A traditional round mud-brick hut with a thatched roof, situated in a savanna landscape at sunset. The sun is low on the horizon, casting a warm orange glow over the scene. The hut has a dark arched entrance and is surrounded by dry grass and scattered trees. The background shows rolling hills under a cloudy sky.

# The Siria Biocultural Protocol

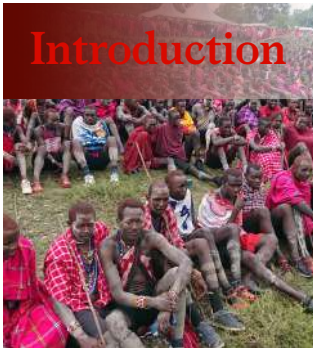
A living record of culture, conservation, and community.

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The Siria Biocultural Protocol has been made possible through contributions, information, and discussions shared by the different Maasai Pastoral groups who are members of the Nyekweri Kimintet, Oloirien Nyekweri and Maasai Moran Community Forest Conservancies. The discussions included the contribution from Elders both Men and Women. Youth who Joined to listen and learn. Siria Biocultural Protocol was achieved by incorporating inputs, knowledge, and discussions from various Maasai pastoral groups belonging to the three mentioned Conservancies.

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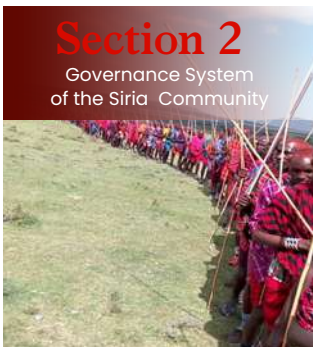
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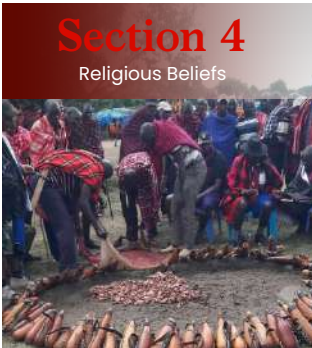
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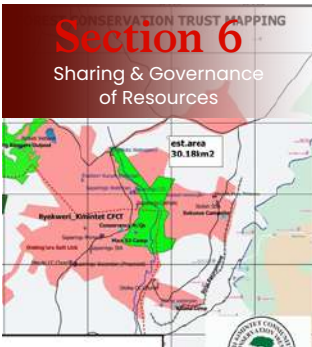
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# Acronym

- ABS** – Access and Benefit Sharing
- BCP** – Biocultural Protocol
- CBD** – Convention on Biological Diversity
- CEDAW** – Convention on Elimination of all forms of Discrimination against Women
- CIDP** – County Integrated Development Plan
- CITES** – Convention for International Trade on Endangered Species
- DC** – District Commissioner
- FPIC** – Free Prior Informed Consent
- GFP** – Global Forest Principles
- GoK** – Government of Kenya
- ICSP** – Indigenous Community Support Program
- IIN** – Indigenous Information Network
- ILO** – International Labor Organization
- IN** – Indigenous knowledge
- IP** – Indigenous Peoples
- IPLC** – Indigenous Peoples and Local Communities
- IR** – Indigenous Resources
- KWS** – Kenya Wildlife Service
- KWMA** – Kenya Wildlife Management Association
- MMNR** – Maasai Mara National Reserve
- MMWCA** – Maasai Mara Wildlife Conservancies Association
- NJ** – Natural Justice
- TK** – Traditional Knowledge
- UDHR** – Universal Declaration of Human Rights
- UN** – United Nations
- UNCED** – United Nations Convention on Environment and Development
- UNDRIP** – United Nations Declaration on the Rights of Indigenous Peoples
- UNESCO** – United Nations Educational, Scientific and Cultural Organization
- UNFCCC** – United Nations Framework Convention on Climate Change
- WIPO** – World Intellectual Property Organization
- WWF** – World Wide Fund for Nature

# Preamble of the UNDRIP

*“Convinced that control by Indigenous Peoples over developments affecting them and their lands, territories and resources will enable them to maintain and strengthen their institutions, cultures and traditions, and to promote their development in accordance with their aspirations and needs, Recognizing that respect for Indigenous knowledge, cultures and traditional practices contributes to sustainable and equitable development and proper management of the environment,”*

Article 13:

1. Indigenous Peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.

2. States shall take effective measures to ensure that this right is protected and also to ensure that Indigenous Peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.

## Acknowledgment

Indigenous Information Network expresses sincere gratitude to all Nyekweri Kimintet, Oloirien Nyekweri, The chairman of the three conservancies and Maasai Moran Community Forest Conservancies Members (Elders, Women, and Youth) for all the contributions made to the development of this Biocultural Protocol. Special recognition to the senior elders who worked as a committee throughout the long process of getting the right information: Among them Ole Saitoti Kimeita, Ole Kapiani, Peter Nailenya, Metete Tajewuo, Saitoti Nkararika, Dickson Naiyiano, Reuben Nagut, Elkana Saruni, Moses Shuuru and Benjamin Shuuru, the three respective Conservancies Community Liaison officers, Shadrack K Seyio who gave the women land for their manyatta and the staff of Indigenous Information Network who worked tirelessly to ensure that no one was left out in the discussions. Special appreciation to those who came up with the idea of the need to have our own Biocultural Protocol as a way of protecting our Indigenous Knowledge and Resources. We extend our gratitude for the financial support provided throughout the entire endeavor by IKI project of the German Government through Arbeitsgemeinschaft Regenwald und Artenschutz e.V. (ARA) and Siemenpuu from Finland. The support offered to Indigenous Peoples (IP) is truly valued. Special gratitude to Mr. Wolfgang Kuhlmann, Arbeitsgemeinschaft Regenwald und Artenschutz e.V. (ARA) and Mr. Kari Bottas, Siemenpuu. We are thankful for your patience and understanding regarding the intricate process involved in fostering communication among these geographically distant communities.

# Executive Summary

Community Protocols have a range of broader benefits in several policy areas including biological diversity, natural resource management, climate change, human rights, planning, and development in a community. Protocols are an emerging concept in environmental law and policy. The term “community protocols” was introduced into the text of the Nagoya Protocol on Access to Genetic Resources and the Fair and Equitable Sharing of Benefits Arising from their Utilization of the Convention on Biological Diversity (Nagoya Protocol) as a measure for implementing some of its provisions, as proposed by the African Group of negotiators, and is closely linked to the work of the Convention on Biological Diversity (CBD).

## Article 7 - Nagoya Protocol.

Access to Traditional Knowledge Associated with Genetic Resources.

In accordance with domestic law, each Party shall take measures as appropriate, with the aim of ensuring that traditional knowledge associated with genetic resources that is held by indigenous and local communities is accessed with the prior and informed consent or approval and involvement of these indigenous and local communities, and that mutually agreed terms have been established.

## Article 12 - Nagoya Protocol.

Traditional Knowledge Associated with Genetic Resources.

- In implementing their obligations under this Protocol, Parties shall in accordance with domestic law take into consideration indigenous and local communities, customary laws, community protocols and procedures as applicable with respect to traditional knowledge associated with genetic resources.

- Parties, with the effective participation of the indigenous and local communities concerned, shall establish mechanisms to inform potential users of traditional knowledge associated with genetic resources about their obligations, including measures as made available through the Access and Benefit-sharing, Clearing-House for access to and fair and equitable sharing of benefits arising from the utilization of such knowledge.

- Parties shall endeavor to support, as appropriate, the development by indigenous and local communities, including women within these communities of:

- Community protocols in relation to access to traditional knowledge associated with genetic resources and the fair and equitable sharing of benefits arising out of the utilization of such knowledge.

- Minimum requirements for mutually agreed terms to secure the fair and equitable sharing of benefits arising from the utilization of traditional knowledge associated with genetic resources.

- Model contractual clauses for benefit-sharing arising from the utilization of traditional knowledge associated with genetic resources.

- Parties, in their implementation of this Protocol, shall, as far as possible, not restrict the customary use and exchange of genetic resources and associated traditional knowledge within and amongst indigenous and local communities in accordance with the objectives of the Convention. Forthwith notify the Secretariat of any changes in the designation of its national focal point or in the contact information or responsibilities of its competent national authority or authorities.

- The Secretariat shall make information received pursuant to paragraph 4 above available through the Access and Benefit-sharing Clearing- House.

Customary laws include customary world-views, principles or values, rules and codes of conduct and established practices. They are enforced by community institutions and can have sanctions attached. They are derived from natural resource use. Some practices and beliefs acquire the force of law. They are locally recognized, orally held, adaptable and evolving. (Swiderska et al. 2009). External actors, those outside ILCs, include researchers, industry, the media, government agencies, NGOs, and tourists. Indigenous and community-conserved areas are natural and/or modified ecosystems containing significant biodiversity values, ecological services, and cultural values, voluntarily conserved by Indigenous Peoples and local communities – both sedentary and mobile – through customary laws or other effective means. (Borrini Feyerabend, 2008). Indigenous Peoples and their communities and other local communities are two distinct groups, usually defined by a number of factors, including history. Indigenous Peoples usually refer to the original peoples of a place, while local communities usually refer to communities other than the original Peoples that have migrated and settled in a place. Both dwell in a certain geographical location and may possess the same knowledge, practices, norms, values, etc., And at the same time contribute to various aspects of social, economic, and ecological sectors. The term Indigenous Peoples and their communities and other local communities is used to be inclusive of the two groups.

The term traditional knowledge (TK) refers to the knowledge, innovations and practices of indigenous and local communities around the world. Developed from experience gained over the centuries and adapted to the local culture and environment. Traditional knowledge is transmitted orally from generation to generation. It tends to be collectively owned and takes the form of stories, songs, folklore, proverbs, cultural values, beliefs, rituals, community laws, local language, and agricultural practices including the development of plant species and animal breeds. Traditional knowledge is mainly of a practical nature, particularly in such fields as agriculture, fisheries, health, horticulture, and forestry.

# Benefits of Community Protocols to Indigenous Peoples and Local Communities (IPLCs)

## **Recognition & Protection of traditional Knowledge**

BCPs acknowledges and respect the traditional knowledge and practices of IPLCs allowing them to assert their rights and interests.

## **Community- Led decision-making**

BCPs empowers IPLCs to make decisions about their lands and resources and ensuring that their values and priorities are respected.

## **Cultural Preservation**

They help preserve the cultural heritage and traditional practices of IPLCs, promoting intergenerational transmission of knowledge and cultural identity.

## **Improved governance**

BCPs enhances governance and accountability within IPLCs ensuring that decisions are made in a transparent and equitable manner.

## **Increased autonomy**

BCPs can help IPLCs assert their autonomy and self-determination, enabling them to manage their lands and resources in accordance to their values and priorities

## *Support for Sustainable development*

BCPs promotes sustainable development and livelihoods that are aligned with the values and priorities of IPLCs.

## **Promote equity & justice**

They help address historical injustices and promote equity and justice for IPLCs.

## **Conserve biodiversity**

They contribute to conservation of biodiversity and ecosystem services recognizing the important role IPLCs plays in managing and conserving natural resources.

## **Foster collaboration and cooperation**

They facilitate collaboration and cooperation between IPLCs, governments and other stakeholders, promoting mutual understanding and respect.

## **Conflict resolution**

They help resolve conflicts within communities and between communities and external stakeholders.

## **Sustainable development**

Community Protocols promotes sustainable development and management of natural resources, ensuring IPLCs long term well-being.

Other benefits of BCPs includes; *Empowering IPLCs, Promoting Cultural Preservation and fostering good governance.*

# *Origin of the Siria sub-tribe*

# Section 1



# The Maa Nation

The Maasai-speaking people of Kenya and Tanzania consist of three distinct tribes (Ilshon loolmaasai): Ilmaasai (Maasai), Ilchamus (Njemps), and Isambur (Samburu). During the early migrations from the Northern Kenya, the Isambur were the first to be left behind and currently reside in Samburu, Marsabit, and Laikipia counties. Later, the Ilchamus settled in Baringo County, while the Ilmaasai migrated to southern Kenya in the counties of Kajiado, Narok, and Nakuru, with some extending into Northern Tanzania.

Eight sub-tribes of the Maasai were completely destroyed during the sub-tribal wars and no longer exist, except for the Laikipia remnants, who were assimilated by other tribes. The other seven sub-tribes were Itarro modooni, IIng'uesi, Ildikirri, Ilkoki, Iloogolf ala, Ilaisikilai, and Ilmakokodo.

The Maasai tribe comprises fifteen sub-tribes, namely: Isiria, Ilwuasin Nkishu, Ilpuruko, Ilmoitanik, Iloitai, Iloodokilani, Ilmatapato, Ilarusa, Isaleii, Ilaitaiyok, Ilkeek Onyokie, Ilkisonko, Ilmang'ati, Ildamat, and Ilumpwa. These sub-tribes have distinct characteristics that differentiate them from one another, ranging from location to dress and speech, with slight variations in the pronunciation of words despite all speaking the same language (Maasai language).

## The Siria Sub-tribe

The Siria sub-tribe, consists of Ilkaputiei, Iltorobo, Ilkunonok, Illaiser, and Irmekitin/Irmashiren (currently called Oloirien), is drawn from five clans: Irmakesen, Ilmolelian, Illaiser, Iltarosero, and Illukumai. They are believed to have originated from Laikipia, migrating through Elangata Nanyokie (Nanyuki) and later through Elangata Osinoni, where they interacted with and lived among the Uasin Gishu people before finally settling in their current location.

## Historical Background of the Siria Community

The Siria sub-group of the Maasai whose history is rooted in long-distance migrations, processes of fragmentation and reunification, and successive adaptations to ecological, political, and social change. Like other Maasai sections, the Siria trace their deeper origins to the north of Kenya, with early movements southward through the Endikir e Kerio corridor. During these migrations, some Maasai groups remained in areas such as Uasin Gishu (Eldoret), while others continued southward. The Siria diverged westward, moving through Turkana, Enkare Nairobi ("the place of cool waters"), and Endoiyio Keri (Kericho), pursuing a predominantly pastoralist livelihood and favoring open plains that provided both security and grazing.

Over time, the Siria experienced sustained insecurity and attacks that led to significant dispersal. Some members fled into forested areas and became known as the Ntorobo (Ndorobo), adopting a hunting-and-gathering way of life centered on honey and wild game. Others moved toward Loita, while a smaller group, including figures remembered as Ole Merriayu and Ole Tunai, sought refuge in Luo territories. These dispersals marked a prolonged period of fragmentation in Siria history.

A major turning point occurred with the arrival of Ilkaputiei from Loita, led by Mpatiany and his son Koikoti, a grandson of Oloibon Lenana. This group settled at Entuniki in Luo land. Koikoti later married and became the father of three sons—Kororom, Lentirma, and Muruga—and emerged as a central figure in the community's historical memory. He died at Entuniki, leaving his descendants and followers there.

During the Entuniki period, Kororom, Koikoti's eldest son, rose to prominence as a spiritual leader (enaibon). Oral tradition recounts that, following an episode in which Ole Merriayu brought him honey, Kororom prophesied the arrival of Europeans riding horses from the west and foretold that their coming would bring major changes. When Europeans eventually appeared, Kororom advised the community to migrate southward, initiating a new phase of movement.

Following this guidance, the Siria moved from Entuniki to Omisigiyoioi in present-day Kilgoris. Around the same time, the Uasin Gishu Maasai, traveling from Angata Nanyokie (Nanyuki) through Elangata Osinoni and accompanied by Europeans, arrived in the area. The two groups established relations marked by hospitality and alliance: the Siria slaughtered forty-eight pure bulls in honor of the Uasin Gishu, who in return gave twelve women in marriage. These women were incorporated into three age sets—Iltuati, Iltareto, and Iltiyieki—symbolizing a period of close interaction and intermarriage.

Subsequently, the Moitanik, led by Europeans identified in oral tradition as Ildashi (the Dutch), joined the Siria and Uasin Gishu. During this period, Europeans guided the Siria across the Mogor River into the territory that constitutes their present homeland. In the Mogor forest, the Siria encountered Ndorobo groups, while the Moitanik and Uasin Gishu largely remained on the opposite side of the river.

With the consolidation of colonial administration, territorial boundaries were formally introduced in an effort to limit inter-community conflict. Oral accounts attribute the initial proposal for boundary-making to Ole Benek, whose ideas were supported by local leaders. The District Commissioner, remembered as Ole Legis, established a boundary known as Orpolosie le Legis separating the Siria from the Uasin Gishu and running through Ogweti, Oldanyati, Nkararo, and Olkeju Loonkituak. A second boundary was drawn from Kilgoris through Mutenkuar to Mogor, separating the Moitanik from the Uasin Gishu. These measures marked the fixing of territorial limits that continue to shape the region.

Internally, the Siria were not a single homogeneous group but a federation formed through historical processes of convergence. Various groups had been living in forest and plains environments, including Pimpinet Forest and Nado Enkikuei relying largely on hunting, gathering, honey, and meat. Oloibon Kirngwalngwali, an ancestor associated with the

Koikoti lineage, is remembered as having led these dispersed groups out of the forests and into the Kirsha and Mogor areas, where he played a central role in unifying the five Siria sub-groups into a single community. These five groups had originally arrived in the Olorukoti area independently and in small family units. They included the Ilkaputie, who separated from the larger Ilkaputie group at the Kapiti Plains in Kajiado and arrived with their livestock; the Ilaiser, primarily pastoralists; the Iltorobo, forest-dwelling honey gatherers, some of whom remain in the Mau Forest to this day; the Ilmashiren, mainly hunters who first settled at Parrang'uat; and the Ilkunono, renowned ironworkers who produced spears, arrows, and swords in specialized sites known as Orkokuet. Together, these groups became recognized as the first inhabitants of Olorukoti.

Olorukoti was named after Koikoti, whose memory remains central to Siria identity. During the colonial period, the British renamed the area Transmara after encountering the Mara grasslands on their approach. In Maa usage, "Mara" refers to open grassland dotted with trees, a landscape characteristic of areas such as Oloololo, Olkurruk (Angama), and Kalema. Despite the official name, many Maasai continue to refer to the area as Olorukoti. The history of the Siria is also marked by episodes of severe drought and hardship, particularly during their earlier sojourns in Luo territories, when scarcity forced people to exchange possessions for food. It was during this period that stories circulated of strange animals—horses, remembered as "white donkeys"—preceding the arrival of Europeans. After renewed movement toward Kilgoris and a period of reunion and celebration with the Uasin Gishu, the Siria attempted to expand into Oloirien but were prevented from doing so by Nadalla Nkoidila. As a result, they consolidated their settlement within the territories that today constitute the Siria area.

When the Uasin Gishu arrived, they were well received by the Siria. The Siria sub-tribe gave the Uasin Gishu eight bulls (Ilmongi Siruai) in exchange for their daughters. After slaughtering nine bulls, they gave nine girls to the Siria to marry. The daughters of Uasin Gishu are:

- Kenishoi - married to Ole Noompunito
- Nainyieyie - married to Ole Mamai
- Kotimi - married to Kirngwalngwali
- Sakileny (Nembirika) married to Dere ( Ole sinoni) as 2nd wife
- Penoi - married to Olepenoi
- Nekencha - married to Olesewani
- Nooltwati - married to Ole Merriayu
- Naleke - married to Ole Maingusie
- Soipei - married to Ole Soipei
- Hiii - married to Olenaingasha

The Siria and the Uasin Gishu coexisted until the Moitanik arrived from the western part of Kenya. The whites decided to move with the Siria and cross the Ng'obor River, where they found another group settling in the bush known as the Iltorobo. They became one community, and today they continue to intermarry. The Siria shared the rights of passage with the Loita community until the age set of Ilmirishi, when they requested their own manyata and received Oloiboni, who guided them through the manyata ceremonies.

Note: Ilaiser is both a clan and a group. These clans are found across all other Maasai sub-tribes. The clans are differentiated by ear notching and the branding of livestock.

# The Origin of Enaibon in the Siria Sub-Tribe



The Maasai had only one Laibon named Lenana. Lenana had two sons, Mpatiany and Senteu. Mpatiany lived in Kisokon in Loita. He impregnated his sister, who then gave birth to Koikoti. Koikoti grew in stature and spiritual powers to the point where he began to rival his father. The two engaged in a spiritual struggle, causing Koikoti to flee from Mpatiany as the conflict intensified.

Koikoti joined the Ilkaputie group that was moving to Olorukoti. They traveled through Nakuru [Nakurro] to Olpejoto, where Koikoti's father sent missiles that caused a fire outbreak, burning the forest. Koikoti hid behind Natigile Hill, but his father noticed him and attempted to strike him spiritually. Unfortunately, he missed Koikoti and targeted the hill, causing it to break, hence the name Natigile.

From Natigile, Koikoti moved to Imootiok Etuuyiet in Luo land, where he eventually defeated his father and settled peacefully with the Ilkaputie people, where he married. Koikoti had a son named Lentirma, who is the father of Kirngwalingwali (Kororom). One of Koikoti's daughters was married into the Ilaiser group by a member of the Ilkipaki family, introducing the Laibon lineage into the liaised group. The prophecy of Kororom regarding the arrival of white people on horseback is captured in the BCP volume 1.

NOTE: The Siria had no name before Koikoti's arrival. The name Olorukoti emerged during Koikoti's time, as he was a renowned figure. His routes were referred to as the land of Koikoti, which extended throughout present-day Transmara, eventually being reformed into Olorukoti due to the pronunciation challenges faced by the five groups of the Siria community.

The Siria community is sub-divided into five groups, each believed to have originated from different places:

1. *Ilkaputiei*: They are said to have originated from Nanyuki, migrating through Kilgoris to settle in the present-day Kimintet. Some believe they came from Kaputiei in Kajiado, living there until calamities such as droughts and hunger forced them to migrate to Loita in search of food and pastures for their livestock. While in Loita, they had a prominent king, Oloiboni Mbatiany, who ruled. Mbatiany had a sister, and he slept with her, resulting in the birth of a son named Koikoti. As Koikoti grew up and began performing Enaibon duties, Mbatiany became jealous of him. This led to Mbatiany fighting Koikoti, forcing him to escape the land by passing through Kilgoris and settling in the forest. Mbatiany sent fire missiles, saying, "Koikoti lentito eyieyio aitala emurua nitonie." The fire subsequently burned the entire forest, and the place is called Olpe Joto to this day. Koikoti later migrated to Moyoi, residing on the hillside until Mbatiany sent missiles again that broke the hill (Atejo anang' olayioni lentito eyieyio natum enkoriong' oldonyio). After this attack, Koikoti moved to Luo land, where he acquired weapons to fight back. Eventually, Koikoti died, leaving behind sons, including Kororom, who is now the grandfather of Kijape's father. They migrated and settled in the present-day Kimintet.

2. *Iltorobo*: They are believed to have originated from the forest, where they hunted wild animals for food and harvested honey. During the arrival of the other sub-clans, the Iltorobo moved out of the forest and settled in Intamigolin, which is now part of the Kalenjin community.

3. *Oloirien*: The Oloirien sub-clan is thought to have originated from the Serengeti in Tanzania before moving to Kenya and settling in Oloirien. Notable founding families include the Takaka family, Olenaigure family, Kirtasho family, and Naiduya family. Other families later joined them, intermarrying and contributing to the community. During the moranism ceremonies, they would say, "Kira ilenkutoto Oloirien," which is how the name Oloirien came to be recognized.

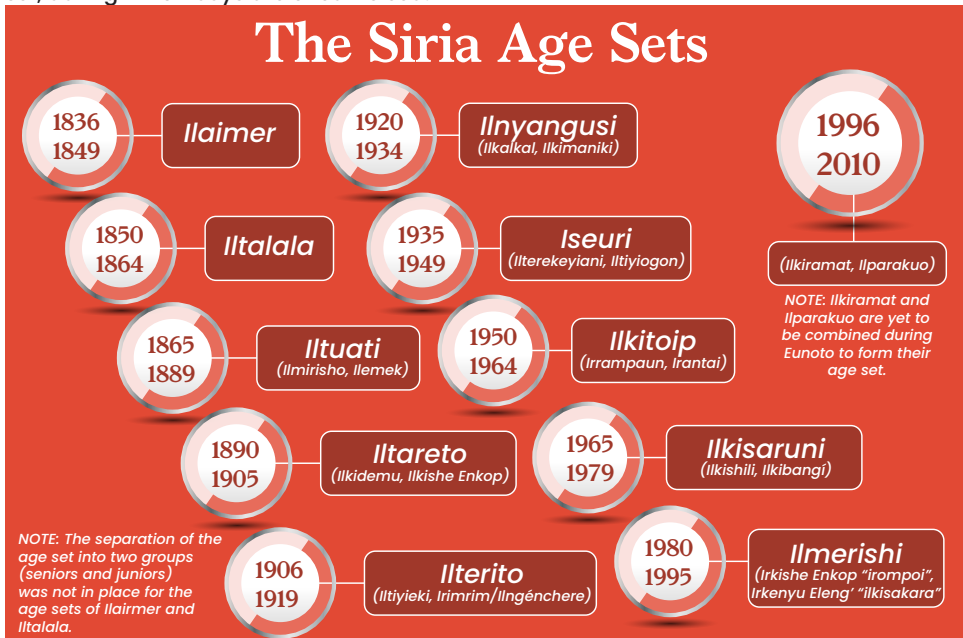
4. *Ilkunono*: The Ilkunono sub-community is believed to have originated from Luo land, specifically a place called Kanyamukango. Others narrate that the Siria community originated from Kaputiei, then passed through KapiRIDiny, migrating through northern Kenya and the Mau region before settling in their present lands. They are also referred to as Isiria Lekereto, as they are said to have intermarried with the Luo and merged to form one community alongside Ilaiser and Ilkunono.

# The Siria Age Sets

The Siria community has different names based on age-sets. These names are said to originate from Ilkisonko, in a place called indoinyio epayiani/indoinyio oolmoruak (blessed hills). The Ilkisonko sub-tribe, due to their high population, became the founders of many Maa cultural practices.

The name of each age set is chosen solely by Oloibon at the place known as Endoinyio Oormoruak in Loita. The management and protection of this place were carried out by the Ilaitayiok and Ilarusa, believed to be the original and pure Maasai. The ceremony for naming the age set is called Eunoto, a significant event where morans graduate to become elders. Olenkoidila and Ole Nalutu went to Loita to request permission for the Siria morans to graduate at their own land. Each of the five groups of the Siria sub-tribe selected nineteen morans to participate and represent others in the Eunoto ceremony at Endoinyio Oormoruak. The key mobilizers of the morans were Sempelai Olddikirr, Olenkoidila, Ntalamia, and Ole Kaka, who were the paramount chiefs appointed by the Dutch. The mobilization of morans continued for each age set until Kororom was granted the authority to conduct Eunoto on Siria land. He chose Ole Nkapune in Ormotonyi as the best location to host Eunoto for the Siria sub-tribe. The first age set that Kororom guided through Eunoto, including selecting the age set name, was Ilmirishi, which comprises Irkische Enkop (Irompoi) and Irmekenyu Eleng' (Ilkisakara). Each of the Siria age sets includes two age groups: "Emurata etatene" (seniors) and "Emurata ekedienye" (juniors).

Note: The senior and junior age groups are combined to form one age set, "Olporrol," during the Eunoto ceremony. The age sets serve as reference points for periods of time. For example, if asked, "When were you born?" One might respond by indicating their age set, during which boys are circumcised.



The Siria clans include:

- Ilaiser
- Ilkaputiei
- Iltorobo (Ilomoot)
- Ilkunono
- Oloirien (Ilmashiren)

The Siria community is further subdivided into sub-clans for the purpose of intermarriage, namely:

- Ilmakesen
- Ilmolelian
- Iltaarosero
- Ilaiser
- Ilukumai

The clans also had Ilponot, which were symbols for cattle used to signify unity and identity.

Each sub-clan had its unique sign name:

- Ilmolelian - Empunit
- Ilmakesen
- Iltaarosero
- Ilaiser
- Ilukumai

A section of the Siria community called Ilmashiren presently referred to as Oloirien is also said to have migrated from Tanzania through Endikir E Kerio, with some coming from Tanzania and the rest from Luo land, having roots in the Luo community.

Some of the Ilkaputiei are believed to have originated from Angata Nanyokie (currently Nanyuki) and traveled through Kilgoris to their present land. There, they intermarried and formed the clans Ilaiser and Ilkumai, which came together to form Entaloshi Ekedanye, while Iltaarosero, Ilmolelian, and Ilmakesen formed Entaloshi Etatene.

A man married two wives; The first wife lived on the right and was named Nado-Mongi, and She was given ownership of red cows (Nkishu Naanyokie). The second wife lived on the left side (Kedanye) and was named Narok Kiteng, receiving ownership of black cattle.

# CULTURE AND CUSTOMS

## Pregnancy and Childbirth

When a woman becomes pregnant[entuaa], certain foods are limited. She is primarily allowed to drink milk[kule] and eat fresh meat from newly slaughtered animals (Inkiri) and is not allowed to consume meat from dead animals (Inkiri Enkiteng Natua), only (Inkiri Enkiteng Bioto). During this time, pregnant women express cravings for specific types of meat, and this is referred to as Endung'on.

When labor pains begin, experienced women (Nkaitoyiok) are called upon to assist. Immediately after the child is born, the women in the house go outside and shout, "Kitoishote!" After some time, blood is sought for her "Ang'oru Osarge. Olayioni-neibungi enkashe netemakini oing'oret neing'angi neibungi olbung'ai neng'ori. Entito-Eng'asi aibung olbung'ai netemakini oing'oret neingukini neibungi enkashe (entawuo) neng'ori". The child is breastfed for one and a half years, during which herbs are mixed for him/her (Neishori Eng'orno). The child and mother remain unshaved (Olmasi), and a shaving ceremony is prepared (Enkitupukunoto) along with the naming ceremony (Enkarna Emisigiyo). A short period after birth, a male cow or sheep (Olkipoket) Orok osinya lemeeta imuain kumok neme ng'usur is slaughtered, and the meat is eaten only by women inside the house.

## Cutting of Umbilical Cord

During the cutting of the umbilical cord, the mother is given a razor to touch 4 times [atemaki mara onguan], which is then handed to another woman to cut, and the placenta is disposed of. Shortly after, honey or milk prepared with sugar then heated gently [aakep esukari] is given to the mother.

The following day, if it is a boy, one man (Olpayian Osinya) and a boy are given two calabashes (Nkukurtok), one small and the other big. They head to the river, collecting four stones into each calabash, tying the enkonini near the river, and returning home with the water. This water is poured over their hands, cursed four times (Mekiwaa Taa Eneitu llak), and then blessed four times (Mekitareto Taa Enitalaa) before being given to the child for the remaining period.

Before childbirth, the pregnant woman places special charcoal powder on her face for protection. Upon the child's birth, the women go outside and shout, "Kitoishote! Kitoishote! Kitoishote! Kitoishote!" Four times to celebrate and announce the arrival of the child. Additional activities related to childbirth are captured in BCP Volume 1. Baby food typically includes boiled herbs, cream, and fat mixed with charcoal powder. (Activated charcoal powder from the Moringa tree)

# Birth and Upbringing

When a child is born in the Siria community, women celebrate by ululating to announce the arrival of the newborn. In the morning, the father is called upon to bless the child and fetch pure water from the river, which will be used to feed the child for a month. During this time, women are not allowed to engage in any chores and are given time to rest. After one month, elders are called to bless the child and give them their Emisigiyoio name (The first Maa name a child is given after birth as per the rite of passage). A cow is given as a token of gratitude, and the child is fed with milk mixed with herbs.

As the child grows, he receives the Enkitupukunoto name (Second Maa name provided to a child as she/he grows subsequently according to the rite of passage). A pure sheep (Orker Osinya) is slaughtered as a symbolic ritual, marking the child's readiness for initiation during adolescence. During initiation preparations, the child is allowed to kill birds, which are considered pure. After the initiation, a bull (Orkiteng Loo Nkulalen) is slaughtered to cleanse the young Moran of any sins committed during their early years. This ceremony also signifies their readiness to face enemies in war. For a girl child, potential suitors begin to approach as she becomes ready for marriage. At this point, the boy becomes a Moran. He undergoes the Eunoto ceremony, where he joins other morans in a ceremony wearing red ochre (Ereko) and prepares for shaving to become junior elders in the society. Once the Moran stage is complete, the young man is considered ready to marry and start a family.

When the eldest son or daughter is ready for initiation, the father slaughters a bull (Orkiteng Loo Ilbaak). The individual chooses age mates to share a meal together, symbolizing the washing away of their sins during moranism. At this stage, the individual receives a new name as a father to their children. They then possess four names, including their baptismal name.

Following initiation, one may be allowed to marry, with the responsibility of parents to identify a suitable spouse. Parents also assist in dowry negotiation and payment. Polygamy is accepted and encouraged in the Siria community, allowing individuals to marry up to five women, who may live in the same homestead or separately, depending on land availability. The dowry typically comprises four heifers and occasionally a sheep. Newly married wives are given a few cows, mostly female, for milk production.

When a boy is born, a man is given a small enkukuri (calabash) with four stones placed inside. He goes to the river to collect water, accompanied by a small boy. This water is mixed with herbs and used to feed the newborn for a specified period. After one to two months, a naming ceremony is held, where elders bless the child and give him a name.













As the boy approaches initiation, he is allowed to kill birds. He then passes through another ceremony called Enkitupukunoto, where women slaughter a pure ram (Orker Osinya) and eat it inside the house. The boys undergoing this ceremony have a close friend with whom they share the ram meat (Enkiyieu), and that friend becomes a very important person in his life. Men are not allowed to eat the meat of that ram. The last rite of passage before initiation is a ceremony called Enkipaata Oo Layiok, marking the beginning of an age group. After this, the boy is ready for initiation.

For a girl child, another woman, accompanied by a young girl, goes to the river to collect water with an enkukuri containing four stones. This water is mixed with herbs and used to feed the newborn for several days. Naming the child occurs when she is about two to three months old. As she grows up, she undergoes the Enkitupukunoto ceremony, sharing the same meat (Enkiyieu) with a close girlfriend. A pure ram (Olker Osinya) is slaughtered, and the meat is eaten by women inside the house. After that, she is now ready for initiation. NB:- The person collecting water does not have to be the real father of the newborn but can be any circumcised man, accompanied by a small boy.

- Two enkukuri are used: one with four stones for mixing herbs and feeding the newborn, and another without stones for washing the newborn. The first enkukuri is tied with enkonini.
- Ear piercing for girls occurs when they request it as they approach initiation, starting with the upper part of the ear, followed by the lower part.

## Naming of the Child:

After a month, the father's age set is called to give the child their first name (Enkarna Emisigiyoio). The name is chosen based on the season, time, place, or situation. Some of the names and their meanings are listed below

Boy	Girl
 <p><b>Nkoitoi</b> <i>Born on the way</i></p>	 <p><b>Nolari</b> <i>Born during rainy season</i></p>
 <p><b>Lekakeny</b> <i>Born in the morning</i></p>	 <p><b>Kakenya</b> <i>Born in the morning</i></p>
 <p><b>Lekarie</b> <i>Born at night</i></p>	 <p><b>Nekayie</b> <i>Born at night</i></p>
 <p><b>Letaya</b> <i>Born late in evening</i></p>	 <p><b>Netaya</b> <i>Born late in evening</i></p>
 <p><b>Ledama</b> <i>Born during the Day</i></p>	 <p><b>Nasha</b> <i>Born while raining</i></p>
 <p><b>Leteipa</b> <i>Born late in evening</i></p>	 <p><b>Naeku</b> <i>Born early in the morning</i></p>

NOTE: During the naming ceremony, one of the father's age-set is chosen to bless the name by calling the child's name four times, concluding with "mekitamanya enkarna." The mother is then called four times, responding with "eeu" each time, while the father also responds with "ooo." The crowd responds with "Naai" for the child, the mother, and the father in that order.

Once the child is given a name, he or she is nurtured and trained according to their gender: boys learn to care for cattle, while girls learn household chores. Before circumcision, children undergo a cleansing ritual called Enkitupukunoto, where a pure lamb or steer of one color is slaughtered by women only. The child selects their best friend from the neighborhood to share the meat of the slaughtered animal. These friends call each other "Enkiyieu ai," meaning "special person," and they owe each other strong respect. A child has two chances to choose friends referred to as "Enkiyieu ai" during Enkitupukunoto and Orkiteng Loorbaa; however, the latter is only applicable to boys.

## Welcoming Newborns:

When a child is born, whether a boy or girl, ululations are made four times to welcome the newborn to the family. (Neipoti inkera elatia nepuonu aanya esukari neshipa). If the newborn is a girl, a mother and a young girl go to the river to fetch water using a calabash with four stones placed inside (neyenikini enkonini ngeeta pokira are), signifying protection against evil spirits. The child is fed with this water until it runs out. Before the water is finished, a few village women receive some water in their hands, and certain curses are recited. No one takes the water until blessings are mentioned, at which point the women take the water freely (Nengasi aadek engare etii inkaik oo ntasati naa meishiaa taa neok ina are kake ore pee emayiani neok intomonok ina are).

After four days of delivery, (ore eton eitu edung'ori enkerai osotua), no man is allowed to enter the house, especially members of the father's age-set, because it is believed that the mother and child are unclean. After these four days, (ore take pee edung'ori enkerai osotua), women knowledgeable about purification plants gather the necessary herbs to cleanse the mother and child (nelo enkitok nayiolo ilkieek oitukuyieki enkerai o ngotonye ayau ilelo shanito). The medicinal plants for the child are kept undisclosed (neitukuyieki entito ilchanito le kule), and the mother also bathes with these plants. Esongoyo and Osentu medicinal plants are used to clean the bed materials for the woman. These plants purify her, allowing men to enter the house afterward.

For a boy, a young boy and a man fetch water using a calabash with four stones placed inside. The child is given this water to drink and used to feed them for a certain period before introducing milk and medicinal herbs. During purification, both milk and herbs, as well as non-milk herbs, are used to cleanse the child.

When a child is born (neiboki inkishu te boo), villagers ask about the child's gender. If it is a girl, they say (neibungi olbung'ai neutieki olng'oret neingukini neibungi enkashe neng'ori neyeakini ng'otonye osarge). They are welcomed into the home, and the mother drinks the blood of the slaughtered animal. If the child is a boy, they say (neibungi enkashe neutieki olng'oret neing'ukini, neitokini aibung' olbung'ai nengori neyakini ng'otonye osarge metooko) as the mother is welcomed. The child is fed with oil mixed with special herbs burned to ash until the child is fully grown.

## Shaving and Circumcision Rituals

During the shaving ceremony, village elders come to bless the child. The shaving occurs in the evening using the mother's breast milk, with the mother sitting on a skin during the process (Neboraki menye enkerai inamuka oo lonito). When the child is fully grown, for boys, (nebau enkitupukunoto), the boy looks for another boy (loitupuku ninye). A bull is selected (olkiteng' osinya), either Keri Orok, Barikoi, Onyokie, and horns and tail must be intact. (olkiteng' osinya nemeeta entibil). The bull is then slaughtered in the middle of the cowshed.

Only specific leaves, such as Intamiyio and Isitet, are used during the ritual. These leaves are placed on a blast furnace (olngesher) to roast the meat. The right side of the bull is roasted first, followed by the left side. The right side consists of (enadama oshoke which has, oltau, ilkipieu, enaigara) [, Nesiri enkerai] for the boy to be circumcised. The boy is then shaved in the evening, and ochre is smeared on his head and seat. The boys are the first to eat the meat (Nedungonkini enkauo olodordor) with two spears inside (Neunokini embae ilkiku).

After this, the boys go hunting when the sun sets, targeting grasshoppers (ilmaat). A name is given to the boy (enkarna emisigiyoio), and when the time comes, he is circumcised (ore aa ilaibartaka nepuo aar imotonyi) they go hunting and killing birds. After two days of circumcision, the boys are washed using Olaimurunyai and Olemeei to chase away bad omens (iltiloio) (Neunoki imotonyi oloshurti otii osikirai olarashi). They wear a belt called (olcheposheshe) and are also given (Nikia o empere), made of skin to carry the birds they hunt.

During the shaving process of the circumcised boy, he is shaved in the evening. Two men are called, Lolpiron, to stand on the left and right. In the morning, after the boy's shaving (Neishori esiteti and entamiyoio), he is taken to the cowshed. The cow's dung, milk, and urine from a heifer (enkiteng' neton eitu eisho, Neipiraki olpiron enkima, olkipelua nesir enkomom) are applied around his face, stomach, and legs four times while blessings are said upon him.

The boy is then given two sticks (ingusidin), one made of Entamiyoio and the other of Esiteti. He escorts the cows for two days before returning home with them. On the first day, he only escorts the cows out of the home with the two sticks and returns home.

On the second day, he goes to look after the cows and returns before they arrive home. On the last day, he stays with the cows until he brings them home. After arriving home in the evening, the boy goes to shower in the cowshed (nelo aitukuo te boo oonkishu), marking the beginning of moranism.



*A Picture of Ilkiramat age set during Eunoto Ceremony in Olmotonyi where similar events have taken place in the past.*

## Moranism

For the man to be a moran, two men [Olpiron], are called in the evening, [one on the left and the other on the right) to give milk to the man, to mark the beginning of his moranism. In case the Olpiron are not present, a girl is called to give the milk to the man. If the girl is also unavailable, the man himself takes a spear [embae, neng'or enkiteng' neiwuou osarge] and goes to the forest. There, he mixes the milk with blood, consumes it, and collects edible fruits from the forest.

The man, now a moran, returns home and applies red ochre (ereko) on his head before seeking out other morans. Morans are not allowed to eat ugali and are forbidden from walking alone; they must always be in pairs. They only drink milk from a calabash and eat honey and edible fruits from the forest.

*Olkiteng' Loonkuulalen* was slaughtered, symbolizing purification. This bull is meant to purify the man of any sins, such as killing of birds. The bull is slaughtered in the bush, and the morans' mothers are called upon to carry the meat home. Young wives (*isiankikin*) are not allowed to carry the meat from the bush. The morans and their mothers fight over roasted meat (*enkiguran*). The roasted fat from the meat is called *ilmodat*. This ceremony signifies the morans' readiness for war, in case of an enemy attack.

For the girl, potential suitors (husbands-to-be) begin to show up, as she becomes ready for marriage. The morans apply red ochre (*ereko*) after the celebration, and this signifies their readiness for shaving and transitioning into junior elders of the society. The morans have their leaders in the *manyatta* who carry specific responsibilities.



## 1. Circumcision

Initially, both boys and girls were circumcised when they reached the right age. A week before circumcision, boys start killing birds, which they will tie around their heads after the ceremony. Girls, on the other hand, form a group called *Empikas* and move around the community, dressed in Maasai attire, with bells on their legs and blowing whistles. This serves to inform the community of their readiness for circumcision and to invite them to the ceremony.

On the circumcision day, the boys are mocked, pinched, and bruised with rough sticks on their necks before they are taken to the river to swim in cold water. They are then brought back to the gate of the cattle boma, where their circumcision takes place, all while singing circumcision songs. Girls are circumcised next to the doorstep. Boys are not allowed to cry during circumcision; for it is considered a taboo and, in that case, the cattle's horns are broken, and the boy is not allowed to interact with his age set for the rest of his life. However, there is no issue if a girl cries during circumcision, as she is considered a woman.

After circumcision, boys become Ilaibartak, and girls become Nkaibartak. Both wear black skins or clothing. Girls hold esosian and orkidongoe as part of their attire, while boys hold Empere enkorien and birds or Oloshurti (for those whose families do not tie birds). Once they have healed completely, they are shaved, and boys become Irkiliyani, while girls become Isiankikin. The shaving is done using milk placed on a four-legged stool with a razor blade. The next day, the boys' heads are decorated with red ochre, and they wear new attire called Enchoriba. They then go to look after cattle for half a day over two days and a full day over the next two days, making a total of four days. During this time, they hold Engudi oo nkishu, made from ositeti or enkorien trees. After these rituals, boys begin moranism, while girls become ready for marriage, awaiting potential suitors.

## 2. Moranism

A junior Maasai moran during eunoto ceremony

Morans are elderly initiated boys. The first rite of passage is the Moranism and the Life of the Siria Men

During moranism, young men are dressed in a skin cloth called enchuruba. Each moran is required to have his own chair [olorika loonkejek ongwani], which no one else is allowed to sit on. He also makes his own tobacco carrier (oltulet) and olkidong. To protect themselves from enemies, morans carry several objects, including:

- Arrows
- Spears
- Swords (worn at the abdomen)
- Shields
- Rungus



*Maasai Moran defense tools*

Leaders among the morans, chosen by elders, receive cows and a rungus as a symbol of leadership. They are also given objects worn around their necks, including osinkila and entureishi. During the selection of age-group leaders, the elders identify the best boys from certain homes, and the chosen moran must have a good reputation. A group called oloiroshi or olamal, usually numbering 19 or 29, goes around collecting cows and goats for the leaders.

## Age Group Leaders:

1. Olaiguenani – chosen during enkipaata oo layiok and has an assistant.
2. Olotuno – chosen during eunoto.
3. Oloboru enkeene – also chosen during eunoto.

1. Olkiteng Loonkulalen ceremony: This involves a play between morans and women, where they scramble for the burnt meat. A bull is slaughtered in the bush, and morans and women fight and eat the burnt meat, symbolizing the morans' cleansing from their childish deeds. This ritual symbolizes their readiness for war and hunting.



2. As part of their training, the morans go on lion hunts. The one who kills the lion brings back the shoulder skin and tail as trophies. The moran who succeeds in this hunt is celebrated by the women of his age, who sing songs of praise, recognizing him as a true warrior.
3. Orpul. This is where they retreat into the bush to eat meat. Following this, they pass through Eunoto, the ceremony where they graduate into adulthood. After completing this stage, the morans are considered ready to marry and start their own families.



Moranism can be like an advanced level of learning for boys. Some of the skills they acquire during moranism include:

- Fighting and defense: Training in the use of arrows, rungas, swords, spears, and shields for both personal and community defense.
- Identification and use of medicinal plants: Knowledge gained during the Irpuli stage where they identify and use different medicinal plants.



*Maasai traditional herbalist preparing a concoction of medicinal herb/medicine.*

• **Herding and livestock care:** This involves moving livestock to areas with abundant grass, away from home [Roncho], and treating animals when necessary.

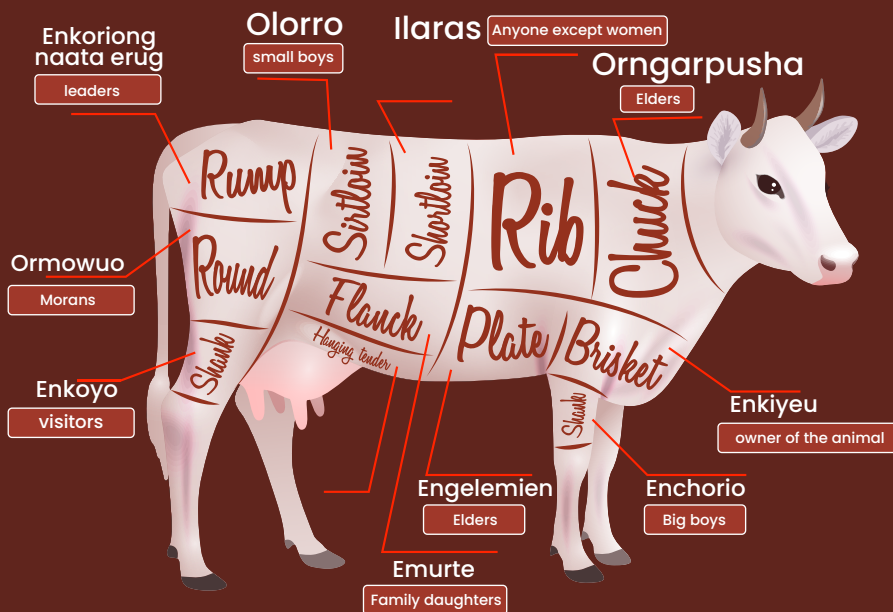


• **Respect and teamwork:** Morans uphold discipline among themselves, addressing any mistakes internally. A moran is not allowed to drink milk alone; it must be shared between at least two or more, promoting unity and cohesion.

• **Slaughtering:** Training in slaughtering animals includes learning the anatomy, differentiating types of meat, and classifying them according to the intended consumers, as different categories of people have their own designated portions.



# classification of meat based on consumers



Oltau	Heart	young boys
Ilairakuj	Kidney	Men
Imonyi/ Empunuka/ enaipiripiri	intestines/ rumen/ reticulum	Women

The above classification of meat based on consumers is for cattle. For the case of goat and sheep, there is a slight difference as shown below;

Meat	Goat	Sheep
Liver	Men	Women
Lungs and Heart	Boys	Boys
Back	Women	Women
Head Tongue	Men	Men
Brisket	Boys	Boys

# Beliefs

The Siria community believes in one God, Enkai. Each morning, women pray and thank God for the day. When milking, the first milk is sprinkled in all directions as a prayer to Enkai. During eunoto, four elders from different age groups bless morans. The morans squat facing the sunrise as the elders, using cow tails, bless them by circling them four times and invoking God's name. In times of thunderstorms and lightning, women use a panga and olmishiret at the door, placing inkuruon in the fire while sprinkling milk and uttering prayers to appease the spirits asking them to calm the storm.

## After Circumcision

The period known as Eunoto olatimi [Also known as endungoto oolatimi], involves rituals where women curve marks on their foreheads during circumcision. Holy materials, including two sticks (ntamiyio and enetimito) and olkokola, are placed on both sides of the door. Holy women, inkituak naasinya, perform this process. A man wears osinkila and endureshi on his forehead and then places it on the bed before wearing it on his neck the following day.

The morans slaughter three categories of steers;

- Irmongi loonkulalen
- Ormenapi (irmongi loonkutui)
- Orkiteng loorbaa

### 1. Orkiteng Loonkulalen

After circumcision, boys are shaved to become morans. Each moran slaughters a steer (orkiteng loonkulalen) as part of a cleansing ceremony. Special meat is prepared for four women, led by the moran's mother. The ceremony includes a mock fight between the moran and the women using canes before they are handed the meat. The moran wears enkulale, a small prepared stick, in his earlobe.

### 2. Ormenapi (Irmongi loonkutui)

Morans slaughter these steers in the forest (irpuli) to strengthen themselves. Although optional, it is customary for most morans to participate. The number of steers can vary, and the morans stay in the forest for extended periods depending on availability of the steers.

### 3. Orkiteng Loorbaa

This steer is slaughtered by each moran after moranism, before his children are circumcised. Rituals include tying the steer at the center of the boma, sprinkling milk on it, and taking it to a special bush under a fruit-bearing tree. The steer is killed, and its blood mixed with warm milk and honey is consumed by those present. A special skin, Olkereti, is prepared for the calabash. All the other meat is then roasted, except for the brisket which is fried to make ironkena, which is stored in a calabash. The meat is shared with a friend, forming a lifelong bond, and the two will call each other [enkiyeu ai].

The ironkena will be taken by the wife of the friend to feed her children. Note: this steer is slaughtered after marriage and also when the children are about to be circumcised.

# Marriage

In the Siria community, marriage is a significant rite of passage and involves multiple stages:

## 1. Orpisiai (Report)

The marriage process begins when the son or his father identifies a girl. On some other occasions, a child can be booked before birth and if it turns out to be a girl, she will grow up knowing her husband to be, but if it is a boy, he will become best friends with the one who did the booking. This decision is communicated to the mother of the son, who, accompanied by one or two women from the neighborhood, visits the girl's family. They bring gifts such as a chain and a mixture of honey and milk [esiret enkoshoke] as a symbol of the marriage proposal. This is the first formal communication expressing interest in the girl. The girl's family receives this proposal warmly, and a date is set for the engagement.

## 2. Enkaputi (Engagement)

During the engagement, members of both families meet. The boy's family formally requests the hand of the specified girl, and the girl's family assesses the character and lineage of the boy and his family before agreeing to the match. If both parties agree, dowry negotiations begin, divided into two phases:

Nkishu Enkaputi (Phase 1): The initial dowry consists of four heifers, with the possibility of increasing to five or six due to penalties. These penalties are imposed if any member of the boy's family wrongs the girl's family in any way. Along with the heifers, blankets and drinks (either soda or alcohol) are given.

Nkishu oo Rikoreta (Phase 2]: This dowry includes four more heifers, one bull, and two sheep. The payment can be delayed but must be made before the woman initiates her children. If unpaid, the husband must request permission from the wife's family to circumcise their children which can be granted or denied. Once this phase of dowry is paid, the marriage becomes permanent and cannot be dissolved.

The dowry also serves specific purposes:

Phase 1 Dowry: Three heifers go to the girl's father, and one to a selected family member. Blankets are shared equally among the family.

Phase 2 Dowry: The bull is used to create a special relationship, "Pakiteng'," between the husband and his father-in-law, allowing them to call each other by this name. One heifer allows the father-in-law to eat food prepared by his daughter, and the remaining heifers are distributed among the family. One of the two sheep are used to establish another bond, "Paker," between the husband and his mother-in-law and the remaining one allows the mother-in-law to eat food prepared by her daughter.

### 3. Erikoto (Wedding)

The wedding sums up the marriage process. Special clothing [Orkila] and bead attire are prepared for the bride by her family, along with four calabashes [Nkukurto] to be held by the bridegroom and his best man. The night before the wedding, the bride is given advice on how to be a good wife and manage family matters.

On the wedding day, the bride receives utensils from her family and they leave her home before noon, walking slowly to her new home. She is given a hogget [enkuo] or heifer for her to accept the fresh milk entering into her mother-in-law's house. She and the groom share the fresh milk equally. That night, the bride is given a new name by the groom's age set [enkarna orpayiani], based on various factors such as the season or the groom's age set. The name is called four times, and the bride responds "eel", they then close by saying "mekitamanya enkarna" and the crowd responds "naai".

The morning after the wedding, the bride receives eight cows and one bull from her husband. She is then introduced to the extended family, a process that may take several days. Family members gift the bride with sheep, goats, or heifers, with different titles such as "Pakuo" and "Paashe" depending on the gift. The groom also receives gifts and special titles [pakiteng or enatawuo] based on what he is given. The family grows, through the birth of children and the husband may marry additional wives, provided he can support them.

## Manyattas



During moranism, morans undergo a series of six manyattas, each with a specific name and purpose, marking the various stages of moranism. Every age set experiences these manyattas before they graduate to elders. A Manyatta is a settlement created by an age set, consisting of several houses arranged in a circular manner. These settlements are temporary, lasting for months until their purpose is fulfilled.

Below are the stages of manyattas that each age set goes through in the process of moranism:

### 1. Emanyatta Enkipaata

This is the first manyatta for each age set in the Siria community. It is reserved for the junior age group (Emurata etatene), who are still boys (uncircumcised morans). Circumcision is required for them to proceed. The purpose of this manyatta is to select a name for the age group. The morans may create their own manyatta (settlement) or conduct the event in someone's boma (home). This manyatta lasts for about a month or less, with celebrations, eating, and singing. The instructors and officials overseeing the ceremony are special elders (orpiron) from the second senior age set.

### 2. Emanyatta Oomotonyi

This is the second manyatta undertaken by each age group. Here, the morans bring their mothers to the manyatta. The purpose is for the morans to request the handing over of the horn (emowuo) and the yell "Enkiserata" from the previous age set. The horn and yell symbolize power and are officially passed on through this manyatta. This manyatta can last up to six months and includes celebrations, eating, drinking, and singing.

### 3. Emanyatta empumpu

In this manyatta, the morans bring their wives, though the number of women allowed is limited. They also collect about five steers and some blankets as gifts. The purpose is to offer thanks to the special elders (orpiron) who have instructed them. This manyatta lasts for about a month or less and includes celebrations, eating, drinking, and singing.

Special elders named ilkonok are given a calf (cows) pleasing them for blessing that age-set (cleansing). It is a manyatta held for giving the poor old people some cows.

Nkonito oonkiyia and nkalulung'ani- They were worn by women especially for beauty and identity. Lambs slaughtered for boys and girls are Oldunget lepapit and others slaughtered later, Olbarnet, the child and the mother were shaved in the morning hours. Ochre is mixed with fat and smeared on their heads.

### 4. Emanyatta oo Ng'usidin

The purpose of this manyatta is for the elders (orpiron) to bless the morans before their graduation (Eunoto). The elders prepare a mixture called "orkupelia" (cow dung and milk) enclosed in oltogom, in the middle of the cattle boma. They smear the morans and their canes (ng'usidin) with this mixture. The blessing process is performed by elders from the senior and junior age groups, and each moran takes two elders into their house to light a ceremonial fire using firewood from iltamiyo and osojoi.

This concludes the blessing. Before the Eunoto ceremony, the morans participate in “Olamayio” (the lion-killing game).

## 5. Emanyatta Eunoto

This is the most significant and famous manyatta. All five groups (Nkutot) of the Siria community participate together in the same manyatta. On the first day, the morans bring eight grey cows and eight black cows. A grey bull is placed with the black cows, and a black bull is placed with the grey cows—these animals are part of the ceremony. Each group has its own section in the manyatta, and the morans carry flags (Enanka) and place them on the roofs of their houses. Those from Oloibon lineage [Ilmuran loonkidongi] carry black flags while the rest have the same color. This manyatta serves two main functions:

1. The selection of the two main leaders of the age set (Olotuno and Oloboru enkeene).
2. The mixing of senior and junior age groups to form a new age set, named by the oloibon.

The two leaders each slaughter a steer:

- Orkiteng’ Lolotuno – The steer slaughtered by Olotuno, whose skin is stretched and pegged by the morans’ mothers.
- Orkiteng’ Loloboru – The steer slaughtered by Oloboru enkeene, whose skin is made into a rope then cut into small pieces, and tied to the wrists of the morans.

The oloibon and selected elders control the manyatta from a central structure called “Osinkira,” made of leaves and sticks, with a fig tree at its center. Two main celebrations take place:

- Enkipaata Ereko – A two-day celebration where morans, smeared with red ochre, queue, run, and sing.
- Enkipaata Enturoto – Another two-day celebration where morans, covered in white soil from the river, repeat the process.

Afterward, forty-nine chosen morans are shaved, [ilmuran lendukuya entalengoi] and the rest follow the next day. Those with oloibon lineage are shaved at home. The morans become partial elders until they organize their final manyatta.



*The Siria Maasai during Eunoto Ceremony*

## 6. Emanyatta Oolorikan

This final manyatta is performed by both the senior and junior age groups together. Each of the five Siria groups performs this function independently. The purpose is to bestow full powers and responsibilities to the new elders. Cattle [inkishu oonturuja naishoro isirito] are exchanged between the previous and new elders to symbolize unity. Rituals like tying stools (ilorikan) take place, representing equalization. New elders are given roles such as:

- Blessing- given to all new elders
- Cursing- some selected individuals with strong principles.
- Guidance- given to all new elders.
- Mediation- given to all new elders
- Solving individual and community problems
- Decision making- family and communal.

## Different types of clothes worn at the Manyatta

Enanka Narok – Worn by morans with seer powers (nkang’itie oonkidong’i), while ordinary morans wear different colors.

Olotuno, Olaignwenani, and Oloboru – Wore cow skins (enchoni) distinct from the rest. Morans also wore osinkila for protection.

# Body Marks

## 1. Teeth Removal

This procedure is done twice during a child’s life: once for the removal of milk teeth and again for permanent teeth. The primary purpose is identification and creating an entry point for medicine in case of fainting. Only the two lower incisors are removed, and the space left by the teeth is called “embuata.”

## 2. Ilkipirat

These rounded scars are created by applying a hot piece of cloth to the skin. The marks are arranged in specific patterns to act as a form of decoration and to signify the level of bravery. The number of marks reflects the individual’s bravery, and they are usually placed on the thighs or above the elbows.

## 3. Ingeriatusi

These are narrow, beautiful patterns drawn on the cheeks of women for beauty purposes. The patterns are skillfully created by experts using a herb known as “OIngeriantusi,” and they are exclusive to women.

## 4. Ear Piercing (Enkirasata oo Nkiyiaa)

Two parts of the ear are pierced: the pinna (enkitipet) and the earlobe (esekerua). The pinna is pierced with a hot needle [Oltidu], while the earlobe is pierced using a knife. A prepared piece of wood, known as “Enkulale,” is inserted into the hole to gradually stretch it. The enlarged hole in the earlobe is used for earrings.

There are two types of earrings:

- Imuna: Worn on the pinna.
- Nkonito oonkiyiaa and Ilmintoni: Worn on the earlobe.

## 5.Ormasi

This is a special form of shaving performed on women who have recently given birth and on their newborns who haven't yet had their first haircut. The mother and child are shaved on the same day, usually one or two months after the birth. The shaving creates a sharp, hair-free area at the corner of the face above the eyebrows.

## 6. Tear Marks

These are two or three parallel cuts made vertically below the eyes, on both sides of the nose, for children who frequently cry. The idea is that the tears will cause pain when they reach the cuts, eventually teaching the child to associate crying with discomfort and stop crying as frequently.

# People's Mass

In the Siria community, people sometimes form organized groups to exert force and acquire something without the need for negotiations. These groups are:

- Empikas: This is a group of girls who are about to undergo circumcision. They move around the community to announce their initiation day, tying bells to their legs and blowing whistles as they walk.
- Oloiroshi: This is a group of morans or women who visit specific households to collect steers during a fundraising event for a Manyatta. Once they arrive at a home, they refuse to leave until they get what they came for, with no room for negotiation.
- Olamayio: This group consists of morans who go into the forest to hunt and kill a lion before the Eunoto ceremony. The bravest moran wears the lion's mane during the 'Enkipaata' (the Eunoto ceremony).
- Enjore: This group of morans organizes cattle raids, often targeting communities hundreds of kilometers away from their Manyatta.
- Enkitunguat: This group of men is responsible for retrieving cattle stolen by other communities. When returning the recovered livestock, they sing a special song called "Olopio" on their way home.
- Olkishuroto: This group, mostly made up of women, gathers to discipline individuals who have committed serious immoral acts that violate societal norms. They physically punish the offender as a form of social justice.

# Customs

In the morning, the first cow's milk was traditionally milked into a calabash and poured onto the ground as an offering to the ancestors. A little was also poured to "Moikuape" and "Kopikop" as a prayer to God. This ritual was only performed in the morning.

Other Customs includes:

- Olng'esher
- Olpiron
- Enturuj
- Elaata oo nyamin
- Enjung'o
- Iloikop
- Ilkiriko
- Olkipoket
- Eunoto
- Osirua lenkeene
- Key Customs includes:
  - Enturuj
  - Aipok
  - Olamayio
  - Ilpuli
  - Enjore
  - Elaata oonyami
  - Enkipaata
  - Eunoto
  - Olng'esher (enkarna)
  - Empikas [Empikas olayiok and Empikas olmuran (olamal)]
  - Olkiteng' loolbaa
  - Olkiteng' loonkuulalen
  - Elaata oo loikop
  - Enkitujungore
  - Enkaputi
  - Ilponot
  - Emanyatta embumbu
  - Emanyatta enkipaata
  - Emowuo olkiteng' (enkibung'ata emowuo olkiteng')

Enkeene Enkoshoke - It is made for a woman after giving birth (etudung'ori enkerai osotua). It is first washed using special herbs (ositeti and osanangururi).

Ear piercing upper side and lower side Olponoto also used as a sign of identity for the sub clan among the SIRIA community.

# Traditional Clothes and Utensils

## Utensils

- Calabashes (Nkurkurto): These were used to store milk, honey, and to fetch water. They also served as cups for drinking milk.
- Netii Emoti Osuyai: A utensil primarily used for cooking [madida].
- Entakas: A small calabash used for drinking milk and blood.
- Enchoni: A special skin used for eating solid food, serving as plates in earlier times.

## Clothes

- Enchoriba oo Namuka oo Lonito: Traditional attire for boys.
- Olokesena: Traditional attire for girls.
- Olkila: A special sheep skin prepared by older women, decorated with beads (Isayen), worn by women.
- Enchoriba: A special calfskin garment made by older women, worn by men during special occasions.
- Entakas: A small calabash used for drinking milk and blood.
- Enchoni: A special skin used for eating solid food, serving as plates in earlier times.



# Tools and materials

## Attire.

1. Imankek, Oltiripe, ngooti and mporro. These are beaded necklaces of different types specifically worn on the neck.
  2. Ilmatangusi, inkoipilani, ilkataari. These are beaded backless or rings worn in the hands.
  3. Nkalulung'ani (metals), Ntalama (skin) and Iltualan (metals). These are skin or metal products worn around the legs.
  4. Imuna, nkonito oo nkiyia, ilmintoni and nkuulale. These are beaded or unbeaded products worn in the ears.
  5. Enkeene enkoshoke (women), entore (children) and enkeene pus (morans). These are beaded products worn at the waist.
  6. Mbaa, emootian, enkawuo, empere sero, isieren and olalem. These are weapons.
  7. Orpanga (panga), orkii (sharpening stone) and entolu (axe). Tools for doing work.
  8. Orpiron and entoole. Tools used to create fire.
  9. Olng'oret, imaita, nkorkori (bells) and nkeeta. These are tools used in livestock handling and keeping.
  10. Olopito, emakururu, emowuo and olemunteka. These are tools blown during celebration and leisure.
  11. Enterekeyiai, eleso, olchiti, orkila, enchurriba and isayen loomatuan. These are type of regalia made of skin or clothing worn around the body.
  12. Esayie elekenya (women), nchada (morans), oltaika/ orkaniki (morans), esidai (morans), oyayai (morans), oldirisha (morans), olowuaru (morans) and orkoroi (morans). These are animal materials or beaded products worn around the head.
  13. Nkurkurto (calabashes), enkiseke (wooded straw), emala and emowuo. These are utensils used to prepare and store food. Some are used for eating food.
  14. Olorika (stool) and olchoni (skin). Are used for sitting and sleeping.
  15. Esosian, orkidong'oi, olonini and olarau. These are tools used for cleaning calabashes while others are used for cleaning the house.
  16. Osinkila, oloshurti, isurutia and olkerreti. These are special regalia worn for specific times for cultural purposes.
- Some possessed skills in reading the movement of stars, clouds and forecasts corresponding events.

Removal of teeth- The community practiced the removal of teeth as a form of decoration. Both men and women were knowledgeable about this practice, which involved removing unwanted teeth or specifically the lower two incisors.

There were some cultural beliefs and rewards associated with this practice. If a child cried during the procedure, they would receive a cat as a reward. However, if they managed not to cry, they would have the opportunity to receive a heifer as a reward. The practice was not that healthy since one knife was used on many individuals.

## Some of the traditional ornaments, clothes, and tools owned by the Siria Community





# *Governance System of the Siria Community*

## Section 2



In the pre-colonial era, the Siria community was led by the Loibon, regarded as the king (Iloingok) of society. Among the Siria sub-tribes, the following Loibon leaders were listed according to their superiority:

1. Kairoro: The most superior Loibon, from the Naiduya family, originating from Oloirien.
2. Ole Teete Lorgoo / Ole Miaron Lorgoo
3. Orbarnoti le Tongoba
4. Ole Nkotuagos: From the Sadera family, Illaiser clan.

## Role of Elders:

Elders in the Siria community held considerable power and influence, particularly in decision-making. Their responsibilities included:

- In the Community Meetings, their presence was vital, and their opinions carried significant weight.
- They were responsible for safeguarding the community's land from external threats or invasions.
- They guided the young warriors (morans) and granted them permission for certain activities.
- They were Respected for their wisdom, and they played a critical role in maintaining the community's customs, values, and harmony.

# The story of Ole Nkotuagos

A long time ago, there was a Kisii man who caused great trouble in the Siria community. Wearing a buffalo skin on his head, he mistreated and killed many Siria people, particularly targeting Maasai women to prevent them from giving birth. The Siria community held a meeting to find someone capable of defeating this Kisii warrior.

Among those who gathered, a small and skinny boy named Ole Nkotuagos bravely volunteered. The elders decided to test the boys, giving them *rungu* (clubs) and releasing birds one by one. Those who were frightened were set aside, but Ole Nkotuagos successfully threw his *rungu* and killed a bird. The elders, impressed, said, "Maibunga ele amu ninye osaru iyiok," meaning "he is the one to rescue us." The elders on another occasion, killed a large snake, removed its skin, and placed it near the bedroom along with *Orkidong*. The morans were instructed to retrieve the *Orkidong*, but most were too frightened and fled. However, Ole Nkotuagos was the only moran who managed to pick it up, proving his courage.

Recognizing his courage, the elders slaughtered bulls for him in a ceremony (*irpuli*), armed him, and gave him further training. After his initiation, a general meeting was arranged between the Siria and Kisii communities, where Ole Nkotuagos was scheduled to be the third speaker.

At the meeting, the first Siria speaker whispered to Ole Nkotuagos, warning him that the Kisii man (Nkararo) was watching him closely. He said, “Ninye elde sukudi ntonat, tenirisha taa niwosh tenkeper enkaluena naa tenituria niliki iyiok pee kiar oloboru nkituak,” which means, “The guy is sitting over there watching you. If you are brave enough, please kill him, and if not, tell us in advance so we can escape early.” The second speaker uttered to Ole Nkotuagos Please lets preach peace, but the Kisii warrior (Nkararo) rejected the proposal, leading to a tense situation. When Ole Nkotuagos finally stood to speak, he struck and killed the Kisii man (Nkararo), but in the process, Ole Nkotuagos also lost his life as a result too much anger. This event explains how the Kisii people were driven out of Siria land present day Nkararo area and this story of Ole Nkotuagos and Nkararo explains why the gusii people were evicted out of Nkararo as their saviour Nkararo was killed leading the siria settling in peace at Nkararo. This story of Ole Nkotuagos and Nkararo is still evident to date.

## Illaiguenak (Traditional Chiefs) How Olaiguenani (Age Group Chief) is Chosen,

In the Siria community, age group meetings are organized by olpororr (age groups) and elders (irpayiani lorpiron) to discuss important matters. When appointing a chief (Olaiguenani), families with esteemed ancestry and parents who have shown selflessness are given special consideration. The clans of Ilmakesen and Ilmolelian are often favored for these appointments.

Once a Moran is chosen for the role, his father is informed by the elders that he has been selected for the position of chief. To honor him, cows are brought by his age mates, and a special olive rungu called Oringa Ioltamiyioi is prepared. During a ceremony at the center of the cow homestead, the rungu is presented to him, symbolizing power and blessings, officially marking his appointment as chief (Olaiguanani Omishira Kupes). The chosen Moran’s clan plays a significant role in his appointment, with groups of uncircumcised Morans (called Oloiroshi or Olamal) gathering in a number, typically 19 or 29, to collect cows and goats for the chief. The Olaiguenani typically receives five cows and four goats. He also has an assistant.



*(Pictured above) Maasai Morans & activities related during Eunoto ceremony*

# Maasai Moran Leaders and Their Responsibilities

• **Olaigwenani:** Responsible for discipline (*ekanyit*), ensuring that Morans do not start unnecessary wars while in the Manyatta. Olaigwenani is selected based on behavior, hard work, and speeches. He is expected to show love and unity among the Morans.

• **Olotuno:** The overall leader of the Manyatta, responsible for giving orders to the Olaigwenani and Olororu.

• **Olororu:** He makes (*ngeeta*) for the morans. *Olkiteng' osinya*, *suyan orok* was slaughtered and *oloboru* gets (*enkeene naado*) from the skin and at the end of the eunoto process, every Moran takes a piece of the belt (*enkeene*] and stores it properly. The belt was never thrown away. It was to keep the Moran safe and respected by others (*netii sii engiring'o nanya ilmurran pookin*). The Morans also partake in a unity ritual where they all take a bite of meat, symbolizing equality and solidarity.

## Roles of traditional chiefs:

1. They are in charge of their age-set activities and lead the age set during ceremonial activities in the community.
2. Organizes meetings and ceremonial activities of the age set in collaboration with *oloibon*.
3. They Ensure peace and harmony is enhanced and punishment is given to those who go against the norms.
4. Solves minor disputes.
5. Advisors to the *oloibon*.
6. They are the messengers of the communities.
7. Guides the community during migration.

# Activities of the Siria community

The Siria community traditionally lived as hunters and gatherers, subsisting on fruits, meat, blood, and honey. Some of the fruits they consumed include:

- **Ilamuriak** (*Carissa edulis*)
- **Ilama** (*Ximenia americana*)
- **Isanangurur** (*Scutia myrtina*)
- **Ilngerio**
- **Isokon** (*Warburgia ugandensis*)
- **Ilmisigiyiok** (*Natal rhus*)
- **Ilairreny** (*Malnikara mochisia*)

## Edible fruits



*Edible fruits used by the traditional maasai communities.*

These fruits were also medicinal and used to treat various illnesses.

The Ndorobo tribe, who are also a part of the Siria community, hunted zebras for food and used zebra fat for medicinal purposes, especially to protect children against rashes (ilpepedok). They also hunted buffaloes with spears and knives, targeting the buffalo's hide, which served as protection in intertribal wars. These shields were sold to the Luo community in exchange for cows. Additionally, the Ndorobo hunted ostriches for their feathers, which they traded with the Luo for sheep. Other animals hunted by the Siria include elands and Thomson gazelles, mainly for food.

## Socio-Cultural Practices

Siria women wore metal ornaments called Enkalulunga on their legs—two on each hand and one on each leg, totaling six.

The Ndorobo also harvested honey in the forests, dividing it into three types:

Pure white honey (Enaisho-Maratina): Used to make traditional alcohol, mixed with herbs and fermented.

Mixed black honey (Natanya orbene/Enchakanati): Eaten raw.

Olchangaroi (honeycombs): Eaten directly, often with pure honey applied.

The honey was harvested using a special bag made from gazelle skin, which was highly valued by the community. Another bag made from the back of the moth tree (Osoket) was used to carry the harvested honey.

To start fires, the Siria used entoole and olpiron, rubbed together to produce flames. The fire was lit using ememeruki, a material derived from the moss tree.

*Eco-Climatic Zone*

**Section 3**



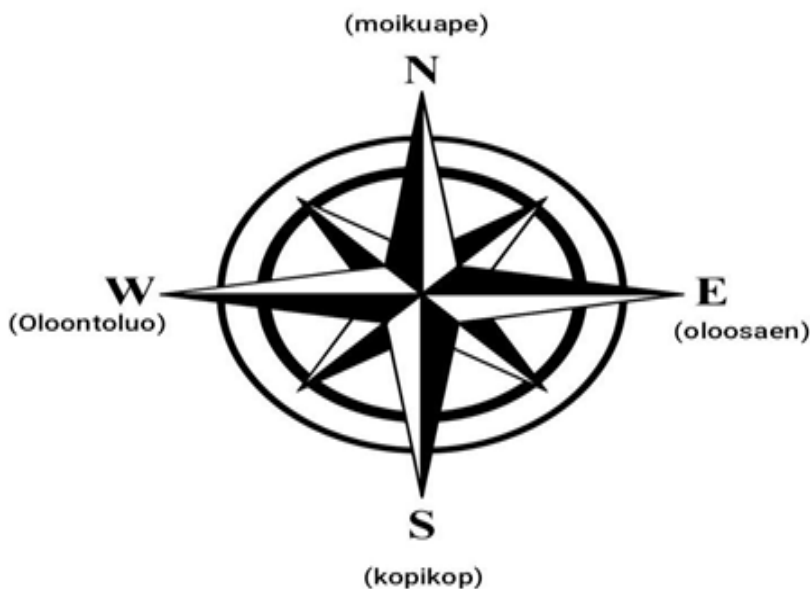
The community had a deep understanding of eco-climatic zones through seasonal calendars, allowing them to adapt their movements accordingly.

Because of their migratory lifestyle and the practice of grass burning, they experienced fewer droughts, which minimized the impact on their population.

During rainy seasons, there were fewer disease outbreaks, such as Stroke (Oltipo), Ilpepedok, and Olbae. However, during the drought season (olodalu), there was an increase in malaria (oltikana) because of the hot weather. The medicinal plant used to treat malaria was olsukududi, used for both humans and domestic animals. Another remedy for malaria was osarara. The community followed the Maasai pastoral biocultural calendar, with each month having its own significance:

1. January (olodalu): Hot sun and clear skies.
2. February: Cattle become weak, and some may die, prompting the community to search for greener pastures.
3. March and April: Heavy rainfall.
4. May and June: Preparation for traditional ceremonies and circumcision.
5. July: Graduation of circumcised boys to Moran hood and marriage of young women.
6. August: Migration to preserved lands with abundant pasture.
7. September and October: Grass burning to reduce pests, and continued migration in search of pasture.
8. November: Domestic animals are ready for delivery, and migration continues.
9. December: Children undergo teeth removal and ear piercing, as wounds heal quickly during this month.

## IMATUAN ENKOP (COMPASS DIRECTION)



# ILAPAITIN LOLMAASAI (MONTHS) AND THEIR MEANING

## ILAPAITIN LOLMAASAI (MONTHS) AND THEIR MEANING

Olodalu

January

Hot sun, very dry and clear sky

Olapa lenkijape

July

Graduating of circumcised children

Arat

February

High movement in search of pastures

Oloorore nkatampo

August

Opening of preserved places (ilokeri)

Oeni oing'o

March

Plenty of water and pastures (raining)

Ntug'us

September

Migrating for search of green pastures (dry)

Olodonyiorie nkokwa

April

Heavy rains starts

Pushuka

October

Dry and movement for water & pastures

Oloilepunyie nkokwa

May

Traditional ceremonies starts

Olosir enkop

November

Animals give birth

Kuju orok

June

Traditional ceremonies starts

Oloitushul indapan

December

Removal of children's teeth and ears piercing since wounds heal faster

# Religious Beliefs

# Section 4



The Siria community believes in one God, called Enkai. They have a spiritual leader, the Oloibon, who is believed to possess supernatural powers and can communicate with Enkai. Women in the community offer prayers to Enkai by pouring milk at sunrise and sunset, asking for peace, health, protection from enemies, prosperity for their livestock, rain, the growth of children, and long life for adults.

The Oloibon is revered as a vessel for the spirits and is worshiped by the community. He bestows blessings upon the people and is believed to ward off evil spirits. The community also has sacred places of worship, such as areas beneath trees and rocks, where they conduct spiritual practices.

## Cultural Practices and Games

Song and dance play an important role in the community's traditions. Through music and dance, they convey the significance of animals in their lives. Before performing, community members adorn their faces and heads with red ochre to show reverence for their favorite animals.

The community participates in a game called Shabaa or Duarr, which involves archery, where players aim to hit specific targets using arrows, spears, sharpened sticks, or knives. During leisure time, especially the youth engage in various games, including:

**Oloirabi:** A hand-clapping game mostly played by children during the day. Two individuals clap their hands in sync, and the one who correctly taps the opponent's hand wins. The game is fast-paced and requires precision. The game is played five to ten times before a winner emerges.

**Olenkukuo:** A game involving a piece of charcoal, played at night by children. The objective is to guess which hand holds the charcoal after it's swiftly moved between two hands. The game can be played by two or more individuals and those who identify the person with the charcoal, becomes the winner.

**Shabaa:** Played mostly by men or young boys, this game involves targeting a fruit [oltarboi], placed at a distance with spears, arrows, or clubs. It is also a form of training in the use of these weapons.

**Koora:** A game played by girls using small stones or fruits. The objective is to throw and catch the items in quick succession without letting them fall to the ground. They make a bowl-shaped hole on the ground, place either stones or Sodom apples [oltulelei], and throw one in the air as she removes the rest from the hole until they are finished. If the one thrown in the air doesn't fall, she becomes the winner.

Kuik: A hide-and-seek game played by children during the day or at night under the moonlight. One group hide, and the other searches for them, guided by sound cues. They agree on specific hiding places and no one should go beyond, as the rest keep searching.

## Entertainment

The community enjoys a variety of entertainment activities, including:

1. Olempito (Traditional Guitar): Played by morans while singing, usually as a solo performance, with others listening.
2. Singing: Performed by boys, morans, and girls, often separately but sometimes together. The songs mostly praise cows or morans, with a few praising God.
3. Flute-playing (Emakururu): Boys and morans play the flute while herding to make their task more enjoyable. The flute can be made from bamboo or plastic pipes.
4. Eoko: A special song sung by elders with a distinct rhythm and chorus. It is typically performed by men and describes the challenges faced by morans.
5. Storytelling: Done at night by an elder who narrates traditional stories, such as the tale of Olenkoituagos or the story of the ogre (Olnyartai).
6. Legends: Played by children to test their thinking and problem-solving skills.

Some common legends include:

- Elang' elang'u (orkonoi oisho intare irkuoo)
- Nelido nele (Oloiwueng'i wueng'i)
- Ejo iiii nemesha (Enkaya enkiteng')
- Tashitasha (Empunuka/Enaiperekwanyii)
- Elo nemeitu (Ebeneyio nawa enkare)

## Circumcision Ceremonies

Once the children are grown, Girls announce their upcoming circumcision ceremony (empikas) by visiting homes, accompanied by other girls singing traditional songs. The following morning, she is circumcised, at the doorstep [kutukaji] while the others are in the sitting room [olgirar]. Milk is poured on the girl, and specific women hold her during the process while her friend [olangata] watches.

After circumcision, the boys and girls are given new titles: Enkaibartani for girls and Olaibartani for boys. It is taboo for a girl to become pregnant before circumcision, and if it happens, she is labeled Entaapai, and she is not allowed to marry as she is considered unclean [enaduurai].

Boys, on the other hand, engage in bird hunting for one or two months before their circumcision. The boys prepare the birds [aruj ikweny], and wear them on their heads during the ceremony [ tentaloishi ekishomi].

The birds they hunt include:

- 1.Enkomerei : Tchagra
- 2.Elube : White browed coucal
- 3.Eknkewua: Turacos
- 4.Enepuli : robin chats
- 5.olwas: Tropical boubou
- 6.olkasero: Mouse birds
- 7.Olkook: Hornbills (Von Der decken, red bill...)
- 8.olekishuu: starlings ( superb, Hildebrandt, violet backed, redwing any...)
- 9: Entugulu: Doves(any being laughing , morning, namaqua)
- 10: Emaragayo : Fiscals (any being northern fiscal, long tail)
- 11: Orok gos : Black headed oriole (specific)
- 12.Mintit: Cisticolas'( any being Rattling, singing ,winding)
- 13.Enkeresure: Helmeted guinea fowl

### **Birds and Weather Patterns**

Birds hold special significance in the community. For example, the sound of the Enchoshoro bird signals the presence of honey, and the migration of certain birds, like Intaraishi, indicates rain. while the sound of eagles indicates specific events.

# **Greetings and Information Transmission (Intergenerational Knowledge Transfer).**

Greetings are important in the Siria community. Children greet adults by bowing their heads, while after circumcision, boys greet his father's age set with a shoulder touch and the other men and women with a handshake. Girls greet adults with their heads, and handshake for her husband's age set and the younger. When greeting males, one says, "supa" and they respond "ipa", while females you say "takwenya" and she says "iko". Information is transmitted through Illomon, a session where people share news about their health, livestock, and events. Additionally, the blowing of the horn (Emowuo) is used to signal conflicts and gather warriors.



*(Left) Photo for the newly circumcised men dressed in a traditional clothes (Enanka)*

## Traditional Knowledge

The Siria community is rich in traditional knowledge, practices and guidelines that contribute to the community. There were people with special skills, knowledge and extraordinary talents who served the community in their capacity.

Local medicine men and women played a crucial role in caring for both their own community and neighboring communities.

They were knowledgeable in the use of oral medicine and some even had the skills to perform basic surgeries for both humans and domestic animals. These healers provided valuable guidance and advice on various types of diseases and their potential treatments. For instance, if someone in the community suffered from rashes, a sheep or goat would be sacrificed. The skin of the animal would be used to cover the patient's entire body after applying medicinal substances derived from plants. The patient would then be allowed to sweat for approximately 30 minutes before bathing. Following this treatment, the rashes would gradually disappear within a few days.

These local medicine practitioners possessed extensive knowledge of traditional remedies and healing techniques. Their expertise in administering oral medicine, performing basic surgeries, and offering advice on various ailments contributed to the overall well-being of the community and the neighboring communities they served.

Black smith – these are people who provided and had skills in preparing hand tools such as knives, weapons and some ritual beads.

*Resources*

# Section 5



*KWS Warden Philemon Chebet addressing Nyekweri Kimintet Conservancy Members on HWC within Nyekweri.*

- *Wildlife*
- *Medicinal plants—all types of medicines.*
- *Endangered wildlife—Sandalwood, Pangolin, Maasai giraffe, Elephants*
- *Suspected minerals for example, gold suspected to be within the conservation area.*
- *Water catchment areas*



*Peaceful Coexistence in the grasslands savannah, Wildlife grazing with Livestock a common phenomena in the Savannah.*

# Vegetation- Herbs

## Maasai

*Orbukoi*  
*Olkiloriti*  
*Iseketet*  
*Oltepesi*  
*Olamuriaki*  
*Ololesiai*  
*Osuguroi*  
*Entarakwai e kop*  
*Osarara*  
*Osenetoi*  
*Orkokola*  
*Oltamiyioi*  
*Osokonoi*  
*Orkipuliet*

## Scientific Name

*Combretum molle*  
*Acacia nilotica*  
*Myrsine africana*  
*Vachellia gerrardii*  
*Carissa edulis*  
*East African sandalwood*  
*Aloe volkensii*  
*Gutenbergia cordifolia*  
*Ajuga remota*  
*Senna didymobotry*  
*Rhamnus staddo*  
*Olea africana*  
*Warburgia ugandensis*  
*Gardenia ternifolia*

# Edible fruits

## Maasai

*Illama*  
*Isokon*  
*Ilmisigyio*  
*Illamuriak*  
*Isanankurur*

## Scientific Name

*Ximenia americana*  
*Rhus natalensis*  
*Warburgia ugandensis*  
*Carissa edulis*  
*Scutia myrtina*

# Traditional medicines [Herbs]

## Herbs used for soup

### Local Name

Orkokola  
 Olketentei  
 Osokonoi  
 Olchurai  
 Olamuriaki

### Botanical Name

*Ramnus staddo*  
 -  
*Warbugia ugandensis*  
*Vachelia spp*  
*Carissa edulis*



## Herbs used by children

### Local Name

Olnokole  
 Osarara  
 Oleboonyo [olepamunyo]

### Botanical Name

-  
*Ajuga remota*  
*Toddalia asiatica*

## Herbs used by women, either pregnant or breast-feeding mothers

Oloibor ongu

## Invasive alien species[plants]

### Maasai

Kineewa  
 Olmorogi[kayapa]  
*Datura stramonium*  
 Olaimereruani  
 Olegileleng  
 Enkonini  
 Oltutu

### Botanical Name

*Caesalpinia decapetala*  
*Dovyalis caffra*  
*Datura stramonium*  
 -  
 -  
 -

## Birds that were present before but disappeared (Motonyi)

Orok gos  
 Minitit  
 Enkeresure

## Animals that lived here but disappeared



# Vegetation around Maasai Moran

Typically, Maasai Moran is a woodland area. Tree species are clustered in specific locations within the conservancy. There are trees found only along rivers and streams while others are found scattered in the landscape. The trees are more concentrated along the rivers and streams while the rest of the landscape is partially woodland and grasslands. There is special tree species found along the rivers and streams towards Mara triangle while some species are only found along the streams and rivers flowing towards Moyoi that joins river Mogor.

Maasai Moran is typically the boundary between the grassland (orpurkel), woodland and forested areas (osupuko le moyoi). This nature of the landscape brings about the clustering of some tree species even though some are evenly distributed within the conservancy.

The following are classification of vegetation based on where they are found within the conservancy;

## Species found mostly along the streams and rivers flowing towards Mara triangle and join Mara River. (Common tree species).

Maasai	Scientific Name
<i>Orpel</i>	<i>Strychnos spp</i>
<i>Oltoriroi</i>	<i>Teclea trichocarpa</i>
<i>Orgilai</i>	<i>Teclea nobilis</i>
<i>Olchartuyian</i>	<i>Diospyros abyssinica</i>
<i>Isojo (Olkinyei)</i>	<i>Euclea divinorum</i>
<i>Oltipilikua</i>	<i>Strychnos henningsii</i>
<i>Ololiontoi</i>	<i>Olea capensis</i>
<i>Oltukai</i>	<i>Phoenix reclinata</i>
<i>Osanakupe</i>	<i>Albizia gummifera</i>
<i>Osokonoi</i> (Kenya green heart)	<i>Warburgia ugandensis</i>

## Species found mostly along rivers flowing towards moyoi and join river mogor

### Local Name

*Olmrashirashi*

*Ilchatuyani*

*Ilkorikot*

*Ilolionto*

*Itayio/ilorienito*

*Olea engorno enkasayani*

*Oreteti*

*Olairagai*

*Encheta enkashe*

### Botanical Name

*Trichocladus ellipticus*

*Diospyros abyssinica*

-

*Olea capensis*

*Olea europea ssp. africana*

-

*Ficus thonningii*

*Syzygium guineense*

*Turraea robusta*

## Solitary trees in the conservancy woodland

### Local Name

*Oltaraboi*

*Osukunua*

*Olngaboli*

*Orkipuliet*

*Olingoswa (basanite)*

*Olpanti*

*Osoket*

*Orkonyil/ Natua enkongu*

### Botanical Name

*Kigelia Africana*

*Ficus cordata spp. salifolia*

*Ficus sycomorus*

*Gardenia ternifolia*

*Balanytes aegyptica*

*Commiphora Africana*

*Elaeodendron buchananii*

*Rhamnus prinoides*

## Species commonly found in the open woodlands as shrubs, thickets or bushes


Local Name	Botanical Name
<i>Ilkinye/isojo</i>	<i>Euclea divinorum</i>
<i>Olchurai</i>	<i>Vachelia spp</i>
<i>Olkiloriti</i>	<i>Vachelia nilotica</i>
<i>Olmorijoi</i>	<i>Akocanthera schimperii</i>
<i>Iseketek</i>	<i>Myrsine Africana</i>
<i>Olmisigiyoio</i>	<i>Rhus natalensis</i>
<i>Orgilai</i>	<i>Teclea nobilis</i>
<i>Orkilenyai</i>	<i>Rhoicissus tridentata</i>
<i>Orkokola</i>	<i>Rhamnus staddo</i>
<i>Oseki</i>	<i>Cordia monoica</i>
<i>Ositeti</i>	<i>Grewia bicolor</i>
<i>Enkisar ng'atuny</i>	-
<i>Olaimurunyai</i>	<i>Maytenus heterophyla</i>
<i>Orketemi</i>	<i>Toddalia asiatica</i>
<i>Olamuriaki</i>	<i>Carrisa edulis</i>
<i>Osanankururi</i>	<i>Scutia myrtina</i>
<i>Orpopongi</i>	<i>Euphorbia calodendrum</i>

## Newly introduced plant species

Local Name	Botanical Name
<i>Orkenewa (Mauritius thorns)</i>	<i>Caesalpinia decapetala</i>
<i>Ormorogi (Kei apple/thorn elm)</i>	<i>Dovyalis caffra</i>
<i>Oltiyani (Bamboo)</i>	<i>Bambusa vulgaris</i>
<i>Ilmitiliyani (glue gum, cypress, gravellier and rabusta)</i>	<i>Blue gums</i>

## Common grass species in the conservancy

Local Name	Botanical Name
<i>Enkipik sayiet (Red oat grass)</i>	<i>Themeda triandra</i>
<i>Orperesi (Maasai love grass)</i>	<i>Eragrostis superba</i>
<i>Orpalakai</i>	<i>Ricinus communis</i>
<i>Enaimurrani (couch grass)</i>	<i>Cynodon dactylon</i>
<i>Ormagutian</i>	<i>Sporobolus pyramidalis</i>
<i>Oseyiai (Nut grass)</i>	<i>Cyperus rotundus</i>
<i>Enarau (Bulrush)</i>	<i>Scirpus spp</i>
<i>Oseyiai Lenkare (Papyrus reeds)</i>	<i>Cyperus papyrus</i>



## Invasive species in the landscape

Local Name	Botanical Name
<i>Enkonini</i>	<i>Indigofera volkensii</i>
<i>Oseyia suyai</i>	-

## Species common along the Siria escarpment

Maasai	Scientific Name
<i>Osentu (Oleleshua)</i>	<i>Tarconanthus camphoratus</i>
<i>Oloikunono</i>	<i>Ozoroa insignis</i>
<i>Ilama (sour plum)</i>	<i>Ximenia americana</i>
<i>Ilmisigiyo</i>	<i>Rhus natalensis</i>

## Species used for preservation of milk and meat

### Maasai

*Olorien (wild olive)*  
*Oloikunonoi*  
*Ormisigiyo (Rhus natalensis)*  
*Orkinyei (Euclea)*  
*Olmashirashi*

### Botanical Name

*Olea europea*  
*Ozoroa insignis*  
*Rhus natalensis*  
*Euclea divinorum*  
*Trichocladus ellipticus*

## Species rich in nectar for honey production

### Maasai

*Orkilenyai*  
*Osojoi*  
*Olchartuyian*  
*Olairenyi*  
*Olchurai*

### Botanical Name

*Rhoicissus tridentata*  
*Euclea divinorum*  
*Diospyros abyssinica*  
*Manilkara mochisia*  
*Vachellia spp*



## Edible plant species; The plants parts consumed are:

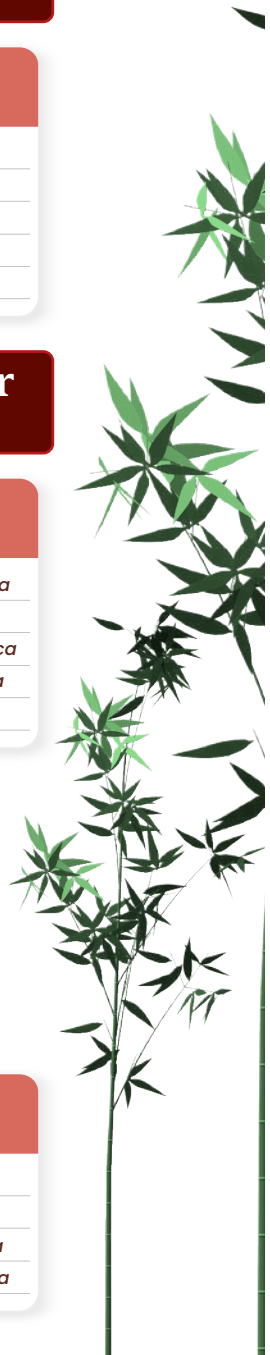
### Shoots

### Maasai

*Olmisigiyo*  
*Oloikunonoi*  
*Orkilenyai*  
*Orpanti*

### Botanical Name

*Rhus natalensis*  
*Ozoroa insignis*  
*Rhoicissus tridentata*  
*Commiphora africana*



## Poisonous tree species

Local Name
<i>Olmorijoi (poison arrow tree)</i>
<i>Meinepu sarge</i>
<i>Oldero (Olorrondo)</i>
<i>Olkobobit</i>
<i>Enkitentei</i>

Botanical Name
<i>Acokanthera schimperi</i>
<i>Jasminum schimperi</i>
<i>Cyphostemma adenocaula</i>
<i>Synadenium grantii</i>
-

## Beneficial plant species

Aromatic species \_releases fragrance and used as natural perfume by morans due to their sweet smell.

Local Name
<i>Esonkoyo ronkai</i>
<i>Esonkoyo dapah (Esonkoyo ooltareto)</i>
<i>Osentu (wild camphor)</i>

Botanical Name
<i>Justicia striata</i>
<i>Justicia striata</i>
<i>Tarconanthus camphoratus</i>



## Roots

### Maasai

*Ilngerio*  
*Isapillilinga*  
*Olberietiai*  
*Nkaibellesia*  
*Nankuiny*

## Fruits

### Maasai

*Il laireny*  
*Il ketem*  
*Ilmisigiyoik*  
*Isokon*  
*Nkayakuj*  
*I llamuriak*  
*I llkilenya*  
*Ilmatakuro*  
*Ilgum*  
*Illlosiyok*  
*Isanankurur*  
*Iltoyie*  
*Ilama*

### Botanical Name

*Malnikara mochisia*  
*Toddalia asiatica*  
*Rhus natalensis*  
*Warbugia ugandensis*  
*Rubus steudneri*  
*Carrisa edulis*  
*Rhoicissus tridentata*  
  
*Venguria apiculata*  
*Olea africana*  
*Myrsine africana*  
*Dovyalis macrocalyx*  
*Ximenia americana*

## Tree secretions for chewing gum

### Maasai

*Oloikunonoi*  
*Osukunua*

### Botanical Name

*Ozoroa insignis*  
*Ficus cordata*

## Barks inner membrane

## Sweetening water

### Maasai

*Olkimatari*

### Botanical Name

### Maasai

*Olamuriaki*  
*Olkinyei/ osojoi*  
*Olchurai*

### Botanical Name

*Carrisa edulis*  
*Euclea divinorum*  
*Vachelia spp*

## Leaves

### Maasai

*Imbenek naibor*  
*Inkiyia oonkineji*  
*Olamurran*

### Botanical Name

*Ocimum gratissimum*

## Flowers

### Maasai

*Olamuriaki*  
*Oltarboi (Nectar only)*

### Botanical Name

*Carrisa edulis*  
*K Kigelia africana*

# Medicinal plant species.

These medicinal plant species are classified based on who uses them, diseases they treat and the body parts applied. It is essential to note that some plants require special preparation, mixing and application to bring the desired results. A mistake in preparation, mixing or usage can be lethal.

The identification, preparation, mixing, application or usage of these medicinal plants including the plant parts used are undisclosed.

## Medicinal Plants

**1.Oloisesiai (*Osyris lanceolata*)** – This medicinal plant is primarily used for infants. The drug is boiled and mixed with a little milk before being administered to the child. It treats stomach upsets and softens the stool, making it easier for the child to pass. Medicine women use the bark of the tree for this remedy.

**2. Olkokola (*Rhamnus staddo*)** – Given to lactating mothers, the roots are dug up and boiled. After childbirth, the boiled Olkokola is mixed with fat from cows, goats, or sheep and given to the mother, either in the morning or evening. It can also be used in tea to boost milk production for the infant.

**3.Olmeneriki** – This medicinal plant is administered to infants. Its roots are dug up and boiled, then mixed with a certain amount of milk. The drug boosts fat levels in the child's body, especially for weak children who lack sufficient body fat.

**4.Ntiakooko** – Primarily given to infants and children under five. The leaves and roots are boiled together, and the mixture is consumed directly without milk. It treats common colds and also bears edible fruits, which are green when unripe and turn purple when ripe.

**5.Osanangururi (*Myrsine africana*)** – Used by medicine women, the bark is boiled to treat diarrhea in children. It is also used in soup making.

**6.Olerai/Olchurai (*Vachelia spp*)** – An acacia species used in soup making. The bark and roots are collected and mixed with other plants for medicinal soups. The mixture treats a wide range of illnesses. Olerai is also given to lactating mothers to heal internal wounds faster. For animals, especially cows that have trouble expelling the placenta after giving birth, the bark is boiled, cooled, and administered.

**7.Olamuriaki (*Carissa edulis*)** – A medicinal plant used to treat sexually transmitted infections (STIs). The roots are dug up, boiled, and administered to the infected person.

**8.Olmolombi** – An edible fruit, though the treatment properties are undisclosed.

9.Other plants like Osokonoi, Olkiloriti, and Olketendei are used in soup making for medicinal purposes.

## Sneezing for children

### Local Name

Entakuleti  
Ologol  
Oltiamakule  
Endule/Emaisillgi

### Botanical Name

*Gomphorcapus fruticosus*  
*Asclepias fruticosa*  
*Kalanchoe spp*

## Deworming children

### Local Name

Osingarua  
Oltarboi

### Botanical Name

*Kigelia africana*

## Expectant/pregnant

### Local Name

Ngila  
Ole torrobo

### Botanical Name

*Teclea nobilis*  
*Plectranthus barbatus*

## Women who gave birth- For strengthening, womb healing and after birth (placenta) removed

### Local Name

Orkokola  
Osanakupe  
Orgumi  
Osisiyian  
Olchurai  
Osoket  
Osokono

### Botanical Name

*Rhamnus staddo*  
-  
*Vengueria apiculate*  
-  
*Vachelia spp*  
*Elaeodendron buchananii*  
*Warbugia ugandensis*

## Medicinal plant for young children

### Local Name

Ntiakooko  
OsOsanankururi

Olkakarua  
Oloitodor aik  
Inkayakuji  
Olkisikong'u  
Entarakwai ekop  
Kilaki olker

Oloisuki  
Enerubat  
Naing'ong'u ndeyo  
Entialaalus  
Esapai ronkai  
Eneboonyo/Orkemi

Olchaki  
Enjolis  
Orpanti  
Orkenewa  
Osorbua

Osupukiai  
Orbukoi/ormaroroi  
Ngurangure/ Imaseyiek

Imenerik  
Nekumpuu  
Ololesiai  
Enkoyiapasei  
Oltikiite  
Ole mudong'o  
Leng'usidin  
Entiaishiisho  
Orpopong'i  
Ole sayiet  
Naosiwos

Orkakaawan/ Ole benek uni

Osoket  
Oltankotua  
Osenetoi  
Osarara  
Osojoi/ Orkinyei  
Ologorrongu  
Osuguroi  
Entulelei  
Mang'ueeny  
Mbibia  
Osinantei

### Botanical Name

*Myrsine africana*  
*Malnikara mochisia*  
*Erythrina abyssinica*  
*Fuersetia africana*  
*Rubus steudneri*  
*Pappea capensis*  
*Commelina africana*

*Zanthoxylum chalybeum*  
-

*Gutenbergia cordifolia*

*Toddalia asiatica*

*Commiphora africana*  
*Caesalpinia decapetala*

*Dombeya burgessiae*  
*Combretum molle*

*Osyris lanceolata*  
*Enkoyiapasei*

*Rauvolfia caffra*

*Euphorbia candelabra*

Quinine tree  
*Elaeodendron buchananii*  
*Pistacia aethiopica*  
*Senna didymobotrya*  
*Ajuga remota*  
*Euclea divinorum*

*Aloe volkensii*  
*Solanum incanum*

*Leonotis mollissima*

## Anti-diarrhea herbs

### Local Name

Olmarashirashi  
Olmisigiyo  
Olairrenyi

### Botanical Name

*Trichocladus ellipticus*  
*Rhus natalensis*  
*Malnikara mochisia*

## Diarrhea initiator

### Local Name

Oltamiyioi  
Orkipuliet

### Botanical Name

*Olea Africana*  
*Gardenia ternifolia*

## Vomiting control

### Local Name

Naing'ong'u  
Orgilai  
Ormisigiyo

### Botanical Name

*Gutenbergia cordifolia*  
*Teclea nobilis*  
*Rhus natalensis*

## Vomiting initiators

### Local Name

Osarara  
Orkipuliet  
Oltiapurushi  
Esumeita  
Ologumati  
Iltulele

### Botanical Name

*Ajuga remota*  
*Gardenia ternifolia*  
-  
-  
*Rubus steudneri*  
*Solanum incanum*

## Eyes Treatment

### Local Name

Oloitodor aik  
Olchartuyian

### Botanical Name

*fuerstia africana*  
*Diospyros abbyssinica*

## Wound Treatment

### Local Name

Orkilenyai  
Enaisho oolotorok

### Botanical Name

*Rhoicissus tridentata*

## Sore Throat

### Local Name

Entulelei

### Botanical Name

*Solanum incanum*

## Ear treatment

### Local Name

Entubui entulelei  
(Sodom apple tumor)

### Botanical Name

*Solanum incanum*

## Dislocation and muscular pain

### Local Name

Osorbua  
Emasiliigi

### Botanical Name

*Kalanchoe spp*

## S.T.I Control

### Local Name

Orpopongi  
Emugutan  
Olgirri  
Iseketek  
Ormakutuk

### Botanical Name

*Euphorbia candelabra*  
*Albizia anthelmintica*  
  
*Myrsine africana*  
*Rotheca myricoides*

## Teeth Whitening

### Local Name

Eimiim  
Nkuk (piece of charcoal)

### Botanical Name

\_\_\_\_\_

## Tooth brushes

### Local Name

Oltamiyioi  
Osokonoi  
Orgilai  
Ormisigiyioi

### Botanical Name

Olea europea  
Warbugia ugandensis  
Teclea nobilis  
Rhus natalensis

## Headache

### Local Name

Osuguroi

### Botanical Name

Aloe volkensii

**Braveness and Emotion  
only for some morans  
under special situations.**

### Local Name

Enkitentei

### Botanical Name

\_\_\_\_\_

## Cold Treatment

### Local Name

Orketemi/ Eneboonyo  
Oloisuki

### Botanical Name

Toddalia asiatica  
Xanthoxylum chalybeum

**Herbs given to infertile  
women to gain fertility**

### Local Name

Osinantei

### Botanical Name

\_\_\_\_\_

## Medicinal plants for livestock

### Local Name

Oltarboi

### Botanical Name

Kigelia africana

## For retained placenta

### Local Name

Olchurai

### Botanical Name

Vachelia spp

## For East Coast fever (E.C.F)

### Local Name

Nkoile  
Orgilai  
Osarara

### Botanical Name

Euphorbia tirucalli  
Teclea nobilis  
Ajuga remota

**Encouraging maternal  
behavior in livestock, especially  
cattle that give birth but  
reject their offspring**

### Local Name

Oltulelei (Sodom apple)  
Emakat (Not a plant)

### Botanical Name

Solanum incanum

## Plants used for cultural purposes

Oreteti (*Ficus thonningii*) - used in 'eunoto' ceremony

Nkaiteteyia (*Commelina africana*) - used for blessing

Oseki (*Cordia monoica*) and ositeti (*Grewia bicolor*)  
used for making special sticks (*Rungus*) held by elders.

Oltukai (*Phoenix reclinata*) - Held by circumcised girls and  
also used to clean calabashes

Bamboo (*Bambusa vulgaris*) - Used for making a special  
snuff container called 'orkidong', an important tool of the  
elders. It's used to make a flute for blowing when herding.

## Rare Species

These are species that are not commonly found in all areas.

Olmolonguai – A medicinal plant used by women, particularly medicine women, to treat expectant mothers. When a pregnant woman experiences spotting or bleeding, this plant is administered to stop the bleeding and sustain the pregnancy. It is also used to treat pneumonia in women, men, and children, and to increase blood levels in those with low blood counts. The roots of the plant are boiled, allowed to cool, and taken in the morning and evening.

## Cleansing Medicinal Plants

1.Ositeti (*Grewia bicolor*) – The leaves of this plant are boiled by a medicine woman and used to cleanse women who have given birth. It is also administered to women in labor to induce and shorten labor, with the belief it will ensure a successful delivery.

2.Osentu (*Tarconanthus camphoratus*) and Esongoyo (*Justicia striata*) – These medicinal plants are used to cleanse the bed materials of a woman who has just given birth. Four days after the infant’s umbilical cord detaches, these plants are used to purify the woman, allowing men to enter the house.

3.Esongoyo (*Justicia striata*) and Oleturot (*Conyza newii*) – These medicinal plants are boiled together, and the water is used to bathe the infant. This practice provides certain protections against evil spirits and helps prevent skin rashes in infants.

## MAASAI SIRIA COMMUNITY MEAT

### EWOROTO OONKIRI

In the Siria community, meat is categorized to ensure that everyone receives a portion, whether they are present or not. The division of meat is as follows:

Names	Meat for women include	For morans are,
Eng’elemian	Enkupes	llaras
Enkaina	Enkirng’o emurt	Enkaina (enagil kiteng)
Olmouo	Emurte	Olmouo
Olng’apusha	Emputuai	Emputuai
Emputuai	Esuntai	
Enekarri	Empunuka	<b>For the elders</b>
Olng’ejep	(enaipiripiri)	Olg’ejep:
Enkoyo (elatia)		Reserved for the head of the family
Esuntai	<b>For uncircumcised boys</b>	who owns the cow.
Enkupes	Enchorio	Olng’apusha
Olarasi	Olorro	Enaibor-polos
	Oltau	Olorishet (Enkoyo)
	Olteregeni	Emputuai
	Osurai loloudo	Eng’elemian

# *Sharing and Governance of Resources*

# Section 6



# How 22 Landowners came together to form the Conservancy

A baraza meeting was held in Kimintet, Pusangi, to address the issue of illegal logging and the potential claim on Nyekweri forest by a group called Wakora.

The community decided to establish a conservancy to protect the forest and its resources, while also creating opportunities for scholarships, employment, and environmental conservation for their children. This initiative was also seen as a means of ensuring land security. To form the conservancy, each member was required to submit a copy of their title deed, and 22 members came to an agreement. Officials such as the Chairman, Treasurer, and Secretary were elected to oversee the conservancy's operations. Due to their proximity to the Maasai Mara National Reserve, the community decided not to join the Brian-Mara Conservancy, as they preferred to maintain their independence and continue living alongside their animals and wildlife on their own lands. The community received support from the World Wildlife Fund (WWF) through a representative named Moris, who took them on tours of established conservancies in Samburu and Amboseli.

These trips highlighted the potential for tourism in their own conservancy, with opportunities for campsites and generating income for both the conservancy and landowners. The community underwent training in Kilgoris to further their understanding of conservancy management. Twenty rangers were selected for interviews, and the best ten were chosen for training in Manyani. The conservancy was then provided with a conference hall, store, and office. Additional benefits, such as 40 beehives from WWF, water tanks, 150 chairs, pit latrines, and accommodation for rangers in outposts, started to flow in with support from organizations like WWF, IIN, MMWCA, Africa Foundation now Wild Impact. This demonstrated the potential for various advantages that could be derived from conservation efforts.

With the registration of Trust in June 2021 and a CO. Ltd by Quarantee in March 2022 we have received a lot of support from Partners such as MMWCA, IIN, BCEF, Wild Impact among others.

Benefits includes: Governance trainings, Youth & Women's Led enterpsises support, trainings on VSLA's and Jikos and other Environmental related trainings from partners, Direct lease payments and establishment of a restoration project, Installation of 25 Cameras in our Conservancy, Echo lessons, Restoration project & support of 150 PDL to mitigate against increased HWC in Nyekweri.

Reconstitution of our Trust to allow election after 3 years of board of Trustees, Inclusion of Youths & Women in the board of Trustees (2 Youths,3 Women in board of Trustees in board).

# Sharing & Governance of Resource

- A 13-member committee elected by the landowners to represent the interest of other members/Organization.
- All decisions made by members and approved by the committee
- There will be a constitution governing the use of resources.
- Annual review/election of the 13-member committee
- Resources should be shared equally among members & for the case of employment the landowners should be given first priority.
- All Well-wishers Donors have equal opportunity to work/donate/partner with us.

## Mapping the resources in the community to facilitate monitoring.



*Nyekweri Kimintet Trust Members during resource mapping*

Community resource mapping combined with other appropriate Participatory Rural Appraisal tools allows local knowledge of livelihoods to be shared, and community level contributions to information and analysis. Participatory mapping, as a 'geographic diagramming' approach, generates mental maps by the individual or group based on their insights, experience and priorities. Participatory GIS (PGIS) combines digital mapping with these methods (Dunn 2007).

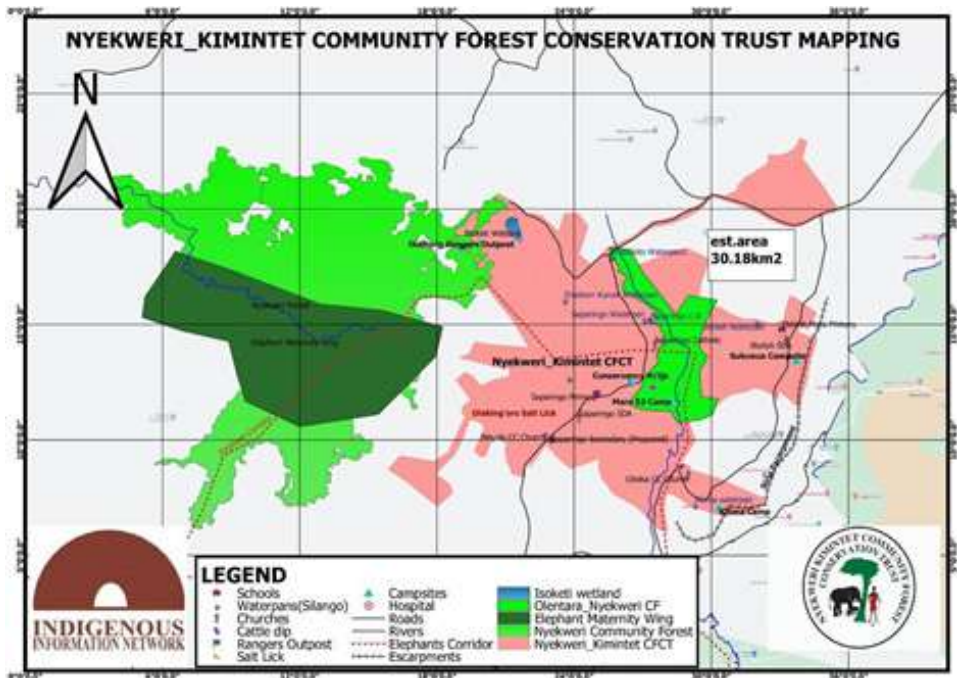
The community resource management decisions are mapped and crystalized for proper enforcement of rules and regulations governing its access and utilization. The use of technology is simplified for pastoral communities to tap into their indigenous knowledge and develop perceptual maps.

Enable and guide the community to draw up their community conservancy boundary. Consult community groups on the important resources that support their livelihoods within the conservancy.

### Why do we do maps?

- Identify and locate resources.
- Planning purposes by various agencies both private and government.
- Navigation and direction finding.
- Security.
- To locate physical features like hills, mountains and valleys.
- Ownership/claim of communal land.
- Land use management i.e., demarcation of grazing areas.





The above digitized map is showing the area size and position of Nyekweri Kimintet conservancy inclusive of all the resources identified by the community as shown in the legend. The estimated area coverage is about 30.18KM<sup>2</sup>

The map shown below gives a clear relationship in the connection of Nyekweri Kimintet to other conservancies, Mara Triangle is at the SW part together with The Maasai Moran conservancies. To the NE is Oloisukut Conservancy that joins the Mara North Reserve and to the West is Olorien conservancy that connects together to form a triangle at Nyekweri forest which has been mapped by the community as Elephant Maternity wing.

## The Resources Mapped

The discussion identified the following resources and attributes as the most important to their Conservation area as well as livelihoods:

- Elephants Maternity wing
- Water points e.g. streams, rivers, springs, wells, water pans etc.
- Wildlife and migration corridors
- Town centers and institutions of learning e.g. schools
- Physical Features e.g. view point
- Roads and footpaths
- Escarpments e.g. Siria
- Community forests

- Types of Vegetation cover
- Campsites
- Rangers Outpost
- For water points the following attributes were captured; Names of water points, their capacity, quality, uses and management e.g. Shallow wells, boreholes, hand dug wells, natural pans etc.
- Detailed description of vegetation such as tree and grass species on each soil type classified was listed followed by description of whether identified vegetation is browser, grazing annual, grazing perennial, fruits, tubers or combination of any.
- Wildlife and wildlife migration corridors.

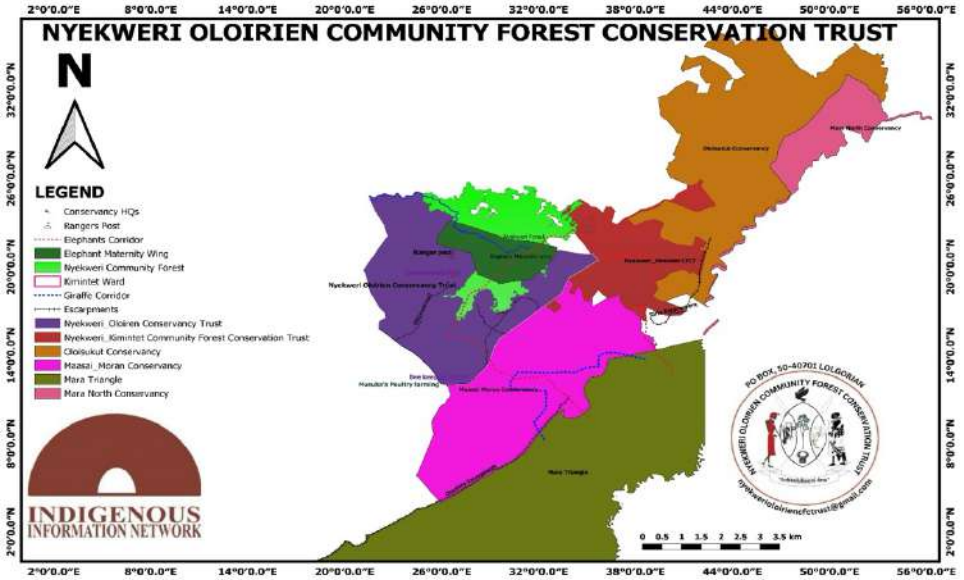
## Observations

The following are some of the general observations made during the process;

- The few elders present were quite useful and had excellent understanding of the area.
- Few women were represented in terms of numbers and their contribution was well presented and captured.
- Newly developed features like dams, settlements, etc. could not be located on the old imagery thus local knowledge and relative distance from known points were used as a guide to locate and map.
- Cloud covers restricted clear imagery in some places.

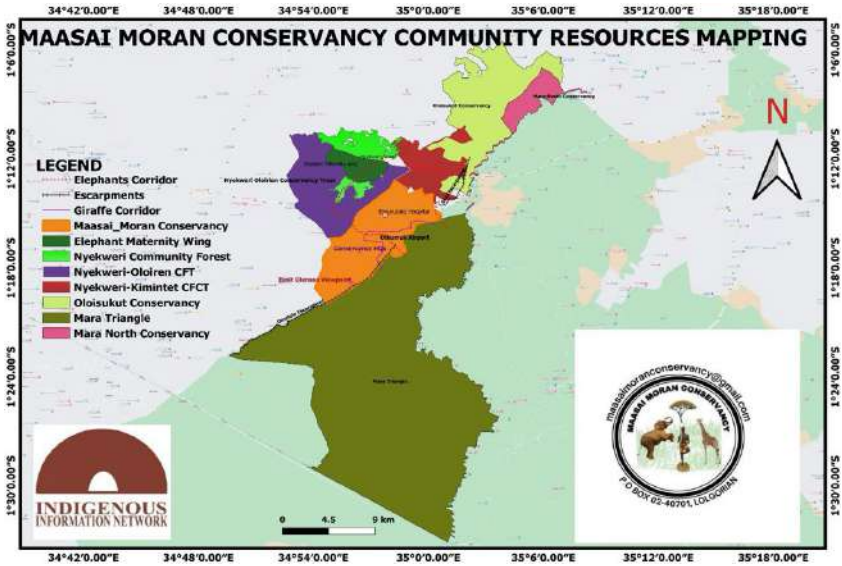


# Oloirien Mapping



Community participating in the mapping process

# Mapping Maasai Moran



Community participating in the mapping process

# National and international legal instruments relevant in supporting the work of work of the BCPs.

## Constitution of Kenya 2010 (article 69 a)

Provides that the state shall ensure sustainable exploitation, utilization, management, protection and conversation of the environment and natural resources, and ensure equitable sharing of the accruing benefits. The Environmental Management and Coordination Act (EMCA) OF 1999 recognizes the importance of indigenous knowledge in national development. Section 43, section 50 (f) and section 51(f) of the act calls for the integration of traditional knowledge in the conversation of biological diversity, involvement of local communities, and promotion of equitable sharing of benefits accruing from research with local communities.

The forest act of 2016 promotes conservation and sustainable use of forest resources where most of the traditional medicine is obtained. Most importantly, the act promotes participatory forests management. Under section 22, communities are entitled to use, subject to such conditions as may be prescribed, such forest produce as it has been the custom of that community to take from such forest otherwise than for the purpose of sale.

Protection of Traditional Knowledge and Cultural Expressions of 2016, AN ACT of Parliament to provide a framework for the protection and promotion of traditional knowledge and cultural expressions; to give effect to Articles 11, 40 and 69(1)(c) of the Constitution; and for connected purposes [Act No. 33 of 2016, Act No. 18 of 2018.

In full the abbreviated United Nations Declaration on the Rights of Indigenous-Peoples (UNDRIPs Article 2, 10, 12, 15,20, 24,26, 27 29, 30 and 31).

These articles provide for the rights to determine and develop priorities and strategies for the developments or use of indigenous people's lands, territories and other resources. That indigenous people should have access and direct benefits of resources found in the lands. These include thorough consultations with state and other non-state actors in connection with developments and utilization of surface and subsurface resources.

## CBD (article 8j and 10c)

Provides for states to respect, preserve and maintain knowledge, innovations and practices of indigenous and local communities and promote their wider application with the approval and involvement of the holders of such knowledge, innovation and practice. Nagoya Protocol and convention on biological Diversity (CBD)

The Nagoya Protocol draws on certain biocultural elements of the CBD and codifies them in a legally binding obligation that States must enact.

The Protocol has the following four pivotal bio cultural rights that significantly affirm the self-determination of indigenous people and local communities:

- The right over their genetic resource.
- The right over their traditional knowledge.
- The right to self-governance through respect for their customary laws and community protocols.
- The right to benefit from utilization of their traditional knowledge and genetic resources by third parties.

## ILO 169

According to ILO Convention No. 169, indigenous and tribal peoples have the right to participate in the benefits of exploration and exploitation as well as the right to be compensated.

## Convention on elimination of racial discrimination (CERD).

This spells out state obligations and Indigenous Peoples rights and calls upon states to ensure that members of Indigenous Peoples have rights in respect of effective participation in public life and that no decision directly relating to their rights and interests are taken without their informed consent.

## UNCED (Agenda 21 Chapter 22).

Provides that Indigenous Peoples and their communities and other local communities have a vital role in environmental management and development because of their knowledge and traditional practices. States should recognize and duly support their identity, culture and interests and enable their effective participation in the achievement of sustainability.

## Community Land Act 2016.

In 2016, Parliament enacted into law the Community Land Act, Providing a framework for recognition and registration of customary land rights in Kenya. The Act aspires to foster these rights and address the prolonged unresolved historical land and natural resource injustices.

Five years since the promulgation of the Community Land Act, 2016 (CLA), Communities continue organizing themselves to meet the requirements spelt out in the Act. Provides for the recognition, protection and registration of community land.

Annexes on new emerging progress and development of work on the Convention of Biological diversity.

# Annex1; Kunming-Montreal Global Biodiversity Framework CBD/COP/15/L25, December 2022.

The “Kunming–Montreal Global Biodiversity Framework” (GBF), includes four goals and 23 targets to be achieved by 2030. The text is related to the 2050 Vision for Biodiversity.

Reducing threats to biodiversity

## TARGET 1

Ensure that all areas are under participatory integrated biodiversity inclusive spatial planning and/or effective management processes addressing land and sea use change, to bring the loss of areas of high biodiversity importance, including ecosystems of high ecological integrity, close to zero by 2030, while respecting the rights of Indigenous Peoples and local communities,

## TARGET 2

Ensure that by 2030 at least 30 per cent of areas of degraded terrestrial, inland water, and coastal and marine ecosystems are under effective restoration, in order to enhance biodiversity and ecosystem functions and services, ecological integrity and connectivity.

## TARGET 3

Ensure and enable that by 2030 at least 30 per cent of terrestrial, inland water, and of coastal and marine areas, especially areas of particular importance for biodiversity and ecosystem functions and services, are effectively conserved and managed through ecologically representative, well-connected and equitably governed systems of protected areas and other effective area-based conservation measures, recognizing indigenous and traditional territories, where applicable, and integrated into wider landscapes, seascapes and the ocean, while ensuring that any sustainable use, where appropriate in such areas, is fully consistent with conservation outcomes, recognizing and respecting the rights of Indigenous Peoples and local communities, including over their traditional territories.

## TARGET 4

Ensure urgent management actions to halt human induced extinction of known threatened species and for the recovery and conservation of species, in particular threatened species, to significantly reduce extinction risk, as well as to maintain and restore the genetic diversity within and between populations of native, wild and domesticated species to maintain their adaptive potential, including through in situ and ex situ conservation and sustainable management practices, and effectively manage human-wildlife interactions to minimize human-wildlife conflict for coexistence.

## TARGET 5

Ensure that the use, harvesting and trade of wild species is sustainable, safe and legal, preventing overexploitation, minimizing impacts on non-target species and ecosystems, and reducing the risk of pathogen spill-over, applying the ecosystem approach, while respecting and protecting customary sustainable use by Indigenous Peoples and local communities.

## TARGET 6

Eliminate, minimize, reduce and or mitigate the impacts of invasive alien species on biodiversity and ecosystem services by identifying and managing pathways of the introduction of alien species, preventing the introduction and establishment of priority invasive alien species, reducing the rates of introduction and establishment of other known or potential invasive alien species by at least 50 per cent, by 2030, eradicating or controlling invasive alien species especially in priority sites, such as islands.

## TARGET 7

Reduce pollution risks and the negative impact of pollution from all sources, by 2030, to levels that are not harmful to biodiversity and ecosystem functions and services, considering cumulative effects, including: reducing excess nutrients lost to the environment by at least half including through more efficient nutrient cycling and use; reducing the overall risk from pesticides and highly hazardous chemicals by at least half including through integrated pest management, based on science, taking into account food security and livelihoods; and also preventing, reducing, and working towards eliminating plastic pollution.

## TARGET 8

Minimize the impact of climate change and ocean acidification on biodiversity and increase its resilience through mitigation, adaptation, and disaster risk reduction actions, including through nature-based solution and/or ecosystem-based approaches, while minimizing negative and fostering positive impacts of climate action on biodiversity. 2. Meeting people's needs through sustainable use and benefit-sharing.

## TARGET 9

Ensure that the management and use of wild species are sustainable, thereby providing social, economic and environmental benefits for people, especially those in vulnerable situations and those most dependent on biodiversity, including through sustainable biodiversity-based activities, products and services that enhance biodiversity, and protecting and encouraging customary sustainable use by Indigenous Peoples and local communities.

## TARGET 10

Ensure that areas under agriculture, aquaculture, fisheries and forestry are managed sustainably, in particular through the sustainable use of biodiversity, including through a substantial increase of the application of biodiversity friendly practices, such as sustainable intensification, agroecological and other innovative approaches contributing to the resilience and long-term efficiency and productivity of these production systems and to food security, conserving and restoring biodiversity and maintaining nature's contributions to people, including ecosystem functions and services .

## TARGET 11

Restore, maintain and enhance nature's contributions to people, including ecosystem functions and services, such as regulation of air, water, and climate, soil health, pollination and reduction of disease risk, as well as protection from natural hazards and disasters, through nature-based solutions and/or ecosystem-based approaches for the benefit of all people and nature.

## TARGET 12

Significantly increase the area and quality and connectivity of, access to, and benefits from green and blue spaces in urban and densely populated areas sustainably, by mainstreaming the conservation and sustainable use of biodiversity, and ensure biodiversity-inclusive urban planning, enhancing native biodiversity, ecological connectivity and integrity, and improving human health and well-being and connection to nature and contributing to inclusive and sustainable urbanization and the provision of ecosystem functions and services.

## TARGET 13

Take effective legal, policy, administrative and capacity-building measures at all levels, as appropriate, to ensure the fair and equitable sharing of benefits that arise from the utilization of genetic resources and from digital sequence information on genetic resources, as well as traditional knowledge associated with genetic resources, and facilitating appropriate access to genetic resources, and by 2030 facilitating a significant increase of the benefits shared, in accordance with applicable international access and benefit sharing instruments. 3. Tools and solutions for implementation and mainstreaming

## TARGET 14

Ensure the full integration of biodiversity and its multiple values into policies, regulations, planning and development processes, poverty eradication strategies, strategic environmental assessments, environmental impact assessments and, as appropriate, national accounting, within and across all levels of government and across all sectors, in particular those with significant impacts on biodiversity, progressively aligning all relevant public and private activities, fiscal and financial flows with the goals and targets of this framework.

## TARGET 15

Take legal, administrative or policy measures to encourage and enable business, and in particular to ensure that large and transnational companies and financial institutions:

- (a) Regularly monitor, assess, and transparently disclose their risks, dependencies and impacts on biodiversity, including with requirements for all large as well as transnational companies and financial institutions along their operations, supply and value chains and portfolios;
- (b) Provide information needed to consumers to promote sustainable consumption patterns;
- (c) Report on compliance with access and benefit-sharing regulations and measures, as applicable; in order to progressively reduce negative impacts on biodiversity, increase positive impacts, reduce biodiversity-related risks to business and financial institutions, and promote actions to ensure sustainable patterns of production.

## TARGET 16

Ensure that people are encouraged and enabled to make sustainable consumption choices including by establishing supportive policy, legislative or regulatory frameworks, improving education and access to relevant and accurate information and alternatives, and by 2030, reduce the global footprint of consumption in an equitable manner, including through halving global food waste, significantly reducing overconsumption and substantially reducing waste generation, in order for all people to live well in harmony with Mother Earth.

## TARGET 17

Establish, strengthen capacity for, and implement in all countries in biosafety measures as set out in Article 8(g) of the Convention on Biological Diversity and measures for the handling of biotechnology and distribution of its benefits as set out in Article 19 of the Convention.

## TARGET 18

Identify by 2025, and eliminate, phase out or reform incentives, including subsidies, harmful for biodiversity, in a proportionate, just, fair, effective and equitable way, while substantially and progressively reducing them by at least 500 billion United States dollars per year by 2030, starting with the most harmful incentives, and scale up positive incentives for the conservation and sustainable use of biodiversity.

## TARGET 19

Substantially and progressively increase the level of financial resources from all sources, in an effective, timely and easily accessible manner, including domestic, international, public and private resources, in accordance with Article 20 of the Convention, to implement national biodiversity strategies and action plans, by 2030 mobilizing at least 200 billion United States dollars per year, including by:

(a) Increasing total biodiversity related international financial resources from developed countries, including official development assistance, and from countries that voluntarily assume obligations of developed country Parties, to developing countries, in particular the least developed countries and small island developing States, as well as countries with economies in transition, to at least US\$ 20 billion per year by 2025, and to at least US\$ 30 billion per year by 2030.

(b) Significantly increasing domestic resource mobilization, facilitated by the preparation and implementation of national biodiversity finance plans or similar instruments according to national needs, priorities and circumstances;

(c) Leveraging private finance, promoting blended finance, implementing strategies for raising new and additional resources, and encouraging the private sector to invest in biodiversity, including through impact funds and other instruments;

(d) Stimulating innovative schemes such as payment for ecosystem services, green bonds, biodiversity offsets and credits, benefit-sharing mechanisms, with environmental and social safeguards

(e) Optimizing co-benefits and synergies of finance targeting the biodiversity and climate crises,

(f) Enhancing the role of collective actions, including by Indigenous Peoples and local communities, Mother Earth centric actions<sup>1</sup> and non-market-based approaches including community based natural resource management and civil society cooperation and solidarity aimed at the conservation of biodiversity

(g) Enhancing the effectiveness, efficiency and transparency of resource provision and use; <sup>1</sup> Mother Earth Centric Actions: Eco centric and rights based approach enabling the implementation of actions towards harmonic and complementary relationships between peoples and nature, promoting the continuity of all living beings and their communities and ensuring the non-commodification of environmental functions of Mother Earth.

## TARGET 20

Strengthen capacity-building and development, access to and transfer of technology, and promote development of and access to innovation and technical and scientific cooperation, including through South-South, North-South and triangular cooperation, to meet the needs for effective implementation, particularly in developing countries, fostering joint technology development and joint scientific research programs for the conservation and sustainable use of biodiversity and strengthening scientific research and monitoring capacities, commensurate with the ambition of the goals and targets of the framework.

## TARGET 21

Ensure that the best available data, information and knowledge, are accessible to decision makers, practitioners and the public to guide effective and equitable governance, integrated and participatory management of biodiversity, and to strengthen communication, awareness-raising, education, monitoring, research and knowledge management and, also in this context, traditional knowledge, innovations, practices and technologies of Indigenous Peoples and local communities should only be accessed with their free, prior and informed consent,<sup>2</sup> in accordance with national legislation.

## TARGET 22

Ensure the full, equitable, inclusive, effective and gender-responsive representation and participation in decision-making, and access to justice and information related to biodiversity by Indigenous Peoples and local communities, respecting their cultures and their rights over lands, territories, resources, and traditional knowledge, as well as by women and girls, children and youth, and persons with disabilities and ensure the full protection of environmental human rights defenders.

## TARGET 23

Ensure gender equality in the implementation of the framework through a gender-responsive approach where all women and girls have equal opportunity and capacity to contribute to the three objectives of the Convention, including by recognizing their equal rights and access to land and natural resources and their full, equitable, meaningful and informed participation and leadership at all levels of action, engagement, policy and decision-making related to biodiversity.”

# Annex 11: Program of work on Article 8(j) and other provisions of the Convention on Biological Diversity related to Indigenous Peoples and local communities to 2030

### I. Objective.

The objective of the present program of work is to promote, within the scope and in line with the objectives of the Convention on Biological Diversity, the implementation of Article 8(j) and CBD/COP/DEC/16/4 3/8 other provisions of the Convention related to Indigenous Peoples and local communities, as well as the Kunming-Montreal Global Biodiversity

Framework, at the local, national, subregional, regional and international levels, and to ensure the full and effective participation of Indigenous Peoples and local communities at all stages and levels of their implementation, thereby ensuring an ongoing recognition of the close association that Indigenous Peoples and local communities have with biological diversity and the Convention and its Protocols.

II. General principles.

The full, equitable, inclusive, effective and gender-responsive participation of Indigenous Peoples and local communities, in particular women, girls and youth among them, should be ensured, from the local to the global level, at all stages of the identification, implementation and monitoring of the elements of the programme of work. Partnerships with Indigenous Peoples and local communities should be ethical, equitable and based on mutual respect and good faith.

III. The programme of work is aimed at addressing the specific challenges faced by Indigenous Peoples and local communities, in particular in developing countries, and the need to ensure the appropriate and regionally balanced representation of Indigenous Peoples and local communities in the work of the Convention.

IV. The programme of work is also aimed at promoting the implementation of Article 8(j) and other provisions of the Convention related to Indigenous Peoples and local communities, taking into account the specific challenges faced by developing country Parties in promoting that implementation.

V. The traditional knowledge, innovations, practices and technologies of Indigenous Peoples and local communities should be valued, considered essential and given the same respect and consideration as other forms of knowledge. Genuine collaborations and the co-production of knowledge in ways that respect the knowledge-generation processes and the integrity of each knowledge system should be promoted. The inclusion of knowledge from diverse systems and practices should be mainstreamed into the development and implementation of policies on biodiversity conservation, sustainable use and benefit-sharing.

VI. A holistic approach consistent with the spiritual and cultural values and customary practices of Indigenous Peoples and local communities should be adopted, recognizing all of their relations, including to their territories, lands and resources, as well as

their rights, in accordance with relevant national legislation and international instruments, to have control over their traditional knowledge, innovations, practices and technologies.

VII. The ecosystem approach is a strategy for the integrated management of land, water and living resources that promotes conservation and sustainable use in an equitable manner.

VIII. The traditional knowledge, innovations, practices and technologies of Indigenous Peoples and local communities should only be accessed with their free, prior and informed consent,<sup>5</sup> in accordance with national legislation and relevant international obligations. Indigenous Peoples and local communities should receive, in a fair and equitable way, the benefits from the use of the traditional knowledge associated with genetic resources that they hold.

IX. The implementation of the programme of work should follow a gender-responsive approach, the Gender Plan of Action (2023–2030)<sup>6</sup> and a human rights-based approach respecting, protecting, promoting and fulfilling human rights. The Framework contains an acknowledgment of the human right to a clean, healthy and sustainable environment and a commitment to ensuring access to justice and information and the full protection of environmental human rights defenders. Nothing in the present programme of work may be construed as diminishing or extinguishing the rights that 5 All references to “free, prior and informed consent” refer to the tripartite terminology of “prior and informed consent”, “free, prior and informed consent” and “approval and involvement”. 6 Decision 15/11, annex. CBD/COP/DEC/16/4 4/8 Indigenous Peoples currently have or may acquire in future, as also stated in the United Nations Declaration on the Rights of Indigenous Peoples.

## **Permanent Subsidiary Body on Article 8(j) approved**

This subsidiary body will address the participation of Indigenous Peoples and local communities, and the use of traditional knowledge, in the Convention on Biological Diversity.

In a ground-breaking move, the Parties to the Convention on Biological Diversity (CBD) agreed to the creation of a permanent Subsidiary Body on Article 8j and other provisions related to Indigenous Peoples and local communities (SB8j). This will address issues related to traditional knowledge and to advance the full and effective participation of Indigenous Peoples and local communities in the work of the Convention. SB8j replaces the Working Group on Article 8j, which although created as a temporary body, existed for over 20 years.

A permanent subsidiary body dedicated to addressing these issues is a landmark development and the result of decades of intense work by the International Indigenous Forum on Biodiversity (IIFB) and supporting networks.

This sets a powerful example for other mechanisms where the rights, knowledge and contributions of Indigenous Peoples and local communities are gaining recognition, including the Climate Change Convention.

The New Programme of Work for the Subsidiary Body on Article 8(j) was also approved at COP16 and sets out the key areas of work that SB8j will focus on between now and 2030. Some tasks are already expected to be carried out by COP17, which will be hosted in Armenia in 2026.

Latin America and the Caribbean have large populations of afro-descendant communities and peoples, who often lead traditional lifestyles that conserve and sustainably use biodiversity. This was a key topic during discussions, supported by the Colombian government and with strong advocacy from afro-descendant peoples in Colombia and further afield, COP16 adopted a decision that recognises their knowledge, contributions and rights and encourages governments to facilitate their participation in the implementation of the Convention.

### Land use change and land tenure indicator

Significant progress was made towards the inclusion in the Monitoring Framework of a headline indicator on land use change and land tenure in the traditional territories of Indigenous Peoples and local communities (see info in Traditional Knowledge indicators). Its inclusion as a headline indicator in the final decision, when that is adopted, will mean that it is mandatory for Parties to report on. The land use and land tenure indicator will monitor the situation of indigenous and traditional communities' lands and waters, and changes in their use. This would provide key information to the Convention and could result in the greater recognition of indigenous and traditional territories. Crucially, this is expected to be done in partnership with Indigenous Peoples and local communities.

The draft decision text also includes recognition of community-based monitoring and information systems (CBMIS).



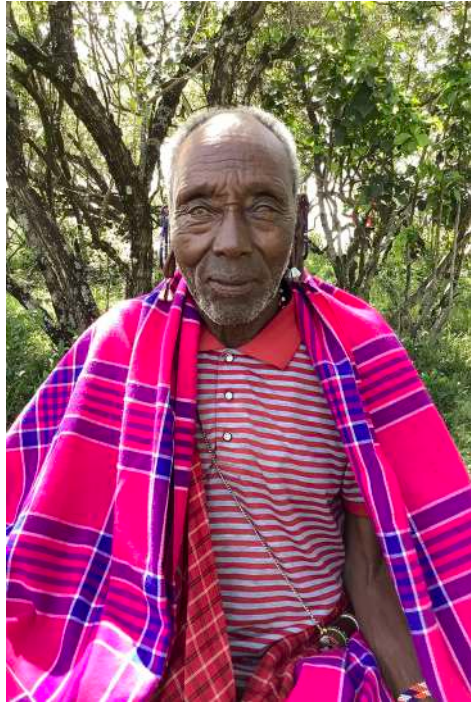
Mr Wolfgang (ARA) with the women at their manyatta.

*Siemempuu Team visiting Oloirien and Maasai Moran conservancies*



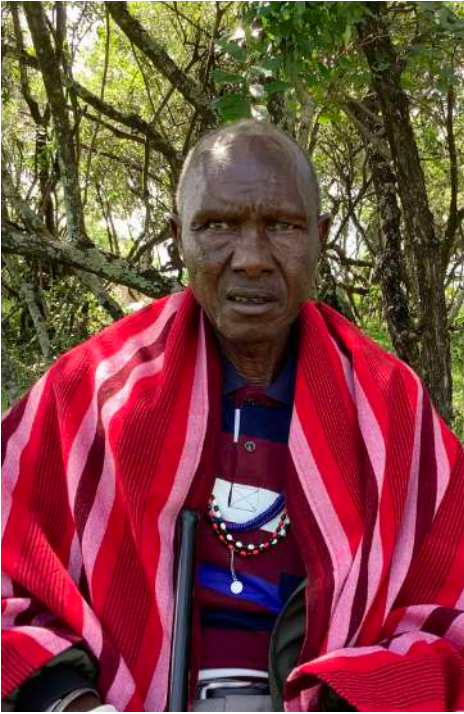














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by the German Bundestag

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ISBN 978-9914-754-0



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