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Knigh ton, Ben

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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

Department of Theology, University of Durham

1990

25 APR 1991
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</table>
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 included in the selected word lists. Translations and equivalent words are bracketed.

a. The Inhabitants of Karamojja

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

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 1920s. 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)

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

<table>
<thead>
<tr>
<th>Division</th>
<th>Group</th>
<th>Tribe</th>
</tr>
</thead>
<tbody>
<tr>
<td>Southern (SN)</td>
<td>Kalenjin</td>
<td>Pokot</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Nandi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sapiny (E1)Kony</td>
</tr>
<tr>
<td>Western (WN)</td>
<td>Burun</td>
<td>Acoli</td>
</tr>
<tr>
<td></td>
<td>Dinka-Nuer</td>
<td>Lango</td>
</tr>
<tr>
<td></td>
<td>Shilluk-Luo</td>
<td>Abwor</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kumam</td>
</tr>
</tbody>
</table>

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. Akujó, 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: "ö", "ü".

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

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Sound</th>
</tr>
</thead>
<tbody>
<tr>
<td>ae</td>
<td>as in 'may', said with a twang.</td>
</tr>
<tr>
<td>ai</td>
<td>as in 'my'</td>
</tr>
<tr>
<td>au</td>
<td>as in 'Traum' (German)</td>
</tr>
<tr>
<td>ei</td>
<td>as in 'rein'</td>
</tr>
<tr>
<td>eu</td>
<td>as in 'feu' (French)</td>
</tr>
<tr>
<td>oe</td>
<td>as in 'toy', said with a twang.</td>
</tr>
<tr>
<td>oi</td>
<td>as in 'toil'</td>
</tr>
<tr>
<td>ou</td>
<td>as in 'boom'</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feminine</td>
<td>'a-'</td>
<td>'nga-'</td>
</tr>
<tr>
<td>Masculine</td>
<td>'e-'</td>
<td>'ngi-'</td>
</tr>
<tr>
<td>Diminutive</td>
<td>'i-'</td>
<td>'ngi-'</td>
</tr>
</tbody>
</table>

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

20
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

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

<table>
<thead>
<tr>
<th>NAME</th>
<th>INTERVIEW</th>
<th>QUESTIONNAIRE</th>
<th>LETTER</th>
</tr>
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<tbody>
<tr>
<td>Ablewhite, Mrs. E. M.</td>
<td></td>
<td>6.10.88</td>
<td></td>
</tr>
<tr>
<td>Ablewhite, Rev. S. E.</td>
<td>'61-9</td>
<td>2.1.89</td>
<td>6.10.88</td>
</tr>
<tr>
<td>Ball, Canon J.</td>
<td></td>
<td>30.9.88</td>
<td></td>
</tr>
<tr>
<td>Banks, Dr. A.</td>
<td>(CMS '80-1)</td>
<td>10.88</td>
<td></td>
</tr>
<tr>
<td>Barton, Miss S.</td>
<td>'65-81</td>
<td>4.11.88</td>
<td>1.2.89</td>
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<tr>
<td>Beak, Rt. Rev. R. M. C.</td>
<td>'56-8</td>
<td>11.88</td>
<td></td>
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<tr>
<td>Beak, Mrs.</td>
<td>'56-8</td>
<td>d.</td>
<td></td>
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<tr>
<td>Bond, Mr. P.</td>
<td>'87-9</td>
<td>2.87-6.89</td>
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<tr>
<td>Bowen, Rev. J. R.</td>
<td></td>
<td>11.10.89</td>
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<tr>
<td>Bradshaw, Mr. R. G.</td>
<td>'58-60</td>
<td></td>
<td></td>
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<tr>
<td>Brand, Rev. A. O.</td>
<td>'36-40</td>
<td></td>
<td></td>
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<tr>
<td>Broadbent, Mrs. B. (formerly Paget Wilkes)</td>
<td></td>
<td>28.2.89</td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Post</td>
<td>Date</td>
<td></td>
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<tr>
<td>Brown, Rt. Rev. L.</td>
<td>(CMS)</td>
<td>5.10.89</td>
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<tr>
<td>Bryden, Miss J.</td>
<td>'32-3 &amp; '48-74 d.'84</td>
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<tr>
<td>Burnett, Dr. D.G.</td>
<td>(WEC)</td>
<td>30.9.88</td>
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<td>Burningham, Mr. R.</td>
<td>'85-</td>
<td>2.88-2.90</td>
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<tr>
<td>Burningham, Mrs. S.</td>
<td>'85-</td>
<td></td>
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<tr>
<td>Butler, Canon W. H. A.</td>
<td>(CMS)</td>
<td>21.4.89</td>
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<td>Buxton, Mr. A. B.</td>
<td>'29-33 d.'40</td>
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<td>Buxton, Dr. K.</td>
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<td>30.3.89</td>
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<tr>
<td>Buxton, Mr. P.</td>
<td></td>
<td>9.2.89</td>
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<td></td>
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<td>10.3.89</td>
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<tr>
<td>Buxton, Mr. R</td>
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<td>6.4.89</td>
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<td>Cartwright, Mrs. M. B.</td>
<td>'53-64</td>
<td>14.1.89</td>
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<td>Cartwright, Rev. P. G.</td>
<td>'53-64</td>
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<td>Chivers, Miss E. J.</td>
<td>see Harrison</td>
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<td>Cisternino, Fr. M.</td>
<td>(VF)</td>
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<td>Clark, Mrs. D.</td>
<td>'33-58 d.'86</td>
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<td>Clark, Rev. R. S.</td>
<td>'32-57 d. 11.4.57</td>
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<td>Clark, Mr. T.</td>
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<td>Cox, Mrs. E.</td>
<td>'58-68</td>
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<tr>
<td>Cox, Dr. P. S. V.</td>
<td>'57-68 5.12.88</td>
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<td>Davies, Rt. Rev. H. H.</td>
<td>'80-7</td>
<td>23.4.90</td>
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<td>Davies, Mrs. J.</td>
<td>'80-7</td>
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<td>Dodworth, Miss C.</td>
<td>see Mitchell</td>
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<td>Dowson, Mr. S.</td>
<td>'86-8</td>
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<tr>
<td>Ellis, Miss P.</td>
<td>see MacNutt</td>
<td></td>
<td></td>
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<tr>
<td>Enfield, Miss D.</td>
<td>'54-6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Dates</td>
<td>Notes</td>
<td></td>
</tr>
<tr>
<td>-----------------------</td>
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<tr>
<td>Fenwick Miss J.K.</td>
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<tr>
<td>Finch Mr. K.</td>
<td></td>
<td>30.3.89</td>
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<tr>
<td>Fisher Miss E.</td>
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<td></td>
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<tr>
<td>Fowler Mr. W.A.</td>
<td>'60-4</td>
<td>12.88</td>
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<td>Fowler Mrs. D.M.</td>
<td>'60-4</td>
<td>12.88</td>
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<td>Frazer Mrs. J.K.</td>
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<td>Fripp Capt. A.L.</td>
<td>'31-6</td>
<td>d.</td>
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<td>Fripp Mrs. E.</td>
<td>'31-6</td>
<td>d.</td>
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<td>Glover Miss J.</td>
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<td>Godfree Mr. G.R.</td>
<td>'61-6</td>
<td>No</td>
<td></td>
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<tr>
<td>Godfree Mrs. C.</td>
<td>'61-6</td>
<td>No</td>
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<tr>
<td>Gooding Miss E.</td>
<td></td>
<td></td>
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<tr>
<td>Green Dr.</td>
<td>('63)</td>
<td></td>
<td></td>
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<tr>
<td>Green Mrs.</td>
<td>('63)</td>
<td></td>
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<tr>
<td>Grubb Mr. N.</td>
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<td>21.2.89</td>
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<td>'36-7</td>
<td>No</td>
<td>28.11.88</td>
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<td>Harrison Canon J.G.</td>
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<td>Haslam Canon F.</td>
<td>'55-9</td>
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<td>28.4.89</td>
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<td>Haslam Mrs. H.</td>
<td>'58-9</td>
<td>No</td>
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<td>Hatley Miss J.B.</td>
<td>'53</td>
<td>d.'53</td>
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<td>Herd Rt. Rev. W.B.</td>
<td>'61-77</td>
<td>21.2.89</td>
<td>No</td>
</tr>
<tr>
<td>Herd Mrs. N.M.A.</td>
<td>'62-77</td>
<td>&quot;</td>
<td>No</td>
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<tr>
<td>Hicks Mr. A.</td>
<td>'84-5</td>
<td></td>
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<tr>
<td>Hill Miss M.</td>
<td></td>
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<tr>
<td>Hodgson Miss H.M.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Hollinshead Miss E.</td>
<td>'36 &amp;</td>
<td>'47-54</td>
<td>d.</td>
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<tr>
<td>Housden Mr. S.W.</td>
<td>'31-2</td>
<td>No</td>
<td>25.1.89</td>
</tr>
</tbody>
</table>

Housden, Mrs. '31-2 d.
Howie, Mrs. B. (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
<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Period</th>
<th>Notes</th>
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</thead>
<tbody>
<tr>
<td>Newton, Mr. D.</td>
<td>86-8</td>
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<td>Newton, Mrs. K.</td>
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<tr>
<td>Novelli, Fr. B. (VF)</td>
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<td>4.11.88</td>
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<td>Owen, Mrs. R.</td>
<td>'35-7</td>
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<td>&quot;</td>
</tr>
<tr>
<td>Paget Wilkes, Rev. A. H.</td>
<td>'29-31 d.</td>
<td></td>
<td></td>
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<tr>
<td>Pippett, Miss G.</td>
<td>'36-7</td>
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<td>Price, Rev. P.</td>
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<td>Primarini, Fr. P. (VF)</td>
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<td>Punt, Mr. C.</td>
<td>'31</td>
<td>d.</td>
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<td>Punt, Miss M.</td>
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<tr>
<td>Reid, Mr. G.</td>
<td>'71-2</td>
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<td>Rothwell, Miss N. M.</td>
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<td>see Herd</td>
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<td>Rowland, Mrs. J.</td>
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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

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<td>Wood, Lady S. (AB's daughter)</td>
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<td>Wright, Rev. Anne</td>
<td>'71-7</td>
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b. Expatriate Government Employees
Service in Karamoja/NP

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<td>Barber, Mrs. J.</td>
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<td>Durand, Rev. D. (ADC)</td>
<td>'58-61</td>
<td>30.12.89</td>
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<tr>
<td>Field, Mr. P. A. G. (DC)</td>
<td>'52-7</td>
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<td>24.3.89</td>
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<td>Fleay, Mr. M. (DC)</td>
<td>'57-61</td>
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<td>8.5.90</td>
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<tr>
<td>Gray, Mrs. K. (PEO)</td>
<td>'54-61</td>
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<td>Jignasu, Rev. N. (Head)</td>
<td>'64-73</td>
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<td>'58-61</td>
<td>26.4.90</td>
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<td>Mortimer, Mr. A. (ADC)</td>
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<td>Newble, Miss P. (Teacher) see Robinson</td>
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<td>Potter, Miss A. S. see Benge</td>
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<td>Powell-Cotton, C. (PC)</td>
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<td>Wilson, Mr. J. (FO)</td>
<td>'52-87</td>
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c. Ugandans

Abong, Mr. N.D. 15.11.89
Angom, Miss P. 5.8.87

Ilukor, Rt. Rev. G. 3.5.90
Kalanda, Rt. Rev. Paul 17.10.88
Locap, Mr. R. 5.8.87
Lomongin, Rt. Rev. P. 20.12.88
Longok, Mr. P. 2.2.87
Longole, Rev. I. 1.2.89
Lorec, Ven. J. 9.2.87-

Moding, Mr. D.B. 13.5.87
Moding, Mrs. R. 11.5.87

Modo, Mr. David 1.9.87
Modo, Mr. Davidson 30.4.87-

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

<table>
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<tr>
<td>Dyson-Hudson, Prof. V.R.</td>
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<tr>
<td>Ehret, Prof. C.</td>
<td></td>
<td>10.7.90</td>
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<tr>
<td>Gulliver, Prof. P.H.</td>
<td>'50-1</td>
<td>12.11.88</td>
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<td>Harris, Prof. J.R.</td>
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<tr>
<td>Hastings, Prof. A</td>
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<td>Lamphear, Dr. J.E.</td>
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<td>Tornay, Dr. S.</td>
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<td>Vossen, Dr. R.</td>
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</table>
8.2. 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
Dear Ejoka,

We are quite healthy in England, but no children! While Glenys earns our 'chali' 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):

WHERE WERE YOU BORN?

WHERE DO YOU LIVE?

EDUCATION: SCHOOLS & COLLEGES

LEVEL REACHED

TRIBE/CLAN:

AGE SET:

GENERATION SET:

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

You are welcome to send something without completing all the details. Thank you very much for your co-operation. Alakara no!

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

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<td>aate</td>
<td>ngaatuk</td>
</tr>
<tr>
<td>Abac</td>
<td>Ngabaci</td>
</tr>
<tr>
<td>abaru</td>
<td>riches, wealth</td>
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<tr>
<td>abeiyê</td>
<td>ngabeyê</td>
</tr>
<tr>
<td>aberê</td>
<td>interjection: ‘I say!’</td>
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<tr>
<td>aberu</td>
<td>ngaberâ</td>
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<tr>
<td>ngakile</td>
<td>milk</td>
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<tr>
<td>English</td>
<td>Wolof</td>
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<td>acamit</td>
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<td>aduruko</td>
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<td>akidup</td>
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<td>akidupor</td>
<td></td>
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<td>akidwar</td>
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</table>
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, cicatriz
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
akilamakinet ngakalamakineta curse
akilamilam to cast sandals to divine
akilemolemo to float
akiler to be visible, clear
akilereunet revelation
akilim(akin)et ngakilimeta stain, spot
akilip ngakilipasinei to ask, beg, pray, worship; prayer(s)
akilipenen to pray frequently (Habitual)
<p>| 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     |</p>
<table>
<thead>
<tr>
<th>Akinwak</th>
<th>To illuminate</th>
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<td>Akinya</td>
<td>To enlarge, make more comfortable</td>
</tr>
<tr>
<td>Akinyalinyalikinet</td>
<td>Confusion, havoc, chaos</td>
</tr>
<tr>
<td>Akinyam</td>
<td>To eat</td>
</tr>
<tr>
<td>Akinyang</td>
<td>To avenge; crocodile</td>
</tr>
<tr>
<td>Akinyangaret</td>
<td>Revenge</td>
</tr>
<tr>
<td>Akiok</td>
<td>To draw water</td>
</tr>
<tr>
<td>Akipe</td>
<td>To roast</td>
</tr>
<tr>
<td>Akipeg</td>
<td>To argue, disbelieve</td>
</tr>
<tr>
<td>Akipeyokino</td>
<td>To kill ox for elders</td>
</tr>
<tr>
<td>Akipi</td>
<td>To itch; water</td>
</tr>
<tr>
<td>Ngakipi</td>
<td>To fly, jump in the dance</td>
</tr>
<tr>
<td>Akiporo</td>
<td>To honour, praise</td>
</tr>
<tr>
<td>Ngakiporosinei</td>
<td>Wet-season</td>
</tr>
<tr>
<td>Akipuk</td>
<td>To rule, govern, administer</td>
</tr>
<tr>
<td>Akipuro</td>
<td>To call down death, calamity</td>
</tr>
<tr>
<td>Akipyed</td>
<td>To bear fruit</td>
</tr>
<tr>
<td>Akira</td>
<td>To faint</td>
</tr>
<tr>
<td>Akirakar</td>
<td>To hammer</td>
</tr>
<tr>
<td>Akiram</td>
<td>To stain with blood, redden</td>
</tr>
<tr>
<td>Akired</td>
<td>To throw spear, raid, loot</td>
</tr>
<tr>
<td>Akirem</td>
<td>To guide, surround, hunt</td>
</tr>
<tr>
<td>Akirik</td>
<td>Ritual grove, place of sacrifice, assembly</td>
</tr>
<tr>
<td>Ngakiriketa</td>
<td>Dancing procession to protest against a sorcerer</td>
</tr>
<tr>
<td>Akirimori</td>
<td>Meat</td>
</tr>
<tr>
<td>Akiring</td>
<td>To wither</td>
</tr>
<tr>
<td>Ngakir</td>
<td></td>
</tr>
<tr>
<td>Akiriny</td>
<td></td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
</tr>
<tr>
<td>--------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>akiro</td>
<td>to explore, observe, go &amp; see</td>
</tr>
<tr>
<td>akiroga</td>
<td>to be about to die</td>
</tr>
<tr>
<td>akirot</td>
<td>ngakiro; to spy; word</td>
</tr>
<tr>
<td>akiroh</td>
<td>ngakirusyo; to water cattle; rain</td>
</tr>
<tr>
<td>akiroj</td>
<td>to join together</td>
</tr>
<tr>
<td>akiroj</td>
<td>to dream</td>
</tr>
<tr>
<td>akiroj</td>
<td>to germinate, grow</td>
</tr>
<tr>
<td>akiroj</td>
<td>to sprinkle, smear, anoint</td>
</tr>
<tr>
<td>akiroj</td>
<td>to make its noise/sound/song</td>
</tr>
<tr>
<td>akiroj</td>
<td>to speak, talk</td>
</tr>
<tr>
<td>akiroj</td>
<td>to sin, waste, spoil</td>
</tr>
<tr>
<td>akiroj</td>
<td>to speak with authority, preach</td>
</tr>
<tr>
<td>akiroj</td>
<td>to be quiet, make peace</td>
</tr>
<tr>
<td>akiroj</td>
<td>to bring together, reconcile</td>
</tr>
<tr>
<td>akiroj</td>
<td>to intercede, lit. make speak</td>
</tr>
<tr>
<td>akiroj</td>
<td>to learn</td>
</tr>
<tr>
<td>akiroj</td>
<td>to bring peace between, reconcile</td>
</tr>
<tr>
<td>akiroj</td>
<td>to accuse someone</td>
</tr>
<tr>
<td>akiroj</td>
<td>to create, repair, charm</td>
</tr>
<tr>
<td>akiroj</td>
<td>to begin, start, initiate</td>
</tr>
<tr>
<td>akiroj</td>
<td>to read (Swa.)</td>
</tr>
<tr>
<td>akiroj</td>
<td>to forgive, remit, (to have) mercy, forgiveness</td>
</tr>
<tr>
<td>akiroj</td>
<td>revelation</td>
</tr>
<tr>
<td>akiroj</td>
<td>to make rich</td>
</tr>
<tr>
<td>akiroj</td>
<td>to ban, forbid, abstain from</td>
</tr>
<tr>
<td>akiroj</td>
<td>to think, reflect</td>
</tr>
<tr>
<td>akiroj</td>
<td>to feed, accustom</td>
</tr>
<tr>
<td>akitatam</td>
<td>to teach, cf. tata</td>
</tr>
<tr>
<td>akitemonokin</td>
<td>to prepare</td>
</tr>
<tr>
<td>akiten</td>
<td>to go ahead, lead</td>
</tr>
<tr>
<td>akitenikin</td>
<td>to put right</td>
</tr>
<tr>
<td>akiterereng</td>
<td>to bless, lit. make red</td>
</tr>
<tr>
<td>akiti(ya)(un)</td>
<td>to do, make, work</td>
</tr>
<tr>
<td>akitim</td>
<td>to have mercy, forgive</td>
</tr>
<tr>
<td>akitojoikin</td>
<td>to make good, put right</td>
</tr>
<tr>
<td>akitocol</td>
<td>ceremony for asking blessing of elders on warriors</td>
</tr>
<tr>
<td>akitolim</td>
<td>cooling down ceremony</td>
</tr>
<tr>
<td>akitojukun</td>
<td>to reform</td>
</tr>
<tr>
<td>akitopolor</td>
<td>to make big, exalt, praise; promotion ceremony, in which fathers' generation is raised to elderhood by surviving grandfathers</td>
</tr>
<tr>
<td>akitujuk</td>
<td>to smear, anoint</td>
</tr>
<tr>
<td>akituruun</td>
<td>to popularize</td>
</tr>
<tr>
<td>akitwar</td>
<td>to set free animals for grazing, liberate</td>
</tr>
<tr>
<td>akityak</td>
<td>to divide, separate, divorce</td>
</tr>
<tr>
<td>akityek</td>
<td>to forge</td>
</tr>
<tr>
<td>akiudakin</td>
<td>akiwodokin</td>
</tr>
<tr>
<td>akiwan</td>
<td>to spoil, break</td>
</tr>
<tr>
<td>akiwat</td>
<td>to sprinkle</td>
</tr>
<tr>
<td>akiwo</td>
<td>to stand, stop</td>
</tr>
<tr>
<td>akiwodokin (a ngaatuk)</td>
<td>ceremony blessing &amp; freeing cattle, &amp; sending warriors to dry-season cattle camps</td>
</tr>
<tr>
<td>akiwonga</td>
<td>to praise one’s ox</td>
</tr>
<tr>
<td>akiwor</td>
<td>to take on a group name</td>
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<tr>
<td>akiwos</td>
<td>to smear, paint, anoint</td>
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<tr>
<td>akiyany</td>
<td>to abuse, blaspheme</td>
</tr>
<tr>
<td>akiyok(i)</td>
<td>to herd</td>
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<tr>
<td>akiyookin</td>
<td>to put right, correct</td>
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<tr>
<td>akiyookino</td>
<td>truth</td>
</tr>
<tr>
<td>akolemoru</td>
<td>plover</td>
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<tr>
<td>akoloba</td>
<td>bushbuck (Lwo) cf. aderit</td>
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<tr>
<td>akolong</td>
<td>sun</td>
</tr>
<tr>
<td>akolongit</td>
<td>day</td>
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<tr>
<td>akolor</td>
<td>thick hide sandals for dancing and divination</td>
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<tr>
<td>akolor</td>
<td>pebbles for cleaning gourd</td>
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<tr>
<td>akook</td>
<td>belly, stomach, intestines</td>
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<tr>
<td>akoomwar</td>
<td>ant-hill</td>
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<tr>
<td>akoro</td>
<td>hunger, famine</td>
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<tr>
<td>akou</td>
<td>head</td>
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<tr>
<td>akulyaner</td>
<td>to become poor</td>
</tr>
<tr>
<td>Akujà</td>
<td>God, religion, heaven, sky</td>
</tr>
<tr>
<td>ngikujit</td>
<td>chyme (from ox’s stomach)</td>
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<tr>
<td>akujuk</td>
<td>trad. wedge-shaped axe/adze; axe handle</td>
</tr>
<tr>
<td>akujwanut</td>
<td>miracle</td>
</tr>
<tr>
<td>akuraro</td>
<td>spear sheath</td>
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<tr>
<td>akuring</td>
<td>fried ox fat</td>
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<tr>
<td>akurwor</td>
<td>to overcome, discover</td>
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<tr>
<td>akuta</td>
<td>long pole, ace of spades hoe</td>
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<tr>
<td>akwaara</td>
<td>fighting spear -- usually in matched pairs</td>
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<tr>
<td>akwaare</td>
<td>ngakwarisya</td>
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<td>akwangan</td>
<td>akwangak</td>
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<td>akwap</td>
<td>ngakwapin</td>
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<td>akwar</td>
<td>ngakwarisya</td>
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<tr>
<td>akyas</td>
<td>ngakesa</td>
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<tr>
<td>alakakin</td>
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<tr>
<td>alakakinet</td>
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<td>alakar</td>
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<td>alakara</td>
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<td>alakun</td>
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<td>alalak</td>
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<tr>
<td>alar</td>
<td>ngalarin</td>
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<td>alel</td>
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<tr>
<td>alelyakin</td>
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<tr>
<td>alimor ekutan</td>
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<tr>
<td>alok</td>
<td>ngaloka</td>
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<td>ngalokan</td>
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<tr>
<td>alokakinet</td>
<td>ngalokineta</td>
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<tr>
<td>aloket</td>
<td>ngaloketa</td>
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<td>alomar</td>
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<tr>
<td>alosa</td>
<td>ngalosin</td>
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<tr>
<td>alungura(t)</td>
<td>ngalungurae</td>
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<td></td>
<td>ngaluntet</td>
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<td></td>
<td>ngalup</td>
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<tr>
<td>alut</td>
<td>ngaluto</td>
</tr>
</tbody>
</table>
amaa to be friendly, love
amagwoikin to be distorted, dislocated
amaikin to reconcile
amalao prostitution
amem ngamemin oribi: *Ourebia ourebi*
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: *Sylvicapra grimm*
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
<table>
<thead>
<tr>
<th>Keyword</th>
<th>Definition</th>
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<tbody>
<tr>
<td>anok</td>
<td>nganokin enclosure for calves, or sheep and goats</td>
</tr>
<tr>
<td>angaar ajore</td>
<td>to declare war</td>
</tr>
<tr>
<td>angajep</td>
<td>ngangajepa tongue</td>
</tr>
<tr>
<td>angiro</td>
<td>dark</td>
</tr>
<tr>
<td>anyamet</td>
<td>nganyameta age-set, age-section, used by Karimojong only for age-group system/generation-set</td>
</tr>
<tr>
<td>anyenit</td>
<td>nganyenito spirits Limbo</td>
</tr>
<tr>
<td>ngaokot</td>
<td>blood (red), semen</td>
</tr>
<tr>
<td>anywil</td>
<td>symbolic iron rod (Jie) to exorcise illness &amp; famine</td>
</tr>
<tr>
<td>aoo</td>
<td>ngaowa bee, honey</td>
</tr>
<tr>
<td>aosou</td>
<td>wisdom, knowledge, science</td>
</tr>
<tr>
<td>apapoi</td>
<td>ngapapoi ghost</td>
</tr>
<tr>
<td>ngapari</td>
<td>ancestral spirit</td>
</tr>
<tr>
<td>apedor</td>
<td>power; to be able one (f.)</td>
</tr>
<tr>
<td>apei</td>
<td></td>
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<tr>
<td>apeinyamet</td>
<td>group eating as one</td>
</tr>
<tr>
<td>apaperito</td>
<td>womb; open place/fire in sub-section where men gather to eat</td>
</tr>
<tr>
<td>apapesur</td>
<td>girl</td>
</tr>
<tr>
<td>Apetai</td>
<td>campaign against Jie, 1860s</td>
</tr>
<tr>
<td>apetakin</td>
<td>to cause to marry; spread out bed</td>
</tr>
<tr>
<td>apii</td>
<td>ngapii pipe (for tobacco)</td>
</tr>
<tr>
<td>Term</td>
<td>Description</td>
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</tr>
<tr>
<td>apiiryanan</td>
<td>clever, wise</td>
</tr>
<tr>
<td>apiranu</td>
<td>speed</td>
</tr>
<tr>
<td>apiyat</td>
<td>ngapiyai lip-plug</td>
</tr>
<tr>
<td>apokot</td>
<td>ngapokoi bone/ivory/wood armlet</td>
</tr>
<tr>
<td>apol</td>
<td>ngapolya flank of beast</td>
</tr>
<tr>
<td>apolon</td>
<td>great</td>
</tr>
<tr>
<td>apolor</td>
<td>to come of age</td>
</tr>
<tr>
<td>apolou</td>
<td>greatness, authority</td>
</tr>
<tr>
<td>apoloun</td>
<td>to become of age, grow up</td>
</tr>
<tr>
<td>aporeit</td>
<td>ngaporei powdered red ochre</td>
</tr>
<tr>
<td>aporojan</td>
<td>to sing one's ox-songs</td>
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<tr>
<td>apua</td>
<td>dust</td>
</tr>
<tr>
<td>apudokin</td>
<td>to cause to become engaged</td>
</tr>
<tr>
<td>apukin</td>
<td>to slaughter animal for elders or parents, reconcile</td>
</tr>
<tr>
<td>apunor</td>
<td>to cut open</td>
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<tr>
<td>apuny</td>
<td>ngapunyasinei sacrifice of ox 1 year after a death</td>
</tr>
<tr>
<td>apuru</td>
<td>ngapurusyo smoke</td>
</tr>
<tr>
<td>araakan</td>
<td>cow/goat/sheep still in milk after death of offspring</td>
</tr>
<tr>
<td>araakau</td>
<td>to have, be—used of quality</td>
</tr>
<tr>
<td>arac</td>
<td>ngaraco rag, pleats, unmarried girl</td>
</tr>
<tr>
<td>aramet</td>
<td>ngarameta horn-profiling stone hammer</td>
</tr>
<tr>
<td>arererengu</td>
<td>ngarerengisyo blessing</td>
</tr>
<tr>
<td>arianó</td>
<td>truth, honesty, justice</td>
</tr>
<tr>
<td>arimaanut</td>
<td>mercy</td>
</tr>
<tr>
<td>aro</td>
<td>ngaroan black cotton soil</td>
</tr>
<tr>
<td>aroet</td>
<td>ngaroeta mirror, glasses</td>
</tr>
<tr>
<td>aronis</td>
<td>ngaronisyya badness, evil</td>
</tr>
</tbody>
</table>
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
asapanandumgasapanisya initiation in general; age-set (usually Karimojong), age-section, generation-set; age-group system
asecan sinful
asecit ngasecisia 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
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>ataaba</td>
<td>ngataabaia</td>
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<tr>
<td></td>
<td>rock, boulder</td>
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<tr>
<td>ataaba ka Akujdo</td>
<td></td>
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<tr>
<td>atakanunet</td>
<td>ngataameta</td>
</tr>
<tr>
<td></td>
<td>revelation, appearance</td>
</tr>
<tr>
<td>atamet</td>
<td>ngatameta</td>
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<td></td>
<td>thought, meditation</td>
</tr>
<tr>
<td>atap</td>
<td>ngatapyo</td>
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<td></td>
<td>stiff porridge</td>
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<td>atapar</td>
<td>ngataparin</td>
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<tr>
<td></td>
<td>dam</td>
</tr>
<tr>
<td>atarukot</td>
<td>ngataruk</td>
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<td></td>
<td>vulture</td>
</tr>
<tr>
<td>ateker</td>
<td>ngatekerin</td>
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<td></td>
<td>clan(all who share one etal)</td>
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<tr>
<td>atele</td>
<td>ngatelei</td>
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<tr>
<td></td>
<td>apron of beads worn by girls</td>
</tr>
<tr>
<td>ateran</td>
<td>ngateran</td>
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<td></td>
<td>new bride</td>
</tr>
<tr>
<td>atijaa</td>
<td>ngatijaa</td>
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<tr>
<td></td>
<td>brass or iron ankle bangles</td>
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<td>worn by married women</td>
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<td>atipei</td>
<td>ngatirai</td>
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<td></td>
<td>quickly</td>
</tr>
<tr>
<td>atira</td>
<td>ngatirai</td>
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<td></td>
<td>fruits of <em>Dichrostachys cinerea</em></td>
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<tr>
<td>atirikiki</td>
<td>ngatirikiki</td>
</tr>
<tr>
<td></td>
<td>klipspringer: <em>Oreotragus</em></td>
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<tr>
<td>atokot</td>
<td>ngatokon</td>
</tr>
<tr>
<td></td>
<td>cone-shaped pre-initiation</td>
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<td></td>
<td>head-dress worn on back of</td>
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<td></td>
<td>head bound with string</td>
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<td>atom</td>
<td>ngatemyan</td>
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<td>big house, gun, rifle</td>
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<td></td>
<td>ngatomon</td>
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<td>ten</td>
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<td>ngatomonitomon</td>
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<td>hundred</td>
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<td>atopojo</td>
<td>ngatokon</td>
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<td>mourning ear-string of skin</td>
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<td>atorobobe</td>
<td>ngatorobwo</td>
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<td></td>
<td>chest, bosom</td>
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<tr>
<td>atuko</td>
<td>ngatukoi</td>
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<td></td>
<td>to gather; horn-profiling</td>
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<td></td>
<td>truss</td>
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<tr>
<td>atuk(ot)</td>
<td>ngatukon</td>
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<tr>
<td></td>
<td>council, meeting, assembly</td>
</tr>
<tr>
<td></td>
<td>assembly of Christians,</td>
</tr>
<tr>
<td></td>
<td>Christianity</td>
</tr>
</tbody>
</table>
atum  ngatumion  ceremonial spear –long blade
atuman  ngatuman  fat
atwanere  to die
atyak(atyak)et  ngatyaketa  division, sub-division
atyonis  ngatyonisyo  difficulty, power, miracle
atyonis  ngatyonisyo  difficulty, power, miracle
aumokin  ngaumokineta  miracle; to wonder
aupal  ngaupala  shield
auput  ngaupala  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  ngiboli  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
ngicen  vindictive spirit of those killed

ngicomin  baboon, Papio anubis furax
" skin cape of old men

ngicorin  water-hole, well
ngicubae  ape
ngicubae  ape

ngidakitarin  doctor (Swa.)
gidekesyo  disease (God in Ateso)
gidewa  grass or sand snake

ngidinio  religion (Swa.)

ngidirya  Oryx beisa
ngidongasinei  jumping dance
ngidonge  bullock (castrated)
ngidulae  granary

ngidwe  children
edunyet ngidunyeta neighbourhood
edyat ngidyain boy
edyait ngidyain uninitiate
eemut ngiemuto message, news, story, fable
eemut ke edini gospel
eeos ngieosyo song

  " emong ox songs
eete ngiete song

  " elope personal solo
  " emong personal ox song
egilit ngigilita snuff box
egete ngigete Gazella granti brightii
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 ngikaep '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  ngikakerekeret  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, Ziziphus spp.
ekalangur  ngikalalyo  bridal apron in Jimos clan
ekalees  ngikaleeso  ostrich Struthio camelus
ekali(ye)  ngikaliyei  tree: Grewia trichocarpa
ekaloman  ngikalomak  adulterer
ekamar  wedding dance
ekamuran  ngikamurak  affine
ekambi  ngikamurak  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
<table>
<thead>
<tr>
<th>English</th>
<th>Luganda</th>
</tr>
</thead>
<tbody>
<tr>
<td>assistant chief</td>
<td>assistant chief (Luganda)</td>
</tr>
<tr>
<td>'bread' people, farmers</td>
<td>&quot;bread' people, farmers</td>
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<tr>
<td>Catholic</td>
<td>Catholic</td>
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<tr>
<td>ritual butchers</td>
<td>ritual butchers</td>
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<tr>
<td>parent, begetter</td>
<td>parent, begetter</td>
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<tr>
<td>holy one</td>
<td>holy one</td>
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<tr>
<td>spirits, madness, epilepsy</td>
<td>spirits, madness, epilepsy</td>
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<tr>
<td>cattle-raider</td>
<td>cattle-raider</td>
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<tr>
<td>tooth</td>
<td>tooth</td>
</tr>
<tr>
<td>elephant tusk</td>
<td>elephant tusk</td>
</tr>
<tr>
<td>leader</td>
<td>leader</td>
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<tr>
<td>hearth; ancestral roots</td>
<td>hearth; ancestral roots</td>
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<tr>
<td>ruler</td>
<td>ruler</td>
</tr>
<tr>
<td>dreamer</td>
<td>dreamer</td>
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<tr>
<td>spokesman, announcer</td>
<td>spokesman, announcer</td>
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<tr>
<td>haruspex, diviner</td>
<td>haruspex, diviner</td>
</tr>
<tr>
<td>teacher, catechist</td>
<td>teacher, catechist</td>
</tr>
<tr>
<td>Jie fire-maker</td>
<td>Jie fire-maker</td>
</tr>
<tr>
<td>herdsman</td>
<td>herdsman</td>
</tr>
<tr>
<td>stool/headrest</td>
<td>stool/headrest</td>
</tr>
<tr>
<td>cattle entrance</td>
<td>cattle entrance</td>
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<tr>
<td>marriage, wedding</td>
<td>marriage, wedding</td>
</tr>
<tr>
<td>man, male, husband</td>
<td>man, male, husband</td>
</tr>
<tr>
<td>young men — lacking cattle</td>
<td>young men — lacking cattle</td>
</tr>
<tr>
<td>stamping dance</td>
<td>stamping dance</td>
</tr>
<tr>
<td>pool</td>
<td>pool</td>
</tr>
<tr>
<td>lightning, spirit</td>
<td>lightning, spirit</td>
</tr>
<tr>
<td>name</td>
<td>name</td>
</tr>
<tr>
<td>ox name</td>
<td>ox name</td>
</tr>
</tbody>
</table>

55
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  ngikodarengo  reedbuck: *Redunca fulvorufula chanleri*

ekoi  ngikoyo  message, story, history
ekok  ngikok  soldier-ant
ekokwa  ngikok  open place for gathering
ekoliana  ekoliaka  black & white markings
ekone  ngikonei  friend
ekonirmasyo  ngikonei  confirmation (Lat.)
ekor  ngikoro  honey-badger, ratel; *Mellivora capensis*

ekori  ngikorio  *Giraffe camelopardalis rothschildi; Jie harvest festival*

ekorobe  ngikorobei  woven cane hoop for spear practice of building roof

ekosowan  ngikosowa  buffalo: *Syncerus caffer*

ekristayot  ngikristo  Christian, Christianity
ngikujit  chyme

ekujwalet  ngikujwaleta  eyelet in head-dress for ostrich feathers

ekujwana  powerful, mysterious, clever

ekukurit  ngikukur  crop eating worm
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ekulyokait</td>
<td>ngikulyak</td>
<td>the poor, without cattle</td>
</tr>
<tr>
<td>ekungut</td>
<td>ngikungui</td>
<td>parish chief (Luganda)</td>
</tr>
<tr>
<td>ekunyuk</td>
<td>ngikunyuko</td>
<td>squirrel</td>
</tr>
<tr>
<td>ekurdo</td>
<td>ngikurudoi</td>
<td>foam on milk, beer</td>
</tr>
<tr>
<td>ekurit</td>
<td>ngikur</td>
<td>insect, grub, worm</td>
</tr>
<tr>
<td>ekurupeta</td>
<td>ngikurupetae</td>
<td>talon-shaped finger hook</td>
</tr>
<tr>
<td>ekutan</td>
<td>ngikutasinei</td>
<td>marriage</td>
</tr>
<tr>
<td>ekuwam</td>
<td>ngikuwamin</td>
<td>wind</td>
</tr>
<tr>
<td>Ekuwam Ngoloakwangan</td>
<td></td>
<td>Holy Spirit, lit.white wind</td>
</tr>
<tr>
<td>ekuwam ngolo ipiripiri</td>
<td></td>
<td>whirlwind</td>
</tr>
<tr>
<td>ekwang</td>
<td></td>
<td>white, spotless</td>
</tr>
<tr>
<td>elado</td>
<td>ngiladoi</td>
<td>animal-tail whisk worn on left elbow at dances</td>
</tr>
<tr>
<td>elakara</td>
<td>elakarai</td>
<td>happy, content</td>
</tr>
<tr>
<td>elal(ak)</td>
<td></td>
<td>to be very many</td>
</tr>
<tr>
<td>elamacar</td>
<td></td>
<td>perineal flesh of ox</td>
</tr>
<tr>
<td>elelya</td>
<td>ngilelyan</td>
<td>spring</td>
</tr>
<tr>
<td>elilat</td>
<td>ngililae</td>
<td>evil spirit, devil, a snake</td>
</tr>
<tr>
<td>elilya</td>
<td></td>
<td>circle-dance of Ngikuliak</td>
</tr>
<tr>
<td>elinga</td>
<td>ngilingae</td>
<td>heart</td>
</tr>
<tr>
<td>elob</td>
<td>ngilobai</td>
<td>hartebeest: <em>Alcephalus busephalus jacksoni</em></td>
</tr>
<tr>
<td>elok</td>
<td>ngilok(i)</td>
<td>Teso name for Karimojongait who has speared; trapper</td>
</tr>
<tr>
<td>elope</td>
<td></td>
<td>oneself, owner</td>
</tr>
<tr>
<td>elou</td>
<td>ngilowi</td>
<td>clothes</td>
</tr>
<tr>
<td>elulung</td>
<td></td>
<td>whole, entire, round</td>
</tr>
<tr>
<td>elwana</td>
<td></td>
<td>it is distant</td>
</tr>
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<td>emacar</td>
<td>ngimacarin</td>
<td>brand</td>
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<td>emadang</td>
<td>ngimadanga</td>
<td>tick</td>
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<td>Term</td>
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<td>----------</td>
<td>----------------------------------------------</td>
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<tr>
<td>emaditana</td>
<td>complex, complicated</td>
<td></td>
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<tr>
<td>emakata</td>
<td>ngimakatae greater kudu: <em>Strepsiceros</em></td>
<td></td>
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<tr>
<td>emal</td>
<td>ngimalia arrow</td>
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<tr>
<td>emalaika</td>
<td>ngimakatae greater kudu: <em>Strepsiceros</em></td>
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<tr>
<td>emanangit</td>
<td>ngimanang bull-calf</td>
<td></td>
</tr>
<tr>
<td>emanik</td>
<td>ngimaniko bull</td>
<td></td>
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<tr>
<td>emeguri</td>
<td>ngimeguri bat-eared fox</td>
<td></td>
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<tr>
<td>emeleku</td>
<td>ngimelekes common hoe, ox-plough</td>
<td></td>
</tr>
<tr>
<td>emesek</td>
<td>ngimesekin Aram</td>
<td></td>
</tr>
<tr>
<td>emir</td>
<td>ngimirio field-mouse, rat</td>
<td></td>
</tr>
<tr>
<td>emisa</td>
<td>Mass (Lat.)</td>
<td></td>
</tr>
<tr>
<td>emoit</td>
<td>ngimoe enemy, foreigner, stranger, speaker of different tongue</td>
<td></td>
</tr>
<tr>
<td>emojong</td>
<td>ngimojong old (man)</td>
<td></td>
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<tr>
<td>emomwa</td>
<td>ngimomwa sorghum -- seed in singular ox, oxen</td>
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<tr>
<td>emong</td>
<td>ngimongin beloved ox</td>
<td></td>
</tr>
<tr>
<td>emoru</td>
<td>ngimoru stone, rock, mountain</td>
<td></td>
</tr>
<tr>
<td>emosing</td>
<td>ngimosingo rhinoceros</td>
<td></td>
</tr>
<tr>
<td>emugeto</td>
<td>ngimugeto topi: <em>Damaliscus korrigum</em></td>
<td></td>
</tr>
<tr>
<td>emui</td>
<td>ngimuyok brother-in-law</td>
<td></td>
</tr>
<tr>
<td>emun</td>
<td>ngimuno snake</td>
<td></td>
</tr>
<tr>
<td>emunyen</td>
<td>ngimunyen sacred clay for anointing or painting head-dress</td>
<td></td>
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<tr>
<td>emur</td>
<td>ngimuria duiker: <em>Cephalopus mergens</em></td>
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<tr>
<td>emuron</td>
<td>ngimurok m.sacrificer, divine, healer</td>
<td></td>
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<tr>
<td>emusungut</td>
<td>ngimusungui European (Swa.)</td>
<td></td>
</tr>
<tr>
<td>engatuny</td>
<td>ngingatunyo lion: <em>Panthera leo</em></td>
<td></td>
</tr>
</tbody>
</table>
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
epepagana  	 epegaka  	 unbelieving; one who argues
epe  	 one
epelu  	 ngipelui  	 stick with narrow hatchet-like handle for fighting
epeot  	 ngipei  	 hunting-dog, wolf: Proteles
cristatus
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: Pacocoerus
  aethiopicus
epye  	 ngipyeon  	 tree: Terminalia brownii
erau  	 bulrush millet
ere  	 ngirerya  	 home, homestead, kraal
erereng  	 blessed
eriecet  	 ngiriece  	 infant girl’s apron of four
erienyana  sticks and terminal beads
erienyana  brutal, inhuman

erikot  chain
erikot  one led away in chains, slave

eriono  black

eripipe  structure with flat roof

eris  leopard: *Panthera pardus*, skin cape worn at ceremonies

eroko  not yet, still

erokit  supernatural/strong medicine

Eron  famine, eg. end 19th century

erono  bad, foul, wicked, evil

erwosit  spokesman, leader

esakramentu  sacrament (Lat.)
esapati  boy, candidate for initiation
esapanito  initiate
esaric  lesser kudo: *Strepsiceros imberbis*
esakramentu  government (soldiers) Swa.
esigiria  donkey
esigarit  soldier (Swa.)
esigirait  cowrie shell; Amuron’s headband

esipan  herd

esiroi  dik-dik: *Trychotragus kirkii*

ngisug  bambarra groundnuts: *Vigna subterranea*
esisik  it is damp, wet

esokod  it is made with a handle

esorok(it)  adult, initiate, one made
<table>
<thead>
<tr>
<th>Word 1</th>
<th>Word 2</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>esuguru</td>
<td>ngisuguru</td>
<td>wait-a-bit thorn</td>
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<tr>
<td>esukul ngolo</td>
<td>perot ka ngolo</td>
<td>Kimujet boarding school (Eng,)</td>
</tr>
<tr>
<td>esyomet</td>
<td>ngisyomet</td>
<td>place of learning, school</td>
</tr>
<tr>
<td>esyonion</td>
<td>esyoniook</td>
<td>merciful one</td>
</tr>
<tr>
<td>etaba</td>
<td>ngitabia</td>
<td>tobacco (Swa.)</td>
</tr>
<tr>
<td>etal</td>
<td>ngitalia</td>
<td>Jie clan observances</td>
</tr>
<tr>
<td>etal</td>
<td>ngitalyo</td>
<td>Karimojong rite, ritual</td>
</tr>
<tr>
<td>etau</td>
<td>ngitai(n)</td>
<td>spirit, ghost, living principle, courage, heart, temper, intention</td>
</tr>
<tr>
<td>etemâ</td>
<td>ngitemwan</td>
<td>women's enclosure or temporary house where beer is drunk</td>
</tr>
<tr>
<td>etimat</td>
<td>ngitim</td>
<td>head-dress of initiated men</td>
</tr>
<tr>
<td>ngulu buburak</td>
<td></td>
<td>removable wigs</td>
</tr>
<tr>
<td>etimon</td>
<td>etimok</td>
<td>merciful one</td>
</tr>
<tr>
<td>etimu</td>
<td>ngitimui</td>
<td>black ostrich feather</td>
</tr>
<tr>
<td>etira</td>
<td>ngitiira</td>
<td>tree: Dichrostachys cinerea</td>
</tr>
<tr>
<td>etirir</td>
<td>ngitira</td>
<td>tree: Acacia tortilllis</td>
</tr>
<tr>
<td>etolim</td>
<td>ngitolimon</td>
<td>shade, shadow</td>
</tr>
<tr>
<td>etom</td>
<td>ngitome</td>
<td>elephant: Loxodonta africana</td>
</tr>
<tr>
<td>etop</td>
<td>ngitopon</td>
<td>star</td>
</tr>
<tr>
<td>ngol eremonor</td>
<td></td>
<td>meteor</td>
</tr>
<tr>
<td>etorobe</td>
<td>ngitorobei</td>
<td>shadow, soul, photo, drawing</td>
</tr>
<tr>
<td>etorogogo</td>
<td>ngitorogogoi</td>
<td>crest of sockets on head-dress for ostrich feathers</td>
</tr>
<tr>
<td>etuko</td>
<td>ngitukoi</td>
<td>zebra</td>
</tr>
</tbody>
</table>

Scremed
etuleru  ngitulerui  rabbit tail, bob on aloket
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, *Boselaphus oreas*
ewoi  tree: *Acacia etbaica*
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
kakujd  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?
lapid cattle disease, rinderpest
Losuban lunar month for weddings
loukoi cattle disease, b.p.p.; pneumonia in man
lulung whole thing
maata? It is well?
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>mam</td>
<td>no, not</td>
</tr>
<tr>
<td>mamae</td>
<td>mother's brother</td>
</tr>
<tr>
<td>mo</td>
<td>short for emong</td>
</tr>
<tr>
<td>motol</td>
<td>vulture: <em>Neophron percnopterus</em></td>
</tr>
<tr>
<td>murungi</td>
<td>drugs (Swa.)</td>
</tr>
<tr>
<td>nakaapa</td>
<td>half-sister</td>
</tr>
<tr>
<td>nakaato</td>
<td>full, or uterine, sister</td>
</tr>
<tr>
<td>nakaya</td>
<td>cousin (f.)</td>
</tr>
<tr>
<td>nakoku</td>
<td>daughter; children</td>
</tr>
<tr>
<td>nakujo</td>
<td>heaven</td>
</tr>
<tr>
<td>namoni</td>
<td>in the bush, forest</td>
</tr>
<tr>
<td>nawi</td>
<td>at or to the cattle camp</td>
</tr>
<tr>
<td>nai</td>
<td>but</td>
</tr>
<tr>
<td>ngai?</td>
<td>who?</td>
</tr>
<tr>
<td>ngolo</td>
<td>which (m.)</td>
</tr>
<tr>
<td>ngoon</td>
<td>a few weeks/days ago</td>
</tr>
<tr>
<td>Noeli</td>
<td>Christmas (Ita.)</td>
</tr>
<tr>
<td>noi</td>
<td>very</td>
</tr>
<tr>
<td>ny-</td>
<td>poetic prefix; -ve particle</td>
</tr>
<tr>
<td>nyang</td>
<td>yellow</td>
</tr>
<tr>
<td>oitakoi</td>
<td>exclamation of pain, trouble</td>
</tr>
<tr>
<td>oitakoitakoi</td>
<td>ditto emphasized!</td>
</tr>
<tr>
<td>pa-</td>
<td>negative particle</td>
</tr>
<tr>
<td>palag</td>
<td>weak</td>
</tr>
<tr>
<td>papa</td>
<td>father, mother's brother</td>
</tr>
<tr>
<td>papaa</td>
<td>grandfather</td>
</tr>
<tr>
<td>paaran</td>
<td>a few days/years ago</td>
</tr>
<tr>
<td>Paska</td>
<td>Easter (Lat.)</td>
</tr>
<tr>
<td>pelekwa</td>
<td>old man's wig/chignon (obs.)</td>
</tr>
</tbody>
</table>
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. Oropom

eemaa     fire
iyoo     mother
meri     leopard
muto     child

ii. Pokot

ilat     rain, a god
iyo     mother
ma     fire
meril     leopard
mondo     child
muono     son
pokol     hundred
karobong  rain
Torurut	 High God, sky

iii. Nandi
torot	 rain

b. Eastern Nilotic
i. Bari
dupi	 serfs, blacksmiths

ii. Maasai
Engai	 High God, rain
laibon	 shaman, medicine man

iii. Turkana
pokol	 hundred

c. Western Nilotic
i. Nuer
Deng	 mighty spirit
kwoth/kot	 rain, divinity
tie	 soul

ii. Lwo
apuru	 smelted iron
bodh/botho	 blacksmith
jok	 spirit, divinity
lango	 people
mini kidi	 anvil
Rwot	 Rwodi	 chief, king

3. OTHER NILO-SAHARAN LANGUAGES

a. Eastern Sudanic
i. Murle
buru	 gourd

ii. Bodi
Tuma  
iii. Dodinga  
Tamukujen  
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. Chad
i. Hausa

may  ghee

b. Cushitic
toban/tommam  ten

i. Somali

bogol  hundred

c. African Semitic

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**

any structure raised for
defence, stockade, fort,
rampart, govt.offices (Pers)

**bwana**

master, boss, chief

**chua**

rub, cause of friction,
quarrelling

**chudi (= tshudi or jadi)**

ancestor, origin; exertion,
strong desire, yearning (A.)

**daktari**

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**

shop, stall (Arab.)

**frasila**

weight of 35/6 lbs.

**jiwe**

large (stone)

**kambi**

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 magendo extorting supernormal profit
maji maji water
mani mani weight of about 3 lbs. (Arab.)
masa massa evil
masango masango thick brass wire for anklets
mbali mbali far off, distant, apart
memsa’ab memsa’ab madam, mistress (Hindi)
mganga waganga expert in local medicine
mila mganga 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
pagaa pagaa influence or power of evil spirit
posho posho maize meal, rations
safari safari voyage, expedition, ‘Let’s travel!’
safiri safiri to travel, go on journey, expedition (Arab.)
ser(i)kali Government, public authority
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>sharifu</td>
<td>noble, respectable, esteemed person (Arab.)</td>
</tr>
<tr>
<td>washarifu</td>
<td>official (Persian)</td>
</tr>
<tr>
<td>shauri</td>
<td>plan, counsel, debate (Arab.)</td>
</tr>
<tr>
<td>mashauri</td>
<td></td>
</tr>
<tr>
<td>sheitan</td>
<td>shetani</td>
</tr>
<tr>
<td>mashetani</td>
<td>clever dodge, epilepsy, Satan</td>
</tr>
<tr>
<td>shetani</td>
<td>supernatual power, evil spirit, demon, devil</td>
</tr>
<tr>
<td>sharifu</td>
<td></td>
</tr>
<tr>
<td>shetani</td>
<td></td>
</tr>
<tr>
<td>shetani</td>
<td></td>
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<td>shetani</td>
<td></td>
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<td>shetani</td>
<td></td>
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<tr>
<td>shetani</td>
<td></td>
</tr>
<tr>
<td>shetani</td>
<td></td>
</tr>
<tr>
<td>tajir(i)</td>
<td>big man, capitalist, trader, man of wealth</td>
</tr>
<tr>
<td>matajiri</td>
<td></td>
</tr>
<tr>
<td>tembo</td>
<td>elephant, (trunk), palm wine</td>
</tr>
<tr>
<td>tengeneza</td>
<td>to put right, repair, mend, chief eg. to</td>
</tr>
<tr>
<td></td>
<td>bring to happy conclusion</td>
</tr>
<tr>
<td>titika</td>
<td>to totter or stagger under a very heavy load</td>
</tr>
<tr>
<td>umbali</td>
<td></td>
</tr>
<tr>
<td>wargi</td>
<td>a kind of intoxicant (Arab. to give to</td>
</tr>
<tr>
<td></td>
<td>drink)</td>
</tr>
<tr>
<td>zungua</td>
<td>to cause to go/turn round</td>
</tr>
<tr>
<td>zunguka</td>
<td>to go round and round</td>
</tr>
<tr>
<td>iv. Amharic</td>
<td></td>
</tr>
<tr>
<td>dejazmac(h)</td>
<td>mil./civil title cp. lieut.-general/earl,</td>
</tr>
<tr>
<td></td>
<td>ruler of a town, locality</td>
</tr>
<tr>
<td>fitaurari</td>
<td>mil.-civil title cp. colonel/earl</td>
</tr>
</tbody>
</table>
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
### 7. **EUROPEAN**

#### a. Koiné Greek

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aithiops</td>
<td>appellation: burnt face</td>
</tr>
<tr>
<td>diakonos</td>
<td>deacon</td>
</tr>
<tr>
<td>diakonoi</td>
<td></td>
</tr>
<tr>
<td>ekklesia</td>
<td>city assembly, church</td>
</tr>
<tr>
<td>ekklesiai</td>
<td></td>
</tr>
<tr>
<td>hamartolos</td>
<td>sinners</td>
</tr>
<tr>
<td>hamartoloi</td>
<td></td>
</tr>
<tr>
<td>kurios</td>
<td>lord, master</td>
</tr>
<tr>
<td>kurioi</td>
<td></td>
</tr>
<tr>
<td>logos</td>
<td>word, speech, reason, issue</td>
</tr>
<tr>
<td>logoi</td>
<td></td>
</tr>
<tr>
<td>musteria</td>
<td>mystery celebration, sacrament</td>
</tr>
<tr>
<td>musteriali</td>
<td></td>
</tr>
<tr>
<td>presbuteros</td>
<td>elder</td>
</tr>
<tr>
<td>presbutoroi</td>
<td></td>
</tr>
<tr>
<td>sunagoge</td>
<td>gathering, synagogue</td>
</tr>
<tr>
<td>sunagoges</td>
<td></td>
</tr>
<tr>
<td>telos</td>
<td>end, culmination, goal</td>
</tr>
<tr>
<td>teloi</td>
<td></td>
</tr>
</tbody>
</table>

#### b. Latin

<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>a posteriori</td>
<td>from behind; in retrospect of the events or facts</td>
</tr>
<tr>
<td>ad hoc</td>
<td>for the particular purpose</td>
</tr>
<tr>
<td>ad nauseam</td>
<td>to the point of disgust</td>
</tr>
<tr>
<td>c.</td>
<td></td>
</tr>
<tr>
<td>caveat</td>
<td>warning</td>
</tr>
<tr>
<td>cf.</td>
<td>compare</td>
</tr>
<tr>
<td>circa</td>
<td>around</td>
</tr>
<tr>
<td>cp.</td>
<td>compare</td>
</tr>
<tr>
<td>cum</td>
<td>with</td>
</tr>
<tr>
<td>deus absconditus</td>
<td>absent god</td>
</tr>
<tr>
<td>deus revelatus</td>
<td>revealed god</td>
</tr>
<tr>
<td>eg.</td>
<td>exempli gratia</td>
</tr>
<tr>
<td>et al.</td>
<td>and others</td>
</tr>
<tr>
<td>ex officio</td>
<td>by virtue of office</td>
</tr>
<tr>
<td>exempli gratia</td>
<td>for example</td>
</tr>
</tbody>
</table>

---

73
gloriosa commercia  glorious transaction
homo religiosus   religious man
ib(id).       ibidem
ibidem      in the same place (as the
            last mentioned work,
            followed by the new page
            number)
id est            that is
ie.            id est
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 temp-
                orarily 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.            versus
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 note:

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 rhythm of life in which every one must participate.
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 gazel with white skin heir 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, hoe 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 girl’s 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 infront of the in-laws hut for confirmation of what they their 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 others 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 tobaccao 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-Inlaw's hut 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 infront 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. KARMOJONG CLANS & SECTIONS

### 1. CLANS

<table>
<thead>
<tr>
<th>Clan</th>
<th>Origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jie</td>
<td>Atap</td>
</tr>
<tr>
<td>Karimojong</td>
<td>Cak</td>
</tr>
<tr>
<td>Dodos</td>
<td>Atap</td>
</tr>
<tr>
<td>Nyakwai</td>
<td>Atap</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Clan</th>
<th>Origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cakalomun</td>
<td>Cak</td>
</tr>
<tr>
<td>Cedmeu</td>
<td>NL</td>
</tr>
<tr>
<td>Cilapus</td>
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<td>Mamulope</td>
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<td>Merima</td>
<td>Atap</td>
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<tr>
<td>Miro</td>
<td>Atap</td>
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<tr>
<td>Nasinyon</td>
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<td>Natelo</td>
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<td>Nayese</td>
<td>Atap</td>
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</table>
Ngorokomuk
Nwée

Nyakwai
NL

Nyamdonyo
Nyangea
Nyangia Kuliak

Orom
EC

Oropom
SN

Oyakol

Oyapua

Oyarot

Paraduk

Poet
Poot
Atap

Porotyang

Potongor
Tengor
Atap

Rapanyang

Riamiriam
Ngariama
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:

2. SECTIONS


Lokorwakol  Bokora  Lomeris  Ro

Rengen  Lokaato  Atap

Tome  Lokorikituk  EN

Mosingo  "

Maseniko  EN/SL

Pian  "

Kaleeso  "

Kosowa  "

Pei  SN

Muno  EC

Mogos  "

89
MAPS, FIGURES, & ILLUSTRATIONS

to accompany Part I
MAPS, FIGURES,
& ILLUSTRATIONS

to accompany Part II
KINGDOMS OF NORTH-EAST AFRICA

Mediterranean Sea

Scale 1:15,000,000

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

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:
- (Ang)ro
- Turkana
- Ngikatopa
- Jie
- Toposa/Nyangatom
- Karimojong

Underlining denotes a community later dispersed

Scale 1:1,525,000
ETHNIC RELATIONSHIPS AROUND KARAMOJA

AFRO-ASIATICS

Cushites
  Northern Cushites: Beja (NO)
  Central Cushites
  Eastern Cushites (EO)
  Southern Cushites (SC)

Highland (HEC)

Saho-Afar

Somali

Darone

Galla

Dasanech

Ile

Nagayya

Sor

Nyangatom

Toysa

Tugen

Southern Nilotes

Nilotes, Nga

Eastern Nilotes (EN)

Western Nilotes (WAN)

Kulak (K)

Northern Kulaki

Tungur (T)

Ikunga (I)

Lotuko-Naa

Lotuko

Njikatiga

Teso

Ibgap

Alur

Kumam

Lango

Nyanji

Sudkamoto

Acoli

N.B. Abbreviations are given in brackets below. (Arrows point direction of infiltration) Sources: Lamphear 1971; Herring 19716

Dotted lines represent a subordinate influence.
CURRENT LOCATION
OF EAST AFRICAN LANGUAGE GROUPS & FAMILIES

KEY:

NILO-SAHARAN
- ES: Central Sudanic
- ES: Eastern Sudanic
  (eg. Sume-Nilotic; K: Kulick)
- SN: Southern Nilotic
- EN: Eastern Nilotic
- WN: Western Nilotic

AFROASIATIC
- SC: Southern Cushitic
- EC: Eastern Cushitic

KHOISAN
- H: Hadza
- S: Sanda

NIGER-CONGO
- B: Bantu
THE LINGUISTIC CLASSIFICATION OF NGAKARAMOJONG

Phylum Sub-phylum Family Sub-Families Branch Division Group Language Dialect

| Nilotic (C) | Jebel (C) | Daju | Southern Nilotic | Kalenjin (K) | Kikuyu | Samburu | Shilluk | Luo | Dinka | Nuer | Bieun
|-------------|-----------|------|------------------|--------------|--------|---------|--------|-----|------|------|-------|

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

N.B. Abbreviations are given in brackets below. Dead languages are given in parentheses. Sources: Greenberg 1970; Ethn 1993; Dimesheld 1983; Thelwall 1982; Kehoe 1983; Rettelberg 1988.
THE EXPANSION OF ABYSSINIA.

AN ABYSSINIAN SLAVE-TRADE RETURNING AFTER A SUCCESSFUL RAID.
MAP TO SHOW THE ABYSSINIAN BORDERLANDS c. 1900

KEY:
- Rivers
- Roads & Tigris Railway
- Cameroon Routes
- Provisional International Boundaries

The Anglo-Ethiopian 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.

In 1902, all the territory south of the River Turkwel was transferred to British East Africa.
Traditional Karamojong Methods of Elephant Hunting.

Elephant snare net set, but not yet covered.

Bell 1923: 144, 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, PRINCIPAL CHIEF OF THE WA-WANGA (Centre),
1899, WITH MARUNGA (right), NOW CHIEF OF KETOSH.

New Chiefs • Old Societies.

Mumia, Brother of Shundi.

Mumia, Principal Chief of the Wa-Wanga (Centre),
1899, with Marunga (right), now Chief of Ketosh.

Hobley 1929: 82.

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

Karamojong Men Talking.

Photo taken 1902-9.

Bell 1923: 34.
KARAMOJA SLAUGHTER.

IVORY FROM KOROMOJO.

Purvis 1909: 263.

Over 50 tusks at £26 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.
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.
THE MACDONALD EXPEDITION IN KARAMOJA.

Colonel J. R. L. Macdonald, C.B., R.E.

Austin 1903:
Frontispiece.

Macdonald 1899:
45.
BRITISH VICTORY AT NAKOT PASS.

SOMAL SOLDIERS—TURKANA

DEAD RAIDERS—AFTER THE FIGHT

RAYNE 1923: 28, 36.
EAST-CENTRAL AFRICA from 1912.
## APPENDIX IV

### COMPARATIVE TABLE OF COTTON AND TOTAL EXPORTS FROM 1902

<table>
<thead>
<tr>
<th>Year ending 31st March (Calendar year from 1921)</th>
<th>Total value of exports of domestic cotton</th>
<th>Equivalent no. of bales of 200 lb. lint cotton exported</th>
<th>Value of lint cotton exported</th>
<th>Value of cotton seed exported</th>
<th>Percentage of value of cotton lint and cotton seed to total of domestic exports</th>
</tr>
</thead>
<tbody>
<tr>
<td>1922-3</td>
<td>£29,530</td>
<td></td>
<td>£</td>
<td>£</td>
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<tr>
<td>1923-4</td>
<td>£43,166</td>
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<td>£</td>
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<td>1924-5</td>
<td>£60,178</td>
<td></td>
<td>£</td>
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<tr>
<td>1925-6</td>
<td>£89,826</td>
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<td>£</td>
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<tr>
<td>1926-7</td>
<td>£116,001</td>
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<td>£</td>
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<tr>
<td>1927-8</td>
<td>£147,628</td>
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<td>£</td>
<td>£</td>
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<tr>
<td>1928-9</td>
<td>£127,175</td>
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<td>£</td>
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<tr>
<td>1929-10</td>
<td>£175,624</td>
<td></td>
<td>£</td>
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<tr>
<td>1930-1</td>
<td>£306,669</td>
<td></td>
<td>£</td>
<td>£</td>
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<tr>
<td>1931-2</td>
<td>£357,175</td>
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<td>£</td>
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<tr>
<td>1932-3</td>
<td>£430,902</td>
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<td>£</td>
<td>£</td>
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<tr>
<td>1933-4</td>
<td>£511,079</td>
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<td>£</td>
<td>£</td>
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<tr>
<td>1934-5</td>
<td>£531,315</td>
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<td>£</td>
<td>£</td>
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<tr>
<td>1935-6</td>
<td>£509,681</td>
<td></td>
<td>£</td>
<td>£</td>
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<tr>
<td>1936-7</td>
<td>£631,793</td>
<td></td>
<td>£</td>
<td>£</td>
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<tr>
<td>1937-8</td>
<td>£784,963</td>
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<td>£</td>
<td>£</td>
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<tr>
<td>1938-9</td>
<td>£1,217,457</td>
<td></td>
<td>£</td>
<td>£</td>
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<tr>
<td>1939-10</td>
<td>£1,828,537</td>
<td></td>
<td>£</td>
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<tr>
<td>1920-19 (goths. to 31st Dec.)</td>
<td>£4,124,126</td>
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<td>£</td>
<td>£</td>
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<tr>
<td>1921</td>
<td>£1,539,538</td>
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<td>£</td>
<td>£</td>
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<tr>
<td>1922</td>
<td>£2,125,353</td>
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<td>£</td>
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<tr>
<td>1923</td>
<td>£2,930,358</td>
<td></td>
<td>£</td>
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<tr>
<td>1924</td>
<td>£3,867,365</td>
<td></td>
<td>£</td>
<td>£</td>
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<tr>
<td>1925</td>
<td>£5,097,515</td>
<td></td>
<td>£</td>
<td>£</td>
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<tr>
<td>1926</td>
<td>£5,966,045</td>
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<td>£</td>
<td>£</td>
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<tr>
<td>1927</td>
<td>£5,335,470</td>
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<td>£</td>
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<td>1928</td>
<td>£3,395,370</td>
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<tr>
<td>1929</td>
<td>£2,734,375</td>
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<td>£</td>
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<tr>
<td>1930</td>
<td>£2,506,351</td>
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<td>£</td>
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<tr>
<td>1931</td>
<td>£1,978,260</td>
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<td>£</td>
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<tr>
<td>1932</td>
<td>£2,442,878</td>
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<td>£</td>
<td>£</td>
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<tr>
<td>1933</td>
<td>£3,466,610</td>
<td></td>
<td>£</td>
<td>£</td>
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<tr>
<td>1934</td>
<td>£3,715,566</td>
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<td>£</td>
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</table>

*New.* From 1921 to 1918 a portion of the annual crop was exported unginned, for the most part to the Kisumu (Kenyana) ginnery. In this table the whole of the value credited in export returns to unginnd cotton is attributed to the contained lint which is assumed to represent 35 per cent. of the weight of unginned cotton exported, the weight of the contained seed being ignored.

---

## APPENDIX III

### ANNUAL REVENUE AND EXPENDITURE

<table>
<thead>
<tr>
<th>Year ending 31st March</th>
<th>Grant-in-aid</th>
<th>Revenue</th>
<th>Expenditure</th>
<th>Surplus balance and Reserve Fund</th>
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</thead>
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<tr>
<td>Calendar year from 1921</td>
<td>£</td>
<td>£</td>
<td>£</td>
<td>£</td>
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<tr>
<td>1923-4</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>1924-5</td>
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<td>1925-6</td>
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<td>1926-7</td>
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<td>1927-8</td>
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<td>1928-9</td>
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<td>1929-10</td>
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<td>1930-1</td>
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<td>1931-2</td>
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<td>1932-3</td>
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</tr>
<tr>
<td>1933-4</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>1934-5</td>
<td></td>
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</tbody>
</table>

* 1923.—An additional £600,000 was transferred to Reserve Fund.

* Includes £500,000 in Reserve Fund.

* Includes £450,000 in Reserve Fund.

* Includes £400,000 in Reserve Fund.

* Includes £350,000 in Reserve Fund.

* Includes £300,000 in Reserve Fund.
GRAPH TO SHOW APPROXIMATE CHANGE IN
CATTLE & HUMAN POPULATIONS OF KARAMOJA
1914 - 1970

Sources:
Chadwick Roberts 1920
Cistera 1939: 55
Gullick 1958
Langdale-Bennett 1964: 718
Thomas & Scott 1935: 503
GRAPH TO COMPARE THE NUMBER OF COURT CASES IN LANGO & KARAMOJA 1940 - 1956

Sources:
Annual Report for Eastern and Northern Provinces 1940 - 55
1948 & 1959 Census
Assumptions: Lango's population grew 2.4% p.a. 1940 - 55
Karamoja's " " 3.5% p.a. " " 
MAPS, FIGURES, & ILLUSTRATIONS

to accompany Part III
Anvil thunder-cloud occluding the evening sun over Na‘ie 1985.

Photo: B.P. Knighton.
Initiate with quartz lip-plug, akalilliit, pair of matching spears, ngakwas; head-dress, etimati, holding a bunch of black ostrich feathers, ngitimwi; aloket, ending in a bob, etulera, and wearing a baboon skin, etcam.

Young Initiates, Naisorok.

The clay face-markings probably denote leopard spots, and so the Ngiriai age-set of the Ngimugate generation of the Fie.

Note the fly whisk, the giraffe-hide shields, ngaupala, the erie, leopold skin. Uninitiated boys, ngudyain, have wavy lines of kaolin on their legs, lodee.
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.
Note the necklaces of trade beads, ngacilo, seeds, and chain; the white ostrich feather, enwal, sheets over the shoulders, ngamukadoi, the head-dress, etimaf, painted with sacred clay, emunyen, and decked with a crest of feather sockets, etongago; 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 talon-shaped finger-knife, ekurupeta.
The women tilling the dry earth at Lokiding before the rains that failed in 1984.
A younger daughter of Nacami winnowing groundnuts at home in Kiseri, 1985.

PHOTO: B.P. KNIGHTON.
Nakwaki, son of Nacam, with family and friends at home in Kaceri, 1985. The scar can still be seen on his left shoulder, though which went an enemy bullet. On his right shoulder, the cicatrice display that he has killed an enemy, enrait. By his right is his favourite first wife, by his left is his unmarried sister, with a girl's chain apion, and his friends with stick and stool-som-headrest.
KARAKOYA CATTLE SCHEME SUPPLIES 1952-1961

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

Year Mean Price per Head in/- Supplied
1952 158/-/6 10,062
1953 200/-5 13,865
1954 100/-4 12,753
1955 167/- 11,126
1956 175/- 12,371
1957 187/- 13,113
1958 n.d. 11,960
1959 n.d. 14,200
1960 n.d. 28,600
1961 85/- 36,000
1962 n.d. 22,000
1963 197/- 14,000
MAPS, FIGURES, & ILLUSTRATIONS

to accompany Part IV
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."
ROUGH MAP OF UBOGA AND ELGON DISTRICTS SHOWING THE OPENING UP OF THE CENTRAL PROVINCE.

REFERENCES:

- C.M.S. European Stations
- C.M.S. Stations. Native Teachers
- Other Mission Stations
- Rest Houses
- Government Stations
- Roads

Purvis 1909.
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.

Hon. C.S.

3. The C.M.S. already have permission to extend their activities to Karamoja vide (3). No other application 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 application for teachers to enter Karamoja will be favourably considered.

Provincial Commissioner,
Eastern Province.
ISRAEL LOKONG.

LOKONG. APACHAPA.
Mr. Alfred Buxton, M.A.

Mr. Hamilton Page Wilks, B.A.

Mr. Stanley Gilbert Metters.

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.

Rev. William Owen.

Mr. Owen Haard

Record 1936: 25
WHITE MEETS BLACK.

Natives of Karamoja.

Native of Karamoja.
Crossing a dry river bed.

Mr. Hamilton Wilkes at Lotome; Lonjo brings a present of some milk.
OPENING THE LAKE RUDOLF MISSION.

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

RECORD 1930.

LAKE RUDOLF DISTRICT

B.C.M.E. Stations Lotama, Marsabit, Kacheliba, Wamba,
Roads ———— Rivers ——

Buses ———— Outposts X

Languages Areas indicated thus:-
(1). Karamojong. Turkana. Toposa. Marille
(2). NUK
(3). HOKAN...
(4). Samburu Rendile ...

Boundary of B.C.M.E. Sphere ——— EAST Rudolf
Plains where B.C.M.E. may have stations thus:
KAPOETA. MEGA. MUNILLE. LOROKI

Boundaries of countries (UGANDA. KENYA. SUDAN. ETHIOPIA) ———

SCALE 1:2,000,000.
LOTOME -
STARTING BASE FOR LAKE RUDOLF.

FIELD COUNCIL
MEETING
with "Flapper" of FAM, and
DR. SCHOFIELD of CMS.

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

"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.

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

Record 1931: 51.

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

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. 1935.
THE HALF-FINISHED TASK.

A SUNDAY SERVICE AT NABILATUK.

KAROMOJONG UNDER INSTRUCTION.
They helped to build their own School at Lolachat.
MISSIONARY RECRUITS.

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 1918 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.—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.—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.—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 (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 (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.
Out-Schools.

The Church Teacher, Daniel Muse, and his wife Minam, from the Friends of Africa Mission, Kaimai, at Dolacat.

Men and Youths Baptized by the Rev. William Owen in the Labwor district.
Our two Atesa teachers (x). The older Christians who acted as Godfathers to the boys baptized on Whit-Sunday at Lotome, Lake Rudolf, Africa.


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

Three Labwor Christian Teachers, Karamoja.

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

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

Some of the Labwor schoolboys, February, 1938.
BCMS STATIONS IN EAST AFRICA
DURING THE 1930'S.
Boys' Boarding School, Lotome, East Africa, where the Rev. and Mrs. Robert Clark are at work. B.C.M.S. founded Lotome station in 1928. It was the first of the Society's stations around Lake Rudolf.

African teachers. The older man in the centre is stationed at Labreu, 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 xili. 28).

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 1964.

Lotome Teacher Training Centre

MM May 1965.

MM May/June 1968.

Youth Mission at Moroto
Joshua Akol, who ran away from home to school at Lobame, and became the first Karamojong graduate, with Jessie Bryden.
The foundations of the church were dug by Protectorate 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. Zephaniah 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 Labwoor district of Uganda, during a special mission

STORY 1961.
The Rev. Zephaniya Akamu amongst still heathen fellow-countrymen at Lotome in Uganda

October 1952

The 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.

Previously only two Karamojong had been ordained. The Rev. Zephaniah Akamu was speared 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."

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.
Singing and clapping to a Christian chorus at the pastor's house in Kaabong, March 1986.
Rev. Andrew Emara, preaching in English, with Timothy Soren translating into Ngakaranaajong, 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 Association 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
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.

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Knighton, Benjamin P.
1987a: 'A Way Forward for the Church in Karamoja'
Typescript
1987b: 'The Martyr Church of Uganda' Typescript
1988b: 'Beyond the desert of criticism, we wish to be called again.' Bishop Robertson Divinity Prize, Univ. of Durham
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Outline Proposals' Mimeograph
1982: 'Approach to Karamojong Cattle People -- A
2. HISTORY

a. Archaeology

Durham Univ., Sudan Archives, provided maps and a little information.

b. Nilotic History

I am indebted to the work of the Kölnr Institut zur Afrikanistik, formerly under the direction of Dr. Rainer Vossen, and participants in its 1983 conference.

c. Oral History

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

Lamphear, John E.


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

d. Entebbe Archives (EA)

Copies of documents relevant to Karamoja, were kindly made available to me by Dr. J.P. Barber. Specific file numbers and document details are given in the references.

e. Foreign Office Confidential Prints (FOCP)

Citations from Dr. J.P. Barber
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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Purvis, J.B.


Rayne, Major Henry

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The Economic Development of Uganda 1961, International Bank for Reconstruction & Development

Report on the Karamoja District 1920 Chidlaw-Roberts, Capt. J.


ii. HMSO, London

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Report of the Uganda Constitutional Conference 1961

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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


iii. Ireland
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Gulliver, Philip H.


Ethnomusicological research has been done by:

Gourlay, Kenneth A.


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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

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


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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b. Archives

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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

d. Church Reports

i. Church of England


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

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e. Miscellaneous

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ii. Christian Magazines

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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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