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101. Kikuyu Rika.

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and descent is in the female line. Clans sometimes bear the name of one of their totems (not necessarily the most important), but this is an exception; usually the clan names are geographical. Every individual of a particular clan has the same linked totems. Over the greater part of the area under consideration the bird totem is the most important of the linked totems and is not eaten; further, the fish totem is not eaten (there may be exceptions to this rule, but, generally speaking, it holds good).

(ii) I have already given some particulars of the clan as the totemic unit in south-eastern British New Guinea. Mr. Lang must draw his own conclusions from Dr. Rivers's and M. de Marzan's writings how far the clan (British New Guinea), and tribe or division of a tribe (Fiji), differ from each other as to their totems at the present day. To me they seem essentially similar in this respect.

(iii) The points raised by this question refer only to Fiji, therefore I cannot answer them.

It should now be clear that there was really no reason, as far as my note was concerned, for Mr. Lang to formulate the hypothesis (even if only to destroy it) that a clan might "contain primal ancestors of several different totems."

Finally, concerning the clans created by the snake Garuboi, each had a series of linked totems: of the three clans in the Gelaria community, where I heard this myth, the name of one was that of its totem snake Garuboi; the name of the second was almost certainly geographical, while I failed to ascertain the origin of the name of the remaining clan.

C. G. SELIGMANN.

Africa, East.

Dundas.

Kikuyu Rika. By Hon. K. R. Dundas.

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The life of the Kikuyu of both sexes is divided into periods called *Rika*—sing. *Morika*.

These are the male *Rika*:—

1. *Morika ya Wabai*.—The age of young boys.
2. *Morika ya Laini*.—The age up to the time of circumcision.
3. *Morika ya Mumo*.—The age of young warriors (corresponding to the junior warriors of the Masai).
4. *Morika ya Anake*.—The age of the senior warriors, who wear their hair long, reaching down over their shoulders.
5. *Morika ya Karabai*.—The age of the married men.
6. *Morika ya Kiama*.—The age of the elders.

The last *Morika* is the most important of all; to it belong the elders who administer the law.

No one, who is not the father of a circumcised child, can belong to this *Morika*, which is divided into two degrees: (1) *Morika ya Kiama ya Mbule Omwe*; (2) *Morika ya Kiama ya Mbule Egeri*.

A candidate on being admitted into the first of these two degrees pays one sheep to the elders of the *Kiama* and two on being admitted into the second degree; hence the names of the two degrees.

Members of the first degree deal with petty offences; those of the second degree with serious offences, such as murder, rape, &c.

The full member may be distinguished by the flat spiral rings of brass wire, which he is henceforth entitled to wear in the lobes of his ears.

When, in the opinion of the elders of the *Kiama* of the day, the time has come to create a new *Morika*, a big *shauri* is held throughout the Kikuyu country, to which none but elders are admitted, and at which vast quantities of meat and drink are consumed.

It being decided to create a new *Morika*, the candidates are summoned before the elders, who recite to them the law (Appendix A.), each clause of which they must swear to obey, for they are now about to become elders of the first degree of the *Kiama*, and will henceforth be required to administer justice.

Thereupon a chief over each division (geographical) is chosen, and the ceremony ends in the consumption of more liquor.

The Kikuyu believe that only ten ages of *Kiama* have existed since man was first created (Appendix B.).

The following are the female *Rika* :—

1. *Morika ya Moireka*.—The age of uncircumcised girls.
2. *Morika ya Moiretu*.—The age of girls eligible for marriage.
3. *Morika ya Mohiki*.—The age of married women who have not yet given birth to a child.
4. *Morika ya Wabai*.—The age of those who are mothers.
5. *Morika ya Mutu Mia*.—The age of mothers of circumcised sons.

The last of these ages is distinguished like that of the *Kiama* by its members being allowed to wear flat spiral rings of brass wire in their ears ; those of the women, however, are bigger than those worn by the men.

APPENDIX A.—The following penalties may be inflicted under Kikuyu law :—

For murder, 100 sheep, 4 goats, and a bull.

For adultery, 3 sheep.

For rape, 10 goats and 2 sheep ; the latter to be given to the Elders of the *Kiama*.

For stealing the produce from another's *shamba*, 2 sheep to the Elders of the *Kiama* ; and to the owner according to the value of the amount stolen.

For striking a man with a knobkerry, 2 sheep ; one to the Elders of the *Kiama* and one to the plaintiff.

For a spear wound, 10 goats to the plaintiff.

For a sword wound, 30 goats and one sheep, called *Ngaita*, to the plaintiff and 2 sheep to the Elders of the *Kiama*.

For cutting off a finger, 10 goats for every joint cut off.

For causing the loss of an eye, 100 sheep.

For causing the loss of a hand, 100 sheep.

For stealing honey, 10 sheep.

For killing a snake in another man's *shamba*, one sheep.

APPENDIX B.—*First Generation, Manjiri*.—When God had finished making the world, he blew upon a great trumpet, the sound of which could be heard over the whole earth, and at the blast thereof was created the first *Morika ya Kiama*, called *Manjiri, the people of the trumpet*.

Second Generation, Mamba.—The *Manjiri* were the fathers of the people of the *Mamba, the ancestors*.

Third Generation, Manduti.—After whom came the *Manduti, the sinful people*.

Fourth Generation, Chuma.—After the *Manduti* came the *Chuma*, whose name signifies *the raiders*, a great raid in their country occurring during their lives.

Fifth Generation, Shiera.—The *Chuma* were succeeded by the *Shiera*, whose name means *a multitude*, because during their lives the people increased greatly.

Sixth Generation, Masasi.—After the *Shiera* came the *Masasi, the people of the red earth*, who were called thus because in their generation arose the custom of smearing the body with red clay.

Seventh Generation, Endemi.—The people of the seventh *Morika* were the *Endemi*, during whose lives the supply of metal for manufacturing swords and knives, which up till then had been very scarce, became exceedingly plentiful.

Eighth Generation, Iregi.—The Endemi begat the Iregi, who fought with the invading Gallas, or Somalis, and drove them out of the country.

Ninth Generation, Maina.—The Iregi were the fathers of the Maina, *the dancers*, who spent their days in peace and in great rejoicing over the expulsion of the Barabio (Gallas or Somalis).

Tenth Generation, Muangi.—The tenth and last generation to receive a name was the Muangi, which is the name of a people who eat much meat and drink great quantities of beer; before their day it was not the custom amongst the Kikuyu to drink beer.

The present generation, which is the eleventh, is still young and will not become Elders of the *Kiama* for many years to come.

These are the generations that have lived since God first created man.

K. R. DUNDAS.

Africa, Central.

Garbutt.

Alphabet Boards. By H. W. Garbutt.

The boards here illustrated were brought down to Bulawayo by natives coming from Domira Bay, Lake Nyasa, British Central Africa. There is some reason

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FIG. 1.—LARGER BOARD.



FIG. 2.—SMALLER BOARD.

to suppose these boys were from Zanzibar, at least Zanzibar boys are known to use such wooden "slates".

The slates are provided for the native children to save the wear and tear of printed books, and are an interesting survival of the use of wood from prehistoric times, as described and illustrated in an article entitled "Materials used to write upon before