

Project Update: August 2017

Focused Group Discussions (FGDs)

We asked the chiefs, who attended the inception meeting, to nominate the FGD participants from each location i.e. Lobo, Kapkuikui, Sandai and Kaibos. The selection criteria were gender, age-set, ability to respectfully share opinions and willingness to volunteer 2 hours of their time.

On the 13th June 2017, we began our FGD in Lobo location with a group of 10 participants, the discussion went well but we noticed superficial comments and some participants being left out during the discussions. In the remaining three locations we therefore reduced the number of participants to six. During the FGDs, The principal investigator Joylene Kanyaris moderated the discussions while the assistant moderator, Prisca Seurei, took notes and run the camera recorder. The FGDs were conducted in Endorois language and the information later translated to English. The community reception was cordial and we were able to collect a lot of information and in-depth knowledge on traditional ecological knowledge. We were also able to verify information that was not clear in the questionnaires. (Annex 1 shows the programme of the FGDs)



Fig 1: Participants of the Focused Group Discussion held at Lobo location. They are holding the photo print of animal species of conservation concern found Bogoria region. From right to left is Kabon Kimugon, Kimoi Chepkirwok, Tarkok Kibarak, Kipsarmat Kipsumei, Joseph Cheron, Kormaia, Francis Barturo, Chepsoi Kipsarmat, and Jackson Barchikei. The two in front Kipkurere Lokotos and Joylene Kanyaris (The moderator)



Fig 2: Participants of the Focused Group Discussion held at the chief's office in Sandai Location: They are holding print pictures of animal species of conservation concern found in Bogoria region. From right to left is Elizabeth Katero, Kibet Chebotibin, James Bogoria, Chepyator Baskwony, Kimoi Kandie, Toyoi Chelagat, Michael Chepkuto (the chief), The lady in front is Ms Seurei (The assistant moderator)



Fig 3: Participants of the Focused Group Discussion held at the chief's office in Kaibos Location: They are holding the printed pictures of animal species of conservation concern found in Bogoria region. From right to left is Kipketer Sembele, Kimoi Korir, Tuitoek Chesang, Kipkoech Chepyator, Kimoi Chepyegon and Talai Cherutich. The ladies in front are Joylene Kanyaris (the moderator) and Prisca Seurei (the assistant moderator)

Focused Group Discussion Questions and Answers

1. Give the local name, cultural use, current population size & threats of the species of conservation concern/ IUCN red list species found in Bogoria (printed pictures from the internet were provided)

1. Grey Crowned Crane (Kongonyonte)

Grey Crowned Crane is a totem animal shared by two clans; Kimoi (Kapsekecha) and Kimoi (Kapchepkech). Long time ago before the Endorois community kept chicken, Grey Crowned Crane was the traditional alarm clock because it use to awake people in the morning just the same way today's cocks do. The Endorois community also belief that the Grey crown crane was once a human being belonging to their neighbouring tribe (ilchamus community) and that is the reason why the ilchamus community till today dance to their traditional songs imitating the Grey Crowned Crane mating dance.

Degradation of swamps e.g. the loss of Kesubo swamp (in Sandai Location) has made the Grey Crowned Crane to migrate to other areas with swamps hence their population decreasing.

It's a taboo to kill Grey Crowned Crane

Although Grey Crowned Crane is a "destructive animal" (destroy maize crop and water melon at their early age of germination), it is still a taboo to kill it. A white man who lived in one of the Endorois village once killed a Grey Crowned Crane. Thousands of Grey Crowned Cranes came to his home and surrounded his compound. The white man was worried and decided to consult the village elders. The village elders advised him to slaughter a bull and spray the bull's blood around his fence. The Whiteman did as instructed, on seeing this Grey Crowned Cranes left

the Whitemans home. Endorois people therefore believe that the Grey Crowned Cranes can curse their killer 'ipchini chi inchok or ame meet'. (By Kimoi Kebenei).

2. Leopard (Chelange)

It's a totemic animal belonging to the Talai clan. When a leopard was killed because of destroying livestock, the warriors could slaughter the leopard to remove important parts e.g. the claws, the fatty part and the skin. The skin was given to the person who managed to kill it "loing'one" as a symbol of bravery. loing'one automatically became one of the commanders during wars e.g. cattle rustling. The skin was worn on occasions such as wars, folk festivals and ritual times.

Its claws were made into ornaments to be worn for some time by children 'Tekerik' who were born after their mother had lost several children before giving birth to them. The population of leopard has decreased in their Endorois locations because of human settlement, however the Endorois believe that they are still many in bushy places.

3. Cheetah (Chepkormetye or Talal)

Endorois people believe that this animal is a totem in other tribes. The animal stays in very bushy places and they are fast moving animals. They don't spend time in one place for a long time. They also raid livestock. Human settlements have made their population decrease.

4. Greater Kudu (Sarame)

The Greater Kudu horns act as trumpets used for a variety of purposes e.g. in making musical instruments, hailing the beginning of meetings, hunting, ceremonies, migrating of the livestock (nomadic life), and war. The sound differs depending on the message. When Greater Kudu was hunted for bush meat during dry season, the person who shot the animal will become the owner of the horns. He can therefore decide to use it if he doesn't have one or give it out in exchange of a fully grown male goat. The horn was kept by that person but was shared with the neighbour during its use.

The skin was used as bedding (just like the mattress) and as a ceremonial clothing "sambu". They were also used to hang the bell on the cattle neck and make a belt for the milk calabash.

The population is currently increasing because of Kenya Wildlife Service (KWS) policy. However, they are threatened by drought and food shortages just like livestock. The Greater Kudus have even begun to raid crops (they were not raiding in the past) due to food shortages. The Endorois people believe that charcoal burning, the spread of *prosopis juliflora* (an invasive species) also contribute to food shortages experienced by the Greater Kudu.

5. White-headed Vulture (Motongta/Kiptukumet)

These birds could sense when the warriors are planning wars and they could also make themselves ready for the war. They could follow the warriors to the battle field. Once a person is injured and the White-headed Vulture sees blood, it could attack the victim to death. The Endorois warriors during festival seasons sang their traditional songs comparing a fast jumper to the White-headed Vulture (By Kipketer Sembele).

When a woman was pregnant, she could wear an ornaments on her neck made of White-headed Vulture feathers (the skeletal part) to avoid miscarriage when the White-headed Vulture will fly over her. These birds are no longer found in Bogoria region, Endorois people therefore belief that this bird has migrated to other places because of food shortages.

6. Black necked Grebe (Kareun, chepbirkong, mutwe)

The last time seen was when the age-set "Sawe" were kids. During this time Kibulia was the chief of Kaibos location. The bird had no cultural function.

7. Martial Eagle (Koweeye)

It normally stays on top of very tall trees especially Acacia spp. When this bird raids the young ones of the livestock, The Endorois people killed the bird at night with arrows or poison it by putting the poison on its leftovers. They used its feathers when making arrows. The Endorois people belief that the population of these birds have decreased because the birds migrated to other areas due to habitat destruction (the trees were cut down for charcoal burning).

8. Pallied Harrier (Kowob tarit)

Their population is increasing. They feed on poultry chicks. Ducks guard the poultry against this bird.

9. Lesser Flamingo (Oritie)

The lesser Flamingo is a beautiful bird which attract tourist and bring revenue to the reserve. Their feathers and skeletal muscle are used to make arrows. Their population vary depending on seasons. They are threatened by diseases.

10. Egyptian Vulture (horomie, kere), Maccoa Duck (Batayande), Lesser Kestrel

Information on these birds was minimal.

2. (a) What is your totem animal (Tiondo)? (b) How was the tradition of taking totemic animals established? (c) Which animals don't have totemic importance and why? (d) What is the relationship between the totemic animal & the members of the clan (e) How does your totem relate to the livestock ear mark (itit) of your clan?

Endorois people belief that God began the tradition of totemic animals to allow every human to take care of an animal and the natural environment. He divided all the existing animals among clans of several tribes in the world. Clan members 'bikab Ore' in Endorois community treat each other like real brothers and sisters even if they come from far places, Totems therefore are important to identify your clan members wherever you go (even when you meet other tribes). Totems were also important in helping to identify which clans you can marry from. Based on history, Endorois person was not allowed to marry from any clan which have had bad marriage experience with your clan in the past "Mamikinta". All clans had a way of marking the ear of their livestock "itit". For some clans this "itit" resemble the one done by God on their totem e.g. the buffalo, zebra and dikdik.

Example of clans and their totems

Clan	Family	Totem
1.Kimoi	Kapsekecha	Buffalo
2.Kimoi	Kapchepkech	Grey Crowned Crane
3.Kimoi	Kipyemit	Monitor Lizard
4.Saniako		Vervet Monkey
5.Ringoi		Snake
6.Talai		Frog, Leopard
7.Sote		Dikdik

If an Endorois man finds a wild animal (mostly an herbivore) that has just given birth to a young one, the man will register the new born animal as one of his clan member by putting the ear mark of his livestock on the animal's ear 'itit'.

Totemic animals have attachments with their respective clans

John Rutto's is from 'Kabon' clan and his totem is the baboon. During colonial times, one of their clan members was taken by the white men to work in a far place called Marakwet. The clan members did not know where their member had gone to and they kept looking for him for a long time but in vain. Recently, they managed to find him and his family in Marakwet. What made the Kabon clan to find their lost member was astonishing; the man had lost many of his family members. One day many baboons came from a far place straight to the man's home without destroying anyone's property. The baboons visited the graveyards of the dead family members and stayed for four days mourning in the graves. On the fourth day the man spit milk to the baboons and they left to their destination without destroying anyone's property. The Marakwet people who saw the baboons told the story to the public and the man was finally found by his clan members. Endorois people therefore belief that totems have attachments with their respective clans (By John Rutto).

Ringoi clan members whose totem is a snake also has attachment to their totem. They are therefore the only people in the community who were entrusted with snakebites treatments (By Kimoi Kibenei).It is also the same case for Teriki clan whose totem is an elephant. They can request their totem when to stop destroying their property or someone else's property.

3. State the **traditional ways of protecting and conserving wild animals**

a. Endorois people were not allowed to eat bush meat.

Endorois people belief that if a person eats bush meat their livestock "kiak" will die or will not flourish "mechini chi mo". If a member of this community ate bush meat, the person was consider an outcast and was required to stay for several days before eating livestock meat or taking milk. On the very day when the person is allowed to feed on livestock products, the person will be required to drink a mixture of soil and water before she or he takes the livestock product. A person who had eaten bush meat was also not allowed to enter into a cultivated land, they belief such kind of person brought bad omen and diseases to the crops. However, people with no livestock were allowed to eat bush meat in times of famine. Bush meat was never cooked at home. Most of the focused group discussion participants have never tested bush meat.

b. Endorois People has a taboo that don't allow killing certain animals species or animals at certain stage

Pregnant animals, lactating animals, young animal, 'homestead wild animals' (those whose habitat are found near human homes) and animals who find rescue in someone's home when they are scared were not allowed to be killed. Pregnant women and their husbands were not allowed to kill any wild animals or utter any abusive word until their children were born.

Species of animals that were not allowed to be killed at any instance

- a) **Tortoise:** Tortoise blood has a lot of curse that can kill all family members if it is killed. A pregnant woman was not allowed to touch the tortoise because her new born could take the shape of the tortoise. The only punishment given to tortoise when it destroys crops is to turn it upside down for some hours then turn back again.
- b) **Ostrich:** The Ostrich is culturally a sacred bird. Its feathers are used to make a war hat (ngarakait) and egg shells used to make forehead ornament worn by women at initiation ceremonies.

Endorois people don't kill homestead animals 'a story by John kimaru Koibus'

Some years back, there were three dikdikis who lived near Koibus home. The dikdikis use to graze with John's goats every evening. Being his totem and a homestead wild animal, John was not for the idea of killing these animals and even his guard dogs respected this. One day the children of John's neighbour killed all the three dikdikis for bush meat. John therefore suffered the repercussion by losing most of his livestock to diseases and wild animals.

Endorois people don't kill the young one of a Baboon

A woman who had a small child had planted maize in her farm. One day as she guards her farm against wild animals, she found a female baboon raiding her maize. The baboon was also having her young one. The women attacked the baboon and managed to kill its young one. The female baboon cried and mourned as the women walk away happily knowing that the baboon had regretted destroying her maize crop. The following day the female baboon came back to the same farm and found the woman working on her farm as her child slept under a tree shade. The baboon spotted the child and slowly by slowly approached the child and picked it up and climbed up the tree. When the mother saw this she rushed to the shade and begged the baboon to return the child to her. The baboon swung the child several times and threw the child down. The child died and the woman cried and mourned † like the baboon did. From that day Endorois people ceased from killing the young ones of baboons. A saying that "ngwan ko bo chi ko tantus kobo moso" meaning "its pains when it's for human but it's nothing when it's for a baboon" originated from this story. This saying is always used when someone ignore or doesn't understand someone else's pain or the pain of an animal (Kimoï Kandie).

Endorois people don't kill an animal that has not destroyed property

There was an Ogiek man who lived in a forest under a cave. One day an injured lion came limping to the man's home (the cave). The man was afraid of the lion but he decided not to attack the lion but instead begged it not to kill him. The lion came straight to the man and placed its injured leg on the man. Upon checking the lion's

leg, the man realised that it had been pricked by a stick. The man removed the stick, nursed the wound and fed the lion with bones, soup and water. When the lion was healed it left. Several days later the lion killed a herbivore and brought to the man as a way of saying thank you. A saying that goes "makintoen karna eng tiony ne mawekun kei" meaning you are not allowed to attack an animal that has not destroyed your property originated from this story (by Kibet Chebotibin).

Endorois community allows killing of animals that raid Livestock

When wild carnivore such as cheetah, leopard, lion, hyena or wild dogs raid someone's livestock (mostly more than one animal), the person would go to a nearby hill to send the message "wakante". Endorois warriors will turn up to his home and immediately plan to attack the animal 'Ngorore'. Two people experts were sent to identifying the animal that raided the livestock and investigate its location. By observing the footsteps, morning dew and wind direction the experts could identify and locate the animal. Stepped sticks and stones could also be used to tell the direction of the animal.

Once the experts return with the information on the whereabouts of the destructive animal, the warriors would divide themselves into two groups. One group will scare the animal 'yokik' so that it moves to the direction of the other group who are ready with spears, bows and arrows to kill the animal. Shooting was done in a line and one direction to protect the warriors from shooting each other. Warriors would sometimes use leaves to camouflage themselves so that the animal could not see them.

Endorois community had a herbivores hunting season "Loke or Lokot"

Wild animals were hunted for bush meat during the dry season by people who had less livestock or didn't have livestock at all. About 4 to 5 people could go for a hunt. The culture allows the hunting group to kill only one animal in each hunt. A hunter was also not allowed to kill up to 4 animals in one dry season. The elders also refused the killing of certain animals when their number had decreased to a certain level. Only split hooped animals were hunted. Random shooting of arrows and spears into a herd of herbivores was not allowed, one animal was selected from the herd and once a kill was made weapons were put down.

Endorois people belief that animals can help a person in time of need

Two women went to the forest to fetch firewood. One of the women was pregnant. While still fetching firewood, the pregnant woman went into labour and a group of elephants were also approaching. The pregnant woman could not run away, while the other woman managed to escape and went home. The elephants came to the scene of the pregnant woman and fenced the place with trees; they then went to the nearby farms and brought food stuffs including bananas and maize. After feeding the woman for a few days, they finally carry her to the nearby home. (By Kimoi Kandie)

Wild animals can listen and understand when you talk to them

A farmer from Kabarnet 'many miles away' had cultivated maize in his farm in Mochongoi (Lake Bogoria catchment area). When the maize was about to be harvested, the elephants destroyed some of it. On hearing this, the farmer came to his farm the next day to harvest his crop and took then to Kabarnet for storage. On his way he met elephants and insulted them for destroying his maize. After a few

days the elephants went directly to the farmer's home in Kabarnet to destroy the maize in the store.

4. Wild animal or **wild animal parts** that had or still have cultural functions, how do you obtain these animal parts?

1. **Aardvard (Kipkute)**

The skin was worn during war "Koteku makatabkipkute". It was also used to collect and dispose goat's pellets in order to make the population of your goats to increase and as a belly belt. The skin is very hard to remove; someone who owe you something would invite you to remove Aardvard skin as a way to pay your debt. Cursed people guard themselves against lightning using the Aardvard skin. Its claws were made into ornaments to be worn for some time by children 'Tekerik' who were born after their mother had lost several children before giving birth to them.

2. **Koroitie (colobous monkey)**

The skin is worn during circumcision. It is currently worn by Endorois political leaders to show popularity, to show you are loved by your people.

3. **Kibise**

Worn during circumcision 'Sambu'

Wild animal parts used when going to war/cattle rustling

Cattle's rustling was the major war among the neighbouring tribes (ilchamus, Turkana and Pokot). The warriors were trained to restock themselves from other tribe and defend the community from cattle rustling. During this time any stranger was considered an enemy and was therefore monitored closely.

If one of the warriors felt brave, he will swear 'murtoi' that he is brave by twisting the horn of one of his bulls so that the horns cross each other 'kibirkamar' and that warrior will call himself 'Kipkamarin".He will sing a folk song about his bravery during the folk festivals. When such a warrior went for 'ngorore' he would never turn back 'mekoitoi batai' when a wild animal such as lion comes for him. He will either be killed by the lion or kill the lion. When doing a fighting game with such a person they are often very brave. This crossing of bull's horns is originally from the Turkana.

When a lion was killed the skin was used to make a hat 'kutwee' to be worn by the war commanders 'loingonisiej' as a sign of courage. The commanders were always targeted by the enemy 'bunik' and therefore five to ten warriors protected each commanders from the enemy.

A war hat made of White headed Vulture or Ostrich feathers was also worn by brave persons during war. The hat was long such that when you see the person wearing the hat from far you can't know whether the person is coming towards you or moving away.

All this material objects were carefully safeguarded by specific people in the community. When warriors were ready to go for war, they will call a meeting where they would issue the objects to the warriors. The keen, sharp or brave people will pick their respective material objects. Some people considered themselves brave when they weren't. The warriors would therefore warn those people not to pick up

the objects. The enemies always targeted the warriors with the material objects 'the war commandants'.

5. What are some of the **traditional ways** of protecting and conserving **wild plants**

Plants are totems in other tribes. In the Aror tribe (living in Kabartonjo) the Ringoi clan have *Aloe tugenensis* as their totem (by Kimoi Kebenei).

When harvesting a tree for say building material, fencing materials or livestock fodder, the Endorois community ensured minimal damage by selecting branches from several trees and never reducing a single tree to a 'state of nakedness'. Grasses for thatching houses were collected from certain areas not used for grazing animals.

There were places that trees were not allowed to be cut or collect firewood from; these places included ritual and circumcision places. Seclusion was necessary for keeping various cultural secrets e.g. initiation rites and rituals. This helped in safeguarding plants. Only small clearings were made in such places. People were also not allowed to cut trees along river banks because they believe those trees produced water and sheltered the rivers.

The tall trees were considered as relatives 'uncles' because when a wild animal runs after a person, the person could rescue himself/herself by climbing the tall trees.

Endorois culture taboo people from cutting trees which produce white latex as they believed that white latex means that the tree is crying and cursing the cutter. These plants were only used under certain conditions for example as medicinal plant or as fodder during dry season. It's also a taboo to remove all the root branches or leaf branches of a tree when using the tree for various purposes. When removing some bark of the tree to be used as a medicine, the person should smear the removed part with soil to avoid curses from the gods. When removing the root part only one branch was collected.

Medicine men are few in Endorois community and they kept their knowledge secret. This knowledge was later transferred to one of their children (who showed interest) as the medicine man age. All the medicinal men interviewed when administering the questionnaires and the ones invited for focused group discussions were not willing to disclose the identity of medicinal plants in Bogoria. Their reason was that they fear for the overexploitation of these plants. Kipketer Sembele narrated to us how some researchers came to them asking about medicinal plants and after that the plant that they mentioned to the researchers was exploited to near extinction. Traditionally, medicinal men could collect medicine when no one was watching. Nearly all adults of Endorois community knew one or two medicinal plants but the medicine men knew a lot of medicinal plants and treated chronic or uncommon illness. **(Annex 2 shows the various uses of plants in Endorois community)**

6. What are some of the **traditional ways** of protecting and conserving **wetlands** (Rivers, swamps, lake Bogoria)

Swamp management regimes

The swamps were closed during the rainy seasons, during this time livestock was not allowed to graze around the swamp 'keretab sehemu'. During this closed season, irrigation water was allowed to go to the swamp at night. The closed season was respected by all members of the community to a point that if someone accidentally let livestock go into the swamp during this time, this person could report himself to the elders so that they can perform a ritual on him to avoid a curse to his livestock. This person would offer a bull to be slaughtered and local brew for the ritual 'Ayepisho'. Before the swamp was opened for livestock grazing, a ritual was performed 'Sutetab Sawaitii'. A sheep was slaughtered and the fatty part was smeared on the swamp grass. Milk was spit and some of the grasses were tied together.

Before draining water for irrigation, the elders use to perform rituals at the water source and in the swamp. Once the channels were ready for irrigation, the first water 'Kutiante' was left to flow without using it. Regular irrigation rights guaranteed equal distribution of water to all farms.

History of formation of Lake Bogoria

Thousands of years ago, the current lake Bogoria was a wealthy village hosting various clans. One of the clans was the 'Kabon' clan whose totem is the baboon. The Kabon clan had two family lines in this village namely Kapsaraki and Kapsokomo. The two family lines were generous, kind and humble as opposed to the other unmentioned clans who were arrogant, proud and unkind. Although all the village members had plenty of livestock and food including millet, meat, milk and honey, a man named Bogoria happened to be the richest man in the village. People from drought stricken villages use to come and borrow food from this rich village. The unkind clans could give uncooked livestock placenta to the visitors and ask them to look for cooking fire elsewhere. As the visitors moved from house to house requesting for a place to cook the 'meat' (placentas), they could come across Kapsaraki or Kapsokomo family. These two families could feed the visitors with proper food and request the visitors to give the placenta to the dogs. There was a day when the unkind clans wanted to know which kind of livestock (goats or cows) had more milk than the other. They dug up wells and use them to measure the amount of milk produced by cows and compared it with that produced by goats.

They also made necklaces using millet seeds. The gods became angry with these unkind clans. One evening, the gods send a prophet to advise Kapsokomo and Kapsaraki family to collect everything belonging to them and ensure all members of their home spend their night at home and wait for an opportune time to leave. The two families obeyed. Then it started raining for three days and three nights. On the third day, the rain was so heavy that it shook the ground and jets of hot water started to shoot up from the ground. Chaos reigned in the village as sounds of falling pots and gourds hit against each other. Screams of desperate men and women from the unkind clans were heard. Property was destroyed and people perished, but the Kapsokomo and Kapsaraki family were spared. Their houses were not touched despite the village being submerged in water. In the morning, the two families were awoken by the gods; they found themselves surrounded by a mass of water. They were actually standing on an Island. Leading out of the island to the main land was a narrow path. The clan elder led the two families and everything that lived in their homes out of the island. As the two families went through the path, the earth behind them formed a depression that was filled with water. By the time they reached the

mainland, the narrow path had been filled with water. It became a huge lake and when the neighbours learnt what had happened, they named the huge mass of water "Lake Bogoria", meaning "the richest family that perished". Until today traces of house remains 'tolokta' can be seen in Lake Bogoria. Kapsokomo and Kapsaraki family are not allowed to visit or use the salt from Lake Bogoria because their long time village mates will harm them. Recently, students from a certain school toured Lake Bogoria, one student belonging to Kapsokomo family died on his way to Lake Bogoria. The Endorois community therefore belief that god can destroy satiated people who are arrogant and unkind. This story is used to educate children to be kind and share what they have.

Resources obtained from Lake Bogoria

Salt (Makatit): is an important resource obtained from Lake Bogoria, it is used to improve the health of the livestock and also to remove leeches when it enters into the animal's breathing system. It is also used to cure constipation in humans and livestock. It also cures chest and coughing problems. The salt collected for medicinal purpose should have the red and green layer due to deposition of spirulina.

Traditionally, men and old women who can no longer bear children were the only people allowed to collect the salt from Bogoria. Before collecting, they were required to offer something to the ancestors for example millet or tobacco. This allowed replenishment of what was taken. Nowadays researchers and tourists collect resources from Lake Bogoria without offering anything to the ancestors. According to Endorois people this is a total disrespect to their culture.

- 7. Name the locally **extinct** or **threatened** species of **plants & animals** found in your location

Locally threatened Animal species

1. Chelelei (local name)	4. Chepkurak (local name)
2.Lions	5. Rhino
3.Butik (local name)	6. Elephants

Local names of the locally threatened plant species

1.Tobororwobkoi	7.Likwon	13.Komolwo
2.Birtapta	8.Sokotoiwekab ngwony	14.Kipchekwere
3.Chebelyon	9.Kaparumen	15.Muyengwe
4.Mormorwe	10.Chwenee	
5.Kipchekwere	11.Leketetwee	
6.Chepirchon/Ndumeyon	12.Tibilikwo	

- 8. **Other information important for conservation obtained from the FGDs**

Cultural and Ecological changes in Endorois community

The Endorois tribe was once part of Tugen tribe living in Tugen hills. They migrated to Bogoria region during the age-set of Kipkoimet (about 200 years ago).They named

many places after the Kipkoimet age-set. For example a hill called Keon (a Kipkoimet child) and a village called Chepkoimet. During those times the area was a rangeland with very few trees and more grass. In 1950s when the age-set "Sawe" were warriors, there came a white man called "Arap Leso" who came to restore the area, he requested all the residents to take their livestock to graze in Lake Bogoria, when the residents came back, the area was full of small trees this small trees grew and with time they displaced the grass. During those times, bee population was very high, they were found in hollow tree trunks, under the rocks and under plants such as *Cissus rotundifolia*. There were tall trees by the name 'torokwo' which were prone to have hollow trunks that acted as a bee breeding zone. When these trees were cut down bee's population has since then decreased. Until recently, swamps, grazing lands and the savanna forest were also intact with plenty of wildlife.

In 1980s an alien invasive species called *Prosopis juliflora* was introduced. The weed has since then spread with negative impacts on biodiversity, ecosystem and people's livelihoods. Some of the negative effects include change in water courses, depletion of grass and colonisation of swamps.

Culture has also been changing. Before the colonial times, the most important thing in the lives of Endorois people was respect 'konyit'. This respect was for people, plants, animals and environment. The rules and laws that safeguard the respect was the taboos 'kikirei'.

During the various stages of their lives the Endorois encountered many cultural practises which were painful to enable them to have respect. The painful cultural practices included piercing of ears, removal of two front lower teeth without anaesthesia, corporal punishments and circumcision without anaesthesia. They therefore belief that it was the pain they had undergone which made them have respect for people and nature.

To maintain this respect, age-sets of both men and women played a key role in ensuring discipline was maintained among their colleagues. If someone did wrong or says an abusive word to another person or to nature, members of the age-set would either give the person corporal punishment or consume his property 'livestock' as fine. The age-set right ahead of each age set acted as the trainers 'Motirenik' and were highly respected.

The semi-arid area occupied currently by the Endorois community depended on rituals "tisekab eme or bik" to prosper and was therefore referred to as "Soi bo Kamare" meaning the area and the people occupying the area would occasionally hold rituals to avoid punishment from the gods. Traditional prayers and sacrifices therefore played a very important role in this community. They attributed the loss of biodiversity and degradation of habitats to cultural breakdown brought about by civilization. They argued that civilization brought changes in lifestyle, eating habits, population control methods, land use systems etc.

Traditional prayer conducted by women "Keretab beek"

This was a cultural ritual performed by Endorois women who were blameless 'Libwob'. It was performed, when there was a bad omen such long drought and wide spread of a certain disease. It was performed at a junction where many roads met because the Endorois people belief that strangers (people from other tribes)

brought bad omens. The women created a sacred site called 'kipngoche'. Sacred plants 'Korose' such as Chepkoryante, Sosionte, Kurion, Kelewe, Moigutie, Sodom apple were then brought. These plants were collected by chosen girls and young circumcised women "chepkorosinik' accompanied by an elderly woman. During 'Keretab beek' ritual, milk, millet and ugali were offered to the ancestors. After the ritual, the plants would be divided among the attendees and these attendees would take the sacred plants to their home to be used in blessing.

During these blessing period visitors were only received outside the home compound.

Traditional prayer conducted by men "Ndasume"

This was a ritual done by un-cursed men (warriors and the elders) in a sacred place on top of the mountains called 'Kapndasum'. It was conducted when there was a bad omen e.g. famine, spread of a disease or when Lake Bogoria waters produce unpleasant smell. The men performing this ritual were from un-cursed clans. The offerings also came from those un-cursed clans. Being a sacred place trees around Kapndasum were not cut or used for any other purpose. Sacred plants "Korosek" such as *Cyperus papyrus* were used to perform the ritual. Young boys were sent to bring the sacred plants with the help of an elderly man. After the ritual the sacred plants "korosek" would be shared among the attendees and used to bless their homes and livestock. During these blessing period visitors were received outside the home compound. Some clans were not allowed to perform or provide offerings for this ritual as they were considered cursed. Recently, the cursed clan performed the Ndasume at Kesubo swamp and the swamp dried.

Traditional food ways

In the past Endorois people fed mainly on livestock products. The type of food depended on many factors including the gender, age and the stage of life one is in. Someone was considered to be a child until he/she was circumcised. Children ate a variety of food including milk and wild fruits while old people fed mainly on milk and specific parts of the livestock meat. The warriors fed mainly on milk and meat (the steak).

'Ikorto' was a warrior's festive season. A group of 4 to 8 warriors could come together to do a festive season by the riverside. Each of the warriors provided a he goat or a bull to be slaughtered. The alimentary system could be consumed by married women while the steak was consumed by the warriors. The warriors were not allowed to drink water during this time. A mixture of meat soup and medicinal plants were the only liquids consumed. Some of the medicinal plants consumed included *Ngabunbun*, *Toloswo*, *Sitotwe*, *ngonyil*, *seketetik* and *tiryon*. The medicinal plants served various purposes, some were meant to raise the fighting spirit or to make the warriors brave.

Honey from honey bees and stingless bees are also an important source of food in Endorois community. It was not only a source of food but also of great ritual importance. The Endorois brewed honey beer which was used to bless marriages and circumcisions.



Fig 4: A traditional beehive (left) and a local honey processing place (right) at Kapkuikui location



Fig 5: Source of Lobi River at Kaibos location



Fig 6: Loboï swamp (mainly composed of a mixture of *Typha* and *Cyperus papyrus*)

Annex 1: Focussed Group Discussion Program

Time	Session	Notes
10.00	Registration	- Demographic information
	Introduction	- Welcome message - Self-introduction of the attendees - Purpose of the FGD - signing of the consent note
10.30	Focus group discussion	- State the ground rules and start asking the questions
12.00	Refreshments	
	Time compensation token	
	Group photo	

Annex 2: Plants and their various uses in Endorois community

Local Name	Common name	Uses	Remarks
1.Chemoyukobil		To Chase Evil Spirits	It's A Taboo To Use It As Firewood
2.Likwon	Boscia sp	The God Of Rain And Lightning Uses It As Medicine	It's A Taboo Shelter Under This Tree When It Is Raining Or To Use It As Firewood
3.Rukwon		Used To Remove Germs And Purify Drinking Water	
4.Aruopngwony		Used To Treat Kalazar & Liver Problems	
5.Horhorwe		Cures Liver, Spleen & Heart Problems	The Bark Is Used
6.Tukumet		For Construction	Also Treats Stomach Problems
7.Koloswo		Treats Yellow Fever	
8.Sakasakie		Treats Common Cold	The Roots Are Chewed
Ketipkibulia		Treats Common Cold	
Mokororwe		Used To Make Drinking Straws	
Lomanangare		Treats Pneumonia	
Nyakannian		Treats Stomach Problems	
Birtapta	Premna sp	Treats Chest Pains & Allergy	
Ngorore	Acacia tortalis	Treats Stomach Pains	Its Epiphyte Used By Women Who Deliver With Complications
Asupwee		Treats Malaria And Common Cold	The Stem Is Chewed
Ngirimone		Treats Constipation Problems & Cleans The Stomach	The Roots Are Used
Chebuluswo		Remove Germs And Purify Water	Also Used To Make Mouth Wash
Kilembelye		Stop Bleeding And Heal A Cut Wound	The Stem Liquid Is Used
Lobusakie		Stop Bleeding And Knit The Wounds	The White Latex Used
Ngoswe	Desert date	Stops A Running Stomach, Gum Cures Teeth Problem	The Epiphytes Used To Treat Allergy & Arthritis
Moine		Treats Amoeba	The Bark Is Used
Mormorwo	Sandalwood	Treat Stomach Problem	
Sukwon		Treats Allergy & Cough	
Barmukute	Albizia anthelmintica	Deworming Livestock & People	Also Treats Skin Problem
Tobororwobkoi		Treats Malaria	
Sitewe	Grevia bicolar	Used To Make Walking Sticks & Sticks For Guarding Livestock	It Was A Taboo To Use It For Firewood

We are sorry we could not take a group photo at the chief's office in Kapkuikui Location due to a technical problem with the camera. The participants of the Focused group discussion in Kapkuikui location were: Kimoi Chepkeitany, Kimoi Kebenei, Kimaru Koibus, Sokome Changwony, Rerimoi Keitany, John Rutto, Joylene Kanyaris (The moderator) and Prisca Seurei (The assistant moderator).