

MARAMA

THE ABATERE CLAN

Migratory movements:

The ancestors of the Abatere formerly lived in Tiriki. They migrated from there and passed through Khwisero and Mwirange in Kisa before finally going to Marama at a place called Khwibitiro. Then again they moved on to Khushiachi, Inombera, and Butere in Marama where they settled and gradually dispersed. They had a clash with the Abakhuli, Abashiambiri, and the Abalongo of Emasaba when they came to Butere. However, they did not have any disagreement with the Abaseta.

Genealogies

Khabiakala was their ancestor. He remained in Tiriki when his son Angulu migrated and came here. The following are some of the lineages of the Abatere which were founded by Angulu: Naman (dead) was the son of Shisimba Shinali; son of Namuloma; son of Olukoba; son of Wetere; son of Angulu; son of Khabiakala who died in Tiriki. Obuchafu' is the son of Chitui, son of Shibia; son of Washibutso; son of Nang'ombe; son of Olukoba; son of Wetere; son of Angulu; son of Khabiakala.

Of these Khabiakala died in Tiriki; Angulu died at Musukura in Idakho; Wetere died at Ebuchero, and the other five died at Butere. Wamoyi was the ancestor of the Abashitsetse and Abatere. Before they emigrated, the Abatere and the Abashitsetse were members of the Abatirichi clan. The migration of the Abatere from Tiriki was led by Angulu after they had had a family quarrel.

The reason for migrating

Both Wanga and Khabiakala were Wamoyi's sons. Wamoyi's third son was called Eshifumbi. Wanga was the eldest son; he quarrelled with his brothers over the succession and therefore migrated. He went to Imanga where he was found by his brothers. His brother Eshifumbi went to Emahondo where he became the ancestor of the Abamuhira and the Abamakoya. Angulu, Wanga's nephew, emigrated to Butere. Angulu found the Abakhuli, Abashiambiri, Abakhongo (across the Ebiratsi river at Emasaba), and the Abaseta. All these people spoke Oluluyia they gradually dwindled and some of them died 'out. Wetere's son called Olukoba had a number of sons later some of whom he sent out to Emasaba across the Ebiratsi river to settle there.

Government System

Each clan had its own independent ruler and war leader. However, there was an "omwami" who was generally responsible for all the clans. The Omwami had his elders who assisted him in judging cases. However, he was not a war leader as there was a special person who led the warriors. Only the more serious cases were judged by the Omwami, the minor ones being settled by the elders. The Omwami was neither a medicine man nor a rain maker nor a sacrificial priest. He was not a diviner. He had his elders who discharged these functions.

The Omwami wore the following a skin cloak ("ikutusi") a copper bracelet on the wrist and a cowry-shell head-dress with a whydah bird's feathers on it. These insignia were heritable. The Omwami was buried in a sitting position with a drinking tube in his mouth. The head was covered with a pot into which two holes had been bored to coincide with the position of the eyes. Then when the corpse began to decompose, a

goat was slaughtered and the head - which had not been covered with soil at the time of the burial - was pressed into the ground. The corpse was always buried, wrapped in a skin, in the court-yard; it was not exhumed later.

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 there¹¹. 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.

The Aberecheya clan

Though there are some inconsistencies in the traditions of the Aberecheya regarding their ancestor and his original country, there is a unanimous opinion on the rest of their history. During my investigations in this area the one man who was repeatedly mentioned as the authority on the early history of the Aberecheya was Sumba Okumu. Fortunately, I was in possession of the narrative of the history of the Aberecheya which had been recorded earlier by the Regeya Progressive Society. As what he told me was exactly the same as the recorded material, I shall here give a translation of the latter and then go on with the other versions.

“Kusesechere son of Sumba came from the Bagweri who live at Soroti (actually the Bagwere live at Mbale) in Teso in Uganda. His first settlement was at Jinja among the Basoga where he begot a son called Musoga who became the ancestor of the Abasoga. When he migrated from Busoga he settled at Busia where he had a son called Samia who became the ancestor of the Abasamia. Then he moved on once more to Ebusinga where he built a home called Mundika.

He had a son there called Musonga, the ancestor of the Abasonga. Afterwards he went to Ebusenge which is in Yimbo Kadimo. When he saw that there was plenty of water, he moved on to Kanyabol which is now called Lake Gangu. From there he went to Mbaga where he had a son who became the ancestor of the people now called Luo Kamenya.

Later he left Mbaga and came to Ndere Gem where the Gem man called Rading' found him living. The language of Rading' was different from the one which Kusesechere spokej-. When Kusesechere later left Ndere he came to Ebukwala Murumba. By this time Wabuti had grown up sons who now dispersed and built separate homes: Wabuti himself and his sons Wambundo, Lwari, Nandera and Omuhandasi went to the Irecheya hill whereas Shibashe crossed the Isika river and settled at Manyala. Wabuti had two wives. His first wife was the mother of Wambundo; the younger one was the mother of Lwali, Nandera (twins), Shibashe and Omuhandasi.”

According to Yona Renja the ancestors of the Aberecheya came from Eshifuyo in Samia. The people who lived at Eshifuyo were Abasamia and the ancestor of the Aberecheya at Eshifuyo was called Shiruka. He was a member of the Abagwere sub-tribe. His son Sumba was the leader of the emigration from Eshifuyo. His great grandson, Wabuti, was the immediate ancestor of the Aberecheya; he was the son of Kusesechere. Gerishom Ongawo also says that Samia was the original country of the Aberecheya; Wabuti was the founder of the clan.

On the other hand Nyangule Wesonga merely says that the ancestors of the Aberecheya came from Buganda; however, he adds in the genealogies that one of the

sons of Regeya who was, according to him, their ancestor was called Mugwer and that he remained in Buganda, which seems to tally with the other traditions of a Bagwere origin. The rest of the details regarding the migrational movements are as narrated by Sumba.

People they met along the way:

Bugwere and Busoga: Unknown.

Samia: The Abasamia.

Manyala Mundika and Ebusonga: Uninhabited.

Gendero (near Lake Gangu): The Abanyaudo; they were Abaluyia.

Ebusenge (Yimbo Kadimo): They found here Owiny the brother of Adhola; They were Padhola.

Ndere Gem: The Abamakonje, Abamuswa, and the Abamukonyi. They were all Abaluyia. The ruler of the Gem people found Kusesechere (Wabuti) here; they failed to get on well owing to linguistic differences. As a result, Kusesechere migrated to Ebukwala from where he went to the Irecheya hill.

Murumba: The Abamuswa.

Ebukwala: The Abamutsuma.

Manyala, Eshihenjera, Mukokwa, Elukanji, and Ebukhokoro: were all uninhabited.

Sanjiro: Kanyakuta Luo and the Abamani who were Abaluyia.

Irecheya hill and the surrounding district: The Abekhole and the Abamukhone. Both were Abaluyia and they also came from the same place as the Aberecheya. They gradually intermixed and became one people.

Their emigration from Bugwere

Kusesechere emigrated from Bugwere as a result of a disagreement with his brother over a spear. It so happened that as Kusesechere was one day in his home; he saw an elephant eating his potato vines. He therefore took a spear and threw it at the elephant. The elephant, however, walked away and disappeared with the spear in its side. Now it so happened that the spear belonged to the brother of Kusesechere.

When therefore the brother returned home, he asked for his spear and, when Kusesechere told him what had taken place, he insisted on the recovery of his spear. He rejected Kusesechere offer of a compensation which included, among other things, a number of spears. This kind of behaviour astonished Kusesechere who kept on appealing to his brother to be more understanding as everything had been accidental. However, his brother remained obdurate.

In the face of all this, Kusesechere decided to go out and look for the wounded elephant so that he might recover his brother's spear. Accordingly, he prepared everything for the journey. The following morning he set out on the hazardous journey which took him right into the wilderness. Eventually, he arrived at the place where the elephants dwelt. He found the elephants drinking some beer.

Frightened and dismayed, he stood in the court-yard and supported himself on his staff. Soon the elephants became aware of his presence and one of them asked him what his mission was, saying, "what does this upright being want here?" After his explanation he was immediately led to a place where there were many spears. He soon identified his brother's spear and, also, the elephant which he had wounded. He was

then pardoned warned, and given his spear together with some food and told to go back. When he reached home, he gave his brother the recovered spear. He then thought it best for him to part with his brother and migrate.

The migration from the Irecheya hill

Their departure from the hill spread over many years. Their loss of that hill was due to the wars between Mumia and the Abageri (Kager Luo). Sande who was the ruler of the Abakami (Gem Luo) at that time allied with the Abageri against the people of Mumia. At that time the Aberecheya were still in possession of the hill. Then the Kager and the Gem Luo drove the Aberecheya, Abamarama, and the Abashieni as far as maya. Mumia then brought the Swahili with fire-arms against them. However, the Kager fought bravely and drove them away.

There then followed a short period of peace. After that Mumia brought Hobilo'6 who succeeded in driving the Abageri (Kager) out of the lands they had wrested from their enemies. And so the Abageri were dispersed and scattered to the four winds. Then the people of Mumia - the Abashieni, the Abamarama, and the Aberecheya returned to their former territories. Later, the Kager trickled back; whenever anyone gave his daughter to Shiundu he was allowed to come back. At that time the Kager were still one united sub-tribe²⁸. Among the Kagér of Manyala Odhoji was the first to come back after he had given his daughter to Shitechí, Shiundü's son. The other Kager then gradually came back.

When Sande saw all this he went and persuaded Mumia to end fighting. He feared that his people of Gem might be driven out like the Kager people had been by Mumia's people. And so Mumia agreed and "cut a dog" (a ceremony that symbolises end of hostilities) with him at Ebutamanyi and a cow was also slaughtered and both he and Sande lay on its skin to symbolise friendship. Then they undertook to cease fighting and began to draw their common boundary. Mumia wished the boundary to pass through the Khasala River. Then Mr. Archer (Asha) stood on the Irecheya hill and pointed at a certain fig tree at Eshirotsa near Yala and said that the boundary should run from that tree down to the Khasala river; the hill was thus placed on this side of the border and not in Gem.

However, the ruler of the Abasamia (Kisa) called Limiku and Nyangule son of Wamukobole of the Abamarama clan later went and cut down the fig tree because they wished the boundary to pass through Emaliera so that their people might live on this side of the border. This annoyed Archer who therefore decided to move the boundary back to the River Isika as a punitive act against the people of Mumia. Then Obanda and the Aberecheya who were living on the hill refused to live with the Luo and so came this way among their brethren and fellow Abaluyia. And so the Gem Luo gradually occupied the hill.

Genealogies

Sumba Okumu is the son of Okumu son of Sumba; son of Shihwawa son of Wadida; son of Nyandera; son of Kisoni; son of Kusesechere son of Sumba. Nyangule Wesonga is the son of Wesonga son of Ndalo; son of Wakhabale son of Omunyobi; son of Sumba; they all died here; Sumba was the son of Okumu; son of Sumba; son of Watita; they all died at Gendero near Lake Gangu; son of Wekolia who died at

Munanga; son of Makabira who died at Khuluche near Manyala; son of Regeya who died on the Irecheya hill.

Girishom Ongawo is the son of Omurambi; son of Wasendwa; son of Shirulu; son of Wambundo; son of Shibashe; son of Wabuti. Yona Renja is the son of Ong'ongo who died at Manyala; son of Wekoto who died at Shiatsala; son of Eroba who died at Manyala; son of Washiruma who died at Manyala; son of Wamboko who died on the Irecheya hill; son of Wamukhone who also died there; son of Olwanda who died at Manyala; son of Wamukhole who died at Mundere; son of Regeya who died at Mundere; son of Kusesechere; (son of Regeya ?); son of Sumba; son of Shiruka. Shiruka died at Eshifuyo and Sumba died at Gendero near Lake Gangu. Petero Owala is the son of Owala; son of Shisia; son of Shiwani; son of Maloba; son of Lukhale; son of Shibashe; son of Lulikho; son of Regeya (Wabuti); son of Kusesechere; son of Muruka; son of Podho.

THE ABASHIENI CLAN"

Their migratory movements

The Abashieni originally lived in the Sudan". They migrated from there and travelled as far as Lira, Ngora, and Sorokho near Mbale in Uganda. Then they moved on once more to the Manava river in Uganda and thence to Kolanya in Kenya". After reaching Kolanya, they turned backwards and walked towards Mount Elgon. Once here, they went into the caves of the mountain and lived there". Later, they left Elgon again and came to Bungoma and thence to Nebaale.

They they walked down the River Nzoia and came to Shiamanyinya (Mumias). Nebaale was the place of their separation from the Abatachoni; the Abatachoni remained there whereas they (Abashieni) proceeded this way. Prior to their separation at Nebaale, the Abashieni and the Abatachofli were one people. At that time they called themselves Sawiny (i.e. Sabawiny/Sebeyi).

When the Abashieni left Shiamanyinya (Mumias) they passed through Mumia's at Imanga and went to Ibokolo in Marama. Once here, they separated and dispersed: One party came this way under Nduluma. When this group left Ibokolo they went to Ebukotse (near Butere railway station), Ebumukuluyu (near the Sub Chief's camp at Eshibembe), and then to Emusunu which is near Shiatsala School. Then when they left this place they moved to Ebushieni, their present country where Nduluma died. Another group remained at Ematubira in North Marama under Wekoye and the third one (Abamweche) went to Emaleka in Butso under Mambala.

Reasons for migrating:

Sudan: Not known.

Lira, Ngora, Sorokho, Manava river, and Kolanya: Again not known.

Elgon: They are crowded and, also, fed up with the mountains.

Bungoma: They simply felt like doing so.

Nebaale: The same.

Shiamanyinya (Mumias): The war between the Abawanga and Abamuhima was the reason for their migration. They had allied with the Abamuhima against the Abawanga. However, owing to the fact that their side was always losing, they became suspicious and concluded that their misfortunes were due to the fact that Muhima, the ruler of the Abamuhima, had committed a blunder by employing Wanga, a fellow

ruler, as a cleaner of his cow-shed when he came disguised to his village from Tiriki. Accordingly, Chitinde migrated with his family and people.

Ibokolo: It was not big enough.

Ebukotse. They did not like to live together with the Abakotse.

Emusunu. They did not wish to live together with the Abanyukhu.

The Abashieni came into Marama Location ahead of the Abamarama, Abatayi, and the Aberecheya.

People they came in contact with

Sudan: The Acholi, Lang'o, Aluru, and others. The Abashieni came from the Sudan. along with the Abang'oma. They had the same customs and language. On the other hand, the Abashieni and the Abatachoni were actually related, being one people.

Lira and Ngora: The Teso and the Nandi.

Sorokho: The Karamojong.

Manava: The Abagishu.

Kolanya: The Abagishu and the Teso.

Elgon: Uninhabited.

Bungoma: The Ababukusu. The great majority of the Abang'oma remained here but a few of them went to Nebaale. One section, however, managed to reach Imanga ahead of the Abashieni. They lived there with the Abamuima. Wanga had not come to Wanga in those days.

Nebaale: Uninhabited.

Shiamanyinya (Mumias): Uninhabited; the Abawanga had not yet arrived.

Ebukotse: The Abakotse and the Abamako; they were Abaluyia.

Ebumulukuyu: The Abaseta and the Abamulukuyu who were also Abaluyia.

Emusunu: The Abanyukhu who are now extinct; they were Abaluyia.

Ebushieni: They found here the Abamahaya, Ababayi, Abakuche (Abalukhobe), Abashikusie, and the Abasabo. The Abasabo and the Abamahaya are now largely extinct. The Abalukhobe were living in their present territory at that time. The reason for the migration of the Abashikusie from this place to their present country was the frequent fighting between the Abashieni and the Abamukhula.

[N.B. The original language of the Abashieni was Oluyobo, i.e. the Nandi (Kalenjin) language of the Bok and other Nandi-speaking people of the Elgon district.]

Food

Their chief food was blood, milk, and meat. Later they adopted maize, millet, and eleusine meal.

Genealogies

Their earliest ancestor was called Amurwa. He was the father of Sawiny; father of Shieni who was the founder of the Abashieni. The branch of the Abashieni who live in Wanga were descended from Shieni but these who are here at Ebushieni and the ones at Tingale were descended from Chitinde's sons : Nduluma son of Chitinde and his descendants were the forbears of the Abashieni who live here at Ebushieni in south Marama.

Wekoye son of Chitinde was the ancestor of the Abashieni who live in north Marama. The Abamweche who live in Butso are the descendants of Mambala son of Chitinde.

Yohana Obiero is the son of Alubokho; son of Okusimba; son of Wakhutu; son of Muyinda; they all died here (Ebushieni). Muyinda was the son of Safu; son of Wekulu; son of Chibunyanyi; son of Ndiri; son of Nduluma; they also died here. Nduluma was the son of Chitinde who died at Shiamanyinya (Mumias); son of Mung'oni who died at Sang'alo; son of Amurwa who died in Elgon; son of Shieni who died in Elgon; son of Mahero who died at Nebaale near Sang'alo; son of Sawiny who died in Elgon; son of Amurwa who died in Elgon.

Warfare

The war with the Abamarama: When the Abamarama came here they brought the Abakhobole to help them with their wars against the Abashieni. The Abashieni drove them away. The Abageri (Kager of Manyala) and the Abakami (Gem Luo) fought with the Abamarama and the Abashieni and drove them as far as Mwilala near Bukura⁴⁰. However, by that time the Abashieni had already migrated to Shiamanyinya area following the death in battle of their leading warrior called Omumu. The Luo therefore drove the Abamarama to Mwilala. Then Omumia brought the Abasebe (Wakwavi Masai) to fight with the Luo. Later the Abashieni and the Abamarama returned to their former homes.

Governmental System

The Abashieni were ruled by the "Omwami Omukhongo", i.e. the great ruler. He was elected by the elders on the basis of his ability to settle quarrels and his kindness. The elders had the power to dismiss a bad Omwami. The functions of the Omwami were to protect the people, to judge cases, and to keep the peace. He settled quarrels and stopped fighting and he was assisted in judging cases by the elders.

The Omwami was assisted in the work of governing the country by his elders. These elders were elected by the elders of the whole community. They governed the various sub-clans and clans. The Omwami received the legal proceeds; he also got a cow from any person (or the members of the person's family) that committed murder or hanged himself. In addition, the Omwami was given some beer whenever it was prepared.

The Investiture

The new Omwami was anointed with sim sim mash after which he sat on a skin while holding a spear in his hand. He was also dressed in a skin cloak and a cowry-shell head-dress adorned with beads was placed on his head. He wore a copper or brass bracelet on the wrist. The Omwami was buried in the house when he died. The Abashieni and the Abawanga observed the same burial customs excepting exhumation which the Abashieni did not observe.

THE ABAMUKHULA

Their migratory movements

Their ancestors originally lived in Egypt from where they migrated to Bugishu or Buganda. Then again they moved on to Budama, Eshikoma in Marachi, Shihongo in Samia, Busirwa near Port Victoria in Bunyala, and thence to Bukachi (Kaugagi) in

Alego. Later they migrated to Sakwa near Bondo, Kanyikwaya in South Gem, Bunyore near Kima, and then to Ebulumbi in Gem.

When they left Ebulumbi they went to Munjiti near Chirinjiri in Kisa; from there they went to Iubi which is also in Kisa. Wamukhula, Butwi, and Wesamba then came this way and left Alukhambi and Amubo at Iubi. They passed through Shihunya which is in Shirotso in Kisa, Shihongo near Khwisero, and Eshiraha. They met here with the Abawanga who were then just coming from Tiriki. They then parted and the Abamukhula went to Ebukotse and Butere whereas the Abawanga went to Wanga. Then the Abamukhula gradually dispersed and spread out.

Reasons for migrating:

Egypt: Long periods of drought, poor unproductive soil due to the prevalence of stones, and the consequent periodical starvation made them migrate.

Bugishu: They were looking for a more roomy country and a better hunting ground; they also wanted more grazing land. In addition, they were frightened by the cannibalistic habits of the Abashiyenda sub-group of the Abagishu.

Budama: Not known.

Eshikoma: Poor stony soil.

Shihongo: Scarcity of water.

Busirwa: Frequent flooding whenever it rained.

Ebukachi: Again frequent flooding. In addition, they had a dispute over fish.

Sakwa: The scarcity of water and the mosquito menace.

Kanyikwaya: It was a bad country with dry soil which was largely composed of stones.

Bunyore: They were looking for a hunting ground. Also the Abalako of Bunyore whom they found there were hostile to them and frequently quarrelled with them.

Ebulumbi: Poor soil.

Munjiti: They fought with the Abetakho.

Iubi: The majority of the local inhabitants were leprosy victims.

Shihunya: Frequent attacks by the Abamang'ali of Bunyore.

Shihongo: While they were staying here, they frequently went hunting. And so on one occasion the hunters came this way and saw that the country was suitable for settlement. Accordingly, they told their people of the need to migrate. Eshiraha and Shihongo are contiguous.

People they came in contact with

Egypt: Other Bantu people such as the Baganda and the other groups of the Abaluyia were also there. The Abyssinians (Ethiopians) were also there. On the other hand the Europeans, Arabs, and the Indians were not there.

When they were there they spoke Oluluyia. The leader of the migration was Shiisi. They walked up the river (Nile) but did all the crossing in canoes. They brought with them various kinds of millet, eleusine, and chickens. However, they did not possess cattle.

Bugishu: The Abashiyenda clan of the Abagishu whose cannibalistic habits caused the Abamukhula to migrate.

Budama: They found the Kowiny (Badama) there.

Shikoma: The Abafofoyo of Marachi.

Shihongo: The Abang'anji clan of the Abakhekhe.

Busirwa: The Abamulembo, Abakoma, and the Abagweri.

Ebukachi: The Abasonga and the Alego Luo.

Sakwa: The Abetakho were the local inhabitants. They were nick-named "kanyikwaya" because of their habit of begging from the Luo whom they found there. The Ababwor (Kanyiwuor) were also there.

Bunyore: The Abekhoma clan of the Abanyole.

Ebulumbi: Unknown.

Munjiti: The Abashimuli clan of the Abetakho.

Iubi: The Abalukhambi.

Shihunya: The Abashihunya who have now died out. The Abamukhula left there one of their men called Omukobero.

Shihongo and Eshiraha: The Abakusi.

The people they found in Marama Location

1. Abatere
2. Abatotse
3. Abamunali
4. Abakara
5. Abakharo
6. Abashiambitsi
7. Abashieni
8. Ababoko
9. Abashiibo
10. Abashikalie
11. Abashihongo
12. Abamakhaya
13. Abatita
14. Abamatundu
15. Abamukhuyu
16. Abamulukuyu (extinct)
17. Abashitsaha (an offshoot of the Abamarachi)
18. Abahunia (extinct);
19. Abaseta (an offshoot of the Abasamia)
20. Abainuyira (an off-shoot of the Abawanga)
21. Abakotse (an offshoot of the Abashirotsa);
22. Abashikunga (an offshoot of the Abatsotso)
23. Abalukhoba (an offshoot of the Abatirichi)
24. Abaluchera (extinct)
25. Abashinyula;
26. Abamulole
27. Abanyukhu
28. Abashiana
29. Abakhuuli.

Of these the following clans are related to the Abamukhula

1. Ababoko
2. Abamatundu
3. Abamukhuyu.
4. Abakhuli.

5. Abashikalie
6. Abashihongo.
7. Abamakhaya.
8. Abamunali.
9. Abakara.
10. Abakhaaro.

The clans which arrived later than the Abamukhula

The Abero (Yiro Luo): They originally came from Gendero in Kadimo. Mumukoyie brought them along with him when he came from Ebubukachi which was close to the territory of the Abero. In those days the Abero were not Luo; Sigar was their first person to come to this (Manyala) part of the country.

The Aberecheya: Omuhandasi was the leader of their migration to this (Marama) territory. His father Wabuti remained yonder. The Aberecheya originally came from the neighbourhood of Samia.

The Abamanyulia, the Abakhooko, and the Abashihaka who were originally an offshoot of the Abatura who came from Bukhayo.

Genealogies

Their earliest ancestor was Dola; father of Shiusi; father of Tsingano, father of Nalukhoma; father of Khakono; father of Bukachi; father of Wetsochi; father of Wamukhula Marama; father of Bukachi. The emigration from Ebubukachi was initiated by Wamukhula. He died at Ematsaka. He had three sons, Bukachi, Wesamba, and Mutobera. He was succeeded by Mutobera who was in turn succeeded by his son Alakonya. Alakonya had three sons, Matuli, Mukoiwe, Muchelule, and Yinda.

Daudi Lubanga is the son of Wamukobole; son of Ongali; son of Muleshe; son of Omuhaka; son of Wabuka; son of Musa; son of Muguwe (Mukolwe?); son of Walakoye (Walakonya or Alakonya?); son of Mutobera; they all died at Shatsala. Mutobera was the son of Wetsochi who died at Ebutamanyini; son of Wamukhula who died at Khwibubi in Idakho.

Their system of government was similar to that of the other groups of Abaluyia.

Warfare

The Abamarama fought with the Abawanga, Abatsotso, Abamanyulia, Abakhobole, Abamani, Abatamanyini, Abashieni, Aberecheya, and the Luo of Ugenya and Gem. Most of these wars were long and recurrent. On the whole the Abamarana did well.

The Abalafu clans

The Abalafu consist of the following clans : The Abalukokho, Abacheya, Abashirotsa, Abebokono, Abashikanda Abashihaka (of North Marama), Abámtikoa, Abamakambo (Abamachina), Abasikairi, Abashibanga, Abamwände, Abakoiwe, Abamamu, Abamureko, Abashikulusi, and the Abekalie.

Their migratory movements

They originally came from Egypt. Then they went to Bukholi (Bukholi in Busoga); Bukiri in Samia; and thence to Busia. After reaching here they turned and travelled towards Mount Elgon. Then they went as far as Ebwayi, Sang'alo, and then to the Chetambi hill near Broderick Falls where they dispersed. Shikukuma went to Emission in Idakho; Muchenya went to Bungoma from where he moved to Ebugenya (Ugenya), Alego, Ebumani in Gem, and thence to the Irecheya hill. Then again he moved on to Ebutayi, Iromore (Ebutamanyini), Mayindiri, and thence to Buchenya where he settled.

Indako went to Mahanga in Wanga, Bulanda, and then to Mushicherekha where his people now live. His son Ekoye went to Ibokolo. Alaba went to Elukokoho; Abala went to Ebubala; Wanzeyula went to Emutoma; Makambo went to Emachina; Omumamu went to Ebumamu; he was Ekoye's son and Olubuyi went to Imanga.

Reasons for migrating:

Egypt: Unknown.

Busoga: Internecine fighting.

Bukiri: They found here the Abalukwara sub-group of the Teso. The Abalukwara frequently assassinated their men whenever they went to hunt; accordingly they decided to migrate.

Ebwayi: A quarrel between two brothers over the sharing of an elephant tusk; one of the brothers therefore migrated with his people.

Sang'alo: Ill health and the consequent death of the children of Mulafu was the reason for their migration.

Chetambi hill: They quarrelled with the Ababukusu over cattle and so migrated.

People they came in contact with

Egypt: They were there with the other Abaluyia and the Banyamwezi, the Nubians, and the Swahili. The Abalafu spoke Oluluyia. The leader of their migration was Alaba. When they came they brought with them eleusine, sorghum, millet, cowpeas, chickens and "tsindanje" fruit.

Busoga: They found the Abakholi (Basoga) there.

Bukiri: The Abalukwara (Teso).

Busia: The Abasamia.

Ebwayi: The Abang~oman.

Sang'alo: The Ababukusu.

Chetambi: The Abatachoni.

Marama: The Abamang'ale, Abamahe, Abafula, Abakaywa, and the Abakhamwa. They all spoke Oluluyia.

Genealogies

Nandako was their earliest ancestor. He died at Ebwayi. He was the father of Alaba who died at Busia; father of Mulafu who died at Shicherekhane; father of Walaba; father of Nandako who died at Ebulanda; father of Shikukuna; father of Webaba; father of Akwabubi; father of Wekhaba; father of Anzeyula; they all died here.

Warfare

They fought with the Abatsotso, and the Ugenya and Gem Luo. They used to raid one another. They allied with the Abamukhula whereas the Gem Luo were the allies of the Luo of Ugenya. In all these wars land was the reason for fighting. The Abanyifwa

(Ugenya Luo) drove them as far as Lunza and Maya. Later however, they rallied and drove the Ugenya Luo back across the River Ebiratsi. The fighting which took place at Eshiraha was the fiercest of all. After the war Omumia allowed the Ugenya Luo to return to this territory.

[N.B. Their system of government was similar to that of the other sections of the Abaluyia.]

The Abamarama

[N.B. Their totem is *Ikhulo* (waterbuck)]

The history of the Abamarama dates back to about two thousand years ago. Its origin is connected with Bukachi who lived at Ebubukachi (Kaugagi in Alego). Bukachi was the father of Wetsochi who was in turn Wamukhula's father. Wamukhula left Ebubukachi and, following the River Lukose (Yala), eventually arrived in Marama at a place called Hebubi. It was here that he got a third son, Mutobera, the other two - one of whom was Bukachi Wesamba - having been born at Ebubukachi.

After a brief sojourn at Hebubi, he came to Shihunya where he found the Abalukhambi. He lived there for a short time and then moved on to Mwikobero which was inhabited by the Abashihongo. From there he moved on again to Mungusi where he found the Abakisiru (Abashisiru?). Once more, he moved on this time to Matsaka Shikanga where he lived for some time with his son Wesamba.

Now, it so happened that while the migrants were still staying here, the local inhabitants called Abaseta plotted to assassinate Wesamba. They even invited his father Wamukhula to the meeting which was designed to make the necessary arrangements for the murder. Somehow, the news of the plot reached Wesamba through a certain woman; as a result, he ran away. When, therefore, his father came wailing (he presumed his son had actually been killed), Wesamba came forth and told him: "Do not kill anybody (revenge) for I am alive."

As a result of all this, Wesamba separated from his father (at Matsaka) and came to Emuyundi where he lived among the Abamufumu Abamangoe. His father Wamukhula stayed behind with his (Wamukhula's) uncle Wangeru who became his elder. In the same way, Wesamba acknowledged the authority of the Abamufumu among whom he now lived.

Later, Wamukhula died at Ematsaka; he was survived by two sons, Bukachi Wesamba and Mutobera. The former was the elder and, therefore, his father's successor (heir?). However, owing to the selfishness of Wesamba, and by contrast due to generosity of Mutobera's mother, the young Mutobera was made the successor. Mutobera was in turn succeeded by his son Alakonya (Walakonya).

Walakonya's daring and strength, which were clearly demonstrated when he recovered stolen cattle from the Abasebe (Masai or Nandi?), won him a bride called Matuli from the Abatere clan. When Wetere (the bride's father) saw that Walakonya had recovered the cattle from the Abasebe, he asked his father Mutobera for "the cow which had one teat and which yielded about three gallons (twice a day)". When Mutobera told him that he himself needed the cow for its milk, Wetere offered to give his daughter to Mutobera to marry if only the latter would give him the cow.

Mutobera told him that there was nobody to marry the girl since his son was still under seclusion having lately killed an Omusebe (singular of Abasebe). However, Wetere suggested that the girl should go and stay with Mutobera until the boy's seclusion period was over when they would marry. This suggestion was accepted by Mutobera who, accordingly, took the said girl, "Matuli (daughter) of Mayebeya". But Wetere was not given the cow he had asked for; instead he was given three others. Afterwards Mutobera died.

Alakonya had four sons with Matuli — Matuli, Mukoiwe, Muchelule, and Yinda. His second wife called Wanakambuli was envious of Matuli who therefore thought it best to bring a girl called Wangulu, the daughter of Kifumbi (Shifumbi?) for her husband to marry. Wangulu became the mother of Wandulusia and Nangoye whose descendants all died out.

The separation of the Abamarama and the Abatamanyini

Onihaka-Mwafusi son of Alakonya used to pay frequent visits to the sons of Wesamba he always took his harp with him on these visits. Whenever he went to the home of Shisoka son of Wesamba (who was bent double on account of his extreme old age) and found him seated, he always asked him: "Sir, in which place did it appear? (this is a saying connected with the hunting of guinea fowls. Because the back of the guinea fowl resembles the bent figure of an old man, the question is used derogatively by young people to deride old folk).

After Omuhaka's departure people used to tell the old man that the young man was simply deriding him and that he was obviously referring to his figure and not to the guinea fowls. At this the old man always moaned saying: "I wish I had a son to fight with him." And when the old man's son called Wandanje Olunywenywe heard all this, he decided to fight with Omuhaka Mwafusi the next time he came.

The plan was that the visiting relative would be caught unawares and killed; a cow and a sheep would then be tied close by his body to mislead people into thinking that "the victim was a thief and that he had been caught red-handed". In those days the murder of a thief was the normal practice. And so Omuhaka Mwafusi was murdered as planned.

But some people came from the scene of the murder and told Alakonya, the dead man's father, that in reality the boy had not been caught stealing. The murderers had merely tied the animals near the young man's body to justify their evil deed. Alakonya therefore attacked the people of Shisoka and fought with them; he then returned home with his victorious fighters singing. From that time the two branches of the Abamarama clan, the Abamarama group under Mutobera and the Abatamanyini, began to intermarry although they had a common ancestor, Wetsochi son of Bukachi.

Warfare

Alakonya fought with the Abashieni and defeated them; some fled away. He also fought with the Aberechea and defeated them; some of them fled to the Luo country. The Abatere, Abakuli, and the Abamulukuyu were also defeated by him.

At one time Alakonya and Mukolwe fought with the Abamani and defeated them. A few days later, Litalusia, whose mother belonged to the Abamani clan, and Chibayi, the father of Shirwakha, and Wakhobe, the father of Muchingasia, went to the country of the Abamani to loot property.

While they were thus engaged; a certain old woman told the local people (Abamani) that some of the enemy who had attacked them were in the village drinking beer. And so the Abamani came and killed Wakhobe and Chibayi but spared Litalusia because he was their “grand-child”, i.e. his mother belonged to their clan. However, when Litalusia killed his maternal cousin, the Abamani bluntly told him “We had spared your life because your mother belongs to our clan. Now, however, we have got to kill you.” And so they killed him and the number of the dead now became three. And this is the origin of the saying: “Litalusia died in his mother’s clan.”

In the fighting which took place at Khwikobero Ebutita in the country of the Abamanyulia, the Abakhobole, Abatsotso, Abamanyulie, and the Abamani united against the Abamarama. In this fighting, the Abamarama were defeated twice. The victors then nicknamed them Omukunda mubuse, i.e. meaning that they were as easy to defeat as it is easy to plant crops in a garden that has been previously dug.

When fighting broke out for the third time, Lukoko son of Watsulu from Eshianda killed Eshimeshera of the Abamani and Toboso killed Omuyonga of the Abamanyulia. The Abamarama now subdued the enemy and made them their subjects.

Further fighting between the Abamarama and the Abatamanyini and their allies, the Abakhobole, took place at Khwikobero. In this war, Mande and Namayi killed Murikaye and Namayi son of Wangwe killed Ishieri son of Omwai of the Abamanyulia clan.

Furthermore, Libuyu son of Shikangu killed an Omutamanyini (singular of Abatamanyini) clansman; Omuhaka son of Kutswa from Eshiatsala killed Wambunya the ruler of the Abatamanyini; and Muchelule Atundo killed Nasengo of the Abamalinya (Abamanyulia?) clan. Countless Abatamanyini people were killed in this war.

As against this the Abamarama lost the following dead: Omutobe son of Shianda, Omukote son of Namwendwa (from Emauko) Shireku from Eshikangu, Wandachi from Shishebu, and Ocholi from Shishebu. After they had buried their dead, the Abamarama retreated from the lands they had wrested from the enemy as their people were too few to secure their occupation of the area.

Later, however, Wambuluhi son of Mukungu of the Abang’onya clan of the Abatsotso came to the home of a person called Muroka by night. With him was a freshly made shield on which was tied a banana fibre to symbolise peace. On arriving at Muroka’s, he handed over the shield to him. Next day, the Abamarama conferred with one another as to what to do about the feelers for peace which had been sent out by “the Western Omwami (ruler)”. In the end they resolved to allow the Abatsotso to return and settle at Ebutamanyini. In this way, peace was established.

In the course of time further fighting broke out between the Abatsotso and the Abamarama. The Abatsotso led the Abasebe to the home of Wambaisi, the father-in-law of Toboso, to steal his cattle. When, therefore, the Abamarama heard that a lot of Wambaisi's cattle had been stolen, they attacked the Abatsotso who lived at Imanga. In this fighting, the Abamarama lost Owechenya, Yinda, son of Shikutsi, and Indika son of Wandeshe of the Abamuyira clan, dead. Wangulu son of Shisa (of the Abashisa?) who lived among the Abamarama managed to kill one of the enemy.

The next fighting with the Abatsotso took place at Hamanga where Toboso Waswani killed an Omutsotso (singular of Abatsoto) called Mangala and where Nzibule also killed a person called Wamakwa.

In the third fighting, Omulalu son of Washimala killed Omusindobole, the ruler of the Abatsotso who was known as "Omukuteloba son of Elakola". As against this, the Abatsotso killed Omuchenyha (of the Abachenya clan?). Omushibanga (of the Abashibalanga) and Omuhaka of the Abashiatsala. However, we managed to drive them from Mumachifu.

In the fourth fighting which broke out later, the Abatsotso killed Omukongolo from Shiatsala. Then when the Abamarama relatives of the deceased went to the home of his mother for the customary fulfilment of the funeral rites (okhuyira eshinini), two of their men called Wakhubula and Olukaka killed an Omutsotso man.

The fifth fighting between the Abatsotso and the Abamarama was marked by the latter's siege of the Ebumamu village of the Abatsotso. Many women and children were captured; one of these captives, called Shitandi, lives among the Abamani where she is married. From then on the Abatsotso were completely subdued. The Ugenya Luo had not yet arrived in the country at that time.

The war between the Abamarama and the Gem Luo

Formerly, the Abashisa lived in the Nyamuninia area (of Gem). Then, one day, a hyena killed some of their sheep and disappeared. This made the Abashisa to go out and kill that hyena. But, as they were looking for it, they came across the Abakami (Gem Luo). Seeing that the latter were starving, the Abashisa attacked them with a view to taking their cattle.

However, they were overpowered by the Abakami and, in the event, fled to Marama where they lived at Itako in the heart of Marama. The Abamarama reacted by attacking the Abakami who succeeded in repelling them. Their dead fighters included Chibole and Namayi's son, both from Shikulu, Washuma son of Walutseshe from Eshibembe, and Shitandi from Shiatsala. The Abashisa therefore left Marama and went to the Eshibinga forest across the River Olukose (Yala).

Next they (the Abakami) attacked the Abasamia and drove them to Ebulakayi. So that the Abakami now occupied Ebuyangayangwe Itatiro. They then attacked the Abamarama and occupied the Eshianda section. The Abashianda (of Eshianda) therefore came to live at Emauko. Then again they drove out the Abatayi, who therefore came to live at Eshikulu and Emahongoyo, and the Abarecheya (Aberecheya) some of whom came to live at Shiatsala while the rest went to live

among the Abakami. The Abashieni were defeated next; some of them stayed on at Emuyira in Amwayi's village.

The battle field was next transferred to Mulukusi; here the Abamarama fought bravely and drove away the enemy. They also killed Mwalo of the Abakami. Then Odera of the Abakami brought the stone (supposed to signify the drawing of a boundary) he had fetched from Ebuyoma (Uyoma in the Luo country) and laid it at the scene of the fighting. After we had removed and taken that stone, as a result of being scoffed at by Eliasumi of the Abakhobole, Odera paid a compensation of twenty head of cattle and one girl to the Abayoma (Jouyoma) who had given him the stone and Waburiri from Eshibembe contributed some beads while Wandayi from Emauko offered his daughter called Wamakobe. And the girl took the beads and some food and went (to Gem); she later became the mother of ex-chief Ogada. But apparently, Odera did not stop the Abakami from attacking the Abamarama.

In fact, they attacked them twice. And so the Abamaram asked Odera: "What is the matter now, have we not given you our girl and other presents to end hostilities? What are you up to now?" But Odera replied arrogantly "I will not stop the Abakami (from attacking you)". And so Omunyu son of Nzibule from Shibembe invited a group of Abasebe and led them to the village of Owuoth of the Abakami to raid his cattle. They brought back a lot of cattle. Then again Firotdwa and Wakhubula from Eshiatsala invited the Abasebe and led them to Eburabalo in broad daylight and captured countless cattle from the Abakami. After this, the Abamarama now began to attack the Abakami. They finally succeeded in driving them back to their country at Eshirembe. The Abamarama captured hundreds of cattle from the enemy.

At one time a person called Osale (of the Abakami) from West Alego came to steal from the homes of the Abashisa and, in the event, was caught. Then Wetende of the Abamarama from Indangalasia bound up the thief and then put him into an empty granary. The granary was then set ablaze and the thief was scorched to death.

It was only after all this that the Abashisa and the Abasamia reoccupied their former country and lived there in peace and security. Had the Abamarama been defeated (by the Abakami) the Abashisa and the Abasamia would not have had a place in which to live.

Another war with the Abakami was caused in the following way Inyangala son of Lihwa from Emauko went to see his father-in-law, an Omumani person (singular of Abamani). He carried a present of arrows for the father-in-law. On his way, the Abakami fell upon him and robbed him of the arrows. And so his son called Owate, invited the Abasebe and led them to the home of Okech of the Abakami of Kalanyo and killed him.

That apart, the Abamarama contented themselves with taking the herds of the Abakami and avoided killing the enemy. But fighting soon broke out with the Abakami. By this time, the Abachenya (Ugenya Luo) had already arrived in the country. The war was therefore fought on two fronts, i.e. with the Abakami and the Abachenya. In this fighting the Abashisa gave their support to the Abamarama.

Then the Abachenya came and settled at Mutatira but we fought them and drove them away, killing one of their men called Odhoji. Then again they came to Emukoye where we also fought with them; there were heavy casualties on both sides. They then went to Emurumba where we ran after them and fought with them. They killed Washikobe from Shihaka, Kweyu son of Lukale from Etnurumba, Eshikumo from Eshianda, and Were from Iranda.

The war with the Luo of Ugenya

The Abagenya (Ugenya Luo) attacked the Abakholo (of Buholo) and the southern Abawanga, i.e. of Mumias and Musanda, and drove them to Emurumba, Emusanda and Emukoye. A boundary was thus marked separating the former from Ebuhungasi. The Abagenya also besieged the Abakholo and Abakana in the village of Namboka, the father of Otsialo.

When, therefore, the Abamarama heard that the Abagenya had besieged the Abakana, Abakholo, and Abawanga, they went to the latter's rescue. They defeated the Abagenya and liberated the Abawanga and their allies. The people whom they liberated then came with them to Marama; some of them later died here in Marama. And so the Abagenya retreated to their country.

After a short interval, the Abagenya came back and attacked the Abawanga at Emusanda. The fighting was fierce and long; when night came, the Abagenya withdrew to the village of the Abawanga and there waited for next day. But the following morning the Abamarama again went to the rescue of the Abawanga. Then Ratito of the Abagenya told Omuhaka (of the Abamarama): "You Abamarama people, why cannot you let me kill these Abawanga?" But Omuhaka told him that he could not do so as, if they were killed by the Abagenya, the victims would haunt him.

Then Ratito suggested that Omuhaka should give him one cow and one sheep (to free him from ritual impurity) and so let the Abawanga be killed by the Abagenya. When therefore Omuhaka refused to comply with this proposal, fighting with the Abagenya started. In this fighting, the Abagenya killed Owande son of Kikhutsi but Omuhaka from Eshiatsala killed one of their men. We then drove the Abagenya away and liberated the Abawanga - the Abawanga themselves did not go to the aid of their kinsmen. We then came back with some of the Abawanga from Emusanda among whom were Olukuru and Wamunyolo; another man, called Werimo, was beaten up by the Abagenya.

One year later, the Abagenya launched another attack on the Abawanga of Emusarida. However, when the Abamarama heard that the Abagenya had again attacked the Abawanga, they went to the rescue of the latter and found the Abagenya busy digging a hole through the olwashi (the wall of a village surrounded with a trench). They were just about to enter into the village. The Abamarama therefore fought with them and drove them away and liberated the villagers. Some of the villagers, Emihungasi, Emichende, and Eshinabandu, came to Marama with their allies.

After this the Abagenya now made repeated attacks on Emukoye, Emurumba, and Emukhweso. Then when we heard that the Abakami had killed Bukachi son of Omukuyia in Kisa, we went there (to avenge his death). But while we were so

engaged, the Abagenya were busy fighting the Abawanga at Emukhweso. And. so we went and liberated them for the fourth time.

The fifth war with the Abagenya was fought at Eshikangu in the village of NambwenYa of the Abawanga. Once again, we fought gallantly and drove away the Abagenya and liberated the Abawanga. (On this occasion again the other Abawanga did not go to the aid of their besieged kinsmen.) Thus we liberated the Abawanga on several occasions thrice at Emusanda, once at Ebungasi, and once at Eshikangu. We also liberated the Abawanga at Emurabe from the besieging Abainarachi people; we fought gallantly with them and drove them away. Altogether we liberated the Abawanga six times.

The war with the Abawanga

The Abawanga brought the Abasebe(Wakwavi Masai?) to Ebukale right in the midst of the Abamarama, to kill a madman. The following morning the Abamarama attacked the Abawanga and their Abasebe allies at Shikangu and fought with them gallantly.

At last, Wakhubula from Shiatsala suggested that we should now retreat as we had grown weary. However, as we were thus retreating, the Abawanga began to run after us. As they pursued us, we doubled our pace and so managed to escape without losing a single man. When we halted, Okumali, Manyasi, and Eshikamalwa from Shiatsala killed one Omusebe (singular of Abasebe) and another Omusebe was driven away by Mirikau from Eshihaka. And so we completely drove the Abawanga and their Abasebe allies back and forced them to abandon their village at Eshikangu.

The war with the Abatsotso

The Abatsotso were the original owners of the present country of North Marama. When we migrated to Inaya (in North Marama) the Abatsotso were still on good terms with us. A little later, however, an internecine war broke out between the Abatamanyini and the Abamanyulie. Then the Abamarama sided with the Abatamanyini and the Abasamia supported the Abamanyulie.

Later, however, Toboso (of the Abamarama) said: "As we Abamarama people have strong connections with the Abasamia, what shall we do (i.e. to free ourselves from the resulting ritual impurity) the day our two peoples shall kill one another?" And so the Abamarama withdrew from the fighting. However, the Abasamia stuck to the Abamanyulie and continued to aid them against the Abatamanyini.

One day, however, misfortune befell the Abasamia. One of their men called Kulundu son of Bunaka from Ebulakayi and Nang'ombe of the Abatsotso killed each other. As a result, the Abasamia deserted their allies, the Abamanyulie, and attacked them and the Abatsotso. They killed a lot of the Abatsotso and the Abamanyulie and captured many of their cattle - a situation which was worsened by the action of the Abamarama, who seized the opportunity to loot their cattle!

Thus the Abatsotso, Abamanyulie, and the Abatamanyini allied against the enemy. There then broke out big fighting between the Abamarama and the Abatsotso. However, by that time we had thoroughly weakened them (by destroying their homes with fire).

Afterwards, the Abatsotso again came to Ituti and to Eshimukoko. Then one of the Abamarama people called Omunyu son of Nzibule, who was extremely treacherous towards his own lihanga (nation), and who was against the idea of his people fighting the Abatsotso, betrayed them to the enemy so that the latter might win the war!

Accordingly, the Abamarama lost countless people dead. However, owing to our valour and determination, we fought with them for twenty whole years; then, later, when the Swahili came, they gave us their support and so we managed to drive the Abatsotso from Inaya, Emutondo, and from Shirima; they fled to Shikwata.

Here again we fought with them for a brief period and then the Abakami came to the aid of the Abatsotso. Immediately after that Sakwa of Wanga' came to our aid; this enabled us to drive the Abatsotso out of Shikwata. The Abatsotso then fled to Gem among their Abakanii allies. But the Abakami treacherously turned against them and took all their herds so that the Abatsotso were reduced to the position of serfs among their Abakami hosts! And so the Abamarama now occupied the former country of the Abatsotso (North Marama) and permanently settled there to this very day. In these latter days, we simply lounged about as there were no enemies left to be fought! Our ruler at that time was Toboso.

The liberation of the Abawanga of Mukulu under Kweyu

The Abarebe migrated from their country and came over to Ebukusia in Kweyu's country (Wanga Mukulu). They were led by their ruler called Mahero. They thus lived in Mukulu as the subjects of Kweyu. Now, it so happened that Mahero had a certain bull which frequently destroyed the crops of the local Abawanga and those of his own people. The Abawanga therefore became angry and said "It is most impertinent that a bull belonging to a simple subject of ours should go on destroying our crops in this manner!" Then they caught Mahero's bull at the salt-lick place and killed it by night.

The Abarebe were so incensed by this action that they invited the Abatsotso to come and help them wage war against the people of Kweyu. And so bitter fighting broke out between the two affies and the Abawanga (under Kweyu). The Abawanga were thoroughly defeated. They were then driven out of their country. They fled across the River Lusimu to Elukoko, Eshibanga, and to Ibokolo, in the country of the Abamarama.

On the other hand, their ruler, Sakwa (he had presumably succeeded his father Kweyu), fled to Kabras for refuge in the village of the ruler of the Abakabresi whose name was Tsifwandayi. There, Sakwa laboured as his slave cleaning the cow-shed (he saw to the drying and collection of cow-dung in Tsifwa-ndayi's village)!

Only two villages had survived the attacks of the Abarebe and the Abatsotso. One of them belonged to Nalyanya of the Abawanga and the other to Kundu of the Bamwende. Later, the Abarebe launched another attack on the villagers. Then the Abawanga beat the drum summoning the Abamarama to run to their rescue, according to an earlier agreement. But when the Abamarama went, they found that the war was in its second day! Some of the Abarebe warriors had actually camped just outside the village.

But, most frightening of all, the Abarebe had stationed their men at the Mufunje (suspension bridge) on the Lusimu River where the Abamarama's route to the besieged Abawanga's villages lay! More, they had even killed an Omuwanga (singular of Abawanga) woman, wound a (dead) snake round her neck, and laid her on the Mufunje! (suspension bridge).

Having done all this, the Abarebe then challenged us. But they had blocked the way and the river was also pretty full at the time (so that we could not go across). And so we told them: "Why cannot you come across if you want us to fight?" They simply answered: "Very well, cross over then." When they (we?) therefore had crossed the river, we drove them back past the villages they had besieged; we killed lots of them! Even the villagers they had besieged also came out and killed a few of them.

Consequently, the Abarebe and the Abatsotso migrated and went away for good. We then invited Sakwa to come back from Tsifwandayi's. When he came back, he first settled at Shianderema from where he moved on to Shikumulo. Then we told him that should the Abarebe attack him again, he should simply beat the drum and summon us. From that time whenever, the Abatsotso attacked (the people of) Sakwa the Abawanga always raised the hue and cry saying "Hey, (you) Abamarama! Make haste, (the enemies are killing us)!" And whenever the Abatsotso heard this they always fled back to their own country.

The genealogies of the Abamarama

The origin of the Abamarama: Their ancestry originated in Ebubukachi. It is now upwards of two thousand years since the Abamarama settled in their present country of Marama. Bukachi was the leader of the migration from Ebubukachi; although, he trekked up the River Lukose until he arrived at Hebubi. He had six sons here - Mwichira, Omukhobero, Wangusi, Lisa, Walyuba and Wesamba.

I can recall a few names of some of the Ababukachi (descendants of Bukachi) who were descended from Bukachi and who lived in the remote past. The following are their names; they include some of their ancestors in Egypt. Dola father of Shiusi, father of Tsingano, father of Nalukhoma, father of Khakono, father of Bukachi, father of Westsochi, father of Wamukhula Marama, father of Bukachi (named after Wamukhula's grandfather) and Wesamba (named after the place?) and of Mutobera, being feeble".

Adapted from: Gidoen S Were; Western Kenya, Historical Texts, EALB, 1967