

## PART 1

**MULEMBE**

*Please listen keenly to the Nyumba ya Mulogooli video on Youtube as information provided there is rooted in deep culture and traditions. Culture and Language is a person's identity. It does not change.*

Mulembe in the language of Mulogooli means “peace upon you”. It is the Salutation in The House of Mulogooli. Mulembe is more than just a greeting.

For those who are known to each other, it is the beginning for enquiring about ones health and welfare of the family since they last met.

For strangers and people meeting for the first time, “Mulembe” forms part of greetings and the formal introduction.

Mulembe begins with a handshake clasp; and ends with a parting handshake: go in peace “mugende nu mulembe”.

People who are known to each other engage a more vigorous and extended handshake and enquiry about each others' welfare.



House of Mulogooli caves

This article is about Names and Naming in the House of Mulogooli; the focus is on the social aspect of introductions.

Whether in formal or informal setting; the introduction follows immediately and automatically after “Mulembe”. Mulogooli introduction is threefold: Your name, Your Father's name and the names of your Patriarchal/Matriarchal clans (Father and Mother's Clans).

It goes like this:



(Handshake) and: "Mulembe". Reply: "Mulembe"

My name is .... Mwondi Boge.... (My family clan) is Mutembe... (My mother's clan) Mukilima.

## 2 TRADITION BEHIND MULEMBE GREETING

House of Mulogooli holds great respect for traditions and is protective to customs that prevent incestuous bloodline.

One method of metering this is through proper naming, which establishes the family history for seamless genetic male-female relationship in a homestead.

The House of Mulogooli culture considers incest as the greatest sin after murder. A child born out of incestuous relationship will not grow up into normal adulthood. Abiding to traditions and customs through marriage and naming prevents conditions associated with congenial inborn births associated with inbreeding.



Though this article will not indulge deeply into this matter here; suffice to say modern science has proven that indeed inbreed does have both biological and physiology effect on the persons born out of such relationships. It is surprising that this "scientific knowledge" was imbedded in House of Mulogooli culture several centuries before modern science.

Indeed, the House of Mulogooli have maintained some of the stringiest customs

about relationships and children's rights through age-set traditions and health education about relationships and marriage.

These lessons are enforced by taboos prohibiting:

- Marriage between people of the same clan, mother's clan and between first cousins
- Sexual relationship with person one calls Father, Aunt, Mother, Sister/Brother/First and second Cousin; whether related by bloodline and clan
- Sharing sleeping area by persons of the opposite sex from puberty
- Boy/man brothers/cousins sharing intimately a girl/woman or taking over one who has separated
- Girl/woman sisters/cousins sharing intimately a boy/man or taking over one who has separated



## 3 MULOGOOLI NAME-IDENTITY

This article will help to identify people of House of Mulogooli, their relationship and how that collates into their names structure.

The roles, titles and positions held by individuals in the House of Mulogooli homestead and society has over centuries remained constant and identical according to community's culture. However, the portfolio of names of

individuals is steadily growing and expanding due to the community's method of naming. Here is why and where the new names are coming from.





## 4 THE SOURCE OF NEW SURNAMES

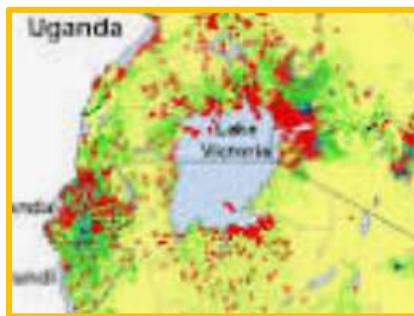
### 4.1 ANCESTRAL NAMES

#### 4.10 ANCESTRAL HISTORICAL SURNAMES

House of Mulogooli Family names passed on over millennia

#### 4.11 ANCESTRAL SURNAMES ASSIMILATED CLANS

Throughout history, House of Mulogooli was a peaceful and industrious community. They also fiercely protected their territory against invaders. Over the centuries some neighbouring communities seek refuge into the House of Mulogooli or were eventually assimilated into the larger Mulogooli Nation. They can be identified by their clans or names which through have been adopted as Mulogooli names



#### 4.12 ANCESTRAL SURNAMES FROM AFRICA DIASPORA

According to African community migratory and settlement history, the following communities are closely related to House of Mulogooli in terms of migration and settlements around the Lake region of East Africa. This is due to their language, their cultural practices and names.

These are:

Kenya: Logooli, Tiriki, Nyore, Kisii, Kuria, Suba

Tanzania: Kuria, Ngurimi, Ikizu, Zanaki – of late President Nyerere's community

Uganda: Masaba (Gisu), Mulogooli

Rwanda: Rwandese

#### 4.13 ANCESTRAL SURNAMES FROM BANTU



Equator

The House of Mulogooli are a populous nation in Kenya, East Africa. They reside near Lake Nyanza and stride the Equator. They are parcel to a larger community known as Mulembe Nation. Furthermore Mulogooli is classified as a



Bantu language; which covers East, Central and South African groups. Some names like Manderu.

Among the communities residing in Kenya are a group known as Bantus. Bantus live in large parts of Africa from the Equator Southwards. The Bantus is a group that: originated from North Africa, share similarities in their language and names. Have similarity in customs and traditions and practice similar lifestyle (farming and livestock keeping).

Some of the House of Mulogooli Surnames are common Bantu names; including those based on seasons, environment and professions.

## 4.2 ADOPTED SURNAMES THROUGH INTERMARRIAGE

Names from other communities are added into the House of Mulogooli cultural name pot strictly through intermarriage. The naming hierarchy by Mulogooli is such that Matriarchal names have a special place of being added into the clan chain. Due to marriage (bloodline mixing); these names are adopted as Mulogooli names. That is how some cultural names from neighbouring communities form part of House of Mulogooli individuals' Surnames. These include:

### 4.21 ADOPTED SURNAMES FROM NEIGHBOURS



The House of Mulogooli has the following close neighbours

Nyore, Kisa, Idako, Isuka, Twa, Tiriki and Luo and Nandi.

These communities intermarry with House of Mulogooli children; which Mulogooli unique child-naming custom; leads to assimilation of names from the neighbours into the House of Mulogooli.

MULEMBE NATION			
SINGULAR	PLURAL		
Mudiriji	Vadiriji	Munyala	Vanyala
Mukabras	Vakabras	Wadombi	Vadombi
Mukayo	Vakhayo	Munyole	Vanyole
Mukisa	Vakisa	Musamia	Vasamia
Mulogooli	Valogooli	Musoso	Vasoso
Mumarachi	Vamarachi	Mutachoni	Vatachoni
Mumarama	Vamarama	Muvukusu	Vavukusu
Munyala	Vanyala	Muwanga	Vawanga
		Mwidakho	Vidakho
		Mwisuka	Visuka

HOUSE OF MULOGOOLI  
SOME NON-CULTURAL NAMES

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### 4.22 ADOPTED SURNAMES FROM MULEMBE NATION

The House of Mulogooli is closely related to a language and cultural group called Luhya or Mulembe Nation. Bukusu, Nyala, Nyala-of-Ndombi, Idako, Nyore, Isuka, Kisa, Tiriki, Samia, Kabrasi, Tachoni, Kayo, Soso, Marachi, Wanga, Gisu and Marama

### 4.23 ADOPTED SURNAMES FROM WIDER KENYA COMMUNITIES

House of Mulogooli members are very liberal in choosing marriage partners. The sons and daughters of Mulogooli have married into many communities in Kenya,



Africa and the diaspora. As per Mulogooli baby naming procedure, names from the marriage partners eventually become Mulogooli names.

#### 4.24 ADOPTED SURNAMES FROM SWAHILI

Many Mulogooli words are similar to Kiswahili, a widely spoken language in East and Central Africa; which is also the National Language in some of those countries. Hence Mulogooli and Kiswahili have similarities in grammar and pronunciations. Names similar to Swahili are in House of Mulogooli.



#### RECOGNITION

Apart from cultural names from these communities, the wholesome name of that community is always reorganised as the origin of the spouse; thus the lineage of uncles. The woman will often be addressed as “the lady of.... this community”. Her children are identified as “our clan and..... this as our community uncle-hood”. She does not lose her origin identity through marriage; on the contrary it is celebrated and elevated.

#### 4.3 NEW FAMILY SURNAMES BASED ON PLACE AND TIME OF BIRTH

Indicate where the expectant mother gave birth, the time of the day and the environment/weather. This method of naming is common in the House of Mulogooli as way names are added into the family name pot.

#### 4.4 NEW FAMILY SURNAMES BASED ON MAJOR EVENTS

A child who is born during a major event or calamity may be named after it. This may also happen if one or both parents participated or were affected by that event. Such a name is often adopted by that family and may appear in future family name pot.



#### 4.5 NEW FAMILY SURNAMES BASED ON RELIGION

The baptismal names (Islam and Christian) which are not used as Surnames but only used as Firstnames because there was no intermarriage (bloodline mixing); between the harbingers of the religions and the House of Mulogooli; through which the names would have been adopted into the society. Therefore, a Mulogooli will have two names: the family name as the formal cultural Surname; and the baptismal name as an informal Firstname). The family name carries more weight as it identifies the person's heritage to the world.



## 5 MULOGOOLI CUSTOMARY NAMING METHOD



When a baby is born, the father is informed and told whether the baby is a girl or a boy. The baby's father contacts his father (baby's Grandfather) to give the baby's name. Grandfather sends the baby's Aunt to carry out the naming ceremony. Traditionally the following category applies:

- The 1st born son: named after Grandparents on father's side
- The 2nd born son: named after Grandparents on mother's side
- The 1st born daughter: named after Grandparents on father's side
- The 2nd born daughter: Named after Grandparents on mother's side
- Subsequent births are named after grandparents of the father.
- Twins are named as follows: 1<sup>st</sup> Malongo, 2<sup>nd</sup> Mukwana
- The child born after twins is named: Kisia



### CHILD CALLING FOR/REJECTING A NAME

There are instances when the baby's name is fore-selected even before the baby is born. The grandfather or grandmother may receive a vision from a departed member of the family in a dream as sign that he/she wishes to be named

A child who has not been named properly cries a lot or falls sick often; making parents spend sleepless nights.

## 6 THE NAMING CEREMONY

The naming ceremony is the most important aspect of an identity of a person as a member of House of Mulogooli. It serves two purposes: It is a cultural genetic test for the baby. It tests whether the proper family name has been selected for the baby.

The naming ceremony is conducted by the Aunt of the baby. She is considered to be the preserver of the clan bloodline. The naming ceremony is performed at the baby's father's homestead. If the parents live far away, the Aunt is required to travel there and perform the ceremony. This also applies to a child born out of wedlock and cannot be brought to the father's home.



The Aunt first asks the mother of the child if she will permit the paternity test to be conducted on her baby. If yes, the Aunt will lick the baby a special porridge. Then she will give the baby the family name, shave and bathe the baby. If the baby was not conceived by the clan son, it will not survive.

It is taboo (not permissible) for a man to undertake the first shave of the new-born baby.



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In this article, we have looked at the names which are used as Surnames in House of Mulogooli.

In the coming article, we will look at names which are **not** used as Surnames in the House of Mulogooli. This is of benefit to the "modern" member of House of Mulogooli. It is important to list some names which are not used to name children. A Mulogooli living in diaspora for a long time may not have been sufficiently exposed to or lost touch with House of Mulogooli traditions. Also a person married to a Mulogooli may mistakenly find such a name as romantic and name a child; only to discover later it is inappropriate

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