

THE ORAL HISTORY, CULTURE AND TRADITIONS OF THE **MOSOPISYEK** (BENET) IN UGANDA



2023

Cover photo. *Basket weaving, one of the traditional economic activities of the Mosopishek women*

TABLE OF CONTENTS

Acknowledgment.....	4
Introduction.....	5
Who are the Mosopisyek or the Benets ¹ ?.....	6
Origin of the name Benet or Benets.....	7
What are the Benet/ Mosopisyek know for?.....	9
Livelihoods.....	11
Governance.....	13
Cultural practices and values of the Benet.....	15
a) Circumcision.....	15
b) Child naming ceremonies.....	19
c) Marriage ceremonies.....	20
d) Taboos.....	22
e) Traditional Folklore (Songs, Proverbs, Idioms, etc.).....	23
f) Indigenous medicines.....	25
Importance of Muguso cave and Mountain Elgon National Park and history of the Mosopisyek.....	26

¹ The Benet are sometimes referred to as Benets or Mosopishek – this is explained in the document



ACKNOWLEDGMENT

We are grateful to the Mosopisyek elders for the valuable guidance and input they provided towards the documentation of the Mosopisyek oral history. Special thanks go to elder Moses Mwanga, Moses Kiptala, and Edward Twalla whom we worked with so closely from the start and their effort wouldn't go unmentioned and to the Benet Lobby Group (BLG) Executive Committee (Board of Directors), Management and staff for participating in the planning process.

We wish also to acknowledge the support from the Mosopisyek community for the cooperation and willingness to participate in all

consultation processes.

Special thanks go to our development partners especially CCFU for their financial support and technical guidance towards the documentation of Mosopisyek oral history for without their support this would have not been possible.

Finally, we appreciate and thank our Coordinator Chebet Mungech, Programmes Officer Kiplangat Geoffrey, Accountant Kibet Gilbert and Youth Advocate Chelimo Alex Wilfred for their tireless efforts and time they invested in putting this publication together.



INTRODUCTION

This publication presents the oral history of the Benet, an ethnic group living on the upper slopes of Mt. Elgon in the current Sebei sub-region in the districts of Kapchorwa, Kween and Bukwo. It highlights their origins and history, governance, circumcision, marriage and naming customs, spirituality, their economy and folklore. It also brings out the indigenous medicine and health practices of the Benet and the development perspectives that have changed the oral narratives of their communities.

These perspectives are taking a center stage in the lifestyles of the Benet due to the influence of western education, religion and employment which is taking them further away from their cradle land to distant workplaces where they interact with other tribes and get assimilated.

It is expected that this publication will raise the profile of the Benet cultural

heritage resources and provide an opportunity for the young Benet to access their language and other cultural resources that have been documented. This publication will also enhance advocacy interventions to promote the cultural rights of the Benet.

A short film has been produced to accompany this publication.

This publication was compiled as part of the Cross-Cultural Foundation of Uganda (CCFU)'s Cultural Rights Promotion Programme.

Through the programme, the Foundation is active in protecting the rights of indigenous minority groups by documenting oral histories, supporting advocacy platforms at the district and national levels, supporting women cultural enterprises, profiling cultural identities, and developing cultural resource centres and community museums as sustainable enterprises.



WHO ARE THE BENETS/ MOSOPISYEK?

The Benets also known as Benet or Mosopisyek or Ndorobo² are an ethnic group living on the upper slopes of Mt. Elgon in Kapchorwa, Kween and Bukwo districts of the Sebei sub-region in Eastern Uganda.

The Benets have a rich history and have lived in the Mt. Elgon forest from time immemorial. They are therefore the indigenous inhabitants of Mt. Elgon. They practiced Pastoralism and they would roam the mountain in search of pasture for their animals, stretching from Sironko river in the west, eastwards across Suam river into Kenya, then passed Lwakhakha river back into Uganda as far as Manafwa river. They reared cattle, sheep and goats but were more passionate about their cows. This was majorly for the following reasons; food, bride price, hides and skin for sleeping and attire for covering their bodies. They also gathered fruits and harvested honey for their subsistence.

The Mosopisyek are part of the tribes who form the Saboot group around

² The names Benet and Mosopisyek are used interchangeably in this publication because whereas the indigenous name of the community in question is Mosopisyek, they are variously referred to as Benet or Benets in different publications.

Mt. Elgon. These are: the Sabinys, the Mosopisyek, the Pongomek, the Koncaak, the Pookik, and the Someekik. All these are part of the Kalenjini tribe and share a similar language. It is only the Mosopisyek and the Sabinys among these tribes who are living in Uganda around Mt. Elgon. The rest live on the Kenyan side of Mt. Elgon. The Mosopisyek live in the upper part of the mountain while the majority Sabiny tribe live in the lower belt.

The origin of the name Benet or Benets

Before 1983, the name Benet or Benets never existed as a name to be referred to when describing the Mosopisyek tribe of Uganda. The name Benet is derived from a location where a section of the Mosopisyek lived as is the case in other locations/ parishes of Yatui, Piswa and Kwoti. The Mosopisyek earlier lived in four locations of Kwoti, Benet, Piswa and Yatui parishes respectively. These were zones/parishes occupied by the Mosopisyek since their occupation in Mt. Elgon centuries ago.

Between 1973 and 1983, when the then Government of Uganda evicted people



and resettled them on the lower part of the mountain, Benet parish was the area identified for the resettlement of all Mosopisyek. Having a small population by then, the government proposed to resettle all of them in one location and that is Benet parish.

The rest of the Mosopisyek people in other parishes of Kwoti, Yatui and Piswa aligned themselves to Benet area in order to benefit from the land distribution. There was a famous question or phrase; *“Who are you and where do you come from? “I am a Benet” was the famous answer or response.* This was triggered by the land allocation programme that the government was

undertaking to relocate the Mosopisyek in the Benet parish earmarked for resettlement.

These current four names (Benet, Kwoti, Yatui and Piswa) were carried along to the areas where Mosopisyek currently live but the parish where the people were relocated to is Benet parish. Thus, the name the Benets

In 2002 during the court proceedings, the name Benets was used since the area occupied by the complainants was called Benet. However, the name of this Kalenjin sub tribe is Mosopisyek.

Source: Moses Mwanga, Kiptala Moses and Twala Edward

ORIGIN OF THE BENET

According to some oral and traditional narratives, the Mosopisyek ancestors are believed to have lived near Mt. Ararat in the then Assyrian empire (present Turkey) above Rivers Tigris and Euphrates (Babylonia). From Assyria, they moved to Palestine/Israel. At the time of exodus in the bible, the ancient Mosopishyek ancestors were living in the corner of Ethiopia (present Djibouti) then to Sudan and then to Kenya by 200 BC or earlier.

Then, about 1450 BC, the Mosopisyek moved southwards and settled in Mt.

Elgon. At the time of migration and settlement, the Mosopisyek who is a sub tribe of the bigger Kalenjin ethnic group with other sister tribes remained at Mt. Elgon.

These are, the Sabiny in Uganda, the pook/pookik and the Kony/koncaak in Kenya respectively. The rest of the other sub tribes settled in different parts spread in Uganda and Kenya. These are the Nandi, Kipsigis, Marakwet, Tugen, Pokot and Sengwer

(Source: Moses Mwanga)



According to Walter Gold Schmitt, an American anthropologist in his book *Sebei Law and Culture*, the Mosopisyek are believed to have lived on the upper slopes of Mt. Elgon from 1450 BC or before.

What forced the Mosopisyek to leave their ancestral land?

In 1936, The Colonial Government of Britain declared Mt. Elgon forest where the Mosopisyek lived a "crown land" and they made it a forest reserve but the Benets were allowed to carry out their agricultural activities freely without any disruption. In 1962 Uganda attained her independence. After this, things remained the way the British left them. In 1968, the "crown land" was elevated to a "Central Forest Reserve" by the Uganda government. In 1973, the Government of Uganda accepted and recognized the Benets/Mosopishyek as indigenous people to get permanent resettlement and in 1983, the resettlement was finalised. People were given the land to settle permanently and all this happened without consulting the Mosopisyek and they were not involved in the land allocation exercise. Secondly, the Mosipisyek were not told they had to relinquish their ancestral land in the forest.

In 1990, the Uganda government through the Uganda Wildlife Authority (UWA) used soldiers to forcefully evict the people of Yatui and temporarily

settled them in the Kisito camp which spreads in the current Tuikat and Kwosir sub counties in Kween district. The other faction of the Yatui people went to settle in Bukwo in Kapsekek. They were also evicted forcefully and were taken to Chepkwasta Sub County in Bukwo district.

In 1993, the Central Forest Reserve was declared a National Park stretching from the 1937 Colonial line to the Mountain Elgon forest.

By 2002, through the Benet Lobby Group, the plight of the Mosopisyek had been recognized internationally. During this year, two of the Mosopisyek elders Moses Kiptala and Moses Mwangi went to South Africa to attend a World Parks conference to deliberate on the issues that affected the indigenous people especially those who lived in areas that governments had turned into national parks. In the same year, the Mosopisyek took the Government of Uganda to court as to why their land had been declared a National Park and called them encroachers and in 2005, the Mosopishek won the case. After this, a consent judgment was reached at where, the Government of Uganda recognised the Mosopisyek as the indigenous inhabitants of Mt. Elgon Forest. And the Government committed itself to implement the consent judgment. In 2008, however, the government through UWA, evicted the people by beating, burning houses and destroying food crops and animals



leaving them to live in caves, under trees and in open spaces for years.

In a nutshell, the Government's deliberate action to turn the Mosopisyek's home into a national park and forcefully evict them, led to the

movement of the Mosopisyek from their ancestral home to the current areas they occupy.

(Source: Kiptala Moses and Twala Edward)

WHAT ARE THE MOSOPISYEK FAMOUS FOR?

The Mosopisyek are great sportsmen and women who practiced wrestling, aiming/target and recently, athletics as evidenced by great champions who have won many medals for Uganda and these include among others, Stephen Kiprotich who won a gold medal in the 2012 Beijing Olympics, Cheptegei Joshua who has won several gold medals in 2015 Beijing, 2017 and 2019 Doha in Qatar, 2020 Tokyo Olympics and many others. Jacob Kiplimo, Oscar Chelimo and many other young stars.

Historically, the Mosopisyek like their other sister tribes have been known for fighting wars such as the

war of Chemwalek (the 1918 fight with the Nandi). In this war, the Nandi committed atrocities including killing the Benet, looting their properties and undressing girls which led to the change of the name of the river which flows over the Muguso cliff from Tapuk to Chepyakaniet after the Mosopisyek defeated the Nandi. They also came back the same year and burned people in Muguso cave. The Mosopisyek later followed the Nandi and defeated them. The wars with Bugisu in 1923 and 1964 where the Mosopisyek emerged victorious by killing so many Bagisu at river Cheromboch.





One of the survivors of the 1918 war between the Mosopisyek and the Nandi of Kenya

(Source: as narrated by the great prophet Chepsiro to Kiptala Moses)

The unique language called (Kupmosop) is relatively different from the languages of their fellow Kalenjin people in terms of dialect, for example, calves are referred to as "Moyeek" by Mosopisyek, calves are "Mooka" in other languages, "today" is "Raat" in Kumosop language but for Sabiny, it is referred to as "yat"

The Mosopisyek are famously known for their unique child naming ceremonies based on clan lineage in which children receive names of the ancestors. Children are also named following unusual circumstances. For instance: *Chemutai* – Meaning born in the morning or at dawn.



Kusuro – Born at the time when beer is at sugary stage.

Yesho/Chemos – Born at the time when there is local beer at home or the mother entered into labour at a drinking place.

Cheptegei – Born at the Verandah of the house

Chesang – Born outside the house in the compound or while on a visit.

Chebet – Born during day time.

Cherotwo – At birth, the knife was used to cut the umbilical code.

Cheptalam- Born during grasshopper season.

Among the Mosopisyek, women during pregnancy or labour were not allowed to go out of their homes but were always under the care of elderly women. Food was restricted; a woman was not allowed to eat a dead animal, or ribs of the animal's meat, because it was believed that this could result in sickness at birth, locally known as ("Kirenick") which would mean that the child was fed at pregnancy with the ribs of the animal.

LIVELIHOOD

Hunting

The Mosopishyek are historically known as hunter-gatherers and hunting was part of the games in their community in which men were required to show bravery by hunting fast-running animals. Probably, this is how they developed their skills for athletics. Hunting was also done to get meat for a balanced diet, for barter trade, that is, exchanging meat with other food items. Hunting was done on a seasonal basis mainly during the rainy season. This was so because most animals like buffaloes would come near settlements to look

for water. The hunters could dig a ditch (wide at the top and narrow at the bottom) and cover it with leaves so that the animals could not notice it easily. In other cases, hunting was done by chasing the animal with dogs until it got tired. Traps were also commonly used as a hunting strategy, especially for smaller animals such as antelopes and bushbucks.

There were several taboos associated with hunting. For instance, one can't go for hunting when there is still meat in the house. Some people who had been proven to be having bad luck



were always left at home. This was done on account of previous hunting experiences where no harvest was registered whenever such persons go for hunting. They were, therefore, avoided to prevent bad luck. Sharing of meat was done depending on the roles that one performed during hunting. For example, the person who killed the animal was given the full thigh, the head, the heart and the chest (Takateet).

Fruit gathering

The Mosopisyek are traditionally fruit gatherers. They collect wild fruits which act as food and medicine. The Mosopisyek are also beekeepers. They are good at making traditional beehives and collecting wild honey for food and medicinal purposes. Up to now, honey is still considered one of the best indigenous medicines among the Mosopisyek.

The Mosopisyek and their traditional crafts



Some of the Mosopishyek baskets and gourds



Common craft products made by the Benet

Tepet. It is used for storing food.

Tempet. It is made and used as a door

Yekit. This is used for storing maize, millet among other foods

Kulungut. This is made from bamboo. It is used for collecting soda ash from the cave, for sale, and for sieving alcohol among others.

KaraPet. It is used as a saving box, for storing little food, etc.

Seswet. It acts as a plate where food is served. It is also for sieving flour and also used during circumcision where

the aunt of the candidate carries it trans-night until circumcision is done.

Chemulyangut. This is a plate-like graft used purposely for eating.

Women are mainly involved in craft-making. Girls are also involved especially after they have been trained. Skills for basket weaving are transmitted to young people when old women are weaving.

The Mosopisyek are also known for their unique way of dressing which is referred to by their neighbours as backward. They used to adorn cows' skins and skins of other wild animals such as leopards and buffalos.

GOVERNANCE

Family heads

The family is headed by the father of the home. In other cases, it is entrusted to the first-born son if the father died. In cases where there was no son in a home, the first-born son of another mother (step mother) manages the affairs of the whole family in place of the father. There are attributes before one is chosen to take over. Such attributes include the capability to address family challenges and the honesty of the son in question.

Prophets (“Workoyiik”)

The Mosopisyek had prophets known as “Workoyiik.” They would certainly show up naturally and afterwards rituals were performed to anoint them. They would foretell certain events such as famine, sicknesses, pandemics, plagues, locusts, etc.

This information would be transmitted to the elders and the Benet community on how to prepare for these calamities.



The Council of Elders

The Mosopisyek had their system of administration led by the council of elders "Kirwokiik" who were selected critically considering serious traits such as; not being a womaniser (Sonkapkoor), presentable (Copoot) meaning well composed, being sober (Tamoon), Generous (kuputyem) and not double-sided (cholwokin).

The elders were also elected based on one's level of integrity and honesty in society. This council was supreme in deciding cases and could settle disputes amicably amongst the Mosop community without bias.

The elders acted as the supreme judges for the community and whatever they pronounced themselves on, became final. They formed a community court which were usually headed by a representative appointed by the heads of different clans and elders to represent all the people regardless of who belongs to which clan.

They were responsible for mediation in case there were wrangles involving loss of life. This happens even in the present day among the Mosopisyek community. They were additionally, responsible for solving serious marriage conflicts that involved violence.

They handled issues of theft and many other conflicts among the Mosopisyek and cases related to insecurity.

The clan leadership

Clan leaders were elected based on integrity and experience. The clan elders selected the clan leader after thorough scrutiny. A clan leader became the overall team leader of the clan and he conducted all clan meetings and other programmes including mediating family misunderstandings.

Clan leaders were further responsible for referring difficult matters of the clan to the council of elders. If the families were to conduct ceremonies, the clan leaders must be informed or invited to provide guidance on how to manage the relationships within the family/clan.

Belief system

The Mosopisyek used to believe that the supreme God called "Yinteeet" was in the Sun and so, whenever the sun rose, they held it with high esteem. They believed that when the sun sets, God goes to rest. Before any event was undertaken, special prayers were conducted. They believed in sacrifices offered to gods to perform certain miracles. In cases of droughts, sacrifices would be offered to appease the gods to give rain and it indeed happened.

They used to believe in family gods and would call the spirits of the good people who had died to help in case of a problem. When something wrong happened such as sicknesses, continued ailments, accidents and



general bad luck, they believed that the wrong spirits were involved. They could burn sacrifices to appease the gods.

Their food items included millet, sorghum, yams (certain types), nompok,

honey, milk, and meat. Milk mixed with blood called "Kiseenik" was a delicacy for community members.

(Source: Kiptala Moses, Moses Mwangi Kapchekwengu and Edward Twala)

CULTURAL PRACTICES OF THE BENET

a. Circumcision

Circumcision for both the male and female: This is a culture the Mosopisyek have practiced for a long time. The elders believe that God spoke to them through the prophets in Egypt to circumcise their sons so that they become different from the rest. The Mosopisyek are known for circumcision as part of their cultural practice for centuries.

They practiced "cutting" of both males and females until recently when the government of Uganda abolished the circumcision of females whose campaign is still ongoing. The traditional circumcision of males is still upheld

This culture has been very significant in a way that the world has now appreciated and adopted male circumcision. It has been proven to be healthy and a very

necessary practice because it reduces sexually transmitted diseases. Once one is circumcised, the foreskin is removed and the lining of the wound becomes hard when it heals.

Circumcision is used as a measure for one to be initiated to maturity and the world of responsibility. One can't be respected, allowed to take leadership positions or marry unless they have undergone circumcision.

Circumcision is therefore practiced among the Mosopisyek as a rite of passage to adulthood, to mentor young people to withstand painful situations in the future, to instill bravery among the Mosopisyek youths and to make them eligible to perform certain cultural practices e.g. being a leader in society.



According to the Mosopisyek, female circumcision came into existence and continued to be practiced on the following grounds:

Reduce the girls' or women's sexual desires because men could go for months or even years for hunting, raiding and looking after cattle. A certain girl called "Cherewen" got sick and failed to heal for several years. The Mosopisyek elders believed that if she were a cow, they would bleed it to remove 'bad blood.' They did it and fortunately, it positively worked out. The girl became all right afterwards.

Another reason for female circumcision was for hygienic reasons, that is, 'to avoid bad smell' and to allow women to perform certain cultural ceremonies including tying a creeping plant called *sinented* on age set group members to be circumcised. *Sinented* is a sacred plant that has been believed culturally by the Mosopisyek to signify blessings. When it is tied to someone, it is believed that that person has been given blessings. It has milky liquid and traditionally, any plant that has milky liquid is preserved for performing different rituals for example, *sinented* plant is tied to a respected visitor.

It is also used on high sets of cultural functions, during circumcision, celebration of twins and many others. Female circumcision was also permissible in order to allow women to carry out other social-cultural activities

such as climbing a granary and pouring water in the pot during the drinking of local beer. It was also a rite of passage to adulthood and a unifying factor in the communities especially among age-sets.

It should be noted however that female circumcision was outlawed with the enactment of the Prohibition of the Female Genital Mutilation Act 2010.

How the Benet carry out male circumcision

One has to request the parents as soon as they reach the teenage (16-19 years of age). The parents can accept or reject the request based on the years and level of preparation. When the parents agree, the candidates start preparations which include singing circumcision songs every evening in the neighborhood.

Thereafter, they grind maize and millet for making local beer in preparation for a family meeting with nearby relatives, neighbours, mentors, traditional surgeons and age-set to discuss who would be:

- i. *Pasupen* (Guest of honor) and MUST come with a sheep. This MUST also be a man.
- ii. *Pamongo*- This MUST be a family friend of the same age set (One who was circumcised with the owner of the home). This one has to come with a bull "*Wunweet*"



iii. *Ndowo*- This is a close family friend and MUST come with a heifer (rorta)

It is during this meeting that the owner of the home hands over his family to "Pasupen" to oversee the entire circumcision process.

The candidates then make an oath by performing certain rituals in front of these people that they will not retreat but will go through the whole process no matter what the consequences.

On this day, the boys are tasked with the assignment of fermenting small quantity of beer as a process to confirm that these boys are ready for circumcision. This is followed by going to call relatives in the subsequent days far and near, informing them of the circumcision day. During this period, the candidates collect gifts from their relatives and pledges. This now allows the parents to proceed to grind many sacks of maize for making local beer for the circumcision day. This day attracts a very big community crowd.

On the final day, the evening before, the boys are taken to "the river" or a designated place like a cave to perform some rituals. The boys are also arranged in order of their fathers' age sets beginning with the one whose father was circumcised first. This is followed by smearing them with traditional clay (Woriontet) normally white in color. They are now brought

home to be welcomed by their aunts with the guidance of their mentors. This is done in a very colourful traditional ceremony. Something very magical always happens here; the traditional flag is raised and it is normally not swayed by wind in any direction. The wind stands still until the welcoming process is over.

The candidates are then taken through the dancing procession overnight. They are not allowed to sleep until morning when the circumcision is done. In the night, many other rituals are performed. At dawn, they are again taken to "the river" for the second last ritual through a one-way route and they will not return using the same route.

Finally, they emerge from "the river" and are brought to a junction where each boy will be taken to be circumcised at their home. When the boys are about to reach home, a final ritual is performed where a sheep is slaughtered by blocking breath until it dies. Its dung is then smeared on the face of the boys. The boys are then led to the circumcision scene/shelter "Sakati" through two spears arranged facing each other.

The surgeon circumcises the boys and the elders see how brave the boys are. During the circumcision process, the boy is required to swear in the name of his clan as a sign of defending it. The boy then calls his father or uncle to lower his hand by giving him a cow or



land depending on the happiness and is allowed to sit down. Thereafter the celebrations start by slaughtering a bull and drinking the traditional local beer and singing traditional songs.

After some time when the boys are healing, a traditional ceremony is organized where the boys are initiated into adulthood and an age-set is shown to them as a sign of transformation from childhood to adulthood.

There are only eight (8) age-sets in the history of Mosopisyek and the entire Kalenjin ethnicity in which Mosopisyek are affiliated. The age-sets include:

Mania- Sumonion/Kapchesakat/Chepilat. This was the first age set of the Mosopisyek. It was derived after there was a very big rain during the circumcision period. This was between 1900 and 1910.

Chumo- Ntatwa/Mukompotyek/Almakanda. This was a defensive team for the community. They played a very important role in defending the community during the 1918 war. This was between 1914 and 1920

Sowe- Muchunkuyek/Kapsulwari/Kapnteke. This is the period when the first aeroplane was seen passing the sky in the Mosop community, thus the name "Kapnteke." In the same period, this group of age-set was circumcised when clothes (shorts) first reached the community and these people put on shorts thus the name "Kapsulwari" this

was between 1922 and 1928.

Koronkoro. A group that did not respect each other. They were chaotic, rowdy and bad mannered. This was in the period from 1930 to 1936

Kwoimetek. When they invented many ideas as regards the Mosopisyek lifestyle. It involved serious critical thinkers. This was in the period from 1938 to 1944.

Kaplelach. This is a period when new things happened in the communities like putting on clothes. This is in relation to modernity. The period was between 1946 and 1950

Myikew. At the time of migration/transition from living in caves to living in open spaces from 1952 to 1956.

Nyonki. This is a group that was provoked to join circumcision when they were still even not ready for it. This was between 1958 and 1962.

It should be noted, however, that despite its importance among the Mosopisyek, circumcision has evolved significantly. Some parents take their children to hospitals to be circumcised, especially Christians. Others circumcise their children at a young age under the influence of religion (Moslems and Christians). Under some circumstances, circumcision is carried out without following all the traditional processes while others just get circumcised without minding about the age-set.



b. Child naming ceremonies

Child naming among the Mosopisyek



This was done during the morning and evening. The elderly men and women could get a knife, milk and a small gourd which is pricked down and milk is poured into a small guard called "Cemokongonyet ". This item is placed on top of the knife which is their positioning. The child is named by calling the names of their forefathers and once the spirits of the forefathers accept the name, the gourd stands on top of the knife and that becomes the name of the child. It is a way of restoring the ancestral names in a family lineage of both men and women.

This was done only at the stage of one week because, from the time the baby was born, it could cry until the elders advise that a child be given the name of his/her fore-parents

Naming after circumcision

This type of naming was done during the pass out of the circumcised "children" especially when they are bathing (as a cleansing ritual), shaving their hair and throwing stones/sticks past a big/tall tree. This process is called "kecelepchi" or "kacherich"



The following are some of the names for boys: Ndiwa, Sumotwo, Andiema, Ngeywo, etc. When the owner of a name dies such name is given to another child at birth and it becomes an inherited name.

The following names are for women: Mesa, Atie, Munyereti, Erina, etc.

Special names

Special names are mainly given to twins. Chekwech is for the child that comes first and Chesuro is for the one that comes second. These names apply to both sexes. If the child at birth comes out with legs first and the head last, they are named Cheboyi or Cheptum. These names were used regardless of the gender. The most important is the event surrounding birth.

If a child was born and the mother died due to birth complications or the father died immediately after birth because of other factors or the father died when his wife was pregnant, these children are named Pomchi and Kumey for boys and Chepomchi and Chemey for girls.

The birth which happens after a family stays for many years without a child and the woman is given indigenous medicine and the child is conceived that child must be named Chesakit (This name means a child that is got after long use of traditional herbs. Chesakit is a name derived from herbal medicine (Sakityek). When the family produces one child only after a long time, that child is named Chekwel (which means born out of luck).

c. Marriage ceremonies

Traditional marriages are still practiced among the Mosopisyek. This is a highly respected institution among the Mosop community and it is one of the primary factors considered before someone is allowed to take up community leadership roles.

It was the duty of the parents to choose the marriage partners for their children. Elders would go for negotiations after identifying their children's partners. After the agreement between the two families, they would go into "breaking of the sticks" which would determine

the amount of dowry to be paid by the family of the boy.

Due diligence on both families was a must and this was done to investigate the history of the two families and whether they have any hereditary diseases, witches or other curses following their lineages. The parents of the boy prepare local beer and they carry it to the home of the girl. Dowry usually includes tobacco, cows (seven), goats (six), clothes (suit for father-in-law, comosi for mother-in-law, lamps and blankets.



In the event that a man marries and fails to pay dowry,

he is not respected by his in-laws. He cannot be visited by his in-laws either. Whenever there is a function that involved all the sons-in-law, the one who has not paid anything would not be invited. He is also not allowed to attend people's functions especially, for those who have paid half or all of it. It should also be noted that this dowry would either be paid in installments or at once, depending on the agreement of the two families and their relationship. The dowry for one's daughters cannot be paid if you have not completed paying the dowry for their mother. Whenever a curse is placed on the children of the person who has not paid the dowry, the curse would be very effective and children would suffer the ultimate consequence of the curse.

In cases where adolescent girls engage in premarital sex,

married men take them as their second wives because no single young man will be proud to marry them. This was because virginity was highly valued. It should be noted that a girl who remained a virgin until her marriage fetched a significant dowry than one who had lost her virginity. They are not accorded respect in society. They are not even invited to youth's community related functions. Such girls were also not allowed to take the lead in the circumcision process. This is/was meant to scare others from engaging in pre-marital sex. Usually mothers/aunts "arrest" their daughters

using traditional means to bar them from having children before marriage.

Among the Mosopisyek, there were several taboos associated with premarital sex. For instance, marriage before circumcision was forbidden. One was not considered mature until they went through the traditional process of circumcision. As discussed before, circumcision goes beyond mere cutting; it involves several rituals and initiation processes in to adulthood. It was believed that you will bleed to death during circumcision if you engage in premarital sex and it indeed happened especially when one indulges in sexual intercourse prior to circumcision. In case you engage in premarital sex and it's known, you would be made a laughing stock. Certain songs would be composed about you in the community.

These days, however, the Western system of marriage brought by foreign religions such as Christianity has penetrated the Mosopisyek community and it has been accepted as one of the ways of carrying out this very important process especially, among the people who have been converted. However, cultural cohesion still exists despite this kind of mix. The Mosopisyek still pay dowry to the girl's family.

The other aspects of culture that have evolved include for instance access to the traditional herbs which has drastically weakened the Mosopisyek's immunity and are now more prone



to diseases than before leading to numerous deaths.

The forest has been cut anyhow since the elders are no longer in charge. This is done by forest encroachers and the officers of the Uganda Wildlife Authority. Large tree trunks have been destroyed by these people and they lie that it is the Mosopisyek who have done it simply because the Mosopisyek live near the forest.

Sacrifices are no longer being offered to the ancestors because the places

where these activities were carried out are in the forest. The government has barred the Mosopisyek from entering the forest making it very hard for them to connect with their ancestors.

The Mosopisyek no longer have the cows they used to keep, they don't have honey. There is no place to keep the animals since the forest is a no-go zone for the Mosopisyek and this has affected the marriages since dowry today may not include all the required animals.

(Source: Kiptala Moses and Twala Edward)

d. The Mosopisyek and their taboos

Relationships between young men and old women or wives of given age-sets were not permitted. This was aimed at preventing cross-generational sex and promote respect and order in society.

No eating some one's items without their consent or knowledge. This was to avoid curses that would follow the family line. It was also to promote the value of honest among young people.

When the moon is off, the cows are not given salt licks. Mosopisyek believed that where there is light, there is god. So, it was not proper to do this activity when the moon is off because doing it in darkness was considered ungodly

Beehives were prepared during specific seasons especially from September to February and when the moon is

on because they believed that bees would colonize beehives during these seasons.

You cannot take milk when you have eaten wild meat, the cow could grow thin, less milk would be produced from animals and at worst, calves would die. This taboo was meant to regulate the eating habits of the children and to promote food security. It is practically not good to eat every food in one meal.

Men were not allowed to sleep with a woman when planning to take a cow for salt licks. This was because the cow is highly respected among the Mosopisyek community and salt licks were used to deworm the cows.

Source: Moses Mwangi Kapchekwengu, Kiptala Moses



e. Traditional Folklore (Songs, Proverbs, Idioms, etc.) of the Mosopisyek

Folk songs

Chemuntartit. This is a traditional song that was used to determine the strength of the man. This is sung during a ceremony conducted specifically when choosing a partner.

Seryet. This is a war song. It was sung to instill bravery.

Tumtaapko. It is a circumcision song sung only during the night before circumcision in the house only by elderly men and women.

Woronto. The first war victory song.

Chepkwoyeet. This is a general song for braveness. Boys sing before circumcision. It was also sung by anyone who wanted to show bravery.

Harvest songs. These were sung during the harvesting of crops and included *Kwloyit* and *Maiket*.

Marriage songs. These songs were sung by boys to announce or to alert the community that they are the ones taking a woman home for marriage and the elders would understand. This was in the case that the boys were returning from bringing the girl home. No one would intervene when this song was sung even if the girl makes noise.

Mosiste. Mainly sung by women and children and not openly. They were muttered to express grief. When one was singing such a song, one would not be bothered. It was very dangerous to approach such a person.

Examples of traditional folk songs

1 "Cekwone ceptiyoy korenyo
eeheeeeeeh

heeeeeehhee
aramoi eh hee

cekwone ceptiyoy korenyo
eeheeeeeeh
heeeeeehhee
sengwerin eh hee

heeeeeehhee
cekwone ceptiyoy korenyo"

2 "Sererwo

eeheeh

Cemacaceek sererwenyo
eeheeh
cemacaceek sererwenyo

angurwo
eeheeh

cemacaceek sererwenyo"



Importance of these traditional songs to the community of the Mosopisyek

Traditional songs are used to serve different purposes. For instance, they used to instill bravery among the youth or bring happiness during sorrowful moments. Through songs, important messages were passed on to community members and in other cases, the songs played a unifying role for the members. They further promoted a sense of identity.

The traditional songs were transmitted by the elders to young people by teaching them to sing. This was done during designated times or gatherings. As elders sing, children pick and practice them. The songs were also transmitted during ceremonies or by association and this was done during parenting and peer association. The transmission was also carried out during organized social competitions.

The Mosopisyek and their proverbs

Mosopishek are rich in proverbs just like any other indigenous tribes of Africa. Some of the key proverbs include:

1. Cemeelekwot, macemeelekalwal.

Meaning

"You don't compare a young energetic person to an elderly person"

2. Kutnyekyammwai, muce'cak-wamsakat.

Meaning

"Do not speak bad/recklessly if you have wealth, one day you can also be poor"

3. Mayutyengook le kimeleekowo.

Meaning

"You will always remember where you got gold from"

4. Memwole cii katap cii

Meaning

"No one will stand in for one's problem"

5. Moo'misiye cii rotwop cii.

Meaning

"You have to stand on your own"

6. Maciipeetisakaskumipanyeeeko.

Meaning

"Do not over-harvest what you want. You may deplete it"

7. Moomenyengin'ngin teta

Meaning

"Survival for the fittest" or you do not get things on a silver platter.



The Mosopisyek and their riddles

Sno	Riddle	Response
1	Ongin'ongin	Poninteet (witch)
2	Tangurure Kuswapul Kukosu	Pusiit (cat)
3	Somu Mi Wok	Mwenkeet (bee hive)
4	Kapulpul. Kaciip Nguny	Katetap Siron (pin for sewing gourd)
5	Kapute Lwentok Pukantinyi Soywo	Perngenyeeet (squirrel)
6	Apoonte Lekwa Nye Weere Punuk Kween	Mukankeet (mingling stick)
7	Kilay Kooro Kot Kung'ot Kiy Nye Piciiy	Mwolteet (underground honey)
8	Anoomi Manyooru	Areet (the road)
9	Lo apuri, kopuure, lo aweetikuweeti	Atotoyto (shadow)

(Source; Moses Mwangi Kapchekwengu)

f. The Mosopisyek and their indigenous medicines

The Mosopishek have for so long depended on indigenous herbs/medicines and they have worked very well. They still use them profoundly even now. This is partly because the

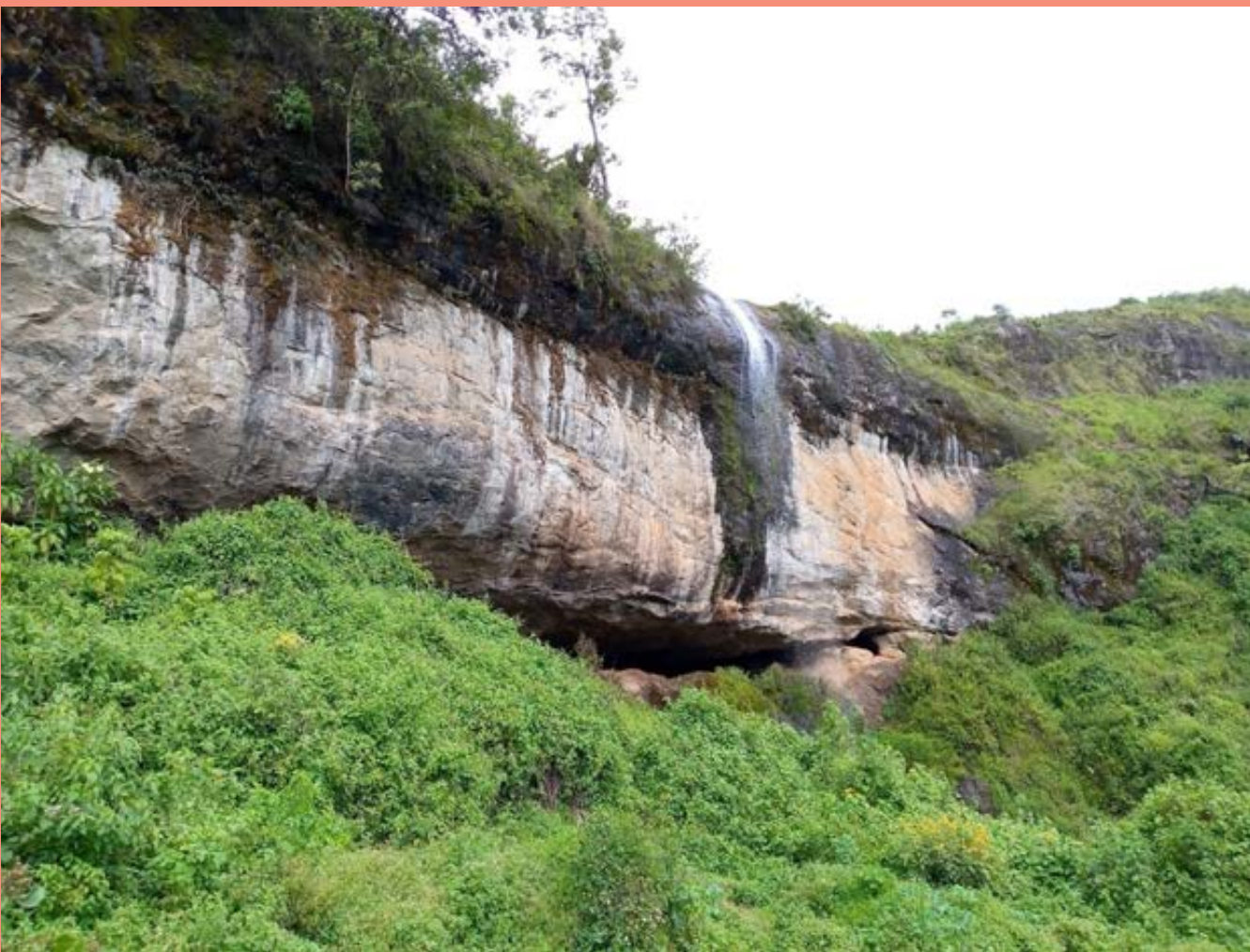
indigenous medicines are effective and partly because access to modern medical services was and is very difficult. In fact, health centers and such necessary equipment are scarce.

Some of the indigenous medicines and what they cure

S/N.	Indigenous medicines	What they cure
	Sokwonteet	Pneumonia
	Angurweet	Stomach upset
	Tunkururweet (Its roots and bucks)	STI's
	Cheptekanteet	Constipation
	Chemwatyanteet	Malaria, headache
	Tworoyonteet	De worming
	Pusungmwet used for making lakwet	For making <i>Lakweka</i> local medicinal drink



IMPORTANCE OF MUGUSO³ CAVE AND MOUNTAIN ELGON NATIONAL PARK TO THE HISTORY AND LIVES OF THE MOSOPISYEK



Muguso Cave

3 Muguso and Mukuso are used interchangeably



The cave has been home to the Mosopisyek for centuries and many of them have been laid to rest in this cave.

The cave was used as a cultural site for performing so many rituals including:

- a) Circumcision rituals where the candidates are supposed to be smeared with some traditional marks using some soils which first undergo some rituals before usage. This has been historically done in this cave.
- b) When someone who had produced twins died, they were buried, and after a period of 10 years, they were exhumed and a cultural rite was performed.
- c) Mukuso cave has salty water and powder which is good for animals. We used to take our cattle to this cave for this salty water.
- d) It also acted as a harbour for our cattle and people. Whenever there was insecurity, the Mosopisyek would take their cattle, women and children to this cave for safety. It was very difficult for the enemy to enter the cave.

To date, we still visit this cave to go and pay our respects to the ancestors as demanded by our tradition. This is one of the reasons why we are always

conflicting with the Uganda Wildlife Authority because it regulates our social and cultural rights to access and use the Muguso cave and other caves within the National Park.

(Source; Moses Mwangi Kapchekwengu, Chemusto Alex Chekwok and Kiptala Moses)

Why Mosopisyek and Mt. Elgon can never be separated

Firstly, Mt. Elgon is where Mosopisyek lived since time immemorial (about 1450 BC). According to oral history, the prophets had earlier told the Mosopisyek about Mt. Elgon as a place with enough water, pasture, wild animals, caves, honey, medicinal herbs for the Mosopisyek and their animals and the hills that will protect them from their enemies.

They were told by the prophets that if they moved and found a place that had all these features, that was to be their home.

Secondly, the Mosopisyek had been told by the prophets that in Mt. Elgon there are caves that would be used as stores and kraals for their animals. They would also serve as gravesites for the departed Mosopisyek.

Until recently, Mosopisyek following their history, when an elder or one who had produced twins die, traditional



ceremonies and rituals are conducted and these people are buried in the caves.

Even after their eviction from the forest, the Mosopisyek still exhume the bodies of these people after a period of 10 years and are taken back to the

cave. This has been the lifestyle of Mosopisyek for a long time. Finally, the forest is home to animals, birds and features that Mosopisyek have used for generations as totems for all their clans

Source: Moses Mwangi Kapchekwengu, Kiptala Moses, Twalla Edward





Produced by the Benet
Lobby Group
BENET LOBBY GROUP

With the support of



The Cross-Cultural
Foundation of Uganda

www.crossculturalfoundation.or.ug
+256 (0)393294675/7

CEPITYANGOCET, KAPURTO OKO NTARASTIINAC KAP **MOSOPISYEK** NTO BENETISYEK OM UGANDA



KENYITAP
KISYEROOK OYENY
OK TUPTIM OK
SOMOOK
(2023)

Cover photo. *Basket weaving, one of the traditional economic activities of the Mosopishek women*

TETETAP NGALEK CE MITEE PALAKYANI

Kakostoyisyet.....	34
Kaporuunet.....	35
Mosopisyek (benetisyek) kungoo	36
Kilukunoonu mosopisyek.....	37
Tukunune ce cingetitee Mosospisyek.....	39
Tutuuk ce tororee sopontoo	41
Kantosyeet.....	43
Kapurto ok tukuuk ce ciyentcini Mosopisyek.....	45
a) Wonset.....	45
b) Kotkotisyetap lekook.....	46
c) Sokwonutepak kesyet.....	49
d) Mosopisyek ok kirisyet.....	50
e) Tumwонуuk, atintoniic ok cepityongocooc kap mosopisyek cepoo keny.....	52
f) Sakityekap koret cepoo mosopisyek.....	55
Latikaap kepenetaap Muguso ok tulwetap kony om soponwokap ok cepityankocetap Mosopisyek.....	56



KAKOSTOYISYET

Cikungorokyotin om poyukap mosop om kirwoket ok copeet nye kikon om silisyetap palakyani po cepityangocetap mosopisyek. Kokostoyisyet nye cwiyat kunye weti wule mi ponteet Mwanga Moses, Kiptala Moses Ok Twalla Edward ceceek kuce kucicintee kucake yo kucecece nye komomusyini mocengalale oko luketap kantoyiik, potyoyiikap luketap BENET LOBBY GROUP co kumi yityayateet ok copeetap kirwoket.

Musyini mpo cikaste katitirisyet oko lumcinoyotet nyepo pikap mosop om comtayateet kowutekey ngalalateet ok teputok tokol cokicemece

Kokostoyisyet tokol kunye weti wule mi tulyontok kopolis luketaap CCFU nye kikon kakolyoyisyetap ngotorooniik ok copeet nyepo cemutuungisyeeek kotorore narateetap cepityangoceetap Mosopisyek nye nto ki meceek nto kimemucoktos

Nyepo lotut cecomtoy ongu cikaste nyewo nyepo kantosyet Chebet Mungech tetintetap ngalek, Kiplangata Geoffrey ripinteetap ngatoroniik, Kibet Gilbert oko ngololyoyintet nyepo naraniik Chelimo Alex Willifred ceceek kuce kikon swamengwa ok sawet yokucemi ciyomtos palakyantinyi.



KAPORUUNET

Palakyani kunye poru cepityankoceetap Mosopisyek (Benetisyeeek) ceceek ku luket cemunye tulwet tarat om lakametap kony nye pantanyi ku komostap SAPINY om tistirikitinekap Kapchorwa, Kween oko Bukwo.

Poru koromin le kulukune oko cepityankoceet, kantoyisyet, wonset, keshet, ntarastinak ce nemekey ok kotkotisyet, koyenetap ooy, posunetetap tukuk oko tumwoniik, atintoniik oko cepityangocook.

Poru yec mpo sakityekap koret ok ngalek cenemekey ok tililyet om kotap Mosopisyek (benetisyek) ok tastayetap naratet nye kiwaywec cepityakocet nye ceroru nyepo pikwa. Kasotoywekcitocu kuce kunamcikey torot ye mi kuwecwece kopurta Mosopisyek kisiru weiwekatetap sumanetap cumpek, tiniit oko yisionutok ce kwere ceek wulelo om sangtap mosop (benet) wule wotuytos ok lukosyek alak ce wokolume kopurungwa.

Cisotyecini le silisyontinyi kunye mokotoror kaporunatetap tukuk oko kopurto nye cwiyat nyepo mosop onkuywe naraniik kupoyok kunyor nyalyapungwa ngonket tukuk alak cenemekey ok kapurugwa cokicesil. Silisyontinyi yec mpo le kunye mosukotitir ngalayayet nyetepe tukuk comokototor komukoywek copo kopurta Mosopisyek

Sinemet nye nwac kunye kucecop le kupetekey silisyontinyi

Silisyontinyi kunye kicituyo kuyu kamas akenke om CCFU's nyetore tatatet nyepo kamukoywekap kapurto. Kisiir tatatantinyi, koyomotontinyi kunye tikiyini le cerip kamukeywek cepo lukosyek co ngeri kusir silisyetap cepityongocook, cititir ngalalyayet nyepo lukosyek om tistirikit ok potyoyisyet nyepo tarat cemi ciporu kopurto nyeporu tukuk co karkey ok koner songwek co mite tukuk copo latik cokipo kony ok kapkonorey om wule mi piko sukusut naratet nyepo okokoy.



MOSOPISYEK (BENETISYEK) KUNGOO

Benetisyek nto mosopiyek nto Ndorobo ku luket akeenke om kotap kalengin cemite tulwetap kony om pantanyi komostap Sapiny om tistiritinekap Kapchorwa, Kween oko Bukwo.

Mosopisyek kuce ponto cepityango ceet nye koi anku para koromin anku cisotyini le kiminy tulwontinyi po kony om konyisyek ce mociyite. Kunyo cekto kice pakap koret cekinyosye kuminy tulwetap kony. Cek kuce kuripe tooc anku pesyete tulwet tokol kuneye suswek cepo tuka. Kiceke anyetap soroko om tingey kitekyinikey kongasis kusire anyetap suam wokway Kenya, wokukwa anyetap rokok kukotuke Uganda wokupunune anyetap manafa. Kuripe tuka, kecirek oko ngororik ntene kuceme tukwa kot. Kitikyini koromin

teta amye kupo: amik, cekonse, kisyerook ce cerwoye oko cilac. Cek kuce kikwoyoti mutonkulenikwa anku kikwomu kumyotik kuriipe sopenwokwa.

Mosopisyek kuce luket akenke om kotap Sapawut cominye tulwetap kony. Cutucu kuu Sapincaak, Mosopisyek, ponkomek, koncaak, pookik ok someekik. Citucu tokol kuce po luket cepo kotap Kalengin anku yomtoy ngalyapta akeenke nyemac kukarkey. Om citucu Mosopisyek oko sapincaak kuce mungune tulwetap kony om komastap Uganda nto cut alak tokol kuce munyune tulwetap kony om komastap Kenya. Mosopisyek kuce mungune tulwet tarat om kony nto sapincaak tokol kuce mungune soi.

WULE KULUKUNE KANYET BENET

Kutompo kenyitap kusheer akeenke pokolwookiik sokool tamanwookik sisiit ok somok (1983), kanyetap Benet nto Benetisyek kunye kumomi kuyu kayiin nye kiyisye ceror luketap Mosopisyek om Uganda. Kanyetap benet kunye kicinumune roroket akeenke nyo

kimunye luketap Mosopisyek alaake. Kuyu raat roroket nto murukyantiit nyepo, Yatui, Piswa oko Kwoti. Kunyo Mosopisyek kuce kuminye rorookisyek nto murukyantinaak angmwan cepo Kwoti, Benet, Piswa oko Yatui kuyu lo kacetaata. Citecu kuce kirorokis nto



murukyantin ce kumunye mosopiskek kicaake kenysisyeek cemociyiite cekipo kony.

Om kwenutap kenysisyekap kisheer akeenke pokolwookiik sokool tamanwookiik tisap ok somok oko kusheerut akeenke pokolwookiik sokol ok tamanwookiik sisit ok somok kunget kasimetiitap Uganda nyekipo yoto kukwot pikap mosop om tulwet ongomiiny kamasta nyipore om tuulwet. Yoto wokutok le murukyantiitap roroketetap Benet kinyee kakicelekween le ciminy pikap mosop tokol kupoye congingwa le kunye kimining, kosot kasimeti le misiyini ciminy Mosopisyek tokol roroketap murukyantiitap Benet.

Mosopisyek alaak tokol ce kimate murukyantinak kuyu Kwoti, Yatui oko Piswa kwiskey tokol kukwa roroketap Beney sukunget kunyor cwityoyisyetap

tangek. Kumi teputyet ake nye kucetepe piko kot le "nyi kungoo? Nto conenyi onu? "ani kubenetyoo" wekutyeet nye kukon piko cecang. Ngalecitucu kuce kingetngeet cwiytoyisyetap mporosyek nyo kumi kurupe kasimeti le ciminy piko roroket nto murukyantiitap Benet.

Kanyok pantanyi citucu angwan (Benet, Kwoti, Yatui oko Piswa) kuce kucekicekwontoy lo munginsyi Mosopisyek ntene murukyantiitap nto roroket wule kuciwuci piko ku Benet po wulo sukuco kanyetap Benetisyek

Om kusyeerook ayeeny ok ayeeny yo kucemi cerupe musangut om kootii, ciyisye kanyetap Benet omunye sangta lo kumunye piko co kiteye ku Benet. Powulo kanyet om kotap Kalengin lukontinyi ku Mosopisyek

(Lukune ngolyontee: Moses Mwanga oko Kiptala Moses)

KILUKUNOONU MOSOPISYEK

Kuruptoykey ok cepityangocook ok ntarastinaac ce ceroru,ciyentcini le poyiik kap Mosopisyek cepo kony kuce kimunge kulekite tulwetap Ararat nye yoto kumi potyosyetap Assyrian empire om pandanyi ku Taakii kulekute om taraat om onyetap Tigris ok Euphrates(Babylonia).Kucaake Assyria,kupe palastayin/ Isirayel .Om posyosyek co kipowuyeet om kirotyeet, poyiik ce kipo kony om Mosopisyek

kuce kumunye tapantaap ethopia le pantanyi ku Djibouti kungetye yu kupa Sudan okoy Kenya om pokolwookiik ayeny kutompo ce yiye yesu (200 BC) nto taay.

Nto yeech kulekite kusyeer akeenke pokolwookiik angwan ok konom kutompo ce yiye yesu kunomon Mosopisyek kutokyiinikey kelyap too onguwakuminy tulwetap kony.



Om posyosyek cokipo wuyetet oko mungisyet. Mosopisyek celukune kokap kalengin kupontokeye lukosyeek alaak kungotune tulwetap kony. Citecu ku Sapincaak om uganda, pookiik oko koncaak om Kenya kuruptotikeey nto lukosyeek alaak kuce kumiiny komoswokiik alaak ce cwiyotin om uganada oko Kenya. Citecu ku Nandiyek, kipsikisyek, marakwetek, tugen, pokot ok sengwer.

Lukune ngalyonteet anu: *Kaapceekweenku*

Kuruptoykeey ok cumpinteet Walter Golden Schmiit nye cone Amerika onku kusumontyi ngalekap kony om kutapunyi nye cepere ndarastinaak ak kopurutap sapiny kuce yentcini le Mosopisyek kuce kimiiny tulwetap kony om kenysiyek kiceke kisyeeer akeenke pokolwookiik angwan ok konom kotompo ceyiye yesu nto taay.

Kunenye kikwotutune Mosopisyek korengwa

Om kanyiitap kisyseer akeenke pokolwookiik sokol ok tamonwookiik somok ok loo, Kotilya kosimetitap Britain tulwetap kony kukwek woket nye ceripe (**crowland**) ongu weec woket le ceripe ongu cemcii Mosopisyek le kutastaay om ripsyetap tukukwa cokipo kopotisyoo nyepuryo katongongisyoo. Om kenyitaap kusyeer akeenke pokolwookiik sokol ak tamonwookiik lo ok ayeeny kunyor Uganda potyoyisyenyi kucone potyoyisyetap cumpek. Kicake yutoyu kungot ngalek

wulo kipukaktee cumpek. Om kenyitaap kusyeer akeenke pokolwookiik sokol tamonwookiik lo ok sisit cilante kasimetitap Uganda tulwetap kony kucone kuco potyoyisyek kwenutap kasumetii nyepo tarat (cental forest reserve). Om kenyitap kusyeer akeenke pokolwookiik sokol ok tamonwookiik tisap ok somok kucamta kasimetitap Uganda le kacingeet le Mosopisyek kuce kinyosyo kumiingis tulwetap kony kunyo musyini ceywe tangek cepo okokeey nto om kenyitap kusyeer akeenke pokolwookiik sokol tamonwookiik sisit ok somok, ciwang ciminy Mosopisyek alaak. Ceywe piko mparet nyepo okay ngalecato kutastay nye muno ciwute nto cetepune pikap mosop, nyepo ayeeny muneciporci Mosopisyek le yaste mparetat mpo kuko ongu we curte mparet nyokipo kaminsyet.

Om kanyiitap kisyseer akeenke pokolwookiik sokol ok tomonwokiik sisit ok sokol cetasta tulwetap kony kukwek nyecekure woket nyeceripune tyongiik

Om kanyiitap kisyseer akeenke pokolwookiik sokol ok tomonwokiik sokol kunget kasimetriitap Uganda kusiir sukareek kukwot piko om swama kopolis pikap murukyantiitap Yatui ongominy nyo kemunge pate le mite pantanyi komporyatitap Tuikat oko Kwosir om sasyanteetap kween. Luket ake nyepo pikap Yatui kuce kupa wokumungyis Kapsekek om bukwo. Cectoo kuce kucingete swama anguciwucii wokumingis kaparyaniitap



chekwasta om bukwo.

Om kanyiitap kisyseer akeenke pokolwookiik sokol ok tamonwookiik somok ok somok citilya tulweetap kony kukwek akeenke nye ka

Om kenyiitap kisyerook ayeeny ok ayeeny kisire lukeetap Benet Lobby Group kateyap Mosopisyek kinye kiwo kot wocingete koret tokol. Om mwakatinyi poyiik ayeeny cepoo mosop moses mwanga kapchekwengu oko kiptala moses kupa kirwoket nye kimite south Africa nye kipo tuyetap koret tokol nye nemekey oko wulo cerytoy tyongiik ok piko co lekiite om ngalek co nomokey ok pikap koret kopolis piko co minye songweek co kiwecwec kasimetii kuripe tyongiik. Om kenyiitap kisyerook ayeeny ok ayeeny po, mosopisyek kuce kuweer kasiimetiitap Uganda kootii kutepee le omune sokotiilya tulweetap kony kuripe tyongiik ongukur ceec le monyingwa koret nto om kenyiitap kisyerook ayeeny ok muut kotilya kootii le kalottiis Mosopisyek,

yiteeyoo le cekwanta palakyeet nye kacelumciin kasiimetii ok pikap benet le Mosopisyek kuce kapikap koret ce kinyingwa ongu kinyosyo tulwetap kony kunyo kinyingwa tulweetap kony kunyo mokukwek nyingwa tulweet tokol. Ngoo kot kilotis mosopisyek ongucaamta kasiimeetii le makukwitiita ngalek co kicecomciin om palakyet om kootii, kenyiitap kisyerook ayeeny ok sisit kasimetii yec kucire UWA kucaac konget piko ongu pur, kupel koriik, kunyeere mpo omiik ok tuuka, kungwey pikoo kupa kepen kukaktaat alaake ketiik ok wulyake tokol lo kiyatat kenyisyeeek cecaang.

Kupoyiit manta ngalek cu kitikcii kasiimetii le awecweec koretap Mosopisyek kukwek koret nyo ceripe tyongiik ongu kercii kong kowuuye pikoo swama kukitoo akeenke nye kuywe Mosopisyek kungetye korengwa kuwucii sangwook co munye pandanyi.

(Lukune kirwokonu onu: Moses Mwanga ok Kiptala Moses)

TUKUNUNE CE CINGETITEE MOSOSPISYEK

Mosopisyek kuce koromooc om orerosyeeek kuyu lapateet, mwolutook, mwokset nto omyin lekiit koporunekey lopototiik ce koromooc ce kimuuc kopolis kusuut koretap Uganda karnaak

cepo kapoloayeet om kamweneet nyepo mwayak om koret tokol citucuu kuyu mpo Stephen Kiprotich nye kipolis om mwayak ce koyeek om Beijing Olympics om koretap china om



kenyiitap kisyerook ayeeny ok taman ok ayeeny (2012), kumiyec Cheptegei Joshua nye kikopolis orerosyek ce caang kusutyini Uganda karnakap kopolisyeeet kuyu kenyiitaap kisyerook ayeeny ok taman ok muut (2015) om Beijing, pokolwookiik ayeeny ok taman ok tisap (2017) oko tamonwookiik ayeeny ok taman ok sokol (2019) om Doha Qatar, nto kenyiitap pokolwookiik ayeeny ok tiptim Tokyo Olympics ok alaak ce caang ce kikopolis, alaak yec kuyu raat mpo Jacob Kiplimo, Oscar Chelimo ok alaak ce caang ce naraniic.

Kupo kony Mosopisyek kuyu tupcemwa alaak cepoo kalengin kuce cinget kuyu piic cepo poryot yu raat poryetap cepngaleek nyekipo kenyiitap kisyeeer akeenke pokolwookiik sokol ok taman ok sisit (1918) nyekipo cepngaleek. Om poryontinyi kukwa cepngaleek onkukwiy rokoswook cecaang kipeel kapenetap Arkak ongu pakaac pikoo, kucoor tukukwa ok tuuka, kupakaac ongo rekuune tipiic surook kupukakta mutyang yoto kuwec kanyetap onyeet kukwek tapuuk nto om lotuut om kenyiitap pokolwookiik sokol ok taman ok sisit kukocipolis om poryetap cepngaleek cewecwec onyeetap tapuuk kukwek cepeyekanyet nto om yoto konaam Mosopisyek cepngaleek ngu porye kot kopol om tuulwo om benet le cepere motiip cepngaliin. Poryet nyepo mosopisyek oko wusyeeek nyekipo kwenutap kenyiitap kisyeeer akeenke pokolkwookiik sokol ok tiptim ok somok (1923) oko kenyiitap kisyeeer akeenke pokolkwookiik sokol

ok tamonwookiik lo ok angwan (1964) nye kipolis Mosopisyek onye kyaranta wusyeeek om onyetap cerompoo ce caang

Lukune onu: *kimwocini workoyonteeet ceesiira kumwooci tumwet kunye kimwocinii Kiptala Moses*

Ngalyapta nyecwiyat nye cekure le kumusop nye maac koykociintoos oko ngalyepiic alaak cepoo kotap kalengin kusiir wulo cengololyoy yu raat, mooyeek om kupmusop kuce cekure le mooka om lukosyek alaak cepo kalengin, raat om kupmosop ku posyoni nto om lukosyek alaak ku yaat ku posyoni

Mosopisyek kuce cingotitoy nyalekwa ce cwiyyotin kopolis mpo kotkotisyetap lekook kuriptoykey om poyik ok mpo kokoo cepo arengwa. Lekook yec mpo kuce cetocini kanyaak kuruptoykey ok le kiceyiye kumi ngala ne yu raat mpo:

- chemutay le kiceyiye koruron
- kusuro le kuceyiye om poshetap ayeeny yo tokwonyiny komek
- yesho nto ko ceemos le kuceyiye yo kimi komek kaa nto kunemcii cepyosyet poryet lo kiceyesye
- cheptegei le kiceyicii tekeei
- chesaang le kiceyici nyo saang
- chebet le kuceyiye beet
- cherotwo le kicemwane rotwet yo kiceyiye



- cheptalam le kiceyiye yo kupine talamwet
- chesakan le kuceyiye cekwone sakantap amiik

Om Mosopisyek le yo koyotin cepyosook nto yo pore kucamkey kume ce camcinii le kupa saang om korikwa kopora kupontakey cepyosyet nye ceposiceet. Kicekire amiik alaak yo koyotin yu raa mpo le mokwome pany

cipo tyongin co kopok nto koroswopak tyongiik yo koyaat omye kiciyencini le muce kusuut porwoniik kuyu kosokutyet (kireniik) koporu le lekwet kunye kicepeye koroswookap tyongiik yo kicekoyaat. Kimokwome cepyosook mokoyiik yo koyoyiin omye kiciyencinii le moywe mokoyiik lekweet nyomimo kunaar ongu mosokukoromiit yo soceyi kuconguny.

TUTUUK CE TOROREE SOPONTOO

Sakasta.

Cucekekeny, Mosopisyek kuce cinkeet yu piic ce swaakasis ongu sakasta kunye kyorer om pikap mosop nye kumakyintos kule koporu moroonic nyikanaytiit nyoo muce kukwaat tyongiik co lopote, koromiin ponaak, ngangweniik, mosorook oko tyongiik co kingekereec kuyu soyeniik, torook, tuumwook ok alaak luket, cisotyini le mucengomyonontinyiokngikanyantinyi nyi kusitcii Mosopisyek wokukoromiit mwayaak. Kicipeti mpo sakasta le sucenyoor pencoo nye kawecwec omisyet ongu paar mucasta, cesuut mpo sakanta wocewale omiik, sakasta kinye kicipetii kopolis posyosyook co po yiiwoot nyopo tyongiik co tumungeec kuyu ponaak, siikook. Nto tyongiik co woyeec kuyu soyeniik kuce kucisokose yo komey omnye kwoni kulekute

onyoo, swakasisyaak kuce kupole ngortiineek ce poroyeec om taraat ongu moricec om nguuny ngoleleye sokeek sumakas tyongiik lakwaar om areet ake, kikwetisyee swakasiyaak ngokiik okay kicaas tyongta, nto katekisyee porook yu areet nye lekiit nye kaname tyongiik co tumungeec kuyu mpo ponaak ok ngonweniik. Kumi ngaleek ce kicekure kunomttoyke ok sakasta kuyu raa le memuce wo sakas kumi panyeeek alaake ko, mewetekey ci nye wiiy mot nto ponto toriit ce muyoteec omnye muce we koweco puuc nye munepaar tyong kupeye kikopoor sakasta nyo kupo taay lee yekacipetekey lee mocecurtoy. Picutucu kumoponto toriit cetoponeec kuce kucosyini kopuur kaa kukacetay lee cekarakta ngaleek coo kikitook. Nto cwiysisyetap panyeeek kinyee kiciye kuruptoykey lee kekeyine kuyu raa lee citoo nyo kopore tyongta



kumaac lee ceeywe penyoo nye cwiyat kuyu caatiit, motiit, mukuletyo ok takateet. Kiyutinyi kunye kititire swakasiyak alaak lee musyini paar onginyi tyongtya nyengung senyuru onginyi latuuk ceekuuk.

Nayisyetap mutongileniik

Mosopisyek kucee kunayee mutongileniik, ceek kucee kukucingoto

lee noyotii mutongileniik yu omiik ok sakityeek om wook. Ceek kuce kukoromeec om ripsetap sakamiik. Mosopisyek kuce kukoromeec ku saat mwenkongiitkap koreet ce taponeec ongu kupetii mpo samakitap poniitek ok mwoliiteek om wook kuyu omit ongu sakiit. Okoy pantanyii tocesiite lee kumyateet ku sakitya nye nyikiis om wule mite Mosopisyek.

Mosopisyek ok tukuukwa ce sete owunyeek



*Tukuuk alaak
cu ce sete
Mosopisyek
owunyeek*



Tukuuk ce tokunootiin ce setee Mosopisyek

Yekiit- cekenere omiik, surok

Tempet- cekere kurket, cemoye omiik

Kulungut- cesete tekantet, cuyisye cename ngenta, aryanteet, omiik, cecoconisyee

Kerepet- cekonore ngotoroniik, cipete rekoo, lokyini ngokook

Seswet- tesetap omisyoo, cecoconisyee, cuyisye om sakwonutok, cewongonisyee

Sooyet- cekute maat, sokoromtiit, ceyiye peko ok Lakwek, cekute yu kurerut/ kurerut

Cemulyangut- tesetap omisyoo

Cepynosok kot koromin cesete tosook, sete mpo tipiik tosook kot yo kacineet, cinete lekook setisyetap tosook yomite cepynosok kisetisiyi.

Cingotito Mosopisyek koloksengwa nye cwiyyat nye kure lotosyokwa lee polot, cesete kusyerutap tuuka ok cepo tyongiiik alaak yu molilyo ok soyet

KANTOSYEET

Kantosyet om Koston

kostoniik kuce Ntocini pontetap katya, om areet ake muce kontoci werit nyowo kukokopurcii poyiikap areet. yekotope kot kutook kule momi wero katya, werit nyewo nyepo koyin nye malokwen poyiik koyoncii ngalekkap koytinyoo om kainetap kwan. Ntene mpoyo lee, kumi ngalek ce cetukyini curuptoykey ok kopurtoo nyepo ciicoto mece celeekwen. Ngalekutucu mace cekas cuyu mpo lee muce ciicii kunam nyigyisunwockap katya ongu cii nye copot ongu tycinyii ngalekap manta.

Workoyiik

Mosopisyek kice kiponto kantosyeet nyepo workoyiik, weti kot kutok pate kwenengit nto yo katok kukwichi poyiik

ndarastinaak ce ketilil kantosyet, ceek kuce kimuce kunyoor ngalek alaak cemuce kukwa kuyu asista, rupet, porwoniik, talangwet, kuskusyonuk ce ketye komukoywekap pikap koret ok alaak, ngalecutucu kice kicipunte poyiik kupunto wule mite pikap koret sukunget kyiytockikey ngalek ce miyotic cemite kukwoni

Kokwetap poyiik

Poyicitucu kice kicekweye kuruptoykey oko kopurto ok curtayatet om kapurto nyepo pikap koret. Ceek kice ki ceyeec ce tilyoy om tatyap pikap koret wule moce kupeta ngalek kupoye ngalekwa kuce ye kakotilya kupo lotup puryoci nye tokoserpentoy. Ceek kice kiyoncini luket ndarastinak om pikap koret. Ceek kice kicekweye kukwane artunwek.



Picitucu kice kintocini cito nye kacekwa kukwane artunwek ce cwiyon ok poyiik lee cokuyonci pikoo tokol nye momi le kecone ar ne, yisyet nye nyikis nyepo lukontinyi le kopurci kotisyet ongsut comyet om kwenutap pikoo co kanyoor rongiryet ongu muce kame mpoci. Ngalectucu kuce tokutoku ongu kwiyisye mpopandanyi pikap mosop tokusut comyet. Ake yeec mpo kule kopurci poyicitucu ngalek cepo rongiryet on kostonic co kikomutkey pikoo.

Poyicitucu kuce kuneme mpo ngalek cepo corset, rongiryet om kweenutap Mosopisyek oko ngalek alaak ce cwiyotin cenemekey ok tapanta oko kamusyet nyepo tolosyetap pikap koret.

Mosopisyek kice kiponto potyoyisyengwa nye kintocini luketap poyiik cecekure "kirwokiik" ce cutecu kuce kucelekwene kukacekas koromin kopurto nyepo leet wule kipurtoy ciitoo kuyu raat mpo le mocemececi nye sonkapkor, cemece ci nye copoot, tamoon, kuputyem ongu mo colwookin. Luketap poyicitucu kice kiwoyitcini ngalekap mosop copo ryokutok ce cipurcini ngwuung ngalecitucu om kweenutap Mosopisyek nye momi kwayatet.

Kantosyet nyepo areet

Kantoyiik cepo areet kice kicekweye kuruptoykey kapurto nye topoon oko kiletet. Ye wokweye poyiik cepo areet le kakwek kandoyintengwa

kukakokwang le ci nye copoot ongu curtat. Kandoyindet nyepo areet kunye woyintcini katosyet tokol oko copeetap ngalek kumite wol ketisyet nyo kopintekey kostoniic

Kantoyiikap areet kuce kupeti kot okay koyokoty ngalek cokapuciyitu kupa kokwet nyepo luketap poyiik cepo kokwet. Ye pore kostonic kukwiyta sokwontok kumusyini kopurci ongo torooc kantoyiik cepo areet cokucoop wule macenamta tulyanatet nyepo kostoniic nto artunweek alaak.

Ciyenci yinteet

Kiyencini Mosopisyek le yinteet nyo wo kinye mite asista kupoyo ye kongwok asista kicenemcini toorot ongu kiyencini le yekotope kot kicumucta, kuwo yinteet wokomung.

Kutompo ciye ngolyo ake tokol,kice soyee nye cuyaat.Kiyeentuni pelseet tap koresek ceywetuni oyeek sukukwiyi ngalek cepo kakitaat.Nye kotupukot kuco asista nye koy,cepeel korosek cingarecee oyeek kugon ropta om kukimuce kukwiyis manta.Kiyentuni lee mii oyeek cepo koston cemuce kukur muyoniik cepo pikoo cekipok co kitaponeec co kolyoyis ye kokoco wuyintakey.Ye kotupu kot kutok ngoloo nye muyaat yuu raat mpo porwoniik,syenuneteet tap piiko nye koy,tokutok oko yee kakwa kupeyok ce muyoteec ciyentuni lee cewyutekey oyeek co muyoteec. kupele korosek sokungareec oyeek.



Omiikwa om alaak ku; pakaa, mosonguk, nombek, puryasinak, myatet, cekoo ok pencoo. Kiseenik ku omik ce kyonyiny

ce kucame Mosopisyek.

(Lukune anu: Moses Mwanga Kapchekwengu, Kiptala Moses)

KAPURTO OK TUKUUK CE CIYENCINI MOSOPISYEK

A. Wonset

Wonsetap weriik oko tipiik: ntarastintinyi kunye kikwi Mosopisyek nye kikoyeet. Kiyencini poyiik lee kingololyi ceek yinteet kusiir workoyiik ceminye koretap misiri lee kuwon werikwa sokunget kucweyekis om pikalak tokol. Mosopisyek kice cingetito wonsontinyi kuyu ntarastiit nye kikwiisyie kenyisyek ce caang, ceek kice mute weriik ok tipiik okay ayiin lekito koyongto kasimetiit nyepo Uganda wonsetap tipiik nye akay pandanyi tokumi cingolone. Kicitoroor wonsetap weriik.

Ndarastintinyi kinye kipoyiit latiik om koret tokol omye cekesele kicomcin koret tokol le wonsetap weriik kunye topon. Kupoye kipa piko cepo tililyet kot konkwaany lee komusyini cewon ci ake tokol nye wero omnye yo kacewon kopicyiny poor ake tokol nyo cinontoykey. Kupoye yo kacewon cito kisyeruut nyopo taay nye moweec mamutet kuwuyiit yo kotope kot kasaap.

Ngalyontet ake yeec nyepo latiik kulee ciyisyie cekwor citilya lee kakwek ci nye kawoyiit onkomuce koyongci ngalek co kacitorci. Puryo ci nye ciyweye nto cecemci kontoci yemet nto komutis kutompo kot cewon kupowulo wonset om Mosopisyek nye citilye lee kanyoor cito woyinto nye muce korwokci naraniik kumutyoci mwonin ake tokol nyo mokutuye om posyosyok cepo taay, wute nyikanyantiit naraniik cepo mosop sokunget lee komuuc koyongci ankukwiiy ndarastinak alaak co mokyini wu mpo lee muce kweek kantoyin nyepo yemet.

Kiriptoyke ok Mosopisyek, wonsetap tipiik kinye kikico ongu wo taay tocewonso om cetukyini ngalek cu.

Kicisotcini lee wonsetap tipiik kinye mosukorekune makatet nyepo moroniik kupoye kupeti moroniik orok nto kenyisyek kumi sakasta, seteet nto



okisyetap tuuka. Ngalyonteet ake kule ceptake nyekicepere ceereeween lee kimyan ongusyen ongutaay mosap kenyisyek cecaang. Yencini poyiikap mosop lee nto kucepii kitanny nte kumuce cecaar cinuum karatiik coo kiwuuryo powulo kotilya poyiik lee kaykay cewoon ceereeween sokupa karatiik cemiyoteec. Yoto cecemciin nctilya lee cewoon ceepii nyematya kuwecweckey ngalek kunyool ngusap ceereeween.

Ngolyonteet ake nye kicitikyini om wonsetap tipiik ku tililyet nto nyitinyo kumecemece lee kupong tipiik okoyeec mpo lee kucomcii ndarastiit cepyosook koyongci onguciwute sokwonuteek alaak kuyu retisyetap sinentet nyepo punta. Sinented ku samityake nyepo wok nyekikoyenci Mosopisyek om ndarastingwa lee ponto kupeyok. Ye keceretci citake lee, ciyencini lee cicoto kinye kaceywe kupeyok kupoye ponto

pekoo ce karkey ceey ongu kopo kony ciyencini poyiikap mosop lee samiy nto keet nyeponto pekoo cekarkey ceey kinye ngapaat ongu muce kwiy ndarastinak alaak cecwiyotin. Sinented kinye ceretyini tonteet nyepo kaywaya om sakwonutook alaak cocwiyotin kuyu mpo wonset, yoceyotu ngogin ok alaak cemakarkeey. Wonsetap tipiik kinye kicecamta sukunget kucomci cepyosok kukwiy ndarastinak alaak om yemeet kuyu kulany cookee ngonum omiik, konyiit teret ok peeka maa yo ceyesyi ake yeec kulee kuyatita tipiik kukwek piic ceyeec ngorwokci mpo tipiik copo kenyisyek cemungeec kukwek piic cecikoseke om yemeet kopolis koromin om copo piikwa.

Kitake nyemomoce lee ceutyte kulee, wonsetap tipiik kinye kikoyongto ntarastiit nyo kicitilyoy koyongto wonsetap tipiik om kenyiitap kisyeeerook ayeeny ok taman.

B. Wule wontoy Mosopisyek weriik

Nyepo taayta mece lekwet nyo kopunto kenyisyek tamonwookiik lo ok tamonwookiik sokol kusoom poyiik lee peere ceewona, yoto manget pontet kucaam nto kataay loo kosoomto weriit koyongune lee tyaa kenyisyekap lekwet nto kikyiytake nyetya ciy sakwet. Yee kacamta poyiik, kicaac weriik kukwiyitakey kutuum tumwoniik cepo wonset om kiyengungwa nto katyampo corwet kile kosolong.

Ntoyoto lee kicaac ngosyetap mayek ok mumareek ok cenaay myatet nyepo Lakwek kumi kyityocinikeey ngalaleet nyepo tulyonteek, latosyook, motureeniik, mutiik oko punt ake mangalale ngotilya lee ngoo nye mokukwek:

- i. *Pasupen-* nyewo nyepo posyet nyecontoy supentap keciryet



- ii. *Pamongo*- nyi lee ku corwa nyo kurupokeey ok wonset nyenguung ngucontooy wunweet
- iii. *Ndowo*- nyi lee ku corwet nyo kicewonook tukwaay ngucontooy rortaa.

Om kirwokontinyi po ngalalet kumokwosonci pontetap katya pasupen kontoci kirwoket wulo moweto sakwet.

Om yooto le kutecemace lekook om taty poyiik kowalkey lee ngalek tokol co mi kutese tay kuruptokey ok wonset kuce musyni kupe nye moceketey lot ngoo kotoc cee kotoc.

Om posyotonye po ngalalet, matureniik ok weriik co poree ce won ceywe kucoponyis komek cepo taytya ce cekurele poryontet, yiteyu kuye makotilya le nyotyotinkey weriik lee si ce won. Ngolontet ake nye makoker ku le ciyogto werik kupa wokukur tulyontok oko coronutok co kacekway ongu wocii posyet nyepo sakweet.

Yo kappa werik kurset kumanencii tulyontok krapunaak nto kokurtocii tukuk alaak yo cewone. Yiteyu ye mocomcii poyiik kupe tay kungosyo komeek ce cang ce mopoyit posyet nyo cewonse kupe ye posyontiyo le makukwa mpo pikap koret ce cang. Om posyet nyo po lotuk nyo cetukinikey kutompo ce sire lekook om ngentya kumaac le cetat kuruptoykey ok puntap kwan kutoku le werik co kunyosio

pintap mpo kwan kuce monyosio tay om tateet. Kumacaac cesir lekook cyise woryonteet nye maac kusirwo.

Cotocini matureniik, kumacirok kukwa kaa wule mokotorooc mpo sankangwa. Ciye citokuye tokol om ndaratinak cepo sakwet cecikororene kapisa kumi mpo pendaret nye kaceratyi ketiit om sang nye ciyentunyi le puryo yomat nye mokotumtim okey sawet nye kaciwang wonset.

Cetumcii lokok kiyeeec, mocomcini moturenuuk kuruuy nto kowo wulyake okooy kot ceewoon. Om komooy lee caang ndarastinak ce mocicii, om yo kowo koruur lee cekweer onyo ongu mowecekeey kelyo nyo kopete. Nyepo lotuut kukwane onyo okoy kot kupun lo cecwiyte kuwo cii wulo wocewonee. Nto wopunto lekook kaa cetuup om yeyanteet ongu paa lekook wokoyonge kiyeng kupunte ngatwek

Cemuut lekook kukase yemet tokol lee kakany lekweet nye tyaa ongu kewalkeey leenee kukure areengwa. Yekakany topon Kukuur cemeryanteet kwaan nto kotulyake tokol cokorek yewunyek kukakokete mpo taany, yekowokukany lekook tapon kicaac sakweet kuwo taay cetume tumwoniic ok omiisyyet.

Nto kowopa cemeriik kusopyo citita sakwet nye ngetune cemeriik kukwane weryonteet kukwek piic ceyeeec kukocekwosoncii puntaa nyenwa



Om luketap Mosopisyek om kotap kalengin ciyicini lee pontoo punuteek sisit ntecuteco ku:

Manyanta somonyonntokapceesaakaat nto ceepiilaat cisotyini lee punta nyitenyi nyepo taayta om Mosopisyek kupoye cisotyini kaynaak tucu lee kikwane posyosyook ce kiwo roptaa kot yo kicemi cewonsii kuyu kwenutap keniyitap kisyeeer akeenke pokolwookiik sokol ok sokol okoy keniyitap kisyeeer akeenke pokolwookiik sokol ok taman (1900-1910)

Cumo nto ntatwa nto mukompotyek nto almakanda. Pundinyi kunye ricece keniyitap kisyeeer akeenke pokolwookiik sokol ok taman ok angwan okoy keniyitap kisyeeer akeenke pokolwookiik sokol ok tiptmim (1914-1920) nye kirip tapantaa om wule mite pikap koret kopolis poryeet nyekipo keniyitap kisyeeer akeenke pokolwookiik sokol ok tamam ok sisit om poryetap ceepngaleek

Sowe nto mucunguyeeek nto kapsulwali nto kapnteke. Puntinyi kunye kicewone yekitile yekutiile ntekeet nyetai toroot on mosop cekuur puntintinyi lee kapnteke om luketap puntintinyi yeec, mice kicewone taay cecekure lee kapsulwali omye kikeniyit nyoto nye kipo tayta cekaas ciloce surook kopolis pariit om yo kucewoncii powulo sowocetocii puntintinyi lee kapsulwali puntintinyi kunye kicewone kiceke keniyitap kisyeeer akeenke pokolwookiik sokol ok tiptim ok ayeeny okoy keniyitap kisyeeer akeenke pokolwookiik sokol ok tiptim ok sisit

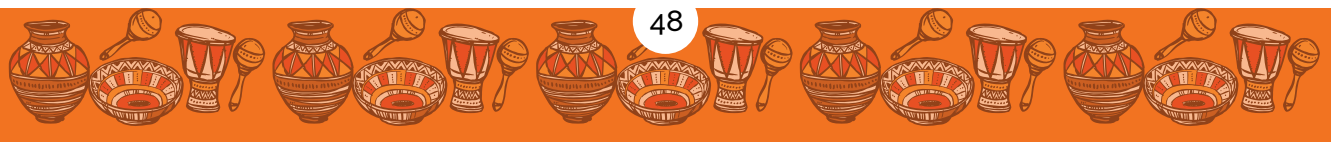
(1922-1928)

Korongoro kupunta nye kucewone keniyitap kisyeeer akeenke pokolwookiik ok sosom okoy keniyitap kisyeeer akeenke pokolwookiik sokol ok sosom ok lo (1930-1936) Punitinyi kunye cingotitoy lee kimoponto kapwoyisyo om ceekto ngiit ongu piic ce kipororot ongu cingurekey nye kimomii kopuur nye tapoon.

Kwoimeteek kuce kicewone keniyitap kisyeeer akeenke pokolwookiik sokol ok sosom ok sisit okoy keniyitap kisyeeer akeenke pokolwookiik sokol oko artam ok angwan (1938-1944), punitinyi kunye kusut ngalek cecaang celeleec om kosotoyweek cenemekey ok mungisyetap Mosopisyek, cisotyini lee ceec kice kiponto ngongutook ce kitaponeec om wule mite pikap koret

Kaplalaac kupunta nyekucewone kiceke keniyitap kisyeeer akeenke pokolwookiik sokol ok artam ok lo okoy keniyitap kisyeeer akeenke pokolwookiik sokol ok konom (1946-1950) om posyosyokap punitinyi kunye kutook ngalek celelaac kopolis kolocetap surook om wule mi pikap koret

Mnyiikeew. Punta nyityi ye kucewone kicekey keniyitap kisyeeer akeenke pokolwookiik sokol ok conoom ok oyeeny okooy kisyeeer akeenke pokolwookiik sokol ok Konom ok lo (1952-1956). Puntinyi kunye kucewone om kanyit nye kawecweeckey mungisyet tap piko kukwane kepen co kuminy wulo para kuyu keew.



Nyonki punta nyi nye kicewone kicake kenyitap kisyeeer akeenke pokolwookiik sokol ok konoom sisit okoy kisyeeer akeenke pokolwookiik sokol ok tamomwookiik lo ok ayeeny (1958-1962) puntinyi kunye kucicolcol coronuteek kupa rotweet om sawet nye kitompo kukwityocikeey

Ngokot konget poyiikap mosop latiikap

wonset, misyini cinget lee kiwecweckey wonset koromin kuyu raat lee poyiik alaak kice kwere lekokwa wocewone suputal kopolis kot piko co kipa tini. Alaak kuce wone lokokwa kuta kumungeec kopolis pikap tiinii alaak, om areet ake nye mocimuce weyine lee kawoon alaake lokokwa nye mocerupe ntarastiit nto kacewoon nye mocekenye kenyiit nto kopunta.

C. Sakwet nyepo kotkotisyetap lek

Kotkotisyetap lek om pikap mosop



Kotkotisyet kunye kiciye kooroon nto kokosolony, poyiik ok cesook coo kikilyo. kukwoni ngunaam rotwet,

katetap siron, cemakankanyet ok cekoo, kucupto katetap siron ngung, ngotore cemokonkonyet kumite



kurongyini cekoo ongumite kukure kanyak cepo poyiik co kipok ongu kiponto kopurto nye kitapon ntene ye kawo cemokonkonyet oko katetap siron kot koyo cekuur lekwet kanyet omye kacaam oyiik kanyet nyoto.

Kotkotisyontinyi cekure kanyak cokipo mpo kuko nto mpo koko kinye kipo latiik omye konu ceropta kanyak cepo pikoo cokipok co po ko

Kotkotisyontinyi kunye kikyiyee kutompo kowonye lekwet posyosyok tisap kicake kaceyi omye yekacasta lekwet nye kooy kumokotangany oyiik nguriir okokoy yomokuru.

Kanyet nyecekening yongetu

Kanyantinyi kunye cekoning yo ngetu cemeryantet kukacipunte ndarastinak cecaang cepo kirwoket kumi mpo wolyo sitatet, rwoksetap putek om met ok kapkwenet nyepo wirtayetap rungunneek kosiir ketiik cekoyeec

Kanyakticu cekonu yocengetu kuyu mpo ndiwa, sumotwo, andyema, ngeiwo. Kanyakticu kice kuponto kiye pooruu ongu ngo kowome cito kukayek kanya nye ceroptoyci lekok

Mpo cesok kiponto kanyok cuu atayi, mesa, munyereti, erina, mukowa, aleeso, nyeresa ok alaak cecaang

Kanyok ce cwiyotin

Kanyok ce cwiyotiin koromiin kuce ceywencinii lekwet nye ngok nto seremiin kuyu cekweec- ku lekwet nyo

cenyosye ceyii nto cesuro kunyo keere lekwet nyo konyosyo, kanyaktucu tukway kuce cekure weriit nto ko ceepto nto lekwet nyo ruupe ngokiit nto cekure lee kiisa, nto kanyak kuyu ceptuum nto cepoyi kupo lekok co kokyopiky kontowune korengok ngulot motiit

Ye koceyi lekwet ongume kamet ku cacecaamke nto kaame kwan kutompo ceyiye lekwet cekuure lekwet lee Pomcii nto Kumeey kupo karimani nto Cepomcii nto Cemeey kupo tipiik. Nto yiyeteet nyo toku kucoesut poroyiin nye kooy nye munanyoor ceesyet lekwa ongu ciyisye sakityekap koret sokukoyakai yokoceyi lekwet kumocekuur lee cesakiit. Nto yeec ye keceyi lekwa kukocesuat poroyinto nye kooy munacenyor lekwa cekuur lekwet lee ceekwel omnye lekwa nye kukol.

D. Sokwonutepak keyset

Mosopisyek kuce tokutikyini komutisyet nyo kupo kony, nto komutisyonuk ciiticuu kuwook anwang.

nyepo tatya kunye peti poyiik koyetyo nyepo ayeeny kunye peerenekeye lekok

nyepo somok kunye cemoktoy cepto nyepo anwang kukantayisyet.

Komutisyet om kotap mosop ku kitakeenke nye kuciyweye koromiin kupeye kiiy ake tokol nyo kowekeyi kuyu kantoyet kumusyini lee kukekesye.



Yokowaluum lee lekwet kunye konyoor corwenyi kukesyi poyiik ok tulyontok kukiit ongu teep kopurto nyepo katya wulo coone lekwet, ngalek ce nyikiseec cecetepe kule mingala leet ceyu omoluut, porwon cekipo kony, piic ce pon ok alaak. Ntoye kowocetep ongu cinget lee curtotin ngalek, kucaac raat poyiik kucoop tukuuk ceepo konset kuyu raat mpo tomotet, tuuka, wareek, surook, tariit ok komek.

Kuyisyetap poyiik ok tulyontook kotitiir ngorwokyi lekok co kayaam komutiis nto cimit. Yo kowo konget poyiik corwetap lekwet ongu kacaam kupa kayetcoo nye wocecoomcintos koneeywek (kyirii ketiik)

Yekotepe kot kutook lee kokesyo cii ongu piir mokonso, kumonyoru koywoyisyo ake tokol om kopikoyisye ok tulyontok ongu mocerutocini nto mocekure yekemi sokwonutok kopikoy. Mocemcini mpo ntaratiit lee kuwo sakwonutok tokol nyenemekey ok kesyo. Musyini mpo cinget lee konaywek citucu kuce muce kucaam ntarastiit lee celipanee mususu kotikoo kucirii ketiik ongu mi tilyanateet kuwetii nye topoon, ngalyontet ake nye nyikiis kule mocenyosye cekonung tukuukap leekwengung kuyu tuuka kutompo wangte cepo kamet. Yekaceyaac ciito kuloyiit ongutaay munakonso komucee kuwaal poyiik kuut kumomucee mpo kopuur lekok tapoon co coceyi om kaa.

Yekotepe kot kusice cepo lekwet kaa, kumo kokoci poyiik kumacii cii ake tokol

kopolyis pikoalek coo ponto korket ake omnye puryo cii nye muning nye munokesyo nye muce kucerecyi ongu caam komet ceptap punguu kupoye lekwa nye po pay nye mukul kunye kucenemkyini torot ongu cyiyweye koromin, nye mpo ye kokyimut ku mokulanta konset nyenyi kopol ceptap punguu. Nyalecuu kice kikiyiye cetiikyini le kopuur leekok nyemoyiye lekok kumungeec okoy kupa koriikwa kumukulooc.

Om kotap mosop kumi ngalek ce kicekure kunemekey ok sakweyanetet nyopo piko co mungeec co topoo kot komutkey kuyu lee kumemutisyi kutompo cewoning. Kicyiyentyini le yecowo lekwet sakwayenateet kutompo cewone kumo taskan om poset nyo cewone kot kumee powule lekok co kukyinket le kikowutekey sakwayanetet kuce kume kyiyweye onkumuce mpo cerorci nto kocetume tumwonuk ceporu miyotyontunyo, yeketepe kot sakweyan yuku lekwa kumororcing pikoo.

Om posyosyok cupo pantanyi kinye kuco keyset nye leel nye kusut cumpec kupunune tiniineek kowut kotap mosop ongu kimaac kucaamat mpo piko alaake koplis co kipa tinii nto kumi mpoyo lee kutokumi kocutotet nyepo ntarastiitap komutisyet kuyu lee musyini tecelipan konaywek

Ngolyonteet ake kule kiwacweckey kopurto nye kumocecaamcini pikoo lee kupa wokupal mpo sakityekwa co



kinyoyekey kunyo ngolyontontinyi kinye kikokuskus swametap Mosopisyek nye serene porwoniik alaale tokol kot kumutya mpo pikwa

Woketkinyekucilulyokupoyecinumune poyiikap mosop komukoywek cepo ripsetap woket ongu cekwosoncii pikap UWA ce om pantanyi yicintoos ok piko co nyeree woket

Ngalek cecaang kuyu mpo koreseek kuce kumocepele omye ntarastinaak

citucu kule kumocecomu

Mosopiyek kuce kimoponto congintap tuuka kuyu lo kutento nto mwengoniik co kisuutu myatet omye tulwet tokol kunye kiceweec ceripe tyongiik ongu kumo cecomcini Mosopisyek kutiic. Citecu kuce kiwecweec mpo komutisyet omnye kimoponto pikoo tukuk.

(Lukune anu: Moses Mwangi Kapchekwengu)

E. Mosopisyek ok kirisyet

Corwantiitap piko co mungeec ok pikoo coyeece ciipo punta ake kuce kimocemece omye kicisotyini lee mecee cekarakta comyet nyepo piiko ce mungeec ok cewoyeece sukunget kuco koywoyisyet ok wule cemungtoy om piikap mosop.

Meyam kipoci kumunesoom kupeye kicetikyini le tukun ce kacecoor nto kakyaam kumuno cinget kumosuut ngokuus ongonaam mpo lekok om posyosyok co kwooni, ngalecutucu kuce kitikyini lee kunarta piko ngalekap manta ku mungeec om wulo mite piikwa.

Mosopisyek kice kiyencini lee kiiy ake tokol nyo kakyiik kumomi lekweyet kuwu yemomite asistaa ok arawet kumocurtow omnye moponto kupoyok

Mocengope mwengon kukame arawet kupeye ciyencini lee ye kengap

mwenget kumi arawet meyinto, kumataysakamuk mowucii mwengoniik kupowulo lee ngopsetap mwengoniik om mosop kinye cece arawetap **kipsit okoy araweta wakitap let.**

Melwee cekoo ngeyam pencoo kupoye ciyencini lee yekayam pencoo ngeluu cekoo kumanaam kitinapak teeta ngamook oko mpo lee yekeyam pencoo ngeluu cekoo kumalelakay teeta nto ko motya ngurewon. Kirisyonyinyi kunye kupo lee kurop pikoo omiisyeet sukunget kuripokis omiik. Nto kupoyit manta ku matopoon yam omit tokol co kacesat.

Poyiik kice kimecemace la kuruui ok cepyosok kwa ye pere sekwer tuka kepen om ye kikyweye congyensetap tuka.

(Lukune lo: Moses Mwangi Kapchekwengu, Kiptala Moses)



F. Tumwонуuk, atintoniic ok cepityongocooc kap mosopisyek cepoo keny

Tumwонуukap koret

Cemuntartiit- tumutinyi kinye kicetume koporu swamet karimaniik kot yo cemi sakwet ye celekwenee coorweet.

Seryet- kicetume seryet kopolis kopoor nguwe pikoo ngikanyateet

Tumtapkoo- kutumto nye kicetume poyiik ok cepyosok co kokilyo om posyet nyo cetikyini lekok cepore sucewoon tuun

Woroonto- kutumto nye cenyosye cetuum kukacipolis om yowonto

Ceepkoyeet- kutumto nye tume weriik nyepotayta koporu ngikanyantiit oko lee kenyiit ntoto nyepo wonset

Tumwoniikap kisisyo- kice kicetume cemite cekusisyii omiik pikoo cepoo kwoloyiit nto moyiket

Tumwoniikap kesyet- tumwonikticu kice kicetume koprcii pikap koret lee kacimiit ceptapaay kuwokonyii ongu mpo yeec koporcii poyiik cepoo pikooy kee cemicekworu lekwa kaa nye kacimuut oko yeec mpo lee kucetume tumwonikticu koporcii cii ake tokol nyo kikiname kong lekwanatoo lee kacimuut kunyo kemoyeme lee wutekey

Mosiseet- koroming kot tumtap mosiset kunye kitume cepyosok nto lekok ongu

tum nye kucetume cii ngungye ongu cepunyune kutit koporu nyerunetet ake ntene kupucyi ye seyamee lokoi cito nye katum mosiset om nye kimenget le ponto om co sote ne.

Yuyoteetap tumwoniikap keny

1 "Cekwoneceptiyoykorenyo
eeheeeeeeh
heeeeeehhee
aramoi eh hee
cekwoneceptiyoykorenyo
eeheeeeeeh
heeeeeehhee
sengwerin eh hee
heeeeeehhee
cekwoneceptiyoykorenyo"

2 "Sererwo
eeheeh
Cemacaceeksererwenyo
eeheeh
cemacaceeksererwenyo
angurwo
eeheeh
cemacaceeksererwenyo"



Latikap tumwoniikap koret om pikap mosop

Tumwoniikap koret kuce kiciyisye kopor ngalek ce cwiytin kuyu kuywe naraniik nyikanyantiit ongukon ngarakwek yomite piko wuyinto, latiik alaak ceponto tumwoniikap koret kulee cepmwatye lokoywek alaak kupa wule mite pikap koret, ake kule, sutuu comyet ongu tostoy ngolyonteetap cepoyekey.

Tumwoniikap koret kice kiceroptoy poyiik kupa wule mite lokok kusiir kanetisyet wulo cetumtoy. Citecu kice kiciye om posyoyok co kacitita tuyosyok alaak, yo mite kutume poyiik kumite naraniik kukese wulo tumtoy. Tumwoniik citecu kice kiceroptocini pikoo co luket ok lukosyey co kikoyomokey kopolis kot yo cemite cengololyini naraniic co po punta ake, cinete mpo pikoo

tumwonucutucu wulo kaciyomecikey

Atintoniic

Mosopisyek kuce ponto atintoniic cecaang kuyu lukosyey alaak cepokoret om Afrika ce om alaak om atintoniic kucu:

- Cemeelekwot, macemeele kalwal.
- Kut nye kyam mwai, muce'cakwam sakat.
- Mayutye ngook le kimelee kowo.
- Memwole cii katap cii
- Moo'misiye cii rotwop cii.
- Mo ciipeetisakas kumii panyeeek koo.
- Moome nye ngin'ngin teta

The Mosopisyek and their riddles

Sno	Riddle	Response
1	Ongin'ongin	Poninteet
2	TangurureKuswapulKukosu	Pusiit
3	Somu Mi Wok	Mwenkeet
4	Kapulpul, KaciipNguny	KatetapSiron
5	Kapute LwentokPukantinyiSoywo	Perngenyeeet)
6	ApoonteLekwa Nye Weere PunukKween	Mukankeet
7	KilayKooKotKunget Kiy Nye Piciiy	Mwolteet
8	AnoomiManyooru	Areet
9	woloo apuri, kopuure, woloo aweeti kuweeti	Atotoyto

(Lukune lo: Moses Mwangi Kapchekwengu, Kiptala moses)



G. Mosopishek sakityekap koret cepoo mosopisyek

Mosopishek kice kikwiyisye sakityekap koret om kenysisyek cecaang ongwisiyi tapoon. Powulo teciyisye pantanyi. Omnye om komastake lee sakityekap koret kice nyosyi tapoon, ake yeec

mpo kukule wuyitcini Mosopisyek yesokunyoor konyosyet nyepo sakityek cepo pantanyi kupeye suputalinak ce ciyisye kice ngeri nto momi

Sakityekap koret ok porwoniik ce nyoye

S/N.	Sakityekap Koret	Nyoye Porunee
1	Sokwonteet	Kosekutyeet
2	Angurweet	Yo keyinying moyet
3	Tunkururweet	Purasta
4	Ceeptekanteet	Yeset, mukulyinet
5	Ceemwatyanteet	Yeset, yepetetap met
6	Tworoyonteet	Tyongiik
7	Pusungmwet	Ce ruce Lakwek
8	cemwarasyanteet	Ce ruce Lakwek, Purasta
9	cesamisyeeet	Kireeniik om lekok, portap met



LATIKAP KEPENETAP MUGUSO OKO TULWETAP KONY OM SOPONTAP MOSOPISYEK



Kepenetap Muguso



Kepenatap Muguso ok Mosopisyek

Om keny, Mosopisyek kice kiminye wok nto sontiisyekap keetik okoy kenyisyek cekipo kween yu kowokutok mat. Kokocii kiwecwec mungisyet kuwucii kepen omnye kiyamat wolinpo kepen wole kiyamat nye moroponu ongu momi yomet. Cisotyini lee kenyintap kisyeer akeenke pokolwookiik angwan (14000BC) kiye kiwucinii mosopisyek kepen. yoto kicaac kuminy koponosyocu: Muguso, Nakunkuryee, kayo, cepkutuuw oyeeny, kikusi, kupiswa, kaapceewuut, cepteriit, ceptuum ok alaak cecaang. Nto om kenyitap kisyeer akeenke pokolwookiik sokol ok taman ok sisit (1918) kucaac kuwuur tapanta nye kakwa puuniic ce kakwane sang cokuporye pikoo om kepen kuyu cepngaleek (Nandi) ce kitekyikey kepenatap Muguso ngupaar ngupel pikoo. Yukowo kupok poryoni konet Mosopisyek kuwuwune kepen ngonetkey kuteec koriic (Kotap kilalmat) wulo para.

Ngalyonteet ake nye kiweec pikoo kuwuwune kepen kupa wulo pora kule kitesyikey congintap pikoo kiketeye poroyintap kepen. Kupeye om taay yuun lee kingyeri pikoo ce kipuntooy pokolwookiik sisit (800) kunyo kumontoy puniic powulo sokuporye cepngaleek om Arkak (muguso). Kiponto Mosopisyek kantoyiik ce kicekure mpo le workoyiik nye om akeenke nye kimite kepenatap Arkak ongu ku cemwalya nye kipoo

areetap kaapceekwooy nye kucekure Arapkopurkony ne nye kiyongyini kepenontinyi ongu kirwoyini pikoo lee aloyi maat sawet nyepo komooy sanguntet manta kukas puniic yetit ongu kwa cakupaar pikoo.

Om posyo akeenke lee kukuur workoyonteet pikoo ongu rwokyi lee kwonyoru ngogutyet nto kirwoty nyeporu lee tapan koret kupo yo mite puniik kukwoni cakupaar pikoo kunyo mece celekititu, kupeye kicii nye cengwalya ongu kayee Lakwekci, koserpento pikoo alaake lee toos kapokiit ponteet Lakwek ongu mece mpo lee celekiteno, kicaac yo kayeec kupukatya pikoo ankupa sakanta ok okiisyoo, cepakaatyepoyiik, cepyosok, cemeriic ok lekok cekimemucekey, nyematya kupuun puniic. Ntene cemerya nye kikipuur kurkat kutopen lee kapuun citake kuco kepen nyepo cepyaleek, kungwok cepngalinteet karenget om kotet nyepo mwonet, yoto kukatitakey puniic let kukamwecii pikoo kepen oriit, kupeye kepenet kunye kucekare ketiik ok suswek ce kiyomcotiin kicaac puniic kupelya pikoo kepen kumi workoyontet oriit. Kungeet yetiit ok maat kuruup piko angu mukiis piko tokol.

Ntoyu kowo topen pikoo yetiit lee kalaay kepenet, kukwowen yemet nto pore wokus lee komukuus pikoo om kepen cecaang, kicaac kurekto wo kuriip lakam kumite cuut konomu. Nto yoto lee cepaar ongyomis cepngaleek ongeruup kot wocepaarci nyepo lotut



mosop wule cekure tulwo, onginumune metiit. Wulooto kuwocekuur okoy pantanyi le metip Cepngalin. Yoto le wopok poryetap cepngaleek.

Powulo kicake kenysiyek coto kuwecwecakey Kanyetap kepen ARKAK kukwek Muguso ok tulwo lee kiwocekuur lee Metip cepngalin.

Kupowulo purye kiiy nye kuskis cemwoyleekacepciimosopcoonteet ok tulwetap kony omye tulwontinyi kunye soweec posyosyok co kinyoor Mosopisyek kopolisyet om puniik co kikwone sang ok om ngomnonet nyopo poyiik co kicekenere kepenosyokap tulwetap kony.

*Lukune anu: Moses Mwangi
Kapchekwengu, Kiptala Moses ok
Chemusto Alex*

Omne mecwiye mosopiyek ok tulwetap kony

Tulwetap kony kunye kiminy Mosopisyek kenysiyok cecang cekipo let cemociyite okokoy pantanyi. ntene kriptoykey ok cepityankocook ce kiroru poyiik cepo kony, poru lee kwanetap Mosopisyek cakumung tulwetap kony kinye kikwiyisye yinteet workoyonteet

nye kiporcii le mowu mosopcoonteet kot wonyoor tulwet nye mi peko cecaang, suswekap tuuka, tyongiikap wok, kepenosyeeek, myatet, sakityekap koret ok tulonook ce makukarakta puniic ce keteyomise kotap Mosop.

Kite ake mpo nyepo oyeeny ku kule kikicekurtocii workoyiik Mosopisyek lee mowucii tulwet mite kepenosyok ce mokwek koriikwok cecemunye ongu miny mpo tyongiik co koworiip nto om lotuut kwek kapkonorooy nyipo poyiik co kiponto woyinto om kotap mosop, kupeye tikyini Mosopisyek ntarastinak ok kopurto nyo kipo kony nyo kicekurtocii kupowulo ye kame cii nyewo kuyu workoyonteet nto cii nye seremiin ku macemucii koret ntene om lotuut yo kowo peni kenysiyek kot kowang kweenutap kenysiyek tiptim ok okoy sosom kumacicii ntasumuuteek alaak ongu wo cekanare kapkonorey om kepen okokoy oko okokoy.

Ngolyonteet ake nyepo somok nye mecwiye mosopyonteet ok tulwetap kony kule tulwet nyiyinyi kuce kurtoweec kunye mite tyongiik ce kurtekei artunwek tokol comi mosop kuyi tyongwa.





BENET LOBBY GROUP

Ok kakolyoyiset kucone



The Cross-Cultural
Foundation of Uganda

www.crossculturalfoundation.or.ug

+256 (0)393294675/7