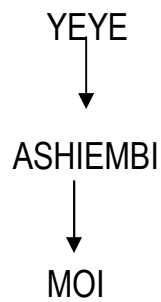
**OMUNGALA**



**NANDAKHA**



**YEYE** (Son of Yeye son of Omwandasi)



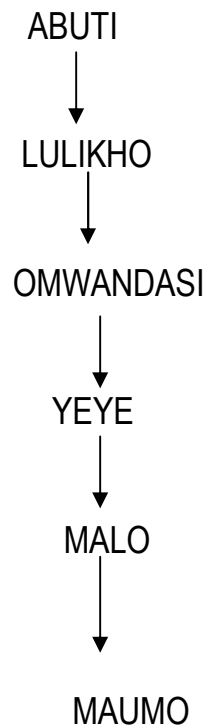
YEYE

NDUKWE

OMUKONGOLO BABU AMERE AYINGA FANUEL OMUNGALA YEYE EFIKHAYA

As a source of proteins termites were very previous due to scramble for them the Lwasitsi generation and Yeye's generation fought over white ants.

OBANDA



OBANDA

AMERE

MAUMO  
↓

OSORE  
A. AMERE  
M. NEONDO  
J. OMUCHEYI

OKOTI  
↓

J. ONDUMBU  
E. MALO  
E. OBANDA  
A. OBANDA  
R. MAUMO  
J. OMUMIA  
G. WANDERE  
W. WAMBIYA

ANDERE  
↓

NEONDO  
ONYIMBO  
SHIAMBE  
P. OMUCHEYI  
OBILO  
N.OMUCHEYI

S.ASHINDU  
↓

OBANDA  
M. ANDERE  
PROF. WERE  
H. WANGA  
A. OBANDA  
(MAOSA C/M)

ABUCHERI  
↓

J. OPUKA

J. WETOYI  
J. MAUMO  
W. OPONDO

Wandere son of Obanda son of Maumo son of Malo did not reside at home along with his brothers but left for Muhoroni until late 1930's when he ailed and was brought back home at Mungulu Village, Eshikomari Sub -location in Butso.

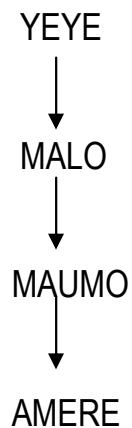
Although he was buried at Mushikhenjera Village after his death, he left behind a family residing in Butso. Onyimbo his second son migrated to Eshitari.

This land was given to him by a village elder by name Osichiro Indakwa of the Abakolwe Clan.

Onyimbo had to occupy land at Emayinga and his uncle OKOTI who also joined him, settled at the same place.

These are the Aberecheya at Eshitari.

**AMERE** : Son of Maumo son of Malo son of Yeye.



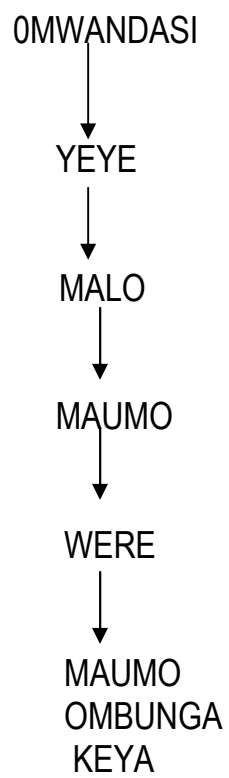
SOLOMON OPUKA

OPIMO JAPHETH

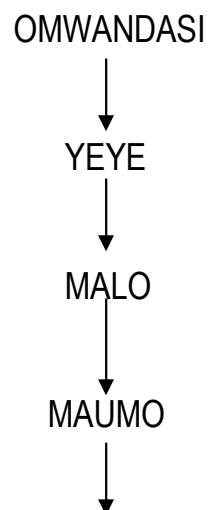
WALTER OMUCHEYI SHABANJI

OPUKAH (SPONSOR)

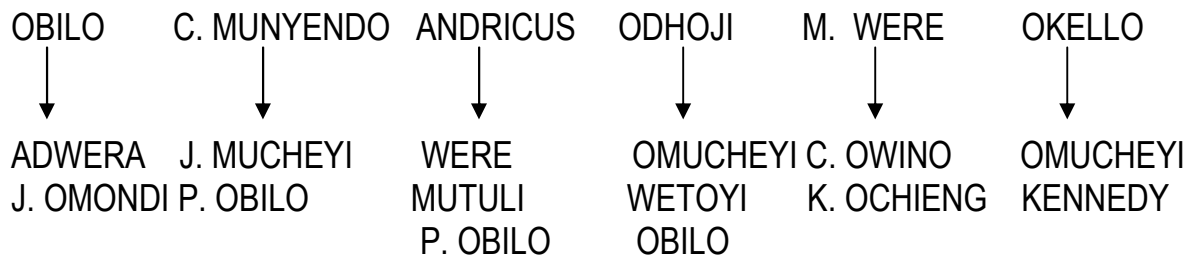
**WERE:**



**OMUCHEYI**

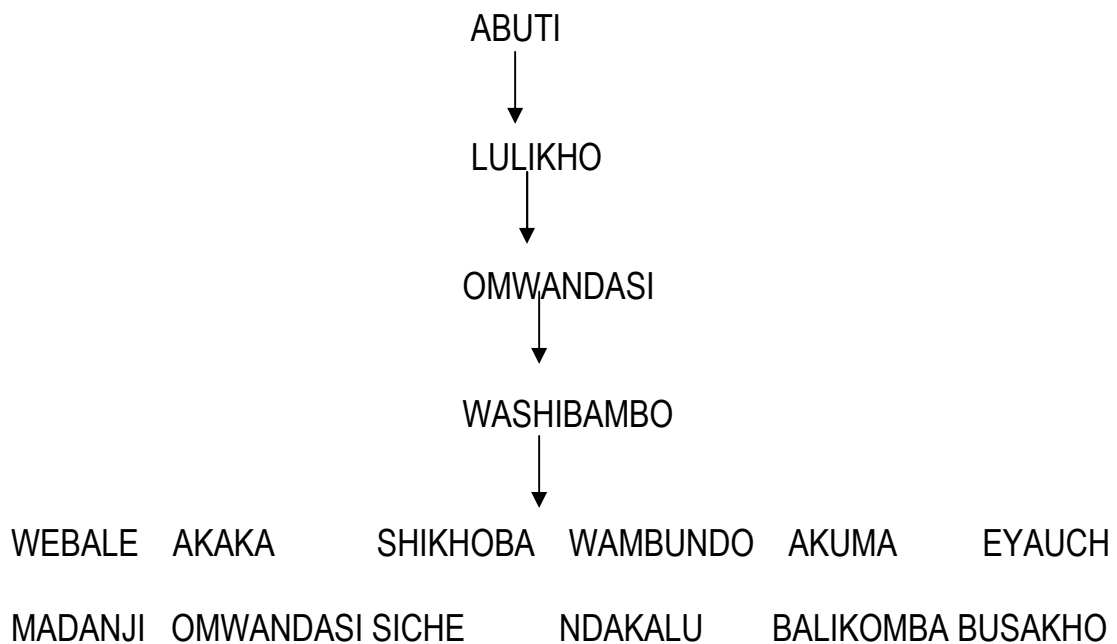


OMUCHEYI

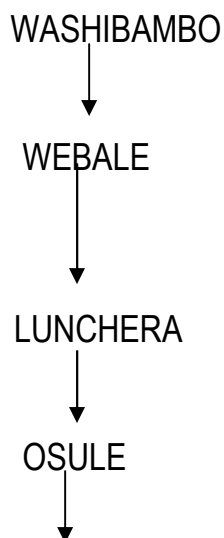


**WASHIBAMBO**

Had twelve sons as below.



**WEBALE**



OMUNE

OSULE

ABWOR

RANDIKI

WAMAKOBE

OBILO

AKAKA

WASHIBAMBO



AKAKA



AKHAUKWA



ESHIFINDI



OLUMOLA



OMUCHEYI



OMUNGALA

WAMBUNDO

WASHIBAMBO



WAMBUNDO



SHIKURU



MBINJI



WAMAKOBE RACHWERA



AMBOLA

ALWANGA

JAMAGENDO

**MADANJI**

ASHIBAMBO



MADANJI

KHATENYIRE



NDAKALU



MADANJI

OMUCHEYI



IKHUMWA

BAMULI



OKOME



OMBIRO

LIKUYANI ODINGA OKOTH



HAGHAI

MUNARO  
OLWETE

MUCHEYI

ASWANI  
MAKOMERE  
LUBANGA

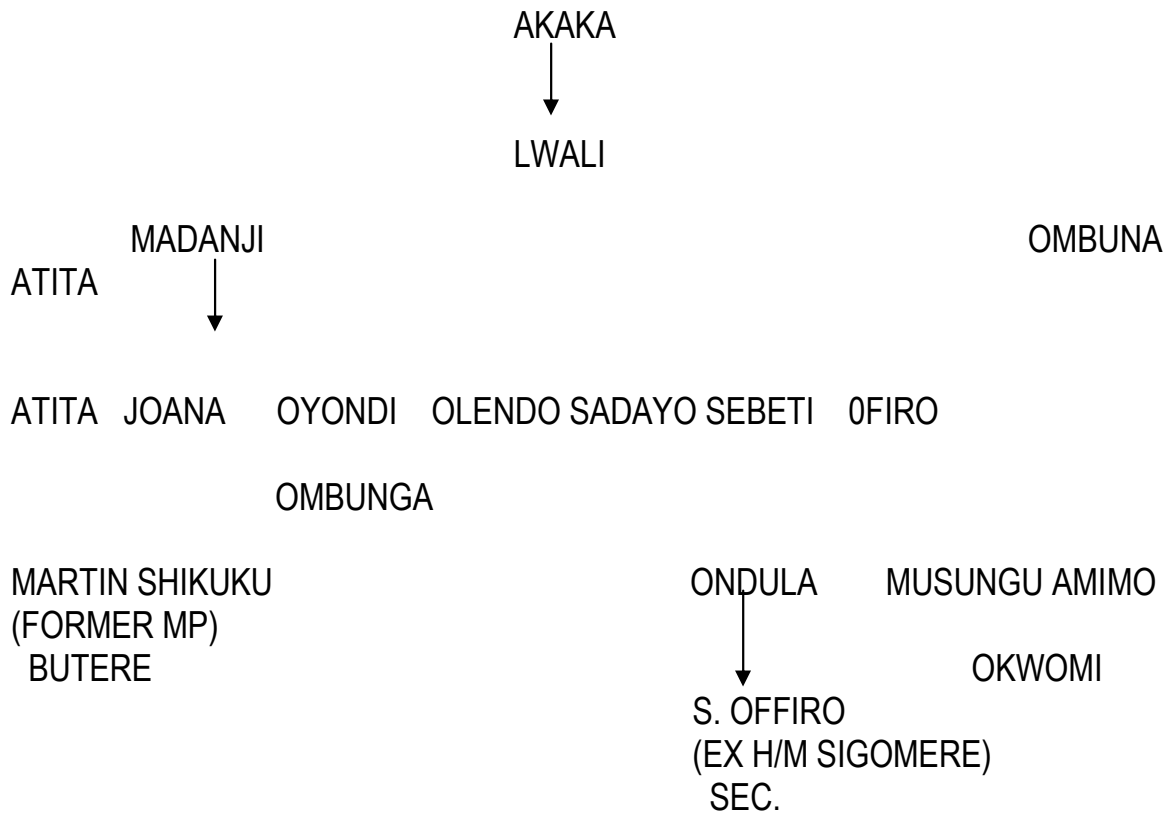
RICHARD

ONGOTE

**AKAKA**

ASHIBAMBO

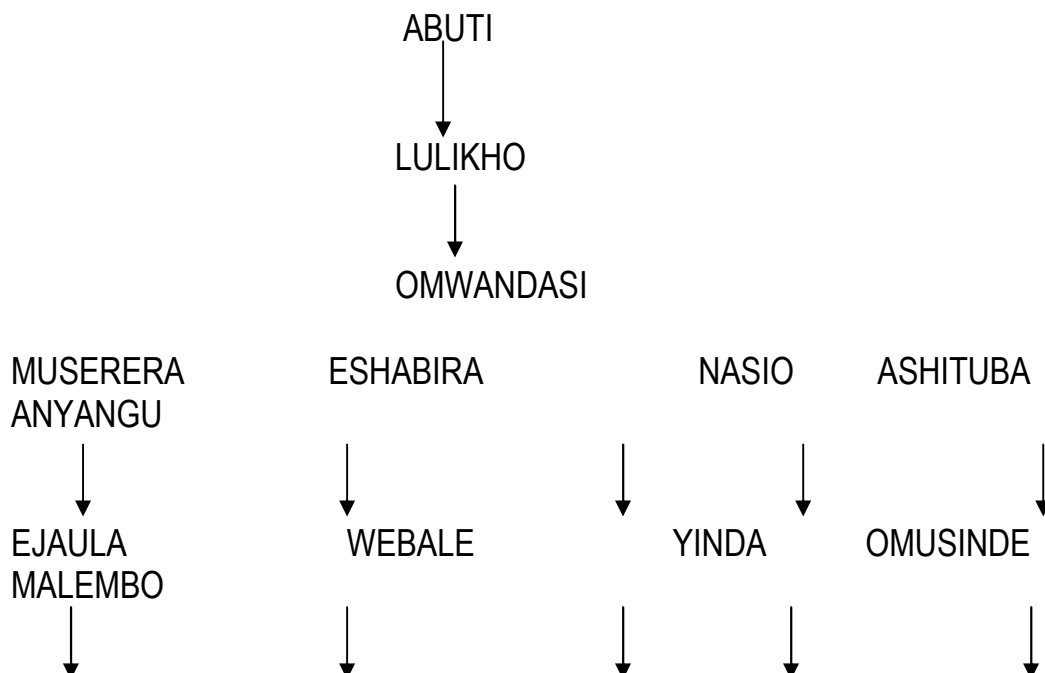


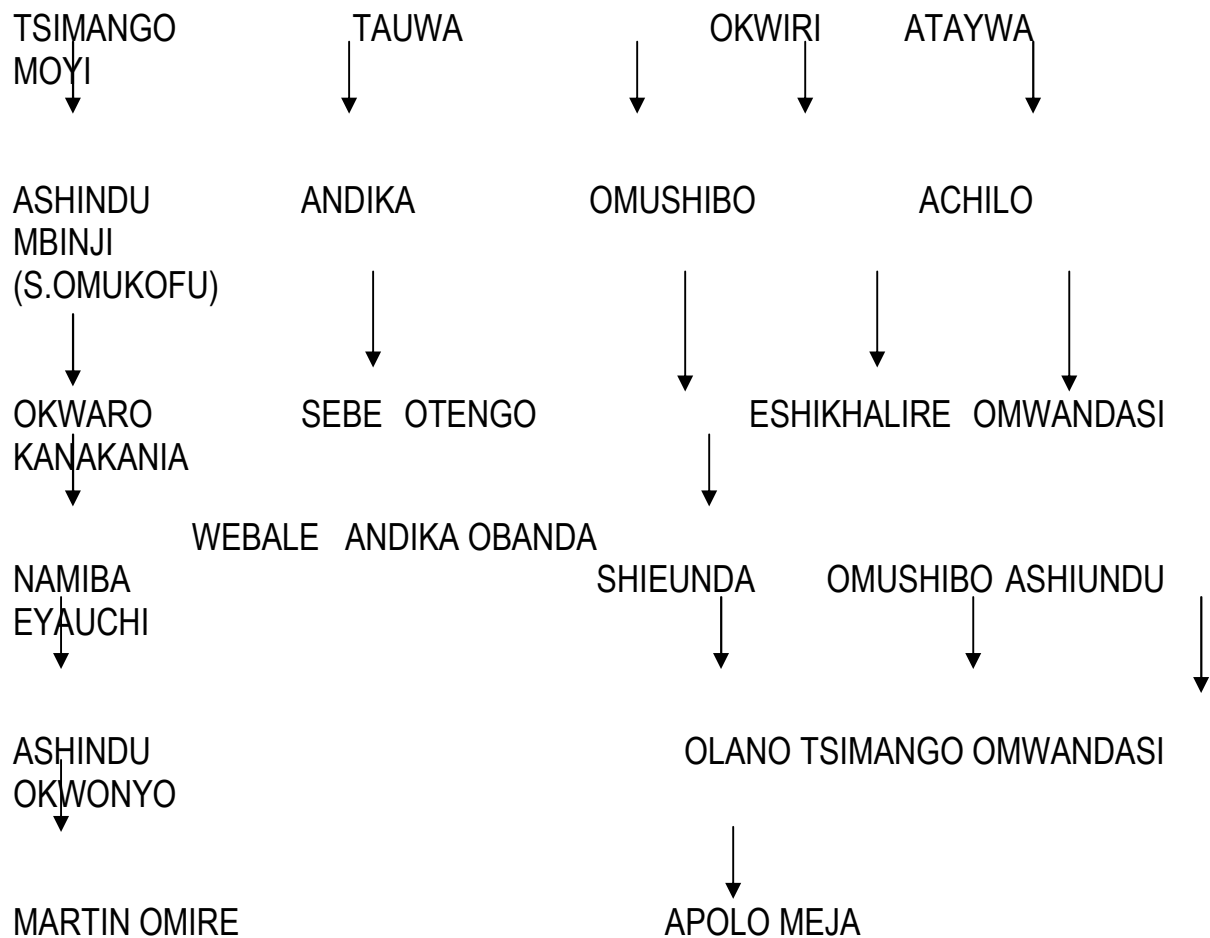


We have been able to trace-up Ashibambo's off-springs from five of his sons only.

The remaining families should feel represented by the coverage of their brothers.

**MUSERERA/ESHAABIRA/NASIO/ASHITUBA/ANYANGU**





Nasio's generation resides at Emuyundi they are therefore Aberecheya at Emuyundi.

In the process of migration Omwandasi and his off-springs settled in different indigenous (Makunda) namely:

1. Ebuloma – Where Mbinji lived
2. Mundoli - By Nasio's home
3. Mulutukhu – By Ogola's home.
4. Nyagwira - Where Semeon Nyende church is situated by Mt. Regeya.
5. Eshimala Abandu – Close to Robani's Mukola.
6. Nyagwira - Close to Madara
7. Olutonyi market - Close Wetoyi Ngesa.
8. Ebulambala - Close to Sewe Oruko
9. Ematukha - Where Joram Ramoya lived.
10. Eshisendo Tsibiri - Close to Oruko
11. Komari - Close to Magolo Alango.
12. Lwasitsi - Close to Kefa Okongo
13. Mulwero - By the river Eshifindi.

14. Mikaali - At Khaukwa's home.

Currently if traced this family will be found settled at:

1. Eshibuli
2. Eshikhenjera
3. Ebukhokoro
4. Ikokwa
5. Buloma
6. Munzeywe
7. Shitari
8. Emuyundi
9. Shisendo
10. Inaya

### **SHIBASHE**

This is a name given to a follower of twin borns. Therefore Shibashe was the follower of his twin brothers Nandera also called Shikhonga and Lwali also called Mayiakalo.

Shibashe son of Lulikho son of Abuti migrated from the mountain Regeya across River Isika to settle his family in the Indegeneous homesteads (Makunda) Lunyiko, Shianzachi, Bukuti and Munzeywe where his off-springs reside up to date.

It is growth is as below:

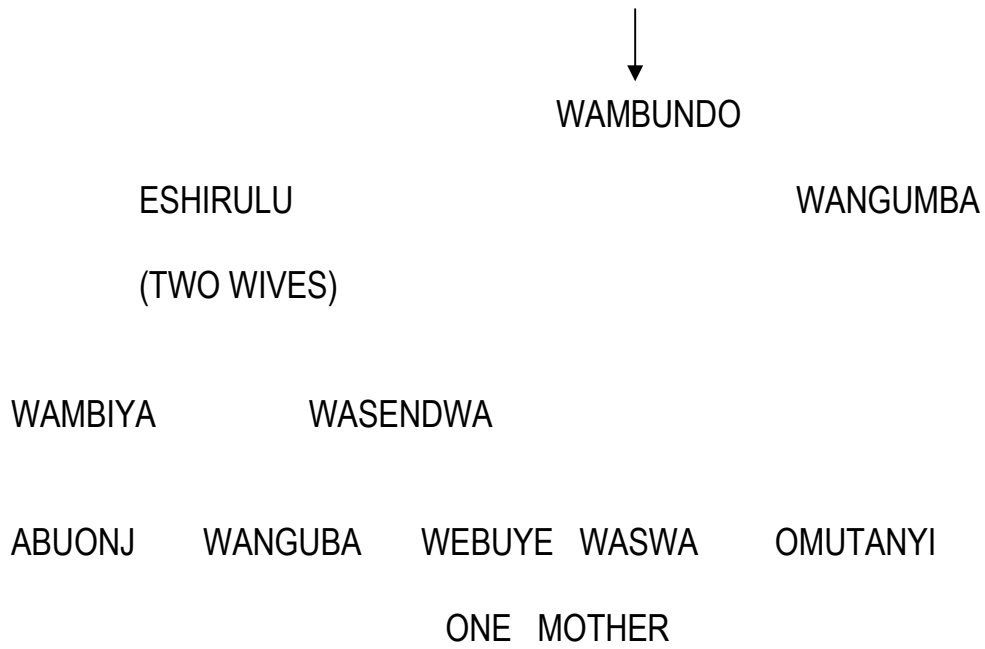
ABUTI



LULIKHO



SHIBASHE



**ABUONJ** (Wife Madonde)



**WANGUBA**

Had two wives (1) Khatondi  
(2) Apiyo inherited from Webuye.

WAMBIYA

WANGUBA

ONYOYO

OGOLA

(1<sup>ST</sup> WIFE DIBORA) 2<sup>ND</sup> WIFE AKHAMETE

PANYAKO  
TAYWA

ODONGO  
ONYOYO

TAYWA – W  
OPIYO - J  
KOKOYO – Y  
WANGUMBA – E  
OMBATSI – M

Webuye son of Wambiya son of Eshirulu lived at Nyabeda and gave birth to his offsprings as below before being laid to rest.

His wife Apiyo was inherited by Wanguba from whom Salome Achola and Ogola were born.

**WEBUYE**

WAMBIYA



WEBUYE



MATHAYO OLANGA

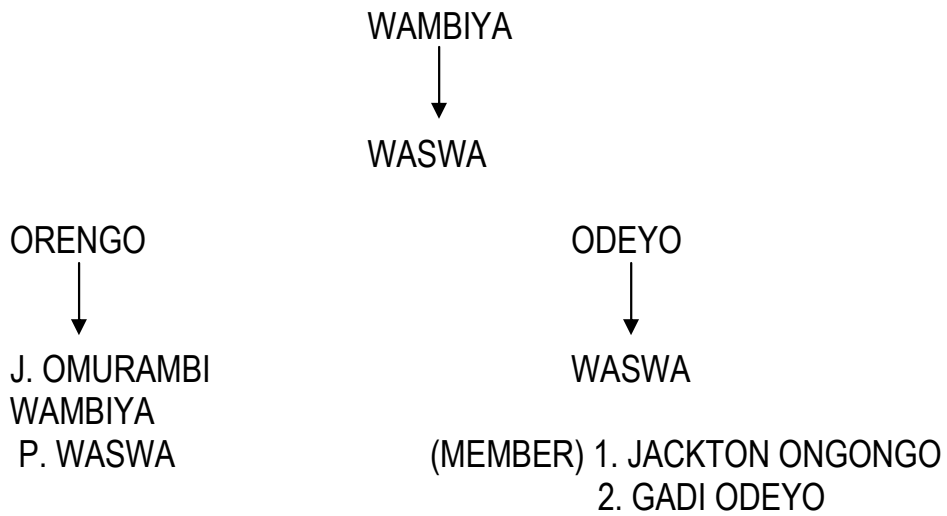
WANGUBA

MUSA

ODEYO

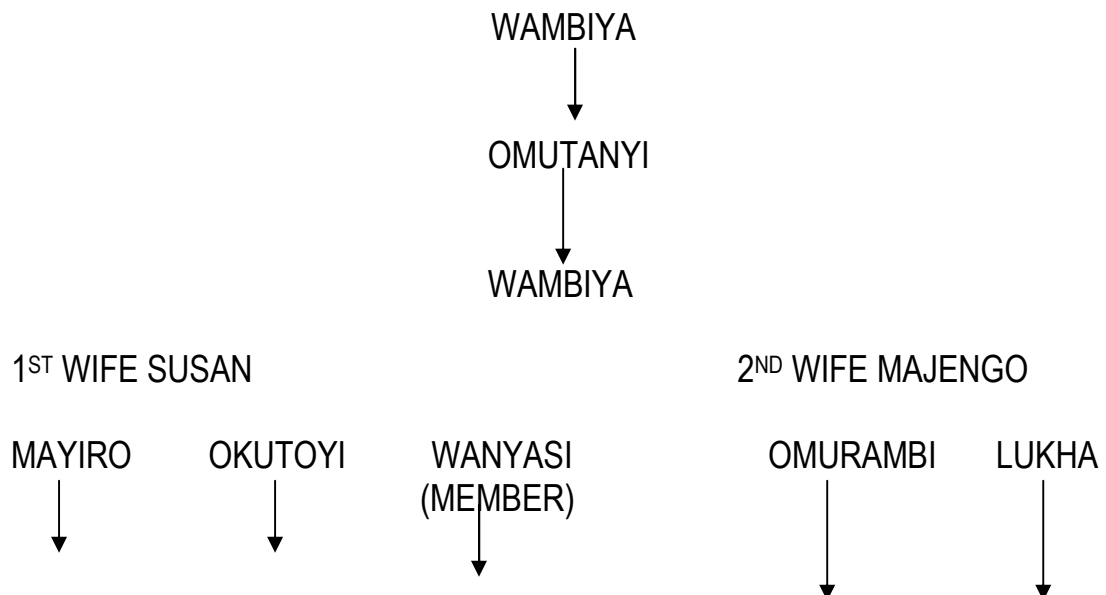
**WASWA**

Had a wife by name Omudhurie.



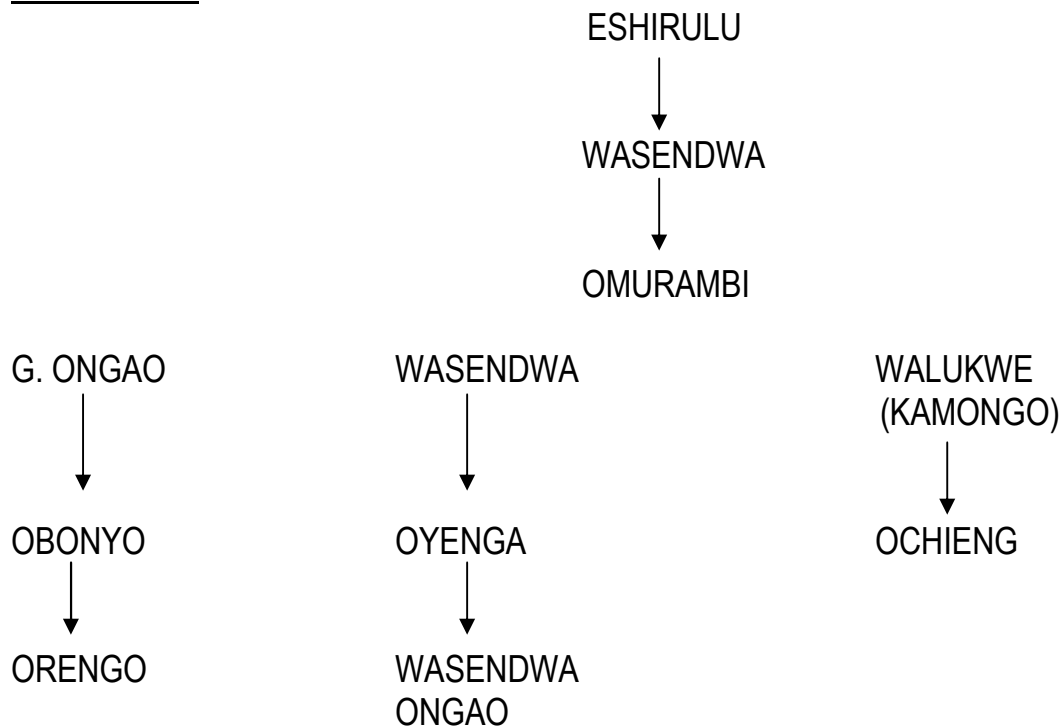
**OMUTANYI**

This was the fourth born from Wambiya's off-spring. Born by Chibololi Wambuya's forth wife.

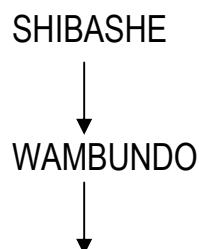


I. OMONDI	DAUGHTERS ONLY	OYENGA	WAMBIYA	WAMBIYA
S. WAMBIYA	(SECRETARY)	WASENDWA	OMUTANYI	ONGAO
B. ORENGO				OLUOCH
D. ONYOYO				

**WASENDWA**



**WANGUMBA**



WANGUMBA

WASHIHUTU

MAWER

NYENDE

OLAWO

OBONDO

FULUKA

KONYA

HIGNASIO  
AOKO

MASERE

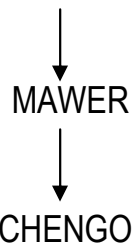
JEREMIAH

P. MUCHEYI

F. WASONGA

NYENDE

**MAWER**  
WANGUMBA



WAMBIYA  
WAMAKA

HAJIGA

KONYA

W. WAMIRE

OTUNGU  
OLENDO/WALUTSESHE

OGOT

SUMBA

CHENGO

A. ODUOR  
LUMBUGU  
J. OPONDO  
(PADRI)

G. ODHIAMBO  
(CII.KSM)

J. KONYA

NYANGOR

OKUMU

OGONGA

A.

HASSAN

TOM ODUOL

(MEMBER)

Wagumba initially lived at the Indigeneous homestead (Likunda) Munzini at Manyala market and later moved to settle at Munanga.

From Shibashe's off-springs the following elders did work with the colonial leader – Nabongo Mumia as village elders namely: Zachariah Fuluka, Nicodemus Wambiya, Mathayo Olanga.

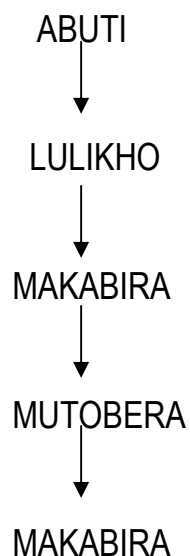
Mumia Nabongo married Odhoji's daughter therefore had to welcome his brother in-laws Bamira in his land beside Shibashe's clan at Likunda Manyala.

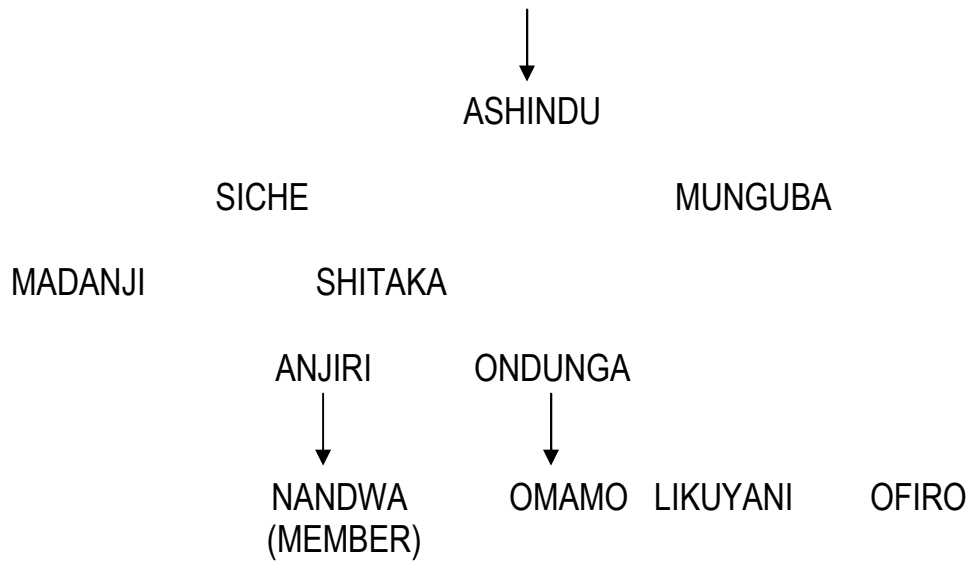
This is how the Abamira came to occupy this area Manyala todate.

During migration Shibashe and his off-springs did settle in different homesteads as below:

1. Manyala - where Mathayo Olanga lived.
2. Olwany - Luhome – where Nandwa Yeye lived.
3. Ematora - where Hezron Wando ( he is from Yiro) lived.
4. Ataro - by Obonyo Ohunga and Nicodemus Wambiya homes.

Lulikho had his off-springs sprout out as given from the Mutobera Lineage:

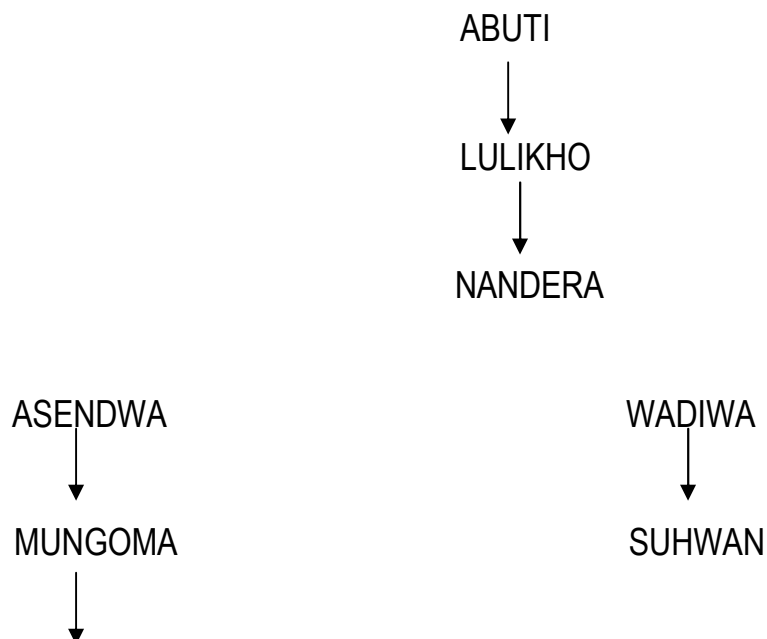


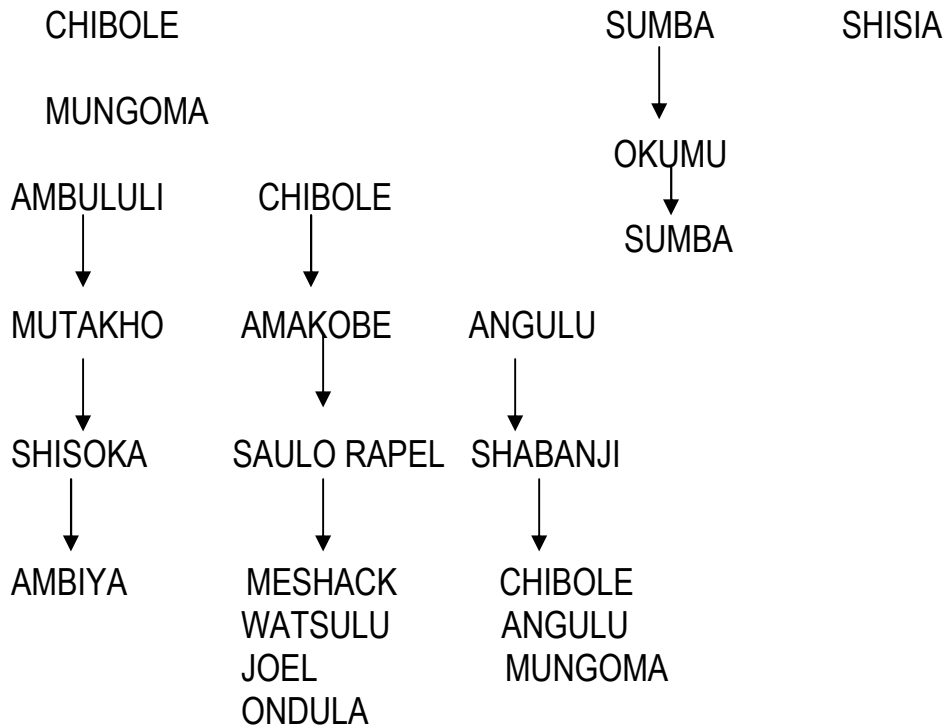


**NANDERA**

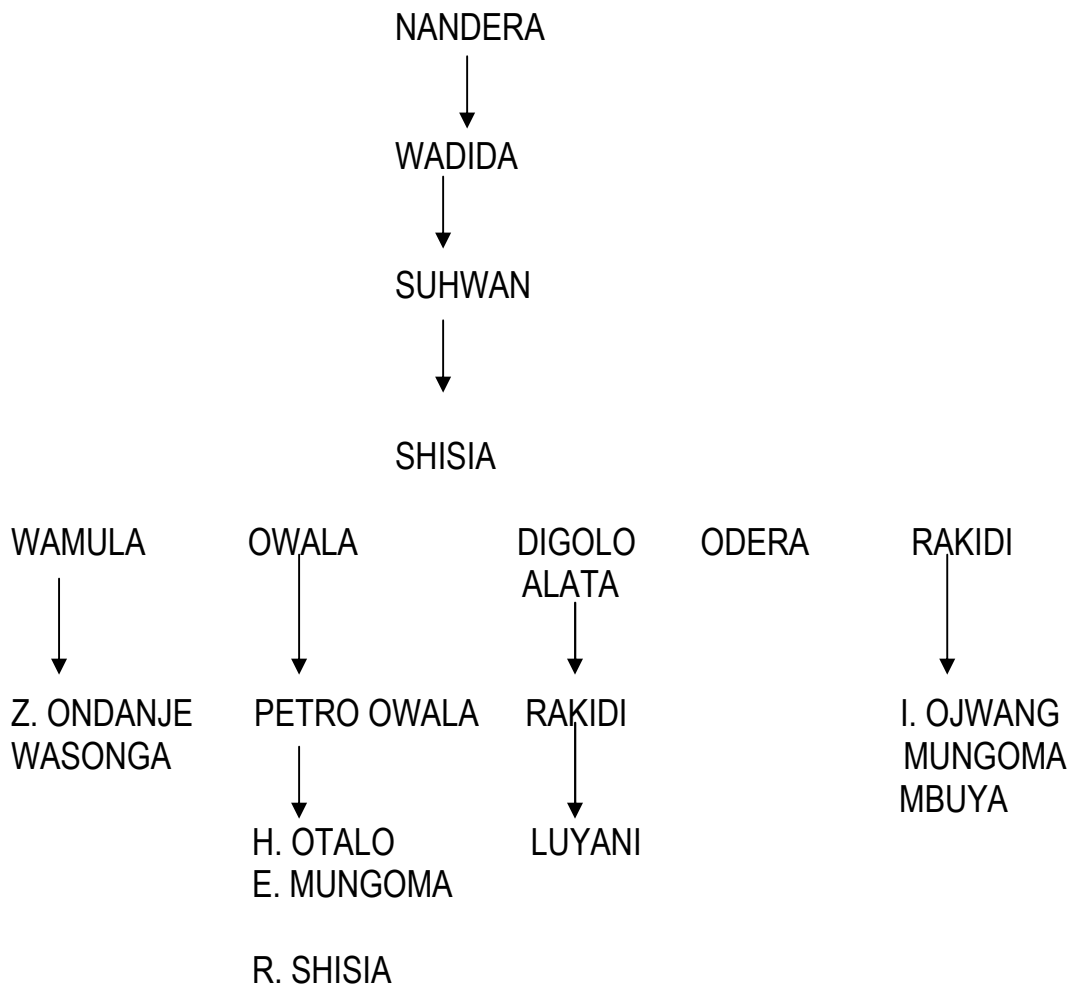
He was born with his twin brother Lwali (Mayiakalo). Both of them are Lulikho's sons.

His generation is as below.





**SHISIA**



**SIKALO**

SIKALO

AKUMU

SULMAN

AMBOKA

OLOMA

AKUMU



J. OLOMA  
L. OLOO

DAUDI ORIARO



J. AMOLO  
J. AKUMU  
ZAKARIA

SULMAN

MUNGOMA

NANDWA

AMBASA

G. SULA

MBUYA

SUHWAN

RADERO

ISAAC OJWANG

ESAU RAKIDI

SALIM

J. ODIPO

P. MBUYA

OPERE

ODERA



MUNGOMA  
OPERE

## WAYIRO

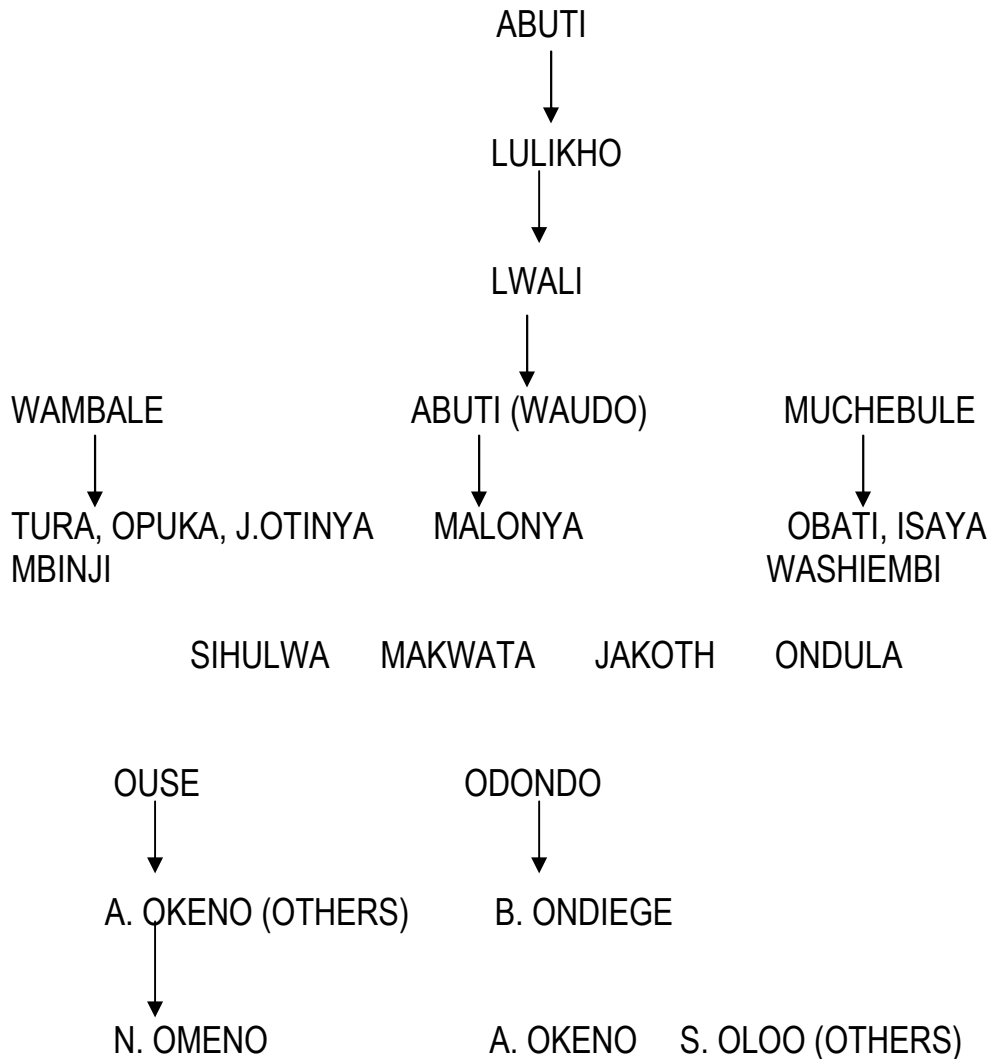
As Nandera migrated he settled in the following indigenous homes.

1. Mushikhonga – By Siero Omolo grave site.
2. Eshirandulu -
3. Emukhuyu - At Ndalo Munanga
4. Mushirongo - By Shavanji Anglulu.

Can be currently be traced at

1. Mushirongo
2. Munanga
3. Gendero

## LWALI



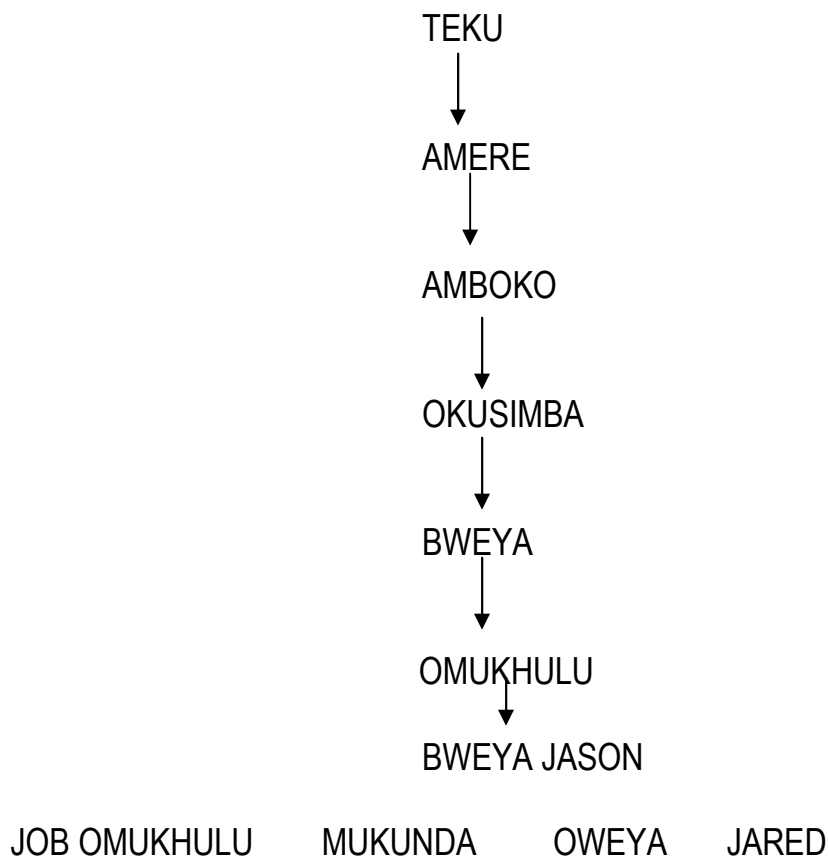
## TEKU

Details related to Teku have been covered earlier in the text and his generation is as below from his only son Amere.

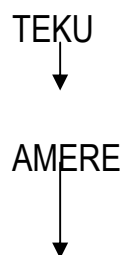
He had a total of eleven sons namely: Wamboko, Makabira, Bweya, Odhungo, Amwayi, Wamauwa, Buliba, Were Olubondi, Mutanga and Olianda.

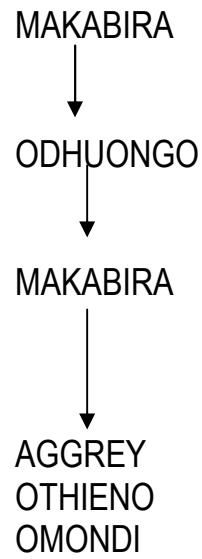
These sons had their genealogy as follows in order of birth:

## AMBOKO

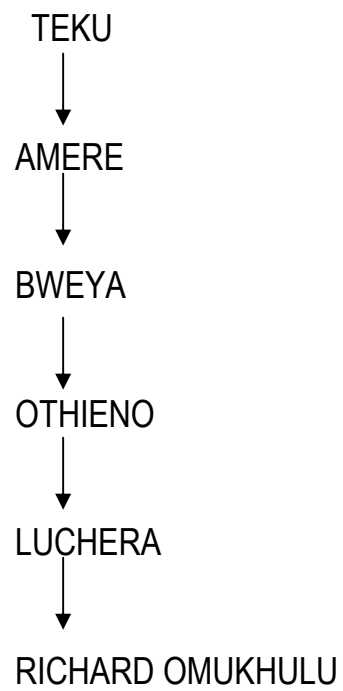


## MAKABIRA

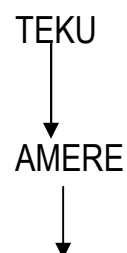




**BWEYA**



**OLUBONDI**



OLUBONDI

WAMERE  
↓  
OTHIENO

RANYANGO  
↓  
PETER MAKOKHA

AMWAYI

TEKU  
↓  
AMERE  
↓  
AMWAYI

SHIKUNGU  
↓  
OKELLO

SHIMALI

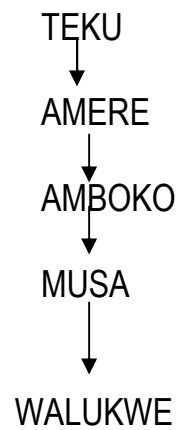
MAUWA

TEKU  
↓  
AMERE  
↓  
MAUWA  
↓

KUYA  
↓  
SHIKUNGU  
↓  
KUYA  
MAKABIRA

OYIENGO

## AMBOKO



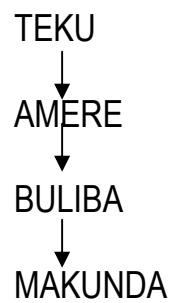
OPONDO  
↓  
WALUKWE  
OUMA

J. MARK  
↓  
OUMA

APOLO  
↓  
ALUKWE  
WAMERE  
WESONGA

S. OGWANG  
↓  
OMUKOFU  
OKELLO  
OPIYO  
WALUKWE

## BULIBA



OLWANDE  
  
AMWAYI  
ONGORI  
NGOTA  
OKELLO

AMERE

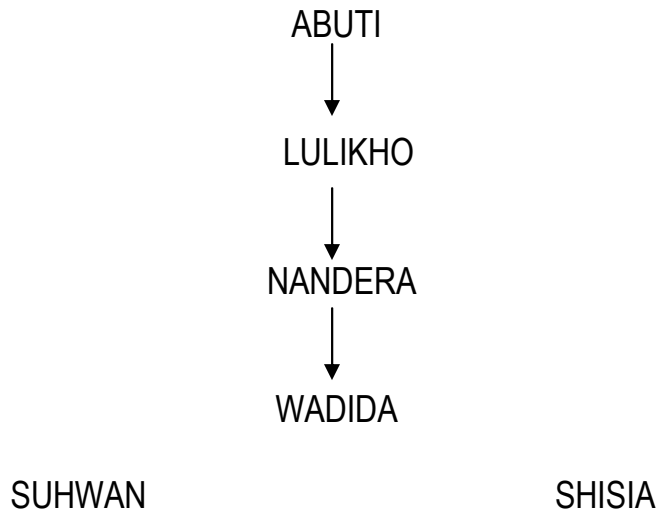
WASENDWA

R. OKELLO  
S. MUKUNDA  
G. TEKU

Aberecheya are also spread over to places like Shibinga and Shikomari.

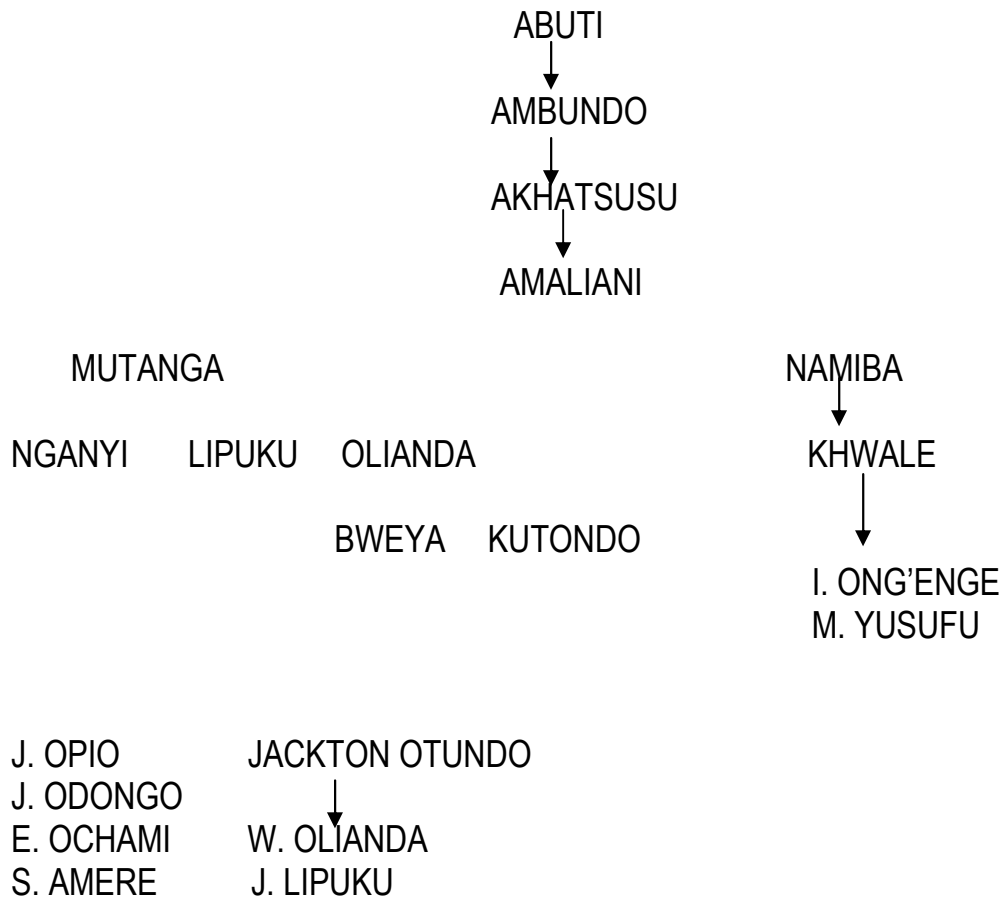


Abamaloba who lived and still lives at Munzeywe were assimilated in Nandera's family through Suhwan as below:



**ABERECHEYA AT EMAYINGO**

They were affiliated in Ambundo through Akhatsuru who is believed to be Ambundo's son. They are as below.



J. NGANYI  
F. SHIKANDA  
A. KAWIRA  
M. BWEYA

## ABEKHOLE

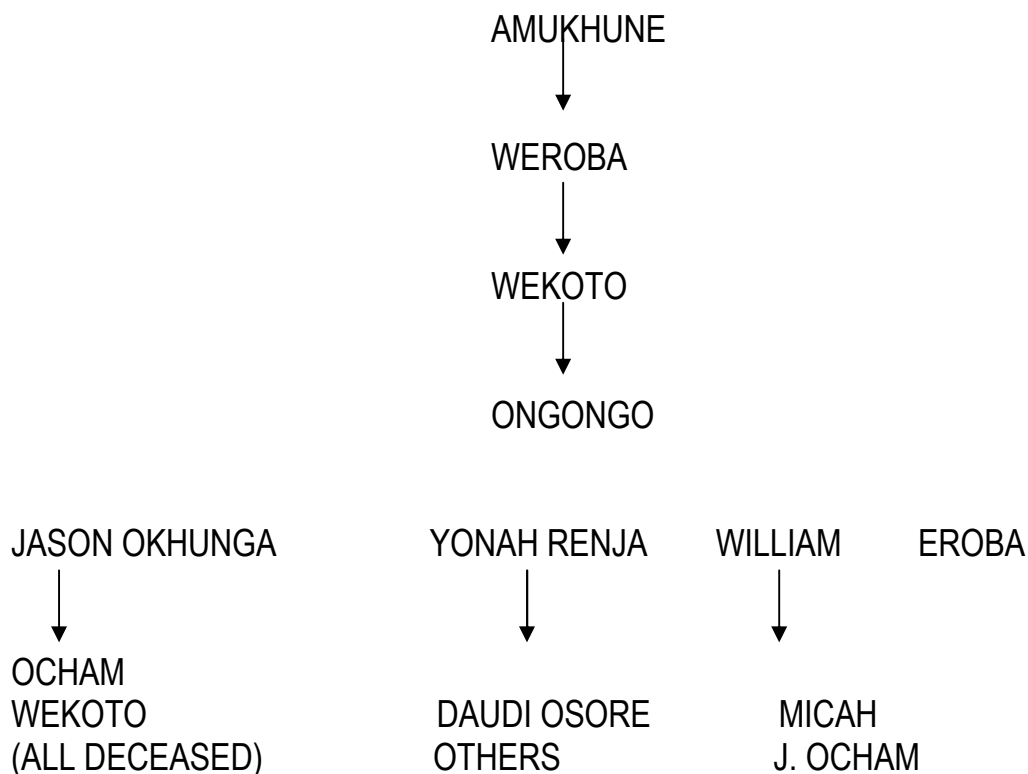
They initially lived in the indigenous homestead (Likunda) Musokoni at Mt. Regeya.

Migrated and settled at Ebukuti. They too multiplied to bring forth the Abekhole at Ebukuti.

This is the Obonyo's family.

They did call upon their nephew Amukhune who up to date have been assimilated.

What this committee has been able to gather remains the same as in the first edition.



Before the exodus from the Mt. Regeya, Nandera also known as Shikhonga was settled on the Western slopes of Mt. Regeya which came to be given the indigenous name Shikhonga.

During this time there broke a war between Regeya and his-mates Abamani. Abamani had lived for a long time serving Abuti as his slaves. They developed a

habit of playing foul to Abuti by every day-in day out after grazing reporting to him that an animal chatted while in the grazing yard. Every-time this was reported to Abuti he ordered that the animal be slaughtered.

The rate at which the animals were being slaughtered was alarming making Abuti suspicious. After investigating he discovered foul-play. It prompted war against the Abamani. This was the time when Ambundo did come back from his uncles to help his father resist the war.

They emerged victorious sending them away from the mountain towards the East where they are settled to-date. Hence "Ochingwa Mwalirwa Esero Yasena Imbale Yatikha" carried victory settled and dared into the battle to victory – its translation.

These are common adjectives among Aberecheya who never give up in any event.

### **ABAMWECHE**

They reside at Mutsotso. There lived a man by name Namalwa who had two wives namely Butoyi and Shioma.

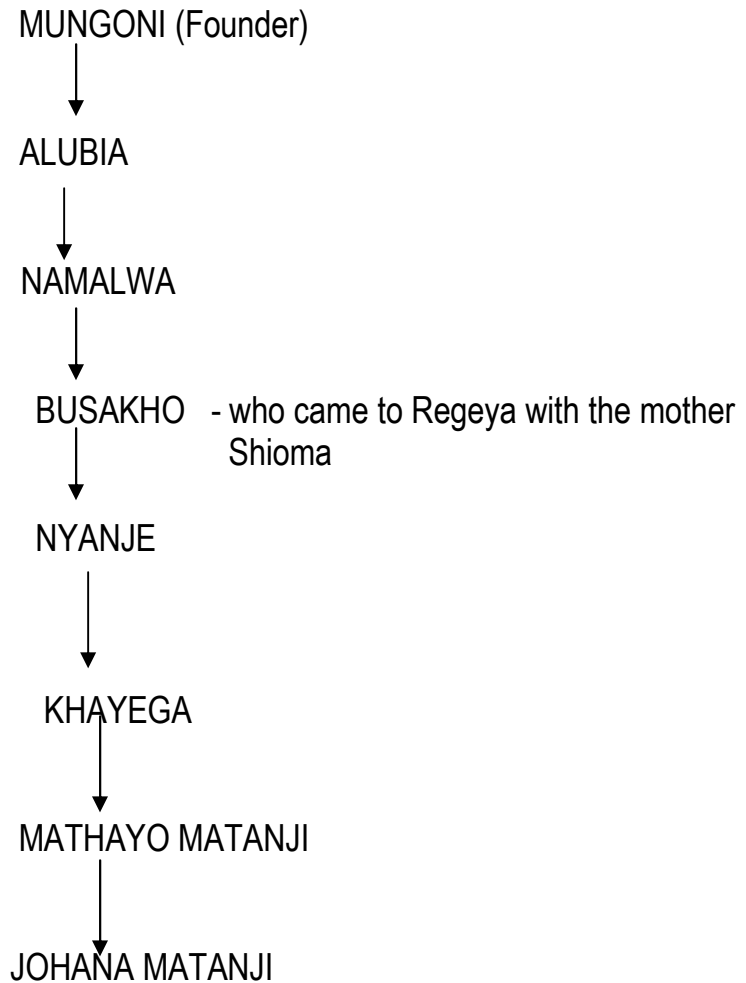
Shioma gave birth to a son by name Busaho who was her third born. Her husband one day insisted that as a matter of fact and duty Shioma had to take animals out to graze. Since she was only a few days old after delivery, she saw that it wasn't possible as this would cause her consequently ill health.

In fear of her hostile husband she decided not to heed but make it away from the home and seek refuge at her sister's marital home. Her sister was married among Aberecheya that is to Washibambo son of Omwandasi.

Her son Busakho was then adopted as Washibambo's twelve sons. Washibambo later married Shioma and bore him a son by name SICHE the ninth son of Washibambo.

This is how the Abamweche are related to Aberecheya and these two clans cannot inter-marry. Below is an illustration to this effect:

## ABAMWECHE



Busakho at a later stage wasn't relating well with other family members and the indigenous.

Therefore his father Washibambo asked him to part ways. This is how they came to settle at Butso to form the Abamweche clan.

## MUCHITSA

He was a resident of Samia who had his relationship with the clans mate sourced-up. During Abuti's exodus he pleaded with him that they keep company for his safety. He posed as a work-man if not a slave Abuti did accept his request and migrated with him all along to the mountain Regeya.

He continued serving him as a slave until Muyonga, Abuti's wife discovered that Muchitsa was a recognized tribal king with ornaments symbolizing kingdomship. This

was the time when Abuti had to send him out of his homestead. Muchitsa requested that he be allowed to go and bring his clan left behind in Samia. He was given seven days to have come back from Samia.

Abuti kept record of the seven days by counting a stick every day as the sun rose and set.

Literacy hadn't taken roots yet. Therefore he had to count seven sticks for the seven days.

This phenomenon has remained significant among Aberecheya and even former MP for Butere, Hon Joseph Martin Shikuku used it a lot during parliamentary petitions.

Abuti did the same and on completion, Muchitsa's drum was heard from far symbolizing his arrival accompanied by cows, goats sheep and his entire clan.

Muchitsa came along with his four sons and a nephew: Muyonga, Nandayi, Achero, Okambo, and Nandakayi respectively.

They were not allowed into Abuti's home but were settled at Shiateta (Buloma) and Lukunga (Ikokwa). Due to land pressure caused by population growth, they moved further to settle at Khusurusi (Shianda).

Omukhula was very bitter with Muchitsa's family for occupying this land and plotted to kill them. Luckily, Omuseta who was also a resident of Khusurusi sympathised and revealed the plot to Abuti.

Omukhula planned to have Muchitsa appear before the tribunal to deliberate and pass judgment on his ill motives. Abuti arbitrated and passed judgment that saved Muchitsa's family.

It prompted Muchitsa to move his sons and settle elsewhere:

Okambo settled at Ebukambuli and became the founder of Abakambuli.

Muyonga settled at Ebuyonga and became the founder of Abayonga.

Nandayi settled at Ebutayi and became the founder of Abatayi.

Achero settled at Ebuchero and became the founder of Abachero.

Their nephew Andakayi settled at Ebulakayi and became the founder of Abalakayi.

This clan therefore forms the Basamia who migrated from Samia.

## **THE KAGER**

Omumia Nabongo the distinct leader of the Luhyas married 'Ragwar' a daughter from the Kager clan who by then lived in Gem. They appeared not to be contented with their residence, so they did request their son-in-law Omumia to help them acquire a place to bury their heads.

Mumia did give consent as he could not turn-down his father and mother in-laws request. He sent his brother "Omutali" to come over and find a place suitable to have the Kager settle.

Shibashe was by then occupying Lunyiko, Ebukuti with vast land on the southern end empty. On seeing this vacant land, Omulatli decided it would be perfect for their brother in-laws. This is how the Kager came to occupy the present land. This clan became so brutal or arrogant all the time at war hence the Luo word 'GER' which means brutal. They came to be referred to as "JO-KA-GER". JOKAGER or KAGER means those people are brutal.

Yeye son of Omwandasi son of Lulikho realized that much land was going to be occupied by dissidents leading to assimilation, had to settle some of his off-springs right at the border by the river Isika the indigenous homestead (Likunda) called Munzyeywe.

This is how part of Omwandasi generation came to settle at Munzyeywe to date. Thanks to Yeye.

## **ABUTI'S GENERATION AND ITS HERITAGE**

### **TEKU AND THE DRUM**

The link between Teku and Abuti as stated earlier remains hypothetical. One thing which has had general consensus is that Abuti's drum was entrusted to him. All the rites regarding the drum are entrusted to him. It is believed that Teku was a drummer whose beats always pleased Abuti.

The drum was named after Abuti's grandfather- KUSESECHERE- hence its name Kusesechere.

This drum to date is owned by Teku's family by rite and it is believed that the drum

is sacred and needs annual sacrifices. Legend has it that one time a house in which the drum was kept caught fire. Everything in the house was reduced to ashes but the drum was left intact bar a few scratches.

### **DRUM'S SIGNIFICANCE**

The drum signifies Aberecheya's great grandfather "Kusesechere". The annual sacrifice is basically in memory of Kusesechere and his descendants. It is not supposed to be played in May because this is usually a period when crops are still tender in the farms.

Playing the drum is believed to be followed up by a cats and dogs down pour accompanied by hail storms which would destroy crops. The drum is played when a prominent or distinct elder dies to alert residence of the news.

### **Role in Burial Ceremonies:**

After burial there follows a ceremonial bull-fight (Eshilemba) accompanied by the drum beats and dance. Custodians of the drum were not allowed to carry out any sacrifice for the drum. The drum was also used in any cultural activity involving the whole clan. It was played during war to encourage the warriors or praising them for the victory.

The last time it was played and availed publicly was on 28 March 2005 at Manyala Primary School during the launch of the first edition of this book. This was a historic event.

Abuti had also other ornaments which were inherited as illustrated below:-

- Washibambo – Walking stick which symbolized leadership.
- Malembo      - Eshisiriba
- Yeye (Lwasitsi) - Horn which is played together with the drum for similar purposes.
- Shibashe      - Spear which signifies judgment.

A spear to date is still being used in funerals of elders to be presented by the first born.

Abuti was a hunter and it is believed that some of the animals he hunted were eaten not only by him but by his family members also. At one given time one such animal was eaten and brought infection in the family. The family suffered from skin disease allergy.

The animal was the bushbuck (Imbongo) from then his family vowed not to eat meat from this animal. It remains a vow among Aberecheya.

### **CHRISTIANITY**

Aberecheya who founded Christianity began by cultivating unity amongst themselves. They did this by all living together at Mwikunda Munzini. Houses were lined up for every old man. Their families were left to stay at home to carry out domestic duties.

Occasionally these old-men would go and pay a visit at home to over-see the activities. The residence came to be commonly called – KHU-LINE.

The manner in which old-men sat reflected, a wheel and it came to be known as 'Indika' (a wheel). From these old men dispersed to different places where they interacted with missionaries from whom they learned Christianity.

Such old men included:

1. Yonah Renja
2. Gnasio Aoko
3. Obonyo Christiano

Yonah Renja in the year 1916 had learned more about Christianity at a place called Songoh and wanted the same inspiration inculcated among Aberecheya.

He began Christian services in Dholuo. Since that was the language he learned and could communicate effectively using the same. He became the first catechist with the families of the following forming the congregation:

1. Nicodemus Wambiya
2. James Onyoyo
3. Joseck (from Kisa)
4. Mark Maumo
5. Saulo Rapel

Then a church (grass thatched) was built at Suleiman Mungomas home. Christianity had not taken root as this was during colonial era. Those who were against new religion different from the rooted A.T.R (African Traditional Religion) burnt down the church.

Having realized that going solo would not see them through, the old men left for Butere to see LEECH to help and sponsor the mushrooming church. He gave consent and another grass thatched church was built in 1918. Saulo Rapel offered his land for the church.

There was still widespread resistance to Christianity which saw this church not only set a blaze but the faithfuls beaten badly and sustaining injuries.

Caught in this saga were:

1. Nicodemus Wambiya
2. Truphosa Abonyo
3. Benjamin Akabunga
4. Mathayo Olanga

By this time the church had earned recognition and named Ugudi Church Missionary Society (C.M.S).

Christians were left scattered with some going to Mudhiero and others to Khumboko (Bushieni).

They re-assembled in the year 1920 and conducted services under a tree.

The faithfuls were:

1. Yonah Renja
2. Nicodemus Wambiya
3. James Onyoyo
4. Cleopa Ochieng
5. Truphosa Abonyo
6. Laban Konya
7. Zacharia Fuluka
8. Rhoda Athieno
9. Odongo

Christians who appeared to be getting grips did not tire-up but still re-visited Leech in Butere to ask him to allow the building of a church. This was made known to the clan leader / chief and his headman Daudi Lubanga gave consent that a church be built and be called Manyala Church Missionary Society and all services be

conducted in Luhya. A grass thatched church was built again by Thomas Ashiemi, Saulo Rapel and Benjamin Kabunga by the year 1923

By this time Saulo Omukofu ( Ashindu son of Obanda ) who was working in Muhoroni was summoned to come and initiate learning programmes since he was literate and could do the work more competently. When he came back, he was first taken for training at Butere at what was commonly referred to as the normal school ( mu Nomo ) under the missionary C.M.S. He combined the two responsibilities - catechist and literacy class - among those who lived at Manyala 'MU-LAINI'. This gave birth to Manyala sector school known today as Manyala School.

Some of the pioneer scholars at Manyala sector school were:

1. William Mwenje
2. John Neondo
3. Martin Tubula
4. Gordon A. Wamere
5. Jacob Wekoto

This was in the year 1925. Saulo Omukofu, the head teacher was interdicted after it transpired that he was not married which under C.M.S ethics was outlawed. He was replaced by Simeon Alukwe in 1940.

The church expanded and gave birth to other sister churches as below:

1. Bukhokoro A.C.K 1948
2. Mundobole A.C.K 1965
3. Buloma A.C.K 1980

Saulo Rapel offered vast land once more for expansion of the church in 1963. The church has up to date grown-up to a level of being Manyala Parish.

The following did also offer land for the churches named earlier.

1. Bukhokoro – Fanuel Omuung'ala
2. Mundobole – Absalom Amanya
3. Buloma - Isaya Opuka and Fanuel Amere.

Besides the Anglican Church, Pentecostal churches also took root among Aberecheya such as the K.A.G, C.O.G, P.A.G, Apostolic among others.

The Muslim faith seems not to have taken root among Aberecheya as no trace of such can be made. The only denomination besides those enumerated above with any significant presence was the Catholic Church.

How did it get into Aberecheya?

### **ROMAN CATHOLIC CHURCH**

It's founder was Gnasio Aoko who had learned more about the Catholic church at Ojola in Kisumu. He joined hands with Obonyo Christiano who had maintained that he could not have mass in Luhya as Chief Mulama had demanded.

Therefore in union with Gnasio Aoko he established the Catholic Church with services in Dholuo.

This was received with a sign of relief by those wishing to adhere to Catholic Church. Gnasio offered land which was close to Aggrey Malika's home by Manyala Market.

This church was registered at Rang'ala Parish, it's church elder was Joakim Moi who also became its catechist. It was grass thatched.

Families who formed the congregation and who were all from the Kager clan were:

1. Joakim Obwa
2. William Ogonga
3. William Sewe
4. Raymond Renja

Unlike the C.M.S the Catholic Church did not encounter any resistance. It was quickly accepted.

When Manyala C.M.S began the sector school the catholic faithful also intended to have the same. Since these two churches were close to each other, it was felt or decided that it moves further south to facilitate the initiation of the sector school.

Rajula offered a piece of land for the church and the sector school whose first teacher was Josephat Okhunga in a grass thatched church which also served as a class. Grifaso Oyingo who was a catechist made it possible for the church to transfer its registration from Rang'ala parish to Yala Parish where it has remained to date.

Administratively following boundaries demarcation soon after independence, the sector school collapsed only to be re-opened in 1982 and registered in Western Province.

The first Head teacher was James Inyangala who worked with Hannington Oluchiri, Yohanna, Yakobo. The first Chairman was Joseph Siwao followed by Hannington Oluchiri..

## **EDUCATION**

Education began when Saulo Omukofu began teaching the families of elders who lived MU-LINE at Manyala Primary (sector). Some of the features left behind by these elders were the mango trees planted for the purpose of learning and holding any customary gathering. These trees are still alive and continue to serve the same purpose.

Saulo Omukofu taught alphabets which were by that time (1925) referred to as AMATEKA .

His first pupils were:

1. Wilson Mwenje
2. Henry Owiti Okutoyi
3. Martin Tubula
4. Aggrey Wamere
5. Shadrack Shitinyu
6. Robert Opuka
7. Thomas Washiemi etc

While Saulo was away on a teaching course at Butere, Simeon Walukwe took over from him with the assistance of Thomas Washiemi, Nehemiah Kanakania, Shadrack Eshifindi and Jonathan Omwandasi.

In 1947 Mzee Saulo did approach Mr Day who was then inspector of schools for Government grant as the schools had not been registered yet. He was advised to find ways and means of increasing school enrolment through hook and crook in order to attract government grant. That he did and the school was officially granted sector school status in 1947 and the first exam taken was Common Entrance Examination (C.E.E) in 1947.

Pioneer candidates were:

Micah Wandere  
Prof. Gideon Were  
Sophia Aswani  
Paul Waswa  
Isaac Wamere  
Richard Ongode  
Yunia Bweya (the first girl to join Butere Girls School).

After the exams, in 1948 Micah Wandere joined C.M.S Maseno School, Gideon Were and Paul Waswa joined GAS Kakamega, Isaac Wamere joined Butere Intermediate while Eliazaro Obanda joined Ingotse.

Later Saulo changed profession and joined the African Tribunal Court Kakamega and Albert Kasiba Otiti took over as a head teacher.

The highest level of Education by this time from in this school was class four. Class five was attained in 1953. Henry Kaibe took over Lower Primary classes. Isaac Wamere took over class four from Geoffrey Asira in collaboration with Kaibe from 1954 to 1958.

The school has undergone tremendous changes since – from mango trees to grass thatched classrooms and is now a modern permanent structure.

Education had therefore to go through the following stages to the present level or system of education:

Sector School  
Primary School  
Intermediate  
Primary School

Exams taken - Common Entrance Exam  
- KAPE  
- CPE  
- KCPE

The following head teachers have headed the school since initiation:

1. Saulo Omukofu Ashindu
2. Esau Rakidi
3. Albert Otiti
4. Henry Kaibe
5. Isaac Wamere
6. Geoffrey Asira
7. Hezron Anyanga
8. J. Angatia
9. Aggrey Ashiali
10. Harrison Makokha

11. S. Shikanda
12. Paul Waswa
13. Yonah Pesa
14. Geoffrey Okoti
15. Steven Shitandi
16. Sammy Kataka
17. Tom Ochieng

As far as academic records go, the school achieved highest marks in Kakamega district in 1977.

### **SECONDARY SCHOOL**

With expansion of educational needs the management committee sanctioned the establishment of a secondary school to offer higher education. The first enrolment took place in February 1966 with 30 students. The first headmaster was Billington Wamakobe Ashiemi and sponsor was the late Prof. Gideon S. Were. Silvanus Madanji Oyondi was Chairman of the board.

Other members of the board were:

Aggrey Malika  
Martin Tubula (Treasurer)  
Paul Waswa  
Richard Ongode  
Gershon Ongao  
Thomas Washiemi  
Robert Opuka  
Alfred Odhiambo  
Bornventure Wamalanda  
Thomas Oduol  
Isaac Wamere  
John Neondo

The school remained non-aided up to 1967 when the Government posted the first trained teacher Mr Otota who also took over the headship.

He was succeeded by Jotham Angatia in 1968 followed by Charles Okwaro Otuma in 1969. The Late Mr Erick Edward Khasakhala (MP for Emuhaya and assistant minister for Education) officially opened the school in 1968.

Consequently more trained teachers were posted to the school.

The school has since then been headed by the following headteachers:

1. Billington Wamakobe
2. Amos Otota
3. Jotham Angatia
4. Charles Okwaro
5. Okunda Weme
6. Washington Oyuka
7. John M. Othieno
8. Owiti Lubanga
9. Z. Juma
10. Andrew Obanda Ashindu
11. Malala Anangwe
12. Aggrey Shikanda
13. Jared Eshuchi
14. Stephen Manyasi
15. Andrew Buluma

### **ECONOMIC ACTIVITIES**

By the time Abuti settled here, economic activities were largely primitive. With time however, the people started making traditional grinding machines (tsinjina) utilizing the resources from River Isika. This technology was emulated from Okaro, who had seen it at work in India during the First World War. Others who participated in the war were Jacob Mukala and Outsira. More grinding machines were put up between 1920 -1950 by the following individuals:

1. Joakim Ombuna
2. Thomas Ashiemi
3. Joel Nyangule
4. Maumo Mark and Company
5. Phitus Olendo
6. Likuyani Obingo
7. Grishon Ongao and Company

These activities later led to the establishment of a business centre at Likunda Munzini which is the present day Manyala Market. The first person to start business at this centre was Japheth Opimo who sold basic commodities.

In 1956 Saul Omukofu and Javan Abala put up a modern posho mill which did promote business.

When business appeared to be stable, Grishom Ongao decided to donate land to expand business activities. This angered the colonial government representatives who misconceived the

Act to mean Mr Ongao wanted to collect taxes for personal gain. He was arrested.

Consequently, chief Inyangala appointed a village elder by name Laban Konya to be collecting tax in the form of maize, beans and the like. These taxes were submitted to Jeremiah Nyangule's office. The market grew to include shops and butcheries.

As administrative jurisdiction grew from A.D.C (African District Council) based in Kakamega in 1963 after independence to Local Council and later County Council, it became necessary to expand Manyala Market as it was serving more and more people..

Nicodemus Wambiya and James Onyoyo donated additional land to what Grishom Ongao had donated. This means therefore that Manyala market land was donated by the three wazee (elders).

### **REGEYA PROGRESSIVE SOCIETY (R.P.C) name later changed to IRECHEYA PROGRESSIVE SOCIETY ( IPS)**

The Society's origin is traced back to a welfare society began as Regeya Youth Progressive Society whose objectives were to sponsor educational activities in the location.

Its activities were basically local; organized by Paul Waswa and Richard Ongode. By the year 1949 because of Mau Mau activities, the society broke down only to be revived in 1959 in Nairobi's Makongeni Estate as the headquarters and a branch in Kakamega.

Those involved were: Mulubi, Harron Watsulu Jason Bweya, Martin Tubula, Tom Oduol, Omucheyi Opuka, Otala Opuka and Jackson Ndukwe.

It was renamed Regeya Progressive Society (R.P.S) with branches in most towns where Aberecheya lived. Martin Tubula was elected first president.

The new RPS began as a welfare society concerned chiefly with transporting the dead back home. Some of the reasons which led to its revival were:

- (1) Other societies undermined Aberecheya who did not have any such
- (2) To assist and support those who had homes get back home.

It then became necessary that it be registered. Martin Tubula, Haron Watsulu and Tom Oduol went to have a dialogue with the then Governor Sir Evelyn Baring – who had been asked to abolish it as an illegal movement.

This was done by rivals who did not wish Aberecheya to have any forum uniting them. Martin Tubula was to be arrested but quick action by Tom Oduol and Haron Watsulu who wrote a constitution as a bargaining chip with the Governor saw him sail through and the society registered.

## **ACHIEVEMENTS**

### **1. HEALTH**

One of the chronic and thorny problems was accessing health services. The nearest health centre was at Butere – Ibokolo and it was strenuous to make it on foot especially mothers who were expectant and had to attend clinics.

Because of this reason, a mobile clinic was started at Manyala School where a grass thatched house was put up for this purpose in the year 1962.

Every Tuesday nurses led by Dr. Joash Odhalo from Butere came to offer clinical services to residents. Later the mobile clinic was moved from the school to the market in a hotel of Mzee

Ogot. Since these services were offered to school children and the community, leaders at that time recommended that a permanent building be put up as a clinic centre.

It was at this time that R.P.S at home took up the issue and passed on the proposal to R.P.S headquarters in Nairobi. This was in the year 1966. The R.P.S chairman in Nairobi by that time Mr. Martin Maura Rajula with the committee embarked on planning and laying strategies which would lead them achieve their objective.

The society had successfully organized a project of Shiatsala-Manyala-Sidada road through to the tarmac road. This was enough experience earned to handle any project. Committees were formed sponsored by Regeya Progressive Society to run the project as below.

#### **(a) SPONSOR R.P.S**

- |                      |   |           |
|----------------------|---|-----------|
| 1. Martin Maura      | - | Chairman  |
| 2. Abraham Wamere    | - | Secretary |
| 3. Alice Oduol (Mrs) | - | Treasurer |

- |                  |   |                |
|------------------|---|----------------|
| 4. Charles Okoti | - | Org. Secretary |
| 5. Samwel Ogwang | - | Vice Chairman  |

(b) **PLANNING/PROJECT COMMITTEE (NAIROBI)**

- |                     |           |
|---------------------|-----------|
| 1. Prof. G. S. Were | Chairman  |
| 2. Tom A. Oduol     | Secretary |
| 3. N. S. Obati      | Treasurer |
| 4. J. M. Olali      | Member    |
| 5. J. W. Okaka      | Member    |
| 6. A. Okembo        | Member    |
| 7. W. A. Mac. Ololo | Member    |
| 8. J. Aura          | Member    |
| 9. Apolo Mukabana   | Member    |
| 10. J. Otengo       | Member    |

(c) **PLANNING COMMITTEE AND BUILDING (HOME BRANCH)**

SPONSOR -

- |                  |           |
|------------------|-----------|
| Isaac Wamere     | Chairman  |
| David Ongulu     | Secretary |
| Sylvester Rambim | Treasurer |

**BUILDING COMMITTEE**

- |            |           |
|------------|-----------|
| J. Mabango | Chairman  |
| P. Waswa   | Secretary |
| M. Tubula  | Member    |
| J. Bweya   | Member    |
| J. Okhunga | Member    |

The first fundraising was done at Manyala Primary School and the second in Nairobi led by the guest of Honour Mathews Ogutu the then Minister for Tourism and Wildlife who was invited by Hon. Richard. Litunya MP for Butere. Other contributors in this project were Dr. Lwali Oyondi, James Ojala and Stanley Malika.

Building began in the year 1978 with the foundation stone being laid by Hon. James. Osogo, Minister for Health. A memorandum was presented to him from which he pledged Kshs. 200,000/= from the government. Due to corruption this money was misappropriated and the project stalled.

It compelled Mr Tom Oduol to have documents and all correspondence relating to construction of the hospital be presented to the then PS in the Ministry of Health Mr J. B. Omondi in person. The documents were taken to him by Paul Waswa and James Otala.

Mr. J. B. Omondi PS assisted the hospital get a grant from the Chinese totaling Kshs 13 million.

On the occasion of receiving this grant arrangements had to be done to have the land and project initially under R.P.S handed over to the Government.

A permanent structure for the health centre with a number of rooms had been put up by R.P.S awaiting completion. This was later demolished and all the material from it donated to Manyala Secondary which put up a dining hall using this material.

When this project was being handed over to the government the following were in attendance:

Representing the Government:

1. PS J. B. Omondi
2. Chief Akala
3. Chief Otala

Representing the hosts were:

1. Paul Waswa
2. Aggrey Malika

By 1980 – 1985 the work began with the Chinese construction took over the project to completion leading to the present MANYALA SUB-DISTRICT HOSPITAL seen below.

On the same ground stand a storey staff residence and some self contained houses for the doctor in-charge and his counter-part.

## **2. EDUCATION**

R.P.S has also contributed towards education. Harambee was conducted to see Lumbugu join Kamusinga High School led by Saulo Omukofu. Another major Harambee was conducted in Nairobi to see Prof. Gideon Were and D. Musinga go

for further studies. A party was organized to celebrate the achievement in Mr. Haron Watsulu's house

### **3. INVESTMENT**

It was started with Jotham Omondi as the chairman. Prof. Gideon Were was the pioneer of the investment and lead a number of investors to join it; among them, Nyaranga who later became the chairman after acquiring majority shareholding.

R.P.S did also acquire a plot at Manyala Market duly registered under the society to date.

Dan Akoko got into books of history having held the office of secretary for very long after Abrahams Amere.

In 1985 Mr Shabanji Opukah took over the Chairmanship of R.P.S which was staggering and changed its name from R.P.S to I.P.S (Irecheya Progressive Society) as it is known today. One of the remarkable achievements was safeguarding Manyala Secondary which was about to be sold to Patel and the acquisition of a plot at Manyala market. It was under Shabanji Opukah as chairman that IPS established an investment arm whose money is still in the bank to date.

The current officials are George Wasiche Omollo (Chairman of I.P.S Nairobi) and Jonathan Ondula (Chairman of the branch at home).

### **ADMINISTRATION**

The first person to do the administrative work was Abuti during the tribunal in which Muchitsa was appearing against Omukhula. By blood this is inheritance.

To follow him was clan leader by name Obanda Maumo under a little Mulango. He worked with Chief Daudi Lubanga, Mulama and Petero Namakhabwa who shared the location which was divided into two:

1. Marama Ebulafu
2. Marama

Abalafu were smaller clans in Marama.

It was later resolved that Marama should remain intact therefore Daudi Lubanga took over leadership as Chief of Marama. His personal guard was Ndalo.

He appointed the following as his clan leaders (Mulango):

1. Zachakaria Fuluka
2. P. Owala
3. Mathayo Olanga
4. Nicodemus Wambiya

5. Shabanji Masakhwe
6. Maumo Obanda

Their main work was to collect tax namely hut tax. Around this time, plague broke out due to the large number of rats in the area. To eradicate it, colonial leaders directed that tax be paid in form of rat-tails. This would lead to rats being killed. It was referred to as “rat tail tax”. Mulango had also to ensure there was security and development in his area.

Cases arising among residents were to be handled by them and make judgment.

The tax was passed on to develop Local Native Council (L.N.C). On one occasion Obanda abused a European settler by calling him “Omwa”. He was arrested and released on bail of Kshs 60/=. This acquired him a heroic status and was asked to lead the clan as a bold and courageous clan leader. He hesitated and passed the mantle on to Maumo Omenda Obanda who united all Aberecheya from Shianda.

Most clan elders supported him although there was much oppression from Okutoyi. From this time it has appeared that anything Aberecheya achieve must come through a struggle. The post of Mulango was done away with and replaced by Maguru Maalum.

At one time Abamukhula barred people from using the main road. This action led to an outcry from elders who resisted the move but gave up once they realized they were not winning.

The hierarchy was as below:

1. Liguru Maalum
2. Sub – headman
3. Lugongo – John Neondo served in this capacity.
4. Sub-chief – Isaack Wamere served in this capacity

Neondo was promoted to chief Marama Location in 1956. He then appointed Isaac Wamere as Assistant Chief. There arose a dispute due to boundary being demarcated sub-dividing Aberecheya. The same led to Isaac Wamere asst. Chief Manyala and Stanley Malika Assistant

Chief Shiatsala reside in same sub-location Manyala. It came to the attention of the then D.C Kakamega R.C. Mills who came over to settle the dispute and made the boundary through Shikhenjera.

Robert Opuka and others were not in support as some Aberecheya were curved into Shiatsala sub-location. Jeremiah Nyangule was also in support. Determined, Richard

Ongode and Paul Waswa spearheaded Aberecheya's independence in an independent location.

This led to Isaac Wamere and Stanley Malika being interdicted in 1961. At a later stage James Mukabana was interdicted and paved way for Stanley Malika – and James Otala being appointed as relieving Asst. Chief.

Neondo was also interdicted due to his political stand. He did not support K.P.U party which was headed by Oginga Odinga. During his tenure he worked with Inyangala Muchoto as relieving asst. Chief, and Otsola. The two went for interviews along way with James Otala to fill the vacant office.

Voting saw Inyangala through with Martin Shikuku as the returning officer. Muchoto was made chief creating vacancy in asst. Chief's office. Martin Shikuku then put James Otala through into asst. Chief's office in 1971 relieving all chiefs who went on leave.

The post of relieving ass chief was done away with the creation of sub-locations headed by asst. Chiefs (sub-chiefs). This was the time when Manyala was made a sub-location though some people complained to the, D.C Oketch.

In 1973 a new sub-location was officially created comprising of Aberecheya, Abashieni and Abashikulu.

James Otala was made acting chief in 1979 after Kepha Akala retired. He was confirmed Chief Marama South in 1985 and put up Chiefs office at Shiatsala.

He played a bigger role in the downfall of Martin Shikuku as MP for Butere in conjunction with Hon. Moses Budamba Mudavadi and D.C Mberia. For this role he was rewarded with post of Senior Chief and retired in the year 1991.

The chief's office has been held by the following personalities:

1. Chief Neondo
2. Chief Otala (SNR)
3. Chief Ndalo – Present Chief Manyala Location.

The highest office of administration held by Aberecheya is Deputy Provincial Commissioner held by Haroun Opuka Odino.

Government's plans of bringing administration closer to people caught Manyala residents with their pants down as arguments over naming left some sub-location unborn.

Controversy arose over the names Umira and Shikulu. The move could not sail through as strong walls had been built by:

1. Nandwa Anjiri
2. Richard Ongode
3. Paul Waswa

Later Hon. Martin Shikuku did fill the gap left in this wall in support and a move planned by the D.O bore no fruits.

From this it was resolved that a neutral name be used. The name Shikhenjera carried the day.

Another hurdle came in the form of locational headquarters but this was resolved with support from a strong team consisting of Shabanji Opukah, Richard Ongode, Washington Oyuka, Hon. Martin Shikuku, Ambrose Luchiri and Peter Leo. Shabanji Opukah assisted in construction of the Chief's office.

## **POLITICAL ANIMALS**



Joseph Martin Shikuku, long serving former MP of Butere

Aberecheya are by blood or inheritance politicians. It all began from Abuti who gave birth to this gene of inheritance. He did it against Muchitsa when he was to be killed by Abamukhula be logically arbitrated before the tribunal.

The first politician in Regeya was Hon. Martin Shikuku in 1956 as a trade unionist and secretary to Tom Mboya.

He first campaigned in Nairobi under KADU but lost and decided North-East- South-West home is best. In 1963 he became the Member of Parliament for Butere. Fanuel Mungala was his chief campaigner. Mungala migrated and was replaced by James Otala. Shikuku often rubbed the government of the day the wrong way and in 1975

he was detained by President Jomo Kenyatta for saying that KANU was dead. He was only released by President Daniel arap Moi following Kenyatta's death in 1978.

He did not give up but still rocked up in politics with William Nandwa Anjiri as Chief compaigner and made it in 1987. Richard Ongode did play an active role in politics with support from Aberecheya.

Some of the achievements through politics are:

- Bringing multi partyism in Kenya
- MP Butere for KADU
- Acquisition of Butere constituency
- Formation of sub-locations
- Expansion of Democratic space
- Acquisition of Khwisero Division.
- Proposal of District.

Shikuku's brother, Dr. Charles Lwali Oyondi did feature in politics as MP for Nakuru Town in 1992-1997.

Other people who did also play active role in politics along with Hon. Martin Shikuku were Aggrey Malika, Isaac Wamere, Mukongolo Joanes, Amere Ayinga, Javan Abala, Madanji Silfanos, Ambrose Oluchiri and Peter Leo Omurunga.

### **Credits:**

The executive committee responsible for compiling this report wishes to apologise to our readers for any errors of omission or commission.

Chairman - Isaac Wamere  
Secretary - Samson Wairo  
Coordinator - Jotham Ondi

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