

THE NGINYANGIA'S ORAL HISTORY, CULTURE AND TRADITIONS



DOCUMENTED BY

**THE NORTHERN KARAMOJA INDIGENOUS
MINORITY GROUPS PLATFORM**

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*Cover photo:
Nginyangia marriage dance*

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INTRODUCTION

This publication on the Nginyangia, their oral history, cultures and traditions was prepared for all ethnic groups in Uganda and other peoples of the world to learn about and recognise the existence of an ethnic minority group known as the Nginyangia (Nyangia people), listed in the 1995 Constitution of the Republic of Uganda as one of the country's indigenous communities.

The Nginyangia are the people, Nyangia is the place where they live and "Edeb nyangi" is the language they speak.

The Nginyangia are one of the five Indigenous Minority Groups (IMGs) in Northern Karamoja, mostly found in Karenga District. According to the 2014 National census, the Nginyangia were 9,634. The Nginyangia and other IMGs in the region have for a long time faced several challenges related to their identity and recognition, education and access to their language and cultural sites. The group has suffered from negative attitudes and stereotypes that have affected their right to express their culture. The young people who attend school have had to study in a 'foreign' language at the expense of their mother tongue. Access to cultural sites and other cultural resources such as indigenous knowledge, skills, beliefs, values and ways of life that reflect positive aspects of their rich and diverse heritage is limited and requires urgent safeguarding.

This publication was compiled through research and a consultative process involving several key informants and focus group discussions with elders from Nyangia in Lobalangit Sub County and Karenga District Local Government. The authors thank them all for their important contributions.

It is expected that this publication will raise the profile of the Nginyangia cultural heritage resources and provide an opportunity for the young Nginyangia to access their language and other cultural resources that have been documented. It is also expected that the publication will enhance advocacy interventions to promote the cultural rights of the Nginyangia.

THE ORIGIN, MIGRATION AND CLANS OF THE NGINYANGIA

The Nginyangia originally lived in Southern Ethiopia highlands and moved southwards together with their cousins, the Ik (who eventually settled in Kaabong District) and the Tepeth (who eventually settled in Moroto District). This migration also involved the Ngitunga speaking peoples of Toposa. All these people moved because of recurring famine caused by drought and insecurity among the pastoralists (mainly the Nyangatom (Dongiro), as well as diseases. They moved in large groups as distinct ethnic groups namely: the Toposa, Tepeth, Ik and Nginyangia. They settled on the Toposa plains in South Sudan. The Ik, Tepeth and the Nginyangia then moved southwards to the Lotukei mountain ranges in Uganda and later, migrated to the East, occupying the Morungole mountain ranges in the present northern Kaabong District.

The Nginyangia and the Tepeth also moved South-west of Morungole, and settled on the Kalapata, Morukori, Komuria, Nataaba ka Abong (Kaabong), Kakamar, Sopil and Lokupel hills in the course of their migration. The Nginyangia encountered Ngikuliak at Lolelia-Kacheri and Maaru hills. The encounter was peaceful and enabled the Nginyangia to learn new skills in wildlife trapping from their hosts.

The migration of the Nginyangia to the Western hills of Lominai, Lokupel and Lopua found the Liru people who had occupied the Nyangia-Napore mountain ranges. The Liru are the present Langi of Lango region in Northern Uganda. The Nginyangia took over these inhabitants' dwellings and their permanent homes in caves found throughout the hills. There was no communication or dialogue among the Liru and the Nginyangia and this made the Liru people move out of hills and rangelands South-westwards to the Otukei mountain ranges in the current Otuke District.

Challenges arose when the warlord Abalang, (a Liru) attacked the Nginyangia, Ngokutio and their neighbours the Ngikatibong because they had displaced the Liru. Abalang was an imperial chief who, with his Acholi allies brought

havoc to the minority tribes in Lokuti, Nyangia and Napore in the present Kitgum and Karenga districts. Abalang's army was supported by the Imperial British Government whose powers were brutal. Abalang's wars caused much misery and suffering among the Nyangia communities resulting into their mass dispersal. The Nginyangia, Ngokutio and the Ngikatibong were forced out of the Nyangia, Lokuti and Napore settlements respectively, and fled to the neighbouring communities of Dodoth, Loodiing and Bira in Southern Sudan. The three communities were also forced to migrate to Lomaler, Lopua, Kawalakol and Lowakuj hills East of the Nyangia-Napore mountain ranges.

Consequently, the minority tribes united and raised a force which fought and chased Abalang's invading armies, whose fortress at Lootiila was attacked and destroyed. After the attack, Abalang re-organised and attacked the Nginyangia at the battle of Loiidim. The invaders were defeated by the Nginyangia and their allies, the Ngokutio and the Ngikatibong. This defeat was a milestone in that the British had to review their approach to foster dialogues with the minority tribes named above and appeals were made to the minorities to return from exile in Sudan and Dodoth County in the Karamoja district as it was then known.

A second challenge was a war at Lomaler and Lopua when the Nginyangia were attacked by the Didiinga cattle raiders led by one of their leaders, Lokol Lotirimoe of the Toposa from Sudan. He went to Loodiing on Lotukei mountain ranges, led a large number of Didiinga cattle raiders and invaded the Nyangia communities settled in the Lomaler and Lopua hills. The Nginyangia were killed, animals raided and homes destroyed.

The cause of the conflict between the Nginyangia and the Didiinga was raided cattle from the Jie of the current Kotido district. The Nginyangia of Lomaler on several occasions intercepted the raided cows and returned them to the Jie from the Didiinga cattle rustlers. Lokol Lotirimoe and other Nginyangia collaborators of the Didiinga were disappointed with their fellow Nginyangia for such recoveries. Lokol Lotirimoe and his collaborators thus deserted the Nginyangia community in Uganda and joined the Didiinga whom he mobilised to raid the Nginyangia of their livestock. The Didiinga's justification to raid and destroy the Nyangia settlements was that the several cattle raided from the Jie people were recovered by the Nginyangia in Lomaler. He therefore convinced

the Didiinga to launch a massive raid on the Nyangia settlements and kraals in Lomaler to displace the communities on their way to the Jie lands. Their major target and blame was directed towards the chief posted to head the Nginyangia in Lomaler known as Kiyonga Lobukumoe who often spearheaded recoveries of the animals.

The Nginyangia still subscribe to their eight clans: the Ngikonyen, Ngitokosa, Ngichilla (the biggest clan), Ngikalepera, Ngikolera, Ngikolonga, Ngingariama and Ngipeta. There is one main shrine (Akiriket) in Napudak, although the Ngitokosa, Ngikonyen and Ngichilla are the major celebrants at the Napudak shrine. The rest of the clans (the Ngikalepera, Ngikolera, Ngikolonga, Ngingariama and Ngipeta) are invited as members of the Nginyangia community.

The eight clans of the Nginyangia live in the following villages;

S/NO	CLAN	VILLAGE	SOURCE OF WATER	GARDENS
1	Ngikonyen	Natoko	Loidim	Loidim
2	Ngichilla	Lolem	Jigil	Loidim
3	Ngitokosa	Koowa	Jigil	Loidim
4	Ngikalepera	Oliyan	Kailukol	Kailukol
5	Ngikolera	Nasidok	Kailukol	Kailukol
6	Ngikolonga	Dokomoru	Kucak	Kucak
7	Ngingariama	Pondodk	Kucak	Kucak
8	Ngipeta	Kanuwan	Rokos	Rokos

All the above eight clans spoke 'Edeb Nyangi', the language of the Nginyangia. Due to use of Ngakaramonj language in schools and in the community, most the clan members no longer speak Edeb Nyangi.

Source: Komol Isaac – as narrated by his grandfather Lokwar Aono.

THE CEREMONIES OF THE NGINYANGIA

Birth ceremonies.

When a child is born, the mother stays indoor for a period of three days for a boy and four days for a girl. During this period, the mother is fed with fresh foods, such as meat, vegetables, millet bread, milk and plenty of millet porridge which strengthens her immunity and increases breast milk production.



| *Naming ceremony among the Ngingyanga*

The naming ceremony is performed at the end of the confinement. Food is prepared using cowpeas leaves and cowpeas, pasted with sim-sim or groundnuts. This is eaten with millet/sorghum bread and the child is thereafter named by senior women of the clan.

Source: Nacheck Santa and Natyang Mary

Initiation ceremony.



| Nginyangia elders during an initiation ceremony (left) and reading the intestines of the goat to forecast the future

The Nginyangia clans perform the initiation ceremony known as edere at various clans' shrines for blessings and as part of the initiation of young men into adults to join the council of initiated men and elders. Bulls and goats are sacrificed and eaten at the ceremony, lasting a whole day. The elders cast out bad omens and misfortune from society and pray for prosperity and good health for the community.

The edere (initiation) ceremony is held during the months of February-March before the rain season. The elders foretell the season's fortunes and misfortunes by interpreting the slaughtered animal's intestines. The most senior elders train other clan's junior elders on how to interpret/read the outcomes from the animal's intestines.

Source: Lokol Yollo Apalongura-tharachom parish, Komol Isaac-puda ward tharachom parish.

Marriage ceremony.

During marriage, the boy's parents take dowry in form of cows and goats whose numbers are established or negotiated during introduction ceremonies. During introduction, pounded tobacco (see photograph on page 10), a traditional hoe and a goat with its kid are taken by the boy's parents to the girl's home where negotiation for the dowry is held and agreed upon. The negotiating team returns to mobilise for the dowry. A date is then set for the marriage.



| *Nginyangia performing a marriage dance*



| *Pieces of pounded tobacco paid as part of the dowry*

On that date, a big ceremony is performed at the girl's home and the girl is given away in marriage.

Source: Komol Isaac of puda and Lokol yollo of tharachom

Rain-making ceremony.



| Elders performing a rain-making ritual in the Nyangia ranges

The Nginyangia clan responsible for rain-making is the Ngikalepera. Members of this clan carry out rain-making rituals at specific shrines such as *Nyangasire*, *Lobur ka Akwasia* and *Lobiyai* found in the Nyangia hills.

The Ngichilla clan members are also responsible for rain-making where a black goat/hen is sacrificed at the river bank, where blood and innards are sprinkled into the river water while prayers for rain are offered by the most senior elders of the clan. After performing such a ritual, the rains fall on that very day, enabling the communities to plough/dig their fields.

The rain-making ritual is accompanied by different songs. For example

“ *Who disturbed Acilem? It is Lowalima. Let us go and we hug Lowalima
Women are fed up with breast feeding hungry children
because there is no milk* ”

Source: *Okello Pianki Severio-Lobalangit parish, Lokol Yollo-tharachom parish.*

Harvesting ceremonies.

Crops such as sorghum, maize, millet, cowpeas, pumpkin and cucumbers are harvested and dried on the rocks or hanged on crop racks. Some of the produce such as maize and sorghum is used to prepare local beer and food, where elders are called to bless the new harvest.



| Sorghum bread prepared after harvesting

After this ceremony, families continue eating food from the new harvest.

Source: *Natyang Marry-Puda Parish-Lokwakinei Ward, Nacheck Santa of Sarachom Parish.*

Provoking the enemies.

Whenever there is a need to fight enemies, the Nginyangia led by the Ngichilla clan perform rituals to provoke them. Where enemies are continuously mounting attacks (raids) on them, for instance, a brown goat is sacrificed and prayers offered by elders to enable the enemies to attack and this move prepares the Nginyagia communities for the battle.

Source: Okello Pianki Severio - Lobalangit parish and Lokol Yollo-tharachom parish.

Enemies' festival.

In this encounter, a specific number of goats are sacrificed by those who have killed the enemies. Meat is roasted and given to the elders to curse the enemies away from the community. Pieces of the skins of the sacrificed animals are worn by warriors who have killed enemies. War songs are sung while taking local beer (kwete). One of the war songs goes:

The mountain says I cannot be moved, I remain a mountain of Nyangia x 2
Get me from here
I pray to God that the enemies should come and get me here x 2
Loidim, Natok, Lopusinyang
Tell the enemies not to come because the spears of our elders will finish them.

Source: Komol Isaac and Lokol Yollo.

Funeral rites.

When death occurs, the Nginyangia support members of grieving families. Relatives and in-laws are informed about the death. Relatives and neighbours come to the grieving family with firewood, food and water to prepare meals at the funeral. Firewood is collected by the youth and a fire place made for 3 to 4 days' vigil, depending on the sex of the deceased. In case of a male it will take 3 days and 4 days in case of a woman. The mourners are informed about the cause of death and the next day, the body is laid to rest.



The day after the burial, a goat is slaughtered to cleanse the burial team and the family. The curd from the slaughtered goat is smeared on all the mourners in order to remove bad future omens.

| A goat is slaughtered to cleanse the burial team

Source: Komol Isaac and Lokol Yollo.

NGINYANGIA BELIEFS AND WORSHIPPING

Among the Nginyangia, young boys are not allowed to sit on their father's chair/stool if he has not been initiated. It is usually the age set group members who can share a stool. It is a sign of disrespect for an uninitiated person to sit on a stool only meant for the initiated. Doing so attracts bad omen to the uninitiated person and calls for punishment by the elders. Usually, a goat is sacrificed to cleanse the bad omen. They also do not allow women to eat the pelvis meat of an animal. It is believed that if women eat this meat, they will become barren.

Incantation (*Agata*) was performed in shrines. Most of these worship places are located in mountainous areas, forests, caves, rivers and under big trees. The Nginyangia had the following shrines; Rokos madulu lotelech, Kuriyet, Loidim for calling enemies and Lobur ka Akwasiya for calling rains when there is drought. These shrines are areas of worship and used for instilling discipline among the youth, for problem-solving and praying to god for forgiveness, and calling clans together to solve community problems through age set groups, as commanded by elders who control particular clans or communities.

Source: Jongjong Joseph, Lopuko Simon, Naira-Father Lodoketmoe –Komol Isaac-Ngelecha

NGINYANGIA LEGENDS

Nginyangia elders tell several stories. Below are some examples.

Why honey caused death.

A long time ago, when the Nginyangia were settled along the hills and mountains of Nyangia, there was a honey harvester known as Loyia who used to harvest from the caves in these ranges. Usually, after harvesting, he kept the honey in these caves for three days before taking it home.

One day, two boys from the community left for hunting on these ranges. They found harvested honey hidden in one of the caves. They started consuming it there and then. By the time Loyia came to collect his honey, he found the boys were winding up eating his only harvested honey and this made him very angry. So, he killed the two boys instantly with arrows.

Loyia then fled to Sudan for safety. A day went by and the two boys were not seen, prompting a group of youth to go in search of them. They found the dead bodies and brought them home. Before burial, the killer was identified and the

parents of the two families sat down to solve the matter. It was later found out that Loyia and the diseased boys were from the same clan, the Ngichilla. So, there was no compensation to be accorded.

Something queer kept on happening within the Ngichilla clan. All new baby boys in this clan would die shortly after birth without any apparent disease.

One day at a gathering, a clan elder recalled the death of the two boys. It was believed that their spirits were causing death in the clan. People were mobilised to conduct a traditional ceremony to curse away a bad omen that had destroyed a generation of children in the clan. The ceremony was held at the biggest shrine of the Ngichilla clan known as Puda. Bulls, goats and sheep were slaughtered with traditional prayers conducted by the elders. They cursed away the bad spirits and asked for forgiveness from the boys. Deaths of that nature stopped, even up to date.

One important lesson derived from this story is that forgiveness should be given to those who do wrong without knowing. Secondly, being greedy or selfish can lead to the loss of lives.

A story told by Lokol Yollo, 80 years of age, from Tharachom Parish

An elder's ornament.

A man called Lotyang Akwamoru, one of the respected elders in the Ngichilla clan, used to sit at the fireplace (*etem*). One day, he lost his ring which he used as a tool for communication with the gods. The elder started complaining about his lost ornament saying that, should it not reappear within three days, he would cast a spell on the person possessing it. The ornament was picked by one of his grandsons called Lopeyok. When Lopeyok heard of the curse, he returned the ornament. Members of the Ngichilla clan gathered, prepared beer, slaughtered a bull and performed traditional dances in order to celebrate the recovery of the ornament.

One of the important lessons from the story is that it is important to be transparent and honest and to own our mistakes.

A story told by Joseph Jongjong 70 years of age from Puda Parish

The lost child.

A long time ago when the Nginyangia were settled along the hills and mountains, there lived a man called Lochomo. He married a wife who gave birth to a child called Nachiyo.

One day, Nachiyo was sent by her mother to the forest to collect firewood. The forest she went to was very dense with thickets. She failed to find her way back home.

Nachiyo stayed in the forest that day and the next. Concerns about her disappearance arose. A number of youths in the community were mobilised by the girl's parents to go and look for her, but they failed to find her.

Elders organised a ritual where a brown goat and a white cock were sacrificed to find out where the girl was exactly located in the forest. After the ceremony, they obtained a clue. This prompted the community to organise a second search which led to the girl's recovery.

The lesson from the story is that our rituals are still relevant in foretelling and addressing some of the challenges in the community.

A story told by Komol Isaac aged 75 years of age from Tharachom Parish.

PREDICTING WEATHER AMONG THE NGINYANGIA.

The Nginyangia clans are assigned different responsibilities according to the different circumstances and changes in the community. The Ngichilla clan (the biggest clan of the Nginyangia) is for instance responsible for performing rain-making rituals in case of long droughts. Weather prediction is performed when there is much rain or sunshine and commonly in the months of February, June and July.

Members of the Nyangia community perform rain-making rituals to guard against poor harvest. The rituals are performed near rivers or pools. Examples of rivers in the Nyangia community include the Lobalangit, Lokapelikitoi, Namule, Lokwangkir and Kuchek rivers in Sarachom Parish and the Rokosh and Geigum rivers in Lopet village. A black goat/chicken is obtained from the neighbouring clan and taken to the river or any sampled water place. The goat/chicken is then dipped in water and slaughtered. The innards or chicken droppings are spread all over the river to invoke blessings from ancestors and rainfalls immediately. This ritual is performed at the onset of rains. The weather can also be predicted when trees like the Nyepwe and Nyedokolum are flowering. This shows the sign of much drought in the month of June.

Source: Lopuko Simon Lomoe of Ngichilla clan, Lobalangit Sub-county, Lobalangit Parish, Nagolopak South Village.

NGINYANGIA LIVELIHOOD, HUNTING TOOLS, HOUSEHOLD UTENSILS AND BUSINESS TRANSACTIONS

The Nginyangia largely depend on subsistence farming and to a small extent, on livestock keeping (cows, goats and sheep) as well as poultry keeping. They also rely on hunting (using dogs, and trapping animals with holes/pits, spears and other weapons).

They gather fruits (*ngakamura*, *ekarukei*, *ngicikicikie*, *ebobore*), wild edible vegetables (*ekorete*, *edwol*, *esula*, *ekayeryer*) and harvest wild honey.

Wild fruits are mainly eaten at times of hunger when there is crop failure or livestock stress during long droughts. The major fruit gathered, *ngirur* very much assists the Nginyangia, as it is drought resistant and common during the dry season.



| A spear, one of the tools the Nginyangia still use

crop produce with livestock and other items such as metal tools and tobacco. With the pastoralist communities, metal tools exchanged with other products were spears, axes, knives, hoes, jingle bells (*ngitourio*). Shields and spears were made for defence and one could barter them for other products such as livestock.

The Nginyangia mainly used wooden tools before they knew how to smelt iron ore (*ngasol*). Wooden tools for digging were extracted from hardwood species such as *etirai*, *ekisi* (*eding*) to mention but a few.

They later made metal hoes, axes, knives and spears after acquiring the knowledge of iron ore smelting to produce such tools from the Liru people.

The Nginyangia use pots, gourds, calabashes made from the *ekajikan* and *ekooti* tree wood to mention but a few. Metallic and plastic utensils came later during the colonial period.

The Nginyangia practiced a barter system of trade with neighbouring communities. This involved exchanging



| Nginyangia gourds

HUNTING AMONG THE NGINYANGIA

The Nginyangia livelihoods included hunting wildlife for food, and harvesting wild honey and wild fruits in the forests and rangelands.

At an individual level, hunting included trappings and killing animals with spears and arrows. Trappings involved snares, ropes and pits dug on the tracks of animals. The nets used in trapping were made of sisal. Alternatively, a group organises a hunting troupe called *Erika*, goes to the rangelands or forests and surrounds the bushes where the animal is expected to be; it is then killed with spears and arrows. The youth and middle-aged men are the community members who go to hunt wildlife. A hunting activity where many people or a community with their neighbours are invited from Lokuti, Napore, Katebo and Acholi is called *amej*. People spent two to three days in the bush hunting wildlife. There were areas or range lands specified for each hunter known as the owner or leader in his own right as a person appointed by the clan or community. The *amej* was organised during the dry season to enable every able-bodied person to participate. Given

the current wildlife conservation regulations, *amej* is no longer practiced.

The following were the hunting troupe leaders

- Lowoko: his area was Kadakanyang rangelands;
- Loyolotom Angelo his area was Kathir rangelands;
- Marino: his area was Kapyelere in Lokuti;
- For Napore communities: Ameri, Lolingatom, Celestino, Akume and Lobeka
- For the Katebo: Rumamoi.

Whenever any of the above hunting troupe leaders called for a hunt, all the four indigenous minorities groups from Lokuti, Napore, Katebo and Acholi were invited. These hunting areas therefore united the four ethnic groups and enabled peaceful co-existence among the Nginyangia, Ngokutio, Ngikatibong and Nyiporein.

Source: Lokol Isaac Aitalolap, Jongjong Joseph and Lopuko Simon Lomoe.

THE NGINYANGIA GOVERNANCE SYSTEM

The Nginyangia have no kings or appointed leaders, as in other communities. They govern themselves through the age-group system. All those initiated into adulthood join age group structures according to their seniority in age. They have groups such as Ngitomei (most senior elders, probably above 100 years of age), Ngikamar (about 90 years), Ngingatunyo (about 80 years old), Ngrisai (below 80 years), Ngikosowa (about 70 years), Ngingokorio (about 60 years), Ngingolekim (about 50 years), Ngikaleeso (about 45 years), Ngitungoi (35 years), Ngingolei (about 30 years), Ngisaricho (below 30 years), etc.

Initiation ceremonies are very important for promotion into the mature age groups. Different age groups have roles and responsibilities to perform. For instance, Ngikosowa group is responsible for initiating young people into adulthood. The Ngrisai group is responsible for collecting animals to be used during initiation ceremonies.

Shrines are their assembling spaces where decisions on managing society are made. These shrines also serve as spaces for initiation, worship, discipline and settling disputes in the community.

Source: Lokol Isaac Aitalolap, Jongjong Joseph and Lopuko Simon Lomoe.

THE NGINYANGIA TRADITIONAL DRESSING

Women wore Esiya (apron made out of milk tree) called *etolongo*, made of animal skin from goats, sheep or wild animals (for the Ngichilla, Ngitokosa and Ngikonyen clans). The skins from these animals were used as barkclothes. Male elders wore skins from baboons and other monkeys. Some barkcloth was made from a tree called *ekere* and used as a blanket. Most of these items are however, preserved for cultural events.

Shoes were also made from animal skin (buffalos, elephants and rhinos). Cotton clothes were introduced later during colonial time: before, most men used to put on skirts made from duiker skins until the 1930's when the making of clothes started.

Source: Lokol Isaac Aitalolap, Jongjong Joseph and Lopuko Simon Lomoe.

THE CONCEPT OF BEAUTY AMONG THE NGINYANGIA



| *Headgear for men*

Beauty among the Nginyangia is attached to their style of dress and to tattoos on their bodies, especially for women. It was also attached to the wearing of earrings and other attractive ornaments during dances or ceremonies. Men used to put on a headdress, animal skins such as from leopards, monkeys, ostrich feathers and colouring themselves using ochre.

Source: Natyang Mary from Puda Parish-Lokwakinei

THE NGINYANGIA AND THEIR HEALTH

There are diseases within the community of the Nyangia like scabies, tooth decay that affected children, boils, ear and eye diseases, chicken pox, ulcers, cough, among others.



The Nyangia use herbs of various types to manage such sicknesses. Sometimes the elders perform rituals to consult the gods before administering or applying the herbs.

Source: *Natyang Mary from Puda Parish-Lokwakinei*

| A herbal tree called *Eugusu* whose leaves cure cough, fever, and stomach upsets

RELATIONSHIPS BETWEEN THE NGINYANGIA AND THEIR NEIGHBOURS

The neighbours of the Ngingyangia include the Ngiporein, Ngikatibong, Ngokutio, Dodoth, Acholi, Didinga and the Jie. These are categorised into two: friends and enemies.

The Ngingyangia's friends are from the Napore, Katibong and Ngokutio communities. The Dodoth and Jie were, and still are, regarded as enemies. This is because they raid the Ngingyangia at times.

Whenever the Ngingyangia are attacked, they collaborate with their friendly neighbours for mutual support. They have joint shrines where most decisions are taken to give mutual support to one another during insecurity and other matters related to livelihoods.

Source: *Lokol Isaac Aitalolap, Jongjong Joseph and Lopuko Simon Lomoe.*



| *A historical tree that marks the entrance to Nyangia community*

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EMUT NYANGIA INAK NGITALIO



EDIS NYINA

**THE NORTHERN KARAMOJA INDIGENOUS
MINORITY GROUPS PLATFORM**

2022

*Ekuten nyangi nak cures eenakicut
Nginyangia marriage dancedance*

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KATELIK EKITAABO NYANGIA

Katel gemec nyangia inak osit maguny inak eden esit gutiit lokitel nyiginik, tereg kan losipan naane gutiit jisu Uganda ka rubu nyiyogeenik jimu meimus inak eeke ngatuketa, inak losipan gutiit napina maguny, inak nginyangia, inak puaacikjisu ngikisila naki nyingino lokitel Uganda keinaana elipu narinok miyat tud napedo lowae tomin tud napedo lowae tud inak losipan gutiit jisu Uganda.

Osiyek iked nginyangia, acokik iked nyangia diecenidi “edep nyangi”.

Ked nyangia naridok jisu gatoketa naane tud jisu kaseu karamoja, suuk gemisa jisu karenga. Mut naane ekimar elipu neec tomin napina lowae, inak nyangia yoo, elipu tud napedo lowae miyat tud napuduk tomin yon lowae. Nyangia ka mut ngatuketa gutiit jisu asa lobuker karamoja lobuker maguny acok nane, duuse jip tocaisa ngatiokisio Alan deisa nyiginik ka eke ecisa, tetem ecisa edepik nyiginik inak esit gemecik nyigino. Aco rub tocaisa Kan nane ngic kan olok camik nyigino nane ecisa esit. Nonas eeke mut losipan tatam tociasa tatam edep nak ajeu kanuan edep yoinik. Tocaisa ni gemes nak ngiboro kan esitik inak: ekini ago, ek, camik denik nak ngipetesio ec nane ni deisa nane nideicek tatem nane kan edep nyiginik eluak toropes nak gutiit eluak toropes ka camik ngaruak ka camik ganges bobaac.

Nane nideisa na nyiteregana ni kuajasak nak nyingisek nane ecisa mu napat mut ngatuketa camik tokorosa kan tocaisa mu kasukouyen nyangia, karenga nak rub karenga.

Dede puac ka nane nycamic ene de.

Camik inak nane deisa nyikitaabo ya nyangia toropose esitik nak ngiboro nak dume nyapedor mut nyangia nane nep nonas terigan edep ya nyiginik ka ngiboro eden esit nane ni talasacek camik naki ni deisa ane ket eluak nak toripese toki esitik nyangia camik.

DA LONGORET ACO NYANGI (migration)

Longoret eke nyangi kotseu Ethopia Aco dwakane ka cenik nyiginik ka muteker gutiit, naki teus (IK) eden tepes mut nyawosit naane naridok ka topos nen acok kedi nyeng, Jii, Kwatok kidding nyiginik ka Nginyatom naki Ethiopia (LONGIRO) Nyiginik ka ipan. Ausa yogene docan kotseu naki Ngitoposa (soo) Ngitepes, Ngiteuso Ka Ngiyangiya. Aco gemec kotseu sudan, Aco Ngiyangia, naki tepes osiyek Lotukei, inak nyumaak aco ribu morungole ika aseu Kaabong District.

Aco Nginyangia ka Ngitepes towotut kotseu ka too morungole , Aco gemec Kalapata, Morukori, Komuria Soget (Nataaba) Kaabong, Kakamar, Sopil ka Mukur (Ngirongan), edek kupel inaki nanyangi mitan naso inaki ngikuliak, Aco, Ngikuliak nyangi ka Ngijie ominan Lolelia inaki rub Kacheri inaki Maaru, Anane tatamikis nyangi tolokisi nosan pucian Acok ngiyangi tocaisa rub inak Liru (Lira) ginik nyieke lac Nyangi Ka Napore eke sek inak ngikuliak inak rub ni osiyek nak Liru inak Ngilangoe inaki eke ika aseu Uganda, Acok Ngiyangi lunyosek nawana (Ngaurio) angilirui siyok (Tongaa) Kikarot Jore Obalang tasalacek naane acesek nyangi osige taker yogeene ina nane nielwak eserec ago esui koteeu sudan napina Dodoth Karamoja District.

Ngican mut tocaisa nyangi neec katel Lomaler napina lopwa iked nane: - Aco Komol Lokol Lotirimoe auge todoe ajore joo lomaler ina sore nyangi ina tokosi todoe ajore napina ngiidinga, aco ajore naane joo Lomaler Napina Lopwa, Kinwaki rub cunywak ago napina suse nabo suse so get napina niginik daang eke nane nadiecek ngunyek nyangi napina ngiidinga eked so lometule Kotido District. Inaki joo ngidiinga najie, ngiyangi saca so lomaler napina lopwa eserec so yogene najie mitan nabeke ngidiinga gamac sio nane nijose (nguna Aremete). Mut najie ogu nyangi sio ngijie nane ajose coi coik (jwi jwi). Diec dii nane yoo napina bgileecane nane ekungut diec nane eked maguny nane nicikasek gamac rub Lomaler napina Lopwa ked nane ideisa so ngijie nane edekingayoo Kiyonga, Lobukomoe iked sek nyiika ni serwak so ngijie eke ngiyangiya loteker nane toupai tud napedo yon (8) Nanane ni osiyek Ngikonyen, Ngitokosa, Ngichila, Ngikalapera, Ngikolera, Ngikolonga, Ngigariama napina Ngipeta.

Eke nyakariket osiyek Napudak iked toconese taker kane tud Napedo Yon taker naki Ngikalepera, Ngikolonga Ngipeta napina Ngigariama inak lokiriket nane Ngitokosa, Ngichiila napina Ngikonyen iked maguny napudak. Lokaleper, Koler, Ngikolonga Longariama napina Ngipeta osiyek sek taker aco yogene Losipan Maguny edek akiriket napudak inak nane nigemecek naridok, inak ngikamejak tacaisai nawana (ngaurio) na ne tacasa nane inak ngilira eked longoket eke dene totupes eemut.

Inak aco nyangi dielet Lobalangit napina Kakwanga Losipan Gutiit Karenga District tan nyeeke aman

TEKER NYANGI IKED NANE NAPINA AGO SEU NAPINA (MANA) MAN (clans)

KIMAR	TEKER	AGO	SEU	MAN
	Ngikonyen	Natoko	Loidim	Loidim
	Ngichila	Lolem	Jili jil	Loidim
	Ngitokosa	Koowa	Jili jil	Loidim
	Ngikalepera	Oliyan	Kailukal	Kailukal
	Ngikolera	Nasidok	Kailukal	Kucaku
	Ngikolonga	Dokomoru	Kuceku	Kucaku
	Ngingariama	Pondodok	Kuceku	Kucaku
	Ngipeta	Kaniwan	Rokos	Rokos

Idis nyina: Komol Isaac – tacaisa eseu Lokwar Aono.

Esit Nyoros Sore Nyangi

Inaki nyoros sore nyangi rias yarap ir lowe (ngarwa) (3) inak sore ngitat rias jik yon (4) jik yogene nyarap rias ir, dumasak gwir yogene ajisak inaki yeet, tapat kir, id, ngakoora kir, inaki dumak nane ngigup, inak dume id korit



| *Dume edek im*

Nyima edek sore niruce ajieu kaire, todoi gwir inak musig (ngimare).

Piran kanyum kan nane nyepuli, miat maguny iked nyina sore edek, mitan teker miyat ede(ebon).

Edis nyina: Nacheck Santa nak Natyang Mar

Osit Nyedere.



| Da Nyangi deisa jweek deisa inak mire

Terigan nyangi edere taker yogene napina mut ngikarachuna jooget inak nyasapan rucwe sec gemec kanane edwe na lokiriket. Inak nakiriket? Pos get sp anane ana yoo, dueese (eyaarete) jii Naridok. Togatasa kasukou losir nane eke lobuker/ rub nyiginiik. Togatas naki: inaki rub eke, inak so eke naam eke sore, sore eke, ponac (angaleu) eke, mapat (ebari) eke rub nyangi.

Losir nyeeke nane nyangi meimos (ibore ngina eyai aronon kicwarai). Ipan nane mitanik (edeke tomamkawn). Tasalacek nane aco sek ngikasukou nane deisa jweek (ngamolitieny) ka mut de kori gaan, tetem kassakou nane easa jweek deisa dii jimmu.

Edis nyina: Lokol Yollo Apalongura-sarachom gutiit, Komol Isaac-puda ago sarachom gutiit.

Esit Ekuuten Nyangi.

Inaki jii ekuuten nyangi, aco papa sore duu so ago nger inaki so get totupes sek ekimar nidiecek duuse tabaat inaki kupel ina osiyek acwanya inak get iminik agonger aco ngikemamak tacaisa dii inaki dien nyiginik (ikwes) jii nane ngasuban ago ger, Eeke (anyakawn) ngasuban nane magwiny ango nger inak rub muguny eke kan nae dwese kori dume nger inaki ngicadeno



| *Osit nyangia eke ekuuten*



| *Munyer tabaat nak dume ngikamurak*

Edis nyina: Komol Isaac eke puda nak Lokol yollo eke sarachom

Osit War (Etal Akiru).

Longoroket Nyangia iked ni eke taker kaleper iked teregan war iked nane nilamasek war ac nane ecisa naki.



| Osit war (etal akiru)

Ee nane Ngichila naridik gur (kidding) rub nane dumaak war iked nan epos get napina kokorot kana beek ngaswa (keku Angolol) seu gwagwas kwi ribu napina ngur kurit tosalacik nane aco war, inak ngikasokou nyina rub auge man toboki.

Edis nyina: Okello Pianki Severio-Lobalangit gutiit, Lokol Yollo-sarachom gutiit.

Ajisa Gwer (Akimuj, Nginyamen) Nyangi.

Gwir nika: ngam, Lomurani, Kir, esike (Erau), mosig (Ngimare) Kolili kalade, Lotoke, Lonino inak Lolebu

Duma gwir perper wan (aloikin) ago yogeene, eden gwir naki ngam Lomurani Kir dume danyak dom todoe mes waisa inak set (akimwanar) gwer kitet

Tosalace ngasuuban na yoo isiak rub yogene ajisis gwer

Edis nyina: Natyang Marry-Puda gutiit-Lokwakinei ago, Nacheck Santa eke Sarachom gutiit.



| *Tapat nane todoe nak nane gweer acok ago*

Lopite Kotwok Longat Nyangi.

Jii nanane ngiyangia camik kwatok longat ginik (kes) Akiriket ngichila iked ar longat ac na canak longat cweicweik diec ene get mugeene du (ngina aregan) iked ar longat. Nane yoo tosubese nyangi rub kwatok Longat ginik

Edis nyina: Okello Pianki Severio - Lobalangit gutiit nak Lokol Yollo-sarachom gutiit.

Cures Longat Nyangi.

Inak ngasuban nane eke so inak; getik. Nane nyikinwak longat, pos getik arasa mut depik gitik yogeene. Arasa nane kusit didias ngaracia sikese iton sore nyikinwak longat, cures sek mut nyelilia anak ajsak yeet napina mes.

Bolias Nyangika Ngiiten.

Nane nyabolia/curesek nyangi. Ekorot, Nyelilia, Ekimomwor, Porojan ges ni tenik angiiten ekimwomwor longat.



| Pos get laisa losir gaan

1. Ooi papa ooi abalanyariang atorem nyemoru lo ooi papa toiuna aya.
2. Ekosi moru Loidim nyeesikinoo pasi kongina
3. Nakosian tolimokisi ngimoe toriamunae.....
4. Abala nyakaukio oo nyemoru*2 abala toiuna.....

Edis nyina: Komol Isaac nak Lokol Yollo.

Nep Gecion (Atwanare) (Funeral Rites).

Nyangi Longoroket ink katel gecion nep osiyek taker paalon napina weem (ngikamurak) napina dunyes osiyek yogene aco ka simat, quii napina pup todoi tapaat ajisa nane gecion nep

Diecek ngkaracuna esim (ngakito) kunyes dawk likan (tonoku) nanne ni duu ngirwa nep gecio, inak nyarap kori nget nep na ngetat duu(enyari) yon (3)
Inak nyarap duu lowae (4)

Cowek yoo, nyina rub kodik gecion nep nane napina tojalasa.

Tosalacek nakasek neep, kenwak get laisa dii naane gaan meimos, dieco jweek aseki sek guas gecion (aliel) kan dume losir gaan

Edis nyina bi: Komol Isaac nak Lokol Yollo.

Ked nane ni dumak nyangi kurit nyiginik

Inak asapan kanane niceisa niginik gaaan inak sek u ngakiriketa inak terigan longoroket inak nane nipinaac longoroket, Eeke ngasun ne, Gagarik, pucan, seunik, Adik maguny, Eke nyangi mut Longoroket nak: Rokos, madulu, lotelec, Lac maguny, kiruyat, Asope, Loidim ngunyek so mogos (Loburi) Aakwasia.

Inak Lokiriketa inaa Yoo, iked osiyekLongat ka canas coicoik inak osiyek war inak mitan nane jii Ni was (acaun) nane nitatamas nonas (ngikatumu). Inak tocunese teker yogeene naridok tosubese dii inak nane teker.

Esit naane iked nane:

Mitan sore gemec karac baba nginik inak mitan nyasapan. Todepes nene tosapanik,gemec sore karac yoo,dodiek nane ngipitesio ngaan,canik kasukou diecek kol(ekoroi)laisa dii naane lokiriket . Mitan camasak nyarap ajisak obolem(ngikalokoi). Nosan yogeene ajisak nyarap lokiner yoo,inak donge inak ni camik nyangi.

Edis nyina bi: Jongjong Joseph, Lopuko Simon, Naira-paapa Lodoketmoe – Komol Isaac-Ngelecha

EMUT NA PAPAANIK LONGOROKET NYANGIA

Nane ngiemuto diecesek papaa losipan nyangi.

Emut inak naridok (1)

(Nane ni diecesek siwat gecion). Inaki Longoroket nyangi eke mut lorongan, eeke nane ekamejan acok ngunyok siwat iked ni terigan siwat diatas siwat gagar inaaak jii yon (3) kot duwese ago.

Jii aco sore nane aco ngikamejak nane tocaisa siwat gagar acok cakas ajisa siwat duane; Duane inak gwer nyiginik, duane dune aco Lonyia tocaisa sore naane ajisa siwat, aco Lonyia sinyok(tongo)suuuk (nooi). Aco Lonyia joo sore ane inak gecion, inak auge sudan toise (aiun) iton ginik, tolunyes jii naridok, mitan sore ane katel asago aco rub ause kojisak, mut tocaisa mut ngalein neec (2)

Kot nane tonukes yoo, inak rub aco deisa inak Lonyia joo sore, inak rub diesa tosubere dii nane gaan-inak rub deisa inak Lonyia teker, nane mitan nyekebuten. Inak nane aco losir mitan deisa katel, losipan ngichila inak gecion sore ngichila inak jorosan.

Jii naridok toscunosek rub, aco kasukout tomik inak gecion sore ane nane ajisak siwat. Aco lobuke tonupe dii nane, aco rub tongolosek uket nirikasa sore mut ateker ngichila.

Toregan nane nake osiyek Puda, nane yoo kenwak ges, so, ododok togatas losir nane nigaan, inak gecion ina yoo, gecion aman tosalacek muka aman.

Tatamik emut ane, inaksenet (akwarit) ni duese bi gecion.

Edis nyina bi Lokol Yollo, 80 keinana, ekes sarachom gutiit.

Panac kasukou kusik nak maguny

Ekek Longoroket ngetat edek LOTYANG AKWAMORU,mut teker ngichila ,coicoik gemec losipan nane matuak (acakar) Lokabwabwat,nane nitegan duma kuritik Nyiginik ,nane aco kasukout nane ace siasak ebura,inak mitan nyikabwabwat katel inak yon yoo ,camir ai lamas nep naane nane ni duwes nyikabwabwat niyao,inak Lotataait niginik Lopeyok tocaisa nyakabwabwat,esasa Lopeyok ngilamen yoo ,aco ogu nyikabwabwat,aco teke ngichila docan ,diece ni todoe mes ,pos ges gecion ges tosusik cures ,kanane kate ekabwabwat cures rub ajsak jeet ka mes toodes emut nane eked.InaK Katel nyadikaret bi camit mut adiakaret bi Joseph Gongijong(70)

Edis nyina bi Joseph Jongjong 70 keinana eke Puda Parish

Sore nane ni matwak

Nane Longoroket ni eke nyangi lac (moru) ina neke ngetet asiyek Lochomin inak tocaisa nyerap niginik, nane tojas sore ina osiyek nachiyu sore ni keinanik tomin (10),jii naridok nayonik yakasa Nachiyu Lokitel diece simat ,inak sore auge pucan naimen (amwoni ngina kirionon chuc)anak nane sore biles jiima tolasace ni auge ago ,gemec Nachiyu Pucan naimen duu nane mapat ,inak jii eden aco rub Nachiyu nisak Nachiyu apotu ngitunga nyina rub kwajasek Nachiyu enane enane yoo ,aco kasukoute dumai kol ina mugeneet kenwak kan deisa jueek inak eke Nachiyu ,ka kokorot bej (akwaan) ,acok sek ngikasu deisa Nachiyu eke .Eeke sore pucan naimen inak sore tocaisa Nachiyu. Inak nane rub tocunase neec tocunare tocaisa sore.

Totmisa mut nane yogeene inak kot ngajul Alan kitet ka nangoroket.

Edis nyina bi Komol Isaac 75 keinana eke sarachom gutiit.

TACAISA AP KA CUKE JIMU

Longoroket ni dumasek nyanggi inak tamik (capedor) kanane toringan teker niginik Ngichila iked ni terigan nakii aco jii inak esaan tud neec (7) inak nane esaan tud Napuduk (6) Titima.

Longoroket nyangi kinwak ngajul totikes ngam niginik nane ngamkitet eden enak

ateker kenwak ngajul togatese war, terigan ane ngitalio ane ngaswak (Lokipetet) seu ka mut ngakaria kenuwak get nak kokorot, diece ngikujit ka anakakinet guasi mut nyakar toesea rima sek seu (nyakar) dumaek kurit inak papaa inak war acok.

Katel ap kanane cuke ka jimu toturesek kayedet (ngipoion) na mut Lodokolom iked ni deisa eke maguny jii esaan nane tud Napuduk.

Edis nyina bi: Lopuko Simon Lomoe eke Ngichilla teker, Lobalangit maguny, Lobalangit gutiit, Nagolopak kotenseu.

LOSIR NI TERIGAN NYANGI

Torigan nyangi Longoroket kot ni deisa teregan mut ngasol (ngasuwa) inak sim ni tobokise man inak adik cekwat, silok inak cuurat ka nika eden adik.

LONGOROKET EK/EKAS NYANGI



| *Sim ink todukak*

Inak nyangi tobok gutiit inaki sio getik inak dodok inak kwajasak nosan, inak teregan ngapany, soget, simat, esim, bis, kupel, ser, soein sakik inak losir yogeene kinwak nosan gwir eden dumak nak ngaraito naki; Turunget, Nyakarukei Toira/Locikicik, Loduol, Siwat, Lokayeriyer. Inak Lopedik yogeen ajisak. Eke mut ngamolija ka rumiik nane nitoodok suwat. Ajisak nyangi mgaraito /tur ad, inak suuk (noi) nyeg naki; GOMOC, inak aiwan jii.



| Bolo nak nyangi

LOSIR NYANGI NYITERENGAN

Terengan nyangi, domik, duduyek(ngitwol) inak ngatubae ni terengan adik nak. Lokajika, Ekoti, inak den eyoroit Lokadeke, Lokadeli, Tukunyang(ekungur)kedat (ngaatelei)kedat dur (edula)kedat rit, kedat ngataca nosan kedat ir piaac nak; Ngasolia ngapirae rucuk nyumaak. Keinanak ni bijik (ngikakwang).

NANE KOJASAK NOSAN MUT NGINGI NYANGI

Inak ket nyangi kojasan nosan inak lokitel inak ni gwer, Ngunyek suwatik auge tocunasak ngigeron ago ajsiak ina pucian lac mut nyamolij gagarik napina molig ad inak amej losir rub osige naridok.

Naidok inak nateker na ngikidunyet ka teker yogeene nyangi, inak u tolokak inak pucian nane imenik, tolokes simat inak ngapaany ni cibesek kan nosan, docan rub nyamej inak yogeene cunas nane lokiriket, inak ngikereunok ka nget iked nikwajisa nosan lokite, lac.

Esim ni teregan lokadapala iked ni terigan ngikamejak gamacio nosan kitel, inak amination rub teker nyang inak ngikidunyet nak ngikutio, ngiporein, ngikatibong, ngichila nak ngikaciol.

Duwese rub jik yon na pucian ka lokitel. Inak lokitel eke nep naridok inak maguny aco yogeene auge amej.

Nep maguny ni rienyenik ngamejia iked nane.

Lowoko Karenyang/kadapatyang. Loyeletom Angela Kasir (Ngikolonga). Marino Kapelere (Lokuti).

Ameri lolingatom celestino lokuti.

Akume ka lobeka; iked nep ni maguny ngamejia inak ngiporein nak narus/lobok (konyen). Geremec

Ruma moe (Katibong).

Mut nyesaa jii yogeene, osiek nget maguny nak ngamejia tocunes niteker nginik inak Lowae (4) yogeene Amej kan silik aco cunese nyangi gur (kidding).

Ngokutio, Ngikatibong, Ngiporein.

Edis nyina bi: Lokol Isaac Aitalolap, Jongjong Joseph nak Lopuko Simon Lomoe.

INAK NARIDOK LOSIR TERIGAN NYANGI

KED BIS: Nyumaak aco nyangi isiak inak nyodok(akitiek)soein, bisiek tacaisa tamen na nyinyodok inak rub osiyek liru (LIRA) District.

INAK LOWAAN NYANGIA EDE

Mitan na nyangi erwosit inak nane ni duese ginik nak ginik toseunanak nyireuno nyiginik totupesek keinanik (ngikaru)nak edek siet iked nane maguny inak keinanat mityak naridok (100).

Ngikamar Keinana 90, (Mewik) Ngingatunyo Keinana 80, Basany Keinana 70, Gwecik Keinana 60, Deisa dak Keinana 50, Lokalees Keinana45, Mut ngitukoi Keinana 35, Ngingolei keinana30.

Mut saricoen keinana, mut ngisaricio eke gutit asapan ka nyiginik daadang gutiit, dume nane ngakireuneta ni teregan nak lokiriketik inak losipan toseese dii nane

camik inak nane karwan, iked nyakiriket iked nyasapanik inak den nani nitosuben nigaan rub.

Edis nyina bi: Lokol Isaac Aitalolap, Jongjong Joseph nak Lopuko Simon Lomoe.

PINAC (ANAPIT) NYANGI

Nyarap Nyangi Longoroket pinac edek nyetolongo ka kus get kode ni nosan Lokel/Pucian nane pinac inak nyateker. Ngitokosa, Ngichila ka ngichila inak kus ina yoo ni pinac ka rapac itonik nyiginik nane osiyek Longolos, kasukoute nane pinac kus cilan napina Kolimeu eden (ace) nyipinac duma nane ad adik nak; Kerai niniyat kan esiyaletolong inak ni curos, tacaisa dang amut nosan. Inak basany siet ka dopir (amosing). Pinac eden nak epam/Lomaru aco nane nyumaak (1930).

Edis nyina bi: Lokol Isaac Aitalolap, Jongjong Joseph nak Lopuko Simon Lomoe.

PINAC KA ESIT NYANGI



| Lomed

Dapan nyasir na nyangi pinac nyiginik naane esit nyiginik nane ni ajsak suuk nyatap, pinac nyarap ngakarapara abesiyek nak ngulu nane nyide diik(ngarwa) inak curos inak get pinaac, ngimed kus nameris, cilan ka kolimeu inak walkopir Lokales tojukes orat napina pinaac kus eke togeene.

Edis nyina bi: Natyang Mary eke Puda gutiit-Lokwakinei

DE ITONIK ANYANGIA

Eeke Longoroket Ipanik nyangi nane; kwaan ipan (Lopi) nok bulon, ipinan siuk inak ac topic nasore nak; Nok bulon, Lomidimid, besiyek, kwekwik, Ngaarwe iton rii rub kutan ka ipan yongene gamac rub Nyangi.

Naridok nyi ad iked nyiterigan ponac(akitangaleun) eden ipanik lobuker inaki ges (eusugu) pukan ipanik iton lobuker, terengan nyangi, taagor ad tobwas (ngakaabuk)ka roomed (ngakwi) ponac iton rub. Na kasukoet eke terengan (ngamuronisia)nak ni diecenik rubunik.

Edis nyina bi: Natyang Mary eke Puda gutiit-Lokwakinei



| *Ad nges wekutat*

TEKER MUT NYANGIA KAN NENE NGIKIDUNYET

Dunyes nyangi iked dene;

Inak ngikudunyet naco, ngunyek ngunyek neec (2).

Eke nane Longat

1. Lobel (ngidooso)
2. Jiet

Iked longat nyangi inak joose seep-seep. Inak nane Langat joo anyangi kwatwok nyeli napina osiyiet ngikidunyet nak.

Ngikatibong, Niporein, Napina Ngikutio. Ngarunak iked kan Longat docan den mut Ngikiriketa, tamek ane kwatok ka Longat ka kinwak nyigino.

Edis nyina bi: Lokol Isaac Aitalolap, Jongjong Joseph nak Lopuko Simon Lomoe.



Adi nane deisa rucu nyangia longoroket

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