

THE ORIGIN AND CULTURE OF THE NGOKUTIO



AKIBELEKIN KA NGAKUTIO

*"If We Do Not Protect it for Our Children, Who Will?"
"Era paa ki kikiyiu ongon ikwe do ngai iboos epodori?"*

2020

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1. Introduction

This publication was prepared for all ethnic groups and nations to recognise the presence of an ethnic minority known as the “Ngokutio”, a group listed in the Constitution of Uganda as one of the country’s indigenous communities as at 1st February 1926.

This publication was compiled through a research and consultative process which involved elders from Okuti in Kitgum and Karenga in Karamoja. The consultations were conducted by members of the Ngokutio Development Initiative (NDI)

The Ngokutio are the people, Lookuti is the place and Ngakutio is the language. The population of Ngokutio was estimated by the Uganda Bureau of Statistics at 5,729 people as per the 2014 national population census.

We derive our name from digging the land: we are mostly subsistence farmers (although we keep a few animals) and, in the Ngakutio language, the word Akikut means digging. Water for drinking, for home use and for a few animals used to be dug from dry river beds.

The Ngokutio live in Kitgum District together with the Acholi, where they occupy the whole of Orom sub-county. A few Ngokutio also live in Kaabong: those presently living in Karenga sub-county migrated from Orom due to insecurity, in search of employment in Kidepo National Park and through inter-marriages.

Today our area is rather peaceful, as there are no more raids from the Karimojong, although there are occasional thefts of animals. This is because of the disarmament exercise that took place in Karamoja. Insecurity is however still experienced from South Sudan: every year we are attacked by armed South Sudanese, they kill innocent people and take our properties.

The Ngokutio need recognition from Government, like other minority groups in Uganda, including the Ik, Tepeth, and Pokot of Karamoja.

1. Akitodiun

Akigir na erai kotere ngatekerin nguna bos teyenuto atemar eya ngitunga ngulu enyaritai Ngokutio. Akigiret na ka akwap yok Uganda, igiritai ngirwa ka elap 1/2/1926 ebi eyakasi Ngokutio aria ateker ka Uganda.

Ekitaabo lo igirir, erai ngatameta ka ngitunga toya ngokasikou lu ka Lookuti ka Ngokutio ngulu eya Orom, Kitgum ka Karenga, Karamoja. Atukot ngina enyaritai `Akitopoloun Ngokutio` inye ebu igir ngatameta daang.

Nin iboyata Ngokutio enyaritai Lookuti, angajep nayok enysritai Ngakutio. Ekimar ka Ngokutio edeparito 5,729. Ekimar lo erai ekaru 2014.

Eryamunete ngo ngitunga ekiro lo ebi Ngokutio ka akikut ngalip ecamitai ngakipi kotere ngibaren. Erai Ngokutio ngokakoriok ngamant. Kira isong dang ngitunga ngulu etwaritai ngaituk.

Eyakasi Ngokutio iboyete ka Kitgum, iboyete ka Ngocwan. Orom inye erai akece kibois. Ngokutio ngibos iboyete Karenga. Ewotokinete kotere ejie lo ka Mutukuru, Ngokarimojong, Kony, akiuta ka ekojoete etic Kidepo nin iricitere ngotyang.

Ngirwa lu ejoku akwap emem ejie kanima eya Ngokarimojong, kotere elemarri ngo ngodukui kanima eyakasi ikwe. Ikoni inoo, eriko ejie ebunit kanima eya Ngosudanin. Ekokoete ngibaren, ngiroken ka nabo eyarete ngitunga.

Ecamitosi Ngokutio Apukan totamunite ikwee ibai ngitunga ngulubos ngulu eya Uganda. Ibai Ngoteuso, Ngotepeth ka Ngopokot.

2. Origin and migrations

According to our elders, most of our clans are believed to have originated from Ethiopia and settled in South Sudan in the land of the Toposa around 1700 AD. The year was estimated by men involved in the First World War with their parents present. In 1895, the Ngokutio were already settled in their present location.

This migration was in search of a friendlier environment since Ethiopia had little vegetation for animals. The Ngokutio moved and settled in Toposa land (Lozolia) and, in about 1750 AD, they were joined by more clans and they moved southwards in search of pasture. The environment was not conducive: in the desert they suffered a lot, there was no water for their crops and their few animals. This suffering caused the movement of the Ngokutio further southwards, crossing the dry land to the mountain of Lotukei in 1780-1800 AD. They settled around the mountain for a while.

The indigenous people, the Didinga, welcomed them and they inter married. Up to now, there are clans in Lotukei in South Sudan sharing names with Ngokutio.

Conflict started between the Arabs and the people of the South Sudan which affected the Ngokutio and they travelled westwards and settled in the present area of the Kidepo National Park, originally called `Nakidepoit` and on the Morungole mountain. This was in around 1800 – 1850 AD. Those who settled in Kidepo lived on wild animals and became hunters. That is why the Ngokutio are very good hunters. They settled around Kidepo while grazing their animals, such as cows, goats and sheep.

Due to insecurity from the Didinga and the Mening or Logire of South Sudan, they again migrated westwards and settled in different places. Some went to Lonyili, Adili, Akuti, Lolir, Orom, Agoro, Okol, Akara, Omiya, and Ogili. This was in about 1850 AD up to date. Those from Kopoth travelled to the south of the Orom Mountain coming northwards to present Orom. They settled on the hills fearing the warriors from Sudan who had guns. These warriors were known as `Mutukuru`.

Some of the Ngokutio who had moved westwards came back to the east because of the language barrier with the Luo people. They settled in the different places where they live now.

The Ngokutio lived along the mountain ranges for protection of their lives and properties. This is a characteristic of some of the minority tribes in Uganda, they live on mountains and some still live there. People could slope down in the valleys to grow crops and take the harvest up on the mountains where they settled.

2. Nin ngo enyounta Ngokutio towotunta nege

Kanima eya ngokasikou, ebasi enyounte ngokutio ka Ejito/Ethiopia potu itorutu Sudan nin enyaritae Toposa ekaru 1700 AD. Ngokasikou ngulu ngo ejio ejie ka Ngomusugui ikwee elimutu ngakiro nunu. ekaru 1895, eya Ngokutio nin eyakasi tan pe.

Ewote lo ekojoete Ngokutio ngalup nguna kajokak, kotere eroko ngalup gnuna eya Ejito/Ethiopia. Epotu Ngokutio iboikinos Topos (Lozolia), ani ekaru 1750 AD, epotu nabo towotokisi ekojoete ngalup nguna kajokak. Nin iboyata lkwe toryamutu erono, engat akolong ememete ngakipi kotere ngaituk ka nginyomen. Epotu iboikinos Lomukura Lotukei ekaru 1780 AD akitodol 1800 AD. Ani eya inoo, epotu Ngodidinga iboikinos ka ikwe ejok, iutas dang tan pe eya ngatekerin ka Ngokutio eya Loading.

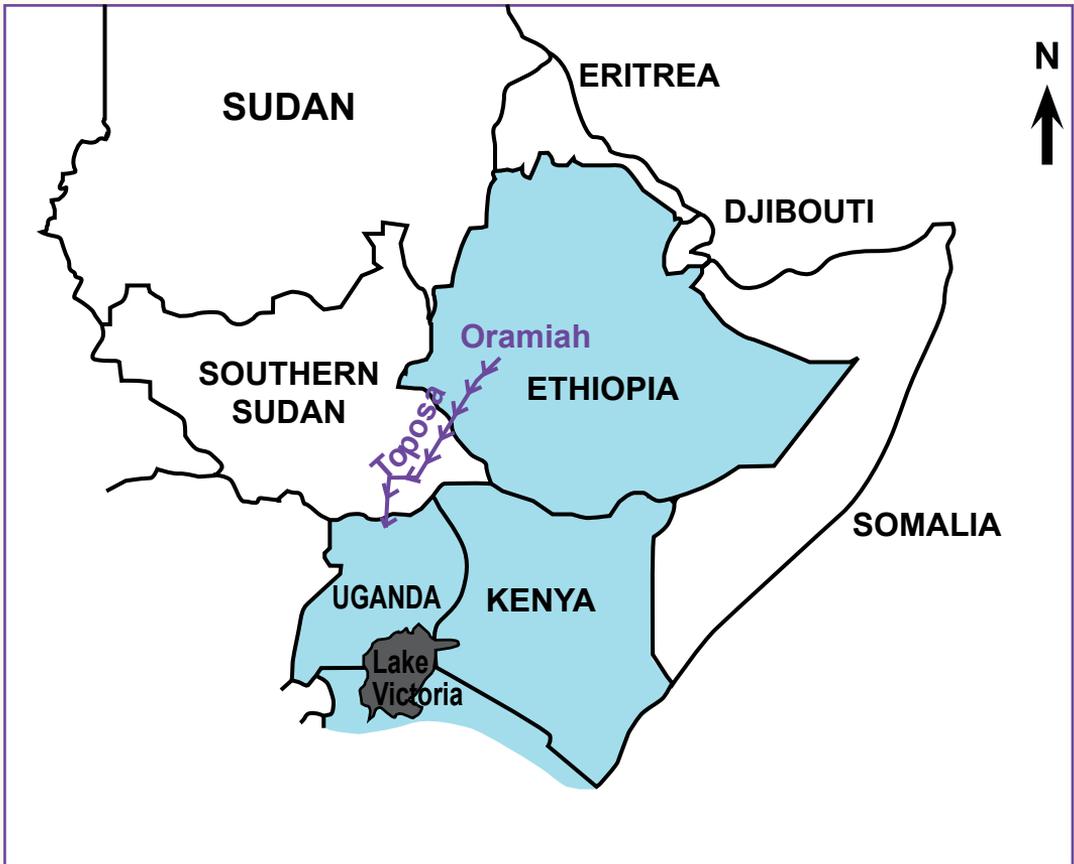
Ebu ejie tolom nakiding Ngosudanin lu ka nakwap ka Ngomarabui/Arab. Ani eanyunte Ngokutio ejie erono, epotu nabo towotokisi iboikinos nin enyaritai Nakidepoit/Kidepo ekaru 1800 AD. Epotu Ngokutio torautu ngokamejak ngityang, inye eraunta lkwe Ngokamejak. Ani emejaite ikwe eyakatar ngaituk, ngakinei ka ngamesekin.

Ani iboiyete ka inoo, epotu Ngomening ka Ngodidinga ilodingakinos, topuru ejie lo karonon. Ani eanyunite Ngokutio ejie erono, epotu towotokisi iboikinos lomukur: Lonyili, Adili, Akuti, Lolir, Orom epotu ngobos itoro nacwae: Agoro, Okol, Akara, Ogili ekaru 1850 AD, epotu iboikinos nin eya ikwe tan pe.

Ngokutio ngulu epotu itoro Kopoth, epotu tomana emukura Orom ka nakwap topeleutu iboikinos Lomukura Orom. Ibore iboiyata Ngokutio lomukur, ekuriaka ngomerok Ngosudanin enyaritae Mutukuru eyakatar ngodukui.

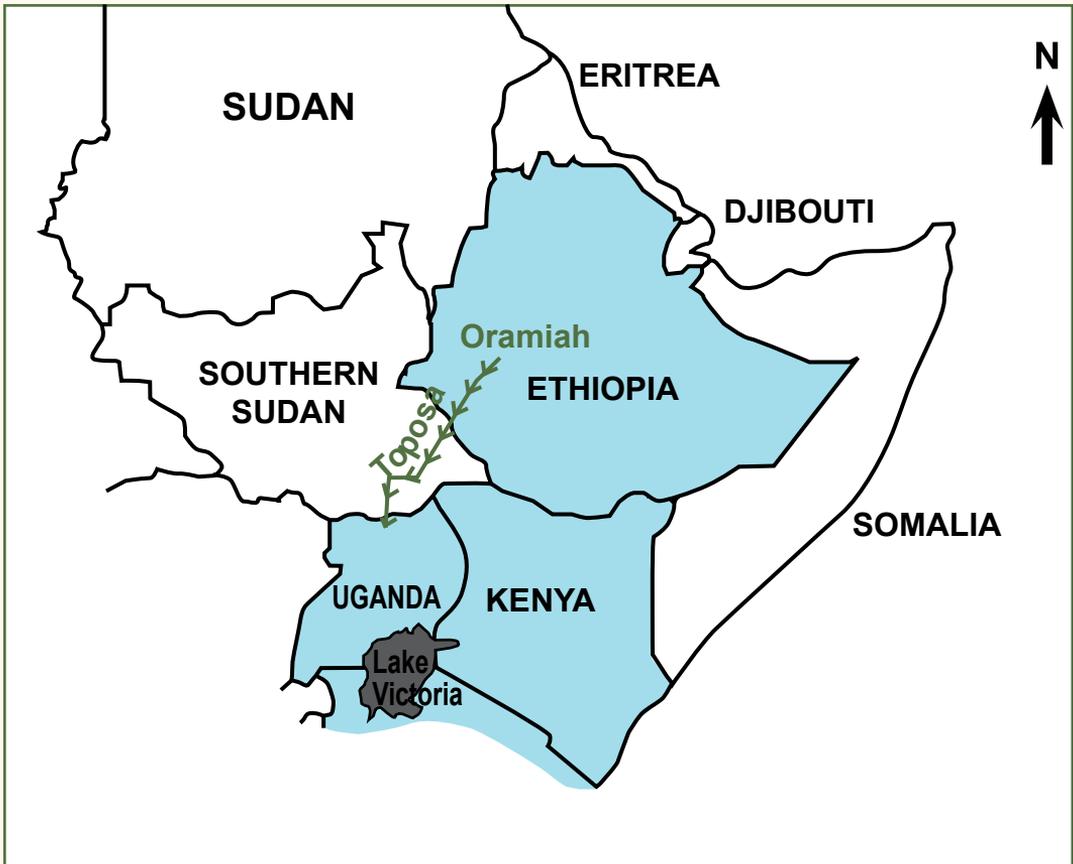
Ngokutio lu epotu itoro nacwai, epotu tobonguto nakide keryamutu a ngajep ka Ngocwan egelara iboikinos nin eya ikwe pe.

Iboiyete Ngokutio lomukur kotere akiricakinit ngawaat ka ngibaren. Akiboi lomukur aria epite ka ngitunga luekudioko nabo eyenio ikwee do. Tan pe eriko Ngokutio iboyete lomukur. Ngirwa lulu, ekoriete Ngokutio nakwap ka ngomukur loromu ani ekoni enyame tolema yaasi Lomukura nin eya ngokwaleros.



Map showing migration routes

The migration routes therefore were: Ethiopia – Toposa and Lozolia – Lotukei – Nakidepoit, Morungole, Kawalokol – Lonyili, Keler, Adili, Akuti, Orom – Agoro, Okol, Akara, Ogili, Omiya.



Nin ngo enyounta Ngokutio towotunta nege: Ethiopia – Toposa and Lozolia – Lotukei – Nakidepoit, Morungole, Kawalakol – Lonyili, Keler, Adili, Akuti, Orom – Agoro, Okol, Akara, Ogili, Omiya.

3. The leadership of the Ngokutio

The Ngokutio have a number of clans with the same cultural traits. They are the: Ngokadoror/Kalak, Ngosamach/Samach, Ngosoot/Soot, Ngomelong/Melong, Ngongariam/Ngariam, Ngopachwua/Kacoo, Ngokarain/Akara, Ngotatio/Tatio, Ngokoki/Koki, Ngotoroi/Toroi, Ngopaimera/Paimera, Atirok, Moliro, Ngonuach/Nuach, Ngoriwo/Riwo, Ngorisae/Risae, Ngongaus/Kabunei, Kamolo Lokuwam, Ngokangum/Kangum, Ngokomich/Komich, Ngokidet/Kidet, Ngokamura/Kamura, Ngokanyum/Kanyum, Nyimera/Ngonyimera, Ngonyirir/Lonyirir, Ngosebeka/Sebeka, Ngonyangi/Langiya, Ngokopir/Kopir, Ngopoet/Poet, Ngokalamoru/Kalamoru, Ngongoja/Ngoja, Ngokocila/Kocila, Ngongonyis/Ngonyis, Ngonyillani/Lonyilani.

As we have seen, the majority of the Ngokutio are still in their original place in Kitgum District. All the above clans live in Orom and Orom East sub-counties and in the Parishes of Akurumo, Katutwo, Kiteny, Lolwa, Lolia and Okuti. Those living in Kaabong District are in Karenga, in Lokori, Kapedo, Kawalakol, Lobalangit and Kakwanga sub-counties.

The leaders of the Ngokutio are Chiefs from the `Ngokadoror/Kalak` clan. These were:

- Lokiling first chief 1850 - 1900
- Abalang son of Lokiling 1900 - 1940
- Ochen 1940 – 1962 (was poisoned)
- Lojimoie was chosen but refused
- Elijah Lotuk from Ngopachua clan 1963 – 1979 (was killed by Karimojong warriors)

Ijiria Anyir Latude of the Abalang family tells us that Lokiling was chosen as Chief to lead other clans. When Lokiling died, his son Abalang became Chief. The colonialists asked him to take up the responsibility of collecting taxes and remitting them to Moroto via Kakamar, Kotein in Karamoja. This was from about 1900 – 1938 AD.

This is mentioned by a few elders still alive, one of whom is Muzee Lokwara of Camgweng village. The Ngokutio were made to pay taxes in Moroto, a very distant place, as the colonialists found out that the language and culture of Ngokutio were quite different from the ones of the Acholi. The Acholi people in Kitgum District term the Ngokutio as `Lomalo` (people from the East and backward), while in Karamoja they term Ngokutio as the `Ngikatap` or people of food. This has resulted in the marginalisation which still exists from both sides.

3. Ngokarikok/Ngokapolok ka Ngokutio

Eya ngatekerin nguna edula lookuti, ngokeche taleros ikwaan/eriyani. Ngorwora ka ngatekerin lu eya lokuuti ikwe lu: Ngokadoror, Ngsoot, Ngomelong, Ngongariam, Ngopacwa, Ngokrain, Ngotatio, Ngokoki, Ngotoroi, Ngopaimera, Atirok, Moliro, Ngonuach, Ngoriwo, Ngorisai, Ngongaus, Kamolo Lokwam, Ngokangum, Ngokomich, Ngokidet, Ngokamura, Ngokanyum, Nyimera, Ngonyirir, Ngosebeka, Ngonyangi, Ngokopir, Ngopoet, Ngokalamoru, Ngongoja, Ngokocila, Ngongonyis, Ngonyilani.

Ngokutio lu edula eyakasi Kitgum, Orom nin entarita: Akurumo, Katutwo, Kiteny, Lolwa, Lolia,ka Lokuuti/Okuti. Eya ngobos nakide Karenga, eyakasi: Karenga, Lokori, Kapedo, Kawalakol, Lobalangit ita Kakwanga.

Ngokarikok ngo ka Ngokutio Ikwe lugu ita ngokaru ngulu epotu yaasi erikite Ngokutio.

- Lokiling 1850 – 1900 AD
- Abalang 1900 – 1940 AD
- Ochen 1940 - 1962 AD eponi toarai ka ekeya, enukitai Loluko
- Lojimoe – ebu towou araun ekarikon
- Eliza Lotuk 1963 – 1979 AD epotu Ngokarimojong toara

Ijiria Anyir Latude aksikout elimu abala, Lokiling eponi toseunai akirik Ngokutio. Ani etwani Lokiling eponi toseunai ike koku Abalang akirik Ngokutio. Ngirwa lulu eya ngomusugui, epotu ngomusugui inakisi Abalang apedor akirira eucur ka ayaar Moroto itorite Kakamar, Kotein ekaru 1900 – 1938 AD.

Itwanan ngini irworo ngakiro nu erai ekasikout Lokwaara Gaitano lo eyai ekwaale Camgweng. Eyaanario eucur ka Ngokutio Moroto kotere egelana a ngajep ka Ngokutio ka ngulu ka Ngocwan. Epotu Ngocwan temasi erai Ngokutio ngitunga lu ka nakide ka nabo ebangaka, Ngokarimojong ebasi erai ngokutio ngocwan. Epotu Ngokutio idongo nakiding apa eyenio do.

Ekaru 1925, ebu Abalang yei eucur Moroto, epotu Ngodidinga erikit Auko ajore toremo ekwaale ka Abalang toara ngitunga tolemasi ngiroken daang. Ani ebonguni Abalang ka Moroto toryam ngalielin bon. Kedaun ekaru, epotu Ngomusugui tolimokisi Abalang ayaar eucur Gulu kotere eyaapi ka nabo inye toyai lotunga keng iricakinte kotere erai inye ekajion lo eyenete ngobukui.

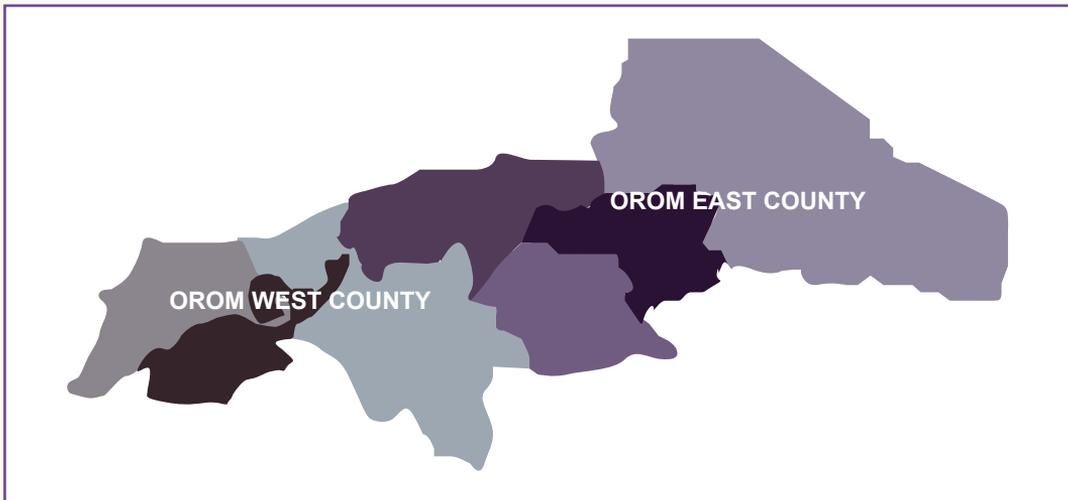
Ageun ngirwa lulu, epotu Ngokutio torautu lu ka Kitgum. Kememe arem na ka Ngodidinga, keya Ngokutio Karamoja.

Ationis ka ayenunt ngangajepa kidding Ngokutio ka Ngocwan inye ebu amamekou akuponor nakiding kech. Ebasi Ngocwan Ngokutio ekokoete ngibaren kech kotere

In 1925, when Chief Abalang took taxes to Moroto, Didinga raiders led by a famous man called Auko killed family members and relatives of the Chief without taking any property. When Abalang returned home, he found the dead bodies. After a few years, the Colonial Government in 1939 directed the Chief to remit taxes in Gulu rather than Moroto, so that he could protect his people since he was a warlord feared by other warring groups. This is how the Ngokutio became part of Kitgum District. If such changes had not taken place during colonial times, the Ngokutio could be in Karamoja.

The language barrier between the Ngokutio and the Acholi caused a communication conflict. It became very difficult for the two ethnic groups to live together since they could not understand each other. The Acholi believed that the Ngokutio were the ones raiding their cattle because the language was similar to the one spoken by the Karimojongs (which is not the case). This led the Ngokutio to resist going to Kitgum Headquarters for fear of their lives, so they moved to Karamoja in search of education and employment. Most of the educated and learned Ngokutio acquired their education in Karamoja Schools.

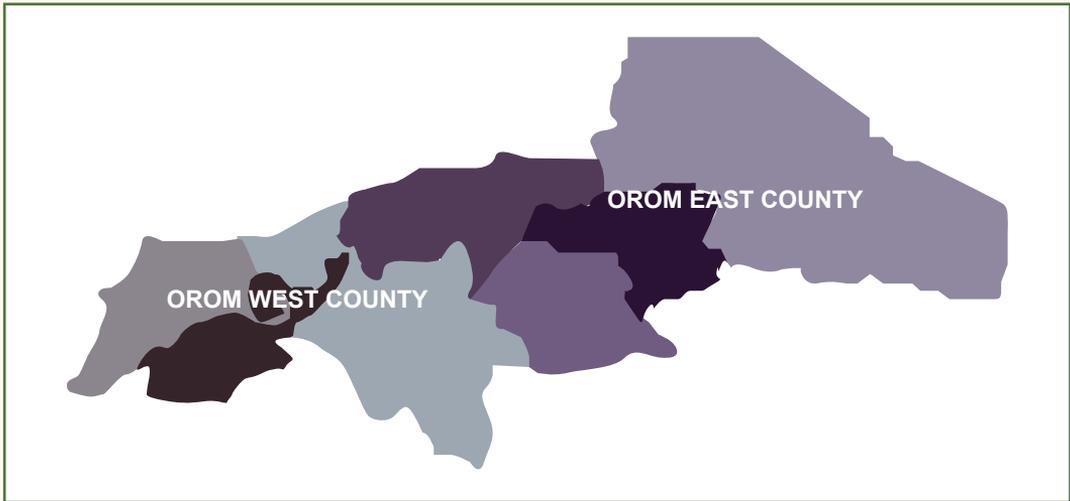
It became the task of the Ngokutio to learn and speak the Acholi language if they wanted services, and especially if they went to the District Headquarters. Today the Acholi language spoken by the Ngokutio people is not pure. One can easily identify a person as from Orom, the land of the Ngokutio.



Map of Orom County in Kitgum district, where the Ngokutio have settled. The Ngokutio language is mainly spoken in Orom East.

egelana akech ngajep, ikwaan ka angajep na ka Ngokarimojong. Kotere ngakiro ngunano, epotu Ngokution to kuriakasi aikanar Kitgum. Epotu yaanasi ngidwee kech Karenga akisiom. Ngokutio ngulu esiomitosi kidoch ngirwa lu, eryamunete akisiom ka Karamoja/Karenga.

Akwap ngina ka Orom nin eyakasi Ngokutio ngulu lala. Etyaki Orom ngarwa ngauni ikwe: Orom, Kiteny ita Orom East.



Epotu Ngokutio totionikisi a kitetem angajep ka ngocwan kotere ani ecamitosi aikar Kitgum toyenete. Epedori Ecwanit aripun atemar egela itunganan en iyana ngacwan.

4. Our cultural uniqueness

The ``ngakutio`` language is completely different from the Luo and Ngakarimojong languages. It was for this reason that the Ngokutio had been made to belong to Karamoja. The language is only spoken in Orom sub-county and in Karenga in Kaabong district.

For purposes of communication in the district, a few of Ngokutio people started to learn Luo, the main language in Kitgum. That is why in some areas in Orom sub-county, Ngakutio is hardly spoken, because of Luo influence.

Despite the influence of Luo culture, Ngakutio is still spoken by the majority of the older people. Ngakutio should be maintained if the culture is to stay and if we are not to be assimilated into the larger ethnic groups.



Ngokutio granaries - There are three granaries for three types of food crops stored for future use

Ngokudii ka Ngokutio- Eya ngokudii ngiuni lu ebukio nginyomen ke elemuni ka namanat tolemitei kaninio.

Originally, the Ngokutio were keeping animals and birds (goats, sheep, cows, chicken) and they were cultivating only two types of food crops: Lawera (short sorghum) and Erau (bullrush). Later, the Ngokutio obtained other seeds from neighbouring Acholi and now do mixed farming.

The major crops grown these days are sorghum, maize, simsim, millet, groundnuts, peas, bullrush, and green vegetables. Tobacco and cotton are also grown as cash crops. Harvested food crops are dried and kept in granaries separately.

We now also keep animals like cows, goats and sheep for meat and milk. We also rear birds. At present there are very few cattle because of cattle rustlers from South Sudan and Karamoja. The few animals are left thanks to the disarmament exercise that removed guns from the Karimojongs.

4. Ngotaleros ka Ngokutio

Angajep ka Ngokutio egelara ka nangajep ka Ngocwan ita nu ka Ngokarimojong. Erai kotere nu, inye ngo etemarer Ngokutio todocharai Karamoja. Eyakasi Ngokutio Lojakait Orom Kitgum. Eya epeiwach Karenga.

Kotere na eyakare isong Ngokutio Kitgum akibois ka Ngocwan, epoptu dang itetema toyenutu angajep ka Ngocwan. Iricuni atemar, kanabos ka Orom, eya nin pa irworore Ngokutio, erobosi ngo Ngocwaan inoo.

Tan ki ryamitosi Ngocwan lookuti ka ngokech taleeros, eriko ngokasikou ka Ngokutio lu edula irworosi ngakutio. Ecamitai isong Ngokutio a song ngajep irworotei kotere ngasong talio dang tominatei., iba na eminatar ngokawotok ngobukui lu bos nukech.

Isong Ngokutio, iricitai ngibaren: ngaituk, ngakinei, ngaula ka ngikokoroi. Ekorio isong ngoomwa ka erau. Ngokinyom ka Ngokutio ngulu ngo isiaunete ikwe lulu. Eya ngokinyom lu eponi torucunai kanima eya Ngocwan iba akabir, eceri, ngokanyum, ngakima, ngomare, epama, etaba ka emogo.

Epama ka ngokanyum, ara ngonyomen lu ayaunite ngasilinga lokwaale egwelario. Ngonyomen lubos ekorio era ngulu nyamata lu elemunio ka naman iwakinai lokudui nin elemununere ka ngarwa.

Eya ngokudui ngiuni lu iwanakinio ngonyomen ngulu gegela era akinyam ka ekwaale.

Ngibaren lu ikote ngaituk, ngakinei, ka ngaula iyokiyo kotere airing ka ngakile. Eyakare isong Ngokutio ngibaren ngikudiochi, kotere arem ka Ngokarimojong ka Ngosudanin. Ikilakara isong Ngokutio nin ka apukan naka Uganda kotere alear ngodukui kanimaeya Ngokarimojong iwaaria toyakatar ngibaren lookuti. Era Ngokutio dang ngokamejak, iriite Ngokutio amej. Ekarite nima ka lwanan nin edoli ngamairei ngatomiarei kori ngatomoniuni. Ekarite Ngokutio namej iwokitosi ngokiliok ngatibai, ngowayae, ita matego, namodia, akaranis, ngoleng, lokila, ka ngopangae. Eya ngokulepek ka ngameja lu iriiyete amej. Abos mej eperio ngarwa ngaare ido tobongunai lokwaale, abos eperio ngarwa ngauni.

Ngitunga ngulu kiriiyak ngameja erai ngulu yenen ka lobuku, lu eyenite Ngokutio daang. Itunganan nin eyakar ngopitesio ngulu kajokak kirii amej epete ngitunga edula. Kebongutu ngitunga edit kori ememe akiringo kori torucutu ngitunga ngapores, elope amej nanoo ebongokini akirii amej do. Isong ngokutio dang eodio auu. Era auu enyame ke ekwaale. Ngo kangokasikou, pa egwelanario auu iba narwa nu egwelanarere.

The Ngokutio used to be good wild game hunters. They organised in groups to go hunting some 20 to 30 kilometres away with traps, wires and nets, as well as with spears and arrows. They would stay until successful and return home after 2 or 3 days. The leaders of the hunting grounds are well known people with good character, able to mobilise for a hunt. If people returned with little meat or had hurt themselves, the hunt leader was not allowed to mobilise again.

The Ngokutio also harvest honey. They have locally made hives placed in trees and when filled, they use smoke to chase the bees away and harvest. The honey was for home consumption, rather than for sale, as is the case these days.

Our language

With the right to freedom of speech, the Ngokutio speak their language without fear, although comments are still made by the Acholi regarding the Ngokutio as not Acholi, which is true, but also still term them as `Lomalo`. Here are a few words in Ngakutio and the English translation

Ngakutio	English
Ekeya	Tree
Akuur	Ant hill
Akai	House
Ekwaale	Home
Ngokwaleros	Homes
Angote	Woman
Ekuwam	Wind
Aiteng	Cow
Ngitunga	People
Ituanan	Person
Ngidwe	Children
Ikoku	Child
Ngokiliok	Men
Ekile	Man
Ngangor	Women
Ngokapanak	Boys
Ekapaan	Boy
Ngapesur	Girls
Apese	Girl
Ekicoling	Chair
Ngokicolongo	Chairs
Akwara	Spear

Ngakutio	English
Ngakwaras	Spears
Etwoo	Gourd
Adwat	Mud
Asiga	An axe
Ekwidi	Granary
Akoit	Bone
Loupwal	Cobra
Iklingok	Dog
Amesek	Sheep

Months of the year:

English	Ngakutio
January	Lokwang
February	Lodunge
March	Lobalel
April	Lochoto
May	Lomaruk
June	Mutul/Lotyak
July	Lolingacino
August	Lomodokogwech

Aso ngajep

Kotere ngapedorosa ka natwana erwor, irworoi isong Ngokutio aso ngajep emem akurianu. Tan kebasi Ngocwan, era Ngokutio Ngocwan do era ngakiro kire. Eriko Ngocwan kinyaritosi isong Ngokutio ebi luka nakide, atemar ngitunga ngulu iboyete iba Ngokarimojong.

Era lu ngorwora ka ngiroken:

Ngakutio	English
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Akuur	Ant hill
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Aiteng	Cow
Ngitunga	People
Ituanan	Person
Ngidwe	Children
Ikoku	Child
Ngokiliok	Men
Ekile	Man
Ngangor	Women
Ngokapanak	Boys
Ekapaan	Boy
Ngapesur	Girls
Apese	Girl
Ekicoling	Chair
Ngokicolongo	Chairs
Akwara	Spear
Ngakwaras	Spears

Etwoo	Gourd
Adwat	Mud
Asiga	An axe
Ekwidi	Granary
Akoit	Bone
Loupwal	Cobra
Iklingok	Dog
Amesek	Sheep

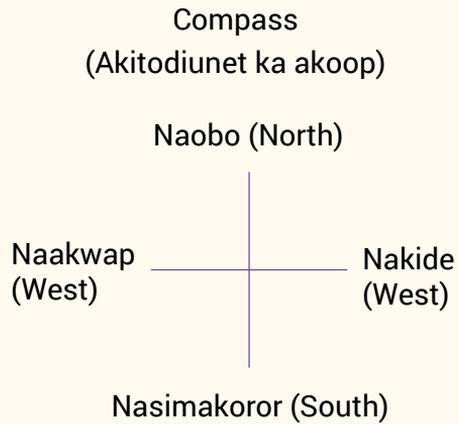
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May	Lomaruk
June	Mutul/Lotyak
July	Lolingacino
August	Lomodokogwech
September	Lo Wengerot
October	Lolobae
November	Lorara
December	Lomuk

English	Ngakutio
September	Lorengerot
October	Lolobae
November	Lorara
December	Lomuk

Days of the week

English	Ngakutio
Sunday	Nakangakanikaare
Monday	Nakaapei
Tuesday	Nakangaare
Wednesday	Nakangauni
Thursday	Nakangaaomwon
Friday	Nakangakan
Saturday	Nakangakanikaapei



Traditional wear

The Ngokutio used to wear skins known as `Nalika` for men; the women would also put on skins from the back (covering the buttocks), while the front was covered by locally made strong thin ropes called `esiya` and a number of chains made from iron. The skins were softened before they are worn. They are still kept for cultural festivals.



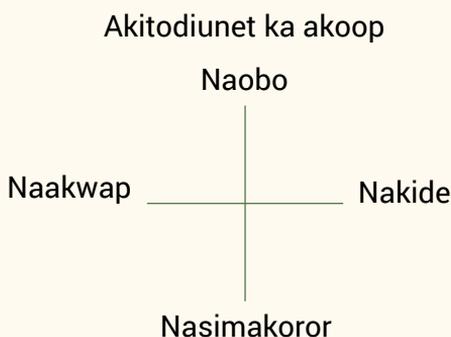
Nalika



Esiya

Days of the week

English	Ngakutio
Sunday	Nakangakanikaare
Monday	Nakaapei
English	Ngakutio
Tuesday	Nakangaare
Wednesday	Nakangauni
Thursday	Nakangaaomwon
Friday	Nakangakan
Saturday	Nakangakanikaapei



Enape losong ka Ngokutio

Ngosong kasikou ngo enapitosi ngokiliok ngojam ka ngotyang enyaritai nalika. Ngangor dang enapitosi ngojam kanakaulo.na enyaritai abwo. Kanangaren enapitosi ngangor ngakopit nu eoitai nu enyaritai esiya.enapitosi dang ngangor esiya lo erai etongot lo itiyauntai/ityekuntai era ngoriko. Inyonginyongio ejamu to nonokiai eriko kenap. Tan Narwaana, eriko eyakasi ata nalika ka ngabwos, enapeneneyo ngirwa lu ka ngotaleros ka Ngokutio.

Ngiroken ka ejie

Erucunitosi Ngokutio ngatiokisa nguna edula kidoch ka lobukui lu eremiremite ikwee. Emianarite ngomerok ngibaren ka akiyar ngitunga, Kotere ngaremisio lugu epotu Ngokutio icakutu akityek ngakwaranin ka ngodukui kotere akiricit ngawat ka ngiberen dang. Ngakwaranis nugu ityekio akityek ka namor nguna enyaritae angariam. Ido kityek, torautu ngasol, ka nasol, ityekunai ngakwaranis, ngomalia ka ngoleng nu eriko ngokutio isitiaete tan narwana. Ngamodia, ekuluntai ka lokirwoi kori akitoit nagogong towenikinai akopito nako ka nakeju keng, aupwal itianuntai ka lojamu ke ekosowan na erai akigayet eyakai lojie ka ngomerok kori ka ngotyang ludedeng. Ngakwaranis nugu eriko Ngokutio eyakatar, isitiayo ngirwa lu ka ejie tan pe.

Ngiroken ka abolya

Ngokutio ngarwaa daang iriaitosi ka namanat ekorio. Era ngokamejak na kamu. Nakamu ebolyasi Ngokutio ngokilees ka ekolober. Abolya naga erai nguna ka ngokapanak. Ebolyai ekolober kanin ememete ngamor ka ngokukwa. Etyakasi mgokapanak ngarwa ngarei, kangolo kapaan, eyakar ngamorokin ngaomwon kori ngakan. Ekolober ilelerio nima eyakasi lubos toremo nakiding. Kedyaka lulo akirem ekolober, tolemutu ikwee ekolober ilelioni nima eya lubos. Ewach lo iloi

Weapons

The Ngikutio suffered much from groups who raided their cattle and killed people. These attacks forced them to use weapons to protect their animals and lives. Most of the weapons are made locally, up to now. Spears are made of melted iron and in the shape of knives, axes or arrow heads. The bow to shoot the arrows is made out of bamboo or other hardwood, with a thin rope tightened at both ends. A protective shield known as 'aupal' is made from dried buffalo skin. These weapons are still made by the Ngokutio and they keep them in case of war.

Sporting activities

The Ngokutio people spend most of their time in the gardens in the wet seasons and hunting in the dry seasons. During the dry seasons, they play traditional games like mweso (ngokilees), or `ekolober` (the stick is made into a ring). This game is mostly played by the male youth, in a playground without thorns and stones. Two groups are formed; each person has four or so long sticks like spears. The ringed stick is rolled with vigour to the group that is to spear inside it. When all miss, they in turn roll it to the other team. The team that continues to spear several times wins. The game can be played until all are tired and no longer interested in playing. It has no time limit. The purpose is to prepare the youth for hunting and defending the community against enemies using spears.



Ngokilees

Girls and women play a game known as `Ngamor` (although sometimes men/youth join in). This is normally played under a tree with a good shade. A small hole is dug with twelve small stones inside. The girls and women surround the hole while seated. They use one major small stone to be thrown up by each player after the other and while the stone is in the air, the same hand is used to collect all at once the twelve stones out of the hole. It is again thrown up and eleven stones are returned in the hole, one left out. The same activity is repeated until nothing remains in the hole. If one fails or misses to return and collect the stones out of the hole as required, then that player is termed to have failed and the major stone is given to the next player.

lubos kotere eremiremite ikwee ngarwaa nguna edula, iloyete ikwe lubos. Ebolyasi ngokapanak ekolober akitodol nin epyakiarita ngawat ido iwasi abolya, ememe esaa lo etubuntae. Epedorite ngokapanak abolya towar apei ka aparani. Era abolya ekolober akitiyenun ngokapanak, akirem ngityang and ayenun ejie ka ngomerok ka ngakwaranis.



Ekolober

Ngapesur ka ngangor, ebolyasi ngokilees lu enyaritai akikam ngamor. Ngokapanak dang ebolyasi ngokilees lugu. Ebokakinio akipany apei nakeju ka ekeya toyai lotelimo lo lilim kori ekeya lokajokan. Egelgela akileere ngamor. Na ka apei kipany, iwaakinio ngamor ngatomon ka ngaare. Iboikinosi ngapesur ka ngangor irikutu akipany iboyete ka nakwap. Elemunio apei moru na ikamere ngamor nubos, imasario amoru nakide kotere tolemunere ngamor nguna eya na kipany nu tomon kapei. Imasari apese kori angote amoru nakide idong inyakaria ngamor ngatomon nakipany idong apei naakoma. Ikami apese kori angote akitodol edaun kanakipany. Kechakar amoru kanakan kori kedyak akaana alemun amoru ka nakipany, edoo ituanan inoo. Inakinio amoru na imasanario nakide nima eyai ibos tuanan ibane akitodl iryami Ikwee daang. Kaino tokanu na irikari ngamor nuu daang apa edyaka do, torau inye ilo abolya.



Ngamor

Men also play what is now known as “mwezo”, where holes are created on the ground, each hole with 2 stones. Two groups play. To end the game, a team must withdraw all the stones from the other side’s. There are 6 sessions, each counting as a point. When a team reaches 6 points then that team is declared the winner. The game is passed to the young ones to prepare them in counting and developing their muscles. The game also brings them together socially. This is done after coming back from work as they are resting to prepare for cooking and making a fire for evening lessons.

Dances



Emuya dance

Dances performed by the Ngokutio people include ‘emuya’, ‘elili’ (rain dance -when rain disappears, women gather and pray for it while dancing), ‘akidonga’ (a courtship dance by male and female youth). The most common is the ‘emuya’ dance; this portrays the culture of the people.

Emuya is performed during the dry season. It is both a courtship dance and is used to discipline society. Women put on skins around their waists and tie bells on their lower legs slightly above the ankles. Their front parts are covered by aprons made out of the ‘esiya’ ropes. The men put on skins around their waists to cover both sides and also tie bells slightly above the knees. The bells keep the rhythm and motivate the participants.

The Ngokutio are disciplined, approachable, friendly and kind. The popular ‘emuya’ dance is therefore also used to educate society and to discipline problematic



Mwezo

Ngokiliok ebokakinte ngokilees kes nakeju ka ekeya to bolyatar anolya ngina enyaritae akileere. Apei kipany eyakar ngamor ngare, ngapany ka epei wach eyakata nyapanya ngatomin kangakanikapei, ngakecemor daang ngatomiuni ka ngarei.epei wach dang kibaane. Daadang ngapanyia ngatomiuni ka ngarei ka ngamor daang ngatomonikankapei ka ngiomwon. Etyakasi ngokiliok ngarwa ngaare. Ngokiliok lubos epei wach ngokilees nubos epei wach ngokilees. Ecamitai epei wach irikai ngamor ka ewach ka lobos ngarwa ngakanikapei ido iloyate lubos. Abolya ngokilees naga eya lu imarite todolia lu iloyete. Ituanan ngini irumit ngamor ka nakipany itogongit akan pa edyakidyaaki ngapny do. Abolya ngokilees eyauni anaa ka akiboi nakajokan nima eya ngokiliok. Ebolyasi ngokiliok ngokilees kebongutu ka lotision kes, iyenguntosi idaritosi ngonyamen kec iyokosi ngangor ka akinokakin akim lotemian.

Ekike ka Ngokutio

Ekikiearos ka Ngokutio erai emuya ka elili. Elili erai ekike ngulu ekeitei ngangor ngirwa lu amakor ekiru nakiporo. Epote ngangor toikasi akilipa Akuj tokeite ka liliri kori naamoru.

Lokerio erai ekike ka ngapesur ka ngokapanak ekeite ikwe natabong bon. Ekike ka Ngokutio lo kapolon lo eyenen, erai emuya. Itipolioritosi Ngokutio ekike emuya kotere iricakintotor ngotalesio kes. Emuya ekeyo nakamu, erai ekike lo iutare, nin eryamunitor ngapesur ka ngokapanak. Ka nabo erai lo itatami ngitunga. Enapite

persons in society. If one is a notorious criminal, great singers compose songs against such acts and people come to dance. When the affected persons listen to such educative songs, they change their behaviour and become good persons in their community. The dance is therefore used to keep and maintain the moral integrity of Ngokutio society.

The 'elili' dance is performed either under a tree or near a river. When it is conducted, the rain must come. The same happens when the Ngokutio sing songs of rain, praying to God to release rain. This is only done by women.

Later in the 20th Century there was much influence from the Acholi culture which led the Ngokutio to learn dances such as Larakaraka, Apiti, Dingidingi and Lukeme. They also learnt how to play some musical instruments like flutes, rigirigi and lukeme.



Elili dance

ngangor ngabwos ka nakidede nakoula, enapite dang adel kanakejen, ngoyoro ewenikinio nakejen ka esiya tonapa ka nengaren. Ingarakini adel ewenikintae lopolisikit akitogogong ngomori eporio/ekeyo.

Enapite ngangor esiya lo eounitae ka lo erai ngoriko tokeita ekike emuya. Ngokiliok dang enapite ngabwos it nalika ka na kidede, torwaitos ngobos. Enapite dang ngadelin ka nakide ngokurin. Adel na enapitai ka nakede ngokurin, ingarakini ngomorin ayakau ejok apa kiup kodor do nin ti ekeyo. Ngokiliok dang enapite ngatiko. Ngokutio eyakatar ngopitesion ngulu kajokak, enaaka, epataka, ka eminasi ngitunga lu bos.

Ekike emuya ititami ngidwee ka nabo itiyenuni ngitunga ngulu kasecak ekiboye ejok. Kerau ituanan kori ikisian, lo icanana eolio inye torau ekekiro lo ka emuya. Kiira inye atemar akaol inye epedori akiwaar ngopitesio keng lu eolere inye torau ituanan ngini kajokan. Emuya erai ekike ngolo itogogongit ka nabo eyaunit alakara nima eya Ngokutio.

Ekike elili, ekeyo ka lokeya kori ka nangolol. Kekeyata ngangor kire, ebuni ekiru arwani nano. Kibaane pei, keolikisi Ngokutio ngoolen ke ekiru ilipasi Akuj, ebasi yau ekiru, ebuni dang. Ekike logo erai ngangor bon ekeite. Koni ngo nakoulo, ngokaru 2000 lu iporosi, epotu ngocwan toломutu lookuti iwaaria Ngokutio to yenu tu ngokikeiaros lu ikote larakaraka, apiti, dingdingi ka lukemu. Epotu dang Ngokutio toyenu tu akititiya ngiroken luka abolya iba akuta owlet ka abolya rigirigi ka abolya adungu.

5. Oral literature

In the evenings, especially after supper, family members gather around the fire place to listen to stories told by their parents and grandparents. Boys gather with their fathers, uncles and grandfathers, while girls are with their mothers, aunties and grandmothers. The stories told are educative, with both positive and negative outcomes: this is where the youth get knowledge and life skills to lead a better life. The women gather the girls to educate them on house work and prepare them for marriage.

In the same places, riddles are told to the youth to educate them to become useful people in the community they are living in. They learn a lot and as they grow, the same messages are passed to the next generation. The elders also use this to inform their young ones on certain actions to take in case they die, like giving a will since they do not know how to read and write.

Some folk stories

An elder beaten by youth

There was a man called Akwameri Obonyo from the Melong clan. He was found seated at the fire place (etem). Youth from his home came and approached the Muzee and started arguing with him for no reason. When the old man challenged them, they beat him up and they disappeared in the village.

Akwameri Obonyo got annoyed and took his spear, cursing the youth who beat him without reason. He pointed the spear up and called his ancestors' God to hear his prayers and punish the youth. He wished enemies to kill the youth if they attacked the village.

A time came when the village was attacked. When the same youths went to fight, they were all killed. The village was surprised and recalled the curses made by Akwameri Obonyo when he was beaten without any clear reason. The same curse also affected people after his death. Enemies could kill people when they attacked the villages, and the youth could be hurt and killed by animals during hunting. For quite a long time, the killings were common. One elder remembered that the dead Akwameri Obonyo one time bent his spear and buried it while cursing the youth who beat him.

They identified the sons of the late Akwameri Obonyo to perform cultural activities to stop the killings that had reduced the number of people. The two sons identified were Lomod Joji and Logwee Longiro. The two sons were asked to show the people where their father had buried his spear. The exact place was not found. They had to get a spear of another old man, bent it and buried it as an alternative. This was done and after three days they unearthed the spear and the elder's son was made to kill a sheep. The bent spear was straightened while calling the name of the late Akwameri Obonyo, asking for forgiveness.

5. Ngoemuto etapit etale ka Ngokutio

Edoli natabong kirikakini akijam, iudakinosi ngitunga lu ka ekwaale akiirar ngoemuto ka nin eya ngokaurunak. Iudakinosi ngokapanak nin eya ata apakwes, amai ka papa, ngapesur toyakas nin eya ata iyang, iya, ita tata. Erai ngoemuto lu elimonokinio ngitunga toyenutu ibore ngini ejok ka ngini erono. Nin eryamunita ngosorok ka ngasorok aosou ka epite lo yaret rwanu. Itatamete ngaksikou ngapesur etic lo ka akai ka asubanakin kotere ekiuten.

Kaino pei, elimonokinio ngidwee ngakitadapeta iwei torautu ngitunga ngulu kajokak ka na twana ebuku.eryamunete ikwee aosou nakajokan ka nabo tolimonokisi ngidwee kwes epolounete ikwee. Erai akitatam naga, asubanakin ngidwee epite liyaret abon erai na ememeete ikwee kori ketwaka ikwe. Ikoni akigir ngakiro erai ke yaapuu ituanan atwanare.

Ngoemuto lu ngorok

Ekasikout lo erama ngosorok

Eyai ngo ekile lo enyaritai Akwameri Obonyo ka nateker ka ngomelong. Eponi toryamunai inye iboi ka lotem, potu ngosorok isiyana ekasikout epegasi. Ani kilou ekasikout ikwe, epotu torama tokera tooliosi nakiding ekwaale.

Ebu ekasikout Akwameri Obonyo to lili epite lo eramiata ngidwee inye. Ebu tolem akwara keng togat ngidwe lu ikiyanaari ka idodite akwara nakide tonyarite ata apaa keng ka Akuj akiirar ake kigworo. Egata ebaa ngomerok toara ngidwee lu erama inye.

Epotu ngo ngomerok toremo ekwaale, ani esusite ngosorok lu epotu torama inye ejie, epotu ngomerok toara ikwee daang. Itim ekwaale potu ngkasikou inyaka agata na ka Akwameri Obonyo kotere na eramiate ngosorok inye akiding ememe ibore ngini esecit. Ebu agata nano ebu toar ngitunga ka ekwaale ketwana inye. Epotu ngotyang dang toara ngosorok eyakasi amej. Ebu atwanare tongatia ka nateker ka ngomelong. Ebu epei kasikout iitoi atemar ebu ngo ekatwan Akwameri Obonyo tokud ake kwara egati ngosorok lu epotu torama inye.

Eponi toseunai ngidwee ka Akwameri Obonyo akainyak agata na ebu irikai ngitunga ka ekwaale. Ngidwee ngulu eponi toseunai ikwee: Lomod Joji ka Logwee Longiro. Eponi ingitai ngidwee lu itodiutu nin ngo eponi tonukai akwara na ngo egatia apakes ngidwee. Eryamuni do nin ngo enukakini Akwameri akwara. Eponi tolemunai akwara ka ekasikout ebo tokudo tonukakinai iba nango enukia Akwameri Obonyo nakeng. Itetemio epite lo ngo itiyaya Akwameri Obonyo. Kedaun ngarwa ngauni, eponi tokutunai akwara na, tolimokinai lokookeng lo kapolon toar eulat. Kekutuni akwara, eponi toriokinai ejok tonyariteti etoribe ka Akwameri Obonyo tojal ngidwee.

Ani kedaun asubanot na, epotu ngomerok toremo ekwaale, epotu ngosorok ememe akurian tijio ka iritasi ngomerok todemutu ngaituk. Ani eikarite amej todaun akiryepanar ka namej. Toara ngotyang lu edula iwokutu airing ngina elal lokwaale. Kaino epotu

After the ceremony, a short while later, enemies raided the place, the youth now had the confidence to go and fight without fear, they defeated the enemies and recovered all animals taken by them. Whenever they would go hunting, no wild animal could cause any harm. They killed many animals and carried a lot of meat home. From that time, the other clans restored a good relationship with the Melong clan. **(A story told by Muzee Lomod Joji, 82 years old, from Lokom Village).**

Locusts causing death

A long time ago, when the Ngokutio were settled along the hills and mountains, locusts flew from the west and landed in the settlement. The women harvested them, roasting and drying them on a flat rock.

One day, a woman took her locusts to dry on the flat rock near the village and returned home to do domestic work. A girl from a different family went to the drying rock and found locusts spread at the drying place. She started eating without asking for the owner. When the owner came to check whether her locusts were dry, she found the girl eating. Instead of stopping her, she severely boxed the girl. Since the drying rock was up the hill, the girl didn't fall but instead jumped up, hanging in the air while crying. An alarm was made by women calling for rescue.

It was difficult to help the girl because she was like an aeroplane in the air. It was something that had never happened before. After some days, the girl died and the dead body fell to earth. Before burial, the parents of the two families sat down to solve the matter. It was later found out that the woman who caused the death and the diseased were from the same Ngoriwo clan, so there was no compensation to be made.

Something queer kept on happening: all the baby girls in the Ngoriwo clan would die shortly after birth, without any apparent disease. Other clans started refusing to marry girls from the Ngoriwo clan for fear of the recurrent death of babies.

One day, a clan elder remembered the death of the girl who was killed for eating locusts. It was believed that the spirit of the dead girl was the one causing death in the clan. People were mobilised to conduct a traditional ceremony to curse away the bad events that had destroyed the generation of young children in the clan. The ceremony was done at the biggest shrine called Nakibamet. Bulls, goats and sheep were killed with traditional prayers conducted by elders. They cursed away the bad spirits and asked for forgiveness from the girl. Deaths stopped, even up to date.

After the ceremony, the doors were now opened for other clans to allow the Ngoriwo to marry their youth and to marry girls from the Ngoriwo clan. **(A story told by Akidi Culina, 87 years old, from Kaaselem ward).**

A folk story about Apwase

Sometime back when the Ngokutio were settled along the hills and the mountain, there lived a man called Apwase. He had married two wives. One was called Naase and the other was Nagwee. Naase had given birth to only one child, a girl called Imudeng.

ngatekerin ngunabos iboikinos ka ngomelong ejok.

Elope eemut lo erai: **(Muzee Lomod Joji, ngokaru 82, ekwaale Lokom).**

Emaase eyau atwanare

Ngokaru ngulu ngo ngorok iboyete Ngokutio lomukur, bu emaase topor ka nakwap todoutu lokwaaleros. Epotu ngangor ikama, tokeutu ka toloya natabab.

Apei rwani ebu angote yei emaase keng akilo nataba toyaapie ka lokwaale, keduana akilo ebu tobongoi lokwaale etic ebos. Ebu apese na egela ekwaale, min nataaba na eloitai emaase. Ani keryamu emaase, ebu isiak akinyam apa ingit elope do. Ani ebuni alope aanyun emaase keng ke eonit, ebu toryam apese na enyami, akilo inye atemar apese na iwaai akinyam, ebu toram apese na kidoch. Eyai ataba na nakide, ebu apese na pa echakun do ebu toporoi lokuwam igworo tongwedakin. Epotu ngangor torama ekalo enyaritai ngitunga potu akingarakin. Totionai akingarakin kori alemun apese na, kotere engwedakina lokuwam ibai akandeke eyai lokuwam. Apeingo ememe ibore ngini ikoni ngino ebu itiyakin nakwap kes. Ani kedaun ngabo rwa ebu apese na totwan todou akuwan nakop. Eriko kenuki akuwan, epotu ngokaurunak iboikinos aanyun epite lo esubakinere ngakiro ka akit. Eponi toryamunai atemar akatwan ka angote ngina ebu toram apese erai ateker apei na ka ngoriwo. Eponi iwaarai etachi.

Ebu ibore ngini emaniana totakanuni, ngidwee lu pesur idounio ka lo riwo etwakite atipei ememe tan edeke. Epotu ngatekerin nguna bos tokuriakata akiut ka loriwo kotere etwane lo ka ngidwee pesur idounio.

Apei rwani ebu epei kasikout ka nateker iit epite lo ngo etwania apese kotere akinyam emaase. Eponi tonupai atemar, ngocen ka apese ka na inye eyaunit akit nateker. Eponi tnyaraunai ngitunga potu akitiya ngakiro nu iwei togatarai ngocen lu epotu irikasi ngidwee ka nateker. Eponi itiyai ngakiro nu ka nakiriket na enyaritai Nakibamet. Eponi toarai ngomongin, ngokorwa, togatasi ngokasikou ngocen lulo. Ebu atwanare towo tan pee meme ibore ngini ikoni inoo.

Keduana asubanot na, epotu ngatekerin nguna bos iutakinos ka ngoriwo. Itatami emut lo ingon ebi: ejok akiyar ituanan do. **(Elope emut lo, Akidi Culina ngokaru 87 ekwaale Kaselem).**

Eemut etapit Apwase

Ngirwa ngo ngorok, iboiyete Ngokutio ka lomukur, eyai ngo ebo kile enyaritai Apwase. Eyakar ngangor ngaarei. Enyaritai apei Naase ka nabos Nagwee. Ebu Naase idou ikoku pese ipei bon ekekiro Imudeng.

Epotu Naase ka nakain keng iricakisi Imudeng. Erono iyakeng ka Imudeng nadioci kori nakain keng ka iyakeng, eyakar ngopitesio ngulu karokok ibai akapil. Ebu isiak akinankin Imudeng atapa ngina edit, ani ngulu keng inanakini atapa na itemokin. Inanakinio Imudeng atapa nakan keng ka elimonikinio irikai atipei ido min nakoma akiboi ani ngulu keng toya akinyam ka nakai.

Abo rwani, ebu apakeng ka Imudeng toryam inye eyai nakoma. Ebu toany atemar

Naase and the step-mother took over Imudeng's care. Imudeng's step-mother was a bad woman with an evil behaviour. She started mistreating the girl by giving her little food, while her own children were given enough. Imudeng was given food in her hands and told to finish quickly and to go and sit outside while the other children would eat in the house.

One day, Imudeng's father came and found her outside the house. He saw that the girl was looking hungry. The step-mother took food to her husband and he invited his daughter to eat with him. On seeing this, the step-mother shouted saying 'Imudeng has just eaten, why is she eating again?' Imudeng's father ignored her and continued eating with his daughter. Imudeng told him why she was found outside and the father became annoyed.

On another day, the step mother reported to her husband that Imudeng was a thief, stealing food from the house. The story spread to the whole village until Imudeng's aunt, Naase's sister, came and took the girl to her home. While the girl was there, they found out that the allegations made against her were lies.

The step-mother approached Imudeng's aunt to take the girl back home. The aunt refused and told her that she was a liar, making many allegations against Imudeng. After failing to take the girl back, Naase reported to the husband of Imudeng's aunt that the girl was a thief. This made him very angry and he asked the aunt to take Imudeng to her father.

On another day, Imudeng's father took her to the garden. The father was trying to find out the truth about the allegations of Imudeng being a thief. The father killed a cane rat called in Ngakutio 'enyuru'. He left the meat with the daughter and, when he came back, he found the meat untouched. He disproved his wife and told people that Imudeng was not a thief.

As they were going back home, Apwase gave her the meat and she took it to the step-mother to cook. She told her that her father would be coming late in the evening. After delivering the meat, she asked her step-mother where her other step brothers and sisters were. The reply was that they were playing with friends in the village. On hearing this, Imudeng went to play with her step brothers and sisters.

The step-mother cooked the meat and, because she hated Imudeng, she started eating the meat while cooking. She finished all the meat and returned the bones to the pot. She then went to the river to fetch water. When she reached the river, the women who had also gone for water smelled meat on her. They asked her whether she had eaten meat or had carried it, which she denied. She went back home and started quarrelling with Imudeng, with allegations that she had finished the meat from the pot.

When Apwase heard this, he was angry and wanted to kill his daughter. He called his children and asked whether Imudeng was the one who finished meat from the pot. The children reported that they were playing with Imudeng and that she had not eaten any meat. They added that their mother was the person who had eaten it. Women from the neighbourhood also told the same story to Imudeng's father and that they had met the step-mother at the river and that she was smelling meat.

enyamit etenge a pese. Ebu iyakeng nadioci yei enyame nin eyai lokile keng, ebu lokile keng tonyara nakookeng akinyam ka inye. Ani eanyuni iyakeng nadioci atemar enyarauni Imudeng akinyam, ebu tocal , abala enyam pena Imudeng, kotere inguwa enyamia inye nabo?. Ebu apakeng apa iira nunu do, tonyamete ikwe ka nakookeng, ebu Imudeng isisiak epite lo eyakar inye nakoma. Ebu apakeng tolili.

Abos rwani, ebu iyakeng nadioci tolimok lokilekeng temai erai Imudeng akokolan, ekokoi enyame ka nakai. Ebu eemut lo iwelakin lokwaleros daang, tan ebuni iyaa keng yei apese na lokwaale keng. Na iboiya apese na kanima ka iyaa keng, eponi toryamunai atemar era ngakiro ka akoko alyokon.

Ebu iyakeng nadioci tolimok iya keng ka Imudeng iwei imudeng tobongoi lokwaale keng. Ebu iya towou tolimok inye atemar erai inye akalyokonon alimonokin Imudeng ngakiro nguna pa iyookina. Ani kipio alemar ikoku, ebu tolimok apakeng ka Imudeng atemar, ebala iya keng ka Imudeng, ekokolana apese na. Ani irari apakeng, tolili tolimok iya keng inyak ikoku lokwaale keng.

Abos rwani, ebu apakeng yei inye naman. Ecamit apakeng anyun ke ekokolana kire Imudeng. Ebu apakeng toar enyurui. Iwai enyurui nin eyai ikoku, ani ebonguni toryam airing pa enyamit ibobore do. Tolimok apakeng ngitunga atemar aryamu atemar ekokolana Imudeng do elyokono angote keng.

Ani ebongorite lokwaale, ebu Apwase inak inye akiring ka inak iyakeng nadioci idorok. Ebu tolimok atemar ebonguni koono apakeng natabong. Ani kinaki akiring ebu ingit inye atemar, ai eya ngokinacar ka ngakinacar keng. Ebu tobongok ebala, eya abolya ka ngomerin lokwaaleros. Ani iirari, ebu toikai abolya ka ngokanacar ka ngakinacar.

Ebu iyakeng nadioci idorokakiring, kotere ngina ewonitor inye Imudeng, isiak akinyam akiring idorokina. Ebu irikai akiring daang inyakak ngakoyo na amot. Ebu toikai aokun ngakipi. Ani edoli naangolol, epotu ngangor nguna eikaritosi naangolol inguutu akiring kanima eyai inye. Epotu ingita kenyamit inye akiring kori iwokit, ebu topegai. Ebu tobongoi lokwaale togeu akitingolop Imudeng, topaikinte atemar irikaa akiring ka naamot.

Ani irari Apwase ngakiro nu, ebu tolili ecamit akiyar nakookeng. Ebu tonyarau ngikedwee ingit karai Imudeng iny ebu irikai akiring ka naamot. Epotu ngidwee iyetakisi atemar iyakes inye ebu irikai akiring. Ngangor nguna ka ekwaale epotu tolimokisi Apwase iyookina ebasi, eponi ikwe inguunai akiring kanima eyai nangote keng eyakai naangolol.

Ebu Imudeng tolimok apakeng atemar, ememe akiringo anyam inye mati ngamoliteny ka naman bon. Ebu apakeng towou ngakiro nguna elimononokinte ngitunga inye ikotere Imudeng. Ebu tolem akwara ka idediai Imudeng tocoite akolong/naadis apaaran daang iboiye inye kainoo ka akwara. Nakiroket keng, ebu Apwase yei nakookeng nakie emukura. Ebu Imudeng ikaleu ni eyai apakeng apa ear inye do. Ebu tolimok inye aronis ka ngokeecen namoi irikari ekwaale ke eari inye. Ani irarite ateker, epotu iwapakisi Apwase lomukur, ingita inye alacakin apese. Ebu Apwase todengdengiar, ipeni akwara keng, tolimok ateker keng apa ebu ibo nin eyai inye atemar tolacakinai Imudeng.

Ebu Apwase townen Imudeng inenok lokeya. Ebu Imudeng igwor ebala katwana inye

Imudeng told her father that she didn't eat any meat apart from the one given to her in the garden and these were intestines. The father refused to hear all that people had said to defend Imudeng. He got a spear, tied Imudeng and made her lie facing the sky for the whole day while he was seated with the spear. The next morning, Apwase took his daughter to a high rock. Imudeng pleaded with her father not to kill her for nothing. She also warned him of her spirits that could destroy his home if he killed her. On hearing this, relatives followed Apwase to the rocks and asked him to release the girl. Apwase became wild while sharpening his spear and promised death to any relative who would attempt to force him to release Imudeng.

Apwase tied Imudeng and hung her on a tree. She cried saying that, if she died, all the babies of the Melong clan would be killed. She cried and died. The father went back home. It didn't take long for the babies of the clan to start dying. The sad happenings continued. Apwase and his wife died and left the same deaths going on.

People got concerned with the deaths finishing off the young Melong children. They were mobilised with animals to be sacrificed and they went to the place where Imudeng had died. They killed the animals while saying traditional prayers asking for forgiveness from Imudeng. From that time, the babies stopped dying.

This teaches us that killing someone, whether he/she has done wrong or not, is an evil which God can punish. (Story told by Akidi Culina, 87 yrs old, from Kaaselem Village.)

ngidwee daang ka lomelong etwakite, ebu igwor totwan. Ebu apakeng tobongoi lokwaale. Eyaa apak do, epotu ngidwee ka nateker ka ngomelong totwakite. Epotu Apwase ka nangotekeng to totwaka iwaasi akit eikarit na kingaren.

Epotu ngitunga toumokisi kotere akit na irikaa ngidwee ka lomelong. Epotu ngitunga iudakinos ka ngibaren ngulu ka akiriket, pena nin ngo etwania Imudeng. Epotu toara ngibaren ilipete Akuj ka agatar ngocen ka Imudeng ka nabo akingit Imudeng ajalun lkwe. Ani kaino totubo akit kanima eya ngidwee ka ngomelong.

Kitatami eemut lo atemar, togwe iari ituanan tan kesecit kori pa esecit, kotere ebuni Akuj akitiya nguna eroko nin kon. (Akalimunan eemut, Akidi Culina, ngokaru 87, Kaaselem).

Ngakitadapeta/Proverbs

Ngakutio	English
Itan akine itodoko ako. Atemar ejok akine kiricaki iyong adepar ituanan ngini ikiari	Keep a goat and eat it`s head. Meaning better keep a goat than a human being who will betray you
Kori irai lopoko. Ituanan ngini irukitosi ka ngomerok/ngitunga ngulu eroko	A person who moves with criminals, acts as a spy
Enyam kelemun. Ekalany /Akalany	Eats after harvest. Lazy person who doesn`t work, waits only for food
Tokori teyeni. Togwe imuriekini ngulu kon	Serve anything while considering your own.
Ekwena elwala ekosim kangolo bos. Tocoite ikwenar ituanan eyakar aronis	A monkey laughs at the tail of the other. Don`t laughat your friend when he/she is in problem

6. Beliefs and rituals

The Ngokutio perform many rituals to appease or cleanse the spirits that cause unfortunate events and to wish for good results. When one breaks a ritual obligation, one is tasked to kill a goat or a sheep for cleansing (sin offering).

Hunting rites

Energetic men and women are mobilised for the hunt by a famous and lucky leader. The date is set and the hunting area is announced. Each household or village organises a pre-hunt ceremony to wish their hunters luck. At the entrance of the home two forked poles are placed and all those going to hunt have to pass through while the oldest man and woman of the village hold white chicken to rub on the hands of the hunters while saying prayers. Words are said: “let there be animals to be killed by the hunters, safety be granted, no wild animal to attack any hunter, let all return safely home and luck be granted”.

When they move for the hunt, they go in groups, only with relatives. This is because if one kills an animal, they share the meat accordingly. The brother-in-law is given a thigh, the cousin brother and brothers the fore limbs. The major role played by women is carrying meat and cooking it in the evening while in the bush hunting. Every hunter is known by the way he blows his flute, animal horn and way of ululation. This is to inform the relatives that he has killed an animal and to come and prevent other people from taking away the meat. Sometimes the hunters stay overnight and this depends on the mobiliser. If he had said that the hunting should last for two days, the hunters would prepare for nights in the hunting area. They did not carry fire or match boxes with them, but would rub two small sticks to produce fire.



*Men roasting meat after a successful hunt
Epyeite ηkiliok akiring ke ebongutu ka namej*

After hunting, the women carry the meat home. While on the way, those who successfully killed the animals continue to blow their flutes, animal horns and other flutes made of gourds. People at home then know that they have returned successful, and that the prayers of the old men and women have been heard by their spirits.

6. Nu itinaikintai ka Ngasuban

Itiyaite Ngokutio ngasuban nguna edula to lemelere ngocen ngulu eyaunenete aronis ka agatun ngajokisia lotunga. Kebil kori kesec ituanan elimokinio inye akiyar ekoroi kori emesek togatarai ibore ngini iwa inye toseca. (agatar asekit)

Etale lo ka amejja

Ngokiliok ka ngangor lu gogong ikwe elimonokinio aikar amej, ituanan ngini irii amej erai ngini yenen ka nabo erereng. Elimunio akolongit ka nin epenio amej. Ngitunga ka ngina kai, itiyaite apalacar kotere toarita ngokiliok ka ngokapanak ngityang. Ka lokidor, eya ngakiyen ngaarei enyaritai apalacar, ngitunga ngulu eikarite amej, elomarite ka na palacar towoito ekasikout ka akasikout irumito ikokor ngini ka kakwangan ipukite ngakan ka ngokiliok ilamas agataun akiring lokwaale. Egatasi ebasi `toyakas ngotyng namej, toara ngokiliok ngityang, tomemekos ngityang ngulu dedeng, tobongutu ngitunga eo`ok ngawat.`

Ani eikarite na`amej, elosio ka ateker bon. Kotere kearai ityang, ekorio akiring nateker. Lonach keng ka angote iinakinio amuro ka etyang, ngokaiyayai ka ngokinacar iinakinio akewat ka ityang. Etic lo kapolon ka ngangor erai akiwokit akiring ka akiyoko natabong eyakai loyolo amej. Eyenio ekamejan ka ekute ka ibole,ebilo ka akiwangakin ke ar ityang. Itoodii ekute atemar eyar ituanan ityang ka nabo enyarit ateker keng aponore pa eyaasi abos taker akiring do. Abos rwani iboiyete ngokamejak ngarwa kerai ngaare kori nguna edeparito nunu. Epedor ngarwa nu kelimunit ngo ikiriyam amej iwei ngitunga tosubanakinis kotere ngarwa nguna elimunitai. Pa iwokitosi ikwe akim, kori eyakatar akibirit, elemunte ngokamejak epipit ipiritu akim iryam ngitunga daang.

Kedaun amej, iwokite ngangor akiring yautu lokwaale. Ngokiliok ngulu eara ngotyng ekusite ngibolei, ngobiloi elosite lokwaale. Ngitunga ka lokwaale iiarite ekute elakarosi temasi iraa Akuj ekilipen ka ngokasikou ka ngakasikou.

Elemunite ngangor ngogwatakinai eya ngapup nguna wawang inyalakina ka ngakipi, pena lokidor idaritosi ngokamejak ngulu edounit. Ani edolite lokidor, ikarekinte ngangor ka akiwat ikwe ka ngapup inyalitai ngakipi ka nabo iinakinio lkwe tomata alemar akure ka edoune. Ngakes ka aropio ka ngotyng epeikinio kotere ngokasikou tonyama. Epeyo akiring ka naireket, eyaunte ngangor ngameri/ngaito tomatai ka agatun ibore ngini kajokan ka akitalaka`ar Akuj ngina ebunak arereng nin eya ngokiliok yaunta akiring lokwaale. Kedaun akinyam akiring, elemunio ngakwes ka ngityang iwaakinai napalacar, ani epote ngopeyok toanyutu atemar ikwa eya ngokiliok ka ngangor lu gogong lokwaale lo. Akiring nabos daang iyokoi ka nakais. Itiyao ngasuban nu emejayo. Ngirwa lu ewunitai amej, ecamitai ngotyng topitut klotere ngiletok rwanu..

The young women get small calabashes with water mixed with sour flour waiting at the entrance for the tired hunters. As they reach, the young women ululate while sprinkling the flour on them and giving them the drink to ease their thirst and tiredness. The heads and necks of the killed animals are roasted for the old men in the village to eat. The roasting is done in the shrine, where women bring brewed beer, and prayers are conducted to please the spirits and gods that enabled their children to have a successful hunt. After meat is eaten, the bones (especially the heads of the animals) are placed on the two forked poles at the entrance to show visitors the strong men and women in that village. The rest of the meat is cooked in the houses. This is done whenever there is a hunt but hunting has been stopped these days to preserve the animals for our future generations.

Hunting areas are named according to the leaders and famous hunters:

- Lokoria famous hunter: his hunting area was in Loliri, while people were getting water to drink from places called Naryonomunyen, Naoyadodoi, Loleke and Natyakajore. These areas were important for the hunters.
- Lonyili leader hunter: his hunting areas were Namilai, Atai, Kalobae. Water was obtained at the Atai and Loleke rivers.
- Nakoribok leader hunter: hunting areas at Lopampamia, Longayum. Water was obtained from the Longayum river.
- Poonyang leader-hunter: his hunting grounds were Naitaki and Lokwakipi. Water was collected from the Lokwakipi river.
- Aramil and Lokong leaders/hunters: they were a team owning the hunting area. Their hunting areas were the Keler and Lonyili hills. They got water from Lonyili.
- Matayo leader/hunter: his hunting places were Lokukwai, Kadukuye and Natopos. Water was collected at Natopos.
- Atyeka leader/hunter. He was an Acholi who came to live together with Ngokutio. His hunting areas were Apoka and Lipan.

Food related rites

The Ngokutio like sharing the little they have with everybody around. The women cook food in pots and saucepans. Before they got plates, they used calabashes for bread and locally made clay bowls for vegetables. Men sit on logs arranged in a strategic place near the entrance of the village called the fire place ('etem'). If there are seven to ten households, all bring food for men at the fire place. All visitors are also taken to the fire place for food and there is no discrimination. Food is eaten rotationally. You are given a calabash of bread, you pick what is enough to be swallowed and you handover to the neighbour in an anti-clockwise movement. You now wait for the bowl of vegetable, scoop the soup and pick one piece of meat and then give the bowl to the neighbour. This feeding system distributes

Nin emejao elimonokintai ngororwa ka Ngokamejak lu erwo

- Amej ka Lokoria: emejayo Loliri eryamunio ngakipi kanin enyaritai naryonomunen, Loleke, Naoyadodoi, ka Natyakajore.
- Amej ka Lonyili: emejayo Namilai, Atai, Kalobae, eryamunio ngakipi ka nangololin nguna enyaritai Atai ka Loleke.
- Amej ka Nakoribok: emejayo Lopampamia, Longayum, eryamunio ngakipi ka nangolol ngina enyaritai Longayum
- Amej ka Poonyang; emejayo Naitaki, Lokwakipi eryamunio ngakipi ka nangolol ngina enyarita Lokwakipi.
- Amej ka Aramil ka Lokong: erai ikwe ngitunga ngulu iudakina toyakatar ekitela kes. Emejayo lomukur keler ka lonyili. Eryamunio ngakipi ka nangolol ngina enyaritai lonyili.
- Amej ka Matayo: emejayo lokukwai, Kadukuye, Natopos. Eryamunio ngakipi ka Natopos.
- Amej ka Atyekat: erai inye ecwanit lo ebu akiboi ka Ngokutio. Emejayo Apoka ka Lipan.

Epite lo ka enyame

Eminasi Ngokutio akikor ibore ngini edit ka ngitunga lu bos. Iyokosi ngangor edya ka ngamoti ka ngsupuria. Biango eriko keryamutu ngasaani, isitiayaete ngaderkinai ka ngalobei. Iboyete ngokiliok lotem. Keya ngakais nguna edolete ngatomon kori edula, eyaunte daang atapa lotem. Ngopeyok daang eikarite lotem akinyam ememe atyakatyaka. Enyamio edya itirimio atapa ka edya. Elemunio atapa itongou ikobak lobos edya dang kibane. Ani erai akiring, igulakini ngapoko itout apei kiring ikobai nin eyai lo bos. Epite ka enyame ka lo eryamunite ngitunga akinyam erian ememe ngini emodyo. Kedula ngatapai, itirimiodaang kibane. Ngangor ka ngidwee enyamete ka napei iboiyete nakop lojamu. Itirimete atapa ka edya do ibai ngokiliok ka lotem, kotere epwotikinit akirumit ngidwee atapa ka edya. Etem lokapolon, Eya ngalorei, Ngawaitin daang.



Etem ka lo Kuti eya ngalorei ngowacin ngiyomwon . Iwakinio ngalorei ngowacin daang: Nima kide , ngalamojong,nasimokoror, ka nakoop

The largest `etem` has four sides (east, north, south, west) with the same number of logs

food equally to everybody at the fire place. If there are many households that have brought food, the same method will be used.

The women and the children sit down on the skins and eat from one source, as opposed to the rotational system at the fire place. The reason is that young children can't hold the food because it is heavy.

`Ekidere` the rain ceremony

At times of drought, the Ngokutio perform a prayer to appease the Gods and ask them to release rain for crops. Bulls are killed, beer is drunk and elders pray. People dance as soon as they reach the special place for the ceremony, and rain will fall. Conditions are given to all people in the villages such as no fighting or quarrelling; and no other evil act. If committed, the victims are punished.

Conflict resolution

The 'etem' is also used as a place to settle disputes at home. It acts as a court where any issue is settled, such as lack of respect for elders, fighting, theft, adultery etc. All family members are called in the mornings and the court is chaired by a village elder. If one is found guilty, punishments apply: in the case of a youth without a wife, the parents brew local beer for members to drink. If it is a man with a wife, she is made to do the same. Another punishment may be to kill a bull for the elders to appease the spirits that made such happenings by cursing. In the case of young children, they may be caned using soft sticks. If one is within a certain age group, all persons within that age group are punished to prevent the rest to commit such crimes.

Children are not allowed to sit on the logs of the `etem` because they may leave their waste on the logs since they don't put on clothes to cover their buttocks and hardly clean themselves. This facility is placed in the central part of the village surrounded by households who are related, says Oyoo James Acholibe, 86 years, of Lokom Village.

`Angolanot` ceremony

When someone in the community kills a colleague by mistake, a reconciliation ceremony called `angolanot` is performed to bring back the relationship and happiness to both families. Before the ceremony, the two families agree on compensation rights and the ceremony is then performed. It is conducted in the valley or at the river. Two rams are interchanged and cut alive by selected members of both families to cleanse the spirits that caused the bad act. The meat is roasted separately and when ready is exchanged, but eaten together. This means that the meat roasted by those whose person was killed cannot eat it, but they give it to the people who killed and vice-versa. This is to show togetherness. After the ceremony at the river, people go home and drink beer together in the same way that the meat was interchanged. (As told by Ojwee Jackson Lokibili, 85 years, Tultul Village)

Ekidere

Ngirwa ngulu ka akolong nakiporo, itiyaete Ngokutio ekidere agatun ekiru kotere nginyomen. Eario ngomongin amatio ngameri/ngaito egatunio ekiru, ebolyasi ngitunga ani kedaun ngasuban ebuni ekiru. Icikio ngitunga ecamitai ejie kori angolo[pa do. Ngini eseci isicumio ngibaren kori isicianio.

Akitisil ngitunga

Erai etem akibois na esubakinere ngakiro nguna eroko ka lokwaale. Isitiyao etem ibai nin emina atokokin eya ngakiro ibai: ejie, akoko, elomi, ka nguna bos. Ani eya ngakiro, enyarayo ngitunga daang nakiroket ka ekasikout inye ekarikon ngakiro. Keryamuni ngini esecit, isicianio ani kerai ekapa`an lo emame angote, elimokinio ngokaurunak keng ikwala ngameri/ngaito to mata ngitunga ka ekwaale. Ani kerai ekile lo eyai angote elimokinio nangote keng ikwal ngameri/ngaito to mata ngitunga ka ekwaale. Abos dang, itario ekasecan emong tonyama ngokasikoun ka agatar ibore ka ronon ngini iwaria itiaking ngakiro nu karokok. Ani keera ngidwee eryamio ka akali. Ani kera ekapa`an, isicianio ajore/apolounet keng daang kotere tokuriakasi akitia nguna eroko.

Ecamakintai ngidwee akiboi nalorei ka etem do. Kotere elwanyite ngidwee nabo epedorite akinyunyu nalorei. Eyai etem nakiding ekwaale irikaunto ngakais ka ngitunga ngulu erai ateker.

Ekalimunun erai **Oyoo James Acholibe ngokar 86 ekwaale Lokom**

Ngasuban nu ka Angolanot

Kear kori kiryapa ituanan nginibos ka lobuku kori ka lokwaale, itiyao angola.yaunere ngitunga akisil iboiyete ejok. Eriko angola, iboikinosi ngokalia ngiarei nakop eyan epite lo tacet ekatwan, kaino itiyai angola kedaun erwor. Itiyao angolanot ka nangolol. Elemunio ngomesekin ngiare iwaakinai napei tolunyas ngakwes, totuboi ka nakiding eyarete tolemarere ibore ngini ka ronon iwaaria totakanunia nguna karokok. Epeyo akiring egelegela, ani kekono itulunyio akiringtonyamai kanapei. Inye atemar ngitunga ngulu eara enyamite akes kiring na epeyoto ikwe do, inakinte ngulu eari ikes.itodii atemar isila ngitunga lu ka epote akiboi kanapei. Kedaun angolanot, eikarite ngitunga lokwaale akimat ngameri/ngaito



*Ngasuban nu ka Angolanot
Ritual for naming twins*

Tree used for reconciliation `akadekelait`

The importance of this tree came out when, one day, two brothers had a misunderstanding. The younger one got annoyed and took a spear to kill his brother. He threw the spear, but fortunately he missed his brother but hit a tree and a fluid like blood came out. He thought he had killed his brother. He started crying but, upon seeing his brother alive, he apologised. His elder brother forgave him and said that, since your spear missed and hit the tree `akadekelait`, we shall use it for reconciliation. That is why, up to today, the Ngokutio use it for reconciliation. (As told by Muzee Lokamar William, 79 years old, from Lochom Village)

Ritual for twins

It was a taboo or a bad omen to give birth to two babies at a go. To appease the bad spirits that made it happen, a traditional ceremony was done. The twins' parents are cleansed by the aunties and other women from the village. The women get millet, grind it and mix it with water and some herbs to be smeared on the twins and parents. Then local beer is also used in the same way. The ceremony takes place in front of the door and the woman who gave birth to the twins conducts it. After that, much of the beer is given to women and some to men. The women start dancing with songs that are immoral to portray the unwanted scenario that is never to happen again.

Ritual to name a new born baby

The Ngokutio still perform this ritual. When a new baby is born, the whole village is happy because the number of people has increased. When a mother gives birth to a baby boy, she will stay indoors for three days. When it is a baby girl, the mother will be indoors for four days.

The house in which the baby was born is temporarily fenced off with thorny tree branches. This is to protect it from wizards (it is believed that some people are jealous of the new born and can easily poison or look at the baby with bad intentions). It is also to keep good hygiene, as some people want to touch or carry the baby when they are dirty and this may lead to disease.



*Ritual to name a new born baby
Ngasuban ka ngimu*

Food given to the mother is made by a well-known mother who is related to her family. The food is strictly for the mother and can't be touched or eaten by someone not known to the family. This is to prevent anyone from poisoning the

iwapitai epite lo itulunyare akiring. Ematite ngitunga ngkwes meri do inakinio ngulu bos akitodi atemar enyamakinoi. (**ekalimunan Ojwee Jackson Lokibili, ngokaru 85 ekwaale Tultul**)

Etic ka `akadekelait`

Etic ka akdekelait ebu ngo pa iboiyete ngokinacar ngiarei ejok. Ebu lodioeci tolem akwara ecamit akiar lonac keng. Ebu toremoi akwara ka ajokis tobuc lonac keng torem akwara ekeya tiyu ngaokot. Temai inye aar lonackeng. Isiak akigworo, ani eanyuni lonac keng eyari, ebu tolimok inye akitim inye. Ebu lonac keng lokapolon itimok inye, ebu tolimok inye atemar epite lo apa kiremia akwara inye do ebu torem ekeya lo enyaritai akadekelait, eponio akitiya ekeya lolo akitisil ingon. Inye ibore ngini itisilere ngitunga ka ekeya lo enyaritai akadekelait tan pe. (**ekalimunan Muzee Lokamar William, ngokaru 79 ekwaale Lochom**)

Ngasuban ka ngimu

Erai ngo ajok akidoun ngidwee ngiare kori ngimu. Alemar ibore ngini eyauni akidoun nano, itiyao ngasuban ka ngimu. Ata iya ka ngimu ikwe itiyaete ngasuban. Elemunite ngangor ngakima iriata inyala ka ngakipi ka ekeya lobokuntai iwasakisi nin eyai ekile ka angote. Tolemunai ngameri towatai nin eya ngokaurunak ngimu. Itiyao ngimu ka lokek ka erai ngangor nguna ngo idoutu ngimu lkwe itiyaete. Ani kadaun inoo eyaunio ngameri tomata ngangor ka ngokiliok lu eya inoo. Isiakinte ngangor aolo ngieten ngulu esiliok ka abolya. Akitodii atemar erono akidoun ngimu. (**Ekalimunan Apio Karamela ngokaru 63, ekwaale Tultul**)

Ngasuban elimokinio ingwe ekiro

Eriko Ngokutio itiyaete ngasuban nu. Ani kidoun ikoku, elakarosi ngitunga ka ekwaale daang atemar iyetakin ngitunga. Ani kidou angote ikoku kile, iriyai ka nakai ngarwa ngiuni. Ani kidou ngini pese, iriai ngarwa ngaomwon.

Akai na idounere ikoku ewayo ka ekisim. Erai aware apa epotu ngokapilak ngulu ecamitosi ikoku do kori lu kademak. Ka nabo erai kotere asegis ka ikoku, eya ngibos lu ecamitosi atap tap ka ngakan nguna irwoko eyaunite edeke nin eyai ikoku.

Edya lo eyaunio nin eyai iyakeng ka ikoku, ngini iyokouni itemokino torai ateker keng ka nabo eyenen ibai itunganan ngini kajokan. Enyame eyaunio erai kotere iyakeng ka ikoku abon pa etapit ib tuanan do. Erai kotere apa iwaakin ekeya do.

Eyakatar Ngokutio ngirotin ngulu gelagela lu elimonokinere ngidwee ngororwa. Ngidwee lu kiliok elimokinio ngororwa kedaun ngarwa ngauni ka ngapeser keduana ngarwa ngaomwon. Ata iya ;kwe itiyaete ngasuban bon. Ikwalakinio ngameri, todeunai edya ka atapa ka ngakima iyokounai.

Ebuni iyakeng ka ikoku iboikin lokek ka aki edakit ingwe namuroi. Epote ata iya ka ngororwa lu etamite ikwetolimokinai ikoku. Ituanan ngini erono ka lokwaale kori ka lobuku, elimokinio ekiro lolo nin eyai ikoku do, kotere epedori aronis keng aropakin

food.

The Ngokutio have a unique way of naming their new born babies. Boys are named on the third day and girls on the fourth. This ceremony is only done by the aunties on the sides of the father and mother. Local beer is brewed and fresh vegetables and soft bread from millet flour is cooked.

The mother of the new baby is made to sit at the entrance of the house with the new born on her lap. The aunties then come up with names of relatives (not outsiders). A badly behaved relative will never have his/her name given to the new born for it is believed that the same behaviour will be copied by the baby when grown up. The name is mentioned while a little food is put directly on the lips of the baby. If the baby opens his/her mouth while the aunt mentions the name, then that will be the one given to the baby. If he/she doesn't open the lips, another name is mentioned until he/she takes the food. The main reason is to have the name stay in the clan for remembrance. After that, village people eat and drink with joy and that marks the end of the period when the mother stays indoors.

The meaning of names

The Ngokutio name their children according to happenings or to time when birth took place. Names follow that of a relative, or are given according to the season or other event, the availability of beer, or according to a good, famous and popular person in society. If you are a person with bad character, no one will wish to have his/her new born baby given that name and that will be the end of that name in society.

Name		Meaning
Male	Female	
Lomeja	Nameja	Born during a hunting trip
Logwee	Nagwee	Born when there was beer in the home
Lokwang	Nakwang	Born when the sun was very hot
Lokiru	Nakiru	Born when it rained
Lomanat	Namanat	Born when people are cultivating crops
Lochapio	Nachapio	Born during the weeding of crops
Lorot	Narot	Born on the way or on the road
Lokamar	Nakamar	Following the colour of a cow
Lotyang	Natyang	Born when animals were many

nin eyai ikoku moi epolouni.elimuni iya ekiro itabokinte atapa ka ngakima, ani kengaa ikoku akituk, erauni ekiro lolo lokeng ani kewou angaar akituk inye atemar ecamit ikoku ekiro lolo do. Ngororwa erai lu ka nateker iwei ekiro iboyee nateker toyenitetei moi. Ani keduana ngasuban inakinio ngitunga ngameri tomata ka nabo elacakinio iyakeng ka ikoku bu nakoma nin eya ngitunga.

Ngororwa elimonokinio

Elimonokinte Ngokutio ngororwa ka ibore ngini etakani arwani na idounere ikoku. Erai ngororwa lu ka ateker kori erai ibore ngini etakanunui idounio, kori ituanan ngini eyenio. Ki irai iyong ituanan ngini eroko ngopitesio ememe ituanan elimokini ike koku ekiro lolo, esaluni ekiro ka nateker.

Name		Meaning
Male	Female	
Lomeja	Nameja	Born during a hunting trip
Logwee	Nagwee	Born when there was beer in the home
Lokwang	Nakwang	Born in January
Lokiru	Nakiru	Born when it rained
Lomanat	Namanat	Born when people are cultivating crops
Lochapio	Nachapio	Born during the weeding of crops
Lorot	Narot	Born on the way or on the road
Lokamar	Nakamar	Following the colour of a cow
Lotyang	Natyang	Born when animals were many
Lokiling	Nakiling	Named after a brother or sister
Loboliamoe	Nabol	Born after someone who killed an enemy in a simple way
Lomoni	Namoni	Born in the bush
Lokong	Nakong	Born during the white ants' season
Lowosit	Nawosit	Born during migration
Lochan	Nachan	Born during the death of a relative
Lopeyok	Napeyok	Born when a visitor was at home
Lonyia	Nanyia	Born in nearby bush

Name		Meaning
Lokiling	Nakiling	Named after a brother or sister
Loboliamoe	Nabol	Born after someone who killed an enemy in a simple way
Lomoni	Namoni	Born in the bush
Lokong	Nakong	Born during the white ants' season
Lowosit	Nawosit	Born during migration
Lochan	Nachan	Born during the death of a relative
Lopeyok	Napeyok	Born when a visitor was at home
Lonyia	Nanyia	Born in nearby bush
Lojore	Najore	Born when warriors are attacking a place
Lokol	Nakol	Following the colour of a cow
Loreng	Nareng	Born during the dry season
Lokang	Nakang	First born
Logulemoi	Namoi	Born at a time of war
Lourien	Naurien	Named following a short person
Loyer	Nayor	Born during harvest time
Lokomol	Nakomol	Following the colour of a cow or goat
Lomachar	Namachar	Born during the branding of cows
Lokolong	Nakolong	Born at a time of sunshine
Lobeerei	Nabeerei	Born at the time of grasshoppers
Lomaase	Namaase	Born at the time of locusts
Lomeri	Nameri	Following the colours of a spotted cow
Locor	Nacor	Following a river

Name		Meaning
Lojore	Najore	Born when warriors are attacking a place
Lokol	Nakol	Following the colour of a cow
Loreng	Nareng	Born during the dry season
Lokang	Nakang	First born
Logulemoi	Namoi	Born at a time of war
Lourien	Naurien	Named following a short person
Loyer	Nayor	Born during harvest time
Lokomol	Nakomol	Following the colour of a cow or goat
Lomachar	Namachar	Born during the branding of cows
Lokolong	Nakolong	Born at a time of sunshine
Lobeerei	Nabeerei	Born at the time of grasshoppers
Lomaase	Namaase	Born at the time of locusts
Lomeri	Nameri	Following the colours of a spotted cow
Locor	Nacor	Following a river
Lokutu	Nakutu	Born at the time of digging
Lotuk	Natuk	Born in places with many ant hills
Loden	Naden	Born in a time of debt
Lopwamoi	Napwamoi	Named after a relative
Logwok	Nagwok	Born when dogs barked
Lokine	Nakine	Born when goats were kept at home
Lowoton	Nawoton	Fond of migrating
Lomongo	Namongo	Named after fruits from trees
Lokung	Nakung	Born in an abnormal way
Lochila	Nachila	First born
Lomule	Namule	Born when a first vehicle was seen
Lowatan	Nawatan	Born when there was much rubbish
Lochul	Nachul	Only son/daughter
Lomoru	Namoru	Born near a mountain

Name		Meaning
Lokutu	Nakutu	Born at the time of digging
Lotuk	Natuk	Born in places with many ant hills
Loden	Naden	Born in a time of debt
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Lokung	Nakung	Born in an abnormal way
Lochila	Nachila	First born
Lomule	Namule	Born when a first vehicle was seen
Lowatan	Nawatan	Born when there was much rubbish
Lochul	Nachul	Only son/daughter
Lomoru	Namoru	Born near a mountain
Lokosowa	Nakosowa	Born when buffaloes were seen in the vicinity
Lotomei	Natomei	Born when elephants were crossing
Longok	Nangok	Born when many dogs barking
Longole	Nangole	According to the colour of a cow
Lokunyuko	Nakunyuko	Born when squirrels were many
Lodunge	Nadunge	Born at a time of famine
Aramil	Naram	Born when people were melting iron for hoes, pangas, knives, arrows
Lobusia	Nabusia	Born when gourds are many
Lotera	Natera	Born on a hill

Name		Meaning
Lokosowa	Nakosowa	Born when buffaloes were seen in the vicinity
Lotomei	Natomei	Born when elephants were crossing
Longok	Nangok	Born when many dogs barking
Longole	Nangole	According to the colour of a cow
Lokunyuko	Nakunyuko	Born when squirrels were many
Lodunge	Nadunge	Born at a time of famine
Aramil	Naram	Born when people were melting iron for hoes, pangas, knives, arrows
Lobusia	Nabusia	Born when gourds many
Lotera	Natera	Born on a hill
Lomen	Namen	Born small
Ait	Nait	Born when people from the family had gone to fetch water from the river
Acholong	Nacholong	Born when a visitor called Acholong came and the mother gave birth
Otin	Natin	Child-like behaviour
Locherio	Nacherio	Born when maize was becoming ripe
Nyekomoi	Nanyekomoi	Born at time of battle
Lobeteng	Nabeteng	Born when calabash plants were growing
Lonyang	Nanyang	Named after something yellow
Lowa	Nawa	Born when people were fencing the village

Akibunga ngidwee

`Ameto` epite lo kibungaet daang: eyai ngo epite lo ibungare ngosorok ka lotal ka Ngokutio. Ani kesec ikoku kile kori ngini pese ka lokwaal, ngosorok daang lu eriyang ngokaru eponio ibungai. Elimokinio ikwe akiar ngomongin ka ngakasikou ikwalakisi ngameri tomata ngokasikou ka ilipakisi ngosorok toryamutu ibore ngini kajokan. Enyaritai emeto, ibungayo ngokasikou do kotere ekeritosi ngokasikou akisec. Ani ekasikout lo eseci ibungaete ngokasikou lu kapolok/lu mojong mere ameto.

Name		Meaning
Lomen	Namen	Born small
Ait	Nait	Born when people from the family had gone to fetch water from the river
Acholong	Nacholong	Born when a visitor called Acholong came and the mother gave birth
Otin	Natin	With child-like behaviour
Locherio	Nacherio	Born when maize was becoming ripe
Nyekomoi	Nanyekomoi	Born at time of battle
Lobeteng	Nabeteng	Born when calabash plants were growing
Lonyang	Nanyang	Named after something yellow
Lowa	Nawa	Born when people were fencing the village

Disciplining children

`Ameto`, the collective punishment was a very effective way of disciplining youth in Ngokutio culture. If a young boy or girl misbehaved in society, all the young ones in that village of the same age group were punished. They would be told to kill bulls and mothers would brew beer for the elders to enjoy and pray traditionally for them. This was called `ameto` and was not inflicted on the elders because it was believed that they were disciplined. If one is undisciplined, one is taken to the more elderly persons for disciplinary action.

Some myths also help to discipline children:

- *No sitting on the three cooking stones.* Children are told that, if they sit on any of them, their mother would die. This was to avoid children being burnt in case the stones were hot.
- *No sitting on grinding stones.* If one sat on a grinding stone, it is said that the mother would also die. This was to prevent children from leaving their faeces on the stones, as they don't clean themselves after defecating.
- *No moving at night.* If one moved at night, insects with light would enter through the nose and could only come out if one is taken to the place where he/she was born. This was to shield children from insecurity at night.

Ngakitatameta

- *Ecamitai ngidwee akiboikin na`amor nu iyokore do.* Elimonokinio ngidwee atemar kiboikin na`amor nuniyokore edya etwani iyakon. Erai akitatamet na apa iboikin ikoku lokeela do kotere enomi amoru ikoku.
- *Ecamitai ngidwee akiboi nakirye.* Kiboikin nakirye etwani iyakon. Erai nu apa inyunyukisi ngidwee ngacin nakiryei.
- *Ecamitai ngidwee elote nakuwa do.* Elote nakuwa, elomari amie lokume elomuni nakoma ikiyei nin ngo ikidounere. Erai nu tokerito ngidwee elote nakuwa kotere eya ngomerok nakuwa.

Asapan

Itiyaete ngokasikou asapan kotere akinyonyokin ngosorok tolomasi natukot ka ngokiliok ka nabo akinakin ikwe apedor akiricakin ekwaale. Ngosork lu edolito ngokaru 15 ikwee itemokin asapan. Eryamunio ngosork ka lokwaale elimokinio tolemutu ngokorwa toarai arwani na ka asapan. Epedor ngosork ngiare akisitia ekoro i epei. Elemunite ngosorok lu espanite ngakien na epeyore akiring. Espanio ka nakiriket.

Iboikinos ngosorok isiaunite lo ka polon. Earite ngosorok lu esapnite ngakinei isitiyete ngakwaras. Eyengete ngokasikou lu esapanito. Eriko ke peyoi elemunio ngikujit iwasakinai nin eya lu esapanite ka inokakinio akim. Ebuni ajore ka ngosorok lu irikakisi asapan toreikinos irikaunito akim irumitosi ngakalio nguna ramet ngokasapanak. Iryamuni ngokasapanak elwanyite ilalamite akim tokwamito lu eyakatar ngakalio ngarwa ngauni. Ani kitemokin inoo, einakinio lkwe apedor aikar akipie akiring ka nakim ka nabo ereikinosi nakiriket. Ereikinoi nakiriket iwapit ngokaru

`Asapan`, the initiation ceremony

The elders perform the 'asapan' ceremony to promote youth into adult life and to hand over the responsibilities of protecting society to them. Those who reach the age of 15 years qualify to be initiated. Young boys are identified in the village by the elders and are asked to each produce a goat during the ceremony. Sometimes a group can combine to get one or two goats for the ceremony. The youth undergoing the `asapan` initiation ceremony also collect firewood for roasting the goats. The ceremony is conducted in the selected shrine.



The above ceremony is multipurpose, the goat can be killed to initiate the youth and at the same time to curse the bad happenings in society. In the first picture the person to be initiated or who has been having problems needs to be cleansed, kills the goat. The second picture shows skinning and making the fire.

Elders assemble the youth according to their ages, the eldest coming first. The goats are killed using spears by the boys to be initiated and skinned by the elders. Before roasting, the waste in the goats is smeared on all the boys and a fire is lit. A team of youth who have already completed the ceremony sometimes line up on two lines, surrounding the fire, with sticks from a special tree known as `ekali`. The sticks are for caning the boys as they jump over the fire, and they must jump over it three times while naked. After that, they are authorised to roast the meat, indicating that they are from now on qualified to join the rest in the line. The circular line is seen below according to the ages starting from the eldest to the young who have undergone the initiation ceremony.

Without having been initiated, a man will keep being called a boy, whatever his age, and he will never be allowed to eat roasted meat at the shrine. That person will have to stay behind the row of those who have been initiated and they will throw pieces of meat as you would to a dog, even if it is a child throwing meat to an elder.

After the ceremony at the shrine, the initiated boys are taken home where they must stay indoors for three days while they are fed. Local beer is later made by families and the initiated boys are inducted on their roles on protecting society.



Itiyai akine gnasuban nguna edula eario kotere asapan ka nabo agatar ibore ngini erono. Ka nakapei icumit ituanan ekoroe na ka ngaarei eyakae akiyeng akoroe kotere toripa ngokasikou ngamoliteny ke rook kori ke ejok. Inokakintai akim topeyore akiring.



Ekasukout lo iboi inakinio akiriring ka ngakwiin tolwakata lu boos kanino. Lu paa esapanito doo imasakinio ikwe akiring ka akiriket.

An elder in the line is given meat on leaves to eat while those in the background are away because they have not been initiated, so the elders throw meat to them.

Beer is drunk with traditional dances to welcome the newly initiated boys into the world of responsibility.



*Goat`s meat is cut into pieces and elders interpret the intestines to predict the future.
Eyakasi ngokasikou akirip ngamoliteny ka ekoro*



Meat is cut into pieces ready for roasting. A special part is selected and an elder well known for cursing away bad spirits cuts it into two parts while another elder handles it. Elders are seated in a circular formation waiting for meat to eat. The two elders handling and cutting meat with a spear are busy cursing away the bad happenings so that they never happen. They say traditional prayers to give hope to the society and curse bad individuals in society to perish.

Itiyai akine gnasuban nguna edula eario kotere asapan ka nabo agatar ibore ngini erono. Ka nakapei icumit ituanan ekoro na ka ngaarei eyakae akiyeng akoro kotere toripa ngokasikou ngamoliteny ke rook kori ke ejok. Inokakintai akim topeyore akiring.

Apa ki sapanit iyong do, eriko ikinyaritai ikoku tan kipolit iyong ikicamakinio nakiriket do. Ikicakakinio akiring ibai ngokasikou lu bos. Iboikin nakaulo ngokasikou ka imasakinio akiring ibae ikoku kori ikingok.

Kedaun ngasuban, epote ngokasapanak akiboi nakai ngarwa ngauni itanio. Ikwario ngameri ka lokwaale tomata ngokasikou ka itatama ngokasapanak epite lo iricitere ekwaale. Kedaun inoo, isiakinte ngitunga abolya elakara kotere ngosorok lu esapana ka akijaun ikwe araun ngikiliok.

Ngasuban etapitosi Auu.

Ituanan ngini eripuni ekeya lo ikicakinio amolij, erai ituanan ngini emwana do kori enyamana do. enupitai atemar kicakaki ekanyaman kori ituanan ngini emwana amolij lokeya, elomi auu inoo do. Tan akiod ecamitai nginoo tunga do. eodio auu ka nganya eyai akima, topurikisi auu iwelai. Ani eporori auu, to odoi akimyet ka auu. Ekaodon auu erai ituanan ngini titiny kotere akidang ngokoi ka auu epeti inye.

Ejok ka itigongongito Ngokutio auu ibai ibore ngini nyamata ka ekeya. Inakinio ekadyekan auu kedyaka akoyo, eola, ngajemei, ngidwee lu erai ingwee kotere ngokel ka ngodekesio lu bos. Tan ngarwa nu isitiyao auu. **Ekalimunan Ijong Joseph Lodowa, ngokaru 73, ekwaale Kaaselem.**

Ngasuban ke ewana ituanan

Enupitai isong Ngokutio atemar kewana ituanan, iryamuni eyai ibore ngini ka ronon lokwaale iwaaria tokanunia aronis lobuku kori lokwaale. Itemokino togataeai ecen lo eyau aronis ka pa iyetakin kori etakanuni nabo..

Kewana ituanan ka lokwaale, eyario lodakitar. Ani kejoku itiyao ngasuban ka ekwaale eriko kelomu lokwaale. Eriko kelomu lokwaale isicakio abeeye ka akaikout towatak inye ngakipi to gatite ngocen icwaar. Nakiroket keng, eario ekoro togatas ngokasikou. Isiemeyo ngamoliteny ka akiwasakin inye ngokulit. Eripete ngokasikou ngamoliteny toanyutu ibore ngini erono ka ngini kajokan. Ngitunga ngulu eyenete lkwee isiemete ngamoliteny, eripunite ngajul nguna eario erai keroko ngamoliteny. Kedaun inoo, epeyo akiring tonyamai. Ani kedaun inoo iboikinosi ngitunga akimat ngameri ka abolya. **Ekalimunan Ojwee Jackson ngokaru 85 ekwaale Tultul**

Honey ritual

The trees where the bee hives are to be placed are always identified by a man who is not a glutton. It is believed that no bees will settle in hives if a glutton is involved in honey farming. Even harvesting should be carried out by a person who does not eat much. Honey is harvested using grass lit by fire and smoke is used to chase away the bees. When the bees fly out, harvesting starts. The person who harvests the honey must be brave because he will be stung by some bees.

Honey is special to the Ngokutio because it is used as food and medicine. A sick person is given honey, especially if he/she is suffering from stomach problems, coughing, wounds, babies' teething and many other ailments. This is used up to today, says Ijong Joseph Lodowa, 73 years, of Kaaselem Village.

Ritual after an accident

We the Ngokutio have a belief that any unfortunate event affecting a member of the community is caused by the spirits. So there is a need to cast away such bad spirits, so that such an event is not repeated.

When a member of the family gets an accident, he or she is taken to the health facility. After healing, some traditional activities are performed before he/she enters into the home. Before entering the compound, he/she will be asked to step on the egg of a hen while the elderly mother sprinkles water on him/her and curses the spirits that caused the accident. The next day, a he-goat is killed in the presence of old men who give their traditional prayers. The curd from the intestine of the dead goat is smeared on the person who had the accident. The elders will certainly check and interpret the intestine to find out what caused the incident and to see the future. This is done by specialists who know the meaning of colours found in the intestine. After that, the meat is roasted and eaten. People now relax and drink local beer and welcome the person who had stayed away from home because of the accident.

Ritual when an enemy is killed

The Ngokutio are disturbed by the South Sudanese and the Karimojongs. When they come to raid animals, they engage in a fight and when one is killed, a ritual is performed to prevent the spirits of the dead to affect the killer.

A white coloured he-goat or bull is killed, the skin made in the form of ropes is tied on the head, on the arms, and on both legs. The killer is given a spear and shield and he moves round the village demonstrating how he killed the enemy. He is accompanied by people from the village with war songs sung to curse away the spirits of the dead. This ceremony is facilitated by one who has killed before and knows how to perform the ceremony. (As recounted by Lotyang John Loina, 57 years, an enemy killer from Tultul village).



*Elders interpreting the intestines
Ngokasikou isiemete ngamoliteny*



*Meat is put on leaves ready to be eaten
after roasting it
Ecakakini akiring nakwii na nyamata*

Ngasuban kori akidamidam keari emeron

Iicanite Ngosudanin ka Ngokarimojong Ngokutio. Ani kepotu akirem ngibaren elomario ejie keari lkwe eya bgasuban nguna itiyao akigang ngocen keng apa etapa ituanan ngini ear kori ekaran.

Elemunio ekoro ngolo ekwang toar eka`aran emeron ididunai ejamu townikinai na`ako, lokurin, nakan loseketa ka natotinyo. Inakinio eka`aran akwara ka aupal idamidamia to`olotei ngo`olen lu ka ejie. Idamidamete ka ngitunga lu ka ekwaale. to`olotei ngo`olen lu ka ejie tagataritetei ngocen ka ekatwan apa irum eka`aran do. Ituanan ngini itiyai eka`aran, erai ituanan ngini eyeni ka nabo ear ngo emeron.

(ekalimunan Lotyang John Loina, ngokaru 57 ekwaale Tultul ear ngo ngomerok).

Ke takanu Akit

Eminasi Ngokutio akingarakin ekwaale lo ayai akit. Elimokinio ateker dang ke takanu akit. Iwokorite ateker ngakipi, ngakien ka enyame akingarakin ngitunga lu itiyakin akit. Eikarite. Eyaunite ngosorok ngakiyen ka akima kotere ngitunga lu iboiyete nakuwa. Inokio akim lwangatar ngitunga elilimuni akop. Elimokinio ngitunga ibore ngin ear ekatwan kori akatwan eriko kenuki. E nukite ngokutio ngalyelin ka ejamu egela ngasandukui na ka ngirwa ka lu.

Kedaun akinuk, eario akine na punyaet ngitunga apa iruma ngocen ngokanukak. Elemunio ngikujit iwasakinai nin eya ateker tolemarere ibore ngini erono. Ebanyario ngakes ka ngitunga lu erai ateker. Itodii atemar eyai arinis lokwaale ka ngitunga.

Ani ketwana ituanan ngini erai ekile enukio teten ka akai. Ngasuban nguna ka apunya itiyao kelunyar ngarwa ngauni. Keyakar ekatwan angote, itilurio. Ke era angote etwanit, itilurio ekile.

Kerai angote kori apese enukio kegyeny ka kai. Epunyayo ke lunyar ngarwa ngaomwon. Itiyao ibai ke twana ekile dang.

When death occurs

The Ngokutio love to support bereaved families whenever death happens. All relatives of the deceased are informed of the sad happening. The relatives go with water, firewood and food to support the bereaved family. The youth go for firewood for the mourners who stay overnight. Fire is made to keep them warm as it becomes cold at night. Mourners are told of the cause of death before burial. The Ngokutio bury their dear ones using skins, rather than coffins as it is done these days.

The day after the burial, a goat is killed to appease the gods that caused the death so that nothing like it happens again. The curd from the killed goat is smeared on all the children and relatives to remove any bad omens from them. All heads of the relatives are shaved using a razor blade, to show to the community the sad happening that robbed them of their loved one and to solicit any support that can be given.

When death occurs to a male family member, whether young or old, the grave is made on the right hand side of the house. The burial ceremony is conducted after three days. If the deceased was a married man, his wife is made to put on the skin from the slaughtered goat and she is given a special calabash to hold and use for drinking. This will continue until another ceremony is performed.

If the deceased is a woman, the grave is dug on the left side of the house and the ceremony is conducted after four days. The same ceremony is applied to the widower and to the children, if there are any.

A person who dies from a gunshot, is knifed or speared, or killed because of any other weapon, is buried some distance away from the home. It is believed that if such people are buried at home, the same death will occur to the rest of the family members.

Those who die because of epilepsy, lightening, or leprosy are buried under a tamarind ('epederu') tree. This is because the fruits from this tree are always given to those who suffer from such an event. It is also to avoid the same type of disease and death to occur in the family.

A day is later set for funeral rites, so that relatives who are far have time to come and pay their last respects to their relative who passed on. Such calls unite the relatives and allows them to know one another. The funeral rites allow the legacy of the deceased to be celebrated among those still living. This is the time, if a man has passed on, when his wives can be "inherited" by the relatives (not outsiders), but women make choices and have to agree. The purpose of inheritance is to keep and protect the family with assets. Life should continue after death for those who have been left alive.

Ituanan ngini eario ka eduku, kori icumio ka ekilengi kori eremio ka akwara enukio lokitela ori nin elwana ka lokwaale. Enoptosi ngitunga atemar kenuki lokwaale iriuni akit na pei ikoni inoo lokwaale, etwakite ngitunga kanateker kibanee.

Ngitunga lu etwakite kotere edeke lo imasanari, kori ekipie kori edeke lo etubitubi ngomoyo enukio nakeju ka epederu. Ibore ngini enukere nakeju ka epderu, ani edyekasi nginoo tunga, inanakinio apederu to mata. Ka nabo ecamitai edeke lolo tobong irum ituanan ka lokwaale do.

Elemunio arwani na ka akiud alyel lwei ngitunga lu ngo ememte enukio ituanan ngini etwana, potu ikwe dang igworo kori toanyutu atemar ketwana kire. Ejok akiud alyel, epote ngitunga ngulu erai ateker anyun ka ayena. Eponio iyanai ibore kajokan ngini ngo ebu ekatwan itiya iwei ateker iwapakisi. Arwani na inye eryamunita ngangor ka ekatwan akiruma ka na taker. Irumio ngangor kotere iricakinere ngidwee ka ekasion.

Irumio ngakasikou do kotere emojonga, epedorite akidoun do, epolok ngidwee epedorite akiricakin ikwe. Epite loka akirum ngangor ka ekasion eriko eyai lookuti. Kewou angote akiruma eyai apedor nin eyai ateker. Iwaario iboi abon nait eryamuni atyonis ka enyame kotere edisak ngikedwee. **(ekalimunan Ayella Samuel Erick,ngokaru 53 ekwaale Akilok)**

Akibok alyel ememe akit

Ke ebu eemut ebi etwana ituanan ngin ka lokwaale, ebokario akipany. Ani keryamuni atemar eriko eyari iwaario akipany enga`ara do, inyakakinio ngalup tonukai akipany ka elemunio edodoi iwaakinai natwana ibai alyel ilunyokin ara alyel.

Isitiyao edodoi kotere eemut lo epotu ngokinacar ngiare emejaete engatuny ka namoni. Epotu toryamutu engatuny lo ebu iryengai lkwe. Na lwelartor lkwe, ebu engatuny iwapak lo ebu todokai lokeya lo enyaritai edodoi. Totyioniai engatuny adokar lokeya lo edogoi toyiun ikoku en. Ebu lonac keng tobongoi lokwaale tolimok ngitunga ka ekwaale atemar, ear engatuny ka nabo enyam lonac keng. Potu ngitunga akolor lonac keng kenyamit engatuny kire. Ani ekoloete kanamoni, iryamunos ka lonac keng lo ebi enyam engatuny' tol;akaros ngitunga. Ebu inye tolimok ngitunga atemar ekeya edodoi inye eyiu. Tan pe isitiyao edodoi anukia akipany apa etwanit ituanan. (ekalimunan Ojwee Jackson, ngokaru 85 ekwaale Tultul)

Ngitisisio ka nginateker

Ka nginateker, eyakar etic lokec lo ngo ebu akuj inak Ngatekerin ngabos itiyaete epei tic.

Older women are not usually “inherited” because they have reached an age when they can no longer give birth and their children are old enough to look after them. The culture of widow inheritance is still very strong among the Ngokutio community. If a young woman refuses to be inherited, it will depend on the decision made by the clan members. She can be left to stay alone but she will face the problem of having enough food as her children might be too young to help her in the garden. (As told by Ayella Samuel Erick, 53 years, of Akilok Trading centre)

Preparing a grave by mistake

When a member of the family is assumed to be dead, a grave is dug. However, if he turns out to be still alive before the burial, the grave is not left open: it is filled again with the soil and a special fruit from a tree called `edodoi` is buried to replace the one who was assumed to be dead.

`Edodoi` is used because of the following story: one day, two brothers went hunting in the wilderness. They found a lion which chased them. As they scattered, the lion followed one of them who climbed this important tree, the `edodoi`. The lion couldn't climb and the brother was saved. His other brother went home and broke the story that his brother had been killed and eaten by a lion. People went to find out whether he was eaten and whether the dead body was still there to be collected. Fortunately, as they were on their way to the hunting ground, they met the brother assumed to have been killed and eaten by the lion. People were very happy. The brother told the others how he survived by climbing a tree called `edodoi`. Up to today, the same practice is performed, using the fruit from that tree. (As told by Ojwee Jackson, 85 years old)

Special responsibilities for particular clans

Each clan has a special cultural activity to perform, excluding other clans, unless the activity is performed jointly.

Ngokadoror sub-clan

We the Ngokadoror have been leaders of the Ngokutio right from the 18th Century up to now. The Chiefs of the Ngokutio from the Ngokadoror have included Lokiling, Abalang, Ochen. We perform the following cultural activities among the Ngokutio community:

At times of war, `epipit` is a ceremony only performed by the Ngokadoror clan. Before people go for war, two sticks of the same size are rubbed until fire is produced. That is when the vigilant men become happy and motivated to go for the fight. If the flame doesn't show, the men withdraw and try another day. This cultural activity was first started and performed by our grandfather Lokiling. It is still being performed now by his son Lomule Nyekomoe. When enemies are said to be attacking, elders go to him to perform the ceremony. These days, people make fire in the same way while hunting in the bush.

Ateker ka Ngokadoror

Isong Ngokadoror, kirai ngokarikok ka Ngokutio apei ekaru 18th Century tan pe. Ngokarikok ka Ngokutio eponitosi ka nateker ka Ngokadoror ikwe era: Lokiling, Abalang, Ochen. Itiyao isong etic lo.

Ngirwa lu ka ejie, isitiyaete ngokadodor epipit. Eriko ngitunga ke eikasi loojie, elemunio ngakien ngarei ipirunai akim. Ani kipirun akim elakar ajore ecamitosi ejie. Ani apa kipirun akima, ebongorite ngitunga lokwaale, elimorio abos rwani nabo. Ituanan ngini ngo isiauni epipit inye apaa song Lokiling. Tan pe eriko isitiyao epipit akipir akim ipiri lokookeng Lomule Nyekomoe. Ani kebi epotu ngomerok, eikarite ngitunga nin keng iwei iny ipir epipit. Ngarwa nu ipirite ngitunga epipit aryamun akim eyakai amej.

Nakangiare etic ebos lo itiyao inye enyaritai abila. Isitiyao isong ngacumai ngaomwon. Ngarei erai ngokiliok nguna kooyak, nguna erai ngangor nguna kudud. Eupitai atemar eyarete ngasuwa nunu irepakintai napitir. Ka lokaru itiyao ngasuwa ka na turukan napitir kotere iyetakinere ngpkaru ka eyare kes. Ani eya ngakiro nu ebi eponitosi ngomerok, eikarite ngitunga daang ni eyai ekile enyaritai Lobei inye itiyai ngasuban. Eario akine kori ekoroe korim emong lo mug kori lo ereng togatarai ngomerok ka nakiriket. Ani kedaun, ebongunte ngokasikou lokwaale. Ani eremite ngomerok ekwaale, irikario ka iritario. Abo rwani epote ngasuwa nu nakoma ka aturukan. Kitiyakin nu ekaru lolo iryamuni ememe ekiru. Anyaraun ekiru tobong, inyakakini Lobei ngasuwa na turukan kear akine ngina kirionon ido nu ekiru.

Ebos tic lo itiyao isong Ngokadoror inye erai ke ngwenasi ngokur ngamanat, enyaraunio ngokasikou ka ateker daang nakiriket na enyaritai Lootila kori Nakibamet. Erai na akiriket nakapol;on. Kainoo eario emesek lokapolon. Apa song lo enyaritai Abila Peterro inye elemuni ekurit loka naman yei nakiriket ilutai. Kedaun inoo, ebongrite ngokasikou lokwaale idara nguna etakanunete. Kelunyar ngarwa ngakudiodi, edaun ekurit ka namanat daang. Eryamunite ngitunga enyame lo elal. **(ekalimunan Otoo Peter Kurkur, lokookeng ka Kamakileng Kijikiya, ekwaale Pudpud Okuti Parish, Orom East, Kitgum.)**

Ngomelong/Melong

Itiyao isong Ngomelong ngotisisio lu: ikiyakar nin emejao isong erai lokukwai, kadukuye ka natopos. Apedor ka amej ekasikout inye inakini enyaritai OwotMateo. Ememe ituanan eaikari amej inoo apa inakintai apedor.

Ebos tic itiyao erono akop ememeete ngakipi. Kainoo iudakinosi ngokasikou ka nateker daang pena nin eya Ngomelong tonyarautu ekiru. Enyaraunio ngokasikou nakiriket na eyaapit ka angolol enyaritai natopos. Eario akine kori aiteng itiyai ngasuban ka agatun ekiru ingitio Akuj tolacik ekiru. Ani kedaun ngasuban, icikio ngitunga apa eikasi namant nakiroket keng ngini ebili ekiciken, eari ngomingin

A second activity for defence in war is called `abila`. We use four iron bars with two different shapes: rectangular ones are called males and the circular ones females. They are believed to be alive and are kept in a cave called `Napitir`. Every year, people used to go and celebrate at that cave to prolong the life span of the iron bars. Whenever there is a rumour of enemies coming to attack the people, all clan elders go to a man called Lobei who performs the activity at the cave. A brown goat or cow is killed while cursing the enemies. A traditional prayer is performed and the elders then return home. When enemies attack the place, they will be completely defeated and killed. Sometimes these iron bars come out of the cave. When this happens, there will be no rain in the entire area. To call rain back, Lobei must take back the iron bars back to the cave. After killing a black goat, the rains will return.

Another activity we the Ngokadoror perform is when many crops are destroyed by pests. Elders from different clans then gather at the shrine at Lootila/Nakibamet. This is the biggest shrine of our people. At the venue, a big ram is killed. Our father called Abila Petero will be asked to get the larvae of the pest from destroyed crops and take it to the shrine where elders are gathered. The fat from the killed ram is collected and covered with the larvae to be swallowed by him. After this ceremony, the elders return home and wait for the results. Within a few days, the pests will disappear and the crops will do well. People will have a good harvest and celebrations will be widespread. (As told by Otoo Peter Kurkur, son of Kamakileng Kijikiya, Pudpud Village, Okuti Parish, Orom East, Kitgum.)

Ngomelong/Melong sub-clan

We the Ngomelong sub-clan do the following activities: we have our hunting areas called Lokukwae, Kadukuye and Natopos. Hunting in these areas is authorised by our leader Owot Mateo. Nobody can go to hunt in these areas without his permission.

Another activity is performed, especially when drought hits the area. In such an event, the elders from other clans ask the Ngomelong/Melong clan members to perform the activity of calling the rain. The elders from other clans are mobilised to settle in the shrine near the bank of the river called Natopos. A goat or cow is killed and a traditional ceremony is performed, with prayers to ask the living gods to release rain. After the ceremony, the people are advised not to go to the gardens the next day if it rains. If this is defied, the person is punished by killing bulls or goats to bring back the rains.

The third activity performed by us, the Ngomelong/Melong is the `asapan` initiation ceremony. We the Ngomelong are the only clan to conduct this activity in the shrine at a place called `Nateekeyo`. The ceremony is to initiate the youth into adulthood. The place is respected and no one goes there without permission. The initiation ceremony is done with much beef and goat's meat. At the end local beer is drunk by elders and the youth.

kori ngakinei inyakunere ekiru.

Etic lo ka ngiuni lo itiyao isong Ngomelong erai asapan. Iso Ngomelong bon itiyao asapan ka nakiriket na enyaritai Nateekoyo. Erai asapan akinyonyo ngosorok toloomutu araun ngokiliok. Ekeritai akiriket nanoo, ememe ituanan edoli nimanoo apa inakintai apedor do. Itiyao earitai ngibare ani kedaun ngasuban inakinio ngitunga ngameri tomata.

Etic lo ka ngiomwon, akitilakar Akuj kotere alalu ka enyame ka gatun enyame bu elal ekaru lo ebunit. Eyai nin itiyare ngasuban nunu enyaritai locos. Eari apa song lo enyaritai Abukongimoi Abunyang ngomongin ngiare kotere ngasuban. Ematio ngameri. Eryamun akiriket nin enyaritai locos Akurumo lochomo. Ani kedaun ngasuban eperite ngokasikou nakiriket, ebongorite ngangor ka ngidwee lokwaale. **(ekalimunan Lomoo Joji George, ikoku ka Lobilil Jale Lomagal, ekwaale Nakore Okuti , Orom East, Kitgum)** ebos tic itiyao isong Ngomelong erai akipuk ngasuwa. Ikiyenen isong kotere akityek ngasuwa. Eryamunonio ngasuwa ka na`amor ngunakiriokok ka Lomukura orom. Icwinyo ka ipukio ngamor nu kiriok tan eliwarete. Itiyaunere ngomelekes, ngakwaras, ngoleng ka ngomalia. Nin itiyare ngiroken lu daand erai Locos toyai Akurumo. **(ekalimunan Loina John, lokookeng ka Lotyang Emmanuel Abokolam, ekwaale Tultul Katutwo , Orom East, Kitgum).**



*Erai lo emeleku lo ngo ngorot. Ekoriere egelana ka ngarwa nu
The original hoe made by the elders and the way they used to dig is different from
nowadays*

Ngosoot/Soot

Isong ngosoot, itiyao ngasuban na iritare ngikieny apa etapa kori enyama ngamanat do. Ekaru lo edula ngikieny ka topukaete ngoomwa, enyaraunio ngokasikou nakiriket na enyaritai nakoricokei.iudakinosi ngokiliok ka ngangor nakiriket. Ekojoori eso kasikout Lowaduka Logumakai ka ikwenya tolem ngidwee ka ikwenya yau nakiriket. Elemuni Logum Lowaduka adwat na kicuret ngikweny ka naman. Kicraki inye toporosi ngikweny ememe ibo kwenya enyami ngamanat. Eario ngakinei toyengai isiemei ngamoliteny topeyoi tonyama ngitunga. Tomata ngitunga ngameri nu ikwalitai. Icikakini Lowaduka Logum ngitunga iwaasi ejie.

The fourth activity is `ekidere`. This activity is to thank God for a good harvest and to bless the seeds for the next season. It is also used to pray for rain for good harvest. We have a special place for the ceremony called `locos nakitimo`. Our clan elder called Abukongimoe Abunyang kills two bulls for the ceremony. Local beer called `ngameri` is drunk. The shrine is found in Locos in Akurumo Parish. After the ceremony, the elders spend a night at the shrine, while the women and youth go back home. (As told by Lomoo Joji George, S/o Lobilil Jale Lomagal, Nakore Village, Okuti Parish, Orom East, Kitgum)

Another activity performed by the Ngomelong sub-clan is iron smelting. We are well known for blacksmithing. The iron is obtained from the black stones in the Orom mountain. The stones are burnt until they turn liquid. The iron is used to make hand hoes, spears, knives and arrows. The place for making all these is called Locos in Akurumo parish. (As told by Loina John, son of Lotyang Emmanuel Abokolam, Tultul Village, Katutwo Parish, Orom East, Kitgum).

Ngosoot/Soot sub-clan

We the people of the above clan prevent birds from eating our crops through a ceremony performed by our clan only. In a year when birds are many and the crops are maturing, the elders are mobilised to a special shrine called Nakoricokei. Women and men are also mobilised to gather at the shrine. Our elder Lowaduka Logum looks for nestling young birds and catches them to take them to the shrine. Logum Lowaduka then gets wet soil, forms it into a ball and throws it to scare the birds and they fly away. Goats are then killed, roasted and eaten, while local beer is drunk. Logum Lowaduka then gives a directive to all people never to fight or quarrel. The clan also performs 'ekidere' and it has their own hunting grounds/areas. (As told by Aluka Fidele, son of Lokwang Ulfiano, Akurumo Village, Akurumo Parish, Orom East, Kitgum).

Sacred sites found and their importance

The Ngokutio have their sacred sites where they perform their traditional ceremonies. These depict their unique culture. All the sites belong to the Ngokutio as a whole, rather than to any particular clan. They are found in Okuti Parish in Orom Sub County. The following are some of the major sacred places:

Akuti site

There was a time when the Ngokutio were living in Lolir hill, Kabongun, Lolim. They faced a lack of water for their animals and for themselves. One day, when two shepherds called Loworon and Chilla from Kidet and Paimera clans respectively were grazing animals, they found a place full of butterflies. The two decided to kill these butterflies using spears. Their spears entered deep in the mud. As they removed them, the spears were covered with wet mud. They suspected that water was there, so they went home and told their people.

angolopa. Itiyao isong dang ngasuban ka ekidere ka nabo eyakatar amej kes. (ekalimunan Aluka Fidele, ikoku ka Lokwang Ulfiano, ekwaale Akurumo Village, Orom East, Kitgum).

Nin ka ngasuban

Eyakatar ngokutio nin itiare ngasuban nu ka ekwaale. Ibore ngini itoodii atemar egelaka Ngokutio inye inoo. Ngakiboiso nu daang erai na ka Ngokutio mere kotere apei taker. Eryamun ngakiboiso nu ka lookuti. Ikwe lu:

Akuti

Eya ngo ngarwa nu iboiyete Ngokutio ka Lolir, Kabongun ita Lolim. Epotu toryamutu atyionis kotere amameu ngakipi kotere ngibaren ka ngitunga dang. Apei rwani etwaritosi Loworon kanateker ka kidet ka cilla ka nateker ka paimera ngibaren toryamutu nin edula ngokapelepelkwang . epotu ngidwee lu isitiyata ngakwaras akiar ikwe. Tolomasi ngakwaras natwana locoto. Ani eutumete iwasakin adwat na epalal nakwaranisia kes. Totamutu atemar eya ngakipi inoo, tobongosi lokwaale tolimokisi ngkestunga.

Ebu eemut lo todol lotunga. Epotu ngitunga iudakinos pena nin eryamunita ngidwee adwat na palal. Ani edolete inoo, eriko kebok eponi toarai emesek kotere ngakipi togatunai ngakipi. Ebu Ekarikon kes iirai ngakiro nu tocam inye dang aikar aanyun. Ani edoli inoo ingit ngitunga ka ngakutio ingwa ma itiyaete esi kainoo? Temasi ngitunga eyakai akikut ngakipi. Nin eryamunere ingon ekiro lo ebi Ngokutio inye inoo.

Loporodi/Nailong

Erwo ne kotere nin ngo eryamunita Ngokutio ngamor ngangiriang nguna esubere ngakwaras, ngomelekes, ngoleng ka ngokilai. Ngamor nu eryamun ka katutwo orom.

Nangarayak

Erai ne nin egeunere akibois ka ejakait. Enyaritai ejakait lo ebu togeu ne Ekrwoon Lochen Lopedenyang ateker keng Ngokadoror. Jnye isiau araun ejakait ka Orom.

Lotila /Nakibamet

Eyai akiriket natikapolon na ka ngokutio Lotila kori Nakibamet. Erai ne nin eponio akitiya ngasuban erai kebu ibore ngini karonon lotunga. Ngokasikou ikwe itiyaete ngasuban, eario ngibaren tonyamai akiring. Eyai ateker na iluti ekurit ecamit angwenaar akop.

Napitir

Eyenen Napitir kotere eyai aturukan na ngo eya ngakwaras nguna eyarete. Eemut

The message was welcomed and the community was mobilised to go to the site. They took a ram to sacrifice for water. As they reached the place, before digging, they killed the ram while saying traditional prayers. Their Chief also heard this and took interest to go and see the place. When he reached the place he asked people in our language “ingwua ma itiyaeteiyesikainoo” meaning “what are you doing here?” the people answered “eyakaiakikutngakipi” meaning “we are digging for water”. Akuti got its name from the local word `akuti`.

Loporodi/Nailong Sacred site

This place is important because this is where the Ngokutio got `Ngangiriang` stones used for making spears, knives, hoes and axes. It is found on mount Orom in Katutwo Parish in Orom Sub-County.

Nangarayak

This place is also important because it was where the first sub-county headquarters were established with the famous Chief Lochen Lopedenyang from the Ngokadoror clan. He was the first Sub-County Chief of the present Orom sub-county.

Lotila /Nakibamet site

This site has the largest shrine for the Ngokutio. This is where people can gather to pray to God if disaster strikes the community, or to solve and settle problems. This is done by elders (starting with the eldest up to the youngest). Cows, goats and sheep are killed and eaten. There are special clans who can destroy pests. One is made to swallow the pest to end infestation in the area.

Napitir site

Napitir is well known for having a cave used to store living spears. This is the story: there was a Chief known by name Alata in Mucwini Kitgum, whose people used to fight with enemies in present day Lamwo District. These enemies used to defeat his people and killed them, raiding all their resources.

One day, Alata heard of a war-like Chief of the Ngokutio called Lokiling. He went to him and asked for help to defeat his enemies. Lokiling accepted, organised his troops and went to assist Alata. When they reached, they thoroughly defeated the enemies, killed many of them and raided all their animals. Their defeat prevented them from ever fighting again. The raided animals were given to Chief Alata and his people. Chief Alata was happy and asked his people what could be given to Chief Lokiling for the wonderful job done. A girl was suggested but this was refused so he gave two living spears (one male, one female) known as `Abila` in ngakutio.

Chief Lokiling was instructed on how to use the living spears. He came back with his strong men and he immediately put the two living spears in the cave called `Napitir`. He delegated one strong man called Lojore from his clan. When enemies attacked the place Lojore was to run to the cave with a brown goat, kill it, get the

keng lo: eyai ngo Ekarikon enyaritai Alata ekes kwaale eyai Mucwini Kitgum eminasi ngiketunga ejie ka nin enyaritai Lamwo. Ilouniete ngomerok ikwe, ka nabo earete ikwe ka elemanarete ngibaren ka ngiroken.

Apei rwani ebu Alata iirai atemar eyai ekapolon lo ka Ngokutio eyenen kotere ejie enyaritai Lokiling. Ebu min nin keng ecamit akingarakino kotere ngomerok lu ipiosi inye. Ebu Lokiling tocam, tosubak ajore keng min akingarakin Alata.. ani edolete nimano, iritasi ka toara ngomerok inyakutu ngibaren daang. Ebongutu nabo ngomerok akirem ngiketunga do. Ngibaren ngulu inyakuni eponi enakinai A;ata ka ngiketunga. Ebu ekarikon Alata tolakar ingit ngiketunga ibore ngini ecamitai inakinai ajore ka Lokiling. Eponi temarai inakisi apese, eponi towonai. Eponi dong inakinai ngakwaras ngarei nguna eyarete na enyaritai abila ka ngakutio.

Eponi tolimokinai Lokiling epite lo iricitere ngakwaras nu eyarete. Tobong Lokiling ka ake jore, adolun yaasi ngakwaras na turukan Napitir. Ebu inak ekile lo gogong enyaritai Lojore ka lokadoror akiricit Ikwe. Ani epote ngomerok akirem ekwaale, ekeru Lojore naturukan ka akine nakarengan, toar tolem ngakot irworwak nakwaras ido min ejie. Akitiya nunu, eryamuni ajore agogongu ka nakwaras, earite ngomerok ka akiritarit.

Ani ketwana ekarikon Lokiling, ebu ike koku Abalang torau ekarikonka Ngokutio. Ani etwani Lojore lo inakintai akiricit ngakwaras, eponi inakinai lokookeng akiricit ekekiro Achulo Lobei Loperi. Ebu torau ituanan ngini epol kidoch itiyai nguna umokina, ebu iricakinte Napitir. Epedori a kitowo ekiru kotere eloyata ngangor nginyomen.

Ani ketwana Ekapolon Abalang, eponi toseunai lonac keng Lomule Nyekomoi araun lo itiyai ngasuwa. Ketwana Achulo lobei Loperi ememe ituanan ngini ebu iricak ngasuwa. Etamite ngitunga atemar epotu ngakwaras ngaare tobongosi nin ngo eyaunere. Ibore ngini etamuntere Napitir inye nginoo.

fresh blood, sprinkle it on the two spears, then go for war. With the power on the two living spears, the enemies would be killed and thoroughly defeated.

When Chief Lokiling died, his son Abalang took over and became Chief of the Ngokutio. When Lojore who was given work to keep the two spears also died, his son Achulo Lobei Loperi took over to keep the Napitir cave. He became powerful by conducting miracles, such as delaying rain from falling in order for women to dry cereals.

After the death of Chief Abalang, his brother Lomule Nyekomoi took over and conducted all activities. He became chief of the Ngokutio. After the death of Achulo Lobei Loperi, nobody took control of the two living spears. Since the two spears were living ones, it is believed they went back to the place they were brought from. That is why Napitir is still remembered and important to the Ngokutio.

A roan antelope or 'engoletyang' in Ngakutio. This animal is respected by the minority ethnic groups in Northern Karamoja (Napore/Ngiporein, Mening/Ngimening, Nyangiya and Ngokutio), because it is peaceful, beautiful, bright and gentle. It is not hunted and our songs reflect this respect.

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Engoletyang eraa ityang nginini ekerito ngatekerin daang nu ka Napore: Ngalamojong ka Karamoja: Ngoporein, Ngomening, Ngonyangi ka Ngokutio.



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