

# BALUBANGA

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graph TD; A[BALUBANGA] --- B[ ]; B --- C[ ]; C --> D[HIE]; C --> E[RAR]; C --> F[CHY];
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HIE RAR CHY

*Compiled by Otiato  
Opali*

## Acknowledgem ent

This work would not have taken off without the kind assistance from various people and I would like to preliminarily thank them. I am greatly indebted to Mzee Gabriel Atieno and *Senge Ajiambo* for the bulk of the information contained herein and I would like to thank them for their time. I would also like to thank John Otiato Guguyu for creating the forum under which this work was born. This work would also not be complete without Christianus Atieno's adept knowledge of the latter day generation of the Balubanga.

I would also like to thank all those who volunteered information towards the building of this work. Lastly I would like to hail all the Balubanga, dead or alive, for keeping the river flowing.

O. Opali

Kenyans as a people are characterized by the fact that they are uniquely unified as they are segmented. This emanates from the fact that Kenya comprises over forty different tribes and cultures. The fact that one may feel he is Kenyan does not override the fact that he is Luo, Kalenjin or Kisii. On the other hand, the fact that one is Kisii, Kalenjin or Luo reinforces the fact that the person is indeed Kenyan. In Kenya therefore, one's nationality and tribe are involved in an intricate relationship that is complimentary in nature.

It is in this vein that one needs to fully appreciate his genesis as a tribe in order to appreciate the implications of his being Kenyan.

This piece of work therefore tries to delve into the origins of a small clan that dots a section of the Western province in Kenya.

It should be clearly understood that this work is more hierarchal than it is historic. Inaccuracies in terms of spelling of names or absence of dates are therefore bound to appear. As one goes through this work, he should therefore bear in mind that errors and omissions are exempted. Positive additions and subtractions are therefore welcomed.

As it has been previously suggested, Kenya is made up of various tribes. Among these tribes exists the Luhya who occupy the better part of the Western province. The Luhya are subdivided into several sub tribes or dialects. The Manyala is one such sub tribe that makes up the Luhya community.

The Manyala border the Luo at Siaya district, Nyadorera village and spread all the way to the calm shores of Lake Victoria at Port Victoria in what is known as the Budalang'i division. They are thus legendary fishermen just as they are good agrarians and livestock keepers.

Among the Manyala, there exists several clans. These include the Bamrembo, Babongo, Balubanga, and Basinyama among others. It is through these clans that adherents trace their ancestry.

This work will narrow down on the Balubanga clan. The Balubanga are spread in sizeable pockets across Budalang'i and some are even said to be in Uganda. Their origin is obscure and not clearly documented with unconfirmed reports claiming that they might have come from as far as Sudan.

This notwithstanding, their origin can factually be traced to a place known as Makera near Lake Victoria. From Makera, they are said to have migrated to Igoye near a river known as Goye. Among this group of Balubanga was a man known as Weube who is the furthest ancestor Balubanga can so far identify down the line.

Though it is not clear how many wives he had and how many children he fathered, it is true that he had a son named Amuduba among the children he had. Amuduba married Obado and they gave birth to several children. Among

these children, there were three boys namely Masingo, Guguyu and Mombo. Of his daughters, only one by the name of Namanjaba can be remembered.

These three sons spread out across Bunyala carrying on the family lineage. Masingo who was the eldest settled at Buburi. It is not clear who and how many his wives were. Nonetheless, it is known that he had four children. These were Omalla, Ogalabayo, and Kudada who were all boys. The fourth was a girl whose name is still elusive as at now.

Guguyu who was Amuduba's second son settled at Buulukhiro popularly known as Rwambwa. Here he married three wives. Two of these cannot be remembered by their names. Amongst these two, Guguyu had had three daughters namely Auma, Ngoha and Amuduba. Guguyu's third wife was known as Nanjala and she had three children. The first was a daughter, Mwengulo, the second was Otiato and the last was a daughter known as Kudiba. Guguyu therefore had a total of six children of which only Otiato was a son.

Amuduba's last son Mombo moved to Mukhobola. It is not clear how many wives he had but it is known that he had four children. These were Ogango, Ogabo, Okhwanga and Msitwa.

As far as this juncture is concerned, the Balubanga's family tree stands as follows.



Note:

(Gave birth to)

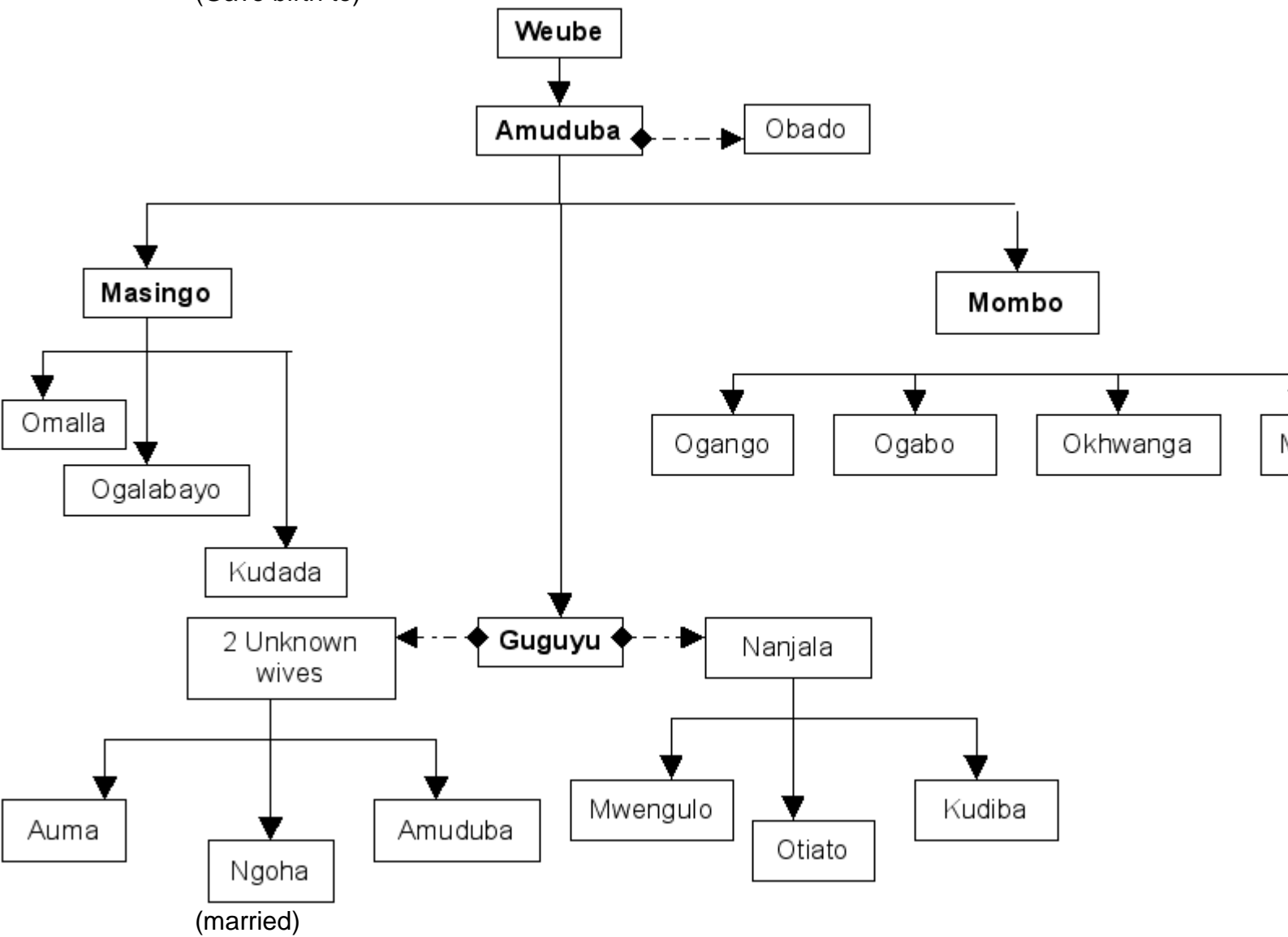


Fig. 1.



**Masingo.**

As already mentioned above Masingo had three sons. These were Omalla, Ogalabayo and Kudada. Omalla gave birth to three known sons. These were Sirima, Mudindi and lastly Masingo. Ogalabayo gave birth to Masingo. Kudada on his part gave birth to Juma and Nyangweso. Masingo's grandchildren therefore appear as follows.

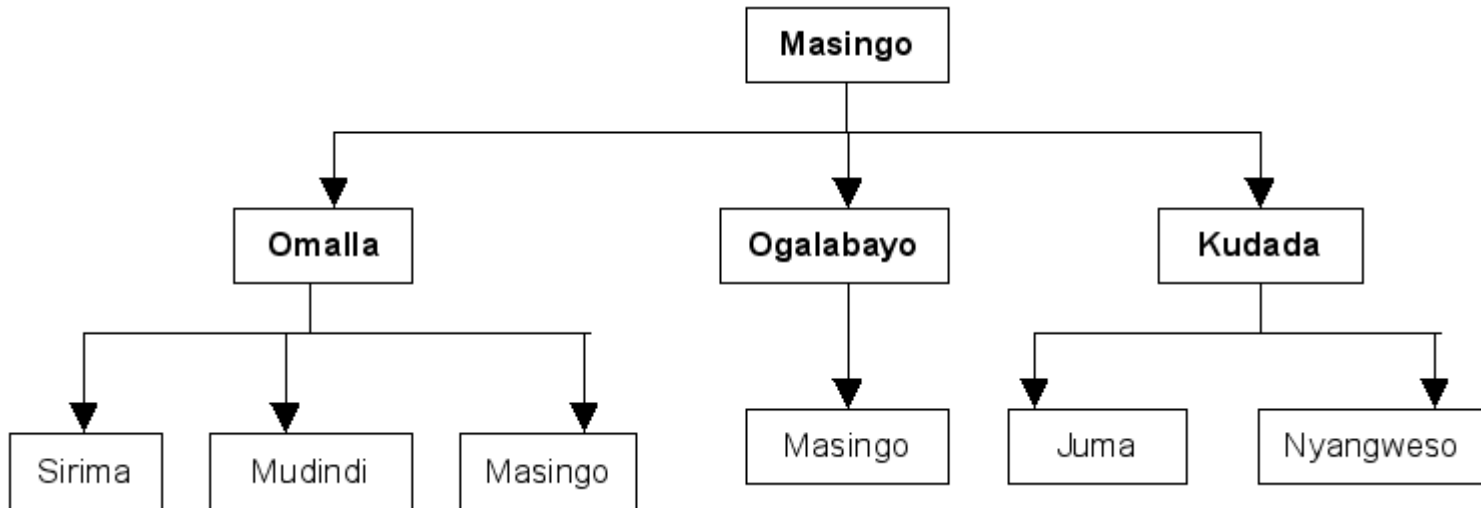


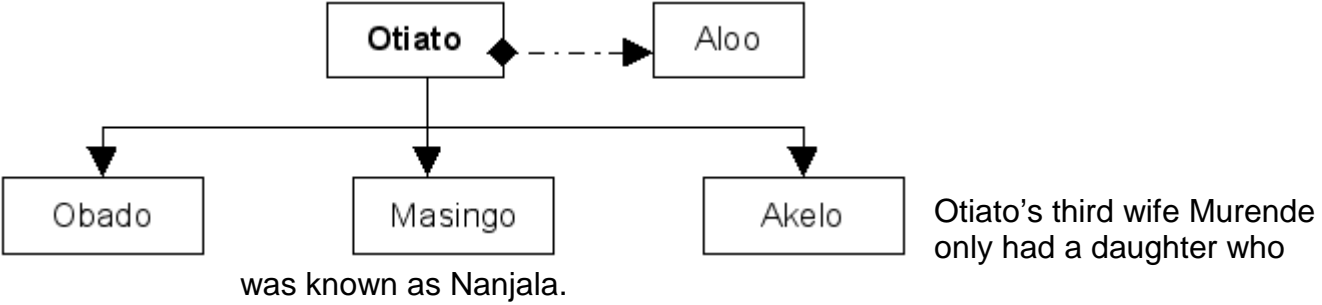
Fig. 2

**Guguyu.**

From Fig. 1 it is apparent that Guguyu had six children of which only Otiato was a son. Otiato went ahead and married seven wives. These were Aloo, Nangira, Murende, Lugendo, Agunda, Nafula and finally Obero.

With his first wife Aloo, Otiato had the following children. Obado, Masingo and Akelo, a daughter.

With Nangira, his second wife, Otiato gave birth to Guguyu, Amuduba (daughter), Honori, Mombo, Opali, Nabwire (daughter), Ajiambo (daughter), Nicola and lastly Atieno.



With Lugendo, his fourth wife, Otiato gave birth to Opiyo and Guguyu (daughter).

It is not clear whether Otiato had any children with his fifth wife, Otiato's sixth wife, Nafula, gave birth to Obado, Nanjala and Nangira. Of all Otiato's wives, Nafula was the only one who was alive by the time this report was being compiled.

Obero, Otiato's last wife gave birth to Nanjala, Abada and Ojjambo.

Guguyu's lineage as carried forward by his son Otiato therefore stands as follows.

Fig. 3(a)

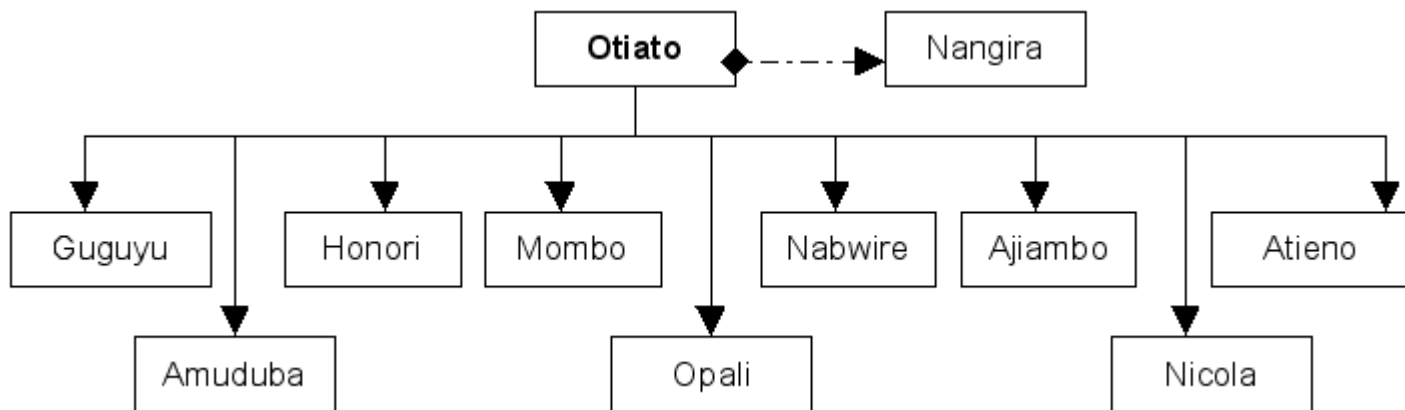


Fig. 3(b)

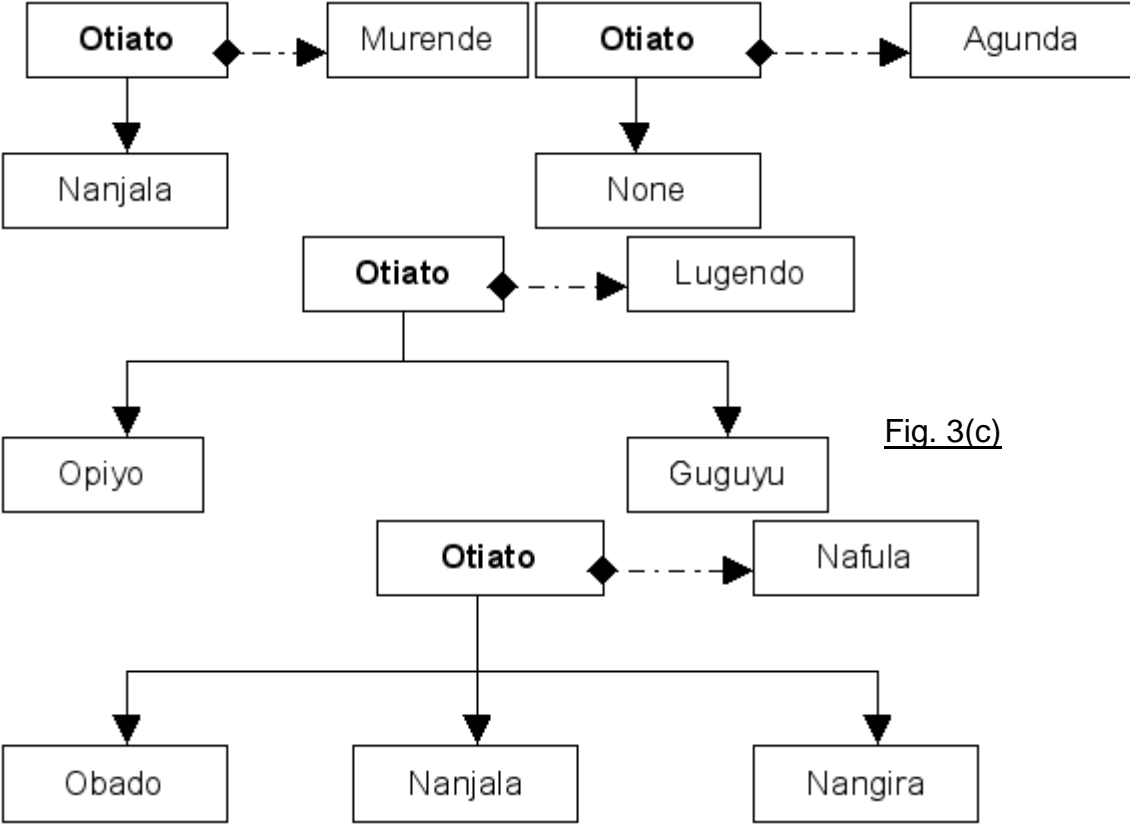


Fig. 3(c)

Fig. 3(d)

Fig. 3(e)

Fig. 3(f)

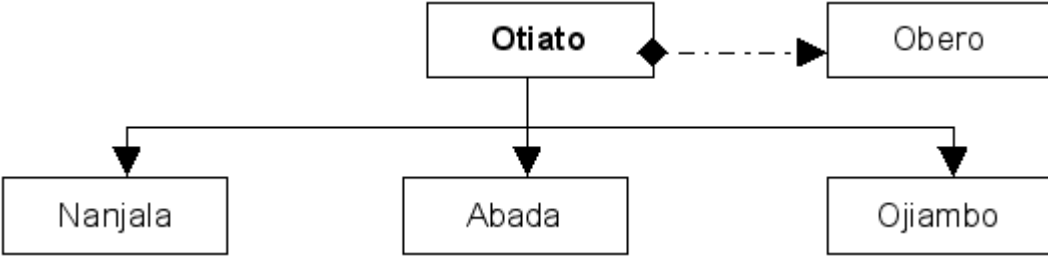


Fig3 (e)

From the foregoing charts, it can therefore be deduced that Otiato had twenty children. Otiato's children multiplied further, spreading and widening the Balubanga lineage.

In order to systematically and chronologically catalog Otiato's grandchildren, it would be prudent if we analyzed his descendants by highlighting each of his wives at a time.

**Aloo.**

It has already been mentioned that Aloo had three children with Otiato. Of these, only two were boys. The first son, Obado, married two wives namely Aloo and Obiero. Aloo gave birth to several children but fate had it that none of them grew into adulthood, they all died at tender ages.

With Obiero Obado gave birth to Awino (daughter), Obamo (daughter), Peter Otiato, Nanjala, Ogango and Port.

Otiato's grandchildren from Obado's house are therefore as follows.

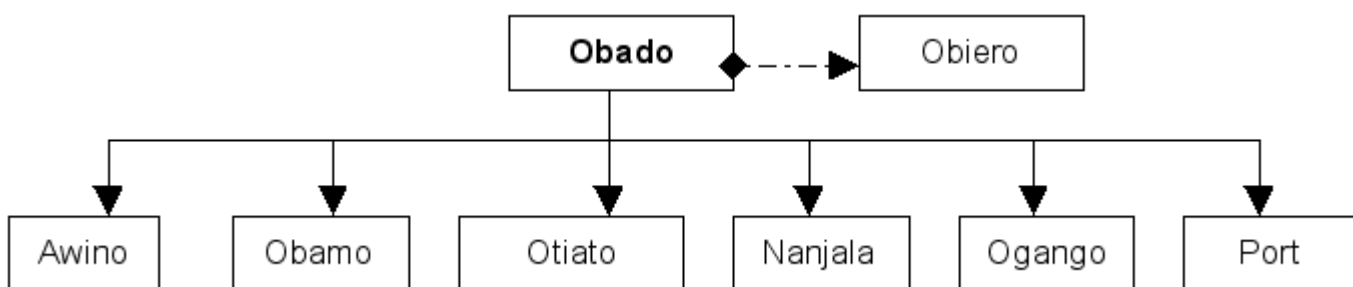
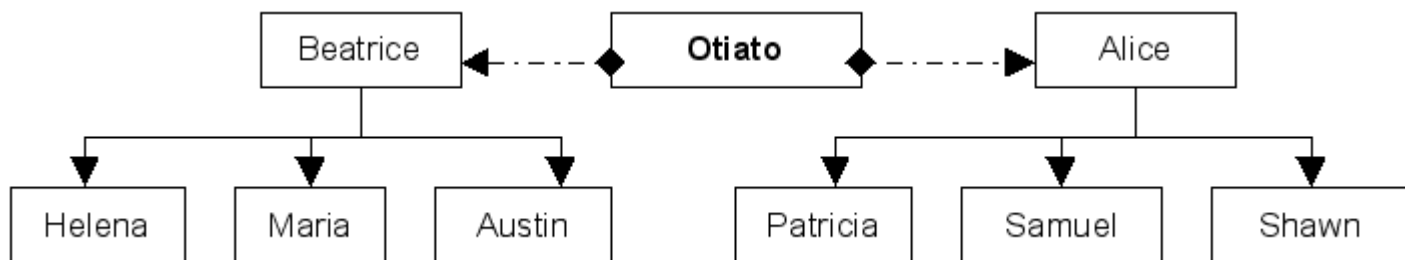


Fig. 4

Obado's first son, Peter Otiato, married two wives, Beatrice and Alice. With Beatrice, he gave birth to Helena, Maria and Austin. With Alice he gave birth to Patricia, Samuel and Shawn. Peter Otiato's family therefore stands as follows.

Fig. 4(a)



Obado's second son Nanjala married two wives namely Teresa and Awino Wa Oruda. With Teresa he gave birth to Nyanje, Helen Otiato, John Opiyo, Joseph Obado Aloo, Oti and lastly Betty. Nanjala had a son outside marriage called Obado Obado. Nanjala's second wife Awino gave birth to Otieno, Ogongo, Gasio, Tatiso and Tubuley. Two of Nanjala's children have given birth and these are Obado Obado who has a daughter called Nanjala Obado. The other is John Opiyo who has Married Emily Anyango and they have a son called Paul Nanjala. Nanjala's family therefore stands as follows.

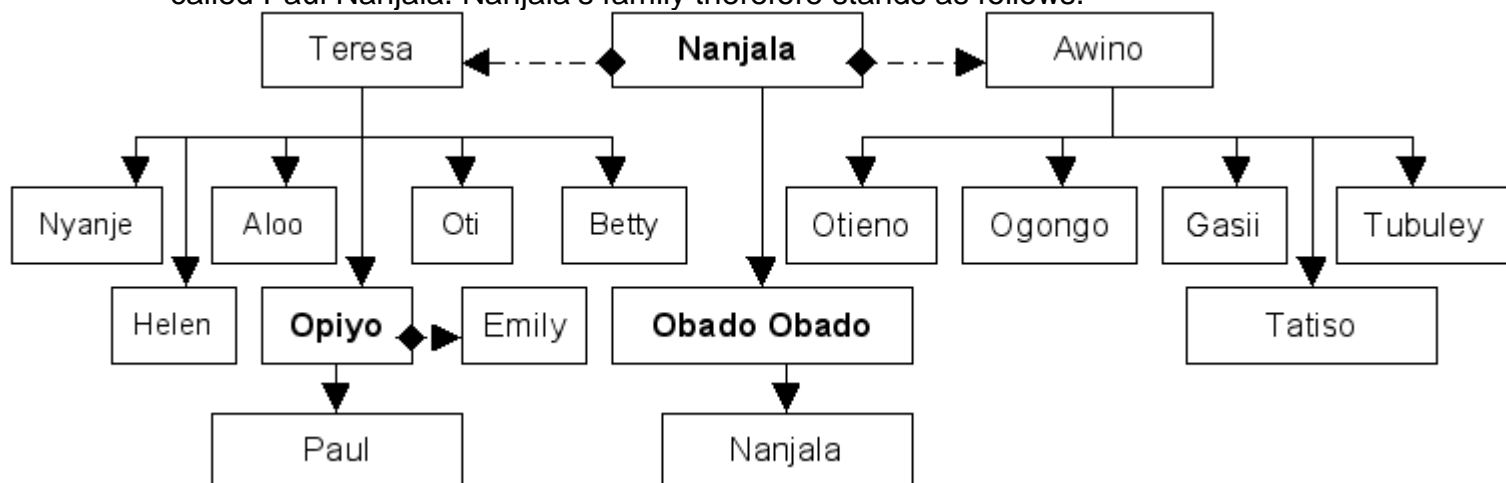


Fig. 4(b)

Obado's third son Ogango married two wives namely Caroline Achieng and Vivian Amunga. With his first wife he gave birth to Lydia Obado, Lorna Obado and Mercy Akinyi. With his second wife he gave birth to Michelle Aloo and Marion. Ogango's family therefore appears as follows.

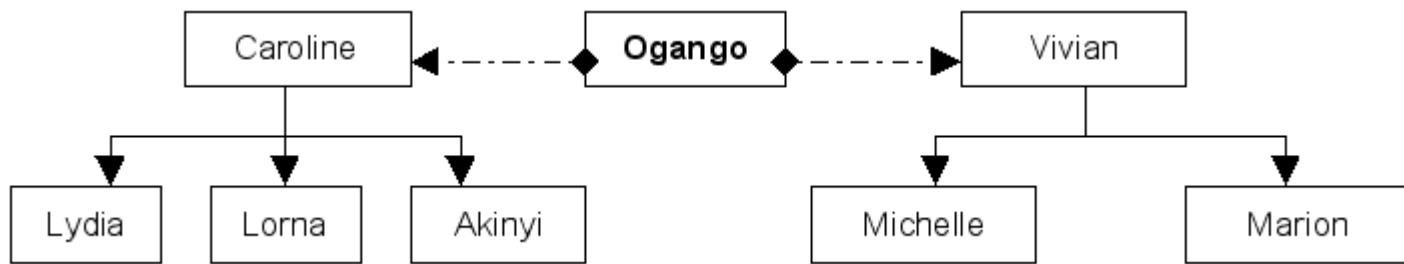


Fig. 4(c)

Obado's fourth son Port Married Florence Night (Naburi) and they gave birth to Wilbroda Akinyi, Fransisca Otiato, Lillian Obado, Anthony (Ato), and Beatrice Obado. Port's family therefore appears as follows.

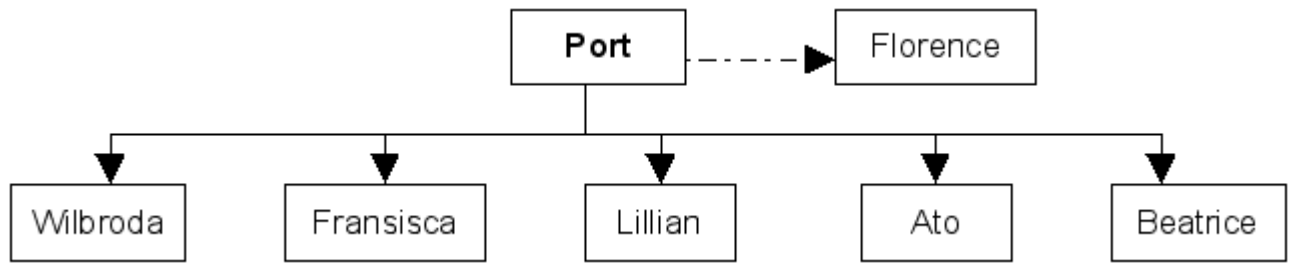


Fig. 4(d)

Aloo's second son with Otiato, Masingo, Married Marita and Wambi. Masingo never had any children with Wambi. With Marita he gave birth to Onyango, Otiato Francis and Mathew Obado.

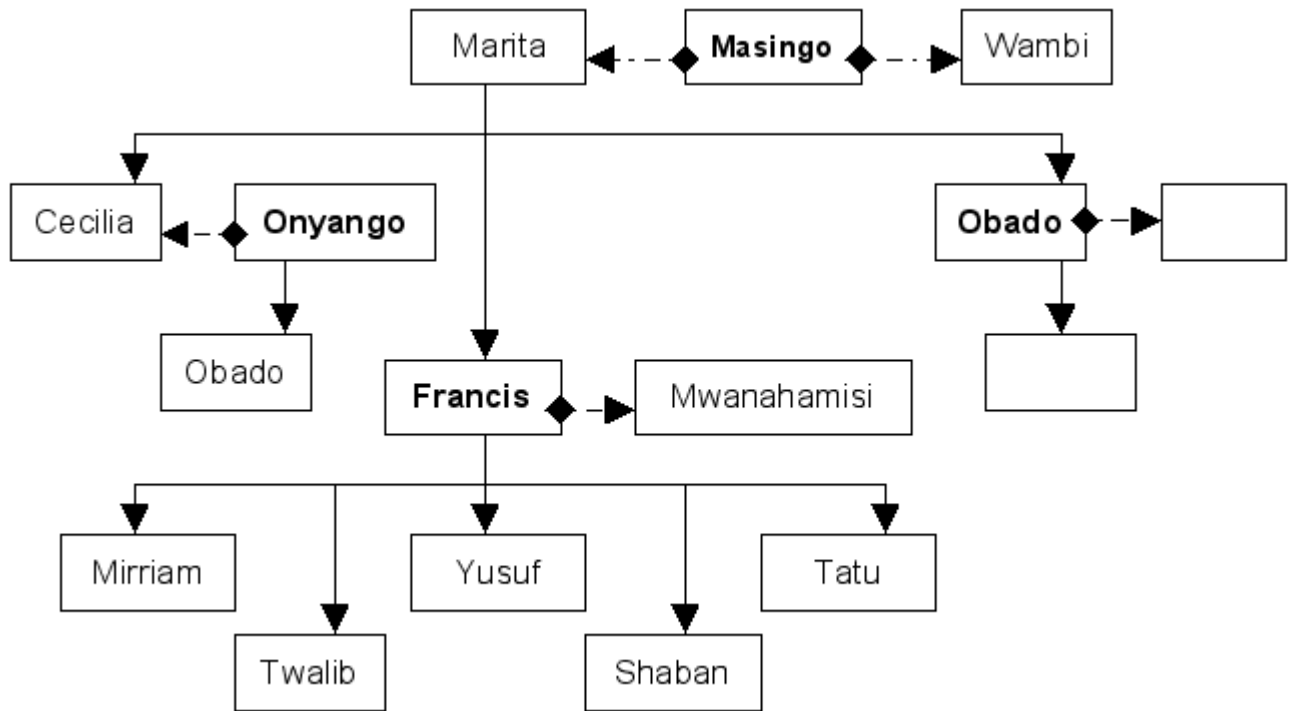
Onyango married Cecilia and they gave birth to a daughter named Obado.

Otiato Francis married Mwanahamisi and they gave birth to Mirriam, Twalib, Yusuf, Shaban, Martha and Tatu.

Mathew Obado Married \_\_\_\_\_ and they gave birth to \_\_\_\_\_.

Masingo's lineage therefore stands as follows

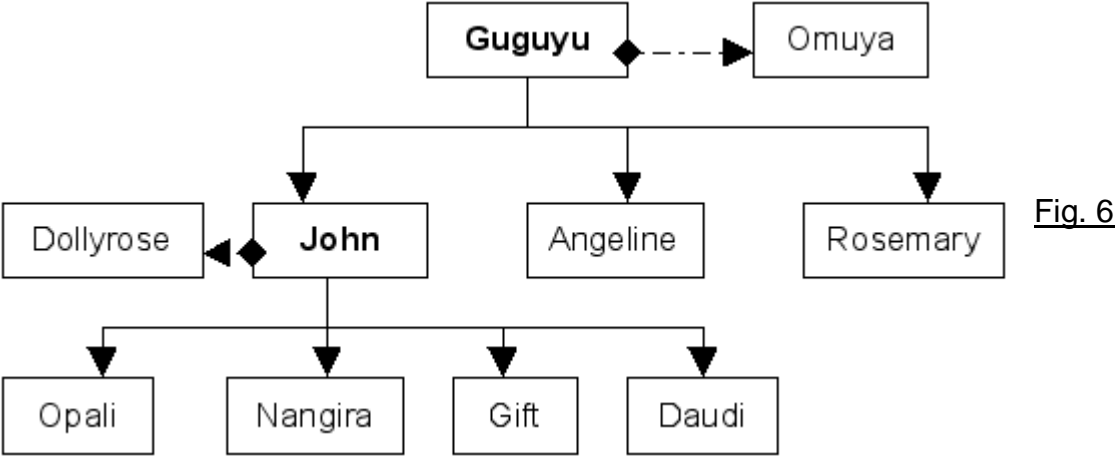
Fig. 5.



**Nangira.**

Having looked at Otiato's descendants from his first wife Aloo, we move on to the descendants from his second wife Nangira. As attested to by Fig. 3(b) above Otiato had six sons with Nangira and these are Guguyu, Honori, Opali, Mombo, Nicola and Atieno.

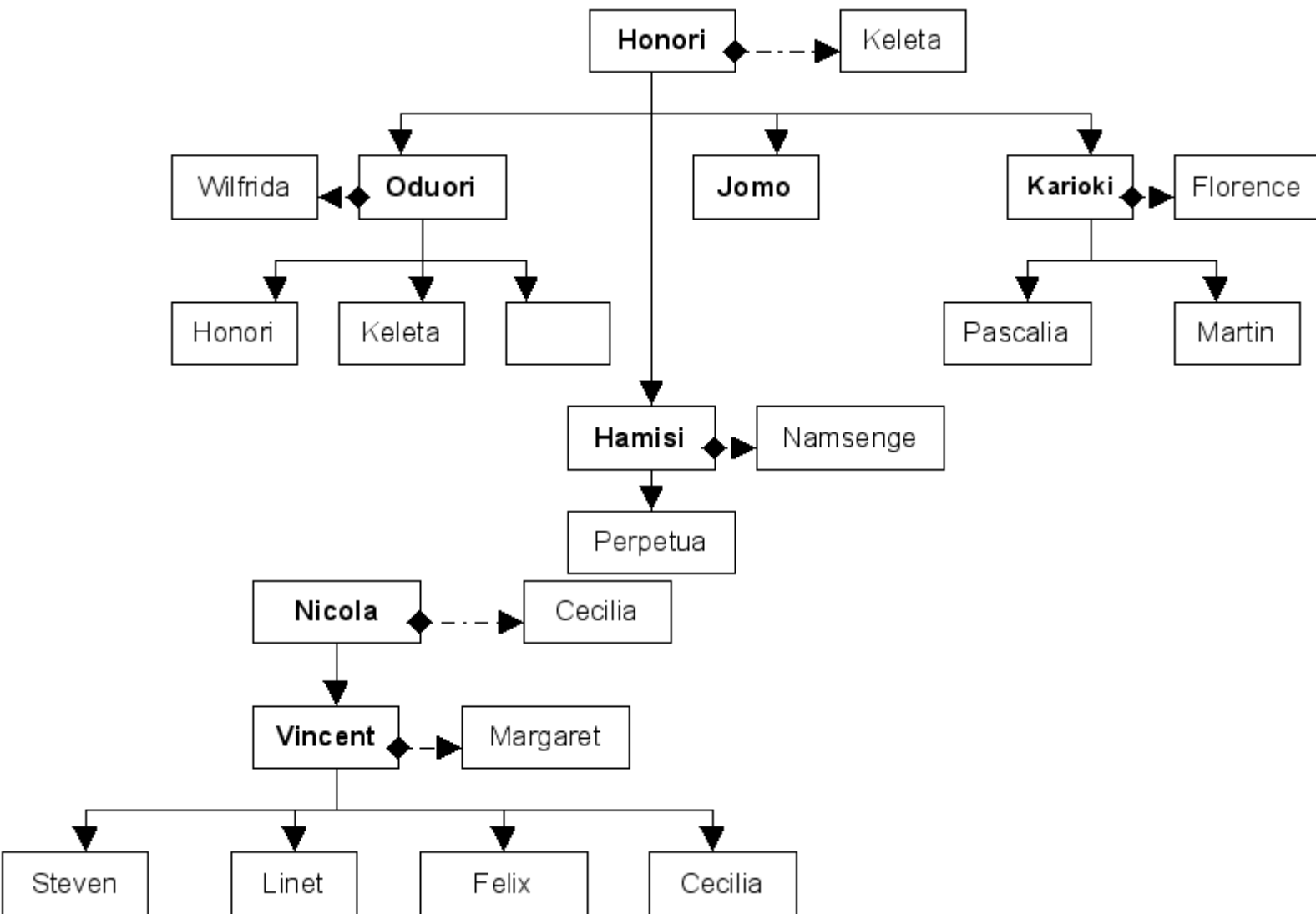
Guguyu, Nangira's eldest son married Teresa Omuya and gave birth to three children namely John Otiato, Angeline Achieno and Rosemary Obado. Guguyu's only son, John, married Dollyrose Ombere and they gave birth to Otiato Opali, Bernadette Nangira, Gift Guguyu and lastly Daudi Guguyu. Guguyu's lineage therefore stands as follows.



Nangira's second son Honori married Keleta Ouma. With Keleta Honori gave birth to Nangira, Peter Oduori, Amuduba, Awino, Hamisi, Jomo and Karioki.

Peter Oduori married Wilfrida Abwoga and they gave birth to Honori, Keleta and \_\_\_\_\_. Honori's second son Hamisi did not marry but he inherited, a practice better known to the Banyala as *okerama*. Hamisi thus inherited Namsenge and with her they only had a daughter named Perpetua. Honori's third son Jomo had neither wife nor child. Karioki, Honori's last son Inherited Florence night (refer to Fig. 4(d) above ). With Florence, Karioki has given birth to Pascalia Otiato and Martin Otiato. Honori's lineage therefore stands as follows.

Fig. 7



Nangira's third son with Otiato, Mombo, married Oyugi but they never gave birth. Her fourth son Opali Married Salome Buluma and they had two daughters, Nangira and Toti.

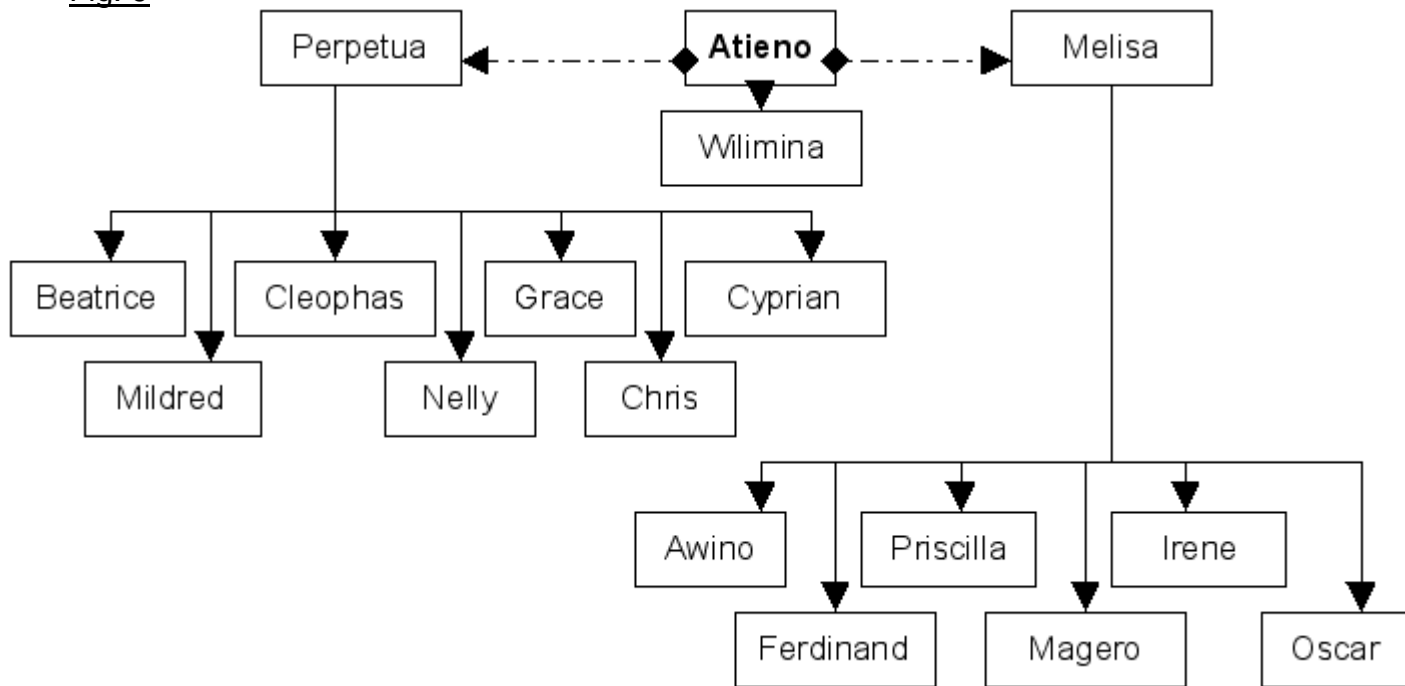
Nangira's fifth son Nicola married Cecilia Ajiambo (Nangiriama) and with her he only had a son, Vincent Guguyu. Vincent went ahead and married Margaret and they gave birth to Steven Guguyu, Linet Nangira, Felix Opiyo and Cecilia Ajiambo. Nicola's Lineage therefore appears as follows.

Fig. 8

Nangira's last son with Otiato was Atieno Gabriel. Atieno married Veronica Adongo Perpetua and with her they had seven children. These were Beatrice Nangira, Mildred Opali, Cleophas Otiato, Nelly Murende, Grace, Christianus Atieno Otiato (Kiri) and Cyprian Otiato (Tubuley). Atieno has a child outside marriage known as Wilimina Agonga.

After Perpetua's death, Atieno married Melisa Oseno and with her he had the following children. Awino Otiato (Aunty), Ferdinand Otiato (Toi), Priscilla Achola (Sila), Magero (Ba), Irene Nangira and Oscar Guguyu. The Balubanga's lineage ensuing from Atieno thus stands as follows.

Fig. 9



**Lugendo.**

As highlighted above, Otiato's third wife Murende never had a son. We therefore move on to his fourth wife Lugendo. With Lugendo, Otiato gave birth to one son that is Opiyo.

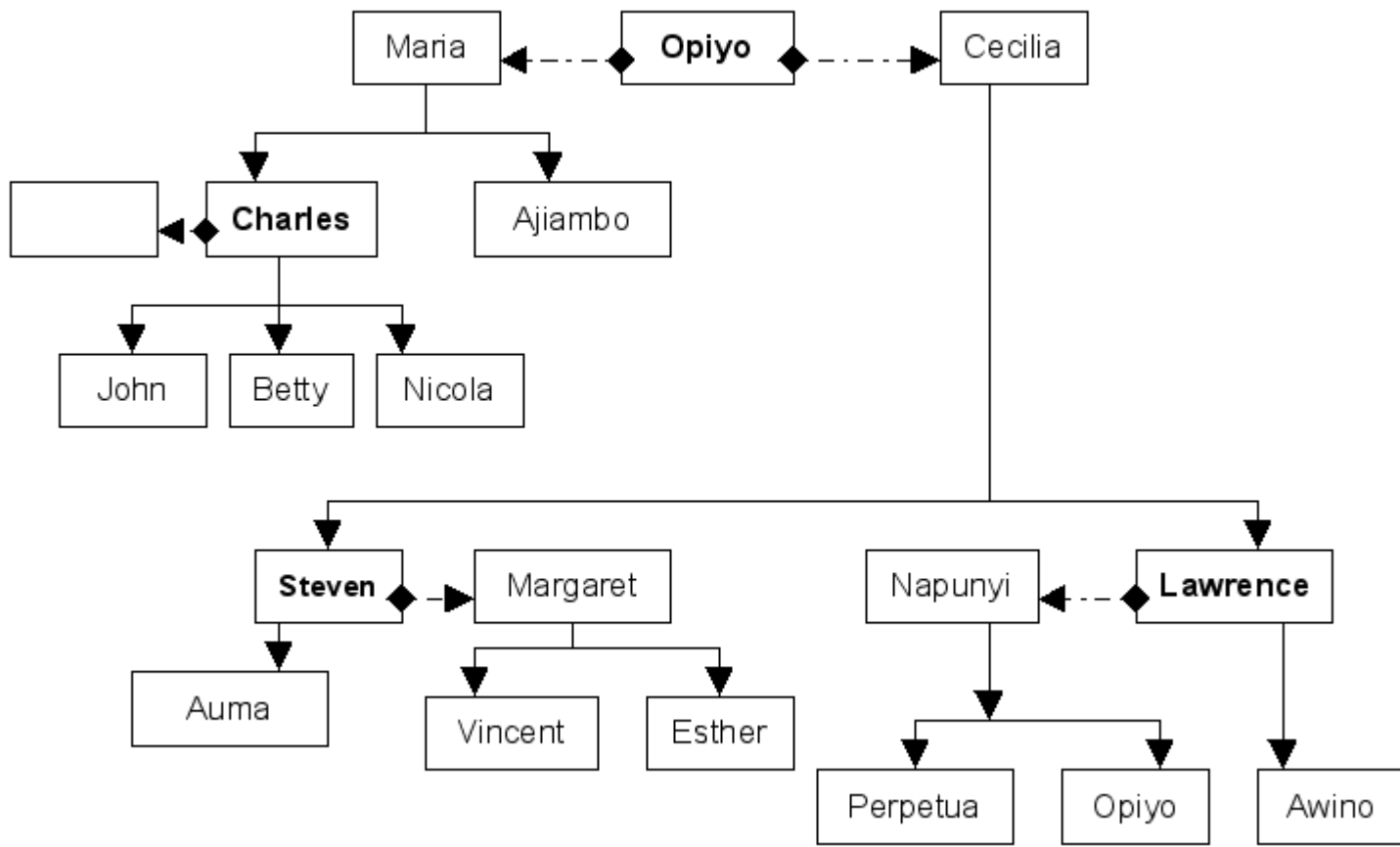
Opiyo married Maria Ajiambo and with her they gave birth to Charles and Ajiambo. Opiyo further inherited Cecilia Ajiambo (see Fig. 8 Above) and with her they gave birth to Lugendo, Steven Obado, and Lawrence. Opiyo's sons gave birth as follows.

Charles married \_\_\_\_\_ and they gave birth to John, Betty and Nicola. He also married \_\_\_\_\_ and they gave birth to \_\_\_\_\_.

Steven Obado married Margaret Nyangweso and they gave birth to Vincent (Avini), and Esther. Steven also had a daughter outside marriage named Auma.

Lawrence married Napunyi and they gave birth to Perpetua and Opiyo. Lawrence also had a child outside marriage named Awino. Opiyo's lineage therefore appears as follows.

Fig. 10



The information on how Otiato's children with his last three wives Agunda, Nafula and Obero multiplied is still not clear and any input on this from any quarter will be highly appreciated.

This far thus have the Balubanga come and further still are they going. Their heredity is swelling up like a massive river that knows no seasons, drought and rain alike.