

THE PEOPLE OF KENYA UP TO 19TH CENTURY MARKING SCHEME

1991 Q22

- Need for pasture for their animals
- Population pressure
- External attacks
- Outbreak of diseases
- Family and clan feuds
- Escape from drought and famine
- Adventure
- Search for fertile land

(b)

- The Cushites practiced pastoralism. They kept camels, goats, cattle and donkeys.
- Some of Cushites who lived in oasis and along the river valleys practiced subsistence agriculture. They grew grain crops vegetables dates and bananas
- They practiced iron smelting. They made iron tools e.g. swords, knives, bangles and arrowheads.
- They hunted wild game and gathered roots, vegetables and fruits
- They engaged in craft industry. For example, produced leather items such as handbags, belts and clothing.
- Some of the Cushites who lived near rivers, and along the Indian Ocean practiced fishing, using fence traps and hooks and line
- They traded with their neighbours such as the Samburu and Pokomo. They traded in iron implements and leather products. 1992

1992 Q22

- The settlement of the Agikuyu in the Mt. Kenya region led to the intermarriage with their neighbours e.g. Akamba and Maasai.
- It brought about the expansion of trade in the region.
- Some communities were displaced by the Agikuyu e.g. the Okiek.
- Some communities were assimilated by the Agikuyu e.g. the Okiek/increase in the population in the area
- It promoted cultural interaction between communities e.g. dressing and ceremonies.
- It promoted conflicts in the region over land and grazing areas and cattle.

(b)

- The Agikuyu were divided into clans. Each clan was made up of several sub-clans (Mbari) with common descent, and usually living in the same ridge
- Each ridge was under a Muthamaki (spokesman), He was the chairman of the council. Muthamaki emerged due to his personality and leadership potential
- Each sub-clan was ruled by a council of elders/ Kiama. The council performed religious, administrative and judicial roles.
- There existed two-generation 3615 (Marika) Mwang and Maina. Each generation set performed leadership roles for a period of time.

- The warrior class was responsible for defence. A council of war directed them.
- Other leaders such as the prophets, priests and diviners played important role in the society.
- Some individuals rose to top positions of political importance in the late 19th century as a result of exemplary contributions to the society and wealth acquired.

1994 Q1 (a, b)

- The Kalenjin practiced livestock keeping
 - They practiced crop farming/Agriculture
 - They were practicing iron making Practiced craft making/pottery
 - Traded with their neighbours
 - Hunted and gathered wild fruits and rocks.
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- The orkoiyot presided over religious functions such as offering sacrifices to God.
 - He advised the councils of elders on matters pertaining to the day to day running of the community affairs such as ownership of land.
 - He advised and blessed the warriors before they went to war.
 - He arbitrated in cases of disputes between councils of elders and members of different clans.
 - He foretold what was going to happen in the future e.g. success in war, famine and calamity. Member of the community consulted him when disasters like drought and diseases struck.
 - He had the ability to make rain by communicating with the spirits of the ancestors
 - He was chief medicine man.

1996 Q1

- They had powers to declare war and make peace/prepared youth for war
- They presided over religious and other ritual functions
- They offered advice to the community when need arose
- They ruled the community / settle disputes

1996 Q16 a,b

(a)

- Hostile neighbours in their homeland
- Succession disputes/ feuds/ family conflicts
- Search for pastured for their livestock.
- Natural calamities such as drought/disease
- search for land for settlement
- Population pressure
- Spirit of adventure.

(b)

- The cushites came with their own livestock and so encouraged livestock farming in areas where they settled.
- Their settlement led to increased rivalry and conflicts for ownership of land

- Some Cushites who had been converted to Islam spread the religion in the areas where they settled.
- The Cushites attacked the Eastern Bantu communities who had settled at Shungwaya, and forced them to move to their present homeland in Kenya.
- The Cushites intermarried with the communities they found in the areas where they settled.
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- The Cushites intermarried with the communities they found in the areas where they settled in Kenya. (There was increase in population)
- Trade developed between the Cushites and the example they exchanged livestock products such as milk and butter with the Bantu and in return they obtained grains from the Bantu.
- The Bantu borrowed some of the cultural practices of the Cushites e.g. Circumcision.
- Cushites learnt mixed farming Any 5 x 2 marks

1997 Q1

- Search for land/pasture/water for their herds
- Family / clan fights/ internal conflicts
- External attacks/ pressure
- Increase in population
- Outbreak of diseases / epidemics
- Natural calamities e.g. drought
- Spirit of adventure

1997 Q 15

(a)

- The Somali people intermarried with the people they came into contact with such as the Pokomo and Borana / Intermarried with neighbours
- Their settlement in Kenya led to the expansion of trade in the region.
- Demand for agricultural produce by the Somali led to the expansion of trade in the region.
- Their settlement led to increased conflicts between communities over resources such as pasture and water.
- Their migration and settlement led to displacement and redistribution of people in area where they settled.
- Led to cultural exchange between the Somali and the people they came into contact with. For example the neighbouring communities adopted Islam from the Somali.
- Assimilation of some communities they came into contact with e.g. Oromo.
- Their settlement in high agricultural potential areas e.g. river valleys encouraged some of them to practice crop farming.

Any 4 points 2 marks each (7marks)

(b)

- The basic political unit of the Somali was the clan. Each clan had its name and occupied specific territories / areas.
- a council of elders was in charge of the day to day affairs of the clan e.g. making major clan decisions and settling disputes.
- The council maintained law and order and was the final court of appeal.

- The age – set system was an important institution among the Somali and all male members of the society belonged to the age – set. Each age –set performed specific roles/ duties.
- The Somali had leaders called Sultan whose role was mainly advisory.
- There existed warriors whose main duty was to protect the community against external attacks and acquire possessions for the community.
- There existed people with special responsibility e.g. Sheikhs and medicine men. They were highly regarded in the community and their opinions were sought before important decisions were made.

Any 4 points 2 marks each (8marks)

1998 Q2

- Through trade
- Through warfare
- Through intermarriage
- Through common festivals/ceremonies e.g. wrestling cultural exchange e.g. language (2marks)

1998 Q17

a

- They migrated from the original home in the Congo Basin and settled in the Taita Hills area around Mount Kilimanjaro by the 2nd Century AD.
- Some of them later migrated northwards along the coast to Shungwaya in present day Somalia. These were the ancestors of Mijikenda, pokomo and Taita.
- The ancestors of the Mount Kenya groups moved into the interior along the Tana River.
- From about 1450 the communities which had settled in Shungwaya were forced to disperse from the area due to external pressure from the Cushites.
- The ancestors of the Mijikenda and Taita moved south and established their settlement along the coast while those of the Pokomo migrated into the interior and settled along river Tana while the Ameru migrated to the slopes of Mount Kenya. Any 5 points, (1 mark)

b

- The incoming Bantu communities had iron weapons which enabled them to displace some of the communities which they came into contact with for example the Gumba in the slopes of Mount Kenya.
- They intermarried with their neighbours/those people they came into contact with such as the Cushites and Nilotes.
- Their settlement led to the expansion/development of trade between them and their neighbors e.g. The Agikuyu traded with the Maasai.
- There was cultural exchange between the Bantu and their Cushitic and Nilotic neighbors.
- Expansion of the Bantu created pressure over land which led to intercommunity conflicts and wars.
- Intercommunity conflicts led to loss of lives and destruction of property.
- Adoption of some agricultural practices from the Bantu.

Any 5 points, 2 marks each(10 marks)

1999 Q1-5

- The clan

2

- Some maasai sections e.g. the Kwavi became agriculture/ farmers
- Some Maasai became traders (Any 2 points, 1 mrk) (2 marks)

3.

- Mediating between God and the people/ acting as a priest
- Offering sacrifices to God on behalf of the people
- Blessing people before they undertook special activities such as going to War/raids (Any 2 points, 1 mrk) (2 marks)

4.

- Possession of iron and iron working skills
- Settlement in areas with suitable climate
- Existence of ingenious crops
- Fertile soils (Any 2 points, 1 mrk) (2 marks)

5.

- Abagusii
- Abakuria
- Abaluyia/ any Abaluyia speaking group (2 marks)

1999 Q17

(a)

- Invasion of the settlement by the incoming Cushites
- Internal conflicts/ feuds
- Population increase
- Outbreak of diseases/ epidemics/ natural calamities
- Search for more land for settlement and pasture (Any 3 points, 1 mrk) (3 marks)

2000 Q1

- Trading activities
- Intermarriages (2 marks)

2000 Q2

- They were running away due to cattle disease which were interfering with their cattle keeping economic activity
- They were running away to look for better farming lands as there was drought in the area of origin. (2 marks)

2000 Q18

- Their settlement increased conflicts and insecurity in the area as they rivaled other communities over the control of resources
- They influenced the way of life of other communities they found in other areas
- They displaced some of the communities they found in the area such as the Southern Cushites
- Their settlement led to an increase in population in the region therefore facing some communities to migrate
- They promoted commerce in the area as they traded with their neighbours such as the Nandi, Akamba and Agikuyu
- Plain Nilotes were influenced by Highland Nilotes and Bantu neighbours to practice agriculture. For example the Kwavi section of the Maasai, Iteso and Mount Elgon. Maasai adopted agriculture
- The plain Nilotes intermarried with their neighbours such as the Meru, Abaluyia and Kalenjin

- Some communities borrowed the political systems from the Maasai for example the development of the office of the Orkoiyot among the Nandi was due to their interaction with the Maasai.
- It led to the enrichment of the languages spoken in the region as they interacted with other communities.
- Some communities/ clans were assimilated by the incoming plains nilotes.
(Any 5 Points, 2 marks) (10 marks)

2001 Q1-4

- Through trade
- Through wars/ raids
- Through sporting activities
- Through intermarriage

Any 2 points, 1 mark (2 marks)

- Invasion of the settlement by the incoming cushites
- Internal conflicts
- Outbreak of epidemic
- Insecurity in the area
- search for pasture

Any 1 point, 1 mark (1 mark)

3.

- It solved disputes in the community
- It mediated in disputes involving the Meru and their neighbours
- It ensured the safe custody of the community's history, traditions and values/ heritage.
- It sanctioned wars
- Acted as ritual leaders
- Guidance of counseling community members
- Kept law and order.

Any 2 points, 1 mark (2 marks)

4.

- It marked the end of childhood and the beginning of adulthood (1 mark)

2001 Q19

- Population increase in the area forced them to search for more land for settlement.
- Internal conflicts and feuds created a sense of insecurity and made some clans/communities to migrate.
- Drought and famine caused suffering and made people to migrate.
- Outbreak of cattle diseases and epidemics.
- Invasion and attacks of their settlements by their neighbours.
- Search for pasture and water for their animals.
- Desire for adventure.
(Any 5 points, 1 mark (5 marks))
- The settlement of the Iteso in their present homeland led to increase in population in the area.
- It intensified conflicts between communities in the area over limited resources.

- It led to intermarriage between the Iteso and the communities they found in the area such as the Abaluyia.
- Culture interaction between the Iteso and the communities they found in the area gave rise to enriched culture.
- It led to the displacement of some communities from the area e.g. the Maasai, Luhya and some Kalenjin communities.
- They assimilated some of the communities living in the area.
- Their settlement enhanced trade between different communities in the area.
- The Iteso adopted agriculture as a result of interacting with other communities in the area. (Any 5 points, 2 marks (10 marks))

2002 Q1

- Intermarriage
- Trade
- Raids/warfare Any 1 point mark each= 1mark

2002 Q2

- Solve land and inheritance disputes.
 - Acted as the Court of Appeal
 - Presided over religious functions
 - Organized social functions
 - Advised warriors on when to go to wars/raids
 - Negotiated peace settlements
 - Made laws to govern the community
- Any two points, 1 mark each 2marks

2003 Q2

- It enabled them to clear their way as they moved.
 - Their superior weapons enabled them to defeat their enemies.
 - They were able to grow enough food crops to sustain them.
- Any 1 x 1 = (1marks)

2003 Q18

- Communities exchanged goods through trade.
- They raided each other for livestock
- They fought wars with each other.
- They inter – married Any 3 x 1 = (3marks)
- The smallest social unit was the family.
- Several related families formed a clan (mbari) which lived in a defined area.
- The Agikuyu practiced circumcision for boys and clitoridectomy for girls.
- The Agikuyu had age – set system (riika) made up of boys and girls who were initiated at the same period.
- Members of the age set worked together and considered each other as brothers and sisters.
- Marriage was highly regarded among the Agikuyu as one would raise a family and also own properties.
- The Agikuyu believed in the existence of a supreme God called Ngai who lived on Mount Kenya (Kirinyaga)
- The Agikuyu had prayed and made sacrifices to God on various occasions.
- The Agikuyu also believed in the existence of ancestral spirit who acted as intermediaries between God and the people.
- The Agikuyu had sacred places of worship such as groves and fig trees.

- The Agikuyu had some specialists such as prophets, medicine people and rainmakers who were consulted in time of need.

Any 6 x 2 = (12marks)

2004 Q1

- Through trade
- They intermarried/ marriage
- Through raids for livestock
- They fought wars with each other
- Sports e.g. wrestling (2 marks)

2004 Q2

- External attacks
- Internal conflicts
- Drought/ famine/ water
- Pasture (2 marks)

2004 Q18

(a)

- There was an increase in population thus the need for land for settlement
- They were looking for land for cultivation
- They needed land for grazing/ pasture
- Internal conflicts forced them to migrate
- They were attacked by neighbouring communities/ external attacks
- Outbreak of diseases led to migration/ outbreak of epidemics
- They migrated due to drought and famine
- Some people migrated for the sake of adventure (5 x 1 = 5 marks)

(b)

- The basis political units was the clan
- The clan was ruled by clan elders/ council of elders
- The Akamba society was divided into various age- grade and age- sets
- The lowest age- grade was that of junior elders who defeated the community/ warriors
- The next in rank was the elders who presided over minor cases
- Full elders presided over the major cases/ council of elders settled disputes
- The retired advised senior elders on important matters affecting community
- The Akamba had a decentralized system of government/ autonomous clans (5 x 2 = 10 marks)

2005 Q2

- -pastoralism/livestock keeping

2005 Q4

- Abangwa of the Abaluhya 1x1= (1mark)

2005 Q18

a)

- They moved in search for pasture and water for their livestock.
- There was drought and famine in their original homeland.
- There was outbreak of diseases and epidemics in their original homeland.
- To escape from constant attacks from their neighbours/or external attacks
- They moved in search of land for settlements as their population had increased.

- They moved to know what was beyond the horizon/adventure. (5x1=5marks)

b)

- Intermarriages which strengthened relationships between communities.
- Some Bantu adopted Islam from the Cushites.
- Some Bantu copied some customs of the Cushites such as circumcision and age set systems.
- The Bantu and Cushites raided other for cattle which led to loss of property and lives/increased welfare.
- Cushites attacked the Bantu which led to further migration (e.g. Orma/Orma Orma/Galla pushed the Eastern Bantu from Shungwaya)./Displacement
- The Cushites and the Bantu exchanged goods which led to the development of trade.
- Some Cushites were absorbed/assimilated by the Bantu.

Any 5x2= (10marks)

2006 Q2

- The Luo (1 mark)

2006 Q3

- They grew crops
- They kept livestock
- They hunted animals and gathered wild fruits
- They traded with their neighbours
- They made handicrafts/ Basketry
- Iron working (Any 2 x 1 = 2 marks)

2006 Q18

- They moved in search of water and pasture for their livestock
- The outbreak of diseases/ epidemics forced them to move
- Attacks from their communities forced them to move/ external attacks
- There was population pressure in their original homeland
- They moved due to draught and famine
- Family/ clan dispute/ conflicts forced them to migrate/ internal conflicts
- They moved for adventure (Any 5 x 1 = 5 marks)

- They displaced some communities they found in the area where they settled e.g. Abagusii, the Kwavi, Maasai and the Abaluyia (example a must)
- Some highland Nilotes were absorbed/ assimilated by the Bantu such as the Teriki and the Tachoni
- The Highland Nilotes traded with their neighbours/ they exchanged animal products for grains from the Abaluyia and the Abagusii. This led to the expansion of trade in the region.
- Their settlement increased the population of the region
- The highlands Nilotes intermarried with the Luo, Abagusii and Abaluyia. This strengthened their relations.
- There were ethnic wars/ conflicts due to cattle raids
- There was cultural exchange leading to enrichment of their lives (Any 5 x 2 = 10 marks)

2007 Q3

- Shungwaya 1x1=1mark

2007 Q4

- He presided over religious functions
- He foretold future events/seer.
- He was a medicine man.
- He was a rain maker

Any 2x1 = 2marks

2007 Q18

- They were looking for new settlements as a result of overpopulation
- Diseases and natural disasters forced them to migrate.
- They migrated in order to escape internal conflicts.
- Overstocking and Overgrazing led them to look for more pasture.
- They moved to search for fertile lands with favourable climate.
- Some people migrated for adventure (spirit of adventure)

Any 5x1 = 5marks

- They intermarried with their neighbours, such as Luhya, Kalenjin, Abagusii and Kuria.
- They shared the name 'Nyasaye' with some Luo communities as a title of God
- They had similar funeral rites and burial customs with their neighbours
- They assimilated other communities.
- They displaced other communities
- Their movement and settlement increased conflicts.
- Their settlement in Western Kenya led to population increase.
- They influenced their neighbours to adopt their language and naming system.
- Responses to be written in prose.

Any 5x2=10marks

2008 Q2-4

2.

- Iteso.
- Samburu.
- Turkana.
- Maasai.
- Njemps.

(Any 2x1 = 2 marks)

3.

- Ethiopian highlands.

(1 mark)

4.

- The clan formed the basic political unit.
- Leadership was by the council of elders.
- Both had age-set systems.
- The council of elders settled disputes.
- They had warriors who defended their communities.

(Any 2x1=2 marks)

2009 Q2-4

- Turkana
- Samburu
- Njemps
- Iteso
- Pastoralism
- livestock keeping

4.

- To settle disputes.
- To rmake laws for the community

- To punish the law breakers / wrong doers / final court of appeal
 - To declare war/make peace.
 - To preside over religion function and initiation ceremonies (blessing warriors)
- Any 2 x 1 = 2Marks

2010 Q3

- Pubungu/Pakwach 1 x 1 = 1 mark

2010 Q18

- They moved in search of pasture and water for their livestock.
- Due to outbreak of disease/epidemics
- Pressure/raids from other communities forced them to move to safer areas.
- Family/clan disputes forced them to migrate
- There was over population/population pressure in their original homeland.
- They moved due to drought/famine
- The spirit of adventure made them search for new lands.

b)

- They displaced some communities that they found in areas that they settled.
- Their settlement led to increased population in the region.
- They intermarried with their neighbours. This strengthened their relations.
- Some section of the Maasai (Kwavi) became cultivators/assimilated
- There was ethnic conflict due to cattle raids/land for settlement.
- There was borrowing/exchange of cultural practices among the communities
- There was increased trade between the Maasai and their neighbours.
- They influenced the socio-political organization of the Nandi who created the institution of Orkoyoit similar to Oloibon of the Maasai.

Any 5 x 2 = 10 marks

2011 Q2

- Due to attacks by the Galla 1x1=1 mark

2011 Q3

- Competition for land for cultivation/settlement.
- Competition for water/pasture.
- To demonstrate their military power.
- To raid for cattle. Any 2x1=2 marks

2011 Q18

- They participated in trade.
- They kept livestock.
- They hunted wild animals.
- They were gathers.
- They practiced crafts.
- They practiced fishing.
- They made iron tools.
- They grew food crops. Any 5 marks x 1 = 5 marks

(b)

- The lowest social unit was the family which comprised of the father, his wife/wives and children.
- Several related families formed a clan.
- The Maasai were organized into age groups age sets which were made up of people who were circumcised at the same period.
- There was a warrior class whose duty was to defend the community/conduct raids.

- The Maasai believed in the existence of a supreme God Enkai, who was the creator of the universe.
- There was a religious leader, Laibon who mediated between the community and Enkai.
- They offered sacrifices to God in special places/celebrated the ceremony that mark graduation of Martin
- They believed in the existence of ancestral spirits whom they revered.

Any 5 points x2 = 10 marks

2012 Q2 P1

- (i) Dehallo /Dahallo/Dahalo/Sanye

Any 1 x 1 = 1 mark

2012 Q3 P1

- (i) Abaluhya
(ii) Abagusii
(iii) Abakuria

Any 2 x 1 = 2 marks

2012 Q4 P1

- He foretold the future/consulted God.
- He presided over religious ceremonies/activities
- He offered prayers on behalf of the community
- He blessed warriors before going to war.

Any 2 x 1=2 marks