

SYNOPSIS AND SUMMARIES OF CHAPTERS - Blossoms of the Savannah

SYNOPSIS OF BLOSSOMS OF THE SAVANNAH

The novel begins as Kaelo, his wife, Taiyo and Resian leave Nakuru for Nasila, a rural area in Maasai land. This is as a result of retrenchment of Kaelo who has been working as the manager of Agribix Limited. On reaching Nasila, Ole Kaelo's are welcomed by uncle Simiren's family which consists of four wives and sixteen children. In a move towards settling in Nasila the new home, Ole Kaelo visits his old friend Ole Sumpeyo. It is thirty years since Ole Kaelo left Nasila for Nakuru.

The Kaelo's hold a homecoming party in which they invite members from the five clans aimed at re-linking the Kaelo family to the other villagers. Taiyo and Resian observe that some young men are suspicious of them for they are not circumcised. In an attempt of acquainting the two girls with Nasila culture, Kaelo informs Joseph Parmuat to teach Taiyo and Resian traditional songs and dances. As the young ones spend more time together, a love relationship begins to develop between Taiyo and Joseph but unfortunately due to cultural demands the relationship is restrained.

Unfortunately, there is an attempted rape on Resian and Taiyo. Consequently, an ad hoc group of men is formed to hunt down the culprits. After it is known that Lante and Ntara are responsible for the heinous act, punishment is meted on them. The novel reveals of how females have contributed significantly to the beginning and continuation of FGM through the Olarinkoi legendary story.

Kaelo opens an agricultural shop and enters into business contracts through Oloisudori who is conversant with shady businesses. Oloisudori's aim is to exploit Kaelo. After realizing that Kaelo has beautiful daughters, he chooses to marry one and organize for the other one to be married by his friend instead of extorting him. Oloisudori comes in a procession and gives gifts and money as dowry for the young Resian. Since Resian disagrees with Oloisudori and her father's plan, Oloisudori plans to use anesthesia to render Resian unconscious so that he may snatch her for marriage by force. However, the girls craft a scheme of shaming Oloisudori in which they return the gifts Oloisudori had given them earlier.

The couple goes to consult Simiren and Sumpeyo on how to deal with Oloisudori's demands as the girls go to the shop. On their way back, the girls are almost raped by two callous young men. Later on, after Resian refuses to cooperate, Oloisudori gets enraged and slaps her mercilessly. It is Olarinkoi who supposedly saves her by whisking her away before she commits suicide.

Olarinkoi organizes with a pick-up driver so that he whisks Resian away claiming to ensure her safety from Oloisudori and her father. The three have a trek of terror which leaves Resian raped by Olarinkoi in a dark hut in the forest. On regaining consciousness, she finds herself under the care of Nabaru, a nurse who reveals everything that transpired.

Finally, with the help of Nabaru Resian comes face to face with Minik *ene* Nkoitoi, the activist against FGM in the sheep's ranch. She welcomes Nabaru and Resian warmly. Resian learns that Oloisudori has advertised in the newspaper for her search. Minik's pivotal role is evident in that in the ranch there are other five hundred girls who have gone through a similar experience just like Resian. On the other hand, Taiyo faces the painful blade of the Olmurunya. While managing the ranch, Minik meets a new challenge in which the powerful in the government are threatening to close the ranch. However, Minik, the foresighted planner ensures the survival of the ranch. Resian learns of the unfortunate death of Joseph Parmuat. He is killed in his mission of saving Taiyo from a group that circumcises her by force. At long last, Resian meets Taiyo at the ranch

Oloisudori makes his last heinous kicks by visiting the ranch to demand Resian as his wife. He is told off by Minik. With his company, he flees for his life after his cars are burnt down. The ultimate goal is attained when Minik takes Taiyo and Resian to Egerton University where Resian has a chance of studying her dream course.

CHAPTER SUMMARIES

CHAPTER 1: THE JOURNEY

As the novel begins, Ole Kaelo is reprimanding loaders for being slow. The couple is relocating from Nakuru to Nasila after Ole Kaelo is retrenched from Agribix Limited where he has been working as the commercial manager. Not long ago Kaelo had denied Taiyo a chance to go to Mombasa to develop her talent. That is why Taiyo sympathizes with the loaders who are receiving strict instructions from her father. The two girls visualize what life in the new environment will be like. The girls are experiencing apprehension. Nakuru town has always bustled with life and they fear the shop that their father aims at starting may not pick.

Taiyo encourages Resian that they should hope for the best. Resian requests Taiyo to plead with their father so that they can join Egerton University. Resian knows her father listens to Taiyo. Through a flash back, the reader learns that Ole Kaelo and his wife Mama Milanoi have lived for twenty two years since they married. Women from Nasila had earlier visited Mama Milanoi at Nakuru and hinted at the hostility expected especially because the daughters are not married. Kaelo has been a hardworking man, a trait that led to his promotion at Agribix Limited. The retrenchment has triggered ambition to work so as to be rich. A few kilometers to Nasila one lorry breaks down but soon it is fixed and the family reach uncle Simiren's homestead where they are welcomed warmly. It is now thirty years since Ole Kaelo left Nasila for Nakuru. In all this time he has been away, uncle Simiren has been representing his elder brother. Elders are not happy with Kaelo's monogamous marriage. Simiren on his part has four wives and sixteen children

CHAPTER 2: NASILA

Life at the rural Nasila is contrasted with that of Nakuru town. Uncle Simiren is a polygamous man. He has four wives and sixteen children. Each of these wives has a house. The girls are introduced to the sixteen cousins by the senior most aunt, and the eldest wife. The children are aged between three and sixteen years and out of the four wives, two aunts are pregnant. Resian and Taiyo are allowed to go walking. The girls make the observation that the four aunts are not happy as well and the kids are not contented. Resian outrightly says she is not ready to be a parent and that she will first learn. They are accosted by a tall heavysset young man with thick dark beard and a moustache. Resian orders the man to leave Taiyo alone. According to the man, the girls are not decent for they are uncircumcised. The girls keep the ordeal as a secret. Ole Kaelo visits ole Sumpeyo, a famous cattle trader and a longtime friend who supports FGM. Ironically, even though a close friend, Sumpeyo is malicious and envious of Kaelo especially when he learns of his great business plan. He however warns him to be wary of Oloisudori, a business partner, and advises him to keep his daughters away from him.

CHAPTER 3: STRANGE VISITORS

Ole Kaelo ushers his family into the newly constructed house. The Kaelo's are elated by the new house. In a flashback Mama Milanoi remembers how she was married by Kaelo while she was eighteen and Kaelo twenty four years old. The couple has enjoyed peace generally since then but since she does not have a son, Mama Milanoi feels she has failed Kaelo. In a dialogue, we learn that Taiyo and Resian are afraid of undergoing the act and wish to go back to Nakuru and join university. In a dramatic irony we realize that Kaelo has been hard and cruel to Resian for he expected a son to be born in her place. Although Taiyo does not understand the cause of the hatred, she always defends her sister devotedly even when her mother does not offer any protection. Probably Mama Milano is afraid of ole Kaelo.

CHAPTER 4: HOME COMING CEREMONY

In order to re-link himself to the community ole Kaelo holds a big celebration party which is also made for blessing his home. Members from the five Maa clans: Ilmolelian, Ilmakesen, Ilukumae, Ilaiser and illtarosero are invited. The Kaelo's belong to the Ilmolelian clan. Ole Kaelo's are very actively involved in the preparation of the homecoming ceremony. During the dances, Taiyo is attracted to the manager of music, a young local primary school music teacher Joseph Parmuat but unfortunately they belong to the same clan and forging any intimate relationship is an abomination. A carnival mood is witnessed during the party for the generous Kaelo, has offered plenty of foodstuffs.

In the dance Taiyo's talent is brought forth for she is really attracted to the song and dance. We learn that she has always done well in music festivals too. Unfortunately, her father denied her a chance to go for a music extravaganza in Mombasa which would have developed her talent. Lastly, Musanka leads in the

blessing section. He calls upon the community to welcome the Kaelo's back home. Kaelo is advised to involve himself in the community affairs and Nasila. He is also advised to take care of his family and children.

CHAPTER 5: DEPRESSED ONE

Taiyo and Resian are distressed. Resian feels Taiyo is taking too long before broaching the issue of their university studies with their father. The issue of FGM makes the two girls have a sleepless night. Taiyo is also disturbed by the cultural law that does not allow her relationship with Joseph Parmuat, the primary school teacher and a music enthusiast. The two girls cry a lot that night. The day before, Joseph had promised to visit her and also coach her in traditional music. The thought of *enkamuratani* (circumciser) and *Olmurunya* (circumcising blade) makes Taiyo shudder with dread. In Resian's mind it is clear that *enkamuratani* and her *Olmurunya* cannot have their way with her, maybe over her dead body.

Contrastingly Kaelo and his wife enjoy a great night after the day of the great party and blessings. They feel fulfilled for the great achievement, getting welcomed as well as being blessed. In her morning thoughts, Mama Milanoi is at a dilemma, whether to force the girls to undergo the ritual and lose their faith, love and confidence or refuse to yield to the traditions and become a pariah in the Ilmolelian clan. Kaelo authoritatively states his demands; mama Milanoi is to counsel her daughters in preparations for circumcision while he is to ask Parmuat to teach the girls home truths and later *enkamuratani* to be called to do her part. Mama Milanoi interrogatively reflects on her stand and that of her family. She feels her husband is turning into a deep Nasilian very fast. Afterwards, the Kaelo's visit their agricultural shop. On arriving home, the three females welcome Joseph Parmuat delightfully. As the chapter ends, a second male visitor visits the Kaelo's.

CHAPTER 6: OLARINKOI

Kaelo makes a pompous speech introducing Joseph Parmuat. Despite the warning, Taiyo is still infatuated with Joseph and decides to make him a confidante. Resian is critical and dismissive of her father's pompous speech and generally how females are viewed by men. In a defiant mood, Resian expresses her mind on the subject of unfair men towards women. Surprisingly and daringly, she portrays the defiance to her aunt, mother and Resian.

The listeners are deeply embarrassed. Aunt Botorr says Resian has a bad spirit that can only be treated through circumcision. Taiyo's questions who Olarinkoi is and is answered by Joseph by telling a legendary story. Ilarinkon is a legend who was a great fighter who saved the Maa community from being wiped out by an adversary while their morans had gone for a raid. Ilarinkon warriors abused women until one day women discovered how to deal with the problem. Their collective resolution ironically gave birth to *enkamuratani* who was handed over an *Olmurunya*. Hence the birth of FGM and therefore according to Joseph, only women can stop the barbaric FGM.

CHAPTER 7: SHADOWY OLOISUDORI

Resian is in an optimistic mood that all will be well especially about their university education. After Taiyo leaves for the shop, Mama Milanoi broaches the subject of FGM. Even though Mama Milanoi supports FGM, Resian is categorical that it has been used by men as a tool of oppression to women. One Edward Oloisudori visits Kaelo's home. Resian is uncomfortable with him for he is immoral. Mother scorns her for talking ill about him. Father returns and due to Resian's nervousness, he calls her names. Kaelo clearly states that all members of Kaelo family must respect Oloisudori and that he should not be denied anything. Resian learns that her father did not give in to the request about joining university.

Joseph reveals that Oloisudori is a shadowy figure; a Jack -of-all-trades. He is also, a poacher, smuggler, robber, extortionist and a hired assassin. He had survived numerous jail terms and was now incorrigible. Due to the revelation, the girls fear for their father. When Oloisudori leaves, the countenance of Kaelo and Mama Milanoi changes; they are absent-minded and aloof even though Kaelo insists that everything is in control. Mama Milanoi even burns rice without realizing it.

CHAPTER 8: TROUBLED COUPLE

Oloisudori's cruel demand, to marry Resian and organize the marriage of Taiyo renders Kaelo and Mama Milanoi a sleepless night. Although Kaelo knew Oloisudori's past criminal record, he still falls for his trap due to greed for wealth. Oloisudori's initial plan was to extort money from Kaelo but on noticing his two beautiful daughters he changed his mind. Mama Milanoi suffers great pain and cries for the olden days when demands such as those of Oloisudori would be dealt with accordingly. Mama Milanoi recalls through flashback how women had invoked mass action on men in the past by depriving men food, milk and beating them up while naked. She contrasts those times with the current times when Nasila River is polluted with chemicals. She fears that Oloisudori may kill her daughter. Despite the hard times the Kaelo's are experiencing, the following morning, the members manage to afford smiles as they take tea. Even the entrance of Olarinkoi does not dampen the high spirits embraced by the Kaelo's.

CHAPTER 9: LOVE

Joseph Parmuat begins a routine practice of coaching Taiyo and Resian on traditional songs and dances and the trio enjoy it immensely. Joseph Parmuat guards against any untoward behavior so as to conserve his integrity. The chapter then says a lot about the Maa Culture on different subjects. He explains different types of loves to the two girls; *elangatare* and *patureishi*. Resian boldly asks Joseph to be her *patureishi* but he explains how it is impossible for that to happen due to Nasila cultural norms. Taiyo and Resian question the rigidity of Nasila culture and traditions. They question some negative practices like F.G.M Joseph clarifies that culture had dropped some negative practices like throwing the dead and the dying to the hyenas, abandoning very old and ill in deserted homesteads. In a flashback, Taiyo accounts for her love to Joseph. It began on the day their father organized a homecoming celebration and since then she has even visited Joseph in his house. Joseph also feels strong love to her but traditions shields him from her. They think of falling in love and leaving for a far destination. Taiyo is ready but Joseph is prefers to abide by Nasila culture.

CHAPTER 10: OLARINKOI VERSUS THE RAPISTS

A cloud of apprehension hangs around the couple. Oloisudori does not turn up as he had promised earlier. After procrastinating for some time they find it unbearable. Mother and father leave their home so as to consult their friends; the wife to Simiren and Ole Kaelo to Supeyo, on the issue touching on Oloisudori's callous demand to marry one of their daughters. The two girls go to the shop to have their lunch prepared by the manager, Maiso. On their return journey, they are attacked by two rude young men. On observing the two men, they realise one of the accosters was responsible for the earlier ambush. The two young men are frightening for they are in possession of knobkerries. They attempt to rape them but luckily the girls are rescued by Olarinkoi. The girls cannot thank Olarinkoi enough. The two girls detest the two young men's behaviour. The girls feel terribly shaken. Resian feels she should leave Nasila for university. The incident strengthens Taiyo's resolve as a combatant in a war zone.

CHAPTER 11: CHANGE OF ENVIRONMENT

Taiyo and Resian wait for their parent's return to tell them of the near rape ordeal as they were coming from their shop at Nasila. Ole Kaelo is very agitated on hearing that his daughters were assaulted with the aim of being raped. Their father storms out of the house while their mother asks them to go to Simiren's house to have a change of environment.

The girls are heartily welcomed at their uncle's home and that enables them to settle very fast. They get used to the communal and polygamous running of affairs at their uncle's home. They learn very many aspects of Nasila culture, both negative and positive. They are told more about Minik *ene* Nkoitoi, the *Emakererei* and their role model by one of Simiren's wives. They are told that she went to Makerere University where she studied veterinary medicine. They admire her opposition of negative Nasila culture and say they would like to be like her. Through flashback, it is revealed that Resian's interest in vet medicine began when she and Taiyo accompanied their father to agricultural show in Nakuru and since then, she has admired the profession. Taiyo plans to compose a song with the help of Joseph Parmuat praising Minik and ridiculing three women who still clung on retrogressive Nasilian culture. Later, they are asked to return home by their parents. A party, which their parents also attend, is held for them after which they return home.

CHAPTER 12: RETALIATION

Ole Kaelo hits the road angry and bitter and complaining to all he meets about the beastly attack on his daughter. He goes to the school where Joseph teaches and explains the events leading to his anger. Joseph parades all pupils, and sends boys from the Ilmolelian clan to go and call their elder brothers and fathers to an urgent meeting at *Oerata* plain.

The search party narrows down on Lante son of Kanyira of Ilukumae clan and Ntara son of Muyo, also of Ilukumae clan as the culprits. They decide to embark on a revenge mission to prevent further provocation from the Ilukumae clan. The retaliation is done by the young and old men from Ilmolelian clan and the sympathizers from Limakesen clan. The search party comes across the two culprits who ran and fall under the feet of two old men begging for mercy. According to Nasila culture, a man is spared of any crime if he hides his head between the legs of an old man. Nevertheless, they are clobbered, slapped and kicked by Kaelo and his men. It is realized after interrogation that one of the offenders was related to Taiyo and Resian for he was son of Mama Milanoi's sisters. A cleansing ceremony is planned and Ole Kaelo is compensated for the trauma he underwent. Ntara Muyo gives Taiyo and Resian each a heifer to remove the shame he caused them. Lante pays two heifers.

Ole Kaelo continues to have mixed feelings about Oloisudori's plan to marry his daughter. He consoles himself that Oloisudori is not an ordinary man. And that his business success depended on him. Thus reasoning, he decides to go along with Oloisudori's plan. He also dismisses negative rumours about Oloisudori assuring himself that his daughter was lucky to get such a man. Meanwhile, the girls' visit to the uncle's home has greatly changed their outlook on life. It reduces their overreliance on their parents. They are finally happy that they are getting acceptance in the highly traditional community.

CHAPTER 13: OLOISUDORI'S GRAND VISIT

Oloisudori changes his plans of coming for Resian in two weeks' time and declares he would do so the following day. He would be accompanied by his three friends and wants Resian to cook for them. Ole Kaelo asks Resian to remain at home and cook for them instead of going to help plaster the kitchen of Teiyo Kiti with Taiyo as they had planned. She is not comfortable with the idea saying she fears Oloisudori and that he is like a monster. Her father hears none of her protestation. Resian seeks refuge in the garden. She wonders why she has been chosen and not Taiyo. She finds injustice in the way her father treated her unlike her sister Taiyo. Taiyo sympathizes with her situation. She knows her father's biasness in treating his daughters. She thinks that the current demand from his father would make him hate her more. She blames the new culture that her father has immersed himself into as the cause of all her problems. Traditionally, a girl was shielded from men and it was rare for a girl to interact with men. Finally, Resian agrees to cook for the visitors after Taiyo is allowed to do it with her.

Oloisudori arrives in a procession of four wheel drive vehicles. He is immaculately dressed and so is his three friends. Taiyo starts sensing that he could be targeting her sister Resian. He gives each of the family members generous gifts including a briefcase to their father. Later after leaving, Taiyo talks to her father to get more information about Oloisudori and his mission in their home but he reveals little. After failing, she plans to ask him to enroll them at Egerton but she does not succeed. Ole Kaelo calls for his daughter Resian. He talks to her pleasantly and tells her he has good news for her. Resian misinterprets this thinking it's about being enrolled at the university. Finding that they are on different pages, he dismisses her and calls for her mother.

CHAPTER 14: THE WEALTHY OLOISUDORI

Ole Kaelo and his wife visit one of Oloisudori's homes in Naivasha. He wanted them to see the home he is building for their daughter so that they can easily convince her to marry him. Oloisudori compares Resian with one of the legendary beauty in the land and this greatly flatters Ole Kaelo. He also compares her with Lord Ngata an English lady who drove a legendary gentleman crazy but the lady finally refused to marry him hence making the gentleman hate women forever. He intends to rectify that by building a palatial home that she would not turn down. Oloisudori is even ready to enroll her as a parallel student at Egerton if she marries him. However, she must undergo circumcision before he can marry her. Ole Kaelo regards Resian lucky and hopes his other daughter would find such a rich man who could give him generous dowry.

Ole Kaelo reminisces his journey with his wife to Oloisudori's palatial home in Naivasha with pleasure. He still remembers with awe the grandeur and magnificence of the house Oloisudori was building for Resian

in Milimani area of Nakuru which made him decide that Resian had to be married by Oloisudori come what may. Before parting, they hatch a plan of abducting Resian if she offers resistance and are very happy about it. His wife is not very happy about the idea but has no option. She is unhappy that her daughter would miss a chance of going to Egerton University. Ole Kaelo also seems at conflict but keeps assuring himself that Oloisudori is a genuine man enjoying his own fruits of labour. Later, after a disturbed night, he has a dream in which Resian accepts to marry Oloisudori without any resistance and that raises husband and wife's spirits.

Resian and Taiyo hatch a plan of returning all gifts Oloisudori had given them in his next visit to show him they were not on sale. Resian receives Oloisudori warmly into their home and hands over the carton she and Taiyo had packed all his gifts. This catches Oloisudori by surprise and he is made to believe that the battle has been won. He reveals his plans to marry her and she is shocked by the revelation. They have a nasty exchange of words with Resian telling him that she can only be his wife over her dead body. Resian storms out of the house and confronts her father in his shop at Nasila. Ole Kaelo confirms his intention to marry her off to his friend and says he has no intention of enrolling her to university. She has a nasty verbal exchange after which he slaps her twice. She tells him he better kill her than hand her over to his friend, the monster.

Their bitter exchange attracts a crowd outside the shop. Resian leaves in hurry and heads to the river where she contemplates committing suicide. Just then, Olarinkoi comes to what seems to be her rescue. She tells her that Oloisudori men are looking for her all over and that he can help her reach Minik's ranch. Resian agrees to the idea and they plan to start off very early the following day.

CHAPTER 15: THE REAL OLARINKOI

After a sugarless breakfast served by a kind-hearted old woman, Resian and Olarinkoi gets into a pick up to start their journey to Minik's ranch. The old woman gives Resian a leso and a blanket to cover herself with. At the beginning, she is very optimistic and happy that finally her salvation has come. Later the hot weather and the bumpy ride makes the journey very uncomfortable while dust, flies, mosquitoes and the fear of wild animals haunt along the way. On the way, Olarinkoi is aloof, he does not communicate with Resian, but this does not bother her for her focus is to reach the ranch and meet Minik her mentor.

The pick-up stops outside a mud plastered house with a rusty tin roof and Olarinkoi orders her to alight. He orders her to follow her into the desolate house which has two rooms Olarinkoi brings several foodstuffs he had brought with him in the pick-up, rudely gives Resian several instructions on how to cook a meal and leaves in a huff. Soon, she falls asleep and dreams where she meets Minik who promises to enroll her as a student at Egerton University and protect her from F.G.M. Her dream is interrupted by a loud bang on the door by Olarinkoi. He reprimands her for not cooking food and tells her she is his wife. He proceeds to take her by force and a struggle ensues. Resian bites his thumb and in defense, he hits her on the ribcage making her pass out before proceeding to rape her.

When consciousness returns, Resian realizes she was in a bed covered with bloody rags and naked. She begins to have recollection of what happened but cannot go beyond biting Olarinkoi's thumb. She faints again and sees alternating images of both Olarinkoi and Oloisudori. When she regains consciousness, she notices another woman who she had been seeing in her hallucinations in the room. The woman is called Nabaru and is the nurse who has been treating her. One evening after she is able to walk on her feet, Olarinkoi's mother comes and admonishes her for biting her son's thumb and abuses her for being uncircumcised. She reveals that she intends to have her circumcised after recovering and that she and Olarinkoi would go to Tanzania to start their marriage. The nurse comes when she is deep in thoughts and tells her that Olarinkoi's mother is an enkoiboni, a prophet and had prophesied that her son would bring one of Ole Kaelo's daughter home, circumcise her and make her his wife. The nurse tells her she has admired her courage and is ready to help her out in whatever plans she has. The news gives Resian a new surge of hope.

CHAPTER 16: HELP

Resian has a life full of torment at Olarinkoi's home from insects, reptiles as well as from the old *enkoiboni*. The *Enkoiboni* has a lot of bitterness directed to the well-to-do in the society such as Oloisudori. Nabaru informs Resian she is under a lot of pressure from Enkoiboni to have her recover so that she can undergo the initiation ritual. Resian pleads with her to take her to *Emakererei's* ranch which

Nabaru agrees to.

When her health improves a little bit, Resian starts venturing out of the homestead. She keeps the company of some two young women who were married early. Olarinkoi re-appears after disappearing for several days and tries to ask for forgiveness from Resian and even assures her that he would never molest her sexually again. He discloses that they plan to have her circumcised in two days' time so that he can marry her. After the revelation, Resian realizes that her only hope is in Nabaru. She waits for her eagerly but does not come that evening. She has a dream in which she fights the *enkamuratani* who wants to circumcise her, *enkoiboni* and when she is about to attack Nabaru, her dream is cut short by somebody calling out her name. Resian at first is unable to stand to open the door for Nabaru but after great effort, she reaches the door and opens it before collapsing. Nabaru administers some medicine through her mouth and she regains consciousness. The two women escape from the advancing *enkoiboni*, Olarinkoi and the *enkamuratani*. As they walk to the main road to board a lorry, they experience a big challenge, the heavy rain. Olarinkoi catches up with them as the lorry is about to leave, exchanges assaulting words with the two women before leaving him standing in the rain.

Finally, they reach the sheep ranch where Minik *ene* Nkoitoi is the manager, and the place where she so longed to go. Resian is very grateful for Nabaru's sacrifices to save her from Olarinkoi saying that only God could repay her for her love and kindness. Three motorbikes catch up with them as they wait for their lorry to cool down. One of the riders is Minik who also recognizes Resian having seen her picture in the papers which advertised her disappearance and promised a big reward to whoever would find her. Minik orders the driver to take her to the farm so that they can talk more. Resian is now towards the end of a torturous journey; homestretch as the lorry heads to the station.

CHAPTER 17: THE PROMISE

Resian finds Minik sitting on the veranda of her spacious house. She is awed by her presence for she reminds her of her high school Principal. She welcomes Nabaru and Resian into her glamorous and elegant house. After bathing, she tells Minik the events leading to her present state. She discloses she has always admired Minik, wanted to meet her and wanted to study veterinary medicine which Minik herself did at Makerere University. She also tells her that she would like to join her in the fight against FGM.

Minik observes that some cultural practices like F.G.M and *emuata* had outlived their usefulness and should cease being part of Maa's culture. Nabaru promises to join Minik in fighting the practice Minik also promises to have Taiyo and Resian enrolled at Egerton University, their lifelong dream. She also promises Resian a scholarship and gives her a fully furnished house and a job in the ranch for the duration she would be studying at the university

CHAPTER 18: SISTERS' REUNION

On her fifth day in the ranch one mid-morning, a vehicle that Minik had sent on a rescue mission comes in the ranch. Minik goes to see the girl's condition and later sends for Resian. Resian is gripped by anxiety and apprehension on finding Minik angry. Minik is angry at the new culture brought by wealth where men would like young girls and forcefully circumcise them hence lowering their esteem. She narrates the case about the girl. She tells Resian the girl's rescue was not easy for the home where she was circumcised was heavily guarded and after luring the guards, they were able to rescue her but unfortunately, the man who assisted in rescuing the girl was speared to death by the thugs. She tells Resian that the rescued girl was her sister and the killed man was Joseph Parmuat a teacher.

Through recollections, Taiyo remembers how her mother lured her to accompany three women promising they would take her to Resian. When they got to Esoit village she was abandoned in a smoky hut and in the morning was forcefully circumcised. After that she went through several hallucinations. Resian goes to her room and the sisters hug and kiss passionately. The reunion of the two girls is very emotional. Taiyo slowly recovers with the help of Minik, nursing care of Nabaru and counseling by a teacher.

Taiyo fully recovers, she and her sister discuss their dark past events. They blame their mother for accepting to agree to everything their father said. They vow not to be subservient to their male counterparts. They also blame women for the perpetuation of F.G.M arguing that if all women said no to the practice, men would do nothing about it. As the chapter comes to a close, Taiyo is advised to accept what has happened to her and move on. She is also advised to ensure in future her children do not go

through a similar experience. The three ladies agree that if they stand by their position the primitive culture would end.

CHAPTER 19: DREAM FULFILLED

Minik calls for Taiyo and Resian later in August that year. She discloses that the contents of the two envelopes she has are about their admission in Egerton University. The girls are elated by the news. Minik organizes a farewell party for the girls. She invites many workers and girls to come and celebrate with the girls. The girls from Intapuka-e-Maa sing a song that seeks to empower and energize them in their resistance of outdated cultural practices. In the song, they condemn F.G.M and envision themselves as great professionals just like men in the nation. As they sing, Oloisudori comes in a convoy of vehicles to demand to be given either Resian or Taiyo arguing that he has already paid enough to have them both. Minik tells him to leave the place for he would have none of the girls.

Oloisudori starts insulting Minik calling her a spinster who lost a chance to get married and now masquerades as an FGM crusader. Oloisudori orders his men to take Resian by force and a vicious fight ensues between the ranch's workers and Oloisudori's men. Oloisudori's convoy is burnt to the ground and he and his men ran for their lives after a thorough clobbering.

On 5th September the following day, Resian and Taiyo are full of happy sensation as they climb the four wheel drive vehicle belonging to Minik to go to Egerton University, their Nirvana. They think of ways to repay Minik for her kindness but all in all agree that it is well that ends well.