Fig. 2. Frequency of migration among the Lokumany clan

of them acquired cattle in exchange for small stock and camels from the Ariaal, Samburu and other groups.

I would suggest that Spencer's model, which links the emigration of Ariaal and Rendille to demographic growth and the relatively low growth potential of the camel economy, is especially significant for the later half of the colonial period, when the Rendille population had probably again reached a strength that is comparable to the period before smallpox had drastically reduced them. The Ariaal earlier, the Rendille later, had reached a numerical strength which provided some of them with sufficient labour resources for practising a mixed cattle-camel economy. Especially by that time impoverished Rendille may have joined the Ariaal because their diversified economy offered a better selection of opportunities. There is little doubt that those Ariaal and Rendille who emigrated to the Samburu in the colonial period, employed a economy which favoured cattle pastoralism. In order to find better conditions for building up a herd they decided to live amongst the Samburu and, moreover, to become Samburu.

This is even true for the beginning of the post-colonial period. In connection with the civil war in northern Kenya, also known as the "shifta war", inter-ethnic raiding again reached a climax between the Rendille and Ariaal on one side and the Boran and Gabbra on the other. Due to the growing insecurity many Ariaal families, who were living in the vicinity of the Boran, decided to leave the Marsabit District and moved further south. Some of them, who had preferred to move their houses to safer areas in the Samburu District by that time, are now Samburu.

In comparison to the colonial past the frequency of emigration to the Samburu has decreased in the recent decades. In general, it appears that inter-ethnic migrations