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Contributors

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ANTHROPOLOGICAL INSTITUTE.

EASTERN UGANDA

AN

ETHNOLOGICAL SURVEY.

BY

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Sub-Commissioner Uganda Protectorate.

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Plate VI.—Kavirondo natives of Kitotos; Nilotic group, or Ja-luo.

PREFACE.

IT has been truly written that "of books on Africa there is no end," and it is with great trepidation that I am daring to enter such a crowded field; I therefore feel that it will be well to make a few explanatory remarks to begin with.

The matter contained in this little work was collected by me during a period extending over several years, and was primarily intended solely for my personal use as an *aide mémoire* in my political dealings with the various tribes with whom I was officially brought into contact.

It has occurred to me, however, that my ethnological notes and the vocabularies might prove of some interest to that section of the scientific world dealing with such matters, and that the information as a whole will be of considerable assistance to my fellow officials, who are daily brought into intimate relations with the tribes described herein.

If either of these aims is fulfilled I shall feel amply satisfied with the result. It would be presumptuous to suppose that my observations do more than touch the fringe of inquiry into the habits and customs of these interesting people. It is, however, very difficult to find out the why and wherefore of the various customs without a complete knowledge of the language of each group of people, and this is a point on which the average busy official fails owing to lack of time. Possibly in the near future, however, such studies may become the special work of a department of the administration.

At any rate it is to be hoped that every effort will be made to chronicle these features before they are obliterated by the advent of European civilization.

I would here like to express my thanks to Sir H. H. Johnston, G.C.M.G., etc., and to Sir Clement Lloyd Hill, K.C.M.G., etc., for the kind interest and appreciation they have shown towards my work.

C. W. H.

1874

The first of the year was a very cold one, and the weather was very disagreeable. The snow was very deep, and the wind was very strong. The people were very much distressed, and the crops were very much damaged. The government was very much troubled, and the people were very much dissatisfied. The year was a very bad one for the country, and the people were very much distressed. The government was very much troubled, and the people were very much dissatisfied. The year was a very bad one for the country, and the people were very much distressed. The government was very much troubled, and the people were very much dissatisfied.

EASTERN UGANDA

AN ETHNOLOGICAL SURVEY.

CHAPTER I.

CLASSIFICATION OF RACES.

THE people described in the following pages inhabit the eastern portion of the Uganda Protectorate, and may generally speaking be said to occupy the country between the highest points of the Mau plateau and the eastern shores of Lake Victoria Nyanza (Pl. I and II), a tract the altitude of which varies from 3,770 feet (the level of the lake as compared with the Indian Ocean) up to some 8,500 feet, the height of the Mau summit. Like most other mountainous regions in Central Africa, there are, however, practically no permanent human habitations in any part of the country which has an altitude of over 7,000 feet. This limit of habitat has, as far as I can discover, no topographical cause, so that it might be either due to the atmospheric rarefaction or the low nocturnal temperature at the higher altitudes. But the fact is that the climatic conditions of the last 1,500 feet are such that the tropical cereals like dhurra (*mtama*) and the eleusine grain (*wimbi*) will not flourish, and this alone in my consideration is sufficient to effectually check any further movement to higher altitudes.

The tribes of the tract of country just referred to may be provisionally divided into four great classes:—

I. *Bantu Kavirondo*:—

- (A) type Awa-Rimi.
- (B) „ Awa-Ware.
- (C) „ Awa-Kisii.

II. *Nilotic Kavirondo*:—

- (A) type Ja-Luo (Acholi or Shuli stock).
- (B) „ Elgumi or Wamia (Lango stock?).

III. *Nandi group* (*Hamitic Nilotes*?):—

- (A) Nandi, Lumbwa or Sikisi, Elgeyo, etc.
- (B) Lako, Elgoni, Sanei, etc.

IV. *Masai group* (*Hamitic Nilotes*?):—

- (A) type Guasangishu.
- (B) „ Eldorobo (only provisionally placed in Masai group).

Class I. Bantu Kavirondo.—As some of these are practically the most northerly representatives of the Bantu race it is very interesting to inquire by what route they entered the country. It will be seen from the map (Plate I) that there are two alternatives, for they could have arrived *viâ* Bu Ganda and Bu Soga, or could have advanced northward through the country bordering the eastern shores of the Lake Victoria. That they could have come in from the east across the great Rift valley is so improbable as to be hardly worth attention.

After some consideration I, however, feel inclined to believe that they came north from the direction of Nyamwezi country, and would adduce the following reasons in support of this view :—

- (1) Physically the people of Bantu Kavirondo are much finer than the Ba Ganda or Ba Soga, and they have more stamina and greater powers of endurance.
- (2) Their mental characteristics are so different, they have not the manual dexterity of the Ba Ganda, nor the imitative faculty which has struck everyone who has resided among those people. Neither have they the tractable nature nor the servile demeanour so characteristic of the Ba Ganda, etc. On the contrary they are assertively independent, and to such a degree that it is but rarely one finds a chief who has any real control over his people, and it is this independent and pugnacious nature which has rendered our task of reducing this area to a state of law and order a slower process than in Bu Ganda.
- (3) Many other important differences can be deduced, viz. :—Their nudity and the conservative way in which they cling to it; this is of course due in a great manner to the lack of the imitative faculty previously referred to.

Their honesty and the morality of the female portion of the community, in both of which traits they compare favourably with Ba Ganda or Ba Soga, are also notable points of difference.

With regard to the other theory, I was induced to put this forward by the discovery that the language of the Awa-Ware and kindred tribes on the big islands at the mouth of what is generally known as Ugowe Bay was Bantu, and also that the language of Kisii or Kossova had a similar origin, and was closely allied to that of the Awa-Rimi group, of which Lu-Wanga may be considered a type. Their physical appearance, their form of government, dress, weapons, food products, etc., are all similar to those of the Awa-Rimi.

This great migration, I believe, took place at a much earlier date than that of the Nilotic Ja-Luo from the north, and was only checked by the irruption of the Nile tribes into what is generally known as the Kitoto plain. There is at this point a strip of flat land only about ten miles wide at its narrowest, between the lake and the cliff-like escarpment of the Nandi plateau. Human migrations generally follow the easiest routes, and people driving flocks and herds would

naturally follow the low country instead of climbing a precipitous rocky ridge 2,000 feet above the plain, added to this probably the dread of the Nandi warriors was an additional reason for avoiding the highlands.

It seemed possible that some evidence of the migration might be discovered by investigations in this plain; and such was the case, for to my great surprise I found that the ruling chief of the plain Kitoto, although he wears ornaments of the Nilotic type and is married to Ja-Luo wives, is a pure-bred native of the Kisii or Kossova nation, and that a few generations back occasional bands of Kisii people trekked northwards but were stopped in the plain, and became more or less absorbed by the Nyamoga clan. In fact odd parties of Kisii people make journeys northward even to this day. The Kisii people again have legends to the effect that they originally came from the southward, and I have no doubt that as investigations are continued it will be found that the Kisii and Ware tribes are two links in the chain of evidence in favour of an important Bantu migration from Nyamwezi country northwards.

With regard to the Awa-Ware, they do not seem to have gone inland to any extent, but to have crept along by water from island to island till they ended up in the vicinity of Nyala or Port Victoria. Their dialect is closely allied to that of the Awa-Nyala.

It is a matter for regret that it is almost impossible to arrive at even the approximate dates of these migrations, but among a people without written history and legends that rarely go back more than a few generations it will readily be understood that one's data is scanty.

Class II. Nilotic Kavirondo.—The invasion of the Nilotic Ja-Luo race (Plate III) appears, as I have previously explained, to have taken place later than that of the Bantu, and they are it is believed an off-shoot of the Acholi or Shuli stock.

Their southern advance was, I feel sure, only checked by the irruption of the Elgumi people into the country to the south-west of Mount Elgon, which movement finally closed the line of outlet against all further movements from the north.

The Elgumi people will, I think, be found to be an off-shoot of the race inhabiting the country to the north of the Salisbury and Kumama Lakes, which in the fragmentary state of our information about that area may be called the Lango group, and it may turn out that these people are intermingled with a Hamitic strain from the north-east.

To revert to Kavirondo proper, the Nilotic stock in that country, although occupying as a rule a less fertile area, appears to be more vigorous than the Bantu; and the Lakoli and other Bantu tribes on their present eastern frontier all tell me that their forefathers occupied territory some fifteen miles to the west of their original location, having been gradually driven eastward by the Ja-Luo.

The Ja-Luo settlements on the southern shore of Ugowe Bay, or Kavirondo Bay as it has been renamed, are also evidences of the persistent way the Nile people have pushed southwards in search of land, and proofs are to hand that

most of these people did not pass round the head of the gulf but crossed by water from Uyoma and Gemi country.

Class III. Nandi Group.—Hardly any information seems obtainable with regard to the southern migration of the Nandi-Lumbwa group, nor is their place of origin quite clear. Their word for water, *pigor*, is clearly Nilotic, and some of their numerals, including *tomon* for ten, are Hamitic: so, like the Masai, they will possibly be eventually classed as an intermixture of the negroes of the Nile valley and a representative of the Hamitic race. This seems to be the only way in which one can account for the great difference in physical appearance between the Nandi and Masai as compared with the Nilotic or Bantu negroes of Kavirondo for instance. Again, judging by appearances, one would imagine that the Nandi were more nearly allied to their negro progenitors than to the Hamitic, and *vice versa* in the case of the Masai, or rather that the Hamitic strain was much stronger in the Masai.

That the Nandi came from the north is beyond doubt, and it is also probable that they came from a mountainous region somewhat similar to that they now inhabit, for being tribes of considerable bravery when compared with the neighbouring races, they could undoubtedly have had choice of location: and moreover every member of the group seems to have chosen a highland territory as a place of settlement.

I am inclined to date their migration at a fairly remote period owing to the large area over which the group has spread, and in this case great divergence from the original stock may be looked for in their language and habits. In a short time, however, when our information as to the mountainous area to the south-west of Abyssinia becomes more complete, it will probably be easy to follow their southern move.

The Elgeyo, Kamasia, Lako, Elgonyi, Mbai, Soré and Bumett people all belong to this group; the five latter tribes live on Mt. Elgon or Masawa, and it may be that on their way southwards a section of the migrants elected to settle on the mountain, the main body pushing on to the south and east. These tribes now consider the Nandi people as their deadly enemies, and strenuously deny all relationship.

Class IV. Masai Group.—I will not deal with the whole of the Masai nation but confine myself to the Guasangishu, as they are the only representatives of the group in the country referred to in this volume.

Their language, customs, arms and physical appearance (Pl. IV) are the same as those of the Masai of the Rift valley, but they differ from those people inasmuch as they have given up their nomadic habits and now live in scattered settlements among the Kavirondo, Nandi, etc. Their principal settlements are in Marama, some few miles south of Mumia's, at Ndui's, about seven miles west of Mumia's, at Ugema, between Ketosh and Elgumi country, and again a few odd settlements in Nandi and in the vicinity of Eldama Ravine. The Guasangishu Elkonono, or ironworkers, are also dotted about throughout Nandi and Lumbwa, and do most

of the ironwork required by the latter tribes. They formerly had settlements on the big plain called the Rangata Nyuki to the north of Nandi, and lived in kraals surrounded by stone walls, the remains of which still exist. Some fifty years ago they were however attacked by the Laikipia Masai and driven westward, and so they resettled among the Kavirondo and Nandi people and hired themselves out as mercenaries in the various intertribal wars, and in this way have amassed considerable wealth in the shape of livestock.

There was also a branch of these people who formerly inhabited the Bararget valley in the vicinity of the site of Fort Ternan; they were called the Segelli of Olinyao, and they were similarly dispersed many years ago and scattered throughout Nandi and Lumbwa. Their assailants are said to have been the Laikivia of El Kidong; the former name is probably a variant of Laikipia, which is now used to designate the great plateau to the west of Mount Kenya.

Eldorobo or Wandorobo.—These people are a tribe of hunters who wander about in the forests of the Mau plateau, etc. They have no fixed habitations and are very rarely seen by Europeans. They spend the bulk of their time in the forests, killing an occasional elephant, but living principally on the flesh of the Colobus monkey and other small mammals, which they shoot in great numbers, selling the skins to the surrounding tribes for the manufacture of head dresses, karosses, etc.; they also collect much wild honey. Occasionally they descend from the forests to the plains of the Rift valley to hunt, and they also periodically cross over to the forests of Settima.

They kill all their game by poisoned arrows; for elephants they use a poisoned dart which is placed loosely in the end of a heavy wooden shaft. This weapon is thrown at the animal, the dart penetrates deeply, and the shaft falls off, to be picked up and recharged by the hunter. The poison is very potent when fresh, and will kill a large ox in twenty minutes. A few months ago these people suddenly developed a predilection for telegraph wire, and night after night came down and carried off a considerable length. This went on for weeks, until some Masai patrols were fortunate enough to arrest one or two in *flagrante delicto*.

As our knowledge of these curious people increases it will probably be found that they are surviving representatives of the aboriginal race which inhabited the country before the irruption of the Bantu, Nilotic and other tribes.

They have however practically lost their original language, as will be seen from a fragmentary vocabulary given later, and which was taken down from the lips of an Eldorobo at Eldama Ravine, and from this it will be seen that they have practically adopted the language of the Nandi. There are however some words foreign to Nandi, and it is said that many of the older men can speak a distinct language to the Nandi patois usually employed.

Some people have sought for likenesses between these people and the Negrillo or pygmy races, but such comparisons are, I think, rather fanciful; as far as my observation has extended they appear to be a rather gaunt, tall people of the Nandi or Masai type, if anything more like Nandi than Masai. Probably the

Negrillo bushmen of the Laikipia forests mentioned by Gregory (on p. 329 of the *Great Rift Valley*) do not cross the great valley and come westward. I once met a party of about fifty of the Mau Eldorobo trekking across this valley in the direction of Settima, but was unfortunately without an interpreter at the time, so was unable to communicate with them.

There is reason to believe that in the remote past a small migration of people belonging to the Koromojo group penetrated as far south as Kavirondo, for there are distinct traces of the Koromojo language among the Ketosh or Masawa tribe, and the custom of wearing the *pelele* or lip plug occasionally seen among the women of that area is said by the chiefs to have come in from the north.

Stone Age.—The ornament just referred to, the *pelele* (which is generally made of a piece of quartzose rock ground into a round plug nearly half an inch in diameter), stone pipe bowls, which are occasionally seen, and possibly the stone (jasper) beads worn by the Ja-Luo are, as far as I can discover, the only relics of the existence of a Stone Age in this part of Africa.

As mentioned by Gregory (*Great Rift Valley*, p. 322) obsidian implements are to be found at Gilgil in the Rift valley and elsewhere, but by what people these were used is not known.

The jasper beads just mentioned may however turn out to have wandered down from Egypt in the remote past, as it is difficult to conceive how a nation of Central Africa with such a limited knowledge of handicraft as it possesses could have bored a tiny hole through such a hard material as jasper.

Writers have often delighted to indulge in deductions drawn from the comparison of temperament of a people and the physical conditions of their climate, and the surroundings in which they live; and if we come to think of the stern fight primeval man must have had to keep himself alive throughout the European winter, and compare that with the easy life of the African native, there is no doubt that in the former case the fierce struggle has reacted in the direction of improving the race; and again it may turn out that in the case of a degenerate race the result of such a struggle may be detrimental.

To pursue this line of thought a little further it will prove rather instructive if we compare the Kavirondo natives with those of the Nandi group.

The Nandi country has an altitude of from 6,000–7,000 feet, the soil is magnificent, but a great proportion of the available land is covered with dense forest, there is a very heavy rainfall, for days together the whole of the country is enveloped in fog, the nights are bitterly cold, the rarefaction of the air due to the altitude, throwing as it does additional work on the heart and lungs, may in time have a detrimental effect on the race, and I cannot help thinking that generally the native features of their country may have had some effect in rendering the Nandi sullen, morose, and suspicious, and in stunting their physical development; they are very agile and wiry individually, but have but little stamina, and I am informed that large families are very rare. At any rate the fact remains that the other tribes are rapidly surpassing them in upward progress.

The Kavirondo people on the other hand live in a rolling grass country, having an altitude of from 3,800 feet to about 5,000 feet, and the country is much warmer and sunnier than Nandi; there is however ample rain, and although the soil is not quite so rich as that of Nandi it is better adapted to the products grown.

In Nandi the eleusine grain (*wimbi*) is the only cereal that really flourishes, the great staples of Kavirondo, dhurra (*mtama*), the sweet potato or batata and the banana do not flourish; the contrast between the tiny cultivated plots of the Nandi and the miles and miles of cornfields one sees in Kavirondo is most striking. The Kavirondo people are more flourishing and happy, better nourished, of finer physique, and altogether appear to be better suited to their environment than the Nandi.

Of course there are other causes which conduce to their vigour, one of the chief being that no Kavirondo marries in his own clan, and the degeneracy due to inbreeding is obviated by this salutary custom.

Another important point is their habit of cultivating a considerable variety of food products. Now in Bu Ganda the staple food is the banana, and when owing to drought—as in 1900—the banana fails, the country practically starves, but in Kavirondo their staple is grain, supplemented by sweet potatoes and bananas, so the recent failure of the banana crop was a matter of small moment; they all had stores of grain to fall back on, and the slight intermittent rains that fell, although not sufficient to restore the thirsty banana to fruitfulness, were enough to produce a small crop of sweet potatoes, which thus helped to tide over a time of general scarcity, in which the neighbouring countries of Bu Ganda and Bu Soga, especially the latter, suffered heavily, and although the Administration did everything possible to alleviate their distress, many died.

CHAPTER II.

ANTHROPOLOGICAL AND ETHNOLOGICAL NOTES.

Bantu Kavirondo.

The generic name of these people is (1) Awa-Limi or Awa-Kimi; (2) Awa-Wanga and other Bantu tribes in Kavirondo; (3) By the Nilotic tribes in Kavirondo they are termed the Ja-Mwa.

Modes of subsistence, etc. Agriculture.—The tribes north of the Lukōs River and north of the Isukha River live in villages of from five to thirty huts.

The tribes to the south-east of the stretch of country inhabited by the Bantu peoples, and in Kakumega, live in isolated huts, not in villages; namely, the Ithako, Isukha, Lakoli, Mangali and Tirike clans.

Part of the northern clans live in walled and moated villages; in Ketosh country north of the Nzoia River the walled village reaches its highest development, some of their towns being practically forts. In the vicinity of the Lukos and Isukha Rivers the villages are merely surrounded by thorn fences. Within the last few years the people in the neighbourhood of Mumia's, owing to the security induced by our protection, have abandoned walled villages, and now content themselves with a few thorns and often not that.

Hunting.—The people around Mumia's hunt game with the help of dogs; the dogs drive the game into a primitive net, which consists of a long rope from which numerous nooses of rope are suspended. They catch hippos in pits dug on the banks of the Nzoia and Lukōs Rivers; the pit is hidden by a light covering of grass. They also catch hippos by traps consisting of a log of wood with an arrow inserted in its base; this log is suspended over a hippo path and released by a trigger catch attached to a thin cord across the track.

They spear elephants; hundreds of spears are stuck in the animal, and it is followed until it drops from exhaustion. If the elephant crosses a tribal boundary it is lost to the tribe whose country it leaves.

They catch quails in large numbers by snares set in artificially cut runs; the quails are attracted by decoy birds in baskets hung on poles near by.

They catch small birds with nooses of fine twine ingeniously fixed on the point of a thin twig; an insect is impaled on the point of the twig as a bait.

Fishing.—They catch fish with rod, hook, and line, and also with basket traps (*dema*) which are set at the apex of two converging walls of stone, which are built up in the bed of a river.

Boats.—They have small dug-out canoes for crossing the River Nzoia.

Bridges.—They make ingenious and strong suspension bridges from creepers for crossing the Rivers Nzoia, Lusimo, and Lukōs.

Modes of cooking, etc.—They cook in earthen pots; all cooking except when travelling is done inside the houses, and all the cooking is done by women. The food when cooked is sewed up in small baskets. The father does not eat with his sons. Brothers do not eat together. Women invariably eat after the men.

Fire.—Fire rarely goes out in a village, and can generally be obtained from a neighbour. When travelling firesticks are used.

Construction and form of houses (Fig. 1).—All huts are round with conical thatched roofs. A portion of the hut is usually partitioned off for livestock. The huts are higher than those of the Nandi people. The walls are plastered with mud. When wood is scarce the walls are made of reeds or *mtama* stalks plastered over; the Kakumega people build with neatly split billets of an easily worked white wood.

Furniture of houses.—Cooking pots, water pots, *tembo* or *pombe* pots, grain pots and stools (Fig. 2), sleeping skins, etc.

The stones for grinding flour are kept in the verandah of the hut, in a small enclosure. The fowls sleep inside the hut in a big basket, which is covered up at night.

The huts have two fireplaces. No. 1 is used for cooking. No. 2 for sleeping round.

There are some curious customs attached to these fireplaces.

Friends who visit the hut always stop at fireplace No. 1. The only people allowed to sit round fireplace No. 2 are the brothers and sisters of the man or his wife or wives and his unmarried sons and daughters; sons-in-law and daughters-in-law

are not allowed to go to No. 2 fireplace, but when the head of the house is dead this custom lapses; if these rules of social etiquette are transgressed, the transgressor has to kill a goat, and all the occupants wear small pieces of the skin of the goat and smear a little of the dung on their chests.

Plan of towns.—The towns or villages are very irregularly laid out; among

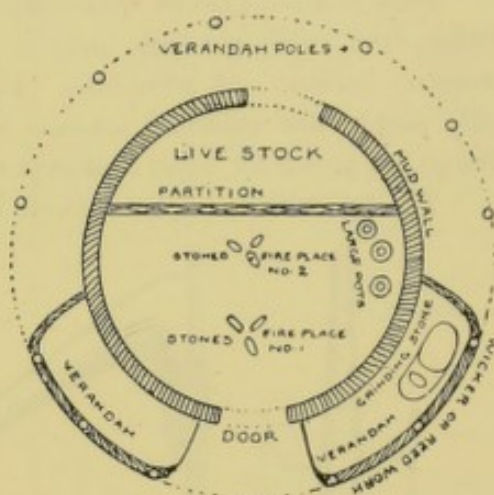


FIG. 1.—PLAN OF KAVIRONDO HUT.

Diameter 15 to 20 ft.; height of walls about 5 ft.

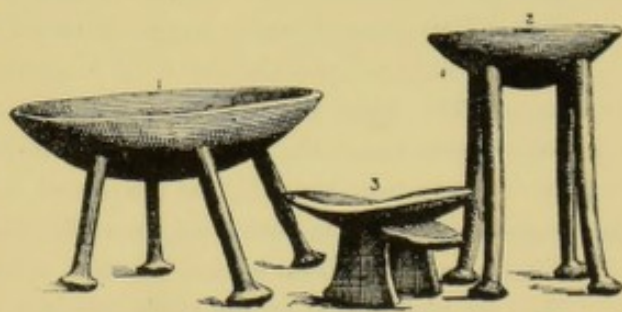


FIG. 2.—KAVIRONDO STOOLS.

Pattern No. 3 is in vogue in Kakumega.

the Ketosh inside the mud wall the town is cut up into small enclosures surrounded by thorn fences, each enclosure containing the huts of a family; the origin of this plan was partly for defence and partly to lodge the cattle of each family separately.

Plans of towns and villages.—If on entering a chief's village you find a circular ring of huts near the centre of the village, you may at once know that these are all the huts of the chief, each wife having a hut.

Food products (plants cultivated).—*Mtama*, *wimbi* (or eleusine grain) a little Indian corn, sweet potatoes, beans of various kinds, a little pulse (*pojo* or *chiroko*), semsem, bananas and pumpkins. The Ketosh, Kakumega and Lakoli are the only people who cultivate bananas to any extent. Tobacco and *bhanga* (Indian hemp) are grown for home consumption.

The agricultural implements are heart-shaped iron hoes (Figs. 3 and 4).

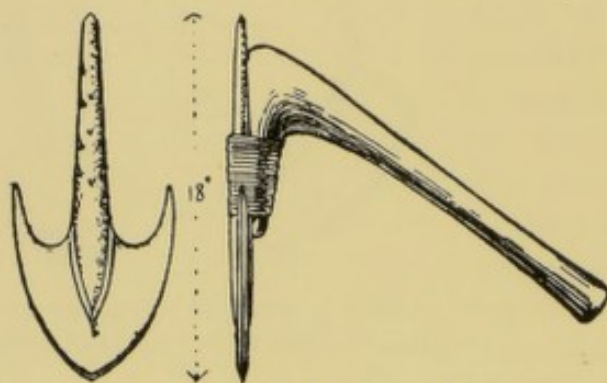


FIG. 3.—KAVIRONDO HOE.
Made in Samia and Ketosh.

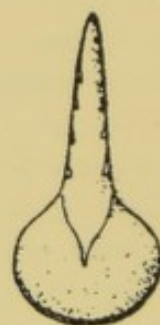


FIG. 4.—NANDI HOE.
(See p. 37 below.)

In the eastern part of the country where iron hoes are scarce wooden hoes are generally used.

The hoe is lashed on to a curved handle.

Salt.—They make a coarse impure form of salt from the ashes of reeds.

Funeral rites.—Upon the death of a married woman her relations attend as soon as possible; when they arrive they expect a small present from the husband, say two or three hoes; the main object of their visit is to wail for the deceased. If they arrive in time they dig the grave and bury the deceased; the grave is in the woman's hut; she is buried on her right side with her legs doubled up.

After a body has been buried in a hut, a hut is not used again.

Men are also buried on the right side in a similar position to women.

When a man dies, his sons and brothers, or failing them his wives, dig the grave; the grave is outside in the middle of his huts. A child is buried near the door of its mother's hut.

The whole of the day on which the death takes place and the whole of the following day the people of the village wail, and after that they wail each evening for three days; at the conclusion of three days they wail at intervals in the evening for a woman, but for a man of any importance they wail for a whole year both at dawn and in the evening.

The sign of mourning among these people is a cord of banana fibre worn round the neck and round the waist.

A big chief is buried in a raw oxhide; the meat of the ox is eaten as a funeral feast. They wail for a year for a chief.

The chiefs of the Kisesa clan are buried in a sitting posture inside a hut, and the head is covered with a cooking pot, which is above ground. When the head becomes separated from the trunk by the process of decomposition they take it away, and bury it near by; after the lapse of a few years the bones are dug up and re-buried with great ceremony on the borders of Ketosh at a place called Mutungu. This custom originated with a former chief named Sundwa, who went to Ketosh to die because he thought he was bewitched in his own country. When they re-bury the bones an ox is killed, and the bones are wrapped in the raw hide. The tribe assembles as one man; no one has leave to go to the market or to cultivate during the ceremonies; there is a huge dance and much *tembo* is consumed. This custom is only found among the Awa-Kisesa.

During the first few days after a man's death, his mother and sister or a wife that may have been separated from him and gone back to her people, feels it her duty to visit the village where the man has died for the purpose of wailing. She fastens a cattle bell to her waist at the back, collects her friends, and the party proceeds to the village at a trot, the bell clanking in a melancholy manner the whole way.

Birth customs.—A birth is not an event that is attended by any great ceremonial among these people. The women neighbours come to attend the mother, a goat is killed, and the mother eats some of the meat; on the following day she usually goes off to the shamba as if nothing had happened.

If a woman has borne two children who have died, the third child is taken out at dawn, placed in the road and left there till a neighbour picks it up and brings it back; the person who picks it up is usually a woman who has had an inkling of what was going to happen, and she has to receive a present of a goat before she will give up the child, and she is henceforward looked upon as a sort of godmother to the child.

Twins are considered very lucky, and among the Awa-Wanga the birth of twins is celebrated by what appears to us to be a somewhat obscene dance. The mother of twins has to remain seven days in her house before she may appear across the threshold.

Marriage rites.—Girls are often espoused at the age of six or seven years, and the suitor begins by making small payments to the father of the girl, and when the girl is old enough she is married.

Polygamy, of course, prevails, and there is a curious custom by which a man has the refusal of all the younger sisters of his wife as they become of marriageable age, and they cannot marry anyone else until he has declined the honour.

If a woman dies and has had no children the amount paid is supposed to be returned by the father-in-law. This, however, is rarely done if the father-in-law has another daughter, as she replaces her sister; the second daughter is not paid for, but a few goats are killed as a marriage feast.

If a woman is not treated well by her husband she can return to her father, and part of the price is supposed to be returned, but the husband rarely gets anything until the woman is married to another man; when this takes place he has a real claim. If the fault lies on the woman's side the man is given another daughter to wife by his father-in-law.

If, however, the wife has borne a child and the husband does not treat her well, she can go away to her father's house, but must leave the child with its father.

With regard to the purchase money for a wife among the Awa-Wanga, who are a flourishing tribe, the amount paid varies. The minimum sum paid may be considered to be the following:—forty *jembes* (or native hoes), twenty goats, and one cow; the suitor begins by small payments of odd goats and hoes, and ends up with the cow; for the daughter of an important man as much as six to ten cows may be paid; the chief Mumia paid fifteen cows besides hoes and goats to marry the daughter of the chief Tindi.

When the payments are completed the girls of the bride's village take her to the house of the husband; if he has another wife they hand the girl over to her. If the man is unmarried, the girl is taken to the house of the young men of the village.

If the father is loth to hand over his daughter, the suitor sends a band of young men to waylay her at night and bring her to his village. If this step is taken by day the young men of the girl's village and her brothers turn out, and a fight with sticks takes place. The girl screams a great deal, pretends to make a great fuss, protests that she will run away, etc., but rarely carries out her threat. This abduction is usually only resorted to when the father of the girl is of an avaricious nature, and keeps postponing the marriage in order to force more goats, etc., out of the suitor.

Sometimes if a girl does not succeed in obtaining a suitor for her hand, she eventually goes off and proposes to a man to marry her, and if he agrees she stops at his village. Her mother follows her up after a day or two's interval and asks the man to settle something, and the man pays up little by little the amount due to the father-in-law; the amount paid on such occasions is invariably less than under ordinary circumstances.

The women outnumber the men probably three or four to one. Mumia has probably eighty wives, Tomia has twenty or more, Wombani thirty, Kiteji twenty. They are generally speaking very moral in their domestic relations. A man convicted of immorality with a married woman would probably have to pay two cows as damages.

The Ketosh people are not so moral as the other tribes.

Marriage customs.—The Nyole, Lakoli, Ithako, and Isukha people when they marry pay cattle for their wives like other tribes, but all the calves borne by the cows paid have to be returned to the son-in-law; this claim on the calves does not necessarily end with the death of the son-in-law, but carries on even to the children, who still continue to claim their calves from their maternal grandfather; the claim only falls through with the death of all the actual cows originally handed over.

This curious custom leads to much quarrelling among these people, and many intertribal feuds have originated from disputes connected with these involved claims.

Manufactures, etc.—Iron is smelted from the ore at Samia, Ketosh, and Kikelelwa. The smelting is performed in a rude kind of blast furnace, but blacksmiths who forge iron implements upon an ordinary open hearth are met with all

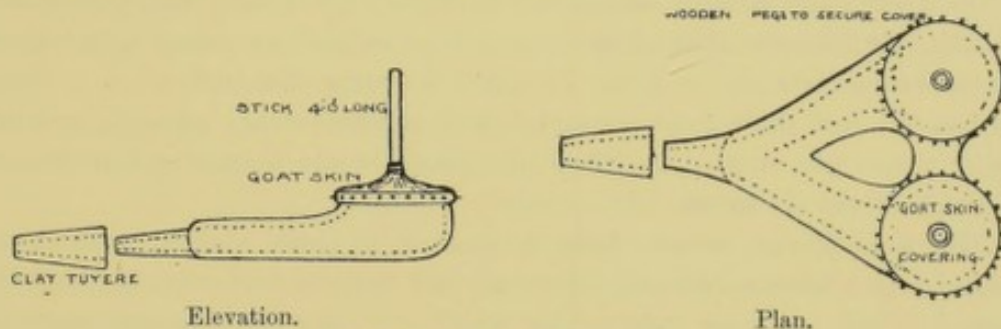


FIG. 5.—KAVIRONDO BELLOWS.

over the country; the implements made from iron are hoes, spears, axes, bill-hooks, knives, and cattle bells; no particular clan forges iron. The bellows used by the Kavirondo smiths are fashioned out of a log of wood (Fig. 5).

The goat skin covering is fastened loosely over the top of each of the wooden chambers, and the two sticks are alternately moved up and down. The person manipulating the bellows stands in an erect position. Pottery of a rough character is manufactured. It is always made by men, and the articles consist of water pots, cooking pots, beer pots, and pipes. The Awa-Wanga make rude lamps for burning semsem oil (Fig. 6), but the pattern, which is the ancient saucer type, was I believe introduced by the coast people. Dyes are unknown. They do not tan, but soften skins by rubbing in fat, and hand-working the skin until soft. Their shields were formerly made of buffalo hide, but now, owing to the rareness of the buffalo, ox-hide is used. The Isukha people, however, make shields of the skin of the *ardvark* or ant bear. Sandals are not generally used. They do not make glass.

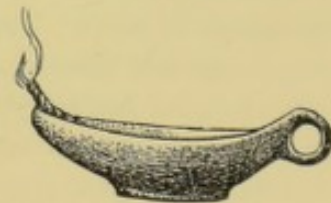


FIG. 6.—EARTHENWARE LAMP USED BY MUMIAS: KAVIRONDO.

Musical instruments (see Figs. 8, 10, p. 30).—Harps are used usually with seven strings; a string is tuned by rolling it round on the top bar. The drum

is usually covered with the skin of the Nile monitor lizard which occurs in the rivers. The women have hand harps made of reeds; these are called *Makatta*. They also have rudely made drums. The body of the drum is of wood, and skin is stretched over both ends and tightened up by a lacing of leather thongs.

Beer or Pombe.—This is made from *mtama* and *wimbi*; *wimbi pombe* is preferred, as they say that if it is made from *mtama* alone it leaves a headache. Both sexes, young and old, drink beer.

Tobacco.—They are all great smokers. A few Kakumega people take snuff; they do not chew tobacco. Both sexes smoke. *Bhang* or Indian hemp is also smoked. It is always smoked in a hubble-bubble or water-pipe made from a gourd. Men and unmarried women smoke *bhang*. Once a woman is married she may not smoke it again.

Personal marks.—The Awa-Wanga draw the four middle incisor teeth in the lower jaw; the Ketosh people two or three; the Ithako and Isukha only draw one. If the extraction of these teeth were omitted by a man, it is believed that he would certainly be killed in war. Moreover, the husband of a woman who has not had these teeth extracted it is believed would certainly be killed in war; a man who omitted to follow this custom would be an object of derision, and people would say he was like a donkey.

The Awa-Wanga women make a number of little vertical cuts on the forehead. If a woman has not these cuts her husband will certainly be killed in war. If she has come from a clan which omit this marking and marries a Mu-Wanga man, before her husband sets out to fight he will not forget to make two or three small incisions on her body to ensure good luck. The Awa-Wanga women also make a number of small incisions on the abdomen; the Ithako produce great weals on the abdomen. These abdominal marks have no special significance; they are only done for the sake of ornament.

Circumcision, etc.—The Kisesa, Ithako, Ketosh, Lakoli, Kabras, Isukha, Tiriki, and Kikelelwa people all circumcise. The Awa-Wanga, Khaiyo, Nyala, Samia, Tsoso, Kisa, and Marama do not circumcise. The former are all circumcised at the age of 15 or 16. The operation is performed at their own houses, and they are circumcised standing.

If a man has killed an enemy in war, he shaves his head upon returning to his village, and they rub medicine over his body to prevent the spirit of the deceased from bothering him; the Awa-Wanga have, however, abandoned this since they obtained guns. If during fighting a war party spear a man, the young warriors are ordered to prod the body with their spears, so that their nerves may become hardened and they may become accustomed to spear a man and inured to the sight of bloodshed.

Most shave their heads at intervals; women are more particular to keep shaven than men. In Ithako, Isukha, and Lakoli district the men shave each side of the head, leaving a lenticular patch of hair in the centre running from the forehead to the back of the head.

Dress.—The men generally go naked, but the old men and chiefs wear a skin slung toga-wise from the shoulder. Young unmarried girls are usually nude, but the other women wear a fringe about 6 inches by 3 inches of black string in front, and a tail about 9 inches long behind. The string used is made from banana fibre. Most of the chiefs and many other of the people are now adopting European dress; the women, however, are most conservative in this respect. If a man takes hold of the dress of a woman who has borne children, it is considered very bad, and the man has to give a goat, which is killed and eaten; even the woman's husband is not allowed to touch her dress. The woman is said to die if the spell is not removed as above described; if, however, a woman's dress is touched or torn off by an enemy, no curse is entailed.

Superstitions, medicine men, etc.—It is considered a very bad thing if a person shuts the door of a house after him if anybody is inside, and a goat has to be paid up and killed, to be eaten by the parties concerned. They say it is the same as if the owner of the hut had died, and the suggestion is considered to entail ill luck. If a man quarrels with his wife and she goes out of the hut, and the husband shuts the door behind her, she takes this as a sign that he wishes to get rid of her, and she returns to her people at once.

If a house is struck by lightning it is abandoned, and no one is allowed to remove a single stick; but if an animal inside the hut at the time was killed by the lightning it is eaten. If hail falls no one goes to cultivate on the day following the storm.

These people have no *Laibons* or medicine men like the Masai and Nandi, but if a person is ill certain old women are called in. They put pebbles in a gourd and rattle them, and then advise certain remedies. A favourite prescription is the head of a fowl or a quail, which is tied on a string and worn round the neck; they often recommend the wearing of a piece of goat-skin round the neck. A medicine woman is called *Mfumo*. Besides this they have two kinds of witchcraft. There is a harmless kind, the professors of which are called *Mufira*; these do not hide their powers, and people are not afraid of them. There is, however, another kind about which they are extremely reticent, and which is said to be only used for killing people; individuals who have this power are kept very secret. It is said that if a woman has the power of bewitching people, she can pass the gift on to whichever of her children she pleases.

They practise a form of trial by ordeal called *Chilulu*. If one section accuses another of stealing something, for instance, each party chooses a representative, and these representatives are each given certain medicine to swallow, and they are then placed opposite each other at a distance of about 20 yards, and they stand quite rigid and stare at each other; after standing thus for some time one of the men falls down, probably from a kind of vertigo. If the accuser's representative breaks down first the charge falls through, and *vice versa*.

Omens.—If when going to visit a stranger a certain bird cries out on your right side, you will miss the person you are going to see and moreover sleep hungry, but if the bird is heard on the left side you will meet the person and be well fed. If when out on the warpath the bird calls out on the right side, there will be a stiff fight, but you will eventually beat, although you will get no spoil (cattle). If, however, the bird calls on the left side, you will lose many men in the fight, but will capture many cattle.

If a man comes out of his house in the early morning and starts off on a journey, he says to the first person he meets, "Are you lucky or unlucky?" and if the person replies "Unlucky," the traveller must certainly return. From childhood a person is known as lucky or unlucky. This character is obtained in the following manner:—If a child comes into a house in the early morning, and that day turns out to be a lucky one, they say that the child is a lucky one or *vice versa*, and thus each individual in the community grows up with a lucky or unlucky reputation. If the first child of a married couple is a girl it is very lucky; a boy is not so lucky. So very often a person starting on a journey will ask the first man he meets whether his first child was male or female; if it should turn out that it was a male, the traveller will probably turn back.

If a man soon after he starts on a journey should strike his right big toe twice against a stone or root, it is a bad omen, and he will turn back; if he first strikes his right big toe and then his left, it is all right; but if he strikes his left big toe twice the greatest good luck will attend him. If instead of meeting one man a crowd of people are met in a body, no omen can be obtained. The right side is termed the male side and the left the female, and in all these omens the luck follows the left or female side.

They have the greatest faith in divination by examining the entrails of a sheep, goat, or ox; and it is largely used in political palavers. If you go to see

a man, you can tell at once whether his intentions are friendly. An animal is killed, and the small intestine is laid out on the ground and arranged in three heaps still joined up with each other (Fig. 7).

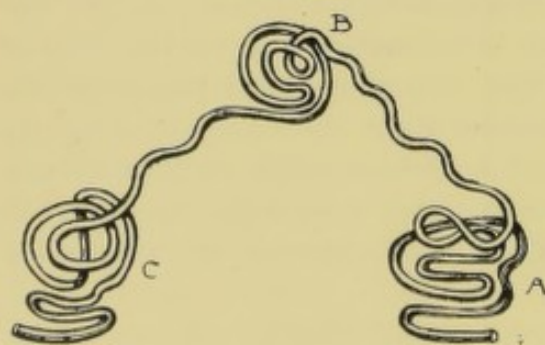


FIG. 7.—TO ILLUSTRATE METHOD OF DIVINATION WITH ENTRAILS.

The heap A is the upper end of the intestine and stands for the visitors. B is the middle part of the intestine, and represents the country visited. C is the lower end of the intestine, and

represents the chief or person visited. If after the above arrangements are made the portion of the intestine in heap A is full and distended, the luck of the visitor will be good, and the person visited will know that his designs are not evil. If the section B is full, it will be known that the country is a rich one, and that its prospects are good. If the section C is contracted and empty

it will be known that the person visited has a bad heart and is harbouring evil designs, or *vice versa* if the heap is extended and full. Other omens are drawn from the colour of the intestine and the muscular contraction.

The chief of each tribe decides when to plant, and no one plants before the chief and the elders of the tribe meet and discuss the matter with the chief.

The Awa-Wanga and the Marama people have a rainmaker named Luta, a Marama man, but his influence is limited, and in seasons of great drought they go to Mgahanya of Nyole, who is of greater repute.

There were formerly two great rainmakers in Nyole, and there was naturally great rivalry between them. Eventually the medicine of Mgahanya's father killed the medicine of the other man, and the gift has now become the monopoly of the family of the survivor. It is handed down from father to son.

The rainmaking gift is firmly believed in by the people, and I am of opinion that the rainmaker himself believes that he has the power to produce and withhold rain. I have endeavoured to discover the rainmaker's methods, but without success, as he well knows that we look upon him as an impostor.

No Kavirondo man marries in his own clan, and to this rule I attribute the general healthiness of the nation.

No notice is taken if the bride's name or the name of her father is the same as that of the bridegroom.

In many cases the names of men and women are the same. This arises thus: if a man dies and a posthumous child is born, the child takes its father's name, whether it be male or female.

Games, etc.—Both big and little play the well-known African game of *bau*, but only the male part of the population play.

Boys play at fighting with wicker shields and sticks, also practise shooting with bow and arrows. They generally set up the stem of a banana plant for a mark.

Very small boys begin work by herding goats; when they get a little older they are promoted to herding cattle and would consider it the greatest disgrace to go back to herd goats.

Upon return from war they first set aside certain cattle for the chief; after that the man who seized the first beast in the fighting is presented with one or two head, and then the fighting men or *awa-vulana* struggle and fight for the balance. But if a fighting man gets, say, two cattle, he gives one to the chief; if he only gets one, he offers it to the chief, and the chief will tell him to keep it, and its first heifer calf will then go to the chief.

The Kavirondo people eat all meat, except lion, snake, vultures, kites, crested cranes, and marabou storks. The Awa-Wanga do not eat leopard, but eat several cats. Women do not eat fowls or sheep and eggs, do not drink milk, but eat it mixed up and cooked with food.

The chiefs of the Kisesa people do not eat sheep or fowls.

Medicine.—They have remedies for wounds, but not for ulcers. For inflammation

of the lung or pleurisy they pierce a hole in the chest until the air escapes from the lungs through the aperture. In one or two days they are usually well again. They simply dress the wound with butter.

They say that during the last few years a new disease has appeared among young children, taking the form of a hard whitish crust on the gums; they cut it out. In a male child it is said to come three times and twice in a female child. They are subject to epidemics of small pox.

Venereal diseases were quite unknown before the advent of coast people and now only are found in the neighbourhood of settlements.

The Awa-Wanga profess to be able to tell the sex of an unborn child; in the case of a first child, if it is going to be a girl the mother will remain fat during her pregnancy, if it is going to be a male child she will get thin. In the case of a second child suppose the first child is a boy and the second child is going to be a girl, the boy will get very thin, if the child is going to be of the same sex as the first child it will not get thin.

Belief in spirits, etc.—They plant stones in the ground near their houses, and at intervals kill a goat and pour out libations of the blood over these stones to the spirits of their ancestors; they also build tiny huts in the village and they stick the feathers of a fowl on the top of the miniature hut. The Marama people always build a small door at the back of their houses; this is connected with some superstition about the spirits of ancestors; if a Wanga man marries a Marama woman he must make a small door in the back of his hut, or either his wife or her children will die.

Dances.—These are various:—

- (1) *Dance on the occasion of a death.*—Both men and women dance. If the deceased is a man every village attending brings a bullock, and the people all run behind their bullock until they reach the village where the death has occurred. If the deceased is a woman no bullock is brought. The bullock is believed to lead the way to the village of the deceased without guidance.
- (2) *Dance on the occasion of the birth of twins.*—This has been already referred to.
- (3) *Dance at a wedding.*—Only the women dance on this occasion; the dancers run in and out in circuitous figures.
- (4) *Circumcision.*—Young men and women only dance. Each dancer has a stick from which the bark is removed and left in alternate rings; the performers form a circle and stamp and shake their shoulders, the circles of dancers slowly revolving the whole time.

Arms.—Their weapons are spears and shield, bows and arrows, clubs and sinies (broad-bladed swords); the latter are probably adopted from the Masai. The people of the islands near Nyala use slings from which they hurl stones with great force.

They make very fantastic head-dresses of monkey skin, feathers, etc.; the feather head dresses are built on a basket-work framework.

Peace ceremonies.—If the quarrel is between people of the same tribe, a goat or sheep is killed and the liver is cooked, both sides eating of it. If the fighting has been with another tribe, the beaten side cuts a dog in half, representatives of one side hold the fore legs and the other side holds the hind legs. Some tribes place a dead crow on the ground between the parties during the peace ceremonies.

Methods of killing domestic animals.—An ox is secured by a rope round its neck, and it is then struck with a club on the back of the skull. Goats and sheep are killed by suffocation; the snout is seized and held till the animal is suffocated. Fowls are killed by twisting the neck.

Succession, etc.—Before a chief dies he chooses one of his sons to succeed him, and among the Kisesa the chiefs give the chosen son, or if too small the mother of this son, a certain brass bracelet, which is the insignia of chieftainship.

When a man dies the property of the deceased is divided equally among the children; the mother of a grown up son goes to live with her son; but if one of the wives has only small children, the eldest son takes her as his wife and any small children go to the eldest son. Failing a grown up son a brother takes over the whole *ménage*. If one of the wives is the aunt of the eldest son, *i.e.*, his mother's sister, he cannot take her to wife, but she will live with her sister, and the son will give his mother one cow for his aunt's use.

CHAPTER III.

NILOTIC TRIBES OF KAVIRONDO.

The generic name used of these peoples by themselves is Ja-Luo. The Bantu Kavirondo people call them Awa-Nyoro. A very common term for them is Wa-Nife.

Modes of subsistence.—They all live by agriculture. They reside in fixed villages of from ten to fifty huts. Nearly all the villages are surrounded by euphorbia hedges; formerly many villages had mud and occasionally stone walls, but this custom has died out. They breed cattle, sheep, goats, and fowls.

Hunting and fishing.—They dig pitfalls for elephants and also spear elephants. They catch large quantities of fish in the Lake Victoria Nyanza by means of large conical wicker traps "*dema*." The process is as follows:—They have two enormously long ropes; one end of each rope is secured on shore, and the ropes are then paid out into the lake, one rope floats on the surface and from it hangs a fringe of papyrus stalks; the other rope is a ground rope, and is weighted with stones, and the two ropes are connected at intervals. By means of canoes these ropes are gradually brought round in a semi-circle the size of which gradually decreases. The fish rush shorewards to escape from the drawing in of the net, and rush into the mouth of the big wicker traps which are placed in a row in the shallow water near the shore. At the same time the women walk up and down dragging smaller meshed traps in which they collect myriads of tiny fish the size of a sardine. They fish a great deal at night by torchlight. They state that they got the best hauls of fish after rain; in the dry season they catch comparatively few. Rafts of ambatch wood are used for laying out the net (ambatch is a very light spongy wood growing on the lake shore; it has a prickly bark). They split and dry large quantities of fish and carry it inland from the lake for considerable distances to sell for grain.

Lines and hooks are also used to a certain extent by the Nyakach people and others. The people bordering the lake possess a few dug-out canoes and also a few of the sewn canoes bought from Baganda or Basoga.

Bridges.—They build rough bridges of timber across the rivers when in flood, but not suspension bridges like the North Kavirondo.

Cooking, etc.—They cook in earthen pots inside their huts, and also in the verandah of the huts. All cooking is done by women. The food is served up in little baskets. The father eats with his sons; they generally eat in a little separate hut with open sides built for the purpose. Women eat separately and inside the house.

Fire.—They know the use of firesticks but rarely need them, as they can always obtain a glowing ember from one or other of their neighbours.

Their huts are very similar to those of the Bantu Kavirondo, but they are a trifle lower, and are generally built solely of reeds (*mabua*). The huts are dug out inside to a depth of 18 inches or 2 feet; the hut is plastered with the earth dug out from the interior.

There are two fire-places in each hut, and the customs previously enumerated about stopping at the first or second cooking place are the same as among the Bantu Kavirondo.

Young girls sleep in a hut with the other girls of the village in the care of an old woman. The boys of the village sleep in a hut by themselves. The villages are roughly circular. The huts are not arranged in any particular order, but the huts of one man are generally side by side. The huts of the young men are usually near the gates, and they are supposed to watch the gates in case of any attempt being made to steal the cattle.

On entering a village the hut directly opposite the gate is generally the hut of the principal wife of the headman of the village, or the headman of that part of the village.

Food products.—Mtama, sweet potatoes, a little *wimbi*, Indian corn, and also pumpkins, semsem, and pulse (*pojo*). Bananas are occasionally grown, but they do not flourish, as the country is a little too dry for them. A little tobacco and Indian hemp are grown. The Indian corn is not ground but generally eaten in an unripe state.

Ironwork.—They do not smelt iron, neither do they forge their hoes, which are all imported from Samia. They however forge spears, knives, bill hooks, axes, etc., from Samia iron. Among the Gemi tribe only people belonging to a clan called Uvino forge iron; the smiths are called Yothet-th. A rough kind of salt is made from the ashes of reeds and grass, and salt is also imported from Kisingiri.

Death customs.—When a person dies the body is immediately taken out of the house. Upon the death of a woman the brothers-in-law of the deceased dig the grave in the verandah of the house of the deceased; the corpse is buried on its left side with the hand under the head; the body is doubled up. A man, on the contrary, is buried on his right side with the hand under the head. In the case of a woman her relations and friends come and wail; her husband presents each clan that attends with a goat, the mourners stay three days.

The hut in which a person has died is used for a month; the neighbours then meet and drink *tembo*, and the house is broken down. Upon the death of a man his brother digs his grave; if the first wife he married is still alive he is buried in her house; if she is dead the man is buried in the verandah of the hut in which he died.

Men only wail for one day, after that only women wail; the women wail for the whole of the first three days; after that the women of the village wail at dawn for fifteen days.

Signs of mourning.—Women wear a string of banana fibre round the forehead, they also wear a tail of white strings for about a month; the tail usually

worn is black. Others smear themselves with white earth. Relations in the village shave their heads three days after a death. The eldest son of the deceased sits on a stool in the road outside the village and his head is shaved by an old woman. For three days after the death of anyone of importance the villagers do not cultivate.

If a big chief dies all the surrounding people collect at the village; even if a neighbouring clan is at war hostilities are suspended, and they attend the funeral rites of their late enemy. In the case of the death of a chief a new hut is built and the deceased is buried inside in a sitting posture; the grave is dug by a brother of the deceased. A new ox hide is placed at the bottom of the grave, and the head of the corpse is covered with a water pot. Seeds of every kind of grain grown are put into the grave; sweet potatoes are excluded. The people dance and drink *tembo* for ten days and many oxen are slaughtered. The men wail for ten days, but the women wail every morning for about a year. No one cultivates the fields for ten days.

Birth customs.—On the occasion of a birth, if it is a boy it is kept inside the house for four days, if it is a girl for three days. When a birth takes place the female neighbours attend, and a goat is killed for the mother and the other women. No man is allowed in the hut until three or four days have elapsed. The father of the child does not eat or sleep again in the hut until the child begins to cut its teeth. The mother does not go to cultivate for about nine days after the birth.

If a woman has had two children and they have both died, she will upon the birth of the third child take it out of the village on a basket-work tray and place it in the road; an old woman who has had a hint of this will go and pick it up and take it to her house, then the father of the child goes and buys it back for a goat; having recovered it the father bores the lobe of its right ear and inserts a small earring of brass wire. If the child is a boy it is henceforward called Owiti and if a girl it is called Awiti, meaning the child that has been thrown away. The old woman who picked up the child is afterwards called mother in addition to the real mother.

Twins are considered lucky, but the infants and their parents have to stay in seclusion in their hut for a whole month. Women neighbours may enter the hut but men may not. The twin born first is called Apio (the one who comes quickly). The twin born second is called Adongo (the one who is delayed). The birth of twins is signalled by dances which extend over a whole month; they are apparently of a somewhat obscene character.

Marriage customs.—Girls are espoused at the age of seven, and they often go to their husband's house at the age of ten or eleven. The suitor commences by making small payments to the father of the girl every month or two. When the man has paid say one cow and twenty sheep he takes the girl to his house.

The unmarried girls of the village take the bride to her husband's house. The father of the girl kills an ox and takes the meat and a quantity of *mtama* porridge to the man's village by way of providing a wedding feast. If the man's

village is a long way off the girl's relations sleep at his village, but if they can manage to do so they return the same day. Next day the bridegroom's brothers and his other wives take the bride back to her father's village and there is a great feast and *tembo* drink; the bridegroom does not go.

The father of the girl next day presents his daughter with a goat and she returns to her husband. The girl's husband then continues to make payments to his father-in-law; the total amount it is necessary to pay varies from two to six cows; if he stops paying his wife will go off to her father's village and stay there for a month or so until the man resumes payments. Before the big attack of cattle plague in 1890 and 1891 it is said that as many as forty cows were sometimes paid for a wife.

If a woman does not bear her husband a child quickly the husband stops his payments, but the husband has no claim for the return of any of the property as long as the woman stays with him. If a wife dies and has borne no children the property is returned, or one of her sisters is given the man to wife and the man only pays about twenty goats for the sister.

If a woman will not stop with her husband she is married to some one else, and the first husband is repaid from what the second husband pays. If a woman has a child and is ill-treated she can leave her husband but the child belongs to him; if the child be a boy, when it grows up and the mother grows old she will generally come back to live with her son. If after a marriage has been arranged a father is loth to part with his daughter the young man employs his friends to waylay the girl in the daytime. If the girl however refuses to stay at her suitor's village and runs away, the property paid over is returned without delay and the match is broken off. If a woman remains unmarried for a longer period than usual she often goes off to a chief or someone with plenty of cattle and states that she intends to stay there and cook for him; in such a case she is usually taken to wife, but the man pays much less than is nominally customary. Chiefs have from ten to forty wives. They are generally speaking very moral in their domestic relations. They do not intermarry in the same clan, but a man will marry the daughter of a man named the same as himself.

Pottery.—All pottery is made by women and is similar to that of the Bantu Kavirondo, and consists of water pots, cooking pots, *tembo* pots, etc.

Dyes; tanning.—These people do not use dyes, neither do they tan, but they soften skins by rubbing in fat and hand-working till soft.

Arms, etc.—Their shields were formerly made of buffalo hide but are now made of cow hide; the shields are usually very large, curving round the body of the man carrying it. They also make shields of ambatch wood (called *Orindi*). They have a great fancy for spears with shafts of enormous length, ten feet or more; the heads are very small and insignificant. Use *simés* and clubs to a small extent; the former weapons are however I think copied from the Masai or Nandi. Also use bows and arrows; the arrows were formerly poisoned, but

poisoned arrows have fallen into disuse; there was a medicine man in Gemi country named Opondo who used to make and vend the poison. The Kisumu people also had an arrow poison maker. The poison is said to be composed of snake poison and certain herbs. Nearly all of these people wear sandals of a single thickness of skin when travelling.

Musical instruments.—Their harps have eight strings and are the same as those of Northern Kavirondo (Figs. 8, 10); the drum is covered with cow hide; they are called *Thūm*. Their drums are also similar to those of Northern Kavirondo and are called *Būl* (Fig. 9). The women also make hand harps of *mtama* stalks called *Odundu*.

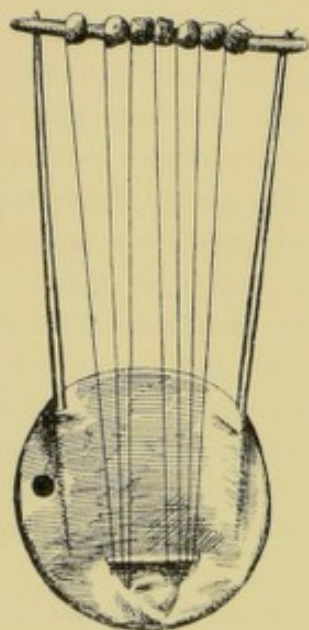


FIG. 8.—HARP: NILOTIC KAVIRONDO.



FIG. 9.—NATIVE OF LEGO TRIBE, JA-LUO GROUP. PROFESSIONAL DANCER.

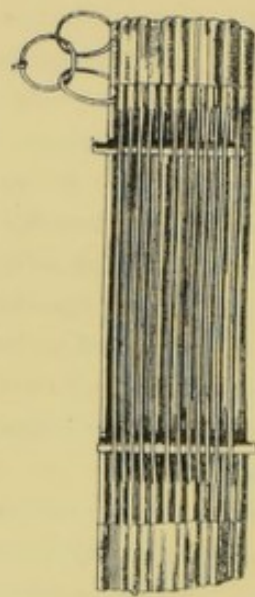


FIG. 10.—REED HARP FROM KAKUMEGA.

Tobacco and bhang.—These people smoke and chew tobacco; only a few take snuff. Both sexes smoke and chew tobacco. *Bhang* or Indian hemp is smoked separately in a water pipe. Only men smoke *bhang*. Young fighting men are not allowed to smoke it.

Tembo or pombe.—This is made from *mtama* or *wimbi* either singly or mixed. Both sexes drink; young women do not drink with the men, the old women however do so.

Personal marks, etc.—They draw the six middle incisors in the lower jaw. If a man does not have these teeth drawn it is said that his wife will die soon after marriage. The women tattoo a pattern on the chest and stomach, consisting of thin curved lines of dots on each side reaching round to near the spine, where they turn upwards. Males are not tattooed. The tattooing is done simply for ornament.

Circumcision.—They do not circumcise. If a man has killed an enemy in war he shaves his head three days after his return from fighting. He moreover does not enter his village until a live fowl has been hung round his neck, the fowl is then decapitated and the head of the fowl left hanging from the man's neck. Shortly after his return a feast is made to the man who has been killed, in order that his spirit shall not come and trouble the victor.

Dress, etc.—Unmarried men go naked (Plate V). Married men who have a child wear a small piece of goat skin; this piece of goat skin is a most important matter for a married man, for although practically useless as a covering he must on no account call to see his mother-in-law without this dress or she will be desperately hurt and insist on his paying up a goat. Even if he is properly clothed in European garments he must wear his goat skin underneath. Unmarried girls wear no clothes (Plate VI). Married women wear a tail of strings behind but not in front, like the Northern Kavirondo. Married women when they go to visit another village wear a goat skin slung from the shoulder, upon which curious patterns are cut. When a married woman first shows the tail, her husband presents her with a goat, which she sends to her father. It is very bad manners in an unmarried woman to serve up food to her husband without wearing her tail, and the husband will probably refuse to eat the food. This rule even holds if the woman should be wearing garments of cloth. If a man touches a woman's tail it is said that he wishes to bewitch her, even the husband must not touch it; if this rule is broken it is necessary to kill a goat.

Many of the Ja-Luo affect rather a notable ornamentation of the ear; about fifteen small holes are pierced along the outer edge of the ear and in each hole a ring of brass is inserted, and on the front side the brass is flattened out like a small leaf, to the outside extremity of each ring is attached a blue bead. In the lowest hole in the lobe of the ear a plain brass ring is inserted.

For a long time I thought that these blue beads were ordinary trade beads of the variety known as *kiketi*, but upon inquiry this was indignantly repudiated, and it was explained that these beads were picked up in the fields in the neighbourhood of the Maragolia Hills after a heavy thunderstorm, and that it was believed that they descended with the rain. Some of the chiefs also wear beads of jasper and chalcedony with a fine circular hole; these beads were formerly of great value and were purchased at the rate of one cow per bead; they were picked up in the same way. Their name for these beads is Nya-Luo, and it is thought by some authorities that these beads have wandered down in ages past from the direction of Egypt; in fact some of the more Northern Nilotic people tell you that they

originally came from the north-west. I imagine that the original possessors of these beads had considerable settlements in the neighbourhood of the Maragolia Hills, and that beads were continually being lost in the fields, and now when a heavy thunderstorm comes it washes some of the surface soil away and exposes an odd bead now and again. The supply of the blue Nya-Luo beads is of course quite inadequate for the population, and many make up for the scarcity with the ordinary blue *kiketi* bead.¹ Occasionally these ancient beads are green and yellow, but the usual colour is blue.

The Ja-Luo have a curious habit of shaving curved patterns on their heads (Fig. 11).



FIG. 11.—VIEW OF THE TOP OF A MAN'S HEAD; SHOWING HOW THE PATTERN IS SHAVED.

The young men often wear an armlet of cylindrical wooden blocks on the upper arm; the wooden blocks are coloured red with oxide of iron. A band similarly ornamented with wooden blocks is often worn round the forehead. Some of the older men wear the curved canine tooth of a hippo on the forehead. The tooth is ground down laterally till it is only about one-eighth of an inch in thickness; others wear the tooth of a wart hog attached to a necklace.

The Ja-Luo have a curious habit of standing on the top of an ant hill or in some prominent place on one leg with the flat of the other foot resting against the knee, reminding one of the attitude adopted by a stork; they will remain in this attitude quite comfortably for a considerable time. This habit is I believe characteristic of the Dinka and others of the tribes on the Nile south of Fashoda.

Miscellaneous customs.—If a person shuts the door behind him when he leaves a house, people at once say he is a witch doctor. If a wife does this to her husband, the husband will not enter her house again until she fetches a goat from her father and kills it. Similarly if a man is the culprit he has to kill a goat to avert the ill luck. If a house is struck by lightning and anybody is killed inside, the head of the village walks three times round the house with a red rooster and the house is then broken up and the wood utilized for any purpose.

Witchcraft, etc.—It is believed that people are killed by witchcraft; the person possessing the medicine has only to show it to a person in order to kill him; to save the person bewitched it is necessary to catch the wizard and to bring him to the patient and he can remove the spell, and the wizard has to pay a fine; this class of medicine man does not hide himself. There is a deeper kind of witchcraft which is only practised at night and with great secrecy. It is called Jamkingo; among the Gemi tribe many of the clan previously referred to who forge iron possess these powers.

¹ With the kind assistance of Mr. C. H. Read, of the British Museum, I examined the collections of beads at the Museum from various parts of the world, and I found yellow and blue beads of the exact colour and shape among the Egyptian antiquities and jasper beads identical in appearance to the Nya-Luo both from ancient Egypt, and also from excavations made on the site of some buried cities in Beluchistan.

Ordeals.—They have a form of ordeal called Kiviri; a small pot of water is taken and a little *wimbi* flour and a bit of the medicine are put into the water; if the mixture boils over the man is guilty, and *vice versa*.

Another ordeal is as follows: a piece of calabash open at both ends is placed on a stone in a bowl of water (Fig. 12). Water is ladled up from the bowl and poured into the calabash, and normally it immediately runs out where the calabash rests on the stone; the medicine man however puts some medicine into the water, and if the man is guilty the water no longer runs out at the bottom of the calabash, and eventually the water runs over the top. I have seen this performed and found that it was the medicine that enabled the calabash to be filled; this medicine was the crushed up leaves of a kind of mimosa, and being of a fibrous nature it stopped up the points of leakage between the calabash and the stone. There is another trial by ordeal: some dry flour is given to the suspected person, if innocent he can swallow it, and *vice versa*.

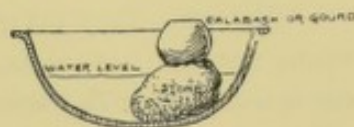


FIG. 12.—THE ORDEAL OF THE CALABASH, OFTEN USED FOR THE DETECTION OF THIEVES, ETC.

Omens.—If the omen bird cries out on the left side of the road it is bad if the journey is for war, but if the journey is a mere visit the person will get food. If the bird cries out on the right side it is good for war but bad for visiting. If a cat crosses the road from right to left it is a good omen, if *vice versa* it is bad. If you see a rat on the road and it runs in front of you it is a good, but if it crosses the road it is an inauspicious sign.

In some clans it is lucky for the first child to be female and in others it is *vice versa*.

If on a journey a man strikes his little toe on either foot it is a very bad sign, if he strikes the big toe it is propitious. If a man whose eldest child is a boy is travelling and the first person he meets is a man it is a good sign, but if a woman it is bad, and *vice versa* if his eldest child is a girl.

They profess to be able to tell whether a man will be killed on an expedition or not by examining the entrails of an ox or sheep. Some even say that in this way a skilled soothsayer will prophesy future events; for instance, he will perhaps say that in so many days news of fighting will arrive, or that a certain disease will appear, or that in say three days a white cow will arrive at the village.

The head chief of each tribe decides when the people are to plant their crops, and some chiefs are said to be able to foretell whether the harvest will be good or bad. The chief Odera is said to have prophesied the advent of European rule when he was quite young. They go to the Nyole rainmaker Mgahanya for rain, and also went to his father Ligiri.

Names.—Many names of men and women are the same, others again only differ in the first letter; for instance, Apio is generally a female name and Opio a male name.

Games.—They play a kind of *bau* with sixteen holes; they put three small stones in each hole. The boys play a kind of hockey with a wooden ball.

Upon return from war about two out of every three cattle go to the chief; the chief then divides his share of the cattle with his brothers, and a man who has distinguished himself in war is given a reward of cattle by the chief. A man who distinguishes himself in war is also often given a wife without payment.

Food, etc.—They eat practically all meat except that of the hyæna. Some young men eat leopard meat to make them fierce in fighting; the meat of a serval cat is not eaten. The women do not eat fowls; some women do not eat sheep and eggs; some eat hippopotamus meat, some not; women do not drink milk, but eat it cooked with food. They have a curious custom of mixing cow's urine with the milk of the cow; the urine is allowed to stand a day or two to increase its flavour; they say it increases the amount of the butter and gives it a nice flavour, and it is moreover supposed to have a medicinal effect. The crested crane (*Balaerica gibbericeps*) is never killed or eaten by these people.

Medicine, etc.—They pierce the chest until the lung is reached for chest complaints, and they even sometimes cut a small piece out of the lung through the aperture. They have medicine for wounds and for arrow poison, also for ulcers and for purging, but not for diarrhœa. They also have medicine to avert a threatened miscarriage. They profess to have a certain antidote for snake poison.¹ Venereal disease is practically unknown among the Ja-Luo.

Before going to war they often eat the outer seed case of a certain tree, and this is supposed to ensure their return unwounded; it is called *Ochola*.

Peace ceremonies.—They kill a sheep and put part of it into a wooden mortar used for crushing grain, and the representative of each side takes out a piece and gives it to the opposite side. An old man from the side that is beaten will go to the village of the chief of the enemy and proceed to sweep up the cattle boma; this will be accepted as a sign of submission.

Killing animals for food.—They kill oxen by sticking a knife into the jugular vein; the head of the beast must be pointed to the west during the operation. Sheep and goats are killed the same way. Fowls are strangled.

Succession customs, etc.—When a man dies the property goes to the brother if the children are small; if the eldest son is grown up he takes the property and gives his brothers a share; but a son is not allowed to take the amount paid by anyone who marries one of his sisters; this amount all goes to the father's brother. The brother of the deceased takes the wives, but the eldest son will probably take the youngest wife of his deceased father.

¹ After considerable difficulty I obtained specimens of the plants said to be used as antidotes for snake poison, and Dr. Rendle, of the Botanical Department, British Museum, has kindly identified the plants for me. One plant, named *Phytolacca Abyssinica*, is used internally, an infusion being made from the leaves. The other plant, *Ipomea palmata*, is used externally, a plaster of the macerated leaves being placed on the wound. I have not been able to discover the physiological action of these plants.

When a chief dies the son chosen by the chief succeeds him ; the successor is chosen as a rule some years before the chief dies. The successor will however divide the private property of his father with his brothers like anyone else.

Beliefs.—They call the Divinity by the name Chieng, which is the sun ; when a man comes out of his house in the morning he spits to the east and in the evening he expectorates to the west. If the sunset is extremely red it is said to be a sign that an important man will die in the tribe. They believe that the spirit of a man goes upwards at death.

If a hailstorm occurs no one goes to work in the fields on the following day.

Shooting stars are said to be a sign of war.

CHAPTER IV.

NANDIEK OR NANDI, AND LUMBWA OR SIKISI TRIBES, ETC.

Mode of subsistence: agriculture and hunting.—They live in isolated huts, not in big villages like the Kavirondo people; many people build a miniature hut for the storage of grain close to the house. They breed cattle, sheep, and goats; fowls are, generally speaking, scarce in Nandi. The Nandi people regularly hunt on the Rangata Nyuki; a number of them surround a herd of game and creep gradually up to within arrow or spear shot. They kill elephants by a kind of javelin with a detachable head which is barbed and poisoned.

The wandering Koromojo and Turkana people who hunt on the east side of Mount Elgon use game snares made of a noose attached to a log of wood. This noose is concealed in a game track leading to water, and rests on a wooden ring on which are tied spikes of reed converging to the centre of the ring, or the ground is hollowed out under the ring; the animal puts its foot into the ring and the spikes prevent the noose from slipping off; the rope is made of twisted hide; the traps are made of various sizes for different kinds of game.

The Nandi and Lumbwa people do not fish. They use dogs in hunting; before starting for the chase they give the dogs medicine to make them fierce. They use bird-lime to catch small birds.

The Lako and El-Gonyi people on Mount Elgon who belong to the Nandi group partly live in caves on the mountain; they are, however, gradually quitting their caves and are living more and more in the plains.

The Nandiek possess a number of caves on the escarpment overlooking Kisumu; they utilize these caves as refuges in times of war.

Bridges.—They have a few wooden bridges over rivers in their country, but they are seldom met with, and are of the most primitive nature.

Cooking.—They cook in earthen pots both inside and outside their houses; all the cooking is done by women. The food is served up on a piece of smooth hide. Fire is produced by firesticks; the firesticks are carried in the quiver with the arrows.

Houses.—Their houses or huts (Fig. 13), are round, with conical roofs, rather lower than the huts of the Kavirondo people; the walls are only about 3 feet 6 inches to 4 feet high. A and B are mud benches raised about 6 inches from the hut floor; these are sleeping places, and one is for the man and the other for his wife. 1, 2, and 3 are three stones let into the

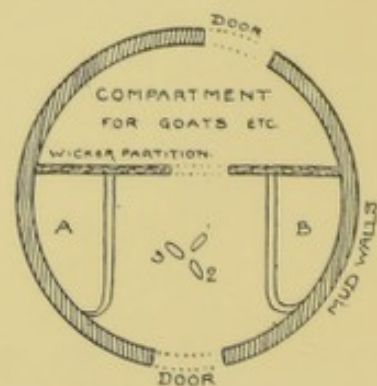


FIG. 13.—PLAN OF NANDI HUT.

floor for supporting the cooking pot. There is a kind of ceiling of wicker-work built over the sleeping compartment, and on this ceiling are stored pots and gourds of grain, bundles of tobacco, etc. The sleeping chamber is only about 3 feet 6 inches high. The furniture of the huts merely consists of cooking utensils, arms, gourds of grain, and a few skins for sleeping on.

The people sleep on ox hides. Some use a concave carved log of wood for a pillow, many not. Small children sleep in the same hut as their parents; youths have huts to themselves.

The men eat first and by themselves, women always eat after the men. Nandi women do not eat fowls. No Nandi person, male or female, eats eggs. They eat little scraps of raw meat when they kill an ox, but generally speaking all meat is cooked before eating. The raw blood is drunk when a beast is killed.

Products cultivated.—*Wimbi* or eleusine grain is the staple food product of the country; more of this cereal is grown than anything else, and it appears to flourish exceedingly. *Mtama* and sweet potatoes are grown, but are a comparative failure. Various kinds of beans and pumpkins are grown and appear to flourish.

Good tobacco is grown in considerable quantities; a certain amount is bartered to the Kavirondo people of Kitoto plain for sheep and goats.

They do not grow Indian hemp or *bhang*, neither do they smoke it. The agricultural implement used is the African hoe; iron ones are not plentiful in Nandi, so many use wooden hoes: the Nandi iron hoe is smaller than the Kavirondo hoe and of a different shape (Fig. 4, p. 16).

Cannibalism is unknown, and any inquiry on this point was received with great expression of disgust.

Death customs.—These people do not bury; upon the occurrence of a death the body is carried away to a certain place and covered with a skin, no arms, food, or utensils are placed beside the body. Formerly, when an important chief or a big medicine man (Laibon) died he was buried in a shallow trench in his cattle yard, and a big mound of cattle dung was built over the body, and the mound was covered with a pile of thorns. Poyisia, the father of the present Laibon Kibeles, was so buried.

Births.—On the occasion of a birth the female neighbours collect; on the sixth day the mother shaves her head, and the neighbours are given a feast, the child's head is not shaved; the birth of twins is considered a very auspicious event.

Marriages.—On the occasion of a marriage there is a dance and much beer drinking; the mother of the man and the mother of the girl bring the girl to the man's house. The price paid in Nandi to the father of the bride is about four goats, one bullock, and one cow. First the father and mother of the man go and arrange the marriage, on the following day as a rule the man is taken to the house of the girl's father by his parents; on the third day the party returns with the girl and the young couple stay for three days in the house of the man's father; on the third day of their stay there they build a house, and move into it as soon as it is

ready, when the marriage is consummated. If a woman does not bear children the cow is usually returned.

The *elmoran*, or young fighting men, live in separate houses, and the unmarried girls or *dittos* visit them from time to time, and stay for a few days; children are often born as a result of this intimacy, and such children are always strangled by the mother, and buried, and the *elmoran* who is the father presents the *ditto* with a goat and her father with another goat.

Arts, etc.—They do not use dyes; they stain white cloth with red ochreous earth before wearing, and sew a few white beads on it here and there.

They make shields of buffalo and cow hide; they make leather sheaths for their *simés* or swords; these sheaths are stained red.

They do not understand tanning, but rub grease into the skins they wear in order to make them soft; they make monkey and hyrax skin karosses.

They do not make glass.

Their musical instruments consist of harps and horns.

They make rough unglazed pottery, cooking pots, *pombe* pots and water jars. All the pottery is made by women. *Kabkeven* means the place where pottery is made. There are several *Kabkevins* in Nandi, but the best known is a hill in Kakapoch country in the extreme south-west corner of Nandi.

Tobacco.—The *elmoran* or fighting men take snuff. The *elmoru* or married men chew tobacco. The old women smoke tobacco. The snuff boxes are slung by a thin chain round the neck; they are made of wood, rhino horn, and occasionally of ivory; they have a leather cap ornamented with beads.

The Lumbwa people take tobacco juice as snuff; they carry tobacco macerated in water in a goat horn slung round the neck; they pound this with a small iron pestle before use and then, closing one nostril with the fingers, tilt the head on one side and pour the tobacco-saturated liquid into the other nostril; they then pinch both nostrils for a few minutes and eventually allow the liquid to escape.

They make beer or *pombe* from *wimbi* and *mtama*, also from honey and from the juice of the *Makindu*, or wild date palm. The old men and women drink *pombe*. The *elmoran*, or young fighting men, drink very little. The *dittos*, or young unmarried women, not at all.

They smelt iron, the ore of which principally comes from Chibkonyoin, north Kipturi Station: the ore is carried on donkeys to the various smithies. The ironwork is principally done by El Konono, who belong to the Guasangishu or Wasangishu people, but who have settled in Nandi; there are, however, some Nandi smiths. They forge spears, swords, hoes, axes, and arrow-heads. Trade iron wire is also used for ironwork.

The Nandi people draw two middle incisors in the lower jaw. A chief or *laibon* has the middle incisor in the upper jaw also extracted.

If an *elmoran* has killed a man he paints one side of his body and head with white clay and the other side with red clay, and keeps this on for about four days.

Dress.—Young unmarried girls wear an apron of leather ornamented with beads and tassels of leather; after marriage she wears a skin suspended from the shoulder and reaching to the knees. The young men go practically nude, but the older men wear an ox hide slung toga fashion from the shoulder.

Arms.—The arms of the young fighting men usually consist of spear and shield and the *simé* or spatulate-bladed sword; the older men carry bow and arrows and club. The quiver of arrows contains about thirty. They are not good marksmen with the bow. They occasionally throw spears, but generally stab with them. The Western Nandi have small-bladed long-handled spears, but the Eastern Nandi generally carry broad spatulate-bladed spears. They use poisoned arrows for hunting, but not as a rule in war. The arrow poison is mostly purchased from the Wanderobbo, but some Nandi know how to manufacture it from the root of a certain tree.

Trade goods, etc.—Their trade goods are iron wire, iron chain (*mkufu*), brass wire, small white beads, and white cloth.

A small tusk of ivory, say twenty pounds weight, is worth a cow; a large tusk of ivory is worth two cows or more. A large spear is valued at one bullock; a small spear two goats; a sword or *simé* one goat.

Musical instruments.—Their musical instruments are the pipe, the horns of various antelopes, and small *zezees* or zithers made of several pieces of wood fastened side by side; a strip of bark is loosened from each stick in the middle portion of its length to form strings, and a couple of small bridges are inserted to tighten the strings.

The Nandi do not use salt themselves, but they periodically take their cattle to drink at certain swampy places where a sort of saline mud is found, which is called *mbolio*.

The Nandi eat all animals except hyænas, snakes, frogs, and carrion birds; they even eat lion, leopard, and baboon meat; they eat rats when food is scarce. Locusts and white ants (when they are in the flying stage) are considered great delicacies. It is considered wrong to kill or eat the crested crane (*Balaerica gibbericeps*).

They periodically bleed their cattle and goats by firing an arrow into the jugular vein of the animal; they drink the blood raw and also eat it cooked with porridge.

Tribal marks, etc.—They bore two small holes in the upper lobe of the ear, and one large hole in the lower lobe; in the lower one the *elmoran* wear strings of thin iron chain, and the women wear brass wire coiled into flat discs; in the upper holes small pegs of wood are worn.

The Nandi draw the two middle incisors in the lower jaw. A chief or *laibon*, however, has the middle incisor in the upper jaw also extracted.

Miscellaneous customs.—The Nandi marry in the same clan. If two men have the same name, however, their children do not intermarry. A rich man marries from three to six wives. If a woman bears twins, the twins are not

killed as in some tribes, but the woman has to go and live apart for some months, and she is not allowed to go near the cattle boma, but one cow is put aside for her and she drinks its milk; if she goes near the cattle they are said to die.

All males in Nandi and Lumbwa are circumcised; the circumcision ceremonies are very important occasions; large numbers of people assemble around certain big trees which are to be seen on some of the hill tops in Nandi. A great feast and dance takes place and many boys are operated on, on the same day, by persons skilled in the art. Iron knives are used. The age of circumcision is about fifteen, and a fee of one goat has to be paid for each operation.

Young girls are also operated upon in a similar manner to the Masai; they do not, however, attend the assemblies on the hill tops, but are operated on near their homes.

The Nandi do not intermarry with Wanderobbo or Kavirondo people, but intermarry with Lumbwa, Elgeyo, Nyangnori, and Masai.

They are in the habit of raiding the El Gonyi, Lako, Ketosh, Kabras, Elgeyo, and Nyangnori peoples, but not Kamasia or Lumbwa.

The Guasangishu and Segelli tribes formerly inhabited the Nyando valley in large numbers, but they were driven out by the Nandi. The former are now settled in isolated families in Nandi and Lumbwa, and there is a large colony in Kavirondo, but the Segelli people have disappeared as a clan, and any survivors are, I believe, merged with the Guasangishu.

Medicine men.—The Nandi are firm believers in their *laibons* or witch doctors, and these individuals exercise a great influence over them, and very often for evil, as was clearly demonstrated by the recent Nandi rising. They are in great fear of the *laibons*, because it is believed that they kill many people by witchcraft; they are supposed to be able to kill people at a distance of many miles.

Laibons are born, not made; all sons of a *laibon* may become *laibons* but not the daughters. It often happens that on the third night after the birth of a *laibon's* son the child disappears, and reappears at dawn next day with the tail of an ox tied round its neck; this is a sign that the child will become a true *laibon* when it grows up. The *laibon* tells the people when to plant their crops.

Before starting for war each *el Moran* gets a small piece of medicine from his *laibon* and puts it into porridge, but not into the cooking pot from which the whole family is being served; this medicine is supposed to make him fierce.

It is believed that during a raid the *laibon* will bring on a hail-storm so that the enemy will keep inside their huts and thus can be readily surprised. It is said that at night the head of a *laibon* often leaves his body and goes off on a raid. On a certain day the *laibon* will come out of his house and proceed to shoot an arrow into one of the posts of his verandah, and blood will be at once seen to be oozing from the post. This blood is said to be that of a cow belonging to the people he is proposing to raid. He drinks this blood, and the following night his head leaves his body and goes off and fetches a cow out of the enemy's kraal, and in the morning the strange cow is found tied up outside his house. At

intervals the laibon orders the people to go and perform dances at certain big trees on the hill tops; the dances are after the planting season, and are supposed to be essential to good crops.

Omens.—When on a journey or setting out for war, if a certain small bird with a reddish head calls out on the right of the road it is a bad omen, if on the left it is a good omen. On the return journey if this bird calls out on the right it is a good sign, if on the left it is a bad sign. If a black snake crosses the path ahead of one it is considered a very bad sign. There is a small rat which is a very propitious omen if it crosses the path ahead of one, both directions are equally propitious. If when on the war path one of the party strikes one of his little toes against a stone it is a very good omen, and none of the party will get killed but all return safe and sound.

They use the method of divination consisting of the examination of the entrails of a freshly killed goat or ox. Generally speaking, if the muscular movements are slow the omen is good, and *vice versa*. If an ox with big horns is killed the horns are always fastened up over the cattle door of the owner's hut; this procedure is productive of good luck to the cattle.

The day after a hailstorm or an earthquake shock no person goes to the fields to cultivate; it is believed that if they do that the grain when it ripens will kill the partakers. If a cow is killed by lightning the meat must not be taken into a house but is eaten in the bush.

If a human being is struck by lightning it is said to be invariably a person who was noted for his or her lying propensities.

They do not use ordeals by poison, such as *muavi*.

If a son does not obey his father in some serious matter, the father strikes his son with his skin cloak; this is equivalent to a parental curse, and it is believed that a son thus cursed by his father will die a short time after. It is removed by the son begging forgiveness and bringing an offering of a goat to his father, and the animal is killed and eaten.

Medicine.—The Nandi have medicine for wounds and for diarrhoea and dysentery; chest complaints are treated by cauterizing a spot in the patient's chest with the end of a glowing stick from the fire. As a remedy for the effects of snake bite they give an egg, which is said to take away the ill effects of the poison in two days. They state, however, that they know no antidote for arrow poison.

Rainmaking is largely practised in Kamasia; the Nandi people buy rain medicine from people in Kamasia, who make a speciality of this art. This rain medicine is a certain root, and when this is kept tied up in the house there is no rain, but if it is put in a river or in a large pot of water then rain falls within a short space of time.

If a man steals his neighbour's cattle and is discovered he is usually speared. If a man quarrels with his brother and kills him nothing is done, but if he kills another man the elders make him pay very heavily; it is said that as much as twenty cows and twenty sheep are sometimes paid in cases of this kind.

If an *elmoran* kills a man in war, upon his return he paints one side of his body and head with white clay and the other side with red clay, and keeps this up for about four days.

The Nandi mark their cattle by slitting their ears, by burning a line round the eye of the animal, or by curved lines on the body. They adorn the big bull of a herd with an iron bell.

Upon return from a raid the elders of the clan divide the spoil, but the proceedings generally end by the young men fighting over the shares, and very often three or four get speared or clubbed during the *mélée*. Seven or eight of the raided cattle are usually sent to the laibon.

In slaughtering domestic animals for food the following methods are adopted: Goats are seized by the snout and the mouth and nostrils are compressed till the beast is strangled; oxen are killed by the blow of a knife in the vertebræ in the region of the neck.

Games, etc.—The children play a sort of *komari* or *bau* with stones moved about among a number of small depressions in the ground; there are usually three rows of six such depressions in a row. They also shoot birds for practice with small arrows.

Dances are performed on three occasions: (1) at harvest time; (2) at the circumcision ceremonies; (3) at a wedding. The *dittos* or young unmarried women dance with the *elmoran*, but not at the circumcision assemblies.

Succession customs.—When a man dies his eldest brother takes all his wives and property, but the arms of the deceased go to the eldest son. It is said, however, that the eldest son of a chief succeeds his father in his chieftainship.

The Nandi have a vague idea of a Divinity who is said to reside in the heavens.

Peace making.—There are numerous ways of making peace in vogue among the Nandi group. Some use a donkey's skull, which is chopped about with an axe by each of the contracting parties in turn; the representative of each side harangues the assembly, and declares that the side which breaks the peace shall be broken and destroyed as the skull is being broken. Others use a human skull in the same way; some cut a live dog in half, as is the custom in Kavirondo. A whetstone is sometimes broken up, or a small water tortoise is beaten to death with clubs. These ceremonies are all symbolical of what will happen to the breakers of the peace. The Lumbwa blunt and bend a spear, or throw a spear into a river, as a sign that hostilities are finished.

Some twenty-five years ago the Masai made a combined raid on Lumbwa and very severe fighting took place; at the conclusion of hostilities a Lumbwa baby was given to a Masai woman and a Masai baby was presented to a Lumbwa woman. This was considered a peacemaking of great weight, and it lasted for many years. If among the Lumbwa two individuals have quarrelled and a reconciliation takes place the following custom is observed: a cooking pot full of water is taken and a number of flies and a dead rat are placed in the pot, and after speeches from each party the pot is solemnly broken by the injured party, and the water is, I believe, supposed to represent the blood of the offender, and to be symbolical of the spilling of the same in case he repeats his aggression.

CHAPTER V.

KAVIRONDO, NANDI, AND SURROUNDING DISTRICTS—LIST OF TRIBES AND CHIEFS.

§ 1. BANTU KAVIRONDO.

The prefix *Awa* signifies clan or tribe among the Bantu Kavirondo; the prefix *Lu* signifies language.

Awa-Wanga.

Situated south of Nzoia River in the vicinity of Mumia's and Sakwa's (Tomia's). The tribe of most importance in Kavirondo, more civilized than others. Bantu tribe. Head chief Mumia, son of Sundu; next in importance Tomia, son of Sakwa.

Subdivisions or clans of Awa-Wanga :—

Awa-Kisesi or Kisesa (the chiefs are always of Awa-Kisesi clan),

Mjeruri, Mulono, Chiteri.

-Korwi—Wakongolo, Wandakwi (near River Viratsi).

-Leka—Mkwari.

-Mwima—Wanga.

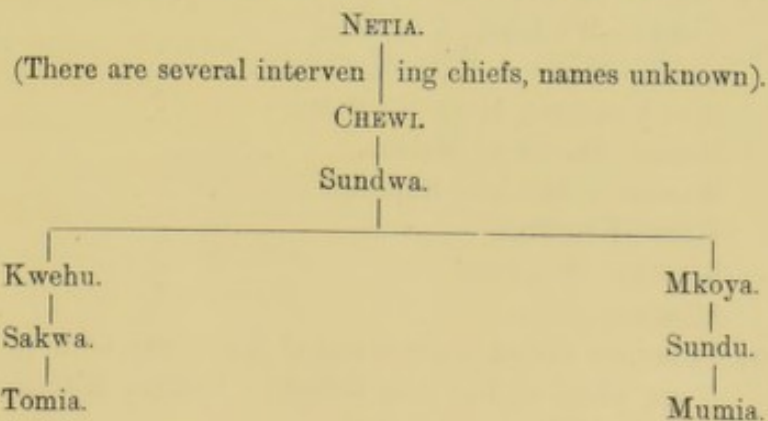
-Chikao—Namazi.

-Nasheni—Silui.

-Kana or Kami (no connection with Wa-Kami, or Gemi).

-Korwewa Mari—Shibu.

-Kolui—Wonguchi (dead), son Kolui.

Genealogical tree of the Chiefs of Awa-Kisesa.

The ruling clan of Kisesa originally came from Ithako country. One Netia quarrelled with his people and went off in the night. He was a big chief in Ithako. He reached the old village of Manga on the south side of the River Lusimo, opposite Mumia's, and pretended he was a poor man with a useless right arm, which he kept hidden under the skin he wore; this was done to hide the brass wire, the sign of chieftainship, which he wore on his right arm, and he swept the village for several days. Eventually some of his people followed him and begged him to go back, and the Awa-Wanga of Manga gave him an ox; this ox was killed, and he divided up the meat, and he himself took nothing but the hump. He refused to return to his people, and the Awa-Wanga elected him to be their chief, and his descendants are the ruling line; and to this day if a Mwanga kills an ox, he never fails to send the hump to Mumia, or if of the Eastern Awa-Wanga to Tomia, and brass wire is still the sign of chieftainship among the tribe—in fact, Mumia now wears the original brass bracelet of Netia.

The chiefs of Kisesa always told their sons that their successor would be the one who distinguished himself most in fighting. Sundu and Sakwa were both noted for their bravery in war; the present day chiefs have, however, had but little warlike training, as British influence has nearly entirely suppressed intertribal fighting.

The branch of the family represented by Mumia is the elder line, and as such exercises a general influence over the tribe.

Awa-Ketosh or Masawa.

Situate north of Nzoia River between Mumia's and Mount Elgon. Bantu tribe with an admixture of Koromojo strain. Principal chief: Majanja or Namanja. Other chiefs: Neroa, Makaso, Kafafa, Namunwa, Maero or Kahindi, Wachaana. Ketosh is the name given to these people by the Masai; they call themselves Masawa.

Subdivisions:—

Awa-Longa and Khoni. Chiefs: Majanja, Neroa, Mangali, Chibulo.

Wa-Umemi—Kafafa.

-Kimwe—Wachaana, Kamyanya.

-Lunda—Maero or Kahindi, Chikuta.

-Ito—Namunwa, Mtoto wa Mtoni.

-Msomi—Massiwiri, Makaso.

-Wawulo or Mabulo—Kapondi.

-Techi—Kamwisa.

-Kitwika—Wandawa.

-Musawa—Kirui.

Awa-Tasoni are situate to north-east of Kavirondo, north of Kabras, and are allied to the Awa-Ketosh. Chiefs: Kifuma (principal); others: Kitambi, Lombasi.

Awa-Kamuni or Awa-Moni.

Situate below the south-west corner of Mount Elgon. Bantu tribe, allied to Awa-Ketosh; may be considered as an isolated branch of Ketosh. Chiefs: Makaso, Waburi, and Maumo.

Awa-Kisa.

Situate between River Lusimo and River Lukōs. Bantu tribe. No important chiefs. Acknowledge suzerainty of Mumia to some extent. One branch lives close to and south of River Lukōs; the latter are the people of Wandai and Misango.

Subdivisions:—

Wa-Manhulia. Chiefs: Shumunda, Wandai.

-Kunzulu—Uriwa, Misango.

-Chero—Muranda, Katiechi.

-Siroza—Wanjeri.

Awa-Marama.

Situate to south of River Lusimo or Lusumu, south of Mumia's. Bantu tribe. Acknowledge suzerainty of Mumia. No important chiefs.

Subdivisions:—

Awa-Mkoya. Chiefs: Namai, Mboka, Akaoula.

-Elekea—Akonya.

-Kambuli—Nanyanji, Ngaya, Nangombe, and Wamunga.

-Wawara—Wiengo.

-Chisa or Kisa—Kirako.

-Cheni.

Awa-Nyole.

Situate about five miles south of River Lukōs in the vicinity of the Maragolia Hills. Bantu tribe. Principal chief: Mgahanya (who is the chief rainmaker of Kavirondo).

Subdivisions:—

Awa-Chikwi. Chiefs: Mgahanya.

-Sakari or Sakala—Yawokendi, Mbala, and Chunga.

-Sakami—Ukata, Shivi, Angoya.

-Dumbo—Ichikuri, Imbua, Walera

-Muri.

-Iangu—Nanduswi.

-Ganga.

Awa-Nyala or Nyara.

Situate at and near Port Victoria; very friendly people. Bantu origin, great fishermen.

Subdivisions:—

Awa-Murembo. Chiefs: Njira, Namonja.

-Nyaneki—Maina.

-Wongo—Wakula, Opio.

-Sinyama—Tienya.

-Nyakera—Umubi, Apoka.

-Khoni—Mohinda.

Awa-Samia.

A Bantu tribe living among the Samia Hills; see below, where they are included with Awa-Mrashi and Awa-Sheshi. Great ironworkers. Principal chief: Njira.

Awa-Mrashi, etc.; also Awa-Samia.

A small group of tribes of Bantu origin, lying between Mumia's and the Samia Hills to north of Nzoia River. The Awa-Sheshi live in Samia Hills, and the Awa-Tawana north of Sio River.

Subdivisions:—

Awa-Tula. Chiefs: Mtotoya Omanyia or Tipondo.

-Sheshi or Keki—Njira, Obura.

-Mrashi—Ndui.

-Tawana—Igaga.

Awa-Sheshi, subdivided into:—

Awa-Nyadeti. Chiefs: Mala.

-Munyanga—Akochi.

-Keki—Njira, Obura.

Awa-Tindi or Khaiyo.

A Bantu tribe which has become greatly tinged through intermarriage with an admixture of the Nilotic Wamia or Elgumi people, called Awa-Tindi from the name of the leading chief; they are really Awa-Khaiyo.

Subdivisions:—

Awa-Khaiyo. Chief: Tindi (died 1899), Tunga or Dunga. (Utanga succeeded Tindi.)

-Khoni—Lusala.

-Khavi—Kitor, Upanda.

-Kangula—Meio, Waliera.

Tindi's sons:—Utanga, Muluti, Mioli, Tipondo, Usakwa, Ukwara, Abonyo, Ukoki, Ndakwa, Ungnari. (Tindi was in his day a chief of great importance in Kavirondo, and he is mentioned on that account.)

Awa-Kikelelwa or Awa-Lewi.

A small tribe said to have migrated from Elgumi country about fifty years ago. They established themselves in a patch of dense forest to the west of Kabras. They now speak a dialect of the Bantu-Kavirondo language. Some of the women wear a piece of white stone (*pelele*) inserted in the lower lip. Expedition in 1895 drove them out of the forest, and they have now settled on both banks of River Nzoia, north of Sakwa's.

Awa-Lewi. Chiefs: Ngao, Sikassa, Kisabuli, Namutimbuka, Ngaondogo, Siona (to east).

Sub-tribes:—

Awa-Ilifuma—Ngao, Ngaondogo, Kisabuli.

-Chiondo—Materi, Sagaza or Sikassa, Namutimbuka, Siona.

Awa-Kabras.

One of the most easterly tribes of Kavirondo lying south of Nzoia River. Bantu, but tinged with some extraneous strain, probably Nandi or Guasangishu. Live in great fear of Nandi raiding parties. Unsociable people; avoid intercourse with Administration as much as possible.

Their language is practically Lu-Wanga, but is more archaic in form.

Subdivisions:—

Awa-Mbiakalo. Chiefs: Lombasi Sawalanyeri and Lombasi Sakaisi (latter is senior), Mkangai.

-Machina—Chiuma.

-Toho (I)—Mwiaka, Dela Ulalo.

-Sonji—Sadomi, Wachia, Maturu.

-Toho (II)—Shamala.

-Muliuli—Musisi.

Awa-Wewanda.

Inhabit a long promontory near the Busoga boundary; others live on Ugana Isle. Speak the same language as Awa-Nyala.

Wewanda—Funikiri (dead), Umulu, and Chemuma (dead).

These people suffered very heavily in the famine of 1900. They are of trifling importance politically; they are administered from Busoga.

Awa-Tsoso.

A small tribe to east and south-east of Sakwa's in the vicinity of River Isukha. Bantu people. Acknowledge to a certain degree the suzerainty of Tomia and Wombani, sons of Sakwa.

Subdivisions:—

- Awa-Tamanya. Chiefs: Kiraguli or Achero.
 -Mweki—Ndati, Wesalia, Upatti or Kirindwa.
 -Wongnonya—Namaseri, Nawaiyo Mwerama.
 -Mamu—Wamakua.
 -Maachembi—Munifwa.
 -Chivuli—Wakala, Siteti.

Awa-Isukha.

Situate in the vicinity of the Slater road on the extreme east of Kavirondo, between River Lukōs and Kabras. Have given considerable trouble to Administration in the past, but are now friendly. Bantu people: population large, enormous quantities of food products grown. The various clans quarrel a great deal with each other.

Subdivisions:—

- Awa-Mukhaya. Chief: Amtebbi.
 -Kurunya—Namangia, Lusiola, Ludongoi, Tembekwa.
 -Mironji—Mdeshi, Namunyo.
 -Tsendi—Kitekwa.
 -Khombwa—Kivina.
 -Rimburi—Limisi.
 -Kusia—Ngaina, Kiziri.
 -Machina—Wetondo.
 -Sakara—Ngori.
 -Aioka—Chemama, Mukunji.
 -Sunga—Mambiri.

The Awa-Isukha and Awa-Ithako constitute what are locally known as the Kakumega people, this name originated by the Masai.

Awa-Idhako or Ithako.

A large Bantu tribe, situate on both banks of the River Lukōs to west of Tiriki country. Population large. Rather unruly people; this is partly due to there being no chiefs of any importance. The east part of this country is included in the term Kakumega.

Subdivisions:—

- Awa-Kimuri. Chiefs: Kivatsi or Mtoto wa Koweri, Wesusa Azangu Unaka, Usala, Ulukwa.
 -Masawa—Mkollola manga, Chemwama.
 -Chigulu—Kasiani, Livutsi son of Kasiani.
 -Muwati or Wamburi—Kiyonso.
 -Mahalia—Mgoza Kedi.
¹-Musali—Livutsi, Luichi, Kaiyumbi Luseno, Msoso son of Livutsi.
 -Changala—Amai, Kiwongi, Litali Wangaya, Masimbwa.

¹ There is an offshoot of the Musali clan called Mohali—chief, Kichoro.

Awa-Tiriki.

A Bantu tribe situate on the edge of the Nandi escarpment to the south of River Lukōs. Have had very little intercourse with the Administration; profess, however, to be friendly. Some of the women wear a *pelele* or plug of white stone in the lower lip; the custom is, however, dying out. The custom is said to have been introduced from the north, by migrants from the direction of Lake Rudolf.

Subdivisions:—

Awa-Mulukoha. Chiefs: Mwanga, Mzoza.

-Mumbo—Mswanya, Amai, Imuri.

-Mawe—Imbarawa.

-Waturi—Mugona, Mugumba.

Awa-Lakoli or Maragoli.

Situate to south of River Lukōs between Awa-Ithako and Awa-Mangali; the most southern branch stretch to near the top of the escarpment overlooking Kitoto's plain. Population large. Have till recently had but little intercourse with Administration. Unfriendly with Wa-Mangali. Wear brass rings in ears and extract three or four lower teeth. They call themselves Lakoli, but are called Maragoli by the Nilotic tribes in the neighbourhood.

Subdivisions:—

Awa-Sachi. Chief: Chiee.

-Masero—Mwinami.

-Masingira—Kaiyumba.

-Kamkoywa—Swecheni.

-Nondi—Waiyuya, Amambia, Imbiti, Kigodi.

-Sali—Kiboia or Mavoya, Matakana.

-Tembuli and Takwes—Sawuri.

-Nameza and Chikulu—Omboto, Nambeza.

-Idibongo—Athinga.

The Nandi, Tembuli, Takwes, Nameza, Chikulu, and Idibongo are lumped together and termed Awa-Mawe. The Sachi, Masero, Masingira, Kamboywa and Sali people are also lumped together, and form what are termed the Awa-Kirima. The Awa-Kisungu, who are situated to the south-west of Tiriki country and north of Nyanyynori, must be placed with the Lakoli tribe, of which they undoubtedly form a part. They were formerly very unfriendly to the Administration and gave considerable trouble, owing to their raiding propensities.

Awa-Kisungu.

Subdivisions:—

Awa-Tete. Chiefs: Itwas, Luem, Utita.

-Musuwa—Makoye, Mayenga.

-Liero—Uluhi.

-Kisemba—Wetakala, Isangati.

The Tete and Liero clans were originally one.

Awa-Mangali.

A tribe situated on south side of Lukōs River and north-east of Maragolia Hills. They are a rather quarrelsome people and have given considerable trouble to the Administration at various times.

Bantu origin. Should be considered as an offshoot of the Nyole tribe.

Subdivisions:—

Awa-Mwanangwi. Chief: Mchangala.

-Shirazi—Mtoko, Liwaochi, Muyumba.

-Samia—Muchimbwa and Mabwani.

-Shiroli—Chitari mwana Malenzi.

-Awawai—Nzeula, Lukosi.

-Makunzi—Nansenzo.

Awa-Muteti.

Chiefs: Akamira, Utieno. A tribe on the southern borders of Mangali. They may be considered as an offshoot of the Nyole tribe. They are nominally allied to Awa-Mangali, but there is frequent friction with that tribe and considerable trouble with the Awa-Lakoli, who are their neighbours on the south side. These petty quarrels are nearly entirely due to lack of area for expansion; their country is thickly populated, and they are wedged in between other tribes, and as their numbers increase it is difficult to find room to cultivate and grazing ground for their live-stock.

Awa-Dongoi.

A small tribe situated between the Awa-Mangali and Awa-Nyole. Do not agree with Wa-Nyole. Awa-Nyole claim suzerainty over Awa-Dongoi; the latter however, repudiate it. They are undoubtedly an offshoot of the Awa-Nyole.

Awa Dongoi chiefs: Ouna or Wandoli, also Makwana.

Awa-Ware and Allied Tribes.

Inhabit Islands of Lusinga and Lufangano at the mouth of Ugowe Bay, called by some Wa-Chula, which means "people of the island."

Head chief Ongnoro, and Oburi next in importance.

Subdivisions:—

Wa-Ware. Chiefs: Ongnoro, Kwazi.

-Kasuanga—Oburi.

-Yama—Siso.

-Kamgeri—Otai.

-Kamasingiri—Mirambo.

-Kamayugi—Ogango.

-Kamwanga—Mokidda.

-Kola—Magira.

Ongnoro and Oburi live on Lusinga Island.

Kwazi and Magira live on Lufangano Island.

The above are a Bantu people, and their language is connected with the Kisii or Kosova language on one side and Lu-Soga on the other.

Awa-Kisingiri.

A tribe on the mainland on eastern shore of Lake Victoria to north of the German frontier, make large quantities of salt.

Chief Aiyoro, Yamaseki, formerly the big chief, is now dead.

The chief of the salt deposits is named Wambogo.

The above belong to the same class as the Awa-Ware.

Kossova or Kisii.

Kisii is their own name for their country. They are said to have originally come from the vicinity of Kilimanjaro. Kossova country commences about 30 miles due south of Kisumu.

Subdivisions:—

Ugirango	...	...	...	...	Yawanga.
Mukimusi	...	...	...	...	Kimaina.
Msasuri	...	...	...	...	Munari.
Magichana	...	...	...	...	Borura.
Manweni	...	...	...	...	Minyigo.
Mkanyimbo	...	...	...	...	Uturi, Mtaruki.
Nyaliwali	...	...	...	...	Yamombo.
Mowasi	...	...	...	...	Maina.
Umachogi	...	...	...	...	Kitubo.
Mukura	...	...	...	...	Maina, Ndieki.
Ukeiri	...	...	...	...	Mwesaba.
Wa Koma	...	...	...	...	Mwakwega.
Woyeki	...	...	...	...	Sianyio.
Mwachawi	...	...	...	...	Samevita.
Ukitaa	...	...	...	...	Morema.
Umwaliwa	...	...	...	...	Uroo.
Umulenda	...	...	...	...	Munyanja.
Mugika	...	...	...	...	Wato.
Yamugei	...	...	...	...	Sakawa.
Mugusero	...	...	...	...	Umbachi.
Matala	...	...	...	...	Siambe.

These people are of Bantu origin, and it will probably be found that they are connected with the Nyamwezi stock; but it is too early to speak conclusively on that point, as this country has not yet been opened up by the Administration, nor has it even been visited by a competent European observer. Representatives of the Mugusero clan came to Kisumu in November, 1900, to beg for protection from certain hostile neighbours.

§ 2. NILOTIC KAVIRONDO.

The generic name of the Nilotic Kavironda is Ja-Luo. By the Bantu Kavirondo they are called Awa-Nife or Nyife, also Awa-Nyoro.

Ja, *Ka*, and *Yaka* are all prefixes signifying "clan" or "tribe" among the Nile tribes.

The prefix *Tho* signifies language among these people.

Kami or *Gemi* (call themselves *Gemi*).

Situated to south of River Nzoia between Mumia's and Ugowe Bay. Tribe second in importance in Kavirondo. Nilotic origin; belong to Ja-Luo family. Head chief, Odera Ulalo, son of Umoli. Chief next in importance, Odera Sandei, son of Ulo. Other chiefs: Ilari Atanda (son of Lochi), Wayoti Aratieri.

Subdivisions:—

- Juothi—Odera, Ulalo, Odera Sandei, Atanda Agura.
- Karareo—Ogwel.
- Kagelo—Serua.
- Katumo—Ngaga.
- Kanyadeti—Siwa.
- Kanikwaya—Njwang Kiliko, Ilari, Aratieri.

Lego.

Situate to south of River Nzoia and south-west of Mumia's Nilotic tribe. Part of the tribe acknowledges suzerainty of Mumia. Important chiefs: Ukola Ndonga or Ndong, Ngonga.

Subdivisions:—

- Lafu—Unyango.
- Kukwiri—Othiambo.
- Anyango—Ngonga.
- Kaluo—Ndonga.
- Karuothi—Ukola, Ukelo, Aponyo.
- Yanyujuok—Odero.
- Jamoro—Ogoti, Tao Mwana Uguto.
- Yasiji—Udongo.
- Yakadengi—Otwera.

Nife or Nyife.

Situate north bank of Nzoia River on the road from Mumia's to Port Victoria; a few live on south bank of the river. Nilotic tribe. Principal chiefs: Kero, Mulasi, Atipu, Unyango.

Subdivisions:—

- Punji. Chiefs: Kero, Mulasi and Atipu.
- Techi—Unyango, Nyatengi.

Kisumu.

Situate on south-west flanks of the Maragolia Hills and on the lake shore north and west of Railway Inlet. Nilotic tribe. Principal chiefs: Ngola or Ugola and Ugada.

Subdivisions:—

- Kisero. Chiefs: Onduu.
- Karatenya—Ngola or Ugola.
- Kadongo—Utuma, Wongo, Ugonyi.
- Korando—Ugada, Ogalo.
- Kaponja—Yareri, Magutha, Wambi.
- Sagami—Opio, Mdieki, Kagonyo, Ndumo, Andoka.
- Kadedi—Kimea.
- Yakamenya—Umuchi.
- Yakagonya—Onduu, Aiyeko.
- Kanyawegi—Uchieng.

The Kisero and Yakagonya clan are now amalgamated under Onduu.

Semi.

Situate south of the Kami tribe between that tribe and Ugowe Bay. Formerly unfriendly with the Kami people. Nilotic tribe. Principal chiefs: Wadego, Yagudi, Awina.

Subdivisions:—

- Kongo. Chief: Wadekwa.
- Tieno—Awina, Abong.
- Kalunji—Okechi, Okoko.
- Kadipelo—Yagudi, Achola, Ndolo, Hukum.
- Kombewa—Okoti, Gumba, Okola.
- Were—Wadego.
- Kokeri—Abuma, Achachi.

The Kadipelo or Kadipel clan is subdivided as follows:—

- Kumbija—Uiti, Okech, Nyabenda.
- Konyiwera—Mbima (son of Yagudi).

Kobita—Undijo.

Kaura—Abundi.

Kanyabong—Hukum.

With the Were clan are incorporated the Kanyadwero, chief Ochanyo.
With the Tieno clan are incorporated the Dero.

Sembo.

Situate on north shore of Ugowe Bay. Nilotic tribe. In a measure admit suzerainty of Odera Ulalo. Principal chief: Adola.

Subdivisions:—

Umia—Orero, Yadera.

Kalei—Adola.

Uyoma.

Nilotic tribe, situate at entrance to Ugowe Bay on north shore. Principal chiefs: Lochi (died 1899), Naiya.

Subdivisions:—

Kabuda—Naiya, Kivera.

Katwenga—Lochi (dead), Oginga, Ubuya.

Kobong—Okelo.

Kukwiri—Kariech.

The Kabuda clan live around Laiya Hill, the Katwenga to the east and the others to the north.

Sawakwa or Sakwa.

Nilotic tribe on lake shore to the west of Gemi. Principal chiefs: Ugada, Undieki.

Subdivisions:—

Kanyamwanda Nasimwa—Ugada, Urimba, Ubondo.

Karabori—Nyela, Odera Opio.

Kamiyawa—Buru.

Yakakodi—Odera, Ukumugwam.

Kuduoli—Mbewa, Ngewira.

Kanyavinya (incorporated with Yakakodi).

Timu or Utimu.

Situate on lake shore south of Nzoia mouth. Country called Kadimu; called Wayimbo by Mumia's people. Nilotic origin.

Subdivisions:—

Kadimu—Anam.

Rodi—Uwori.

Niaton—Ugia.

The Kadimu live on the lake shore, the other clans inland.

Songa.

Situate on the south bank of River Nzoia near Port Victoria. Nilotic origin. They are quite a small tribe. Principal chiefs: Unyando (Wa-Mtoni), Unyando (Wa-Juu).

Kanu or Kadibo (often called Wa-Kitoto).

A Nilotic tribe living in an alluvial plain east of Ugowe Bay. Friendly, vast quantities of food, population large. Principal chiefs: Kitoto, Amimo and Niagoli.

Subdivisions:—

Nyamoga or Moga. Chief: Kitoto.

Kajulu—Abongo (this clan is now all scattered).

Kadibu or Kanu—Yosanga, Hongo.

Kumulu or Koloa—Okwachi, Oyaro, Niagoli.

Kubura—Amimo, Hongo, Unongono, Uyangi, Uyoo, Arudi

Kamagaga—Unyoro, Unyangnoro.

Kabonya—Mbuya, Kitaga, Unyanga.

Kamrunga—Undieki.

Kimera or Sua—Mlema, Ugundi, Ununga, Ora, Yabedo.

The big chief Sendegi, now deceased, belonged to the Sua clan.

Khoro.

A Nife tribe situated between the Lego and Kami. Head chief: Uluma, also Kahuri or Nyango. The Kanyamoti (chief, Handa) are allied to Khoro. They formerly lived near River Nzoia, but fled during Nife fighting; settled near Odera Ulalo.

Subdivisions of the Khoro people:—

Makhoya. Chiefs: Orodi, Chiwani.

Umwangwi—Uluma.

Winyi—Meto.

Mache—Ndeta.

Kaki.

Nilotic tribe, allied to the Lego and Songa tribes. Live near Gangu lake, in the vicinity of the delta of the River Nzoia. Chief: Masingo.

Aiendi.

They live on mainland opposite Lusinga country, called Kasagunga. Nilotic origin. Head chief: Abomba.

Subdivisions:—

Aiendi—Abomba.

Sali—Mahinya.

Diang—Okech.

Tema—Usambo.

Kamreri—Urua.

Ramba.

Live on south side of Ugowe Bay, opposite Uyoma country Nilotic people. Head chief: Gori Kogalo.

Subdivisions:—

Kadweti. Chief: Awino.
 Kabonyo—Osewi, Magolo.
 Kajuang—Yariwo, Arani.
 Kanyamwa or Kanyambo—Kogalo and Ogalo.
 Yahunda—Chikungi, Uyamu.
 Saki—Usodo, Uyumbi, Monguwiri.
 Kachola or Kologi—Othina.
 Kumungu—Mwai.
 Kuchieng—Owino, Tigo.
 Kasudu—Ukoli.

The Saki people live near Usau hill, and there is a feud between them and the Kanyamwa owing to the latter having been driven from the lake shore, and thus losing their fishing rights. The Saki are very friendly with the Uyoma tribe and the Kanyamwa with the Sawakwa.

Nyakatch.

Live at south-east corner of Ugowe Bay. Nilotic origin. Very friendly people, live in great dread of the Lumbwa. Head chief: Uhuri.

Subdivisions:—

Kadianga. Chief: Uhuri.	Kajembo—Atek.
Kabodo—Magero.	Kandaria—Omono.
Jimo—Mwana.	Kuguta—Sewe.

Kalachonyo.

A large tribe of Nilotic origin on the south side of Ugowe Bay. They stretch from the west of the Nyakach people to the west side of Uma or Oma Mountain. The head chief is Nyakiti.

Subdivisions:—

Kanyajok. Chief—Nyakiti.
 Uma—Ugwan.
 Nyaluo—Ngar.
 Kanyiperi—Umolu.
 Adueti—Nyangu, Odondi.
 Yakandaiya—Ugalu, Oyugi.
 Utienu—Ngare.
 Koderu—Opiawili.
 Unyango—Ugalu.
 Akelu—Achieng.
 Ojuach—Ogado.
 Ukwainu—Kimuto.
 Kabondo—Laiila.

§ 3. WAMIA OR ELGUMI, AND MISCELLANEOUS TRIBES WEST OF MOUNT ELGON.

Wamia or Elgumi.

A large tribe, or rather a race split up into numerous tribes. Nilotic extraction. Commence at Tindi's on north side of Sio River and stretch right away north to Lake Kioga or Chioga, where they are called Ba-Keddi by the Ba Ganda. Are little known and have but little intercourse with Administration; the more westerly section are nominally administered from Usoga. Chiefs: Pakala, Lemugi, Mwenyikoi, Babukori, Eten, Oreddi, Kuresi.

Subdivisions:—

Telema. Chief: Nzoia.
Ngoma—Pakala and Kuresi.

Para. Chief:
Kimi.¹

¹ There are numerous other clans in Elgumi, but it is impossible to enumerate with accuracy until the country is more opened up.

Miscellaneous Tribes west of Mount Elgon.

There are a number of small tribes situated in a densely populated region to the west of Mount Elgon, in a very hilly area. Some are of Nilotic, some of Bantu origin. Wa-Muhasa are Bantu. Little is known of these people, as the country has not yet been opened up to administration (1901).

The following are representative tribes:—

Poto.	Matanda or Tanda.
Seguya.	Mukonde or Konde.
Brawa.	Fumba.
Koko.	Mruma.
Manguku or Ngoko.	Muhasa.

§ 4. KWAVI, NANDI, NYANGNORI, ETC.

Kwavi or Guasangishu.

Not indigenous to the district. Many years ago the Masai of the Rift Valley attacked those of the Rangata Nyuki and drove them westward into Kavirondo, where they settled among the people and adopted fixed habitations like the Wa-Kwavi near Kilimanjaro. There are settlements at Marama, Tindi's, Ndui's, and Ngoma. Head chief named Sayen; the second chief, Kisera, was murdered in December, 1896.

Subdivisions :—

- Guason. Chief : Kwanjala. Live at Eldama Ravine.
- Maitanek—Sayen. Live in Kavirondo.
- Waren—Olendwiga. Live at Nandi.
- Ngajimugi—Olmurumbi. Live at Eldama Ravine.

In the Bararget Valley near Fort Ternan there formerly dwelt large settlements of the Losegelli of Olinyao, a clan of Kwavi people. The settlements are said to have been broken up after several big raids by the Laikivia of El Kedong, a branch of the Masai; the Losegelli then settled in ones and twos among the Nandi and Lumbwa people.

Nandiek or Nandi.

A large tribe of Nilotic origin inhabiting a mountainous area to the west of the Mau Plateau and to the north of the Nando Valley, called Jangwel by the Masai and Guasangishu. Are of a turbulent and somewhat treacherous nature.

Clans :—

- Koileke. Chiefs : Laitongwa, Arabmaininya, Cherumbas, Arabkibchogei.
- Kakapoch—Chemoi, Otiendi (western branch).
- „ Arabsimba, Arabrutuk, Tirop (south-eastern).
- „ of Kabsoyo—Kabkiai (around Koyu Mount).
- Kabsili—Arakmugei, Cholo, Kibomet.
- Kabkibkendi—Omet, Baraoi, Arabtiriget (western branch).
- „ of Kapsous—Kibsanya.
- „ Torori, Arabmutinyet (eastern).
- „ Arabsirtoi (south-eastern).
- Kapitalam—Kimugoi (western).
- „ Arabkuna, Kapchuria (eastern).
- Kapsiondoi or Kapsondu—Arabkorongeret, Kiruonyim.
- Kabkumuno—Manjarit, Arabkons, Limeto, Kipsangali.
- Kaptumois—Arablagat, Arabkimondi.

Tuken—Morsu, Arabmuruboi, Barigori.
Kamililo—Arabkimenja, Taptangali, Arabsungut, Arakmeswe.
Kabianga—Chebrotimyet, Arabkunulwa.
Tibingnot—Kiboet, Sametwi.

The *laibons* are three in number, and are named as follows:—

Kibelēs, Koitalēl, Kipchumbēr.

Kipchumbēr did not approve of the policy of the other two *laibons*, so moved to Lumbwa with all his property some time before the Nandi rebellion.

Nyangnori (name of country Masino).

They speak a dialect of the Nandi language, and say they came originally from Sizo in the direction of Kossova, but this is, I think, misleading, as they have the physical appearance of the Nandi. Principal chief: Ujoo.

Subdivisions:—

Karaochi. Chief: Ujoo.
Katolo—Sakori (dead), Yerop.
Kabko—Menoia, Okech, Ibni, Biagan.
Kapkwendā—Yasaga.
Kabke—Yomie.
Yanganeja—Kibehop.

A section of the Lakoli is incorporated with the Nyangnori people.

Subdivisions:—

Yatugo. Chief: Obitigo.
Yamundo—Aseta.

Owing to their raiding propensities the Nyangnori have in the past given considerable trouble to the Administration; they are, however, now much more submissive and willing to fall in with the rules of law and order.

Lako.

A warlike tribe, situated on the south slopes of Mount Elgon; partly inhabit the caves on the mountain. Belong to the same stock as Nandi and Elgeyo people, probably of Nilotic origin. Language is a dialect of the Nandi language. Friendly to Administration; enemies with the Nandi who raid them periodically.

Lako chiefs: Mongichi, Lamwezaka. (Mongichi died 1900.)

El-Gonyi.

On the south slopes of the mountain to the east of the Lako; inhabit caves almost entirely. Belong to Nandi group. Chief: Kanyuki. (The name of this tribe was, it is believed, the origin of the name Elgon given to the mountain by its discoverer, Joseph Thomson.)

Savei.

Allied to the Lako. Live on north slopes of the mountain. Belong to Nandi group. Chiefs: Aroburett and Bilibili.

Sor (Soré). Mbai. Bumett.

These tribes belong to the same class as the Lako. They reside on the north-west slopes of Mount Elgon. The Soré people are supposed to be rather treacherous in their dealings with caravans. They suffer from frequent raids by the Kumama people, who inhabit the shores of the chain of lakes to the north-west of Mount Elgon.

Lumbwa, Sikisi, Kisikisi or Makiseki.

Originally came from Kamasia according to their own legends. (The name "Lumbwa," originated by Masai, being the name of an individual.)¹

Sub-tribes:—

Burugen, Arabyomiet, Arabtumbo, Mugeni, Arabchebke.

Bureti.

Soti (commonly known as Sotik).

¹ At the close of a big raid by the Naivasha Masai about twenty years ago peace was made between the two tribes, and the principal delegate of the Sikisi was a chief named Lumbwa, so after this the Masai adopted this word as the name of the tribe, and as all the Arab traders entered Lumbwa from Masailand and with Masai, the name Lumbwa became generally recognized, and thus crept into the maps of Jackson and Gedge and others.

CHAPTER VI.

DICTIONARY OF THE LANGUAGE OF BANTU KAVIRONDO, NILOTIC KAVIRONDO
AND NANDI.

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Able, to be ...	<i>kuoroku-nyala</i> ...	<i>anyalo</i> ...	<i>kamuchi</i>
Abolish, to ...	<i>ku-busia</i> ...	<i>ogöl</i> ...	<i>nema</i>
Abound with, to ...	<i>itsuri</i> ...	<i>opong</i> ...	<i>kagonyi</i>
About, near ...	<i>ahambi</i> ...	<i>chiegini</i> ...	<i>legüt</i>
Above ...	<i>ikulu</i> ...	<i>malu</i> ...	<i>barak</i>
Abscess ...	<i>liwuri</i> ...	<i>bür</i> ...	<i>keabwa</i>
Abuse, to ...	<i>ku-nyeka</i> ...	<i>aiyanyi</i> ...	<i>warimbun</i>
Accept, to ...	<i>ku-njameri</i> ...	<i>aiyié</i> ...	<i>kacham</i>
Ache, to ...	<i>ku-nduala</i> ...	<i>arama</i> ...	<i>omo</i>
Add, to (increase) ...	<i>ku-itusia</i> ...	<i>uomedi</i> ...	<i>tes</i>
Adorn, to ...	<i>ku-isia</i> ...	<i>tiweri</i> ...	<i>kimwat</i>
Adultery ...	<i>utamba</i> ...	<i>yakuo</i> ...	<i>karuchor korget</i>
Advance money, to ...	<i>ku-iola</i> ...	<i>aholui</i> ...	<i>osillenin</i>
Afraid, to be ...	<i>ku-iri</i> ...	<i>uru</i> ...	<i>oiwe</i>
After (place) ...	<i>inyuma</i> ...	<i>chien</i> ...	<i>lét</i>
After (time) ...	<i>zidzazindi</i> ...	<i>dieri</i> ...	<i>pesiet ?</i>
Again ...	<i>khandi</i> ...	<i>kendo</i> ...	<i>koile</i>
Age ...	<i>umukhongo</i> ...	<i>ika</i> ...	<i>kaiet</i>
Air ...	<i>umiyeka</i> ...	<i>yamu</i> ...	<i>koristo</i>
All ...	{ <i>wosi</i> (people) ... <i>viosi</i> (things) ... }	{ 1 <i>giduto</i> ... 2 <i>waduto</i> ... }	<i>tukul</i>
		(No. 1 is used when referring to other people or to things ; No. 2 where the speaker is included.)	
And ...	...	<i>gîn</i> ...	<i>a</i>
Animal ...	<i>isolo</i> ...	<i>le...</i> ...	<i>tiondo</i>
Annoy, to ...	<i>ku-nyasi</i> ...	<i>ichando</i> ...	<i>kandamaya</i>
Answer, to ...	<i>-kalusi</i> ...	<i>odwoki</i> ...	<i>welchi</i>
Ants ...	<i>amache</i> , white ants. <i>ulunawe</i> , siafu or soldier ant. <i>indukusi</i> , small black. <i>tzindangunyi</i> , large black.	<i>bie</i> , white ant <i>morino</i> , siafu. <i>olang</i> , large black. <i>uchungulu</i> , small black.	<i>toiek</i> or <i>kongnoiek</i> , white ants. <i>bilech</i> , siafu or soldier ant. <i>songok</i> , black ants.

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Ape (baboon) ...	<i>liwungwi</i> ...	<i>bim</i> ...	<i>moset</i>
Approve, to ...	<i>njameri</i> ...	<i>aie</i> ...	<i>kacham</i>
Arm ...	<i>umukhono</i> ...	<i>lueta</i> ...	<i>eoot</i>
Ardvark or ant bear ...	<i>iliaka</i> , pl. <i>amaka</i>	<i>muok</i> ...	<i>kutet</i>
Armpit ...	<i>ikwa</i> ...	<i>iotha</i> ...	<i>kulkulta</i>
Arrive, to ...	<i>-nzulire</i> ...	<i>atundo</i> ...	<i>kaiet</i>
Arrow ...	<i>omu-wano</i> , pl. <i>imi-wano</i> .	<i>sere</i> ...	<i>kortet</i>
Ashes ...	<i>likoshe</i> ...	<i>chilo</i> ...	<i>orek</i>
Ask, to... ..	<i>-rewa</i> ...	<i>apenjo</i> ...	<i>tebwa</i>
Assemble, to ...	<i>-solola</i> ...	<i>achoko</i> ...	<i>eyoom</i>
Assist, to ...	<i>-konya</i> ...	<i>konye</i> ...	<i>toretwa</i>
Attempt, to ...	<i>-tema</i> ...	<i>pōr</i> ...	<i>temwa</i>
Aunt ...	<i>senge</i> ...	<i>waya</i> ...	<i>kogo</i>
Awake, to ...	<i>-wuka</i> ...	<i>acheo</i> ...	<i>kangnet</i>
Axe ...	<i>yaiiwa</i> , pl. <i>tziiaiwa</i>	<i>le...</i> ...	<i>aiwet</i>
Back ...	<i>umukongho</i> ...	<i>diringnea</i> ...	<i>patet</i>
Bad ...	<i>i-fiwi</i> ...	<i>rach</i> ...	<i>ya</i>
Baboon ...	<i>nguchi</i> • (<i>Ithako</i> , country).		
Bag ...	<i>iluloti</i> ...	<i>koro</i> ...	<i>loilet</i>
Bait ...	<i>miombe</i> ...	<i>lopo</i> ...	<i>mestet</i>
Baking place ...	pl. <i>amaika</i> , sing. <i>lika</i> .	<i>kendo</i> ...	<i>olimbama</i>
Bananas ...	<i>maremwa</i> ...	<i>labolo</i> ...	<i>makomyet</i>
Bare ...	<i>shipare</i> ...	<i>pōt-th</i> ...	<i>motinyegi</i>
Basket... ..	<i>shimweru</i> ...	<i>amiero</i> ...	<i>kitonget</i>
Bat ...	<i>liniinya</i> ...	<i>anyinya</i> ...	<i>reres</i>
Beads ...	pl. <i>ifuma</i> , <i>iniuma</i> (single bead).	<i>tigo</i> ...	<i>soniek</i>
Beans ...	<i>tsingnori</i> , <i>amana-kanda</i> .	<i>gnor</i> ...	<i>mukenyik</i>
Bear, to bring forth ...	<i>-ivula</i> ...	<i>onyōl</i> ...	<i>kakachutko</i>
Beard ...	<i>tsindefu</i> , <i>olulefu</i> (one hair).	<i>ier</i> ...	<i>tamnet</i>
Beat, to ...	<i>-khuya</i> ...	<i>ogoi</i> ...	<i>korbir</i>
Beautiful ...	<i>-lai</i> ...	<i>bēr</i> ...	<i>koraran</i>
Because ...	<i>funana</i> ...	<i>nanano</i> ...	<i>kemine</i>
Bed ...	<i>shitali</i> ...	<i>silala</i> ...	<i>itōk</i>
Bee ...	<i>nzushi</i> ...	<i>kich</i> ...	<i>segemya</i>
Beehive ...	<i>umulinga</i> ...	<i>kumbi</i> ...	<i>bondet</i> (natural) or <i>mwinget</i> (artificial).
Before (in front) ...	<i>imberi</i> ...	<i>wie</i> ...	<i>tai</i>
Beg, to... ..	<i>ku-sawa</i> ...	<i>akwai</i> ...	<i>kasom</i>
Begin, to ...	<i>-ranjirira</i> ...	<i>okwongo</i> ...	<i>katai</i>
Beginning ...	<i>imberi</i> ...	<i>tiendi</i> ...	<i>nipatai</i>
Behind... ..	<i>inyuma</i> ...	<i>chien</i> ...	<i>lēt</i>
Believe, to ...	<i>-kwiana</i> ...	<i>eiye</i> ...	<i>kongen</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Belly ...	<i>iinda</i> ...	<i>ech</i> ...	<i>maiet</i>
Below ...	<i>asi</i> ...	<i>pen</i> ...	<i>ingnwin</i>
Belt ...	<i>ulukoha</i> ...	<i>giriech</i> ...	<i>legatiet</i>
Between ...	<i>akari</i> ...	<i>dieri</i> ...	<i>kwen</i>
Bind, to ...	<i>-kuboha</i> ...	<i>tuech</i> ...	<i>karat</i>
Bird ...	<i>linuni</i> ...	<i>winyo</i> ...	<i>taretyet</i>
Birth ...	<i>umiwuri</i> ...	<i>kalinyoti</i> ...	<i>komonach</i>
Bitter ...	<i>shilulu</i> ...	<i>kech</i> ...	<i>mwān</i>
Black ...	<i>shimali</i> ...	<i>rateng</i> ...	<i>tui</i>
Bladder ...	<i>liunya</i> ...	<i>ole</i> ...	<i>tebkulet</i>
Blind ...	<i>umwofu</i> ...	<i>otop</i> ...	<i>korat</i>
Blood ...	<i>amalasiri</i> ...	<i>remo</i> ...	<i>korotik</i>
Blossom ...	<i>shi-muli, pl. vi- muli.</i>	<i>boke</i> ...	<i>tobukai</i>
Body ...	<i>umuwiri</i> ...	<i>ringira</i> ...	<i>poruto</i>
Boil, to ...	<i>-kuyera</i> ...	<i>ienyo</i> ...	<i>kagukot</i>
Boil (noun) ...	<i>shifu</i> ...	<i>salu</i> ...	<i>undiriet</i>
Bone ...	<i>likumba</i> ...	<i>chogu</i> ...	<i>korwet</i>
Born, to be ...	<i>-iluiwa</i> ...	<i>unyoti</i> ...	<i>kagwi</i>
Bow ...	<i>wiingo</i> ...	<i>atūm</i> ...	<i>kwanget</i>
Boundary ...	<i>uluakho</i> ...	<i>tong</i> ...	<i>kwenut</i>
Bracelet (flat) ...	<i>lintonje (of iron)</i> ...	<i>sen, of iron</i>	<i>karanet</i>
" (of beads)	<i>iponge</i> ...	...	"
Brains ...	<i>wongo</i> ...	<i>obongo</i> ...	<i>kundet</i>
Brass ...	<i>mukassa</i> ...	<i>mula</i> ...	<i>taiet</i>
Break, to ...	<i>-funa</i> ...	<i>muki</i> ...	<i>koiiri</i>
Breath ...	<i>umuya</i> ...	<i>iweo</i> ...	<i>komun</i>
Breathe, to ...	<i>yera</i> ...	...	<i>isienyi</i>
Breast ...	<i>shirifu</i> ...	<i>kora</i> ...	<i>teget or taket</i>
Bridge ...	<i>umfungi, ulalo (of rope).</i>	<i>ulalo</i> ...	<i>etiet</i>
Bring, to ...	<i>-lera</i> ...	<i>kel</i> ...	<i>ibu</i>
Broad ...	<i>shi-wambarifu</i> ...	<i>mbero</i> ...	<i>teves</i>
Brother ...	<i>mwānefu</i> ...	<i>omera or enuwadu</i>	<i>kitubche</i>
Buffalo ...	<i>imbokho</i> ...	<i>joi</i> ...	<i>soiet</i>
Bug ...	<i>isuri</i> ...	<i>chwarini</i> ...	<i>solopchot</i>
Build, to ...	<i>-mbakha</i> ...	<i>gedo</i> ...	<i>tech</i>
Bull ...	<i>isurusi</i> ...	<i>thuon</i> ...	<i>kilikit</i>
Bullet ...	<i>ndolio</i> ...	<i>niaragara</i>	<i>koita</i>
Burn, to (set on fire) ...	<i>-kwaka</i> ...	<i>kutho mach</i>	<i>ilal, mat</i>
Burst, to ...	<i>-randuka</i> ...	<i>oiech</i> ...	<i>kagerer</i>
Bury, to ...	<i>-iavira</i> ...	<i>iki</i> ...	<i>tūp</i>
Business ...	<i>indi or makuho</i> ...	<i>gumaga</i> ...	<i>yeter</i>
But ...	<i>chindochiwa</i> ...	<i>nito</i> ...	<i>amne</i>
Butter ...	<i>mafura, mabisi</i> ...	<i>mo</i> ...	<i>mwaitab chigo</i>
Butterfly ...	<i>makupukuyu</i> ...	<i>oguyo</i> ...	<i>tombururiet</i>
Buttocks ...	<i>amatakho</i> ...	<i>pieri</i> ...	<i>kweetiot</i>
Buy, to ...	<i>kula</i> ...	<i>nieyo</i> ...	<i>kal</i>
Calabash ...	<i>shimuka</i> ...	<i>puga</i> ...	<i>sotet</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Calf ...	inyana ...	myiroe ...	moita
Call, to ...	-langu ...	lungi ...	kūr
Camel ...	...	...	tombēs
Canoe ...	iriaro ...	iye ...	mainget
Cap ...	chitero ...	kondo ...	chebkūlet
Caravan ...	luchendo ...	iwothi ...	chumbek
Carry, to ...	-chinga ...	ting ...	kagokesen
Castrate, to ...	-lata ...	royo ...	kagelem
Castor oil ...	...	...	lambelek
Castor oil plant ...	muwono wono ...	odagwa ...	manyat
Cat ...	lisimba ...	ogwang ...	duswet
Catch, to ...	-tira ...	make ...	kanam
Cattle-fold ...	ikhonji ...	kūl ...	karaila
Cave ...	imbukha ...	idala ...	engabunet
Chain ...	linyola (thin); umuluangi(thick).	tiuni ...	sirimyot
Charcoal ...	amanda ...	mirini ...	nesek
Cheap ...	amakusia, malai ...	niolor ...	mabiche
Cheat, to ...	-katie ...	uundi ...	kagen
Chest (anatomical) ...	...	...	takatet
Chew, to ...	-nyanya ...	modi ...	kam
Chicken ...	shimenyui ...	mbululu ...	kibongok
Chief ...	mwami ...	ruoth ...	mogoriot
Child ...	mwana ...	niathi ...	lakwet
Circumcise, to ...	-shewa ...	janyangi ...	kiemratan
Civet cat ...	...	kuoro ...	...
Clap of thunder ...	-ekupa ...	mōr ...	kengurum robt a
Clay ...	uliesha ...	chuodo ...	matatiet
Cleave, to ...	-rasia ...	baro ...	kēvet
Cloth ...	inanga ...	lao ...	anget
Clothe one's self, to ...	-ifwali ...	aruako ...	kilach
Cloud ...	lilesi ...	irundu ...	poilek
Club ...	shikongo ...	ruga ...	rungut
Cob of corn ...	kisukori ...	opoko ...	...
Cock ...	itarwa ...	thuōn ...	kibsoiwet
Cocoanut ...	...	...	...
Collect, to ...	-solosia ...	choki ...	eyoom
Colour ...	kipala ...	kite ...	simto
Comb ...	...	ragor ...	...
Come, to ...	ku-widza ...	obiro ...	konyo
Companion ...	omwidza ...	enyawadu ...	chichok
Complete ...	-aweni ...	oromo ...	perege
Concubine ...	...	...	...
Consent, to ...	-njameri ...	eiye ...	kacham
Consider, to ...	-biririsia ...	aparo ...	koiit
Consult, to ...	wir wasana ...	losu ...	ngalek
Conversation ...	okuwudza ...	tuak ...	kibireni
Cook ...	...	jatedu ...	iyoiisc
Cook, to ...	teeka ...	tedu ...	iyaw

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Cooking pot ...	<i>inyungu</i> ...	<i>agulu</i> ...	<i>teret</i>
Corner ...	<i>ulusike</i> ...	<i>tenge</i> ...	<i>komosi</i>
Corpse ...	<i>umufu</i> ...	<i>thano</i> ...	<i>musiot</i>
Cotton ...	... ..	<i>otit-th</i> ...	...
Cough, to ...	<i>kholola</i> ...	<i>koholo</i> ...	<i>kalal</i>
Count, to ...	<i>-kuwala</i> ...	<i>kuan</i> ...	<i>iit</i>
Country ...	... ..	<i>penyi</i> ...	<i>bunik</i>
Cover, to ...	<i>funekha</i> ...	<i>um</i> ...	<i>tũch</i>
Cow ...	<i>itwas</i> ...	<i>mathako</i> ...	<i>ivoget</i>
Coward ...	<i>owuri</i> ...	<i>jaluro</i> ...	<i>niogor</i>
Crane (crested) ...	<i>liwangi</i> ...	<i>owang</i> ...	<i>kongonyondet</i>
Crawl, to ...	<i>mola</i> ...	<i>mōl</i> ...	<i>iburburige</i>
Crocodile ...	<i>ikavena</i> ...	<i>unyang</i> ...	<i>kugujet</i>
Cross (a river), to ...	<i>-ambukha</i> ...	<i>itho</i> ...	<i>kesir</i>
Cross-ways ...	<i>tsingira</i> ...	<i>akakio</i> ...	<i>oret a barak</i>
Crow ...	<i>likoko</i> ...	<i>agāk</i> ...	<i>chabkoket</i>
Cry, to ...	<i>-lira</i> ...	<i>icwak</i> ...	<i>karer</i>
Cultivate, to ...	<i>-lhimā</i> ...	<i>pūr</i> ...	<i>ivat</i>
Curse, to ...	<i>-nyeka</i> ...	<i>okothano</i> ...	<i>tengek</i>
Custom ...	<i>kolera, aweni</i> ...	<i>hamano</i> ...	<i>ogogin</i>
Cut, to ...	<i>kalakha</i> ...	<i>gnol</i> ...	<i>tel</i>
Dance, to ...	<i>-shina</i> ...	<i>tugo</i> ...	<i>kioreren</i>
Dance (n.) ...	<i>koshina</i> ...	<i>miel</i> ...	<i>tiendo</i>
Danger ...	<i>ritsanga</i> ...	<i>mwono</i> ...	<i>rumin</i>
Darkness ...	<i>shirima</i> ...	<i>chiki</i> ...	<i>kwemoi</i>
Daub, to ...	<i>-oma</i> ...	<i>wiro</i> ...	<i>mal</i>
Dawn ...	<i>obukwi</i> (5 a.m.) ...	<i>kugwen</i> ...	<i>koron</i>
Day ...	<i>inyango</i> ...	<i>ndalo</i> ...	<i>petōt</i>
Deaf ...	<i>mwikalomarui</i> ...	<i>udinire</i> ...	<i>mokosi</i>
Dear ...	<i>amatinyu</i> ...	<i>meda</i> ...	<i>uyui</i>
Death ...	<i>limunyariri</i> ...	<i>ōl</i> ...	<i>kakwe</i>
Debt ...	<i>likofi</i> ...	<i>gowi</i> ...	<i>pesendo</i>
Decrease, to ...	<i>khabukasia</i> ...	<i>ogonyeri</i> ...	<i>kagongoret</i>
Defend, to ...	<i>-linda</i> ...	<i>orito</i> ...	<i>kanyi</i>
Delay, to ...	... ..	<i>udeku</i> ...	<i>kagotebi</i>
Depart, to ...	<i>-wuka</i> ...	<i>uok</i> ...	<i>nyet</i>
Descend, to ...	<i>-kwika</i> ...	<i>lōr</i> ...	<i>kesurute</i>
Destroy, to ...	<i>-ononya</i> ...	<i>iketho</i> ...	<i>kendomai</i>
Devil ...	<i>misambwa</i> ...	<i>masira</i> ...	<i>masambonin</i>
Dew ...	<i>lime</i> ...	<i>tō</i> ...	<i>rewondet</i>
Diarrhoea ...	<i>nyalala</i> ...	<i>dico</i> ...	<i>koiwai</i>
Die, to ...	<i>-fwa</i> ...	<i>tho</i> ...	<i>kame</i>
Dig, to ...	<i>-iawa</i> ...	<i>kunye</i> ...	<i>pāl</i>
Directly ...	<i>ulano</i> ...	<i>gonyio</i> ...	<i>kakakome</i>
Dirt ...	<i>amakoha</i> ...	<i>iugi</i> ...	<i>iya</i>
Disease ...	<i>ulumbe</i> ...	<i>yāmo</i> ...	<i>miōne</i>
Divide, to ...	<i>-kawa</i> ...	<i>pogo</i> ...	<i>kesiste</i>
Do, to ...	<i>-kola</i> ...	<i>tim</i> ...	<i>imīt</i>
Dog ...	<i>imbwa</i> ...	<i>guok</i> ...	<i>seset</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Donkey ...	... <i>sishiri</i> ...	... <i>kanyina</i> ...	... <i>sigiriet</i>
Door ...	... <i>mulango</i> ...	... <i>thuot</i> ...	... <i>kuruket</i>
Draw water, to	... <i>-ta amadzi</i> ...	... <i>tuom pi</i> ...	... <i>romu</i>
Dream, to ...	... <i>-rora</i> ...	... <i>aleko</i> ...	... <i>korowatit</i>
Drink, to ...	... <i>-nywa</i> ...	... <i>matho</i> ...	... <i>iye</i>
Drop, to ...	... <i>-kwa</i> (I drop, Nan- give).	... <i>potho</i> ...	... <i>kabut</i>
Drown, to ...	... <i>-fwa amadzi</i> ...	... <i>nimu</i> ...	... <i>kaibo pek</i>
Drum ...	... <i>ingoma</i> ...	... <i>bāl</i> ...	... <i>sukutit</i>
Drunk, to be ...	... <i>-mera</i> ...	... <i>mēr</i> ...	... <i>kabogit</i>
Drunkard ...	... <i>weshimesi</i> ...	... <i>yamēr</i> ...	... <i>bogiti</i>
Dry ...	... <i>shi-umu, ah-omu</i> ...	... <i>otuo</i> ...	... <i>yamat</i>
Dry up, to ...	... <i>-isinga</i> ...	... <i>luok</i> ...	... <i>kagoyam</i>
Duck ...	... <i>liyoioyo</i> ...	... <i>sopi</i> ...	... <i>kogobeno</i>
Dull (man) ...	... <i>umu-maiano</i> ...	... <i>nienderok</i> ...	... <i>periperi</i>
Dust ...	... <i>lifu</i> ...	... <i>kalausi</i> ...	... <i>teritiet</i>
Dwell, to ...	... <i>-ikala</i> ...	... <i>beti</i> ...	... <i>kotebi</i>
Each ...	... <i>shi-lala</i> ...	... <i>gikumo</i> ...	... <i>ke</i>
Ear ...	... <i>okorui</i> ...	... <i>it...</i> ...	... <i>itit</i>
Early ...	... <i>nucusheru</i> (sun- rise); <i>mawivi</i> (dawn).	... <i>chōt-th</i> ...	... <i>koichok</i>
Earth ...	... <i>liroca</i> or <i>lilowa</i> ...	... <i>buru</i> ...	... <i>koret</i>
Ease one's self, to	... <i>-nia</i> ...	... <i>pielo</i> ...	... <i>kabe</i>
East ...	... <i>ecukwe</i> ...	... <i>wangicheng</i> ...	... <i>olindoror</i>
Easy ...	... <i>ishi - angu</i> (easy thing to carry); <i>ini - angu</i> (if work).	... <i>iōt</i> ...	... <i>sorchin</i>
Eat, to ...	... <i>-lia</i> ...	... <i>chiemu</i> ...	... <i>kām</i>
Egg ...	... <i>libuyu</i> ...	... <i>tong</i> ...	... <i>koita</i>
Elbow ...	... <i>iekumbo</i> ...	... <i>ukumbo</i> ...	... <i>korokiet</i>
Elder ...	... <i>mukhofu</i> ...	... <i>jaduung</i> ...	... <i>poyot</i>
Elephant ...	... <i>inzofu</i> ...	... <i>liech</i> ...	... <i>beliot</i>
Empty, to ...	... <i>-tzukha</i> ...	... <i>ōl</i> ...	... <i>tarte</i>
Encamp, to ...	... <i>-ula</i> ...	... <i>chano</i> ...	... <i>kagimin</i>
Enclosure ...	... <i>sheanyi</i> ...	... <i>chula</i> ...	... <i>yabogot</i>
End ...	... <i>namorui</i> ...	... <i>tuung</i> ...	... <i>kel</i>
Endure, to ...	... <i>olera uswa</i> ...	... <i>losi</i> ...	...
Enemy...	... <i>umusuku</i> ...	... <i>musigu</i> ...	... <i>bunyot</i>
Enjoy, to ...	... <i>-seka</i> ...	... <i>omor</i> ...	... <i>kacham</i>
Enlarge, to ...	... <i>-tosa</i> ...	... <i>medi</i> ...	... <i>tes</i>
Enough, to be ...	... <i>-yera</i> ...	... <i>war</i> ...	... <i>kabio</i>
Enter, to ...	... <i>-ingira</i> ...	... <i>donyi</i> ...	... <i>kochut</i>
Entrails ...	... <i>amala</i> ...	... <i>dukchin</i> ...	... <i>akutanek</i>
Equal ...	... <i>viera</i> ...	... <i>oromo</i> ...	... <i>kereke</i>
Err, to ...	... <i>-suviri</i> ...	... <i>obai</i> ...	... <i>kalel</i>
Evening ...	... <i>ngolōwē</i> ...	... <i>uthiambu</i> ...	... <i>koiyumen</i>
Excrement ...	... <i>amafi</i> ...	... <i>chiet-th</i> ...	... <i>piek</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Extend, to (act)	... -lotosia ...	... niise ...	... iite
Extinguish, to...	... -simia ...	... negi ...	... pakach
Extol, to	... -chamiri ...	... aiie ...	... kararan
Eye	... imoni ...	... awang ...	... konda
Face	... mumoni ...	... thür ...	... tokoch
Fall, to...	... -kwa ...	... potho ...	... keabut
Falsehood	... uwuwei ...	... muriambo	... igenu
Famine	... inzala ...	... kech ...	... rubet
Far	... aale ...	... bōr ...	... lo
Fasten, to	... boha ...	... tue ...	... rāt
Fat (adj.)	... -nuru ...	... ichue ...	... wo
Father	... baba ...	... baba ...	... bhabha (child to his own father); kwani (another person).
Fatigued, to be	... -tora ...	... ōol ...	... kachas
Fear	... dieri ...	... lūro ...	... obwoti
Fear, to	... -iri ...	... uluro ...	... oiwini
Feather	... -liwa ...	... ier ...	... kororota
Feed, to	... -lisiya ...	... kwat-th ...	... kaiagek
Ferry	... lifuwukho ...	... wat-th ...	... kiaiek
Few	... -tutu ...	... kwan ...	... nierin
Field or plantation	... umugunda ...	... pudtho ...	... mbarct
Fierce	... umu-lulu ...	... bet-th ...	... kimiet
Fight, to	... -pana ...	... luen ...	... kabarige
Fill, to...	... -itūsia ...	... pung ...	... konyi
Filth	... nahavi ...	... chilu ...	... iya
Finger	... oluala ...	... koguno ...	... moronet
Finish, to	... -uwa ...	... tieki ...	... kagopek
Fire	... umūliro ...	... mach ...	... māt
Firewood	... tsikhui ...	... ien ...	... kwenek
Fish	... inyeni ...	... riech ...	... ngiriot
Fish-hook	... indoho ...	... ulo ...	
Fisherman	... umunawi ...	... yalupo ...	
Fist	... ifusi ...	... athong ...	... konduluch
Flat	... ishipari ...	... opure ...	... kerike
Flay, to	... -wakha ...	... iang ...	... iyēn
Flea	... olikingi ...	... lēr ...	... ngoloilek
Flee, to	... -irukha ...	... ringo ...	... labat
Flesh	... inyama ...	... iringho ...	... pendo
Flour	... obusie ...	... mogo ...	... busiek
Flower	... indilandula(Sola- num); ishimuri.	... boke ...	... asaiet
Fly	... tsihi ...	... luangini ...	... kaliang
Fly, to...	... -lukha ...	... pōr ...	... toromben
Foliage...	... amasafu ...	... lūm ...	... satiet
Follow, to	... -londa ...	... lue ...	... kerop
Food	... shi-riwa(cooked); imeri(uncooked).	... chiemu ...	... kiomisi

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Fool	umaiano	fuo	beriberi
Foot	shircngi	tielo	kelteves
Foot, sole of the	liralo	itienda	kelto
Forge, to	-iranya	tēt-th	kitonyek
Forest	umitsāru	bungu	timto
Forget, to	-ivira	eruonyu	kautiek
Forgive, to	-leshe	wene	kale
Fortune (good)	mbonñri	chienge	umunyak
Fresh	shi-bitsi	numu	tuon
Friend	umwidza	usiep	choruet
Frighten, to	risie	luoru	obwoti
Frog	lishere	ogwal	mororochet
Fruit	{ makuya } different { tzinduri } kinds.	kōt-thi	{ lamaiek } { komolonik } { mogoyek } different kinds.
Fry, to... ..	-siira	chiel	kisus
Full	-tzule	upong	kanyi
Fun	muwayo	tugo	kiureren
Gate	sheriwa	thō-ōt	kurget
Gather, to	-ngania	choki	iyoomu
Generate, to	-iwula	nyuōl	koyi
Get, to... ..	-nyola	uang	konyuru
Ghee	amafura	mo	mwaitab chigo
Gift	akurrere	omedo	kagibworgi
Giraffe	inzaya mirumba...	abur	ngotio
Girdle	olukhowa... ..	dendi ech... ..	legotiet
Girl	umukhana	mwia manyako	chebta
Give, to	-erisie	mie	kagoch
Go, to	-chenda	thio	kebe
Go in, to	-ingira	donji	kochut
Go out, to	-rula	uok	mongnu
Goat	imbussi or imburi	diel	aratet
God	eriuwa	chieng	barak
Gonorrhœa ... ..	... ..	arao ... ..	...
Good	indai	olosere	kararan
Goods	ivindu	gikimoko... ..	kariet
Govern, to	-inkisua	okauroth	mugoriot
Grasp, to	-tira	maki	num
Grass	ubunyasi	lām	suswek
Gratuitously	utsua	nono	puch
Grave	inghani	liel	kebinet
Graze cattle, to	-waya	kwat-th	kiogi
Great	-kali	duong	wo
Green ... ..	... ..	kite	nyalel
Grind, to	-sia	erego	kingnoi
Ground	lilowa	chuocho	ngungunyek
Ground-nuts	imbande, pl. tsim- bande.	kālēne or imbandi	bande (borrowed).
Gruel	uvisera	niuka	musarek

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Guard, to ...	... -linda ...	urit ...	korip
Guide ...	... umwimira; um- wimise.	jatelo ...	ngtoret
Guinea-fowl ...	... lik-hanga ...	awendo ...	terekeyat
Gums (of teeth) ...	... lisinine ...	nier ...	pendop kelek
Gun ...	... mirondo ...	bunde ...	māt
Hair ...	... lisui ...	ier ...	sumek
Halt (rest), to ...	... -lūkha ...	iweyo ...	komunyi
Hammer ...	... inyundo ...	dūl ...	kungit
Hand ...	... mukhono ...	ching ...	coot
Handkerchief ...	... shirawi or litasi ...	rapala ...	
Handle (of knife, etc.)	shirungu ...	odupala ...	kungit ab rotwet
Hard ...	... shetinyu ...	tēk ...	oi
Haste ...	... yukhasia or muno	ireto ...	soriki
Hat ...	... ikofia or shiteru ...	kondo ...	tibkulet
He or she ...	... iye ...	en ...	inyo
Head ...	... omurui ...	wich ...	metit
Health ...	... umuwiri ...	ukane ...	ya?
Heap ...	... inzukha ...	piith-th ...	achang
Hear, to ...	... -lira ...	winji ...	kagas
Heart ...	... umwoyo ...	adundu ...	mukelelto
Heaven ...	... ...	tipulo ...	poilek
Heavy ...	... shi-sēro, umu-sēro	pek ...	nigis
Heel ...	... kisisoro ...	ufuin ...	tiktingto
Heifer ...	... imosi ...	bong ...	rorta
Help, to ...	... -konya ...	konye ...	nomor
Hen ...	... shitakho ...	sui ...	subendo
Herb ...	... tsisaka ...	alot-th ...	ngwiek
Herd ...	... lūtso ...	kwet-th ...	okwet
Herdsmen ...	... umwai ...	ya kwatth ...	kiogindet
Here ...	... ano ...	ka ...	yuto
Hide, to ...	... -fisa ...	pandi ...	kaowin
High ...	... -rambi ...	bor ...	koi
Hill ...	... shikulu ...	gōt ...	tulwet
Hippopotamus	... ifuo ...	rao ...	makasta
Hit, to ...	... -kuya ...	go ...	pir
Hoe ...	... imbakho ...	kwer ...	mugombet
Hold, to ...	... -tira ...	maki ...	kanum
Hole ...	... owino ...	būr ...	keringet
Honey ...	... owushi ...	kich ...	komiat
How many ...	... fi-nga, wa-nga ¹ ...	adi ...	ata ²
House ...	... inzu ...	ot... ...	kōt
How often ...	... khanga ...	nyadidi ...	kesaktai
Hump (of cow)	... lirumba ...	kuom ...	ukta
Hunger ...	... inzala ...	kech ...	rubet

¹ *fi-nga*, how many, referring to things.*wa-nga*, how many, referring to people.² *Koretia*, How many arrows; *Pikata* or *Tiabicho*, How many men; *Eoot ata*, How many hands.

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Hunt, to ...	-iima ...	duar ...	logot
Hurt, to ...	-luma ...	oinyoa ...	kasūs
Husband ...	msatsowe ...	nichuo ...	marenyet
Husk ...	likhowa ...	upoko ...	giririot
Hut ...	akatsu ...	kiru ...	keriet
Hyæna... ..	ifisi ...	ndiek ...	kimagetyet
I alone, by myself	mlala or wenyeni	ankenda ...	anegitio
Idle ...	umurengu ...	nyāp ...	choririn
If ...	iri ...	ka ...	
Ignorant (adj.)	maiano ...	ufuo ...	beriberi
Ill, to be ...	-luala ...	utheru ...	minyoni
In ...	munzu, mukari	ie... ..	orit
In the middle of	akare ...	diere ...	kwen
Increase ...	shi-tonyiri	ohingo ...	teswa
India-rubber ...	...	...	...
Indian corn ...	matumo ...	oduma ...	matwarindet
Insect ...	ifukhu ...	kunendeng	niendinek
Instantly ...	ulano ruri	yadi chiel	ngolenito
Insult, to ...	-nyeka ...	yanya ...	usinilot
Intellect ...	mchesi ...	rieko ...	ngaum
Inter, to ...	-iavira ...	viki ...	kitupe
Iron ...	e-shivia, pl. e-viivia	niinyo ...	korennet
Island ...	lichinga ...	kūt ...	kwenwenut
Itch ...	amakakha	gonyo ...	koichek
Ivory ...	olwika ...	lakiliech ...	keldet
Jackal ...	liwe ...	buwe ...	lelwot
Jar (water) ...	isiongo ...	dapi ...	tereta-pek
Jaw ...	tsisca ...	lēm ...	tamnet
Jealousy ...	imbalekha	ukuginjeri	lomindet
Join, to ...	unga ...	tudi ...	kiuche
Journey ...	ulikendo ...	uot-th ...	kivendi
Joy ...	ukuchama	mōr ...	kagabio
Judge ...	mwirwadzi	...	...
Judgment ...	ouwirwatzi	uthiali ...	kiriworget
Jump, to ...	-sira ...	dum ...	toromben
Key ...	shi-kala ...	radedi ...	etiach
Kick, to ...	-sena; luwas (foot) ¹	gwe ...	itiar
Kidney ...	ifukho ...	ubo ...	soromet
Kill, to ...	-ira ...	nege ...	par
Kill (for food), to	-kalakha ...	gnol ...	til
Kindle, to ...	-wana ...	kutho ...	lal
Kiss, to ...	...	...	chuchun
Kitchen ...	amaika ...	kendo ...	kaiboma
Kite ...	lihungu ...	utenga ...	chebsongwet
Knee ...	lisikamo ...	chong ...	kutundo
Kneel, to ...	-masikama	gochong ...	kutwin
Knife ...	imbalo ...	pala ...	rotwet

¹ Sena is the verb, but it is usually used in conjunction with luwas, which is a word meaning foot.

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Knot ...	<i>lifundokho</i>	<i>dual</i>	<i>rät</i>
Know, to ...	<i>-manya</i>	<i>ngneo</i>	<i>onget</i>
Ladder...	<i>shirandalo</i>	<i>akagi</i>	<i>olonyi</i>
Lake ...	<i>lienga</i>	<i>yao</i>	<i>nianjet</i>
Lamb ...	<i>shimeme</i>	<i>yeim</i>	<i>arawet mengich</i>
Language ...	<i>lusungu</i>	<i>hosi</i>	
Late, to be ...		<i>wiowil</i>	<i>koiekyo</i>
Laugh, to ...	<i>-zekha</i>	<i>nyero</i>	<i>karori</i>
Lay eggs, to ...	<i>-vera</i>	<i>toko</i>	<i>koyi</i>
Lazy ...	<i>umurengu,</i> <i>-umutufu.</i>	<i>nyap</i>	<i>choriren</i>
Lead ...	<i>indolio</i>	<i>nyarigara</i>	<i>koita</i>
Leader...	<i>umwiratzi</i>	<i>tuonuge</i>	<i>korom</i>
Leaf ...	<i>lisafu</i>	<i>yat-th</i>	<i>sokondet</i>
Leak, to ...	<i>-ronya</i>	<i>chuer</i>	<i>bunibek</i>
Lean, to be ...	<i>-ngha</i>	<i>uöl</i>	<i>kasaget</i>
Leather ...	<i>ikisero</i>	<i>pien</i>	<i>mwito</i>
Leave, to (go out) ...	<i>-rula</i>	<i>uok</i>	<i>mande</i>
Left hand ...	<i>umukata, umuk-</i> <i>hono mukassi.</i>	<i>koracham</i>	<i>katam</i>
Leg ...	<i>shirengi</i>	<i>ugvandi</i>	<i>kielto</i>
Leopard ...	<i>ingwi</i>	<i>kwach</i>	<i>yablanket</i>
Lessen, to ...	<i>-kakbasia</i>	<i>war</i>	<i>ingiru</i>
Letter ...			
Liar ...	<i>umurwei</i>	<i>muriambo</i>	<i>kënu</i>
Licentious ...	<i>ewanga wakassi,</i> <i>-umutamba</i>		<i>kibroteo</i>
Lick, to ...	<i>-khomba</i>	<i>nang</i>	<i>mel</i>
Lid ...	<i>olicho</i>	<i>laüm</i>	<i>ker</i>
Lift, to...	<i>-chinga</i>	<i>ting</i>	<i>sut</i>
Lightning ...	<i>ikhupa</i>	<i>umal</i>	<i>ilat</i>
Lights (of animal) ...	<i>amadsukhu</i>	<i>kirini</i>	<i>puondet</i>
Limit ...	<i>oluakho</i>	<i>kico</i>	<i>rorobet</i>
Linger, to ...	<i>-shinda</i>	<i>udeko</i>	<i>ketibiken</i>
Lion ...	<i>linani</i>	<i>subur</i>	<i>nyetundo</i>
Lizard ...	<i>likhokome (large);</i> <i>liviakala (small).</i>	<i>ogwe</i>	<i>cherengisiet</i>
Lip ...	<i>umunwa</i>	<i>dendi</i>	<i>kotit</i>
Load ...	<i>umuzigo</i>	<i>wich</i>	<i>loilet</i>
Locust ...	<i>izige, pl. tzizige</i>	<i>dedi</i>	<i>cherengindet</i>
Log ...	<i>lichenga</i>	<i>kiziki</i>	<i>subenet</i>
Loins ...	<i>mukhongo</i>	<i>nungo</i>	<i>surcet</i>
Long ...	<i>murambi...</i>	<i>bor</i>	<i>koi</i>
Loose, to ...	<i>-wolula</i>	<i>goin</i>	<i>itiach</i>
Loss ...	<i>tsimbi</i>	<i>pinya chama</i>	<i>kabet</i>
Louse ...	<i>inda</i>	<i>niugo</i>	<i>sirck</i>
Love, to ...	<i>-chama</i>	<i>ahero</i>	<i>achomin</i>
Luck ...	<i>lukuyanizi</i>	<i>chieng</i>	<i>kosich</i>
Lungs ...	<i>amadsukhu</i>	<i>kirini</i>	<i>puondet</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Mad	<i>amalalu</i>	<i>neko</i>	<i>kibtelcliet</i>
Maggot	<i>inyendi</i>	<i>kudini</i>	<i>niendin</i>
Magic	<i>amaloko</i>	<i>juok</i>	<i>ponin</i>
Make, to	<i>-kola</i>	<i>tim</i>	<i>aite</i>
Man	<i>umundu</i>	<i>thano</i>	<i>chito</i> or <i>chi</i>
Manner	<i>shircwe</i>	<i>gini</i>	<i>kerike</i>
Many	<i>amangi</i> and <i>awangi</i>	<i>ngnen</i>	<i>chang</i>
Mark	<i>liwala</i>	<i>kite</i>	<i>peroot</i>
Market	<i>shiuro</i>	<i>siro</i>	<i>siro</i>
Marriage	<i>owcha</i>	<i>mihaha</i>	<i>kemoot</i>
Married, to be...	<i>kwewa</i>	<i>onyome</i>	<i>ketunis</i>
Marrow	<i>owutunduri</i>	<i>onthuntho</i>	<i>mwaitabkawet</i>
Marry, to	<i>-kua</i>	<i>niumbo</i>	<i>ketunis</i>
Mat (sleeping)...	<i>lisero</i> (a hide, sleep on hides).	<i>thin</i>	use <i>mwito</i> (a hide)
Matter (pus) ...	<i>amafira</i>	<i>tutu</i>	<i>purutek</i>
Measure, to ...	<i>-chera</i>	<i>pör</i>	<i>ker</i>
Me	<i>esiye</i>	<i>an</i>	<i>ane</i>
Meat	<i>inyama</i>	<i>ringho</i>	<i>pendo</i>
Medicine	<i>umsala</i>	<i>yat-th</i>	<i>ketik</i>
Medicine man...	<i>mfumo</i>	<i>yatieth</i>	
Middle... ..	<i>akari</i>	<i>diere</i>	<i>kwen</i>
Midwife	<i>umwicusia</i>	<i>yacholo</i>	<i>toretindet</i>
Monkey	<i>lishen</i>	<i>ongner</i>	<i>tisiet</i> (<i>kima</i>) <i>kereret</i> (<i>tumbili</i>)
Milk	<i>maweri</i>	<i>chak</i>	<i>chigo</i>
Milk, to	<i>-shera</i>	<i>nietho</i>	<i>ke</i>
Millet	<i>amaweri</i>	<i>bél</i>	<i>musongek</i>
Miscarry, to ...	<i>-ruludza</i>	<i>okethore</i>	<i>kakerup</i>
Mist	<i>linanongwe</i>	<i>löch</i>	<i>kiburienget</i>
Mistake	<i>liwi</i>	<i>bai</i>	<i>kachilil</i>
Molest, to	<i>-nyasia</i>	<i>chandure</i>	<i>kenyelila</i>
Month	<i>umwezi</i>	<i>dui</i>	<i>arawet</i>
Moon	<i>umwezi</i>	<i>dui</i>	<i>arawet</i>
Morning	<i>msuri</i>	<i>ukinyi</i>	<i>korun</i>
Morrow, to-, day after...	<i>muturi</i> , <i>muturi</i> <i>undi</i> .	<i>kín</i> , <i>urui</i>	<i>mutai</i> , <i>kweain</i>
Mosquito	<i>isüno</i>	<i>suná</i>	
Moth	<i>likuyukuyu</i>	<i>aininya</i>	<i>tababuriet</i>
Mother	<i>mama</i>	<i>mama</i>	<i>eyi</i>
Mound... ..	<i>litulo</i>	<i>pít-th</i>	<i>tulwet</i>
Mountain	<i>shikulu</i>	<i>got</i>	<i>tulwenyo</i>
Mouth	<i>umunwa</i>	<i>thok</i>	<i>kotet</i>
Move, to	<i>-sitia</i>	<i>sudi</i>	<i>nakte</i>
Mud	<i>litoi</i>	<i>chudtho</i>	<i>natatia</i>
Mucus (mouth)	<i>amare</i>	<i>olao</i>	<i>ulek</i>
Murder, to	<i>-wira</i>	<i>negi</i>	<i>kabar</i>
My	<i>ishanje</i> or <i>wanje</i> ...		
Nail, finger ...	<i>litera</i>	<i>kugono</i>	sing. <i>siet</i> , pl. <i>siok</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Naked ...	... <i>wutsua</i> ...	... <i>duk</i> ...	... <i>mutinyegi</i>
Name ...	... <i>elira</i> ...	... <i>niing</i> ...	... <i>kainet</i>
Nape of neck ...	... <i>amakhano</i> ...	... <i>tōk</i> ...	... <i>kimutit</i>
Narrow ...	... <i>-nyereri</i> ...	... <i>pōt</i> ...	... <i>tenden</i>
Navel ...	... <i>lik-hofi</i> ...	... <i>injokha</i> ...	... <i>ketowet</i>
Neck ...	... <i>likhosi</i> ...	... <i>gnoot</i> ...	... <i>katit</i>
Near ...	... <i>-hambi</i> ...	... <i>chegini</i> ...	... <i>legit</i>
Needle ...	... <i>olikera</i> ...	... <i>reu</i> ...	... <i>katet</i>
Neighbour ...	... <i>umuchesa</i> ...	... <i>enyawadwa</i> ...	... <i>choroniet</i>
Nest ...	... <i>shitzo</i> ...	... <i>sugul</i> ...	... <i>kortab taret yet</i> (bird)
Net ...	... <i>luero</i> ...	... <i>useru</i> ...	...
New ...	... <i>shi-ia</i> ...	... <i>nien</i> ...	... <i>lcl</i>
News ...	... <i>amasungu, ama-</i> ... <i>kuho.</i>	... <i>wach</i> ...	... <i>kagas</i>
Night ...	... <i>mushiro</i> ...	... <i>utieno</i> ...	... <i>kemboi</i>
Nipple ...	... <i>inuniro</i> ...	... <i>thuno</i> ...	... <i>kinet</i>
No ...	... <i>taoi</i> ...	... <i>oyo</i> ...	... <i>achicha</i>
Noise ...	... <i>olukhu</i> ...	... <i>koko</i> ...	... <i>kimwe</i>
Nonsense ...	... <i>umaiano</i> ...	... <i>oja</i> ...	... <i>cholworgin</i>
Noon ...	... <i>mishiteri</i> ...	... <i>othiambo</i> ...	... <i>bēt</i>
Noose ...	... <i>lifundukho</i> ...	... <i>arucetu</i> ...	... <i>ūch</i>
North ...	... ...	... <i>ugwe</i> (not a real name).	... <i>murōt</i>
Nose ...	... <i>amolo</i> ...	... <i>oom</i> ...	... <i>seroot</i>
Nostril ...	... <i>lisula sulwi</i> ...	... <i>ie</i> ...	... <i>tungwek</i>
Not ...	... <i>taoi</i> ...	... ...	... <i>maine</i>
Not yet ...	... <i>ashiri</i> ...	... <i>podī</i> ...	... <i>toma</i>
Nourish, to ...	... <i>kakula</i> ...	... <i>kwat-th</i> ...	... <i>iage</i>
Now ...	... <i>wulano</i> ...	... <i>gonye</i> ...	... <i>rani</i>
Number ...	... <i>okucala</i> ...	... <i>kwan</i> ...	... <i>ata</i>
Nurse, to (a child) ...	... <i>lera</i> ...	... <i>dot-th</i> ...	... <i>kikisini</i>
Oath ...	... <i>shilulu</i> ...	... <i>uka</i> or <i>kwiri</i> ...	... <i>petataien</i>
Observe, to ...	... <i>-linga</i> ...	... <i>gni</i> ...	... <i>iroh</i>
Occupation ...	... <i>emirimo</i> or <i>zianji</i> ...	... <i>maga</i> ...	... <i>kimiet</i>
Often ...	... <i>atutu</i> ...	... <i>ngnen</i> ...	... <i>kasakte</i>
Oil ...	... <i>mafura</i> (ghee); ... <i>zinunu</i> (semsem).	... <i>duolo</i> ...	... <i>mwaita</i>
Old ...	... <i>shikhofu</i> or <i>inkho-</i> ... <i>fu, umkhofu.</i>	... <i>chōn</i> ...	... <i>kaosiet</i>
Old age ...	... <i>ukhofu</i> ...	... <i>utegino</i> ...	... <i>poyo</i>
On ...	... <i>ekulu</i> ...	... <i>polo</i> ...	... <i>barak</i>
Once ...	... <i>lulala</i> ...	... <i>nyadi chiel</i> ...	... <i>achogu</i>
Open ...	... <i>i-wutsua</i> ...	... <i>nono</i> ...	... <i>magerat</i>
Open, to ...	... <i>wolula</i> ...	... <i>um</i> ...	... <i>itiach</i>
Opportunity ...	... ...	... <i>aiōt</i> ...	... <i>para</i>
Out ...	... <i>luanyi</i> or <i>uluka</i> ...	... <i>woko</i> ...	... <i>sang</i>
Overcome, to ...	... <i>-ula</i> ...	... <i>ohingo</i> ...	... <i>katemenen</i>
Overturn, to ...	... <i>-kalukasia</i> ...	... <i>loki</i> ...	... <i>ivech</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Owe, to	-wanza	aholo	pisindo
Ox	chei	bōch	eito
Pad, grass, for the head	ingara	tach	ngatiet
Paddle(n).	ingasi	raviwe	
Pain, to	-luma	ohinya	kasus
Paint	ipala	kite	ngariet
Palm of hand	shikalawo	sigalo	rubaito
Pardon, to	-leshiri	wene	mwacte
Parrot			
Partridge	shikuku	akuru	taiwet
Pass, to	-wira	kathi	kosirto
Path	injira	iyo	oret
Patient, to be	-ikhala	par	mwite
Pay, to... ..	-runga	chul	itiokwa
Peace	miaiano	guok	tilyet
Peel	likhowa	opoko	giririot
Pepper (chillies)	amalali	rori	
Perhaps	ifwano	meta	iyo
Perspiration	oluya	luya	kawotek
Pig	imbidzi	mbithi	toret
Pigeon	liusi	akuru	tibtuget
Pillar	isiro	siro	lumewek
Pillow	ishodza	tach	meto
Pimple... ..	tsinondawalai	kwonyo	kwaichek
Pinch, to	-linya	be	mogot
Pipe, tobacco	olukata, (stem); kwēs, (bowl).	kwesi	teretabumotet tobacco
Pit	owino	būr	kiringet
Place	ahandu	kamoro	ieto
Place, to	-whika	kan	kagonor
Plait, to	-wassa	dual	yaite
Plant, to	-rāka	pedthi	kol
Plantain	liremwa	rabolo	mokomek
Plaster, to	-oma	mōn	mal
Plate	shiteru	ohodtha	keseret (of skin)
Play, to	-shina	tugo	kurareni
Plenty	vialala	gnēn	niatat
Pluck feather, to	-manya	lōin	pūt
Plug up, to	-kwikala	din	kēr
Plunder, to	-nula	yaki	karebi
Point	umunwa	thogi	gnatēp
Poison	ufira	ufira	
Pole for punting	umwanuko	moho	
Pool	lihenga	dago	otebucet
Poor	umanani... ..	thier	pananet
Porcupine	isekessa	chiu	sabitiat
Porridge	owusuma... ..	kuōn	kimiet
Porter	umuchingi	yāting	otwagek
Possessions	miando	gikimoko	mogoriot

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Potato (sweet)...	... <i>liboni</i> ...	... <i>rabon</i> ...	... <i>robonek</i>
Pound, to ...	... <i>-swaka</i> ...	... <i>swagi</i> ...	... <i>tui</i>
Pour out, to ...	... <i>-tsuka</i> ...	... <i>ol...</i> ...	... <i>rong</i>
Poverty ...	... <i>umanani</i>...	... <i>tier</i> ...	... <i>pananet</i>
Powder, gun ...	... <i>uwufwa</i> ...	... ...	...
Praise ...	... <i>amalai</i> ...	... ...	...
Praise, to ...	... <i>-chama</i> ...	... <i>aiye</i> ...	... <i>mie</i>
Pray, to ...	... <i>-sawa</i> ...	... <i>kwayo</i> ...	... <i>kuna</i>
Precede, to ...	... <i>-imira</i> ...	... <i>telo</i> ...	... <i>endoi</i>
Pregnant, to be	... <i>eswiri</i> ...	... <i>yach</i> ...	... <i>pröt</i>
Present ...	... <i>shabütswa</i>	... <i>medi</i> ...	... <i>yokte</i>
Press, to ...	... <i>-suta</i> ...	... <i>sudi</i> ...	... <i>nagte</i>
Press out, to ...	... <i>tinya</i> ...	... <i>be</i> ...	... <i>chil</i>
Prison ...	... <i>korombindo</i>	... <i>duol</i> ...	...
Privy ...	... <i>mundango</i>	... <i>woko</i> ...	... <i>kiringet tabiek</i>
Prohibit, to ...	... <i>-kania</i> ...	... <i>sinde</i> ...	... <i>yētē</i>
Pull, to ...	... <i>-kwesa</i> ...	... <i>ica</i> ...	... <i>ichut</i>
Pull out, to ...	... <i>-kula</i> ...	... <i>piagi</i> ...	... <i>gnussu</i>
Pure ...	... <i>-lai</i> ...	... <i>ler</i> ...	... <i>karara</i>
Pursue, to ...	... <i>-mulonda</i>	... <i>ithi</i> ...	... <i>irup</i>
Push, to ...	... <i>-sindëkha</i>	... <i>thür</i> ...	... <i>torte</i>
Put, to...	... <i>-ramu</i> ...	... <i>ket-thi</i> ...	... <i>intē</i>
Put down, to ...	... <i>-rula</i> ...	... <i>ie...</i> ...	... <i>itui</i>
Python ...	... <i>iwaka</i> ...	... <i>nielino</i> ...	... <i>indaret</i>
Quake, to ...	... <i>renga</i> ...	... <i>kirini</i> ...	... <i>kabotoni</i>
Quarrel ...	... <i>imiero</i> ...	... <i>thao</i> ...	... <i>kibortus</i>
Quarrel, to ...	... <i>-solana</i> ...	... <i>uthao</i> ...	... <i>kinerekini</i>
Quench, to ...	... <i>-simia</i> ...	... <i>nege</i> ...	... <i>bagach</i>
Quick ...	... <i>muno</i> ...	... <i>pio</i> ...	... <i>soriki</i>
Rain ...	... <i>ivula</i> ...	... <i>köt-th</i> ...	... <i>robta</i>
Rain, to ...	... <i>-kwa</i> ...	... <i>kot-th chue</i>	... <i>korowon</i>
Rainbow ...	... <i>olicheka</i> ...	... <i>ofudu</i> ...	... <i>kwawultet</i>
Rain maker ...	... <i>muchimba</i>	... <i>yakot-th</i> ...	...
Raise, to ...	... <i>-chinga</i> ...	... <i>ting</i> ...	... <i>süt</i>
Ransom, to ...	... <i>-nunulula</i>	... <i>war</i> ...	... <i>itiogo</i>
Rat ...	... <i>imbewa</i> ...	... <i>iyeyo</i> ...	... <i>muriat</i>
Raw ...	... <i>imbisi</i> ...	... <i>numu</i> ...	... <i>tuon</i>
Razor ...	... <i>ulumuo</i> ...	... <i>murich</i> ...	... <i>rotwetamet</i>
Reach, to ...	... <i>-ula</i> ...	... <i>tundu</i> ...	... <i>kalet</i>
Ready, to be ...	... <i>-irengka...</i>	... <i>orumo</i> ...	... <i>kerogo</i>
Reap, to ...	... <i>-chsa</i> ...	... <i>keyo</i> ...	... <i>kes</i>
Reason (cause)	... <i>ukufunana</i>	... <i>nangno</i> ...	... <i>imne</i>
Receive, to ...	... <i>-pochera</i> ...	... <i>konyi</i> ...	... <i>nam</i>
Recollect, to ...	... <i>-itselira</i> ...	... <i>par</i> ...	... <i>oiti</i>
Red ...	... <i>inzhokanyo</i>	... <i>kwar</i> ...	... <i>biriri</i>
Reed ...	... <i>likata</i> ...	... <i>udundu</i> ...	... <i>kirondet</i>
Refuse, to ...	... <i>-lowa</i> ...	... <i>sinde</i> ...	... <i>koyesia</i>
Regret, to ...	... <i>-wira</i> ...	... <i>asin</i> ...	... <i>kabanan</i>
Regular ...	... <i>viakhana</i>	... <i>osi</i> ...	... <i>oiechin</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Relations ...	<i>awefu</i> ...	<i>joa</i> ...	<i>tilionutik</i>
Reply ...	<i>kalusia</i> ...	<i>duoki</i> ...	<i>walte</i>
Reply, to ...	use <i>kalusia</i> , to re- turn.	<i>ie...</i> ...	<i>walu</i>
Rest, to ...	<i>lūkha</i> ...	<i>iwe</i> ...	<i>kemun</i>
Return, to (pass.) ...	<i>kalūkha</i> ...	<i>duogi</i> ...	<i>waige</i>
Return, to (act.) ...	<i>-kalusia</i> ...	<i>duoki</i> ...	<i>iwecch</i>
Rhinoceros ...	<i>kiweo</i> ...	<i>umuga</i> ...	<i>kĩsiriket</i>
Rice ...	...	...	...
Riches ...	<i>miando</i> ...	<i>mwando</i> ...	<i>mogoriot</i>
Right (hand), adj. ...	<i>mukhonomsa</i> ...	<i>korochuich</i> ...	<i>oot tabtai or tai</i>
Righteousness ...	<i>ishina</i> ...	<i>chienge</i> ...	...
Ring ...	<i>ingila</i> ...	<i>tere</i> ...	<i>chebkildet</i>
Ripen, to ...	<i>-iri</i> ...	<i>ochiek</i> ...	<i>karur</i>
Rise, used of the sun ...	<i>mwucukwi</i> ...	<i>owōk</i> ...	<i>kavaiech</i>
River ...	<i>umwalo</i> ...	<i>kulo</i> ...	<i>ainet</i>
Road ...	<i>injira</i> ...	<i>iyo</i> ...	<i>oret</i>
Roast, to ...	<i>isiira</i> ...	<i>thol</i> ...	<i>kisus</i>
Rob, to ...	<i>-iwa</i> ...	<i>kuo</i> ...	<i>kachor</i>
Rock ...	<i>lichina</i> ...	<i>kidi</i> ...	<i>koita</i>
Roof ...	<i>shirama</i> ...	<i>tado</i> ...	<i>kesiogūt</i>
Room ...	<i>kisika</i> ...	<i>lach</i> ...	<i>njor</i>
Rope ...	<i>umukoye</i> ...	<i>tōl</i> ...	<i>anwet</i>
Rot, to ...	<i>-kuwa</i> ...	<i>ukwōk</i> ...	<i>kasamisēt</i>
Round ...	...	<i>apūm</i> ...	<i>meimi</i>
Row ...	...	<i>dire</i> ...	<i>oret</i>
Row (noise) ...	<i>ulukhu</i> ...	<i>koko</i> ...	<i>bolot</i>
Rub, to ...	<i>-ulukunya</i> ...	<i>pa</i> ...	<i>tinding</i>
Rule, to ...	<i>-ingisua</i> ...	<i>okao</i> ...	<i>kakiu</i>
Run, to ...	<i>-irukha</i> ...	<i>ngwecch</i> ...	<i>labat</i>
Rust ...	<i>tzinderiwende</i> ...	<i>wenyalo</i> ...	<i>simdo</i>
Sacrifice ...	<i>umisangu</i> ...	<i>musango</i> ...	<i>kirworchige</i>
Safe ...	<i>ifi-lai</i> ...	<i>nono</i> ...	<i>chomege</i>
Saliva ...	<i>amarē</i> ...	<i>ulao</i> ...	<i>ulek</i>
Salt ...	<i>umunyu</i> ...	<i>kado</i> ...	<i>munyek</i>
Salutation ...	<i>murembe and yoga</i>	<i>ukwe</i> (used by men); <i>amosi</i> (by women).	...
Salute, to ...	<i>-shesia</i> ...	<i>ohombo</i> ...	<i>torokte</i>
Sand ...	<i>umieshi</i> ...	<i>lo...</i> ...	<i>ungwunyek</i>
Sandals ...	<i>shilaru</i> , pl. <i>vilaru</i>	<i>owochē</i> ...	sing., <i>kweōt</i> ; pl. <i>kweonek</i>
Satan ...	<i>awafwa</i> ...	<i>masira</i> ...	<i>musambwan</i>
Satisfied, to be ...	<i>-ikura</i> ...	<i>iyengo</i> ...	<i>kobie</i>
Savage (n.) ...	...	<i>gēr</i> ...	<i>punyondet</i>
Say, to ...	<i>-sunga</i> ...	<i>wach</i> ...	<i>ongololi</i>
Scissors ...	...	...	...
Scorpion ...	<i>ishikoshakosha</i> ...	<i>rahi</i> ...	<i>melimeli</i>
Scratch, to (softly) ...	<i>-ieka</i> ...	<i>gwonyerok</i> ...	<i>ingwarige</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Scum ...	<i>lifiro</i> ...	<i>iyenyo</i> ...	<i>pukandet</i>
Sea ...	<i>inyanza</i> ...	<i>nām</i> ...	<i>nianjet</i> (Nyanza)
Search, to ...	<i>-enya</i> ...	<i>duar</i> ...	<i>onai</i>
Season ...	<i>ulano</i> ...	<i>kare</i> ...	<i>kwen</i>
See, to ...	<i>-linga</i> ...	<i>inē</i> ...	<i>aro</i>
Seed ...	<i>imwo</i> ...	<i>kothi</i> ...	<i>kesuwek</i>
Seek, to ...	<i>-enya</i> ...	<i>duar</i> ...	<i>onai</i>
Seize, to ...	<i>-otira</i> ...	<i>maki</i> ...	<i>nām</i>
Select, to ...	<i>-lowola</i> ...	<i>ier</i> ...	<i>kwe</i>
Send, to (man on business).	<i>-ruma</i> ...	<i>ūr</i> ...	<i>koikte</i>
Send, to (a thing) ...	<i>-ira</i> ...	<i>ter</i> ...	<i>ipchi</i>
Servant ...	<i>umurumwa</i> ...	<i>yaote</i> ...	<i>poyisi</i>
Serve, to ...	<i>-rumikha</i> ...	<i>tich</i> ...	<i>poyisiet</i>
Set, to (of sun) ...	<i>-ukwa</i> ...	<i>uyuso</i> ...	<i>koimen</i>
Set, to ...	<i>wikha</i> ...	... ..	<i>konor</i>
Sew, to ...	<i>-naba</i> ...	<i>tuang</i> ...	<i>nāp</i>
Shadow ...	<i>shinekha</i> ...	<i>tipulo</i> ...	<i>uruet</i>
Shame ...	<i>tisoni</i> ...	<i>ukilur</i> or <i>kodi</i> ...	<i>konyit</i>
Sharp ...	<i>ishimēno</i> ...	<i>bit-th</i> ...	<i>natep</i>
Sharpen, to ...	<i>-iakala</i> ...	<i>piak</i> ...	<i>ilioch</i>
Shave, to ...	<i>weka</i> ...	<i>liedo</i> ...	<i>nemu</i>
Sheath ...	<i>olula</i> ...	<i>odipala</i> ...	<i>choget</i>
Shed ...	<i>lirumbi</i> ...	<i>kiru</i> ...	<i>kiriet</i>
Sheep ...	<i>likondi</i> ...	<i>rombo</i> ...	<i>kegiriet</i>
Shell ...	<i>likongolo</i> ...	<i>omonyu</i> ...	<i>kimurucaget</i>
Shiver, to ...	<i>-renga</i> ...	<i>kirini</i> ...	<i>kaboton</i>
Shoot, to (an arrow) ...	<i>-lasso</i> ...	<i>chiel</i> ...	<i>mwak</i>
Short ...	<i>shi-m bikiti, umwi-bikiti.</i>	<i>chick</i> ...	<i>nuach</i>
Shoulder ...	<i>ewekha</i> ...	<i>gōk</i> ...	<i>tikikiet</i>
Show, to ...	<i>-manyisia</i> ...	<i>niise</i> ...	<i>poriki</i>
Shut, to ...	<i>woha</i> ...	<i>tue</i> ...	<i>ker</i>
Sick, to be ...	<i>luwala</i> ...	<i>otuo</i> ...	<i>omioni</i>
Sick man ...	<i>muluali</i> ...	<i>yatuo</i> ...	<i>mioni</i>
Sickness ...	<i>ubuluali</i> ...	<i>yamo</i> ...	<i>boroto</i>
Side ...	<i>ewileka</i> ...	<i>kōn</i> ...	<i>komosi</i>
Side (of body) ...	<i>nalu wafu</i> ...	<i>nyedi</i> ...	<i>koroswek</i>
Sign ...	<i>lwala</i> ...	<i>hosi</i> ...	<i>kakibel</i>
Silent, to be ...	<i>-lera</i> ...	<i>leng</i> ...	<i>sis</i>
Simpleton ...	<i>umaiano</i> ...	<i>janono</i> ...	<i>beriberi</i>
Sin ...	<i>eshisihenu</i> ...	<i>uon</i> ...	<i>mongo</i>
Since ...	... ..	<i>niaka</i> ...	<i>yuginya</i>
Sing, to ...	<i>imbha</i> ...	<i>wer</i> ...	<i>kitieni</i>
Sister ...	(my sister) <i>mwana wefu</i> or <i>mbotso.</i>	<i>nyamera</i> ...	<i>kitubche</i>
Sister-in-law ...	<i>mulamu</i> ...	<i>iura</i> ...	<i>pamuru</i>
Sit, to ...	<i>ikala</i> ...	<i>bedipeng</i> ...	<i>tebingwin</i>
Skin ...	<i>lisero</i> ...	<i>pien</i> ...	<i>ngoriet</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Skin, to	... <i>-waka</i> ...	... <i>piang</i> ...	... <i>ieng</i>
Sky	... <i>likulu</i> ...	... <i>polo</i> ...	... <i>poihiat</i>
Slave	... <i>musumba</i> ...	... <i>musumba</i> ...	... <i>watwaget</i>
Sleep	... <i>tsindolo</i> ...	... <i>aiyul</i> ...	... <i>ruondo</i>
Sleep, to	... <i>khono</i> ...	... <i>nindo</i> ...	... <i>kōru</i>
Sleeping-place	... <i>awuliri</i> ...	... <i>telo</i> ...	... <i>itogut</i>
Sling	... <i>tsingarangarani</i> ...	... <i>urujiri</i> ...	...
Slip, to	... <i>-erera</i> ...	... <i>wer</i> ...	... <i>chabai</i>
Slowly	... <i>kahala</i> ...	... <i>mōs</i> ...	... <i>umutio</i>
Small	... <i>-tutu</i> ...	... <i>tin</i> ...	... <i>minin</i>
Small-pox	... <i>inundu</i> ...	... <i>nundu</i> ...	... <i>konjur</i>
Smart, to	... <i>-iyaka</i> ...	... <i>liet-th</i> ...	... <i>keutut</i>
Smell, to	... <i>-unya</i> ...	... <i>unwi</i> ...	... <i>samēs</i>
Smile	... <i>litzekho</i> ...	... <i>nyero</i> ...	... <i>loriondet</i>
Smoke	... <i>umosi</i> ...	... <i>iro</i> ...	... <i>ieto</i>
Smoke (tobacco), to	... <i>-nywa</i> ...	... <i>mathi ndaba</i> ...	... <i>kūl tumotet</i>
Smooth	... <i>shi-torēre</i> ...	... <i>pōt-th</i> ...	... <i>chabai</i>
Snail	... <i>likumunyu</i> ...	... <i>aieng</i> ...	... <i>murwaget</i>
Snake	... <i>inzokha</i> ...	... <i>tuol</i> ...	... <i>erenet</i>
Snare, to	... <i>-reka</i> ...	... <i>chiki</i> ...	... <i>tech</i>
Soap	...	...	...
Soft	... <i>torere</i> ...	... <i>yum</i> ...	... <i>chevai</i>
Soil	... <i>lirowa</i> or <i>kilowa</i> ...	... <i>lo...</i> ...	... <i>umunyek</i>
Soldier	... <i>msoliri</i> ...	... <i>yawo</i> ...	... <i>murenēt</i>
Sole (of foot)	... <i>liralo</i> ...	... <i>pau</i> ...	... <i>kel teves</i>
Son	... <i>msiani</i> ...	... <i>woda</i> ...	... <i>lakwet</i> (general); ... <i>werinyu</i> (own son).
Son-in-law	... <i>nakufiala</i> ...	... <i>siwoda</i> ...	... <i>sandet</i>
Song	... <i>olimbo</i> ...	... <i>wer</i> ...	... <i>kotieni</i>
Sorcerer	... <i>mulosi</i> ...	... <i>yajuok</i> ...	... <i>ponindet</i>
Sore	... <i>likonso</i> ...	... <i>athola</i> ...	... <i>moet</i>
Sorry, to be	... <i>-alubiri</i> ...	... <i>okechu</i> ...	... <i>kanerech</i>
Soul	... <i>umoyo</i> ...	... <i>duondi</i> ...	... <i>mugutildo</i>
Sound	... <i>ulukhu</i> ...	... <i>koko</i> ...	... <i>pulotet</i>
Sour	... <i>lulu</i> ...	... <i>gēr</i> ...	... <i>ngwanin</i>
South	... <i>ukwi</i> ...	... <i>wo</i> ...	... <i>lobore?</i> or <i>murot</i>
Sow, to	... <i>-laka</i> ...	... <i>komo</i> ...	... <i>kiletoi</i>
Speak, to	... <i>-sunga</i> ...	... <i>wach</i> ...	... <i>gnalal</i>
Spear	... <i>lifumo</i> ...	... <i>tong</i> ...	... <i>gnotet</i>
Spider	... <i>ulububi</i> ...	... <i>mbui</i> ...	... <i>kiberoktet</i>
Spill, to	... <i>-tsukha</i> ...	... <i>ōl</i> ...	... <i>tarate</i>
Spirit	... <i>shehembekho</i> ...	... <i>musango</i> ...	...
Spit, to	... <i>-fudza</i> ...	... <i>gnōl</i> ...	... <i>gnutete</i>
Spittle	... <i>amare</i> ...	... <i>olao</i> ...	... <i>ulek</i>
Split, to	... <i>-alasia</i> ...	... <i>bar</i> ...	... <i>pet</i>
Spoil, to	... <i>ononi</i> ...	... <i>ket-thi</i> ...	... <i>kenyem</i>
Spoon	... <i>umwiko</i> or <i>lunoko</i> ...	... <i>uluthu</i> ...	... <i>muganget</i>
Spotted	... <i>makondo</i> ...	... <i>radier</i> ...	... <i>simorimor</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Spring ...	iroso ...	ubeto ...	ivoget
Squeeze, to ...	-tingya ...	be ...	chel
Staff ...	indaoushi ...	mudunga ...	kirukto
Stand, to ...	-ema ...	chung ...	tonun
Star ...	(morning star) isului; liningin- ingini.	sulwi ...	kecheik
Start, to (on caravan)...	-samūla ...	uot-th ...	kaue
Starve, to ...	-fire nzala ...	kech ...	ame rubet
Steal, to ...	-wa ...	kuo ...	kachor
Stem (of tree)...	ekisina ...	kombe ...	kel
Step-father ...	baba ...	owadu guhuru ...	baba
Stick ...	indaoushi ...	lot-th ...	kirukto
Stone ...	lichina ...	kidi ...	koita
Stool ...	kisala ...	kōm ...	necheret
Stoop, to ...	-inama ...	lungiri ...	nuruke
Stop, to (act) ...	-ekalira ...	geng ...	rongwo
Story ...	tzingano ...	maneni ...	tangoch
Straighten, to ...	-lolosia ...	rie ...	iite
Stranger ...	mucheni ...	uendo ...	toondet
Strength ...	amani ...	teko ...	ui
Strike, to ...	kuya ...	chuo ...	pir
String, to ...	runga ...	urō ...	wai
Strive with, to...	-ingana ...	pimerok ...	katemenen
Suck, to ...	-nuna ...	nodtho ...	kūl
Suffice, to ...	-wera ...	nyalo ...	keroginin
Sugar cane ...	mingonye ...	niang ...	
Sun ...	muwaso ...	chieng ...	asisto
Sunset ...	likwiri ...	euso ...	kaimen
Surprise, to ...	wukha ...	aparo ...	koileti
Surround, to ...	-wotokhana ...	lori ...	oloku
Sweep, to ...	-eya ...	iwe ...	iwūch
Sweet ...	vi-lai ...	mit ...	anyin
Sweetheart ...	umutia wangi	ahero ...	langatenyo
Sweet potato ...	liboni ...	rabon ...	mabonik
Swell, to ...	-fimba ...	kuōt ...	kiabwa
Swim, to ...	-irama ...	abal ...	kerember
Swine ...	tzimbidzi ...	rabala ...	torok
Sword (sime) ...	ulukanga ...	legangala ...	rotwet
Sword (sheath of) ...	ulula ...	odē ...	choket
Syrup (honey)...	awushi ...	kich ...	komiat
Tail ...	umishinga ...	ip ...	saruriet
Take, to ...	-bukula ...	kao ...	irep
Talk, to ...	-sunga ...	wach ...	kamwai
Tamarind ...	umkuha ...	uchwoga ...	warick
Tame, to ...	-rukha ...	pet-th ...	ioge
Taste, to ...	-tema ...	bil ...	chamcham
Teach, to ...	manyisia ...	puonji ...	inat
Tear ...	-lisika ...	piwang ...	pekabko

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Teat ...	luveri ...	thuno ...	kutitabkinet
Tell, to...	-sungira ...	kone ...	moche
Thanks...	unyanziri ...	aiye ...	achome
That ...	shiria or ulia ...	incha ...	irogin
Thatch, to	-fimba ...	um ...	siep
Their ...	viao or wao ...	gin ...	kinyi
Thick, to be	kali or mukhongo ...	nangno ...	yigis
They ...	awa-no (they have).	ma-gi ...	inyo
Thief ...	umwici ...	yakuo ...	chorindet
Thin ...	-nyerere ...	pōt ...	tenden
Thing ...	-shindu ...	gimoro ...	ke
Thirst ...	owōlo ...	tēk ...	melen
This ...	ishi or uyu ...	-ka ...	ronyi
Thorn ...	liwa ...	kudtho ...	katet
Those ...	viria or walia ...	gi-ka ...	lo
Thread...	olusa ...	tōl ...	inct
Thou ...	eve ...	in ...	inwe
Thresh, to	-ula ...	din ...	utwi
Throat ...	ulimera ...	lūkūro ...	sindo
Thumb...	oluala lukali ...	fuoni ...	morenenio
Thunder, to	likulu (no verb)...	polo (no verb)	ilat (no verb)
Tie, to ...	-who ...	tue ...	irat
Till ...	izo-kalushia (no proper word.)	katta ...	kawe
Time ...	... ..	kare ...	kaietita
Tipsy, to be	-mera ...	mer ...	kabogit
Toad ...	-ukusheri ...	ogwal ...	kiptuang
Tobacco	indawa ...	ndawa ...	tumotet
Toe ...	oluala ...	kuguno ...	mori kabbello
Toe (big)	oluala likali ...	matthom ...	mornenyu
Toll ...	ukho fia ...	giripenyi...	kigonigi
Tongue	olulimi ...	lep ...	nelebita
Tooth ...	rino, pl. ameno ...	lak ...	keldet
Tortoise	likut-ho ...	ūpūk ...	chekogochet
Town ...	litala ...	dala ...	kaita
Trade, to	-kūla ...	nyeo ...	keiolisi
Trap ...	umwero ...	chik ...	mestet
Trap, to	-reka ...	mak ...	tech
Tread, to	-seno ...	nyon ...	tiech
Tree ...	umsala ...	olua ...	ketit
Tremble, to	-renga ...	kīrīni ...	abotoni
Tribe ...	ulia or ikoro (clan) or inono.	hosi ...	pororiet
Trust, to	use -manya ...	wāt ...	koichamun
Turn, to (neut.)	kalukhana ...	loki ...	weike
Turn over, to	kolukasia ...	wichi ...	iwech
Tweezers	amaweki ...	ndemu ...	
Twins ...	ama-kuhano ...	kaiyo ...	saremek

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Udder ...	<i>shiweri</i> ...	<i>thuno</i> ...	<i>kinet</i>
Ulcer ...	<i>likonzo</i> ...	<i>athola</i> ...	<i>moiet</i>
Uncle ...	<i>baba</i> or <i>tata</i> ...	<i>wadi gu baba</i> (father's brother); <i>nera</i> (mother's brother).	<i>mamanyu</i>
Under ...	<i>hasi</i> ...	<i>peng</i> ...	<i>ungnwin</i>
Undo, to ...	<i>-owolula</i> ...	<i>going</i> ...	<i>itiach</i>
Undress, to ...	<i>volula</i> ...	<i>loing</i> ...	<i>nimu</i>
Up above ...	<i>mukulu</i> (up a hill); <i>mwi-kulu</i> (on top of house).	<i>malu</i> ...	<i>barak</i>
Uproar ...	<i>ukuhuma</i> ...	<i>koko</i> ...	<i>kimwe</i>
Urinate, to ...	<i>-inyala</i> ...	<i>laiyo</i> ...	<i>sukus</i>
Urine ...	<i>amanyi</i> ...	<i>lach</i> ...	<i>sukusek</i>
Use, to ...	<i>-lia</i> ...	<i>tich</i> ...	<i>kioltoi</i>
Useless ...	<i>nefiwi</i> ...	<i>hukaimano</i> ...	<i>momie</i>
Vagina ...	<i>shinyi</i> ...	<i>thēr</i> ...	<i>mugulet</i>
Valley ...	<i>iwanda</i> ...	<i>oura</i> ...	<i>kereroot</i>
Very ...	<i>muno</i> ...	<i>ruok</i> ...	<i>mising</i>
Vex, to ...	<i>-nyasi</i> ...	<i>chandere</i> ...	<i>kanerech</i>
Village ...	<i>lukala</i> ...	<i>dala</i> ...	<i>korit</i>
Violence ...	<i>umwui</i> ...	<i>kwen</i> ...	<i>cholworgin</i>
Voice ...	<i>umoyo</i> ...	<i>duol</i> ...	<i>tulunkta</i>
Vomit, to ...	<i>-tsala</i> ...	<i>gnōk</i> ...	<i>kangnōn</i>
Vulture ...	<i>ingosia</i> ...	<i>achut-th</i> ...	<i>motonda</i> (very large kind); <i>chebsongwet</i> (or- dinary)
Wages ...	<i>ukupokea</i> ...	<i>girichinge</i> ...	<i>kotiek</i>
Wait, to ...	<i>-linda</i> ...	<i>riti</i> ...	<i>kanya</i>
Walk, to ...	<i>-chenda</i> ...	<i>baio</i> ...	<i>kowendoti</i>
Wall ...	<i>ulikowa</i> ...	<i>pala</i> ...	<i>keringet</i>
Want, to ...	<i>-enya</i> or <i>-sawa</i> ...	<i>oduaro</i> ...	<i>kamoche</i>
War ...	<i>lie</i> ...	<i>lucnyi</i> ...	<i>luget</i>
Wart ...	<i>isundo</i> ...	<i>sundu</i> ...	<i>kamionet</i>
Wash, to ...	<i>-osia</i> ...	<i>loki</i> ...	<i>iun</i>
Wash clothes, to ...	<i>-osia</i> ...	<i>loki</i> ...	
Wash one's self, to ...	<i>-isawa</i> ...	<i>loki</i> ...	<i>iunge</i>
Water ...	<i>-amadzi</i> ...	<i>pi</i> ...	<i>pēk</i>
Way ...	<i>injira</i> ...	<i>iyo</i> ...	<i>oret</i>
Wax ...	<i>iwala</i> ...	<i>hūla</i> ...	<i>teminyet</i>
We ...	<i>efue</i> ...	<i>wan</i> ...	<i>achek</i>
Weapon ...	<i>ifimanalua</i> ...	<i>tong</i> ...	<i>karek</i>
Wear, to ...	<i>-iwala</i> ...	<i>iruak</i> ...	<i>kalach</i>
Weep, to ...	<i>-lira</i> ...	<i>iwak</i> ...	<i>kariri</i>
Weigh, to ...	<i>-chera</i> ...	<i>poruare</i> ...	<i>kēr</i>
Well (n.) ...	<i>iseweri</i> ...	<i>bur</i> ...	<i>oinet</i>
West ...	<i>mumbo</i> ...	<i>othiambo</i> ...	<i>kaimen</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Wet	-nifu	yum yum	nyanyawa
What	shina	angno	mochine
When	liina	karangno	aou
Where	hena	ere	anu
Whetstone	liakalo	pagi	litcito
White	-lafu, -pala	rachar	lel
Which	ulihena or shiri- hena.	mane	ronyo
Whore	umutamba	jabayo	chiwaigeya
Why	shina	nangno	umne
Wide	-wambalifu	uyarere	teves
Widow	umukumba	uthier	musoget
Wife	umukassi	chi	kikitun
Wilderness	shiwala shumu	pāp	soi
Wind	umicka	yamu	koristo
Window	umuluo	utuich	korikonda ?
Witchcraft	ufira	ijuok	ponindet
Witness	ulutsi	yakōn	kimii
Woman	umukhano (young woman) or umu- kassi.	thako	koriket
Wood	msala	motuo	chebtamiat
Work	emirimo	tich	kapoyisi
World	shivala	pcnyi	emet
Wound	lifumera	bala	moiet
Wrist	amakhono (no special name).	fuoni	mongwet
Write, to ... ..	... ..	keo	kisiri
Yam	ifukwa ... ..	... ..	yakanyat, yakanek
Yard (enclosure)	uluanyi	dipo	sang
Year	umiika	hega	kenyit
Yellow	rabori	munuria ... ..	...
Yes	nifio	ero	ice
Yesterday	ekulo	inyoro	yatkonye
„ day before	ekulululia	urue	oiiin
You	enyue	in	agwek or ogwek
Your	shishio or o	mari	neng(n)u
Young	-toro	numu	gnarinari
Zebra	sishiamakondo	magwar	sigiriet ni serat
I gave him	namwerisia	namie	kiogorje
I go	ninzia	adthio	awendi
I went	nadzia	nadthio	kikworgen
I know	ndamanya	angneo	anget or onget
I do not know	sindamanya	akia	monget
I say	ndasungiri	awacho	angalal
We say	ifukusungiri	wawacho	kongololi
They say	wasungiri	giwacho	kangalal
What do you say ?	usungiroric	iwachangno	kengalal kingo

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
When are you going?...	<i>utziahena</i> ...	<i>ithikanyi</i> ...	<i>ivenjeno</i>
Give me food? ...	<i>imberisi shiriwa</i> ...	<i>miachemu</i> ...	<i>unogiam</i>
When are you coming? ...	<i>nawitze</i> ...	<i>ibirakarango</i> ...	<i>inyunao</i>
When will you come? ...	<i>nawitzeri</i> ...	<i>nibi karango</i> ...	<i>inyunao</i>
I want to build a house	<i>nienya kumbakha- inzu.</i>	<i>aduario gero ot-th</i>	<i>amoch ategot</i>
Give me that stick? ...	<i>be indaoushi ire</i>	<i>mialodthino</i> ... stick	<i>kuno kirukto</i>
Which goat will you give me?	<i>imbusi irihena enaombe.</i>	<i>diel mani mani</i> goat which <i>mia.</i> give me	<i>kulekunoiko nartet</i> will you give goat <i>ingiro</i> which
Who comes in? ...	<i>wina wakaingira</i>	<i>gna modonjo</i> ...	<i>kulengong(n)onyo</i> <i>miso</i>
Cook the food? ...	<i>teeka shiriwo</i> ...	<i>tedi chemu</i> ...	<i>ikwain kimiet</i>
Go to fetch water ...	<i>tzitea madzi</i> ...	<i>thi itwompi</i> ... go fetch water	<i>kulech ui pek</i> to fetch go water
I am going to hoe the garden.	<i>ninzia, kulima, umugunda.</i>	<i>athi puru putho</i> ...	<i>awendi kiboti</i> <i>mbaret</i>
How many strings (of beads) is that fowl?	<i>ingokho eviuma, finga.</i>	<i>tigadi agweno -no</i>	<i>kioli soniekata</i> <i>ngokiet</i>
How many children has your father?	<i>isoalinenda wana wanga</i>	<i>wuruno ginya</i> your father has he <i>tendo adi.</i> children how many	<i>kicholatalakok</i> <i>chelechang</i>
Do you see those people?	<i>ulutsi wantu walia</i>	<i>inena joka</i> ...	<i>kule keropicho</i>
When are they going?	<i>wali watsiahena</i> ...	<i>githio kanyi</i> ...	<i>kule kakova</i>
That cow is mine ...	<i>ingonbe inianje</i> ...	<i>thenicha mara</i> ...	<i>tenyu nianyunet</i>
Is this gun yours? ...	<i>mirondo uno kukwo.</i>	<i>bundi ni mari</i> ...	<i>kuli nianyunet</i>
We make hoes from iron.	<i>kweranya tzim- bakho evicia.</i>	<i>wathidtho kuweci ninyo.</i>	<i>kulechaitor magom</i> <i>benyu</i>
Why art thou sleeping?	<i>ukhono?</i> ...	<i>eninda nangno</i> ...	<i>kalasiru</i>
This man ...	<i>mundu uyu</i> ...	<i>gnatini</i> ...	<i>chele chiji</i>
That man ...	<i>mundu ulia</i> ...	<i>gnaticha</i> ...	<i>chele chichio</i>
This tree ...	<i>msala uko</i> ...	<i>yathini</i> ...	<i>ketit iyo</i>
That tree ...	<i>msala kulia</i> ...	<i>yathicha</i> ...	<i>ketin</i>
This thing ...	<i>eshindishi</i> ...	<i>gine</i> ...	<i>ronyi kio</i>
That thing ...	<i>eshindushiria</i> ...	<i>ginicha</i> ...	<i>ronyin kin</i>
My house ...	<i>inzu yangi</i> ...	<i>oda</i> ...	<i>kōnyu</i>
Thy house ...	<i>inzio</i> ...	<i>odi</i> ...	<i>kōnyunyo</i>
His house ...	<i>inzu iyo</i> ...	<i>ode</i> ...	<i>kōbchi</i>
Our town ...	<i>litala liefu</i> ...	<i>dalawa</i> ...	<i>korikio</i>
Your country ...	<i>lilowa lienyo</i> ...	<i>pinyo</i> ...	<i>orengwo</i>
Their children...	<i>awana wenyō or wawo.</i>	<i>nyitindigi</i> ...	<i>lakokwa</i>
Their cattle ...	<i>tzingombe tziao</i> ...	<i>thogi</i> ...	<i>rochundowa</i>
Their things ...	<i>evintu viao</i> ...	<i>gigi</i> ...	<i>kingwa</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
The birds flew away ...	amanuni kapa-lushie,	winyo odum ...	kotarerin
Can you see me? or Are you able to see me?	ukundala kua ...	dinya neno ...	ichele maiero
I am unable to see you	sinyala kulala-kuha.	okanyal neni ...	maiero
Go (imperative) ...	tsia ...	thio ...	ooi
Come ...	itsa ...	bi ...	inyo
Two trees ...	misala kiviri ...	yen ario ...	ketik aieng
Two cows ...	tzingombe tziwiri	tho kario...	tuk aieng
The men want poles to build with.	awandu wanya misala chokum- beshira.	giduaro ien magi- gedo.	mechio keb ketik
Many people were with the chief.	awandu awangi walino mwami.	yamangnen kan- yachel guruot-th.	chelipichomitelai toriat
Who is there?... ..	wina ulio ...	gnamantie ...	o(n)g(n)onyo
He is at the shamba ...	alina na mugunda	mano nikapotho ...	cheleko embar
One	endala and shi- lala.	achiel ...	agengi
Two	{ wa-wiri vi-wiri ... ki-viri tzi-wiri ... }	{ ario ...	aieng
Three	{ wa-taru tzi-taru ki-taru vi-taru ... }	{ adek ...	somok
Four	-nne ...	angwen ...	angwan
Five	-ranu ...	abich ...	moot
Six	sasaba ...	auchiel ...	moot akakengi or lo
Seven	-ranu na-wili ...	abichigario or abirio.	moot akaien or tisap
Eight	munane (does not change), or -ranu na-turu.	abichi gadek or aboru.	moot akangwan or sesit
Nine	-ranu na-nne, or shienda (does not change).	abichi gangwen ...	sokol
Ten	ekumi ...	apar ...	taman
Eleven	ekumi na ndala ... shi-lala	apare gachiel ...	taman akagengi
Twelve... ..	ekumi na wa-wiri " vi-wiri	" gario ...	" akaien
Thirteen	" wa-taru " vi-taru	" gadek ...	
Twenty	makum kawiri ...	pirario ...	tiptem
Thirty	kataru ...	piro adek ...	sosom
Hundred	esha kumira ...	aga or gana ...	40-aratam
		200 agario or ganario.	50-konom 60-taman akolo 70 " tisap 100-pokol

CONJUGATION OF THE VERBS "COME" AND "WANT" IN *Lu-Wanga*, *Tho-Luo*, and *Nandi*.

Mood and Tense.	English.	<i>Lu-Wanga</i> .	<i>Tho-Luo</i> .	<i>Nandi</i> .
Imperative ...	Come ...	<i>idza</i> ...	<i>bi</i> ...	<i>nyoo</i>
Indicative present	I come ...	<i>nzidza</i> ...	<i>abiro</i> ...	<i>ainiuni</i> or <i>nioni</i>
	Thou comest ...	(<i>ewe</i>) <i>widza</i> ...	<i>inibiro</i> or <i>ibiro</i>	<i>kenyo</i>
	He comes ...	<i>iedza</i> ...	<i>obiro</i> ...	<i>neninyoni</i>
	We come ...	<i>twidza</i> ...	<i>wanowabiro</i> or <i>wabiro</i> .	<i>kibwoni</i>
	Ye come ...	<i>inyu mwidza</i> ...	<i>unubiro</i> ...	<i>kobwa</i>
Indicative future	They come...	(<i>inbabu</i>) <i>wedza</i>	<i>gi-biro</i> ...	<i>kabwa</i>
	I shall come	<i>nanzidze</i> ...	<i>angaanabi</i> ...	<i>kanyoni</i>
	Thou wilt come.	<i>winawidze</i>		
	He will come	<i>nayedze</i>		
	We will come	<i>natwidze</i>		
Indicative past	Ye will come	<i>inyu namwidze</i>		
	They will come.	<i>awanamwidze</i>		
Negative present	I came ...	<i>ndalimwidziri</i>	<i>nabiro</i> ...	<i>kianyo</i>
Infinitive ...	I come not...	<i>sinanzidza</i> ...	<i>ungckabi</i> ...	<i>menyoni</i> or <i>monyuni</i> .
	To come ...	<i>okwidza</i> or <i>kuwidza</i> .	<i>obiro</i> ...	
Imperative ...	Want ...	<i>enya</i>		
Indicative present	I want ...	<i>nienya</i> ...	<i>aduario</i> ...	<i>amoché</i> (<i>anyo</i>)
	Thou wantest ...	<i>wenya</i> ...	<i>iniduario</i> or <i>iduario</i> .	<i>imoché</i>
	He wants ...	<i>inyenya</i> ...	<i>oduario</i> or <i>enoduario</i> .	<i>omochéawe</i>
	We want ...	<i>twenya</i> or <i>kwenya</i> .	<i>wanuwaduario</i> ...	<i>kimoché</i>
	Ye want ...	<i>inyumwenya</i> ...	<i>unuduario</i> ...	<i>neomoché</i>
Future ...	They want ...	<i>wenya</i> or <i>awawenya</i> .	<i>giduario</i> ...	<i>omoché</i>
	I shall want	<i>nanyenyi</i> ...	<i>anganaduari</i> ...	<i>kamachamach</i>
Past ...	I wanted ...	<i>nenya</i> or <i>nali-enyiri</i> .	<i>naduario</i> ...	<i>kikaamach</i>
Infinitive ...	To want ...	<i>okwenya</i> ...	<i>oduario</i>	
Negative present	I do not want	<i>sinyienya</i> ...	<i>adagi</i> ...	<i>momoché</i>

Substantives.

It is instructive to examine the various methods of forming the plurals of the nouns in the languages dealt with in this work.

In the Bantu group the plurals are made by variations of the prefix; in the Nilotic and Nandi group by the addition of suffixes or by alteration of the final syllable.

Examples are now given:—

		<i>Bantu Kavirondo.</i>		or	<i>Lu-Wanga.</i>	
		Singular prefix.			Plural prefix.	
Class	I.	<i>M</i> and <i>mw</i>	...	...	<i>awa</i>	
"	II.	<i>Mu</i> ...	...	...	<i>mi</i>	
"		<i>Um(u)</i> ...	...	...	<i>imi</i>	
"	III.	<i>N</i> or <i>in</i>	...	...	<i>n</i> or <i>in</i>	
"	IV.	<i>Ch</i> or <i>tzi</i>	...	..	<i>ivi</i> or <i>vi</i> or <i>ifi</i>	
"	V.	<i>Li</i> ...	...	...	<i>ma</i> or <i>ama</i>	
"	VI.	<i>Lu</i> or <i>olu</i>	...	...	<i>zin</i>	
"	VII.	<i>I</i> ...	...	...	<i>zi</i> or <i>tzi</i>	

		Singular.	Plural.			Singular.	Plural
Class	I.	<i>Mundu</i> ...	<i>awantu</i>	Class	V.	<i>Lisika</i> ...	<i>amasika</i>
"		<i>Mwami</i> ...	<i>awami</i>	"		<i>Lilemwa</i> ...	<i>maremwa</i>
"	II.	<i>Mwano</i> ...	<i>mwano</i>	"	VI.	<i>Luimbo</i> ...	<i>ziniimbo</i>
"		<i>Mugongo</i> ...	<i>migongo</i>	"		or <i>olimbo</i>	
"		<i>Umurui</i> ...	<i>imirui</i>	"		<i>Oluala</i> ...	<i>zinzala</i>
"		<i>Umoyo</i> ...	<i>imioyo</i>	"	VII.	<i>Indaushi</i> ...	<i>zindaushi</i> or
"	III.	<i>Inzuki</i> ...	<i>inzuki</i>	"			<i>tzindaushi</i>
"		<i>Inzala</i> ...	<i>inzala</i>	"		<i>Inzu</i> ...	<i>zinzu</i> or
"	IV.	<i>Chirifu</i> ...	<i>virifu</i>	"			<i>tzinzu</i>
"		<i>Tzi-taru</i> ...	<i>vi-taru</i>	"		<i>Iinda</i> ...	<i>ziinda</i> or
							<i>tziinda</i>

Bantu Kisii or Kossova.

		Prefixes.		Examples.	
		Singular.	Plural.	Singular.	Plural.
Class	I.	<i>Um</i> ...	... <i>aw</i> ...	... <i>umuntu</i> ...	... <i>awantu</i>
"	II.	<i>O</i> ...	... <i>mi</i> ...	... <i>okuwoko</i> ...	... <i>mikowoko</i>
"		<i>U</i> ...	... <i>i</i> ...	... <i>(m)umogwe</i> ...	... <i>(m)imegwe</i>
A prefixial <i>m</i> has probably disappeared.					
"	III.	Nouns which do not change in plural— <i>muriro</i> .			
"	IV.	<i>Iki</i> or <i>ichi</i> ...	... <i>ivi</i> ...	... <i>ikisuri</i> ...	... <i>ivisiri</i>
"				... <i>ichiara</i> ...	... <i>iviara</i>
"	V.	<i>U</i> ...	... <i>ama</i> ...	... <i>uwusio</i> ...	... <i>amasio</i>
"		Or <i>li</i> or <i>ili</i> ...	... <i>ma</i> ...	... <i>liliga</i> ...	... <i>amaliga</i>
"		Or <i>ki</i> ...	... <i>mi</i> ...	... <i>(li)kisimba</i> ...	... <i>misimba</i>
Prefix <i>li</i> has dropped out.					
"		Or <i>e</i> ...	... <i>ama</i> ...	... <i>(l)erino</i> ...	... <i>amaino</i>
Prefixial <i>l</i> has disappeared.					
"	VI.	<i>E</i> or <i>i</i> ...	... <i>chi</i> or <i>achi</i> ...	... <i>imbandi</i> ...	... <i>chimbandi</i>
"				... <i>enjoka</i> ...	... <i>chinjoka</i>
The plural prefix <i>ch</i> is the prefix <i>tzi</i> of Lu-Wanga.					
"		<i>E</i> ...	... <i>si</i> ...	... <i>enzwi</i> ...	... <i>sinzwi</i>
Plural prefix <i>si</i> is a variant of <i>tzi</i> .					

The methods of constructing the plurals in the Nilotic Tho-Luo are quite distinct from the Bantu forms; they are as follows:—

Examples.

			Singular.		Plural.
Class	I.	Plural formed by addition of suffix <i>tot</i> .	<i>scre</i> ...	...	<i>scretot</i>
			<i>le</i> ...	...	<i>letot</i>
"	II.	Plural formed by addition of suffix <i>ngnen</i> . The middle <i>n</i> sometimes becomes <i>w</i> for euphony.	<i>winyo</i>...	...	<i>winyongnen</i>
			<i>tong</i> ...	...	<i>tongwen</i>
"	III.	Prefix <i>e</i> becomes <i>gi</i> .	<i>enuwadu</i> ...	...	<i>ginuwadu</i> or <i>ginuwadwa</i>
"	IV.	Terminal <i>l</i> becomes <i>k</i> .	<i>diel</i> ...	...	<i>dielk</i>
Class	V.	Plural formed by the addition of <i>iji</i> ; if there is a final vowel in the word it is usually dropped.	<i>chong</i> or <i>chonga</i>	...	<i>chongiji</i>
			<i>lak</i> ...	...	<i>lakiji</i>
"	VI.	Terminal vowel, usually <i>u</i> or <i>o</i> , becomes <i>i</i> .	<i>wer</i> or <i>weru</i> ..	...	<i>veri</i>
			<i>rombo</i>...	...	<i>rombi</i>
"	VII.	No change ...	<i>luta</i> ...	...	<i>luta</i>
"	VIII.	Irregular plurals, a few examples are:—			
		Singular.		Plural.	
		<i>Awang</i> (an eye)...	...	<i>wanga</i>	
		<i>Diang</i> (cow) ...	...	<i>dok</i> , possibly a variation of Class IV.	
		<i>Ot</i> (house) ...	...	<i>udi</i>	
		<i>hega</i> (year) ...	...	<i>hegini</i>	

In the Nandi language there is really only one method of forming the plural, and that is by cutting off the last syllable and adding *ik*, *ek* or *ok*; if this procedure renders the word not euphonious the penultimate syllable is freely adjusted to suit.

Examples.

			Singular.		Plural.
Ape ...	...	...	<i>moset</i> ...	...	<i>mosonik</i>
Arm...	...	...	<i>coot</i> ...	...	<i>euek</i>
House ...	...	...	<i>kōt</i> ...	...	<i>koriek</i>
Axe ...	...	...	<i>aivcet</i> ...	...	<i>aonek</i>
Banana ...	...	...	<i>makomyet</i> ...	...	<i>makomek</i>
Bow ...	...	...	<i>kwanget</i> ...	...	<i>kwangok</i>
Cat ...	...	...	<i>duswet</i> ...	...	<i>duswok</i>
Hippopotamus ...	...	...	<i>makasta</i> ...	...	<i>mokusiek</i>
Egg...	...	...	<i>koita</i> ...	...	<i>koiek</i>
Devil ...	...	...	<i>masambonin</i> ...	...	<i>masambwan</i>

This last form of plural appears to be unique.

The supposed Nyamwezi Relationship.

On page 8 I advanced the theory that the Bantu Kavirondo originally came from the southward through the Kossova highlands, and following up this line of argument I have made some comparisons of the Nyamwezi language with the Lu-Wanga and Kisii, and the resemblances are in many cases most striking.

Take for example the singular and plural prefixes of substantives in Lu-Nyamwezi:—

		Singular.			Plural.
Class	I.	<i>Mu</i>	...	...	<i>wa</i>
"	II.	<i>Mu</i> or <i>mw</i>	...	...	<i>mi</i>
"	III.	<i>N</i> or <i>m</i>	...	...	<i>n</i> or <i>m</i>
"	IV.	<i>Ki</i> or <i>ch</i>	...	...	<i>fi</i>
"	V.	<i>I</i> or <i>li</i>	...	...	<i>mi</i> or <i>ma</i>
"	VI.	<i>Lu</i>	...	...	<i>n</i> or <i>nu</i> or <i>mu</i>
"	VII.	<i>Ka</i>	...	...	<i>tu</i>

If a comparison is made with the corresponding substantive prefixes in Lu-Wanga just given it will be seen that the points of resemblance are very marked. The Wa-Nyamwezi seem to have lost the old plural prefix *tzi* which survives in Kavirondo, and to have introduced one which is *ka* in the singular and *tu* in the plural, which has, I believe, a near relative in the *ka* and *bu* prefixes of Lu-Ganda. I believe that generally speaking the Nyamwezi language is more highly developed, and this is what one would expect, Nyamwezi country having been on the main native trade route which has been in vogue for upwards of 100 years, whereas Kavirondo has till recent years been quite cut off from outside influences by hostile neighbours on all sides.

Before leaving this subject two more examples will be given, a comparison of the simple conjugation of a verb and the pronouns in the two languages:—

	<i>Lu-Nyamwezi.</i>	<i>Lu-Wanga.</i>
I come ...	... <i>ndwiza</i> ...	... <i>nzidza</i>
Thou comest ...	... <i>uliwiza</i> ...	... (<i>ewe</i>) <i>widza</i>
He comes ...	... <i>aliwiza</i> ...	... <i>iedza</i>
We come ...	... <i>tuliwiza</i>	... <i>twidza</i>
You come ...	... <i>muliwiza</i>	... <i>inyumwidza</i>
They come ...	... <i>waliwiza</i>	... (<i>inbabu</i>) <i>wedza</i>
To come ...	... <i>kwiza</i> ...	... <i>okwidza</i> or <i>ku-widza</i>
Come (imper.) ...	... <i>iza</i> ...	... <i>idza</i>

The comparison of the pronouns is as follows:—

	<i>Lu-Nyamwezi</i>	<i>Lu-Wanga.</i>
I ...	... <i>nene</i> ...	... <i>wenyeni</i>
Thou ...	... <i>wewe</i> ...	... <i>ewe</i>
He or she ...	... <i>uwe</i> ...	... <i>iye</i>
We ...	... <i>iswe</i> ...	... <i>efue</i>
You ...	... <i>imwe</i> or <i>ing'wi</i> ...	... <i>enyue</i>
They ...	... <i>awo</i> ...	... <i>awa</i> (no)

I have, I consider, adduced enough evidence to demonstrate that there are many striking resemblances between the Nyamwezi language and the Bantu language of Kavirondo, but how far the language test can be relied on (as settling the origin of a race) is a doubtful question, and such factors as racial customs, place names, names of people, implements, products cultivated, etc., must all be carefully compared before an absolutely final decision on the point under consideration can be arrived at.

CHAPTER VII.

MISCELLANEOUS VOCABULARIES: I.—Kossora.

English.	Kossora or Kisii.	English.	Kossora.
Ant	<i>isinzi</i> , white ant; <i>kimonyo</i> "siafu" soldier ant; <i>kis- anako</i> , black ant.	Door	<i>ikige</i> , <i>ewige</i>
Antelope		Dream	<i>komera</i>
Ape	<i>lichore</i>	Drum	<i>engoma</i>
Arm	<i>okuwoko</i> , pl. <i>miko- woko</i>	Ear	<i>uto</i> , <i>amuto</i>
Arrow	<i>umogwe</i> , pl. <i>imegwe</i>	Egg	<i>ligina</i> , <i>amagina</i>
Axe	<i>ikisiri</i> , pl. <i>ivisiri</i>	Elephant	<i>enjou</i> , <i>chinjoo</i>
Back	<i>mugongo</i>	Eleusine grain (<i>wimbi</i>)	<i>owoli</i>
Banana	<i>matoki</i>	Excrement	<i>amawi</i>
Beard	<i>kindervu</i>	Eye	<i>liso</i> , <i>amaiso</i>
Bee	<i>chinjuki</i>	Face	<i>uwusio</i> , <i>amasio</i>
Beer	<i>amarua</i>	Fat	<i>amauta</i>
Belly	<i>inda</i> , pl. <i>chinda</i>	Finger	<i>ichiara</i> , <i>iviara</i>
Bird	<i>enyoni</i> , pl. <i>chinyuni</i>	Fear	<i>iruka</i>
Blood	<i>manyinga</i>	Fire	<i>muriro</i>
Body	<i>umuwiri</i>	Fish	<i>enzwi</i> , pl. <i>sinzwi</i>
Bow	<i>uata</i> , pl. <i>amata</i>	Foot	<i>kugulu</i> , pl. <i>magulu</i>
Bone	<i>linga</i> , pl. <i>mauga</i>	Forest	<i>linani</i>
Brains	<i>abongo</i>	Fowl	<i>engoko</i> , <i>achingoko</i>
Breast	<i>kikua</i>	Ghost	
Brother	<i>ndugiani</i> , sing., <i>ndugiani</i> , pl.	Goat	<i>imburi</i> , <i>achimhuri</i>
Buffalo		God	<i>iviricha</i>
Buttocks	<i>eniuma</i>	Grass	<i>unyanzi</i>
Canoe	<i>uwatu</i>	Ground	<i>maloa</i>
Cat	<i>kisimba</i> , <i>misimba</i>	Ground nut	<i>imbandi</i> , <i>chim- bandi</i>
Chief	<i>isekawa</i>	Guinea-fowl	<i>ikanga</i> , <i>chikanga</i>
Child	<i>umwisia</i> , <i>umwisiki</i>	Gun	<i>mugango</i>
Cloth	<i>engoho</i>	Hair	<i>etukia</i>
Cocoanut palm		Hand	<i>ekesanya</i>
Country	<i>rirowa</i>	Head	<i>mutwi</i>
Cow	<i>encombe</i> , <i>chombe</i>	Heart	<i>ankoro</i>
Crocodile	<i>icuwu</i>	Heel	<i>ikitalengi</i>
Day	<i>muwaso</i>	Hippopotamus	<i>engubo</i>
Dhurra (<i>mtama</i>)	<i>amacmba</i>	Honey	<i>amana</i>
Dog	<i>esesi</i>	Horn	<i>chingunjara</i>
Devil	<i>uruswa</i>	Horse	
		House	<i>eniumba</i>
		Hunger	<i>injara</i>
		Hyena	<i>yangao</i>

English.	Kossova.	English.	Kossova.
Iron ...	<i>ikiuma</i>	Stone ...	<i>ligina, amagina</i>
Island ...		Sun ...	<i>murvaso</i>
Ivory ...	<i>erino, pl. amaino</i>	Tear ...	<i>liliga, amaliga</i>
Knee ...	<i>eliru</i>	Testicles ...	<i>chingetia</i>
Knife ...	<i>umoyu</i>	Thief ...	<i>umwivi, awevi</i>
Leg ...	<i>kigwatu, pl. ivi-watu</i>	Thing ...	<i>echentu, ivintu</i>
Leopard ...	<i>engo</i>	Thorn ...	<i>iligwa, amagwa</i>
Lips ...	<i>ekowa</i>	Tobacco ...	<i>tumbatu</i>
Magic ...	<i>umuroki</i>	To-day ...	<i>lero</i>
Maize ...	<i>matumo</i>	Toe ...	<i>liala, viala</i>
Man ...	<i>umuntu</i>	Tongue ...	<i>umimi</i>
Meat ...	<i>enyama</i>	Tooth ...	<i>lino, amaino</i>
Monkey ...	<i>linyani</i>	Town ...	<i>umuchi, imichi</i>
Moon ...	<i>umutienyi</i>	Tree ...	<i>umuti imiti</i>
Mountain ...	<i>ikilima</i>	Twins ...	<i>kisale</i>
Nail (of finger or toe)	<i>uruchala, chinjala</i>	Urine ...	<i>usinyora</i>
Name ...	<i>naienga, mbarenga</i>	War ...	<i>isegi</i>
Neck ...	<i>ivigoti</i>	Water ...	<i>amaji</i>
Night ...	<i>utuko</i>	White man ...	<i>muntu morabo</i>
Oil palm ...		Wife ...	<i>omoke, awake</i>
Ox (bull) ...	<i>eceri, ichieri</i>	Wind ...	<i>umbeo</i>
Bullock ...	<i>ntangana, ichin-tangana</i>	Witch ...	
Parrot ...		Woman ...	<i>mkungu, awak-ungu</i>
Penis ...	<i>emboro</i>	Wood ...	<i>chinko</i>
Pig ...	<i>enjiri (wart hog); embechi (pig)</i>	Yam ...	
Pigeon ...		Year ...	<i>umwaka, miaka</i>
Place ...	<i>orogongo</i>	One ...	<i>ejemo</i>
Rain ...	<i>imbura</i>	Two ...	<i>wa-wili, chi-wili</i>
Rat ...	<i>embeba</i>	Three ...	<i>wa-tatu, chi-tatu</i>
River ...	<i>urochi</i>	Four ...	<i>wa-nne, chi-nne</i>
Road ...	<i>enjira, chinjira</i>	Five ...	<i>tano</i>
Sheep ...	<i>ingondi, chingondi</i>	Six ...	<i>tano na emo</i>
Sister ...	<i>nyarukha, chin-yarukha</i>	Seven ...	<i>tano na eviri</i>
Skin ...	<i>angoho (of goat); lisero (of ox)</i>	Eight ...	<i>tano na etatu</i>
Sky ...	<i>iriuba</i>	Nine ...	<i>kienda</i>
Sleep ...	<i>chitoro</i>	Ten ...	<i>ekumi</i>
Smoke ...	<i>eriuki</i>	Eleven ...	<i>ekumi na yemo</i>
Snake ...	<i>enjoka, chinjoka</i>	Twenty ...	<i>makumiyaviri</i>
Son ...	<i>umwisia</i>	Thirty ...	<i>makumiyatatu</i>
Song ...	<i>enyembo, zinyembo</i>	Forty ...	<i>makumiyanne</i>
Spear ...	<i>itumo, amatumo</i>	Fifty ...	<i>makumiyatano</i>
Spirit ...		Hundred ...	<i>emirongo ekumi</i>
Star ...	<i>engenengeni, chin-genengeni</i>	Thousand ...	
Stick ...	<i>inyimbo, chinyimbo</i>	I, me ...	<i>ninchi</i>
		Thou ...	<i>nururi</i>
		He ...	<i>nururio</i>
		We ...	<i>nitwi</i>

English.	Kossova.	English.	Kossova.
You ...	<i>ninwi</i>	I know ...	<i>namanyiti</i>
They ...	<i>embabu</i>	I know not ...	<i>tinkomanyi</i>
All ...	<i>wonzi, twenzi, vionzi</i>	Thou lovest...	<i>nanjiri</i>
This man ...	<i>muntuuiga</i>	We make ...	<i>ngokoraturi</i>
That man ...	<i>muntuulia</i>	We say ...	<i>nkonenaturi</i>
This tree ...	<i>umutiwiga</i>	We sold not ...	<i>tinkugura</i>
That tree ...	<i>umutiulia</i>	He stinks ...	<i>nkonyari</i>
My house ...	<i>inyumbaane</i>	He steals ...	<i>uibiri</i>
Thy house ...	<i>inyumbayako</i>	They laugh ...	<i>kosakandi</i>
His house ...	<i>inyumbayake</i>	You weep ...	<i>kulirandi</i>
Our town ...	<i>umuchi wetu</i>	Why art thou sleeping?	<i>inki ukilalira</i>
Your country ...	<i>seno</i>	Where did he go?	<i>ngalaachiri</i>
Their children ...	<i>awana wawo</i>	Where are you going?	<i>ngalacichia</i>
Bad ...	<i>umuvi (person); kivi (thing).</i>	Who comes in?	<i>norouliocheti</i>
Female ...		What do you say?	<i>ngakiokobora</i>
Good (nice pretty) ...	<i>ichia</i>	How do you make palm wine?	<i>amalua naya-kikokola.</i>
Great ...	<i>umuke, ageki</i>	What shall we drink?	<i>inkituraria</i>
Little ...	<i>kisinini.</i>	When art thou coming?	<i>indiriri wachiti</i>
Male ...		Give me food?	<i>ngowakima</i>
White ...	<i>mulafu</i>	I want a little stone	<i>ndetera, akagena</i>
Here ...	<i>aiga</i>	(I want) (little stone)	
Black ...	<i>umumwamu</i>	Cut me a small stick.	<i>mbunira umuti</i>
Plenty ...	<i>chining</i>	(cut me) (stick)	
There ...	<i>alia</i>		<i>omoki.</i>
No, not ...	<i>tindi</i>		(small)
I am... ..		Which (fowl) will you give me?	<i>ngoko eriri</i>
I bring ...	<i>na-kulete</i>		(fowl) (which)
I come ...	<i>ngochandi</i>		<i>okonga.</i>
I come not ...	<i>sinkoja</i>		(will you give)
I dance ...	<i>kokosolia</i>	He is inside the house.	<i>rebe nalinyumba yake.</i>
I die... ..	<i>ngokwandi</i>	The birds flew away	<i>chinyoni ngalai-</i>
I drink ...	<i>kunyawandi</i>		(birds) (flew)
I drank ...	<i>nanyaweti</i>		<i>chiri.</i>
I drank not...	<i>njatinkunywa</i>		(away)
I eat... ..	<i>nkuliandi</i>	He is taller than I...	<i>numutambi incha</i>
I eat not ...	<i>tindalia</i>		<i>numwengi</i>
I give ...	<i>kokoandi</i>	The parrot screams...	
I give you ...	<i>najengokoha</i>	The rotten tree falls	<i>umuti umumu</i>
I gave him ...	<i>namoeti</i>		<i>wagwiri.</i>
I go ...	<i>rogendandi</i>	Can you see me?	<i>nawaruleti</i>
I went ...	<i>nagendeti</i>	No, I cannot	<i>inchitinkorora</i>
I kill them ...	<i>naweiteti</i>		

MISCELLANEOUS VOCABULARIES: II.—*Ketosh, Elgumi, Lusinga or Chula, and Eldorobo.*

English.	Ketosh.	Elgumi.	Lusinga or Chula. (Spoken by the Awa-Ware.)	Eldorobo (of Eldama Ravine).
After ...	ukaloti ...	kanyanona	...	...
All ...	wosi, vyosi	kajokisi	vinovionom-bira	...
Arrow ...	...	ekoyo	usungu	kortet
Bad ...	uvi	erono	mubi	iya
Bad man ...	mundu umuvi	erono	nyumubi	ingirizonambi
Bad men ...	awandu awawi		litoki	
Banana ...	...	alaboro	mititi	sonaiya
Beads ...	vi-viuma	etipi	aliniuma	...
Behind ...	eniume	kokao	enunyi	taritia
Bird ...	...	egwenyi	kimwarnu	chatuen
Black ...	si-mali	kirionan	utwundu	...
Blue ...	si-usi	...	diedipo	...
Boma ...	lukowa	eretata	uta	kweanda
Bow ...	...	akawa	kikomo	...
Brass wire ...	kumkasa	esinit	munene	...
Brave ...	mlafu	kadidengan	embeko	...
Bring ...	derera	kwaiona	wanuwenyu	...
Brother ...	wandiasi	ndachakoni	iri	...
Bull ...	eunwa	masiniki	tangana	...
Bullock ...	kuhe	emongo	mafuta	...
Butter ...	...	...	mwete	...
Call ...	nolangi	konyara	...	...
Camel ...	...	...	amatu	...
Canoe ...	...	...	ngombe	teta
Cattle ...	ekafu	akitekungulo	amingi	...
Cheap ...	visala (pl.); yasala (sing.)	echokima	...	...
Child ...	msoriri, (male); mukhana (girl); mweti (in abstract).	edwe, epese, ekoko	mwanamto	lagwi
Cloth ...	nanga	mkuli	enguo	ange
Come ...	wichi (imp.)	dia	iza	...
Cooking pot...	indekero (for meat); luicho (for gruel).	atakwa	kitemu	teret
Cow ...	sisonga	akiteng	edwasi	...
Crocodile ...	...	...	igwina	...
Day ...	kumusi	parani	mowaso	...
Day before yesterday.	lichoneka	kolongoye	izuzi	...
Devil ...	...	...	uscwi	...
Die ...	...	atwanare	...	ugame
Dog ...	imbwa	ekinoko	imbwa	...
Donkey ...	esigiria	elimunyanga	etikiri	...

English.	Ketosh.	Elgumi.	Lusinga or Chula.	Eldorobo.
Do you know?	<i>wasimanya</i> ...	<i>makerara</i> ...	<i>umanyiri</i> ...	
Drink ...	<i>nonwa</i> ...	<i>kumata</i> ...	<i>kunyua</i> ...	
Ear ...	...	<i>akiti</i> ...	...	<i>itit</i>
Earth ...	<i>lilowa</i> ...	<i>clipo</i> ...	<i>eloa</i> ...	<i>ngwen</i>
Eat ...	<i>kulia</i> ...	<i>kunyama</i> ...	<i>kuria</i> ...	<i>kām</i>
Egg ...	...	<i>abei</i> ...	<i>egi</i> ...	
Elephant ...	...	<i>etome latuk</i> ...	<i>njofu</i> ...	
Expensive ...	<i>chahandalala</i> ...	<i>kiseja</i> ...	<i>usima</i> ...	
Eye ...	...	<i>akongo</i> ...	<i>eriso</i> ...	<i>onye</i>
False ...	<i>uli-muvei</i> ...	<i>ibileri</i> ...	<i>owciri</i> ...	
Fast ...	<i>lukali</i> ...	<i>noinoi</i> ...	<i>yangua</i> ...	
Far ...	<i>alei</i> ...	<i>elwana</i> ...	<i>ale</i> ...	
Father ...	<i>papa</i> ...	<i>papakana</i> ...	<i>baba</i> ...	
Finger ...	<i>oluala</i> ...	<i>ibokori</i> ...	...	<i>marene</i>
Finished ...	<i>chi-wereko</i> ...	<i>kadaona</i> ...	<i>marire</i> ...	
Fire ...	<i>kumuriro</i> ...	<i>akimi</i> ...	<i>muriro</i> ...	<i>māt</i>
Fish ...	...	...	<i>cmvua</i> ...	
Fight (v.) ...	<i>ku-pani</i> ...	<i>ejir</i> ...	<i>kubana</i> ...	
Food ...	<i>virio</i> ...	<i>etapa</i> ...	<i>usima</i> ...	
Foot ...	<i>si-etako</i> ...	<i>akecho</i> ...	<i>ugulu</i> ...	
Forest ...	...	...	...	<i>dimda</i>
Fowl ...	...	<i>akokor</i> ...	<i>ngoho</i> ...	
Game ...	<i>isani</i> ...	<i>etiang</i> ...	<i>tiang</i> ...	
Giraffe ...	<i>changwa</i> ...	<i>okori</i> ...	<i>aburu</i> ...	
Girl ...	<i>mukhana</i> ...	<i>epese</i> ...	<i>kakiala</i> ...	
Go ...	<i>noche</i> ...	<i>koloto</i> or <i>alosito</i> ...	<i>genda</i> ...	<i>kowa</i>
Goat ...	<i>imbusi</i> ...	<i>ekini</i> ...	<i>embuzi</i> ...	<i>nego</i>
Good ...	<i>ulai</i> ...	<i>jokuna</i> or <i>aka-jukan</i> ...	<i>milungi</i> ...	<i>chingno</i>
Grass ...	<i>unyassi</i> ...	<i>enya</i> ...	<i>usui</i> ...	
Great ...	...	<i>loka polon</i> ...	...	<i>neo</i>
Hair ...	...	<i>etim</i> ...	...	<i>bute</i>
Hand ...	<i>si-amberi</i> ...	<i>akani</i> ...	<i>ukono</i> ...	<i>coot</i>
He ...	<i>ninyoyo</i> ...	<i>ungolo</i> ...	<i>kinoniki</i> ...	
Head ...	<i>kumurwi</i> ...	<i>eko</i> ...	<i>mutwe</i> ...	<i>metit</i>
He is coming	<i>ekeja</i> ...	<i>ebuni</i> ...	<i>enziza</i> ...	
He is going ...	<i>acha</i> ...	<i>kolotong</i> ...	<i>kuriajia</i> ...	
He is telling	<i>numboleri</i> ...	<i>kiro</i> ...	...
Here ...	<i>ano</i> ...	<i>cne</i> ...	<i>ano</i> ...	
He told ...	<i>kirumuchoweri</i> ...	...	...
He will tell...	<i>akaroli</i> ...	<i>kioro</i> ...	...
Hill ...	<i>lukulu</i> ...	<i>imulu</i> ...	<i>kigiri</i> ...	<i>kaisamo</i>
His ...	<i>siewe</i> ...	<i>elango</i> ...	<i>viyangi</i> ...	
Hoe ...	...	<i>emeleku</i> ...	<i>inbagho</i> ...	
How many?	<i>wa-livenga</i> (animate objects); <i>vi-livinga</i> (inanimate objects).	<i>wa-micasai</i> ...	<i>viweriwingi</i> ...	
Hunt ...	...	<i>amej</i> ...	...	<i>gasach</i>

English.	Ketosh.	Elgumi.	Lusinga or Chula.	Eldorobo.
I ...	isi ...	ongo ...	ninzia ...	
I want ...	imbekho ...	itungali ...	leta ...	
In front ...	iceni ...	kingaren ...	atangiti ...	
Iron ...	...	eswat ...	echuma ...	
Iron wire ...	lusasa ...	eswat ...	enalo ...	taborgwi
Iron chain ...	...	...	...	sirimyo
Knife ...	...	ekileng ...	mwembe ...	
Lake ...	litwa ...	ekare ...	nyanza ...	
Leg ...	...	akejen ...	...	chatit
Lion ...	itolani ...	nyatuni ...	endui ...	netwinda
Maize ...	...	ekurididi ...	kaduma ...	
Make ...	icho-koleli ...	borelo ...	...
Man ...	mseja ...	atalapai ...	msaza ...	chita
Many men ...	awandu wawangi ...	epu ...	ingira ningi ...	
Mtama ...	kamahemba ...	emumwa ...	maemba ...	
Meat ...	inyama ...	ekiring ...	nyama ...	
Milk ...	kamaweri ...	akilli ...	maicere ...	chigo
Moon ...	...	elap ...	umwezi ...	arawet
My ...	siasi ...	borangi ...	kinyangi ...	
Near ...	kahambi ...	koirera ...	ahambi ...	
Neck ...	...	murising ...	gosi ...	
No ...	sisiasi ...	niamun ...	ichunga (kimanyiri)	
Nose ...	...	...	...	seroot
Now ...	luno ...	lolo ...	katio ...	
One man ...	mundu aliwinen- geni.	ebe ...	mulala ...	
Peace ...	usali ...	ekinok ...	emume ...	
Plain ...	...	...	...	turgut
Price ...	kuwenja ...	akiseja ...	okolotia ...	
Quarrelsome ...	wekamaya ...	...	...
Rain ...	ifula ...	ekiro ...	mwula ...	ngurouani
Red ...	si-wesemu ...	lokaranguan ...	chakanyu ...	biriri
Rhinoceros ...	...	anusing ...	...	kipgami
River ...	luluchi ...	enguololo ...	uluzi ...	ainet
Road ...	ngira ...	eroto ...	njira ...	
Salutation ...	murembi ...	mata and yoka yoka	msawa, ekui	
Shall reach ...	ukholi ...	doliungni ...	...
Shamba ...	kumukunda ...	emana ...	msiri ...	
Sheep ...	likesi ...	emerikeki ...	gonde ...	arte
Shield ...	ingao ...	(chikumba) ebuku ...	kikumbi ...	longet
Sister ...	mkanawasi ...	ndachakang epesi ...	umwivu muhala	
Skin ...	...	ejamu ...	...	ngoriet
Sleep ...	kona ...	kupero ...	gona ...	karu
Slow ...	mbola ...	adio adio ...	yampola ...	
Small ...	...	matit ...	...	uminin
Smoke ...	lilisi ...	elap ...	eliosi ...	

English.	Ketosh.	Elgumi.	Lusinga or Chula.	Eldorobo.
Snake ...	<i>indemu</i> ...	<i>emunu</i> ...	<i>ujoka</i> ...	
Son ...	<i>msoriri</i> ...	...	...
Speak ...	<i>wola</i> ...	<i>kioro</i> ...	<i>vola</i> ...	
Spear ...	<i>kamafumo</i> ...	<i>ekwara</i> ...	<i>ifumo</i> ...	<i>motit</i>
Stars ...	...	...	...	<i>porlik</i>
Stone ...	...	<i>amuru</i> ...	...	<i>kwaita</i>
Take away ...	<i>iniusia</i> ...	<i>konyono</i> ...	<i>tola</i> ...	
Tell ...	<i>mworeri</i> ...	<i>kinera</i> ...	<i>mborere</i> ...	
There ...	<i>itai</i> ...	<i>elwana</i> ...	<i>eria</i> ...	
Tobacco ...	...	<i>taba</i> ...	<i>etaba</i> ...	<i>tumatet</i>
Teeth ...	...	<i>ekela</i> ...	<i>amino</i> ...	<i>kelek</i>
They will tell	<i>wakawoli</i>	...	...
To-day ...	<i>luno</i> ...	<i>lolo</i> ...	<i>bwiri waleto</i>	
To-morrow ...	<i>kumkamba</i>	<i>taparacho</i>	<i>inkio</i> ...	
Trees ...	<i>kimirongolo</i>	<i>ekito</i> ...	<i>miti</i> ...	<i>turokwi</i>
True...	<i>ni-checho</i> ...	<i>ibelu</i> ...	<i>mkoborere</i> <i>adala</i>	
Unripe ...	<i>sivisi</i> ...	<i>achanon</i> ...	<i>kibisi</i> ...	
Village ...	<i>lukala</i> ...	<i>ere</i> ...	<i>ngizi</i> ...	<i>ngaita</i>
Wait ...	<i>nindao</i> ...	<i>kiteroono</i> ...	<i>dinde</i> ...	
Want ...	...	<i>akikoto</i> ...	...
War...	<i>liye</i> ...	<i>ejori</i> ...	<i>iye</i> ...	
Water ...	<i>kamechi</i> ...	<i>akipi</i> ...	<i>mazi</i> ...	<i>bék or pék</i>
Water-hole ...	<i>iseweri</i> ...	<i>echori</i> ...	<i>iziwa</i> ...	
What ...	<i>sina</i> ...	<i>inyanangoro</i>	...	
Where ...	<i>sirihena</i> ...	<i>chorana</i> ...	<i>ere</i> ...	
White ...	<i>si-ewange</i>	<i>akwanguan</i>	<i>ikieru</i> ...	<i>nyeleli</i>
White man ...	...	...	<i>umwera</i> ...	
Who...	<i>ewinanu</i> ...	<i>unguai</i> ...	...
Whose ...	<i>chenanu</i> ...	<i>kanguai</i> ...	...
Woman ...	<i>mkassi</i> ...	<i>eberu</i> ...	<i>muhala</i> ...	<i>koroko</i>
Yesterday ...	<i>ikoloa</i> ...	<i>parani</i> ...	<i>izo</i> ...	
You ...	<i>ewenanu</i> ...	<i>iong</i> ...	<i>ninzerebi</i> ...	
Your ...	<i>sisio</i> ...	<i>langelo</i> ...	<i>nechao</i> ...	
One ...	<i>ndala</i> ...	<i>epe also apuru</i>	<i>ulala</i> ...	<i>agengi</i>
Two ...	<i>awa or vi-wiri</i>	<i>are</i> ...	<i>iwiri</i> ...	<i>aic</i>
Three ...	<i>ki-taru</i> ...	<i>auni or uni</i>	<i>isatu</i> ...	<i>somok</i>
Four...	<i>chi-nne</i> ...	<i>aungwenorongwon</i>	<i>nne</i> ...	<i>angwan</i>
Five...	<i>chi-rano</i> ...	<i>ekan or akanyi</i>	<i>etano</i> ...	<i>moot</i>
Six ...	<i>isasaba</i> ...	{ <i>kanyi</i> or <i>akanya</i> }	<i>kape</i> ...	<i>mkaga</i> ...
Seven ...	<i>chirano na siviri</i>	<i>kanyi-kare</i> ...	<i>msamvu</i> ...	<i>sisab</i>
Eight ...	<i>chirano na sitatu</i>	<i>kanyi kauni</i> ...	<i>munane</i> ...	<i>sisit</i>
Nine...	<i>chirano na chinne</i>	<i>kanyi-ki-ongwoni</i> or <i>akanya kang-</i> <i>wun.</i>	<i>kiende</i> ...	<i>sokol</i>
Ten ...	<i>ekumi</i> ...	<i>atomon</i> ...	<i>ekumi</i> ...	<i>toman</i>
Hundred ...	...	...	<i>egana</i> ...	

LIST OF PLATES.

Plate I.—Map of Kavirondo and surrounding districts.

Plate II.—Panoramic view of Kisumre and Eastern shores of Lake Victoria Nyanza.

Plate III.—Ja-Luo or Nilotic Kavirondo.

Plate IV.—Masai Warriors.

Plate V.—Kavirondo native of Kitotos; Nilotic group, or Ja-luo.

Plate VI.—Kavirondo native of Kitotos; Nilotic group, or Ja-luo.

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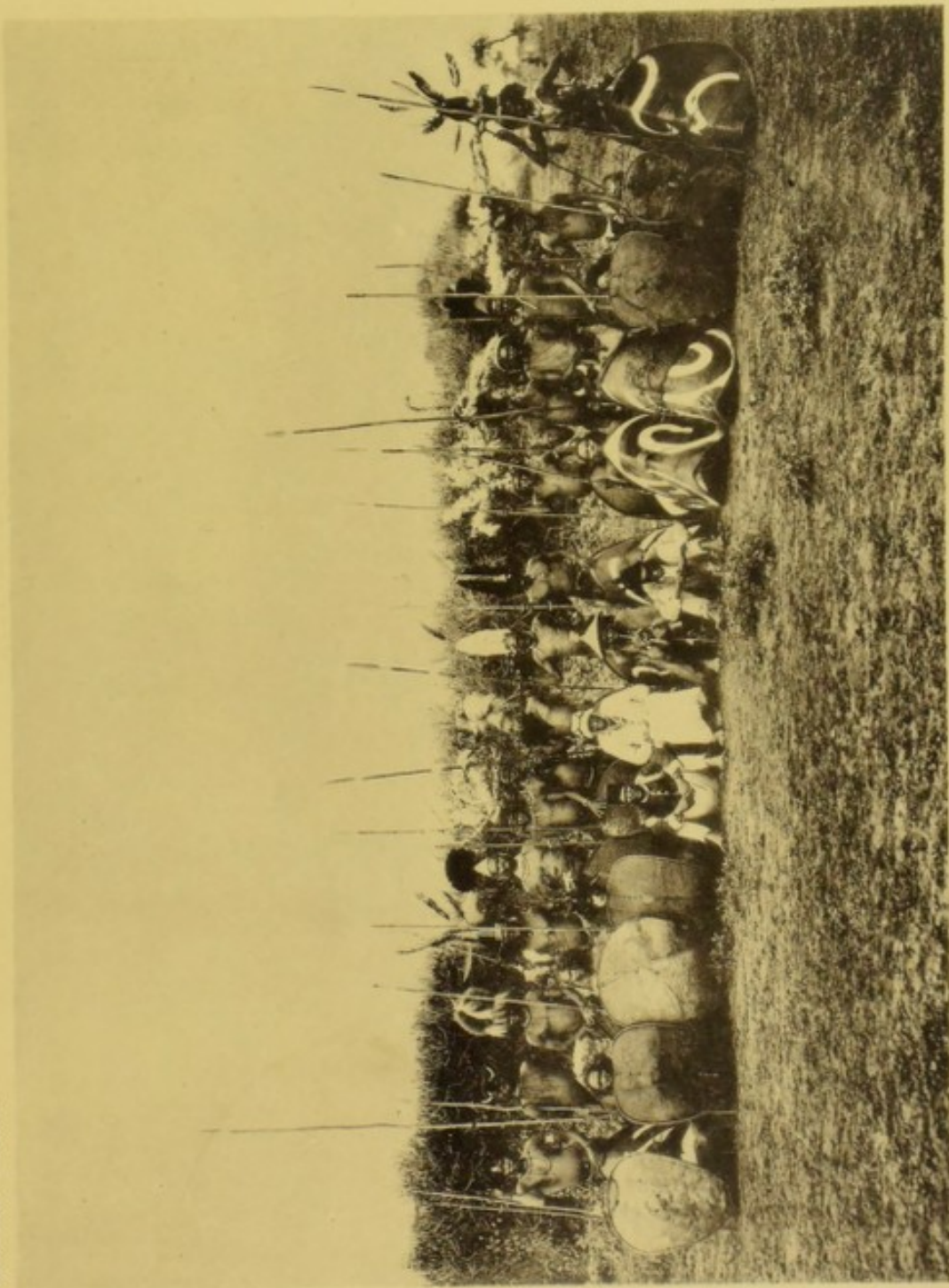


Photo by WINSCH, Nairobi

Ja-Luo or Nilotic Kavirondo
Chief Kitoto and his warriors

Colotype by H. KLEINMANN & Co

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Colotype H. KLEINMANN & Co

Masai Warriors

Photo by WINSCH, Narrohi





Collotype H. KLEINMANN & Co

Photo by WINSCH, Narroli

Kavirondo native of Kitotos
Nilotic group, or Ja-luo





Collotype H. KLEINMANN & Co

Kavirondo natives of Kitotos
Nilotic group or Ja-luo

The centre figure is an unmarried girl; the figures to right and left are married women
(Note decorated goat skin, sign of marriage)

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