

THE ORIGIN OF ABAGUSII

Mogusii, the father of Abagusii with his brothers moved on to Mount Masaba (Mount Elgon) along River Nzoia where they noticed that their large group had lessened in number. While crossing river Nzoia a baby girl was born and named Kwamboka – which means crossing*.

From Mount Elgon Abagusii moved to Gesero (Bungoma) where their grandfather Osogo (Onsongo) died due to old age and was buried at Mt. Elgon. The migration continued through Siaya to Bisumu (Kisumu) where they constructed and lived in round small huts (ebisumu).

They

experienced some hostility from the Luo, which made them to cross Ekemunto (flat marshy area) of River Nyando where a baby girl, Kemunto was born. Their great grandmother (Kimanyi Konyakoomogendi) died at Gesumwa where she had been left behind under care of servants while the rest of the community moved on. Another version says that she died at Ekerubo Ekenerwa (Ahero), Kano plains hence the name Kerubo.

Mogusii had five wives: Bonareri, Nyaboke, Bosibori, Bwari and Mokeira (see clans elsewhere) and these were his grandparents: Mogusii was son of Osogo was son of Kalmeri who was son of Kigoma. Kigoma was son of Ribiaka who was son of Kintu or Mtu (Mondo) Bantu. Their mother was known as Kimanyi, Konyakoomogendi. (a real walker or mover)

Mogusii had the following brothers: 1. Luhyia 2. Gekoyo (Kikuyu) 3. Momeru (Meru) who was a twin brother to Mogusii 4. Omorwanda 5. Matagaro, whose descendants died. 6. Ong'eta (Suba) Motende (Kuria/Watende) and Mokamba (Kamba) were their nephews.

From Kano plains they moved on to Sondu by Risonto (Sondu River). This area was densely covered by emeraa a type of shrub, so the Abagusii named Moraa girl children born in this region. They came up to Masosa (Miruka/Riochanda) by The Sondu river's side of Gusii to Kabianga (denial – where their animals started dying in great numbers) forcing them to move on to “tureti ya abagaka present day Buret.

After that they moved to Ondicho (Kericho), Mosoti (Sotik) where Mogusii the Abagusii's grandfather died.

They continued to Erungu (Olengurwa), Makuru (Nakuru), where one group followed their brother Gekoyo to Nyakongiti (Gilgil), Rikobu (Kinangop), Ebate (Abardares), to Sagero (Mt Kenya), then back to Ombaso (Naivasha), Ring'orong'ocheria makere (Longonot). A second group followed the Momeru all the way to Tigana (Thigania – meaning parting ways) where Abagusii and Abameru parted ways.

A third group went south to Emara (Mara) through kerubo kia maronga kingaero (Narok), to Kiligoris towards Bongoro (Tanganyika). While at the present Tanzanian boundary with Kenya, Abaikwabe (Kipsigis) became hostile to them forcing them to move to Migori leaving the Abatende/Kuria behind.

They also moved further to Karungu, Shindo where the Abasoba (Suba) remained. In their last movements, they left Shindo and moved to Homa Bay where it is claimed that Omache the husband of Monchari died. Leaving her with three sons namely: 1. Onyando (ancestor of Abanyando) 2. Keire (Abakeire) and 3. Omariba (Abamariba)

After his death Monchari was inherited by omorwa roche (Luo) called Chwanya with whom they were blessed with three children namely: Rachwonyo, Nyaanda and Chamwaa

From Homa bay Abagusii migrated to Tamache (Tabaka) then settling at Nyagoenani/Inani. It is believed that the Abagusii traditional wedding anklets, ebitinge started while they were at Nyagoenani where they started Abagusii emegiro and traditions also they broke into three main groups.

Finally they scattered with majority settling at present day Marani (Bogetutu), Manganse (Chache) practicing farming and livestock keeping. They lived in one big village led by clan elders who sought out disputes and guided the community in basic matters such as:

How to detect time by using shadows facing the sun; morning was known by if the shadow was right behind someone facing the direction of sunrise.

Noon time when the shadow was directly under one while

Evening when the shadow is in front of one while facing the direction of sunrise.

The position of the shadow guided them on what greeting to apply. Whenever they thought of moving to a new place, they first sent chindoti (spies) ahead to check whether it was safe or conducive for them.

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CONTACT Mr Isaboke 0714497530

(isabokemicah@gmail.com)