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ABSTRACT

B.P.KNIGHTON: 'CHRISTIAN ENCULTURATION IN KARAMOJA, UGANDA'

The thesis aims to clear the ground for a Christian, local theology in Karamoja, the remote, north-eastern corner of Uganda. The cloud of reluctance to articulate the spiritual in local tradition to strangers has been penetrated by gathering the disclosures given to a wide variety of observers. These are considered within the whole history and culture of the Karamojong, so as to perceive the sacred in, as well as beyond, the profane. Thus, the belief system encountered by Christian mission is exposed.

Part I introduces 'culture', as an organizing category, and defines 'enculturation', as both, the appropriation, and the variation, of a culture, by those in its compass. Part II outlines a history of Karamoja and the Karamojong, highlighting contacts with other peoples. Part III surveys ethnographic treatment of Karamoja, and sets out Karamojong culture with the emphasis on religion. Part IV relates cross-cultural attempts at communication in Karamoja, concentrating upon Anglican mission and seeking to explain its lack of obvious impact. Part V concludes, that Christian mission in Karamoja has tried to replace the traditional culture, and, in the attempt, has enculturated a few converts into a Western lifestyle, who are, in the eyes of ordinary people, no longer Karamojong. The analysis calls for a reappraisal of Christian mission and its relationship to a traditional African people. A full bibliography for Karamoja is attempted.

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CHRISTIAN ENCULTURATION
IN KARAMOJA, UGANDA

by

BENJAMIN PAUL KNIGHTON

A thesis in two volumes submitted for the Degree of Doctor
of Philosophy in the University of Durham.

Volume II

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2

TABLE OF CONTENTS

Volume II

APPENDICES:

| | Page No. |
|---|----------|
| A. CONVENTIONS: | 10 |
| 1. Ethnographic Nomenclature | |
| a. The Inhabitants of Karamoja | |
| b. Places and Peoples in and around Karamoja | 12 |
| c. Ethnic Groups | 13 |
| i. Nilotes | 14 |
| ii. Other Eastern Sudanic Speakers | |
| iii. Central Sudanic | |
| 2. Orthography | 16 |
| a. Vowels | |
| i. Forceful | |
| ii. Medium | |
| iii. Voiceless | |
| iv. Long | 17 |
| v. Double | |
| vi. Diphthongs | |
| vii. Consonantal | |
| b. Consonants | 18 |
| i. Dental Evulsion | |
| ii. Standards | 19 |
| 3. Grammatical Notes on Ngakaramojong | 20 |
| i. Verbs | |
| ii. Nouns | |
| 4. Abbreviations | 22 |
| B. PERSONAL SOURCES | 24 |
| 1. List of Informants including All BCMS Missionaries | |
| a. Missionaries and Relatives | |
| b. Expatriate Government Employees | 30 |
| c. Ugandans | 31 |
| d. Academics | 32 |
| 2. Questionnaire for Missionaries | 33 |
| 3. Questionnaire for Karamoja | 34 |
| C. SELECTED WORD LISTS | 35 |
| 1. Ngakaramojong | |
| 2. Other Nilotic Languages | 65 |

| | | |
|------|-------------------------------|----|
| a. | Southern Nilotic | |
| i. | Dropom | |
| ii. | Pokot | |
| iii. | Nandi | 66 |
| b. | Eastern Nilotic | |
| i. | Bari | |
| ii. | Maasai | |
| iii. | Turkana | |
| c. | Western Nilotic | |
| i. | Nuer | |
| ii. | Lwo | |
| 3. | Other Nilo-Saharan Languages | |
| a. | Eastern Sudanic | |
| i. | Murle | |
| ii. | Bodi | |
| iii. | Dodinga | 67 |
| iv. | Kuliak | |
| b. | Central Sudanic | |
| i. | Madi | |
| 4. | Congo-Kordofanian | |
| a. | Bantu | |
| i. | Luganda | |
| 5. | Afroasiatic | 68 |
| a. | Chad | |
| i. | Hausa | |
| b. | Cushitic | |
| i. | Somali | |
| c. | African Semitic | |
| i. | Ancient Egyptian | |
| ii. | Arabic | 69 |
| iii. | Kiswahili | |
| iv. | Amharic | |
| 6. | Semitic | |
| a. | Hebrew | |
| b. | Aramaic | |
| 7. | European | 73 |
| a. | Koiné Greek | |
| b. | Latin | |
| c. | Italian | 75 |
| d. | French | |
| e. | German | |
| D. | MARRIAGE | 76 |
| E. | KARAMOJONG CLANS AND SECTIONS | 85 |
| 1. | Clans | |
| 2. | Sections | 89 |

LIST OF MAPS

| | |
|--|-----|
| PART I | 90 |
| Africa | 92 |
| Karamoja: Its Peoples Within and Without | 93 |
| PART II | 94 |
| Kingdoms of North-East Africa | 95 |
| Map to Show the Initial Division of the Nilotes | 96 |
| Map to Show the Dispersal of the Eastern Nilotes & the Invasion of Karamoja upto the 17th Century | 97 |
| Expansion of the Ro and Emigrations from Karamoja in the 18th and 19th Centuries | 98 |
| Current Location of East African Language Groups and Families | 100 |
| North-East Uganda | 102 |
| Map to Show the Abyssinian Borderlands c.1900 | 104 |
| Racing to Fashoda | 110 |
| Map to illustrate work of the Macdonald Expedition | 112 |
| NP, Uganda Protectorate by Capt.R.H.Leeke 1912-14 | 113 |
| East-Central Africa from 1912 | 115 |
| Karamoja: Administrative Boundaries | 119 |
| PART III | 120 |
| Karamojong Sections | 129 |
| PART IV | 132 |
| Civilizing Central Province | 134 |
| Alfred Buxton's Pioneer Travels 1929 | 138 |
| BCMS in Africa | 139 |
| Opening the Lake Rudolf Mission | 143 |
| Eastern Uganda and Western Kenya in the 1930s | 146 |
| BCMS Stations in East Africa during the 1930s | 152 |
| Peter Cartwright's Karamoja | 155 |
| BCMS in Uganda | 157 |

LIST OF FIGURES AND ILLUSTRATIONS

| | |
|---|-----|
| PART I | 90 |
| Mount Toror, and Panyangara Homesteads | 91 |
| PART II | 94 |
| Ethnic Relationships around Karamoja | 99 |
| The Linguistic Classification of Ngakaramojong | 101 |
| The Expansion of Abyssinia | 103 |
| Slave Train | 105 |
| Traditional Karamojong Methods of Elephant Hunting | 106 |
| New Chiefs: Old Societies | 107 |
| Karamoja Slaughter | 108 |
| Bwana Bell's Caravan | 109 |
| The Macdonald Expedition in Karamoja | 111 |
| British Victory at Nakot Pass | 114 |
| Cash from Cotton | 116 |
| Graph to Show Approximate Change in Cattle and Human Populations 1914-70 | 117 |
| Graph to Compare the Number of Court Cases in Lango & Karamoja 1940-1956 | 118 |
| PART III | 120 |
| Mock spear charge at rain-making ceremony | 121 |
| Anvil thunder-cloud | 122 |
| Old Fashions: Continuous Culture | 123 |
| 1935 Head-dresses | 124 |
| Mission 1970 | 125 |

| | |
|--|------------|
| Jie Women tilling the dry earth at Lokiding | 126 |
| A younger daughter of Nacam winnowing groundnuts | 127 |
| Women and children at Sunday 'tree-service' | 128 |
| Nakwaki, son of Nacam, with family and friends | 130 |
| Karamoja Cattle Scheme Supplies 1952-1961 | 131 |
| PART IV | 132 |
| The Christian, British Salvation of Uganda | 133 |
| Missions in Karamoja | 135 |
| Israel Lokong | 136 |
| Pioneers | 137 |
| Men for Africa | 140 |
| White Meets Black | 141 |
| Black Meets White | 142 |
| Opening the Lake Rudolf Mission | 143 |
| Lotome -- Starting Base for Lake Rudolf | 144 |
| Lotome 1930 | 145 |
| The Half-Finished Task | 147 |
| Missionary Recruits | 148 |
| Out-Schools | 149 |
| The Ministry of the Clarks | 150 |
| Church Growth in Labwor | 151 |
| Lotome School | 153 |
| The Educated Few | 154 |
| Peter Cartwright's Karamoja | 155 |
| Translating the New Testament | 156 |
| St.Philip's Moroto, Church of Uganda | 158 |
| Indigenous Ministry | 159 |
| The Missionary Messenger | 160 |
| Karamoja Ordination | 161 |
| Singing, and clapping to, a Christian chorus | 162 |
| Rev.Andrew Emoru, preaching in English | 163 |

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BIBLIOGRAPHY CONTENTS

| | Page No. |
|---------------------------------------|----------|
| A. ABBREVIATIONS OF SOURCES | 164 |
| B. PRIMARY SOURCES | 166 |
| 1. Personal Contacts | |
| 2. History | 168 |
| a. Archaeology | |
| b. Nilotic History | |
| c. Oral History | |
| d. Entebbe Archives | |
| e. Foreign Office Confidential Prints | |
| f. Parliamentary Papers | 169 |
| g. Eye-Witness Accounts | |
| h. Government Reports | 170 |
| i. Newspapers | |
| 3. Ethnography | 171 |
| 4. Communication | 172 |
| a. Language | |
| i. Dictionaries | |
| ii. Grammars | |
| b. Archives | |
| i. CMS | |
| ii. Durham Cathedral | 173 |
| iii. BCMS | |
| iv. SIM | |
| c. Manuscript | |
| d. Church Reports | 174 |
| i. Church of England | |
| ii. Church of Uganda | |
| iii. Diocese of Karamoja | |
| e. Miscellaneous | |
| i. Oral Church History | |
| ii. Christian Magazines | |
| C. SECONDARY SOURCES | 175 |
| D. SUNDRY WORKS | 277 |
| 1. Maps | |
| 2. Films and Plays | 280 |
| 3. Other Government Reports | 281 |
| 4. Reference Works | |
| a. Theology | |
| b. Language -- beyond Karamoja | 282 |
| c. History | 283 |
| d. Natural Science | |
| e. Social Science | 284 |

APPENDICES

A. CONVENTIONS

1. ETHNOGRAPHIC NOMENCLATURE

All ethnic, age-group, personal and place names begin with a capital letter and are not underlined, but the latter are usually mapped.

All other words not commonly used in the English language are underlined and are included in the selected word lists. Translations and equivalent words are bracketed.

a. The Inhabitants of Karamoja

| Tribal Group | Tribe | Karamojong Form | Population (Approx.) |
|--------------|------------|-----------------|-------------------------|
| Karamojong | Karimojong | Ngikarimojong | 165,000 |
| | Jie | Ngijie | 50,000 |
| | Dodos | Ngidodosb | 75,000 |
| (Hybrid Lwo) | Nyakwai | Nginyakwai | 3,000 |
| Kuliak | Ik | Ngiteuso | 2,000 |
| | Nyangiya | Nginyangiya | 7,000 |
| | Sor | Ngitepes | 4,000 |
| Pur | Pore | Ngipore | 2,000 |
| | Abwor | Ngitobur | 20,000 |
| Kalenjin | Pokot | Ngiupe | 20,000 |
| Lotuko | Mening | Ngimening | <u>2,000</u> |
| | | Total | 350,000 |

Those writers who consider the matter carefully agree that Karimojong reflects the pronunciation better than Karamojong, which was made the official spelling by the

colonial administration in the 1920 s. The colonial word, Karamojan, is problematic, as no-one would say, that he is one. The loosely used Karamojong will here include those tribes in Karamoja principally related to the Karimojong. Supporters of the Jie might complain of an unwarranted ethnocentrism here, but it is fair to be in step with the normal usage of outsiders, if only on the basis that the Karimojong are the most populous tribe. In terms of tribal identity only Ngibokora, Ngitome, Ngipian, Ngimaseniko, Ngimosingo, Ngikosowa, Ngikaleeso, Ngipei, Ngimuno, and Ngimogos sections are really Karimojong, so Karamojans will, for the sake of precision, be used as the generic term for all the tribespeople of Karamoja. After all, the place-name, Karamoja, which was not a local form, but the inaccurate appellation of 19th century outsiders (Persse 1934:110). It became a construct of empire, like 'Asia', or 'Africa', the hinterland being named after the territory the invaders discovered, and misnamed, first.

Ngakaramojong is the language, of which Ngakarimojong, Ngajie, Ngadodoso, and Ngayen are dialects, less distinct than Geordie in English. The plural prefix 'ngi-' is usually dropped in the English for the Bokora, Pian, Maseniko etc. The Bantu forms, Buganda for the area, Baganda (Kiswahili prefix 'Wa-') for the people, Muganda (Kiswahili prefix: 'M-') for the person, Luganda for the language, and Kiganda as an adjective, do not apply to the peoples of Karamoja or their eastern, northern, and western neighbours, none of whom are Bantu.

b. Places and Peoples in and around Karamoja

The following forms will be used:

(local forms, not already indicated, in brackets)

| Place | People | Person | Language |
|-----------------------------|------------------------|--------------------|-----------------------|
| i. North of Karamoja | | | |
| Jiye | (Ngi)Jiye | | |
| Toposa | (Ngi)Toposa | Toposa | Ngatoposa |
| Dongiro | (Ngi)Nyangatom | | |
| Dodinga Hills | Dodinga | | |
| Torit | Lotuko | | |
| ii. West of Karamoja | | | |
| (O)Rom | Yen | | Ngayen |
| Acholi | Acoli | Acoli | (log)Acoli |
| Lango | Lango (Miro) | Lango | Lango |
| Kaberamaido | (Lango ikokulemu)Kumam | | Lango |
| iii. Karamoja | | | |
| Morungole, Timu | Ik | Icaam | Icietot |
| Dodos | Dodos | Dodos ^b | Ngadodos ^b |
| Najie | Jie | Jiot | Ngajie |
| Labwor | (ji)Abwor | (ja)Abwor | (log)Labwor |
| Nakwai | Nyakwai | Akwai | Lwo/Ka. |
| Karimojong | Karimojong | Karimojongait | Ngakarimojong |
| Mo., Kadam, Napak | Sor | Sorat | Sorat |
| Upe | Pokot | Pokot | Pokot |
| iv. East of Karamoja | | | |
| Turkana (Turkan) | (Ngi)Turkana | Turkana | Ngaturkana |
| Karapokot etc. | Pokot | | (Ngal ap)Pokot |
| v. South of Karamoja | | | |
| Teso | (I)Teso | Tesot | Ateso |
| Sebei | Sapiny | Sapinyin | (Kutet ap)Sapiny |

'Aholi' is used here for the area as distinct from 'Acoli' the people and their language, though the pronunciation is exactly the same.

c. Ethnic Groups

Generic terms will still have to be coined to express supra-tribal unity. Ateker has been suggested, as the common word for clan, for what was known as the Karamojong(-Teso) Cluster of tribes, but to the tribesman, that would denote those, who shared one etal that is, one set of domestic customs, but as these differentiate clan from clan, and tribe from tribe, the concept is not very helpful (Lamphear 1976:74n.). It is a mark of their disunity, that they do not use a generic name, but always distinguish tribe.

However, all is not lost, for language does supply some conceptual unity. Ask a member of the ten tribes, 'Ngai iyong? Who are you?' and he will reply, 'Itunganan aiyong, I am a human being.', or in the plural, 'Atangai iyes? Ngitunga iwon.' (Novelli 1988:27). As the root *nga is common to Nilotes, and 'Bantu' has been popularly used for those, who denote a human being by the root *ntu, the same can be done with 'Nga', 'Tunga', and 'Itunga'. Vossen (Letter 27.12.80) agrees, but Dimmendaal (Letter 1.4.90) objects, that we would not want to be categorized in the 'Man' group, but neither would we want to be in the 'French-German' group, and geographical terms, in this case, ignore different language groups in the same area, and past migrations. Thus,

| | | |
|--------|---|-----------------|
| Tunga | = | Teso-Lotuko-Maa |
| Itunga | = | Teso-Turkana |

Pertinent tribes are tabulated below, by language, with abbreviations, which are used in the text for both the nominal and adjectival forms, in brackets:

i. Nilotes = Nga (N)

| Division | Group | Tribe |
|--|---|--|
| Southern (SN) | Kalenjin | Pokot Nandi Sapiny (E1)Kony |
| Western (WN) | Burun Dinka-Nuer Shilluk-Luo | Acoli Lango Abwor Kumam |
| Eastern (EN) | Bari | |
| Tunga (T): | Lotuko (L) Ongamo-Maa (OM) Itunga (I) | Samburū Maasai Jiye Toposa Nyangatom Turkana Teso Itesyo Yen |
| | Karamojong: | Dodos Jie Karimojong |
| ii. Other Eastern Sudanic (ES) Speakers | | |
| | Kuliak | Ik Nyangiya Sor |
| | Surma | Bodi Murle Dodinga |

iii. Central Sudanic (CS)

Madi

All these are taken to be members of the Chari-Nile (C-N) sub-phylum of the Nilo-Saharan (N-S) phylum.

In order not to use the English 'he or she' and 'man or woman' pedantically, the roots 'he' and 'man' will be used generically, in accord with patrilineal Tunga cultures. Interestingly, though, their word for human being or person, itunganan, like the English is not limited to a gender. Better than the English, it does not suffer from the pride so often attached to the particularity of a people, in that

it takes a diminutive prefix.

All Itunga speak dialects of the same language. They can 'hear', but not speak, Ateso. Two Districts, Moroto and Kotido now make up Karamoja Region, which despite its ethno-linguistic differences, still has a geographical unity expressed in its three common languages, which are divided, not according to location, but function:

| | |
|-------------------------|---------------|
| Rural life | Ngakaramojong |
| Army, police & trade | Kiswahili |
| Administration & church | English |

The Pokot have expanded into Karamoja in the course of this century, though most of them live in Kenya. Known by the colonialists and others as the Suk, a name, which they dislike, they are known in Uganda as Upe.

2. ORTHOGRAPHY

a. Vowels

i. Forceful

| | |
|---|-----------------------|
| a | as in 'Mann' (German) |
| e | as in 'chef' (French) |
| i | as in 'pit' |
| o | as in 'dog' |
| u | as in 'Ulm' (German) |

ii. Medium

They may have a laxer value, becoming more neutral, with the tongue in a position of rest, so as to give mid-vowels (Pei 1966:179). However, the linguistic controversy over Chomsky and Halle's distinction between tense and lax vowels, as employed by Novelli (Letter 27.5.90), will be avoided here. A special phonetic alphabet will not be introduced, as advised by Dimmendaal (Letter 1.4.90), since legibility is more in keeping with the aim of the thesis, and will not be offset by the marginal value of distinguishing every vowel sound.

iii. Voiceless

One exception will be made, as there is no equivalent in the Latin alphabet. Some vowels are just breathed: in the middle of the word, they merge the enveloping sounds, but at the end, after a stem, with a final consonant, they are breathed, yet not voiced. This is especially true of final 'u's, eg. Akujû, God (Akol 1959: 2). The International Phonetics Association uses an under- or over-ring as a devoicing mark (Pullum & Ladusaw

1986:218f.). Since non-English words must be underlined, the over-ring will be used: 'ô', 'û'.

iv. Long

Final vowels, especially the stem, naturally bear the stress, and are longer, eg. akile, as in lait (French). In theory, 'i' is distinguishable as representing the range in vowel sound from 'fit' to 'feet', and 'e' from 'let' to 'lay'.

v. Double

Occasionally, a vowel is doubled, so as to give it a seemingly interminable sound, similar to canard in French, eg. aatuk, papaa.

vi. Diphthongs

| | |
|----|---------------------------------|
| ae | as in 'may', said with a twang. |
| ai | as in 'my' |
| au | as in ' <u>Traum</u> ' (German) |
| ei | as in 'rein' |
| eu | as in ' <u>feu</u> ' (French) |
| oe | as in 'toy', said with a twang. |
| oi | as in 'toil' |
| ou | as in 'boom' |

vii. Consonantal

'w' and 'y' function as consonantal vowels, taking a 'u' and 'i' sound, eg. Bwa! 'Come!'; adyak, though 'y' is often added to 'i' to separate it from a following vowel, eg. abeiye

b. Consonants

| | |
|----|---|
| b | voiced, bilabial plosive, as in 'big'. |
| c | alveolar-palatal fricative, as in 'chuff', but often pronounced as voiceless palatal |
| d | voiced, dental plosive, as in 'dog' |
| g | voiced, velar plosive, as in 'garden' |
| j | voiced, palatal fricative, as in 'jug' |
| k | voiceless, velar plosive, as in 'keep' |
| l | voiced, alveolar approximant, as in 'lap' |
| m | bilabial nasal, as in 'man' |
| n | alveolar nasal, as in 'nun' |
| ng | velar nasal, as in 'singing' |
| ny | palatal nasal, as in 'Boulogne' |
| p | voiceless, bilabial plosive |
| r | alveolar trill, as in 'barrel' |
| s | voiceless, alveolar fricative, as in 'sun'. |
| t | voiceless, alveolar plosive, as in 'tea'. |
| w | labial, velar, median approximant, as 'wit'. |

The following letters of the English alphabet are not used for discrete sounds in Ngakaramojong: 'f', 'h', 'q', 'v', 'x', 'z'

i. Dental Evulsion

An interesting philosophical conundrum is offered by the pronunciation of 's'. As it is a common practice to hook or tap out the middle two lower, or upper, incisors in childhood, a sound more like 'th' emerges, so much so with words like Dodos and Maseniko, that educated ones, who have their teeth, think they, too, must say Dodoth and Matheniko and the latter is a common spelling. Nevertheless, it is clear that 's' is intended, as evidenced by the forms used

at the beginning of the century by Swahilis and British, and by the pronunciation detected by the Dyson-Hudsons and Lamphear despite the lisp. Yet can one really speak the language with all one's teeth intact?

ii. Standards

Since Karamoja is not a literary centre, a variety of spellings has always abounded, not because the language has changed, so much as it has been heard differently. Thus there has been repeated confusion between the dentals 'd', 't', 'th' and 's'; between the labials 'b' and 'p', between the gutturals 'g' and 'k', and between the medium vowels, cf. English 'er', e.g. the first vowel in Dodinga/Didinga or Toposa/Taposa. Bantus and Nilotes often have difficulty also with their 'r's, which has meant that 'l' has crept into the spelling instead, but here the 'r' will be adhered to. The Latin alphabet must not be expected to express neatly African languages, but nevertheless the spelling of Ngakaramojong is more logical than that of English with all its anomalies and archaisms. Consistency will be attempted here but where sources use different forms these will be faithfully reproduced and if clarification is needed the standard version will follow in brackets.

3. GRAMMATICAL NOTES

a. Ngakaramojong

i. Verbs

Most verbs have the prefix 'aki-' before a stem, which remains constant e.g. akilip. Some of this class are 'strong' verbs as well as nearly all the verbs with different prefixes. They are distinguished by the prefixes in conjugation, when the verb stem is suffixed, and followed by a personal pronoun. Verbs have three forms apart from the 'Primary Infinitive', which indicate the direction of motion and action, and involve an infix (a prefix to the suffix!). There are Past, Present and Future tenses under Perfective, Aorist and Imperfective aspects, with Infinitive, Indicative, Habitual, Narrative, Subjunctive, Conditional, Participle, Negative, and Imperative moods, in the Active, Causative, Reflexive, Applicative, Dative, Inchoative, Directional, or Passive voice. Identical forms are distinguished by intonation at three levels (Novelli 1985). It is this verbal complexity, which makes Ngakaramojong such a tricky language for Europeans to master, as verbs create the structure for the content of communication. A good sentence always begins with a verb.

ii. Nouns

There are three gender markers:

| | Singular | Plural |
|------------|----------|--------|
| Feminine | 'a-' | 'nga-' |
| Masculine | 'e-' | 'ngi-' |
| Diminutive | 'i-' | 'ngi-' |

The relatively late process of masculinization never produced much more distinct from the plural prefix, 'ngi-',

than the ultra-masculine, ngekile, (males, husbands, men) cp. ngakile, (milk). Locative and pronominal prefixes also show gender:

| | |
|------------|-----------|
| Feminine | 'na-' |
| Masculine | 'lo-' |
| Collective | 'ka-/ko-' |

Nouns have vowels suffixed or omitted in the plural. All nouns beginning with a consonant take the prefix 'ata-' in the plural. Nouns can be formed from verbs:

Strong verbs: Prefix is replaced by 'a'. Suffix 'et' added.

Weak verbs: Prefix remains. Suffix 'et' added.

Abstract nouns can also be derived from adjectives, replacing the suffix '-an' or '-on' with '-is', '-u', or '-ut', but the verb stem, which is seldom longer than six letters, unless doubled, is the root of most vocabulary. It appears, that the original roots were two letters long, and variations of the original meaning were distinguished by the addition of a third, or fourth, letter, prefixes or suffixes, or other roots. Constructions, roots, or stems, not being extant words, will be preceded by an *asterisk. Single letters will be given inverted commas, and prefixes, infixes, and suffixes will also have a hyphen to indicate the position of the remainder of the word, to which they are affixed. Hyphens will only be used, within a word, for lexical analysis, eg. aki-le.

4. ABBREVIATIONS

| | |
|-------|--|
| AB | Alfred Barclay Buxton |
| ADC | Assistant District Commissioner |
| AFM | Abyssinian Frontiers Mission |
| AV | Authorized Version of the Bible |
| BCMS | Bible Churchmen's Missionary Society |
| CES | Core Eastern Sudanic |
| CICCU | Cambridge Inter-Collegiate Christian Union |
| CMS | Church Missionary Society |
| C-N | Chari-Nile |
| CO | Colonial Office |
| Col. | Colonel |
| COU | Church of Uganda |
| CPK | Church of the Province of Kenya |
| CS | Central Sudanic |
| CT | Charles Thomas Studd |
| DC | District Commissioner |
| Dep. | Deputy |
| D-H | Dyson-Hudson |
| lit. | literally |
| EC | Eastern Cushitic |
| EN | Eastern Nilotic |
| EP | Eastern Province, of Uganda |
| E-P | Evans-Pritchard |
| ES | Eastern Sudanic |
| FAM | Friends of Africa Mission |
| FO | Foreign Office |
| HAM | Heart of Africa Mission |
| HQ | Headquarters |
| I | Itunga |

IBEA Co. Imperial British East Africa Company

KAR King's African Rifles

L(ieu)t. Lieutenant

MP Member of Parliament

MT Marshall Thomas, Elizabeth

MTC Missionary Training Colony

NAC Native Anglican Church

NC Northern Cushitic

NP Northern Province, Uganda

N-S Nilo-Saharan

NT New Testament

OC Officer Commanding

O-M Ongamo-Maa

OT Old Testament

P- Proto-language/ethnic group

PC Provincial Commissioner

RA Royal Artillery

RC Roman Catholic

RE Royal Engineers

RGS Royal Geographical Society

Sec. Secretary

SIM Sudan Interior Mission

SN Southern Nilotic

SUM Sudan United Mission

T Tunga

UFM Unevangelized Fields Mission

U-W Usher-Wilson, 2nd & last Bishop of the Upper Nile

WEC Worldwide Evangelization Crusade

VF Verona Fathers

WN Western Nilotic

B. PERSONAL SOURCES

**1. LIST OF INFORMANTS, also including ALL BCMS MISSIONARIES,
who worked in Karamoja**

'No' denotes a questionnaire sent to a missionary, and not returned. It cannot be certain who in Karamoja received one. The years given refer to the span of service in Karamoja, including furlough and leave, where this was followed by a return to the field. Of missionaries, only service with BCMS in Karamoja is given. In some cases, titles have been acquired after leaving the field. The deceased are marked 'd'.

| NAME | INTERVIEW | QUESTIONNAIRE | LETTER |
|---|----------------|---------------|------------------|
| <u>a. Missionaries & Relatives</u> | | | |
| Ablewhite, Mrs. E. M. | '61-9 | 6.10.88 | |
| Ablewhite, Rev. S. E. | '61-9 2.1.89 | 6.10.88 | 6.10.88 |
| Ball, Canon J. | | | 30.9.88 10.88 |
| Banks, Dr. A. (CMS | '80-1) | | 3.4.90 |
| Barton, Miss S. | '65-81 4.11.88 | | 1.2.89 |
| Beak, Rt. Rev. R. M. C. | '56-8 | 11.88 | |
| Beak, Mrs. | '56-8 d. | | |
| Bond, Mr. P. | '87-9 | | 2.87-6.89 |
| Bowen, Rev. J. R. | | | 11.10.89 |
| Bradshaw, Mr. R. G. | '58-60 | | |
| Brand, Rev. A. D. | '36-40 | | |
| Broadbent, Mrs. B. (formerly Paget Wilkes) | | | 28.2.89 |

| | |
|---------------------------------------|-----------|
| Brown, Rt. Rev. L. (CMS) | 5.10.89 |
| | 24.10.89 |
| Bryden, Miss J. '32-3 & '48-74 d. '84 | |
| Burnett, Dr. D. G. (WEC) | 30.9.88 |
| Burningham, Mr. R. '85- 22.2.89 | 2.88-2.90 |
| Burningham, Mrs. S. '85- " | " |
| Butler, Canon W. H. A. (CMS) | 21.4.89 |
| Buxton, Mr. A. B. '29-33 d. '40 | |
| Buxton, Dr. K. | 30.3.89 |
| Buxton, Mr. P. | 9.2.89 |
| | 10.3.89 |
| Buxton, Mr. R | 6.4.89 |
| Cartwright, Mrs. M. B. '53-64 14.1.89 | 14.1.89 |
| Cartwright, Rev. P. G. '53-64 d. | |
| Chivers, Miss E. J. see Harrison | |
| Cisternino, Fr. M. (VF) | 13.10.89 |
| Clark, Mrs. D. '33-58 d. '86 | |
| Clark, Rev. R. S. '32-57 d. 11.4.57 | |
| Clark, Mr. T. | 12.2.89 |
| Cox, Mrs. E. '58-68 " | |
| Cox, Dr. P. S. V. '57-68 5.12.88 | |
| Davies, Rt. Rev. H. H. '80-7 23.4.90 | |
| Davies, Mrs. J. '80-7 | |
| Dodworth, Miss C. see Mitchell | |
| Dowson, Mr. S. '86-8 | |
| Ellis, Miss P. see MacNutt | |
| Enfield, Miss D. '54-6 | |

| | | | |
|----------------------|-----------------------|---------|-------------|
| Fenwick, Miss J.K. | see Frazer & Stafford | | |
| Finch, Mr. K. | | | 30.3.89 |
| Fisher, Miss E. | see Cox | | |
| Fowler, Mr. W.A. | '60-4 | 12.88 | |
| Fowler, Mrs. D.M. | '60-4 | 12.88 | |
| Frazer, Mrs. J.K. | see Stafford | | |
| Fripp, Capt. A.L. | '31-6 | d. | |
| Fripp, Mrs. E. | '31-6 | d. | |
| | | | |
| Glover, Miss J. | see Scudder | | |
| Godfree, Mr. G.R. | '61-6 | | No |
| Godfree, Mrs. C. | '61-6 | | No |
| Gooding, Miss E. | see Traynor | | |
| Green, Dr. | ('63) | | |
| Green, Mrs. | ('63) | | |
| Grubb, Mr. N. (WEC) | | | 21.2.89 |
| | | | |
| Harrison, Mrs. E. J | '36-7 | | No 28.11.88 |
| Harrison, Canon J.G. | | | No |
| Haslam, Canon F. | '55-9 | | No 28.4.89 |
| Haslam, Mrs. H. | '58-9 | | No |
| Hatley, Miss J.B. | '53 | d. '53 | |
| Herd, Rt. Rev. W.B. | '61-77 | 21.2.89 | No |
| Herd, Mrs. N.M.A. | '62-77 | " | No |
| Hicks, Mr. A. | '84-5 | | |
| Hill, Miss M. | see MacKenzie | | |
| Hodgson, Miss H.M. | see Lane | | |
| Hollinshead, Miss E. | '36 & '47-54 | d. | |
| Housden, Mr. S.W. | '31-2 | | No 25.1.89 |

| | | | |
|-----------------------------------|-------------------|--------|-----------|
| Housden, Mrs. | '31-2 d. | | |
| Howie, Mrs. G. (friend of Clarks) | | | 6.11.88 |
| | | | 28.11.88 |
| Howlett, Miss N. | see White | | |
| Hunter, Rev. Dr. M. (CMS) | | | 26.10.88 |
| Hutchinson, Rev. D. H. | '57-63 | No | |
| Hutchinson, Mrs. | '57-63 | No | |
| Jemson, Miss H. | see Haslam | | |
| Jewitt, Mr. N. R. | '84- 23.4.90 | | 2.89-2.90 |
| Knighton, Mr. B. P. | '84-6 | | |
| Knox, Dr. K. | '76 d. '76 | | |
| Lane, Mr. W. | '32-6 & '47-52 d. | | |
| Lane, Mrs. H. M. | '32-6 & '47-52 d. | | |
| Langford-Smith, Rt. Rev. N. (CMS) | | | 13.1.89 |
| Lockett, Miss N. | see Williams | | |
| MacEachran, Rev. P. (CMS '81) | | | 20.12.88 |
| MacKenzie, Mrs. M. S. | '32 | | 13.5.89 |
| Maclure, Rev. Seton (AIM) | | | 13.1.89 |
| MacNutt, Mrs. P. | '60-64 | 12.88 | |
| Malcolm, Dr. E. J. | '70-2 | No | |
| Malcolm, Mrs. | '70-2 | No | |
| Metters, Rev. Dr. S. B. | '30-1 | | |
| Milligan, Miss E. | '60-9 | 11.88 | |
| Mitchell, Mr. A. | '37-8 | 9.1.89 | |
| Mitchell, Mrs. C. | '41-2 | " | |
| Morris-Jones, Miss M. | '57-65 | 5.4.89 | 23.7.89 |

| | | | |
|--------------------------|----------|---------|------------------|
| Newton, Mr. D. | '86-8 | | 12.86- |
| Newton, Mrs. K. | '86-8 | | 5.5.89 |
| Novelli, Fr. B. (VF) | | | 8.2.89 |
| | | | 12.3.89 |
| | | | 27.5.90 |
| Owen, Rev. W. | '30-7 | 4.11.88 | 24.10.88 |
| | | | 1.12.88 |
| Owen, Mrs. R. | '35-7 | " | |
| | | | |
| Paget Wilkes, Rev. A. H. | '29-31 | d. | |
| Pippett, Miss G. | '36-7 | | |
| Price, Rev. P. | | | 17.2.89 |
| Primarini, Fr. P. (VF) | | | 28.7.89 |
| Punt, Mr. C. | '31 | d. | |
| Punt, Miss M. | | 3.11.88 | |
| | | | |
| Reid, Mr. G. | '71-2 | | No |
| Reid, Mrs. M. | '71-2 | | No |
| Robb, Rev. J. C. | '58-61 | d. | |
| Robb, Mrs. | '58-61 | d. | |
| Rothwell, Miss N. M. A. | see Herd | | |
| Rowland, Mrs. J. | '71-86 | 4.12.88 | 12.88 |
| Rowland, Mr. J. R. J. | '71-86 | " | 13.10.88- |
| Rushforth, Mrs. D. | '71-2 | | No |
| | | | |
| Scudder, Mrs. J. | '41 | 27.7.89 | |
| Sellwood, Major F. G. | '56-7 | d. | |
| Sellwood, Mrs. | '56-7 | d. | |
| Sheen, Canon V. A. | '50-5 | | Objected 7.11.88 |

| | | | | |
|-------------------------|-------------|----|----------|-------------|
| | | | | 4.2.89 |
| Sheen, Mrs. M. | '50-5 | No | | |
| Simmons, Miss P. D. | '61-8 | | | |
| Singleton, Miss L. | '59-72 | No | | |
| Smith, Mrs. E. | '83-7 | | | 2.87- |
| Smith, Mr. P. D. | '83-7 | | | 10.12.87 |
| Sowerby, Mr. J. | '36-7 | | | |
| Sowerby, Mrs. S. | '36-7 | | | |
| Stafford, Mrs. J. K. | '63-4 | | | |
| Stockley, Mr. R. J. | (CMS '83-) | | | 18.3.86- |
| Stockley, Mrs. R. M. D. | (CMS '83-) | | | 19.2.90 |
| Stranex, Miss R. | '67-75 | | 5.12.88 | |
| Stranex, Miss S. | see Sowerby | | | |
| | | | | |
| Taylor, Rt. Rev. J. V. | (CMS) | | | 28.10.88 |
| Totty, Mrs. A. | | | 31.12.88 | |
| Totty, Rev. L. H. | '31 | " | | 2.3.89 |
| Traynor, Mrs. E. | '70-2 | No | | |
| Trotman, Miss M. | see Owen | | | |
| | | | | |
| Wardlow, Mrs. K. | '80-1 | No | | |
| Wardlow, Mr. M. | '80-1 | No | | |
| Waller, Mr. W. | '86-8 | | 21.1.90 | |
| Wattis, Dr. J. | '73-5 | | | 1.89 |
| Wattis, F. E. | '73-5 | " | | |
| Webster, Miss C. E. | | | 27.7.89 | 12.12.88 |
| Webster, Dr. D. A. | '67-73 | | | 1.89 |
| Webster, Mrs. R. N. | '67-73 | " | | |
| White, Rev. K. | '53-6 | No | | Tape 7.5.90 |
| White, Mrs. N. | '53-6 | No | | |

| | | | |
|----------------------------------|---------------|-------|----------|
| Wiggins, Miss D. | see Clark | | |
| Wildish, Miss D. | see Rushforth | | |
| Williams, Mr. D.C. | '61-73 | 12.88 | 13.2.89 |
| Williams, Mrs. N. | '57-73 | " | |
| Williams, Mr. C.A.B. | | 12.88 | |
| Wood, Mr. G.B. (TEAR Fund '81-5) | | | 15.12.88 |
| Wood, Lady S. (AB's daughter) | | | 15.3.89 |
| Wright, Rev. Anne | '71-7 | | 13.11.88 |

b. Expatriate Government Employees

Service in Karamoja/NP

| | | | |
|---------------------------|--------------|----------|-----------|
| Barber, Mrs J. | '59-61 | 1.89 | |
| Benge, A.S. (Teacher) | '67-9 | 20.1.89 | |
| Durand, Rev. D. (ADC) | '58-61 | 30.12.89 | 24.11.89 |
| Field, Mr. P.A.G. (DC) | '52-7 | | 24.3.89 |
| | | | 8.5.90 |
| Fleay, Mr. M. (DC) | '57-61 | | 14.12.88 |
| | | | 17.1.89 |
| Gray, Mrs. K. (PEO) | '54-61 | | 5.3.89 |
| Jignasu, Rev. N. (Head) | '64-73 | | Telephone |
| Leach, R.J. (DO) | '58-61 | 26.4.90 | 1.3.89 |
| Mortimer, Mr. A. (ADC) | '55-9 | | 23.12.88 |
| Newble, Miss P. (Teacher) | see Robinson | | |
| Potter, Miss A.S. | see Benge | | |
| Powell-Cotton, C. (PC) | '52-61 | 22.2.89 | |
| Robinson, Mrs. P. | '68-71 | | 20.1.89 |
| Wilson, Mr. J. (FO) | '52-87 | 9.88 | 23.9.88 |

c. Ugandans

| | |
|------------------------|----------|
| Abong, Mr. N. D. | 15.11.89 |
| Angom, Miss P. | .87 |
| | 5.8.87 |
| Ilukor, Rt. Rev. G. | 3.5.90 |
| Kalanda, Rt. Rev. Paul | 17.10.88 |
| Locap, Mr. R. | .89 |
| Lomongin, Rt. Rev. P. | 20.12.88 |
| Longok, Mr. P. | 2.2.87 |
| | 22.2.90 |
| Longole, Rev. I. | 1.2.89 |
| Lorec, Ven. J. | 9.2.87- |
| | 15.6.89 |
| Moding, Mr. D. B. | 13.5.87 |
| Moding, Mrs. R. | 11.5.87 |
| | 7.11.89 |
| Modo, Mr. David | 1.9.87 |
| Modo, Mr. Davidson | 30.4.87- |
| | 16.5.89 |
| Ngorok, Dr. J. | 5.12.89 |
| Ntagali, Rev. S. | 19.1.89 |
| Oceng, Mrs. C. | 14.5.86 |
| Okello, Mr. D. | 27.5.87 |
| Ongom, Mr. J. | 21.8.87 |
| Opel, Rev. P. | 26.6.87 |

d. Academics

| | | |
|--------------------------------|-------|----------|
| Dimmendaal, Dr. G. J. | | 1.4.90 |
| Dyson-Hudson, Prof. V. R. 56-8 | | 20.3.90 |
| Ehret, Prof. C. | | 10.7.90 |
| Gulliver, Prof. P. H. '50-1 | | 12.11.88 |
| | | 19.6.90 |
| Harris, Prof. J. R. | 12.88 | |
| Hastings, Prof. A | | 29.12.88 |
| Lamphear, Dr. J. E. '69-71 | | 20.3.89 |
| Layton, Dr. R. | | 8.2.89 |
| Minney, Mr. R. | | 29.3.89 |
| Tornay, Dr. S. | | 21.5.90 |
| Vossen, Dr. R. | | 27.12.89 |

B.2. QUESTIONNAIRE FOR MISSIONARIES.

Dear

Having been with BCMS to Uganda, where I worked for the Diocese of Karamoja from 1984 to '86, I am now doing a year's research into church and culture in Karamoja. So I am interested in anything to do with the history of the church, or the social customs, there. As a former missionary, there will be stored in your memory unique information from your experience, which should not be lost to church history. If I may ask you to complete and return the following questionnaire, perhaps it will stimulate you to write more:

Full Name:

Year & Place of Birth

Schools & Education:

Occupation(s) before going to Karamoja:

Reasons/motives for going to Karamoja:

When & Where did you live in Karamoja ? What facilities were there ?

What were you trying to do ? How much did you fit your aims into the mission's ?

Which factors helped, & which, frustrated these aims ?

When & What were the Catholics & Muslims trying to do in areas known to you ? How successful were they ?

When & Why did you finish your missionary stint in Karamoja ?

Looking back, is there anything you would do differently ?

Do you know of any source material in U.K. about mission in Karamoja ?

Please write, however briefly, about any cultural issues, of interest to you, as they affected the church eg. clothes, dancing, food & drink, cattle

B.3. QUESTIONNAIRE FOR KARAMOJA.

GOSPEL, CHURCH & CULTURE IN KARAMOJA

Dear

Ejoka? We are quite healthy in England, but no children! While Glenys earns our 'chai' as a Health Visitor, I have the opportunity to write a thesis on how the Church has brought the gospel to the way of life in your very special part of the world. For this I need your thoughts - also memories of missionaries, the organisation of the Church from the beginning until now, and changes in approach. If someone wanted to become a Christian and said to you, 'How must we then live?' what would you say? What does this mean for such matters as:

drums, music & dancing;
food, alcohol & tobacco;
bread & wine in communion
visions, dreams, divination, prophecy;
spirit possession, mediumship & exorcism;
sickness, herbal drugs, sorcery, healing, emuron amuron, miracle
death, funeral & memorial rites, & ancestor veneration;
the 'old' religion, animal sacrifice & biblical worship;
cattle & agriculture;
bride-price, marriage, & family;
polygamy & participation in the Church (cf. the Lambeth decision)
pregnancy/birth rites, baptism & conversion;
initiation ceremonies, manhood & womanhood;
being a warrior;
personal decorations & clothes;
homes & buildings;
the place of elders in church & society;
learning, oral tradition, stories, literacy & schools;
language eg. Jesus & the meaning of Ekapolon & Emuron;
the place of English, Swahili, foreign customs;
who is one of the people? who is not? what is a Christian? etc.

Choose matters that interest you, whether these or others. Please do not avoid problems & disputes, and do not say what I, a Mzungu, want to hear. Write as long or as little as you like - the English missionaries will give you paper & collect it to send to me before Christmas. Please ask anyone you know who has something to say, whether Catholic, Protestant or neither to contribute. Akarimojong, ajie, Luo is welcome if a translation is provided. Proverbs & stories about the way things were, or are, in Karamoja are welcome. Can you give a few details about yourself, so that I can place your words of wisdom?

NAME:

SPOUSE(S)

CHILDREN'S:

WHERE WERE YOU BORN?

WHERE DO YOU LIVE?

OCCUPATION:

ROLE IN CHURCH?

EDUCATION: SCHOOLS & COLLEGES

LEVEL REACHED

TRIBE/CLAN:

AGE (approximate)

AGE SET:

AGE AT ASAPAN:

GENERATION SET:

AGE MADE ELDER

Please list the Generation & Age sets in your clan starting at the oldest:

You are welcome to send something without completing all the details. Thankyou very much for your co-operation. Alakara noi!

Ben Knighton

C. SELECTED WORD LISTS

These not only fulfil the function of a glossary for the text, but also collect words, some of which are not in the dictionary produced by Nadiket Seminary in 1985, yet are keys to unlock the history and cultures of Karamoja. Thus, the animals included here are those, from which age-sets and generations take their name. Other words provide possible etymologies for place and personal names. Others describe rituals and significant customs. Others probe the sacred world, while those with the originating language in brackets indicate the degree of influence of foreign cultures. Dr. Johnson Ngorok kindly corrected the initial draft of Ngakaramojong before returning to Karamoja, and Jim Rowland the final one. John Wilson (1973b:25-7) has classified much flora and fauna (Gourlay 1971b:Appendix)

1. NGAKARAMOJONG

| Singular/Infin. | Plural | English |
|-----------------|----------|-------------------------|
| a | | interrogative particle |
| aate | ngaatuk | cow, cattle |
| Abac | Ngabaci | Abyssinian |
| abaru | | riches, wealth |
| abeiye | ngabeyei | egg |
| abere | | interjections: 'I say!' |
| aberu | ngaberô | woman, wife |
| | ngakile | milk |

| | | |
|-----------|---------------|--|
| abokok | ngabooko | turtle |
| abole | ngabolei | gourd-stopper |
| abolokoc | ngabolokocio | long wooden spoon |
| abolokoki | ngabolokokio | wide-mouthed gourd |
| abuk | ngabukyo | book (Eng.) |
| abuli | ngabulin | wrist-knife |
| abunore | | to come |
| abur(i) | ngaburin | coiled metal armlet |
| abwo | ngabwos | unwed mother's goat-skin skirt |
| acamit | | to want, like, agree |
| acamun | | to covet |
| acamunet | | agreement, covenant |
| acilet | ngacileta | flanges at bottom of skirt |
| acilot | ngacilo | coloured trade bead |
| Acumpa | Ngacumpa | Swahili trader |
| | ngadalai | iron beads |
| adakakin | | to put in the hand, elect |
| aderit | ngaderita | bushbuck <u>Tragelaphus scriptus bor</u> |
| adeudeu | ngadeudeui | musical instrument |
| adis | | sky (Jie.) |
| adokin | | to go away in anger |
| aduket | ngaduketa | building (Swa,) |
| adungu | ngadungui | musical instrument: harp |
| | ngaduruko | fruits of <u>Acacia albida</u> |
| adwal | ngawalin | woman's apron of 3/4 strips |
| adyak | ngakadyanisei | to be ill; sickness |
| adyakar | ngadiakareta | to sin, sins |
| aep | ngaepa | axe |

| | | |
|--------------------|----------------|----------------------------------|
| aet | ngaetin | seed, harvest season |
| agaa | ngagaae | chameleon (Ngajie, <u>agea</u>) |
| agoromoit | ngagoromo | iron loop in man's collar |
| agatar | | to chant curses |
| agatun | | to pray for rain |
| agerat | ngageran | cicatrix |
| agirokinet | ngagirokineta | thunder |
| agogongun | | to become hard, strong |
| aguli | ngagulio | wrist-knife |
| | ngagwe | beer |
| aiteng | ngaatur | cow, cattle (Ngajie) |
| aiyong | iwon/isua | I, we |
| ajakait | ngajakain | rich man's concubine |
| ajie | | to fight |
| ajokis | | goodness, welfare |
| ajokyer | | to become good |
| ajore | ngajoresyo | to battle; battalion, troop |
| ajukot | ngajukota | daubing, anointing |
| ajulot | ngajulota | sacrificial animal, sacrifice |
| Akabaka Elisabet | | Queen (Luganda) Elizabeth |
| akabelebelet | ngakabelebelei | ostrich egg-shell bead |
| akadwarunan | ngakadwarunak | unmarried, seer |
| akai | ngakais | hut, house, nest |
| akai ngina kilipet | | church lit.house for to pray |
| akalele | ngakelelelei | flood |
| akaleman | ngakalemak | healer, who sucks out disease |
| akali | ngakaliye | switch, flexible stick |
| akaliliit | ngakaliliii | quartz or stone lip plug |
| akalor | ngakaloro | divining sandal |
| akaluwat | akaluwan | calf-skin cape |

| | | |
|--------------|-----------------|---|
| akamu | ngakamusinei | dry-season |
| akaparaparat | ngikaparaparae | oval, metal plate hung from septum of man's nose |
| akapil | | evil; to practise sorcery |
| akero | ngakeron | sacred place, dancing ground |
| akerit | | to honour, fear; reverence |
| aketunetunet | ngaketunetuneta | stone blade, razor |
| akiar | | to kill |
| akibatis | | to baptise |
| akibem | | to cast the evil eye |
| akibinibin | | foreign language, eg.Lwo |
| akibuses | | beauty |
| akicak | | to tread, crush |
| akiciket | ngakiciketa | law, order, command |
| akicud | | to practise witchcraft |
| akicul | | cattle fine, which a young man pays to girl's parents for a child before marriage |
| akicum | | to spear, stab |
| akicurut | | to slip, slide, trade |
| akidem | | to rob |
| akido | | to fall |
| akiduk | | to build (Swa.) |
| akidung | | to cut |
| " amuro | | ceremonial division of ox-thighs |
| akiduny | | to be near |
| akidup | | to plant, fix tool handle |
| akidupor | | to betray |
| akidwar | | to prophesy, foretell |

| | | |
|-----------------|-----------------|--|
| akidyak | | to miss the target |
| akidyek | | to implore, confess, repent |
| akigac | | to speak in proverbs |
| akigat | | to pray, plead, invoke |
| akigatar | | to pray against evils |
| akigatun | | to pray for blessings |
| akiger | | to scarify, cicatrize |
| akiisit | ✶ | to cause to marry |
| akiit | | to marry |
| akiitakin | | to marry, provide a wife |
| akijal | | to forgive, give away freely |
| akijuk | | to smear, anoint; push |
| akijul | | to turn upside down, alter |
| akikarit | | to be thin |
| akiker | | to revere, fear |
| akikujukuj | | to tie up the rain |
| akikwaar | | to stop raining |
| akikwang | | to swim |
| akilak | | to let go. divorce, retrieve what has been given away |
| akilam | | to curse |
| akilamakineta | ngakalamakineta | curse |
| akilamilam | | to cast sandals to divine |
| akilemolemo | | to float |
| akiler | | to be visible, clear |
| akilereuneta | | revelation |
| akilim(akin)eta | ngakilimeta | stain, spot |
| akilip | ngakilipasinei | to ask, beg, pray, worship; prayer (s) |
| akilipenen | | to pray frequently(Habitual) |

| | | |
|---------------|-----------|---|
| akilo | | to overcome, surpass, defeat |
| akilok | | to trap, snare |
| akilot | | to go; wash, purify |
| akilwar | | to wander, roam |
| akilwat | | to urinate |
| akima | | to praise, venerate, revere |
| akimaima | | to pray, praise, ask |
| akimait | ngakima | finger millet |
| akiman | | to look for revenge |
| akimaniman | | to roam, patrol |
| akimat | ngakimak | to drink; old lady |
| | ngakipi | water |
| | ngakiruet | boys' sisters' share of beer |
| akimin | | to be |
| akiminimin | | to masturbate, fondle |
| akimorikin | | to add, join together, unify fellowship |
| akimuj | ngamuja | food |
| akimwaimwakin | | to bless with spittle |
| akimwokore | | to be satisfied, satiated |
| akimyekin | | to forgive, leave alone |
| akine | ngakinei | goat |
| akingarakin | | to help |
| akingol | | to slaughter, cut throat, sacrifice |
| akinu | | to kiss, embrace; to overpower by weight |
| akinuk | | to bury, fill up |
| akinup | | to trust, believe, agree |

| | | |
|---------------------|----------------|--|
| akinwak | | to illuminate |
| akinya | | to enlarge, make more comfortable |
| akinyalinyalikineta | | confusion, havoc, chaos |
| akinyam | | to eat |
| akinyang | | to avenge; crocodile |
| akinyangaret | | revenge |
| akiok | | to draw water |
| akipe | | to roast |
| akipeg | | to argue, disbelieve |
| akipeyokino | | to kill ox for elders |
| akipi | ngakipi | to itch; water |
| akipor | | to fly, jump in the dance |
| akiporo | ngakiporosinei | wet-season |
| akipuk | | to rule, govern, administer |
| akipuro | | to honour, praise |
| akipyed | | to call down death, calamity |
| akira | | to bear fruit |
| akirakar | | to faint |
| akiram | | to hammer |
| akired | | to stain with blood, redden |
| akirem | | to throw spear, raid, loot |
| akirik | | to guide, surround, hunt |
| akiriket | ngakiriketa | ritual grove, place of sacrifice, assembly |
| akirimori | | dancing procession to protest against a sorcerer |
| akiring | ngakir | meat |
| akiriny | | to wither |

| | | |
|--------------|------------|--|
| akiro | | to explore, observe, go & see |
| akiroga | | to be about to die |
| akiroṭ | ngakiro | to spy; word |
| akiru | ngakirusyo | to water cattle; rain |
| akiruc | | to join together |
| akiruj | | to dream |
| akirup | | to germinate, grow |
| akirwat | | to sprinkle, smear, anoint |
| akirwo | | to make its noise/sound/song |
| akirwor | | to speak, talk |
| akisec | ngasecisya | to sin, waste, spoil |
| akiser | | to speak with authority, preach |
| akisil | | to be quiet, make peace |
| akisimorikin | | to bring together, reconcile |
| akisirwor | | to intercede, lit. make speak |
| akisisa | | to learn |
| akisisil | | to bring peace between, reconcile |
| akisitakin | | to accuse someone |
| akisub | | to create, repair, charm |
| akisyakin | | to begin, start, initiate |
| akisyom | | to read (Swa.) |
| akisyon | | to forgive, remit, (to have) mercy, forgiveness |
| akitaanyunet | | revelation |
| akitabar | | to make rich |
| akitaleo | | to ban, forbid, abstain from |
| akitam | | to think, reflect |
| akitan | | to feed, accustom |

| | |
|------------------------|---|
| akitatam | to teach, cf.tata |
| akitemonokin | to prepare |
| akiten | to go ahead, lead |
| akitenikin | to put right |
| akiterereng | to bless, lit.make red |
| akiti(ya)(un) | to do, make, work |
| akitim | to have mercy, forgive |
| akitojoikin | to make good, put right |
| akitocol | ceremony for asking blessing of elders on warriors |
| akitolim | cooling down ceremony |
| akitojukun | to reform |
| akitopolor | to make big, exalt, praise; promotion ceremony, in which fathers' generation is raised to elderhood by surviving grandfathers |
| akitujuk | to smear, anoint |
| akituruun | to popularize |
| akitwar | to set free animals for grazing, liberate |
| akityak | to divide, separate, divorce |
| akityek | to forge |
| akiudakin | akiwodokin |
| akiwan | to spoil, break |
| akiwat | to sprinkle |
| akiwo | to stand, stop |
| akiwodokin (a ngaatuk) | ceremony blessing & freeing cattle, & sending warriors to dry-season cattle camps |

| | | |
|------------|---------------|--|
| akiwonga | | to praise one's ox |
| akiwor | | to take on a group name |
| akiwos | | to smear, paint, anoint |
| akiyany | | to abuse, blaspheme |
| akiyok(i) | | to herd |
| akiyookin | | to put right, correct, |
| akiyookino | | truth |
| akolemoru | ngakolemoru | plover |
| akoloba | | bushbuck (Lwo) cf. <u>aderit</u> |
| akolong | | sun |
| akolongit | ngarwa | day |
| akolor | ngakoloro | thick hide sandals for dancing and divination |
| | ngakookes | pebbles for cleaning gourd |
| akook | ngakookyes | belly, stomach, intestines |
| akoomwar | ngakomom | ant-hill |
| akoro | ngakorosyo | hunger, famine |
| akou | ngakyes | head |
| akulyaner | | to become poor |
| Akujũ | ngakujo | God, religion, heaven, sky |
| | ngikujit | chyme (from ox's stomach) |
| akujuk | ngakujuka | trad. wedge-shaped axe/adze; axe handle |
| akujwanut | ngakujwasinei | miracle |
| akuraro | ngakuraros | spear sheath |
| akuring | ngakuringo | fried ox fat |
| akurwor | | to overcome, discover |
| akuta | ngakutae | long pole, ace of spades hoe |
| akwaara | ngakwaras | fighting spear -- usually in matched pairs |

| | | |
|---------------|-------------|--|
| akwaare | ngakwarisya | night |
| akwangan | akwangak | white |
| akwangis | | whiteness, purity |
| akwap | ngakwapin | land, country, world |
| akwar | ngakwarisya | day, night |
| akyas | ngakesa | girl of same age-section |
| alakakin | | liberate |
| alakakinet | | freedom, liberation |
| alakar | | to take back, thank |
| alakara | | happiness, thankyou |
| alakun | | to free |
| alalak | | many |
| alar | ngalarin | fence of vertical stakes |
| alel | | to flow |
| alelyakin | | to love greatly |
| alimor ekutan | | wedding day lit.to tell the marriage |
| alok | ngaloka | cicatrix on shoulder & chest |
| | ngalokan | necklace of white beads worn after killing enemy |
| alokakinet | ngalokineta | rainbow, ring around planet |
| aloket | ngaloketa | stick/wire making arc over flat head-dress; trap, snare |
| alomar | | to go in or out; united gathering of cattle camps |
| alosa | ngalosin | threshing floor |
| alungura(t) | ngalungurae | generation |
| | ngaluntet | girls'sisters' share of beer |
| | ngalup | earth, soil, ground |
| alut | ngaluto | single orificed musical horn |

| | | |
|------------|--------------------|---|
| amaa | | to be friendly, love |
| amagwoikin | | to be distorted, dislocated |
| amaikin | | to reconcile |
| amalao | | prostitution |
| amem | ngamemin | oribi: <u>Ourebia ourebi</u> |
| ameto | | judicial assembly to decide punishment e.g. of age-set |
| amilimil | | to shine, glisten |
| amina | | to love |
| aminar | | to be very ill |
| amok | | purificatory rite |
| amon | | funeral banquet |
| amoni | ngamon | thicket, forest |
| amook | | to purify ritually |
| amooket | | purification feast |
| amorok | ngamorokin | wooden spear shaft |
| amoru | ngamor | stone, rock |
| | ngamuran | sorghum fermented for beer |
| amui | ngamuyok | sister-in-law |
| amukodot | ngamukodoi | sheet over the shoulders |
| amunyen | ngamunyen | slit in beloved ox's ear |
| amur | ngamurya | duiker: <u>Sylviacapra grimma</u> |
| amuro | ngamuroi | to sacrifice; thigh |
| amuron | ngamurok | f.sacrificer, healer, divine |
| amuronot | | sacrificial ceremony |
| ~ | ngina angaar ajore | sacrifice to open war-season |
| amuros | ngamurosyo | sacrifice |
| angola | | Jie ceremony blessing men, in order, in time of stress |
| ani | | if |

| | | |
|--------------|------------|--|
| anok | nganokin | enclosure for calves, or sheep and goats |
| angaar ajore | | to declare war |
| angajep | ngangajepa | tongue |
| angiro | | dark |
| anyamet | nganyameta | age-set, age-section, used by Karimojong only for age- group system/generation-set |
| anyenit | nganyenito | spirits Limbo |
| | ngaokot | blood (-red), semen |
| anywil | | symbolic iron rod (Jie) to exorcise illness & famine |
| aoo | ngaowa | bee, honey |
| aosou | | wisdom, knowledge, science |
| Apa- | | prefix to ox-name: father of |
| apalagu | | weakness |
| apapo | ngapapoi | ghost |
| aparait | ngipara | ancestral spirit |
| apedor | | power; to be able |
| apei | | one (f.) |
| apeinyamet | | group eating as one |
| aperit | ngaperito | womb; open place/fire in <u>ere</u> , where men gather to eat sub-section |
| apese | ngapesur | girl |
| Apetai | | campaign against Jie, 1860s |
| apetakin | | to cause to marry; spread out bed |
| apii | ngapii | pipe (for tobacco) |

| | | |
|------------|---------------|--|
| apiiryanan | | clever, wise |
| apiranu | | speed |
| apiyat | ngapiyai | lip-plug |
| apokot | ngapokoi | bone/ivory/wood armlet |
| apol | ngapolya | flank of beast |
| apolon | | great |
| apolor | | to come of age |
| apolou | | greatness, authority |
| apoloun | | to become of age, grow up |
| aporeit | ngaporei | powdered red ochre |
| aporojan | | to sing one's ox-songs |
| apua | | dust |
| apudokin | | to cause to become engaged |
| apukin | | to slaughter animal for elders or parents, reconcile |
| apunor | | to cut open |
| apuny | ngapunyasinei | sacrifice of ox 1 year after a death |
| apuru | ngapuruso | smoke |
| araakan | | cow/goat/sheep still in milk after death of offspring |
| araakau | | to have, be—used of quality |
| arac | ngaraco | rag, pleats, unmarried girl |
| aramet | ngarameta | horn-profiling stone hammer |
| arerengu | ngarerengisyo | blessing |
| arianā | | truth, honesty, justice |
| arimaanut | | mercy |
| aro | ngaroan | black cotton soil |
| aroet | ngaroeta | mirror, glasses |
| aronis | ngaronisya | badness, evil |

| | | |
|------------|--------------|--|
| aroun | | to observe from height, espy |
| arucokin | | to tie together, put right |
| arukan | ngarukanes | leather strap |
| arupepe | ngarupepe | long, wooden trumpet |
| arwaar | | to stretch out |
| arwait | ngarwa | time, day, date |
| arwonit | ngarwonita | famous person |
| Aryang | Ngaryangia | British, European, official |
| aryangakin | | to be frightened, terrified |
| asapan | ngasapan | to initiate into society; a particular initiation |
| asapanet | ngasapeneta | age-set/-section |
| asapanû | ngasapanisya | initiation in general; age-set (usually Karimojong), age-section, generation-set; age-group system |
| asecan | | sinful |
| asecit | ngasecisya | sin |
| asegis | | cleanliness |
| asenorit | ngasenori | cairn |
| asepic | | crowd, company of warriors |
| aseun | | to elect, choose |
| | ngasuban | wedding ceremony and feast |
| asiket | ngasike | old, dried cow dung |
| asinge | ngasinge | beer dregs |
| asisi | | to smell, stink |
| | ngasuban | harvest feast, banquet |
| asubet | ngasubeta | creation |
| asubakin | | to reconstruct, put right |
| asuka | ngasukai | length of cloth, sheet (Swa |

| | | |
|--------------------|----------------|--|
| ataaba | ngataabai | rock, boulder |
| ataaba ka Akujô | | sacred rock |
| atakanunet | | revelation, appearance |
| atamet | ngatameta | thought, meditation |
| atap | ngatapyo | stiff porridge |
| atapar | ngataparín | dam |
| atarukot | ngataruk | vulture |
| ateker | ngatekerin | clan(all who share one <u>etal</u>) |
| atele | ngatelei | apron of beads worn by girls |
| ateran | ngateran | new bride |
| atijaa | ngatijaa | brass or iron ankle bangles worn by married women |
| atipei | | quickly |
| atira | ngatirai | fruits of <u>Dichrostachys</u> <u>cinerea</u> |
| atirikiki | ngatirikiki | klipspringer: <u>Oreotragus</u> <u>oreotragus</u> |
| atokot | ngatokon | cone-shaped pre-initiation head-dress worn on back of head bound with string |
| atom | ngatomyan | big house, gun, rifle |
| | ngatomon | ten |
| | ngatomonitomon | hundred |
| atopojo | | mourning ear-string of skin |
| atorobe | ngatorobwo | chest, bosom |
| atuko | ngatukoi | to gather; horn-profiling truss |
| atuk(ot) | ngatukon | council, meeting, assembly |
| atukot a ngikristo | | assembly of Christians, Christianity |

| | | |
|----------------|--------------|---|
| atum | ngatumion | ceremonial spear -long blade |
| atuman | | fat |
| atwanere | | to die |
| atyak(atyak)et | ngatyaketa | division, sub-division |
| atyonis | ngatyonisyo | difficulty, power, miracle |
| aumokin | ngaumokineta | miracle; to wonder |
| aupal | ngaupala | shield |
| auput | | tuft of hair on initiand |
| auri | | to give birth |
| auruun | | to become |
| auryanet | ngauryaketa | resting place for stock; sub-section |
| awatun | | to sprinkle lost one found |
| awi | ngauyoi | dry season cattle camp |
| awiyenit | ngawiyenito | ancestral spirit -- known at the cattle camp |
| awatun | | to bless by sprinkling water |
| awosit | ngawosisya | journey to the cattle camps |
| ayakau | | to be -- used of existence |
| ayenet | ngayeneta | clan, relatives |
| ayenut | | wisdom, knowledge |
| ayokot | ngayokoi | ox-yoke |
| dang | | also |
| dedeng | | fierce, cruel |
| e(e) | | yes, verily, amen |
| ebang | ngibanyok | fool |
| ebangana | ebangaka | foolish |
| ebarit | ebarito | rich, wealthy |
| ebatisimu | | baptism (Lat.) |
| ebela | ngibelae | walking stick |

| | | |
|----------|---------------|---|
| ebele | ngibelei | tree/shrub used for magic |
| ebilanu | | allocating bridewealth |
| eboli | ngiboli | metal loop round girl's neck with bead-decorated leather tab and suspended fringe of short chains signifying engagement |
| eboma | ngibomanin | town, city (Swa.) |
| ebomait | ngibomain | townsman |
| eboolo | ngibooloin | narrow-necked gourd |
| eboot | ngibooto | home without cattle(cf.Poet) |
| ebulyoit | ngibulyo | poor, without cattle |
| ebusan | ebusak | beautiful |
| | ngican | problems, poverty |
| ecenit | ngicen | vindictive spirit of those killed |
| ecom | ngicomn | baboon, <u>Papio anubis furax</u> " skin cape of old men |
| ecor | ngicorin | water-hole, well |
| ecuba | ngicubae | ape |
| ecurut | | slippery, smooth |
| edakitar | ngidakitarin | doctor (Swa.) |
| edeke | ngidekesyo | disease (God in Ateso) |
| edewai | ngidewa | grass or sand snake |
| edin(i) | ngidinio | religion (Swa.) |
| edir | ngidirya | <u>Oryx beisa</u> |
| edonga | ngidongasinei | jumping dance |
| edonge | ngidonge | bullock (castrated) |
| edula | ngidulae | granary |
| | ngidwe | children |

| | | |
|----------------|------------|--|
| edunyet | ngidunyeta | neighbourhood |
| edya | ngidyain | boy |
| edyait | ngidyain | uninitiate |
| eemut | ngiemuto | message, news, story, fable |
| eemut ke edini | | gospel |
| eeos | ngieosyo | song |
| | " emong | ox songs |
| eete | ngietei | song |
| " elope | | personal solo |
| " emong | | personal ox song |
| egilit | ngigilita | snuff box |
| egete | ngigete | <u>Gazella granti brightii</u> |
| egogol | ngigogolo | scrotum, bag |
| egolit | ngigolito | thorn branch for door |
| egolu | ngigolui | elders' flat finger-knife |
| egwole | ngigwolei | forked stick hung with bells |
| egwolo | ngiwoloso | hide for bed-clothes |
| ejakait | ngijaka | sub-county chief |
| ejakaanu | ejakaaka | rich, well-off |
| ejamu | ngijam | hide for bedclothes |
| ejie | ngijiesyo | war, battle |
| ejok | ejokak | good, it is good, enjoyable, right, beautiful, advisable, perfect |
| ekaaep | ngikaaep | 'people of the axe': men who cut the tree to close the ceremonial gate at angola |
| ekaaso | | cassock (Lat.) |
| ekabaran | ngikabarak | rich man |
| ekabeman | ngikabemak | warlock, witch |

| | | |
|-------------------|----------------|---|
| ekadedengan | ngikadedengak | cruel person, battle leader |
| ekadwaran | ngikadwarak | prophet, seer, soothsayer |
| ekadwarunan | ngikadwarunak | unmarried, seer |
| ekagatan | ngikagatak | prayer leader |
| ekakerekeret | ngikakerekerei | woodpecker |
| ekakukuran | ngikakukurak | one who curses |
| ekakwang | ngikakwang | white man, European |
| ekal | ngikalya | family (-compound), yard |
| ekalakunan | ngikalakunak | the one who sets free, redeemer, saviour |
| ekalale | ngikalalyo | thorn bush, <u>Ziziphus spp.</u> |
| ekalangur | | bridal apron in Jimos clan |
| ekalees | ngikaleeso | ostrich <u>Struthio camelus</u> |
| ekali (ye) | ngikaliyei | tree: <u>Grewia trichocarpa</u> |
| ekalomani | ngikalomak | adulterer |
| ekamar | | wedding dance |
| ekamuran | ngikamurak | affine |
| ekambi | | camp (Swa.) |
| ekanupan | | believer |
| ekaoson | ngikaosok | wise man, intelligent one |
| ekapegan | ngikapegak | arguer, unbeliever |
| ekapilan | ngikapilak | sorcerer, wizard, evil man |
| ekapolon | ngikapolok | big (man), leader, co. chief |
| ekapolon ka ajore | | war-leader |
| ekaracunait | ngikaracuna | uninitiate 'he of the apron' |
| ekaru | ngikaru | year, season |
| ekasapanan | ngikanasapak | initiate |
| | ngikaseak | electorate |
| ekasikout | ngikasikou | elder |
| ekasuban | ngikasuban | creator, enchanter |

| | | |
|------------------|-------------------|-----------------------------|
| ekatikiroit | ngikatikiroe | assistant chief (Luganda) |
| ekatapit | ngikatapa | 'bread' people, farmers |
| ekatoli | ngikatolik | Catholic |
| ekatyakan | ngikatyakak | ritual butchers |
| ekaurunan | ngikaurunak | parent, begetter |
| ekebusan | ngikebusak | holy one |
| | ngikerep | spirits, madness, epilepsy |
| ekeerwon | ngikeerwok | cattle-raider |
| ekela(e) | ngikelae | tooth |
| " e etom | | elephant tusk |
| ekengarenikinson | | leader |
| ekeno | ngikenoi | hearth; ancestral roots |
| ekepukan | ngikepukak | ruler |
| ekeru | ngikeru | threshing floor, table |
| ekerujan | ngikerujak | dreamer |
| ekeseran | ngikeserak | spokesman, announcer |
| ekesiemon | ngikesiemok | haruspex, diviner |
| eketataman | ngikatamak | teacher, catechist |
| ekeworon | ngikeworok | Jie fire-maker |
| ekeyokon | ngikeyokok | herdsman |
| ekicolong | ngikicolongo | stool/headrest |
| ekidor | ngidorin | cattle entrance |
| ekiitan | ngikiitasinei | marriage, wedding |
| ekile | ngekile | man, male, husband |
| | ngikilyok | young men -- lacking cattle |
| ekimomwor | ngikimomworisinei | stamping dance |
| ekipwor | ngiporin | pool |
| ekipyé | ngipian | lightning, spirit |
| ekiro | ngirorwa | name |
| " emong | | ox name |

| | | |
|-------------|--------------|--|
| ekisil | ngikisila | peace |
| ekitabo | ngikitabo | book (Swa.) |
| ekitela | ngitela | red loam, murrum; plain, sandy stretch of cultivated land, territorial section |
| ekitoi | ngikito | tree, medicine, place by homestead, where men gather |
| ekiyakya | ngikiyakya | messenger |
| ek(e)lesya | | church (Lat.) |
| ekodareng | ngikodarengo | reedbuck: <u>Redunca fulvorufula</u> <u>chanleri</u> |
| ekoi | ngikoyo | message, story, history |
| ekok | ngikok | soldier-ant |
| ekokwa | | open place for gathering |
| ekoliana | ekoliaka | black & white markings |
| ekone | ngikonei | friend |
| ekonirmasyo | | confirmation (Lat.) |
| ekor | ngikoro | honey-badger, ratel; <u>Mellivora capensis</u> |
| ekori | ngikorio | <u>Giraffe camelopardalis rothschildi</u> ; Jie harvest festival |
| ekorobe | ngikorobei | woven cane hoop for spear practice of building roof |
| ekosowan | ngikosowa | buffalo: <u>Syncerus caffer</u> |
| ekristayot | ngikristo | Christian, Christianity |
| | ngikujit | chyme |
| ekujwalet | ngikujwaleta | eyelet in head-dress for ostrich feathers |
| ekujwana | | powerful, mysterious, clever |
| ekukurit | ngikukur | crop eating worm |

| | | |
|------------------------|--------------|---|
| ekulyokait | ngikulyak | the poor, without cattle |
| ekungut | ngikungui | parish chief (Luganda) |
| ekunyuk | ngikunyuko | squirrel |
| ekurdo | ngikurudo | foam on milk, beer |
| ekurit | ngikur | insect, grub, worm |
| ekurupeta | ngikurupetae | talon-shaped finger hook |
| ekutan | ngikutasinei | marriage |
| ekuwam | ngikuwamin | wind |
| Ekuwam Ngoloakwangan | | Holy Spirit, lit.white wind |
| ekuwam ngolo ipiripiri | | whirlwind |
| ekwang | | white, spotless |
| elado | ngiladoi | animal-tail whisk worn on left elbow at dances |
| elakara | elakarai | happy, content |
| elal(ak) | | to be very many |
| elamacar | | perineal flesh of ox |
| elelya | ngilelyan | spring |
| elilat | ngililae | evil spirit, devil, a snake |
| elilya | | circle-dance of Ngikuliak |
| elinga | ngilingae | heart |
| elob | ngilobai | hartebeest: <u>Alcephalus</u> <u>buselaphus jacksoni</u> |
| elok | ngilok(i) | Teso name for Karimjongait who has speared; trapper |
| elope | | oneself, owner |
| elou | ngilowi | clothes |
| elulung | | whole, entire, round |
| elwana | | it is distant |
| emacar | ngimacarin | brand |
| emadang | ngimadanga | tick |

| | | |
|----------------|-------------|--|
| emaditana | | complex, complicated |
| emakata | ngimakatae | greater kudu: <u>Strepsiceros</u> <u>strepsiceros</u> |
| emal | ngimalia | arrow |
| emalaika | | angel (Swa.) |
| emanangit | ngimanang | bull-calf |
| emanik | ngimaniko | bull |
| emeguri | ngimeguri | bat-eared fox |
| emeleku | ngimelekes | common hoe, ox-plough |
| emesek | ngimesekin | gram |
| emir | ngimirio | field-mouse, rat |
| emisa | | Mass (Lat.) |
| emoit | ngimoe | enemy, foreigner, stranger, speaker of different tongue |
| emojong | ngimojong | old (man) |
| emomwait | ngimomwa | sorghum -- seed in singular |
| emong | ngimongin | ox, oxen |
| " ngulu aminat | | beloved ox |
| emoru | ngimoru | stone, rock, mountain |
| emosing | ngimosingo | rhinoceros |
| emugeot | ngimugeto | topi: <u>Damaliscus korrigum</u> |
| emui | ngimuyok | brother-in-law |
| emun | ngimuno | snake |
| emunyen | ngimunyen | sacred clay for anointing or painting head-dress |
| emur | ngimuria | duiker: <u>Cephalopus mergens</u> |
| emuron | ngimurok | m.sacrificer, divine, healer |
| emusungut | ngimusungui | European (Swa.) |
| engatuny | ngingatunyo | lion: <u>Panthera leo</u> |

| | | |
|----------|--------------|--|
| engiro | | mythical blue-grey bull |
| enukunuk | nginukunukyo | swamp mole |
| enyait | nginya | grass |
| eos | | clever, wise |
| epapait | ngipapae | agnatic nephew, great nephew |
| eparait | ngipara | spirit of the dead, soul |
| epegana | epegaka | unbelieving; one who argues |
| epei | | one |
| epelu | ngipelui | stick with narrow hatchet- like handle for fighting |
| epeat | ngipei | hunting-dog, wolf: <u>Proteles</u> <u>cristatus</u> |
| epeyus | | feast, offering |
| " | ngolo ejie | raiding sacrifice |
| epiding | ngipidingia | entrance for people |
| episkopi | ngipiskopi | bishop (Ita.) |
| epit | ngipi | worker, servant, slave |
| epite | ngipetesyo | habit, custom, character |
| epol | epolok | great |
| eporoto | | smelting tube |
| epuke | ngipukei | sheep and goats entrance |
| epukot | ngipukon | removable type of etimat |
| epur | | rock cistern |
| eputir | ngiputiro | wart-hog: <u>Pacocoerus</u> <u>aethiopicus</u> |
| epye | ngipyeon | tree: <u>Terminalia brownii</u> |
| erau | | bulrush millet |
| ere | ngirerya | home, homestead, kraal |
| erereng | | blessed |
| eriecet | ngiriece | infant girl's apron of four |

| | | |
|-------------|---------------|---|
| | | sticks and terminal beads |
| erienyana | | brutal, inhuman |
| erikot | ngiriko | chain |
| erikot | ngirikon | one led away in chains, slave |
| eriono | irioko | black |
| eripipe | ngiripi | structure with flat roof |
| eris | ngirisai | leopard: <u>Panthera pardus</u> , skin cape worn at ceremonies |
| eroko | | not yet, still |
| erokit | ngirokito | supernatural/strong medicine |
| Eron | ngironia | famine, eg. end 19th century |
| erono | eroko | bad, foul, wicked, evil |
| erwosit | ngirwosi | spokesman, leader |
| esakramentu | ngisakramentu | sacrament (Lat.) |
| esapat | ngisapa | boy, candidate for initiation |
| esapanit | ngisapanito | initiate |
| esaric | ngisarico | lesser kudo: <u>Strepsiceros</u> <u>imberbis</u> |
| | ngiserukari | government (soldiers) Swa. |
| esigiria | ngisigiria | donkey |
| esigarit | ngisigaria | soldier (Swa.) |
| esigirait | ngisigira | cowrie shell; amuron's headband |
| esipan | ngisipanin | herd |
| esiroi | ngisiroi | dik-dik: <u>Trynchotragus kirkii</u> |
| | ngisug | bambarra groundnuts: <u>Vigna</u> <u>subterranea</u> |
| esisik | | it is damp, wet |
| esokod | | it is made with a handle |
| esorok(it) | ngisorok | adult, initiate, one made |

sacred

| | | |
|-----------------------------|---------------|--|
| esuguru | ngisuguru | wait-a-bit thorn |
| esukul ngolo perot ka ngolo | kimujet | boarding school (Eng,) |
| esyomet | ngisyomet | place of learning, school (Swa./Luganda) |
| esyonion | esyoniok | merciful one |
| etaba | ngitabia | tobacco (Swa.) |
| etal | ngitalia | Jie clan observances |
| etal | ngitalyo | Karimojong rite, ritual |
| etau | ngitai(n) | spirit, ghost, living principle, courage, heart, temper, intention |
| etemû | ngitemwan | women's enclosure or temporary house where beer is drunk |
| etimat | ngitim | head-dress of initiated men |
| | ngulu buburak | removable wigs |
| etimon | etimok | merciful one |
| etimu | ngitimui | black ostrich feather |
| etira | ngitiira | tree: <u>Dichrostachys cinerea</u> |
| etirir | ngitira | tree: <u>Acacia tortillis</u> |
| etolim | ngitolimon | shade, shadow |
| etom | ngitome | elephant: <u>Loxodonta africana</u> <u>africana</u> |
| etop | ngitopon | star |
| ngol eremonor | | meteor |
| etorobe | ngitorobei | shadow, soul, photo, drawing |
| etorogogo | ngitorogogoi | crest of sockets on head- dress for ostrich feathers |
| etuko | ngitukoi | zebra |

| | | |
|-------------|--------------|-----------------------------------|
| etuleru | ngitulerui | rabbit tail, bob on <u>aloket</u> |
| etworot | ngitworoi | iron knee-bells for dancing |
| etyakaritai | | cut off, set apart |
| etyang | ngityang | wild animal, emblem |
| etyono | etyoko | powerful, persistent, hard |
| eutut | | bullock (castrated) |
| ewae | ngiwaetin | side, wing, place |
| ewal | ngiwalyo | white ostrich feather |
| ewapet | ngiwapeto | eland, <u>Boselaphus oreas</u> |
| ewoi | | tree: <u>Acacia etbaica</u> |
| eyai | eyakasi | it is, there is |
| eyenet | ngiyeneta | relatives, kinsmen |
| ikale | ngikaalei | lamb, kid, young of |
| ikaaya | ngikaiyeyai | cousin |
| ikoku | ngidwe | small son, youngster; children |
| imesek | ngimesekin | lamb |
| inges | ikes | he, they |
| isitana | | he is an habitual accuser |
| itunganan | ngitunga | man, people |
| | ngitungakosi | our people, sub-clan |
| " ke edini | | clergyman |
| iyong | iyes | you |
| jik | | forever, completely, totally |
| ka | | with, of, by |
| kakujā | | heaven |
| kanuan | | over 100 years ago |
| kapeli | | spotted |
| karoroni | | evil |
| kide | | east |

| | | |
|--------------|-------------|--|
| kidyama | | up, heaven, sky |
| kire | | true, trustworthy |
| kolong | | upto 100 years ago |
| kuju | | north, up |
| kwap | | south, beneath, down |
| lobunat | | ceremony finalizing Jie marriage by smothering ox |
| Lodunga | | lunar month'that which cuts' dry and rainy season |
| lodwee | | wavy markings in clay smeared on skin |
| logipi | | cattle disease, black-qtr. |
| lokaapa | ngikaipapai | brother -- same father |
| lokaato | ngikaitotoi | brother -- same mother |
| lokidori | | ceremony finalizing Jie marriage by spearing ox |
| lokinyam | | funeral banquet 2/3 days after burial |
| lokoku | | son -- to (grand)father |
| lolyoo | | cattle disease, rinderpest |
| lomanol | | ceremony finalizing Jie marriage by smothering goat |
| lomee | | goat disease, capri-pleuro-p |
| loongoripoko | | cattle disease, Anthrax? |
| lopid | | cattle disease, rinderpest |
| Losuban | | lunar month for weddings |
| loukoi | | cattle disease, b.p.p.; pneumonia in man |
| lulung | | whole thing |
| maata? | | It is well? |

| | | |
|--------------|-------------|---|
| mam | | no, not |
| mamae | atamamae | mother's brother |
| mo | | short for <u>emong</u> |
| motol | | vulture: <u>Neophron</u> <u>percnopterus</u> |
| murungi | | drugs (Swa.) |
| nakaapa | ngakaipapai | half-sister |
| nakaato | ngakaitotoi | full, or uterine, sister |
| nakaya | ngakaiyeyai | cousin (f.) |
| nakoku | ngidwe | daughter; children |
| nakujô | | heaven |
| namoni | | in the bush, forest |
| nawi | nawie | at or to the cattle camp |
| nai | | but |
| ngai? | | who? |
| ngolo | ngulu | which. (m.) |
| ngoon | | a few weeks/days ago |
| Noeli | | Christmas (Ita.) |
| noi | | very |
| ny- | | poetic prefix; -ve particle |
| nyang | | yellow |
| oitakoi | | exclamation of pain, trouble |
| oitakoitakoi | | ditto emphasized! |
| pa- | | negative particle |
| palag | | weak |
| papa | atapapa | father, mother's brother |
| papaa | atapapaa | grandfather |
| paaran | | a few days/years ago |
| Paska | | Easter (Lat.) |
| pelekwa | | old man's wig/chignon (obs.) |

| | |
|-----------|--|
| rwanu | future |
| setanik | PSN religious rites |
| Sitan | Satan |
| tata | grandmother |
| ti- | comparative, or causative, particle eg.very, more, most |
| Tobara! | Be rich! |
| tokana | now |
| Tomojong! | Be old! |
| too | west |
| Topolor! | Be important! |
| warigi | distilled alcohol (Swa.) |
| yaiya? | Are you there? Hello |

2. OTHER NILOTIC LANGUAGES

a. Southern Nilotic

i. Dropom

| | |
|-----------|-------------|
| emaa | fire |
| iyoo | mother |
| meri | leopard |
| muto | child |
| ii. Pokot | |
| ilat | rain, a god |
| iyo | mother |
| ma | fire |
| meril | leopard |
| mondo | child |
| muno | son |
| pokol | hundred |
| karobong | rain |

Tuma God, rain

iii. Dodinga

Tamukujen God, rain

iv. Kuliak

Ik

bor cattle corral

itiak forge

polo gourd

tomin hundred

Nyangiya

kut hide of large animals

merihl leopard

Sor

Belgen God

iyo mother

kwe rain

merihl leopard

b. Central Sudanic

i. Madi

di to forge

4. CONGO-KORDOFANIAN

a. Bantu

i. Luganda

Kabaka King

Katikiro Prime Minister

Mukungu bakungu chief

Mulokole Balokole saved one, in the tradition
of the East African Revival

Muzukufu Bazukufu reawakened one in revivalism

5. AFROASIATIC

| | |
|---------------------------|-----------------------|
| abba | father |
| lo | cattle |
| sa | ox/cow |
| a. <u>Chad</u> | |
| i. Hausa | |
| may | ghee |
| b. <u>Cushitic</u> | |
| toban/tommam | |
| | ten |
| i. Somali | |
| bogol | hundred |
| c. <u>African Semitic</u> | |
| i. Ancient Egyptian | |
| Amon/Amun | High God |
| Atum | High God |
| hr | face, head, chief |
| hrj | above, upper |
| hrt | sky |
| hru | Horus |
| ka | divine substance |
| ka-t | female sex organ, cow |
| kau | stuff of life |
| maa-kheru | justified by Osiris |
| Ma'at | divine order |
| Min | thunderbolt god |
| Mut | vulture goddess |
| Nut | sky goddess |
| Ra/Re | God |
| Shu | god of the air |
| Thoth | god of intelligence |

ii. Arabic

| | | |
|--------------------------|-----------|--|
| Khalifa | | priest-king: chief civil & religious ruler as successor of Mohammed |
| sadd | | obstruction, barrage |
| sudd | | vegetation cover on the Nile |
| iii. Kiswahili | | |
| askari | | armed escort/soldier (Arab.) |
| bakora | | walking stick |
| baraza | | meeting |
| boma | maboma | any structure raised for defence, stockade, fort, rampart, govt.offices (Pers) |
| bwana | (ma)bwana | master, boss, chief |
| chua | | rub, cause of friction, quarrelling |
| chudi (= tshudi or jadi) | | ancestor, origin; exertion, strong desire, yearning (A.) |
| daktari | madaktari | qualified doctor of medicine |
| dasturi | | caravan rules and customs (Persian: log laid across ship as ballast) |
| dawa | | drugs, poison (Arab.) |
| dini | | religious creed, worship (Arab.) |
| duka | maduka | shop, stall (Arab.) |
| frasila | | weight of 35/6 lbs. |
| jiwe | mawe | large (stone) |
| kambi | makambi | camp |
| kanzu | | long, white garment (Arab.) |

| | | |
|-------------------|-------------------|--|
| kilimi | vilimi | small tongue, uvula, bad or abusive style of speaking |
| kitabu | vitabu | book (Arab.) |
| Kizungu | Vizungu | European language |
| magendo | | extorting supernormal profit |
| maji | | water |
| mani | | weight of about 3 lbs. (Arab) |
| masa | | evil |
| masango | | thick brass wire for anklets |
| mbali | | far off, distant, apart |
| memsa'ab | | madam, mistress (Hindi) |
| mganga | waganga | expert in local medicine |
| mila | | traditional custom (Arab.) |
| mnyapara | wanyapara | guide |
| mpagazi | wapagazi | porter |
| msafari | wasafari | caravan, company of persons travelling together |
| msimamizi | wasimamizi | guide |
| mtu | watu | person, human being |
| mzungu | wazungu | something wonderful, surprising, clever; startling device; European influence or power of evil spirit |
| pagaa | | spirit |
| posho | | maize meal, rations |
| safari | | voyage, expedition, 'Let's travel!' |
| safiri | | to travel, go on journey, expedition (Arab.) |
| ser(i)kali | | Government, public authority |

| | | |
|-------------|-----------|--|
| | | official (Persian) |
| sharifu | washarifu | noble, respectable, esteemed person (Arab.) |
| shauri | mashauri | plan, counsel, debate (Arab.) |
| sheitan | | <u>shetani</u> |
| sherifu | | <u>sharifu</u> |
| shetani | mashetani | clever dodge, epilepsy, Satan supernatural power, evil spirit, demon, devil, (Arab.) |
| shuka | | piece of calico 2 yards long used as cape/blanket (Arab.) |
| tajir(i) | matajiri | big man, capitalist, trader, man of wealth (Arab.) |
| tembo | | elephant, (trunk), palm wine |
| tengeneza | | to put right, repair, mend, chief eg. to bring to happy conclusion |
| titika | | to totter or stagger under a very heavy load |
| umbali | | <u>mbali</u> |
| wargi | | a kind of intoxicant (Arab. to give to drink) |
| zungua | | to cause to go/turn round |
| zunguka | | to go round and round |
| iv. Amharic | | |
| dejazmac(h) | | mil./civil title cp.lieut.- general/earl, ruler of a town, locality |
| fitaurari | | mil.-civil title cp.colonel/baron |

| | |
|---------------|--|
| gubbar | serf, slave |
| gult | land tenure, by which ruler gives to vassal part of his judicial, tax, & admin. rights over tract of land in return for his fealty |
| gultegaji | lord of land tenure |
| kenyazmac (h) | mil.-civil title cp. viscount brigadier-general |
| Maryam | Virgin Mary |
| neftenga | overlord |
| negus | king |
| negus negast | Emperor (of Abyssinia) lit. king of kings |
| ras | mil.-civil title cp. duke / general, governor of province |
| shalaka | major |
| shambul | captain |
| tej | beer |

6. SEMITIC

a. Hebrew

| | |
|------------|--------------|
| 'edah | elder |
| el | God |
| el shaddai | God Almighty |
| qahal | assembly |
| shad | breast |
| torah | Law |

b. Aramaic

| | |
|------|------------------------|
| amen | amen; surely, it is so |
|------|------------------------|

| | |
|--------------------|---|
| gloriosa commercia | glorious transaction |
| homo religiosus | religious man |
| ib(id). | <u>ibidem</u> |
| ibidem | in the same place (as the last mentioned work, followed by the new page number) |
| id est | that is |
| ie. | <u>id est</u> |
| in absentia | in someone's absence |
| inter alia | among others |
| ipso facto | by that very fact |
| loc.cit. | in the place cited (at the last mentioned reference) |
| locum tenens | one filling an office temporarily in place of another |
| passim | throughout |
| Pax britannica | peace under British rule |
| per annum | each year |
| persona grata | an acceptable person |
| qua | in the capacity of |
| sic | his |
| status quo | the existing state of things |
| summum bonum | the greatest good |
| tabula rasa | scraped, so blank, tablet |
| v. | <u>versus</u> |
| versus | against |
| via | by way of |
| vice versa | with a reversal of the main items in the last statement |

c. Italian

lingua franca

mixed, common language

molti Inglezi

many English

d. French

ancien régime

the old rule or order

coup d'état

rapid change in government

en route

on the way

force majeure

superior force, compulsion

laissez-faire

let do;politically permissive

pour encourager les autres

in order to encourage the
others (by executing one)

d. German

die Geistesgeschichte

the history of ideas

die Gestalt

the figure

der Lebensraum

the living space (political)

die Luftwaffe

the German air force

die Wanderlust

the urge to travel

die Wandersage

the travel epic

die Weltanschauung

the world view

D. MARRIAGE

Editor's notes:

Rufus Locap is a married Jiot living in Kotido. After little more than a primary education, he joined the Uganda police and served in other parts of the country. Since then, he has been employed in, and risen to be project manager of, the Ox Cultivation Project of Karamojan Diocesan Development in the Church of Uganda.

This essay is an unguided response to the questionnaire given him (Appendix B.3), and has been copied exactly as Rufus corrected it, except for the underlining of Ngajie words. It is the most detailed, if incomplete, description of Jie marriage yet written.

MARRIAGE AND BRIDE PRICE

By: RUFUS LOCAP, 1989

INTRODUCTION

Marriage in Karamoja is the concern of the Community, hence, Choice of Partners is not only duty of boys even the community is involved.

it is a drama which involves every one as an actor, it is a duty, a requirement from the corporate Society, a rythm of life in which every one must particepate.

Refusal to do so is to bring a curse to Karamojong Society and is to be considered a rebel law breaker, abnormal and underhuman,, thus the society will reject you in return.

Initiation introduces young people to marry. No one able to take full marriage without important initiation is done.

CHOOSING PARTNERS:

Two main important ways (1) Young people make their choices and after wards inform their parents. (engagement).

(2) Parents make their choices by approaching the girl's parents.

GIRL'S QUALITIES:

Kind, good looking, hardworking and well to-do matters, courtship involved

NEGOTIATION BETWEEN PARENTS:

The boys parents surprissingly aproach the girl's parents in their hunt very early in the morning. here the approaches difer. The most common is that, the parents may tell the other parents of their boy who looks after cows with no donkey (girl) to carry his lodge. They may say, one time they came across a certain donkey (girl) which they thought it would assist carry load for their boy (girl).

Depending on the beggers conducts, their request may be accepted or rejected. Important people like the uncle (mother's brother) and Inlaw (first man to marry the daughter this one follows) should be consulted first by the girl's parents since each of them gets a share of about 20 cows.

BOYS CHOICE (ENGAGEMENT):

First engagement takes place out of the girls home fearing parents

Normally the nile is not hit on the head straight away. The boy may start the engagement by begging for anything. The girl puts on and later the begging develops into real engagement, he turns to inform the girls mates. The mates also engaged by the same man but this does not mean but this does not mean he wants them as his wives but needs them to campaign for him.

When he is fully satisfied he has approached all the girls at day time, he now starts to visit them at night time. Since he fears the parents of the girl who may beat him, he climbs the fence and goes to disturb the girl by touching her with less and soft talk.

ACCEPTANCE:

When the girl is mature enough to know the man, (bigger sisters accepts her man first) the girls committee decides for the proper husband for her, but she can not be forced. Results may be positive or negative, and

parents should not be aware of the case of the jie.

If positive, the man is invited and girls leave the two of them in the hut suprisingly where the first attempt is a force.

Next day, when he visits them, the girls escapes with him to spend a night with him in a different home in fear of her parents, who should only know when she is pregnant.

AFTER HAVING CONCEIVED BOYS' PARENTS GO FOR EDIEKI

(APOLOGY AND BEGGING FOR UNITY):

Here the boys parents visit the girls parents in their hut unsuprisingly to apologise and beg for Unity - Depending on their behaviour, they may be accepted or not but the unity depends on the children.

Having delivered, the child is paid by the boy with three oxen, that means ten children thirty oxen and yet a different man may marry this girl and the former loses all children and cows used for paying children. The later adapts the children as his.

THE MARRIAGE CEREMONY ABOUT 100 COWS:

From here man first with his people visits the girl's (we assume this girl accepted him before or negotiation is already done by the boys' parents). Parents to inform that they are ready to marry their daughter ., here the visitors are authorised to possess the marriage stick. this day is called (Ebela day) meaning the day of the

stick possession.

A straight stick is then got by the man marrying at their home. This should be a very straight stick, cut flat at both ends

On top of the stick he puts on the white feather and carries the horn of the gazed with white skin hair on it. This thing identifies him as a person ready to marry and this can enable his relatives and friends contribute animals freely for his marriage as he visits them.

After having attained enough cows from people plus his own, he goes with his people to the girl's home for ebilanu (telling the people supposed to get shares and what amount each could get).

Again after sometime, these people return to this home to fix with the girls parents the day of marriage. (Alimor ekitan).

All these days before the final day, shareholders are free to collect their shares from the man marrying.

When the actual day is still about two days to go, the man with his relatives well dressed drive their oxen around the village (especially to the girl's home) drinking beer as they come across.

On the actual day, the man and his people first go to the

girl's home and sit in front of the in-laws hut for confirmation of what they really to give and drinking takes place also.

Having spent few hours or minutes, the group goes back to meet the rest of the people coming for the marriage driving few cows with 2 big oxen. One to be eaten by the old men and the other by the grand mother of the girl (mother's mother).

When arriving, they pass to the right side of the home and when they are about 100 metres from the home, they run very fast into the Kraal praising oxen.

The marrying man putting on the leopard skin on the back, with very black ostrich contact feathers on the head he is well guided by men to avoid women from knocking him down and removing the white feather which is within the black contact feathers.

Nothing is wrong even if women from the girls home knock him down or remove the white feather but it can only give pride to the woman who does so and reproach to the man and the woman who does so and reproach to the man and the woman who succeeds to remove the white feather can claim for any amount of cows and these must be given to her.

Having spent very few minutes dancing in the kraal, the whole group goes out and dance

Ekamar (a dance mean for marriage only where one can

jumpup for even only four times). The man marrying opens this dance then others follow.

From this place the man leads a small group aside to reverse the issue concerning the cows while other remain dancing.

After a short time the whole group joins and enters the Kraal (all people are involved including women).

In the Kraal songs are sung according to the animals the married man is initiated with For now is elephant for our generation. One man pretends to be an elephants and others attack it.

After a longtime the man concerned, leadseleders to lojamu (skin) place infront of the mother In-law's hut where the following activities take place:-

(1) The man seaten on ejamu promise (contribute) more animals for the marriage.

(2) The respected elders from the boys clan with him smoke the tobaccoo pipe which signifies total unity and sharing of other things between thw two families.

(3) Solid sorghum bread (ocationally mixed with milk) eaten by the same people for the same performance.

(4) A lot of important beer is serve to this group who

also share with other less important people to the marriage.

The young men who were left playing with girls in the kraal come inside the girls' premises and start dancing while possess Emesek (ram) in search for beer. After having been served with beer for this emesek, the emesek is pushed into the mother-in-law's hiut for her consumption. This mother is supposed to stay inside the hut for the whole day.

The boys' sisters mostly girls are serve with 'Najaluntet' - beer for foregetting their sister or sleeping mates. This includes a Clan's girls.

This is the most important day of the marriage. That person putting on the ceremonial dresses as described above (This may be the marrying man or his brother or father) is not to spend the night at this home but goes back to his home.

The next day is the day where all people gather here again to count infigures the animals spend for marriage.

In Jie-Culture the day is organized by the boy's young men and girls to come and collect the married girl later on. This lady may walk on her fit or be carried.

In many clans, this lady on the first night spends a night with the boy's mother not with the boy.

One day the old woman kill a ram or a goat and the oil is smeared on the Couples seaten in front of the boy's hut. Other ceremonies are also performed here .e.g. the wife saves the husband and the husband saves the wife using this meat - signifying their services to each other they also blesses to bear many children for the Society.

The most important activity is the replacement with her dresses. The dresses she was brought with are replaced with new ones.

One day these dresses are returned to their home with a ceremony taking place.

Later one of this lady is introduced to the well of water, to the garden, and to other duties she is expected to perform in her own family.

CONCLUSION:

Marriage in Jie - Karamoja ia a very important activity as it creates families, compensates parents for the bringing up of their daughters, bring unity or relationship to the society and putting couples in the respected position in the community.

E. KARAMOJONG CLANS & SECTIONS

1. CLANS

| a. Jie | b. Karimojong | c. Dodos | d. Nyakwai Origin |
|---------------|----------------------|-----------------|--------------------------|
| | Atap | | Atap |
| Cakalomun | Cak | | NL |
| Cedmeu | | | NL |
| Cilapus | | | |
| Dakori | | | Kuliak |
| Erepo | Elipa | | Bari/Ro |
| Gelangole | | | ENBari |
| Gule | | | Atap |
| Ila | | | |
| Jimos | | Kajimo | NL |
| | | Kabuk | Ka. |
| | | Kacer | |
| | Kadanya | Kadanya | Ka. |
| Kadukok | | | |
| Kaekar | | | |
| Kairwata | | | Ro |
| | | Kakor | NL |
| Kakere | | | Ro |
| Kakuloi | | | |
| | | Kaleka | Ka. |
| Kalia | | | |
| Kalobur | | | |
| Kalokori | | | NL |
| Kalolet | | | |
| Kanameriongor | | | |

Kanayona

Kapalokadong

Kapuyon

Kapwer

Kapwor

Kapwo

Abwor

Karewok/Kareu

Karuwok

Kariwok

EN

Kasewok

EN

Kasimeri

Katat

Katek

Katekok

Ka.

Katyeekok

Kimula

Kokir

Ka.

Kocunale

Kokoria

NL

Kool

Ka.

Korimunyen

Kosomongin

Kulok

Lokulok

Kuliak

Kwaluro

Ladoket

Liwa

Lobal

Lobal

Ro

Lobore

Lodera

Ro

Lodoca

Lodoca

Ro

Lodoi

Logwala

Ro

Logwang

Logwel

| | | |
|-----------------|-----------------|----------------|
| | Lokai | |
| Lokatap | | Atap |
| | Lokicar | |
| Lokocil | Lokocil | Ro |
| Lokore | | NL |
| Lokwor | | Kuliak |
| Loletio | | |
| Lomejan | | Ro |
| Lominit | | EN Bari |
| Lomus | | |
| Longerep | | Ro |
| Lopao | | Ro |
| Loperdu | | |
| Lopetae | | |
| Lopetum | | |
| Lopongo | | |
| Loposa | | Atap |
| Loriu | | |
| Loser | | Atap |
| Losilang | | Lwo |
| Losogot | | |
| | Lukumong | |
| Lunguto | | |
| Magos | | Ka/EC |
| Mamulope | | |
| | Merima | |
| | Miro | Atap |
| Nasinyon | | |
| Natelo | | |
| Nayese | | Atap |

| | | | |
|------------------|-------------------|------------------|-----------------------|
| | Ngorokomuk | | |
| | Nwee | | |
| Nyakwai | | | NL |
| | | Nyamdonyo | |
| | | Nyangea | Nyangia Kuliak |
| Orom | | | EC |
| | Oropom | | SN |
| Oyakol | | | |
| Oyapua | | | |
| Oyarot | | | |
| | | Paraduk | |
| Poet | | Poot | Atap |
| | | Porotyng | |
| Potongor | Tengor | | Atap |
| | | Rapanyang | |
| Riamiriam | Ngariamama | | Atap |
| | Ribo | | Ro |
| | Sigari | | SN |
| Sinotoi | | | |
| Siokol | | | Ro |
| Tesiyo | | | Atap |
| | Titimarono | | |
| Toroi | | | Ro |
| Wotokau | | | Ro |

Abbreviations:

SN Southern Nilotic

EN Eastern Nilotic

Atap Ngikatapa

Ro Ngiro

Ka. Karamojong

WN Western Nilotic

NL Northern Lwo

Lwo

Abwor

Most Ngikatapa had some admixture of Lwo. The Gule clan might have taken its name from Jebel Gule in Sudan, as it is associated in the Nagakaramojong lexicon with houses and ironwork, cf. agule, room; aguli, wrist-knife.

Sources:

D-H, N. 1966:87-9; Herring 1979b; Lamphear 1971:493-5 & 1976:20f., 83; Pazzaglia 1982:136; Weatherby 1979

2. SECTIONS

| a. Jie | b. Karimojong | c. Dodos | Origin |
|------------|---------------|-------------|--------|
| Lokorwakol | Bokora | Lomeris | Ro |
| Rengen | | Lokaato | Atap |
| | Tome | Lokorikituk | EN |
| | Mosingo | | " |
| | Maseniko | | EN/SN |
| | Pian | | " |
| | Kaleeso | | " |
| | Kosowa | | " |
| | Pei | | SN |
| | Muno | | EC |
| | Mogos | | " |

MAPS, FIGURES,

& ILLUSTRATIONS

to accompany Part I



Mount Toror, and Panyangara homesteads, surrounded by bare fields in March, 1986.

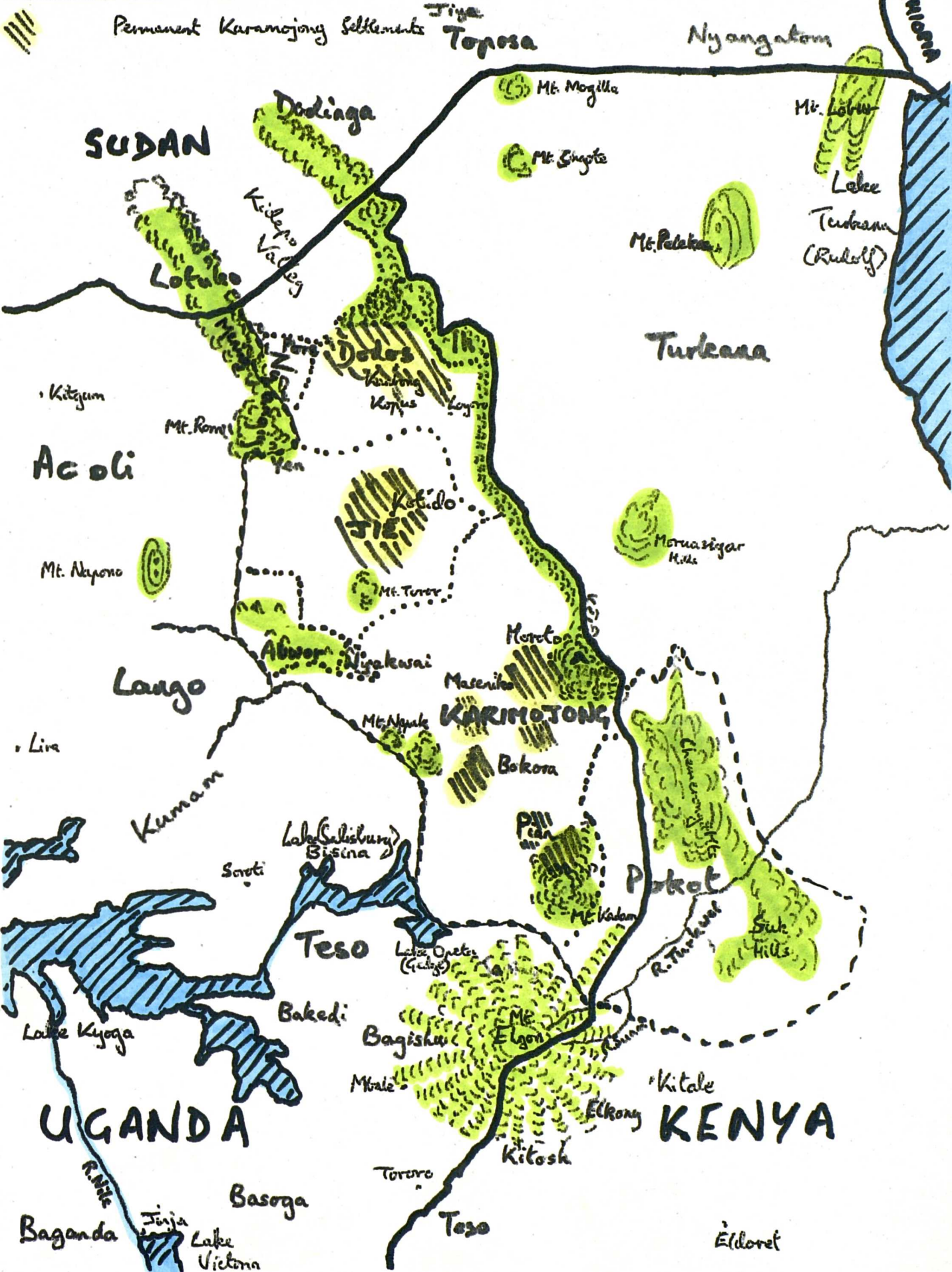
PHOTO - B.P. KNIGHTON.



AFRICA

Scale
1:40,000,000

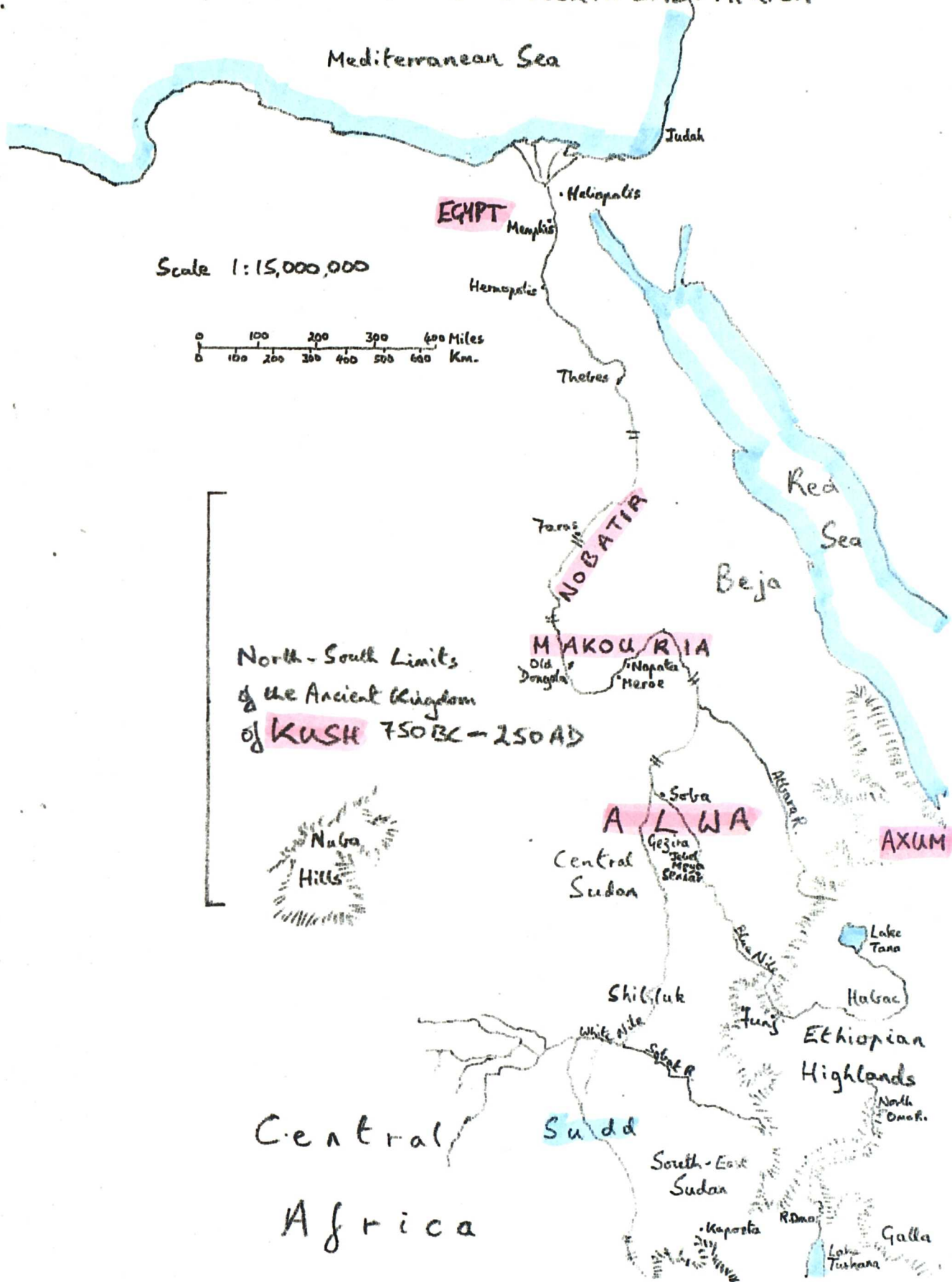
KARAMOJA : ITS PEOPLES WITHIN AND WITHOUT



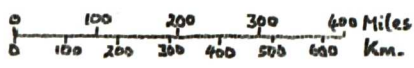
**MAPS, FIGURES,
& ILLUSTRATIONS**

to accompany Part II

KINGDOMS OF NORTH-EAST AFRICA



Scale 1:15,000,000

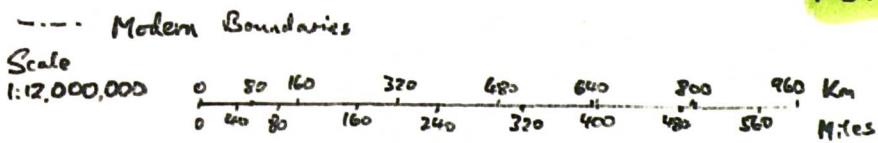
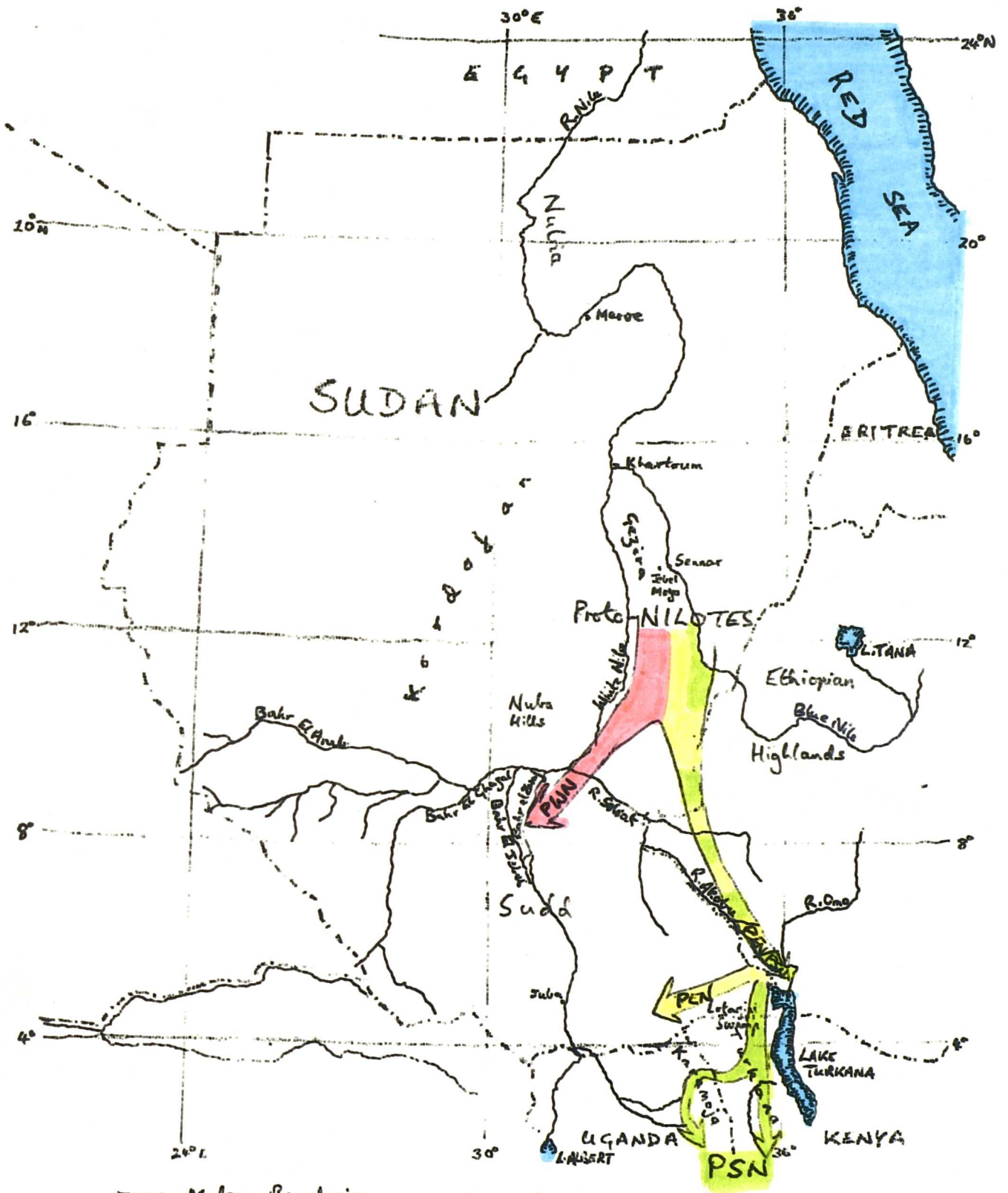


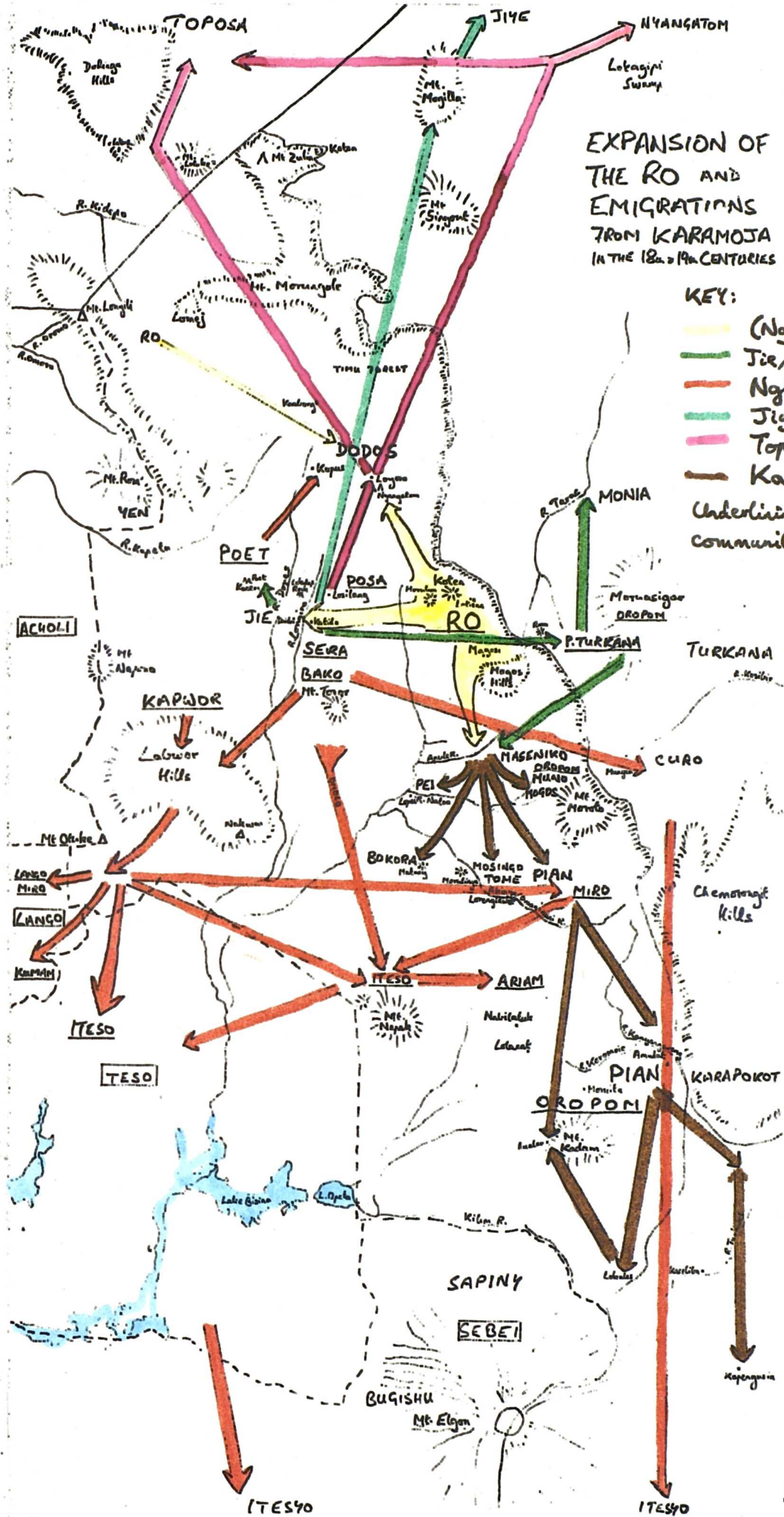
North-South Limits
of the Ancient Kingdom
of KUSH 750 BC - 250 AD

Central
Africa

Source: Adams 1982:76

MAP TO SHOW THE INITIAL DIVISION OF THE NILOTES.



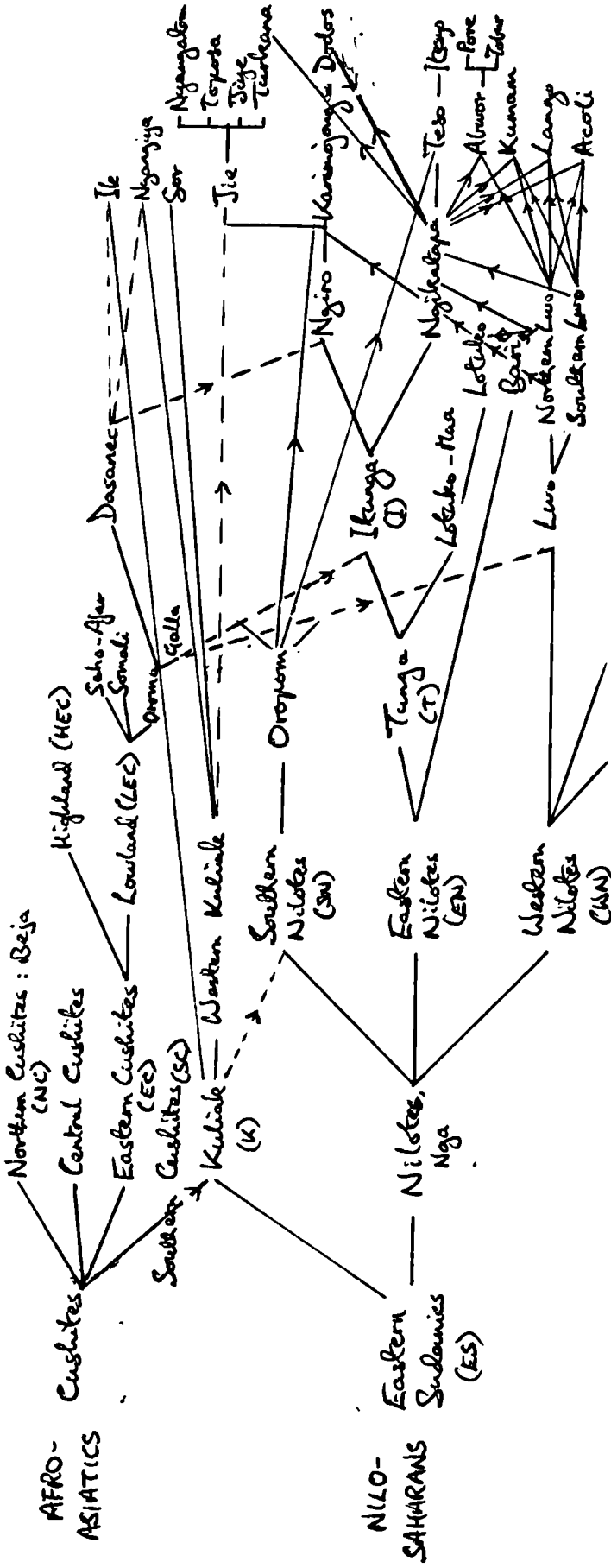


EXPANSION OF THE RO AND EMIGRATIONS FROM KARAMOJA IN THE 18th & 19th CENTURIES

- KEY:**
- (Ngi)ro
 - Jie/Turkana
 - Ngikatapa
 - Jije
 - Toposa/Nyangatom
 - Karimojong
- Underlining denotes a community later dispersed*

Scale
1:1,525,000

ETHNIC RELATIONSHIPS AROUND KARAOOJA

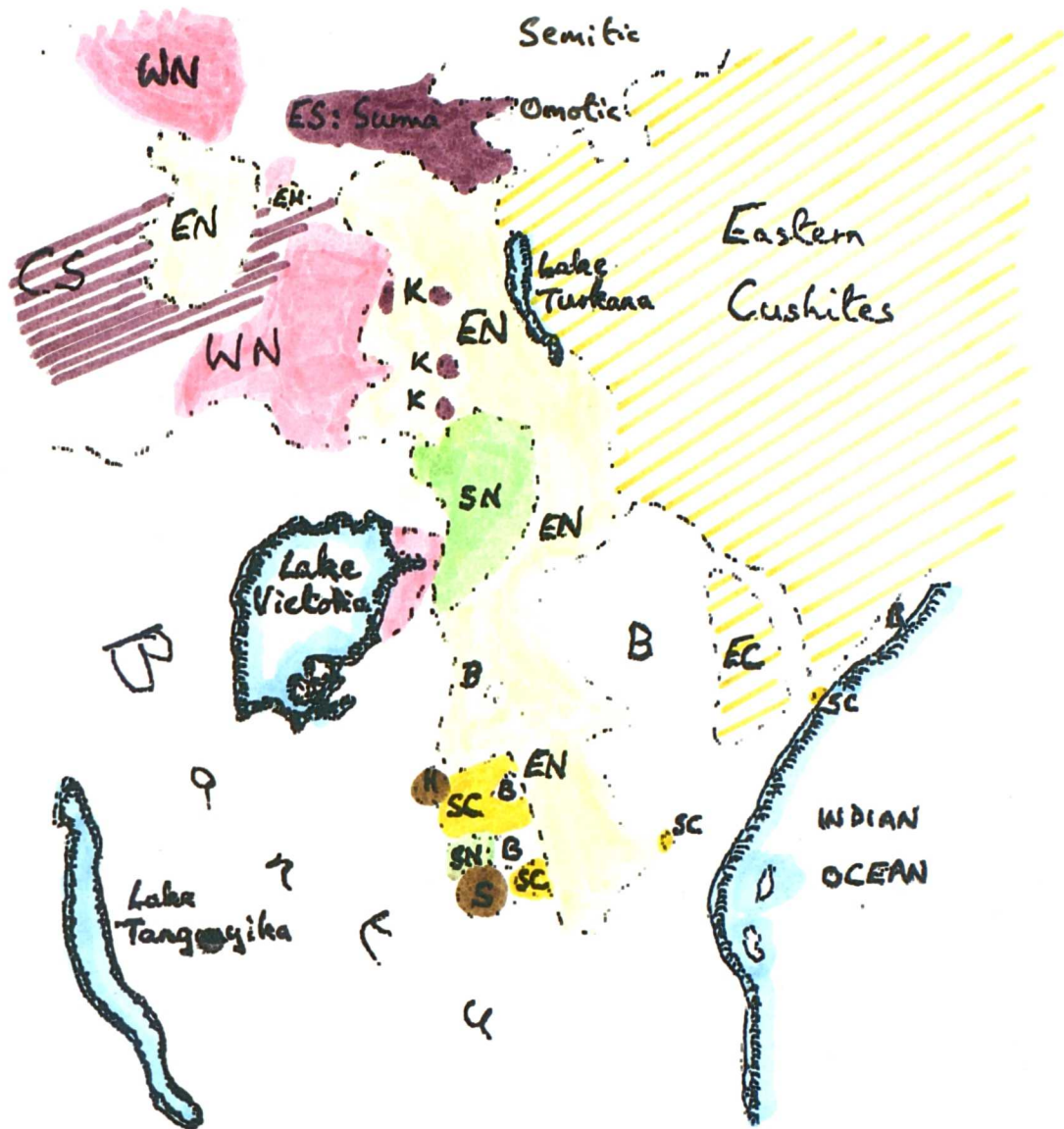


N.B. Abbreviations are given in brackets below. (Arrows point direction of infiltration) Sources: Lamphere (1971); Fleming (1976) inter alia

Dotted lines represent a subordinate influence.

CURRENT LOCATION

OF EAST AFRICAN LANGUAGE GROUPS & FAMILIES



KEY:

NILO-SAHARAN

- ES**: Eastern Sudanic
eg. Surma - Nilotic; K: Kuliak
- WN**: Western Nilotic
- SN**: Southern Nilotic
- EN**: Eastern Nilotic

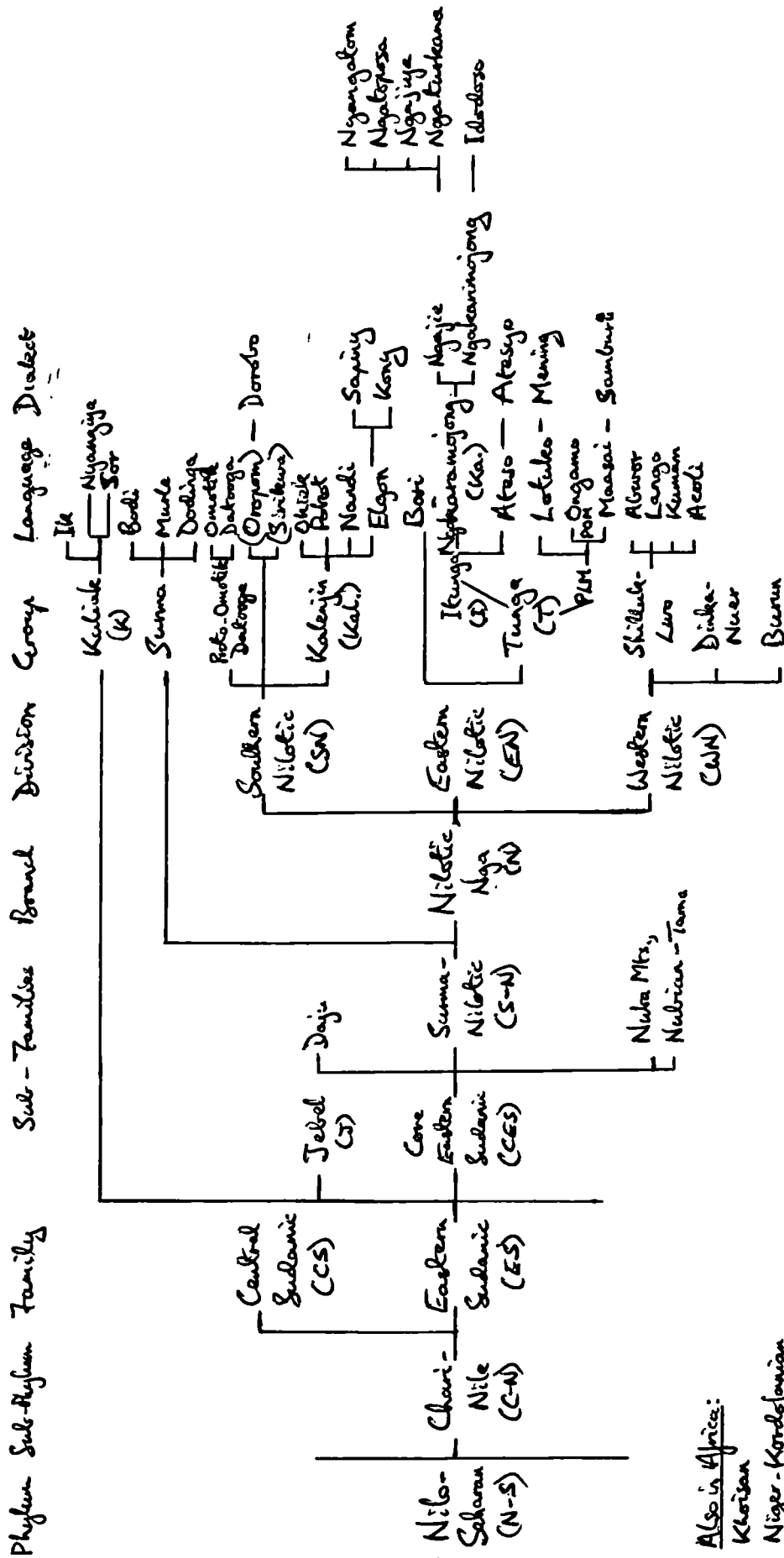
AFROASIATIC

- SC**: Southern Cushitic
- EC**: Eastern Cushitic
- NIGER-CONGO**
- B**: Bantu

KHOISAN

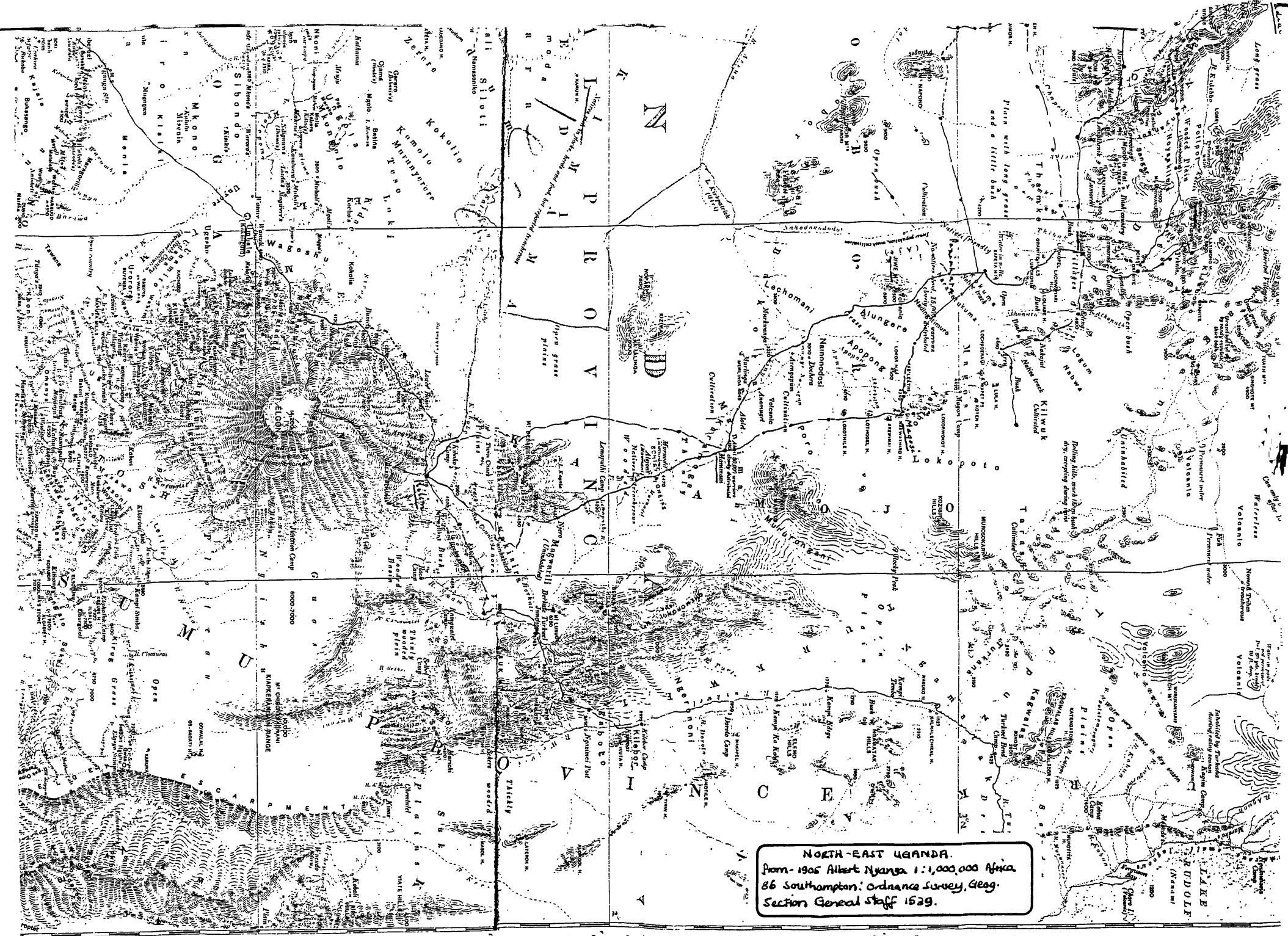
- H**: Hadza
- S**: Sandawe

THE LINGUISTIC CLASSIFICATION OF NEAKARAMOJONG



Also in Africa:
 Khisan
 Niger-Kordofanian
 Niger-Congo
 Afroasiatic

N.B. Abbreviations are given in brackets below. Dead languages are given in brackets. Sources: Greenberg (1970); Ehret 1983; Dimmendaal 1983; Theilack 1982; Fleming 1983a, b; Rottland 1983.



NORTH-EAST UGANDA.
 From 1905 Albert Nyansa 1:1,000,000 Africa
 86 Southampton: Ordnance Survey, Geog.
 Section General Staff 1529.

After 1902, the boundary with the East Africa protectorate was brought up to the River Turkwell.
 Additions by and route of Captain H.M. Tupnell 1911-12.

THE EXPANSION OF ABYSSINIA.



THE EMPEROR MENELIK II.

From the Painting by P. Buffet.

WELBY 1901: FRONTPIECE.



AN ABYSSINIAN SLAVE-TRADER RETURNING AFTER A SUCCESSFUL RAID.

(Frontispiece)

DARLEY 1935.

34°E Khartoum

36°E

38°E

Adowa

40°E

42°E

MAP TO SHOW THE ABYSSINIAN BORDERLANDS c.1900

12°N

10°N

8°N

6°N

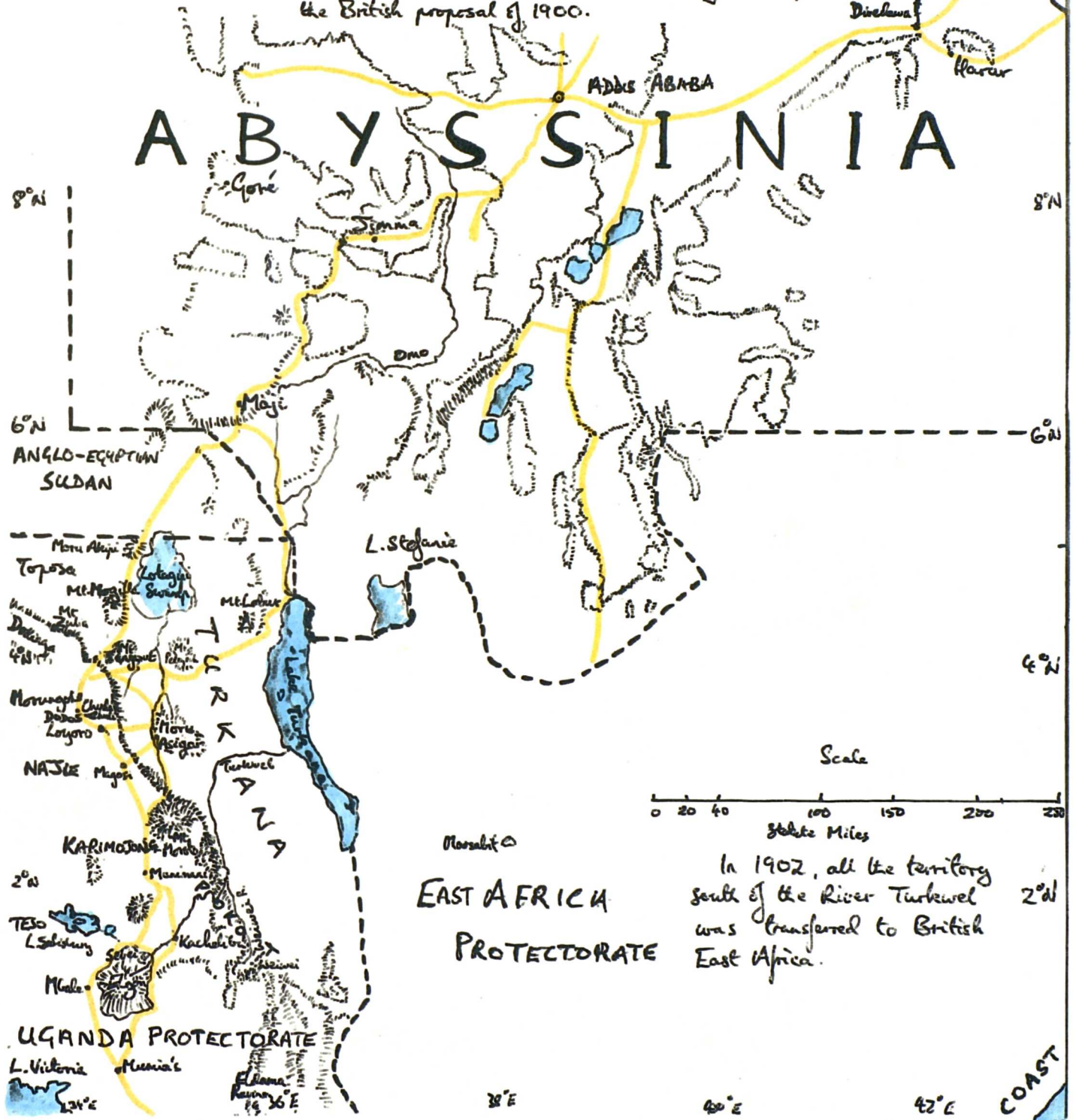
4°N

2°N

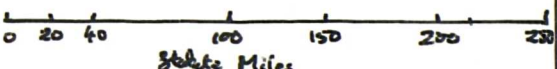
UGANDA PROTECTORATE

- KEY:
- Rivers
 - Route of J. bouti Railway
 - Caravan Routes
 - Provisional International Boundaries

The Anglo-Italian Protocol of 1891 fixed the British sphere of influence south of 6°N and west of 34°E, but Abyssinia refused to acknowledge this, seeking to occupy the unmarked borderlands. The boundary here represents the British proposal of 1900.



Scale



EAST AFRICA
PROTECTORATE

In 1902, all the territory south of the River Turkwel was transferred to British East Africa.

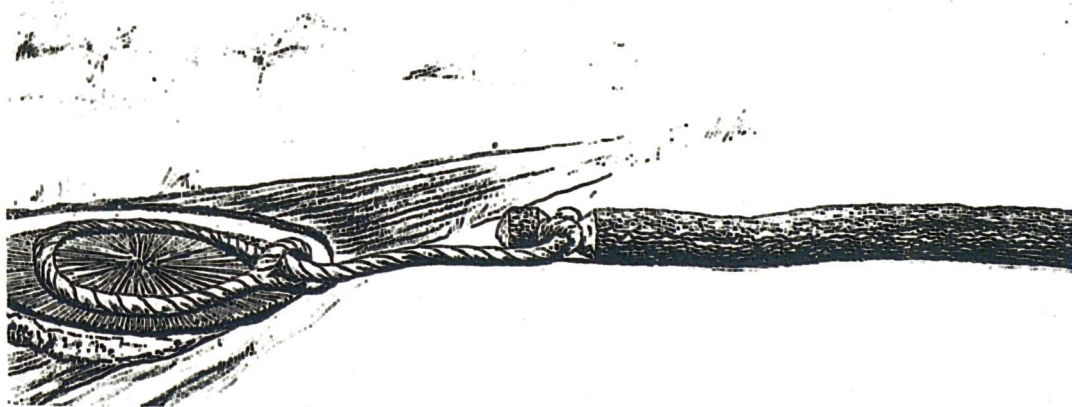
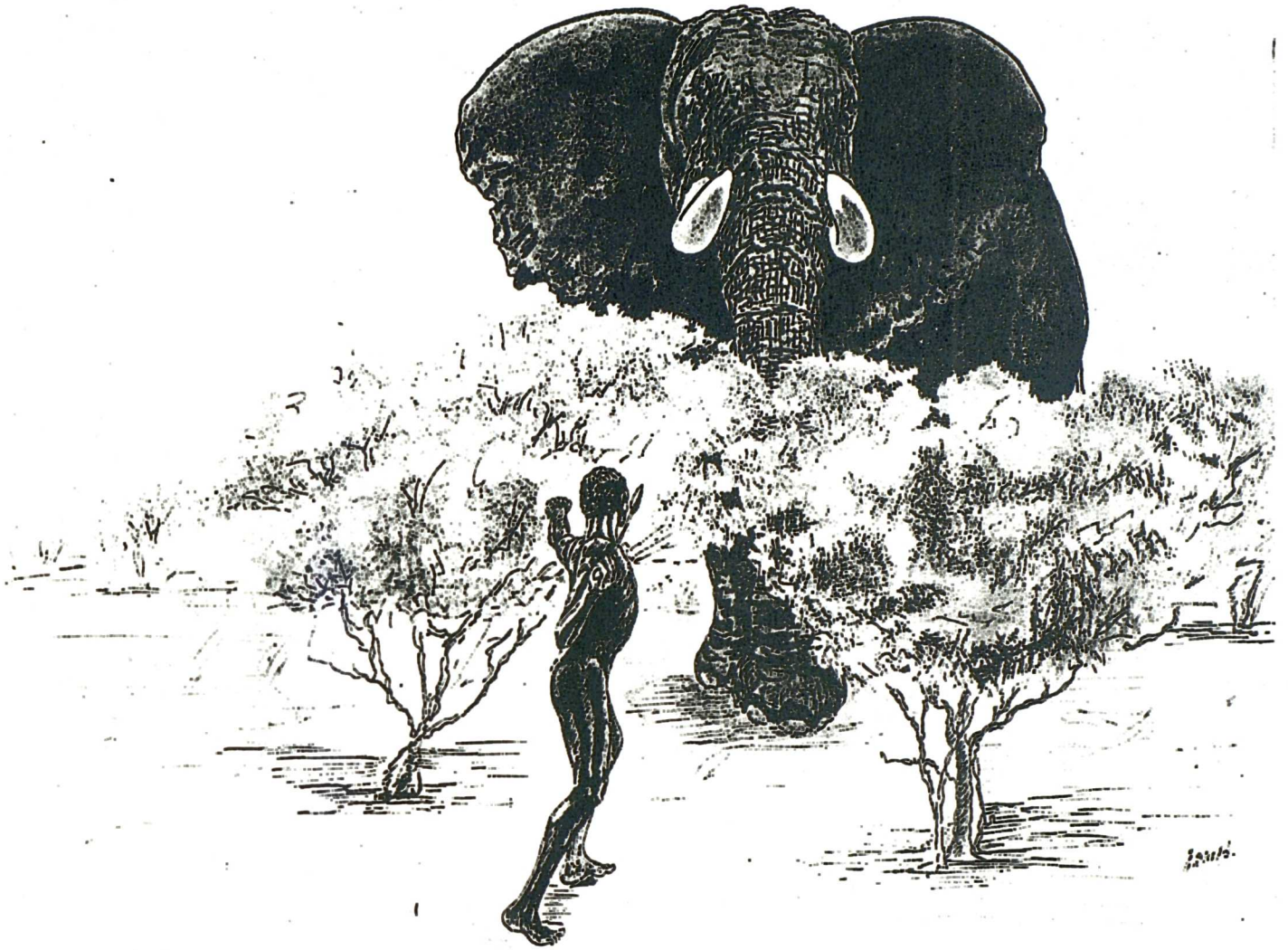
SLAVE TRAIN.



ABYSSINIAN SLAVERS.

BELL 1923 : 77.

TRADITIONAL KARAMOJONG METHODS OF ELEPHANT HUNTING.

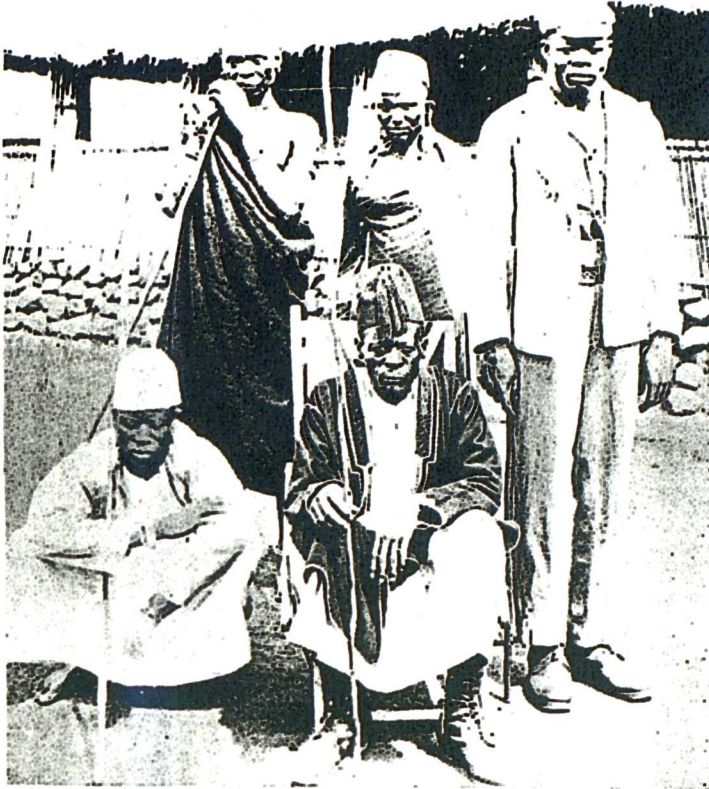


ELEPHANT SNARE NET SET, BUT NOT YET COVERED.

BELL 1923:44,26.

THE CARTWHEEL TRAP.

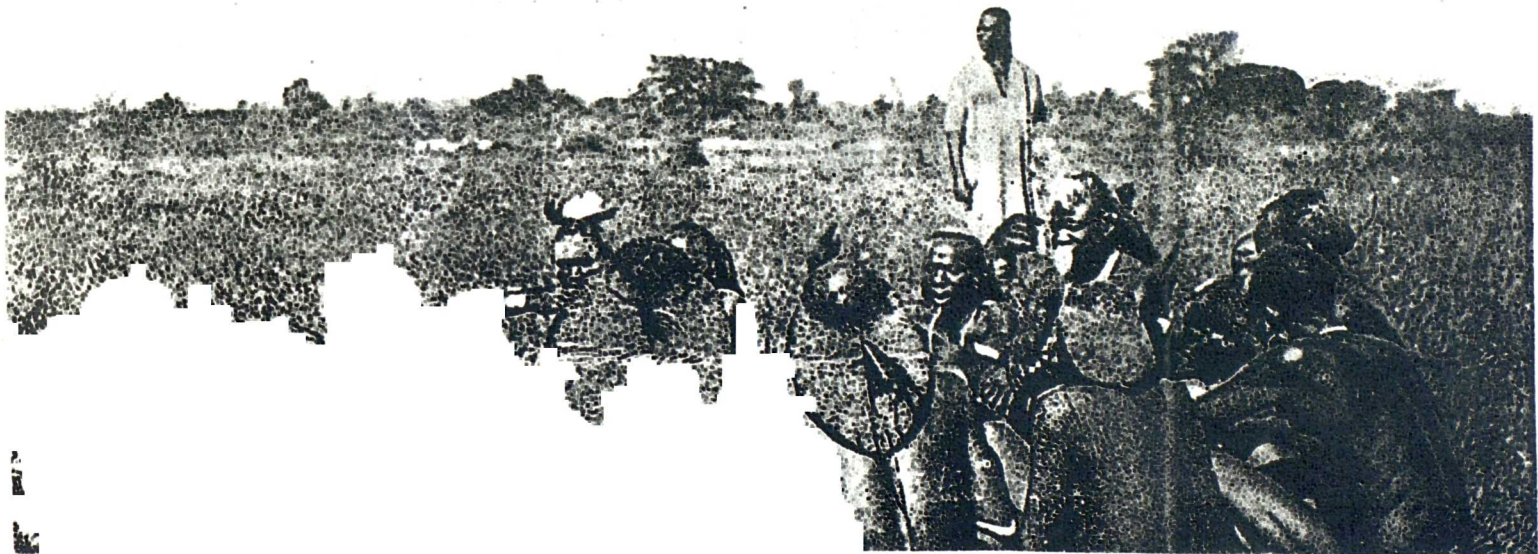
NEW CHIEFS : OLD SOCIETIES.



MUMIA, PRINCIPAL CHIEF OF THE WA-WANGA (Centre),
1899, WITH MARUNGA (right), NOW CHIEF OF KETOSH.

HOBLEY 1929:82.

MUMIA,
BROTHER OF SHUNDI.



BELL 1923:34.

KARAMOJONG MEN TALKING.

PHOTO TAKEN 1902-9.

Note the metal plate akaparapat, hung from the septum of the nose (cf. ngipara, spirits of the dead;); the now obsolete headress, pelekwa, which could be as long as 4 feet; the ostrich egg-shell necklace, ngalokan, worn after killing an enemy; the bone or ivory armband, apokot, the coiled metal armband, aburr, and the iron neck loops, ngagoromo.

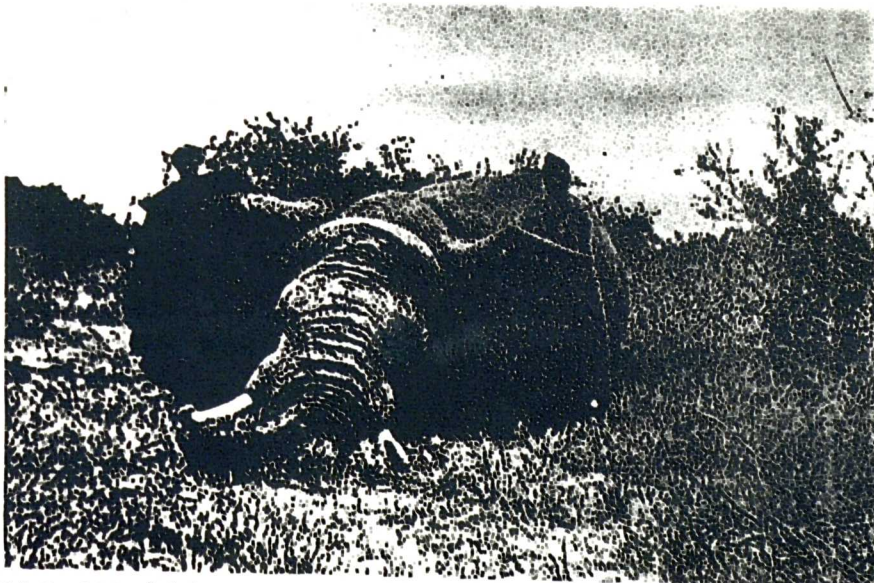
KARAMOJA SLAUGHTER.



IVORY FROM KOROMOJO.

PURVIS 1909:263.

Over 50 tusks @ £25 in Mbale or £33 in London.
W.D.M. Bell could acquire this quantity in a month. He could be
the European on the right.



RAYNE 1933:64.

BWANA BELL'S CARAVAN.



CARRYING THE IVORY.



THE RETURN OF THE SAFARI.

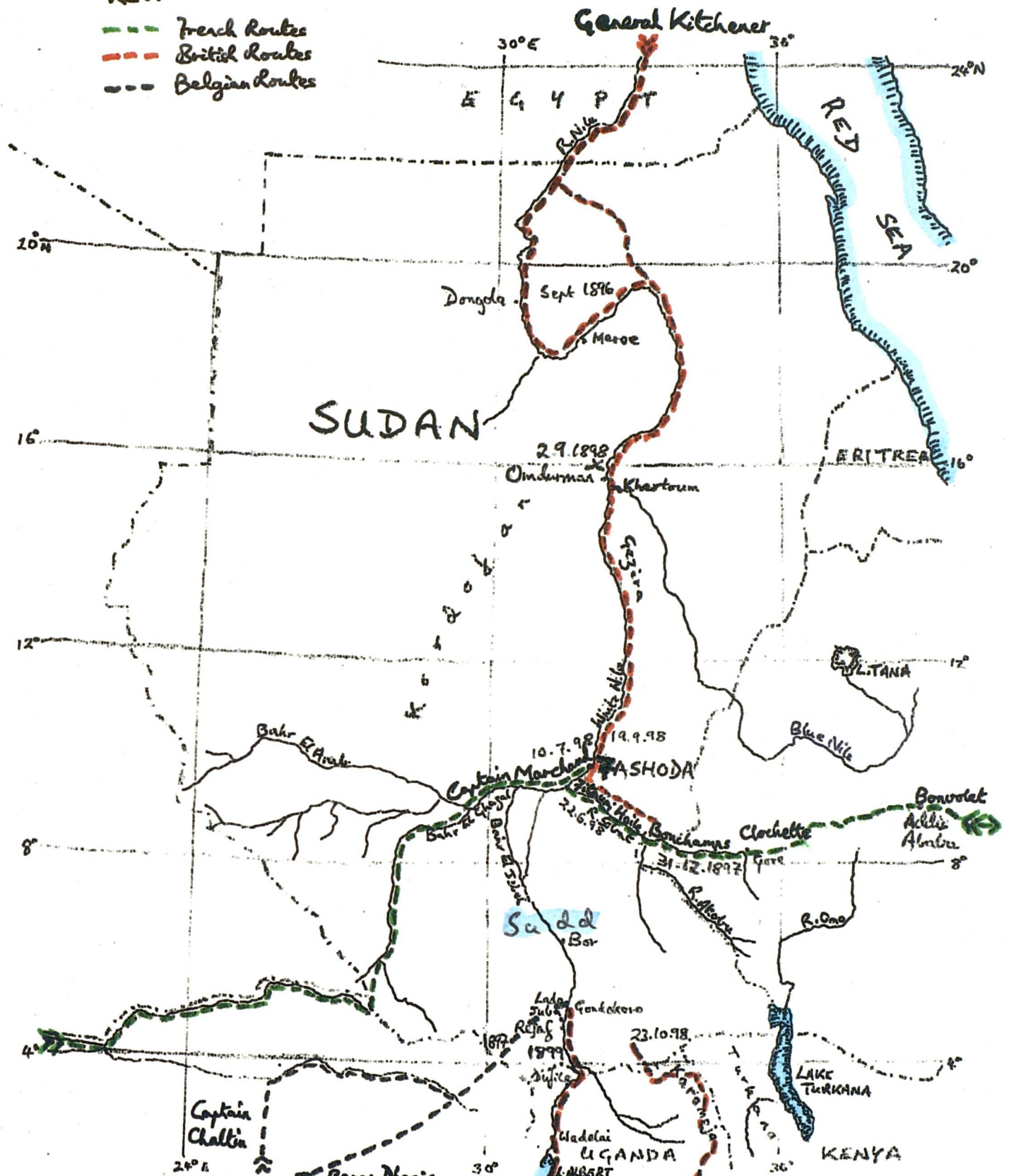
BELL 1923 : 35, 57.

NOTE THE MUSLIM STAR AND CRESCENT
ON THE CARAVAN'S FLAG.

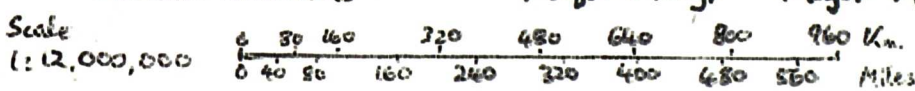
RACING TO FASHODA

KEY:

- French Routes
- British Routes
- Belgian Routes



--- Modern National Boundaries



THE MACDONALD EXPEDITION IN KARAMOJA.

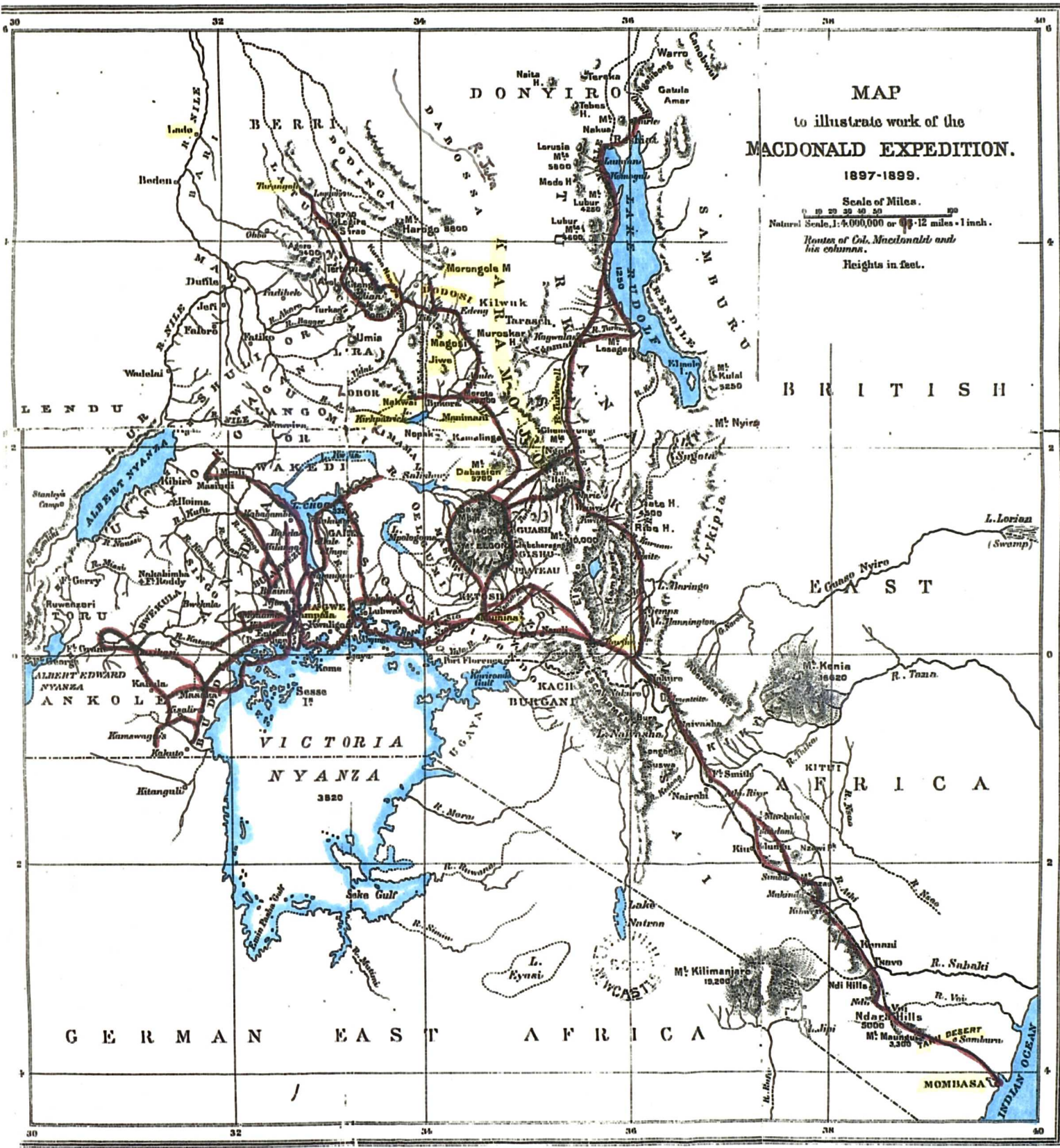


COLONEL J. R. L. MACDONALD, C.B., R.E.

AUSTIN 1903:
FRONTISPIECE.



MACDONALD 1899 a.
45.



MAP
to illustrate work of the
MACDONALD EXPEDITION.

1897-1899.

Scale of Miles.
0 10 20 30 40 50
Natural Scale, 1:4,000,000 or 12 miles = 1 inch.

Routes of Col. Macdonald and his columns.
Heights in feet.

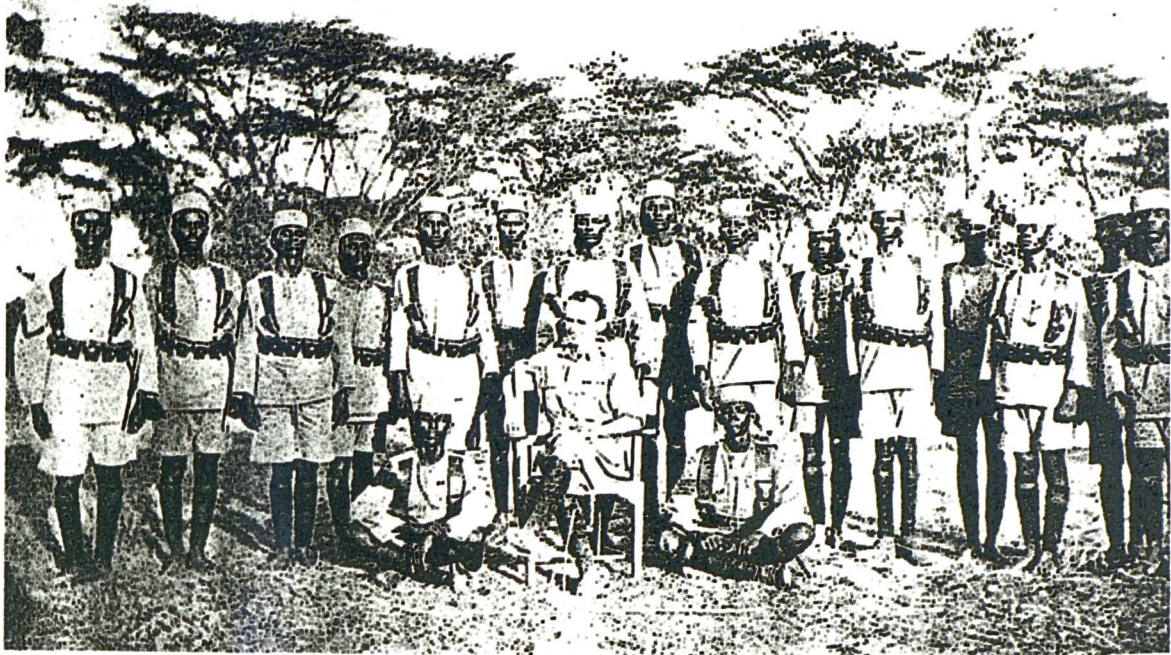
BRITISH

AFRICA

GERMAN EAST AFRICA

AUSTIN 1903

BRITISH VICTORY AT NAKOT PASS.



SOMAL SOLDIERS—TURKANA

Photo: H. L. Sargent

CAPTAIN
RAYNE
SEATED.



DEAD RAIDERS—AFTER THE FIGHT

Photo: H. L. Sargent.

RAYNE 1923: 28, 36.

APPENDIX IV

COMPARATIVE TABLE OF COTTON AND TOTAL EXPORTS FROM 1922

| Year ending 31st March (Calendar year from 1921) | Total value of exports of domestic produce | Equivalent no. of bales of 400 lb. lint cotton exported | Value of lint cotton exported | Value of cotton seed exported | Percentage of value of lint and cotton seed to total of domestic exports |
|--|--|---|-------------------------------|-------------------------------|--|
| 1922-3 | £ 29,570 | .. | £ .. | £ .. | .. |
| 1923-4 | 43,156 | .. | .. | .. | .. |
| 1924-5 | 69,378 | 54 | 236 | .. | 0.39 |
| 1925-6 | 80,826 | 211 | 1,089 | .. | .. |
| 1926-7 | 116,001 | 980 | 11,411 | 2 | 9.84 |
| 1927-8 | 147,028 | 3,973 | 51,594 | 263 | 35.27 |
| 1928-9 | 127,175 | 3,945 | 41,232 | 2,910 | 34.71 |
| 1929-10 | 175,934 | 6,209 | 59,596 | 849 | 34.36 |
| 1930-11 | 306,669 | 13,378 | 165,412 | 3,208 | 55.00 |
| 1931-12 | 367,575 | 20,133 | 230,850 | 5,909 | 64.41 |
| 1932-13 | 436,992 | 25,811 | 254,379 | 11,335 | 60.82 |
| 1933-14 | 511,079 | 27,568 | 317,687 | 13,499 | 64.73 |
| 1934-15 | 523,773 | 32,535 | 351,146 | 18,172 | 70.59 |
| 1935-16 | 593,681 | 26,226 | 245,426 | 9,753 | 50.66 |
| 1936-17 | 637,793 | 21,832 | 348,914 | 10,220 | 56.31 |
| 1937-18 | 784,693 | 27,854 | 537,631 | 7,402 | 69.46 |
| 1938-19 | 1,247,457 | 27,492 | 965,951 | 6,149 | 77.93 |
| 1939-20 | 1,828,537 | 36,530 | 1,209,663 | 25,783 | 67.56 |
| 1920 (9 mths. to 31 Dec.) | 4,134,136 | 47,695 | 3,778,931 | 8,990 | 91.63 |
| 1921 | 1,539,538 | 81,366 | 1,284,357 | 22,113 | 84.67 |
| 1922 | 1,215,793 | 48,299 | 877,025 | 9,532 | 72.97 |
| 1923 | 2,393,678 | 88,016 | 2,026,820 | 52,964 | 86.89 |
| 1924 | 3,897,595 | 128,604 | 3,486,565 | 106,280 | 92.19 |
| 1925 | 5,097,215 | 196,038 | 4,685,992 | 122,790 | 94.34 |
| 1926 | 3,596,045 | 180,860 | 3,051,791 | 194,887 | 90.28 |
| 1927 | 2,310,300 | 131,728 | 1,690,837 | 170,303 | 80.56 |
| 1928 | 3,395,270 | 138,486 | 2,475,328 | 323,110 | 82.42 |
| 1929 | 4,274,758 | 204,057 | 3,312,668 | 423,999 | 87.41 |
| 1930 | 2,069,453 | 129,122 | 1,555,344 | 137,387 | 82.15 |
| 1931 | 1,978,262 | 188,920 | 1,503,307 | 149,224 | 83.53 |
| 1932 | 2,224,878 | 207,326 | 1,584,172 | 168,366 | 87.77 |
| 1933 | 3,461,610 | 294,828 | 2,682,210 | 262,539 | 85.00 |
| 1934 | 3,773,766 | 285,612 | 2,927,796 | 85,947 | 79.86 |

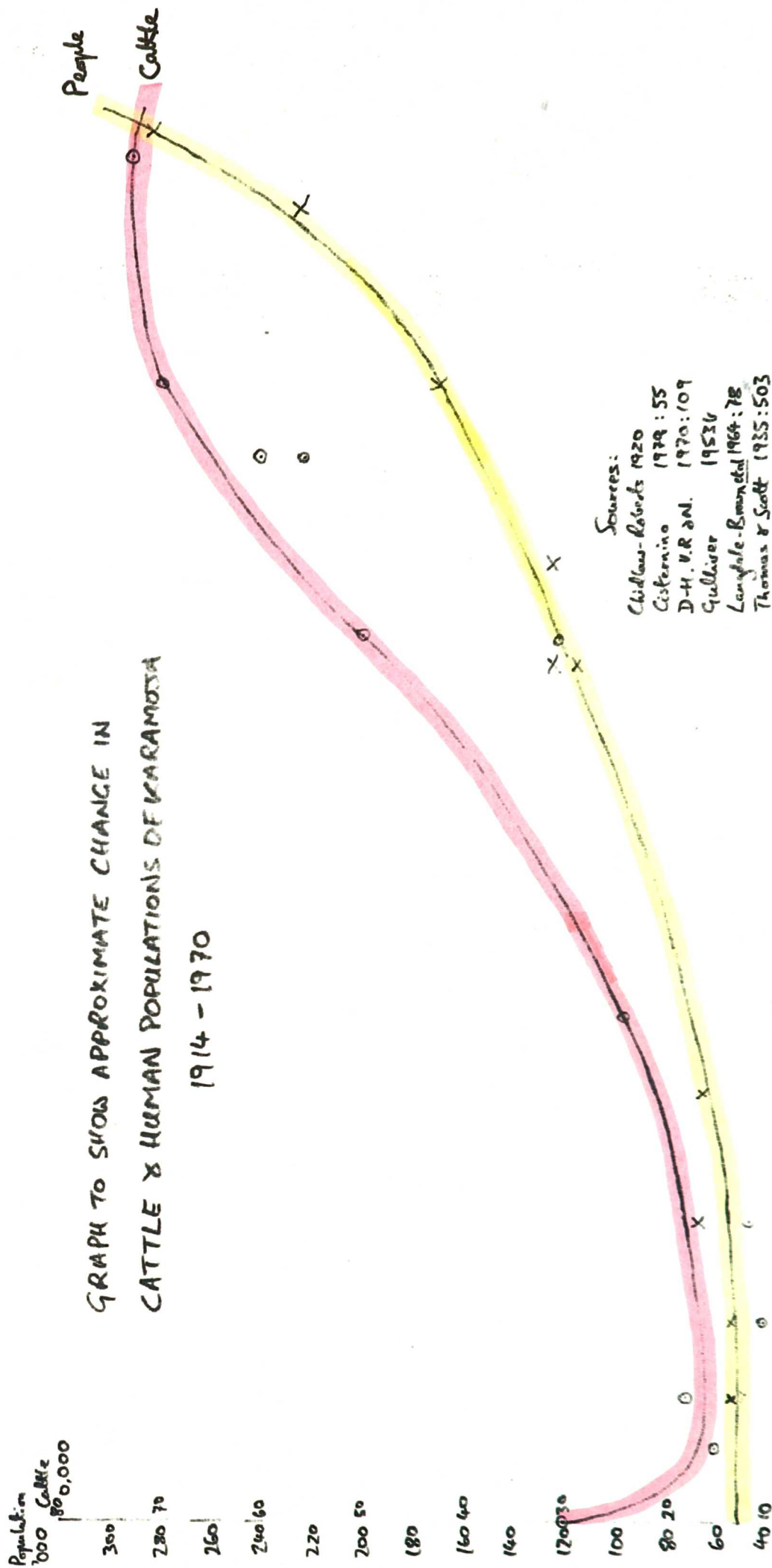
Note. From 1927 to 1918 some portion of the annual crop was exported ungninned, for the most part to the Kisumu (Kenya) ginnery. In this table the whole of the value credited in export returns to ungninned cotton is attributed to the contained lint which is assumed to represent 30 per cent. of the weight of ungninned cotton exported, the weight of the contained seed being ignored.

APPENDIX III

ANNUAL REVENUE AND EXPENDITURE

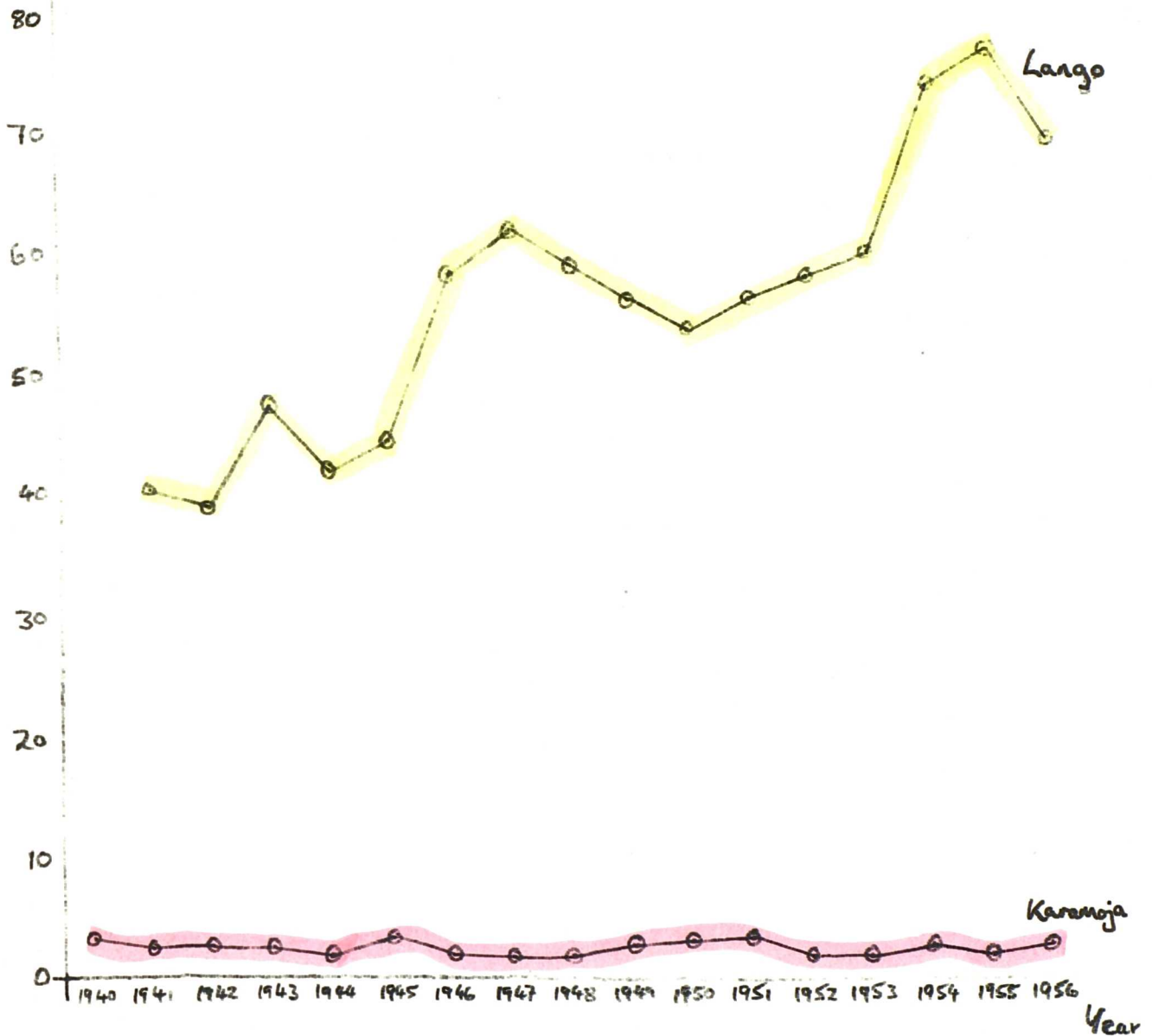
| Year ending 31st March. Calendar year from 1921 | Grant-in-aid | Revenue | Expenditure | Surplus balance and Reserve Fund |
|---|--------------|-----------|-------------|----------------------------------|
| 1893-4 | £ .. | £ .. | £ 43,589 | £ .. |
| 1894-5 | 95,000 | 7,577 | 63,937 | .. |
| 1895-6 | 49,000 | 6,248 | 61,387 | .. |
| 1896-7 | 49,000 | 11,182 | 67,377 | .. |
| 1897-8 | 89,000 | 10,116 | 100,972 | .. |
| 1898-9 | 339,000 | 13,541 | 491,901 | .. |
| 1899-1900 | 397,000 | 47,629 | 296,226 | .. |
| 1900-1 | 204,400 | 81,833 | 251,597 | .. |
| 1901-2 | 172,000 | 73,998 | 228,680 | .. |
| 1902-3 | 135,000 | 41,158 | 203,733 | .. |
| 1903-4 | 130,000 | 51,474 | 180,800 | 47,801 |
| 1904-5 | 139,850 | 59,707 | 173,038 | 74,320 |
| 1905-6 | 103,000 | 77,814 | 191,142 | 63,992 |
| 1906-7 | 112,000 | 96,772 | 191,502 | 81,262 |
| 1907-8 | 85,000 | 113,883 | 195,528 | 84,617 |
| 1908-9 | 95,000 | 102,572 | 250,337 | 25,852 |
| 1909-10 | 103,262 | 165,145 | 210,140 | 54,119 |
| 1910-11 | 96,000 | 191,094 | 252,374 | 88,839 |
| 1911-12 | 65,000 | 203,492 | 283,689 | 73,642 |
| 1912-13 | 45,000 | 238,655 | 292,147 | 65,149 |
| 1913-14 | 35,000 | 256,559 | 290,180 | 66,529 |
| 1914-15 | 10,000 | 282,831 | 280,213 | 70,147 |
| 1915-16 | .. | 287,026 | 285,072 | 72,100 |
| 1916-17 | .. | 315,438 | 289,308 | 98,250 |
| 1917-18 | .. | 326,366 | 285,389 | 139,227 |
| 1918-19 | .. | 351,835 | 323,692 | 167,370 |
| 1919-20 | .. | 495,549 | 465,118 | 197,801 |
| 1920 (9 mths. to 31st Dec.) | .. | 777,084 | 592,780 | 463,957 |
| 1921 | .. | 863,174 | 786,166 | 480,943 |
| 1922 | .. | 820,366 | 920,229 | 381,079 |
| 1923 | .. | 999,750 | 938,999 | 441,830 |
| 1924 | .. | 1,239,790 | 918,662 | 762,958 |
| 1925 | .. | 1,479,284 | 1,108,396 | 1,133,845 |
| 1926 | .. | 1,389,641 | 1,295,612 | 1,227,874 |
| 1927 | .. | 1,519,237 | 1,430,976 | 1,089,204 |
| 1928 | .. | 1,682,918 | 1,368,188 | 1,240,254 |
| 1929 | .. | 1,412,242 | 1,607,175 | 1,315,997 |
| 1930 | .. | 1,399,913 | 1,640,294* | 1,087,946† |
| 1931 | .. | 1,402,528 | 1,451,564 | 1,036,295† |
| 1932 | .. | 1,350,070 | 1,298,894‡ | 1,139,928§ |
| 1933 | .. | 1,377,672 | 1,275,594 | 1,214,405¶ |
| 1934 | .. | .. | 1,361,667 | 1,411,516¶ |

* 1930.—An additional £400,000 was transferred to Reserve Fund.
 † Includes £100,000 in Reserve Fund.
 ‡ Includes £433,857 in Reserve Fund.
 § Includes £433,857 in Reserve Fund.
 ¶ Includes £164,963 in Reserve Fund.



GRAPH TO COMPARE THE NUMBER OF COURT CASES IN LANGO & KARAMOJA 1940-1956

No. of
Court Cases
per 1,000
of Population



Sources:

Annual Reports for Eastern and Northern Provinces 1940-56
1948 & 1959 Censi

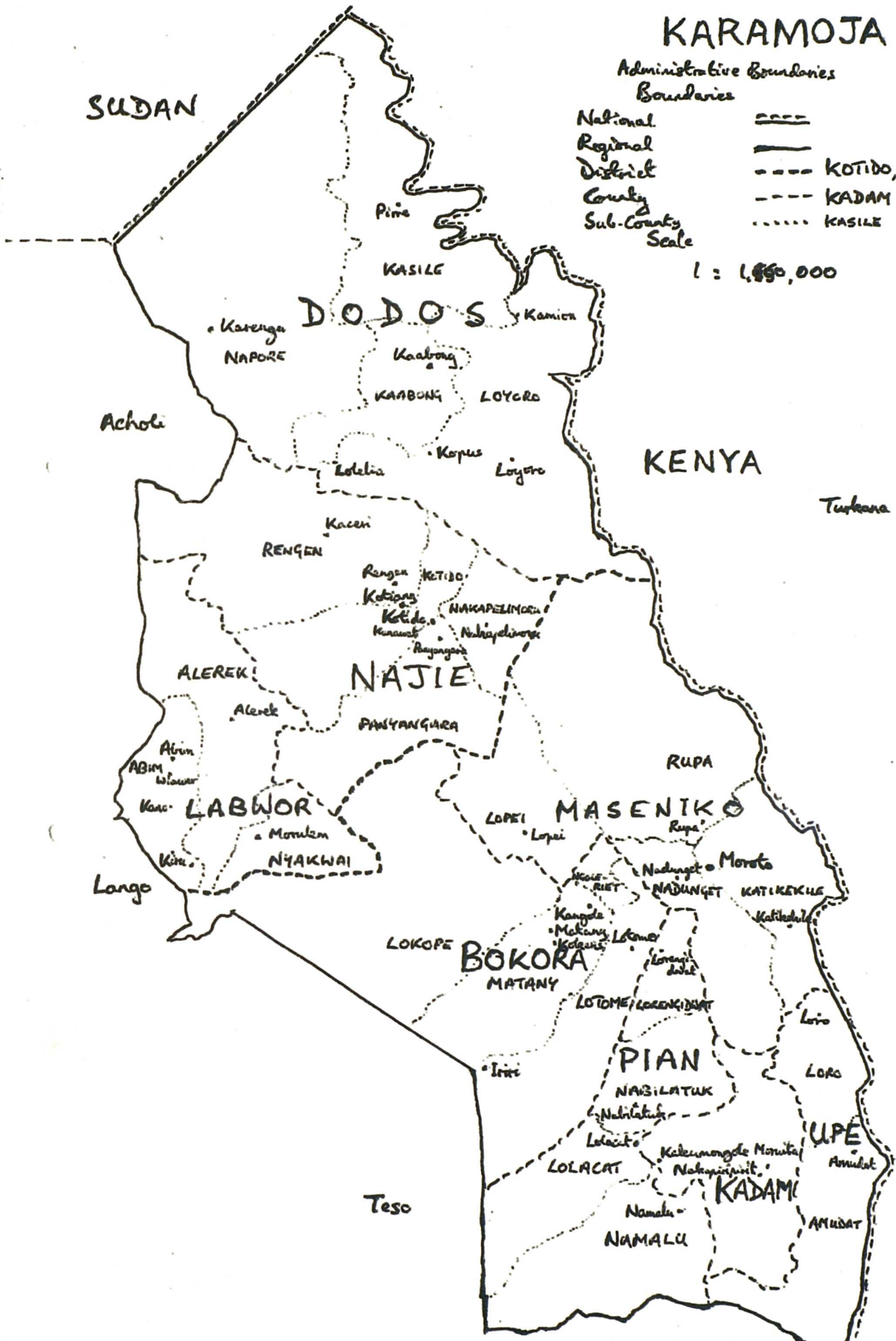
Assumptions: Lango's population grew 2.4% p.a. 1940-56
Karamoja's " " 3.5% p.a. " "

KARAMOJA

Administrative Boundaries
Boundaries

| | | |
|------------|---------|----------------|
| National | ---- | |
| Regional | — | |
| District | - - - - | KOTIDO, MOROTO |
| County | - - - - | KADAM |
| Sub-County | | KASILE |
| Scale | | |

1 : 1,000,000



MAPS, FIGURES,

& ILLUSTRATIONS

to accompany Part III



Mock spear charge at rain-making ceremony in Naka elimoru June 1983.

PHOTO. J. R. J. Rowland



Anvil thunder-cloud occludin the evening sun over Na'ie 1985.

PHOTO. B.P. KNIGHTON.

OLD FASHIONS : CONTINUOUS CULTURE.



Initiate with quartz lip-plug, akalilit, pair of matching spears, ngakwaras; head-dress, etimat, holding a bunch of black ostrich feathers, ngitimui; aloket, ending in a bob, etuleru; and wearing a baboon skin, ecom.

THOMAS + SCOTT,
1935 : 94, 308.

Sir B. H. Bourdillon



Sir B. H. Bourdillon

YOUNG INITIATES, Ngisorok.

The clay face-markings probably denote leopard spots, and so the Ngirisai age-set of the Ngimugete generation of the Jie.

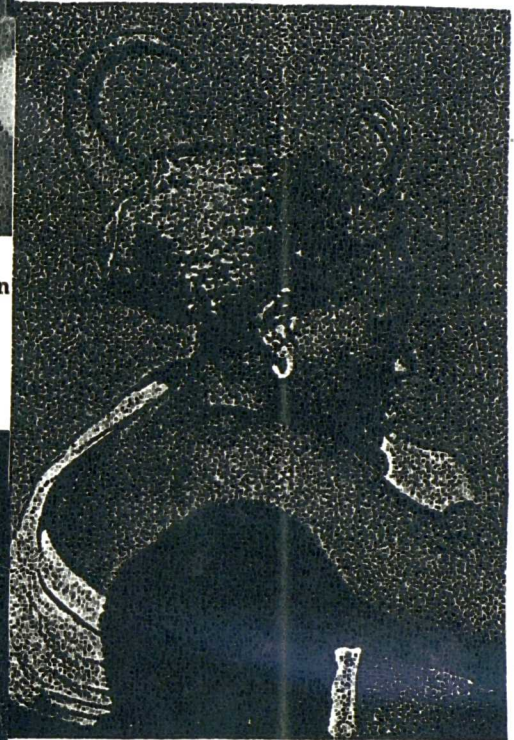
Note the fly whisk, the giraffe-hide shields, ngaupala, the eris, leopard skin. Uninitiated boys, ngidyain, have wavy lines of kaolin on their legs, lodwee.

1935

HEAD-DRESSES



A mud and ostrich feather head-dress in Karamoja, a very popular style. Lake Rudolf, Africa.



A style of head-dress in Karamoja, Lake Rudolf, Africa.

MM 13/152:109



Mr. F. H. Rogers

THOMAS & SCOTT 1935:94

ACHOLI

July/August 1970

mission



Note the necklaces of trade beads, ngacilo, seeds, and chain; the white ostrich feather, ewal, sheets over the shoulders, ngamukodoi, the head-dress, etimat, painted with sacred clay, emunyaen, and decked with a crest of feather sockets, etorogogo; and the coiled metal armlets, ngabur in. Spears being banned by the government, they carry sticks, ngibelae. The uninitiated youth with the wavy markings, lodwee, and the red ostrich feather, is wearing a balon-shaped finger-knife, ekurupeta.



PHOTO. B. P. KNIGHTON.

The Women tilling the dry earth at Lokiding, before the rains that failed in 1984.

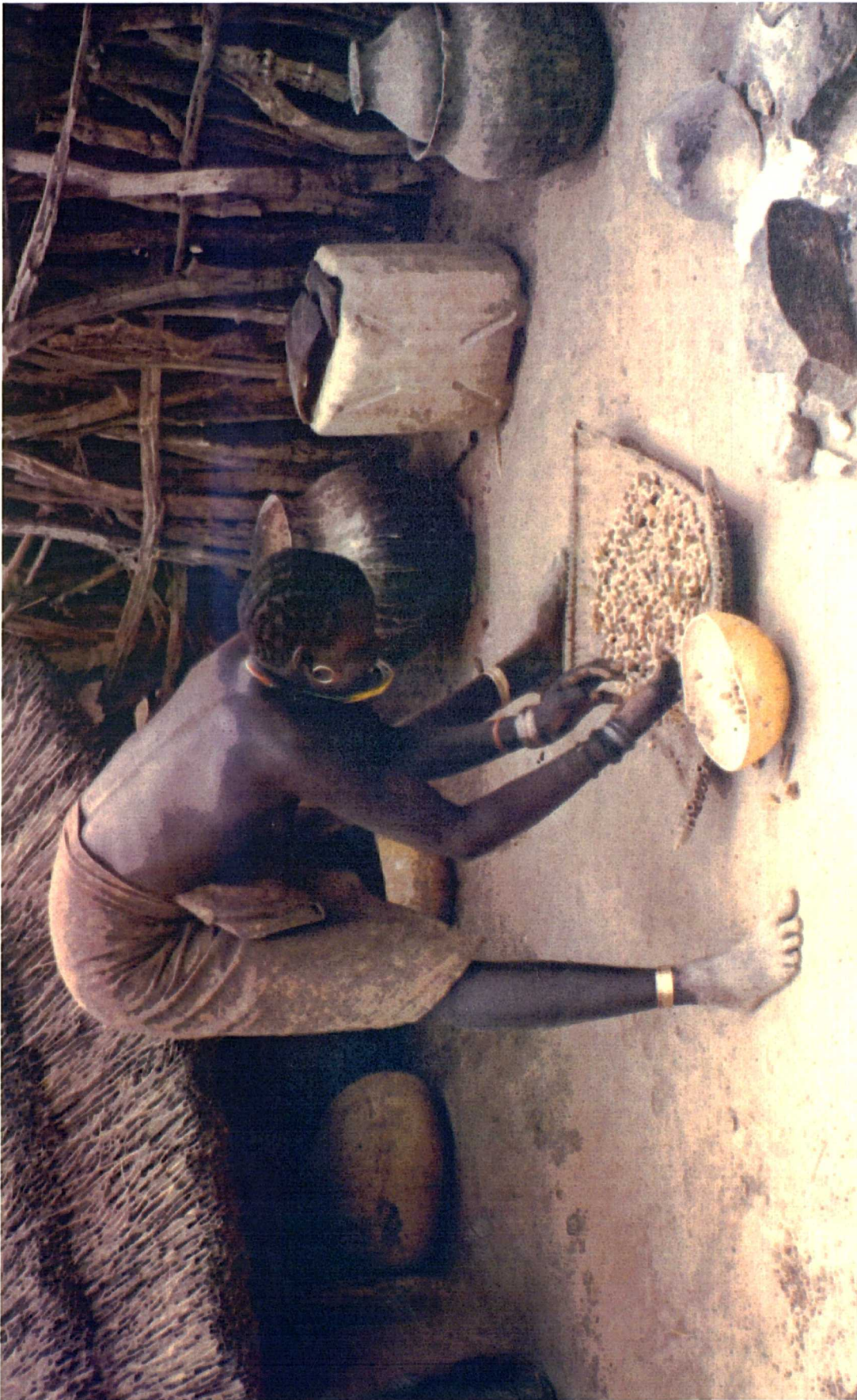


PHOTO T. P. KNIGHTON.

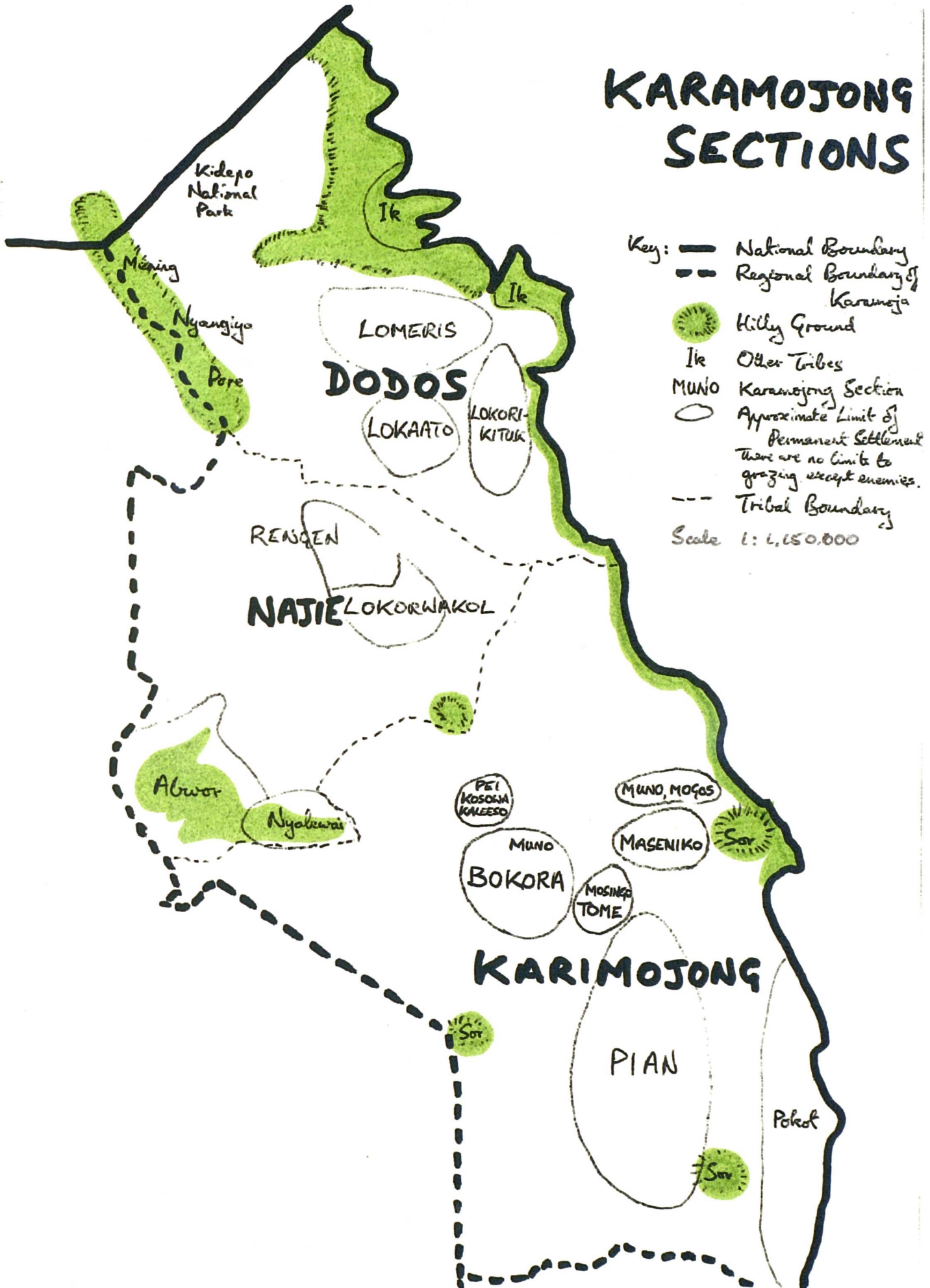
A younger daughter of Nacam winnowing groundnuts at home in Kaceri, 1985.



Women and children at Su 'tree-service' in Nakapelimoru 1985.

PHOTO. B.P. KNIGHTON.

KARAMOJONG SECTIONS



- Key:
- National Boundary
 - - - Regional Boundary of Karamoja
 - ☀ Hilly Ground
 - Ik Other Tribes
 - MUNO Karamojong Section
 - Approximate Limit of Permanent Settlement
There are no limits to grazing except enemies.
 - - - Tribal Boundary
- Scale 1: 1,150,000



PHOTO. B. P. KNIGHTON.

Nakwaki, son of Nacam, with family and friends at home in Kacen, 1985. The scar can still be seen on his left shoulder, through which went an enemy bullet. On his right shoulder, the cicatrices display that he has killed an enemy emotit. By his right, is his favourite first wife; by his left is his unmarried sister, with a girl's chain apron, and his friends with stick and stool com-headrest.

KARAOJA CATTLE SCHEME SUPPLIES 1952-1961

Sources: Annual Reports, Northern Province
 D-H, N. 1962: 788
 Baker 1977: 166

| Year | Mean Price per Head in /- | No. of Cattle Supplied |
|------|---------------------------|------------------------|
| 1952 | 188/16 | 10,062 |
| 1953 | 200/85 | 13,865 |
| 1954 | 100/42 | 12,753 |
| 1955 | 167/- | 11,126 |
| 1956 | 175/- | 13,371 |
| 1957 | 187/- | 13,113 |
| 1958 | n.d. | 11,966 |
| 1959 | n.d. | 14,200 |
| 1960 | n.d. | 28,600 |
| 1961 | 85/- | 36,000 |
| 1962 | n.d. | 22,000 ? |
| 1963 | 197/- | 14,000 |

Price per Head in Sterling

200
190
180
170
160
150
140
130
120
110
100
90
80

1952
1953
1954
1955
1956
1957
1958
1959
1960
1961
1962
1963

1961

10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 '000 of Cattle Supplied

MAPS, FIGURES,

& ILLUSTRATIONS

to accompany Part IV

THE CHRISTIAN BRITISH SALVATION OF UGANDA.

UGANDA

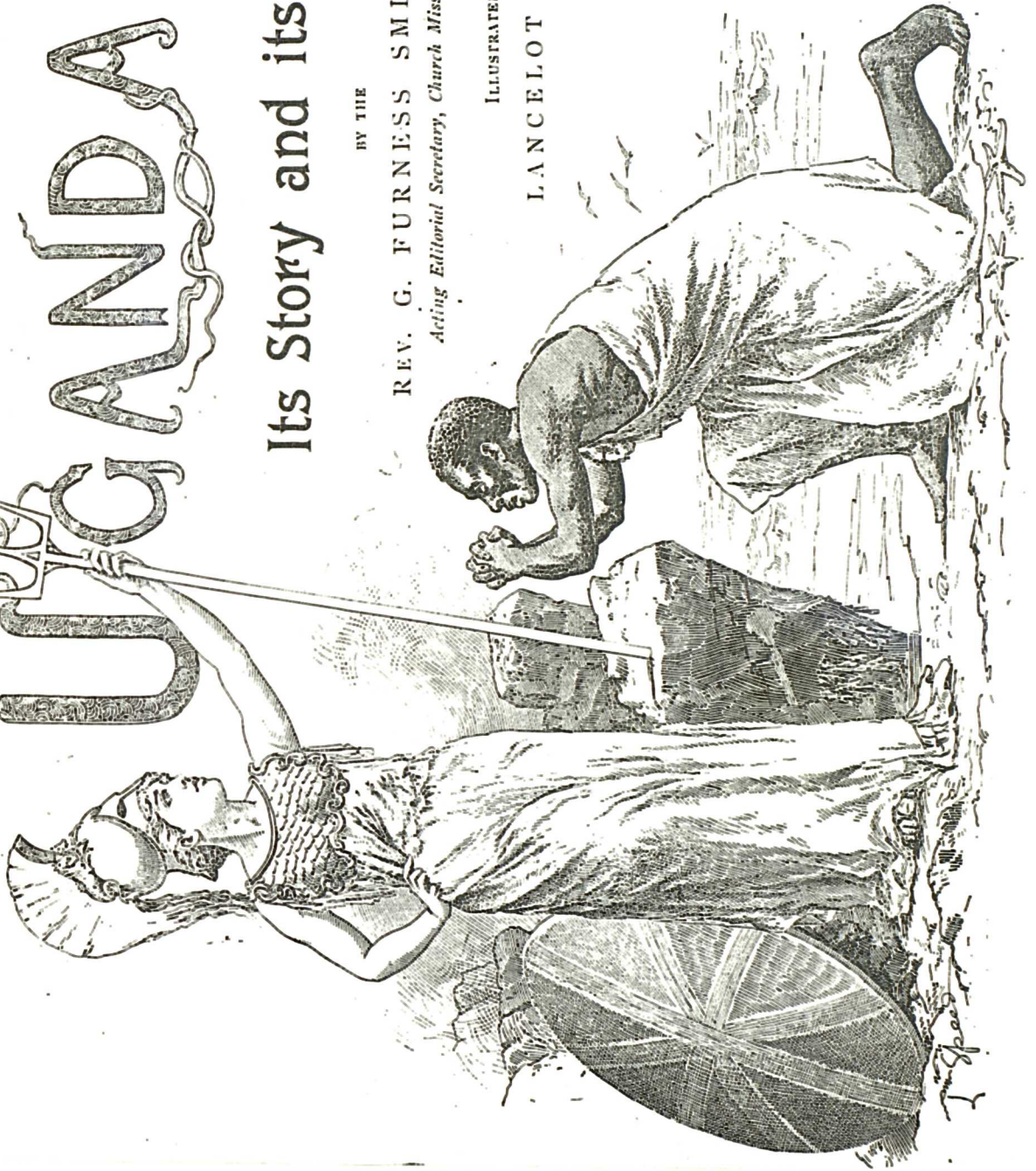
Its Story and its Claim.

BY THE

REV. G. FURNESS SMITH, M.A.,
Acting Editorial Secretary, Church Missionary Society.

ILLUSTRATED BY

LANCELOT SPEED.



"AFRICA WAITS."

FURNESS SMITH 1892.

No. 26/22.

PROVINCIAL COMMISSIONER'S OFFICE,
JINJA, UGANDA.

The Hon'ble,
The Chief Secretary,
u.f.s.

30th November, 1923.

copy filed in Sub. 5.17/1 Min. 3.

To The Assistant Secretary for
Native Affairs,
Entebbe.

Min 165.

Min 167.

Min 164.

Subject. Missions in Karamoja.

Min. 146

Further to my No. 26/22 of 31st May last, the time has now arrived at which, in my opinion, the entry of Missions into Karamoja should be permitted.

2. The District and people have now been well surveyed and the work of Missions would be advantageous in all respects.

3. There is moreover a very strong Mohammedan influence in the District which needs some counter influence. All the five agents, all the shopkeepers, and the First Class Sergeant of the Uganda Police Unit are Mohammedans and to prevent all the Chiefs becoming proselytized I consider that the District should be opened to other Missionary influence.

[Signature]

PROVINCIAL COMMISSIONER,
EASTERN PROVINCE.

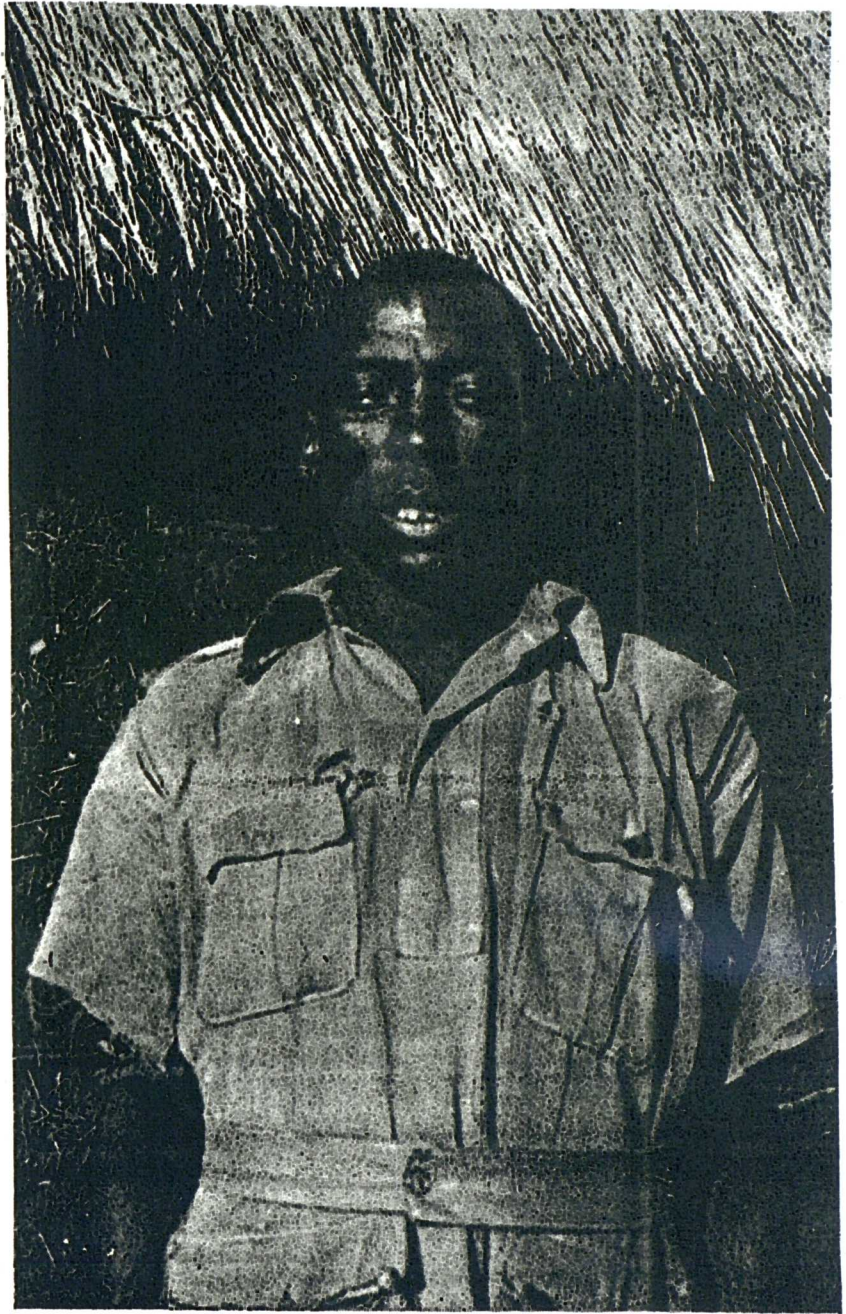
Hon. c.s.

Min 157.

2. The C. M. S. a header have permission to extend their activities to Karamoja vide (127). No other applications have been received from missions to enter Karamoja. In view of para 3 it may be as well to inform the R. C. mission that applications for teachers to enter Karamoja will be favourably considered.

B. Ashton-Warner

ISRAEL LOKONG.

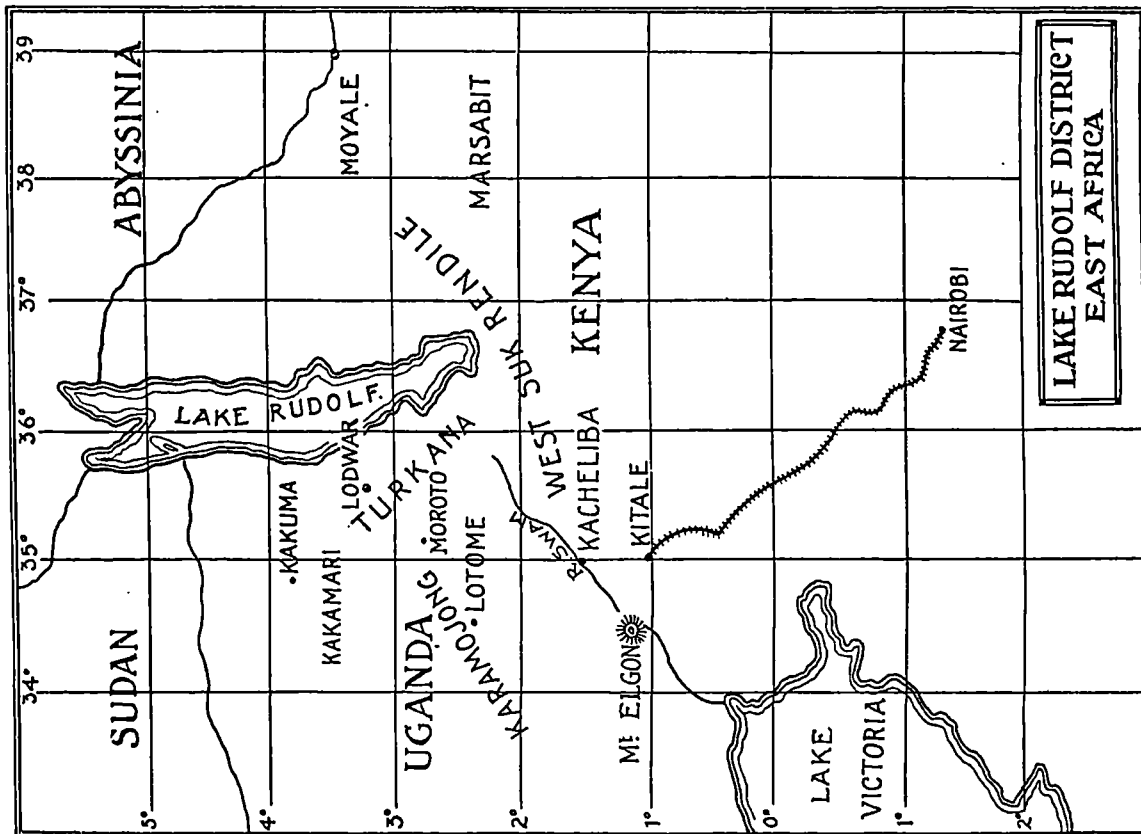


LOKONG. APACHAPA.

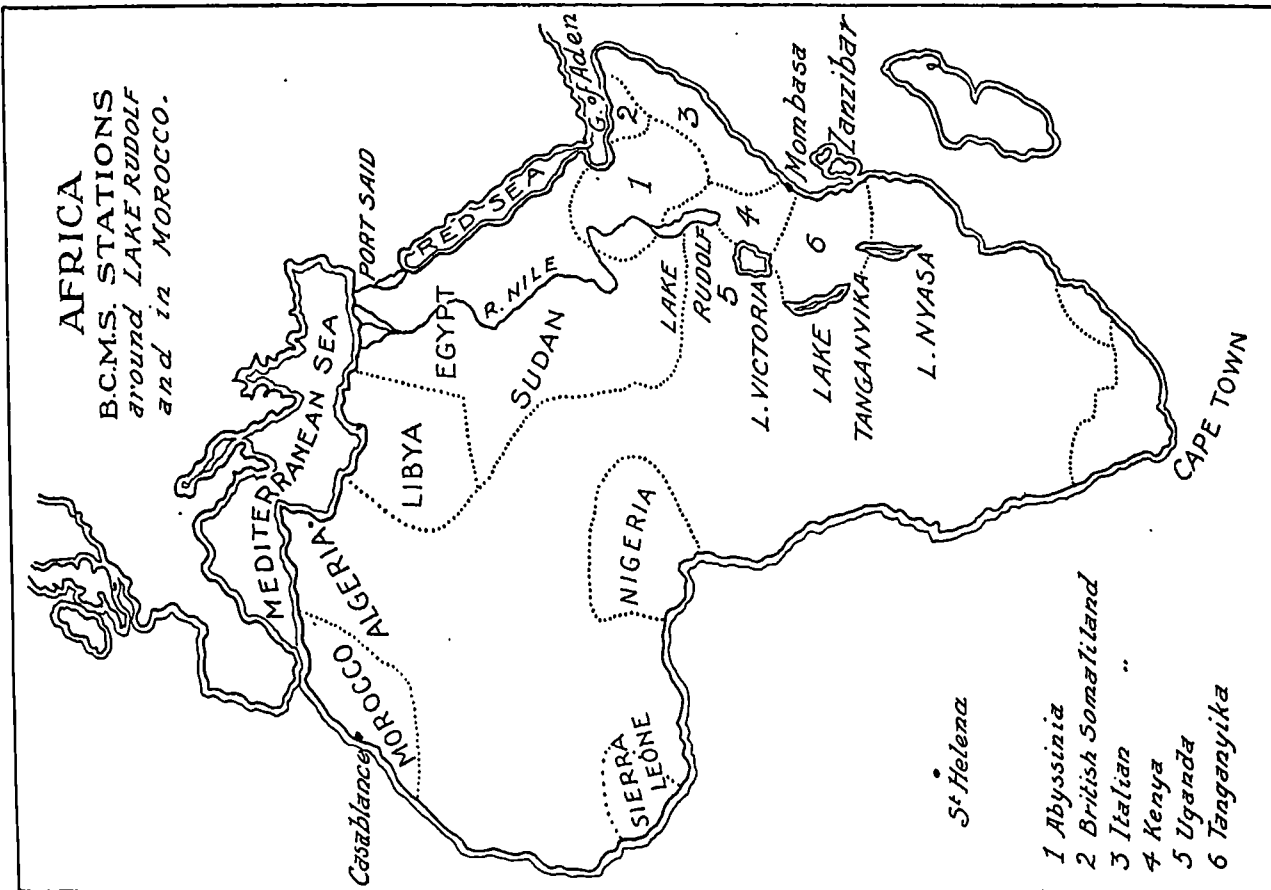
HPW 1932/26.

BCMS IN AFRICA.

LAKE RUDOLF DISTRICT



AFRICA



MEN FOR AFRICA



Mr. Alfred Buxton, M.A.



Mr. Hamilton Paget Wilkes, B.A.



Mr. Stanley Gilbert Metters.

RECORD 1929:28



Rev. William Owen.

REV. WILLIAM OWEN.—Located to Lake Rudolf District, Africa. (Home—Port Sunlight.) He has received three years' training at the B.C.M. College, and was ordained in the College Chapel by the Bishop of Bristol on June 24, 1930. Since that time he has taken a short medical course in the Bristol Hospitals under Mr. Rendle Short, F.R.C.S. Mr. Owen had formerly undergone an engineer's apprenticeship, which should stand him in good stead in pioneer work in Africa.

MM 8/94:134



Mr. Owen Brand

RECORD 1936:25

WHITE MEETS BLACK.



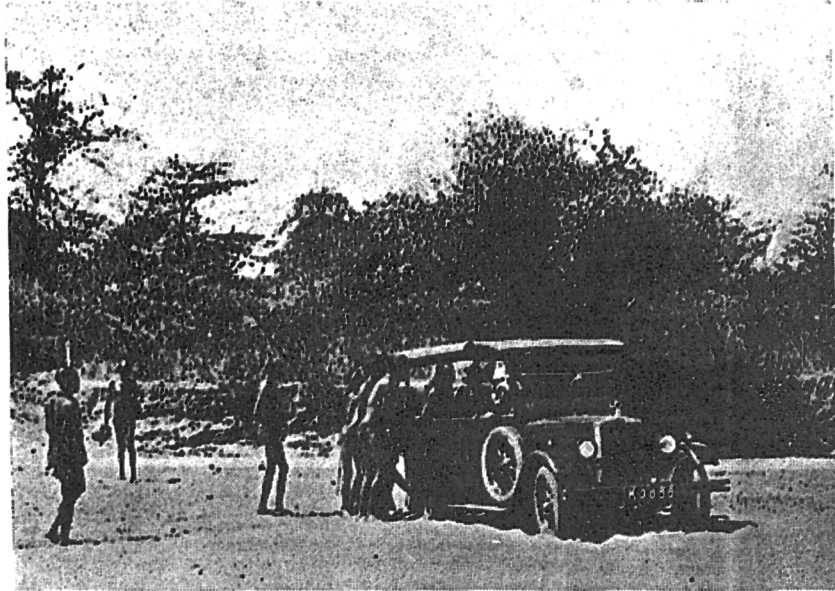
Natives of Karamoja.



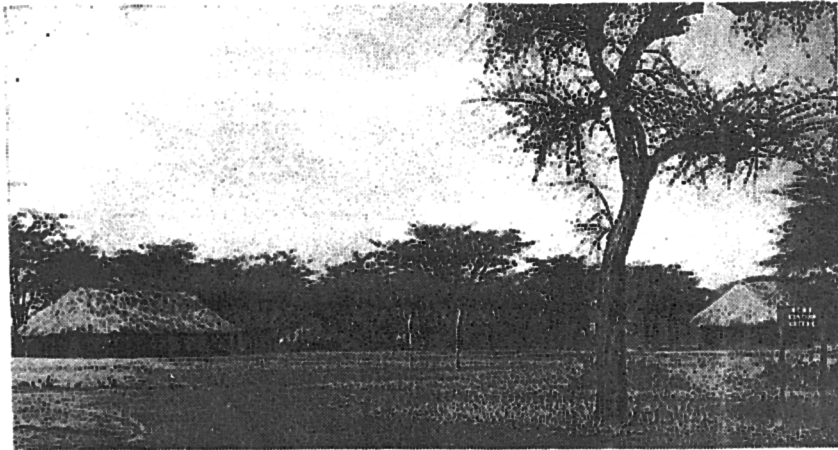
Native of Karamoja.

PEARCE 1941: 9, 24.

BLACK MEETS WHITE.



Crossing a dry river bed.



B.C.M.S. Compound, Lotome.

PEARLE 1941: 8f



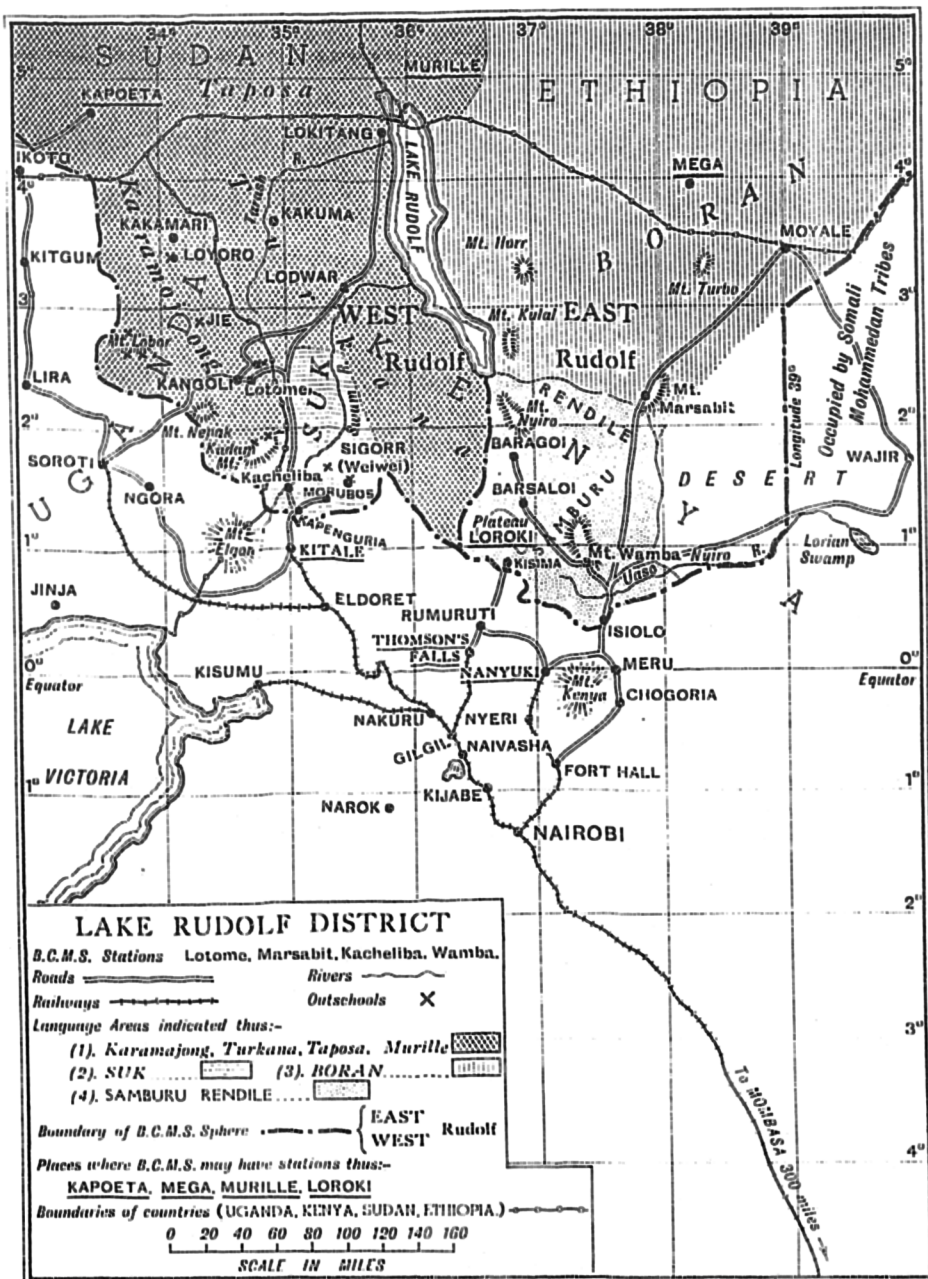
Mr. Hamilton Wilkes at Lotome ;
Lonjo brings a present of some milk.

OPENING THE LAKE RUDOLF MISSION.



Mrs. ROWCROFT, Vice President.
A generous benefactress of the Society, and especially of its African and Arctic Missions.

RECORD 1930.



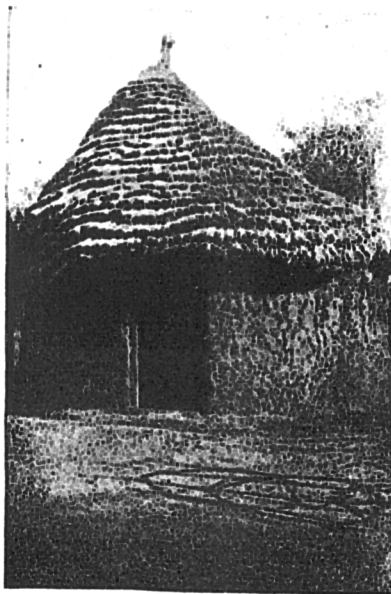
LOTOME - STARTING BASE FOR LAKE RUDOLF.



FIELD COUNCIL
MEETING
with 'Flapper' Go
of FAM, and
Dr Schafield of
CMS.

At LOTOME.—Back (left to right): Messrs. Punt, Totty, Metters, and Owen; Front: Messrs. Ford, Paget Wilkes, Dr. Schofield.

MM. 1931:165.



"My home at Lotome."—Rev. H. P. Wilkes.

"Give me men to match my mountains,
Give me men to match my plains:
Men with empires in their purpose,
Men with eras in their brains."
So be it, Lord.

A.B.



Samuel Fripp, taken with Peter and John who were baptized
by the Bishop of Upper Nile, at Lotome, 1931.

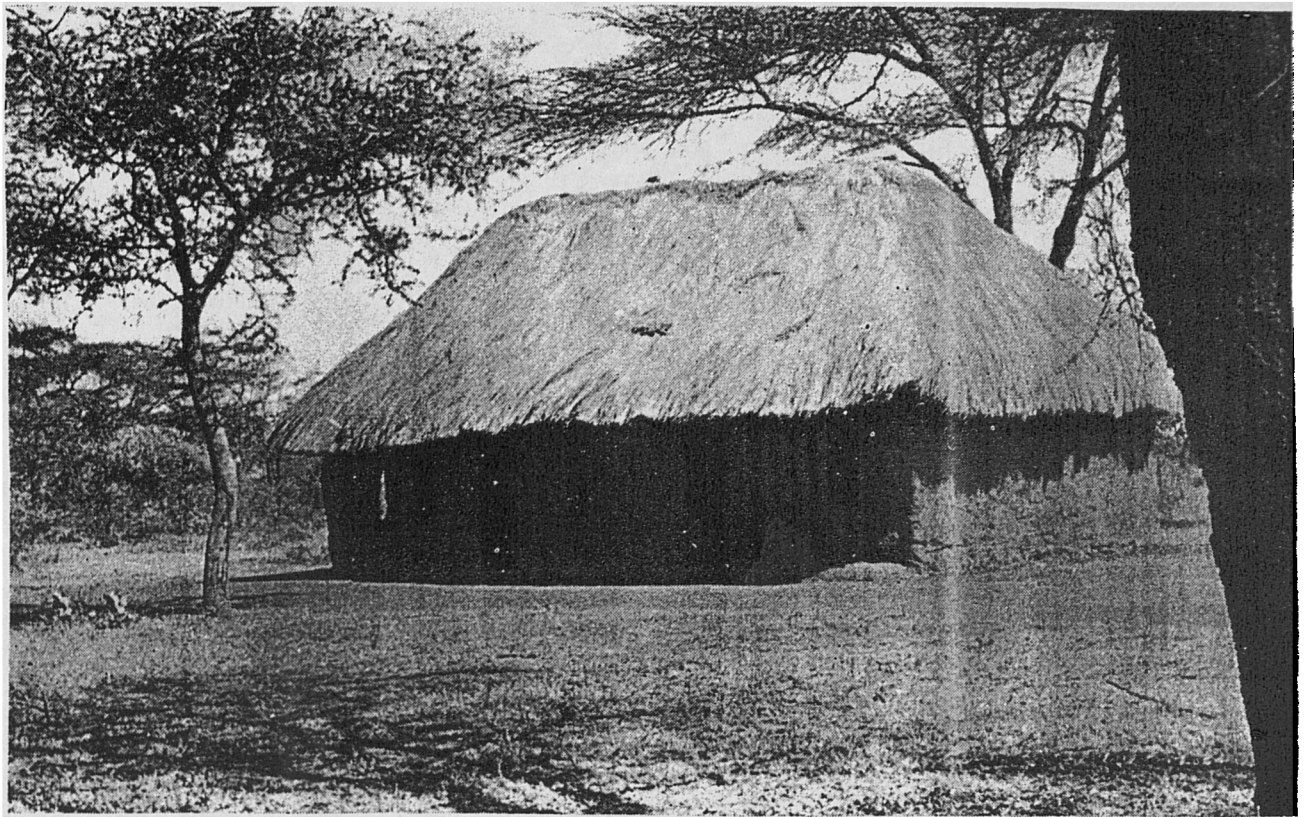
RECORD 1931:51.



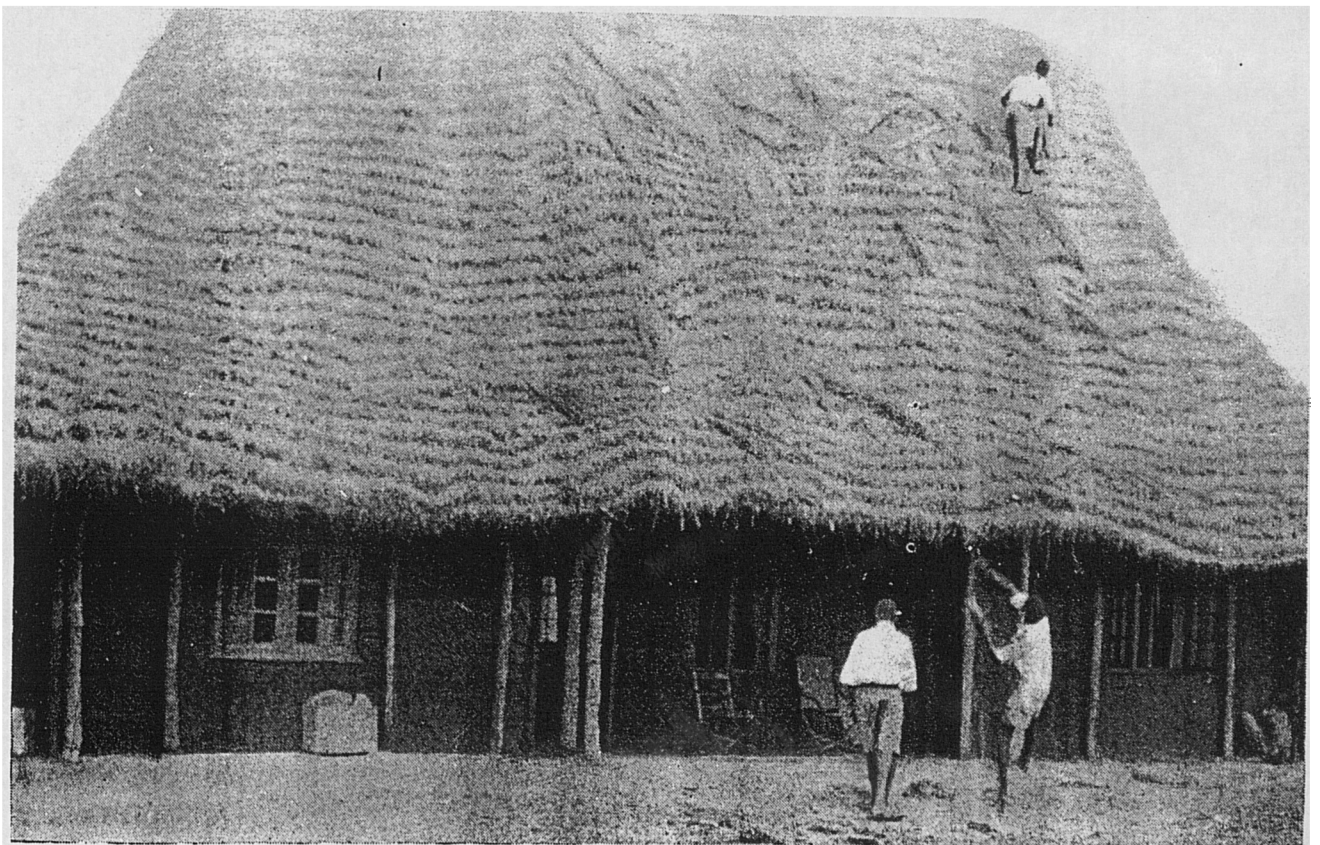
Lotome School Boys.

RECORD 1932:63.

LOTOME 1930.



LOTOME CHURCH.



The first Mission House in Lotome (destroyed by fire).



EASTERN UGANDA AND WESTERN KENYA
 in the 1920's. From the 1:2,000,000 Map
 of Kenya Colony, London: War Office,
 2nd. Ed. 1925.

L A K E

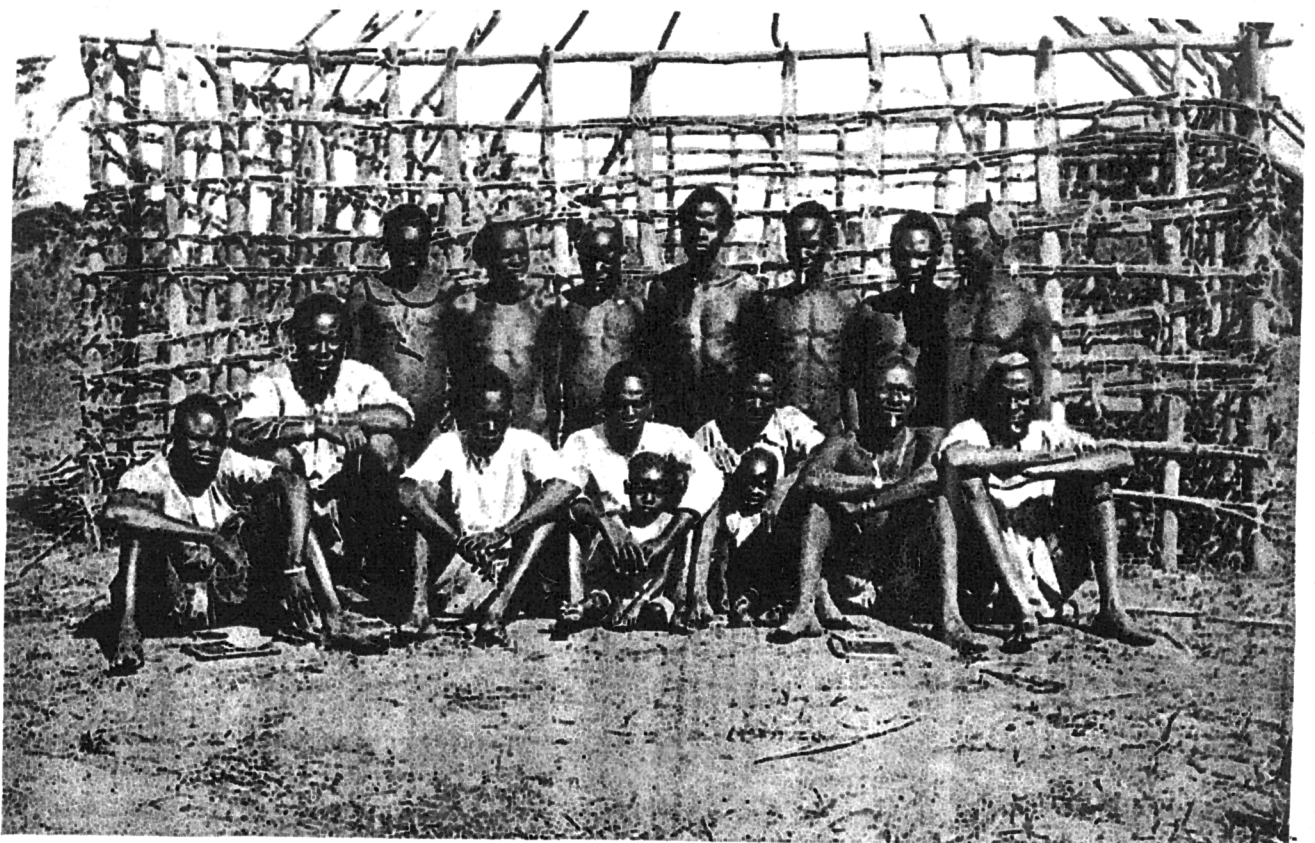
© 1904

V I C T O R I A

THE HALF-FINISHED TASK.



A SUNDAY SERVICE AT NABILATUK.



KARAMOJONG UNDER INSTRUCTION.
They helped to build their own School at Lolachat.

MISSIONARY RECRUITS.



Mr. Alfred Fripp.

Mr. ALFRED FRIPP.—Located to Lake Rudolf District, N.E. Africa. (Home—Polegate.) He was formerly a Missionary of the H.A.M. with six years' experience in the Belgian Congo. From 1919 to 1922 Mr. Fripp was an Officer in the Regular Army. His Father is a Clergyman of the Church of England. He was trained at the Missionary Training Colony.



Mrs. Alfred Fripp.

Mrs. ALFRED FRIPP.—Located to Lake Rudolf District, N.E. Africa. (Home—Polegate.) She was a Missionary under the H.A.M. from 1925-1930 in the Belgian Congo. Trained at Redcliffe House Missionary Training College, she has also had experience as a Probationer at St. Bartholomew's Hospital.



Miss Jessie Bryden.

Miss JESSIE BRYDEN.—Home—Preston. Located to N.E. Africa. She has been Head Student at the B.C.M.S. College during this her last year of training.



Miss Helen Hodgson.

Miss HELEN HODGSON.—Offered from St. John's Church, Waterloo, Liverpool. Located to N.E. Africa. She has received a course of training at B.C.M.S. College.



Miss Margaret Trotman.

Miss MARGARET TROTMAN (Home. Bristol).—Location, East Africa (Lake Rudolf District). She is a State Registered Nurse with the C.M.B. She has had a short course at the Women's College.

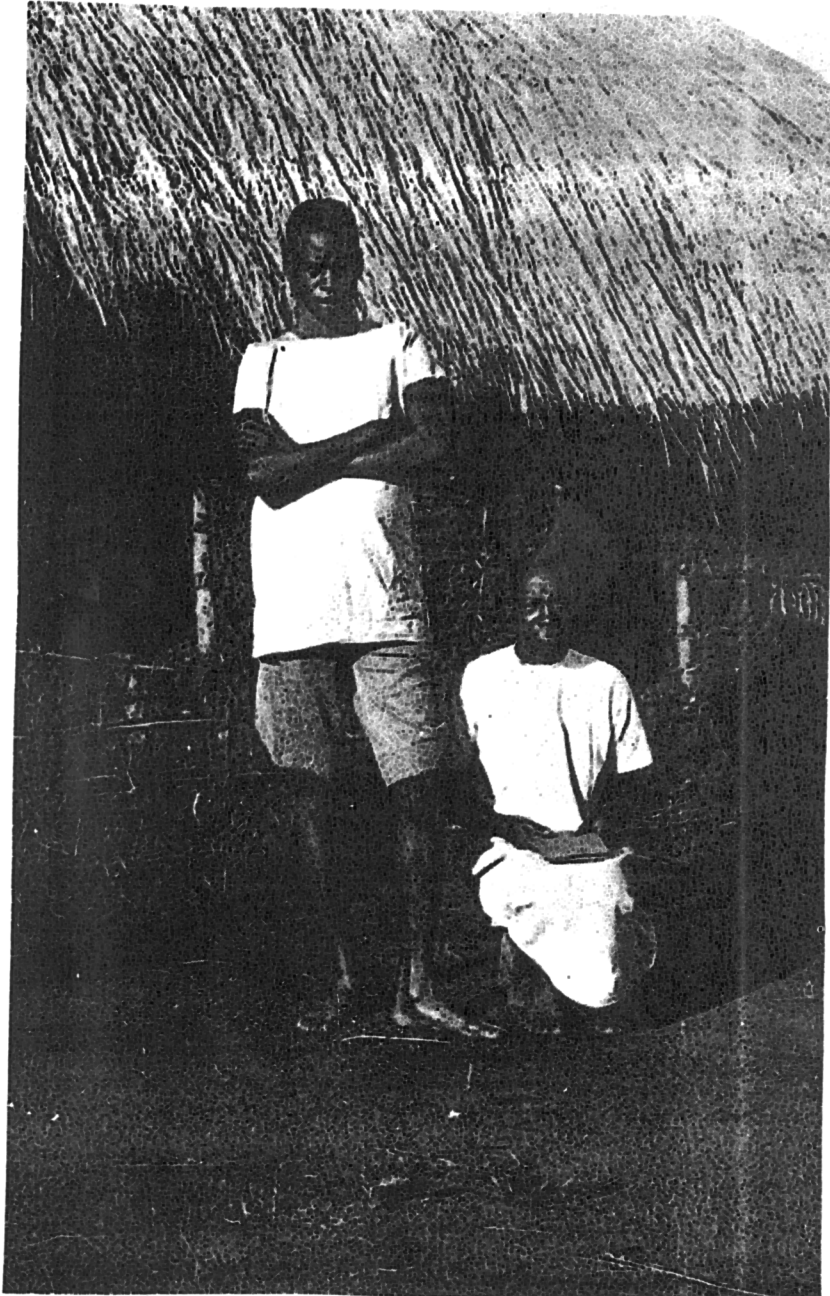


Miss Molly Hill.

Miss MOLLY HILL (Home, Kenya).—Location, Ethiopia. She has already worked as a Missionary under B.C.M.S. in E. Africa, and is returning after a year's course at the Women's College.

MM 9/106 : 133
10/118 : 135
12/142 : 132

OUT-SCHOOLS.



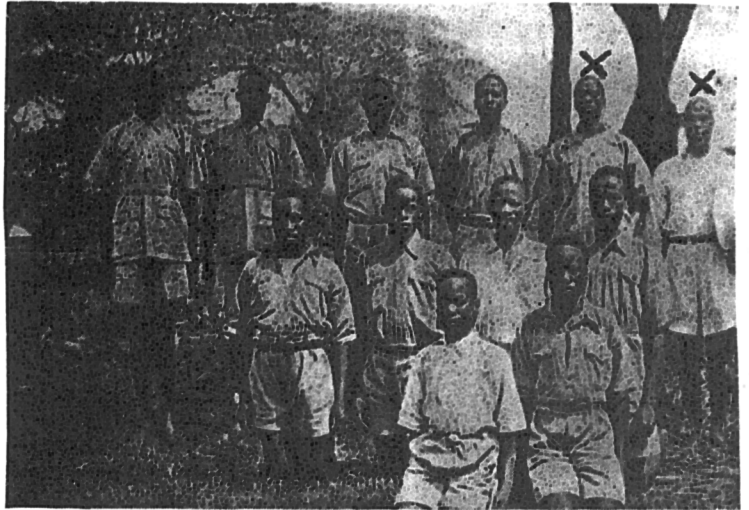
The Church Teacher, Daniel Muse, and his wife Miniam,
from the Friends of Africa Mission, Kaimosi, at Lolacat.

HPW 1932 : 23.



Men and Youths Baptized by the Rev. William Owen in the Labwor district.

THE MINISTRY OF THE CLARKS.



Our two Atess teachers (x). The older Christians who acted as Godfathers to the boys baptized on Whit-Sunday at Lotome, Lake Rudolf, Africa.



Baptised at Lotome, Lake Rudolf, Africa, Whit-Sunday, 1935.



- WITH DORIS CLARK.

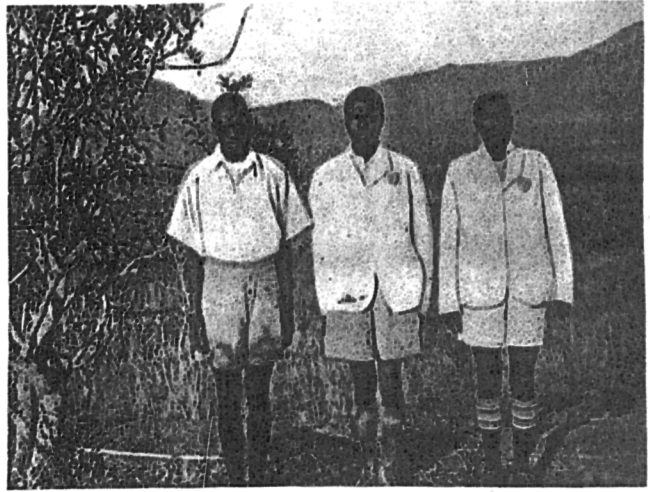
Mr. Robert Clark.



Joram (left) and the Christians recently baptized at Nabilatuk, Karamoja, Lake Rudolf District, Africa.

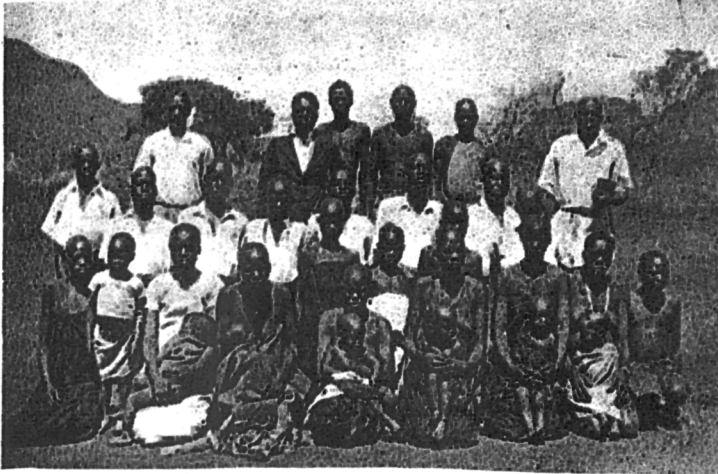
RECORD 1935:80

**CHURCH GROWTH
IN LABWOR.**



Three Labwor-Christian Teachers, Karamoja.

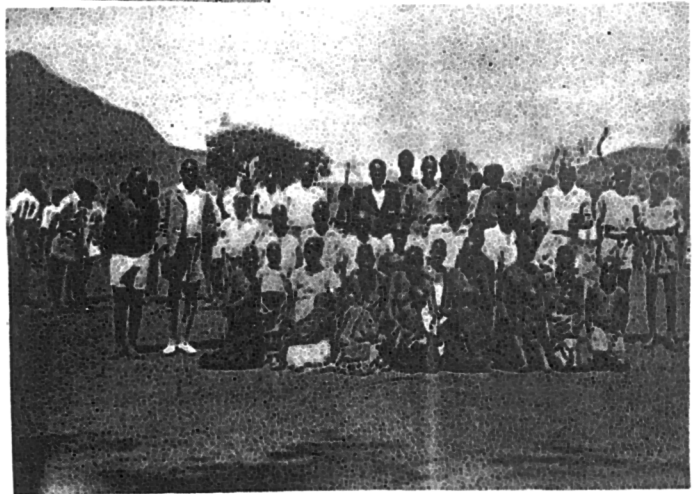
RECORD 1936:89.



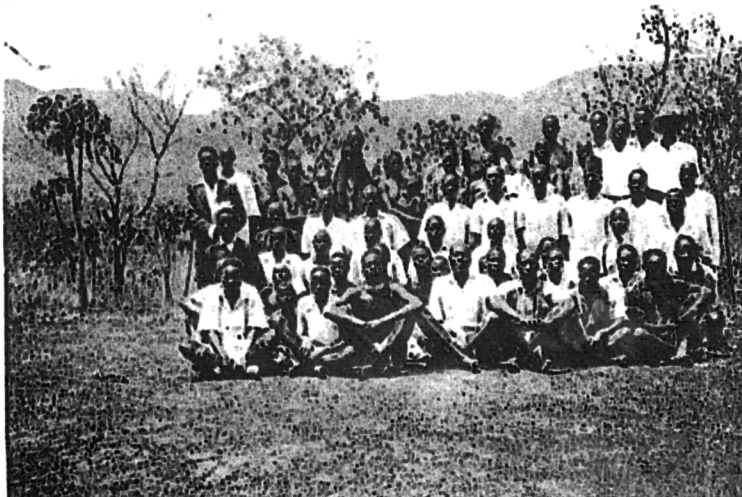
**Church Congregation at
Labwor, an Out-station
of Lotome.**

RECORD 1937:48.

**People who were baptized
with their teachers at
Labwor, Karamoja, 1937.**



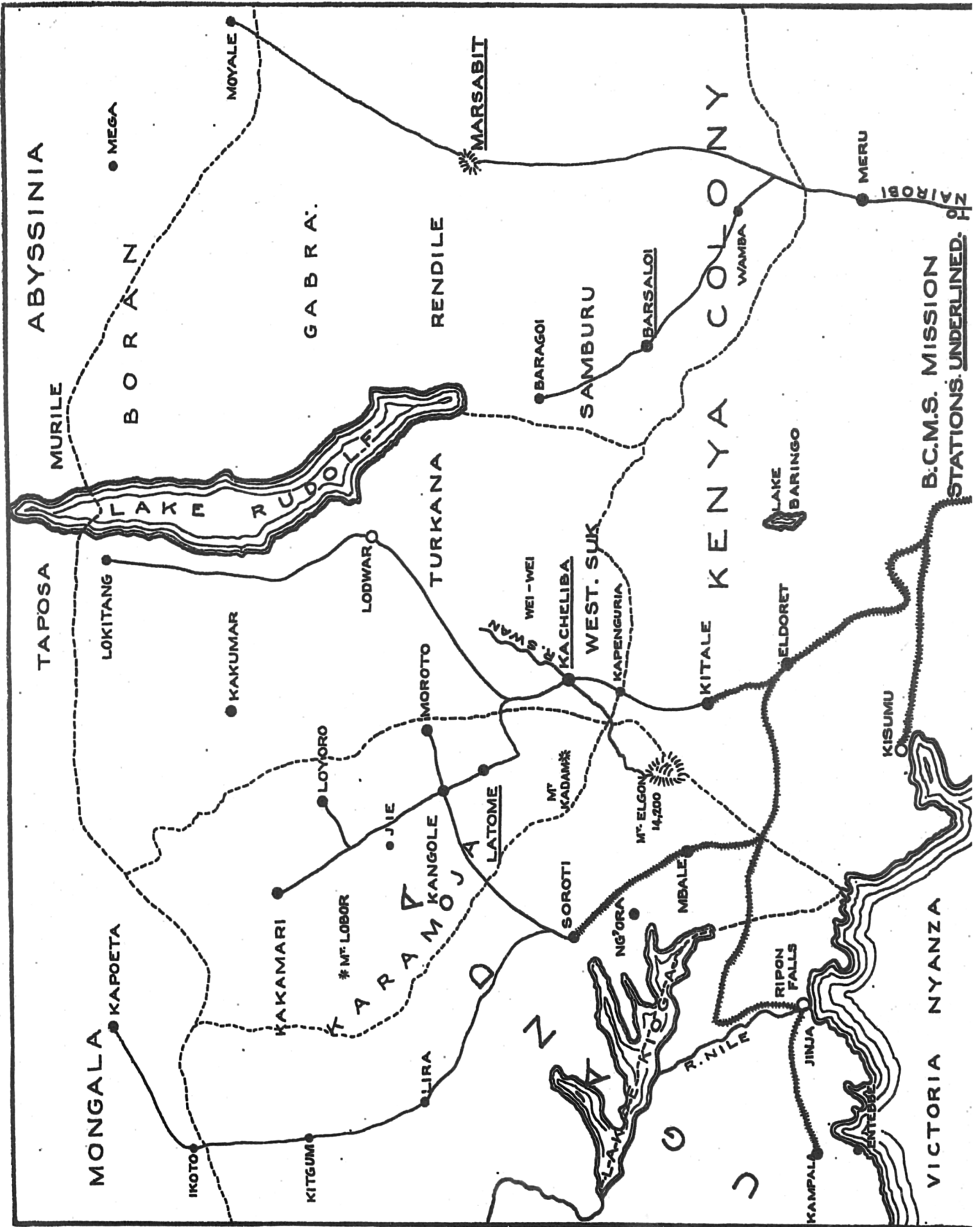
RECORD 1937:48.



Some of the Labwor schoolboys, February, 1938.

RECORD 1938:48.

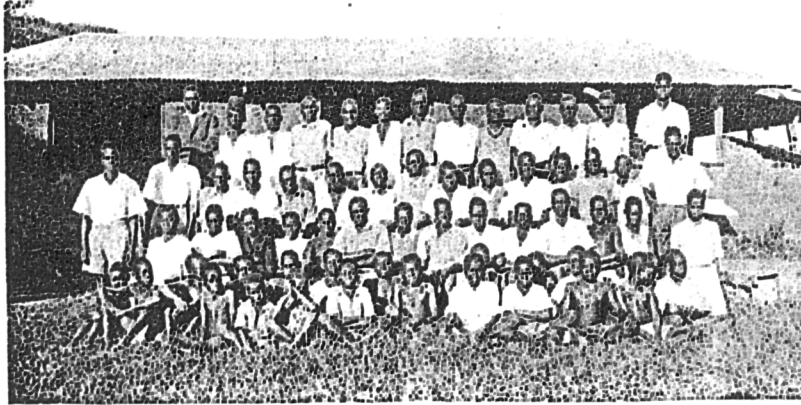
BCMS STATIONS IN EAST AFRICA
DURING THE 1930's.



PEARCE 1941:3.

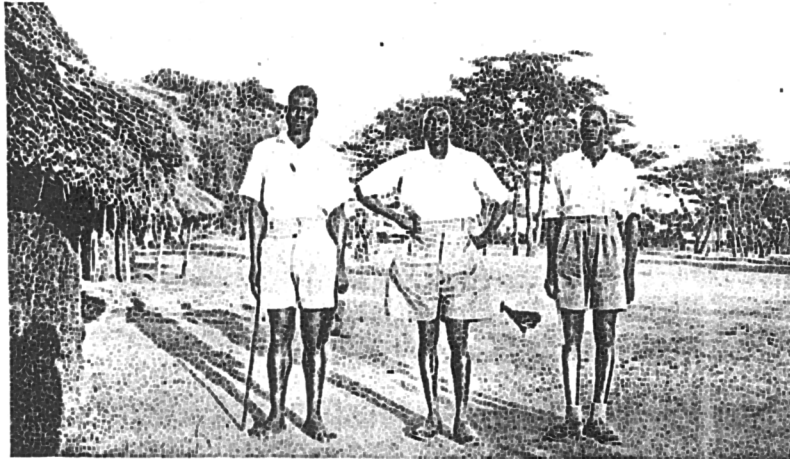
LOTOME SCHOOL.

AFRICA, E.C.



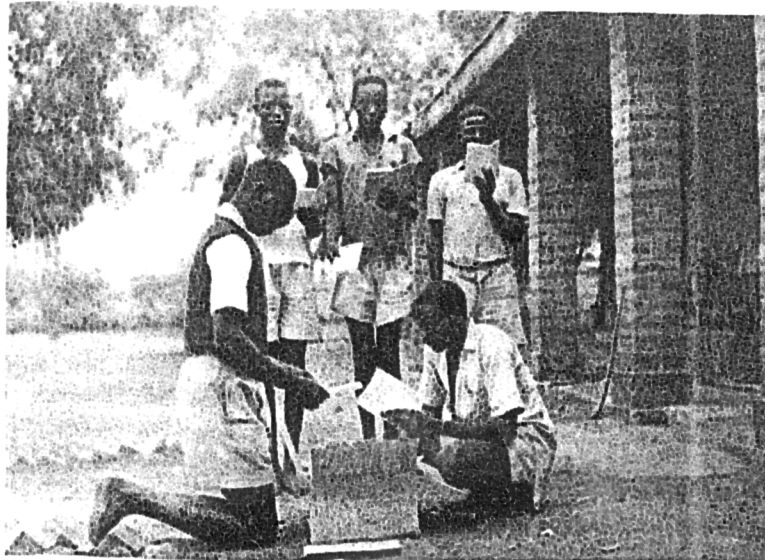
Boys' Boarding School, Lotome, East Africa, where the Rev. and Mrs. Robert Clark are at work. B.C.M.S. founded Lotome station in 1920. It was the first of the Society's stations around Lake Rudolf.

RECORD 1939:17.



African teachers. The older man in the centre is stationed at Labwor, about seventy miles from Lotome. The others work in the School at Lotome.

"They shall come from the north and from the south, and shall sit down in the kingdom of God" (Luke xiii. 29).



Boys at Lotome, Uganda, unpacking the first copies of St John's Gospel, in Karamojong

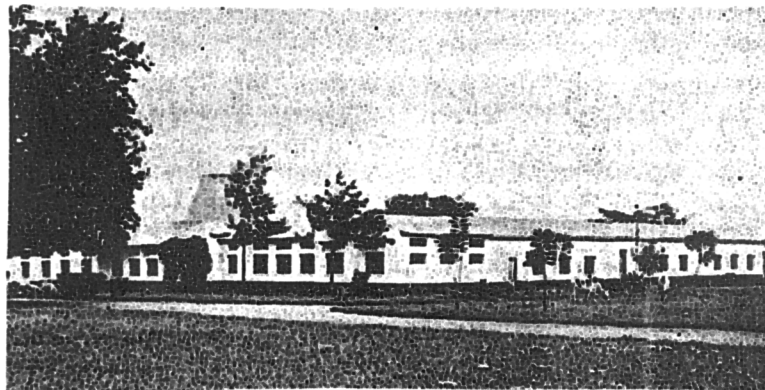
THE EDUCATED FEW.



THE LOTOME
GIRLS SCHOOL.

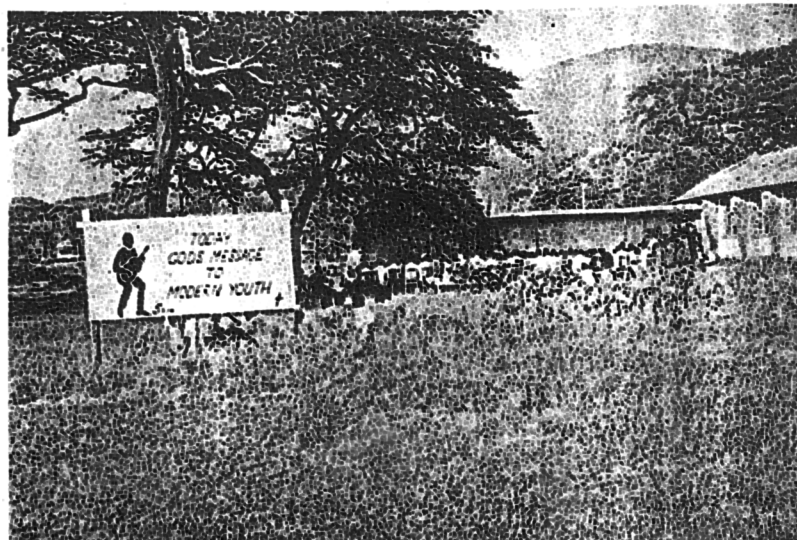
What books will they read at school?

STORY 1954.



LOTOME
TEACHER
TRAINING CENTRE

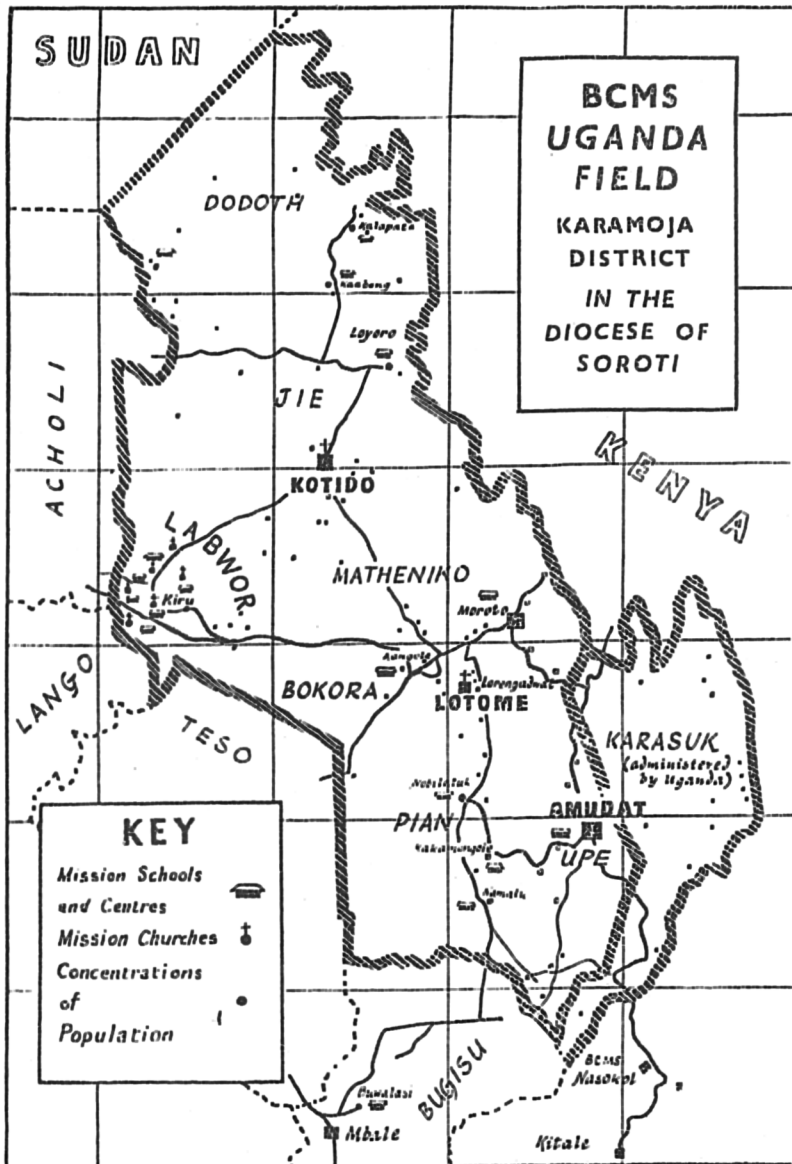
MM MAY 1963.



Youth Mission at Moroto

MM MAY/JUNE 1968:2.

PETER CARTWRIGHT'S KARAMOJA.



Preaching in Labwor

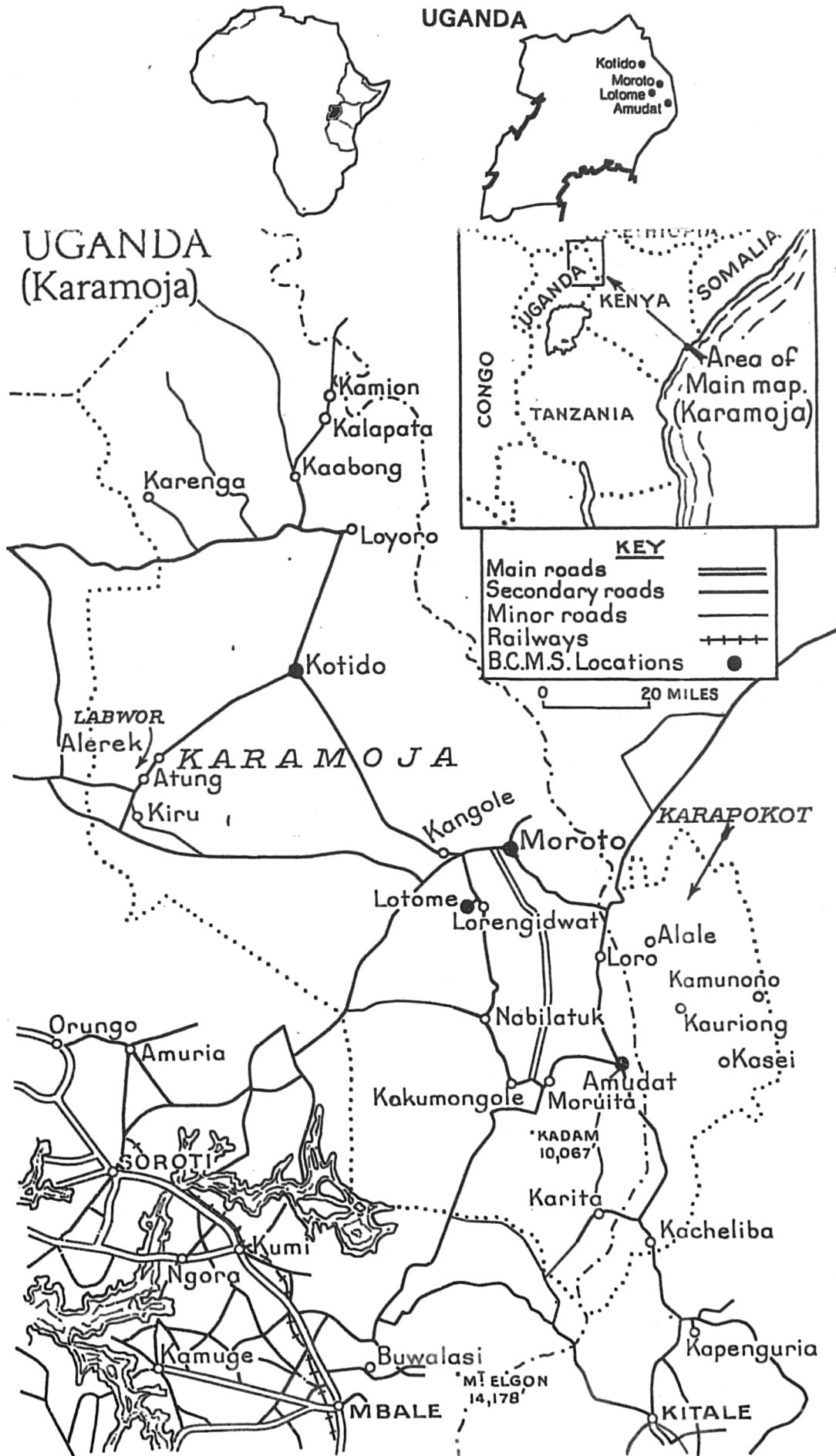
TRANSLATING
THE
NEW TESTAMENT.

JOSHUA AKOL,
who ran away
from home to
school at Lohame,
and became the
first Karamojong
graduate, with
Jessie Bryden.

REVIEW (1964): 39



BCMS IN UGANDA.



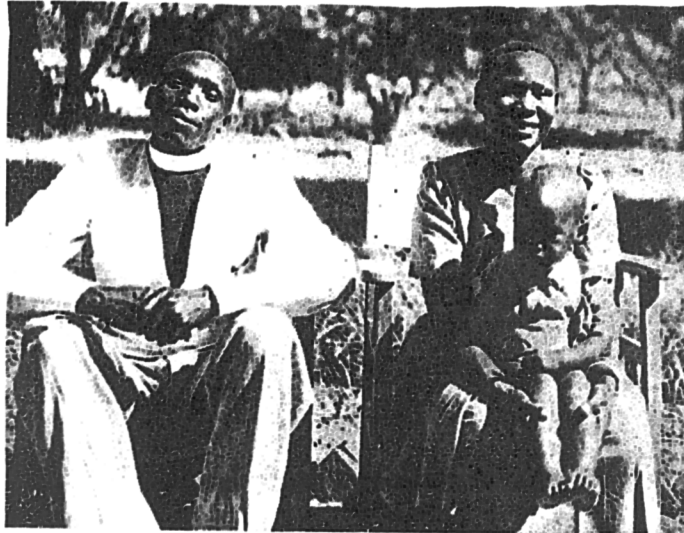
STORY 1964.



PHOTO FROM R. J. LEACH, c 1967.

The foundations of the church were dug by Pro-Province officials. It is now the Pro-Cathedral, but plans are in operation to build a Cathedral for the Diocese of Karamoja with external funding.

INDIGENOUS MINISTRY.



The Rev. Zephaniya Akamu, the first ordained Karamojong, with his wife Phoebe, and one of their children

STORY 1949.



The Growing Church : part of the congregation at Kano, in the Labwor district of Uganda, during a special mission

STORY 1951.

THE MISSIONARY MESSENGER

“For the Word of God, and for
the Testimony of Jesus Christ”

(Revelation 1 : 9)



The Rev. Zephaniya Akamu amongst still heathen fellow-countrymen
at Lotome in Uganda

OCTOBER, 1952

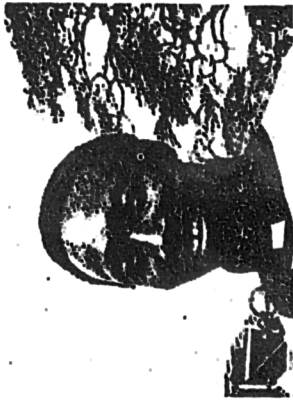
THE
BIBLE CHURCHMEN'S MISSIONARY SOCIETY

Bible Churchmen's Missionary Society

KARAMOJA ORDINATION

ON February 6 two young men of Uganda's Karamojong people were made deacon by the Bishop of Soroti. Their ordination is a major event in Church life, in one of East Africa's least developed areas.

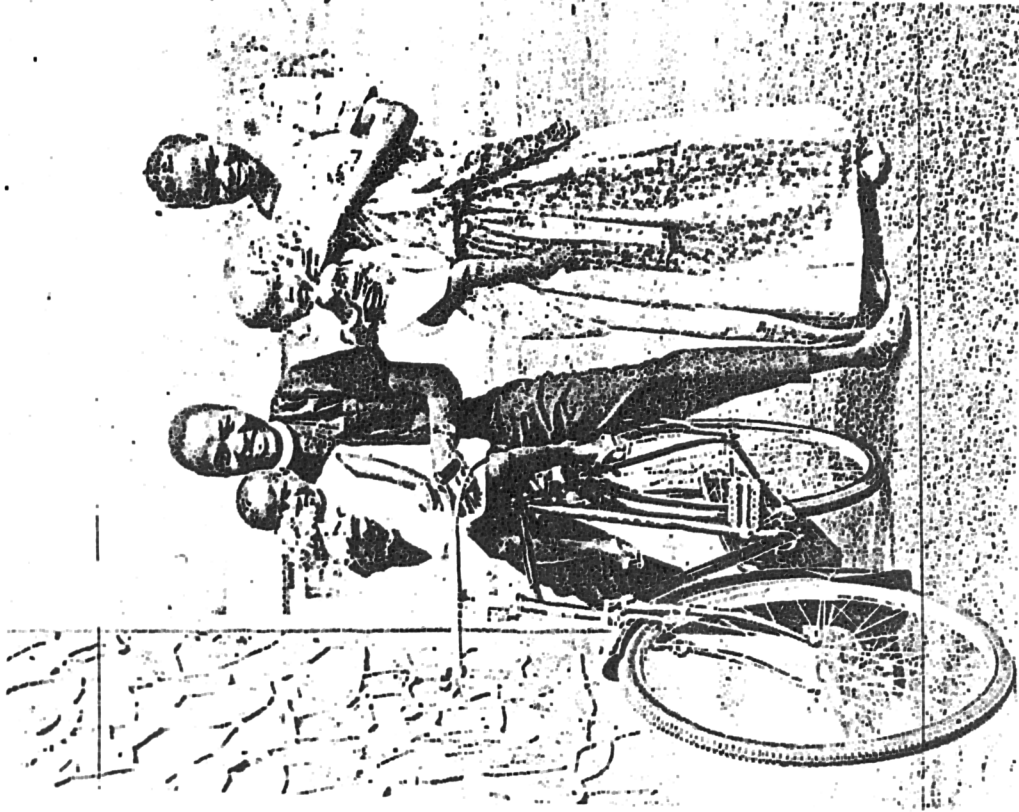
Isaac Longole (pictured) is unmarried, formerly a lay evangelist in one of the Karamoja parishes. Peter Lomongin, married with two children, heard the call to the ministry while working at the Karamoja Farm Institute as a trainee lecturer. Mr. Lomongin is working with Belfast-born Archdeacon Brian Herd, at Moroto.



161

ON THE MOVE 3

1972/1.



The Belfast BCMS Youth Fellowship provided the bicycle. The rider is the Rev. Peter Lomongin, seen here with his wife Anna and daughters Ruth and Deborah.

Previously only two Karamojong had been ordained. The Rev. Zephaniah Akamu was spared to death by fellow Karamojong in 1961, while taking his cattle through the bush. And the Rev. Rufus Lorukude, ordained in 1964, has returned to teaching; he helps in the ministry in a part-time capacity.

Archdeacon Brian Herd commented, "This ordination is an important event in the growth of the Church here. The ministry is under many pressures . . . Here is a great topic for your prayers."



PHOTO. B.P. KNIGHTON.

Singing, and clapping to, a Christian chorus at the Pastor's house in Kaabong, March 1986.



PHOTO - B.P. KNIGHTON.

Rev. Andrew Emaru, preaching in English, with Timothy Losen translating into Ngakavangjong, in Christ Church, Kotido, 1984.

BIBLIOGRAPHY

A full bibliography for Karamoja is attempted here, as well as giving other intellectual material for this thesis. The Harvard system provides the form for references and the distinction in notation between books and articles.

A. ABBREVIATIONS OF SOURCES

| | |
|--------|--|
| AA | American Anthropologist |
| AFER | African Ecclesial Review |
| AL | Anthropological Linguistics |
| AMECEA | Associationn of Member Episcopal Conferences in East Africa |
| AQ | Anthropological Quarterly |
| ATJ | Africa Theological Journal |
| BIC | A journal in Vienna |
| BCMS | Bible Churchmen's Missionary Society |
| BTA | Bulletin de Théologie Africaine |
| CA | Current Anthropology |
| CC | Christian Century |
| CMS | Church Missionary Society |
| CUP | Cambridge University Press |
| D-H | Dyson-Hudson |
| DOS | Directorate of Overseas Surveys |
| EA | Entebbe Archives |
| EAAFJ | East Africa Agriculture & Forestry Journal |
| EAAFO | East Africa Agriculture & Forestry Organization |
| EAJET | East Africa Journal of Evangelical Theology |

EALB East African Literature Bureau
 EAPH East African Publishing House
 Ed. Edition
 ed(s). editor(s)
 EMQ Evangelical Missions Quarterly
 E-P Evans-Pritchard
 EMI Editrice Missionaria Italiana
 ER Ecumenical Review
 ERT Evangelical Review of Theology
 FAO Food & Agriculture Organization, United Nations
 FO(CP) Foreign Office (Confidential Prints)
 GJ Geographical Journal
 HMSO Her Majesty's Stationery Office
 HPW Hamilton Paget Wilkes
 IAI International African Institute
 IBMR International Bulletin of Missionary Research
 IRM International Review of Mission
 IVP Inter-Varsity Press
 JAH Journal of African History
 JCS Journal of Church and State
 JETS Journal of the Evangelical Theological Society
 JRA Journal of Religion in Africa
 J(R)AI Journal of the (Royal) Anthropological Institute
 JRT Journal of Religious Thought
 JTSA Journal of Theology for South Africa
 Mimeo. Mimeograph
 MT Marshall Thomas
 MM Missionary Messenger/Mission Magazine (BCMS)
 n.d. no date
 OUP Oxford University Press

| | |
|-------|--|
| PMV | Pro Mundi Vita |
| PP | Parliamentary Papers |
| RGS | Royal Geographical Society |
| RS | Religious Studies |
| RSA | Religion in Southern Africa |
| RW | Reformed World |
| SCM | Student Christian Movement Press |
| SIM | Sudan Interior Mission |
| SOAS | School of Oriental & African Studies, Univ.of London |
| SPCK | Society for the Propagation of Christian Knowledge |
| TS | Theological Studies |
| UJ | Uganda Journal |
| Univ. | University |
| UP | A University Press |
| USSCC | Uganda Social Science Council Conference, Makerere |
| vol. | volume |
| ZMW | Zeitschrift für Missions- und Religionswissenschaft |

B. PRIMARY SOURCES

1. PERSONAL CONTACTS

Apart from my own notes and diary made while in Karamoja, and essays on reflection afterwards, I have been in correspondence with Karamojans, Protectorate officials, and missionaries, and visitors, to Karamoja, both former and present. Some have lent me articles, reports, Field Council Minutes, and letters they have written, and sundry other material. Some have been interviewed, with our conversation being recorded on tape. A full list of personal

sources is given in Appendix B.1. Written articles are detailed here.

Banks, Arthur

1981: 'Interim Report: Church of Uganda Medical Team'
Kotido, July Mimeograph

Burnett, David G.

1983: 'Report on Visit to the Church of Uganda
Development Project in Karamoja' Mimeograph

Knighton, Benjamin P.

1987a: 'A Way Forward for the Church in Karamoja'
Typescript

1987b: 'The Martyr Church of Uganda' Typescript

1988a: 'The Gospel or Development Work?' MM 2:14f.

1988b: 'Beyond the desert of criticism, we wish to be
called again.' Bishop Robertson Divinity Prize,
Univ. of Durham

1988c: 'The Importance of History in Christian Theology'
Barry Prize, Univ. of Durham

1988d: 'Church and Culture in Karamoja, Uganda' Typescript

1989a: 'The Source of Authority of the Church in
Karamoja, Uganda' Paper given at an Ecclesiology
Seminar in the Univ. of Durham 2.2.89

1989b: 'Missionaries of Empire? A Reflection on Anglican
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1983: 'Jie Ritual' Typescript

Smith, Paul D.

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b. Nilotic History

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c. Oral History

Invaluable material was recorded by Lamphear, during his doctoral research in Karamoja.

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Other sources of traditional history are to be found in the ethnographical material.

d. Entebbe Archives (EA)

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e. Foreign Office Confidential Prints (FOCP)

Citations from Dr. J.P. Barber

f. Parliamentary Papers, House of Commons 1899-1901

g. Eye-Witness Accounts

Scholars have tended to write off popular works as travellers' yarns. However, between 1899 and 1909, these are the only written source from inside Karamoja, and, allied with oral and ethnographical information, are very rich, as are the books and articles of soldiers and administrators either side of this period.

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h. Government Reports

Published by:

i. Government Printer, Entebbe

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i. Newspapers

i. Kampala

Focus, The Star, Uganda Herald, Uganda Argus; 8.6., 3.8.68

The People; 30.7.70 New Day

ii. London

Africa Digest, The Church Times, The Times, 5.9.3.77: Daily

Mail, Daily Mirror; 5.3.77 Daily Express, The Guardian,

The Sun, Daily Telegraph; 6.3.77 Sunday Express, Sunday

Telegraph; 31.1.75 Times Literary Supplement

iii. Ireland

4,5,9.3.77: Belfast Telegraph; 5.3.77 Irish News

iii. Paris

16.1.75 Le Figaro; 17.1.75; 10-11.8, 26.9, 17.10, 24.10.80

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iv. USA

6.9.52 The New Yorker

3. ETHNOGRAPHY

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Dyson-Hudson, Neville

1966: Karimojong Politics Oxford: Clarendon

Gulliver, Philip.H.

1955: The Family Herds London: Routledge, Kegan Paul

Ethnomusicological research has been done by:

Gourlay, Kenneth A.

1971 'Studies in Karimojong Musical Culture' Ph.D. Thesis

Kampala: Univ. of East Africa

For an amateur, but intimate, knowledge of local people, the writings of Messrs. Wilson and Rowland open the eyes, and: Marshall Thomas, Elizabeth

1965 Warrior Herdsmen London: Secker & Warburg

The VF have published some original observations in their Museum Combonianum Series.

Novelli, Bruno

1988: Aspects of Karimojong Ethnosociology Verona: VF

(contains a long bibliography, including articles in Italian by VF in their magazine, Nigrizia)

Pazzaglia, Augusto

1982: The Karimojong: Some Aspects Bologna: EMI

A Jiot colleague, whose formal education was not lengthy enough to westernize his social outlook, furnished me with a unique description of current Jie marriage customs, which is reproduced in Appendix E.

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Loor, J.L.

1976: Ngakarimojong-English Dictionary Kampala

Nadiket Seminary

1985: Ngakarimojong-English and English-Ngakarimojong Dictionary Verona: VF

ii. Grammars

Akol, Joshua W.L.

1959: 'Ngakarimojong Grammar' Lotome: Mimeograph

Novelli, Bruno

1985: A Grammar of the Karimojong Language Berlin: Dietrich Reimer Verlag

b. Archives

i. CMS, Birmingham Univ. Library

ii. Durham Cathedral, Dean & Chapter Library: A.R.Tucker
Papers

iii. BCMS, 251, Lewisham Way, SE4 1XF

Unhappily, the first HQ at 40,Victoria St. was bombed in 1940, and since then BCMS has moved often, leaving little unpublished records, except missionary prayer letters. Three items on the expansion of Lotome stand out.

Clark,R.S.

1952a: 'Education in Karamoja' Mimeograph

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Bere,R.M.

1952: 'Memorandum: Development of Technical & Vocational Training at Lotome, BCMS,Karamoja' Gulu: Mimeograph
Copies of BCMS's magazine, The Missionary Messenger (MM), Other Sheep, Prayer News, and the annual report, The Record/Story of the Year, have been kept.

iv. SIM International, Scarborough, Ontario, Canada

Correspondence involving A.B.Buxton and his pioneering of Karamoja, which is contemporaneous with:

c. Manuscript

A duplicate book used for the field letters of AB and his assistant, lent me by Derek Williams, once of: Thika, Buxton,A.B. & Metters,S.1930-1: 'Field Letters' Carbon copies

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Report of the Boards of Missions of the Provinces of
Canterbury & York on the Mission Field 1894 London:
SPCK

ii. Church of Uganda

Brown, Rt.Rev. Leslie

1962 Report of the Committee on the Revision of the
Marriage Laws set up by His Grace the Archbishop of
Uganda

iii. Diocese of Karamoja

'Diocesan Development Office Annual Reports 1977-89' Kotido:
Mimeographs

Karamoja Diocesan Synod Pre-Lambeth Conference 1988: 'Draft
Resolutions' Moroto: COU

Lomongin, Rt.Rev. Peter

1987: 'Diocesan Financial Requirements 1987-1991' Moroto:
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e. Miscellaneous

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for Diploma in Theology, Kampala: Makerere Univ.

ii. Christian Magazines

Mission Magazine, London: BCMS

Uganda Church Association Newsletter, Reigate

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TEAR Times Teddington: TEAR Fund

Yes London: CMS

C. SECONDARY SOURCES

This section serves as a simple index to references in the text, and background material, as well as a full bibliography for Karamoja, since all writing on Karamoja reflects the interaction of African and occidental cultures, and none, however poor or partial, can be excluded from God's creativity. Those writings, known to refer, directly, to any matter in Karamoja, are asterisked *. The nature of each work, whether book, monograph, periodical article, (contribution to) collected work, unpublished thesis, mimeograph, or typescript, is distinguished in the notation.

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