

The Abamanyulia

According to Dixon Wetoyi, the ancestors of the Abamanyulia came from Uganda near Kampala. They walked along the lake shore (Victoria) until they finally reached Ebudimo (Kadimo) and settled there. Namukunda was their leader. On the other hand, Ofwete said that the country of origin of the Abamanyulia was not Uganda but Kadimo (Ebudimo).

Namukunda had a son at Kadimo called Munyu. Later, Munyu migrated and went to Alego Ebuboro. The reason for his emigration from Ebudinio was the fact that the soil was dry and unproductive. In addition, there were many tsetse flies in the area Munyu had three sons at Ebuboro - Shikhule, Wandako, and Mubira. However, owing to the fact that the soil was unproductive, Munyu migrated once more together with his people and travelled up to the Irecheya hill. He was received here by the ruler of the Aberecheya called Wabuti.

During his stay at Wabuti's, Munyu regularly went out to hunt. On one occasion he went to hunt at Khusurusi and, on another, he went a bit farther to Ebutita. He hunted as far as Emutsesa and Ebubiru. When he went back to Wabuti's, he told him that he had found a good country with plenty of room and good soil. He expressed his desire to go and settle there especially as, in addition to the good soil, there was plenty of game. Wabuti agreed to this and, accordingly, Munyu and his five children went to settle at Emanyulia among the Abahaaro.

One day when Munyu had gone to hunt at Emahatsa, near Ebuboko, his wife came urgently looking for him. She told him that the Abashieni had massacred practically all their children! Thereupon Munyu hurried back home together with two of his sons called Wandako and Sikhule. They ran after the Abashieni assassins and overtook them at Khusurusi. Two of them were then killed by Munyu.

Later, Munyu sent a message to Wabuti telling him that the Abashieni had killed his children. And so Wabuti and Wamukhula, the ruler of the Abamarama, summoned a meeting. At the meeting, the Abashieni were condemned and asked to desist from any further molestation of Munyu.

Afterwards Munyu built homes at Ebutita near Ikomero, Ebuchwang'a near Ebushibungo, and Itiriko across the Isika River. In this way he lived in the neighbourhood of the Abakhobole, Abamarama, and the Aberecheya. He married his second wife called Omubiru whilst there, Omubiru became the mother of Omusinde who had three sons - Sione, Amulumba, and Akolo. Later, after the Abamanyulia had increased in population, they embarked on a long war with the Abamarama which lasted several years.

Meanwhile, Odera Rading", the ruler of the Abakami (Gem Luo), went to Munyu and offered to give him a device whereby he would defeat his enemies, the Abamarama, on condition that Munyu gave him Injirinya. However, as this was a ritual cow, Munyu refused to give it to Odera but instead agreed to give him two head of cattle. Odera rejected this offer and, instead, went to the ruler of the Abamarama with the same

proposal for a cow in return for his help. The ruler of the Abamarama received him well and slaughtered a sheep for him to eat. He gave him either two or five cows.

According to Dixon Wetoyi, after Odera had been given two cows he gave the Abamarama a device whereby to defeat the Abamanyulia. This was to the effect that when their men went to war with the Abamanyulia, one party should stay behind and burn the homes of the Abamanyulia. And so when fighting broke out, the Abamarama began burning the homes of the Abamanyulia who were out in the field fighting. When the Abamanyulia saw that their homes were burning, they hurried back to their territory suspecting that they had been attacked from behind by the Luo of Gem.

Ofwete gives more details about what happened after the ruler of the Abamarama had reached an agreement with Odera. This is what he says: In the subsequent migration following the war between the Abamanyulia and their allies, the Abatamanyini, and their enemies, the Abamarama, Odera Rading' the ruler of the Abakami gave war-medicine to the Abamarama so that they might defeat the Abamanyulia and their allies. The Abamarama had given Odera five head of cattle for the medicine.

When, therefore, war broke out, the Abamarama drove the Abamanyulia and the Abatamanyini as far as Butso. Later, however, they quarrelled among themselves in Butso and so they gradually came back to their former lands: Some of them went to Khuluche near Manyala School but later came here (Emanyulia). Others went to Emuhanda near Nyawara, but they too later came back here. A few of them however returned here directly. The person who was responsible for the recovery of their lands was Omulama.

Genealogies

According to Ofwete, their earliest ancestor was Nyuria. He was the father of Munyu (Nangofia) who was the father of Namukunda. Namukunda had three sons – Shikhule, Wandako and Omusinde. Two other sons were killed by the Abashieni. Omusinde was born here (Emanyulia) after that incident. On the other hand Wetoyi says that Namukunda was the father of Munyu who led the migration from Ebudimo. Munyu had three sons - Wandako, Shikhule, and Omusinde.

Ofwete is the son of Olushiashie; son of Okumali; son of Tsuma; son of Akolo; son of Alekana; son of Omusinde; son of Namukunda; they all died here. Namukunda was the son of Munyu (Nangofia) who died at Ebudimo (Kadimo); son of Nyuria who died at Ebudimo.

The Abamanyulia consist of four sub-clans - the descendants of Shikhule who live at Emanyulia; those of Alakana who also live at Emanyulia; the descendants of Wandako who live in Bunyore; and the descendants of Mubira who live in Butso.

Further information given by Ofwete

1. The Abamanyulia emigrated from Ebudimo because of fighting with the Luo of that place.

2. The Abamanyulia were Abaluyia right from their very beginning. Formerly they called themselves Nyuria.
3. Of the people who came into the country via Wabuti's, the Abamarama were the first arrivals; next came Namukunda, the ancestor of the Abamanyulia and, finally, Muchitsa the ruler of the Abasamia came.
4. In those days the Abakami (Gem Luo) had, as yet not come; only the Abamani and the Abakhobole were in Gem at that time.
5. When the Abamanyulia came they found the Emanyulia area unoccupied.