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SOUTH NYANZA HISTORICAL TEXTS VOLUME 1

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Introduction

South Nyanza Historical Texts consists of the material collected during 1976-1978 field research. The research was conducted among the people of Kanyamwa, Kabuoch, Karungu, Kadem, Kwabwai, Kanyadoto, Kanyikela, Kanyada, Kochia, Kagan, Gem, Karachuonyo, Kabondo/Kasipul, Kamagambo, Sakwa, Kanyamkago, Jo-Kogelo, Alego and Jo-Chula.

CHAPTER 1

JO-KARACHUONYO

Introduction

The history of Jo-Karachuonyo is the history of the Southern Luo migrations into Kenya between 1450-1750. Karachuonyo derives its name from 'Rachuonyo' who according to tradition was the ancestor of most of the lineages living here. Roughly it is bordered to the south by Jok-Omolo group of Kochia, Kagan and Gem. To the South east are the Gusii and Kipsigis peoples respectively and to north is Nyakach and the rest of the area is bordered by Nyanza Gulf. Accompanying map shows this more clearly.

Karachuonyo covers an area of 2,400 sq.km. and according to 1969 census, its population is roughly 184,090. For the sake of our research Karachuonyo is divided into two sections; Lower Karachuonyo (Kaduong) consisting of East, Central, South and West locations; and Upper Karachuonyo consisting of four locations:- East, Central, West Kasipul and Kabondo. Karachuonyo forms Eastern Division of South Nyanza District of Kenya.

Jo-Karachuonyo fall into two groups:- (1) Jo-piny

who are the descendants of 'Rachuonyo' and are also the dominant group in Karachuonyo. (2) Jodak (Nyokal) minority groups - late arrivals who were offered land by Jopiny and dominated by Jopiny -

Where did Karachuonyo people come from?

The oral traditions reveal that Jo-Karachuonyo belong to Joka-Jok group who came directly from Sudan and settled around Got Ramogi. Jok was the son of Ramogi. Jok with his wife Awandu had four sons:- Chwanya Rakwar, Nyasgenga, Omwa, and Karachunyo (Odia*). This was around the 15th Century. During those days agriculture was already being practised by the Luos and Jok had a big shamba of crops (possibly millet). There were many wild animals which used to destroy crops - notably elephants. It was therefore traditional that the shambas had to be watched (guarded) throughout, but mostly at nights. One day Jok was invited to a beer party (busa). However, before Jok went to this party he asked his sons who were in their house (Simba) if any one of them would go to the shamba to keep off elephants from destroying the millet. But none of his sons replied him and Jok just went to the party. In the shamba there was a small hut for watching the elephants. The sons of Jok later decided to go to the shamba. Late in

the evening when Jok was coming from the party where he had been drinking, he decided to go to the shamba before going home not knowing that his sons had gone to the shamba.

As soon as Jok was approaching the hut, the boys were alarmed and thought that it was an elephant going through the crops.

It is being alleged that one of his sons Nyasgenga speared him thinking that it was an elephant. Immediately he was speared, he cried aloud, "Oh my sons you have killed me", "Do not run away" he said. But the sons could not withstand the fact that they had killed their father Jok. Therefore they all ran away in different directions. Their mother Awandũ was left alone - common say, "pap ochamo Awandu" (the wilderness has eaten Awandu). The husband was dead and all the sons had run away.

Chwanya Rakwar who was picked up and cared for by Waondo became ancestor of Jok lineages in Kanyamwa, Kadem, Karungu and Kabuoch. Omwa became ancestor of Jok lineages in Kisumu. Nyasgenga who was being alleged to have killed his father Jok was cursed for his action and disappeared amongst the Gusii and became (jamwa)* and today form Wanjare group in Gusii land. Rachuonyo (Odia) disappeared into some papyrus

(*Jamwa - non Luo)

around a lake whose name may either be Cangu or Nambonya. This was where Rachuonyo was picked. In the area we are told lived three old men:- Nyakwar, Ogelo and Chien. In this pool or lake, Rachuonyo lived on fish and papyrus (Osika). The children of the three old men used to bring cattle, sheep and goats for water in this lake. As soon as the livestock arrived at the lake, Rachuonyo used to come out of papyrus and sent the children away in terror and then milked the cows and goats. Therefore the children reported the incident to their fathers respectively. So one day, Nyakwar, Ogelo and Chien were set out to find out the truth about the report. The three went to the lake and hid in a place before the livestock arrived at the lake. As soon as the livestock arrived at the lake, Rachuonyo came out of the papyrus to carry on with his usual practice. He was first seen by Nyakwar and then Chien. They said to him. "Odheru"! "We have seen you"! Rachuonyo pleaded, "do not kill me I am a human being" (an dhano). They caught Rachuonyo. However, since each mzee was staying differently from the other, the next question was who would take Rachuonyo with him. Nyakwar who had seen him first claimed the right to have him. They all agreed to this. But Rachuonyo proved a bother to Nyakwar who gave him the work of herding cattle. Rachuonyo used to kill Nyakwar's cattle - while herding

and so Nyakwar did not want to keep Rachuonyo anymore. It was a coincidence that Chien at this time had also asked Nyakwar to give him Rachuonyo for Omieri one of his wives who had no child. Therefore this was a relief to Nyakwar and Chien took Rachuonyo with him. Chien trained Rachuonyo of how to hunt wild game and gave him a dog - "Sipul". Chien also gave him instructions not to kill cattle as he had done to Nyakwar, but to use his dog to kill wild animals. It seemed Rachuonyo was more obedient to Chien and adhered to the instructions he was given. Rachuonyo was an excellent hunter and made a big hunt for Chien. While this was going on, Nyakwar became jealous because Chien was enjoying the meat of wild game. Nyakwar went to Chien once more that he wanted Rachuonyo back and he thought that by then Rachuonyo had learnt well enough about the relationship between wild game and livestock. But alas, Nyakwar experienced the opposite. Rachuonyo once again deliberately killed Nyakwar's cattle, an action which indicated that Rachuonyo never liked Nyakwar. Therefore Nyakwar was back to square one. He took Rachuonyo back to Chien and Nyakwar gave up the idea of staying with Rachuonyo completely. So now, the history of Rachuonyo begins to develop around Chien.

Chien having been impressed by Rachuonyo's hunting asked him to stay in Omieri's house - one of his wives who had no child and was considered "infertile" (Lur). Chien was getting more and more old and he felt that before he died he had to mention his will. Therefore he called all his sons including Rachuonyo by his death bed. Chien told his sons to leave Omieri for Rachuonyo. However, his sons were not happy with this decision of leaving Omieri to Rachuonyo who was not one of Chien's sons, and was considered "Jamwa". Also in Omieri's house there was much wealth (cattle). Therefore when Chien died one of his sons by the name Ogal took Omieri and chased Rachuonyo away from her house. But misfortune befell Ogal. He could not separate himself from Omieri after sexual intercourse ("Liel Odino dhoot") ("Gimoko Epien"). This happened at night and it continued until late hours in the morning. Therefore brothers of Ogal (sons of Chien) after having known the incident got worried. They consulted with other old men around. When people came around to discuss the issue and its remedy, one of Chien's sons Owuor Adel revealed to them that Ogal had acted against Chien's will. Chien had given Omieri to Rachuonyo and that the incident was a punishment of the disobedient Ogal. The old men asked Rachuonyo to take some grass and tie it near the door hence

Ogal was able to separate from Omieri. Ogal had learnt a most needed lesson. Therefore Rachuonyo now had the right to inherit Omieri (Nyar Gem Kauoth Guru).

Evolution of Jo-Karachuonyo (Jopiny)

Rachuonyo had (7) seven wives:- Omieri from Chien, Owaga Nyaluo, Acheing Nyajuok, Auma, Aduet and Achieng Nyakila. For the sake of understanding the oral history of Jopiny, i.e descendants of Rachuonyo, We will discuss each one of Rachuonyo's wives and try to show the people they represent today respectively. It had been mentioned that after Omieri - Ogal incident, Omieri now became Rachuonyo's wife. Omieri was made pregnant once she started to stay with Rachuonyo as a couple. She gave birth to a son. Rachuonyo was still living in Chien's home. Rachuonyo wanted to name the baby boy "Chien" but Chien's sons refused him because they had not themselves named Chien and this could be a taboo to allow Chien to "name" Chien (Chako). So Rachuonyo gave him the name of his dog "Sipul". During the night when the baby boy was crying he was called by the name of "Chien" and during the day he was called "Sipul". Rachuonyo became very unpopular with most of Chien's sons except Owuor Adel. So one day Rachuonyo decided to move away from Chien's home to establish his own home. Owuor

Adel moved away with Rachuonyo and today we have Jo-Kachien in Karachuonyo who are the descendants of Owuor the son of Chien. Sipul was the first son of Rachuonyo and the only son of Omieri.

As time went by Sipul married Andungu (Nyar Twenga) from Uyoma. She gave birth to two sons. Omala and Owidi. Sipul married other two wives:- Obuya and Omenya who will be discussed later. Omala married two wives. Ngutu and Awuor. Ngutu begot a son Bulwa who today constitute Kakangutu sub-clan. Awuor had two sons:- Omuoyo who form today Kasewe sub-clan, and Odhoch who form Kodhoch sub-clan. Sipul also remarried Rachuonyo's last wife Achieng Nyakila. She had no child by Rachuonyo. She got three sons with Sipul:- Abudi, Akeno and Dada. Meanwhile Achieng's sister Omenya divorced Kanyada Kokidi and came with a son to see her sister with a baby boy ("Kimirwa") illegitimate child, Odumo. She was married by Sipul and begot three sons - one of them Olondo. Odumo proved very difficult and could not comprise with other Sipul's sons. But before that Sipul adopted him and married for Odumo as his son. So today we have Kodumo sub-clan who are the descendents of both Achieng Nyakila and Omenya. The sons of Achieng Nyakila were assimilated by Odumo and became Kodumo Kanyakila among Kodumo sub-clan.

The descendants of Omala and Koduma today occupy Kabondo location.

Owidi the brother of Omala married three wives. Anyango, Apiyo and Olal. Anyango begot two sons:- Okomu and Abuoyo. Apiyo gave birth to Okal who form Kokal sub-clan. Olal begot a son Okoth. Okoth had one wife Adero who begot three sons:- Ogudi who today form Kogudi sub-clan, Jwach who form Kojwach sub-clan and Ndaya. We are told in oral traditions that Ndaya today has most sub-clans in Kasipul. Ndaya married Sua and Onjaro. Sua begot a son Onuonga. Onjaro gave birth to a son Okwanyo who today form Kokwanyo sub-clan. We are also told that Ndaya committed suicide because he had few children and his brothers used to laugh at him. At this point, I would like, to point out that there is some confusion about the origin of Okwanyo which I have already stated and this passage would serve a good purpose if it clears the controversy. Some people in Karachuonyo do suggest that Okwanyo (Kokwanyo) was just picked up and grew up amongs Jokasipul. However, this is not true according to the extensive research I have carried out. Oral traditions show very clearly that Okwanyo was the son of Ndaya and his mother was Onjaro. But what had happened which brings confusion is this. We are told in a logical

sequence that Ndaya picked a dead body while herding cattle and burried the body. In the evening after he had burried the body of a person he did not know, his wife Onjaro gave birth to a son. Ndaya wondered what a good luck it was and only wished he knew the name of the man he had burried. Therefore Ndaya and his wife Onjaro decided to name the baby boy "Okwanyo" "a pick" because Ndaya had picked a dead body (Okwanyo) and believed this would make the child survive. This was the origin of "Okwanyo" as a name, and today we have Kokwanyo sub-clan - descendants of Ndaya. Onuonga the son of Ndaya had many wives; one of his wives was Atinda who begot four sons:- Onyango who form Kanyango sub-clan, Odero - Koderu sub-clan and Otieno - Kotieno sub-clan. It would be necessary to make a summary of sub-clans in Kasipul to reduce confusion.

Summary of sub-clans in Kasipul - who are the descendants of Ovidi - Kakelo, Kojwach, Kawere, Sino, Nyalenda, Kamuma Koderu, Kogudi, Konyango, Kachieng, Kokal, Kasimba and Kokech.

Let us now turn to Lower Karachuonyo where the descendants of Rachuonyo's wives occupy today. The second wife of Rachuonyo or (the first he married after taking Omieri from Chien) was Owaga Nyaluo. After Omieri had given birth

to Sipul, she went to her brother Nyaluo to give her Owaga to come and help her with some light duties in the house. Then later on when Omieri had come with Owaga - she proposed to Rachuonyo to marry her because she was also getting old. It was being alleged that Owaga refused to marry Rachuonyo for the first time. She considered Rachuonyo as "Jamwa" because his lower teeth were not removed. But Owaga accepted to marry Rachuonyo on condition that his lower teeth were to be removed. Rachuonyo accepted the condition and his lower teeth were removed by Mango (Jagoro) and he then married Owaga Nyaluo. This myth might suggest that Owaga Nyaluo observed the customs very strictly and could not tolerate "jamwa" - or alternatively, Rachuonyo ran away before his lower teeth were removed. Owaga begot four sons:- Homo Opul, Obila Omuoyo and Nyilang who died before he married. Homo Opul married two wives:- Ajwang and Adera - both were sisters. Ajwang begot two sons: Ngach and Rachuonyo (junior). Adera gave birth to Owuor, and unfortunately she died after a week, hence Owuor was brought by Ajwang his aunt. At present there are sub-clans of Joka Homa Opul:- Kangech, Kowuor and Kamenya (descendants of Rachuonyo (junior) Homo). Kangech are very few and for administrative purposes they form part of Kamenya. Obila had three wives:- Gak, Odongo and Atieno. Obila today form Kobila sub-clan. The last son of Owaga was Omuoyo,

who had two wives:- Adongo and Akoko. Adongo had two sons, Ojaa Rabiela and Ojaa Rathembi. Akoko had only one son called Ojolo. Ojaaa Rathembi had a son called Alal. Alal had a wife called Akumu who gave birth to "Onyange" who later became the leader of Jo-Karachuonyo in crossing the gulf to their present place in South Nyanza as we shall see later. Onyange was a hero and we can proudly mention his wives, Migol Atieno, Ombaka and Nyangor. The descendants of Omuoyo form Komuoyo sub-clan. One thing to note is that the descendants of Owaga the second wife of Rachonyo are Kanyaluo sub-group of Jokarachuonyo occupying South Karachuonyo location.

Achieng Nyajuok was the third wife of Rachuonyo. Achieng begot two sons; Odero and Okal. Odero was later known as Anam. This name originated from Rachuonyo. Every time he came from somewhere he constantly asked the whereabouts of Odero. But the answer he got always was "Odero Odhi nam", Odero has gone to the lake. He then called him "Anam", thus wondering why he was constantly going to the lake. Odero who is now popularly known as Anam had five sons:- Oguta, Anyango, Nyanja, Owuor and Nyadenda. Okal who was Anam's brother married three wives:- Nyamaji, Hoho and Ayugi. Of these three wives the first

two, i.e. Nyamaji and Hoho seem to have died without proper offsprings. There is a story which asserts that these two wives were "cursed" by Odero because they revealed to Ojwang the son of Okal that Odero did not own any cattle but the ones he had were Okal's. This story goes on to say that Okal was killed by Kalenjin peoples (Lango). So Ojwang ran away and lived with his aunt Oyugi and Ojwang's mother was Ayugi. Ojwang married four wives, Nyabie (Mwania) Asewe Nyagango, Dhimu and Njira. At present descendants of Achieng Nyajuok form a big portion of West Karachuonyo. The sub-clans are: Kanjira, Kanam, Kakoth and Kakdhimu.

The fourth wife of Rachuonyo was Auma. She came from Agoro Nyakach and was the daughter of Nyibana. She begot a son the only son called Okelo Docho. Okelo Docho had three wives: Nyongo, daughter of Otianga of Waweya, Koko daughter of Okelo of Kanyada. Kothidha and Abonyo from Kasgunga. Nyongo had only one son - Ongola and Koko had two sons:- Wadhgone and Oyugi. Oyugi had three wives;- Awuor, Muga and Tonde. At present we have three sub-clans of Auma:- Kanyongo, Kawadhgone and Koyugi.

The 5th wife of Rachuonyo was Aduet. Auma had a baby seater (Japidi) from Maragoli whose name was Aduet. It is being alleged she was a very ugly woman, and how Rachuonyo came to marry her is rather mythical. Apart from her rough face and shapeless body she was a "jamwa" whose lower teeth were not removed. However, Rachuonyo married her unexpectedly. The traditions indicate that when a wife had a baby seater she had to sleep next to her being the second person from the husband. So one day Rachuonyo had gone to drink "busa" (African beer) and came back late and a little bit drunk. Auma had instructed Aduet to sleep in her position, that is next to Rachuonyo. It is being alleged that Aduet had seen her periods and had every equal chance of conceiving if she had a sexual intercourse. We are told Rachuonyo was drunk and did not know the "trick" Auma had played ("Auma Oloko nindo"). So late at night Rachuonyo played sex with Aduet thinking that she was Auma. He ended up making Aduet pregnant. No house had been built for Aduet. She gave birth in a granary to a son, her only son named Ogol. Ogol married four wives: Nyagweno, Milanya, Akumu and Adungu. Nyagweno begot a son who today form Kobuya sub-clan. At this stage, it is appropriate to discuss Kanyadhiang sub-clan which seems to raise a bit of controversy. There are two views

trying to explain the origin of "Nyadhiang". One view suggests that Nyadhiang was not picked up but his mother was Migunga Adera. And it suggests further that Migunga was married to Nyagweno the son of Owuor Nyapala. The other theory or view for that matter suggests that Nyadhiang was picked up with other two persons - Mwagi male and Nyipir Adera when the sons of Rachuonyo went on hunting expedition and probably Nyadhiang was given to Ogol, the son of Rachuonyo, who gave him to Nyagweno, his elder wife. We find today close link between Kobuya sub-clan and Kanyadhiang which tries to justify that the latter story seems less mythical than the former. The descendants of Nyadhiang form Kanyadhiang sub-clan. The fact that Ogol married for him, the Kanyadhiang are looked upon as the descendants of Rachuonyo while they are not. And Jopiny do not intermarry with Kanyadhiang sub-clan. But there is no reason for not marrying them. The other wife of Ogol was Akumu who gave birth to Oyiende and Omenya who today form Kakwajuok sub-clan. Milanya gave birth to Onyango - present Konyango sub-clan. Adungu the fourth wife of Ogol begot one son - Bwanda Rabala. Bwanda Rabala had two sons: Otieno and Owuor Nyapala. Otieno today form Kotieno sub-clan. Owuor Nyapala had two sons:- Nyagweno and Ogembo. Nyagweno married Awuor Nyosano and she begot

a son - Miser and then Nyagweno died. Nyagweno's brother Ogembo remarried Awuor Nyosano who gave forth five other sons added to Miser:- Ogweno, Olonde, Rabondi, Osano Tila and Ogola. But Ogola was killed by Ochieng of Ramogi sub-group living among Jokarachuonyo then. The descendants of Awuor Nyosano are sub-clans of Kogweno, Kamiser, Kolonde, Karbondi and Kosano. Ogembo married other two wives: Jieyi and Muga - who today constitute Kajieyi and Kamuga sub-clans respectively. The descendants of Aduet, the ugly woman who was despised and infact was never remarried after Rachuonyo today occupy two locations: Central and East consisting of about sixteen sub-locations.

Nyipir was the 6th wife of Rachuonyo. Her real name was Adero (Nya Lango). She was picked up by the sons of Rachuonyo: Homo Opul, Okelo Docho, Sipul (Omala and Owidi grandsons of Rachuonyo). It is said that she was picked up with other two people - Odidi Nyadhiang and Mwagi. Sipul took all the three but later in the evening Rachuonyo was informed by his grandsons (Omala and Owidi) that they had picked up three people that one of them was a woman. Rachuonyo went to Sipul's home and demanded Adero - the woman. Sipul denied the report at first but later on surrendered the woman to Rachuonyo. "Nyipir" means demanded ("Opir"). She begot two sons: Ner and Malingi. Ner was captured by

Samia and he stayed there until later when he was recovered by his brothers, Okal, Okelo Docho, etc. When he returned from Samia, he got married to a woman who belonged to Wagwe people and had a son called Mbata who later married Owili. Hence at present we have Kanyipir Kowili. Malingi got married to Adero Nyar Jimo and had three sons:- Obop, Morni and Okal. Obop also had two wives - Nyasuke from Kanyada and Anyango from Ramogi. At present we have Kanyipir Kadero. The sub-clan is Kānyipir. I would like to inform the readers that the descendants of Achieng Nyajuok, Auma and Nyipir Adero, today occupy West Karachuonyo location around Homa Hills.

The last and the seventh wife of Rachuonyo was Achieng Nyakila. But Rachuonyo died before she gave birth to any child. She was remarried by Sipul which I have dealt with earlier in Kasipul section.

WARS OF EXPANSION

We have been discussing the evolution of Jo-Karachuonyo, rather than their origin. It would be appropriate now to turn to their settlement in South Nyanza and suggest a possible reason for their moving away from the original homeland in Alego-Kirindo general area.

"We were tough people, we fought both psychological and physical wars. Our wars were wars of expansion. We were late arrivals in our present area of Karachuonyo and what this meant was war for survival of the fittest; we knew that if beaten in any war it would be disastrous we could not afford to cross the lake once again over to the other side where we had been tired of Jokawango invasion.

We were experienced fighters supported by our Jobilo. We fought Gem, Kano, Wasua, Kagan, Kochia, Gusii and Kipsigis and drove all of them away. Great men like Oyugi Ochola the most giant man ever lived here fought for this land".

These are the words uttered by one of the elders of Jo-Karachuonyo.

One thing which should be noted is that Rachuonyo and his sons and probably most of his grandsons died before Jo-Karachuonyo crossed the Gulf into their present area. It is said that they lived around Alego in Kirindo general area. The tradition reveals that while Jo-Karachuonyo were living in this area, there were often invasions made by the Wanga people of Abaluhya group. They organised successful raids in this area. The last raid which Jo-Karachuonyo remember so well was the one in which they killed a number of people. In this raid they murdered in cold blood Onyango Rachar and Aroko Otieno and two brothers of Onyango Olal Mwaya and Rageno Kanyaluo Komuoyo sub-clan. This was the beginning of

the Jo-Karachuonyo influx into South Nyanza. So Onyange decided to look for a new home for Jo-Karachuonyo. Probably at this time they had moved near the lake around Uyoma or Seme area. He informed the elders of his plan. He prepared a kind of a boat of papyrus (odeso). Onyange sailed across from Uyoma to Kanam (Homa Hills). It is being suggested that this time the lake had not widened as it is today. He sailed for roughly two days and anchored on the other side of the lake. This was around present Kanam general area. Onyange found Wasua people in the area. They saw him as he was approaching the lake shore. Jo-Kawasua are known for their hospitality. They welcomed Onyange nicely and infact gave him a woman - the reason being he was a very brown, elegant and handsome man. However, he stayed for five days with the woman without sexual intercourse. So the sixth day elders of Wasua gathered to ask him what he wanted. Onyange told them he wanted land Jo-Kawasua were very happy and told him to come with all his people and live with them. "There is plenty of empty land". Then he went back very happy in fact with good news that he had found land. Onyange was supported by Midumbi, one of the elders of Jo-Karachuonyo who was trading in "biema" a kind of soil from which iron was made which was coming from Basi-Gusiland. Therefore as soon as Jo-Karachuonyo confirmed the report, they all left for the new land.

When they came to South Nyanza they first settled at Kanam. Midumbi and other old men died at Nduara Kokoth. When Jo-Karachuonyo came to South Nyanza, the area was occupied by Gem, Wasua and Kano. There were also minor groups Ugu, Kaksero, Wakire. At Kanam they drove away Jo-Kawasua and began to expand in Kanam general area. After some time the number of people increased tremendously as a result of plenty of food coming from the new land and fish from the lake. Therefore there was need to conquer a new area. The next place they moved to was Amuono, i.e. the present Ongalo general area. This area was occupied by Jok-Omolo group of Gem. The Gem people settled in the area before Jo-Karachuonyo arrived. Therefore they could not give space for Jo-Karachuonyo expansion. However, Jo-Karachuonyo being faced by land pressure for expansion resorted to war.

The oral tradition remembers the war between Gem and Jo-Karachuonyo as "the war of sidede". One thing to remember is that Jo-Karachuonyo were faced with two war fronts - one from Gem and the other from Kano. Therefore time was necessary to thrush Gem immediately and turn to Kano for a showdown. "Sidede" was in fact arranged by Jo-bilo like Nyatiti wuon Ogutu and Ogweni Marumbe of Karachuonyo. On the eve of the war using their magic power

a crocodile was tamed by (bilo) magic to come out of water. Then Jo-Karachuonyo carried it at night and placed it in one of Gem's home. In the morning when Gem woke up they found a live crocodile in their home and could not believe their eyes and it was "Sidede mitingi gi tateu". Immediately the war started one of Gem's most respected hero was killed on this showdown. He was called Olal Ber. Jo-Karachuonyo also lost heroes like Okumu Ayiega and Origa. The war lasted seven days. Gem had been defeated so badly and driven away. One might be tempted to ask what Jo-Kano were doing at this time. Tradition suggests that they were infact in alliance with the Gem people. Infact there was a man of Kano origin who used to pass information to Gem people. But before Jo-Karachuonyo started the war with Gem, he was killed as their magic (bilo) had revealed that he was a spy. So while Jo-Karachuonyo were at war with Gem there was no one to bring the report on the war. At the same time, it is being said that while Jo-Karachuonyo were at war with Gem their women disguised themselves as men waiting in defence to be attacked. This kept Jo-Kano off until Jo-Gem were defeated and driven away into their present place at Asumbi. Jo-Karachuonyo also fought against Kagan and Kochia. These wars might not have been really for land.

Jo-Kano feared Jo-Karachuonyo and they could not attack them. They stayed with Jo-Karachuonyo and left later and Jo-Kano are remembered as "No Kog Rachuonyo", i.e. they were subjects to Jo-Karachuonyo colonialism or jengoism. As time went by Amuono became overcrowded and there was need to look for a new land again. The man who left Amuono to look for a new land was Oyugi Ochola, a mythical man - mythical because the elders say he was the most powerful giant who ever lived on this land. Oyugi Ochola went to Mumbo - a rich land of present day Kasipul. However, Jo-Kawasua who had been driven from Kanam were then occupying, Mumbo area. It is suggested that when they saw Oyugi's foot print of about 3 feet they fled in fear. They thought this was a monster and in fact not a human being. Therefore Oyugi Ochola came back and most people moved with him to Mumbo, i.e. the present Oyugis general area. The stories about Oyugi Ochola seem very mythical. But there is an ornament which Oyugi used that is still kept by Kasipul people. This is a bony ring for his thumb which is 3 inches in diameter and this leaves alot to be desired about the size of his body let alone the height. Oyugi Ochola's size was a symbol for Jo-Karachuonyo's later expansion. One thing to note is that once people settled in an area, while

others were leaving, others remained.

The last area for expansion was Malele, i.e. Rabira general area in East Karachuonyo. It was settled after Mumbo. Jo-Kano were still occupying this particular area. The phrase for Jo-Kano was "No Kog Rachuonyo - subjects". When this area was going to be settled probably from Amuono, Oyugi Ochola gave those who were to settle there, one of them Njoga of Kamiser 12 bulls. One interesting story about Oyugi was that even his bulls were known to the enemies. Therefore when Njoga came with Oyugi Ochola's 12 coloured bulls - (Rapunde), the enemies feared that Oyugi was around and they did not attack. These were mainly Kano and Wasua who were expanding to the east from Amuono. Jo-Kano feared after seeing Oyugi's bulls around. However, one incident occurred in which Jo-Karachuonyo killed a man of Jo-Kano. Jo-Kano demanded that he be replaced by a man. Jo-Karachuonyo refused this demand and war was almost imminent. However, Jo-Kano backed down and changed their ransom. They now wanted a girl instead. So they were given a girl in place of one of their men who had been deliberately murdered in cold blood. At this time Jo-Kano were tired of Jo-Karachuonyo colonialism. So in a few days after they had been given a girl,

one morning they blew trumpets and gathered on the hill - Nyandusi Hill and decided to leave for their present place - Kano plains. However, once Jo-Karachuonyo had established themselves in the area, Gem tried in vain some wormish attack to regain their former land. Kagan also tried. These successful wars forced Jo-Karachuonyo to expand into Gusiland. They drove some Gusii away and also Kipsigis around Sondu who were invading Nyakach, i.e. Kabondo area. Jo-Karachuonyo infact extended their influence into Nyakach. A few of them settled at Sango, Nyakach, who were later driven by Nyakach - these were mainly Kabondo sub-group of Karachuonyo.

RULERS - CHIEFS (RUODHI) OF JO-KARACHUONYO

The rulers in most areas of Luoland before the Europeans came were Jobilo, i.e. magicians. So in Karachuonyo the famous Jabilo who was respected was Nyakiti. In fact Nyakiti inherited the magic from his father Ogutu. Nyakiti was the chief - "Ruoth" sometimes known as "Ogai", somebody who was consulted in times of trouble like war, need for rains, etc. When the Europeans came, they let Nyakiti to act for a while as traditional chief.

The first colonial chief appointed by Europeans was Odondi from Kogweno sub-clan. Odondi was not in fact known before his appointment but an incident occurred in which some Kagan warriors invaded their home - (Kabolo Jakogweno) and killed his two brothers Ogwang and Ogembo. Therefore Odondi went to Kisumu to report the incident to the District Commissioner. He also requested the Commissioner to give him askaries (police) to come with him so that they could go and punish Kagan for their unlawful act. Odondi was given askaris and took them to Kagan. The news spread and reached Kagan of how the askaris were coming to give them a lesson for the murder of innocent individuals of Karachuonyo. So most of them escaped and left their homes empty. The askaris did not find anybody.

On return Nyakiti who was still the chief told the D.C.'s representative on his mission to Kagan that he was a magician "Jabilo" and that he wanted to step down for Odondi so as to continue with his practice of (bilo) magic. The report was taken to the District Commissioner at Kisumu. Therefore Odondi was appointed the Chief of Karachuonyo - for both Lower and Upper Karachuonyo. Nyakiti was infact acting chief since the Europeans found him as the traditional chief.

Odondi was succeeded by Orinda also from Kogweno sub-clan. Orinda is remembered as a former guitarist who used to accompany Odondi - as an entertainer for the crowd. By 1919 Orinda was dismissed by the District Commissioner. The reason for his dismissal was that Orinda was misusing public funds, i.e. things like millet and maize which were kept in stores. Eventually the stores remained empty and he could not explain where he had taken them. Therefore he was dismissed for mistrust (Yako piny).

Nyandega was the next appointed chief from Kamiser sub-clan. However, he worked for only six months. An incident occurred which ended Nyandega's rule. It is

retold that during his reign, a man called Matama from Karabondi sub-clan murdered a man who had come from the 1st World War from Wagasi. As chief, he arrested Matama and was taking him to Kisii (boma). On the way chief Nyandega called at a home where there was beer (busa). He drank his head out until he realised that Matama had escaped. So as soon as he reached Kisii (boma) he was asked where the prisoner was. Nyandega replied that he had escaped on their way to Kisii. The government officials at Kisii felt that this was a deliberate act on the part of the chief. So they arrested Nyandega to answer the charges. Nyandega was jailed for unknown period. This was the end of his chieftainship. While he was serving his sentence in prison Kandu who was his askari was appointed to act for three months.

The next chief who was appointed was Okoth. He was appointed in around 1919-1920. Okoth was from Kakwajuok sub-clan. He was in fact "askari kanga" (administrative police) serving at Kisii. Okoth is remembered as being the best chief who was very kind and rich too. In fact he was appointed twice. The first period he worked for ten years. Although he was a good chief there were power hungry people who did not want him. In fact they went as

far as saying that he was from Agoro "Kimirwa" - which means he came with his mother as a boy and was not born in Karachuonyo and could not rule them. This was in fact a complete propaganda from power thirsty individuals. The situation became so tense that he had to give way. So Dola was appointed the chief. But Dola was a weak chief who could not command his subjects. Lawlessness and moral laxity increased during his time. Therefore Okoth was re-appointed for the second time and served for a long time. The next chief was Paul Mbuya and Malit who is still the chief of Central Karachuonyo Location. Divisions have occurred and Karachuonyo has today eight locations with chiefs. We have only mentioned the chiefs of Lower Karachuonyo.

Since the time of Orinda, Kasipul had their own Chief. But Orinda was the senior chief who represented both Kasipul and Lower Karachuonyo (Kaduong). The first chief to be appointed in Kasipul was Oyugi. Oyugi had a son Bala who was a house servant to some Nubians in Kisumu. Bala got the news that a new chief was to be appointed in Kasipul to help the chief of Lower Karachuonyo. So Bala came home and informed his father that the D.C. in Kisumu wanted to appoint another chief for Upper Karachuonyo.

He took his father to Kisumu to the D.C. but there were complications. Sangoro, a man from Kasipul had also informed the D.C. of a man to be appointed chief. But when Bala went with his father Sangoro was not in. So Bala and others who went with him managed to convince the D.C. that Oyugi was not different from the other man Sangoro had mentioned. Therefore Oyugi was appointed the first chief of Upper Karachuonyo - but he was under Orinda. It is understood however, that Oyugi was in bad terms with Orinda so he did not rule for a long time. He was eventually succeeded by Omiti. The chain of chieftainship in Upper Karachuonyo was not dynastic but in most cases individuals connived with the D.C. to become chiefs. The following is a chronology of chiefs who ruled Upper Karachuonyo: Oyugi, Omiti, Auma, Owili, Obewa, Magak. Odeka. We have seen that those who were appointed chiefs had in one way or another: canvassed or collaborated with the D.C. for their appointments. They showed that they were loyalists to the crown of the Queen.

INTERMARRIAGE

We mentioned earlier that we have Jodak and Jopiny. Jo-Karachuonyo "proper" that is descendants of Rachuonyo who do not marry amongst themselves. However, Jo-Karachuonyo intermarry most of Jo-dak although not all. Kasipul and Kabondo do not marry Kodumo and Kachien respectively. The reason for the former is that Odumo's mother was married by Sipul, and Odumo was adopted by him. (And infact Sipul married for Oduma as his son although he was not a legitimate son of Sipul. Kachien do not intermarry with both Kabondo and Kasipul because they are the descendants of Omieri, the first wife of Rachuonyo who was formerly Chien's wife. But the Lower Kachwuonyo, i.e. Kaduong intermarry both Kachien and Kodumo because they don't claim blood relationship which would forbid intermarriage. Kanyadhiang are also considered descendants of Rachuonyo although initially Nyadhiang was a picked-up child. There is also confusion about their origin as to why they have remained as Jo-Karachuonyo "proper". In conclusion we can say that Jo-Karachuonyo intermarry all "Jodak" living in Karachuonyo, unless stated in this paper. "Jodak" also intermarry amongst themselves except intermarriage is only difficult between each group of Jodak who are related.

Wagwe do not intermarry Koredó. Karachuonyo tradition has it that Gwe and Oredo came from Tanzania. One day the two went out to cut papyrus from one of the floating islands of Lake Victoria (Sudd) which they wanted to make into mats. The sudd broke away with them and so they sailed across the gulf and anchored at Kanjira. Later Oredo separated and went to settle amongst Kokoth. Whether they were related before coming to South Nyanza is not known. However, it is safe to say that since the two suffered alot on the sudd, they virtually came to regard each other as "brother" and discouraged any inter-marriage between their descendants.

"NYOKAL" (MINORITY GROUPS)

For a fairly detailed account minority groups will be given a separate treatment. This group is best known as "Jodak" or "Nyokal" which also include miscellaneous groups of whom we cannot classify as either Jok-Omolo or Jok-Owiny. However, I will try and classify each Jodak according to their appropriate origin which I have gathered in the field during the research.

One aspect concerning "Nyokal" groups which I have experienced in the interviews is that they seem to have

suffered from Karachuonyo "colonialism" so much that they only remember since when they have been in Karachuonyo. Jopiny also have a bias background concerning "Nyokal". This raises alot of controversy concerning place of origin and reasons for moving. More research should be done within and outside Karachuonyo to be able to reconcile the varying views of "Jopiny" and "Nyokal".

Classification of Minority groups (Nyokal)

- (1) In Karachuonyo the Jok-Owiny sub-groups include Agoro, Kogelo, Katuola, Kawasua, Kamwala, Kase, Koguta, Kanyakwar and Kachien, Kagak.
- (2) Jok-Omolo sub-groups in Karachuonyo include:- Gem Oremo, Kadiro, Kanyimach and Kawakungu.
- (3) Miscellaneous group comprises of Jo-Asembo, Omiya, Waumi, Kamaye, Kakremba, Mkiria, Matabori, Wasweta. After mentioning a few groups we can now look at each sub-group of Nyokal more closely.

Jo-Kamwala

Oral traditions reveal that Jo-Kamwala are a group who migrated from Nyakach. The story of their movement is explained in a myth. It is said that Mwala is brother to Jimbo, the present Kajimbo group in Nyakach. The two were the sons of Oywa. However, their separation came about in a quarrel in which Jimbo his brother lost one of his earring. He valued it very much. This happened when they were at "Duol", "small gathering". In this "duol" there were a dog and son of Mwala, small child. So while they were looking for this (mula) earring, Jimbo suggested that the dog or the child might have swallowed the ring. In the end Mwala's son was killed and his stomach was dissected and the ring was found. As a result Mwala migrated leaving Jimbo his brother. Whether this myth is true in explaining the separation of Mwala from Nyakach is not our main concern. But it seems certain that he separated from them and joined Karachuonyo group probably before they crossed the Gulf to their present area - Karachuonyo. Mwala now lived among Jo-Karachonyo and became part of them. He had two wives Dodo from Waumi and Nyawade. It should be noted that since Mwala joined Jo-Karachuonyo at unknown time and place their history was similar to that of Jokarachuonyo and they were treated

as Jo-dak (immigrants who had limited rights compared to Jopiny).

Let's come back to the increase of Jo-Kamwala.

It has been mentioned that Mwala had two wives with whom he had six sons:- Oluoch, Radolo, Gendia, Manji, Nyaliech and another whose name they have willfully forgotten. Since then they have multiplied until today eventually forming a big sub-clan of Jo-Kamwala now living in East Karachuonyo location. They remember that their first settlement was at Anuono which implies that they did not come at the time with Jo-Karachuonyo "proper" group. One thing that will be noted is that oral history is full of myths in trying to explain certain events. One myth among Jo-Kamwala claims that they have remained a minority group within Jo-Karachuonyo "proper" and yet they came together with them at the same time. They claim that this has happened due to some tricks the Jo-Karachuonyo "proper" played. The trick was that when Jo-Karachuonyo people gave them a piece of meat with bones they ate the meat plus the bones whereas Jo-Karachuonyo "proper" only ate the meat and left the bone. This was a taboo to them and as a result Jo Karachuonyo "proper" increased faster in number than them. However, this does

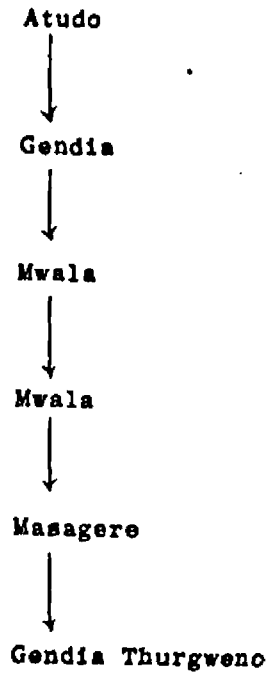
not seem to be a good reason but they believe it so much. Perhaps there should be a better reason than this myth because their number in comparison to other Jodak is quite big enough, just second to Wagwe - the largest group of Jodak. Jo-Kamwala do not marry amongst themselves but they marry all Jo-Karachuonyo "proper" and any other Jodak.

Jo-Kachien

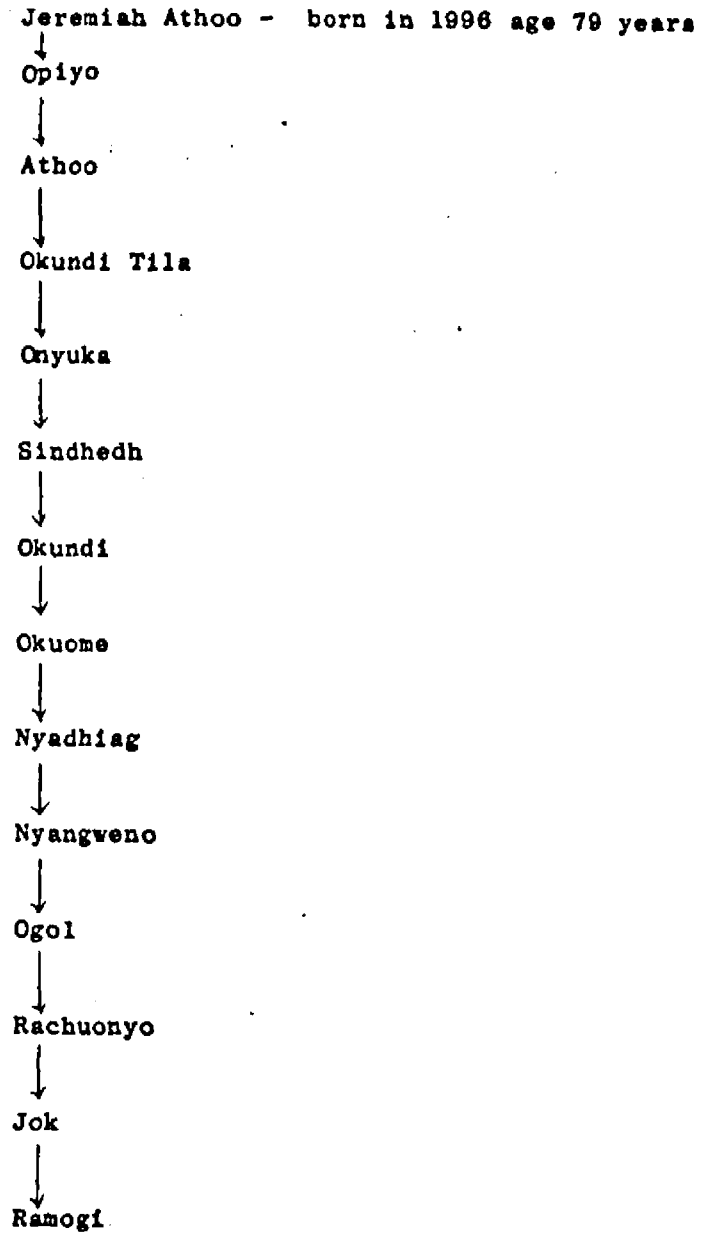
We have dealt extensively with the history of Chien, the ancestral father of Kachien and their relations with Rachuonyo. It was indicated that Omieri was the wife of Chien. But she was remarried by Rachuonyo. Jo-Kachien are Jodak in the context of being dominated by Jo-Karachuonyo. We are not told in the oral tradition how many wives Chien had. The only wife we know by name was Omieri "Nyar Gem Kauth Guru" whom Rachuonyo remarried after Chien's death. However, Chien had the following sons: Ogal, Ovure, Misingro, Owuor Mbusi and Owuor Adel. But the sons of Chien except Owuor Adel who was friendly to Rachuonyo seemed to have disappeared into other group. The present Joka Chien living among Jo-Karachuonyo in Kasipul are the descendants of Owuor Adel who migrated with Rachuonyo. Owuor had a son named Okuoro. Okuoro

also married and had the following sons: Nyajwaya who represents Karabok sub-clan, Chianda - Kachianda sub-clan, Obondo - Kobondo sub-clan and Ditonge - representing Kaditonge sub-clan. The descendants of Sipul do not intermarry with Jo-Kachien - the reason being that Chien first married Omieri the later wife of Rachuonyo and the mother of Sipul. The descendants of Sipul and those of Owuor Adel the son of Chien are therefore blood related.

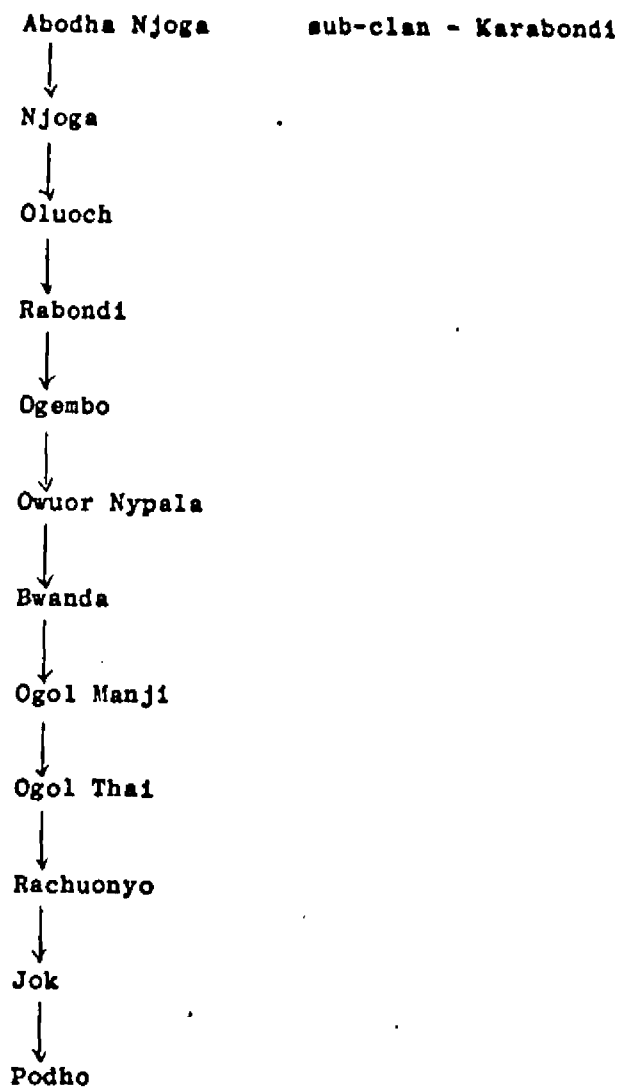
Geneology of (Minority group) Kamwala sub-clan



*Atudo Gendia (aged 85 went to the World War I at the age of 23 years).

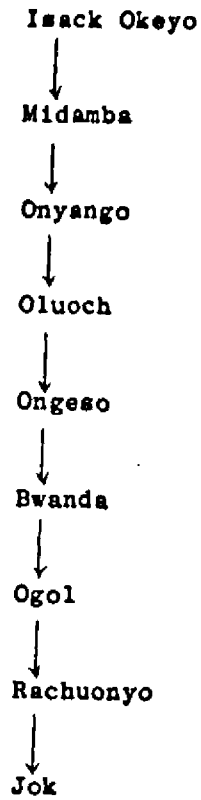
Geneology of Kanyadhiang sub-clan

Geneology of Karabondi sub-clan



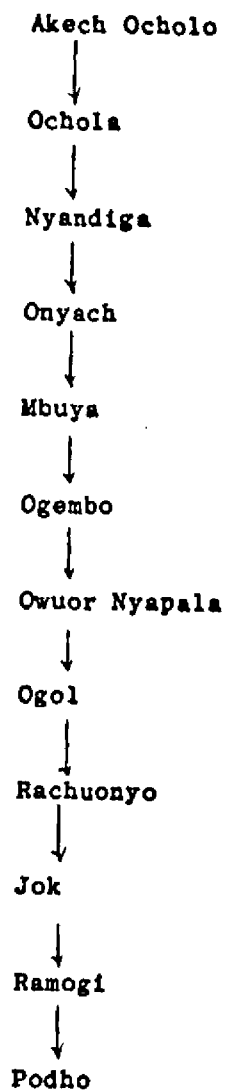
Jaduong Abotha Njoga (aged 82: 1888-1900)

Geneology of Kakwajuok sub-clan



*Isack Okeyo, (born 1891: Age 85 years)

Geneology of Kajieyi sub-clan



*Akech Ochola, (aged 83 went to World War I at the age of 20 years)

<u>Informants</u>	<u>Place of Residence</u>
1. Agai, Philip	Muksero/Ruga
2. Akeche, Nyagwala	Oriang
3. Athoo, Jeremiah	Kanyadhiang
4. Geda, Petro	Oriang
5. Jonyo, Samson	Mumbo School
6. Muma Zephania	Nyadiwa
7. Nyagowa Yakobo	Ringa
8. Oluoch Tukiko	Wagwe
9. Owino Z. Owuor	Wangapala
10. Atudo Gendia	Kamwala
11. Isaac Okeyo	Gendia
12. Akech Ochola	Kajieyi
13. Jaduong Joe Omer wuon Ouko	Gendia
14. Jaduong Paulo Mbuya	Kiltal

CHAPTER 2

THE KASIPUL

Kasipul as a geographic entity is both the home of Sipul descendants and other minor families which travelled with the Sipul forefathers from the Luo cradleland in the Sudan. These minorities contribute significantly to the understanding of the history of this place. It is also to be noted that the history of Kasipul is not an Island in itself; it is closely intertwined with histories of Kabondo and Karachuonyo. Although Kabondo is a different administrative unit, historically it has closer blood links with the Kasipul.

Kasipul is an area delineated by Kabondo Location to the East, Kisii district to the South and Karachuonyo Locations to the West and North. The Kasipul family is now divided into three administrative locations:

- (a) West Kasipul is ruled by Chief Pius Adoyo
- (b) Central Kasipul is ruled by Chief Solomon Owango
- (c) East Kasipul is ruled by Chief Sidhe Ogweyo.

These locations contain various clans the relations between which are illustrated in the following chart. Most of these clans have derived their names from one or other grandfather in their ancestral lineage. For example, Koderia (after Odera), Kotieno (after Otieno), Kojwach (after Ojwach).

LOCATION	CLANS
West Kasipul:	1. Kotieno
	2. Koderia
	3. Kanyango
	4. Kokal.
Central Kasipul:	1. Konyango (comprising of Kachieng', Kamuma, Kamagak, Kagola)
	2. Kogudi
	3. Kachien.
East Kasipul:	1. Kojwach
	2. Kakelo
	3. Kokwanyo

THE SIPUL GENEALOGY

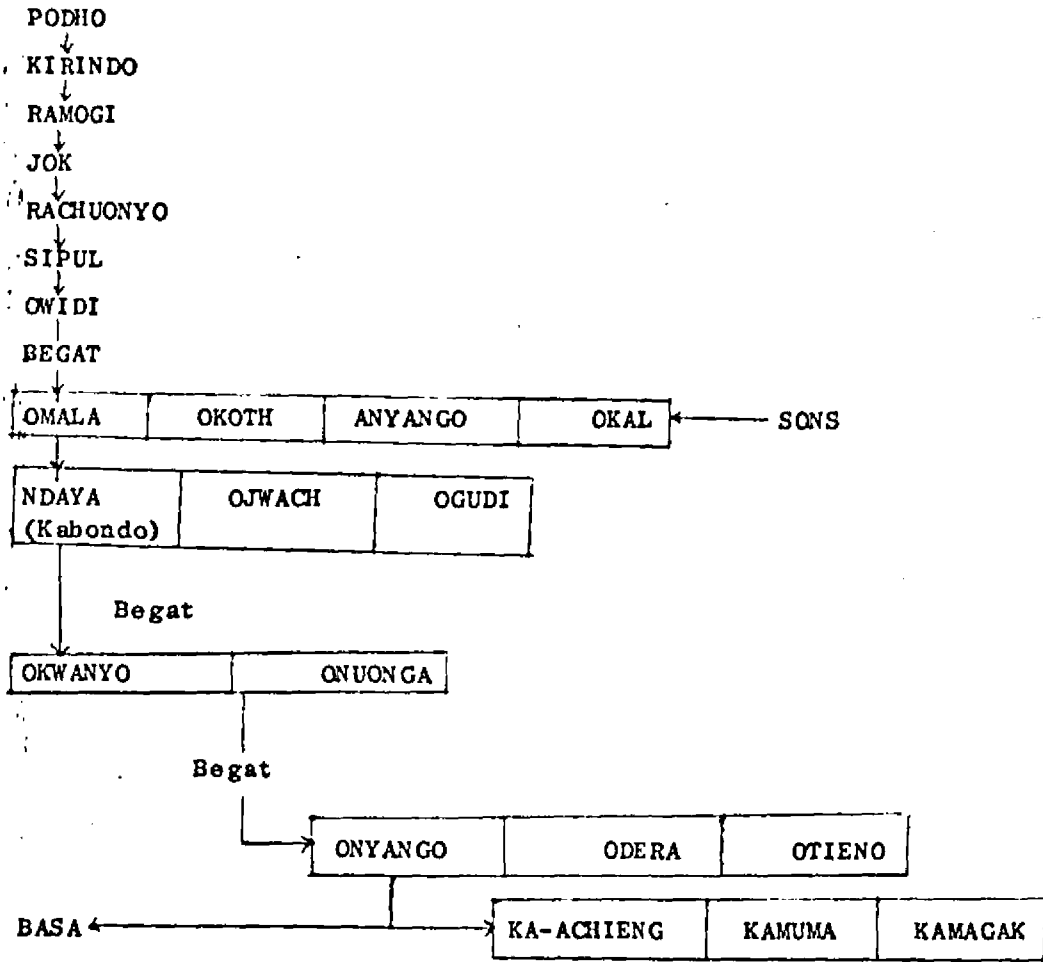
The genealogy of Sipul is a little complex. He had many forefathers and a long posterity. Sipul was the son of Chuonyo. Chuonyo, Kisumo, Wanjare and Chwanya were brothers and sons of Jok. Jok was the son of Chwanya, Chwanya son of Ramogi, Ramogi son of Kirindo and Kirindo son of Podho. Podho is said to be the ancestral father of the Luo ethnic community.

On his posterity Sipul bore Owidi who had four sons; Omala, Okoth, Anyango and Okal. Omala is the forefather of the Kabondo people. Anyango is the forefather of the Kanyango and Okal is the forefather of the Kokal people.

Okoth the son of Owidi had three sons, Ojwach, Ndaya and Ogudi. Ojwach was the forefather of the present day Kojwach whereas Ogudi his brother was the forefather of the present Kogudi.

Ndaya had two sons: Onuon'ga and Okwanyo. Onuon'ga begat Odera Onyango and Otieno whereas Onyango begat Achieng, Muma, Magak and Agola. He also married Akelo and bore Basa. Basa is the forefather of the present Kakelo people.

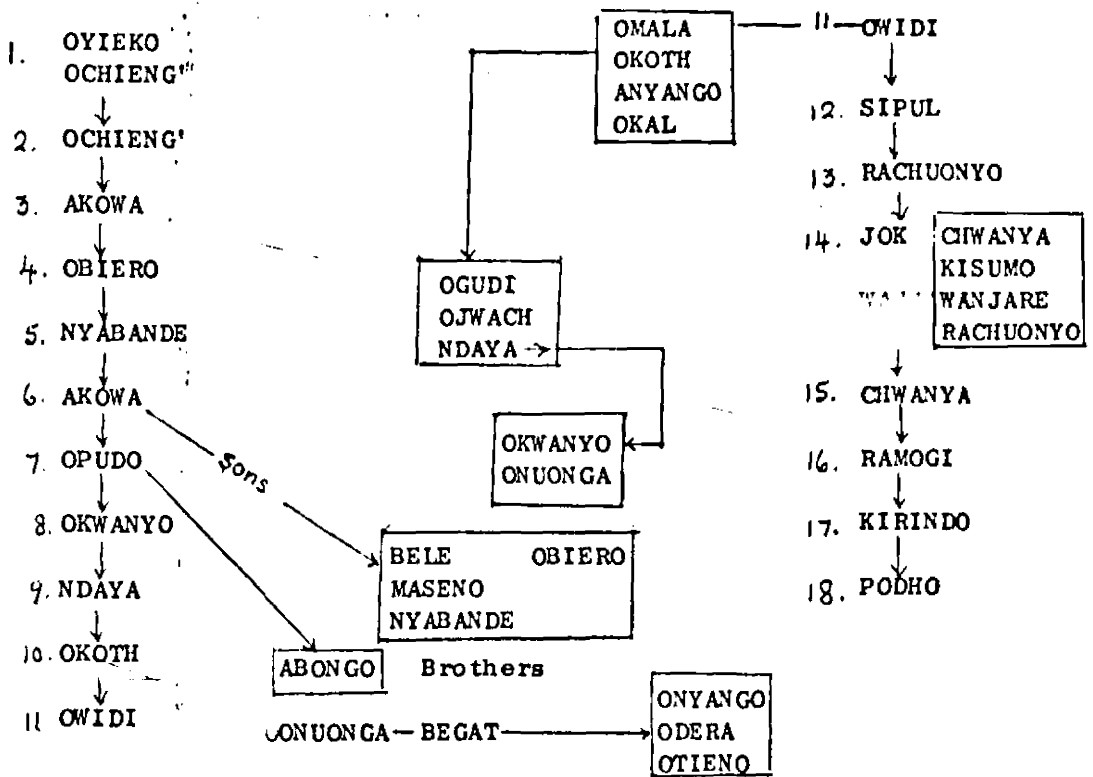
GENEALOGY OF SIPUL
 SHOWING HIS FOREFATHERS
 AND HIS DESCENDANTS



AN OLD MAN'S GENEALOGY - OYIEKO OCHIENG IS AN OLD MAN OF 80 YEARS. HE LIVES IN KOKWANYO SUB-LOCATION OF KASIPUL

COLUMN I

COLUMN II



From the chart it can be seen that Oyioko Ochieng is the 18th generation along his genealogy.

Oral history gives many places as the origin of Jo-Kasipul and Jo-Karachuoonyo people. One source puts it that the people came from Loka Ndware. But this only seems a descriptive phrase for the whole exodus route from the cradleland in Southern Sudan to the node of destination in South Nyanza. The transit route had many areas of rest at which the people would stay for several seasons. Apparently it is these recall centres which certain versions of oral history give as origins of the Kasipul people. Such places of recall were many but some come up very significantly. Among them are the Ramogi Hills in Uganda, Alego-Kirindo and Uyoma.

There are several reasons to explain why the Luo exodus had to cross the Kavirondo through and reach South Nyanza in the long run. One is that the impetus which had driven the people out of Southern Sudan was still with the people and so the crossing of the lake was a continuation of this impetus. Put in clearer language the impetus was to acquire a more open space. This desired space is described in vernacular as "OYAWORE PINY MANYIEN" - AN OPEN NEW COUNTRY. But this

description has other significant overtones. One is that there was congestion in one of their habitations and that there was need for more space to accommodate the growing population and even the increasing flocks. But other oral sources merely say that the long trek was merely adventurous. Whatever the case, the people eventually had to move. The decision to move from Uyoma - Alego areas was adopted after the following story. A certain man, Obiero of Kogweno owned a canoe. He was also a famous traveller. It is said that he sailed and travelled across the Kavirondo waters. He was impressed by the sort of land he found on the other side. The Rachuonyo descendants and other groups heard the story of this fresh impressive country. They, too, were impressed and decided to move across the trough.

It is significant to note that the immigrants were led by two kinds of leaders; one who issued the orders or counselled the people was usually an old man known as 'OGAI', then there were also war heroes or warriors who actually led the people to battle with the enemy.

The Rachuonyo descendants crossed the Kavirondo depression. It was then a series of swamps with shallow and narrow flowing channels. This made it possible for the people to cross over with their animals and household belongings. That the Kavirondo depression is now an expansive water mass is a recent phenomenon. Many changes seem to have taken place in the history of the lake. One possible event is likely to be that the depression deepened and water began to accumulate. The other possibility is that there was a relatively wet phase during which the lake experienced added volume of water. This has been evidenced by rising water levels. Yet the third possibility is that the marshes flourished and choked free drainage of the rivulets. This is but a brief histogeography of the area which throws some light on the question as to how the people could cross the depression.

After they had crossed the Kavirondo trough the Rachuonyo descendants landed at Rawa (present-day Homa Line) near Huma Hills. For a time they settled in the Gogo-Kandiege areas.

But the stay here was temporary, they trekked again to the East and settled in the areas between Oriang, Ngeta and Nyakongo. It is said that it was about the 9th generation of Rachuonyo which crossed the Kavirondo.

It was still a miscellaneous group of emigrants consisting of the Rachuonyo descendants, the Kano, the Kagak, the Agoro and the Kamine. Then one night the Kano people suddenly defected from the group bound for the East. They followed the fringes of Kavirondo upto their present areas in Kisumu District. The Kano people had to split off themselves because the Rachuonyo were forcing them to marry their ugly daughters. After the Kano had defected the Rachuonyo established a hole known as 'AMUONO' for their habitation. Such a hole was a prerequisite for defence against hostile human groups and even wild animals. Again, much advance had not been made in housemaking. People were still more or less in the animal stage. Therefore a hole was a living space for a family or units of families. It is also to be noted that the Kano had to defect as clashes were beginning to develop between them and the Rachuonyo people and in most of these clashes fortune often turned against them. The Sipul and descendants of

Rachuonyo stayed in Amuono for sometime but had to depart for various reasons. Again, I will use explanations from various sources.

One source has it that a deal was made between descendants of Rachuonyo and Sipul to the effect that the Sipul should occupy the highland country whereas the Karachuonyo should remain with the lakeland. But this pact was reached after a series of events had taken place. When the Rachuonyo came beyond the lake they found the Ngeta - Oriang' and Kotieno Gumba areas occupied by the Waswa and Waswetta. The Waswa were some Mwache from Tanganyika. When the Rachuonyo encroached their territory the Waswa were on the brinks of war with the Karachuonyo, but the Karachuonyo waived a hand for peace because their numbers were small lest they start a long - drawn war and be annihilated in the process. The Karachuonyo appeased the Waswa by marrying off one of their daughters to a Waswa son in order to flavour the already sour relations.

But this was merely a cloak to dull the warring spirit of the Waswa. There was, however, a temporary peace. The numbers of Karachuonyo increased alarmingly and this phenomenal increase made the Waswa apprehensive lest the Karachuonyo grow powerful and overpower them. The Waswa started the offensive, but the trend of events soon turned nasty against them. The Karachuonyo and Kasipul made a temporary war - alliance in which the Kasipul fought for the Karachuonyo against the Waswa. It was a hard-fought war in which the Waswa were overwhelmed by the combined Kasipul-Karachuonyo forces. The Waswa fled the place for somewhere in the South - apparently the present day Tanzania. The aftermath of the war had significant effects in terms of territorial domain. A settlement was reached between the Kasipul and Karachuonyo to the effect that lands bordering the lake would be the territory of Karachuonyo whereas the Highland regions to the South and East would be Kasipul areas of occupation and influence.

Yet other stories say that the Waswa were a cowardly people who fled away when they saw foreign groups come to their territory.

The other source gives a different version of the story why the Kasipul had to defect from the Amuono Hole. The source says that as the people continued to procreate themselves the cave could not accomodate soaring population pressures. Again, as numbers of people increased, interfamilial frictions began to develop. All these made it necessary for Jo-Sipul to migrate to Mumbo. Interfamilial frictions began to develop between the descendants of Sipul and Rachuonyo. Legend has it that Sipul was not the real son of Chuonyo. He was born by JATER (second husband) who had married his mother Omieri. In the eyes of the real Rachuonyo children the descendants of Sipul were of a lower caste and hence objects of village spite. Infact this man had been refused by the children of Rachuonyo to name the child after their father Chuonyo saying that would be a blatant abuse. They forced him to name him after a village dog 'Sipul'.

This imports the gravity of the hatred which the Sipul descendants had to suffer while living with their Karachuonyo brothers. This was an area of tension which also contributed to the Kasipul leaving the Amuono hole. Yet there was a third area of tension. Often the Sipul descendants would beat the Karachuonyo in a game called Adhula (akin to hockey). After the game the Karachuonyo people would shrug their shoulders saying that after all it was they (the Karachuonyo) that mattered because they belonged to the Jaduong (descendants of the big man, Rachuonyo). Uptil now the Karachuonyo are known as JOKADUONG' (of the big man.)

But the third version puts it that the Kasipul had to defect from Amuono to escape the Karachuonyo drought. The livelihood of the people depended heavily, on cattle. During drought the Oriang - Nyakongo areas had no grass to keep the flocks. During one of these droughts, Oyugi Ochola son of Magak, the war hero of the Sipul family, had stolen a show to graze far inland to the east of Amuono. He had reached a place known as Mumbo. He was highly impressed by the greenness of country there. Again, the area was naturally rich -

it had plenty of pumpkins, osuga, potatoes and lots of wild game which had to attract a people who were also hunters.

Therefore Rapemo serving as the 'Ogai' and his brother Oyugi Ochola serving as the war hero (both sons of Magak) led the Sipul descendants inland to a place later to be known as Kodera (Nyagowa). Here they established a hole - like village known as MUMBO . Before they established themselves here they had to fight and drive away the Waswa and Kisii peoples. They fought off the Waswa people but some were absorbed into the Sipul family. Oyugi Ochola led the Sipul armies against their enemies. They fought off the Kisii upto the brinks of Manga Hills where some heroes settled in order to keep the enemy in check. In order to gain control over a wider area they had also to fight off the Lango (Kipsigis) from Lumbwa who were threatening their eastern borders. The early Luo-Kisii clashes, apart from being occasioned by the Sipul expansionist ambitions, were also caused by Kisii cattle rustling activities against the Luos. The Luos would pursue them in an attempt to recover their cattle .

It was during these pursuits that the two ethnic groups would fight.

But soon those who had settled as far as Manga Hill had to retreat to escape the coldness of the Kisii Highlands.

Again, the retreat was caused by invasion by the peoples from Milambo, Kagan, Kochia, Gem and Kamagambo. The hostility between the Sipul and these people was caused by the incident in which a joint Kamagambo-Kagan-Kochia and Gem force had fought their brothers (the Karachuonyo), whom they left at Nyakongo upto a place known as Bware. While the Karachuonyo fought back these people upto Koderia Forest, killing a Milambo Hero known as Olal, the Kasipul people retaliated by fighting away another Kamagambo-Kagan-Kochia-Gem front killing a Gem hero known as Owade (at a river now known as Owade, a few kilometres East of Oytugis). The Kasipul people drove these enemies back upto River Oluch in Kochia. After this the Sipul descendants stayed in Mumbo for a time then the Kabondo people or Omala family decided

to split. Omala was the grandson of Sipul. His father was Owidi. They moved eastwards fighting the Lumbwa Kipsigis as they moved along. There are two reasons to explain their split. One is that the numbers of Mumbo dwellers had swollen appreciably that there was now a pinching population pressure within the Mumbo Hole (village). The other reason is that a disease known as NGUKU (akin to Tetanus) had infested the Kodera Forest and was claiming many lives. The Kabondo (Komala) split was a bid to escape the dreaded disease.

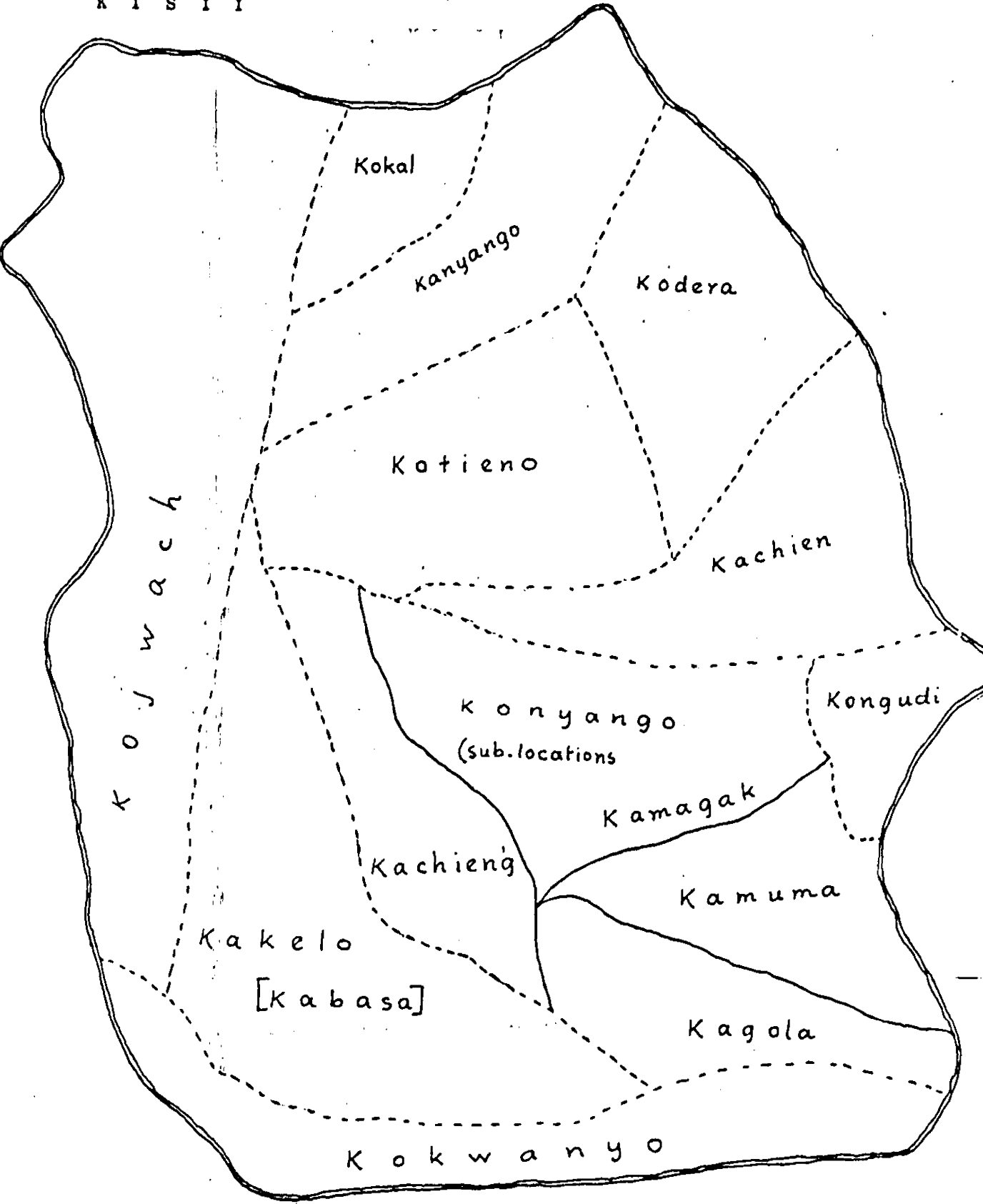
After the Sipul people had retreated from where they had bordered the Kisii, the latter once again advanced upon them. This led to a series of wars which lasted till the European Colonial era. The Kisii-Luo wars were only cooled and stopped by European administration which declared the wars as breach of the peace and laws. But before the arrival of the Europeans the remainder of the Sipul people or the descendants of Owidi began to spread out of Mumbo to their present regions. (This is shown on the Map below). During this spread a major war worth noting occurred between the

Sipul people and the Kipsigis from Lumbwa. These Lumbwa Kipsigis had attacked the Kabondo and Kojwach pushing the Kabondo people into the Kasipul region. The Kabondo people then appealed for help from their Kasipul brothers. A well known magician Abonyo Awaro Wuon Kenga (from Kakelo) provided magic which led to the killing of many Kipsigis particularly by a certain war hero known as Muok Nyabinda at River Ober. It was strange that in this war the Abagusii fought on the Luo side against the Kipsigis. The combined Luo-Kisii forces beat the Kipsigis and drove them far beyond Minyonge Hills. This was the last war between the Sipul descendants and the Lumbwa Kipsigis.

It is important to note that the present Kisipul is also occupied by other families who had not descended from Sipul.

SPATIAL DISTRIBUTION OF SIPUL FAMILY

K I S I I



Some of these groups are the Kagak, Kamine, Agoro, Waaweta, Ramogi and Kanyimach. We shall only take pain to examine the Histories of Kagak and Ramogi, but with light touch on other groups. It is however significant to note that these groups crossed the lake at the same time as the Rachuonyo and Sipul descendants. But in the eventual occupation of the present areas the smaller groups seem to be the earliest arrivals.

The Kagak group was part of the Luo exodus from Southern Sudan along the Nile and eventually into Western Kenya. From the beginning the Kagak were led by their forefather Awino son of Ochieng'. It is interesting to note that the Kagak travelled all the way with the Sipul and Rachuonyo posterity. In fact Awino's elder wife Asewe was the daughter of Karachuonyo whereas the younger one was Anyango Nyar Kachieng. All these marriages took place when people were still in the Sudan or in transit toward the present day South Nyanza.

The Kagak and the Rachuonyo descendants crossed the now lake Victoria. It was then not yet a lake. It was

still a series of narrow and shallow rivers studded with marshes. This made it easier for the people to cross over with their belongings. After crossing the lake the Kagak group arrived in the present day Karachuonyo. They passed by the Huma Hills and settled with the Rachuonyo descendants in Amuono - Ngeta near Kanyipir. Awino left again and crossed the Kavirondo trough via the route through which he had come. However, no reason is given for the retreat. Abuor his son stayed on in Ngeta. After some time he also migrated to Kabuoch. The reason for the migration was to escape the drought in the Ngeta areas. This drought made life nasty for a people whose livelihood depended heavily on proceeds from cattle. Therefore Abuor's migration was an attempt to find luxuriant grazing grounds. Abuor settled in Kabuoch. But it seemed the stay would be shortlived. Events go like this. A fugitive, a murderer, took refuge in Abuors' house. During the manhunt Abuor refused to reveal the whereabouts of the man. After some time tempers cooled down and there was a temporary respite.

After a while whispers were going around that it was Abour who had harboured the murderer and that he had obstructed justice. There was an imminent danger on Abour's life and he had cause to fear this. His reaction was to migrate by night from Kabuoch. He and his family trekked through Kagan, came via Koderia and finally settled in the Mosochi areas. But even here he was a victim of further hostility. He could not withstand the Kisii aggression. He left Mosochi and settled in Ramba another Luo-Kisii boundary east of Mosochi. Later he moved northwards to a place known as Rongo. While at Rongo he used to go on occasional hunting expeditions. It was during one of these expeditions that he came upon some impressive forested slopes of Wire Hill. At once he was impressed by this place. He moved from Rongo and settled here. It is this same place that the descendants of Abour (the Kagak) have occupied up till this day.

When the Kagak and Konyango arrived in the present day Kasipul there was already some scattered occupation by some people. Around Wire Hills were the Waswa; a people

reputed to have been famous ironsmiths. Kagak sources say that they were a cowardly people. On seeing the Abuor and Onyanggo groups encroach they fled the area towards the south. Presently they dwell in Tanzania, but some few were absorbed into the Sipul family.

The other human influence was in the Kakelo-Kabondo areas where the Lango Lumbwa (Kipsigis) were a force to be reckoned with. For a time they thwarted the intention of Kagak to expand into the present Kakelo areas. An important thing to be noted is that the Luos seemed to have preferred to live in warm places near lakes and river courses and this is why many of them had to escape the coldness of Kisii Highlands.

The Ramogi group is dominant in the Magak clan (around Saye School) in Central Kasipul. They are a divided lot some of whom are also found in large numbers in Nyabondo region (Nyakach) and in Suma areas. The Ramogi were among the people who came with Rachuonyo descendants from Uyoma areas. Among their prominent men were people like Ojodo who came with their people throughout

the transit from the Sudan. They lived with the Rachuonyo for sometime in the Nyakongo areas (present Orian'g region) and then migrated along with the Sipul descendants inland to Mumbo village in Kadera. They lived here for quite a time and fought in the wars against the Kisii and the Lumbwa Kipsigis. Later on when the Sipul descendants were spreading out of the Mumbo village they also split up and gradually settled themselves in Sae region. The earliest arrival here was Onduru Wuon' Anyango who later welcomed Gango (of Konyango) son of his sister to come and stay with him, and Ongesa, a well known Ramogi war hero who also led the dispersion from the Mumbo village to their present areas. He also fought and killed many of the Abagusii in the war and later his son, Awino, also became a war hero.

The Kamine are a scattered group of Luo people, now living in various parts of the Luo country amongst other dominant Luo groups. They came with the Rachuonyo descendants from the Sudan. While some of them live among the Karachuonyo people a good number of them live in

Kotieno of West Kasipul Location.

The Agoro people are also scattered in various parts of the Luo country. Most of them live in Nyakach. There are other groups in Karachuonyo, Kisumu and in Kasipul. In Kasipul they are found in Kakelo, Kokwanyo and Nyalenda. The Agoro people migrated with the Sipul and Chuonyo descendants to the present day South Nyanza.

Report of Wisto

Political History of Kasipul

Before the coming of the European administration the whole of Kasipul family was ruled by traditional chiefs known as the 'Ogai'. The first traditional Ogai was Sangoro from Konyango. He was succeeded by Sindala who also came from Konyango. Sindala was succeeded by Oyugi Wuon Bala during whose reign the Europeans came. It is during his reign that the administrative machinery began to be influenced by the Europeans. Auma Ogalo was the first African to rule during the European presence. He was quiet and had only to last one month before he was ousted. The District Commissioner then appointed Omiti to succeed Auma Ogalo as the chief. Omiti ruled for some years. In his dying years he was accused of corruption and inefficiency in office. In disgrace, he was kicked out of office. His clerk, Owili took over from him. Owili was succeeded by Obewa from Kotieno. Magak Odeka took over from Obewa. During his reign Kasipul experienced stability and much progress.

Aseda Mola from Kotieno succeeded him. He was a ruthless administrator who was only able to rule for few months before he fell from power. Chief Solomon Owango took over from him. It is during his reign that Kasipul was divided into West, East and Central Locations.

INFORMANTS

Mikiria - Mzee Philip Owidi son of Sibi. He is conversant
with Mikiria history.

Obasa and Kamwage - Mzee Mwage Wuon Aroko

Otundo - Mzee James Ogonyo

Oyengwe - Mzee Hezron Minyacha

DAMAR OWINY - 43 YRS.

JOHANES MUMBO - 75 YRS.

OWUOR OTIEGO - 110 YRS.

OSIRO ADIPO - 70 YRS.

PHILIP OWIDI - 85 YRS

MWAGE AROKO - 65 YRS

HESRON MINYACHA - 50 YRS.

CHAPTER 3

THE KABONDO

Kabondo location is bordered to the east and south-east by the Kisii Highlands. To the north and north-east, it is bordered by Nyakach and Kipsigis respectively. To the south it is bordered by Kasipul Location and to the west it is bordered by Karachuonyo Location. The Location is hilly towards the Kisii highlands and undulating towards the west.

Kabondo Location is not only comprised of the indigenous founders of the location but is also composed of other small ethnic groups such as Basi, Otondo, Wanjare, Oyengwe, Mikiria, Osasa and Masamaro. There is much in common among the three locations; Kasipul, Kabondo and Karachuonyo especially with regard to their origin. The people of Kabondo refer to Rachuonyo as their grandfather. Rachuonyo who is believed to be the grandfather of all the three locations was picked around the lake by Nyakwar, when he had disagreed with his father, Jok. Chien adopted

Rachuonyo in his home so that he was like his own son. In the Luo society such adopted people are referred to as "Jomwa" so Rachuonyo was "Jamwa" to Chien. Chien had a wife called Omieri who begot a son called Sipul. Omieri at first was not giving birth so when Chien was about to die he instructed that Omieri be remarried by Rachuonyo who was his "Jamwa". There were elder sons of Chien from his other wives. They were also married but by the time their father died none of them had sons. Therefore they could not name their father. While he was staying with Chien, Rachuonyo kept a dog whose name was Sipul. The name Kasipul originated from the name of this dog. After Chien's death, Omieri conceived with Rachuonyo and gave birth to a baby son. Naming the baby was a critical issue because Omieri's elder sons refused that "jamwa" who was Rachuonyo couldn't name his son after their father before they named their father. Consequently, they suggested that the son be called the dog's name, which was Sipul. So at night Rachuonyo and Omieri were calling their son Chien in their house but during the day they were calling him Sipul due to

pressure from the elder sons of Chien. Subsequently, it was the name Sipul which became more dominant and the son was now called Sipul which was the name of the dog Rachuonyo was keeping in Chien's home. It was from Sipul, son of Rachuonyo where Kabondo people originated. When Sipul grew up he married and had two sons: Omala, the elder son, and Owidi, the younger one. Their mother was Adungu. To concern myself with Kabondo people, I will deal with Omala and his prosperity now forming Kabondo Location. Omala begot Bondo. Bondo had two wives: Ngutu was the elder wife and Awuor was the second one. It is from Bondo's wives that we get the five sub-locations which are considered below.

Ngutu the elder wife of Bondo had a son called Bulwa. Bulwa had four wives, among them: Abonyo, Jimbo, Ombok. From Ngutu is where we get Kakang'utu sub-location. It is the descendants of Bulwa who now form the Kakangutu sub-location.

Kodumo Sub-location - the origin of Kodumo sub-location is somehow complex. They are divided into

two clans. One of them is Nyakila. Nyakila was a woman. She was married by Rachuonyo. Unfortunately when Rachuonyo died, she had not had any child. Sipul remarried Rachuonyo's wife and begot three sons: Abudi, elder son, then Akeno and Doda were the last two. The Karachuonyo people intermarry with the Kodumo. According to the three locations this should not happen. However, Karachuonyo - Kodumo marriage relationship is very historical. Sipul had a wife called Achieng who also had a sister called Menya. Menya had been a baby-sitter caring for Achieng's children when she was young. Later, when she grew up, she was married in Kanyada Location by Jo-Kokidi. During her stay in Kanyada, her relationship with the husband was not very good. Therefore she divorced him after staying for a short while. While staying in Kanyada she had a son, Dumu - where the clan's name originated. Menya took Dumu with her to Sipul. There she was remarried and her son Dumu was adopted by Sipul as "Kimirwa". When he grew up, Sipul married for him and his wife was Masanja. In the eyes of his foster father Dumu was

not straight-forward and consequently Sipul chased him away from his home and he went to settle in Kabondo. There he had two sons: Olando and Oluoch. From the geneological point of view, Kadumo people did not originate either from Kabondo or Kasipul and for this reason we find that they are among the groups which intermarry with the Karachuonyo. We have seen how the two sub-locations - Kakangutu and Kodumo came into being.

Now let us examine the remaining three sub-locations; Kodhoch, Kasewe and Kowidi. Jo-Kodumo comprise three clans: the Kanyakila Kolondo and Koluoch. It is the Kanyakila group which intermarry with Karachuonyo people.

The three sub-locations, i.e. Kodhoch, Kasewe and Kowidi all derive their names from Awuor who was the second wife of Bondo. Awuor begot two sons, Odhoch and Omwoyo. Kodhoch sub-location originated from Odhoch son of Awuor and Kasewe sub-location originated from Omwoyo the other son of Awuor.

Kodhock - Sub-location

It is comprised of four clans. Kotuoya, Kakolo, Kariany, and Kakoth. Odhoch had two wives, Sasia and Njiri. Njiri had a son called Kapere where Kotuoya group originated from. Kotuoya is just a nickname because of their behaviour. They used to give people very high stools for their meals so that they could not reach their food on the ground. It is the height of this stool which would not enable visitors to reach their meals. Thus, they earned the nickname, Kotuoya. Sasia, the second wife of Odhoch had a son called Ayodo who also begot two sons, namely Akoth and Riany. Riany begot Kolo where Kokolo clan was derived.

Kasewe and Kowidi (sub-location)

Omwoyo begot Adie, Gori, Mboji and Aduke. Adie married Asewe. They begot four sons: Ndiko, Adie Ocharo and Aroko. Adie married a second wife, Nyadumbu - her real name was Onango. Onango had three sons: Oyoo, Alal and Omolo. From the second wife Nyadumbu, we get Kowidi sub-location and from Asewe wife of Adie we get Kasewe sub-location.

Settlement

Kabondo settled at Opanga from Kasipul. From Ramogi, people were just united under no specific leaders. There were Jobilo who were regarded as leaders but they had no political leaders as the ones we name today. However, from Kasipul to Kabondo, Jokabondo were led by Njoga who was a ritual leader. There were sporadic warfare and other disputes which led to the migration of Kabondo people from Kasipul, Nyakach, and other places. There were long standing disputes as they were staying together. The immediate causes which led to the migration were: First, the killing of Oduol. He had a son called Owenga who was notorious for evil activities. For example, Jokonyango married a woman from Nyakach Kajimbo and in those days dowries were paid in the form of cattle. So after the dowry had been paid, Owenga went to Nyakach and stole all the cattle which had been taken there. When he came back, Jo-Konyango felt bitter because they knew that Owenga's activity was going to bring a dispute between them and the Nyakach people from whom

the cattle had been stolen. As a result of this dispute, Owenga's father was killed. His name was Oduol. The Kabondo people therefore decided to look for a land of their own where they would not be suppressed by the other groups such as the Nyakach or the Kasipul.

Earlier on, the Kabondo had hoped that they would be able to establish their own settlements. On the other hand, staying together with the Kasipulas a group they appealed to them because they could call upon each other in times of trouble.

The second reason for the migration of Kabondo from Opanga was the throwing of Samboyi into the fire by one of the Kasipul elders. In the early period, men used to light fire in their small rest houses called Abila. This is the place where the male members of the home gathered in order to eat especially in the evenings after work. One evening while Samboyi was staying "e duol" with elders, he made fire for the elders. Unfortunately, in the process the dust was blown into the eyes of

one of the Kasipul elders who took his revenge on the young boy by holding him on the fire until he died. Njoga, the leader of the Kasipul protested bitterly to the Kasipul. This event was decisive for the Kabondo. From that moment, Njoga took it upon himself to look for land where Jo-Kabondo could settle as a group.

The last cause was an issue over a woman. The father of Ondlegi had a wife who was forcefully taken from him by the Konyango people. This woman was given to Onditi Kong'ondo, Ja-Kasipul. This time the Kabondo felt enough was enough for the women issues often led to actual fighting between different groups. The Kabondo thus decided to separate from the Kasipul - Konyango people.

Bur at Opanga

Njoga went to look for bilo at the home of Nyakiti Kochola in order to settle his people. After bilo had been prepared, the ajuoga usually predicted that one person favoured by the ancestors would die for the land. In the case of Jo-Kabondo, jabilo told Njoga that he would die in the third

year after the settlement of Jo-Kabondo. It was only through this death that the Kabondo would remain settled on permanent basis. Njoga went to "Got Nyai ngu". He used the bilo which Nyakiti had given him. He ordered one Mzee Nyambok to talk to a certain fig tree. Nyambok was to instruct the tree to fall with its roots facing upwards to the sky. If this happened then Jo-Kabondo would not settle but if the reverse was the case, then Jo-Kabondo find a home for themselves. Njoga walked across River Chegere after Nyambok had carried out his duties as he had been ordered to. The tree did not fall. Njoga then ordered another fig tree to fall and it fell. So he sat down and tied grass at this place. This meant that the Kabondo had formed a place since the target fig tree had not fallen.

Njoga went across the river Chegere again to bring the cock he had left in the Nyaingu forest. He thus started constructing a settlement at Opanga. The following day Njoga went back to the place with a hoe. He had thus dug the construction site. When

Njoga was about to die he gave the hoe to Mzee Malula from Kakangutu for safe custody. Mzee Malula later on passed the hoe to Ngoma. The construction of "Bur" which literally means a hole but in this case stone wall, marked the first settlement of the Kabondo in their present land. Njoga was thus the man who died for the land. Njoga had four wives Awuoche, Arodi, Kimutu and Agola. Once he settled at Opanga he was supported by a musician called Amolo. Many people who came to listen to Amolo play his instruments never went back; they just stayed at Kabondo.

The Wars

To establish permanent settlement at Opanga meant that the Kabondo had to fight many wars. In the early days the Kabondo and other groups occupied the area up to Minyonge hills past present Sondu.

War with the Kisii and Kipsigis

The first war which upset the Kabondo settlement was the one fought with the Kipsigis on one front and the Kisii on the other front. However,

the Kisii and Kipsigis did not combine their forces; each fought separately and for different reasons. The most severe attacks came from the Kipsigis who raided the Luo homes at night, burned their houses and captured women and children. It is not possible to give specific dates when these wars took place since they were spread over a long period of time. These attacks on the Luo settlements scattered the Kabondo to places such as Nyakach Kaduong. Jo-Kodhoch went up to Sango with a few of Jo-Kodumo. Kakangutu went to Nyabondo and Sondu. Most of the Nyakach people at this time were settled at Dwara "podho chieng". Some of the Nyakach were staying in their present home.

The Kabondo settlement in Nyakach was not peaceful either for soon there developed disputes between the two groups. The cause of the war between Jo-Kabondo and Jo-Nyakach was the settlement near the lake and fishing rights. The Kabondo fished in Sango which was resented by Jo-Nyakach. Owuor wuon Kere was "jabilo" among Jo-Nyakach and

he was their leader. Owuor had got his "bilo" from Kagan. Ojwang was the leader of the Kabondo. While Owuor wuon Kere got his "bilo" from Ogunya Ja-Kagan, Ojwang got his "bilo" from Kitoto, the famous jabilo in Kano in a place called Sidho. The events had to be decided by the use of "bilo". Owuor's bilo proved to be more powerful. Ojwang' foresaw that the Kabondo would be defeated, consequently he cautioned other elders such as Riany Rabala. But Riany refused to listen. He appealed to his people to leave Nyakach but not many listened to him. Ojwang' left the day before the war broke out. Riany and many others, especially Jo-Kodhock, were killed during the war. The battle was fought at a place called Anr'ogoremo, which means "I vomit the blood." The Nyakach attacked Jo-Kabondo from the lake shore, chased them upwards towards the plateau and as many people tried to escape, they ran; became so tired that they were literally vomiting blood. This happened at a certain place which was referred to as Angogoremo. As they progressed the Kabondo were besieged at yet another

place called Anguom Ywak which meant they were crying and weeping. It is here where the majority of Kabondo were killed. The two areas Angogoremo and Anguom Ywak were thus named after the events of the war.

However, some brave Kabondo people managed to escape. One of them was the well built Kabondo man called Obudho Wuon Minene. He was assisted by Ogonyo to escape. Others like Miyawa also survived by using human intestines which fell as the two groups killed one another. Miyawa covered his belly with intestines pretending that he was dead. In this way he was not killed. This definitely shows the horror of this war. It was at Anguom Ywak where the Kabondo accepted the defeat. After the war some of the Kabondo went to Kasipul, others remained in Nyakach. There were also those who were scattered in places such as Agoro, Kano, Imbo and Seme.

KISII vs KABONDO

The Kabondo's present settlement was occupied by Kisii people and partly by the Kipsigis. When the Nyakach had defeated Jo-Kabondo they were welcomed by their brothers who had escaped to Kaduong after the Kipsigis invasion. The Kabondo fought them gradually and finally drove them away. Later, when the Kipsigis attacked both the Kisii and Luo, the two groups joined forces against the Kipsigis people. There was another battle at Kojwach Ringa. Here the Kasipul, and the Kabondo and some of the Kisii jointly used bilo to defeat the Kipsigis. There was a bridge on River Kojwach which the Kipsigis people used to penetrate into the interior to attack the Luo. They used to carry out raids during the night and then go back at dawn. "Bilo" caught them so a few brave Luo warriors like Muok Nyabinda Wuod Olare and other friends went near the bridge and removed the planks for crossing the river. They left only one. When the Kipsigis had been defeated, they were now running to escape. Reaching the one plank bridge, Muok and his friends hid in the water under the bridge.

From here they speared so many Kipsigis that the bodies were being used as bridge, and the water was turned red by blood. This war marked the end of large scale Kipsigis invasion of Kasipul and Kabondo. Finally, the Kisii/Luo wars led to the capture of some of the small Kisii ethnic groups thus incorporating into the Luo community. Jo-Kabondo also had to fight with Jo-Kasipul though there is no recorded war between the two groups.

OTHER ETHNIC GROUPS

The Kipsigis wars against the Kisii people led some of the Kisii to run away from their own lands and to take refuge in Luo land. Secondly wars between the Kisii and Luo in most cases ended by the Luo being victorious hence some Kisii being captured in the war as Misumbini. The groups which were incorporated in the location are Mikiria, Basi, Otundo, Oyengwe, Osasa and Wanjare. Kabondo people marry them and they also marry from Kabondo. Subsequently each small ethnic group is considered in the following paragraphs, on its own merit.

OSASA:

They came from Kisii after Kisii-Kipsigis wars. They were not captured by Jo-Kabondo but were just picked up when they were wandering in the Luo land. Osaria was their grandmother. Osaria was followed by Kisacho whose real name was Nyamkamu. He was the son of Mwaregi and his sons were: Kisacho and Obudho. Obudho went back to Kisii but later came back and died in Kabondo. Osasa as a sub-clan can be married in all sub-locations of Kabondo. "We marry them because their grandfather came with his wives, and therefore although they were given refuge, Kabondo people didn't marry for him". Osasa group settled in Kakangutu sub-location. Within Kakangutu sub-location there is another sub-clan called Kamwage. They came from Kajulu. Mwage was the wife of Omolo who came from Kajulu. Omolo came as a houseboy to his sister who was married in Kombok clan (Kakangutu). He stayed with them until he was grown up. Because of his good conduct while he was staying with his sister, he was assisted in marrying. His wife was the sister in-law of his brother in-law's second wife. After marrying, he didn't bother to go back to Kajulu - probably

because it was Bondo's cattle which were used in settling the marriage of Omolo and therefore the reflection or picture it gives is that Omolo was just like a son.

MIKIRIA:

Mikiria and Abasuba are just the same group of people. They are scattered in the Luo community , e.g. in Kano (Chemelil area). Makiria were scattered during the Kipsigis - Kisii war. Their original home area in Kisii District is Kitutu. Mabe was their grandfather who first settled in Kabondo. He didn't settle permanently. However, his son Sibo settled permanently in Kabondo and he is the one they refer to as their grandfather. Sibo begat three sons: Owidi, Siro and Mbori. Their mother was Nyakirario Bocheberi. Bocheberi was the name given to her after "Riso". However, when Mikiria had been settled in Kabondo and Kasipul, they were just staying with Kabondo together. But with the beginning of World War I, the chief of Kabondo that time, Ondiegi, was against them such that when recruitment time came for the war, Ondiegi picked on them and most of them resented the idea that they were

forced to go to war. Thus the Mikiria people started their gradual movement towards the Kisii District. Now they are settled along the Kisii - Kabondo boundary. Political division has placed them in the Kisii District. However, socially and economically their activities are in the Luo community. They first settled at Kojwach in Kasipul and at Adegga in Kabondo. By 1914 they settled in Kabondo. There are four clans in Mikiria: Miremi, Osongo, Mokiro and Okiambe. In their customs they do not have "bilo". Most of their customs go together with those of the Luo. They do not even circumcise the young ones. However, there is another group in Makiria, which is composed of Kisii people - their customs are those of the Kisii people. Mikiria who came to the Luoland only marry amongst themselves.

OTONDO

It is comprised of three clans: Otondo, Basi and Muksange. The three clans marry each other. They all originated from Kisii District. There were about three factors which led to their movement into the Luoland:

The outbreak of measles, wild game that were killing people, and Kipsigis raids. At this time the Kabondo people were at Konyango (Kasipul) so when they started their movement towards Sondu direction, Otondo people accompanied them. However, with the Kipsigis invasion which scattered Kabondo people to Nyakach, the Otondo people moved down and settled at Wangapala. Kengabi was their grandfather and acted as their leader. He had three sons: Msare Nyakundi and Akicho. Their grandfathers first settled at Konyango where Kabondo people settled at first. Otondo people do not marry with Kakoth-sub clan because they were adopted by Kakoth. Also they do not intermarry because they accepted remarrying women from each other's group when their husband is dead. Otherwise the remaining sub-clans in Kabondo do marry them. The Otondo people have the same customs with Jo-Kabondo since they have been assimilated. Otondo and Basi originated from the same place and were settled by Jo-Kabondo in the same zone which borders Kisii District.

Very few had gone to school by that time if at all there were any, hence this disqualifies the criterion used for chieftanship being based on education. The chief criterion used at this time was the body physique. Those who were built and very huge were suitable candidates for the post. So the first chief of Kabondo appointed by the Europeans was Obudho Woun Minene. He was well built. He was one of the people who had escaped during the Kabondo-Nyakach war. He ruled for sometime and then was retired. He was followed by Ondiegi. This was a very tough and influential man. He interfered a lot with Kabondo boundary. He is the one who settled the small Kisii ethnic groups in their present settlement areas.

Ondiegi was followed by Nyanjong Owidi. Unlike his predecessor he was not very tough. His administration was relaxed. During his reign there was a great famine of 1934 - "Ke Otonglo". Taxation was at the time based on hut tax. Unfortunately at that time people were suffering from famine so Nyanjong arrested so many people and took them to the District Commissioner for interrogation as to why they had not paid the hut tax. The people answered that they didn't cultivate enough and

OTHERS:

Not much can be said about Oyengwe and Wanjare. However, their history tends to reflect those which have been considered in the above paragraphs. Oyengwe came from west Kitutu. Mugeni and Omwasi were the leaders. They were "Jobilo". The 1914 Kipsigis invasion of Kisii dispersed Oyengwe and they were settled around Kakelo Ringa. From Ringa they started moving upwards to Kabondo which was at this time unsettled by any group. Kabondo people did not capture them in the war but they just came with their wives as if they were lost. They intermarry with all the Kabondo sub-locations.

ADMINISTRATION DURING COLONIAL TIME

Before colonial era Kabondo had "Jobilo" or "Ogaji" - These were people respected for their performance in charms or they had command over people they were staying with. So when Europeans came, they began to choose leaders who were chiefs.

that was why they had not paid the hut tax. When the District Commissioner heard this he was exasperated and wanted to dismiss the chief for having failed to organise his people properly. To him that is why they were suffering from famine. In fact he was dismissed. After his reign Jo-Kabondo had no chief of their own. Soon after Nyanjong had been dismissed there was a struggle between the Karachuonyo and Kasipul chiefs as to who should rule Kabondo people. Each of them wanted to rule Kabondo. The District Commissioner gave the Kabondo people time to decide who they wanted for their leader. They met and united with Kasipul people. Magak was the chief of Kasipul hence he became the chief of Kabondo. Under him Kabondo people really suffered. He was ruthless especially with the Kabondo people. With his tyrannical leadership the Kabondo people protested and sent a petition to the District Commissioner. They requested that they should be given their own chief for the administration of the location. The District Commissioner gave them a response and Odada Wuon Abonyo was appointed the new chief of Kabondo after Magak. Under Odada there were so many projects

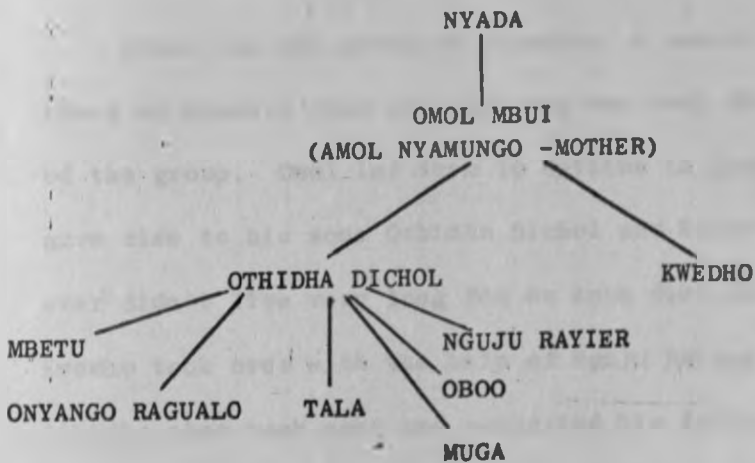
geared towards developing the location. He built the chief's camp at Ramula and opened small roads within the location and so many primary schools were also opened during his reign. He worked for about sixteen years. When he left, Mishael Anyango took over and he is the present chief of Kabondo. Perhaps there is allegation that under his leadership, Kabondo people have not realized much development as they had hoped for. This is probably because he had mixed his religious dogma with administration. However, the location has been peaceful under his administration.

CHAPTER 4

KANYADA

The Kanyada people trace their origin back to Alego location of Siaya District where the founder and leader of the stock Nyada lived at a place called Bungu Oburu. Here the local leader was called Seje. Nyada lived here with his brother Kau and Boro. Boro emigrated to Ugenya, Kau remained in Alego while Nyada wandered around ultimately settling in South Nyanza where his descendants occupy a part of the shores of the Homa Bay Gulf.

This is the geneology:



Othidha had several wives one of them being Lanya who had no children with him but later when he was remarried to Okoko, Othidha's suitor, she gave birth to Omune.

But all didn't go well in Alego among the three brothers and quite soon a strife emerged from a small incident. This

culminated into Nyada's exodus from Alego never to return. This is how it goes: One day Nyada was making for Boro a necklace of beads when the former's daughter swallowed one of the beads. Boro demanded it forthwith and persisted so much and so threateningly that Nyada had to kill the child and get out the bead for Boro. Nyada then proclaimed to Boro "we are divided and parted, henceforth we (descendants) shall intermarry". This represented an attempt to completely sever even blood relationship.

Nyada led his group to Nyandiwa, a remote part of Alego, where he himself died and left his son Omol Mbui as the leader of the group. Omol led them to Nyilima in Asembo, here he gave rise to his sons Othidha Dichol and Kwedho. Omol however didn't live very long for he soon died and his son Kwedho took over with the help of Nguju Rayier son of Othidha. Othidha also took over and remarried his father's two wives Onyango, mother of Ogwai the founder of Kogwai, and Atieno mother of Ongawa Olual establishing the Katiemo clan within Kothidha.

Under Kwedho and Nguju Rayier the group moved from Nyilima to Liunda between Sakwa and Kadimo where they stayed only shortly. Kwedho died here and Nguju acceded full leader-

ship. Here one of his wives Bala gave rise to Okewa Rayier, father of Onyaa, Chuanya and Owuor Mba1. Nguju soon died and Ochieng took over the leadership from his father. However, he was still too young and had to be helped by his elder cousin Otiago as regent. Otiago led the group to Mahangu, Usonga towards Busia. The Nyada group was now a part of a much larger one called Gem, consisting of Gem, Kanyada, Kagan and Kochia. At Busia they met another group called Jokowiny and both confronted the indigenous Wahambla (a non-Luo group). The Kowiny, particularly, killed the Wahambla of whom only two young brothers Warindu and Minyama who fled to their aunt's home in Samia, survived. The leaders of the Gem group were now Otiago and Ogwang Radier since Ochieng had later turned down leadership role.

After the slaying of the Wahambla, the victor settlers experienced continuous crop failures. So Julu the leader of the Kowiny, and Ogwang were sanctioned to consult a magician who attributed the disasters to the 'living-dead' of the Wahambla and advised that they should bring back the two survived sons of Wahambla and offer to the spirits of

the ancestors. These two leaders then went to the aunt of Warindu and Minyama and asked for the guaranteeing them safety. After a lengthy argument she agreed on condition that they would be well protected and taken good care of. Ogwang who had promised them protection placed them under the care of his wife Were nyar Gumba. He even paid dowry for them, a factor which brought closer ties between himself (family) and the Wahambla.

As things didn't improve much Ogwang and Jokowiny leader were once again sanctioned to consult the magician again. The latter said that the two sons should offer a white cock to appease the ancestral spirits. Warindu offered the cock, though he was still under age for such sacrificial rites. However, as he carried out the rite, clouds gathered and even before he had finished heavy downpour precipitated.

Otiego died and Ogwang assumed full and sole leadership. It is said that Ogwang had a talking stick as a symbol of his authority. Warindu became sickly after the rite and died two years later having warned his brother not to re-marry Nyakaweya.

Ogwang died in Mahangu and the group led now by Ogolla moved to Ragengri in Uyoma. Ogola Ambugu retired and Okendo Rawaka I took over. Okendo led the Gem group across the lake (Victoria) to Kajimo where they settled and spread as far as Kanyamawa to the east. It is said that the lake was then just marshy and very shallow in certain parts (there all my informants seemed to agree although one asserted that rafts and canoes made from tree stems were used). How little children and goats sheep, dogs, etc. crossed is still not clear.

The cause of their emigration from Uyoma is said to have been a fight between Jokobunga (Kabuoch and Kanyamwa) on one hand, Karachuonyo and the Gem group on the other. One member of the Asembo family beat a member of the Gem group and later boasted about it.

Asembo and Uyoma ganged up while Gem, Jokobunga and Karachuonyo also allied. The latter having been defeated deserted the area at different times and in various family groups crossing the lake to South Nyanza. The Karachuonyo people crossed the lake and landed on the

northern side of Uma hills coalescing with the Gem at Kanyamafwa. Again here was a feud and the Gem ran off to Mijeri (Awach) crossing the lake on rafts fearing an ambush by some of the Karachuonyo people. The cause of this strife is not very clear but land disputes and cattle rustling are mentioned as the most likely causes. The Kanyada people settled around Ngegu and spread to Got Kokech and increasingly westwards to Nyalkinyi, Rabuor, etc. At this point there was separation according to stocks, i.e. Kochia, Gem, Kanyada and Kagan. Hitherto they had shared certain leaders in common, e.g. the main witchdoctor was from Kagan. At the same time each group had its own leader, e.g. Kanyada was led at one time by Okumu.

After this separation Kanyada spread westwards and met the indigenous Wamrui and Kakseru who fearing a confrontation, fled to Tanzania. From them we have such exotic names as Kirege a hill near Homa Bay, now called Asego, Kisarwa now called Kasarwa where the Catholic Mission is built. On Asego hill they left a red pot they used for sacrificial rites. Their neighbours the Wamrui lived near the present Ruri Hills.

The survived Wahambla and their descendants came along under their own leader Apiyo Nyagilo. Because Ogwang had paid dowry for Warindu the Wahambla don't intermarry with certain clans of Kanyada, viz: Kanyamach, Kobuola, Kogwang and Karach alleged directly related to Ogwang.

Having familiarized, though to only a limited extent; with the sons and grandsons of Nyada, their wives and families we can trace reasonably the foundation of the various sub-locations and clans. This division or separation of the various distinct groupings didn't occur overnight. It actually started betimes the exodus when as a form of the division of labour sub-divisions arose within the entire Kanyada group.

1. Kothidha was founded by Othidha Dichol grandson of Nyada and originally it consisted of the following families of his sons; Onyango, Tala and Miega led by Ohongo.
2. Kalanya was founded by Lanya Kwedho's wife who became more pronounced than any of her sons and so the sub-location acquired her name.

3. Katuma got the name from Tuma, whose name surpassed that of her son Oduongo. The Katuma people are also called Jokoduongo hitherto though this is a much lesser name. Tuma was Kwedho's wife.
4. Kabala better known as Kanyabala was founded by Bala son of Kwedho.
5. Otieno son of Kwedho also founded Kotieno. Kabala and Kotieno are referred to as Jokadede while together with Katuma they are called Jokakdhungu for reasons we shall see later.
6. Abuor, the wife of Nguju founded Kanyadier.
7. Kanyango got its name from Anyango Nguju's other wife.

It is said that the establishment of sub-locations occurred mainly before the crossing the lake for reasons of defence and internal identification and or groupings.

It is of course quite strange that the majority of the locations (sub) acquired the names of females rather than those of males. The names of women became particularly more pronounced eclipsing those of

contemporary men who were less dominant.

After some time of stay in the present place the white men came via Karungu Bay. They were accompanied by a man called Othim. First, they called on Gor of Kanyamwa who directed them to Nyambok sub-chief of Kanyango. Nyambok took them to Minani, the chief. The latter was crowned chief but he soon resigned saying "I don't think or see the malice of the elders smoking bang and you are not to tell us what to cultivate or employ us." He was against the European infiltration. He was succeeded by Arot who was also succeeded shortly afterwards by Omune son of Otenga. Omune became the first chief to rule for a long time under the whites.

Opiyo succeeded Omune and ruled till he left to Nyanjwa Akoto Katuma, Ogoma of Kanyabala acceded leadership from Nyanjwa in 1924.

Because of his obstinacy and discouragement of people from planting cotton and other cashcrops he was expelt and a clan-mate Samwel Odoyo was installed.

in 1942. The latter reigned till 1972 when Obwana also of Kanyabala took over and is still the present chief. Odoyo retired and died on 31st Dec. 1975.

Despite the fact that Kanyada had no prominent magicians, however a few managed to acquire some influence, Nyamburi, son of Ajode from Kanyabala, Liech Wuon Obiero of Kanyadier and lastly Arot Mitengo of Kanyabala too.

After narrating the exodus and movement of the Kanyada people we should also seek to know something about the other realms of their life, i.e. social political and economic encompassing every aspect of life from occupation through worship to administration. In this aspect the Kanyada people were very much like any other Luo group. But before going on with this let us examine and clarify the origin of the little understood terms of Jokorido, Kakdhungu.

JOKORIDO

This is a confusing and much misunderstood term. As the conventional commonplace goes the people of Katuma or Kanyada are called 'Jokorido mano rido pier guok kod tol.' The origin, according to two sources I contacted was thus. Kwedho had five wives, Ogelo, Tuma nyar Sikungu, Awili Nyar Nyangor, Lanya and Adede Kidhungu Nyar Dichol.

Ogelo Nyangor and Awili would gang up (being relatives) and beat Tuma. At this time Adede, a cousin of Tuma was her Yaya. Tuma pressed Kwedho to marry Adede to balance the forces. She, Adede, because of her shape got the name Kidhungu, i.e. jerry-built. Kwedho married her and she helped Tuma in the fight. One day in the event of one of these fights when Tuma was closed up with Ogelo, and Adede with Awili, Tuma proclaimed to Adede, "Make, ride mana matek," i.e. grab her and tighten your grip or squeeze life out of her. The observers started referring to Tuma mockingly and jokingly as Jokorido-Jorito and this name extended to her descendants.

KIDHUNGU

Adede Kidhungu's name and personality surpassed those of her co-wives even of her cousin Tuma and so Katuma, Kotteno and Kanyabala are grouped under Kakdhungu. Bala founder of Kanyabala and Otieno of Kotieno were sons of Adede Kidhungu.

Tuma had only one son Oduongo hence 'Jokatuma' are also called Jokoduongo but due to the relative prominence of the mother they are better known as Jokatuma. The same occurred with the other section of Kanyada where Awili's name eclipsed that of her co-wives and their sons and the term Kawili comprises Kanyadier, Kothidha, Kalanya, etc. Let us then deal with the other aspects of the Kanyada people

ADMINISTRATION

Was the responsibility of the chief as the chief and sole executive with the help of elders and other prominent personalities.

The nature of the regime would fall somewhere between regimentary and democratic; regimentary in that the chief's decrees would be followed unquestioningly (without any argument.) 'Ruoth Owacho -' the chief has said' was enough rubber stamp and became an administrative seal of the chief. However, the chief was to heed the advice given him by prominent personalities as rain-makers, magicians, etc. during the right occasions. In addition there were men selected or nominated by the chief to help in the maintenance of law and order. Here are some of the institutionalized aides to the chief.

1. Council of elders - consisting of noted elders renown and distinguished personalities. They acted as the check and balance to the chief (but with diminished effect their portfolios included foreign and internal policy affairs, jurisdiction, representation of various groups and trades). Osumba, one of the elders was like the minister of state. A chief's favourite, he enjoyed a special audience with the chief. He was the chief's righthand-man.

2. Ogulmama - chief security officer responsible to the chief for law and order. He headed the chief's youth wingers who among other things extracted taxes and maintained law and order down to the villages.
3. Okebe - usually a wealthy and respectable local personality who acted as councillor. Generally he must have shown elements of generosity and benevolence.

Tax collection was entrusted to very local agents and leaders who would roam every home. Selected agents or even the chief with his entourage would wait by a road and extract tolls from those going to market. It is said that Okendo Rawaka, one of the chiefs would occasionally wait under a tree by the road near Imbo and collect any commodities from market bound people.

Other noted personalities in the administration were; (people who mattered)

1. The rain-maker who would be consulted and heeded during drought. He would muster everybody through the chief and carry out

the ceremonial rites.

2. Technocrats - including those from the armaments industry, i.e. makers of weapons - iron or wood, poison concocters for arrows and spearheads.
3. Magicians and medicine men who would be consulted during natural disasters and calamities to appease the 'living' dead and to admonish the people on how to avert impending catastrophes. Some would be consulted before critical undertakings.
4. Military leaders would be consulted and needed prior to military undertakings. Though there was usually a distinct military leader other than the chief, military ranks were only quasi-institutionalised as the organisation was more of a people's militia where all males of appropriate age would be called to defence or military offence. Indeed all males had one form of weapon or the other.

Although these were more-or-less equals their significance and pre-eminence alternated with differential situations. The technocrats making hoes and spearheads enjoyed particularly special attention as their trade was considered sacred and special.

Law and order was the responsibility and function of all the elderly and mature members of the community in this highly hierarchical society, e.g. a mature person would be blamed for passively witnessing a younger member of the society commit a felony. The statutes consisted of mores and taboos. Some of them as "no stealing" had international flavour while others were only common to the entire Luo community; some of these statutes of 'do's' and 'don'ts' were:

1. Respect for parents and elders including those in higher ranks of the social hierarchy. The hierarchy was determined by age group of the extraction of teeth. Age at times didn't matter much, e.g. if your grandfather had 10 wives and the younger child of the tenth wife was only two years old while you were say twenty years old you still would have to respect him and not loathe with him in the same place, he or it being your uncle (father) among the Luos. Eldest brothers in Kanyada as among most Luo people were treated as sub-fathers hence deserved special respect at times more than did mothers. If you didn't observe this rule then the spirits would prevent your children later from respecting you.
2. Don't steal. Punishment for stealing was by burning one of the finger tips. If a foreigner was caught stealing, particularly cattle he would be killed. If however, a person from within was caught he would

be tried and have his property, cattle or so confiscated or he would be fined.

3. Don't murder lest the spirits haunt you.
4. Don't indulge in sexual intercourse with your mothers and those in that category, i.e. wives of paternal uncles, those of higher age groups. Of course incest was punishable by spiritual wrath. However, you would be allowed to re-marry your father's younger wives if your father died.

In a way, it was allowed to go about with your sisters-in-law so long as you were not caught. In any case you were not to carnally know them on their own beds or in your own house. If the husband of one you had had sex with fell sick you were not to visit him. Adultery was forbidden and held the spiritual wrath of the death of the felony's children the moment he touched them.

5. Don't beat your wife during the rainy season lest there be hails and storms from her ululations and the crops get destroyed. The penalty for you individually and the remedy was that you would have to offer a sheep to be slaughtered and eaten at random.

6. Don't have carnal knowledge of your wife when there was a new fishing net lest no fish be caught. This pertained to fishermen. Women and girls on menstrual periods shouldn't eat fish from a fresh and new net until and unless four days had elapsed.
7. The parents had to play sex on the eve of the planting or sowing season to flag it off. They would be followed the next day by the eldest son and down each day to the youngest married male member of the family. If m.p. intervened then everybody younger would have to wait. Anyway it is the parents' sexual intercourse that mattered.
8. Everybody had to observe and attend the main ceremonies and participate accordingly to appease the 'living dead'. Some of these days were:-
 - i) Commemoration day of the prominent personalities, particularly the dead warriors 'Chieng Sap Dolo'
 - ii) Ceremonies for rain and good luck in war and averted of catastrophies befalling the society. If the soothsayers foresaw the decimation of one of the sections all would be mustered and appropriate rites offered to avert the impending dangers and

appeal to the spirits.

In these ceremonies the friendly neighbours would be invited, to induce military alliance or to cultivate friendship. Apart from these, were a host of lesser do's and don'ts particularly for children, e.g. don't sit on your father's or elder's special seat, don't look at your neighbour when he is sitting lest your mother's breasts be cut-off, girls should not climb trees, don't kill a hawk or insert a stick into a hole in the ground, don't look at an elder bathing naked lest you become mad. Girls should not eat testacles of an animal nor should males eat 'Nyarogno' lest your testacles swell, etc.

OCCUPATION

The Kanyada people didn't specialize or specify any single occupation. But rather there was an alternating rhythm of occupational practice, i.e. of farming and pastoralism depending on the circumstances, e.g. during the migrations farming predominated and during and after a catastrophic decimation of cattle people would bend more to agriculture.

The main crops were millet, finger millet, potatoes,

little beans while the domestic stock consisted of cattle, sheep and goats. These were supplemented with hunting, fishing, raiding, etc. Other occupations included pottery, medical trades, commerce, handicraft functions. All these offered avenues to prominence.

Hoes were made from very hard wood particularly, 'otho'. Later iron hoes were imported from Imbo, i.e. 'Nyaimbo hoes'. Imbo people had expert smelters. Iron was dug from the ground, smelted, mixed with a chemical (liquid) okunga and then shaped accordingly. Kanyada people took up the art quite late due to their relative mobility absence and lack of the metal and the sacred technological know-how.

The sowing season would be given sacred and special attention. Pastoralism was generally lesser partly due to cattle's vulnerability to rustling, diseases, etc. The Kanyada people however didn't border with any non-Luo group, generally opined as 'keener' cattle rustlers so this wasn't a major problem. During

settling, in the course of the migrations, cattle bomas were erected in the middle of the kraals. Grazing was done by mature well-armed males to counter daytime raids and wild animals.

Pastoralism provided certain items for commerce as we shall soon see. Hunting was done in groups generally consisting of at least one member from every family. Spears, clubs and swords occasionally were used. It was a male function going upto twenty miles-off. Some people acquired prominence from this art. Dogs were used to frighten and dig out the prey from their burrows.

Fishing was done mainly by those living along the lake and the major rivers and streams as Arujo. Like hunting it was a basically subsistence occupation. Nets were made from papyrus (gogo) and strings, in the same way mats are made now, but spaces would be left appropriate to the kind of fish sought.

Canoes were made from stems of hardwood trees by scouring and modelling them nicely to provide a stream line shape. The major fish sought was tilapia. Others were mud fish and smaller fish types. Oars were made from hardwood too -"siala". Canoes were also made as rafts-of bouyant stems of plants bundled and tied together.

COMMERCE

Commerce was given relatively little attention especially internal trade since there were little regional differences, in the small Kanyada location. That which existed was between Jonam! and Joramba i.e. the lake people and lubbers or up country wananchi. It was basically subsistence without any form of currency hence bartering oriented. Sheep and goats for any example were exchanged for ironwares, pots, millet, etc.

Trade, internal or external was minimal during the migrations. There were hardly any fixed commercial

rendesvous. All were ad-hoc particularly earlier on. Butcheries never existed as such but whenever a cow died or was slaughtered an on-the-spot butchery would spring for the day. Whatever little commerce there was, was for hides and skins, salt, pottery, furniture, cereals, fish, etc. Salt was obtained thus, an alkaline -- salty-magadi (soda) like kind of soil was dug up mixed with water and left for sometime. Afterwards the water would acquire a salty taste. This liquid from the soil called orongo would be used traditionally as salt.

SPIRITUAL AFFAIRS

The Kanyada people believed in many gods presided over by one chief-god. The ancestors, they believed, were gods counsellors and so could influence the latter's way of thinking and whims. Rites were to be offered to appease and appraise the ancestral living-dead, gateways to divine favours. This was the case for offering for military success, rain and productivity and fertility of women and land. The soothsayers and other proclaimed spiritual leaders would privately consult the ancestral spirits and overtly manipulate and interpret messages from shells (gagi).

ITEMS AND COMMODITIES

The average Kanyada or Luo home would consist of the following articles with little variation.

- (a) Pots - generally made by women although the extremely large ones for beer would be made by men. The pots made of clay were categorized according to their use, e.g. dapi for fetching and storing water. Oigla - for cooking fish.

Ndhwaro - a gauze of papyrus was placed at bottom of pots for cooking fish

- (b) Dishes and plates - dishes were made from clay, to a round shape. They were generally well decorated and the inside smoothed with red fine soil. Containers made of twigs and sealed with cowdung were used for plates, i.e. adita.

- (c) Spoons - shells for eating particularly cooked blood and groundnut soup (magira).
- (d) Winnowing fans - made from twigs and sealed with cowdung. They were used for containing or carrying food, sieving cereals, etc.
- (e) Calabashes from dried gourds. They would be decorated and used for drinking porridge, beer and water, milk, small ones, 'otee' would be used for drinking 'magira' or drawing water from narrow-necked water-pots.
- (f) Osiro paka - cat proof articles suspended from the roof for keeping food from rats and cats. It was made from sisal fibres and would keep food containers suspended.

Chairs - made or curved from tree trunks. Others were made from stems of sisal plants - orindi, generally they didn't have sustainers.

Syphon - "Oseke" made from long hollow twigs and were used by men for drinking beer. -

Beds - made from loop and sticks, hides would generally serve for mattress, no wonder a sleeping place is called in Luo 'pien' , i.e. hide or skin.

The earthenwares were not made by every home since the kind of soil available was an important element. Some areas, devoid of the 'nasty' and impossible clay - as Oturbam, Kogwai were more prominent for pottery.

Chiefs would get their special articles from wellwishers, or otherwise have experts make them for them.

In the final analysis the Kanyada people were hardly any different from the other members of the Luo community neither in functional or structural organization. Any differences would be centered more around personalities, degree of significance rather than essence of mores, taboos or administrative procedures. However, research continues and 'no stone will be left unturned'.

CHAPTER 5

JO-KOCHIA

The tradition given below is about the Kochia people who now live in the district of South Nyanza, Location of North Nyokal (a name combining the people of Kochia and Kagan). North Nyokal is bordered by Karachuonyo to the north, Lake Victoria to west, Kanyada and Gem to the South and Kasipul and a part of Gem to the East. In the essay, the ancestral background is treated and other relevant stories, for example, the migration history, are attempted.

THE ANCESTOR OF KOCHIA PEOPLE

The father of Kochia people was the son of Nyangun. Nyangun is believed to be the father of the Gem people (both in central Nyanza and South Nyanza). Tradition has it that Nyangun was a brother of the father of the first Ochia. Nyangun left his brothers and settled in a distant place. He kept a number of cattle which were being threatened by his neighbours. He one day appealed to his brother to allow his son Ochia come to help him fight his enemies. The father of Ochia

(first Ochia) did not accept but Magungu (the mother of Ochia) let Ochia to come to help Nyangun secure his animals. Ochia came and helped Nyangun get rid of the enemies. On his way back to his home, Ochia was approached by the enemies and was killed. When his father heard that his son had been killed on his way from Nyangun's place, he divorced Magungu his wife. Magungu ran and found refuge at Nyangun's place. Nyangun married Magungu and she gave birth to a son who was named Ochia (after the first Ochia who died). Thus Ochia was the biological son of Nyangun. Ochia, the son of Nyangun developed along other sons of Nyangun till he became an adult. One funny thing is that Nyangun married for his other sons like Gem but left Ochia to remain a bachelor whose duty was to herd cattle for him.

One day as Ochia was with Nyangun's cattle in the forest and knowing very well that he had refused to marry for him, Ochia decided to escape with the animals.

He went to a far place where he settled among the people called Wakeru (people who are scattered all over the province). He married his first wife Atieno the daughter of Olwal (popularly known as Atieno Nyolwal now). Another day Ochia went to look after his cattle in the forest where he found a young girl who was left stranded by her peer group. Ochia took the young lady whom he later married to be his second wife. She was named Awino. Awino was believed to belong to the family of Kowak now in Tanzania. Ochia thus had two wives namely Atieno Nyolwal and Awino Nyowak.

Atieno gave birth to her first son who was named Ura. Ura was thus the first son of Ochia. Her second son was Anam while Awino gave birth to her first son Ramul and Amenya his second son. Ochia therefore had four sons from whom the present Kochia clans are derived. More detailed consideration of other grandsons of Ochia is given on the section on clans and sub-clans of Kochia. From the short essay above, we say that the ancestor of Kochia was Nyangun and the ancestress was Magungu who were all acceptably Luos in origin, speaking

Luo as their mother tongue and since then the family has remained an independent entity from other tribes.

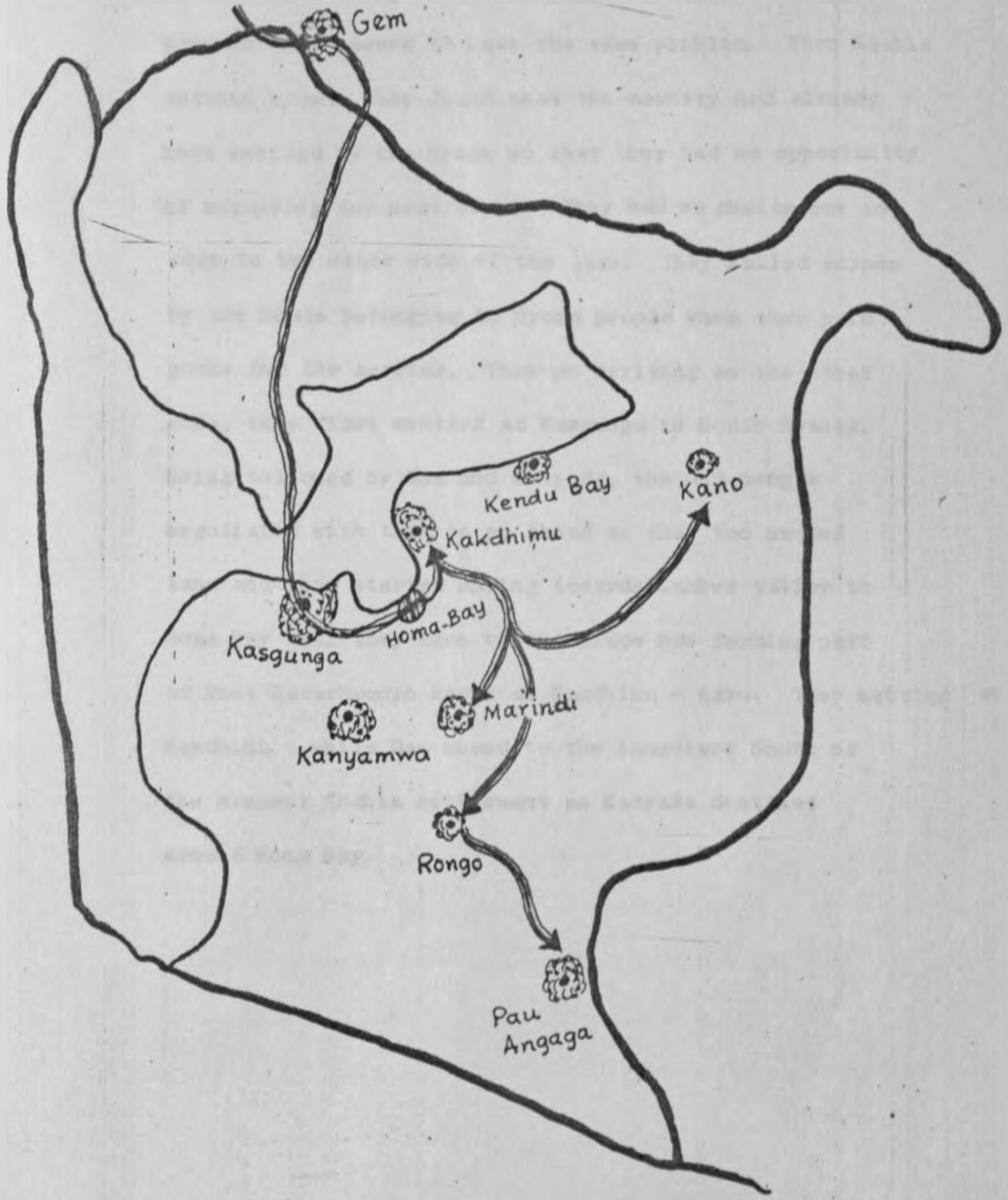
THE ORIGIN OF KOCHIA PEOPLE AND THEIR SUBSEQUENT MIGRATION.

The most likely place to be Ochia's birth place is the present Alego area in Siaya District. But Ochia seems to have wandered perhaps more than any ancestor whose descendants are presently settled in South Nyanza District. He seemed to have been in Sakwa, Bondo where he married his first and second wives respectively.

The map given below shows the possible route or path the Kochia people followed. From Alego, Kochia seemed to have moved to Gem because when moving towards Uyoma, they were being followed by a section of Jo-Gem (who now occupy Gem Asumbi) and Kanyada.

As Kochia were moving, they were followed by Gem who were also followed by Kanyada. The main reason for the movement of Kochia was most likely to find their own land (being faced by population explosion of the

ROUTE TAKEN BY JO-KOCHIA FROM ALEGO
TO THEIR PRESENT LOCATION



family) which they could defend from enemies. Gem and Kanyada also seemed to have the same problem. When Kochia reached Uyoma, they found that the country had already been settled by the Uyoma so that they had no opportunity of occupying any part of it. They had no choice but to come to the other side of the lake. They sailed across by the boats belonging to Uyoma people whom they paid goats for the service. Thus on arriving on the other side, they first settled at Kasgunga in South Nyanza. Being followed by Gem and Kanyada, the Gem people negotiated with them to go ahead as they too needed land and thus started moving towards Lambwe valley to Homa Bay till they came to the place now forming part of West Karachuonyo known as Kakdhimu - Aaro. They settled at Kakdhimu while Gem moved to the immediate South of the present Kochia settlement as Kanyada destined around Homa Bay.

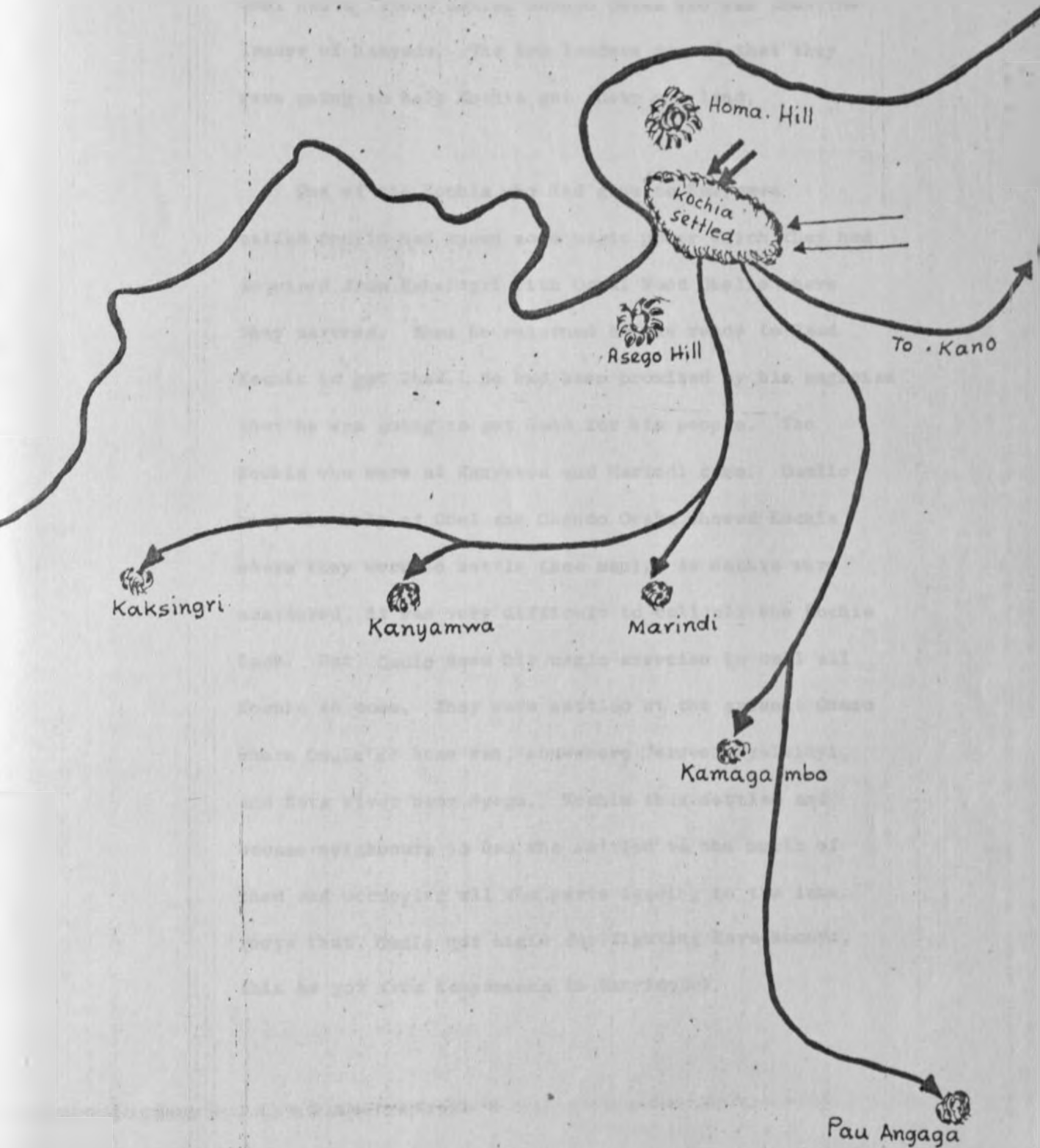
When Kochia came, they found some non-Luo tribes occupying the area. These people are commonly referred to as (WASWA) now in Tanzania. Waswa, though used as a general term, may specifically refer to the present Wasuba in Tanzania. Waswa according to the history, were not ready to fight with Luos perhaps because they were afraid they could not resist the Luos in battle. This myth is supported by the fact that as soon as they heard the Luo family moving, they started running away. They are believed to have occupied a very large part of South Nyanza before the migration of the Luos into the district. So Kochia had to get land easily and settle as the Waswa moved and left the place. Although Kochia settled, they were not as many as other families.

When Kochia settled at Kakdhimu, their settlement was threatened by Karachuonyo who were very many in number moving from Miriu and other parts. When Karachuonyo attacked Kochia, the latter had no choice but to evacuate the land for Karachuonyo because they outnumbered Kochia.

Kochia gave them a lady so that they would be given at least a chance of survival because to the west was the lake, to south was already settled by Gem who were not ready to welcome them. The above map indicates the possible routes individual Kochia might have taken for refuge. Some Kochia went to Kano (Kaura), some settled in Kanyamwa, Kamagambo, Pau Angaga. (near Pe-Hill Secondary School), Kakasingri. But the majority of them settled at Kabuoch near Marindi because they were welcomed by the then leader of Kabuoch whose name was Obel Wuod Amala.. Obel Amala was related to Kochia in that his mother was a lady from Kochia (Kochia lady) as it is given by Kochia tradition. He was Okee Kochia.

Though Kochia who were scattered in other parts were living peacefully, it was necessary that they had their own land which their future generation of descendants could inherit. Kochia at Marindi (Kabuoch) also made Obel Wuod Amala being looked down upon by his people that his mother came (immediately to his home) from a very short distance (say 100 metres). Because of this, Obel was annoyed and was ready to help or lead Kochia so that they could get their own land.

MIGRATION OF JO-KOCHIA AS A RESULT OF THE
ATTACK OF JO-KARACHUONYO



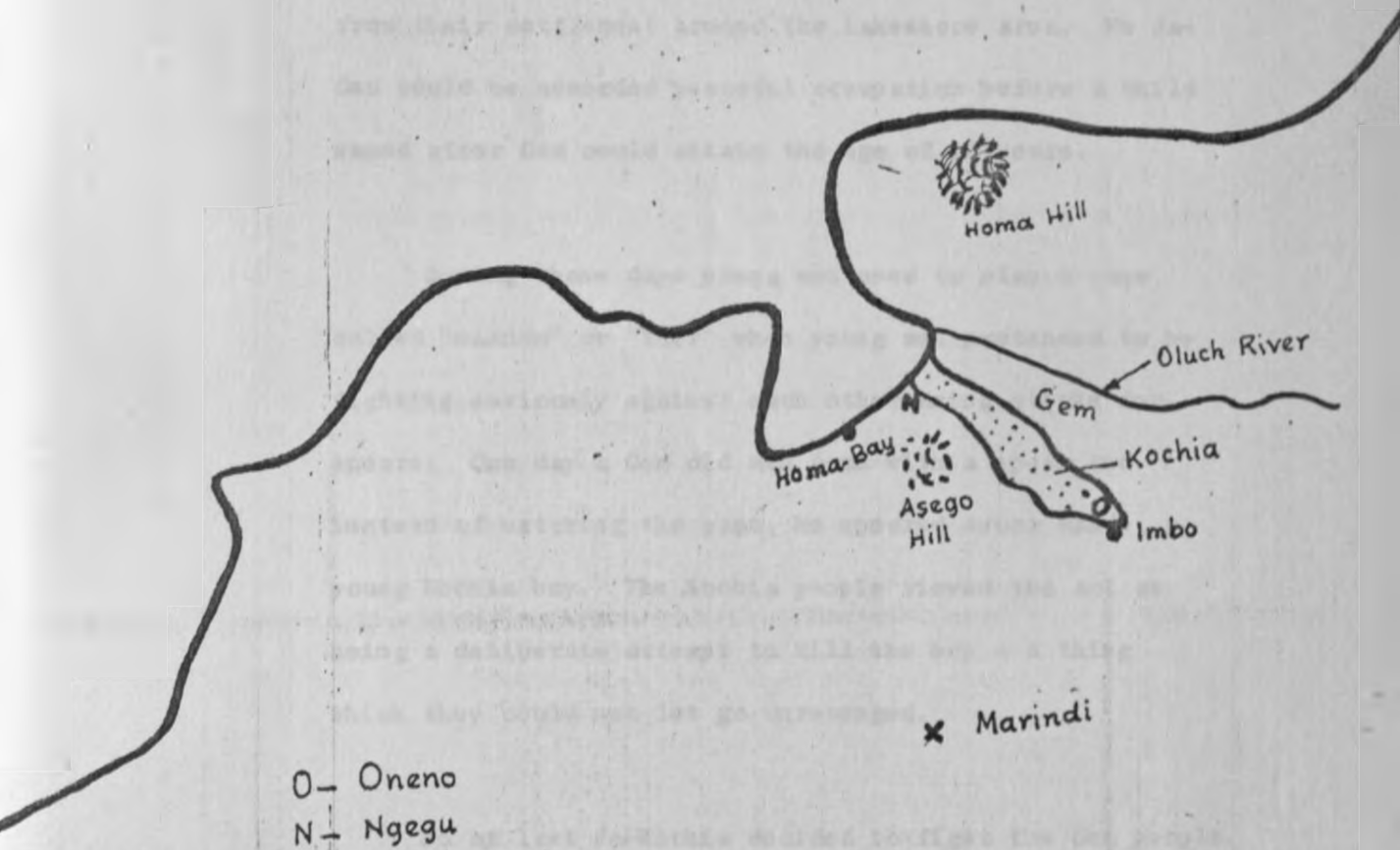
Obel had a friend called Okendo Owaka who was then the leader of Kanyada. The two leaders agreed that they were going to help Kochia get their own land.

One of the Kochia who had gone to Kanyamwa called Omullo had known some magic power which they had acquired from Kaksingri with Ogwal Wuod Okello where they married. When he returned he was ready to lead Kochia to get land. He had been promised by his magician that he was going to get land for his people. The Kochia who were at Kanyamwa and Marindi came. Omullo with the help of Obel and Okendo Owaka showed Kochia where they were to settle (see map). As Kochia were scattered, it was very difficult to call all the Kochia back. But Omullo used his magic exercise to call all Kochia to come. They were settled at the present Oneno where Omullo's home was, somewhere between Nyalkinyi, and Sota river near Ngegu. Kochia thus settled and became neighbours to Gem who settled to the north of them and occupying all the parts leading to the lake. (note that Omullo got magic for fighting Karachuonyo, this he got from Kanyamseka in Kanyidoto).

Staying as neighbours with Gem who was his brother, Jo-Gem did not recognise Jo-Kochia. Jo-Gem, instead of assisting their brothers, continued to hate them. Jo-Kochia wanted Jo-Gem to give them a portion of main entrance to the lake. Jo-Gem refused but still these were minor things. It reached a time when Jo-Kochia had to fight and chase the Gem people. The following are the reasons for fighting Jo-Gem.

The Gem people refused to allow Kochia people to catch fish. Kochia women were often tormented by Jo-Gem whenever they were found in the rivers or lake shore. It is retold that Jo-Gem used to hit them with "Okoko" fish thus piercing the women with its dorsal fins. One day they hit the mother of Ambaga who later died. Because they did not even want Kochia women near the lake shore, one day they sold the wife of Otieno Wuod Akula with two children to the traders from Imbo Kadimo. Because the Gem were bordering the Karachuonyo to the north, one day Jo-Kochia by the name Obudho Nyaroya Nonyoni stole a cow from Karachuonyo and as he was chased by Jo-Karachuonyo, the Gem people caught him and handed him over to Jo-Karachuonyo who killed him. One day another man from Kochia called Mwai stole some goats from Jo-Karachuonyo.

MOVEMENT OF JO-KOCHIA IN SEARCH OF PERMANENT SETTLEMENT



When Mwai was caught by Jo-Gem, he asked them to spare him but they did not listen to him. So Jo-Gem gave him to Jo-Karachuonyo who killed him. This brutal act angered Jo-Kochia who then decided to evacuate Jo-Gem from their settlement around the lakeshore area. No Jo-Gem could be accorded peaceful occupation before a child named after Gem could attain the age of 12 years.

During those days young men used to play a game called "olando" or "thir" when young men pretended to be fighting seriously against each other using sticks for spears. One day a Gem old man came with a spear and instead of watching the game, he speared Awuor Rande, a young Kochia boy. The Kochia people viewed the act as being a deliberate attempt to kill the boy - a thing which they could not let go unrevenged.

So at last Jo-Kochia decided to fight the Gem people. Before fighting Omulo the magician prepared his magic and when the war started, it did not last for more than three days mainly because there was no boundary between them and no battle ground would be set.

During the war about thirty Gem people were killed including the Gem giant (war giant) called Obim. Obim was covered by hair all over the body and was a huge man. . The Gem also killed about eight of Jo-Kochia.

The Gem sensing that it was a losing battle, ran away for their safety sake as far as the present Asumbi, Imbo and settled there upto now. Having defeated the Gem, Kochia people did not destroy the homes belonging to the Gem but just continued dwelling in these homes. One night, someone came secretly and put the home of Omulo at Oneno on fire so that Omulo moved south of Angiro Hill. The Kochia settled the former Gem area and retained their settlement which they had defended until the time of the colonial era. Before the institution of the colonial government, Kochia had to fight quite often with Jo-Karachuonyo with whom they shared a common border.

The above map shows the location of Kochia and her neighbours, Karachuonyo, Kanyada, Gem, Kagan. Kochia is indicated by the yellow decoration while the boundaries of the other locations are not marked. For the relationship between Kochia and Kagan, read the section of Kagan.

Omulo remained the leader of Kochia. But when the colonial government was introduced, Ogwai was made the first colonial chief of Kochia who ruled shortly. Ogwai was succeeded by Amayo. Obonyo Ngongo became the third chief and the last chief of Kochia. Because the Kagan chiefs were not trusted by the colonial government, Obonyo was the first chief to combine the two locations which became known as North Nyokal location. Nyokal is a word derived from a Luo word wut kal meaning villages or homes (families) in one area or under one leadership but are not members of one ancestor (family). The word was used so that the Kagan people could not complain that they were being ruled by a Kochia chief because the name of Kochia was also erased.

Otieno Jeremiah (from Kagan) became the second chief of North Nyokal. He ruled until Oyugi Francis took over. Francis Oyugi has been the chief of the location until he retired in 1982.

CLANS OF KOCHIA ..

The clans (present) of Kochia indicates the names of the sons of Ochia. They are:

1. Kauraffrom the brother of Ura
2. Kanam from the brother of Ura
3. Kamenya from the brother of Ramul son of Ochia
4. Kowili from the son of Ramul son of Ochia called Owili.
5. Korayo from the son of Ramul Orayo

Sub-Clans of Kochia

The present sub-clans of Kochia most of them derived their names from the grandsons of Ochia.

They are as follows:

From Ramul:

1. Kodeyo
2. Kokoth
3. Kanyanjwa Sons of Ramul son of Ochia
4. Komito
5. Komondi
6. Kaduk

From Amenya

1. Korwa
2. Kanyasuda Sons of Amenya son of Ochia
3. Kotle Onditi
4. Kangwenga

From Kaura

1. Kanyindeu
2. Komolo Sons of Ura son of Ochia
3. Kaminguswa

From Kanam:

1. Kolal Mach Sons of Anam son of Ochia
2. Komolo Adhuola
3. Kanyandiek

It seems that all the grandsons of Ochia were born in Siaya most likely in Alego because Ochia was believed to have died before Anam and Amuya got married and noting that they were quite a group who moved from Siaya. The movement of Kochia to South Nyanza seemed to have been favoured by the existence of the foot paths made by the WASWA people who first settled the area. Their settlement and influence are evidenced by the names of hills in Kochia, e.g. Angiro, Nyajanja, etc; these are believed to be Waswa names.

It is being suggested that Kochia, Gem, Kagan, Kanyada, Kamagambo had a common ancestor because all of them had the name Gem attached to them like Gem Opole, etc.

GENEOLOGY OF KOCHIA

1. Okoth Mbal (95 yrs) - Informant

↓
Mbogo

↓
Odero

↓
Omega

↓

Okoth



Ranul



Ochia



Nyangun

2, Daudi Midigo (70 yrs) - Informant



Odhiambo



Ang'wen'ga



Abuor



Oluoch



Onuon'ga



Oywa



Amenya

CHAPTER 6

THE KAGANINTRODUCTION

As a part of the research, the following story deals specifically with the people of Kagan who are now combined with the Kochia people to make North Nyokal location. The story tries to make an attempt to give the origin of the people and the possible route of migration until their present place.

THE ANCESTORS OF KAGAN PEOPLE

AGAN, the man from whom the name Kagan was derived, was believed to be a Luo who had a brother who gave rise to a group in Allego (Siaya) now called Kakan. The Kakan and Kagan may either have been from one man called Agan or was the son as they put it. It seemed that Agan was born in Allego where he married his first wife called Agolla Nyaguti and his second wife Ojula. The first son of Agan was Nyiriema and the other sons were Okoko and Arum. From these sons of Agan the present clan and sub-clan names of Kagan have been derived. In the history of migration, the Kagan tended to follow the Kanyada people. If people may ask the relationship between Kagan and Kanyada, Agan and Nyada were brothers in the sense that

the mother of Agan was a sister to the mother of Nyada. This type of relationship is known as "Owadgi mar Minasi" in Dholuo, so they claim. But strictly speaking, Nyada and Kagan belong to different ancestors if we follow the background of the two from their ancestors as it is commonly followed in Luo tradition.

THE MIGRATION OF KAGAN

The possible routes the Kagan people followed in their historical migration is given in the above map. But the reason why the people of Kagan started moving from Allego is not clearly defined, though it can be guessed that either they were confronted by shortage of land and needed to expand their land due to population explosion in the area they formerly settled or there might have been some misunderstanding between them in Allego.

Six people of Kagan were believed to have decided to move from Allego towards Asembo where they managed to cross the Kavirondo gulf from Asembo to Wague in west Karachuonyo. The story is clear here that the boat belonging to a person called Nena was used in crossing the lake on payment of something in form of goats.

Having crossed the lake to Wague, they could not settle here because they found another group called Jokawaro who had already settled there so they continued to move southwards and managed to settle at a certain place near the lake shore called Aaro. At this time it seemed that Karachuonyo had already been closing in following their battle with Kochia (whom they had sent away). So Kagan who were very few in number could not manage to stay at Aaro when Karachuonyo threatened them. They had to leave their crops which were almost ripe for harvest. They moved to Sikri and part of Kanyada (Lala area) to stay with the Kanyada people whom they considered to be their brothers. Kanyada welcomed them and allowed them to stay with them as brothers. So they stayed together as their number increased.

One day as they were interacting (with one another) the child belonging to Kagan swallowed a kind of bead belonging to Kanyada man who was preparing his ornament. The man whose bead was swallowed by the Kagan child demanded his bead. As it was impossible to recover the bead except if by good luck the child could release it through his tool, the Kanyada man decided that if the bead could not be recovered immediately, he was prepared to open the stomach of the child so as to recover his bead. He decided and opened the child's stomach and re-

covered his head thus killing the child because of the head. The Kagan people decided that since their brother (Nyada) had done such a terrible operation on the child, they would move away from him and would not share one settlement. They also decided to break their relationship by marrying one another's daughter. So Kagan went away in protest from Sikri-Lala area and were scattered for some years.

Some of the Kagan who went towards Asumbi came to settle near Arut hill from the present Gem area. At Arut they found it forested and seemed that the Waswa who were there had left it a dense forest. They took a cock and a male goat and tied them in the forest experimenting if there was any wild game in the area. If there were, they would eat the goat or the cock. This was done as had been foreseen by Nyambere (the magician of Kagan) that if the goat and the cock were not eaten, they would have found a permanent land where they would stay forever. As had been foreseen by Nyambere, neither the goat nor the cock was eaten. This gave them confidence that they at least had found a permanent land which they longed for.

Kagan started developing and expanding their area until they bordered Karachuonyo who are to the north, Kochia, to the west. Kagan started fighting with Kochia though the dispute was not for land but due to some social problems and internal wrangles which sometimes occur when people live together. It is claimed that some Kochia often left their cattle to feed on Kagan crops that Kochia adults also interfered with young men's game. But Nyambene and Omulo got bilo from one place and therefore agreed to combine their magic power. They thus agreed that "Kochia and Kagan shall not fight" though Kagan had driven Kochia away from some parts as Ndiru to Kongaro area (former Kochia villages).

The Kagan stayed in their place without any threat of external invasion by any group of people though they often fought with Kanyaluo and sometimes united with Kochia to fight Karachuonyo.. They also fought with Kodera though they sympathised with them because they were marrying their daughters. It should be noted however, that in their migration, the Kagan were just footing, following the path of the early occupants as the Waswa foot path. Sometimes they had to carry food and move with their animals. They are Luo in blood and speak Luo language.

CLANS OF KAGAN

- | | | | |
|-----|------------|---|-------------------------|
| (1) | Kanyiriema | - | from first son of Agan |
| (2) | Kakoko | - | second son |
| (3) | Ka Chieng | - | third son |
| (4) | Gongo | - | the group of people who |

are not sharing ancestral relationship with Kagan but moved (in history) with them in all places they were being frustrated. This type of relationship is popularly known as (Tuongruok) and to this it is always referred to as Tuong Kagan gi Gongo.

Some of these clans have been divided to form sub-clans as Kanyarwanda and Komenya.

CHIEFS OF KAGAN

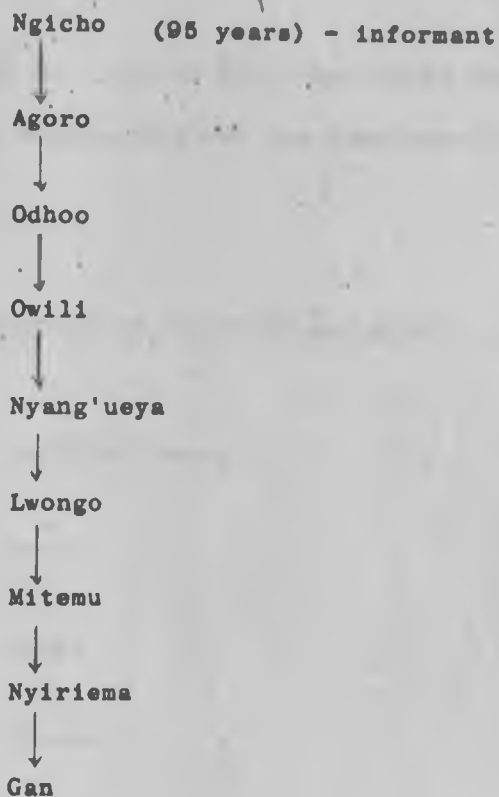
The first chief was Ochieng then followed by Opalla who only ruled for a time following the grabbing of the Indians' property by the Kagan people when the Indians were crossing Kagan in a bid to see the chief. Otieno wuod Okal was the third chief who was followed by Aloo, then Odek who left it to Ngicho. Ngicho became the last chief of Kagan before it was combined with Kachia (North Nyokal) under the leadership of Obonyo.

It should be noted that when the Europeans came, they asked for the local leader who was then Nyambere (the Kagan's jobilo. . . It was Nyambere who appointed Ochieng to be the first chief of Kagan under the colonial government. The same history holds with Kochia showing that the Europeans had respect for the then local leaders who were jobilo.

Note also that before the coming of the Europeans, Kagan had stopped fighting with Kanyaluo following the peace pact signed by both parties and symbolised by (Killing) cutting a dog into half so that each warring side could go with one half and the other side with another to mark the end of the war.

This written history of Kagan was given by Mzee Ngicho who lives near Maugo river next to Nyangweso. Ngicho is approximately 95 years old.

Geneology of Kagan



Gan is believed to be related to Nyakach, Kanyada as was explained but is more of a brother to Kakan, a family in Alego (Siaya District).

Glossary

Married for is used as a direct Luo translation meaning being responsible for the marriage of the son.

Geneology of Research Assistant

Jackton Ojwang

↓
Ogeno↓
Omega↓
Obiero↓
Oluol↓
Guyu↓
Ndonga↓
Duk↓
Okoth↓
Ramul↓
Ochia↓
Nyangun

CHAPTER 7

JO - GEM

Like in many other subjects and disciplines oral history has some shortcomings among which are misinterpretation, omissions, exaggerations, inexactitudes, etc. There is also problem of finding correct chronology and putting in order winding narration as given by respondents. For our case, we found it not easy to go by prepared questionnaire as our respondents could almost talk about everything after shooting the first question. But at least we had something to write down. For circumstances beyond our control we could only manage to get useful narrations from two wazees namely, Ngome Wuod Rabongo, Ogire Wuod Ager.

Gem is a location in South Nyanza District- it is under one chief. Unlike normal Luo way of naming places Gem is not a name of a person. It is derived from past acts of generosity of Gem people of putting people across - say across river enroute from Uganda during migratory journeys in the past. Perhaps Gem people used to invite other groups to new places of settlement.

Gem people regard themselves as descendants of Nyangun who probably led them from their original home but did not make it across to present South Nyanza. According to Mzee Ogire, Nyangun led Gem people from Uganda and later died at a place called Rambugu. Nyangun had about five wives, 1. Oyiedhe Milanya, 2. Achuku Nyo-Omenya, 3. Nyandiero Min Obu, 4. Onyulo Min Onyango, 5. Ago Winyo - Nyasgogo (i.e. wife taken after being separated by the real husband). Known children of Achuku Nyo-Omenya are Chiena and Opana Rayier, Nyandiero had Obu and Ago Winyo had Ochia- ancestor of people of Kochia location - neighbour to Gem. Chiena the son of Nyangun had also about five wives, 1. Owuor Dacha, 2. Magawa Olwal, 3. Nyanjwa Ragogo, 4. Masasia, 5. Omolo Ratego. Owuor Dacha brought forth Ongwenya and Okondi; Magawa Olwal had Ringro Rapol, Asure and Owuor, Nyanjwa Aluoch had Oguta, Okal' Agala and Obogno. Omolo Ratego had Ayo and Adhiambo.

According to Mzee Ngome, Nyangun had three main sons namely, Burjuok, Opana Anyanga and Ochia.*

* All born by Nyangun's wife called Nanda Gai. The late Mzee Nyamuthe Wuon Odiro told me the same.

Mzee Ngome tells us that Gem people were sometimes at war with Sakwa, Alego, Asembo, Seime - and it may not be far off the point for one to guess that people of Gem of South Nyanza partly migrated to avoid clashes. Otherwise this was just part of long process of Luo/Lwo migration which started hundreds of years back when the Luos were first living in present Sudan Republic by Bahrel Gazal-Nile confluence. The Luo evolved in the process- coming through present Uganda then entering present Kenya from the West. By the nineteenth century the Luo were already in South Nyanza. Migration was gradual and people didn't move enmass but came in bits/clans under various influential figures in one way or another. According to Mzee Ogire Gem people came from Uganda then settled at a place called God Kwer then moved to Rambugi then to Nya-Marimba then Nyilima then at Uyoma Naya. They left former Central Nyanza and crossed into South Nyanza passing through Wadh Huma (Homa) fording Nyanza Gulf of Lake Victoria - using at times sort of dry-out canoes of Odiswo Rakombe. The Gem people settled Ndwarra - a place in the region between Oriang Maket and Uma Hill (God Uma) - in Karachuonyo. From Naya the Gem

Burjuok had two wives and his two children were Owuor Dacha and Chiena.

Gem people of South Nyanza District are said to have split from Gem people of Siaya District. Both traditionally belong to Nieng Ragot (not necessarily so far this is the view of Gem of South Nyanza and Nieng could possibly be one of perhaps many founder ancestors and just from a section of Gem). Tradition has it that Nieng had two sons namely, Ojuodhi Ratipo and Nyangun. The two brothers separated with consequent migrations. Possible causes of migration are wars, disputes, failure to pay debts, need for more land, family quarrels, desire for adventure, etc. One of those could have separated Ojuodhi and Nyangun. Bead (Tigo) legend is often given as cause of separation and migration. It is claimed that Ojuodhi's child swallowed Nyangun's bead for his ear. Nyangun insisted that he wanted the bead back. Eventually the boy who swallowed it was killed to recover the bead. The act left no alternative but separation. Mzee Ogire had some doubt as to whether the bead legend applied to Gem. It could be with Kanyada (Alego group) though Kanyada people have their own legend.

later recovered when peace was made and Gem people offered Karachuonyo a girl - Mingusa Ko Onyango being Karachuonyo negotiator and Olewe for Gem. Mingusa gave the girl to his son called Mbuya and they begot sons (1) Awino (2) Maena Ragwel (3) Siguda (4) Osano.

At Tar Onegi, Jo-Gem mixed with Jo-Kanyada and went to live with Jo-Kachwanya, i.e. Jo-Kadem, Jo-Kanyamwa, Jo-Kabuoch, Jo-Karungu, etc. Some of these people lived in Mariwa now in East Sakwa Location. Later the Gem people went to live at Majiwa Imbo - now at Kanyada - Gem border. The Kanyada people settled Asego. At Imbo Gem people were under the leadership of Olewe (political) and Nyamuthe (Magical).

The Gem people fall under seven sub-clans/locations each under sub-chief. All fall under 3 major groups namely, Kachiena, Genga and Kopole. Kachiena belong to the descendants of Chiena who again fall as Komolo and Kamasasia, Kanyanjwa, Kamagawi and Kadacha - all named according to Chiena's wives. Genga named after a pond but the founder was Owa son of Opana son of Nyangun. Kopole is divided into Koyolo and Kotieno each under sub-chief, also Kanule and Kabor under one sub-chief, Kopole was founded by Opole son of Opana son of Nyangun

people were under Siguda (Wuon Apudo) Wuod Muga. Chiema took leadership at Ndware - of magical powers (Jabilo or Jawang-Buru).

Tradition tells us that Gem people and many others came to land which belonged to Kabuoch and Waswa (who are non-Luo and possibly are now in Tanzania). At Ndware the Gem people lived by Karachuonyo people with whom they fought series of wars. Nyadoro Ondigo mak Otho was the chief magician while Siguda was the political leader. Ndware was a good land where people could even dig using cattle ribs - the land of Obingli Wuon Ooro. Internal squabbles divided the Gem people and some of the Gem people revealed to enemies (Karachuonyo people) techniques of holding shields at war. Due to this Karachuonyo people improved to be better fighters and drove the Gem people to Tar Onegi (Ngegu) - a place in Kochia location and is by the shore of lake Victoria - north of Homa Bay township. The wars with Karachuonyo cost Gem people many lives and also property like cattle, etc. which were produced. At times the Gem people were left with only calves - whose mothers were

Ngome comes from Genga sub-clan/location. They marry among themselves for he belongs to Kakremba people who are different from Gem people. Kakremba group of people arrived in Gem location first but are now sort of settlers (Jodak).

Nyamuthe Wuon Odiro who was interviewed came from Kamagawi sub-clan.

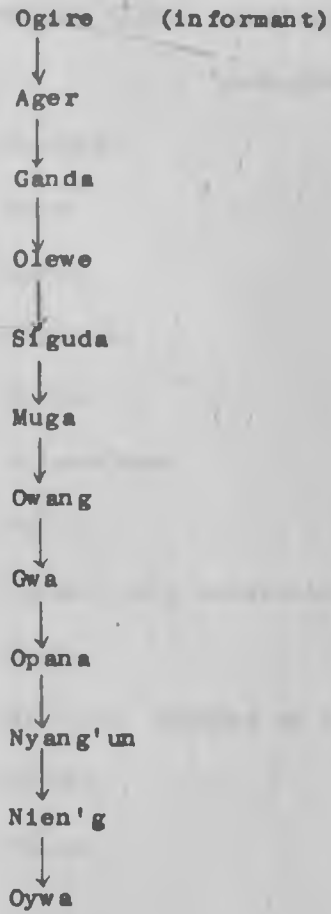
Kochia people do not intermarry with the Gem people because Ochia, the founder, was the son of Nyangun born after Nyangun had taken his Nyasgogo wife called Ago Winyo. By this marriage then Ochia is brother to Chiena son of Nyangun who is founder of Gem people. Also Gem people don't intermarry with Gem people of Siaya District who may to some extent be descendants of Ojuodhi brother of Nyangun son of Nieng.

Gem people during migration and settlement days fought Karachuonyo and Kabwoch people seriously. While Karachuonyo people pushed Gem people further south, the Gem people displaced and pushed Kabwoch as far southwest as Magina.

Odongo Wuod Nyamuthe was traditional chief of Gem before Europeans, Odongo was the first chief chosen by Europeans but he later gave up for Ager son of Ganda and retained magical duties only. Ager was succeeded by his son Okelo. Then On'gan'g became chief then Stephen Obiga then Owuor Raphael then Samuel Awi takeover and is chief to this date.

Nyamuthe was jabilo among the Gem people.

His two sons, Onyany and Odongo, also were.

GENEALOGY OF GEM

GENEALOGY OF GEM

Ngome (1903) (informant) - Genga

sub-clan/location

↓
Rabongo

↓
Hayo

↓
Omoro

↓
Wambiete

↓
Kohje

↓
Otleno Nam

↓
Ogola

↓
Odiawo (9th Generation)

↓
Remba

↓
Miserna (picked up from Mirunda)

↓
Ngombe

↓
Ogirna

CHAPTER 8

KANYAMWA

The Kanyamwa people claim origin from a man they call their great grandfather Ramogi Oywa. Ramogi is reported to have lived around certain hills in Yimbo Kadimo in the Siaya District of the Nyanza Province. The hills have since then been referred to as Ramogi Hills.

According to the tradition of Kanyamwa Ramogi had six sons namely Dimo, Omiya Ramul, Chwanya, Wango, Nyikal and Radoh. From the family of Omiya Ramul and Wango, the people of Uyoma and Asembo emerged, but the Seme people originated from the family of Nyikal and Radoh. The Kanyamwa are said to have descended from the family of Chwanya who is supposed to have been the father of Jok.

Jok had three sons. The first one was Chwanya whom he named after his father, Rachuonyo was the second son and Wanjare the last. Wanjare is reported to have killed his father accidentally thinking that his father was a hippopotamus. His father had sent the three sons to guard

his field so that the hippopotamus would not destroy the crops. In the dark when the father decided to come through the field, Wanjare speared him to death. In order to disappear completely from the scene, Wanjare ran and settled in the Gusii country. His descendants are the Wanjare people. His two brothers Chwanya and Rachuonyo took the father home and buried him.

Chwanya had two sons Ochieng and Onyango Rabala. The Kanyamwa tradition has it that Onyango Rabala was not a true son of Chwanya. He was an illegitimate child hence Kimirwa. Onyango Rabala's real father was Okuong Ngech from Kamyikela Location. Sources also confirm that Rabala was not the original name of Onyango given to him by Okuong Ngech. It was a nickname given to Onyango by Chwanya because Onyango had saved Chwanya when the latter had been caught by the enemy and taken hostage. Rabala is a word in Luo which means a warrior and it is from that particular incident that Onyango became known as Onyango Rabala.

It was the father of Onyango Rabala that the people of Kanyamwa gave both an eye and autonomy to be in the central core of leadership. The main reason for choosing

a leader was that the people realized that the population was increasing and the area was becoming crowded every year. So, they thought it wise to move out of their original home mainly in order to search for land both for settlement and for grazing. According to the tradition of the Kanyamwa people, the Kanyamwa left their original home because of scarcity of land and not because of war. The Kanyamwa left Yimbo-Kadimo under the leadership of Chwanya the son of Jok. They went through Uyoma Location. According to the tradition of these people, the sound evidence supporting their stay in Uyoma is the fact that up till now there is a well called Achamo Akvaro which is famously known as the well of the Kanyamwa people. For some time the Kanyamwa stayed in Uyoma and Chwanya and his son Onyango Rabala died in Uyoma.

The Kanyamwa tradition asserts that the meaning of the word Kanyamwa centres around Onyango Rabala's family. Onyango had a wife called Anyango Dhiaga from the island of Mfangano in Lake Victoria. She was from Kakimba and a daughter of Wiramba people of the Abasuba origin. Since these people were a Bantu group hence non-Luo, the Luo people referred to Anyango as "Nyarmwa". Jamwa is anybody who is non-Luo. Therefore the descendants of the marriage

between Onyango Rabala and Anyango Daiaga were referred to as Jokanyarmwa hence Jokanyamwa. This is how the name Kanyamwa evolved; therefore the Kanyamwa people.

Onyango Rabala had three wives, namely Anyango Dhiaga Nyarmwa. She was the mother of Biu, Akumu the daughter of Ongele. Akumu was the mother of Owiti whose name became known as Buoch. The last wife of Onyango Rabala was Nyagone the mother of Adem. The people of Kanyamwa are said to have descended directly from Biu's family and this makes them referred to sometimes as Joka-Biu or Joka-Onyango Rabala.

Biu had several wives. The famous ones are Obarungu and along her line the people of Karungu originated. His other wives were Achieng the mother of Oswago, Achuku, Nyasa and Tuda. Biu had a son called Nyagaya who was the father of Maroka. Maroka had six sons, namely Ungu, Matonga, Oogo, Ochieng, Ologi and Obunga Osewe. The present sub-clans in Kanyamwa are in accordance to the family of Maroka's sons. Therefore, the Kabonyo, Kwandiku, Kayambo, and Kwamo sub-clans emerged from the family of Obunga Osewe. Kachola, Kajwang, Kadwet, Kochieng and Komunju emerged from the family of Ologi and all those people living currently in

these sub-clans are collectively referred to as Joka-Ologi. However, there is one sub-clan which does not come directly under Kanyamwa this is Kakaeta. Jokakaeta originally came from Sidho Kano and therefore bear no relation to the Kanyamwa group.

It is said that under the leadership of Obunga Osewe the son of Maroka, the people of Kanyamwa left Uyoma for South Nyanza. Obunga Osewe is reported to have had eleven wives among them were Agutu, Danle, Nyariwa, Mwai and Awiti. He had a famous son Ogalo Obunga who married Nyangor the daughter of Nyamwango from Kanyamkago. At that time the Kanyamkago were living in Kasgunga in the present Gembe Location.

When the Kanyamwa people left Uyoma under the leadership of Obunga Osewe, they crossed the lake at Naya and landed the other side of the lake at Mirunda. On their arrival, they were welcomed by the people of Kanyamkago. The Kanyamkago considered the Kanyamwa relatives since Ogalo, the son of Obunga Osewe had married one of their daughters. The Kanyamwa therefore, found not only the Kanyamkago but also the Kakaeta, Waregu and Musweta Bogi. It was Warengu Mikulu of Kakaeta who gave Obunga Osewe a powerful Bilo which the

Kanyamwa used to fight and defeat their enemy at Mirunda. It was this powerful Bilo which the Kakaeto feared and as a result there was war between the Kakaeta and Kanyamwa. The Waregu also remained friendly to the Kanyamwa people. The people who remained hostile to the Kanyamwa were the Misweta Bogi. Though no actual battle took place between the two groups, the raiding activities were carried against each other until finally most of the Misweta Bogi escaped at night and went to occupy other places. This in itself implies that the Kanyamwa did not fight against any other groups at Mirunda in Kasungu.

Upon their arrival in South Nyanza the Kanyamwa stayed in the area called Gembe for a period of time. After this they migrated through Lambwe Valley along the path called Njaga. They travelled until they reached a place called Nombi which is now located in the Kochieng sub-location. Here they stayed for sometime and Obunga Osewe, their leader died. The stony fence of Obunga's home is still visible up to this day.

When Obunga Osewe died, Ogalo, his son, became the leader of the Kanyamwa. It was during the reign of Ogalo that the war broke out between the Kanyamwa and Kabuoch

people. The cause of the war was that the Kabuoch had originally occupied the land which the Kanyanwa had settled. Now the Kabuoch wanted back their land. The Kanyanwa were defeated and driven back to Mirunda where they first settled when they arrived from Uyoma. In their tradition the Kanyanwa believe that the Kabuoch defeated them because the Bilo which they used to use during the time of Obunga lost its strength with the death of Obunga Osewe.

When they arrived at Mirunda, the Kanyanwa called a meeting of elders to discuss the ways by which they could get back their lost land. It was the need to get back the land from the Kabuoch which made Ogalo call the elders together to advise him. To him this was a war for survival. It was also important to try to find out who among the elders possessed magic power which was needed in order to prepare the warriors. The magic power was also used to determine the position of a man in the society. Therefore, Jabilo was highly respected by the people.

After the meeting Ogalo went to Kaksingri location and bought Bilo from a woman who was known to people as Nyamseke or Nyamsangia. This woman gave out all the magic

power she possessed. It is believed that after handing over all the magic power she had, her family became poor and that her line is still poor even up to now. The poverty was more of a curse. When Ogalo went back to Mirunda, he used the magic power he had bought from Kaksingri to defeat every enemy who challenged the position of the Kanyamwa people especially those who were living in Kasungu. Among the people who were dislodged by the Kanyamwa were the Kanyamago, Kabuoch who had driven the Kanyamwa from Nombi and lastly the Misweta Bogi who had challenged the Kanyamwa when the Kakaeta befriended them.

All the enemy of Kanyamwa decided to migrate to other areas especially at night. They took with them their belongings and cattle. They migrated at night when they learned that the Kanyamwa had planned an attack on them. The Kabuoch are reported to have gone as far as Pe-Hill Akoko and it is only later on that they managed to return to occupy the place where they are today.

When the Kanyamwa had acquired the land, they looked for areas which were suitable for settlement as well as grazing grounds. The first places found included Min Aloo,

and Ruri Hills in the Lambwe Valley. The Kanyamwa stayed around these hills for a reasonable period of time. Later, they abandoned these settlements and went to occupy the area which is now referred to as Kanyamwa where they now live.

The main reason why the Kanyamwa abandoned their settlements at Min Aloo and Ruri Hills was because their cattle were being killed by the tsetsefly and also because of threat posed by wild animals such as leopards. So, it was really for security reasons that they moved away. The entire area occupied by the Kanyamwa became known as "Ramba Piny Ogalo" since Ogalo was the leader and the founder of the area.

Ogalo married many wives since the wealth of a man was judged by the number of wives he had married. Many wives meant many daughters who would bring in many cattle, another criterion for wealth and leadership. One of Ogalo's sons, Ogada became famous and rose to the position of leadership after the death of his father. His father died at Ramba in the Lambwe Valley and where he died also because known as 'Ramba Piny Ogalo' and the people still refer to this place with that name.

Just before his death, Ogalo handed the magic power to his grandson Okumu and he told him that in future Okumu would be referred to as Gor Mahia. Later in life the name Okumu disappeared completely and Gor Mahia took the upper land. Gor Mahia was still a young man when this power was passed on to him. After the death of his father a Kanyamwa man by name Omusi took the role of leadership and it was only after the death of this man that Gor Mahia became the leader.

Gor became very famous among the Luo people. He gained popularity due to his magic power. Tradition has it that there were times when Gor Mahia punished his enemy by causing the drought. All the water wells would dry up so that many cattle would die as a result of this. There were moments when Gor could appear at public places or in funeral ceremonies in the form of a wild animal such as a Buffalo or in the image of an old woman. Sometime he could appear as a visitor and then disappear in the middle of the night without opening the door. His unusual behaviours made him famous and he was respected not only among the Kanyamwa people but also in the whole of Luoland. His home was situated at a place called Kayambo near a certain hill, which has since been called Gor hill in honour of his

leadership.

According to Kanyamwa sources when the whiteman arrived at Kanyamwa, Gor Mahia was re-elected to continue to lead his people. He passed his magic power to his grandson Ochieng who behaved almost in the same way as Gor Mahia.

Gor was succeeded by his son Ogotu. After Ogotu, Roche became the last leader of Kanyamwa from the line of Gor Mahia. After Roche, Julius Ouma became the leader or the chief of Kabuoch - Kanyamwa Location. Julius Ouma was from Kabuoch. However, in 1969 Kanyamwa was separated from Kabuoch and it became a location with its own chief. The present chief of Kanyamwa location is William Ayengo who is assisted by four assistant chiefs, Peter Owino Ongutu, Mika Oyomno, Sabastianus Gor Oola, and Dalmas Achienga.

In Kanyamwa, there is no intermarriage between all the sub-clans except with the Kakaeta. The Kakaeta people came from the same origin as the Kanyamwa. The Kakaeta originally came from Sidho-Kano under the leadership of Eta. Eta led his people from Kano. They crossed

Lake Victoria and landed at Wagasi. After a brief stay at Wagasi, Eta left the area when he had a fight with his brother Kwera. Eta and his group went and settled in Kanyamwa at a place which became known as Kakaeta. Another tradition has it that some of these Jokakaeta originally came from Soklo in Mfangano Island. This link is rather interesting since the Wisokolwa of Mfangano Island claim Gusii tradition and Josidho were originally Gusii people who stayed at Kano when the bulk of the Gusii left the area.

The Kanyamwa are not supposed to eat an animal called "Ngau". According to their tradition this animal killed Anyango the daughter of Maroka. Maroka was the father of Obunga Osewe who led the Kanyamwa when they left Uyoma for South Nyanza. So it was Maroka who insisted that his people must not eat Ngau which killed Anyango and since then the custom has been strictly followed.

CHAPTER 9

THE KARIINGII

INTRODUCTION

The informant who contributed largely to this first section was Enock Ndire (80 yrs) from Karungu. He is an old man well reputed as exceptionally, intelligent and as a very senior oral traditionalist.

He began by saying that from 'Got Ramogi' i.e. Central Nyanza Rabala's group trudged up to Nyandwat (Uyoma). In those days the lake wasn't as deep as it is these days and it was, therefore, possible to walk right across. He believes that it was Ogalo who led Onyango's descendants towards South Nyanza. A man by the name Ligawa had already acted as a scout and discovered the wide pastures of this side. Ogalo, being a medicineman of great repute, was the undoubted leader of the people as they crossed to South Nyanza.

On arrival to South Nyanza, they all camped at Gamba. At this time, it was not quite possible to identify the people as they are today, that is, Karungu, Kadem, etc. People were just known as Jokonyango. The Konyango people soon found in their midst people known as Kanyokal - Gem, Kochia, Kanyada, Kwabwai, Kanyidoto, Sakwa, etc. They were regarded as 'Mwa' by Jokaonyango. Jokonyango came

into contact with them mainly as a result of the trade, i.e. they sold (or brought) Ogalo tobacco (Ndap Obende).

The name Karungu originated from Mirungu Nyosire the elder wife of Biu who was Onyango's son. Biu had seven wives. His mother was known as Akech Nyakangagi and was 'nyar mwa'. Biu's other wives were Pany, Suda Nyomiro, Achuku, Akumu, Achieng and Nyasaa.

Mirungu, the elder wife, influenced Biu's two other wives (Achuku, Achieng) and broke away (together with Kadem) from Kanyamwa and went down to Sori.

Some of the reasons that caused the great migration from Kanyamwa were as follows:-

- a) When the Kadem, Kabuoch and Karungu confiscated Mwa's cattle, an act which was quite recurrent, Ogalo always took the cattle and returned them to 'Mwa' while keeping some for himself. People began uttering words like 'Ngani thirowa'.
- b) Ogalo and Kanyamwa regarded Jokonyango as their serfs and made them suffer all the sufferings

that the serfs, in history have suffered.

- c) Whenever Karungu, Kadem and Kabuoch went hunting, on their return they always had to part with their meat which went to Ogalo.

All these were to cause their great dispersal.

The lands around the present day Sori i.e. earlier occupied by people referred to as 'Mwa', were discovered by two people, from Konyango i.e. Oyier Akama Jakadem and Owaja Jakamuga. These two were doing business with the aforesaid 'Mwa'. They sent them hides and skins in return of beads and hoes. Later they brought the good news that the land down there was very fertile.

The main leaders of Kadem and Karungu while they were at Ramba and down the lake were Owuonda and Wambogo respectively.

The actual migration from Ramba to Sori began exactly as had been prophesied by the leaders such as Owuonda and Wambogo. Arrangements had already been made, by people like Oyier Akama, and Migogwa (the Mwa' leader) that the Karungu and Kadem move down.

Meanwhile a great hunt was organised. All the occupants of Ramba were to go hunting. The Kanyamwa, together with their serfs, were to go upwards, i.e. towards Ongeng while the Kadem/Karungu were to go downwards. That is, people were to converge at Olambwe. The Kanyamwa people did not know the trick which was being played on them by the Kadem/Karungu. No sooner had they, together with their serfs, parted upwards than the Kadem/Karungu collected all their cattle. The latter then began their long awaited separation which was to take them towards Raguda right through to Sori.

The Kanyamwa people on discovering the treachery of their cousins began to chase them very first with the hope of recovering their cattle. They reached up to Nyanongo where, to their great surprise, they found a huge army of 'Mwa' who had turned up to welcome the Kadem/Karungu. On seeing this, the Kanyamwa gave up and began to trudge backwards.

The people referred to as 'Mwa' who were the original occupants of the lake shore, i.e. those who welcomed and harboured the Kadem/Karungu in their midst were;

Ugu, Kakseru, Wasibeti (the present Suna), etc. The informant believes that the very first camping site was Sori. He adds by saying that of the two leaders, Owuonda of Kadem died at Kalamindi while Wambogo of Karungu reached Sori. Upon Owuonda's death at Kalamindi, Mifuongo (his son) and Oyier Akama assumed leadership.

One of the Kadem and Karungu traditions claims that some of the wars fought by them were as follows:

1. Karungu Vs. Mwa

Causes:-

- The 'Mwa' people always took the Luo young girls and their young women.
- They made the Luo do all sorts of jobs, i.e. milking the cows.

Immediate Causes:-

All the people (Mwa and Luo) went hunting at 'God Bim' (in Karungu). A rhino appeared from nowhere and Owaja (Jaka-rungu) speared it to death. As it fell down, its head faced towards the lake. This was considered by the Luo,

as a sign of good omen. That is, it was believed that the land was now going to belong to the Luo. The Mwa then insisted that the rhino's horns be taken to Migogwa (their chief). But then the Karungu people insisted that they be taken to Wambogo (their chief). Then a man by the name Olondo (Jakarungu) declared that Mwa be speared, i.e. "Yawa Chwouru Mwa". This was the beginning of war. The Mwa killed a man by the name Olwalo Kochieng. This had been prophesied so that the lands belong to the Luo.

The Mwa were chased up to Raguda and Aloma. The following morning, the battle continued at Raguda. They were chased again up to Ngira and Lwala from where Kadem took over the chase. They went up to Kimae, Ugu. Kadem then began to occupy Oganga, Agenga, Paw Sare. Indeed it is of vital significance that Kadem killed their war hero (warrior) who had done wonders by killing very many Luo warriors known as Nyanjogu Ja Ugu. The Mwa then ran across Kuja river into Tanganyika.

2. Karungu Vs. Kanyamkago.

Kanyamkago, Kamageta and Wagire came from Nyandiwa towards Gwasí. They lived in the present day Karungu for

some time then proceeded to Kadem: Ndiwa, Nyoniang, Kiwiro. A point which needs noting is that in this war, Karungu actually were only aiding the Kadem to fight the Kanyamkago.

Karungu can be divided into four sub-locations: Kachuku, Nyasaa, Kachieng and Nyosire.

It seems that the name "Karungu" by which these people are referred to has a double origin so to speak. I am made to arrive at this conclusion mainly by the fact that two reasons are always repeated as having been factors leading to the name.

First, Karungu comes from Obarungu, or Barungu Nyosire who was the elder wife of Biu. As it is pointed out in the earlier notes, Biu had seven wives: Obarungu, Achuku, Nyasaa, Achieng, Tuda Nyagaya, Nyapany and Mwani. It is significant to note that the first four wives of Biu are the ones who broke away (led by Obarungu) from Kanyamwa and together with Kadem, came down to the lake. The other three remained at Ramba and up to now they form sub-locations in Kanyamwa.

Now, it is believed that since Obarungu Nyosire, the elder wife of Bui, rebelled and led other younger wives to Sori, the 'country' had to be named after her, i.e. Karungu.

Secondly, there are those (and these are also quite a majority) who hold that the name derives from the fact that while still at Ramba, the Karungu people were always holding 'rungus' ready to fight against their cousins, i.e. the Kanyamwa. That is, the Karungu people and the 'rungus' were identifiable or that they were part and parcel. It would be very convenient and relevant therefore, for one to infer that all these two factors equally contributed to the name.

It must be remembered that Biu was one of Onyango's sons.

When all Jokonyango sojourned at Ramba, Ogalo Nginjo was the leader. In fact many hold the idea that he actually led people across Lake Victoria, from Central Nyanza. At Kalamindi, he had people who acted as his headmen in leading the sub-divisions. For example, Wambogo was the Karungu leader while Owuonda led the Kadem.

On the other hand, there are those who contend that it was Onyango who actually led his people across. While at this point, perhaps it should be pointed out that Onyango's background is rather mysterious. Technically, of course, it is believed he was Chwanya's son. But then there exists other beliefs which show this fact. For instance, it is believed that Onyango's mother had divorced Chwanya and went to marry another person at Kanyikela. Some of the informants believe that Onyango's mother was already pregnant when she divorced Chwanya, while others contend that she actually became pregnant at Kanyikela. The latter would, in other words, have us believe that

Onyango actually wasn't Chwanya's son.

However, they are all agreed in the rest of the story as it goes. That is, we are told that at the great famine outbreak in Kanyikela, this woman returned to Chwanya. Onyango is therefore like one of those children referred to by Luo as "nyathi nyasgogo". Onyango's great luck however, commenced with the famous initiative he took in rescuing his father - Chwanya - against the Mwa (Joyimbo). Chwanya was in the latter's captivity and all his sons declined to go and rescue him but for Onyango he not only rescued the old man but also slaughtered for him their only ram. This was essential since before the old man entered his home, there had to be a sacrifice. Yet again all the other sons declined to slaughter their rams.

For all these actions we are told by oral traditionalists, Chwanya blessed Onyango immensely at the expense of his other sons. Chwanya offered him a spear and a hoe.

'Tongni ineg godo le mangeny, kuerni
ipur godo. Jogi enobedi mangeny
kendo gini gore kendgi. Mondi gini-
bedi mana nyasgogo kaka meru"

With these words Chwanya prophesied riches for Onyango and greater population of his descendants. Onyango's descendants were therefore destined (as blessed by Chwanya) to multiply and expand in wider areas.

All Onyango's wives, according to Chwanya's prophesy, were ex-divorcees, i.e. they were "Nyasgogo". They were Nyarmwa (Biu's mother). Akumu Nyongele nyar Kaksingri (Min Owiti or Buoch); Nyagone (Min Adem); Achieng nyar Kaksingri (dhod Kabuoch Makachieng). As we now can see, all these wives gave birth to people who expanded immensely forming big location, i.e. Jokonyango.

As has been mentioned already, after coming from Central Nyanza, people sojourned at Ramba - Kalamindi for some time. It was here that Chwanya's prophesy (that Onyango's descendants would multiply and fight against each other) began to materialise.

Some informants believe that among other causes, the other minor groups (Jodak) like Kwabwai, Kanyidoto, Komenya, Kanyada, etc. always created a bad atmosphere for Jokonyango to fall on one another's throats, i.e. 'nene githuwogi'.

Ogalo and his people - Kanyamwa tormented their cousins badly. They would for example, remove the teeth of the latter's cattle when found drinking water in Ogalo's pond "yap Ogalo nene inagoe diek".

They also helped themselves to their cousins' younger wives and daughters. It should be remembered that those who really suffered under Ogalo's hegemony were the Kabwoch, Kadem, Karungu. The Kabwoch were the first to run away from Kalamindi. The Karungu joined them for a brief spell and, after persuasion by Kanyamwa, returned.

All in all, the Kadem/Karungu began to secretly look for other alternative areas to migrate to. In this venture, Oyier Jakadem and Akama Jakadem played a leading role. They had been trading in the whole span of the lake region and were very well known by the Mwa people down the lake. The latter were Kakseru.

Ugu, Ungoye, Wasweta, Kakseru, etc. Oyier and his group sent the Mwa hides and skins which were plentiful at Ramba in exchange for beads and hoes. They soon brought word that the lakeside was quite fertile and very conducive to living in. Indeed the Mwa had also given them green-

light to come over and stay with them.

Like the Kadem informants, these are also agreed on the fact that before the actual migration, there was a great hunt (dwar) which was to take place. It was agreed that the Kanyamwa, together with their Jodak go upwards while the Kadem/Karungu were to go downwards. Very early in the morning, the horns were blown and all the plans were implemented. Meanwhile the Kadem/Karungu took all the cattle belonging to Kanyamwa and then began their long awaited migration towards the lakeside. They went and camped at Raguda first. Meanwhile the Kanyamwa, who had already discovered the trick played on them, chased the former up to Raguda. But then they found the Mwa already prepared to help the Kadem/Karungu. Kanyamwa therefore gave up the chase and returned to Ramba.

Some of the battles fought by Karungu and Kadem were:

1. Karungu and Kadem Vs. Mwa i.e. their hosts.

Causes:

Like the Kanyamwa back at Ramba, the Mwa after some years began to show their arrogance as the owners of the

country. They began to assert their power among the Luo through very unfriendly actions. For instance, they made it a point that all the cattle, girls, women and children born there all belonged to them; as the owners of the land. When the elders drunk their local beer, the Mwa sat on their laps. In short the Mwa like the Kanyamwa began to torment and intimidate the Kadem and Karungu. This made it to the latter abundantly clear that for them to have permanent peace and tranquility, they had to have their own 'country'.

The Luo thus began to organise themselves in readiness for the big showdown. It would be very interesting to mention here a very interesting occurrence. There was a 'Jamwa' by the name of Magoyi. He had foreseen the fact that at some later date there would be a great showdown between his people and the Luo; a showdown of which the latter would emerge the winners. He therefore took all his belongings and arranged them in a canoe. Then he sailed from Sori, Aneko to Tanganyika. Thus the proverb prevalent in Kadem and Karungu (inge ka magoyi). And indeed he escaped the unsympathetic spears of the Luo.

At some stage the Luo children played a mock battle against the 'Mwa' children which the former won. This indicated to the Kadem and Karungu that they could easily win a war should there be one between them and the Mwa.

The immediate cause of the war was the big hunt in which a rhino was slaughtered. War broke out as a heated argument ensued as to who was to have the rhino's horns. The Mwa were defeated heavily. They crossed the lake to Tanganyika, some ran towards present day Gwasi, i.e. Wasweta. The Kadem, meanwhile pursued the Kakseru towards Kimaye. It would be interesting to make a conclusion here that the Kadem and Karungu at last had got a 'country' which they would call their own, at long last. The Karungu remained down at the lake occupying Sori, Raguda, Ngira and sharing a boundary with Gwasi. The Kadem went upwards to Lwanda, Lwala, Angugo, Ndiwa, Gogo, etc.

2. Kadem Vs. Kanyamkago

This war was basically between the Kadem and Kanyamkago. But then the Karungu especially Kachuku came to their help.

3. Kadem Vs. Kwabwai

Here again the war was purely between the Kadem and the Kwabwai. Karungu only came to help.

4. Karungu Vs. Wazungu.

The first European to come was bwana Obilo. This would mean Hobley the Briton. He entered at a home in Kadem Kakoth known as Kobo. He then came up to Aora Chuodho. When he came, it was Ochola Odindo who was a kind of chief, i.e. he was the undisputed medicineman. The Europeans wanted the Karungu people to go and work in Tanganyika for them. They also wanted to take the lands around Sori for their 'boma'. This they at last did in 1903. However, there was a bitter resistance from the Karungu causing the deaths of very many people since the whites, with their guns, were superior.

According to a highly qualified source, Obwoyo was actually the man made leader by the second group of whites who entered Karungu. But then the latter gave up in favour of Ochola. They wanted Obwoyo because he lived in and around Sori which was much closer to them. Tiany, son of Ochola Odindo took over during the World War I.

This was so because Ochola was now very old. Tiany was removed, later on by the whites and Orero took over the leadership. There were two characters who undermined Tiany until he was removed. There were Kasuku Jawagasi and Rangi Jakasgunga who were the Europeans' interpreters. Orero worked for 27 years and left because he was now an old man. At the same time Karungu and Kadem were now being united administratively. Thus Paulo Inda took over from Orero in Karungu and Marera in Kadem. He ruled from 1942 to 1962 when he was imprisoned for corruption. Joel Okoth then took the leadership and up to now, he is still the chief of the Karungu people.

CHIEFS

Wambogo (Pre-colonial partly)



Aluoch and or



Ochola Odindo



Obwoyo (but left in favour of Ochola)



Tiany



Orero



Inda

Colonial



Okoth

Geneology of Karungu

1. **Gideon Sime (60 yrs) - informant, Kanyasaa clan**

Midenga



Owuor



Midenga



Wambogo



Odero



Mwo



Biu



Onyango



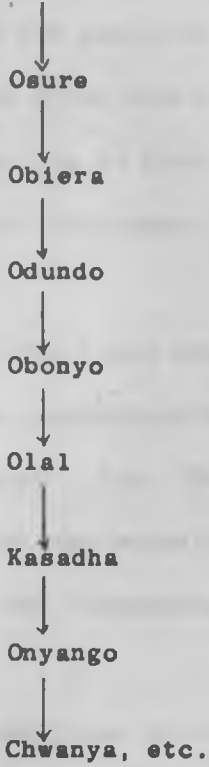
Chwanya



Jok, etc.

Geneology of Karungu

2.

Otwe (75) - Informant, Kachieng Clan

CHAPTER 10

KADEM

On the question as to where the Kadem actually came from after staying temporarily in Central Nyanza, tradition has it that from "Got Ramogi" the Kadem came up to "Ramba" (Kanyamwa) from where they later dispersed.

As the Kadem people trudged on from Got Ramogi they were predominantly known as "Jokachwanya" or "Jokonyango", i.e. These people were "Jokachwanya". The person who actually led them was Gor Kogalo who himself was "Jakonyango".

Traditions collected among the Kadem seem to indicate that the Kabuoch were descendants of Owiti. He was the eldest son of Onyango. He had a number of wives who never gave birth, hence the rebuke on him as "Buoch". One point of interest that needs noting is the fact that it is believed that Onyango camouflaged so many sons of Chwanya, Owiti Buoch being one of them.

The tradition of Kadem has it that his father, Jok, had prophesied this in blessing him. Many Chwanya's descendants are still to be found almost in all the locations forming Konyango. For example Kamama in Kabuoch, Kombogo, Kabonyo all in Kabwoch were originally in the Chwanya group. Kochieng in Kanyamwa, Kanyidwera in Karungu; all these were Chwanya's people who are now subsumed by Jokonyango. However, in Kadem we don't have them.

The name Adem originated from the fact that he was the son of Onyango. His people multiplied until they formed the Kadem location.

Turning over attention to some of the factors that led to the "breakaway" of the Kadem/Karungu people from Ramba, or Kanyamwa, we find that basically it was the arrogant attitude of the Kanyamwa people who tended to regard the former as their outsiders. This led to mistreatment of the Karungu/Kadem and even the Kabuoch people.

In addition to this it was also a fulfilment of a prophecy by Chwanya to Onyango, i.e. "your descendants will multiply and fill a big area". So that a big fight, between Kanyamwa and some of outsiders i.e. (Jokanyikal) on the one side and the Kadem/Karungu on the other, erupted which was followed by a migration by the latter towards Sori.

The people who originally occupied almost all the areas in the present day Kadem and Karungu were "Jomwa", i.e. non-luo groups, viz Waacha, Wasuria, Wasweta, Wakine, Kakseru, Ugu, Kamot, etc. They did not surrender these areas voluntarily. There were battles fought and it was after the Karungu and Kadem had defeated them that they set off across to Tanganyika. The latter then divided the big vacant area amongst themselves.

It should again be noted at this juncture that like the Kanyamwa vis-a-vis Kadem and Karungu war, this was between them and "Mwa" and was also a prophecy. Tradition from both Karungu and Kadem informants has it that, like Kanyamwa back in "Ramba", these "Mwache" also soon began to regard the Kadem and Karungu as outsiders.

It was the young boys who consequently started the battle which was soon joined by the adults.

It has been said, and infact a well known concept, that the Kadem and Kabuoch are closer in terms of relationship than Kadem and Karungu. Let us see the reason given:

Buoch's (or Owiti's) mother and Adem's mother were very closer cousins, i.e. "nene gin Jokangato". Kadem had four basic sub-locations: Kanyuor, Kanyaruanda, Kakoth and Kolal. Adem married his wife who gave birth to a son known as Nyadera. The latter then married his wives known as Akoth, Anyuor and Olal - which form the sub-locations.

However, Nyamanda (which forms the fourth sub-location was the wife of Nyakuji who was the son of Owiti. When Nyakuji died, Adem took Nyaruanda.

It should be mentioned in passing that Kadem, Karungu, Kabuoch and Kanyanwa locations as big as those

of Bondo constituency in Siaya District, are one. As such, no intermarriage practices take place between them. The elders believe that this phenomenon will continue unabated or unviolated. Their only fear is the fact that the younger generation these days are quite unpredictable and that they may very easily break this rule.

For instance, all those locations forming "Joko-Nyango" never had any marriage dealing with the whole of Karachuonyo location until very recently. This had to be so since Rachuonyo and Chuanya were brothers.

NOTE: While we are still in Kadem, here is yet another conversant testimony given by Otiwa s/o Achola s/o Ouku s/o Ogenga s/o Owuor s/o Nyadera s/o Adem s/o Onyango s/o Chwanya.

When the people were still at "Got Ramogi and consequently in central Nyanza, i.e. during the great "trek", the Kadem people were not yet distinguishable or identifiable as a people or group. The name Kadem came about

this way. Onyango Rabala had various sons one of whom was Adem. And so the Kadem people are descendants of Adem.

Immediately after people had crossed over to South Nyanza, they sojourned around the present day Ndhiwa, i.e. "aoch Owuonda". This means that the Onyango Rabala descendants were all here. While sojourning here their main occupation was (a) farming, simsim, wimbi, pumpkin and bel. (b) hunting - 'Teng, Nyakech, Magwar, etc. Another point of interest is that while people were at Ramba, the Kadem people (and to a greater extent the Karungu people) were led by Owuonda (Jakadem). There was competition and enmity between Owuonda and Ogalo Nginjo (the Kanyamwa leader, and to a greater extent, the leader of Jokonyango as a whole) in that the latter regarded Jo-Kadem and Jo-Karungu as foreigners in Kanyamwa - and indeed even that Kabuoch and other 'minor' groups such as Jo-Kanyikal.

For instance, when the Kanyamwa people took their cattle to graze, they simply left the cattle to destroy the crops of the Kabuoch, Kadem and Karungu. At the same time, the three groups never let their cattle to destroy the fields of the Kanyamwa people. This mistreatment made the Kabuoch people run towards the present day Ongeng where they were faced with hostility from the Maasai - (Jo-Lango).

Meanwhile the Kadem/Karungu groups were already sending scouts down towards the lake to investigate (Oyier and Akama were the two very brave scouts - Jokadem). This was even made possible by the fact that trade had already been going on between Jokanyango Rabala in Ramba and the Mwa people of the lake. Owuonda therefore sent Oyier and Akama to negotiate with Mwa on the possibility of their future staying together down the lake. The Mwa people did not object to this especially following the skilled negotiations conducted by Oyier.

The Migration begins:

It was agreed (at Ramba) by all the groups that a big hunt take place. Nobody was to remain home. And all

went. However, the Kadem and Karungu (according to pre-arranged plans) returned, took almost all the cattle belonging to Kanyamwa and set off towards the present day Sori. As if luck was on their side, the Kanyamwa people, on discovering this, were too tired to pursue them.

The Kadem/Karungu camped at the present day Aora Chuodho temporarily then moved on to Raguda and finally reached Sori. It was at Sori where the Kadem and Karungu finally split, i.e. the former remained there while the latter moved off to Ngira, Lwanda, Lwala and Ndiwa, etc.

Two points should be noted here:

- (a) There was a fight between Mwa and Kadem/Karungu which the latter won thus occupying the vacated areas.
- (b) As people trudged from Kanyamwa, i.e. Ramba, Owuonda who was the first chief of the Kadem people was now an old man who had to be carried on an ox's back. He died at Sori whereupon his son - Mifuongo - took over the leadership of the Kadem people.

Meanwhile, the Karungu people had also had 'their leader during the sojourn at Ramba and even during their consequent migration. This was Wawenje who died almost; at the same time as Ovuonda. On his death, Ochola Odindo assumed leadership of the Karungu.

Before the arrival of the Kadem and Karungu at the lake, the occupants of the whole area were: Ugu, Waganjo, etc. Although they, at first, welcomed Jokonyango there soon arose a bitter dispute. The tradition has it that it had been prophesied that for the Kadem/Karungu people to find a place they were to wage a war against 'Mwa'.

The Kadem people, subsequently fought many wars:

(1) Kadem/Karungu v/s Mwa:

*(Notice that this man's account differs with that of Oyier).

The immediate cause of this war was a football match. There was a football match i.e "Adhula" between 'Mwa' and Luo. One of the 'Mwa' players' head was hurt. The Mwa vowed and demanded that they

had to revenge. So the Luo offered their man - Ouko - whose head was to be hit by the 'mwa'. Ouko was Jakadem. Then a man by the name of Olando Jakarungu suggested that since they (the Luo) had come to stay, then it was of necessity that 'Mwa' be speared, i.e. "CHWOURU MWA"

They were defeated and made to retreat towards Tanganyika.

11) Kadem v/s Kanyamkago

However, it should be noted that this was much later. The bone of contention, as has always been the case with the Luo migrationists, was land. The Kanyamkago occupied most of the present day Kadem; especially Ndhiwa, Odiyo, Kiwiro, etc. The Kadem rooted them and they went to occupy their present day Kanyamkago.

111) Kadem v/s Kwabwai.

Also much later. Kwabwai were originally staying

between Kadem and Kanyamwa. The Kadem seriously considered joining their brethren; the Kanyamwa. That is, no foreigner had a right to live amongst Jokonyango. The Kwabwawi people indeed killed alot of Jokadem; especially their main war heroes. The Kadem people also claim to have killed quite a number of them.

The point to note here is that the Kadem people did not fulfil their mission. Hence the reason for the Kwabwawi occupation of the area upto the present day, i.e. between Kanyamwa and Kadem.

The great warriors of Kadem were: Olal Opila, Chacha, Ater Marura,, Ogile, Olemo Ochiel,etc. The Karungu people also helped Kadem in all these wars. These skirmishes or pockets of war continued until the coming of the white people.

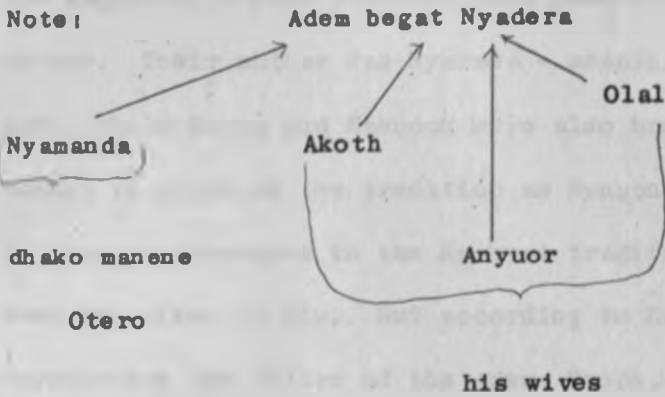
When the first white man came, he found Mangana (wife of Ogiro s/o Mifuongo) as the Kadem leader, After Mangana's death, Otieno (the son of 'nyieke') who knew

Kiswahili, took over. Otieno died and left it to Owuonda s/o Ogiro who was Mangana's son. The whites then removed Owuonda after many years' service. Ngome took over and worked until he retired. Got his son, took over for 3 years. He was removed, Marera then took over (he was from Kakoth sub-location (13 years). Word then came that Kadem and Karungu were to be united administratively. It was obvious that Marera was not only still young to continue the overall leadership, but also that he was competent enough. Or if he was not fit as indeed it was soon assumed then, there was a Joseph Onyango Ochanda (Jakadem) who actually won the election by a wide margin.

But then Paulo Mbuya (who at that time was the chief spokesman of the whites in the whole of South Nyanza was the father-in-law of Paulo Inda (Jokarungu). He therefore, recommended the latter to the white people who in turn implemented the suggestion. That is, Inda became chief from 1948 - 1962 when he went to jail because of corruption. Joel Okoth from Karungu took over. Kadem was then divided, i.e. South Kadem and Muhuru were administered under chief Ogwang (Ja Muhuru).

North Kadem remained under Joel Okoth temporarily.
 However, North Kadem has had its own chief now -
 Elijah Asiago.

Note:



These four form the Kadem sub-locations: - Kakoth,
 Kanyuor, Kolal and Kanyamanda.

According to the Kadem tradition the first Luo groups in South Nyanza were Joka-Chwanya. These include the Kadem, Karungu, Kanyamwa, Kabuoch and Karachuonyo. They maintain that Karungu and Kanyamwa are supposed to have been brothers born of the same mother. Their mother was Nyarmwa - meaning a non-Luo girl; while Kadem and Kabuoch were also brothers whose mother is given in the tradition as Nyagone - Nyagone is known as Nyasgone in the Kwabwai tradition. These were the wives of Biu. But according to Kadem tradition Onyango was the father of the Adem, Bwoch, Rungu, Obungu, Mbeo and Ler.

In the Kadem tradition, the wives of Onyango are given as Nyamwa and Nyagone so that the sons of Nyarmwa were Rungu also known as Mbeo, Obunga who was the father of most of the Kanyamwa people. Check Kanyamwa tradition.

The second wife of Onyango Nyagone had three sons: Adem, Ler and Bwoch or Owiti. This origin of the name Bwoch is rather fascinating. As a young man Owiti ran away from home and went to live with Ler his elder brother. When the mother felt that he was old enough to marry, she sent messages for him to come back home. To this Owiti simply replied that he was still too young to undertake such responsibilities. His continuous refusal led his mother to remark that perhaps he was a eunuch for this is the equivalent of Ngama Bwoch in Dholuo. From this time people began to refer to Owiti as Bwoch and his descendants became known as Kabuoch. While the descendants of Buoch lived close to the Kanyamwa, those of Ler lived among Jo-Kadem where they form the Kaler sub-location.

Onyango, according to the Kadem tradition, was the son of Chwanya; Chwanya was a man with many wives and they could have numbered about ten in all - However, of his sons Onyango was the most blessed.

According to Kadem sources Chwanya had been taken hostage or kidnapped by the Mumbo who used to take people to Uganda to sell. It was the brave act of Onyango who rescued Chwanya from his kidnappers. This tradition is consistent with that of Jo-Kanyamwa.

According to the Kadem sources Chwanya had been presumed dead so that when Onyango bought him back he had to be purified. And while Onyango's other brothers remained indifferent, Onyango took it upon himself to see to it that all the sacrifices had been performed. It is because of his great deeds that Chwanya referred to him as Onyango Rabala. But the Kanyamwa tradition also maintains that Onyango was not true son of Chwanya but an adopted son. And if his brother resented him, it could have been that they felt that Onyango was taking away their blessing. This is in accordance to the Luo belief that when you raise somebody's child he is likely to succeed where your own children fail. The Kadem also believe that the Kadem, Kabwoch, Karungu, Kanyamwa and Kaler had greater wealth in cattle because of the cow Onyango got from the lake the day after his father died for this

cow is reported to have given birth continually until all of its offsprings were uncountable.

According to Kadem sources Bondo, Sipul, Nam, i.e. Kabondo, Kasipul and Kadem are the sons of Chwanya. The first settlement of Jo-Kachwanya in South Nyanza was Ramba Kanyamwa. This was their equivalent to Ramogi Hill from which the expansion took place. The Kadem people found the following people in their present home: Wagire, Ugu, Waturi, and Kamageta. The Kamageta settled at Lwala, Wagire in the area covered by Osare market others at Pith Lwala, at Ndiwa in Kadem, Ugu at Onger.

Ugu occupied the area upto Sori which was a big market in the early days. But they were dislodged by the incoming Luo. Some of the Wagasi also live in Kadem also Kowak, Seme, Gem, Kogelo and Alego.

According to Kadem sources the Nyikal family are Kanyidoto, Sakwa, Wagire, Kamageta, Kamot (Kanyankago and Kamagambo - Chwanya originally).

CHAPTER 11

KWABWAI, KANYADOTO AND KANYIKELA

The area generally referred to as West Nyokal is composed of Kwabwai, Kanyadoto and Kanyikela. Up until 1947 there were three chiefs, that is Kwabwai had its own chief so did Kanyadoto and Kanyikela. In 1947 the three areas were amalgamated to form the West Nyokal location of South Nyanza. West Nyokal is located in Ndhiwa constituency. It is bounded by Kanyamwa and Kabuoch to the East, Lambwe Valley escarpment to the North, Karungu and Kadem to the West, South-west and South respectively and Komenya and Kuja river to the South-east. According to the 1969 population census, the area has a population of about 22,000 souls.

According to the tradition of the people of West Nyokal in the distant past their ancestors came from Palestine in the South-west Asia. They moved through Egypt (Misri) up to West Africa. But it is not known whether they moved to Sudan from West Africa or whether they first settled in Sudan then moved to West Africa. Some of the elders in the West Nyokal maintain that the Luo migrated from Egypt up to West Africa and from here

they went and settled in the Sudan. From the Sudan they migrated along the Nile Valley until they reached Uganda where some of them dispersed on to other directions.

Here in Uganda they came into contact with the Bantu and some of the Plain Nilotes. And it was in Uganda where the Kenya Luo separated from other Luo groups whom they left behind.

Tradition has it that all Luo in Kenya settled at Got Ramogi first when they came from Uganda. According to the West Nyokai tradition Got Ramogi was first settled by the Jok family and that Jok himself died at Got Ramogi. He was killed by his own son Wanjare. That Jok had four sons Chwanya, Wanjare, Owidi and Rachuonyo. Jok's death came about as a result of an accident. He is reported to have been at a beer party and during that time people had to watch their land at night as the elephants used to come and destroy the crop. This particular day Jok felt tired and drunk so he asked his sons to go and guard the land.

At first his sons refused but later changed their minds and went. Jok, having left the beer party decided to go through his land to check on his crops.

When he reached the garden his sons were already there but he did not know. When the boys heard Jok walking in the dark, they thought that an elephant was approaching and Wanjare threw his spear at him and killed him. After realizing that it was their father whom they had killed, Wanjare, Owidi and Rachuonyo ran away while Chwanya remained behind. Wanjare ran and settled among the Gusii thus giving rise to the present Wanjare people, Rachuonyo went to Karachuonyo and Owidi went to Kisumu. His descendants became the Kisumo-Kogony, Korando, Kadawa and Kadongo groups. But Ramogi according to tradition did not cross the lake to South Nyanza.

KWABWAI

The Kwabwai claim origin from Uganda and that they lived in Buganda before migrating. Their ancestral grandfather was Bwai from whom they became known as Jo-Kwabwai - the people of Bwai. Bwai is reported to have had two brothers and a sister. Tradition does not mention what happened to the two brothers and their descendants are not known. Tradition does indicate that when Bwai was living together with his brothers, he had sexual relations with his sister. This was an incest taboo among the Luo and so Bwai was rejected by his brothers and he and his sister ran away.

Bwai and his sister went to Buganda where his sister was married to a certain man in Buganda. While in Buganda Bwai came into contact with a certain man whose name was given by the tradition as Kiboye. Kiboye was not of Luo origin but a Bantu whose descendants became to be numbered among the Luo-Abasuba especially the present Gwasssi people.

Things did not work well for Bwai in Buganda either. For while he was there, Kiboye is reported to have killed someone. Here again Bwai was forced to run away with his friend Kiboye in a canoe. Tradition has it that Bwai separated with Kiboye at Gwasssi while Bwai himself went off to Got Ramogi. The immediate question which comes to one's mind is whether Kiboye and some of the Abakunta went to South Nyanza through Got Ramogi for it seems strange that Bwai would go all the way to Gwasssi and then decide to return to Central Nyanza. Or, could it be that Bwai was a trader who may have been in contact with both the people of Southern and Central parts of Nyanza.

Be that as it may, Bwai is reported to have met Jok at Got Ramogi and the two became good friends. Thus Bwai joined the four sons of Ramogi namely Chwanya, Owidi,

Wanjare and Rachuonyo. Bwai stayed here peacefully. But once again an unfortunate incident triggered off another flight. This time it was the sons of Jok who killed Jok and as a result, three of them took to different directions. At Jok's home there remained only Bwai and Rachuonyo.

Before Jok died he had asked Bwai if he had a wife. Bwai said he had had one but she remained in Buganda.

The legend about stone throwing is something which is known to both the Kwabwai and Kanyadoto elders. The incident is supposed to have taken place while the Luo were still living at Got Ramogi. The stones were thrown from the hill downwards towards the foot of the hill. However, any stone which reached the foot of the hill from the top, symbolized a bad omen for the people concerned.

It happened that Chwanya, the son of Jok threw his stone and then it divided itself into four pieces. Two stones on each side of the hill. Nyadoto's son threw one also and it landed between the two pairs of stones. Although the throwing of the stones was not put in order of their occurrence tradition of the Kwabwai supported by

that of the Kanyadoto, states that the incident meant that the Chwanya group would settle on the land first, then this group would be followed by the Kwabwai and Kanyadoto respectively. It also indicated that these people would settle close to one another. This is what happened between the three groups.

From Got Ramogi, the Kwabwai people came down through Samia and settled at a place called Akek. The reason why they left Got Ramogi for Akek is not very clear. But it is assumed that other groups of Luo came from Uganda later on, and forced these people out of Got Ramogi.

From Akek the Kwabwai moved to Misori in Sakwa and here their chief elders were Ombuoro and Odondo. However, both the Kwabwai and Kanyadoto migrated under the umbrella of the Chuanya group, that is, the Kadem, Kabuoch, Kanyamwa and Karungu. The remains of these people's homes are still visible.

While the Kwabwai were staying at Misori, the Kanyadoto were at Ndere in Uyoma. It was from these places that the two groups migrated to South Nyanza. At the time

of their migration Bwai had two wives. The first wife was called Sirime and the second, Midar. Sirime had two sons: Agwambo Rayier and Chuth. Midar had two sons also one of them was known as Nyolo. The other son was Anyuru who begot four sons Odondo, Dibondo, Wanga and Gwogo. He also had a daughter called Miruga.

According to the Kwabwai tradition at the time when these people migrated from Central Nyanza to South Nyanza, the level of the Lake between Uyoma and Kasgunga or Waondo was very narrow. They maintain that the lake enlarged quite recently. All the same they used canoes to cross to the other side. The main reason for the migration from Central Nyanza is not very clear. However, some argue that the Kwabwai left Central Nyanza because of wars fought in Uyoma, Asembo and Sakwa. Some say that it was sheer adventure that motivated the movement of these people. Others maintain that they left Central Nyanza in search of land and that was the reason for the southward expansion.

The Kwabwai argue that if it was not for the coming of the Europeans coupled with the cruelty of the Chanaka and Wasikuma people in Tanzania, the southward migration of the Luo might have taken them well into South Africa or

eastwards into the Indian Ocean.

Among the Kwabwai elders who crossed the lake into South Nyanza included Ngare, Ogweno, Ochungo and Wanga. From these people descended the Kangare people. The next category of people were Ochanda, Ochung and Onyuowa. Their descendants are the Kombuoro. Then there were Orieny, Odere, Ndire, Okuku, Nyamangla and Otho Odongo. Their descendants became known as the Kasirime.

When these people reached South Nyanza, their first settlement was at a place called Magare, a small hill to the west of Ruri hills. Tradition has it that when they came they found the Kakaeta people here. They settled peacefully amongst the Kakaeta and there developed a good friendship between the two groups probably because of security reasons.

The settlement at Magare was also a temporary one. From Magare the Kwabwai moved to Rare in the Lambwe Valley further west of Ruri hills. It was from Rare that the Kwabwai gradually began to settle along the present Kanyamwa. Their settlement included Kor Lango, Ligega, Oriwo Soko and Nyarandi. It was from Soko and Nyarandi

where the Kwabwai began to resist the Kanyamwa domination.

During this period the Kwabwai fought fierce battles with the Kanyamwa, Kadem, Karungu and many other groups. It was also here at Nyarandi where the Kanyadoto are reported to have joined the Kanyamwa. Among the Kwabwai Odhiambo was the Chief while Otuoma Waanda was the chief magician and leader.

Nyarandi remains a strong force in the midst of the Kwabwai people for it was here at Nyarandi where the Kwabwai, after prolonged wars, established themselves as the Kwabwai with a location of their own. There are two clans in Kwabwai. These are Kasirime and Kamdar. The two clans were named after the two wives of Bwai, that is, Sirime and Midar.

The two clans can be divided into smaller sub-clans. For example Kasirime which is a bigger entity is composed of Kachuth, Kamola, Kawanga and Kadhola. However, within the Kadhola clan there are certain people who came from Kajulu in Central Nyanza. The Kamdar is composed of Kanyolo and Kanyouou sub-clans. And within the Kanyolo

there are smaller entities such as Kotieno, Kanyabok and Kakumu; while under Kanyuou there are Kawanga, Kodondo and Kaguogo which is also known as Dibondo. Thus, the Kwabwai are believed to have left Got Ramogi under the umbrella of the Chuanya people and were led by Bwai. Also the division of clans, which appeared later on but are used up till this day, are on the basis of Bwai's two wives.

Tradition has it that the Kwabwai can marry from any location in one Luo community. They even intermarry with the Kanyadoto who are supposed to be their closest kins. The closeness between the Kwabwai and Kanyadoto is not based on common geneology but simply because they have lived in the same areas since their department from Got Ramogi. This is why there is one chief who is responsible for the administration of the whole of West Nyokai location. The present chief of the area is a man from Kanyadoto whose mother had been in Kwabwai. Tradition has it that the Kwabwai can marry from any Luo community and that they seem to have left their close relations somewhere in Uganda. Whereas it is not possible to pinpoint who the relatives of Bwai were, one is left to wonder whether Bwai might not have been a Bantu who

possibly migrated with the Luo or who probably came into contact with the Luo through trade.

The Kwabwai maintain that they did not have to fight with the earlier groups before establishing themselves in their present home. The only traceable wars in which the Kwabwai participated were those fought between the Kanyamwa and Kabuoch. The Kwabwai, in these wars, acted as mercenaries mainly on the side of the Kanyamwa. However, later on the Kwabwai fought with the Kanyamwa, Karungu and Kadem in order to gain an access to their present land. At this time they were in complete alliance with the Kanyadoto who fought on the side of the Kwabwai.

During these wars especially the one between Kwabwai and the Kanyamwa. Otuoma Waanda was the chief magician and leader of Kwabwai. These wars went on and only ended with the coming of the Europeans. The geneology of the Kwabwai people is as follows:

Sirime Onyango born in 1909 at Nyamogo. He is believed to be sixty-five years. Sirime is the son of Onyango, Onyango is the son of Nyangige, Nyangige the son

of Owuor, Owuor the son of Okuku, Okuku the son of Otho Fuami, Otho Fuami the son of Mahoha, Mahoha the son of Agwambo Rayier, Agwambo Rayier the son of Bwai, Bwai the son of Milaje, Milaje the son of Wamlar, Wamlar the son of Direje, Direje the son of Oyua, Oyua the son of Podho. Tradition has it that both Oyua and Ramogi were brothers and that they were the sons of Podho. If Oyua and Ramogi were brothers then according to the Kanyamwa sources the present Oyua family would include Kwabwai, Nyakach, Asembo, Kajulu, Kowak, Sakwa, Gem and Kanyadoto. While Ramogi's family would include Karachuonyo, Chuanya, Kadem, Kabuoch, Karungu and Kanyamwa the so called Chuanya group. Also included in Ramogi family would be Kano, Uyoma, Alego, Ugenya, Kisumo, Kadawa, Korando, Kogony and Kadongo. It further implies that locations such as Wagasi, Kasgunga, Suna and Kamagambo have been assimilated and that they were not Luo in origin.

Before the coming of the Europeans Kwabwai had five chiefs. Orieny, then Okuma, Oloo Gunga, the famous magician Otuoma Waanda, Matoro and Ojowi Otho who welcomed the Europeans. Ojowi ruled from 1903 until his death in 1915. After the coming of the Europeans some of the chiefs were chosen by the white man. Some of the chiefs who ruled

after Ojowi Otho were Ogalo Ojowi the son of Ojowi Otho, Ogalo Matoro and then Ondiek Ayieta who took over in 1927. While Ondiek Ayieta was the chief of Kwabwai, Pundo Agola was the chief of the then amalgam of Kanyadoto and Kanyikela. But in 1947 Ondiek Ayieta became the chief of Kwabwai, Kanyadoto and Kanyikela. The three areas were amalgamated to form the location of West Nyokal. Ondiek Ayieta left office in 1966 and he was succeeded by Ogalo Opanga.

KANYADOTO

Tradition has it that the Kanyadoto came from the Sudan and that before coming to the Sudan, they were living in Misri. The Kanyadoto maintain that from Sudan they went straight to Got Ramogi. The Kanyadoto explain that Got Ramogi was in Acholiland. This in itself would imply that the Kanyadoto may have passed through Uganda on their way to Central and South Nyanza.

The ancestor of the Kanyadoto is given as a man by name Nyadoto and that Nyadoto himself died in the Sudan. But the Kanyadoto are not clear in their assertion for some elders believe that Nyadoto died at Got Ramogi.

The Kanyadoto were led from Got Ramogi by Okul. They went as far as a place called Akek. Okul is reported

to have had five wives though their names do not appear in the tradition. Okul's brother Okoth died at Akek. The family of Okul is mentioned only up to Akek.

From Akek the Kanyadoto migrated towards Ndere in Uyoma under the leadership of Ngech. Ngech died here at Ndere. When the Kanyadoto crossed the lake into South Nyanza from Uyoma, it was Omoro Luomba who led them. There are two conflicting reports as to where the Kanyadoto landed when they left Central Nyanza. One source says that they landed at Waondo from Uyoma which sounds quite logical since many Luo groups crossed the lake and stayed at Waondo for some time before expanding into the interior.

Another version states that the Kanyadoto crossed the lake and landed at Kanam near God Homa in Karachuonyo. However, some elders deny this version as they maintain that they came through Waondo and lived among the Kanyamwa people. And it was from Kanyamwa that the Kanyadoto moved to a place called Pala between Ndhiwa and Mirogi. All this time Omoro Luomba was their leader.

The Kanyadoto did not stay at Pala for a long time. Once again they were forced to recross the lake and they

went and settled at a place called Nduru in Central Nyanza. Omoro Luomba was their leader. The Kanyadoto went back to Central Nyanza because of the threat from the Maasai with whom they came into contact in South Nyanza. The Kanyadoto were few and they could not put up a meaningful fight against the Maasai. Omoro Luomba died at Nduru.

At Nduru the leadership fell to Odhiambo Ramba. Here at Nduru the Kanyadoto split into two groups. The larger group was led by Odhiambo Rambo. While Odhiambo's group went to Uyoma, the other group which was quite small went to Karachuonyo. It is quite possible that this group is the one that came up with the Kanam theory; that of the Kanyadoto migrating to South Nyanza through Kanam in Karachuonyo.

After a brief stay at Uyoma, Odhiambo Rambo led the Kanyadoto once again across Lake Victoria to South Nyanza. The Kanyadoto went and established themselves at a place called Soko in Kwabwai. This was now the second leg of their movement from Central to South Nyanza. At Soko the Kanyadoto came into contact with the Kwabwai whose chief elder was Otuoma. Both Otuoma and Odhiambo Rambo were

magicians and probably this is why the two became friends. When the population of the Kanyadoto increased, Otuoma advised Odhiambo Rambo to move his people to Mbani. By the time of Otuoma's death, the Kanyadoto had settled at Mbani. Odhiambo Rambo soon moved from Mbani to Rabuor. After the death of Otuoma he became the chief magician for both the Kanyadoto and Kwabwai.

By the time of the arrival of the Europeans Odhiambo Rambo was still the leader of the Kanyadoto. Ojowi Otho was the leader of the Kwabwai. Odhiambo was succeeded upon his death by Kwedho Okungu. It was Kwedho Okungu who led the Kanyadoto during the war between the Kadem and Kwabwai. The Kanyadoto fought on the side of the Kwabwai. Tradition is quite silent about the wives or sons of Nyadoto. There are two clans in Kanyadoto but they do not bear the name of Nyadoto. One is Aganda, the other one is Kaburu. These two names originated from two wives of a certain man by name Mola. His wives were Aganda and Abura. Whether Mola and Nyadoto were of the same origin is not recorded by the tradition of these people. According to one informant (Orado Ogvel Onunda) there were two Mola and that the first one was the grandson of Nyadoto.

The two clans Kaganda and Kabura are divided into sub-clans. For example Kaganda is consisted of Kachiaya and Kanyadier. Kachiaya includes Okul, Okoth, Kakajiga, and Kaluomba while Kanyadier is composed of Kanyandega, Kabanga, Kajwang; Kogoya and Kagok. Kabura also comprises Kanyakwenda and Kagola. Kanyakwenda includes Kotiang, Koyugi, Kokech and Kaluoch, while Kagola includes Kabiero, Karoko, Kadhinga, Kogola, Kakit, Wapondi and Konyango. The Kanyadoto do not intermarry with the Karabuor people in Seme Location in the Siaya District in Central Nyanza. This is because Rabuor is believed to have been the elder brother of Mola, that is, one of the two Mola involved in the Kanyadoto tradition.

The Kanyadoto tradition talks of the Padhola, Alego, Kalkada, Ugenya Masiro, Imbo and Kwenda in Gem as the closet relatives of the Kanyadoto. In South Nyanza they claim relations with the Kwabwai only.

Tradition has it that the Kanyadoto fought with several people both in Central and South Nyanza. In Central Nyanza, during the first migration, the Kanyadoto fought with the people who occupied Asembo, Sakwa and Uyoma. Again when they settled Nduru they faced opposition

from these early groups. Thus, the Kanyadoto left Central Nyanza because of wars.

In South Nyanza the Kanyadoto fought on the side of the Kanyamwa against the Kabuoch, Kanyada, and Kadem. But when they moved to Pala between Ndhiwa and Mirogi, the Kanyadoto had to face the Kanyamwa and Kabuoch. They were also attacked by the Maasai cattle raiders at Pala. Indeed, it was due to Maasai menace and continued harrassment from the Kabuoch and Kanyamwa that the migration of the Kanyadoto took place and led them to Nduru in Central Nyanza. It is also reported that while they were at Nduru the Kanyadoto fought against the Nyangori for almost ten years; the Kisumo people for twenty years and the Nandi for five years. The wars were exhaustive and the Kanyadoto lost many souls. It was these wars which made the Kanyadoto leave Nduru for South Nyanza via Uyoma. Upon reaching South Nyanza they formed military alliance with the Kwabwai and the two groups waged wars against the Kanyamwa, Kadem, Karungu and Kabuoch.

One of the informants who seemed to have been quite knowledgeable about the history of Kanyadoto was Arado

Ogwel Onunda. He belongs to the Kanyandega sub-clan of Kanyadoto. Ogwel was born in 1908 in Kanyadoto and he is now 69 years old. His geneology is as follows:

Ogwel is the son of Onunda, Onunda the son of Aloo, Aloo the son of Anyango, Anyango the son of Oyoo, Oyoo the son of Omedi, Omedi the son of Oyanda, Oyanda the son of Okum, Okum the son of Nyumba, Nyumba the son of Mola, Mola the son of Olole, Olole the son of Nyadoto, Nyadoto the son of Konya, Konya the son of Oyua, Oyua son of Podho, Podho son of Ramogi, Ramogi son of Arwa.

Judging from the above geneology the Kanyadoto and Kwabwai can both claim origin from Podho or Oyua.

Nyaura Odhiambo was the first chief chosen by the Europeans to rule Kanyadoto. Thereafter the Kanyadoto chiefs have been quite few. After Nyaura Odhiambo there were Ngonga Obama, Ouko Obong, Adhiambo Ouko, Muok Ayola and Pundo Agola. Pundo was the last to rule Kanyadoto as a separate entity or location. Thereafter Kwabwai and Kanyadoto plus Kanyikela were amalgamated in 1947 under chief Ondiek Ayieta. Ondiek Ayieta retired in 1966 and Agolo Opanga took over and he is still the chief of

Kwabwai, Kanyadoto and Kanyikela which form West Nyokal location.

The Kanyadoto regard hyena as their god, therefore, they do not kill hyena. They perform most of their rituals in the name of hyena. Also among the Kanyadoto if a woman has been divorced by a Kwabwai man, that woman cannot be remarried in Kanyadoto. The same applies to Kwabwai woman.

KANYIKELA

The Kanyikela are a very recent people in South Nyanza. They do not seem to have asserted themselves as the people of West Nyokal. All along they have alienated themselves and have been trying desperately to get their own chief.

Tradition has it that the Kanyikela belong to the Nyokal group and they claim origin from Got Ramogi. It is possible that they also came in from the direction of Uganda. Before migrating to South Nyanza the Kanyikela lived in Asembo in the Siaya District of Central Nyanza. Their close relatives are still living in Asembo and they are referred to as the Asembo Kanyikela.

From Kanyamwa two groups belonging to the Kanyikela, that is, Kopiyo and Konyolo went to Kadem. Kanyamudho, and Kahaya remained in Kanyamwa. In the meantime some of their people namely Kakauku and Katuola had migrated from Asembo to Karachuonyo. They settled there where some of their descendants are found up till now.

When the white man came in 1900 at Sori, the Kopiyo and Konyolo migrated from Kadem. They came back to settle in the area which is now Kanyadoto.

CHAPTER 12

JO-KAMAGAMBO

The origin of Kamagambo location was a family that lived in Uyoma Naya in the present Siaya District. A boy named Kasimba whose mother was Nyangare and father Miserma, became the grandfather of Kamagambo Location of South Nyanza District. The migration from Uyoma started when Kasimba, who already had a herd of cattle, accepted to enter a competition with his father Miserma. The competition was to show who stored more milk.

Each person had to pour his milk to flow down a slope. The winner was to be judged by whose milk flowed farthest.

When Kasimba was following the milk to see which had flowed farthest, he came across a stranger. The stranger had started following the milk from down the slope and obviously was tracing the source of the milk. During those days the sight of strangers was associated with an impending attack, particularly to those who owned a large herd of cattle.

Kasimba went back home and informed his father of the discovery. His suggestion was that they move away

from their home as they could easily be attacked. His father did not agree with this and just branded him a coward. Fearing such attacks Kasimba decided to leave the home.

He was accompanied by his mother Nyangare and one sister whose name was Adie. They headed for Mirunda Bay, proceeded to Waondo, Kamreri and their farthest reach could be Kasgunga. They were discovered by a herdsman who saw that they were people who needed food and shelter. Kasimba, was taken to a home where they were warmly welcomed. He became a member of the family and worked for these people, who also liked Kasimba very much.

While living with the Kasgunga people, Kasimba married two women from this group, and the wives were sisters. The elder was Magambo, but was famously known as Gambo as children used to shorten her name. The other wife was called Nyamita. Both were daughters of a mzee called Olwal. After marrying these women Kasimba wanted a place far from the women's home to settle at. They moved from Kasgunga through Kanyada to Kabuoch where they finally settled.

Kasimba had children by his two wives. Magambo,

from whom the name Kamagambo arose, gave birth to Wambi and Nyawanga and some daughters whose names seem to have been forgotten. Nyamita had two sons; Mwango and Kakrao. It is from these sons of Kasimba that the whole population arose although some of the sons separated to find settlement at other places.

Ater settling in Kabuoch among the Kabuoch clans there was to be an expansion. It should be made clear at this point that, also settling among the Kabuoch were the Sakwa people of South Nyanza. The Kabuoch people became worried of an eventual displacement from their location which was then very large. Formerly Kabuoch used to extend as far as the present boundaries with Kisii District. In fact there is still a good record to prove this. There is a market at the boundary of Kamagambo and Kisii District. This market is known as Kosir. Osir was a Kabuoch man whose home was used as a market. The market exists even now and is still being called by the same name "Kosir".

To displace the Kabuoch to their present boundaries meant a serious war by the Kamagambo people and at that time they were still fewer in number. They were aided by

the fact that at the same time the Kabuoch people were fighting Sakwa also.

The story about the trend of the war is not very clear. But it started when the Kabuoch people began to fear an eventual displacement by the newcomers,, the Kamagambo and Sakwa. The chief of Kabuoch at this time was Amala who called a meeting and gave a notice that all "dwellers" should leave their land. The Kamagambo people had been welcomed into Kabuoch by another powerful Jabilo called Waringa. At the meeting to expel strangers Waringa was also seated and opposed Amala's ruling. This caused a division among the Kabuoch that later led to their loss in the war. Amala, at this meeting, made a remark that is still famous with both the Kabuoch and Kamagambo people. The remark is "We uru Waringa gi mwane". This was not quite unexpected because at that time most of the Kabuoch people did not believe that the Kamagambo group were Luos like them, particularly when they considered their customs to be identical to theirs.

The war, is believed to have been successful for Kamagambo because of the magic they used against the enemies. There was also actual physical combat, whose trend as said earlier is not quite clearly narrated, but

there is evidence that many Kamagambo groups also lost many people. The war for expansion was not only with Kabuoch groups but also with Gem, and the Kisii who lived near Oair's home as they also wanted to expand into the former Kabuoch.

Those whose names are famous for the war against Kabuoch were mostly magicians and a few heroes who used spears. Omulo jabilo used bilo against Kabuoch that made most of them drown in river Riana. The best warriors remembered are two brothers Asigo and Orina. Both were sons of Machora. Another man known to cause the failure for Kabuoch was an old man known as Owino. Owino was caned by Amala's men despite the fact that he was very weak. He cursed the Kabuoch and said they would finally live in mud as they do today.

The sub-clubs of Kamagambo are all named after Kasimba's grand children. It had been said earlier that Kasimba had sons that included Nyamwanga, Wambi, Mwange and Kakrao. Wambi died a bachelor while Kakrao moved to seek settlement in the present Migori Division of South Nyanza.

Mwango, after whom, we have Kamwango sub-location

had a slower multiplication than Nyawanga. Nyawanga married three wives. They were Nyamamba, Wambo Nyo Yoo and Ngeso.

One sub-location has been named after Nyamamba, the first wife for Nyawanga, i.e. Kanyamamba sub-clan. Nyamamba's son was Wambi Rabala. Rabala had two sons Mitue and Oduogo born by his two wives Manjre and Anyango Nyar Sar respectively. From Nyamamba's family have arisen sub-clans like Kamtwe, Kamreri, Kadhudha, Kawino and Kamsumba. Also in Kanyamamba sub-location is Kangeso sub-clan, Ngeso was Nyawanga's third wife.

From Nyawanga's third wife Wambo Nyo Yoo, arose a population that is now nearly half Kamagambo. Wambo gave birth to a son known as Nyandiga. This Nyandiga married and died leaving the wife pregnant. The child who was born was also named Nyandiga after his father. This latter Nyandiga is believed to have married three wives whose names were Amolo, Achiel Nyar Hambo and Nyadieto.

Amolo the first wife had five sons and one daughter. The sons were Ongudi, Ongoma, Oluoch, Abuoro and Agoro. The children of these sons have today formed separate sub-clans known as Kongudi, Kongoma, Koluoch, Kabuoro and

Kagoro. Nyandiga's daughter who was Mbija was married to Waora who were living among the Kamagambo. Mbija's husband lived with the Kamagambo for ever, and from Mbija, Kamagambo has gained another sub-clan known as Kambija. The Waora still live with the Kamagambo up to now.

Achiel Nyar Hambo was Ngandiga's second wife with whom he had a son named Odero. From Odero we have got Kodero-Bara sub-clan. The third wife was Nyachie who gave forth to the present Kanyadieto sub-clan. The sons of Nyadieto were Ngoje and Olela.

There are other Kamagambo groups that were not directly from Kasimba. One big example is Kanyajuok sub-location. Nyajuok the grandfather of the sub-location was the son of Magambo's mother's sister. Because of this relation, and added to the factor that people have lived together for a long time, a true Kamagambo cannot marry from Kanyajuok sub-location.

Other sub-clans included in Kamagambo are Kameji, Kanyimach, Waumi and Kamreri, not Kamreri that is a sub-clan in Kanyamamba sub-location. These listed sub-clans can intermarry with Kamagambo people. The reason is that they were "Oche".

Still there are people from other areas, far from Kamagambo location who could not marry from Kamagambo, such as Kasungu and Kakrao. Kasungu is where Kasimba first settled, worked and got wives from the same group. Due to this people from Kasungu are honoured as grand-
"parents and therefore, intermarriage between the two groups is impossible because, Kakrao was one of Kasimba's sons, who had settled there. But as the people who knew the story got less, intermarriage started and today it has become a common practice among the two groups. From those interviewed, there is a possibility that Kasimba's family left in Uyoma, probably migrated and joined other groups. As the wazee put it they don't have any group in Uyoma whom they don't marry from.

The internal order for Kamagambo location was often done by magicians. They were respected and entrusted with powers of fortelling and forseeing what could happen in future. To help the magician were elders with good thinking ability and quite often they were polygamists and had some wealth which could enable them to entertain a large number of people and according to the old Luo tradition the wealth of a man was measured in terms of many cattle, wives and children, one possessed. The Europeans came and found

when the Kamagambo ruler was Omulo. As a tradition he too was a magician.

When the Europeans came, they appointed chiefs of their own choices. Their first colonial chief was Ngoje who was succeeded by Odero, Odero by Ofuwo, Ofuwo by Ongong'a, Ongong'a by Okech Asiago, Okech Asiago by Josiah Ngare. During Ngare's reign problems often erupted between Kamagambo and Sakwa which was then under Daudi Ojuok. The European's to avoid such chaos combined the two locations under one chief called Odondi Onyango. Odondi Onyango was from Sakwa. Due to communication problems the two locations were again divided. Shem Ouko then became the Chief for Kamagambo. Ouko was succeeded by Ondiek Omwang'o who is still the chief.

There were a number of customs that the other Luo performed but were not done by the Kamagambo people. While other Luo used to bury the dead in the houses, Kamagambo never did this. They even feared to stay in such houses. It was believed by them that a woman with a baby boy should not enter such houses. Though as a whole it was not proper for any Kamagambo woman to sleep in these houses. Secondly the other Luo could eat hippos they never did this. Their tradition has it that one of their loved ancestors

was killed by a hippo. Thirdly they used to refuse eating "Chuny". that is, liver.

There is another say that Kamagambo are not Luo but Jolango.* The present old men deny that they were Jolango. They say that Lango was Kasimba's brother who was rather miraculous. He was from a different mother. But when he was still young just a few days after his birth, he left his sleeping place and went to goats' place and began sucking milk. As he grew up, he lost the love of parents who always cursed him. Bored by this, he decided to run away from home to unknown destination.

Another tradition among the Kamagambo maintains that the Kamagambo people came from Uyoma Naya in the present Siaya District. They did not come as a group but all are grandsons of Kasimba who started the movement from Uyoma. Kasimba was the son of Miserma and his mother was Nyangare.

They had many cattle and Kasimba decided to compete with his father on the issue of who had more milk. The competition was organised so that each of them could pour his milk down a slope and the person whose milk flowed

*Jolango is the Luo version of the Maasai.

farthest was the winner. In the process of following the milk, Kasimba noticed a stranger who had discovered the milk and was tracing the source up the slope. He went home and reported to his father who did not care about it. Fearing an attack from such strangers, Kasimba decided to escape with his mother to Kasgunga. In Kasgunga he became a worker and later married a girl from this group.

Possibly Kasimba married two wives and the wives were possibly sisters - their father was Olwal of Kasgunga. The wives were Magambo and Nyamita. Magambo gave birth to Wambi and Nyawanga while Nyamita had Mwango and Kakrao.

As had been stated, Kasimba did not move from Uyoma because of war but because he feared an attack from strangers he discovered following their milk towards the home.

Kasimba first settled in Kasgunga but later migrated through Kanyada to Kabuoch where the climax of the expansion took place. It is understood that the present Kamagambo location formerly belonged to Kabuoch and therefore to expand the location the Kabuoch people had to be fought and since the interest of Kamagambo people was in farming they fought hard driving the Kabuoch people towards the muddy

areas to leave them good land for farming. Two great warriors known for this expansion were Asigo Wuon Machora and his brother Orina. It is known that the expansion was aided by bilo (magic) given by Omulo.

It should be pointed out that clans of Kamagambo just emerged from the multiplication of Kasimba's grandchildren. Nyawanga son of Kasimba married three wives whose names were Nyamamba, Wambo Nyo Yoo and Ngeso. Nyamamba gave birth to Wambi Rabala whose sons were Mitue and Oduogo.

Wambo Nyo Yoo, Nyawanga's second wife, gave birth to Nyandiga who married but died when the wife was pregnant. The baby boy was named after his father and this latter Nyandiga had two wives Nyadieto and Amolo. Nyadieto had two sons Ngoje and Olela while Amolo gave birth to Ongudi, Ongoma, Oluoch Abuoro, Agoro, and one daughter, Mbija, who was married by a man from Waora but came and lived ever in Kamagambo.

Having listed the descendants of Kasimba, the major clans seem to have emerged from Kanyamamba which includes three clans Kangeso, Kamtue and Kamreri. From Kanyandiga arises the clans such as Kagoro, Kabuoro, Koluoch, Kongoma

and Kambija.

The people who do not intermarry with Kamagambo are Kasgunga. This is because when Kasimba left Uyoma he was brought up by people from Kasgunga and he later married from these people. Kamagambo people consider Kasgunga as maternal uncles. It should be pointed out that there is another Kamagambo clan known as Kanyajuok. These people are not Kasimba's grandsons but they do not intermarry because Nyajuok (grandfather for Kanyajuok) was the son of Magambo's mother's sister.

Relatives of Kamagambo who remained in Uyoma Naya are not known to them now. They were probably very few and easily joined other Uyoma groups.

Before the Europeans came the location was mainly run by jobilo but they had advisors who were mainly rich people with more than one wife.

When the Europeans came the first chief appointed was Ngoje. Ngoje left it for Odero, Odero left it for Ofuwo, Ofuwo for Ongong'a, Ongong'a for Okech Asiago, and Okech Asiago for Josiah Ngare. During Ngare's regime Kamagambo and Sakwa were combined under one chief Odondi

from Sakwa. This was to avoid chaos that often erupted between chiefs Ngare of Kamagambo and Daudi Ojuok of Sakwa. The locations were again divided and Shem Ouko became chief after Odondi and when Shem left the chieftaincy, he was succeeded by Ondiek Omwango who is still the present chief.

The most well known jobilo for Kamagambo were Omulo from Kanyajuok, Mwango from Kangeso and Orina from Kambija. Omulo was the most powerful of all these Jobilo and it is said that he got it from Amala his grandfather who is believed to have got it from Lang'o (Kasimba's brother).

To say that people from Kamagambo are Jolang'o is not true. Lang'o was Kasimba's brother whose deeds did not please the father, for example, it is miraculous that Lang'o went to "Abila" when two days old and began sucking goats. He moved from his father's home with his cattle and settled at Mirunda which he later left but it is not known what changed his language.

While the Luo used to bury the dead in the houses, people from Kamagambo really feared such houses particularly a woman with a baby boy could not sleep in such a

house. The Kamagambo people also do not eat hippos.

Note

Of the ten people contacted, there was a surprising variation of views, despite this there was a commonness in the first grandfather and where he came from. The confusion arises as the location continued to expand.

A former assistant chief Mzee Enoch Okumu seemed the best. He had earlier been interested in the History of the location just before he became a sub-chief. This has been indicated by the research he did then from the wazee of that time. It is therefore my belief that he could be more reliable since whatever he could not remember he had a record to refer to.

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Kenya.

Kamagambo Clans

Kamagambo clans are: Kanyamamba, Kanyandiga, Kanyajuok and Kamwango: Kamreri is in Kanyamamba clan. Ancestor of Jo Kamagambo is Kasimba. Kasimba had four sons Nyawanga, Nyandinga, Owuor and Nyargure. Kanyamamba descended from Nyawanga. Some of Jo-Kamagambo are in Wategi descending from a man called Tegi, other Kamagambo are in Maasailand called Sewe (or Sepe, Jolonyo, Maasai) others remained in Ugenya while the other splinter group called Nyingombe remained in Seme.

The Kamagambo moved from Central Nyanza and having crossed over the lake landed at Waregi in Rusinga island and then they went to Asego Kanyada. They continued their journey to Nyakune on to Ndori near Marindi and from there they went to Kamagambo.

In those days Kamagambo was a part of Kabuoch. The Kamagambo found the Abakuria in their country and drove them away. The Kamagambo lived near the Maasai therefore some of the Kamagambo lived among the Maasai and thus they regarded each other as brother. The Kamagambo who lived among the Maasai were called Gireto.

In their tradition Jo-Kamagambo maintain that

they are the Nyokai people - meaning that they were among the groups of people who met accidentally and decided to make peace with the one another so that they could live together. These people included Kamagambo themselves, Kagan, Kochia, Kanyada, Kanyidoto, Kanyamkago and Kwabwawi.

In their movement the Kamagambo pushed the Gusii to the north and Karachuonyo. They in turn pushed back Nyakach who were moving in front of Jo-Kisumo. Eventually Jo-Nyakach who were moving in front had to hide in some water called Osiri. At the time the Kamagambo were establishing themselves in their place, Kabwoch extended into Maasailand up to the present Rongo, at Got Ojwando Orego now in Maasai country. It also covered Ong'ayo and Mariwa which was to be occupied later on by Jo-Alego from Central Nyanza. The Alego folks lived at the border between Kamagambo and Maasai.

Kamagambo tradition maintains that at one time Jo-Kamagambo spoke a non-Luo language which was equivalent to that of the Wategi and this would imply that the Kamagambo were speaking the Luganda dialect which was spoken by the Kaksingri and the people of the islands and along the lake region. It was a language of the traders.

When the Kamagambo went to their area, the Maasai lived in Kamagambo-Sakwa, and parts of Kabwoch; the Kamagambo fought with these people.

The Kamagambo maintain that the branch of them which spoke Dholuo were those who remained among Jo-Kabuoch and married their daughters. And it was due to the Luo influence that they abandoned circumcision because the Luo used to laugh at them. But some became members of Wategi clan while others joined the Maasai. They were the ones who later became known as the Gireto. Some of the old Kamagambo therefore spoke the Maasai language. But perhaps this was because of contact with the Maasai people and therefore due to intermarriage between these people. Thus Jo-Kamagambo had relations with the Maasai, Kuria, Wategi and even Kamreri and Kasgunga.

Wategi, Kaksingri, Ukanye, Wagire - most of these people came from the direction of Tanzania as they spread inland and they began to interact with the Luo and non-Luo peoples. Other people who landed at Mohuru included the Wategi, Kamageta, Kauot, Wagire, Kaugu, Kaksingri, Wakenya, Waturi, Kakseru and Chanake. All these people had come by boat to Wagasi and Kaksingri. The Luo attacked

and fought them heavily and many of them escaped in boats and landed at Mohuru.

This Kamagambo tradition is interesting for whereas it talks of the warfare between the Luo and these early people, it was due to the trade and congestion along the lake shores that sent these groups flying off to Tanzania. Tradition has it that the Luo in Tanzania were the Waturi, Kowak, Wagire, Kamagambo and Wategi. In the Kamagambo tradition Mugirango is given as the son of Jok.

Logun K.N. Archives, D/C:/KSI/3/2

"--- Kamagambo society is more complex than hitherto imagined. It appears to be a region of refugees of all sorts who fled away from Kabuoch tyranny, Gusii, Luo, Suba, etc."

According to Ogot the Kasgunga found some people called Wawanga in their present area, might these be the Kanyambamba section of Kanyamba clan of Kamagambo. Ancestors of Jo-Kodero-Obara is Mugirango.

Geneology recorded by Ochieng Mariko Oduogo
Oteu, Oduogo, Wambi, Oduogo,, Okech, Wambi, Nyawanga,
Kasimba, Mugirango, Miserma, Lalangombe, Chigucha, Pojho,

Ramogi, Jok.

According to another tradition the structure of the Kamagambo clans runs thus:

- Kanyamamba - ' small units include Kantwe and Kanyamwanga
- Karowo - sub-divided Kodero-Obara, Kanjingombe
- Koluoch
- Kongudi
- Kamwango

All these do not intermarry

- Kameji - came from Kisumu
- Kanyajuok - they originally lived in Alego, Central Nyanza
- Kanyimach - Came from Nyakach
- Kabwoch
- Waturi - from Tanzania (North Mara)

According to tradition the Kamagambo people derived their collective name from their mother ancestor, Magambo. She was the sister of Kigunga the ancestor of Kasigumba section. Magambo married Kasimba and both brought forth Nyawanga, Magunda, Nyandiga and Nyargure; it is from these that the Kamagambo people derive origin.

The following clans are now to be found in Kamagambo:

1. Kanyamamba: huge clan that comprises two major sub-clans, Kantwe and Kanyawanga.
2. Kabworo: another huge clan composed of two sub-clans known as Kodero-Bara and Kanyingombe.
3. Kaluoch (or Kanyandiga)
4. Kongudi
5. Kamwango

These few clans do not intermarry.

Kajiambo	-	came from Nyakach and live among Kanyajuok
Kadiaga	-	Seme
Jo-Ugenya	-	Central Nyanza
Alego	-	"

Lango scattered - families derive blood origin from Maasai who were at the border.

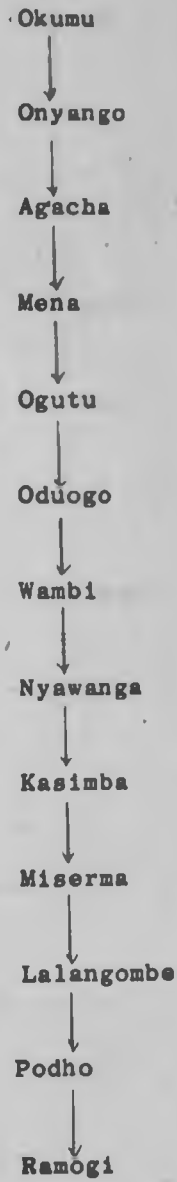
The first five are, "blood relations". They do not intermarry with Kasigunga. . Wategi in Suna speak language akin to Kasigunga. Gitero or Sewe live in Maasai land.

Tradition has it that Teg-, Kasimba and Sewe were brothers, that they came from Uyoma where they had live or a settlement at Got Kamagambo.

The first five were it would seem Luo for

1. They are relatives of Wategi and Sewe who who were not Luo.
2. They used to circumcise - Luo removed six lower teeth.
3. Luo burried their dead in houses up to recently, Kamagambo was the only clan which burried their dead outside their huts like most Bantu, earned the title of "Kamagambo Oluoro od Liel".
They claim Girango who would connect them with other tribes near Musoma.

Geneology of Jo-Kamagambo



Geneology of Jo-Kamaganbo

· Omwono



Otin



Tombo



Onyango



Otieno



Mitue



Nyawanga



· Kasimba

Geneology of Jo-Kamagambo



Geneology of Kanagambo

Wambi



Angila



Onyango



Omolo



Agila



Muturo



Wambi



Kasimba



Kurka



Lalangombe



Miserma



Nguka

CHAPTER 13

THE KANYAMKAGO

When the Kanyamkago people came from Central Nyanza they landed at Mirunda after crossing the Winam gulf. They came from Central Nyanza because of over-population and also in search of pastures. They then settled among the Kanyamwa people and at that time Ogalo was the Chief of Kanyamwa. They disagreed with the Kanyamwa people on the grounds that if their cow gave forth to a black calf then the calf was to be slaughtered and its skin used for cloth which was to be worn by the chiefs and only the chiefs of the Kanyamwa. This brought alot of disagreement and thus the Kanyamkago people moved westwards to Nyandiwa in Gwasssi. Because they refused to take to the chief these black skins there ensued war between the Kanyamkago people and the Kanyamwa people.

They migrated from Nyandiwa because of famine, their crops were all the time failing and for this reason they moved to Kadem Kiwiro. At Kiwiro, they again came to a disagreement with the people around there because they were always forced to roast fish which was to be taken to the chief of Kiwiro people but if by bad luck the fish got burnt then they had to take to the chief a heifer. This,

the Kanyamkago people resented and called a meeting at night of what to do, then they passed the following resolutions, - that they were to escape at night and settle elsewhere; and that they were to choose a chief, and Ndisio was chosen as Chief of Kanyamkago at this meeting.

The Kanyamkago people escaped at night from Kiwiro and then settled among the Kachieng people. They were accepted by the Kachieng people who had a chief called Opondo. After they had lived together for sometime they disagreed and war erupted. Here the Kanyamkago people defeated the Kachieng people and the Kachieng fled to other areas. After the flight of the Kachieng, the Kanyamkago people accepted Kamageta people to settle among them. The Kanyamkago people also accepted the Wagire people to settle among them.

After a short stay of happiness, the Kanyamkago people came to bad terms with these settlers and this made them to go to war with them and the first to go were the Kamageta people and they were followed by the Wagire people, both went and settled in Tanzania.

The Kanyamkago people were mainly pastoralists and some of them were also fishermen and sedentary farmers. The warriors were to look after the cattle.

They had a chief who was both a great warrior, and a magician as well as a priest.

The Kanyamkago people are pure Luo, and there are no Bantu clans which they assimilated or any Luo clan which they absorbed. They were not absorbed by any people at any time. The brothers of Nyamkago were Adem, Buoch, Rachuonyo and Kanyamwa.

They have no unique tradition among themselves which is not the same as other Luo customs and traditions. As in other cases women played very little part in the migrations of the Kanyamkago people as these decisions were always made by men.

Genealogy of Kanyamkago**Mzee Omamba (80 years) - Informant****Okiki****Okumu****Obar****Ogola****Rudho****Otedo****Nyamkago****Chwanya****Ramogi**

Another version claims that the Kanyamkago people came from Got Ramogi walking on foot and it took them several years before they reached Uyoma Naya. They crossed Winam gulf by means of "Abuoro". But before they crossed the lake to South Nyanza, there was a man called Uyala from Wakula who crossed it by means of a big wood of the Euphorbia tree. After this Nyamkago followed, Rungu, and Adem and then Buoch - Nyamkago then settled in the area occupied by Kanyamwa people at present. They had a chief called Oloo-Ragot.

They migrated because of over-population and they wanted areas where they could graze their cattle. Their main occupation was pastoralism. They were also small scale farmers but farming was mainly done by women while men were to look after the cattle.

Nyamkago married three wives Julu, Atieno and Were, all of them came from Kabuoch Kachieng. The Eldest wife was Julu followed by Atieno and the last wife was Were. Today these three wives form the three main clans of Kanyamkago location, thus Kajulu, Katieno and Kawere.

When the Kanyamkago people crossed the Winam gulf from Uyoma in Central Nyanza and settled at Mirunda and Kamreri areas of today Gembe location in South Nyanza, they had to encounter the Kanyamwa people who defeated them and killed many of them. This made them to migrate and to settle at Nyandiwa in Gwassi location. They remained here for sometime before migrating to Kiwiro in Kadem location and then from Kiwiro to Nyakuna where they still stay.

Nyamkago was a brother to Nyamwa, Rungu, Adem Rachuonyo and Buoch, all of them were the sons of Chwanya. Nyamkago was a cruel man and for this reason his brothers expelled him from their home and he went to stay with Oyuma (Uyoma) and he got married from there. Because he was expelled he married the daughters of his brother.

While at Nyakuna² and Kiwiro they started to raid their neighbours especially the people who were already staying in their present day Kanyamkago area. These people were known as Kabuoch Kachieng and the Wagire people. These they defeated and Kabuoch Kachieng moved to their present day Kabuoch but the Wagire people migrated to Tanganyika where they still stay up to now. The Kanyamkago

found the Kangundho in Kanyamkago under the leadership of Otiego.

The Kanyamkago people had chiefs who were chosen in terms of how brave or how great one was a warrior. Possession of magic was also a determinant eligibility. Chiefs were mainly great warriors brave at war or great magicians who would play the magic arts during war. These also acted as priests for the whole location.

Of the three clans of Kanyamkago there is no inter-marriage between them. Rapogi was a big rock, which the Kanyamkago people would climb and see many other countries as they turned on it. Thus it was a division which divided the countries from Kanyamkago thus the name Rapogi - "divide".

The Kanyamkago people built stone homes "Ohinga" which were rounded and had one gate. These stone homes were used for defensive purposes which infact were very good.

Geneology of Kanyamkago

Mzee Okiki (85 years) - Informant

↓
Agin
↓
Okumu
↓
Okuku
↓
Obar
↓
Ogola
↓
Rudho
↓
Otado⁵
↓
Nyamkago
↓
Chwanya
↓
Ramogi
↓
Oywa
↓
Jok
↓
Otimba
↓
Oberiaath

CHAPTER 14

JO-SAKWA

The Sakwa people came from Central Nyanza and the word "Sakwa" means "hurry up". Most of Sakwa people who came to South Nyanza were living near Maseno in Central Nyanza.

Uyala led Sakwa people from Central Nyanza to South Nyanza and he was followed by Orondo Wamera who was attracted by the fertility and productivity of land and so, he decided to stay with Uyala. Kuria people ran away from Sakwa people when they saw them at Mirunda and Usao Bay. Orondo Wamera's sub-clan is Kanyamngony and that of Uyala is Kadera and it is said that the former found the latter with two old men called Regi and Sigunga all of whom were not Luo. Wamera did not go back to Central Nyanza but stayed with Uyala, Kegi and Sigunga instead.

The leader of Sakwa people from Central Nyanza to South Nyanza had one wife called Nyar Muga whom he married in South Nyanza. Nyar Muga was a Kabuoch lady and so Kabuoch people asked Uyala to move to a different settlement because it was against Luo custom for him to stay in Kabuoch and for

this matter, he moved to Kitweru in Kamagambo Location. Nyasrega is the only child of Uyala who is known and his mother is Nyar Muga.

Sakwa people moved from Central Nyanza to South Nyanza because of the following reasons:

(1) There was famine in Central Nyanza which was due to insufficient rainfall and infertile land. For this matter, only one season was possible whereas in South Nyanza two-planting seasons were possible.

(ii) War which was waged against them also influenced their movement to South Nyanza. Alego, Asembo, Imbo, and Uyoma clans were frequently waging war against them and the war between Uyoma and Sakwa people was the most furious one. During this war, Uyoma people came up to South Nyanza to collect "bilo" from Gor Mahia to use in getting rid of Sakwa people. Gor Mahia gave them a "spear with a wide blade" called "Abaja" and this made it possible for them to defeat Sakwa people who eventually decided to come to South Nyanza. The war was mainly due to the failure of the two parties to fix their boundaries. In South Nyanza, land was fertile and people whom they found where they first settled

were not hostile to Sakwa people, for example, Waregi and Kasungu people who proved quite hospitable to them. Uyala who first came to South Nyanza was warmly welcomed by them though he moved to Ramba afterwards. Kamnara people led by Ondiek whose father is Auko also waged war against Sakwa people in Central Nyanza and they decided to move to South Nyanza because of the defeat which they suffered.

(iii) Imbo people also prompted the movement to South Nyanza because they were kidnapping Sakwa people and selling them to Arabs in exchange for spices and beads. Due to these kidnapers, Sakwa people moved to different parts of South Nyanza at different times because there was no proper arrangement. For example, some settled in Kanyamkago, Kadem and others at Zaria near Lake Victoria. Oludo brother of Koga was one of the people who was kidnapped by Imbo people and sold to Arabs. Wild animals which were numerous in Central Nyanza also influenced the movement of Sakwa people to South Nyanza because they were killing many people.

The first settlement of Uyala was Mirunda and Usao Bay where he settled temporarily with two others called Regi and Sigunga whom they found there. It then follows that

Sakwa people found Waregi and Kasgunga people where they first settled and these people were not hostile to them and so, no war took place. After staying at Mirunda and Usao, Uyala and Wamera settled for the second time at Ramba in Kanyamwa which is presently called Lambwe Valley. Ramba was found by Obunga Osewe from Kanyamwa and all Sakwa people who came afterwards from Central Nyanza settled at Ramba. During this period, the present Sakwa location was occupied by Kabuoch people. Sakwa people in Ramba did not have permanent settlement and for this matter Achar who was one of the Sakwa people in Ramba was advised by Ndisio from Kanyamwa to look for a more permanent place for settlement. Achar took this advice and invited his brother called Oloo to accompany him in the struggle for a new settlement. The two killed one of the Kanyamkago children and made dust out of his burnt corpse and this was used by Achar and his companion in protecting themselves from enemies. They used this dust in smearing themselves and when they were surrounded by Kanyamkago people who were looking for their child, it was surprising that all of them ran away when Achar and Oloo came out from their houses to defend themselves.

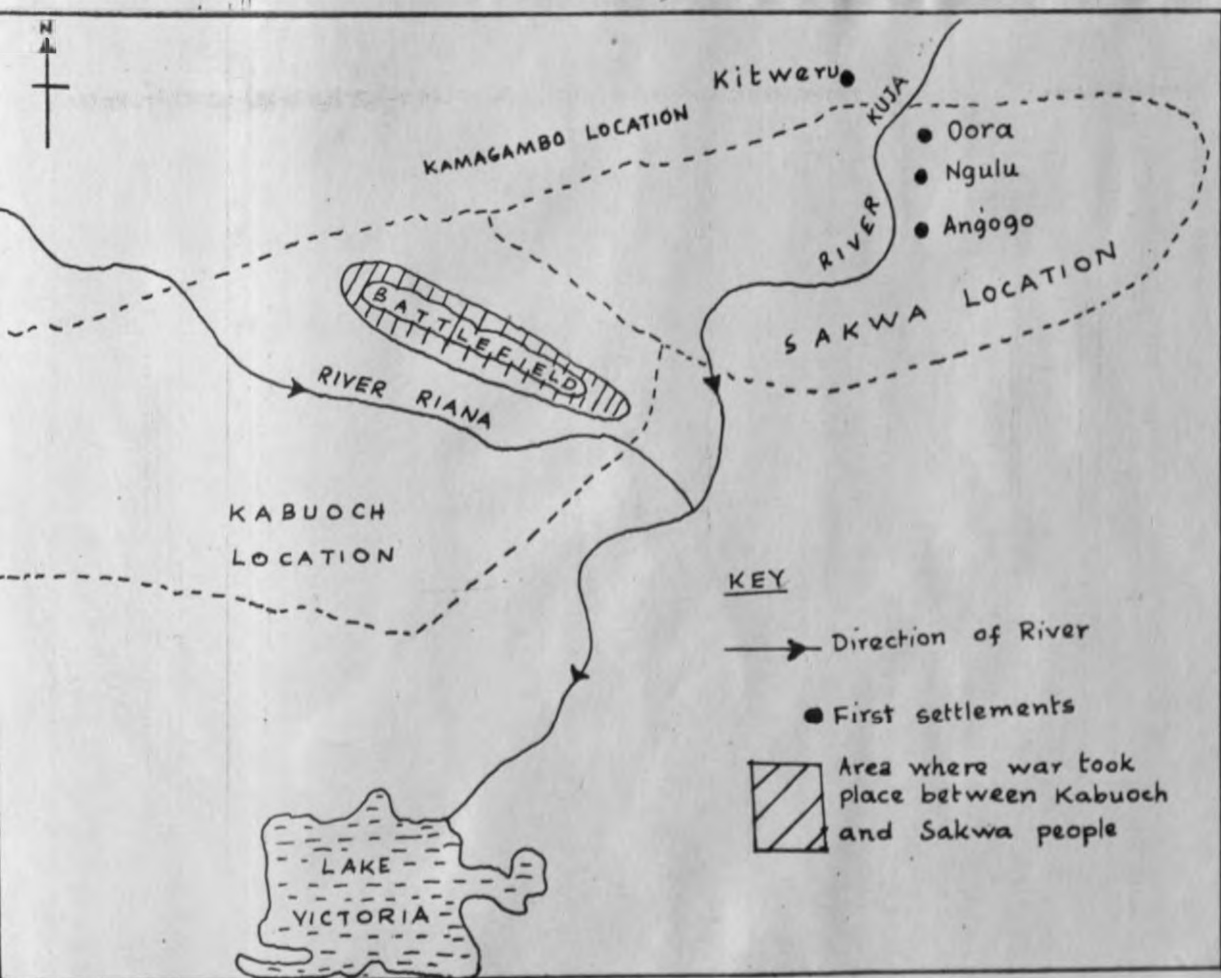
With Achar as their leader, Ochieng and Anyona came

to Kamagambo from Ramba in Kanyamwa and settled at Kitweru in Kamagambo. Achar then used his "bilo" which he acquired from the child he killed to invite more Sakwa people to come to Kitweru which was also not a permanent settlement for Sakwa people. Wambi who was the founder of Kitweru welcomed Sakwa people and Ojuok who was also one of the famous "jobilo" who settled at Kitweru from Ramba advised Achar, to move from Kitweru to look for a more permanent settlement elsewhere. As a result, Achar and Ojuok joined forces and settled at Oora which was and is still in Sakwa location and this marks the beginning of Sakwa location. All Sakwa people who came from Central Nyanza afterwards settled at Oora in Sakwa location. Sakwa people who came from Central Nyanza through Mirunda Bay used to disperse at Ruri Hill and move to different locations. Most of them moved to Kadem, Kanyamkago, Zaria and Kanyamwa but they later combined building Oora. From Oora, Sakwa people built Ngulu and then Angogo and in this way Sakwa location expanded reaching its present size.

In the expansion of Sakwa location in all directions, several wars cropped in which were caused by the people they were displacing to get a permanent settlement for themselves.

There was war with Gem, Kabuoch, Kisii, Maasai and Lango people in South Nyanza and the most serious one took place between Kabuoch and Sakwa people. This was caused by Sakwa people because they were stopped by Kabuoch people from expanding their territory. The war which took place between these two parties can be illustrated by the diagram below.

Diagram Showing Area where war took place Between Kabuoch and Sakwa



The diagram above shows where Sakwa people settled and where their war with Kabuoch people took place. Even though for the first time Sakwa people were powerful and able to expand their territory, it reached a point when Kabuoch people whom they were displacing decided to attack them for the first time. This found when Sakwa people had established most of their settlements such as Oora, Angogo and Ngulu but these ones were not enough settlements to match the rate at which more people were flowing in from Central Nyanza. For that matter building of more clans was necessary but it was unfortunate that such an attempt did not meet with a success because Sakwa people were attacked by Kabuoch people and the war took place in the area shaded in the map above. Most Kabuoch armies crossed Riana river but the number was not great enough to match the number of Sakwa armies due to the fact that River Riana over-flooded before all Kabuoch armies crossed it. Those who crossed Riana were killed by Sakwa people and some who attempted to cross the river were drowned and so all of them were killed. The Kabuoch people were defeated in the first war but this was not the end because they made second attempt which was very successful. This time Sakwa people were attacked by Kabuoch people and as a result the former were

pushed by the latter up to the area which is referred to as Sakwa Location. After suffering such a defeat, Sakwa people decided to attack Lango and Maasai people and fortunately they defeated them and so Jo-Sakwa expanded their location eastwards up to its present site. The fact that Lango people were also former occupants of a part of Sakwa Location is evidenced by the presence of old fortresses called "Ohinga" which are found in Sakwa Location at Obama and Ranjira clans. There was also war with Gem people in South Nyanza. It is also said that Kamagambo and Sakwa people joined forces and that is why they defeated Kabuoch people for the first time. The fact that Kabuoch people were the former occupants of Sakwa Location is also evidenced by the names of villages or clans such as Obama, Marindi, Komolo-Rume, Ranjira, Awendo, Mariwa, etc, all of which were named after Kabuoch people who were living in these clans or villages before Sakwa people came to South Nyanza. The present site of Kabuoch Location was formerly occupied by Gem and Kanyada people who they succeeded in removing. During the war with Kisii, Kamagambo people were helped by Sakwa people and so Kisii people were defeated.

Sakwa people who came through Mirunda Bay dispersed at Ruri Hill going to various locations in South Nyanza.

Those who settled in Kadem at Nyakune found Kisere and Ugu people all of whom ran away from Sakwa people in fear of them. During the war with Maasai, many houses of Sakwa people were burnt though eventually Maasai people were defeated. In Kitweru where Sakwa people settled they were welcomed by Kamagambo people and because of such a friendly atmosphere, both Kamagambo and Sakwa Locations came to be known as East Nyokai and it had one chief during the late period for example, during the reign of Shem Ouko and Ezra Odondi.

There are eighteen sub-clans among Sakwa people. Kagola, Koyier, Kanyasrega, Kagak and Kakmasia together form Kadera clan; and Kamasoga, Kachola, Kanyamngony, Waseda, Kamresi, Waora, Chula (Waware), Waudha, Alego, Kogelo, Kamathi and Karabuor from Kamiyawa clan. The founder of Kadera clan was Achar. The founder of Kamreri, Kakmasia, Kamathi, Kanyamngony, Waseda, Waora, Kamasoga, Kamathi, Kachola, Karabuor, Waora, Kogelo, Wandha, Chula (Waware), and Alego was Ogawo., Kwach Oloo, Mbogo, Mbato, Orina, Ochieng Mbato, Oloo, Mbogo, Nyenyo, Onyango, Adoma, Udha, Oguta and Makedi respectively.

Kamasoga, Kanyamngony, Kamathi and Wandha sub-clans

do not intermarry because they had the same father called Miyawa Oduong and Udha who is the founder of Waudha is the elder son of Miyawa Oduong. Other clans in Sakwa Location intermarry among themselves because they are not related and they also believe that many other tribes or clans are dangerous to their lives especially during times of war. Kamiyawa and Waseda also do not intermarry because they are relatives.

Most of the sub-clans were left in Central Nyanza, for example Kamiyawa people are still found there and are therefore the relatives of Sakwa people who they left in their original home. Other sub-clans left in Central Nyanza are Karabuor, Kanyimbinya (Kowak) which is the sub-clan of Oginga Odinga, Nyasmwa, Wambi, Waseda, Kamresi and Kamnara.

Sakwa people marry among themselves in some cases, for example, Karabuor, Kamresi, Wagalo, Waora and Kadera clans marry among themselves whereas Kanyamngony, Kanyagwala and Kamasoga people do not marry among themselves because Nyamngony, Nyagwala and Masoga are the sons of Miyawa Ojwang.

The traditional chief of Sakwa people before the Europeans was Ojuok and the first chief chosen by Europeans was Ongoro whose father is Ojuok. The chief that followed up to

this time are Adera Ongoro, Thuon Kanyona, Daudi Ojuok, Ezra Odondi, and finally Johnson Odundo who is the present chief of North Sakwa. Achar, Ochieng and Ojuok were "Jobilo" among the Sakwa people but it is said that Achar had the most powerful "bilo" of the three.

One of the customs which Sakwa people do and other Luos do not do is that they marry among themselves which is due to the fact that they were in bad terms with other clans and so could not marry with them and for this matter they thought it safe to marry among themselves. The other custom is that Sakwa people do not eat a fish called "Osoga" particularly Kamasoga people because they regard this fish as a human being. This is because Osoga was the father of Kamasoga people and so it is not advisable to eat Osoga though it is eaten by other Luos.

The geneology of some of the Sakwa people interviewed is:

1. Geneology of Jo-Sakwa

Akavo (43) from Kanyamngony sub-clan

↓
Ogwa

↓
Ojwang

↓
Misoga

↓
Onyaha

↓
Okumu

↓
Mbogo

↓
Miyawa Ojwang

↓
Miguna

↓
Miyawa Oduong

↓
Ochol

↓
Kiyege

↓
Mul Juok

↓
Ramogi

2. Genealogy of Jo-Sakwa

Onditi (90) from Kamasoga sub-clan



Akoko



Owuocha



Opiyo



Okumu



Ombok



Ombok



Wanda



Miyawa Ojwang



Miyawa Oduong



Wanga



Nyasmwa



Sakwa Ragumba



Ramogi



Oywa



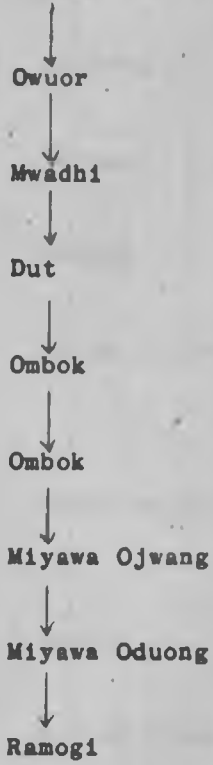
Podho



Nyasayo

3. Geneology of Jo-Sakwa

. Onyaka (98) from Kamasoga clan



3. Geneology of Jo-Sakwa

Sospeter Ochieng (40) from Kamasoga sub-clan

↓
Ochieng

↓
Omwenyo

↓
Odundo

↓
Ombok Iliech

↓
Ombok Dhoge Otuch

↓
Wanda

↓
Miyawa Ojwang

↓
Miyawa Oduong

↓
Wanga

↓
Nyasmwa

↓
Ragumba

↓
Ramogi

↓
Oywa

↓
Podho

↓
Nyasayo

5. Geneology of Jo-Sakwa

Isack Obuya (101) comes from Kabala
(Kambok) sub-clan

↓
Omwono

↓
Obuya

↓
Amala

↓
Ochieng

↓
Ombok

↓
Moi

↓
Ramogi

6. Geneology of Jo-Sakwa

Oyier (120) from Kanyamngony clan

↓
Mbogo

↓
Okongo

↓
Onyaha

↓
Okumu

↓
Ramogi

7. Geneology of Jo-Sakwa

Eliakim Nyatuga (70) from Wambaya clan



Matui Wambare



Nyaseme



Wambaru



Wando



Marande



Sirande



Wambi



Ramogi

8. Geneology of Jo-Sakwa

Mathayo Danga (80) from Kamiyawa clan



Midwa



Howa



Onyango



Duogo



Mathu



Onyango



Achok



Duogo



Ramogi

9. Geneology of Jo-Sakwa

**Wilson Otuol (62) from Kombok (Kobala)
sub-clan**

↓
Midwa

↓
Odhambo

↓
Onyango

↓
Ranogi

CHAPTER 15

JO-KOGELO

The diaspora of Jo-Kogelo in South Nyanza was one of the historical episodes that added to the peopling of the District. Their scramble for better settlement areas resulted from similar problems faced by other migrational groups. Invasion and raids, civil wars and population explosion often interfered with most settlements.

Oral tradition has it that Jo-Kogelo migrated from the West (Nyandwat) and had a temporary settlement in Karachuonyo. They left Karachuonyo and went to Kamagambo. Jo-Kamagambo, who did not want to live with them, evacuated them. Their evacuation was the result of a quarrel between Amoth of Kogelo and Ngoje of Kamagambo during a funeral ceremony. Amoth had speared Ngoje on the stomach and that became something Jo-Kamagambo could not forget and forgive.

Since the quarrel, hatred and disregard of one another reigned supreme between the two groups.

Ngoje, on the other hand remarked that his observation of Kogelo had revealed that "No spear would pierce through the shield of Jo-Kogelo." (Kuot gi ok chwo tuchi). With that phrase he meant that the shield of Jo-Kogelo caused the spearing of his stomach although he was not killed. With the quarrel in mind, Ngoje demanded that Jo-Kogelo be evacuated and drowned in River Kuja.

He then went about inciting and mobilizing Jo-Kamagambo towards waging war against Kogelo. A decision had also been reached that they would burn and get them drowned. By this time Jo-Kogelo were occupying Kitere and had two of their daughters living with the Kamagambo. These daughters were Opiyo Nyareri and Mwalo Nyar Ojwan'g. They went and told their people not to sleep heavily that night as Jo-Kamagambo would burn them the following dawn.

At Kitere Kogelo had their traditional musician known as Nyariro. He was ever busy playing, singing and praising their heroes. Jo-Kogelo danced to his tunes playing their "throw and catch-game" of the spears.

This game surprised Ngoje to the extent of not believing his sight. He thought to himself and deduced that living with such queer people would mean total elimination of Jo-Kamagambo.

In the following morning Jo-Kamagambo were very punctual ready to carry out their eviction exercise. Meanwhile Jo-Kogelo had been made aware of the exercise by their two daughters. Burning of houses followed and Jo-Kogelo hurriedly, gathered their belongings as they moved out. Women could be seen evacuating with their cooking utensils and foodstuff. They were driven up to Oringiti Beach on River Kuja and at this point Jo-Kamagambo gave up their drive.

Jo-Kogelo had two of their magicians with them namely, Adoma and Rapemo. They started to blow their magic horns (sutru) as they thought of what to do next. The cavities of the horns were normally filled with traditional herbs or magic. Then Adoma asked Rapemo if they could cross the river to the other side and whether some of their belongings were left behind.

Rapemo and a man called Ochieng answered him that they could cross the river and that none of their belongings was missing.

Jo-Kamagambo were still watching them from far and their retreat was impossible. So they had to cross the flooded river whose cataracts were deafening. Adoma asked a number of men to cross the river first. These were Osoyi, Okungu, Outa and Owenga Nyagola. The idea to have the men first was to determine whether they could cross the river or not. As those who were used to swimming and fishing, they had no difficulty in crossing the river.

The elders then asked them to return and help swim the women, children and properties across. This was done in succession starting with the women, children and the properties. When they had successfully crossed the river to the other side, the elders asked the women to make fire using the traditional method of filing two peices of of wood against each other. These were pieces of Orembe and Nyandema. Fire was produced and the women prepared meals.

That traditional method of producing fire was used long before the technological age.

The two old men, Adoma and Rapemo, were still left behind. When the people had eaten, some food was taken to them. They remained behind to guard some of their belongings which had not been transported. They had so many things and it is retold that Jo-Kogelo loaded themselves like military men. They carried everything with them including hoes and handles. This earned them a nickname known as "Ogelo Onge Nyieke." meaning he is alone on a particular day.

It was twelve noon when Rapemo crossed the river on the instruction of Adoma. Adoma still remained behind and could only receive reports on the life of his people through those who were sent to him across the river. He did not remain alone but with some people and cattle.

Onger and Wao had their homes near a bridge in the surrounding forest. Transportation of their belongings continued the whole day. Dusk was beckoning and a certain cow was moaning from home to home visiting Jo-Kogelo. She could only be milked after returning from her visits. Because of her visits she was known as 'Jalim Kogelo'. The story of 'Jalim Kogelo' is shrouded in myth and mystery. It is retold that without 'Jalim Kogelo', Jo-Kogelo would not have got magic. So she was "Dher Bilo" and was owned by Amuom Ja-Kogelo. It v can be concluded that God endowed the world with magical powers.

When all had been accomplished, Adoma instructed that his dark grey bull and Jalim Kogelo be plunged into the river and swim across it to the other side. It was ironical that Jalim Kogelo swam faster than the bull. This showed the magical strength of Jalim Kogelo, over the bull. The plunging of goats, sheep and hens followed. After this Adoma was carried across the river.

He did not swim like the rest because the river was so flooded that their feet could not touch the river bed even those who had crossed it just had a lucky cross-over.

When Adoma had been brought, the women cut grass, trees and sisal leaves and put up a small hut so as to keep off rain.

The following day someone went to Kisii and reported to Bwana Onyango Lor Got alias Oluoch Captain that Jo-Kogelo who had been living in Kitere were all dead. On hearing this the captain asked to know what the matter was. The reporter told him that Ngoje and Kamagambo had thrown them into the river. The shocked captain climbed his horse and went out to find out the truth. Jaksera then came to tell him of "Kanyakwar."

Jaksera had a houseboy called Adera. Jaksera told him that they were going to kill elephants in the country to which they were going. When they went there they found elephant tusks being picked up. Pumpkins were abundant and the country was generally fertile.

Adera Wuon Ongoro was Ja-Sakwa and was the son of Ongoro who later accepted to have Jo-Kogelo. He was told to go and inform his father that population explosion in Nyandwat (the West) was worrying and soon their country would be explosively populated by many more immigrants. If his father could not accept Adoma then, Adoma would be given that country before many more people migrated from Nyandwat. They went to Ongoro after that.

Bwana Captain came and called on Ongoro. He climbed on Raruowa Hill and sent a word to Jo-Kogelo that he was going to visit them. From the hill-top they saw smoke rising up from where Jo-Kogelo were. That place was called Ongo. Suddenly Adoma came wearing a hat. He was followed by Ngoje Sitima and Ongoro. Ongoro and Ngoje were both chiefs. Ongoro was the chief of Sakwa whereas Ngoje was the chief of Kamagambo, Kadera. They all sat down beside Bwana Captain and mutual discussions began.

Bwana Onyango Lor Got alias Oluoch Captain
questioned :

Ngoje." "You don't want Adoma?"

Ngoje "Adoma is a beast none can live with him. You see, I sent him away."

Captain "If he is a beast, why doesn't he eat you?"

Ngoje "I don't want that man come what may, he is a beast."

When Ongoro was questioned his son shouted:

Adera "Baba! as I told you, don't forget what I told you!"

Captain' "Ongoro, do you accept to take Adoma despite of being a beast?"

Ongoro "How can he be a beast and yet he does not eat me?"

Adera "Baba! Stick to what I told you!"

Captain "Why is this boy making noise?"

Kaksera "That boy is telling his father to stand well as one would do before an authority".

Captain "Ngoje, why don't you want Adoma?"

Ngoje "Adoma has crossed Kuja to Aram, the country of the Lango". "Piny Lan'go"

In factual accuracy, Ongoro's son had confided in him to accept Adoma and that was the purpose of the boy's shouts. Ngoje, on the other hand, contended that he could not accept Adoma because he had gone to Aram past Kuja.

Aram was Lango's country and that going there meant hacking of legs. So they could not go to Aram whatsoever. Aram was popularly known as the "Country of Adoma" (Piny Adoma) and according to the language of Jo-Kogelo of Central Nyanza, it was known as "Piny Aduma."

In conclusion, Bwana Captain said that he had seen the country in which there were Cobra snakes, Rhinos, Elephants, etc. He then asked Adoma and Ongoro to grip themselves, rub their shoulders, lower themselves and stand up. This was to prove that Ongoro had accepted to take Adoma. The two old men did as they were told and fell down splitting their sides with laughter. They stood up and shook hands. The captain finally said that the place was very fearful. This place was Raruowa.

At Raruowa there is a bus stage near a Jwelu tree. Also standing out of the place is a forest of trees which were planted by Jo-Kogelo. There is also a swamp called Nyanginja. This is where Ogony Ouma alias Ogony Kogelo put up a home.

Then Bwana Captain wanted to know whether the place which Ongoro was giving Adoma had been occupied by him and had no lions and elephants. Ongoro told him that Jo-Kogelo were to start their occupation from Nyanginja up to Rarwuowa.

Nyan'ginja was a place in Sakwa Location somewhere behind Rakwaro. When Ogony put up his home at Nyan'ginja, he was evicted because he knew the past historical datum which said, "N'giuru anena ka Ongoro neok Omiya ka to adak adaka." With that overstatement the people assumed that Ogony would be boastful and hard-hearted in future because he had not fought for a place of occupation but was rightfully given by Ongoro.

The Captain concluded by saying: "Ongoro, now that you have taken Adoma, he is your person; stay in peace with him and his people." Turning to Adoma he said, "Adoma, you are Ongoro's person; let no quarrel precipitate between you and him." To Ngoje he asked, "Ngoje you don't want Adoma for good?" Ngoje answered him, "I don't want Adoma; no spear can pierce through the shield of these people."

The problem of settling Jo-Kogelo hit the climax as they occupied the area given to them by Ongoro. Adoma and Rapemo then sat down to decide on how they could get "Bilo". The decision was made and Rapemo went to Kowaak in Tanganyika where he got "Bilo" from Ojode of Kowaak. The idea of buying "Bilo" was that they were feeling lonely in Aram and wanted to have all Jo-Kogelo to join them. In order to get Jo-Kogelo out of their occupational places to Aram, Rapemo's "Bilo" was applied. "Bilo" was used with "Nyim" - a cereal with minute seeds.

In Karachuonyo Rapemo gave some of his "Bilo" to Oloo Migowo to give to Kogelo who were still living there. It is said that any woman or man who had eaten "Bilo" had to demand to be taken to Aram. With the application of "Bilo", so many Kogelo went to Aram. Nikolau Opiyo and Ogola were among those who moved out of Karachuonyo. The latter initially came from Nyakach.

Rapemo's "Bilo" later had ill-effects. It killed Ondiek, one of the trio who first migrated to South Nyanza. Ondiek was the son of Ouma, Riaga was the son of Miriu and Jacobo Osawa was the son of Mbui.

This was the trio who migrated first and by that time Koderera were living around God Agulu in Karachuonyo. Jacobo was an old man and when he came to South Nyanza, he had made himself a shield and had ritualized his wife by custom (RISO CHIEGE) . He came along with a drum and his "Oraya."

Ouma of Kogelo died in Karachuonyo. Jacobo and Ondiek left Aram to go and mourn for his death. They carried spears and shields. On arrival they found that shields were being burnt and all their shields were burnt. The burning of shields came about in 1914 on the eve of World War I. The two old men sadly returned to Aram without spears and shields.

The presence of lions, rhinos, buffaloes, etc. made the country all the more fearful. Ondiek, Jacobo Osawa and Riaga were living at a place called Mware. Akumu Wuon Adwar was living at Kitere. Rapemo and Ondiek decided to cross the river to Aram while the rest remained on the other side. Akumu had a son called Owenga.

Rapemo's "Bilo" could only work effectively after having killed a number of men and his wife. "Bilo ni nomoko gi yawuoyi kendo omoko gi chiege". This "Bilo" killed Obar Ongute, Osawa's father and Ndisi Wanyara, - wife of Ogony's uncle. The scars on Odede ka Nyiwuoru's and Atinda's mouths were effects of that Bilo. In all, it killed seventeen people.

It was time when young men were chasing animals. They chased them for quite a distance and overcame them. One of the animals, Nyagunde, became tired and ran straight into the house of Okuko Wuon Osuri. This animal violently started to kick people and as a result some of them suffered from injuries on their arms. It was not beaten with anything but was peacefully caught and "Bilo" was poured into its mouth. This is the mythical story behind Kogelo's acquisition and settlement of their present locations. Afterwards many people came to join them.

Ogony Ouma and some others were occupying Rabuor - the place they had got because of school. Jo-chula had not come by the time Jo-Kogelo came to South Nyanza.

Then came a time when Stephano and Rapemo were fighting over chieftainship.

Jacobo and Ogony held talks. Jacobo told Ogony of how Nyagilo and Odongo Kajonyo had invited and gathered their people at Ka-Jonyo. Nyagilo exchanged views with Ngoje. The latter told him that he wanted to take the people who had been living with him to Raburu. He had reached an agreement with Anyona, Chief of Kamasoga.

Traditions and culture played an important part in the life of the people. There is a cultural formality which must be fulfilled before a new home is put up. This is performed by the slaughter of a goat. Therefore the cultural expression of "Diel ma Osanga" which Stephano had caught to be slaughtered is within the vocabulary of Luo traditions and culture.

Ogony Ouma was one of those people Nyagilo had invited to a meeting at Ka-Jonyo. Nyagilo had a very diplomatic approach to whoever he invited. He simply told them, "Let us have a walk to Ka-Nyamnyonyi."

Nyamnyonyi was the first inhabitant of the place before the coming of Jo-Waware and Oguta.

Oral tradition has it that Kogelo's occupation of their present locations was attributed to a mythical story of a goat, "Diel ma Pambo." This goat was caught by Elijah Obadhi when they first arrived in South Nyanza. The Kamasoga maintained their refusal to live with Jo-Kogelo at the sneeze of the goat. When the goat sneezed, "Thii!" Adoma also sneezed, "Thii!" and when Kogelo elders, e.g. Okoth Otodo talked, the goat was quiet. Adoma was shocked and asked Anyona, "Why is this goat sneezing? Could it be that Nyamnyonyi is related to you?" Anyona answered him "Ma Wuod Minwa mar Minasi" meaning "yes, this is the son of my mother's sister." Adoma then demanded to know how they were related and this provoked a series of discussions.

Anyona maintained his previous answer to Adoma and asked them to allow Nyamnyonyi to build his house there because the behaviour of the goat during their discussions was dumbfounding. The story of "Diel ma Pambo" opened the chapter of their settlement in Aram.

Amba was one of those people who were brought to Aram with the help of "Nyim" mixed with Rapemo's "Bilo". His father, Nyathego had been evacuated and jailed by Karachuonyo before he was also brought to Aram. Muma was the chief of Karachuonyo at that time and had his home in Bware. When he heard that Jo-Kogelo were moving out of his country, he sent his askaris to go and beat them up. Jo-Kogelo were seriously beaten up and all their spears were thrown into the water. This happened after the World War I of 1914.

A meeting between the people and Bwana D.C. was proposed and held in Karachuonyo. It was attended by a number of representatives from both Kogelo and Karachuonyo, e.g. Mwalo, Muma, the chief and Oloo Migogo who had eaten "Nyim". At this time the women who had eaten "Nyim" were impatiently bothering Mwalo to take them to their brothers-in-law in Aram.

Bwana D.C. opened the meeting by asking Oloo Migogo to state his relationship with Mwalo. Migogo told him that Mwalo was his brother and had come to claim him.

The D.C. further asked him where he lived to which he said that he lived in Aram but wondered why he could not claim his brother when in fact there was no alternative occupational land in Karachuonyo due to overpopulation. Muma was then asked to give his opinion but said that he could not allow Mwalo to go. Had he known before he would not have given him a place to occupy.

The D.C. concluded by asking Mwalo to remain in Karachuonyo for a short time and to relinquish his chieftainship at the end of that period. This was because he could not compel Mwalo to live in Karachuonyo against his own will. Mwalo insisted that he had to go and could risk going to jail or death than remaining behind in Karachuonyo. He argued that his belongings had been transported and that when one has escaped burning or death, he could not accept to go back to it.

The D. C. laughed, telling them that they could just go to Aram but wished them unsafe journey. That is how Jo-Kogelo went to Aram. Joka-Mbuya found them there. It was the duty of Rapemo and Adoma to decide where the newcomers would occupy. So Joka-Mbuya were given Rabuor to occupy. Even the present inhabitants, Oguta decided where to place them.

Rapemo had his home where Omulo died recently. He (Rapemo) died in his home, same to Adoma. Adoma died in 1925 at his Rae home. He was older than Rapemo. His descendants were, living around Onjiko. Rapemo had also been living at Onjiko before his descendants left Onjiko in 1940 towards Kano, Ahero.

The search for occupational lands gave both Adoma and Rapemo some mental strain. Adoma went to see Gor Wuod Ogalo of Kanyamwa about land. They held talks and Gor promised him the lower strip of Kanyamwa which stretched upto Karungu. He asked Adoma to go back and return to him with whatever he could bring. During their talks Gor's first wife, Awino Nyar Obonyo, overheard the theme of their talks. She spread the purpose of Adoma's coming to Jo-Kanyamwa, who later held a meeting with Gor to discuss and analyse Adoma's request and Gor's acceptance.

They strongly protested against Gor's delicate decision by arguing that he wanted to lose the country they had forcefully grabbed from Jo-Kwabwawi. Gor told them that his acceptance would be on contract basis.

Where there would be Ja-Kogelo there must be Jakanyamwa until their mixed occupation could spread to Ruri. For Kogelo the tenement was to be conveyed for a term meaning that their occupation would not be permanent.

When Adoma returned, Gor explained to him the future pattern of their occupation. Adoma wondered why Gor had changed his mind and refused to accept the pattern of occupation as suggested. He angrily marched out leaving everything he had brought for Gor.

On his return he asked members of his family to allow him to live. He was then placed at Nyang'ok. Akumu and Ayako Tong' Rarek from Kamwango, Rapemo and Nyawina, were among those who came to live at Nyangok. Nyang'ok was situated near a river on the way to Kitere somewhere in Magerwa. Later they left Nyang'ok and moved to Kitere. This was to escape further burning of Jo-Kogelo at Nyang'ok. Kitere was their last point of occupation before they crossed Kuja.

Rapemo came to Adoma when he left Kano. He was accompanied by his father and children. He joined Adoma at Kitere. His father's son is a headman in Onjiko. Onjiko is regarded as an area of Jo-Kogelo because it is occupied by so many of them.

The relationship of Alego and Ogelo is that they are descendants of Nyala and had come from the same womb. The quarrel between Nyakwar and Ogelo, divided them. Ogelo's child had swallowed Nyakwar's bead. Ogelo then asked Nyakwar to accept "Tik Nyaluo" or cattle as compensation for his bead but he refused. He demanded to be given back his original bead and was not ready to accept an alternative.

Ogelo got annoyed with his brother; caught and killed his child by cutting his neck. He removed the bead and gave it back to Nyakwar, saying

"Omera, you have made me kill my child and yet you are my real brother, son of my mother. Our future understanding and enmity will be shrouded in myth and mystery."

He concluded by saying regretfully that they would not come to terms for generations to come.

At Nyandwat, Jo-Alego were known as Kanyakwar. From the riddle of the Bead, Kogelo became themselves and dispersed to different places. In Central Nyanza, Kogelo are in Seme and in South Nyanza, the majority are occupying Rae and Got Gangi. Their sub-headman, Rajula had lived at Gangi. Alego Ka Ruoth are a section of Kogelo. The intermarriage between Alego and Kogelo is a matter of historical consequence.

When Kogelo came to South Nyanza, Adoma was the land-giver. He started with Rapemo, Oulo Wuon Owuor and also the family of Ogony. In South Nyanza, the majority of the people were brought by Adoma and Rapemo. Unlike Nyamnyonyi, Oguta had popular recognition and Charisma. This was the difference between the two. Nyamnyonyi envied Oguta's popularity and felt unhappy about it because he was senior to him by many years.

There was a row over Oguta's occupation of the hill between him and Jo-Kanyabera. The latter were claiming Oguta's place of occupation. It became hard to evacuate either Oguta or Nyabera.

Long before, Kabuoch had been occupying Aram but were chased out by the Lang'o. Jo-Kogelo found nobody when they later occupied it. There were so many elephants at Manywanda at the time. From Ranen, Oguta went to Marienga where he died. Oguta was a passionate lover of forests, and Kogelo used to visit him inspite of wild animals. On their visit to Oguta's home, they scared the animals by blowing horns.

An S.D.A. school which catered for the elementary education of the people was first established by Joel Jura of Chula upon invitation by Wenje Wuon Obonyo. Jura was educated in Rusinga and was brought by Wenje to teach at the school. The people were then introduced to the S.D.A. faith. Regular attendance at the school was often interrupted by the presence of wild animals at Manywanda. In most cases classes started at 12 noon when the animals had given away.

Jacobo learnt at this school before proceeding to Kanagambo with Ong'ondi, Rapemo's cousin. They learnt there upto 1914 when the World War I broke out.

Kamagambo S.D.A. school was built by Bwana Kaskal
who came from Gendia.

CHAPTER 16

JO - ALEGO

Without the migration of people to South Nyanza, the peopling of the district would have had a different historical interpretation.

Jo-Alego migrated from Central Nyanza to South Nyanza in 1914 led by Makedi Wuon Obala. Makedi made his first arrival in Kamagambo at Ka-Wao Wuon Rayola of Kanyajuok. He left Kamagambo and went to Sakwa to the home of Abondo Wuon Abok. Abondo was jabilo as well as a healer, that is, ne en jabilo kendo jathieth. Wao Wuon Rayola was also jabilo like Abondo Wuon Abok.

At the back of his mind Makedi was preoccupied with the possession of (Bilo) before venturing into any other business like migration. Therefore the purpose of his two missions to Kamagambo and Sakwa respectively, was to look for bilo. He eventually became a wealthy because of the use of bilo.

While he was still in Alego, he had bought 'Bilo' from Ongoro Wuon Ombija of Seme Location. He also bought some more bilo from Asembo. The Asembo man is reported to have bought the powerful bilo from Katete Wuod Owuor of Rusinga Island. At that time Ng'ong'a Wuon Odima was the chief of Alego and had prohibited possession of bilo in his location. When he heard that Makedi had violated his rule by possessing "Bilo", he ordered for his immediate arrest, so as to take him to the World War I where he would be killed. As they tried to arrest him, Makedi escaped in thin air to South Nyanza.

On his way to South Nyanza, he called on someone called Atieno who had been working for an Asian in Asembo. He travelled in the capacity of Jabilo and Jathieth without his wives. Makedi and Atieno went up to Ka-Urenga in Kamagambo. From Kamagambo, they went to Sakwa, Ka-Abondo Wuon Abok. Abondo was living at Kokuro when Makedi and Atieno went to him. Makedi was given alot of cattle in Sakwa, Kamiyawa, and funny enough, got married to Akado Nyar Onindo of Kamiyawa. After which he returned to Alego accompanied by his new wife and several cattle. These cattle were paid to him for his "bilo". He was also a diviner who could preside over sacrificial activities.

When he got back to Alego, he told his old agemates of his intention to migrate to South Nyanza or Milambo as he put it. Taking all his wives leaving his own mother, Makedi went to his father-in-law in Sakwa Kaniyawa. He was then sent to occupy Got Le by Onindo, his father-in-law. Got Le is at the boundary of Sakwa and Kenyankago, somewhere between Agongo and Kojuok.

Onindo's idea to have Makedi occupy the boundary was a trick to claim that expanse of land at the expense of Makedi's occupation. Gossips and suspicion surrounded Makedi's occupation of Got Le and Jo-Kanyankago started to bicker over it.

Being sensitive to these gossips and suspicion, Makedi reported his reluctance to occupy Got Le to Onindo. He told his father-in-law that he preferred occupying any forest other than that boundary because he had foreseen foray and trouble. He then left Got Le and went to Ranjira where he had his second settlement.

At Ranjira there were Akoko Wuon Owiro, Okumu Wuon Ochieng and Ombewa's father. The present land from which

Owiro is ekeing his livelihood was Okumu's land. At the mouth of the river lived Akoth Wuon Onoka. Oguta of Chula was occupying the foot of Got Ranen, same to Anyala. Onyiego was older than Makedi and so he decided not to live with him because it was culturally forbidden for an older man to live in a young one's home.

In 1925 Onyiego separated from Makedi. He went and put up his home in the leeward forest region somewhere on the mouth of Nyamaji River. His home served as the strategic point for Jo-Alego who migrated later. Makedi passed through Konyiego on his way to Ranjira where Okumu Wuon Ochieng gave him a piece of land to occupy at no cost. His occupation of Ranjira was interpreted by the local inhabitants as if Okumu Wuon Ochieng was the proprietor of the land Makedi was occupying. Not withstanding the gossips, he continued to stay on the land.

As events overtook one another, Makedi's father Rayiro came to visit him from Central Nyanza. On arrival he found that Makedi's popularity and fame were the talk of the neighbourhood. People had come from all parts of the district to buy his magic (Bilo) and this was a great pleasure to Rayiro. From the sale of his Bilo, Makedi

had become a wealthy colossus in cattle.

After exchanging greetings, Rayiro entered a nearby forest and cut down a big tree. He chopped it into "Pany gi Rayoki" (pound and pestle) so that Makedi's wives could find something in which to pound millet. During this time Makedi was busy slaughtering a bull for his father. Rayiro lived with Makedi for sometime after which he returned to Alego.

The attractiveness of South Nyanza was still haunting him and it did not take him long to follow Makedi. He left Alego saying that he was going to Kaduma or Kasaduma according to the language of Jo-Alego. Saduna and Rieny are twin names in Alego although Rieny is in Tanganyika. It could be expressed by some people that so and so went to "Rieny Kowuoyo".

Rayiro returned to South Nyanza - Milambo with mixed feelings mingled with high hopes and profound confidence. He put up a home somewhere on one side of the river while Makedi remained on the other. The idea to invite more of Jo-Alego came to Makedi's mind as their settlement gained momentum in the forest. The invitation was made by magical

application and was a successful feat. The subsequent exodus of Jo-Alego became inevitable and for those who managed to migrate, they made for either Makedi's home or Rayiro's home. These two homes were the nucleus of Jo-Alego settlement in Ranjira Karalum - as it was popularly known. This nucleus settlement later developed into a forest of homes of Jo-Alego as a result of Makedi's magical call.

The historical episode which followed was the coming of Apindi and his father, Maramba Kapindi. Maramba's brother Ochieng who followed the two, came with two girls without his wife and this shot off Jo-Alego's influx. Ochieng' went to settle on the upper side of the forest, as Makedi decided to terminate his occupation to go to a colder place than where he was. He went to Sakwa where Okumu Wuon Ochieng, Owayo Rachier and Amolo Marango advised him to go to the forest and settle there.

Adoma had just sent a word to Makedi and Rayiro that he was in a position to solve their settlement problems. The two went to him and they shared views. Their discussion came out with Makedi's and Rayiro's partial

acceptance of Adoma's offer. Although Adoma's idea was not bad, they promised to take his offer if they failed to secure an alternative settlement elsewhere. They went back to Awendo after meeting with Adoma.

One day, they left Awendo in search of better settlement areas without particular destination in mind. They followed the footmarks of elephants as their guide-marks until they inadvertently arrived in Kamilungu. They made their progress through Pe-Hill at Kawuod Milungu and arrived at Mariwa. They found out that Mariwa was attractive and colder than the place Adoma had wanted to offer them. Inspired by the experience of a good climate and fertile land, they decided to set-up their settlement on the slopes of the land.

Adoma had wanted them to settle on a plain full of water and without sufficient cultivable land for agriculture and as cattle-cult people, they chastised Adoma's offer in the following wording: "Ruath pon'g nga mana gi eng'ute." The purpose of their settlement was not to please Adoma as an individual but to undertake peasantry or agriculture and to keep livestock.

All these could only be undertaken under healthy settlement conditions.

Oguta had also left Ranen and when Makedi was busy putting up his home on the slopy top of the land, Oguta was also doing the same near Konyiego. At this moment Adoma had already settled on a stretch of land a few distances from Oguta and Makedi.

Unlike Makedi, Oguta came with a letter requesting the authority to expedite his official settlement in Mariwa and in order to build up the place, he decided to resign his chieftainship claiming the place to be his country. His claim angered Makedi and almost brought about bitter quarrels between themselves but since "almost never kills a fly" neither Oguta nor Makedi assaulted one another. However, misunderstanding still circumfused the occupation of Mariwa by these two groups. Ranginya and Odiinya were built up during those circumstances.

Oguta was a hot-tempered man and a power to reckon with. He contended that he had demarcated his country by a road and would not entertain any trespass to his premises. Okumu who had come to cultivate at Manyata was ruthlessly turned away by him. Makedi felt disturbed psychologically and in such a situation, man wishes for a wishless wish. Makedi wished to be a sub-headman for his sub-location and in his aspiration, decided to terminate his magical activities.

His success did not come as a thrust but he had to fight it out hard. Oral tradition has it that Jo-Alego had obtained beads from Ugenya which they strung together into necklaces and had to put them on every time they went to Kisii to see Bwana Okombo. When they went to Kisii for the first time, they were asked to state their grievances to which they said that they had gone to request for the appointment of Makedi as sub-headman (Miruka). They were turned away because Bwana Okombo demanded to know their population at the time.

They took sometime before they went back to Kisii to plead with Bwana Okombo over the same appointment. This time they were accepted and went to Wan'gmeno which was circumjacent to Milambo where Oguta was living. At last Makedi Wuon Obala was appointed sub-headman. During those days Jo-Alego and Kogelo were known as Ka-Mur, same to Jo-Ugenya of Ng'iya. Realizing that Wan'gmeno was still uninhabited and that more of Jo-Alego would soon come to settle there, they decided to exclude "Mur" in their inscription of "Milango Mar Alego" which was to identify them with the place (Mariwa).

The inscription of "Milango Mar Alego" took place in 1924 throughout 1925 to 1926. On his brief visit to Alego, Makedi called on Apindi at Maseno where the latter was teaching. The purpose of his going to Maseno was to ask Apindi if he would follow him to South Nyanza, Milambo. Apindi willingly accepted to do so later.

Apindi started teaching at N'giya before going to teach at Maseno. He had come from Mombasa before he went to teach at N'giya and had brought with him the C.M.S. Faith to Alego. At the same time Odero Wuon Oloo brought the Catholic Faith to Boro. Both Apindi and Odero Wuon Oloo had the same geneological background.

In 1930 Apindi went to visit Jo-Alego who were in South Nyanza. Marienga had been established and when he got there, he met Jaduong Gabriel Were of Alego who had a puritanic outlook like himself. He went and stood on a hill from which he viewed the surrounding lands. Maramba, his father and father of Akech, talked of a Music Club telling Ezekiel Apindi that the opposite forest was N'giya. Gabriel Were was a teacher by profession.

They went to view the forest closely whether it could be N'giya but found that it was just a silent forest. Having explored the forest, Apindi went and

brought an axe to cut down trees for building. He was assisted in carrying the building poles by two people namely: Zakayo and Maurice Muya.

The two jointly carried one pole while Apindi carried another on his shoulder. When the building of Apindi's house was completed, he went back to Maseno to report to Jo-Alego that he was migrating to South Nyanza.

The elders told him at a chief's baraza not to go to South Nyanza but he refused. They considered his refusal and recommended that he should be left to go because he was known to be a hard-hearted man. He then left Alego and went to Akoko in South Nyanza where he entered a house which someone had deserted. This house was bought for Apindi at a cost of twelve shillings.

The genealogy of Jok-Apindi features Ezekiel Apindi Mak'Ochieng, Maramba Kapindi, Obare Kapindi and Aggrey Oloo who is the current chief of Alego in Central Nyanza. He is the son of Maramba k'Apindi.

When Apindi came to settle in South Nyanza, he brought Joab Muyoma, son of Omolo. Omolo is Apindi's brother and follows Apindi by birth. The bringing of Joab Muyoma contributed much to the education of the children. He started teaching children under a tree when there was still no school in the area.

The people who were the pioneers of Marienga school were Silvano Obeto, Zephania Madara and Nyamani; and since the tragedy of life is what dies inside a man while he lives, the trio were later jailed at Kisii for three months by Oguta because of their involvement in the establishment of the school. Their unfortunate imprisonment led to the death of Marienga. In spite of their hardlines the school later came back to lively operation under new management. Its rebirth was expressed by Jo-Imbo as "Marienga lak liech mimuko to ti."

When Marienga died, an alternative school was not set up immediately and some of her students went to learn at Akoko. Eliazar Odipo and Katama Akech started

going to Maseno school long before Okumu, because the latter was still very young. When they came from Maseno, they too proceeded to Akoko.

After the rebirth of Marienga, a proposal was made as to have a Union School for the unification of the surrounding population. This was the birth of Mariwa and Akoko school was transferred to Marienga which came to be named 'Mariwa' - a Union school according to the proposal. When Mariwa was set up, Apindi brought a number of teachers to teach there. These were John Olumba of Alego Karabuogi, James Obondi, Angaya, son of Ongode, and Okelo K'Ongode. When Mariwa was set up, Alara Catholic school was operating beside it. The latter was brought by Michael Odero.

The birth and operation of these schools saw the developments of envy and discrimination amongst the christians. They argued against separate developments for these schools instead of merging them to form one union school.

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In 1935 the Catholics reported these bickerings to Rev. Father Odero who was at Asumbi. The bickerings had also reached Bwana Ander at Kisii. Apindi and Michael Odero were chairmen of Board of Governors respectively for each of the schools. They talked between themselves and came to one conclusion that should the bickerings come up for discussion, they would cover up the allegations. It was time when Rev. Father Odero and Bwana Ander came to pacify the people over the placement of the two schools. They discussed and recommended that the schools be built two miles from each other.

The implementation of the recommendation was the next business and Apindi went to acquire a piece of land for the setting up of a distant school. His success was the birth of Pe-Hill School. Apindi's search for a piece of land was witnessed by both Rev. Odero and Bwana Ander. Alara was then transferred to Malunga which later gave birth to Ulanda Girls Catholic school.

Pe-Hill was a C.M.S. school and this means that Jo-Alego had two denominations operating amongst them. Some of them belonged to the Catholic Faith while others belonged to the C.M.S. Faith.

Apindi took a long time in Mombasa and nobody knew when he got there. His mysterious return to Alego surprised many people. He was well-versed in English language and this meant that his time in Mombasa was mostly spent in reading and improving his puritanic outlook.

As soon as he returned, Apindi pioneered the building of C.M.S. schools like Ng'iya and Kowet in Boro near Ran'gala and in Ugenya through his co-operation with the chief. The chief's contribution to the building of these schools was his compulsory supply of man-power.

Apindi was not interested in the administrative status of a chief but in the promotion of religious education.

In 1931 the District Commissioner, Swana Watson, came and in 1932, Apindi was nominated and offered a scholarship among the Luo to go to England with Mr. Mbiyu Koinange.

On return from abroad, Apindi went to South Nyanza to inculcate evangelism in the children and the adults. Jo-Sakwa were worried about his growing puritanic power and thought that he would soon take chieftainship from them clearly by virtue of having been to England. Apindi was just being misjudged and he declared to them that his determination to educate the children religiously was more vital to him than the position of a chief.

The population of Jo-Alego in South Nyanza was a mixture of various clans and Apindi energized them to think in terms of helping the children rather than scrambling for chieftainship. He dissociated himself from leadership - scramble and stuck to crusading.

The heterogenesis of Jo-Alego included 'Mur' clan which later came to be known popularly as Kanyala. They were the majority in South Nyanza, Alego and Ugenya. Others were Jo-Agoro, and Jo-Kisumu. The latter features Obiero Ja-Nyahera- a clan of Dr. Robert Ouko.

Later Obiero and Makedi were at loggerheads with each other. He accused Makedi of character-assassinating him and yet he had come with an official letter from Kisumu. An angry Makedi sent Obiero away because of his remarks and Obiero led Jo-Kisumu out to Tanganyika leaving only one of them. The cluster of homesteads which remained behind belonged to four of Jo-Alego, Jo-Agoro, Jo-Kakan-Kanyango, Jo-Kabuon'g, Jo-Uyaga who were regarded as Jo-Uyagwa of Sakwa Kamiyawa, Ja-Seje and Kanyajuok.

When Jo-Alego came to South Nyanza, many of them remained at Ng'iya which served as the central school for all clans like Kanyango, Jo-Agoro, Sakwa and Kathoo. Apindi's transfer of residence did not affect the normal

operation of Ng'lya because he had left someone in charge of the school.

At a chief's baraza, Apindi once prophesied that he would one day put on a cloth "Bed ka chien'g moro naruak nanga." With that prophesy, Apindi was perhaps superimposing his future leadership in South Nyanza on the one he had in Alego. He was a religious leader as well as the leader of Tax Payers Association in Central Nyanza. In which case he would carry the same leadership with him to South Nyanza, the prophesy came true when he migrated to South Nyanza and Jo-Alego had to say that Apindi went away with their luck. This is because there was more of religious educational development in South Nyanza than Ng'lya due to Apindi's initiative and determination.

Makedi believed in magic while Apindi believed in christian religion. One day Makedi invited some elders so that they could discuss about his change of attitude towards magic.

They discussed and agreed that he should do away with his superstitions. Apindi assured them that he was not crusading against 'Biloism' but allowed it to operate vis-a-vis religion. This was because he did not want any disagreement to come up between his Faith and the cultural mannerisms of the land.

S.D.A. was the most popular faith in South Nyanza when Jo-Alego came and was established at Awendo by Mathayo Ogango. Only two churches were operating at the time and these were the Catholic Church at Asumbi and S.D.A. Church at Gendia. The two churches were followed by the Anglican Church which was situated at Macalder. The rest of the new churches like the C.M.S and Israel were brought later. Apindi came when the Anglican church was already at Macalder.

Apindi's C.M.S. became more popular than the Anglican Church because Macalder residents never went to Church or in other words, Jo-Sakwa could not go to Church because they were still walking naked.

As Apindi had said that he was the one who clothed people in Central Nyanza, he did the same in South Nyanza and soon Jo-Sakwa were made to wear clothes. There were only three market centres from which people bought their clothes, viz: Marindi, Rangwe and Homa-Bay. Awendo had not been established and it was Jo-Alego who came to establish it later. Awendo was established near "Yago" tree by a man called Abuto Kogola of Alego Kanyajuok. Later Awendo was moved towards Kitere at Manje. There was a cluster of tents around the place. Other items were taken to be sold on one side of the place while cattle were slaughtered on the other. The slaughter-side was the nucleus of Awendo.

During that time the donkey was the beast of burden and was the slow but sure transport system in South Nyanza. 'Nyim' was transported from Homa-Bay to Ongida by means of donkey - transport.

Zakayo was still in Alego at the break of the World War I of 1914. Apindi came to South Nyanza in 1930 when the transport system was still very poor.

Jo-Alego trekked out of Alego on foot and passed through Yala to Kogola Wuon Ayiske and Omino. From there they walked through Got Agoro guided by footmarks of cattle, and travelling with their cattle in groups of twelve and sixteen heads. They progressed through Nyahera via Nyakach. Zakayo was still a herdsboy and was herding cattle when his seniors went to obtain a letter from Jairo Owino.

From Nyakach they crossed to South Nyanza in a canoe belonging to Ogungo Maka Abingo and arrived in Kabondo. They left Kabondo taking the Oyugis - Rangwe road and arrived in Kamagambo at Kobugo Wuon Ngoje. From here they went to Kitere which became their destination. Their trek from Alego took them nine days. They did not starve on the long way but were provided with food wherever they stopped over. This is because people had alot of food at that time apart from being generous.

When they got to Kitere, some of them went to Makedi's home while others made for Rayiro's home. These were the only two homes of Jo-Alego situated there at the time. However, Jo-Alego did not come in one big

group but in small groups one after another. When their number had gone up to 200 persons Jo-Alego started to build up a large homestead named "Dag Dar" by Mzee Maramba.

Jo-Alego had alot of problems with Jo-Lango and in 1930 one of their sons called Ongasi was killed by them. This was during the time of Chief Daudi. His death was not known since there was no way between them and Jo-Lango.

Oral tradition has it that Ongasi had two daughters and when they woke up one morning to go to their father's house found him lying dead near his house with hands chopped off. Makedi then held a joint discussion with Jo-Lango over the death of Ongasi. They agreed not to fight over it and the matter ended peacefully.

Makedi made friends with the Chief of Misen called Olonde Ogola Kathoroni. His friendship with him and Jo-Lango paid dividends when Area "A" was later given to Makedi by Jo-Lango. It is further said that through his co-operation with Jo-Lango, Mariwa was co-operatively built up. Since then Jo-Alego have known the elders of Jo-Lango as Jo-Siria and they still pay visits to each

other; no wonder that they did not make friends with Jo-Kisii.

The geneology of Jo-Alego states that Zakayo was the son of Oduong, Oduong was the son of Oyunda, Oyunda was the son of Midawo, Midawo was the son of Lwal, Lwal was the son of Onyach Ochieng, Onyach Ochien'g was the son of Ragedo, Ragedo was the son of Anyala, Anyala was the son of Thuol, Thuol was the son of Miriu and Miriu was the son of Owiny. Apindi is related to Jok-Anyala from whom Jo-Alego descended. Ragedo and Mululu came from the same mother called Guato wife of Nyach.

Once again Jo-Alego left Ng'iya towards Kisumu and made a stop-over in Gem. From Gem they went to Kisumu Nyahera where they obtained a letter, and the following day made for Nyakach. When they left Nyakach, they went through Kabondo up to Oyugis. From Oyugis they went through Rangwe, Gem, to Kamagambo and arrived in Sakwa the next day. They were following Makedi Wuon Obala and Rayiro.

Zakayo was still very young when a meeting of "Piny Owacho" was held in 1921 at Marenyo in Central Nyanza. Another meeting was also convened in 1922 at Marindi in South Nyanza. These dates found when Jo-Alego had already settled in South Nyanza.

Akoko in Sakwa, Central Nyanza, has no relationship with Akoko in South Nyanza. When Jo-Alego came to South Nyanza, they found Pe-Hill being called Got Akoko. It was understood that the Masai had driven some people out of the area. Pe, son of Milungu was a man and the country belonged to the Luo before the Maasai drove them out. Pe, the son of Milungu was Ja-Kabuoch, same to Mahana, the son of Amala who had lived where Makedi lastly died. That is why people talk of going to Mahana, meaning that someone had lived there. Ng'ong'a son of Nyikelu was one of those Kabuoch driven out of that area by the Masai.

At the scene Jo-Alego found some fortified holes in which people had lived to protect themselves from enemies. These fortresses were deserted long before the

coming of the Europeans, and when Jo-Alego came to settle there, it was said that they would also fall victims to Maasai raids. In spite of the raids Jo-Alego made friends with the Masai and did not suffer much. However, Jo-Alego were lucky enough because they had come when Kenya was already under the Colonial Administration which provided security and individualism for all indigenous peoples.

Kanyamkago were inhabiting Pier Uriri except there were two of their homes situated at Got Akoko but the owners of those homes were in good terms with the Maasai. The Maasai who had been driven out of the area by the 'Lang Bur' were given refuge by Jo-Kanyamkago. This brought about their lasting friendship with the Maasai-refugees. Long before the colonial Kenya, the Lang'o were known to be fighting among themselves like the Maasai and even the Luo.

Mariwa means the murgence of schools to one and the composition of different family lineages. When the place was named Mariwa, it was later understood that it was long before called Mariwa Kaduwe and its

naming became a coincidence. Mariwa Kaduwe was Ja-Kabuoch meaning that before Jo-Alego came, Jo-Kabuoch were the owners of the place some ages back.

One of Jo-Imbo who came first and lived with Jo-chula was called Muga Kodero. Others who came later lived with the Kaswanga. Most of Jo-Imbo came when Jo-Alego had settled at Mariwa and even Adoma had built a house which had been burnt down by Jo-Kamagambo. Adoma's mother had come from Kamagambo and his blood relationship with them made them offer him a settlement land. Later his decision to cross Kuja to Aram, angered Ngoje and Kamagambo and this led to the burning of his house as a form of punishment. Ngoje was the chief of Kamagambo when Adoma refused to co-operate with him and crossed Kuja to Aram. Aram was out of bounds for the people because it was a country of the Maasai, and crossing to Aram was considered a crime. It was a serious quarrel between Adoma and Jo-Kamagambo and there could be no peace without the intervention of some Europeans from Kisii.

Ngoje told the Europeans that it was not safe for Adoma to settle in Aram and had wanted his home to be demolished. Adoma insisted that he could not go back to Kamagambo saying that his people would soon come to join him in large numbers. He then decided to make friends with Jo-Sakwa Kadera - a clan of Kanyasirega. The Europeans had also advised him to live with Jo-Sakwa instead of going to Aram.

In order to strengthen his friendly ties with Sakwa, Adoma gave out his daughter to Sakwa Kanyasirega, who accorded him freedom of occupation. He occupied a forest and was joined later by his people whom he had predicted that would come. His invitation of Jo-Alego to join him was just as a result of having an expanse of free land around him.

Jo-Kogelo, Jo-Alego and Jo-Karuoth were the descendants of one person in the Sudan. When Jo-Alego came to Alego, from Sudan, they found that Alego was Ja-Seje. Alego therefore, was a person and not a country. He only owned the country which was named after him.

Jo-Kogelo migrated long before Jo-Alego and by the time the latter were passing through Karachuonyo, some of the Kogelo had settled at Simbi, Orian'g and Kodera. The history of Alego is very complicated and dates back to many decades and when one follows it closely, he would find that Jo-Kanyada came from Jo-Alego Kakan. This is true in the entire history of the Luo which is full of myths and mysteries starting from the time a child swallowed a bead and when Boro and Nyada were being claimed.

Makedi belonged to the geneology of Jo-Kanyala and Oral tradition has it that Nyala had two wives, Gua and Nyan'gor. Gua was Nyala's first wife who was the mother of Ulili and this was the lineage of Michael Odera and Ragedo. Zakayo was an offspring of this lineage. Nyangor was Nyala's younger wife and was the mother of Matuwi who had two sons, Roya and Uyani.

From 1930 the Lan'go had been raiding and killing people but their raids were secretly organized. Not even a killer could be spotted among them since they

raided at night. In most cases it was the warring neighbours who conspired with Jo-Lango so as to safeguard each other. For example Jo-Alego thought that Kanyamkago were responsible for the raiding and killing of their people because Jo-Kanyamkago had been close friends with the Lan'go.

In 1935 Oloo of Alego was killed and it was his wife who caught his killer at around 9 p.m. Oloo had just escorted her to go and sleep in her house and when he returned to his hut his killer was hiding in one of the corners of the hut. As he tried to close the door, the killer speared him on the neck from a hideout. They both fell out and his wife who had not gone asleep, ran out and caught the killer. She took away his silver bangle and the spear.

The matter was reported to the authorities and Oloo's wife was called upon to give evidence. She identified the killer as Abila who knew where they were living very well.

On close examination Abila was found to be Ja-Kanyamkago who was living with the Maasai.

The murder case was heard before a D.C. from Kisii and another from Narok. A number of spears were collected and presented to be identified during the hearing. It was found that the spear with which Abila had killed Oloo was the type made by the Maasai. The hearing of the case took a long time before judgement could be pronounced and was taken by a self-styled advocate called On'gondo Ja-Kabondo. Abila was then thrown into prison and repatriated to Kanyamkago immediately after his release.

The death of Oloo clearly indicated that Jo-Kanyamkago were against Jo-Alego's settlement in Mariwa. It is said that they tried several times to assassinate Apindi but instead killed Patrick Ngombe and Onyango in 1935.

Therefore to hold the Lan'go responsible for mass murders was illogical accusation people had even made. The Lan'go were only known to be cattle-rustlers and their killing of people was just a fabricated side of the truth. The opposition of one's occupation of an area often led to the death of another and this was consequenced by conspiracy between one side and the Lan'go. Jo-Kanyamkago thought that Jo-Alego would soon take their land and this sparked-off killings so that the latter could move out.

The elders of Jo-Alego met to discuss how they could move out as suggested by some of them. Rayiro opposed the move suggesting that the only way to overcome their shortcomings was to unite their villages. This was the amalgamation of Alego homes into units of many people as a security against external aggression. In 1935, Area 'A' was set up by Jo-Alego through their unity and alliance with the Maassai. Later the government came to question their settlement in the Maassai land. They replied that they had come to build the area so as to assist the government in its educational development

efforts in the area. Despite of their arguments they were evicted by the government and later appealed to the government headquarters in Nairobi against eviction. In their appeal they wanted the matter to be settled in a court of law.

They argued that they had not grabbed the land but were given by mutual agreement. Their appeal was successful and area A was demarcated to them by the government. Area A gave birth to Area B which was demarcated to the Maasai and situated on the Musoma side.

In Central Nyanza "Bilo" was not as common as it was in South Nyanza. There was "Bilo mar Lweny" in Central Nyanza which was used to energize a hero during the war periods and there was 'Bilo mar Mwandu' in South Nyanza which was used to acquire more wealth. The latter type of Bilo was stupidly owned by many people in South Nyanza and is very recent. "Bilo mar Lweny" was extensively used by Luo heroes like Tawo Kogot in war situations; and there were no business transactions during those old days between South and

Central Nyanza districts apart from purchase and sale of "Bilo".

"Jodak" or "Immigrants" does not sound good among the Luo . When a few people go to settle in a place already occupied by others they are derisively referred to as Jodak or "Immigrants". This is because they were not born in that place. For example, Ombonya and Okelo Ayot who were born in South Nyanza cannot be referred to as "Immigrants" or "Jodak". Even those who have successfully fought for land are the rightful owners of the land and cannot be called "Immigrants." In which case the late-comers to the already occupied lands are said to be "Jodak". This is the case with Jo-Chula who became the rightful owners of the lands Jo-Kabuoch had been occupying when the Lango drove them (Jo-Kabuoch) out of those lands.

Another thing is "Ja-Kowiny" which means a vagabond with doubtful ancestry. Ja-Kowiny is a man who can live anywhere provided he gets a widow to marry and plenty of food to eat. There is no respect for that type of person whether a child is born between him and the widow.

This is because the widow was not his legal wife by marriage and the child born of the two is regarded as the child of the deceased who was the legal husband of the widow.

Should the home of the husband be deserted, the child or grandchild of the deceased would still be allowed by the elders to put up a home on the ruins of his father or grandfather. This is because Ja-Kowiny has no claim to the descendency of the family of the deceased.

CHAPTER 17

JO-CHULA

The process of migration is a natural phenomenon and has been influenced by a number of factors. These factors are normally overpopulation, civil wars, search for better and spacious lands for agriculture, etc. Like other migrations Jo-chula fell victims to the above factors and their migration was inevitable.

Oral tradition holds it that the ancestors of Jo-chula came from Uganda led by two people. One of these men regarded as the ancestral father of Jo-chula, came from Bunyore - one of the principal kingdoms in Uganda. The other man came from Kabaka Mvanga, who was the King of Buganda Kingdom, Kampala.

Makori came along with these men from Uganda accompanied by his daughter, Nyambaya and his son Kenge. While they arrived and settled on the Rusinga Island, Tewe and his brother Kiboye had their destination elsewhere. Tewe is the ancestral father of the Wakula and Kiboyo is the ancestral father of the Wagasi. From this traditional background the present Jo-chula are descendants of Makori.

The chronology of Jo-chula is that Kenge was the father of Kiboye Kiboye was the father of Ware, Ware was the father of Uruma, Uruma was the father of Urowo, Urowo was the father of Umbwa, Umbwa was the father of Wanyundo and Walwenge. Umba was also the father of Odindo, Odindo was the father of Midiang'a and Midianga was the father of Stephen Otho who is still living at an age of about 90-100 years.

The tradition goes on to assert that Uruma is the man who lived with the ancestral mother of Kaswanga as his mother in-law. She was the mother of Kikong's father from whom the Kasungwa sprung. Ware was Kikonge's brother. This chain of relationship connects Jo-chula and the Waswanga. No intermarriage has taken place between the two family lineages upto now due to this bloodbrotherhood.

As the settlement of Jo-Chula in the Rusinga Island gathered momentum, people began to forget all about their ancestors who had come from Uganda. They were preoccupied with their future settlement and population increase. Hunger and drought were also threatening their settlement. Faced with these natural calamities Jo-chula thought

of moving out of the island. Among them was a dynamic man called Oguta. He went on several missions, in search of better settlement lands. His success culminated in the migration and resettlement of the grandchildren of Ware, Tewe, Makori and Wakula (Gwasi) in their present locations. Their settlement in Oguta's new found lands realised the emergence of a group of the Wakula known as Joka-Ulumwa. An example of Joka-Ulumwa is Kanindo's mother who is now married in Alego.

Jo-chula's trek from the Island led them to the home of Ongoro Kojuk in Sakwa Kakanjira. Before leaving the Island Oguta had unsuccessfully visited Kanyamwa as part of his missions mentioned above and returned to the Island. He had two homes, one of which was at Waondo and the other was on the Island. As indicated before, lack of harvest and imminent famine in the Island led to their migration.

As the traditional etiquette requires that before one settles in a new land, the grandchild of a charismatic elder must be present, Oguta had to look for one. The only qualified grandchild at the time was Stephen Otho. He carried Oguta's elderly articles like the stool,

the pipe , tobacco, etc. He did not know the implications of this custom whereas Oguta knew very well why the custom had to be fulfilled before and above anything else.

Otho's grandfather was the elder of Joka-Ulumwa which consisted of Umbwa, Wanyundo and Walwenge. Walwenge was the eldest of the three while Wanyundo was the youngest of them all.

They went and stopped at the home of Ongoro Kojuok. On their arrival they noticed that Ongoro was reluctant to have them stay with him. Instead Ongoro suggested to them to go and inhabit somewhere between their border with Kabuoch. Oguta dismissed the suggestion saying that he disliked Kabuoch and that going there would compel him to cultivate on small hills. Ongoro insisted in the affirmative that the land between Riana and Kabuoch was a better place for Oguta to occupy.

To remove this misunderstanding Oguta offered him a bull as an inducement pointing to him that he only wanted to occupy the upper lands. Ongoro accepted the offer of a bull. It was understood later that Ongoro paid the bull as part of his dowry to the family of

Odunga's mother. Odunga was his son.

At that time Adera had just succeeded Ongoro as chief of the location. Adera then lobbied Ongoro privately to allow Oguta to occupy the upper fields and to win him, he had to refer him to a Luo proverb as a convincing tool: "It was said that a Hippo would follow his next of kin."* With that saying Adera meant that Kadera were the descendants of Wanyama, brother of Nyinyaji who was the son of Minyama. And bearing this relationship in mind they had to go to Ongoro. Hence "the Hippo follows his next of kin."

On recollection Ongoro agreed and so Adera took them to Kitere. When they reached Kitere they found that the place was bushy, uninhabited and impervious. Kuja was a flooded river with thunderous cataracts.

From Ongoro's home they made progress towards the river and arrived at a bridge which the Germans had destroyed. They crossed the bridge and moved towards the home of Jonyo Wuon Omwayi after whom Jonyo the traditional musician was named. On arrival they found that the place was too bushy to see through. The following day they left here toward Ranen. At Ranen the tangle of shrubs

*Baba we wuon Ongoro obed malo, an ne owachi ni Rawo noluw ban'g Rawo wadgi.

and trees still continued which formed the home of all wild animals such as Rhinos, Buffaloes, Zebras, etc.

Unlike Ranjira it was such a fearful place to inhabit. Oguta decided to lead his people to Ranjira where Owiro's home was situated. They found Ranjira to be a better place with sparse thickets and already had a clustre of homesteads within it. Jonyo's home was just situated at the far end, opposite Achieng Omolo's home. Okoth Otodo had his home on the opposite end bordering the home of Kamiyawa, Ka-Umbwa Kadera also had their home next to Jonyo's home.

The place attracted many more groups of immigrants and Adom had to lead Kogelo out of Kitere to the place. Rapemo also left Mumbo Karachuonyo, to go there. All came and settled at Ranjira. Formerly they were living in Kamagambo but were driven out by Ngoje. Meantime Oguta had migrated to the place which Ongoro had reserved for him. He had also become a powerful personality in the area. He had the voice over all the owners of the land and could influence events.

There came a moment when Ongoro and Adera, the chief, had problems arising from their own criminal activities. Adera had manipulated the rights of his people by exploiting their sentiments and ignorance. He swindled all the money belonging to the families of those who had died in the World War I (1914).

By 1912 Jochula had occupied Ranjira. Oguta had become conversant with legal dealings and could communicate very well with the white men. Kasuku and Jaksera were perpetual urban dwellers. Kasuku was an interpreter while Jaksera was the white man's messenger. When Jaksera communicated a message to the white man Kasuku interpreted the message and the white man had to accept Kasuku's version whether it was right or wrong. Hence they acted as middlemen.

Every fact is inevitable that Jo-Kongoro were declared criminals. Adera was arrested by Bwana Okombo and charged with "Magic Offence." He was branded a 'Magician' like Ongoro his father. There were two people at the time of his arrest; Midenyo Opuge and Auko Mak'Onyango. Auko told Bwana Okombo that Adera was a perpetual criminal

who had messed up with peoples' money.

Auko Ombalo was the elder brother of Odondi, Nehmia Mbari, Elisha Oito and Esra Ragvena. The late Auko died recently.

The colonial government paid out some compensation to the families of those who died in the War. Whenever these families were called to receive their dues, Adera's men were all there to say 'yes' and receive the money. The bereaved families instead ended up receiving five shillings from Adera's men. The beneficiaries never complained about this cheating because they were ignorant of the statistical value of their compensation. Incidentally the trick of Adera and his connen was discovered. The people therefore organized visits to Adera's home to ask for their money but often ended up in jails. He imprisoned widows and their daughters who had gone to ask for their shares. Making them their wives was one thing while making them pregnant was another. This total abuse of trust and responsibility led to his subsequent arrest, trial and imprisonment.

Ongoro felt disturbed as the trial date was fixed. He cunningly looked for a sheep in his capacity as a magician. He slaughtered the sheep and buried it on the road where people would pass on their way to the courts. While he was doing all this, Midenyo was somewhere behind the scene watching him. Midenyo and Auko were great friends who often interacted socially with each other. He went to Auko and told him what Ongoro had done. Auko was plunged into mental turmoil when he heard this, and said that such magical activities must be reported to the authorities. He then reported the matter to Bwana Okombo. Both Ongoro and Adera stood accused. They were then arrested by the police.

Ongoro denied the charges in defence of himself. The police brought him back and Midenyo was called to identify where he had buried the sheep. He identified the spot and the police exhumed a magic horn and sheep. They proceeded to Ongoro's home where the police destroyed a granary full of magic horns. He was forced to carry his own horns to the courts where they were burnt to ashes. Ongoro and Adera were then jailed at Kisii for three years.

That was the tragic end of their chieftaincy.

Thuon K'Anyona who was the headman succeeded Adera as Chief. Thuon was a member of Auko's clan of Kamiyawa.

As soon as Ongoro landed in Kisii Prison, his home was looted by the people especially his debtors. They burnt down his houses and made away with his valuable property.

Oguta, already a powerful man, heralded the coming of other generations. His fame attracted many families to his country as it was known. Among those who went to him were Jok-Adera, Waware, Wanga and many other individuals such as Ondiek Auma 'Wuon Atieno, Taka and Magona, Jo-Kowino, Omutu Wuon Obware, Mikwa, Oricho, Atego, Nyatome, Omondi Manuel, Ayako, Otana, Masori Wuon Opiyo-Jaksingri, Ongus Onyango Wuod Mose - Ja-Kaswanga. Migunga and Dan Okiri were settled in the land which the Karachuonyo had deserted. In settling big families Oguta made sure that he remained in the middle. He occupied Ranen and Manyatta.

Oral tradition has it that Jo-chula remember their occupation of these lands by a myth of a tree they had got from a man called Gose. They planted this tree at Ranen to symbolize their building of a new country. Another fig tree is still standing in the compound of Manyatta school. At the foot of this tree they buried a cow without horns and pots. This was another mythical factor in the building of their country.

When Jo-Karachuonyo deserted the places they had been occupying Ligunga and Ayot remained behind to reoccupy them. Later Ligunga left and Ayot remained. Ligunga was Ayot's elder brother. Afterwards Ayot had to return to Chula due to health problems. Later he recovered and went back.

Then came Jo-Kamasengre. Oonge was living at the place now occupied by Elijah Obala. Adoyo was the initial occupant of the place before moving to a neighbour, William Odero. Oonge put up a single house for Ogutu's mother when he moved in from Manyata. He decided to remain there permanently as his new home got expanded.

Oguta had mixed reactions about the occupation of Jo-Kamasengre. He felt that they were flatterers and could not be allowed to occupy strategic positions of his country. So Adoyo was brought to occupy one strategic end while Ligunga occupied their border with the Kanyamkago.

When Ukaya came, they were followed by Mijungu. Ukaya and Mijungu are Joka-Ulumwa of Wagasi. They are the descendants of Nyambaya. They came in large groups from Wagasi and not Mfangano. The person who came from Mfangano is Odero MakaManyala. The Wagasi were followed by another group which included Pius Anda.

The Wakula came when Kasuku was outside in the town, and when he returned, he decided to have his home at Ndonyo in Kisii. His isolation was an indication of his separatist attitude towards the people. Wanyama came from Karachuonyo while Jok-Omolo came from Chula (the Island).

The country was still new and cold when Oguta came in. Wanyama as a visitor, had only come to view the land and was temporarily accommodated by Omito Wuon Alila - Ja-Kadera.

Omolo Wuon Achien'g and Jagero Wuon Agowo also came to view the country. On arrival the two old men fell sick and died in the new home of Omito Wuon Alila.

The news of the sudden death of these old men was hammered home to the islanders. So many people left the Island to come and mourn for the death of Omolo Ja-Nyakrati and Jagero Wuon Agowo.

Jo-Waware had the same sorrow when Ayiera Ja-Wakondo and Arego Wuon Adungu died in similar circumstances. They had been sent to occupy the place now occupied by the Watesi. The death of these people was, ironically, misinterpreted and exaggerated to mean that the blood of the Islanders (Jo-chula) could not resist cold. In spite of death, the country was sufficiently fertile. Sweet potatoes were abundant side by side with wounds and flies.

The tensivity of the situation made people to flee back to the Island because its climate was warm. Others fled to Kanyamwa.

Some people like Waundha migrated because people were migrating to a new country which Oguta had conquered and that was Manyata. The principal village within the area had in it Jok-Olan'g, Ajwan'g Koludhe, his brothers, Kola, Atago, Odindi and Otienc. They are Jok-Oludhe.

Oguta had the power to deny one his right of occupation if his conduct was not good. He could order one out of his country back to where he came from as a disciplinary measure. He could also recall one back, if he became satisfied that such a man had changed in his attitude and outlook.

Jok-Ajala were Eliazar Odipo, Esra Abur and Muga Wuon Odero. Muga who was advanced in age, came to request Oguta to allow him to stay. To make his request more effective, he gave his daughter to Oguta.

The migration of Jo-chula was well planned. A letter had been sent to Kisii before they migrated from Rusinga Island. By the time Oguta arrived at Kongoro, the letter had been received, forwarded to Kisii and duly signed by both the D.C. and P.C. So their migration was made legal.

It was also required that the number of Jo-chula migrating from Rusinga had to come up to one thousand before they could have a chief. In which case a man of the rank of a headman would be left to administer the Island. Demarcation of the lands they had migrated to was done by the P.C.

Jo-Alego first arrived at Kamiyawa, when they came. Makedi also left Kanyankago and joined them. He was accommodated at Kokumu and Akoko. Jo-Mur from Central Nyanza followed him later. They all came to be accommodated by Kamiyawa. Otho and Oguta refused to live with them and burnt down many of the homes of Jo-Kamiyawa and Jo-Kadera.

Land demarcation gave Oguta more power and only those who recognised him could be accommodated. They were regarded as Jo-Kadera and any visitors who came be they Jo-Imbo, Kogelo and Jo-Alego, were regarded the same.

The burning of houses had to be passed in the meeting chaired by the D.C. If the chief got defeated at the meeting, then the D.C. had to give Oguta four tribal policemen

to carry out mass eviction of the unwanted occupants. At this time the Chief's camp was still at Ka'Mwai before it was moved to Ranén.

Those who had refused to move were dealt with ruthlessly but procedurally. Oguta had to report their reluctance to the D.C. Before doing so, Oguta, Zakayo Oyugi and Stephen Otho met to write a letter which they would present to the D.C., through Kasuku. For their plight to succeed, Kasuku was presented with gifts of cattle. The donors were Ondiek, Migogo Wuon Ndiege, Nyamnyonyi and Mamra Rusila.

These gifts were presented to Kasuku because he was the ladder between Jo-chula and the white man. When the letter had been received and read, Ongochi, Olik and Gogo had to celebrate their triumph in a beer club. It is retold that the above three often became abnormally rough after drinking. They confided in Stephen Otho to remain cool until they could be provided with tribal policemen.

When Oguta and Otho went to Kasuku, Oguta lamented

to him that they would not be happy if they lost their beautiful country to some other people. Kasuku assured them that he would do his best and that they would receive the last word the following day. He also promised to signal to them on coming out of P.C.'s office.

The next morning they went to meet the P.C. The meeting was attended by Jo-Utende, Jo-Suna, and Jo-Kakmingri. All these participants were getting their meals at Kasuku. Kasuku then invited other into the P.C.'s office. He started to talk to the P.C. in a broken Kiswahili.

"Iko Oguta natuma watu yake, yeye Oguta nalala nje tu; Oguta nalala ndani ya msituni tu. Kuenda zako! nataka ua Oguta kabisa; Oguta nalala ndani ya msituni tu na hii nchi iko na fuaro, simba, kila ghasia, chui. Sasa watu wa Oguta yote, wanawake ata pengine nasikia alikuwa Nyan'gau nachukwa mtoto kwa mwanamke moja. Namna hiyo".

The P.C. wondered and enquired to know if the population had not increased as was expected. Kasuku admitted that the population had increased but the increased number consisted of troublesome people. The P.C. then gave out a D.C. with some askaris to go and inspect the area.

Handwritten: Hali Hizi

This took place in 1921. As a result people started to hate one another and the burning of houses followed. A total of seven villages were burnt down and the unwanted people fled the country. Joka-Nyawire fled to Achila's place and Joka-Olilo Wuon Ayieko went to the place now occupied by Joka-Meta.

Jo-Wanyama, e.g. Osuri came from Karchuonyo. From Rusinga Island Gumba went to Karchuonyo. People like Christopher Odero were born and brought up in Karchuonyo. All these were Jo-Wanyama who had gone to Karachuonyo ages ago. Like Jo-chula Jo-Wanyama left Karachuonyo to join the rest of Jo-chula at Ranen. Gumba Wuon Siko had come after the death of Achieng's father. Gumba had his home where Elisha Odero's home is situated. Afterwards Gumba went back to Rusinga Island and died there. Among those who joined Jo-chula were Jo-Wanyama, Jok-Achien'g and Jok-Omolo. Achien'g never went back to the Island as Gumba did.

Jo-Alego were allowed to occupy the upper zone because the Waware were providing the leadership. Their headman was called Owino who was Ja-Waware and a member of

Oguta's family. Later they were given a chance of having their own headman and Makedi succeeded Owino. Even though, they were still regarded as Jo-Waware inspite of having their own headman. Omwanga also ruled them for two years. Their first headman was Achieng and their second last headman was Waunda. Samwel Otut was their latest headman.

Unlike Jo-Alego and Jo-Kogelo, Jochula were the first people to come to Aram, Jo-Kogelo at this time were in Kamagambo.

Then came the eviction of Jo-Kamagambo who had crossed River Kuja to Aram. Their eviction was carried out by their chief who wanted them back. During this exercise Adoma became a victim of eviction. He ran to Oguta and swore that he would not return to Kamagambo. Oguta then held talks with Ongoro and the country was divided. Adoma, and Kamagambo- Joka-Wao and Joka-Nyamboga decided to remain with Oguta and became Oguta's people. They did not want to be ruled by Joka-Ngoje. They became registered and censored under Oguta. Kogelo were censored in Kamagambo.

There were also a few wealthy homes of Jo-Kamagambo who felt unhappy about the leadership of Joka-Ngoje. Their man called Onditi Odari became instrumental in their protest.

Jo-chula were the first people to occupy Aram which was still uninhabited forest. Jo-Kogelo were not self independent. It is Oguta who became an instrumental figure in the unification of Adoma and Nyagilo. This made Ongoro accept them to be assimilated into Jo-Kadera.

The country initially belonged to the people of Kabuoch. Even Kanyada was formally their country. Kadiang'a of Nyakach were assimilated by Kabuoch. The leader of Kabuoch was Amala who was a magician. People have heard of Maena KaAmala, Milungu, Bodo Konyando, Onyango Wuon Omodi, Omolo Rume, - grandfather of Obiny Wuon Ndire. All these people were Jo-Kabuoch. Omolo Rume was the grandfather of the maternal uncles of Wamala and Ouma Mariwa. Aduwe Ja-Mariwa was originally Ja-Kabuoch, that is Mariwa K'Aduwe. Mulo is a country of Kabuoch.

It should be noted however, that these countries were named after the people who had occupied them. Earlier settlements were not stable because of the Lan'go and the Masai raids.

The saying that "you are as many as Kachien'g" means that Kachien'g outnumbered the rest of the inhabitants. Achieng was their chief and an example of Jo-Kabuoch. Kachieng is the family of Clement Kotonya.

Misunderstanding and hatred among the people disunited them. The disgruntled few sided with the Lang'o and the Masai in an attempt to wage war against the other. The Lang'o and the Masai, therefore exploited the situation to the utmost of their strength.

Jo-chula did not fall victims to the Lango-Masai episode. They came at a time when the British were ruling the country and the Lang'o and the Masai had gone. The only problem they had was with Jo-Sakwa but they managed to overcome them. Kamagambo also wanted to chase away the Kamreri Kanyimach but they too were unable.

Recently Kaksingri had their settlement in Suna whereby they have succeeded in having their own chief and a headman, same to Jo-chula.

On Jan. 16, 1922 a meeting was convened at Marindi to discuss the Hut Tax System of the Colonial Government. Stephen Otho was one of those who attended the meeting.

The Hut Tax System was very poor indeed. If one had ten houses, each house had to pay tax of between 5 - 8 Rupees. Should a woman of each house fail to pay the tax, she had to be jailed.

Another meeting was held at Kiambu in Kikuyu, to discuss about building Bridges and Roads without pay, and system of education. Whoever failed to attend to road or bridge building faced a fine paid in heads of cattle or jail.

At school Dho-Luo was the only subject taught. Pupils were taught Drill in Dho-Luo, e.g. "Bat Kora Achich". "Lokri Koni!". The uneducated Africans who

joined the Police Force were physically trained in two words; "Right! Left!".

The meeting was chaired by Harry Thuku and attended by Achidi of Maseno- George Best of the C.M.S., Ojijo Koteko of Karachuonyo, Benjamin Owuor Gumba of Seme, John Ming'ala also of Seme, Jonathan Okwiri of Uyoma, and Stephen Otho of Chula. As a result of the meeting some people were arrested and jailed, others were released.

Marindi was a famous rendezvous for meetings in South Nyanza. People came from as far as Karachuonyo to meet there. Sometimes they could meet at Koyugi Ka-Wamdhina where Odwar Wuon On'gondo was the regional chairman. At Marindi Gony Rabok was the regional chairman for the whole of Milambo.

At Kiambu George Best, the white missionary, told the Africans at the meeting that Europeans would soon colonize Kenya.

At meetings, the participants had to do with the services of an interpreter because most of their discussions

were conducted in Dho-Luo.

Formal invitation to attend a meeting was done by personal contact instead of writing a letter. This was the way to deny chiefs access to the people's secrets because they were agents of the Colonial Government.

Ogutā was the chief of Kanyamwa and a prominent chief in the whole of Milambo which consisted of Jo-Luo, Wasuba and Nyokal. Makanga of Utende was the chief of Suna and a prominent chief in the whole of Kuria. Okoth Wuon Ongo was the chief of Karachuonyo. Osongo Wuon An'gwenyi was the chief of Kisii and a prominent chief in the whole of Kisii.

Arrangement to meet the P.C. at Marindi was made. Otho and some others met to write a memorandum which they would present to him through Kasuku as a normal procedure. Kasuku who did not know how to read was presented with the memorandum and wondered what the letter was all about. Unlike Oguta who had learnt abit of reading at Asumbi, Osongo also did not know how to read.

The people nominated a number of dynamic spokesmen to talk for them at the meeting. The nominees were Katete, Isaya Obiero Ja-Rapedhi, Musa Ja-Kanyada and John Qbina, Jo-Karachuonyo were also represented by Ojijo Oteko and Jacob Ochuodho. Katete spoke first in the meeting telling the P.C. of how the people were suffering. He reminded the P.C. of how the wives of those who died in the war were jailed at random; how they were digging roads and building bridges without pay, how their wives who failed to pay the Hut tax were jailed and how their children were not schooled in English. They wondered why the wives of Europeans who had died in the War were not suffering from the same and what type of Government that was.

Katete concluded that if such a system of Government was a man, he could carry him on his shoulders and throw him into the lake. Kasuku then stood up to interpret Katete's remarks in the other way round.

"Ee, Bwana huyo nasema ata hiyo mtu naitwa Ingereza kama yeye namna hiyo. Ukiona yeye namna hiyo, yeye nawezaachukua hiyo mtu nabeba kwa kichwa yake anapeleka mpaka Ulaya. Hiyo apana taka hiyo mtu."

Isaya then spoke saying that they were praying to God hoping that such a system of Government would be done away with.

Musa Ja-Kanyada also stood up to voice the feelings of the people by emphasizing the same sentiments Katete and Isaya had outlined. He concluded that nothing had happened to him when he drowned Bwana Nyangweso into the lake when he accompanied him on the way to Rusinga Island.

Before translating Musa's speech, Kasuku told the people that "he was the small bird carrying its building feathers." His translation read:-

"Huyu yule ya kwanza, yule mzee ile kifua yake mkubwa anasema namba hii. Yeye anweza beba Ingereza mpaka Ng'ambo, Ulaya na kichwa yake, yeye natosha."

He went on to caution the people that their remarks were being digested by the P.C. and that he was translating the truth.

His translation of Isaya's remarks also read:-

"Huyu, huyu mwingine hii, anasema yeye mtu ya Mungu; yeye ni mtu ya Dini, lakini hii naona Sirkal nafundisha watu kitu gani? Ata Mission nakuja yote ni bure tu; hapana fundisha watu kingereza. Yeye nasema nafundisha nama hiyo mzuri. Wapi sheria yako natoka narudi kwa."

About Musa Kasuku had this to say:-

"Huyu, huyu mwingine hii ni mwenda wazimu. Yeye nasema wakati moja kwa miaka kumi iko mzungu moja nakuja hapa naitwa Bwana Nyangweso, anakwenda hapa. Sirkal nadanganywa ati hii kiboko ndiyo naua yeye kumbe yeye ndiyo naua hiyo Bwana. Yeye nasema yeye alikuwa nakamata Bwana nama hii; anakanyaga ndani ya maji; anawacha ile mzungu nakufa, ati nakuja danganya watu ati kiboko ndiyo naua yeye. Huyu ndiye alikuwa nasema leo, leo, yeye ndiyo taa Bwana."

Immediately the P.C. called a Police Sergeant

Major to come and arrest the spokesmen on his orders:

"Kamata hawa watu, watu tatu hawa. Yeye nasema naua Bwana na yeye nataka beba Ingereza mpaka England. Na huyu nasema ati hawa wanafundisha watu mbaya mzuri kufukuza yote".

Katete, Musa and Isaya Obiero were arrested on that day when they had gone to ask for a leader who could unite them starting from Mombasa up to the borders of Tanganyika and Uganda.

Although the people did not know what they were asking for, they had a "Paramount Chief" in mind. All in all they wanted Balck Independence."

The P.C. sent word that the Governor was coming to meet the people in South Nyanza. The people then held a meeting at Okok, Kanyamwa and later at Wi-Kondiek to discuss about the coming of the Governor and what they would present to him. The communication system was still poor and often people attended meetings on foot.

To enquire from the people what they wanted to be presented to the Governor, the local leaders had to go to different locations on foot. The leaders came from all over South Nyanza. Their last meeting was held at Rapedhi without Isaya Obiero and Katete. The two were still serving their jail sentences.

A number of people were elected at Rapedhi who would talk during the meeting with the Governor. The meeting was held at Kisii. Elected spokesmen were : Isaac Ogoma of Rusinga Island, Paulo Odera of Kasungu, Owuor Miyogi and Stephen Otho- Kamagambo, Mariko Otieno-

Karachuonyo, Mehsak Orwa, Ayub Okoth, Ouma Kok Tian'g Adira of Kabuoch Kamenya and Jacobo Wuon Ogola. Out of these only seven were to speak.

The Governor came in 1922. Kasuku told them the person who was now coming to meet them was more of a God than a man. Otho challenged Kasuku and asked him. "Where did you read that a human being like ourselves is God and what are you trying to teach the people? Are you again going to be a bird carrying its building feathers?"

Otho turned to the people and advised them that as soon as the Governor came, they would only clap their hands without uttering a word. Isaac Orwa also advised them to behave like civilized people. Chief Okoth of Karachuonyo addressed the other chiefs and asked them to accept what the spokesmen would say as a step towards unity and understanding.

Ogotu Arek Wuod Gor stood up as a man and blasted Kasuku over his fallacious statements. Silence reigned supreme as the Governor and his entourage approached.

He was a smartly dressed General accompanied by his daughter. He was also adorned with beautiful medals.

The participants had seven memoranda which they put up to him through the chief and the P.C. This time Kasuku of Wagasi was bypassed.

The seven memoranda included imprisonment without trial and release of those who were languishing in jails, e.g. those who were jailed because they had questioned the wisdom of the colonial government at a meeting, and the women who were jailed because they failed to pay Hut Tax, the need for a President, removal of Hut Tax System, Education and Training in various disciplines and non-payment of African workers.

The Governor read the memoranda and shook his head. Stephen Otho then stood up and outlined the same memoranda verbally. The governor was convinced and immediately ordered the release of all prisoners.

The Governor then addressed the meeting. He talked at length and touched on each and every memorandum. He regretted having been misinformed. He assured the people that they would be provided with a school. A Union would also be formed to cater for the workers' welfare and the people would elect their leaders. Tax was reduced from 8 - 6 rupees and workers would have their salaries paid regularly. He concluded that African Youths would obtain their education in England because their fathers died for the country. There was a great jubilation and dances characterized each and every province.

Another meeting was held in 1948 when Mzee Kenyatta returned from Great Britain and their last meeting was held in 1952 when Kenyatta was taken to Lodwar.

The first religious sect to operate in Nyanza was the C.M.S. which had its base in Nairobi. It was led by George Best who sent Rev. Willis to Maseno to establish a branch there. This was in 1906. In the same year a Catholic Priest was sent to Jola near Maseno where a

branch of the Catholic was established, while a branch of the S.D.A. was established at Gendia by Rev. Paskal. Gendia was the only mission in South Nyanza and people came from different places to go there.

Apart from Gendia there was a school at Sare. It was therefore the decision of an individual to go to either of these schools. James Owala, Petro Orwa, Lazaro Otaja chose to go to Gendia while Stephen Otho, Isaack Orwa, Joel Jura, Elijah Omboka and Paulo Opiyo chose to remain at Sare, Kamagambo.

From 1914 - 1918, Jo-chula were living in Kamagambo. Before Sare graduates could become teachers they were made to work for certain Europeans for example Stephen Otho and scores of other people were taken to work for Bwana Imos, Elijah Ogoka, Elisha Nyalando Ja-Karchuonyo and Lazaro Okumu also worked for him. They worked for five years. Clement Kotonya worked for Bwana Leo.

Their services ended with the arrest and putting

together of all white missionaries in Nyanza following the German threat from Tanganyika. The missionaries were then secured at Kaimoshi. Seven of them returned to their schools at the end of the War. Rev. Maxwell of the S.D.A. Faith went back to Nairobi, and another priest went to Bugema in Uganda.

In 1925 teachers were being posted out to schools. Manyatta school had just been established. Formerly it was situated at a place called Olare. Rabuor school came to be established later. The first students at Manyatta included Jacobo Osawa, Ongondi, Nikolaus Opiyo and the teachers were Mathayo Oyugi Ja-Kathomo, Nathan Orwa and lastly James Owalo. Joel Jura was a theoretical Evangelist.

Asumbi was the first Catholic Mission in South Nyanza, S.D.A. came later.

Unlike the Catholic and the C.M.S. churches, the S.D.A. church was not mindful of developing their followers. They believed in life in Heaven and often

crusaded against formal education, cleanliness, putting on shoes and ties and possession of wealth. That was why S.D.A. homes remained backward educationally.

There was also a serious discrimination brought about by the leaders of these denominations. A pupil of different faith could not be allowed to learn in a school belonging to a different faith.

There was one thing good with the Catholic and C.M.S. churches that they made good use of funds given to them. Their schools and churches were well built. The opposite was true of the S.D.A. church.

LIST OF RESEARCH ASSISTANTS

<u>AREA</u>	<u>NAMES</u>
Karachuonyo	Omolo Ongati Aseto Asiyu Akoko Nyacko
Kasipul/Kabondo	Ouko Allia Martin Ogutu Solomon Ouko
Kochia/Kagan Kanyada Gem	Jack Ooga Ogeno Odira Akumu Alex Okumu Ojuka Nyakwar Semo
Kamagambo Sakwa Kanyamkago Kanyamwa Kwabwaw1 Kanyadoto Kabuoch	Ojwang Nyatuga Okeyo Ongoro Alex Owino Ochieng' Nyabola
Karungu/Kadem	Arthur Otieno Ja-Kadem