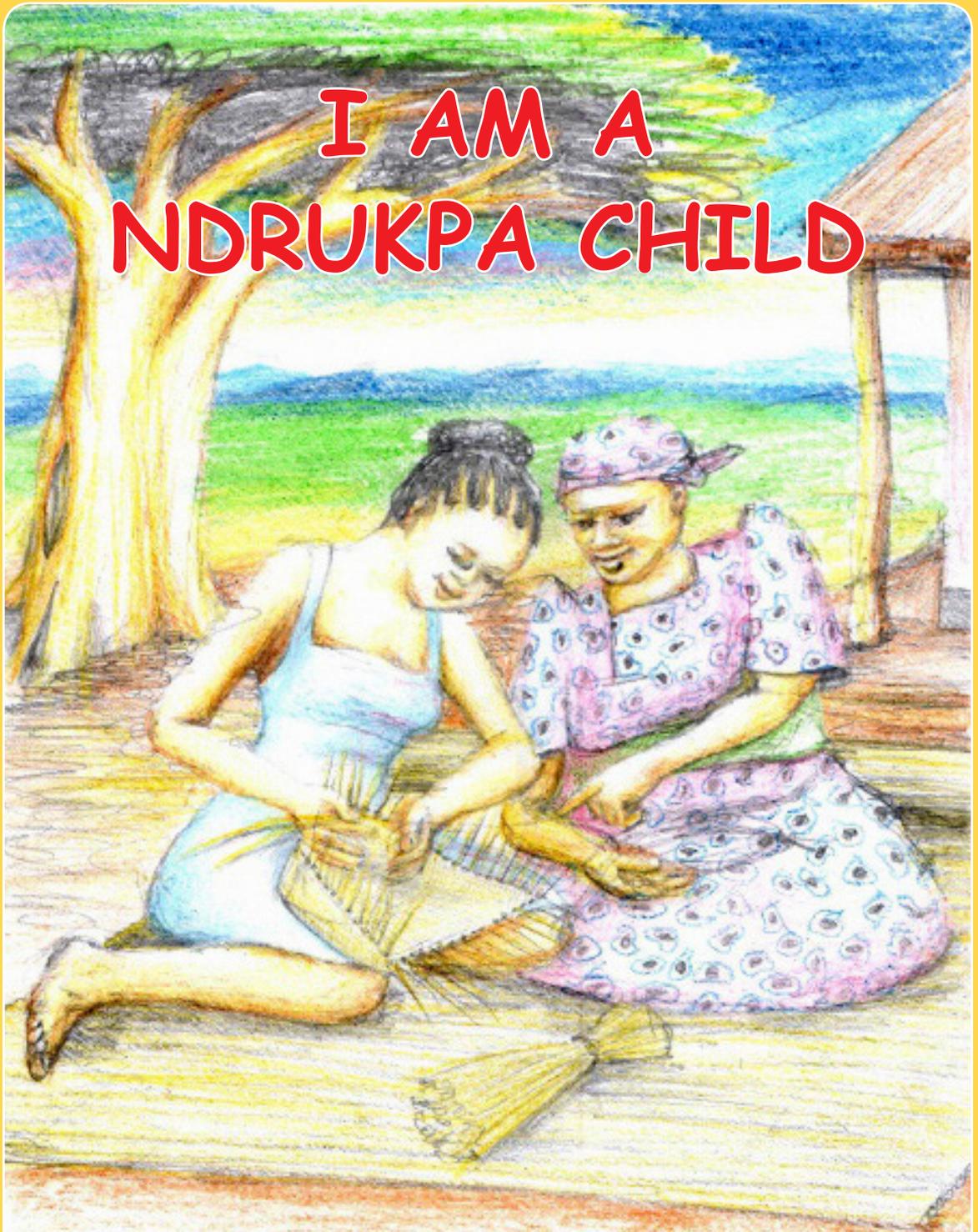


I AM A NDRUKPA CHILD



Ndrukpa Kingdom
2019

Who are we?

We are one of the ethnic groups in Uganda - but a small one! There are about 23,000 Ndrukpa people in Uganda (but many more in the Congo). We are also known as the Lendu, but we prefer to be called Ndrukpa.

In Uganda, we mainly live in Zombo and Nebbi districts. In the Eastern part of the Congo, Ndrukpa brothers and sisters are many more and can be found in the Ituri, Mahagi and Njugu territories.

Many of us live in and around the Lendu Forest in Zombo. We mainly cultivate millet, maize, cassava, beans and sweet potatoes. We mostly eat cassava bread mixed with millet and beans.

Where do we come from? A very long walk!

Our elders say that we first lived in Egypt.

How did we get to Nebbi? Our great grandfather was called Ndru, that is why we are called Ndrukpa (People of Ndru). Ndru left Egypt and came to Sudan and many people followed him and all of them accepted him as their leader.

Ndru was a farmer and he wanted large and fertile land for farming: that is why he moved away from Egypt where too much sunshine was destroying his crops.

Some of Ndru's brothers followed him later with their people and they are now called the Kebu and the Madi.

What happened after Ndru?

When he reached Sudan, Ndru gave birth to a son who was as courageous as himself and he gave him the name Bbale. Bbale has the same meaning as Ndru (both mean people). Ndru told Bbale to move with his people southwards to the water body which they called Judda, which we now know as the River Nile.

Ndru died in the Sudan and his son Bbale walked further South with his people. He stayed in a place called Cere. Because our people (also known as the Lendu) stayed there for a while, it is now called Cerelendu. From Cere, Bbale went westward close to the Nile as they were looking for water as his father had instructed him.

Bbale died on the Eastern side of the Nile and his son Rapia later became the leader and was the first recognised King of the Ndrukpa people. He was called Rapia I.

Rapia I ruled until the 19th century when the Alur came. The Alur were many and they overpowered us, so Rapia I gave his people to be managed by the Alur.

Who is our King?



King Manasi Njuni Rapia II

Our King is called His Highness Manasi Njuni Rapia II. His father was Njuni Yuani. Njuni Yuani did not sit on the throne because of the fear that the King of Alur would kill him.

Manasi Njuni Rapia II is Rapia's grandson and became King in 2010 when there was no more threat from the King of the Alur. Our queen is called Queen Elseba Uroya.

Our royal family belongs to the Adusi clan but is mostly referred to as the Bbale clan.

Which clan do we belong to?

Have you asked your parents which clan you belong to? If not, the following are some of the main clans among the Ndrukpa and you belong to one of them:

Ajusi, Andhosi, Urusi,

Andrasi, Asisi, Ambusi,

Ugusi, Alisi, Abesi, Alosi,

Awuhwe, Alusi, Ayisi,

Akosi, Arisi, Akisi

Some common names

Our common names for boys include Nyimilo, Nyihwima, Ngajuni, Majanga, Mandhokpa, Njalonga, Bule, Didi, Losininzi, Malo, Lojinga, Drabu, Njalo, Bbalonga, Lombuni, Dramini, Njilonga, Ngalo, Lotsoro, Njikpa, Majuninga, Lonzama, Lonjama, Lombu, Lonjema, Ngakpa

Names for girls include Lovi, Lotsovi, Njangosi, Ngasingba, Njalosi, Mave, Ngave

Introducing oneself

My name is "*Lombu*" I live in "*Njugu*."

My father's name is "*Njikpa*", meaning the first born of a pair of the twin.

And my mother's name is "*Lovi*".

I have a brother and a sister.

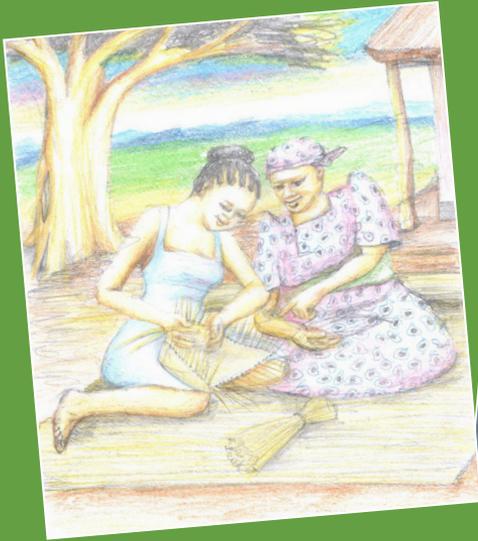
My brother's name is "*Njalonga*" meaning "*Nothing else*" and my sister's name is "*Lotsovi*" meaning "*The in-charge*."

My maternal grandfather is Mzee Mandhokpa which means "*We divide*". He told me my Mum's name means the one who suffered most. He said it was not actually my mum who was most sickly, but my grandmother Ms *Losindexy* which means *Nothing else*.

What are we known for?

We are known for producing beautiful baskets.

Queen Elseba Uroya is the lead maker of our prestigious food baskets and teaches any young girl who wants to learn.



*Mother teaching her daughter
how to make a food basket*



Food basket

We are also known for local herbs and medicine.

Right from the time of our ancestors, we have been making use of the vegetation around us to cure numerous sicknesses. All our neighbours know about this skill of ours.

The basket weaving and herbal medicine knowledge is passed from elders to the young ones through informal education as shown in the picture.

Some of the local herbs used for treating some specific diseases

- *Biden Pilosa (black jack leaves)* Treating wounds and preventing excessive bleeding
- *Amaranth leaves* To treat heartburn
- *Eucalyptus and oxalis* To treat cough and flu
- *Amaranth juice* To treat hangover

Folk Stories

A story about a hen and a groundnut seed

Once upon a time, there lived two great friends: a hen and a groundnut seed. As both lived together, the hen did not know how good and tasty the groundnut seed was. One day they decided to go to the stream to fetch water after heavy rain and the path was full of dew and wet. None of them wanted to lead the way for fear of getting wet, so they quarrelled. The hen said the groundnut seed should lead and the groundnut seed said the hen should. The hen got annoyed as the groundnut seed wanted to pass and lead, the hen wanted to knock the head of the groundnut but ended up picking the groundnut seed in its beak and tasted how sweet it was. Since then, hens started eating groundnuts and they are looked at as food for hens and chicken.

The story of a caterpillar and a weaver bird

In the Village of Yii just at the foot of Leza hill, there lived two great friends Mr. Caterpillar and Mr. Weaverbird. The two great friends liked partying much and would not work. There was a Farmer who had a very large farm of maize just at the foot of their neighbours' home. The two friends would wake up in the morning and sit on the branch of a tree in the maize farm and play the whole day. When the Farmer wanted to cut down the tree, the Caterpillar chased away the Farmer saying that he was destroying their habitat. But when the Farmer saw what the Caterpillar did, he thought that the Caterpillar would help and safeguard his farm from other thieves.

When the maize matured, Mr. Caterpillar and Mr. Weaverbird started eating the maize from the far side of the garden and each time the Farmer came to the garden, the Caterpillar would tell the Farmer of the thieves they almost caught the previous night. The excuses from Mr. Caterpillar became too much and provoked the Farmer to cut down the tree. Mr. Weaverbird then decided to make another home away from the farm but Mr. Caterpillar confidently entered the maize field and lived there.

One evening, the farmer started cutting down the maize and every time he came closer, Mr. Weaverbird would see it and warn Mr. Caterpillar not to come out. The farmer continued cutting the maize till he reached very close to the maize stand in which Mr. Caterpillar was. Mr. Weaverbird feared that his friend might get killed. He pleaded with Caterpillar but to no avail, as Caterpillar claimed that the maize was very sweet.

One morning the Farmer came to the garden to clear the farm, Mr. Weaverbird came to the farm and wanted to pull Mr. Caterpillar by force but he refused. The Farmer cut the maize and, when Weaverbird saw the Farmer leaving with the maize in which his friend was, he followed the Farmer and whispered to the Caterpillar that he was going to be boiled together with the maize. The stubborn Caterpillar still refused to come out. Mr. Weaverbird came close to the ground where the maize was put before putting it on the fire so that the farmer's mind could be diverted to allow his friend escape but the friend remained there until the maize was put on fire and boiled together with Mr. Caterpillar.

The lesson from the story is that it is good to listen to advice. If someone is constantly trying to remind you about a danger ahead of you, it is important to listen, otherwise you may end up dying like the Caterpillar.

Songs

A song for rope skipping

Sarr pey tdà ná ma nyú ónga

*Mà rà pày pày kodjò dyòw, dzi dzi nga kinga, kinga ná lè lè
bba à djú dza gbĩ (x 2)*

Suru dye (x 2)

Màdhi sǐngba nyi tà nyitsò yágà nà agbrr, ˘ à rù wá luw agbrr˘

*Átsùw gò tsùw gò dzá, Mayina kow nyi kotsò djú à lendu manì cha dyă dyă ye
atsùw gò dzá à í ná manì cha a ndeplè ka dywu.*

White beans shone in my eye when I went to follow my father across the side,

Leave the house to burn on him (x 2)

Clan, clan (x 2)

Our girl you have closed yourself with a man inside

Enter, enter Mayina

She ran on her feet

The Lendu that I am

Friend, friend enter the house.

The antelope has eaten the millet.



The little hunt game

This is a game mostly played by children in the evening as they wait for dinner. It is played so that they do not fall asleep before eating.

All the children gather and pile their fists on top of the other and they sing together:

Zz ka Zz ka ZZii, mbra tey zz (x 2)
 Madhi nga ndru ra Njow o
 Ndru shi, ddey chuw
 Ndru shi tdra I na ayinga ddey
 Ddey shi tdra ndey ni ndey
 Ddey ka ndey hwi nyangle nyangle...



Zzz ka zz ka zzka the arrow will destroy
 Our people went hunting
 Our people found a pot
 Our people asked whose hut it was
 The pot replied it belonged to itself
 And the pot mysteriously broke into pieces





Funeral function song

I ngbaà tha ya nyi ma rä na ngá nga ya
A waa dzili oo
Ya dye, mama ra ngu ney madhe

Little child where has your mother gone?
She has gone down in the soil
Oh will my mum surely come back to me
Never will she come back

War Song

Sheria nga nyi saa rò mba ngbà dawa djo
Djii nja ba kombata shii roo djii shi bale ba
Djii ye ee dji shi bale ba

If you have violated the law of the land
Please come for sanctification, for we need to be holy during this moment
Whenever our opponents see our soldiers, they leave our people to walk
free

*Ma ra ma ddo nyi kothe roo, nyira draa ngosa sa ma ndhey
A ye ara ndhe sa mi sawa na
Klanga mana kwi na dii
Ngura ma dyuw na di
Nyi ra dra ngowsa sa ma ndhey*

I will cling to your legs, you will think I am running mad
The time it will worsen, the time it will worsen
Even groundnuts will fight for us, even maize will fight for us
You will think I am running mad

A poem

The marginalised tribe, by Utuga Mark

Marginalised tribe, marginalised tribe
How miserable they look
In tears, nowhere to lean
Weeping for their land taken by the powerful
Powerful in their own style
Hence nowhere to settle

Marginalised tribe, marginalised tribe
The minority in number
Wondering where to settle, pleading for help
Once rich, now the poorest
Vagabond in their own land.

Marginalised tribe, marginalised tribe
Happy are the majority

For we work to their advantage
Not to feel any weight, no one to care

Marginalised tribe, marginalised tribe
The largest Lendu forest we have
Grand children and descendants all cheated
Neither to get compensation nor benefits
For others we laboured

Marginalised tribe, marginalised tribe
Shying away from intimidation
Roars, teasing, and bullying
Lying like a venomous cobra
Not to cause harm.

Marginalised tribe, marginalised tribe
The disadvantaged minority
Less educated among the majority
Looking for counselling, guidance and directives

Our riddles

- **The hill has separated me from my sister** (The left ear has been blocked from the right one by the head).
- **My soldiers are full in the lorry** (My matchsticks are full in the matchbox)
- **We are three in our family but if one of us is sick all of us cannot work** (The two cooking stoves cannot aid cooking if one of them is missing, for the pot cannot stand on only two stones)
- **I throw my spear to the other side of the river but it comes back at my feet** (When a boy urinates while standing, the urine goes a distance but finally gets back close to his feet)
- **A brown lady is seated on the throne of thorns** (The young pineapple in the suckers)

Some Nrukpa proverbs

We are wise people! Here are some of proverbs and sayings we can learn to also become wise...

- **Slowly by slowly an egg will walk.** This means that an action may seem impossible at the start but with hard work and determination, it will become possible.
- **Don't put all your eggs in one pot.** This means: do not trust the safety of your one store. It is wiser to store in different places, so that when you lose you don't lose everything!
- **Mr Darkness ate a black skinned cow.** Anything done at night cannot be trusted. To be trusted, always act during the day.
- **The bats eat at night.** This refers to the thieves and other wrong doers who roam about at night wanting to steal. So be careful with your belongings, especially at night!
- **A true man is seen at the time he is coming back...** Man proves himself after success.
- **A true man surrenders in the evening.** In case of a problem, man is the last to surrender.
- **A woman delivers in the hands of the fellow women.** You cannot work alone.
- **What an elder saw while sitting down can never be seen by a child even if he climbs the tallest tree in the world.** Knowledge, wisdom and experience in life that an elder has can never be found in a child however much he has studied.
- **The teeth of a lazy person are as sharp as a razor blade.** The lazy ones eat more than the hard workers.

Our Pride

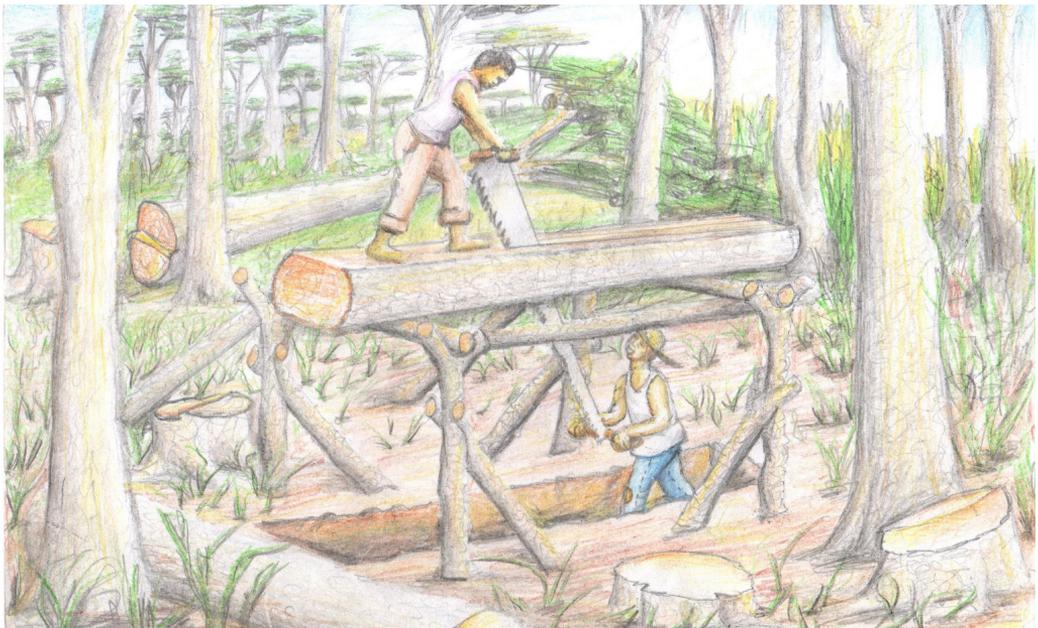
As the Ndrukpa, we can be proud people!

We are the makers of some of the best crafts, such as granaries made of reeds, baskets and pots.



We were the first people to cross River Nile and to settle on the western side of the Nile

We named most of the places on the western side of River Nile and up to now these names have been adopted.



We are known as strong people and hard workers, and the best pit-sawyers and lumbermen.

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