

WANGA

The Abaleka Clan

They originally came from Sang'alo under the leadership of Mwinami. They did not have any specific reason for migrating. At the time of their migration they used to speak Oluluyia. When Mwinami and his people first came to Wanga, they found it as yet uninhabited. The people who came into the country after the arrival and settlement of the Abaleka under their ruler, Mwinami, were the Abatobe under their leader Ebinge; the Abamuima under their ruler called Muima; and the Abanashieni under Mukasa in that order. Muima's people comprised the Abamuhima themselves, the abamulungu and the Abamukabo.

Genealogies

Wesutsa is the son of Kundu; son of Wambatsi; son of Kundu son of Saka; son of Amachina. They all died at Mumias. Amachina was the son of Lwola; son of Wekhoba; son of Chisumi; son of Wamwayi; son of Aburiri; son of Shirobo. They all died at Lubinu.

The Abashitsetse

According to Omusamia Okumu and Ambande Shikabule, ancestors of the Abashitsetse originally came from the Sudan under the leadership of Nangwira and his wife Nanyuma; they hived off from the Nubians. Nangwira was accompanied by the Baganda as far as Kampala where he left them. He proceeded to Busoga at the Buluba village. Then again he moved on to the Wanga hill in the lake (Victoria) and found it uninhabited.

He moved farther to Lake Gangu and found it also uninhabited. Continuing travelling, he went to the River Yala, Karateng', Kibigori, Lumbwa, and Naivasha and found them also uninhabited. Then he changed course and walked backwards. He passed through Nandi and Kapsabet and found them uninhabited. Then he moved on to Kaimosi where he settled and became the ancestor of the Aba-lukhoba clan of the Abatirichi. He died there.

Later, Wanga migrated and went to Shiraha; he moved to Ibokolo, and to Musere's both of which were still uninhabited. Then he went to Imanga at Muima's. He built settlements at Khulwamaya at Imanga, Mushikulu on the Banks of the Lusimu, and, later, at Munyenya (Mumias). Then he moved on to Matungu which he found uninhabited; to Khushioya; to Chumatuni in Bukusu; and thence to Khumwali in Malikisi. All these places were also uninhabited. Later, he returned to Matungu owing to the fact that his crops were constantly being destroyed by elephants. He died there.

The leaders of the migrations

Both Nangwira and his wife died at Kampala. The next leader was Musule who also died there. He was succeeded by Muhanga (Muwanga) who died at Kaimosi. He was the ancestor of the Abashitsetse and the Abalukhoba. Wamoyi was the next leader; he died in Tiriki. The people who came to Wanga were led by Wanga.

Genealogies

Nangwira was the father of Musule; father of Chese; father of Mundu; father of Muwanga; father of Wamoyi; father of Omukanga, Mubala, Wanga, Khabiakala and Mukoya. Of these Omuanga became the ancestor of the Abakanga; Mubala the ancestor of the Ababala; and Mukoya became the ancestor of the Abamakoya. Wanga was the father of Wabala; father of Musui; he died at Ebuchoka in Bukhayo. Musui was the father of Musindalo; he died.

At Mushikhonesi in North Wanga; Musindalo also died at Mushikhonesi. Musindalo was the father of Chibwire who died at Mushikulu. Chibwire was the father of Netya; he died at Elureko (Mumias); father of Osundwa who died at Elureko; father of Wamukoya father of Shiundu; father of Mumia; father of Shitawua.

Ambande Sizikabule is the son of Shikabule; son of Walifunda son of Musamari; son of Makabira; son of Weo; son of Wamwoma; son of Olurando.

Omusamia Okumu is the son of Okumu who died at Elureko; son of Omusamia who died at Elureko; son of Masimba who died at Elureko; son of Wamulunji who died at Elusuba in Buholo; son of Wamulunji who died at Eshisari in Wanga (near Musanda); son of Weyimi who also died at Eshisari; son of Chiseka who died at Lutukha in Buholo; son of Osanya who also died at Lutukha; son of Okumu who died at Ebusinda in Buholo; son of Kunya who also died at Ebusinda; son of Lisunga who died at Eshisari in Wanga; son of Muniafu who died at Eshisari; son of Wanga who died at Matungu; son of Wamoyi.

The pre-Abaniuhima inhabitants of Wanga

Muhima came from Bungoma; the Abatobe and the Abamuhima split from the Abang'oma (Bongomek) at Bungoma. When Muhima came, he found the country (Imanga) inhabited by the Abamulungu, Abamulembwa and the Abamukabo who were commonly known as Abamanga.

The coming of Wanga and his people into Wanga

According to Ambande, Wamoyi had two sons, Wanga and Khabiakala; Wamoyi was the Nabongo of the Abatirichi. One day Khabiakala's wife stole Wanga's bananas; as a result, there was a disagreement between Wanga and his younger brother, Khabiakala. Consequently, Wanga migrated to Imanga where he was received by Muhima, the local ruler, as a hireling. To avoid being recognised he concealed his hand on which he wore his copper bracelet (an item of insignia connected with the Nabongoship) under his skin cloak.

Later, however, his true position was discovered by Bwino, the wife of Muhima. Suspecting the peculiar manner in which the stranger constantly kept his hand under his cloak, Bwino made a small hole in the wall of the hut in which Wanga was staying. When she later took him some food, she left the hut and withdrew to the back of the hut where she spied on him as he prepared to eat. To her surprise, she saw him take out the hand on which he wore the bracelet; he washed both hands and then began to eat! She then told Muhima what she had seen, saying, "Good Lord! this fellow is an important ruler."

Now, it so happened that Wanga's son called Muroño who had been looking for him also arrived at Imanga on the day of the above discovery. Muroño and his father then went back to Tiriki to fetch their people and belongings. Later, they returned to Muhima's; then Wanga built his home at Eshikulu near the Lusimu River.

Some time later, Wanga slaughtered a cow as he was in need of some eleusine. But when Bwino brought her eleusine to buy the mat, Wanga detained her on the grounds that Muhima had earlier given him bad eleusine seeds to plant. This led to fighting between the two people and their men. In the end, Muhima paid a ransom of one cow and Wanga freed his wife. This then ended the fighting.

Later, however, Muhima resumed hostilities for he was angered by the impudence of "a mere stranger whom he had rescued"; how could such a person be so presumptuous as to treat him with such indignity in his own domain! In the fighting which ensued, Muhima was defeated by Wanga and became his subject. Wanga told him he (Wanga) was the only Nabongo; on no account would he tolerate any rivals. And so Muhima and his subjects, the Abamuhima, now came under the dominion of Wanga.

Wanga had five sons - Muroño, Muniafu, Namakwa, Mutenje (Chitechi), and Wabala; Muroño was the eldest. After their father's death, Muroño and Wabala quarrelled over the succession issue; the Abawanga favoured Wabala. Before Wanga died he gave each of the two contenders four copper bracelets and a skin cloak. As he was about to die, he summoned Muroño and others to Matungu. Accordingly, Muroño was the one who held the sacrificial bullock for Wabala to spear. Consequently, Wabala became the Nabongo. He was a kind ruler. His brother Muroño established his village at Eburanda in North Wanga across the River Nzoia.

According to Wesutsa, Chitechi was the nominee of Wanga; however, the Abawanga rejected him in favour of Wabala because he was ungenerous.

The reign of Wabala

His reign was short-lived. His brother Muroño became great friends with the Abakhayo from whom he obtained hoes for his people. But because Wabala and his people only used wooden hoes (they did not have iron hoes), Wabala asked his brother Muroño to take him to Bukhayo so that he might obtain some iron hoes for his people. When they went to Bukhayo, the two brothers were warmly received.

However, the Abakhayo later plotted to assassinate them. News of the plot leaked out mainly through some old women with whom Muroño was acquainted. Accordingly, Muroño sent word to his brother telling him that they should go back at once before it was too late. Thrice he sent a message to Wabala but the latter refused to do so saying "Why, you have always come here and gone back safely; how can the Abakhayo now want to kill us? You merely want to prevent me from getting some hoes." And so Muroño secretly went back alone at night. The following day his brother Wabala was killed by the Abakhayo who had asked him to get some grass for thatching.

After Wabala's death his cousin Mumbatsa (Luleti) became the regent; shortly afterwards Wabala's wife gave birth to a son and named him Musui. Later, Muroño approached Luleti and told him he wanted to look after the interests of his late

brother. When, therefore, Luleti replied that he had already undertaken to do so himself, Wabala became suspicious of the true status of the post-humous child of his later brother. And so, fearing that the child might be a son and therefore a threat to his claim to the throne, he demanded to be told what the true position was. They told him that the child was a girl. In the fighting which ensued, Musui killed one of Muroño's people with an arrow; fighting then ended and Muroño retired to Ekhatola across the Nzoia.

The reign of Musui

Musui continued to grow up under the guardianship of Luleti until he became of age when he became Nabongo. He was succeeded on his death by his son Musindalo who was in turn succeeded by his son Wamukoya Netya.

The reign of Wamukoya Netya

His reign was very bad. During his time the Masai came from Lang'ata Nayechi in the Eldoret direction and settled in the country. The Masai settlers then became friends with the Abawanga and even Wamukoya Netya was also, apparently, friendly towards them. Later, however, Netya became hostile to the Masai; he frequently invited them to beer and, when the evening came, strangled those who were late in leaving. When the Masai finally got to know this, they became furious and decided to kill the Nabongo.

Now the people of the Nabongo, in a hopeless attempt to save his life, opened the gates of the village and drove out the cattle so that the Masai invader might take them and so end hostilities. To their surprise the Masai rejected the cattle and insisted on their threat to kill the Nabongo. And so the cattle were returned into the village.

Then, in a last desperate attempt to save the life of the Nabongo, the Abawanga successively disguised three people as the Nabongo and gave them to the Masai but all to no avail. The Masai said the real Nabongo was still in hiding. In the end Wamukoya Netya gave himself up after nominating his son Osundwa as his successor. He was killed by the Masai at a place called Mwichina Elala as he was trying to run away. Then the Masai left the people alone for they had killed their only enemy.

The reign of Osundwa

After the Masai had killed Netya, they went back to Eldoret. They stayed there for some time and then sent some young men to come and fetch the cattle they had earlier rejected. After their messengers had come and carried out the necessary investigation, they went back to report to their people. Then they launched a night attack. Now, it so happened that the local villagers were prepared for the attack for they had seen certain marks left behind by the Masai spies around the kraal.

Accordingly, two of the raiders were captured but the rest ran away empty-handed. The two captives were detained for two months during which they received very good treatment; three bullocks were slaughtered for them during this time. When they finally returned to their country, they told their people that they had been treated well by the ruler who happened to be the son of the man they had killed. As a result of this, the Masai met and decided to send six messengers to Osundwa to inform him that

they intended to pay him a visit. And so a beer party was prepared and they were received cordially.

The following day, a meeting was held. At this meeting the Masai told the Abawanga that they no longer had any grudge against them since they had already killed the ruler who used to wrong them. They expressed the wish to live together in peace and harmony as one community. They further pledged their support for the Abawanga against their enemies - the Abatsotso, Gem Luo, Ababukusu, and the Abamarachi

They promised to make joint raids on these people and to share the spoils with Osundwa. In this way the Masai now became Osundwa's warriors occasionally they returned to their country and came back again. Osundwa's reign was long; he died very old. He ruled well and wisely. He befriended the Masai who, as his warriors, destroyed his enemies and enriched him with the spoils. The Masai also grew rich as a result of this partnership.

The reign of Wamukoya

Osundwa was succeeded by his son Wamukoya. His reign was good but short. The Ugenya Luo, Abanyala (Navakholo), and the Ababukusu repeatedly attacked him, each separately. The Ugenya Luo used to drive them across the Lusimu River and, in turn, the Abawanga and their Masai allies would then drive them back.

The reign of Shiundu

Shiundu succeeded his father Wamukoya he was a generous ruler. He was a good warrior and ruled well. The Swahili came into the country during his reign. During this period people died of diarrhoea; in addition, there were three famines which worsened the situation.

The reign of Mumia

He succeeded his father at a very critical time of attacks by the Ugenya Luo, Ababukusu, and the Abanyala (Navakholo). In addition, there was a prolonged period of drought followed by a severe famine ("Kikombe"). Matters were worsened by the prevalence of cattle-plague which killed many cattle. He was a very generous and kind ruler. He was a good warrior and, as a person, he was extremely pleasant and cheerful.

The Nabongoship (Obunabongo) of the Abawanga

According to Nabongo Shitawua, Tsabuko, and Ambande, their nabongoship dates back to the time when their ancestors lived in Egypt. Their ancestor in Egypt was Mutesa; he emigrated with his three sons, Mwanga, Mukoya, and Kaminyi and settled at Kampala where he died. Mutesa was the ruler of his people in Egypt. After his death, he was succeeded by his son Mwanga who adopted the title of "Kabaka" his other son, Kaminyi, came this way where he became the ruler of his people with the title of Nabongo. Mukoya went to Busoga where he became ruler.

Mwanga found the Batoro and the Bahima at Kampala and ruled them. His two brothers separated from him because of his cruelty and inhumanity for he indulged in killing people and throwing away their bodies for the birds to devour. When Nabongo Kaminyi left Kampala he went to Ekangu (Gangu) in Alego from where he moved to Buramara near Yala. Continuing travelling, he went to Kibos, Fort Ternan, Elburgon,

Nakuru, and thence to Naivasha. Then he despaired and travelled in the reverse direction until he reached Koru.

After leaving Koru Kaminyi went to Katukumu, Kapsabet, and thence to Tiriki, where he settled and became the ancestor of the Abatirichi. Kaminyi had fourteen wives; he had six children including Mwangi. Mwangi had eight sons - Wanga I, Murogo, Khabiakala, Wanga II, Muniafu, Namakwa, Mbata, and Wabala.

The migration from Tiriki

Wanga migrated from Tiriki with his four sons - Murogo, Muniafu, Namakwa, and Wabala. Wabala was the youngest son; normally it is the youngest son who succeeds his father. The migration was caused by a dispute between Wanga and his two step-brothers, Wabala and Khabiakala. The two step-brothers killed a chicken but gave him only a wing instead of the section usually reserved for the elder brother or senior man in the family. Then again, as if this was not enough, they subjected Wanga to further indignity by alleging that his wife stole their bananas. All this led to a quarrel; by this time their father Kaminyi was already dead and Wanga was his successor.

When Wanga therefore migrated, he brought the institution of kingship with him. Because of this the Abatirichi do not have the institution of Nabongoship as only commoners were left there. The Abawanga and the Abatirichi invite each other whenever there is an important tribal celebration.

Succession of Nabongoship

The selection of the successor is usually done by a group of thirteen elders including the old Nabongo. When the old ruler becomes so ill that he does not expect to recover, he summons twelve prominent elders to confer with them on the question of the succession. These are the elders who usually assist him in the task of government, especially in the way of advice. Then the elders ask him to name a successor and a "co-ruler".

If the ruler's nominees are acceptable the elders give their approval; otherwise they reject them and give him their reasons for doing so. In that case they then ask the ruler to name two of his sons whom they consider would make good guardians of the people. When he has given his consent, the elders disperse and keep it secret till the king's death.

When the Nabongo is about to die the elders of the Abachero clan who attend to him during these last days put their hands round his neck as if to strangle him and then let him die (only one or two of them do so). The Abachero attendants of the late king receive a bullock for their work; they also take the meat of the sacrificial beast. They (Abachero) are related to the Abachero of Kisa Location. Their ancestors came this way with the Abawanga but the rest of their people remained in Kisa.

After his father's death, the successor stays in the hut where his father died for ten to eleven days during which period people come to pay him homage, bringing him money and various types of bracelets and presents. The successor himself is strictly confined to the hut. At the end of this period the future Nabongo and his future "co-ruler" go to the former's home where they slaughter a sheep; next day they again go to the home of the future "co-ruler" where they slaughter another sheep and stay until

the following day when they disperse. The meat of the two sheep is taken by their Abakalibo attendants.

Immediately after his death, the elders of the Abakalibo clan remove the bracelet from the old ruler's hand; they receive a bullock for this. They also remove the royal sacrificial stones from their place and lay them on the ground for the rest of the interregnum period. They also receive a bullock for doing this. Then they keep the bracelet until the installation of the new ruler.

It is the responsibility of the Abakalibo elders to make a sacrifice before the copper bracelet can be shifted in the event of the Nabongo building a new village.

The new ruler is usually installed on the day of the reburial of his father at Matungu. No person whose wife had given birth to twins could ever be installed as a ruler. An elder of the Abashikawa clan usually leads the procession to Matungu; he carries a small pot of beer and is closely followed by the successor. The successor carries a drinking tube in his hand with which he drinks the beer all the way from his home (at Mumias) to Matungu. He is followed by his brothers and members of the royal family and clan. After these people come the commoners. On arriving at Matungu the bones are interred by the elders of the Abachero clan after which people begin to feast and dance.

Later, that same day, the homeward procession begins. Next day the new ruler crosses the River Lusimu on the "mfunje" (suspension bridge) to Imanga, Bukaya, and thence to Buchirinya. At Buchirinya the ruler finds a young girl of the Abakolwe clan standing astride and passes between her legs. He usually sleeps at the home of this girl who later receives a present of a bullock from him. The following day he takes a bullock with him to Elusheya among the Abakoiwe Bamale clansmen where he is adorned with the insignia of office - a whydah bird's feathers, a cowry-shell head-dress, and a leopard skin cloak. Thus adorned, he goes back to his home where the elders of the Abakalibo clan formerly install him. From then on he is now a ruler. Then the Nabongo distributes cattle to the non-royal clans of the Abawanga.

The privileges and duties of the Nabongo

Formerly, the Nabongo was given foodstuffs by his subjects during the harvest season. In addition, he received various kinds of food such as meat, fish, beer, and white ants. Above all the skins of all the leopards killed in the kingdom were his'. On the other hand the Nabongo was supposed to be generous to his people and to be of help to them in their difficulties.

For instance, if the wife of one of his subjects got a baby and the family was short of food, the man could approach the ruler for help. Again if any of his subjects had bride-wealth difficulties, he could ask him for assistance; in that case the Nabongo was entitled to one of the cattle paid for one of the daughters of the beneficiary when she got married. Finally, the Nabongo distributed meat to his subjects whenever a cow was slaughtered.

The wife of the Nabongo did not have any special responsibilities or functions although all her work was done for her by other women. The same was true of his mother. The insignia of office were kept in the house of his wife and not his mother's.

At the beginning of the planting season, the Abawanga women first planted the crops of the mother of the Nabongo and, after that, those of his wife before the rest of the people could plant their own. Finally, the brothers of the Nabongo and other members of the royal family did not have any power or influence.

The Nabongo ruled with the assistance of the various chief clan elders. These elders were appointed by the Nabongo himself; thereafter, the office became hereditary in the families or lineages of the elders so appointed although the Nabongo still exercised the right of formal appointment. The elders received various kinds of payment from the ruler; for instance, an elder received a goat or sheep if a person committed suicide or murder within his area.

The Nabongo also had special elders who assisted him in settling cases. These elders were appointed by him. The Nabongo was the final court of appeal; difficult cases were usually referred to him by the chief clan elders. Such cases and any others which the Nabongo was required to settle were first presented to the "Weyanga" (President) who then presided over the hearing. He referred the more difficult ones to the Nabongo himself. The Weyanga was usually a member of the Abanashieni clan. The Abakalibo clan supplied the Nabongo's messengers and police.

N.B

[The Abamuhima of Imanga are related to the pastoral Bahima of Uganda. They were preceded at Imanga by the Abamanga. The Abamukhula and the Abawanga first came in contact at Eshiraha. The Abatere are an offshoot of the Abatirichi.]

The Abakolwe

Their ancestors came into Wanga with Wanga; their principal ancestor was called Washirinya who was a maternal cousin of Wanga. He belonged to the Abalogoli sub-tribe. He was one of the people who came to Imanga with Muroko to look for Wanga. He built his village at Ebuchilinya near Musanda where he had twelve sons.

The Abamuhima

According to Samson Wakhobe and Batolomayo Makongo, the ancestors of the Abamuhima originally came from Egypt and went to live in Buhima in Uganda. Later, they migrated from there and went to Ibanda, Elgon, Mwalie in Malakisi, and thence to Bungoma and Sang'alo. Then again they moved farther to Shicherekhane near Imanga from where they finally came to Imanga. It is not known which language they spoke at that time. Their leaders from Egypt were Muhongo and Bwali; they were accompanied by the Abatobe, Abanashieni, Abaleka, Abamulembwa, Abakhami, and the Abamukabo with whom they were on good terms.

When the Abashitsetse came under Wanga they found the Abamuhima already settled here. Wanga had separated from his people as a result of a quarrel with his brother Wabala. Then he came here guided by a rising smoke which was indicative of human existence in the area.

People they came in contact with

Egypt: The Abaluyia and their six companion clans.

Buhima: The pre-Bahima inhabitants of the country are not known; the Abamuhima are an offshoot of the Bahima of Uganda.

Ibanda: The Abebanda.

Elgon: The Balaku (Bok) and others.

Mwalie: Uninhabited.

Bungoma: The Abang'oma (Bongomek).

Sang'a.lo: Uninhabited; some of their people remained there.

Imanga: The Abamukabo clan of the Abatura; they were absorbed by the Abamuhima.

Their reasons for migrating

Egypt: Not known.

Buhima: Not known.

Ibanda: Mosquitoes and sleeping sickness.

Elgon: Wild animals.

Mwalie: The same.

Bungoma: They were looking for a better country.

Sang'alo: The same.

During their migration from Egypt, they did most of the journey in canoes and on foot. They brought cattle and goats with them; their chief food was eleusine meal.

Genealogies

Their earliest ancestor was Muhongo, the father of Bwali. Bwali was the father of Muhima who was himself the father of Webungo. Webungo became the ancestor of the Abashibungo of Kisa; the Abashisalachi of Idakho; the Abamuhima of Imanga; and the Abanayabi of Tiriki. The Abamurono, Ababwino, Abalukulu, and the Abamwachi clans belong to the Abamuhima group of people. Samson Wakhobe is the son of Sumba; son of Katimi; son of Mayabi; son of Muhima; son of Bwali; son of Muhongo. The coming of Wanga and his people to Imanga

Wanga arrived into the country as a stranger who had apparently lost his way. He was first seen 'by some of the local Abamuhima people who instructed him to go straight to the king's village on the Imanga hill where he could be accommodated. When he arrived there, he found Muhima presiding over a council meeting but he was allowed to sit near by. When Muhima's attendants asked him where he came from he told them that he had lost his way. His hand on which he wore the copper bracelet was concealed under the skin cloak. After the meeting Muhima left him for a while in the company of his elders.

Later, Wanga told Muhima's people that he was used to warming himself and asked whether they could make some fire available for him in the cow - shed. Thereafter he slept with Muhima's elders in the cow-shed where he was responsible for preparing the fire. All the while, he used only one hand in doing this work. One day Muhima's wife called Bwino made a hole in the wall of the hut with the aim of spying on him. After bringing him some food, she withdrew to the back of the hut where she saw him (through the hole) washing both hands to eat. She also noticed a copper bracelet on the hand he alleged was unwell.

Bwino immediately told Muhima's chief elders what she had seen to the effect that the stranger who was staying with them was a ruler. The immediate reaction of the elders was to kill Wanga; however, Muhima objected to this saying that as the stranger had already been received into the village no harm should be done to him. Some time later, Wanga's people who had been looking for him came to Imanga and told the Abamuhima the whole story about him. They were received well. One of the men who came to Imanga to look for Wanga was his maternal cousin, Mukolwe.

Next day, Mukolwe and his companions gave full account to Muhima of the events which led to the disappearance of Wanga. Then, after Muhima had also given them an account of how Wanga had arrived at Imanga, he asked Wanga whether he would like to go back to Tiriki. Wanga, however, refused and, instead, asked him for a place to build his village. As a result of this Wanga's people came to join him and a sacrifice was made. Later, it was thought necessary for Wanga's people to have a separate village.

Accordingly, Wanga was given a piece of land at Eshikulu near the River Lusimu where he built his village. He also got more land from Muhima for his other children: his cousin Mukolwe was given land at Ebuchirinya in the Musanda area; of his sons Namakwa went to Tingale; Muniafu went to settle at Elusiba near Buholo Mukoya went to live at Ekonjera in Buholo; Mutende went to live at Ebutende in the Musanda area; and Murono went to live at Indangalasya in South Wanga. At that time all these places were not yet inhabited.

The war between Wanga and Muhima

Wanga invited Bwino to his village in order to show his appreciation of the hospitality he had received from her when he first arrived in the village at Imanga. Later, however, after receiving her well, Wanga detained Bwino and refused to release her until he received a certain cow from Muhima. This led to immediate fighting between Muhima's people and the people of Wanga. Then Muhima's people asked him to give Wanga the cow for which he had asked and thereby bring fighting to an end.

When this had been accomplished, Wanga released Bwino and fighting ended. After the war, those clans which were the traditional allies and former migrational companions of the Abamuhima deserted them and joined Wanga. They were attracted by the fact that there was plenty of meat at Wanga's - a fact made possible by the number of cattle which the Masai allies of Wanga stole from the neighbouring people.

Later, the Abamuhinia and the Abashitsetse became friends and united for the purposes of fighting their enemies. By the time the two people were involved in the above fighting, Wanga and his people had already settled across the Lusimu River at Lureko. Each of the two people had their own independent ruler when Muhima and Wanga died. Even when the Europeans came into the country, the Abashitsetse were under Sakwa (Upper Wanga) and Mumia and the Abamuhima were ruled by Mulunda. However, Mulunda voluntarily agreed to let Mumia take precedence in all important matters so long as the Abamuhima got a fair share of things. This consequently led to the unification of the two communities.

The main reason for the migration of the clans which were allied to the Abashitsetse from Imanga to Lureko was the war with the Ugenya Luo. When the Abashitsetse saw

that the Abamuhima had been left alone to face the attacks of the Luo of Ugenya, they allied with them lest they be defeated. It was, therefore, this war which united the Abashitsetse and the Abamubima.

Some time later the Luo attacked the Abamuhima and drove them out of their homes. This took place later after the death of Muhima and Wanga. The Abamuhima fled to the territory of the Abashitsetse and their allies where they sought refuge. From then on the Abamuhima became tributary to the Abashitsetse.

Then when the Swahili and the Masai came into the country, they became the Abawanga's allies: the Swahili brought some rifles with them. They fought with the Luo and drove them as far back as Alego. It was then that the Abamuhima and the recovered their former lands. And so all the people (country) now became a completely united people.

Government

Their ruler was called Nabongo; he had a number of elders who assisted them in the task of government. Their present ruler is called Sundu son of Mulunda. Their system of government was similar to that of the Abashitsetse.

FURTHER HISTORY OF ABAWANGA

By Isaka Kulubi

Kintu was the ancestor of the Bantu or Abaluyia. He lived before the beginning of this era (i.e. AD.). From his country in North Africa, he came further south to Lake Rudolf from where he proceeded to Paya Nzofu in the neighbourhood of Karamoja. Continuing with his journey, he later came to Tirinyi and, finally, to Jinja. With him were his wife called Kyala, his three brothers two of whom were Dore and Ima, and his three sons called Mukanda, Mukoya, and Chiso.

After a short sojourn at Jinja, he crossed the river Kiira and settled yonder. With him were one of his sons (Mukanda) and two of his brothers. Later, however, his two Sons whom he left behind at Jinja, Mukoya and Chiso, had a quarrel. As a result of this disagreement, Chiso migrated from Jinja and went eastwards where he became the ancestor of the Bagishu of Mount Elgon.

At Jinja, Mukoya had two sons, Salisi and Soga. After their father's death, the two brothers disagreed with each other; as a result, Salisi migrated from Jinja. Having crossed the Sumba Lake (Victoria), he went to Ekangu (Gangu) where he sojourned for some time. While there, he had four sons, Mwanga, Mulako, Munyole, and Mukusi (Mwita). When he later died at Ekangu, his sons killed a bullock and wrapped his corpse in it for burial; this was due to the fact that the customary bark-cloth (omuruba) windingsheet was not available.

After Salisi's death, his four sons migrated from Ekangu and went to Kisumu. At that time, they were led by Mwanga who had succeeded his father. After a short stay at Kisumu, they moved on to Maseno where Munyole settled⁶¹. Mwanga then proceeded with the others to the Munzetse hill in Tiriki. Here, he instructed his brother Mulako to build his home "farther to the left"; he told his other brother, Mukusi, to build his home "farther to the right" Mwanga himself built his settlement on the Munzetse hill - hence the saying : "The Abashitsetse of Irambo who came from

the west.” Mwangi’s descendants are the Abalogoli and those of Mukusi Mwitwa are the Abesukha and the Abetakho.

The spearing of the bullock in whose hide the dead Nabongo of the Abawanga is wrapped for burial originated from the manner in which Salisi was buried. When Nabongo Mwangi died, he was succeeded by Wamoi who was in turn succeeded by Wanga. Later, however, Nabongo Wanga quarrelled with his brother Kabyakala as a result of the intrigue of the former’s wife. Wanga therefore separated from his brother and journeyed until he eventually arrived at the village of Muhima at Imanga. He was received by Muhima who employed him as a hireling. Wanga had concealed his copper bracelet (the symbol of Nabongoship) under his cloak, fearing that if it was seen, he might be killed. In this way, he was accepted as a cleaner of the cow-shed.

Wanga’s relations who had been looking for him soon found him at Imanga. In the course of time, they increased and overpowered the people of Muhima. In this way, Muhima became Wanga’s subject - a situation which remains the same up to this day.

Wanga then built his capital at Ematungu. Later, however, he built another village at Lureko (Mumias) as a base from which to protect South Wanga, Buholo, and Bulafu, and from which to strengthen and consolidate his power against Muima. And so Wanga lived for many years and died at Matungu. Before he died, he gave instructions to the effect that his grave should be at Matungu and, furthermore, that all Nabongos (Abanabongo) be buried there.

Wanga was succeeded by Wabala. The order of the succession was as follows: Wabala; Chibwire (Muswi); Mukoya; Musindalo; Chitechi; Netya; Osundwa; Wamukoya; Shiundu; Mumia; Shitawa. Chitechi was Musindalo’s brother but he was deposed in favour of Musindalo on account of his meanness.

The Ababukusu came into their present country during the time of Nabongo Osundwa; they came from the Ebwai (Amukura) hill in Itesio. They were led by Namunyulubunda

The Abakakirerwa (Abanyala of Navakholo) arrived into the country during the reign of Nabongo Wamukoya. They were allowed into the country because their leader Maero was maternally related to Wamukoya, their mothers having belonged to the Abonwe clan.

The Abamarachi and the Abakhayo: Mareba and Khayo (of the Abakhayo) arrived into their present country in the reign of Nabongo Osundwa. They came from Ibanda. Europeans first came into the country (North Nyanza) in the time of Nabongo Mumia and Sagwa (Sakwa). The first Europeans who came were Josef Thomson (Joseph Thomson) and Maritini (Martin). The latter was a sailor but the former belonged to the (Royal Geographical Society). Thomson was given three guides - Okhao, Oyula, and Washituba - by Nabongo Mumia to lead him.

On November 7th 1889, Jacison (Jackson) and his companion called Hal (Hall) arrived at Mumia’s. In 1892 Bishop Turker also arrived at Mumia’s. Before Jackson proceeded to Uganda, Otsyalo arrived at Mumia’s with the remains of Bishop Hannington from Busoga.

In the year 1890, the kingdom of the Abawanga extended its influence and frontiers. Its influence and power extended from the River Yala in the south to South Bukusu (in the north), and from Samia in the west to East Kakamega in the east.

In 1894, there was some trouble arising from the intrigues of the Ababukusu who secretly purchased the rifles of Mr. Spire - whom Jackson left at Mumia's at the head of the Sudanese contingent from his askaris (soldiers). Mumia heard from Jackson and Spire that the Ababukusu had acquired many rifles in this way. Accordingly, Namisi and Werajisi were dispatched with 25 Sudanese soldiers to recover the rifles from Bukusu. The Ababukusu refused to hand over the arms and, instead, killed all the messengers.

In the war which ensued, the Kabaka (of Buganda) dispatched Kakunguru and a thousand soldiers against the Ababukusu. He was joined up by William Grant, the District Commissioner of Busoga. The total number of the invading troops was two thousand including two hundred "Abasebe" (Masai). They attacked Lumboka Wangusi, Bokoli, and Chetambe.

As a result of all this, Nabongo Mumia became more powerful. Even Karungu Wanyera and Majira of the Abatiru clan of the Bagishu used to come to Mumia's (i.e. they recognised his suzerainty).

In 1890, the Abatura came and asked Mumia for a place to live in. Dindi (of Bukhayo) and his sons were harassing them and making things unpleasant for them following their (Abatura's) murder of his son (who was Ndakwa's brother). And so Omanyoo who was Nabongo Mumia's brother-in-law, successfully pleaded with him

The clans whose ancestors came with Wanga from Tiriki

They comprise the Abakalibo, Abashikao, Abakolwe, Ababuka, Abashibe, Abang'ale, Abatsohe, Abakhami, and the Abachero. The Abarunga also came in with Wanga.

Further information about Wanga

1. The ancestors of the Abawanga migrated from Uganda (Busoga) owing to the prevalence of bed-bugs and mosquitoes. Their leader to the Lakes Victoria and Gangu was Salisi.
2. The dispute between Wanga and his brother Khabiakala was caused by the fact that Wanga's wife stole his brother's bananas.
3. Wanga was the younger brother. Actually, the bad relations between Wanga and his two brothers primarily arose from the fact that their father made him his successor although he was the youngest son.
4. When the early migrants came from North Africa, they followed the River Nile. It is not certain by what name they were known at that time.

Genealogies

Mwanga had two sons, Wamoyi and Luyali. Of the two, Wamoyi had two sons, Wanga and Khabiakala. Khabiakala became the ancestor of the Abashisiru and the Abashibu clans of the Abatsotso and of the Abashirotso and the Abamakoya.

Kintu was the father of Mukoya who died at Bunya in Busoga; father of Salisi who was the first Nabongo; he died at Gangu. Salisi was the father of Mwanga who died in Tiriki; father of Wamoyi who also died in Tiriki; father of Wanga and Khabiakala. Wanga was the father of Wabala and Muroko; Wabala was the father of Musui (Chibwire), father of Musindalo, father of Chibwire, father of Musindalo, father of Wamukoya, father of Netya, father of Osundwa, father of Kweyu and Wamukoya; Kweyu was the father of Sakwa, father of Lutomia (of Wanga Mukulu); and Wamukoya was the father of Shiundu, father of Mumia, father of Shitawa. After the migrants, under Salisi's leadership, had reached Rusinga/Mufangano Island, they changed course and, instead of crossing over into modern South Nyanza, journeyed this way, i.e. north of the Kavirondo Gulf.

The coming of Swahili traders to Mumias

The following are the names of the first Swahili (ivory traders) to come to the village of the late Mumia: the first one was Mr. Mkuta, an ivory trader. The second was Sudi the baptist who baptised the late Muhamed Mumia. Both traders died at Itingale.

The third batch of arrivals from the coast consisted of Mwalimu Nasibu, Mwalimu Swalehe, Mwalimu Kombo Zongo and Majembo and Ndusi. It was not until the fourth journey that there arrived at Mumias a combined group of Swahili and Europeans bound for Uganda.

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