

Title	The History Of The Isukha And Idakho Clans : Among The Abaluyia Of Western Kenya
Author(s)	Mwayuuli, M.S., Nakabayashi, Nobuhiro
Citation	
Issue Date	1989
Type	Research Paper
Text version	
URL	<a href="http://hdl.handle.net/2297/3268">http://hdl.handle.net/2297/3268</a>
Rights	

\*KURAに登録されているコンテンツの著作権は、執筆者、出版社（学協会）などが有します。

\*KURAに登録されているコンテンツの利用については、著作権法に規定されている私的使用や引用などの範囲内で行ってください。

\*著作権法に規定されている私的使用や引用などの範囲を超える利用を行う場合には、著作権者の許諾を得てください。ただし、著作権者から著作権等管理事業者（学術著作権協会、日本著作出版権管理システムなど）に権利委託されているコンテンツの利用手続については、各著作権等管理事業者に確認してください。

### 3. THE HISTORY OF THE IDAKHO CLANS

#### (1) ABASHUMULI

The Abashumuli is the most densely populated clan of Itakho, and when compared with other clans in Buluhya it may rank as number one in population holding approximately fifteen thousand people. In the past many prominent leaders like Shibachi were selected from the Abashumuli clan.

Geographically this clan extends from Shitoli (approximately 16 miles East of Butere) to Shinaaka and as far as Isulu (on Shikalakala - Butere road), Eregi ( 3 miles West of Chavakali on the main Kisumu-Kakamega road), Lusui and towards Tiriki near a place called "Impaka" meaning boundary.

It is believed that during the emigration of the races that followed the Nile from Egypt to East Africa, a man of Masai origin by the name of Naluse (the forefather of the Abashumuli) fell in love with a very beautiful Masai lady, whose name disappeared as a result of the nickname she received from the other tribes (Abaluyia's "Shumuli" meaning a flower).

Naluse and his wife Shumuli and members of their kinsfolk who followed the Nile river from Egypt and came to settle in a place called "Mwileho" which looks much the same as the Nubian Desert as the name "Mwileho" indicates a sandy, dry lonely land without trees and with very little rainfall.

Here the conditions of living were so difficult that soon Naluse's group began to fight among themselves, blaming one another for being responsible for such emigration and settlement. They split into very many sub-groups - Nandi, Kipsigis, Elegeyo, Sebei, Suk, Turkana, Karamoja etc.

In this wasteland lived some wild animals suited to the climatic conditions, but they were soon preyed upon by Naluse's group. Their numbers soon diminished. The group now found refuge downwards around Gondakoro the present Uganda/Sudan border where conditions of living were quite favourable. This seemed to them as a holy sea and they named it "Kurukut".

Naluse's group, now a Masai tribe, continued to take the route to Lira, Soroti, Mbale and Tororo. At Tororo they turned to Malakisi, then to the Masaaba hills and came to Mount Elgon. The slopes of Mount Elgon had already been inhabited by a small primitive tribe, the present Ndorobo. Naluse did not want his group to mix with these aboriginals. He therefore decided to advance. He followed Sabot, Kiminini and crossed to Eldoret. Here he stayed for a few days. His followers had now increased as they were multiplying in numbers on their way. Some remained behind but Naluse continued to go. Unfortunately, while he was out hunting at the present Eldama Ravine, he disappeared and never came back again. This was a great blow to the members of his kinsfolk. Among Naluse's several sons, the most notable and important son was Kasamu.

He was best remembered as a rescuer of his tribesmen from intrigues and invasions. He won the title of "Mwami" denoting his greatness among all members of his kinsfolk. He had much in common with the aspirations and character of his father. That has always won him fame throughout the ages in Bushumuli. He is the inheritor of his father's fortune and a leader and a teacher.

After his father's death, he took up the burden of looking for his brothers who had scattered. Among other things he searched for his father's tribesmen that had been left behind. In so doing, he found himself in a richer grazing land near a big river, the present Nzoia. He decided to settle in a place he named Imatungu. Here he left some of his members behind. He reached Busoga and came to the mighty Nile river. This river was so wide and mighty that Kasamu decided to retreat behind. He therefore returned to Imatungu (about few miles northwest of Mumias town). He remembered when he came to Imatungu for the first time, he found the place already settled by some of the Masai of his group and some other inhabitants. Kasamu, who disliked trouble and then won a big title from his people, soon disagreed with the early settlers at Imatungu. He therefore decided to leave the place. Secretly and angrily he left the place. He carried none of his possessions. His possessions included wives, cattle, goats, sheep and a lot of other miscellaneous property. Kasamu aimed at good living conditions and as a leader he needed respect and honour from his people. He did leave all his possessions so as to look for a place where he could move them afterwards. This included good pasture, a good site for living without any fear of foreign intrusion. He therefore moved south of Matungu passed through the present Wang'a, Marama and saw a hill in a distant place known Shiakuule (the name the hill got afterwards). He passed by the foot of the hill and came to a place known as Shinaaka (Shikumu) - near Eregi College. Here he found a man and his son already settled in the area. The settler was Imaalo by name. He had a son by the name of Muchenya and a grandson by the name of Nakhatii. These people were of the Abashisiira clan as we shall see in their history.

These people threatened to kill Kasamu but his politeness, saved him from being killed. He begged the three to save his life. He told them that he was a lost man and needed their mercy and safety. He even offered himself to be used as a slave if they spared his life. He could do all sorts of manual labour for them.

The three Imaalo, Muchenya and Nakhatii thought for a while and agreed to harbour Kasamu as a homeless man. They took him to their home, gave him instructions in their favour and food to eat. Among the instructions were obedience, loyalty and hard work. Kasamu became a labourer doing all sorts of manual work for Nakhatii, Muchenya and Imaalo. Duties given to Kasamu included the cleaning of Imaalo's cattle boma, digging, and looking after herds of cattle and any work directed by Imaalo to be done. He proved himself a very hard-working man.

During the time he stayed with Imaalo, Kasamu never told them that he was a great ruler and leader. It is only through observations by Imaalo's wife that the character and behaviour of Kasamu revealed to be those of a leader. Kasamu had Golden Bracelets on the left hand - a

sign of a leader. He tried to hide it so that Imaalo could not discover that he was a leader. Lady Imaalo fortunately discovered this bracelet. She then informed her husband about it. Imaalo was amazed at the information. He was even disturbed because he had treated Kasamu as a lowly man. He promptly inquired to know why Kasamu had behaved in such a manner.

After several arguments through conversations between Imaalo and Kasamu, Imaalo learned that Kasamu was a ruler. Kasamu revealed to Imaalo the whole of his story and begged Imaalo to let him go and collect his belongings from Imatungu. To this Imaalo responded positively. Kasamu left with great joy and after several days came to Imatungu. Here he was warmly welcomed by his children and wife. He then told them to prepare to migrate. They gathered all their belongings and after several days of difficult journey they came to Imaalo's home. Just when they were about to reach Imaalo's home, a signal of bells hung on the cattle of Kasamu alarmed Imaalo's people. These bells which we call Tsinyimba or Bikhutu let Imaalo to know that the Great Kasamu had arrived. He very much admired them after close observations. In the company of Kasamu were very many people. Kasamu's party was warmly welcomed by Imaalo's people. Although Imaalo welcomed Kasamu and his party, he did not wish to stay in one home with these people. He therefore asked them to leave his home and showed them where to stay. They stayed in a village not very far from Imaalo's.

Kasamu's village was about a quarter of a mile away from Imaalo's. In Kasamu's village lived his two wives, one Masai and the other one a Mushitanyi, "Aseere" by name. Kasamu had six sons and very many servants who looked after his animals. Aseere belonged to the Abashitanyi clan of Tiriki now scattered in Buluyia.

Kasamu had six sons that he got with his two wives—one Masai wife and Aseere. The sons of the Masai wife were Mbukuli, Mayabe or Mariaba, and Mahube. The sons he got by Aseere were Khanga, Bwololo, Nanjendo.

These sons of Kasamu grew up. As they grew up some of them disagreed on home matters. Following some disputes Mayabe or Mariaba the second born of Kasamu by the Masai wife deserted the home. He came to settle in the west of Shikumu where he established his new independent home. His descendants are the Abamuli in Bunyore. The five brothers who had remained went with their father, three of them namely Mahube, Bwololo and Nanjendo went hunting. They came to a big bush buck and chased it. Mahube intercepted the animal on sight. Bwololo who was a keen hunter aimed at the animal but missed, and his spear accidentally hit his brother Nahube on the chest. The brother instantly died. Bwololo and Nanjendo were overcome with fear. They decided not to go home. Instead, in great haste they ran southwards. They then after a long time came to settle in the area near a hill now called Shiutuule in Kisa. They are the forefathers of the Abashisa Kisa.

## A MIRACLE HAPPENED

When Kasamu arrived with his property and during their bitter arguments with Imaalo about their life, a big tree which was at the place known in Luluyia as "Umukango" fell. The falling of the tree alarmed the two rulers, who at once stopped their arguments. It is related that Kasamu killed a twin goat greyish in colour with two spots. He took the goat's blood with the inside liquid mixed with fresh milk and blessed the tree by sprinkling the liquid over the tree. He stated that "If the falling of the tree meant the end of his life, the tree would dry up. And if he was a just man to exist for long and extend his power to population as far as to the north, east, south and west of Shikumu, the tree would rise again for ever". It is interesting to learn that the tree rose up and looked younger than it was before and lived for many years. The writer was shown the pit where the tree was and told that it was less than a hundred years since the tree had been cut down.

### Mbukuli's sons

- (1) Anasia
  - (2) Ungayi
- } one mother from Marama
- (3) Shambakhana
  - (4) Chitaboyi
- } one mother of Makhaya
- (5) Abukoo and a daughter—one mother from Bunyore

The name of the daughter was Namurelee we shall later read about her.

### Mahube's sons

- (1) Chituyi - Ndunde.
- (2) Munayi
- (3) Lubwa
- (4) Asaala.

### Khanga's sons

- (1) Andabi
- (2) Muntu
- (3) Andwehe
- (4) Lwile

Mahube's and Khanga's sons and their offsprings are Abashumuli Abaseere at Isulu.

### Anasio's sons

- (a) Nakuku
- (b) Andaye

- (c) Akhuu
- (d) Nzwaya
- (e) Lubwa
- (f) Indonje
- (g) Itabaale
- (h) Luchelo – No family.

Ungayi's sons

- (a) Amulongo – Amaheera (twins)
- (b) Andaya
- (c) Amaheera
- (d) Kasiomani
- (e) Lucheeli
- (f) Anyende.

NB. Shiambakhana and Chitaboyi have not many families in the clan.

Abukoo's sons

- (a) Shiambakhana – named after his uncle. He married Cheche's daughter named Mutswenje. He was bitten by a poisonous snake and died on the spot. Asiirikwa inherited the window.
- (b) Asiirikwa.

Asiirikwa's sons

- (a) Katube
  - (b) Likhoomoa
- They are now the present Abasiirikwa.

Amulongo's sons

- (a) Butukhu
- (b) Bisaho
- (c) Nakhatii
- (d) Bunuuli
- (e) Chitaboyi
- (f) Lusuuli
- (g) Ingunza
- (h) Lusaaka

Butukhu's sons

- (a) Kusimba
- (b) Kulihanya
- (c) Shikomola
- (d) Chisobeli
- (e) Litodo
- (f) Musiitia

- (g) Luhungu
- (h) Indasio
- (i) Shitaho
- (j) Miraho

Shikomola's sons

- (a) Khaweli
- (b) Ilaakula
- (c) Imbilu
- (d) Ameyo

### SHIBACHI AND MBOLO

As Shibachi the chief had so many children, they could not be written here in full, but William Shikali Mmbolo was appointed as chief to succeed his father. He held the post from June 1943, till Kenya became independent. During his reign, the Itakho tribe advanced both in education and social services. Many recommended him as an able leader who very much worked for his people. The sub tribe of Itakho was most famous during his reign.

Finally the Abashumuli have the following qualities to prove their leadership:

- (a) Two Golden Bracelets.
- (b) Monkey decorated robes known as "Ingubu yo Bucheeka".
- (c) The clan had strong warriors which defended itself and the whole sub-tribe.
- (d) In many respects the Abashumuli matched with the Abamakhaya.

For example:

Leadership and power of ruling.

Defence force.

Personality and all other social activities.

Size of their population.

The following were the most outstanding rulers from the clan:

- (1) Kasamu
- (2) Mbukuli
- (3) Ungai
- (4) Amulongo
- (5) Butukhu
- (6) Shikomola
- (7) Khaweli
- (8) Shibachi and two sons – Miheso and Angolio.
- (9) William Shibachi Mmbolo.

APPENDIX : CORRELATION OF THE LEADERSHIP BETWEEN THE ABAMAKHAYA  
AND THE ABASHUMULI

ISUKHA.

ABAMAKHAYA

ITAKHO

ABASHUMULI

- |   |                               |
|---|-------------------------------|
| 1. Ngololi .....                                    | 1. Naluse                     |
| 2. Siola .....                                      | 2. Kasaamu                    |
| 3. Amakhaya .....                                   | 3. Mbukuuli                   |
| 4. Wibalu .....                                     | 4. Ongayi                     |
| 5. Namang'ana .....                                 | 5. Muloongo                   |
| 6. Luteya .....                                     | 6. Butukhu                    |
| 7. Suula .....                                      | 7. Shikomola                  |
| 8. Namusende .....                                  | 8. Khaweli                    |
| 9. Milimu .....                                     | 9. Shibachi                   |
| 10. Shisuundi .....                                 | 10. Williamu Mboolo. Shibachi |
| 11. Martin Mulama .....                             | 11. Arthur Shibachi           |
| 12. The generation of small children at the moment. |                               |

Abarooberui ikulu banu nabo Abaami bamiha shibala shimu.

copy to.

Ex-Chief William Shibachi.

for Reference and information keep it please.

Two chiefs of Isukha and Itakho.

Abaluyia Welfare Association

Kakamega and Nairobi.

All development communittees -- Kakamega.

Copy to Educational officer

Western Province, Kakamega.

Abamakhaya Association in Nairobi and Home.

Yours sincerely  
(P.T. Ashana).

## (2) ABASHIKUNGA

The researcher was told by various groups within the Abashikunga clan about its origin and the places it spread to. A man known as Maina who lived round Mt. Elgon (Shikulu Masaaba) many years ago was of the Nandi tribe. This man had his son called Ashikunga who decided to travel to new places in search of wealth as he had a desire to become independent, away from his birth place. Ashikunga first arrived at a place called "Shilaha" in the Marama area where he settled with his children. Ashikunga had raised three sons. One of his sons who adopted his father's name travelled towards the land in South Nyanza, where he settled and founded a clan by the name Kasikunga similar to Abashikunga, and this is how one can compare such movements of certain clans through emigrating to foreign lands in the past as is the case with the present Abashikunga in Buluyia tribe.

Ingokho-Imali being the second born of Ashikunga became annoyed by his brother and father and left the Shilaha area and travelled to the east of Shilaha in a place called Handakalu or Shitechia in the area of on Itakho sub-tribe. The sons of Ingokho-Imali were Amwakha and Ayoyi. It is narrated that Handakalu was eventually called Hashikunga after the name of Ashikunga, the forefather from Mt. Elgon. Due to an epidemic disease this place of Shikunga was deserted by this family group. In order to save the lives of Amwakha's and Ayoyi's children a safe place was found at Shilingili where they settled for good. This clan still survives and have never dropped their original name of Abashikunga. A similar case of the plague made the children of Amwakha and Ayoyi depart for a place in Bunyala East (Kabras) along the valley of a hill which is "Bukhakunga". This hill faces two sub-tribes of Isukha and Banyala of East-Kabras.

To end this short history, compliments go to the following elders of this clan.

1. William Amwayi (81)
2. Timothy Murangale (76)
3. Katumanga (71)

### (3) ABAMASAABA

The above clan is also another well-to-do group of people in Itakho. Much can be written about their history, but because of lack of time the writer is only going to deal with the essential parts of the history. There are several conflicting stories about the origin of the clan. Some sources suggest that the clan originated from a person who was of Kalenjin origin (Abang'oma) and some say from the Masaaba group. But the survey has come to the final conclusion that the clan originates from a person of the Masaaba. His name was Shihira, who departed from his father's home behind Mt.Elgon. (Shikulu masaaba). He came up to the first cliff of the Nandi Escarpment now known as "Lukulu lwa bukhanyinya Abaluyia na Abanandi".

The gentleman had a son named Ashibambo who also travelled along the Escarpment up to Ichina. Shihira had some cattle. While at Ichina, he looked to the west and observed the Shiakuule Hill, then decided to go and settle at the foot of the Hill. He travelled through lonely forest land now owned by the Teriki sub-tribe. He passed places like Kaptechi, Shibeye, Sabana and between the Kolokoli River and Lukose, up to the mouth of a tributary of the Kolokoli. He came to the Ikuhu Hills up to the Mako and to the valley of Mako down to Shikokho. Here he found a gentleman called Nangasilwa, son of Ambuka who was living there. Nangasilwa asked Shihira and his son as to where they came from, where they were going and who they were. After he had understood them, he welcomed them to his boma and nicknamed them "Abamasaaba". They then lived together peacefully. Nangasilwa's boma was close to Lukose River. Nangasilwa had on many days observed a place on Lukose where birds and butterflies usually grouped. Ashibambo observing the same places, wondered why birds and butterflies gathered there. When he tasted it he tasted the salty water. This taste was called "Isukura". He shared this water to family members who in the end allowed their herds to use the water, for they had proved it suitable salt for cattle. From then up to now, it is known as the "Abamasaaba's Isukura".

It is important for us to name Ashibambo's sons.

1. Andale
2. Chimahatse
3. Shihira (named after his grandfather.)

Andale's offsprings went to the north of Masaaba and inhabited a place now in Kabras where they are known as the Abatali. The writer visited the place and found the same historical facts. Chimahatse's offspring liked to stay at stony places and so they moved to a place where there were a lot of stones and so are nowadays known as "Abamasaaba Abichina".

Shihira Junior had three sons namely:

(a) Nabuhi, whose descendants are now called Abamasaaba Abasheebo. They are called so because they liked fencing their homes.

(b) Imaalo, who with his sons moved to an area with soft grass. The soft grass is called "Shinaaka" and so they are nowadays called Abamasaaba "Abinaaka".

(c) Alupeku, who went to the southwest of Masaaba and joined and lived with a sub-tribe

known as Bunyore. His descendants now in Bunyore are called Abayangu. While they were there, they were attacked by a group of people known as "Abakami". Because of the attack, a few of them deserted and went farther south where they are now living. This place is known as Kajulu near Kisumu Town.

The writer collected all these facts by visiting the places mentioned above.

As I stated above this clan is very progressive especially in the field of education and commerce. Already there is one person who is in the present Government, that is, Mr. Peter Shiyuka, a Permanent Secretary. He is an energetic person for he is interested in many progressive projects. He has joined the East Africa Car Safari Rally Race which we hope one day he will lead.

Many people of the clan were consulted to give support in writing the clan's history.

1. Bernard Khayumbi (67)
2. Khayumbi Yabatsa (76)
3. Laurent Shibisi Shihembetsa (64)
4. Mukoto Shiamwama .....(86) etc.

#### (4) ABAMUSAALI

Before we write about the Abamusaali, the third largest clan in the Isukla-Idakho area and the second largest in Idakho, it is important to note that the Abamusaali and Abang'onye of Butso originated from one person.

The research came to conclusion that two brothers of one father and of different mothers left Egypt for the south of the country. The brothers were Wibaale and Shiwani in search of their eldest brother whose name was Ateshe. The father of the three brothers was called Atso. Wibaale had a wife called Wekoye who begot sons called Anyembe and Alukwe. The two brothers travelled to Tororo and to Busia. They then travelled back to the east. Here, Anyembe went on his way to the east, while Abukwe stayed between Busia and Namulungu. Abukwe begot two sons, Shisuumi and Abwalabwa. These two brothers parted. Shisuumi came to a place called Ibushirundu and lived with a person known as Asirundu whom he found there. Shisuumi married two wives. The name of the first wife was Anang'onya which was her parents name. When she married she got a second name, Mukabaana as was the custom of the people. Shisuumi's second wife's name was probably Saina.

Anang'onya had two sons Nangabo and Alutsachi. The second wife had also two sons, Mbukuli and Amusaali. Then Shisuumi their father died at a place known as Shimbukuu. After the death of their father the four brothers quarrelled about the distribution of his wealth (cattle) and then parted. The brothers of one mother went on their way. Thus Mbukuli and Amusaali went to the eastwards. Nangabo and Alutsachi remained for a while at Bushirundu. We shall later describe what happened to the first widow and the two sons, Nangabo and Alutsachi.

#### ABAMUSAALI

The two brothers Mbukuli and Amusaali came to live at a place where now the Agricultural Institute known as Bukura stands. One day the two brothers went hunting. They chased a wild animal known as "Ikhulu" in the venacular. One brother shot at the animal. He missed it and accidentally hit his own brother, who died sometime later. The killed brother Mbukuli had a son called Asanga. The son was very grieved. He went off angrily, facing the southeast of the place. We shall later on describe about him. Amusaali also set off and came to Shiakhuule, where he stayed for some time. Then he left the hill, crossed Lukose and arrived at a place known as Isulu. He had one son called Amaree. Amaree begot a son and named him Nandemi.

Nandemi had two sons:

1. Mwiranyi
2. Amukakha

Mwiranyi begot two sons:

1. Njeli, by Shikunga wife, born as one of twins (son and daughter)
2. Mbukuli, by Bushumuli wife.

Amukakha had three sons:

1. Namukambi
2. Shibako
3. Ashiongo

NB. Mwiranyi's descendants in addition to Namukambi's are the Abamusaali nowadays known as the Abamatunda.

Namukambi's sons:

1. Khanga
2. Alulinda
3. Masaasi

The Abamusaali Abasiayi:

Shibako's sons:

1. Shimoka
2. Namboko
3. Mwakha – had one son, Shinasimba Hulogoli Kasaya.

This is the group known as the Abasiayi meaning neatness and style.

Ashiongo had one son called Chituyi. Chituyi begot a son known as Munayi or Lisalitsa who had three wives. His first wife was called Aseere from the Bakondi clan. His second wife's name was Masimba from the Batsunga clan. His third wife's name was Shisaabuuli from Tirichi.

Munayi's sons:

- (a) Alukutsa (b) Wiyakula (c) Shiukhunjila --- one mother, Aseere.  
(b) Muhinjikhani (e) Mukholambi --- one mother, Masimba.  
(f) Abooka (g) Luchinga (h) Shibuuli --- one mother from Tirichi

He married another wife from Bushiangala who had a son he named Lutembesi. Shibako's and Ashiongo's descendants had the best fighters in the whole of the Abamusaali clan. The Abamusaali clan has very much progressed, mostly in the fields of education, agriculture, administration and commerce. They, like other clans, have some university graduates who are very busy working for the progress of their people.

The undermentioned gentlemen were interviewed by the writer to give the above historical details.

Hezeron Andulu (94)  
Kwayeela Shimoli (66)  
Musaabi Shimoli (85)  
Ex-Chief Mutsembi Anduku (84)

#### ABASANGA IN MARAGOLI

These are the descendants of Asanga, the son of Mbukuli who was shot and died while hunting. Asanga travelled to the southeast of Bukura. His descendants are now at five places in Maragoli and at one place in Tirichi. The places Imaguyi, Kisambayi, Igaudia, Igabuye in Tiriki, Imago and Imutere near Lusuyi. The Mutere people say that they were travelling to join their people (Abamusaali) in Itakho but were stopped by the Abashumuli at the Lukose River. The writer visited all these places, talked to the above members and discovered no difference of views.

#### ABANG' ONYE

Abwalaba who lived at a place known as "Habuhalaba" (Musaanda) came and inherited Shisuumi's widow, Anangonya. He begot a son and named him Wanga.

Wanga's sons

1. Anjenje
2. Shinyashire
3. Mundu Mukhaye

There is a group of people in Bung'onye called the Abawanga, meaning Wanga's family.

Some readers may want to know more about the name of Abang'onya and the reason why it dominated the whole clan. It is said that after the death of Shisuumi, Anang'onya, the widow, was more popular to the public than any other person. That is why the name dominated. The name also now includes Anyembe's descendants known to this time as the Abamachembe.

To write more about the clan it is interesting to know that Nangabo had one son named Namakhabwa. His brother Alutsachi took all of Nangabo's property, which were cattle, land and many others. He then married many wives and begot twelve sons.

Alutsachi's sons

- |               |               |
|---------------|---------------|
| 1. Tonje      | 7. Mulela     |
| 2. Liyenjeera | 8. Ambafu     |
| 3. Mwanda     | 9. Akasiba    |
| 4. Mashisira  | 10. Musambayi |
| 5. Ashirumwa  | 11. Buome     |
| 6. Ashikomera | 12. Lupere    |

When Namakhabwa married, Alutsachi the uncle gave back to him some of the property that he had taken. Namakhabwa married several wives and begot sons and daughters.

Namakhabwa's sons

- |            |             |              |
|------------|-------------|--------------|
| 1. Inzeera | 5. Ubulungu | 9. Miraho    |
| 2. Andati  | 6. Mutula   | 10. Mumasi   |
| 3. Mukunga | 7. Akhonya  | 11. Wekomana |
| 4. Amahule | 8. Indika   | 12. Were     |

The Abang'onye is the second largest clan in Butso and the clan has ruled Butso for a long time. The Abang'onya with their brothers the Abakohero are the central pillars of the Abatsotso sub-tribe. The clan is one of the closest neighbours of the Abakakamega.

These prominent members of the clan were interviewed to give the above historical facts.

1. Ex-Chief Joseph Mutsembi (84)
2. Kahunya Wetiukha.

## (5) ABAKOBERO

The clan takes this name as its origin from the first emigrants who are supposed to have arrived in East Africa from Egypt. The very first man of the clan was known as Atsotso. Atsotso had about three sons – Ateshe, Shiwani and Wibaale. Shiwani first settled at Tororo where he raised a family called the “Abakobero”. This family of Shiwani’s emigrated from Tororo to various lands. It is related that they had for some years settled in a place called Yimbo–Kadimo. Shiwani died at Tororo. From this family of the Abakobero we came to a man whose name was Mukobero who had one son known as Mandala who begot two sons Shiroombe and Mukoshi.

Shiroombe’s sons:

- (1) Masese
- (2) Moyia
- (3) Muliru

There are no details of Mukoshi’s sons because he went to live where his mother came from.

Sometime at Kadimo, the families quarreled on various domestic affairs. Some broke off and went to the north of Kadimo. Their descendants settled in Bugisu land. Those who remained at Kadimo left later on to the east, and arrived at a place known as Shiamusinjiri in Butso, properly known as Matioli a few miles from the Bukura Farming Institute. Here again, a few of them broke off and went to the south of Matioli and arrived in Bunyore. Especially, they lived among the Abatongoyi clan. The rest moved to Imble a few miles from Matioli.

After Mandala, the father of Shiloombe and Mukoshi, died, Mukoshi decided to move to his mother’s original place, Musoli. At Musoli a few of Mukoshi’s family broke off to join the other group of the Abakobero who had already settled at Lurambi.

The present clan of the Abakobero are entirely made from the following:–

Masese’s sons:

- (a) Namukuunda
- (b) Lubekho

Moyia’s sons:

- (a) Mukayanyasia
- (b) Mwanibwa
- (c) Masese – the second.

Muliru’s sons:

- (a) Tooto had two sons.
- (b) Makuusi
- (c) Shisaamba

In the course of the research the writer came to know that in Isukha also some Abakobero had a family group living among the Mahalia clan.

Elikana Shikoote (68) give the facts of the history.

## (6) ABAMANYISI

The ancestor of the Abamanyisi clan was one of the latest arrivals at Shiakuule. His story states that he was from the west, the place known as "Ugenya". Some sources suggest that the Bumaani place was where Imaalo lived before coming to the east (Kakamega). His neighbours at Shiakuule thought that he was a member of the Luo tribe. But a full investigation discovered that he was Muluyia of the Bukusu group. His name was Anzala. His mother's name was probably Amanyi from which the whole clan draws the name of Abamanyisi.

Anzala travelled to the hill, and was seen by Ndunde, Chituyi's son, wandering about, not knowing where to go. Ndunde took him to his father's home. He served Ndunde as a personal servant. Then he gave him his dumb sister. Anzala begot two sons:

1. Amalwa.
2. Butiya.

Then there rose a clash between the Abashumuli and the Abashisiila. This clash developed into a serious fight. The Abashumuli overcame the Abashisiila and took their ox, and killed it. The Abashumuuli took the whole meat and left the head. Anzala remained at the scene skinning the head. There, the Abashisiila came back to the scene and found Anzala lonely engaged with the head. One Mushisiila using his bow, shot Anzala dead.

The Abashimuuli received the message that Anzala had been killed by the Abashisiila. The Abashimuuli, attacked the Abashisiila, burnt their houses and took the rest of their cattle and drove them away. The Abashisiila scattered to various places, such as the north of Shiakuule.

The Abashumuuli gave one herd of cattle to Amalwa and Butiya and they told them that the rest of the cattle they took from the Abashisiila were now the bride-wealth for their daughter because Anzala had not paid any dowry to them.

### Amalwa's sons

- (a) Lukalame - Family
- (b) Matere - Family
- (c) Likunda - Family

### Butiya's sons

- (a) Andwehe - Family
- (b) Isiiye - Nil
- (c) Nasioli - Family
- (d) Kolooba - Family
- (e) Anyamba - Family
- (f) Abwabi - Family

## CHRISTIANS AT EREGI

It was strongly put to the writer to note down in the clan's history that the following Christians from the Mukumu mission accompanied Father Michael when he first came to live and open the Eregi Catholic Mission. They had a letter from Father Arnold Wetloks. Their names are:

1. Andrea Ashibere – Mironje
2. Atanas Khabwachira – Busakala
3. Karoli Malenje Kasiani – Imakhaya
4. Donald Masheeti – Imakhaya
5. Titus Musore Khiumba – Imausaali
6. Ibrhimu Museendi – Bwichina
7. Petro Achikhunyi – Ibushumuli
8. Daniel Shichende – Imironje.

The team which recorded the above facts was satisfied that their clan was doing very well, as far as modern development is concerned, mostly in education. Many of the Abamanyisi are trained as teachers, etc.

Mr. Martin Aseembekha Luchika (73)  
Clan delegate outlined the history.

## (7) ABAKONDI

The abakondi is one of the scattered clans in Kakamega. They are actually Abitakho, and the reasons for their scattering is clearly stated in the following paragraphs. The name Akwanyi is always explained to the clan members as it's ancestor who had a ewe all the time and was therefore nicknamed Mukondi. The clan history says that Akwanyi was one of the Kalenjin group (Kipsigis). Just at the foot of the Nandi escarpment, between Ichina and Kaimosi, Akwanyi broke off his group and came to Shiakule where he lived.

At Shiakuule, Akwanyi begot six sons:

1. Muula
2. Munyolo – Isulu
3. Shitaachi
4. Munayi – Musaa in Isukha
5. Tsenze
6. Shirootsa – He went to Kisa.

Because of fighting among themselves on domestic affairs, the above brothers split at Shiakuule. Each went to the following places in Kakamega:

1. Shibuname in Itakho.
2. Bukondi Mulimani near Tiriki.
3. Shibakala – and then to Musaa in Isukha.
4. Tiriki – no particular place, but scattered.
5. At Matete in Kabras – Bunyala.

The clan has a natural belief of a poisonous remedy called “Ububira”. The poison is dangerous to those who believe in it. Once affected by the medicine, the patient suffers for a long time. The disease attacks any part of the body. The suffering patient dies in the form of a skeleton. There is a saying in Kakamega that a person is attacked and suffers from “Bwabakondi”.

The writer received the information from Daudi Murengu (76)  
Delegate for the clan.

## (8) ABASHIKULU

The people known by the name of Abasikulu or the hill side dwellers were considered in the past as a calm clan. This clan rarely had any enemies in Kakamega, except opponents who came on their way. It is true that they fought like any other clans in Kakamega, but they were forced by the excited circumstances to do so, all the same they did not want becoming aggressive to other clans.

The name "Abashikulu" is found in both Isukha and in Itakho. Afuuya and Shilibi were their ancestors. On this page, we are mostly dealing with the Abashikulu who live in Itakho.

The Abashikulu in Itakho originated from a person called Afuuya whose father was Kikusio. It is related that he was of a Masai stock, and he suddenly arrived at a certain place now known as Nyang'ori.

Afuuya came from Nyang'ori in search of Kasamu who was his close relative. Silibi, the brother of Afuuya, had come before him in search of the same person. The two brothers arrived at the hill which is now called Shiakuule.

Afuuya found two men at the hill. One was Amukhunyi whose people are known as the Abamukhunyi, and the other person was Shisuulu whose descendants are known as the Abashiasuuli within the Abashikulu. The Abamukhunyi went to the west of the Shiakuule, at a place known as "Mutaho".

Afuuya had put shining wires around both his arms from wrists to shoulders which indicated that he was an important man. He begot a son called Matsanza. Matsanza begot six children, five sons and one daughter. The names of the sons are:

- (1) Shianda
- (2) Silima
- (3) Soboobwi
- (4) Siba
- (5) Shitsengwa.

The name of the daughter is Andoo. The undermentioned are details of the Abashikulu's families:

Shianda's sons:

- (a) Amonitswa
- (b) Naliaka
- (c) Shikunye – died without raising any family

Silima's sons:

- (a) Bwakali
- (b) Maloba
- (c) Andwehe

Soboobwi's sons:

- (a) Kuule
- (b) Musoonga – Amara.
- (c) Munayi
- (d) Luchera
- (e) Matsanza – the second.

Siba's sons:

- (a) Maroobo
- (b) Nashitiobe

Shitsengwa's sons:

- (a) Nangoya
- (b) name not remembered

Andoo the daughter of Matsanza, was made pregnant by a certain Maragoli person called Anyanda, who went off before she gave birth.

Andoo gave birth to a son and named him Maboni. Maboni grew up and begot two sons, (1) Ndenjerua (2) Munoko. The above people are widely reputed and believed to be "Abakombololi". That is to say, they bless the cursed people. The person offering the blessings wears certain items during the ceremony.

At present, the clan marches with other clans in Kakamega trying hard to educate its youth. When on a survey about the area, the writer was impressed by the hard work of the inhabitants in building their clan.

Anybody who has carefully studied the history of the Eastern Abaluyia, especially of the Abakakamega, shall come to the natural conclusion as to how Shiakuule Hill was named. It was so named because Kuule was born, grew, lived, died and was buried on the hill.

Kuule's great-grandfather first lived on the top of the hill before anyone else. This is the hill which attracted most of the Abakakamega ancestors. So, it naturally deserves the above name. The Abakakamega people honour the hill as their historical object.

To get the above details, the author interviewed many leading personalities of the clan.

- (1) Musa Ichami Shiatuma (65)
- (2) Joel Misigo (66)
- (3) Alexander Muhunzu (62)

## (9) A B A M M B A L E

The Abammbale claim to have originated from a person called Mukoobe who came from Kajulu. He had a son called Musuukani. Musuukani had two children, a son and a daughter. The name of the son was Muhingana, and that of the daughter was Chihayo.

Muhingana married a girl from Abamuli of a Bunyore sub-tribe. Muhingana also had two children, a son and a daughter. The son was called Akhanga. The name of the daughter was Khakoonga. Another Musukani bachelor came to live with Akhanga and married also a woman from Bunyore. He had a son called Mukhongwa. He had another son called Aluseshe, nicknamed Tata.

### Akhanga's sons

- |              |              |
|--------------|--------------|
| 1. Ashihundu | 6. Shuchi    |
| 2. Kwale     | 7. Kwayeela  |
| 3. Akala     | 8. Mukhwambo |
| 4. Shikhule  | 9. Kunani    |
| 5. Khamisi   | 10. Nanjushi |

The Abammbale clan is made of the above named groups. In the past and even now, the Abammbale are considered as Abitakho's firm boundary corner stone. During boundary disputes between former chiefs Milimu and Mulama, the Abammbale people stood firm and rallied behind chief Milimu. This is when the boundary was fixed at Bukura. Nowadays this boundary has been interfered with and changed. The word Mmbale means people who never change and are always with food in any circumstances.

Before the Europeans came, the Abatsotso and the Abamarama combined and attacked the Abammbale with the intension of driving the Abammbale people out of their land. The attackers with the help of the Abaseebe warriors whom they had invited were unsuccessful. The reason was that the Abammbale invited the Abisukha tribe, mostly Abamakhaya, to come and help them. The enemies suffered great casualties.

The above historical facts was narrated by Makongo wa Likulu (96). Likulu was responsible for inviting Abamakhaya at that time.

## (10) ABASHITSIUULI

One of Wanga's companions who arrived with him in the west of our District at a place called Emaanga from Tirichi was killed during the war between Wanga and Mwimo. The two men battled for power in order to get recognition to be the king of the land. The result of the war is clearly stated in one of the books about the Abaluyia's history.

The dead companion of Wanga was awarded the highest burial honour designed for kings and heroes of the break-away group. The custom is even now practised by the above clan. The deceased had a son who was very grieved at his father's death. The son decided to return to the east to rejoin his father's former group in Tirichi. The deceased's group in Tirichi was known as the Abashitsutsu which was changed by Wanga and his followers to be the Abashitsetse (meaning the pure group). The deceased's son was Awekukwa who travelled back to the east. Instead of reaching Tirichi, he arrived at the hill now named Shiakuule. He permanently lived at the Hill. Here he married, and begot a son whom he named Ashitsiuuli. Ashitsiuuli had two sons and daughters.

Ashitsiuuli's sons:

- (1) Nafukuu
- (2) Nanzala

Ashitsiuuli with his two sons and daughters moved from Shiakuule to Mulanda near Sabatia. The two places are now in Itakho. At Mulanda they built a strong walled home. While they were here, a stranger or a wanderer with long bushy hair appeared. The stranger was well equipped with war weapons. The weapons included a shield, spears, bow and arrows; he also had a sitting stool from which the fire used to be made by means of twisting a stick into the hole below the stool, (Khusechesa muliru). The person's name was Wiruchi, the founder of the Abamahalia clan. He married Ashitsiuuli's daughter. The details relating to his life history are fully described in the Abamahalia's clan history.

Nafukuu's sons:

- (a) Nanyendo - moved to Isulu.
- (b) Amulabu - moved to Imutaho.

Nanzala's son:

- (a) Mahasa
- (b) Abwibule
- (c) Awisale
- (d) Chimwonje
- (e) Nabwangu - went to Shinakotsi
- (f) Khanakana - a daughter whose husband's name was Maralee.

To coment on Nanyendo he had one son named Ayia. Ayia had two sons Isindu and Luyanje. The place name Shinakotsi has now been changed and called Shibakala in the Musakali clan in Itakho.

The group that lived at Shibakala fought with the Abamusaali. One member of the Abashitsiuuli allied with the Bukhamali clan shot dead one of the Musaali fighters. The Abamusaali overcame the Abashitsiuula and burnt their houses. The Abashitsiuula then scattered; some went to Mahalia where one of them married. The group which came to Mahalia were led by two brothers Khwesa and Shichoro. Having stayed for a good number of years in Mahalia, there arose a dispute between the two clans. The informed source claims that the quarrel was about the cattle. The Abashitsiuula surrendered the cattle to the Abamahalia. Although the dispute had been settled, Khwesa was not satisfied. He purposely made himself herdsman for the two clans. After that he took some of the Abamahalia's cattle together with those of the Bushisalachi to live with Muteta, his mother's father. His brother Shichoro and the rest of the Abashitsiuula who lived amongst the Abamahalia secretly followed suit.

In Bushisalachi the Abashitsiuula were in a group big enough to own separated land. The Abashisalachi gave them some forested land, where all sorts of wild animals lived. The actual men given the land were Khwesa and Shichoro. The two brothers first lived at a place known as Shikhombero. A time came when the Abashisalachi were on bad terms with the Abakuusi because of Mutsotso's assassination. The assassinated Mutsotso was of the Bukuusi clan. The fight naturally affected the Abashitsiuula who sought safety by going to Bukhubi. The Abashisalachi ran to Bushiangala. Afterwards Khwesa used wisdom. He married Alukwe's daughter and then the Abakuusi came to friendly terms with the Abashitsiuula. Khwesa and his brother Shichoro came back to Shikhombero, their given land. The other Abashitsiuula who were scattered to various places such as Bukhulunya Ikuyio, Isulu, Mutaho and Imeka came to Shikhombero as well.

The Abashisalachi who had sought safety in Bushiangala came back. As they came, the Abamasaaba conflicted with the Abashiangala because the Abamasaaba had assassinated Shisakha of Bushiangala. That group responsible for the assassination, came to Shikhombero to Khwesa's home. Khwesa and his brother Shichoro took them to Shimanyiru where the two brothers had fought for the land. Khwesa and Shichoro had lost their younger brother called Lihiri while struggling for the land. The struggle had been between the Abashitsiuula and the Abanyala.

Before we end about the Abashitsiuula it is important to mention something about an intruder called Ngotso. He, it is said, very much disturbed the forefathers of the clan by beating his drum while on top of a tree. The intruder was killed and two things were taken from him, namely the bracelet (Umukasa) and the drum. The drum is still in its existence in Bushitsiuula and it is named after the owner Ngotso. The bracelet was given to one of the Abashitsiuula. The writers recorded all these facts from the Abashitsiuula's Baraza. Liona Litwachi (56) regatded as the undisputed spokesman for Abashitsiuula.

## (11) ABAMUHALI

The above is a group of well recognized people in an Idakho sub-tribe. In the past the clan, although not with a big population like the Abashimuli and the Abamusaali, was praised as one of the strongest in fighting. It very much matched with the Abarimbuli in Isukha. It is said even now the clan is a cornerstone of Idakho.

The researcher was asked to note that the clan originated from a person called Ngololi. Ngololi's son was known as Alusiola. Alusiola with his father lived in the west at a place called Inayo. This place is now in Marama. It is in record that Ngololi once lived with Amerachi in the present Marachi. My research did not come to the final conclusion whether Amerachi was of closer relation or not. However, Aberachi and Ngololi both belonged to the Abanyala group in Buluyia.

At Inayo, Alusiola begot a son and named him Inayo. People pronounced it Nayia and he was widely known by the name of Nayia. Nayia left Inayo to the east and arrived at a place known as Shihunama.

At Shihunama, Nayia had five sons:

1. Nibuku
2. Mulioto
3. Andoyi
4. Nahutsa
5. Nayia ( II )

Nibuku's Sons:

- a) Kwimbi - Lubingu
- b) Isooka
- c) Nandaa
- d) Nanyendo
- e) Lwoosi.

Mulioto's sons:

- a) Akumali
- b) Shiroobo
- c) Andiba
- d) Lusiibwa
- e) Khalisuutswa
- f) Mutseletsele
- g) Ichingewa
- h) Isimbi

Andoyi's sons:

- a) Akumali – went to Bukusu (at Malakisi) – A prominent member of the present family was Peter Wanyama at Lugulu.
- b) Mudayi
- c) Murua

Nahutsa's sons – very few family

Nayia II's sons – very few family

The name Abamuhali signifies that the clan was of Nayia (I)'s wife (the mother of the five sons).

The above facts were put to the writer by Samson Miheso (85) and others.

## (12) A B A B U K A

The people of the Ababuka are known to have scattered in various places in Tiriki, Isukha and Itakho.

This clan of Ababuka introduced the geographical name of Itakho. The forefather of this clan was called Mwitakho and had a son whom he named Ambuka. Hence his descendants are called people of Ambuka or Ababuka.

The Ababuka have been known to have a good knowledge in swimming, fishing, and bridge making.

At one time great people from Isukha, and Itakho held a gathering in the home of Ambuka and this was done round a bonfire usually known as "Ubwali". People had to bring new crops to the fire place to be used as a symbol of appearance of the spirits in the hope of getting a good harvest round the country. It is related that a good relationship was formed as a result of the organization at the home of Ambuka.

One notable thing is that Ambuka's son known as Nanga welcomed a stranger who had run out of food. Ambuka gave him food. Later it was learnt that the person had left Masaaba in search of his relatives near Shikokho.

At Shikokho, Ambuka had a son named Nashienje also nicknamed Nangasirua. Nashienje had Lusaaka, and then Lusaaka had two sons.

1. Anolingu – his descendants went to Tirichi at Seremi and Nandi.
2. Shikonji.

Later on Nashienje had two sons again.

3. Naruhuya
4. Khakumu

Shikonji's descendants went to Tirichi at Hakhombe and Seremi.

Naruhuya's sons:

- (a) Likhalami
- (b) Amukuwa – went to Tirichi at Seremi

The rest, say 6 of his sons, went to Tirichi – Hakhombe and Seremi.

Khakumu's sons:

- (a) Khasaandi
- (b) Mulonji

Their descendants are at Shikokho Masiyenze and at Bwichina ha Lwanda in Isukha.

Shikonji the second had one son.

- (a) Hwehwe

His descendants are at Makhokho in Itakho. This is all that the researcher gathered about the Ababuka clan.

The researcher wishes to remind the honourable readers that Ambuka was the second to arrive in Itakho.

### (13) ABASHISIILA

A person called Imaalo arrived at a place he named Shinaaka. He was from the west of Shinaaka called Ugenya now in Luo Land. He had lived in Ugenya for a few months. The story states that Imaalo left his mother land, probably in Egypt. His arrival at Shinaaka is considered to be second to that of Ibeere and Namaakhayu who arrived before him in Kakamega land. At Shinaaka Imaalo had two sons.

1. Muchenya
2. Nakhatii

He had also another son called Musiichii. Imaalo, when at Shinaaka, welcomed two strangers who were considered lost. They were Kasaamu and Ambuuka and later on Afuuya. After a few months Imaalo saw a wanderer known as Mulongoye. All these four strange wanderers came to Shinaaka.

Nakhatii's sons:

- (a) Natsuumi
- (b) Shiraasi
- (c) The father of Achebeenda.

Muchenya had a son known as Musiichii. Natsuumi had one son named Muyeyi.

The Abashisiila was so called because the Abashisiila group crossed the river which Imaalo named Lukose by swimming and jumping. The group named the place they had stayed near Shiakuule, Hataangale. Nakhatii's sons and Musiichii's sons are even now the central figures of the Abashisiila people. It is therefore surmised that Imaalo was the first person to arrive and live in Itakho. Therefore the Abashisiila people deserve the natural honour of being the first Abitakho heroes.

The facts of the above history was narrated by Makwaka wa Soambo (65)

## (14) ABASHIANGALA

This clan of Ashiangala settled in a place known as Mulusiola after emigrating from a Butere area. They were related to the Abatere clan people.

This clan had to build in their enclosure certain hard mud walls for protection against the Masai invaders who had disturbed their peace frequently. Ashiangala got his first born son known as Shitieka. Shitieka grew up and married and then moved to a place called Shirandala.

The Abashiangala clan belong to the Abitakho sub-tribe in the Kakamega district. This strong clan has greatly advanced in various cultures. It has produced students who have achieved degrees in medicine, education, agriculture and industry.

The main family groups rank as follows:

Shitieka sons:

- 1) Mbongo
- 2) Namuseyi

Mbongo's sons:

- 1) Luhandi
- 2) Munyolo
- 3) Ngobe
- 4) Lulutsanga
- 5) Aniliondo

Namuseyi's sons:

- 1) Manyoonyi
- 2) Chisuunde
- 3) Mulambili
- 4) Mukoongolo
- 5) Setaati
- 6) Shihangala
- 7) Chindooyi

They are known as Abashiangala Abereendwa

Aniliondo's sons:

- 1) Mayayasi
- 2) Imbikha

They went to a place known as Ishianabunga, and are also known as Abashiangala Bishianabunga.

Luhaandi's sons:

- 1) Luosi
- 2) Khatenyeera

Munyolo's sons:

- 1) Luyende
- 2) Lituyitsa
- 3) Mikoko

Ngombe's sons:

- 1) Atsotsi
- 2) Bibalu
- 3) Atiika
- 4) Amaye
- 5) Muyuumba

Atsotsi's sons:

- 1) Musindi
- 2) Mwinami
- 3) Lumwamu

Bibalu's sons:

- 1) Shimenga
- 2) Shibonje
- 3) Mutakha
- 4) Khayumbi
- 5) Masayi
- 6) Lifwakhala

Atiika's sons:

- 1) Ikutwa
- 2) Makotsi

Amaye's sons:

- 1) Luchiachia
- 2) Imbiakha

## ABASHIANGALA ABASEEMBE

Mbongo's daughter Ashiachi by name was married to certain gentleman of the Bunyore sub-tribe. He belonged to a clan known in Bunyore as the Abashatsi. Her husband's name was Busilitsa. She gave birth to four sons.

- 1) Akhonya
- 2) Mukatia
- 3) Khatete
- 4) Asiongo

Because of a certain dispute in Bunyore, Ashiachi came back to Itakho to live with her brothers. Her descendants are known as the Abashiangala Abaseembee. This name Abaseembe was given to her sons because her father told her to live in a very fertile land where trees known as Miseembe were. This is a group in Bushiangala which has advanced highly and are some of the best farmers in Kakamega.

Three outstanding men of the clan were requested to give the above historical facts.

The gentlemen are:

- 1) Mwandili Luhilu, former sub-chief (82)
- 2) Jeremiah Manuhi Muyeka, also former sub-chief (75)
- 3) Charles Ikutwa, former District African Courts member (72)

## (15) A B A M A L A B A

People writing history will no doubt expect their findings to coincide in order to earn a credit for their work. In this case, the history of the Abamalaba clan collaborates with the history of the Abashumuli clan, which states that one of Kasamu's sons went to the south of Shikumu and started his own clan there. The clan started by him is known by the name Abamuli in the Bunyore sub-tribe.

The history of the Abashumuli clan reads that there were four brothers, whose father was Mumalaba, the son of Mayabe or Mariaba who quit their father's land with the intention of going to occupy their grandfather's land in north Shikumu.

The names of the four brothers were:

1. Mumalaba – he used his father's name
2. Natswoomi
3. Matianyi
4. Sitakha – the Abitakho pronounced it "Shitakha".

The four brothers missed Shinaaka – the place of their grandfather, and instead they arrived at Handakalu. This place is now known as Hashikunga. While they were at Shikunga, the four brothers quarrelled. Shitakha then went to the north and reached a place near the forest. He named the forest "Malaba" after the name of his father's land in Bunyore.

### ABAMALABA IN ITAKHO

Mumalaba the first son, begot a son and named him Mukhunga. Mukhunga had Mukhongoro, and Mukhongoro brought up two sons:

- (a) Andunda
- (b) (unknown name)

Mukhubana had two sons:

- (a) Mutambitsa
- (b) Butiya

Mutambitsa had five sons:

- (a) Munzaala
- (b) Litali
- (c) Achitsa
- (d) Mushenje – He went to Bunyala (Kabras) and lived there for a few days, and then went further north. The border name Malaba at the Kenya and Uganda border is presumed to be his clan name.
- (e) Luhutsa

Butiya's sons:

- (a) Mahani
- (b) Shibonje
- (c) Amanyana

Natswoomi's family:

- (a) Khachirwa
- (b) Witsa
- (c) Sesio - went to Tirichi

Khachirwa had one son called Muhalilu. Witsa had two sons.