

UNIVERSITY OF NAIROBI

DEPARTMENT OF HISTORY

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settlement in Nyang'ori. The degree of assimilation and  
and acculturation is (1) higher with more Abaluyia being  
absorbed into A B S T R A C T while some Terik

abandon some of their original customs and traditions  
and adopt Abaluyia ones. The result is that the Terik  
become more of a hybrid society than ever before. The  
introduction discusses nothing more than letting  
us know who the Terik are, where they live, the  
nature of the subject under study and the chronology  
used. Chapter one discusses the origins and early  
migrations of the Kalenjin people prior to their disper-  
sal on Mt. Elgon from which emerged the present  
Kalenjin communities. This is essential because the  
Terik are one of the Kalenjin communities and therefore  
their history cannot be clearly understood or followed  
unless we first consider it within the wider context of  
the whole Kalenjin community. Having put the Terik into  
proper historical perspective, chapter two discusses  
their origins and early migrations. This covers the  
period from the time the Terik emerged from the dispersal  
of the Kalenjin community on Mt. Elgon, to the time they  
settled in Nyanza. At the same time, possibilities of  
interaction between the Terik and other non-Kalenjin  
communities during this period particularly the Bantu-  
Luyia groups, are also considered.

The later migrations from Luoland and the final  
settlement of the Terik is dealt with in chapter three.  
Here, we examine the possible migration routes of the  
Terik from Nyanza after the Luo invasion, how they  
ultimately came to settle in present Nyang'ori location  
and <sup>to what extent</sup> their society had been affected through interaction  
with some Bantu-Luyia groups. Chapter four deals with  
the more intensified processes of interaction between the  
Terik and their Abaluyia neighbours after the former's



settlement in Nyang'ori. The degree of assimilation and acculturation is higher with more Abaluhya being absorbed into Terik society while some Terik abandon some of their original customs and traditions and adopt Abaluhya ones. The result is that the Terik become more of a hybrid society than ever before. The last chapter which deals with the colonial period, shows how missionaries and British administrators ~~can~~ contributed further to the processes of interaction and assimilation between the Terik and their Abaluhya neighbours. Finally, the conclusion examines Terik society to-day indicating the suspicion and hostility that is still apparent between them and the neighbouring Abaluhya, and their continual migrations into Nandi country due to the fear of Abaluhya dominance.

Most of them can be found in the Mau forest and in some parts of the Chereng'anyi hills. The Terik, who are the subject of <sup>our</sup> ~~one~~ study here, live in Nyang'ori location of the Kakamega district in the Western Province of Kenya, although some of them can be found in the neighbouring areas - a phenomenon which is not strange with the creation of political boundaries by the colonial British. As anywhere else, some parts of Terik country were included in the neighbouring areas of Baluya and Nandi. On the north, north-west and south-west, Nyang'ori location shares a common boundary with Terik location, to the south is the Rianza Province, and to the east is the Nandi district of the Rift Valley Province.

Geographically, the location is a very hilly and rocky area, dissected by so many small streams of water which flow from the Nandi Escarpment, just to the east. Because of this rugged nature of the land, means of communication in the area are quite inadequate. This has