1. THE HISTORY OF THE ISUKHA CLANS 
(EXCEPT THE ABAMAKHAYA)

(1) ABASAKALA

The most interesting story about the Abasakala clan as told to the writer was that in the early times the Abasakala emigrated from a tribe in Uganda known as the Wasakala in Busoga District. Namasakali is a railway station in Uganda and one can easily note the similarity to the name of the Abasakala, now living in Isukha and Itakho.

A man named Asakala left his home and went first to settle at a place called Yimbo Kadino. There he had a large family consisting of ten sons and several daughters. It is said that his first son was feebly built and was physically fit only to look after the cattle. He requested his father to give him this job. The other brothers who were more handsome than the first managed to get married before he could. By the fact that he was the eldest boy in the family and born of wretched physical feature he saw that he did not have a good position in his family.

One day, while caring for the cattle, he tricked his brothers by selecting fat cows from the herd and telling his brothers to advance home with the weak ones first while remainig behind with the fat ones. His intention was to break away from his family members who had always ill-treated him, so he started his journey towards a place near Maseno hills. Here he had to settle quite alone with his fat animals and lived in a cave which was formed in a rock which he named Liakungu.

One day local hunters happened to discover the cave where this man was living with his fat animals. These hunters were astonished to find him quite alone at Liakungu. They carried the news to the family members of this man by telling his father that they had found his missing son. The father did not believe the story of the hunters. At last he ordered one of his daughters who was quite intimate with his first son to go and find the truth about the report. The girl started her journey with the hunters and eventually arrived at the cave where her brother was residing with his fat animals.

After a long stay, the girl tried to persuade her brother to return to Yimbo Kadimo but all her words were in vain. In the end they decided to live as a married couple. This illegally married couple had several children, both sons and daughters. By now his father had despaired of his son’s return to Yimbo Kadimo and he nicknamed his lost son with several names, such as Amulaanya meaning confiscating properties illegally, “Waliitsa imbalabe yahonjera” meaning he who tames the fears, and Cheche which means doing things against the code of law especially since he took his own sister as his wife.

After a long time this Amulaanya and his wife died. One of their sons was named Cheche after his father. It has already been stated that these people multiplied and came to adopt the name, Abasakala, and later divided themselves into three groups. The first group went to Nyangori, the second group to Maragoli, and the third group passed through the present Bunyore and came to live at a place known as Munzoolio near Shiakuule. This group which
lived at Munzoolio were heavily attacked by Abasebe (Masai). The Masai drove them off from Munzoolio. They hurried to the north and came to Lukose. At this place they found people called Abashiisiira. These people were also hostile to them.

While some of the Abasakala were crossing a temporal bridge on Lukose river, the Abashiisiira cut off the bridge. Those actually on the bridge dropped into the river and were all drowned. Those who had crossed the river, Cheche being one of them, proceeded on with their journey and arrived in Isukha at Ilala. It is related that Kanyooli was then their leader. Those who were still on the other side of the Lukose river went to a place now known as Mukhulili, now Luregi. Their leader was Makaale.

CHECHE THE FAMOUS.

He had ten most beautiful daughters.

(1) Angali – married to Namang’ana of Makhaya.
(2) – married to Natsunga of Bwitsende.
(3) – married to a certain gentleman in Butsunga clan.
(4) – married to Angulu of Bushilukha clan.
(5) Mutswenje – married to Shiambakhana of Bushimuli.
(6) – Married to Nambitsi Bwichina clan.
(7) – married to Wimalla of Bwimalia clan.
(8) – married to Imbayi of Busulwa.
(9) – married to Kunguyi of Imahalia.
(10) – married to Luheni of Bukhombwa.

The reason why Cheche’s daughters are remembered in Isukha is because the most populated clans in Isukha were those with the blessed daughters of Cheche who were distributed to the leading clans. The Abasakala in Isukha are now ruled by a sub-chief, Fabiano Anami. The Abasakala in Maragoli are ruled by a sub-chief also. The Abasakala in Nyang’ori are ruled by chief James Tsinalo.

Abasakala introduced in Isukha a seasonal performance or ritual called “Ubwaali”. There appears to be another group of Abasakala at Chwela in Bukusu, at Matete in North Kabras, and at Kibos near Kisumu. Those at Kibos call themselves Jasakala. It is believed that some of the Abasakala are in the Taita District near Voi and at the Kenya–Tanzania boundary.

To find the truth, the writer visited most of the above mentioned places, and found no contradictions.

The chief informant was Mr. Matrin Nwale (84) who has been a Revenue Clerk for many years, and an African Court elder for many years and also worked as the Assistant Chief of Isukha for a period of fifteen years.
The clan by the name of Abakhaywa in Isukha originates from a person named Mukuusi and nicknamed Shirakhuunga who was a son of Amwende in the west of Kakamega, now Marama (Butere). Amwende's father was named Lukununu who once lived at a place known as Surungai in the Uasinghu District.

Following a minor disagreement within the home of Amwende, the home split into two groups; one group went to Butosoto and the other one remained in its former place, Marama. The story claims that Shirakhuunga was the ring leader of the whole misunderstandings. Shirakhuunga had a son named Shikhayia and was hated by the two groups. Therefore, Shirakhuunga and his son Shikhayia set off to the East (Kakamega). On their way Shikhayia gave birth to a son whom he named Imbia. Imbia had a son known as Mulumaa (nickname) but his surname was Masheemo.

Muluma came to Isukha through Imukaya (Bukura) to Imutaho where he lived for a short time and then moved to Buhunyiru, now in Mahalia, Isukha. From Buhunyiru he moved to Mukhonga where he became a personal servant of Chibololi, the founder of the Abamironje. He served with him for a long time, and fell in love with Chibololi's daughter called Musimbi. He married her and paid dowry to Chibololi.

Muluma had two sons, Khayanga and Namatsi and one daughter. Muluma married a second wife and had a son whom named Lukango. The daughter was married to someone in Busaalwa. His name is no longer remembered by the present people.

The Abamironje moved from Mukhonga and left Muluma there. He then dug up a ditch for his strong walled home. The time came when they became a clan who then claimed to have descended from Shikhayia because of his courageousness. They were later on known as Abakhaywa.

Two prominent brothers of the clan Amachee and Amashiya crossed the Isiukhu River and settled at the present "Kichinjio" (the Town Abattoir).

Some of Khayanga's offsprings went to Makuuyi and Shibuiy and others moved to the North East of Lupao, the present Bukhakunga, Mukango, Shiseera, Ikambil, Indakhamanywa and Bunuku up to Itoboolwa. Isukha extended to that end because of the Abakhaywa's initiatives. Their leaders were Aburili and Likwiru.

The clan is very much reputed concerning the receiving of travellers, especially hunters. They are very much catching up with modern life. For example, very recently in June, 1969, their School known as Bukhaywa Primary School topped other Kenya Primary Schools in Music competitions held in Nainoobi. The School gained wide publicity. They have then always been invited to sing on important occasions, e.g. President Mzee Jomo Kenyatta's visit to the Kakamega District (October 25th, 1969) etc.
Finally more dynamic efforts are being applied by the clan members to improve their area agriculturally, educationally and financially.

Meshack Temba (74), a long time Government Servant as a Sub-Chief, also a faithfull clergyman, related this magnificent story.
(3) ABARIMBULI

The writer found that the Abarimbuli clan in Isukha got its name from Arimbuli, the founder of the clan. He, like other early Abaluyia immigrants, made his entry into Isukha from the northern side of the Western Province. It is believed that Egypt is the original place of his ancestors. In the past, the clan was known as “Ishikukhu shia Abisukha” meaning the cornerstone of Isukha. It is told that the Abarimbuli clan was never defeated in any war that it fought with its enemies. Neither their cattle nor their land were ever taken away by an enemy. The clan leaders were Ikoha, Anyula, and Bukhumbaale.

The history says Arimbuli travelled around many parts of our province with Chironya, hisson. Arimbuli’s burial place is not known, but it is thought to be between Tororo and Nangina.

Chironya survived and made more travels towards the east.

Chironya had three sons: Asaana, Nandika and Arimbuli, named after the former Arimbuli.

These three brothers separated and followed different routes. It is told that when all three arrived at Lukose which is a big river, they found it had overflowed its banks. This caused each of them to take different directions.

Asaana with another group went to the southwest and settled at a place now in South Mardgoli. This very group went further south and mixed with the people currently known as Kisii. His descendants are known today as Abatembuli Abamusana. Nandika arrived at Shakuule hill, lived there for sometime and then set off for Isukha. Nandika arrived at Ikongamurwi second to Abashiku. He is the fourth person to settle Isukha. Arimbuli the son, went to Tiriki where his family intermarried with Abatirichi. Nandika’s offspring went to settle Nandi and Kibosi with the Luo.

The names of Nandika’s sons: Munyama
                      Munzababi
                      Shimiyu
                      } one mother

Most of their descendants emigrated to Nandi and a few remained in Isukha. Others went to Tirichi, led by a man named Liboywa. Nandika had married another woman from a Marama clan and had two sons by this wife. They were Tsangatsa and Chironya, namedafter the first Chironya. When at an old age, Nandika married a Maragoli girl called Chisinya.

Chisinya had a son named Namboole.

Tsangatsa’s sons: (a) Imbayi
                    (b) Chisinya
                    (c) Chibololi
                    (d) Lubekho

Chironya the second had two sons:
                    (a) Chiinyio
(b) Shibanga

Namboole’s sons:
(a) Abuko
(b) Lutiindi
(c) Shimiyu, named after the former Shimiyu.
(d) Lutieka

Chiyyio had five sons:
(a) Tsanzwa–Namboole–Shisaala
(b) Munandi–Alusiola–Tirichi
(c) Wasaala
(d) Siba
(e) Namatsi

Shibanga’s sons:
(a) Mukanjiri
(b) Mumasee
(c) Hambe
(d) Simwa

Today, the clan is advanced in trade. Its people have established trading shops in nearly all commercial centres in Isukha. Educationally, the Abarimbuli clan have greater opportunities to join higher colleges than ever before.

Many of the clan people were consulted about these historical facts. The distinguished ones were:

Messrs. Lublera Mahinji (92)
Malenya Lutiindi (85)
Mumasee Shilakaba (68)
Alutsachi Musoka (85)
Isaya Muganda Witaba (44)
This is one of the clans in Isukha whose history relates it's origin within the Province. It was put to the researcher that the above clan originated from a male person named Abirio who was considered to be either a Masai or Munyala (Kabras) who lived near the Isasaala river. To get to the facts, the writer on many occasions interviewed members of the clan so as to know which was the case. Most clan members said he (Abirio) was a Masai, but the researcher came to the conclusion that Abirio was one of Amanyala's sons. Abirio was abducted by Masai while herding and was brought up according to Masai traditions. He begot a son and named him Akhuli.

As we know, Masai were hated by everyone because they were cruel and liked fighting. Conditions forced Akhuli to leave his father's home to look for safety elsewhere. He went and became a personal servant of Musuubi, a prominent member of the Abamulembo clan who lived between Mmbaka and Shimanyiru. Musuubi had a beautiful daughter known as Kamulembe who loved Akhuli. Because of their great love Kamulembe had for Akhuli they had intercourse and thus she became pregnant, and she told her father that the baby was Akhuli's. Musuubi demanded dowry for his daughter, and was paid by means of labour. Kamulembo gave birth to a son and named him Bukusu. She again gave birth to a second son and gave him her father-in-law's name, that is Abirio, but they changed it to Nabirio.

The third child was once again a son called Andaye or Wiranda. The fourth child too was a son. His name was Amboko. The four sons grew up. Their father decided not to continue living in Musuubi's locality and advised his four sons to go the Isiukhu river. They crossed the river and came to live at a place known as Mukhoombe only a few yards from the river. This was the second place where they lived in Isukha. They were not satisfied. Three of the brothers, (1) Bukusu (2) Nabirio (3) Andaye, went to the east to look for a better place to live. They first came to more fertile land where they planted a tree, left a cockrel covered with a basket and also left a kind of dried substance (amalwa ketsimbale). The reason was that if the Mukumu tree dried up and the cockrel was eaten by jackals and the dried substance spoiled by wild cats, then they would not live in such a place. After they had put these things, the three brothers went back to Mukhoombe, and stayed there for four days. Then they went back to see what had happened to the three objects. They found them alright and they returned to the father and explained to him what they had found.

The three brothers and their father Akhuli visited the same place again. He was pleased with his sons' findings. Bukusu who was also named Abukusi decided to live here. Akhuli and his son called Andaye went back to Mukhoombe. Nabirio had remained with his elder brother Abukusi at the new place. After several days the two brothers, Abukusi and Nabirio, went further east, where they also used the same method for finding out a suitable place. It proved successful also in this place. This place was for Nabirio.

Abukusi and Nabirio went back to tell their father and the other brothers at Mukhoombe about their experiences at the new place. After discussions about the new place, the four
brothers set off again with cattle, goats, sheep and their other property for the new place. They came to a place where there were stones. One of their cows stamped on a stone, and water splashed out and in a great amount. The four brothers drank the water and quenched their thirst. From this miracle they called themselves “Abichina” (lichina means stone). The four Abichina then arrived safe at the two destinations. Andaye and Amboko went back to Mukhoombe. After a few months, Amboko wanted to visit his two brothers in the east, but went astray to the southeast and arrived at a place now called Kahumwa.

Kahumbwa is in Maragoli. It was put to the writer that a few of his descendants went to Nyang’ori.

Bukusu’s sons: at Mukumu, (1) Nambitisi (2) Abikwa (3) Aluseya (4) Mmbongo (5) Nabuhi (6) Akhome. The names of his other two sons have been forgotten.


Andaye’s sons: at Shituha. (1) Ambutu (2) Kimuuma.

Ambutu’s sons: (a) Bwoba–Khamuhoyi (b) Shiambakhane–Wichera.

Kimuuma’s sons: (a) Amukhuyu (b) Khanda (c) Chikoolo.

The above Andaye’s off-springs were nicknamed Abakase because they were kind to their flock and goats (in other words, they were careful in handling them).

In general the whole clan has progressed very much in the fields of education, agriculture and so on. The first person to graduate in Isukha was Mwichina of Ishienjera group. Mr. Adriano M. Shitakha B.A. (Honours of London and Dublin).

Less than 3 hundred years ago, a mass of the Abichina emigrated to Lwanda. They were mostly from Mukumu led by a man called Witundu son of Muyonga. Others from Ishienjera and Shituha also went to join them. Circumcision took place at Lwanda. The circumcised young men lived at the home of a person called Lihutsu. Becuase it was crowded those of Shituha went to Bukase for a complete period.

The researcher is asked to note that the four groups of the Abichina clan have done much better at present than in the past. To gather these historical facts, a good number of intelligent members were consulted by the writer.

1. Ketsimili Mulosa (102)
2. Lawrent Ikocheli (63)
(5) ABAMIRONJE (ABASOYI)

This clan is the largest in Isukha and the second largest in the Isukha–Idakho area. It is also considered to be one of the outstanding clans in Buluyia. Geographically, the clan extends from its former places of Mukhong, Ikhonga, Ilaka, Shitoto, Ikuyia, Ikhobero, Shikangania, Mundulu, Muranda, Bechekwi, Mukulusu, up to the forest and beyond to the Nandi Escarpment.

It is said that this clan originated from a certain Masai man believed to have come from the Uasin–Gishu part of Kenya. His name was Naswayi. Naswayi begot a son known as Chiproot, that translated into the vernacular as “Chibololi”. Chibololi had seven children, five sons and two daughters. Their mother was called Nashikondi. The chibololi’s group had travelled from Uasin–Gishu, and first stopped at the place known as Itoboolwa, at present marking the boundary of Isukha, Abanyala (Kabra) and Nandi. At Itoboolwa it is assumed that a brother of Chibololi diverted his way to the south of Itoboolwa, reaching at a place now called Nyang’ori. He became one of the founders of Nyang’ori sub-tribe.

In Isukha Chibololi had five sons:
(1) Shiambakhane.
(2) Wiranda.
(3) Maswayi–Arap Naswayi.
(4) Shirotsa.
(5) Shilaro.

One of these sons was Maswayi–Arap Naswayi who went to Nyang’ori to join his uncle who had settled there. Another one named Shirotsa went to the Western part of Ikhonga, and his descendants are now known in Marama as Abashirotsa. The other three sons remained in Isukha.

Shiambakhane had the following sons who form the big family group known as Abamironje "Abikhooli".

Shiambakhane’s sons.
(a) Kuya.
(b) Akala.
(c) Silima.
(d) Wanga, who had a son known as Lubulila.

Wiranda’s sons. They form the upper Mironje group known by two names; Shitoto and Ikuywa.
(a) Achiseerme.
(b) Achisinya.
(c) Akhondo.
(d) Tsanzwa.
Shilaro.

He was the last born in the line of Chibololi. He decided to leave and go where his brother Shirotsa had settled. Shilaro started his journey and reached the present Shirotsa where he found Shilaro had left all his property in the care of his two brothers Shiambakhanne and Wiranda without telling them that he was going as far as Isukha.

Shiambakhanne and Wiranda having no knowledge of Shilaro’s whereabouts thought that he had died or strayed into an unknown place. They decided to share his property of cattle and goats between themselves. Shiambakhanne took two cows and some goats and Wiranda got the same number.

While Shilaro was living with his brother, Shirotsa, he attained an age quite fit to be circumcised. He asked Shirotsa’s permission to be circumcised, but he was refused because the people of the area did not follow this custom. The refusal annoyed Shilaro very much and he made up his mind to return to Isukha and rejoin his two brothers. He first arrived at Shiambakhanne’s home. Shiambakhanne warmly welcomed him and rejoiced. After some days, Shiambakhanne went to inform Wiranda about the arrival of their youngest brother, Shilaro. Wiranda ignored the news about the arrival of Shilaro because he did not wish to return any of Shilaro’s property. Shiambakhanne who was kind to Shilaro did not act like Wiranda. He willingly passed back what he had taken from Shilaro. Later Shiambakhanne arranged circumcision for Shilaro, and things went well as Shilaro had hoped.

On the occasion of Shilaro’s circumcision a leper known as Achikwanyi, who had been rejected for a long time by the circumcision operators, had the good fortune to be circumcised along with Shilaro. Shilaro later on got married and had two sons.

(1) Mbiyia.
(2) Maunde.

Mbiya’s sons.

(a) Shihaka.
(b) Aseetsi.
(c) Shikhuuma.
(d) Abukuse.
(e) Imbayi.
(f) Mutsunt.
(g) Ungayi.
(h) Wireembe.
(i) Makokha.

Sons from (e) to (i) had one mother named Munayi. She was of Marama sub-tribe. It is strongly said of her that she introduced the remedy now known as “Ububila bwa Abamironje”.

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Maunde’s wife brought forth one son named Mutswenje. Maunde did not live long and after his death his brother Mbiyia inherited the widow and had a son called Abukuse by her. The offspring of Shilaro have mostly settled in the areas known as Mukulusu, Muranda–Buchekwi areas of Eastern Isukha.

It is worth-while to write more about Wiranda’s group in details:

Achiseeme’s sons:

(a) Amukuune—Nzosi.
(b) Nabaala
(c) Arindirwa

Achisinya had two sons.

(a) Masasuuli.
(b) Mukololokhu.

Akhondo had three sons.

(a) Linyonyi.
(b) Anyama.
(c) Khabaayi.

Tsanzwa had one son.

(a) Museeyi.

Arindirwa’s sons:

(a) Namika – Muruula.
(b) Chibooli – Musonye and Lwenyi etc.
(c) Shikhata – Kuminyuli.
(d) Alubia – No famiiy.
(e) Khatenya – No famiky.
(f) Akhun – Chiteyi.

REASONS FOR THE NAME “ABAMIRONJE”.

Two reasons have been given to the meaning of the name Abamironje. One is that when the Abashikulu who had moved from the rock and were living near the rock woke up in the morning and saw a group of strangers at the rock, and wondered where the group had come from. They therefore nicknamed them Abamironje, meaning the people who had made themselves there.

The second meaning is that when Chibololi left Uasin–Gishu to come to this part of the country he advised his sons and daughters not to tell people where they were from and to say that they were not “Abaseebe” meaning the Masai. The reason was that the Masai were hated all over the country. So if they said that they were Masai they would have been killed. Chibololi invented a meaningless term and instructed his sons to call themselves “Abakamuloobi”. But, when the Abashikulu looked at them they said to each other “the strangers were cunning and funny and had called themselves a wrong name”. The Abashikulu
found out that new people were Masai. Therefore they nicknamed them “Abamironje” meaning the cunning strangers.

The word Abasoyi is their proper name. This came about because of their powerful eyes when looking at things. It is their natural belief that they must bless the calves before they start to suck up. Vegetables should be touched by them. To make friends with any Mumironje person, it is better to call him Musoyi, and when he is called so one comes to good terms with him and happiness prevails.

The under mentioned gentlemen were interviewed by the writer in collecting the above history. They were Messers:
(1) Ayemba Asiebera 80.
   related the whole story.
(2) Atanas Machaje Mwabali 87.
   gave details about Shilaro’s story. His assistant was Damiano Shichende 84.
(3) Makonjio Shirunyiru 110.
   related all about Wiranda’s group.
(4) Gabriel Lilumbi 64.
   also gave some details about his Nzosi’s group.
(5) Liyayi Mbarasi 64 outlined about Abachisichi.
(6) ABATSUNGA

To come to the proper history of the Abatsunga clan in Isukha, it is necessary to learn about the founder. It is narrated that during the Bantu migration Natsunga and his father Muchingu travelled from Marama to the east. Natsunga first settled at a place between Ilesi and Masinde with his wife. It is said that Muchingu died on the way due to high fever. Muchingu was the son of Amukoya of the Bamwende group which also split and went to settle in Butsotso.

Natsunga’s sons:
(1) Iseyu
(2) Karila

Here at Ilesi they built a moat. At one time a serious drought occurred causing shortage of food all over the place. During this period a thin woman appeared at the moat and begged to enter. She was welcomed in. Natsunga fed her and she regained her strength; then, Natsunga took her as his second wife. The woman gave birth to a son and named him Musonga. In short the Batsunga clan is entirely made up of the offsprings of Iseyu, Karila, and Musonga.

The Abatsunga used to be very brave in driving away the Nandi and other sud-tribes, and successfully defended their boundry. The most famous warriors were Mambili and Murumbutsa whom the Abatsunga depended upon for their skill and bravery.

At present, people of the clan are advancing most in agriculture and education. They can be compared to the initiative of the Abashiangala in Itakho. One could easily notice their better ways of farming, planting tea and keeping pigs and graded cows. In short Abatsunga are quite industrious these days. The researcher approached many outstanding members of the clan in order to gather the facts of the history. Messrs Yakobo Shihonjero (50 years old) gave the details of the history. James Atsentse assisted him.
(7) ABITSENDE

Much can be written about the Abitsende, but in short the clan is considered as the fourth largest in the Isukha–Idakho area and the second largest in Isukha. It was one of the strongest clans in Isukha. The clan extends from I khobero and beyond Shitoto and after Shierewa river. It goes on straight to Lirhanda up to Secheno near the forest. Some tiny clans are also within the above mentioned areas.

On the southern side of it, the clan stretches from Shihuli up to Ibuyi on the forest and beyond it. Also in this area we find some tiny clans. This is a distance of fifteen miles long and about five miles wide. In the past, it is said that the clan matched very much the Abamsaali in every aspect.

The clan originated from a person known as Akhwitsende. It is related that he was from Wanga, probably of the Abashitsetse clan. Akhwitsende suddenly appeared at a place now known as Hamwiliitsa, where a tree known as Mwilitza stands.

Akhwitsende found certain gentlemen who were known as Ibeere and his brother Namakhayu living at Hamwiliitsa. The two brothers Ibeere and Namakhayu were the first people who stepped on what is now Bunyala–Kabras, upper Butsotsso and Isukha soils. We shall later tell about them in their own clan history (c.f. ABALIRA).

Akhwitsende was described as tall, fat and very black man, with a big head and a large chest, wearing a monkey gown known as “Inyilisi”. He was uncircumcised, with a black bracelet called “Ishikhongo” on his left wrist. It was also said about him that he had a mental alertness and with physical vigour ready to meet any difficult situation.

The bracelet indicated that the gentleman was from a ruling family. But he himself was not a ruler, because rulers usually wore decorated robes called “Ubucheka” with golden bracelets called “Umukasa kwo Bwami”. Akhwitsende was asked by Ibeere and Namakhayu as to where he was from and where he was going? He gently replied that he only knew where he was coming from. For he was a stranger who sought a home to stay and wanted to offer temporal services to the villagers. He added that he would not for the time being explain what had annoyed him enough to leave his mother’s home. He further explained that his elder brother called “Ashuu” has gone astray somewhere in the northeast.

It is therefore assumed by the researcher that the great clan in Kabras (Bunyala) called Abashuu originated from the above Ashuu. The two brothers Ibeere and Namakhayu being satisfied with Akhwitsende’s explanations happily took him to their home at Mwilitza. He faithfully served them for a short time, and then asked them permission to return to his former home to fetch his property. He was permitted to do so. He stayed away for about two weeks or so and returned to Mwilitse with his wife and two matured sons with about ten head of cattle.
The two sons used to spend nights in the house of one gentleman called Sheyu and the father Akwhitsende lived in Ibeere’s house. In the course of time, Ibeere compelled Akhitsende with his two sons to be circumcised according to his customs. The three circumcised men paid one red cow to Masimba who circumcised them. The writer was asked to note that their circumcision was the third one in Isukha.

The names of the two sons of Akwhitsende were: (1) Akaani, (2) Khahumbachira. The two sons advised their father they would have their own separate home in the area, because they had now acquired equal rights similar to those of their master. This resulted in a serious fighting between the Akwhitsendes party against the master’s party, with the clear defeat of the latter.

The defeated group angrily left Mwiliitsa and moved to Shikusi, the distance of about four miles. Akhitsende and his sons remained at Mwiliitsa. Akaani then moved to Ikuywa now in Mironje, where he put up a home surrounded by a strongy built wall (ipang’a). Khahumbachirawent to Shiremba now in Burimbuli and established there a similar home. Akaani had several sons, Khabuli being an outstanding one.

Akaani’s offspring were invited by Cheche the great to do some manual work of uprooting “shibembe” grass for thatching his house. Cheche the famous entertained them with an alcoholic drink, known in vernacular language as “amalwa”.

The guests fought among themselves at the beer party, when an old woman came to beg for a drink. They wounded each other by stabbing. The seriousness of stabbing astounded the villagers, who raised the alarms. Some passersby inquired to know the reason for the alarm.

They were told that the Abitsende were killing each other. They again asked “which Bitsende?” The reply was Akaani’s. What have they done? They have killed each other, saying in vernacular “Bachesane”. This is how the sub-clan known as Abachesani came into existence.

KHAHUMBACHIRA’S GROUP

Khahumbachira begot a son and named him Andikande. Andikande grew up and begot the sons, namely (a) Namasali (b) Natsunga (c) Kisomoyia (who committed suicide while still young). Namasali had three sons.

(a) Andole
(b) Mukuulu
(c) Namatsi

They are to these days also known as Abitsende Abatsaami, meaning betrayers.
Natsunga begot three sons.

(a) Chisambo  
(b) Nanyendo  
(c) Chiseebe  

\{ one mother, Cheche’s daughter \}

Chisambo’s sons:

(a) Shikuube  
(b) Shikalama  
(c) Atsango  
(d) Shiabulira ibuluka  
(e) Bilabu

Their offsprings intensified the group.

Nanyendo begot six sons.

(a) Lusuuli  
(b) Amachina  
(c) Wirembe  
(d) Bukamikha  
(e) Muhangani  
(f) Lwimbu

Chiseebe had many sons by several wives. Shikoshi was his first wife. She was from the Bakhulunya clan and the mother of (A), (B) and (C).

(A) Achisuyia  
(B) Andobe  
(C) Alusiabaale  
(D) Lukongo  
(E) Kabulimu  
(F) Shitakhwa  
(G) Litsalia  
(H) Amasaa  
(I) Khalikona  
(J) Seeta  
(K) Muhanji
The writer had interviews with many prominent people of the clan. These were

(1) Atanas Miheso Atenya (58), a County Council member, related the whole story.
(2) Abwanga Iikala (76), ex-subchief
(3) Emanual Wakukha (82)
(4) Karoli Malenya Khasiani (86)
(5) Litunya Bikaate (68)
(6) Ishillingi Wakukha (52)
(7) Muhanji Museeni (80) gave details of the above history.
(8) ABAKHULUNYA

The Kakamega township which is both a District and Provincial Headquarters is situated within the vicinity of the Abakhulunya clan. The clan is apt to learn of rapid development because of the influence from the town. This is not to say that the Abakhulunya are more advanced than the other clans in Kakamega, but merely means that people living near the town can catch up with new developments quicker than others. The clan history below shows how the Abakhulunya came to occupy their present place.

This clan originates from a person called Akahanyi whose father’s name is not known, but he was probably a Samia. Akahanyi fled from the western region near Funyula hill. His wife was called Akhulunya. After struggling with the journey to the east, he came to Shiakuule hill now in Itakho. Here, he begot a son and named him Manyenya. Manyenya married three wives. His first wife gave birth to two sons (1) Mukaalo (2) Nambala. the latter then went to Nandi. We shall talk later about him. The same wife also had a daughter. Manyenya’s second wife gave birth to one son and they named him Namatsi. The third wife gave birth to a son whose name was Khondo. Manyenya also had a girl friend whose name was Asuutsai. By this girl friend Manyenya begot a son and named him Aleela.

Mukaalo’s sons:

(a) Abulolo
(b) Akhwabo
(c) Masheba
(d) Wange

Namatsi’s sons:

(a) Nanjeseo
(b) Nakuluyia
(c) Khakumu
(d) Shihangala
(e) Chiyo

Khondo’s sons:

(a) Makaale
(b) Bitiiru
(c) Alutire

Aleela’s sons:

(a) Kuuma
(b) Wanga
(c) Nakhayundi or Wipwoni.

NAMBALA

It was already been mentioned in the above paragraph that a man called Nambala went to Nandi. This is how he went to Nandi. When Nambala was about 8 to 15 years of age, his sister Shikoshi took him for the purpose of attending her young children. At that time Shikoshi was married to Chisebe of Bwitsende.

Suddenly, The Nandi warriors attacked the clan and overcame the inhabitants. Shikoshi, Nambala and Chisebe ran to save their lives. On the way Nambala dropped into a ditch. Chisebe, his bother-in-law, tried to save him by pulling him out. While doing so he saw the warriors approaching him. He gave up the trial, and ran away. The Nandi came to the deep ditch, peeped in and saw the helpless young Nambala. The warriors argued among themselves. Some suggested killing the chap. Others were in favour of taking the boy and adopt him as their son who would look after their cattle. The latter suggestion was adopted.

The defenceless youth was pulled out of the ditch and was sent to Nandi. The Nandi fashioned him traditionally. His job in Nandi was to look after cattle. Gradually, he grew up and got married to three wives. But Nambala’s mind a never left his own brothers who would be still alive.

One day, he decided to rejoin his brothers who were by that time at Malimiri, the place they had moved to from Isulu where they were born. His brothers rejoiced upon his return and they warmly and happily received him. He then continued to live cheerfully with his brothers. Nambala, whilst in Nandi, had aquired the art of blacksmithing (ubwiranyi). At Malimiri, he set up as a blacksmith. In this industry, he made all kinds of instruments from iron ore (uburalo), like swords, spears, arrows, axes and hoes. As he lived, some of his calves died. Nambala got annoyed and decided to go back to Nandi. He gave some of his cattle to his brothers and off he fled. His reputation till now had earned him publicity in Bukhulunya and in Isukha as a whole. Nambala’s descendants are nowadays grouped into two places at Kapsabet and at Manyenya (Nandi).

The writer collected the above facts from the following gentlemen.

(1) Chimaisi Aburili (88)
(2) Mmasi Shiatseala (80)

These two are the sole spokesmen and well known figures in the clan.
(9) ABAKUUSI

In most cases, the way of life of the Abakuusi resembles that of the Abashikulu of the Itakho sub-tribe. In the past, the Abakuusi clan was considered a mediator between the Isukha and the Itakho. It had no enemies on both sides except a few opponents. But many people felt jealous of the position that the clan enjoyed and so made the following tricky plan in order to set them at war with the Abamusaaali of the Itakho who were living next to them.

These people who were not known, stole an Abamusaaali cock, killed it and after eating it put its feathers in an Abakuusi houses. So this caused a clash between the Abakuusi and the Abamusaaali who were always quarrelsome. It is said that although the Abamusaaali were victorious their casualties were heavier than those of the Abakuusi.

The origin of the Abakuusi. Two brothers called Mukuusi and Shibembe, who were believed to be the sons of a person called Bukusu. They left their father’s home now in Mbane District in Uganda because of some disagreements, and they travelled away. After a lot of struggles with perilous events and adventures, they both arrived at Lusuyi where Shibachi’s relics are. They happily lived there. But one day, their bulls fought and Mukuusi’s bull killed Shibembe’s. There, they quarreled and parted, each facing his own direction. Shibembe the travelled to the southeast of Lusuyi. His descendants in Maragoli are now known as the Abashibembe. Mukuusi came back to the Lukose River, crossed it and came to a place known as Mumako. Here he gave birth to a son and named him Suundi.

Suundi had three wives whose names are not remembered. He moved to a place known as Shiruumba. His first wife came from Mahani. His second wife was from Mnabuusi. His third and last was from Masaaba.

Suundi’s sons:

(1) Ngaya
(2) Mulongotse
(3) Bukusu

When Suundi died, Ngaya, the first son, inherited the widow from Masaaba and begot a son called Bitanye.

Ngaya’s sons:

(a) Bitanye (— Lulera — Mahube.)
(b) Amachina (— Yakuunda.)
(c) Muhirana (— Sakwa.)
(d) Isiabaale.
Mulongotse’s sons:

(a) Isuutsu (Muyumba)
(b) Penda (Winoyi)
(c) Likonza (Khalsia)

Bukusu’s sons:

(a) Muyi
(b) Andika
(c) Munayi
(d) Shialwa

one mother—Mmuhalu.

RECENT DEVELOPMENT

The clan has a few graduates of overseas universities. Two of them are Messrs: Sinia Sechero and Kalakati Shiamala. It is now one of the clans in Kakamega working hard for modern advancements. Half of its youth enter junior schools every year. All superstitions are naturally dying away from the minds of the present people.

Jeremiah Sechero is another man who brought light to Isukha. In his youth he did work such as any boy did, like nursing babies, looking after his father’s poultry, livestock etc. It is said that he was one of the best footballers by then. Wrestling was another exercise he liked most. He knocked down very many good wrestlers in his time. In those days, wrestling was one of the interesting sports which attracted many cheering spectators.

In 1925, he was sent to Jeanes School Kabete, now known as the Kenya Institute of Administration (K.I.A.). He was at the School for two years and he had lessons in agriculture, education and sanitation. After his studies, he returned to Isukha and was employed by the then Local Native Council (L.N.C.) as an Agricultural Instructor, Health Visitor and by the Missionaries, as a teacher. In the mean time he was promoted to the post of District Assistant School Supervisor. He proved to be a capable and efficient worker. The District Commissioner of the District in consultation with the then chief of Kakamega, Milimu, appointed him to represent the whole Location’s interests in the L.N.C. He held the seat for many years.

In November, 1937, when Milimu was asked to retire, the Tribunal Courts were created. Chiefs ceased to be Presidents of the courts. Sechero was appointed as one of the Elders of the Courts with powers to try petty criminals and civil cases. Sechero being very efficient was promoted to the post of the Court President. This was in 1942. In May, 1943, he was nominated to the position of chief of the whole Isukha Sub-tribe. The nomination was by public opinion. He held the post successfully until 1964, when he retired.

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A good number of the clan’s people were consulted in collecting the above historical facts. One of them was Barnaba Mandame Muheyi (77) – Evangelist. Other helpful elders are Joseph Alukwe Shimoli (93) and the Ex-Senior Chief Jeremiah Sechero (82).
(10) ABAMAHALIA (ABIBAALE)

The above is a well known group of people from the Isukha side of the southern part of the Kakamega Township. Gold was discovered within the clan vicinity in the year 1930. A large company known as The Rosterman Gold Mines Ltd. came into being. The company operated till the year 1956 when it closed. The clan learned much from the company as far as modern progress is concerned.

The clan originates from a person called Wiruchi who was the son of Mahero and the grandson of Wibaale, who is supposed to be a son of Masaaba, the son of Aluyia.

Wiruchi was a brave warrior who led his people in many daring activities, such as warfares. His people were not willing to fight and for that reason he conflicted with them. He parted secretly and travelled from Sang‘aal to a place now called Broderick Falls (Webuye).

This place at first suited him very much but later he felt lonely and consequently thought it wise to call his brothers together with their property.

His real intention in the beginning was to cross the river Naoria to the southern part, but unfortunately he found the river flooded. Being unable to cross the flooded river, they decided to stay on the side of the bank. They lived here until they were attacked by a group of warriors, who killed most of Wiruchi’s party.

Wiruchi himself managed to escape and crossed to the other side of the river by holding on tightly to the tail of the cattle. In this daring struggle with the river none of the remaining cattle drowned. Wiruchi was the only man who escaped from the enemy.

On proceeding further south he suddenly reached a place where Masai warriors lived between Lusumu and Isasala rivers. Using his own tactics, Wiruchi managed to escape the Masai warriors. Wandering in the wilderness he reached Mulanda which is a place near the Lukose river where Ashitsuuli was living by then. Ashitsuuli welcomed Wiruchi and they lived in a very friendly way. Eventually Wiruchi married Ashitsuuli’s daughter. For this wife Wiruchipaid two heads of cattle and ivory as dowry.

At Mulanda, Wiruchi begot two sons (1) Shinani (2) Shiuni. Eventually Shinani married a girl called Shimutu probably of the Abashumuli clan.

When Wiruchi lived at Mulanda he received information from Ashitiuuli that people like him were living in the east of Mulanda. Ashitiuuli further explained to Wiruchi that those people in the east once came for mutual negotiations. Wiruchi at once understood those were the people whom he was tracing.

On learning this information, Wiruchi set off for the east in search of the people. He and his
put up a moat.

SHINAMI'S FAMILY

Staying at the place long enough, Shinani decided to leave it mainly because his wife Shimutu had been promised by her father to inherit land and other property when he died. Shinani, Shimutu and the their two sons, Ambuhu and Ayia left for Bushumuli. Meanwhile their first son Chitui remained at Mwireni. In Bushumuli, Shimutu’s name was commonly used for their descendents. Therefore they are known as Abashimutu. Some of them are now opposing this name.

Some of the above people live with the Abarimbuli at Lukango and at Kwireni very close to the Abasakala and the Balira. It is believed that the split of the Abashimutu while they were in Bushumuli was caused by a person called Ashibende who was considered to be a liar. Ashibende and many others returned to Abamahalia. Later Ashibende died and was buried near Mukhonje School, while others went to Mwisese near Musaa (Rosterman area).

Chituyis sons:

(a) Tongo— one of his sons named Shilasi went to Tirichi near Seremi. At the time of writing this manuscript a prominent member at the place was Guserwa.
(b) Luseya
(c) Malengwi

Tongo’s sons:

(a) Shilasi
(b) Matianyi
(c) Makhelasia
(d) Imbukwa
(e) Likhwenu

MITAINYI WA TONGO

Matianyi, the son of Tongo, made friends with a Masai who lived in Lusumu. The Masai friend used to visit him often. The visits were considered to be a friendly act, but the Masai friends had an unfriendly idea and were up to no good. When Matianyi detected their trick, he also tricked them by hiding all his wepons. The Masai thinking that Matianyi was defenceless attacked him with the intention of robbing and killing him. Sulumbira was a leader of the Masai friends from Lusumu. He called out "Matianyi!" in an unusually grave voice. "Matianyi!! I, Sulumbira, the Giant, have come, not as friend, but as a warrior to finish you
completely!"

Sulumbira forcefully banged the door using his arms and legs. Matianyi first got frightened but he at once realised where his sword was. He took the sword and by the whole of his strength he cut off the intruder’s leg. Sulumbira painfully jumped off and cried loudly.

After cutting the leg, Matianyi ran out through his private door way which he had made for emergency use. He quickly ran to Irenji to inform his people about the incident. The incident then developed into a serious fight concerning the whole clan. It is on the clan record that most of the Masai warriors were killed with the exception of one called “Mwanau Shialira”, who escaped by jumping on the stone at the place called Namoni on the Isukha river.

SHIYUNI’S FAMILY

Shiyuni married a wife from the Bwitsende clan and begot one son named Kunguyi. Kunguyi married three wives.

Kunguyi’s sons:

(a) Amachina
(b) Andoli
(c) Kaliane
(d) Lwitenye

one mother, Shisia, Cheche’s daughter.

His second wife Aliuba was Masaaba clan. Sha gave birth to a son called Mayabe and four daughters. At an older age Kunguyi married a third wife, who was of an Abanyala sub-tribe. She gave birth to a son called Abulolo. Mayabe married Namang’ana’s daughter.

The six brothers living at Irenji saw a lost person who said his name was Malietso, a member of the Abanyikhu clan in Itakho asking for refuge. He further explained to them that his brother had been assassinated. He was given refuge. After a long time being as a servant Amachina gave him land at a place known as Bulamba. This is the reason why his descendants are known as Abalamba. Again at the moat, a certain helpless person came and was saved by the six brothers. This person was given land by Amachina to the southeast of Irenji. His descendants are nowadays known as Abasiikhobu.

Amachina’s nephew called Muchula came to live at Irenji. The nephew was given land by Amachina at Buhunyiru. Here, he dug up his walled ditch (ipang’a). His descendants are still living here and retain their original name of Abasakala.

The clan has many educated people especially in the fields of agriculture, law, medicine etc. Many members of the clan are also business dealers and almost every inhabitant in the clan is
working hard to have a descent home. The person who drafted this clan’s history in the presence and direction of the writer was a Mumahalia, assisted by two others.

(1) Irastus Isutsa Mukuumba Matiani (52)
   a clerk with wide experience.

(2) Lasaro Litali (63)
   who was health visitor and Olugongo (Sub-Chief).

(3) Peter Alusiola Mulamula (63)
   who was a teacher and headmaster for a long time, then worked as a probation officer.
(11) A B A L I R A

It is mentioned elsewhere in the Abasiriitsa’s history that Sasio Wambaya was second in Isukha from the west. Mbayo, his father, was one of the people believed to have come from Egypt. According to the ancient historical tales Sasio was looking for Ibeere and Namakhaya, his close relatives (cousins).

In Isukha he arrived at a place between Shing’oto and Muhonjia sources. Here, he begot a son and named him Shitsakinza (short, probably five feet tall). Shitsakinza begot a son and named him “Rootsa”. Rootsa grew up and had the following sons.


The above mentioned people moved from Shing’oto to Luchebo and built a strong walled home. Living here for a long time, they disagreed with a group of the Abitsende known as Abachesani and because of the hatred the Abalira killed a person called Chibolilio of the Abachesani. Because of the assassination, Shilaro’s son called Amuhuni went to the west of Bulira or to Bwichina where his mother had come from. There he was given enough land by his uncles. The western place was then known by the other Abalira in the east as the western Bulira.

To revenge their murdered Chibolilio the Abachesani assassinated a prominent person of Bulira known as Natsunga. During the confusion Butoyi escaped to the north of our land, near the Abanyala boundary. Nowadays his descendants number from fifty to seventy people.

Also about the same period, a sudden disease which was thought to be a serious epidemic (if diagnosed by a learned Doctor it would be bacillary dysentery or cholera, “lisheenji”) occurred and killed many members of the Abalira clan. Relatives came to mourn. They wept bitterly. One of them was asked by a passerby where the mourners were coming from. The mourner replied they came from the place where the mourners were. Since then the name “Abalira” came into use for all members of the clan.

The above dreadful deaths were regarded as a helpful chance for the Abitsende. The Abitsende rushed to Bulira to take the widows. We are told that most of the men died, and a few survivors fought back the rushing Abitsende.

These facts were given to the writer by Mr. Shiatukha Mwanje (73), the former headman of the clan.
Around Kakamega town live a clan called Abashitaho. They claim to have Shitawa as their forefather. This Shitawa is supposed to have emigrated from a place known as Namasooli now in Marama (southwest of Kakamega) where his ancestors lived. Namasooli is a beautiful growing village in Marama. The village has nowadays been improved to a greater extent than at the time Shitawa left it. No reason is given as to why Shitawa left this place, but it is guessed that he disliked the place.

Shitawa, having travelled to many places, eventually arrived at a place he called “Shikhuyu” which later on was renamed by him Musingu. Before reaching Musingu, Shitawa stayed at a place called Musoli for a short time. Musingu is now one of the most attractive places in Kakamega, because of a High School built at the place by the efforts of the inhabitants and by the help of the Americans. The Musingu High School is capable of admitting any promising student. At Musingu Shitawa begot four sons.

(1) Wandaa.
(2) Namuloo.
(3) Aseetsi.
(4) Chituyia.

Aseetsi was sterile. The time came when the four brothers left Musingu in search of more land. Wandaa went to Shipalo, Shiotochi and Iresi. Namuloo and Chituyia too went to Iresi. It is related that Chituyia had no property, so that he became a personal servant of one called Lubeka of Abasakala. Having served Lubeka for a long time, Chituyia was given a bullock. He cared for the bullock till it was big enough. An old woman of Mahani clan had a grown-up girl. She asked Chituyia to give her the bull and take her daughter. This was done.

The descendants of Chituyia later changed the name Chituyia to “Chihunwa”. Chituyia paid the bull as dowry for his wife; that is why the change occurred in the vernacular “sihunwa”.

One of Wandaa’s grandsons called Kunguyi went to Tirichi. His descendants are at Kaputechi. Most of Chituyia’s descendants copied Abakondi’s way of living by adopting the remedy called ububila. Ububila is a sort of typhoid fever which kills those who firmly believe in it. The patients usually suffer for a long time and in most cases they die becoming as thin as skeletons.

Namuloo’s sons named Achikwanyi suffered from leprosy. The disease delayed him long from being circumcised. He was later circumcised with Shilaro of Mironje. There is a saying in Kakamega that “Abahirii nabalayi baleeta Achikwanyi”. The phrase “Wanderers are good, for they helped Achikwanyi”
The following people gave the story.

(1) Bitinyi Mwerə (104)  
    one of the first Headmen in Isukha.
(2) Matwang’a Lubira (78)
(3) Philli Bitinyu (48)
(13) ABA KHOOMBWA

The clan of Abakhoombwa has contributed developments in the fields of modern administration and education. One of the Isukha's first Chiefs was of this clan. Also the leader of the African Church of the Holy Spirit (Dini ya Roho) was from this clan. The well-known assistant chief education officer in Kenya, Mr. Jeremiah Murila Khamati is from this very clan.

The clan originates from a person called Akhoombwa, who, it is said, arrived at Shirandala near Mulanda in the west of Itakho from the land now known as Bunyore, where his father had arrived from far north, presumably Egypt. At Shirandala Akhoombwa begot a son and named him Bakhuuya. Bakhuuya having matured married and begot three sons.

(1) Andoyi
(2) Chiakona
(3) Saalwa

The above party lived at Shirandala for a long time but were forced by certain circumstances to quit the place. Andoyi travelled to the east and eventually arrived at Lwandeka where he built his strong walled home. Chiakona remained at Shirandala for a while and then followed his elder brother, who had settled at Lwandeka. Saalwa, his family with a few of Chiakona's sons went to the southeast of Shirandala. He and the party arrived at a place near the Lukose river and settled. Here he begot several sons. One of them was known as Litambitso. Nowadays, there is a market known by his name. The Saalwa's party continued living here and increased in number, and then they split. A few of Chiakona's descendants went to Tirichi and a few of Saalwa's went to Maragoli.

The party that had remained at Litambitsa decided to travel to the northeast of Litambitsa (Lwandeka) to join their relatives. Khalisia being their leader was assisted by his two brothers, Nabenda and Ayuuku. Staying at Lwandeka for a long time, they all moved to Shinyalu where they built a moat. From Shinyalu, Khalisia went to the east of Shinyalu and settled at a place called Chemiti. Here Khalisia built his own moat.

The Shinyalu walled home had two outstanding men, Machembe and Shisetse or Mabeendi. Ichibini belonged to these men's family. Ichibini was one of the first chiefs in Isukha. Abakhoombwa had three well-known walled homes in Isukha. These were; (a) Lwandeka, (b) Shinyalu and (c) Chemiti. The homes were well guarded by the owners.

The time came when Europeans came to establish their rule in Isukha. The first European camped at Shiangalangwi near Shinyalu. This camping was a few months before the Ikhobero's declaration. The European Officer at Shiangalangwi appointed the following men to be his assistants (chiefs) in Isukha.
(1) Ayuuku – Bukhoombwa.
(2) Shitakhwa – Bwitsende.
(3) Ingoyi – Busakala.
(4) Khatonji – Bushirukha.
(5) Ngaira – Butsunga.

The European Officer in question was Mr. C.W. Hobley, who went to Nandi to establish another district there. He left some security men (askaris) with instructions that he would come back and check on his newly appointed local assistants. The new local assistants however did not turn up to do their duty. Their duty was to collect food for the security men and give information regarding their respective areas. Because they failed to turn up, a young man living near Shiangalangwi by the name of Ichibini often visited the camp and assisted the askaris by any means.

When Mr. Hobley returned from Nandi, he asked for the work of every new assistant. He was told that "None of them appeared again, but there is a young man living near here who has rendered to us every necessary assistance". Mr. Hobley then sent for the young man. Testing his fitness he appointed him chief of the area.

When on research about the history, the writer was heartily requested by prominent members of the clan to include in the clan’s history, how the church by the name of "African Church of the Holy Spirit" came into being, with its headquarters within the vicinity of the clan. The emphasis was that the religion was the only one started by the Africans in Africa.

The following is the list of names given to the writer as the names of the pioneers of the church;

(1) Mr. Solomon Ahindukha – The first high priest.
(2) Mr. Erastus Zakayo
(3) Mr. Tomasi Litinyu
(4) Mr. Noa Kabuyesi Muhirana – Bukuusi
(5) Mr. Edward Anyonyi – Bukuusi
(6) Mr. Abraham Atoolwa
(7) Mr. Daudi Chiboole – Bulira
(8) Mr. Pater Tsimonjero
and many others in Maragoli and Tirichi.

The historical clan backgrounds of the clan were given to the writer by;

Mr. Kefa Ayub Mabuuru Ichibini (63).

The High Priest, African Church of the Holy Spirit.
(14) ABAYOKHA

To understand better about the Abayokha people of the Isukha sub-tribe, it is necessary that we should first of all write a detailed description on Abamweche of Butsoto. To do so, I interviewed several people from both clans, from whom I recorded notes of the historical stories. These revealed that a person called Sebeyi of the Kalenjin group left Egypt and arrived at a place known as Ibwayi now in the Karamoja District, Uganda. Sebeyi begot a son known by the name of Amakwa. Amakwa begot Masookho or Nasookho. Nasookho begot Mwinami, Mwinami begot Kweri, Okweri begot Sheeni, Sheeni begot Akatabe, Akatabe begot Namatsi, Namatsi begot Naheso, Naheso begot Litsinzi, Litsinzi begot Mung’oni who begot three sons. Their mother was Amweche.

1. Alubia
2. Mwononi
3. Mareeba

1. Alubia had one son called Eshitindi

2. Mwononi’s Sons
   a) Amahaba
   b) Busaho
   c) Ashibambo

These three brothers’ mother was called Achinga. Their descendants are even now known as Abachinga who live between Shimanyiru and Isasale.

3. Mareeba

Mareeba with his two brothers Alubia and Mwononi were at a place known as Mumalekha, and most of their cattle died. Alubia and Mwononi accused Mareeba of being a wicked person (umulosi), responsible for the death of their cattle and calves. Their allegations very much annoyed Mareeba. Mareeba knew very well that the death of the cattle did not affect him in anyway, nor was he responsible for the death of the animals. He decided to hang himself or get drowned. While he was still thinking what to do, he saw a group of Maasai warriors coming towards him. He quickly walked up to them, so that they could kill him. But fortunately and by the grace of God’s will the Maasai warriors did not kill him.

The reason was that they found Mareeba quite fit to lead their warriors, for he was a strong, fat and tall person. Instead of killing him, the Maasai asked an old woman to adopt him. Mareeba stayed with her and faithfully fulfilled all her needs, and energetically fought for the Maasai and because of his ability they made him the leader of the Maasai warriors. One day he met a group of women, who drew near and were frightened. They said, “Museebu, Museebu, Museebu” ‘meaning “Maasai, Maasai, Maasai.” One of the women said.

“Although the person is Museebu, he resembles our lost Mareeba”. She drew nearer to Mareeba and tried to converse with him. Mareeba made himself known by asking her and
others. “Where are his two brothers, Alubia and Mwononi? How are they behaving to you? What progress have they made so far?”

During this exchange of questions there developed a heated argument amongst the women themselves. Some of them had the opinion that what the man had pretended was rather sinful as he appeared to be a typical Maasai, and he was not their beloved lost Mareeba. A young woman ran very fast in order to inform the neighbours about having seen somebody like the lost Mareeba. A few of the inhabitants came running to the scene. They saw the man, but were still in doubt. One wise man, Angawa called Mareeba’s first name, “Lichitsi”. The sitting man responded by saying, “yee Anjawa” ’meaning “Yes, Mr. Anjawa”. Anjawa for the second time asked in vernacular “Niwe?” , meaning “Are you the one?” The sitting man answered “I am the one”. The exchanging of words of the two gentlemen proved that the man was their Mareeba.

They took him home and very much rejoiced. The story claims that countless people came to witness the coming back of Mareeba, the Lost. He told the visiting people all about his life while he was away from them. Mareeba was then asked to marry a beautiful girl from the group known as Abateshe, the true Batsoto people. The name of the girl was Nambotse, and he begot a son and a daughter (twins) with her. The name of the son was “Mukhwana”, meaning in the vernacular, “a twin”. This was at a place known as Ebokolo. After a few years, the wife gave birth to a son and they named the son Atsulu.

Mukhwana’s sons:

1. Nandwa
2. Munaala
3. Mulru
4. Ubwatee
5. Umunyore
6. Ashiere
7. Alufwalula

Atsulu’s sons:

1. Angabi
2. Abuti
3. Shikomera
4. Amaliani
5. Khakonga
6. Mutoole
7. Kasmali
One of Atsulu’s wives by the name of Marabwa of the Bubuka clan in Idakho, gave birth to two sons. Her first son was named Kasamali and the second son was named Shikomera. After Atsulu’s death, Marabwa decided to go back to her parents in Bubuka. She then set off, and one of her sons, Kasamali, went along with her. But on their way to Bubuka, they went as tray and arrived at a place now known as Mwinaaka. They stayed there. Kasamali married and begot a son and named him Ambula. Ambula then begot two sons (1) Musoonga (2) Kasamali ...named after his grandfather. While they lived at Mwinaaka, the Maasai raided them. The family then moved east and came to a place near now known as Musingu at Mayiakalo. Before coming to Mayiakalo, they stayed at a place named Shibakala, now one of Idakho’s Administrative sub-centres.

Again at Mayiakalo, the same Maasai attacked the family and destroyed the walled home. The story is that by then Musoonga had four wives and Kasamali had nine wives. The reason why the younger brother Kasamali married nine wives was that he had nine sisters; while Musoonga had only four sisters. Because of the Maasai’s damage they moved further east to a place they named “Shikalakala”. Now a technical high school stands there.

Musoonga’s sons:

1. Nanda
2. Nasaakha
3. Chitaale
4. Mbukuli

Kasamali’s sons:

1. Atsaali
2. Chimuma
3. Makombo
4. Mbiyia
5. Wisaala
6. Muchinyi
7. Namutsanga
8. Khabutu
9. Isutsa
10. Chitaale

From Shikalakala the party moved to a place near Kambi Milimu also known as Khayeka Market. From here, they went to Museno, their actual place. From Museno they again extended their living place down to Lwanungu, crossed the Lukose river and established homes at Saabane, Shibeye and at Hanaliabo up to Tirichi. Then the Tirichi people fought
them back.

From Tirichi the Abayokha went to Buteheri, Muranda up to Shiswa. They then quarrelled amongst themselves because Ingokho Amwayi had assassinated Shiraho. The assassination made them scatter again. Some went to Shibiriri, and their group was known as Abatsalia, and other went to Matala. Muhanji with his party went to Munzakula at Shitaho, Lubunzikhu to Matioli in the east. The time came when they all gathered to live at Matioli, Musherere and in some parts of the forests. Makokongo went as far as the forest and beyond it to Ileho, accompanied by a certain memeber of a group called Makhalanyinyi.

The name “Abayokha” means “many people appear at a time”. The Abayokha are progressive and lucky people. Many of them are nowadays traders. At the time of writing this history, the clan had a member in the country’s parliament. His name was the Honourable Clement Kalani Lubembe.

The writer interviewed prominent members of both clans. These were

1. Mr. Andrea Insufu Wesalia (94)
   he is in most cases like Masheti Lukalia of Bushimuli.
2. Mr. Shilahusa Mambili (96)
3. Mr. Joseph Shiuma Chimwani (78)
   Spokesman for the clan of Abayokha for many years.
The history of the Abasuulwa clan is interesting in a way, because the Abamakhaya clan claims to be of the same ancestry as the Abasuulwa. The researcher learned that two brothers, namely Wikesa and Chituyi whose father was Asuulwa left the northern part of our province, and came to a place now known as Tororo, where their grandfather, Siola by name had settled. At this time Siola had already moved from Tororo to a destination now called Kakira on the western side of it.

The two brothers not knowing the whereabouts of their grandfather, travelled to the East and eventually arrived at a place they named "Shibiriri", which they inhabited for a long time. Here at Shibiriri, the two brothers begot the following children (sons and daughters).

Wikesa’s sons:

(1) Anasio
(2) Atabaale
(3) Mushaanga
(4) Siini
(5) Butechera

Chituyi had one son named Shirinyi. Shirinyi married one of the Cheche’s daughters, and begot three sons. They are:

(a) Imbayi
(b) Mashebo
(c) Ndahutsa

Later Wikesa died at Shibiriri. After his death, Chituyi led the above party to a place we now call "Munyanza" near Lwang’omba and made it their permanent residence.

In the course of time the Abasuulwa devided themselves into two groups. One group (most of Chituyi’s descendants), went to live with their neighbours (the Abamakhaya) near Lukose. The rest of Chituyi’s descendants who remained at Lwang’ombe were known as the Abasuulwa Abanyanza, with the nickname of Chituyi. To comment further on Chituyi, it is said that he was the one who advised Amachina of Abamakhay a who was his neighbour not to kill Wibalu as he had planned to do. Wibalu had come and claimed that he was Amachina’s brother.

This is what the researcher was able to collect about Abasuulwa in Isukha.

Mr. Ambeyi Ikhalachi (71) led the party of several of the clan members who were consulted about the above facts.
(16) A B A S H I R U K H A

People with the name of Abashirukha in Isukha claim to originate from a Kalenjin person of the Nandi group called Arap-Baba. The Abisukha pronounced it "Ele-Baba". He arrived in the west of Kakamega at a place called Iluanza a few miles from the Agricultural Institute, Bukura. The place now belongs to the Marama sub-tribe. The researcher was told that Arap-Baba had missed his Nandi group, and then married a Muluyia girl. Staying with her for a long time, the wife gave birth to a son called Aliabo. Aliabo begot a son called Alialo. Alialo moved from Iluanza to Museembe near Ishiina in Mahalia. Here, he begot a son known as Khabuli. After maturity, Khabuli married. His wife gave birth to three sons, namely:

1. Angulu
2. Chisaba
3. Mutonyi

Angulu married Cheche's daughter and begot the following sons:

(a) Khalisia
(b) Lukohe
(c) Amwonda
(d) Amwitu

Sons of the second wife:

(e) Maniachi
(f) Chibwabuli
(g) Nwaloo

The third wife had one son whose name is no longer remembered.

Chisiaba's sons:

(a) Khakaali
(b) Mukobeera
(c) Lushirika

Mutony's sons:

(a) Lutooro
(b) Songwa
(c) Chibalali

The above party moved from Museembe to Mwireni to live with their relatives in Mahalia. Here the clan were involved in trouble when it's people were killed by some Masai warriors while hunting at Shibiriri. Later the remaining party moved eastwards and settled permanently on their present land.

The clan history states that a different person with the named Khabuli from the clan, went to the west of Bushirukha and settled near Eregi. The history further claims that he might be the forefather of the people now known in Itakho as Abashirika. Their actual place is Shisecheri
market.

The writer visited the Abasirika referred to above and inquired the about truth concerning Abashiruka's origin. The Abashirika refuted the claim by putting in a counter claim that one person from their clan went to the east and got lost there! Perhaps he might have been the originator of the Abashirukha.

I think many readers would like to know the meaning of the word Abashirukha. The term is a technical one, meaning those who were good at building small huts for bachelors or personal servants (iburu bia abasuumba).

At the moment, the clan is also working hard to catch up with current developments mostly in agriculture. Many members of the clan grow tea, maize, sugarcanes and cassava etc.

To gather the above facts, the researcher saw a good number of the clan's outstanding men. To name a few of them, below are their names:

1. Mr. Joseph Sang'aale (74)
2. Mr. Shitoote Mumumu (85)
Both are spokesmen for the clan.
A Nandi man called Chepyeko left his father’s home at Chepteret for the west. No reason is given for his departure, but it is assumed that his wife had something to do with it. After several days Cheoyeko and his wife arrived at a place called Hashenje or Hasheyu (that is, at present Kakamega), where they found that several people had already lived. Other sources say that Chepyeko was with his brother at the time he left his father’s home but the brother vanished somewhere around Muranda.

Living several months at Hashenje, Chepyeko with his wife moved further to the west and arrived at a place called Mukooli (now Mukjonje). The couple hid in the dense bush and wanted to live secretly without being seen. However after a few days a person called Mumioli heard them talking in a low voice. He found the couple and questioned them. After that he asked them to come with him to his home.

It is said that Mumioli was the first person to live at Mukooli. It is not known where he came from because his children all died subsequently. The cause of these deaths was thought to be Chepyeko’s wife’s medicine since she was a herbalist. The deaths caused bitter disputes between Mumioli and Chepyeko and in the course of the trouble Chepyeko’s wife secretly left home.

Chepyeko went to live at a hilly place near the present Muranda in Isukha. The place is now known as Kwayiya’s hilly ground.

Chepyeko’s sons:
1. Tsolwa 2. Amunyama

The names of the third and forth sons have been lost from the mind of the present generation.

In the past the Abateheli people led the peace negotiations between the Abisukha and the Nandi people. It is said that the negotiations were always productive. The Abateheli are also good manufacturers of imliments like knives, spears and swords, and they are also good at fishing.

The Abateheli people have made many children go to school, and some go to high schools and Universities. They have many able teachers as well. All these developments of the clan, the researcher was told, were spearheaded by two men, namely, Matayo Luteya Arema (ex-senior Assistant Chief and clan spokesman) and Festo Likhaya (teacher and councillor for many years). The following persons had served Isukha as capable councillors for a long time.
The researcher thanks these two gentlemen for giving the above historical facts.

Luka Muhanji khamuka (82)
Abraham Murunga Amombo (84)
The Abasaalwa clan in Isukha (and a few in Idakho) are people originating from a person called Saalwa, of Samia in the west of our Province. Saalwa and some brothers of his left their father’s home in the west, in search of new living places in the east where the sun rises. No specific reasons are given which affected their departure. But it is believed that the brothers intended to discover new homes in the east. On their way to the east they parted, each going his own way. Saalwa went straight to the east.

On his way he had some children, sons and daughters. One of his notable sons called Nabwayo branched off the group and arrived at Sibilili. Staying at Sibilili for some time he moved to Ilesi. Staying a few years at Ilesi he fell in love with a certain girl whose father’s name was Shilaro and he married her. Shilaro is one of the founders of the Mironje clan in Isukha.

After many years Nabwayo had sons and daughters. The story further says that some of his sons went hunting near the high cliff known as Ikhonga Murwi. The hunters found the Nandi at Ikhonga Murwi, who then killed the hunters. We are told that only the hunting dogs returned to Nabwayo’s home.

Because of this dreadful affair, the remainder of Nabwayo’s sons left their Ilesi home. Some went to the east of Ilesi and arrived at a place they named Hashavirotsi. It is even up to now, still their place. Some sons left Ilesi to the south-west. They went to a place called Imachemo, (now Irembe). From Imachemo, they moved again to a place called Shirumba: from Shirumba they eventually moved to a place known as Hashikhuyu, near present Musingu.

Those who went to the east were Amakanda, Chisilele, Muranda and Lulape. Those who went to south-west were Shangola and Tsanzwa etc. It is said that they were good farmers, hunters and fighters.

Current Developments—Many of them went to the first and the second World Wars as soldiers. They were in Nyapara’s settler farms. The clan has been able to produce a son called Victor Musoka, who has been appointed as a P.C. in the Republic Government. The research has revealed that Mr. Victor Musoka is one of the loyal dynamic P.C’s of the Republic. Many thanks to the following persons:

1. Musa Musoga, son of Akoola, a teacher, Education Officer, Senior Assistant Chief.
   He is now 68 years old.
2. Daudzi Shikunzi Matsi. Senior Likuru (74 Years).
3. Assistant Chief, John Makachia Tolondo (45 Years).