PREFACE

1 HISTORY OF THE ISUKHA CLANS (EXCEPT THE ABAMAKHAYA)

(1) Abasakala ................................................................. 1
(2) Abakhaywa ................................................................. 3
(3) Abarimbuli ................................................................. 5
(4) Abichina ................................................................. 7
(5) Abamironje .............................................................. 9
(6) Abatsunga ............................................................... 13
(7) Abitsende ............................................................... 14
(8) Abakhulunya ............................................................ 18
(9) Abakuusi ............................................................... 20
(10) Abamahalia ........................................................... 23
(11) Abalira ................................................................. 27
(12) Abashitaho ............................................................ 28
(13) Abakhoombwa ......................................................... 30
(14) Abayokha .............................................................. 32
(15) Abasuulwa ............................................................. 36
(16) Abashirukha .......................................................... 37
(17) Abateheli ............................................................. 39
(18) Abasaalwa .............................................................. 41

2 HISTORY OF THE ABAMAKHAYA

The origin of the Abamakhaya .............................................. 43
The bracelets and robes used by the rulers .......................... 44
Desertion of some of Abamakhaya's sons ............................. 45
Wibalu met his brothers .................................................. 47
Nyonga followed Wimalia his beloved wife ......................... 48
Namangana's wives and sons ............................................. 52
Luteya's great feats ....................................................... 55
Nungu of Bichina and MByia Mironje ................................. 58
The Masai attacked the land ............................................. 60
The death of Luteya ........................................................ 63
Atsinikulu succeeded Luteya his brother ............................ 64
Mukhale murdered Nanyuma .......................................... 68
Suula the Young Ruler .................................................. 70
Muchika the Brave ....................................................... 71
Amutabi the Trainer .................................................... 73
Lusala the Isukha's best war leader ................................... 74
The coming of the Europeans .......................................................... 75
Milimu appointed chief of Isukha and Idakho .................................. 77
Milimu appointed his headmen ...................................................... 79
The duties of sending heavy logs to Mumias .................................. 84
Milimu's case with Shibachi ......................................................... 84
Abitakho's boycott ........................................................................ 86
Chief Milimu's resignation .............................................................. 87
Chief Laurent Shisundi, the son of Milimu .................................... 88
The present Abamakhaya ............................................................... 89
The Catholic Mission at Mukumu .................................................. 90

3 HISTORY OF THE IDAKHO CLANS

(1) Abashumuli .............................................................................. 95
(2) Abashikunga ........................................................................... 102
(3) Abamasaba ............................................................................. 103
(4) Abimusaaali ........................................................................... 105
(5) Abakobero ............................................................................. 109
(6) Abamanyisi ............................................................................ 111
(7) Abakondi ............................................................................... 113
(8) Abashikulu ............................................................................ 114
(9) Abammbale ............................................................................ 116
(10) Abashitsiuuli ......................................................................... 117
(11) Abamuhali ............................................................................ 119
(12) Ababuka ............................................................................... 121
(13) Abashisiila ........................................................................... 122
(14) Abashiangala ........................................................................ 123
(15) Abamalaba ........................................................................... 126

MR. MWAYUULI AND THE HISTORY OF CLANS

—— AN INTRODUCTION BY N.NAKABAYASHI ................................... 129
I think that the time has come when we ought to read our own books written by our own people, rather than reading books written and published by foreigners. We are very grateful for our authors who took part in writing our most desired history. May I remind the readers of a saying in our own language that goes “Mirembe chio wosio shichikhumalilanga mahulu tawe”. Not long ago, our late beloved leader, the first president of Kenya, Mzee Jomo Kenyatta, answering the pressmen’s questions on his house said “The house is good, but we know very well that anything done in the absence of the owner and without his touching it cannot be exactly as it should be”. These are words which clearly state that the best thing is what is planned, designed and done by the owner.

It is a common opinion that knowing our own history is a constructive undertaking. That is what I would like to do for the people, for the whole country and lastly for myself. How have I come to this undertaking? To explain it I would like to write my life history here.

It began as a joke during my early school days. It was when I repeatedly got higher marks in history than my classmates and colleagues of higher standard classes that they nicknamed me “historian”. The nickname gained momentum, and I accepted the honour. I continued to prove this worth by the results of examinations. In my final examinations I scored a distinction in history, especially for a matriculation exemption certificate of one of the South African universities. I have since then made it a hobby in life and decided that I would not die before getting a degree and attaining the specialization in history.

I was born in December, 1916. To tell the truth, my parents were not rich. My father was a person of moderate means but came from one of the wise and politically minded clan (Abamakhaya). My mother was the first woman who was converted to the Catholic faith and baptized at Mukumu Catholic Church. After her, many old women in the clan and the district were converted to the Church. She was then honoured as the first pioneer of the mission. When she died in 1946 a Requiem mass was conducted for her sake.

I was the seventh child born of my parents. As a youth I passed all the stages of the Makhaya customs, which included attending babies and herding cattle. At the age of 15 I was circumcised according to the ceremony of the ancient traditions. It was 1932. Two years before I saw the locusts disaster known as “Amahelang’ang’a”. These locusts destroyed crops and many people died of hunger.

In 1935 I started schooling. I went first to Musingu Elementary School, where I tried my best and within three months I was able to cover the course of three classes. In 1937 I went to study at Masinde, a new school which had been just started. Here pupils chose me as a school prefect. In 1938 when Masinde school was closed down officially Father Barefoot took me back to Mukumu school. He also baptized me as a Catholic in the same year.

In January 1939 I joined St. Mary’s Primary and Secondary School, Yala. Here too I tried my best and was classified by the brother’s teaching coaching as the best pupil of the school. I took part in many of the school’s activities, such as athletics, school choir, concerts and band.
After five years at the school, the principal recommended me to join St. Mary's college, Kisubbi, Uganda, to learn brotherhood. After six months at Kisubbi, the scheme was discontinued because of World War II. I returned to Yala, where the principal recommended me to join the Kenya Police Force. I then attained the secondary education of Form III while in the police Training School, Nairobi. After the training I was recruited to the Police Force and sent to Kericho, Eldoret and other places.

After I resigned from the police in 1944, Father Esmond, then the Superior of Mukumu mission requested me to help his as a teacher. For three years I taught many Christians there. Then I joined the Medical Training School, Nairobi. In this training I did also many social activities, including being the secretary of the debating society. As a result the Abaluyia trainee in the school chose me to be their leader. Having been in the training for one and half year I succeeded in passing the Government civil service examination in 1948. Mr. M.A. Flaming, the senior officer in charge of the Nairobi area appointed me to cohear and settle all disputes of the African employees of the Hospital. He also appointed me as his private secretary.

I think it necessary to write a few lines on my planned study abroad. This came about when the members of the Kenya Legislative Council carefully considered my educational qualifications and recommended me to some universities abroad. I applied to Columbia University, New York and to the University of Edinburgh, Scotland. Though my applications were accepted, financial problems defeated my hopes.

As to the political side of my activities I would like to explain my standing during the Uhuru struggle. Especially in the year of 1961, I was one of the most ardent supporters of Mzee Jomo Kenyatta against some Baluyia M.P.s who were reported to reject his leadership. After making sure that the rejection was only of the M.P.s but not of the Abaluyia public, we sent a delegation to Kenyatta to tell him our true feelings about him. The deligation had a memorandum drafted by me and improved by Mr. Jeremiah Khasiani. In the same year, I was elected secretary of KANU Isukha sub-branches and as an assistant secretary of the district level. I did much for the party in the whole Western Province, and as a result KADU regarded me as its enemy.

This is a kind of life history of mine and I wrote it because I think some readers would wonder what kind of person I am and why I came to write these books. I hope it will help them somehow.

Many supporters of these books thought it wise to write it in English. Here are some advantages of using English. White people who live in the Province prefer articles and books written in English to those in other languages. Typing, printing and publishing is easier when it is written in English. The whole writing of this book is in easy English. So I sincerely hope for any pupil of Primary school, Secondary school or even of higher education to find it educative and useful to read this book.

I have personally visited Uganda, Burundi and Rwanda for my research, but the work of the writer was mostly done in the western part of our Province. It was done mainly in the years
from 1966 to 1971. Wherever I conducted an interview I met a number of elders who were reliable sources of local history. Their stories about the origins of the Baluyia clans are valuable supplement to those of Dr. Were and Dr. Osogo.

As the first history book of Isukha and Idakho I mentioned the names of elders who voluntarily narrated their own stories of their respective clans. It was an expression of my gratitude for them and also it would be a proof that the book is not composed of made-up stories. Lastly I heartily wish to thank those people who have spent their valuable time in working for the success of this book. Particularly I like to mention the following names.

Father Aranold Witloeks, who foresaw the necessity of the book. The ex-chief Milimu and his two brothers, Shimoli and Khasiani, who related most parts of the Abamakhaya history. Mr. Alphonse Alusa Imooli, who improved some parts of the book. Father Mahan M.A., who worked out the framework of the book. Mr. Erastus Isutsa Mukumba, who devoted his time in assisting drafting nearly all parts of the history of clans. Miss Lucy Lillian Wanjiro John, who voluntarily typed the manuscript. Mrs. R.E. Roemer B.Sc. who finally corrected the book.

And Lastly, those who cordially give best means to the writer when on tours in different parts of the countries.

M.S. Mwayuuli