INDEX AND GLOSSARY OF LANGO TERMS AND MATERIAL CULTURE

A'auroga (p. 158). A village about 4 miles from Nabisio in the direction of Aduku.

Abako (pp. 68, 79). Gombololo headquarters in Dokolo saga.

Abani. See Jok Abani.

Abata (pp. 77, 78). Name of a species of tree.

Abeno (pp. 89, 90, 91, 92, 94, 98, 135, 136). Term used for the skin by which a baby is carried on its mother’s back. The process of placing the baby in the skin on its mother’s back is called ‘byela’. The species of animal from which the carrying skin is made depends upon Clan custom. It is usually the skin of the goat or sheep which has been killed at the dong eko ceremony. The leather straps are sewn across the skin at the back. The four ends of the straps are brought together and twisted into a knot at the mother’s breast-bone. The child’s back is supported by the skin and its legs rest on the bottom straps. Carrying slings made of cloth are now often bought from the Indian shops. See Plate IV, drawing 3 at p. 93 and Plate I at p. 58.

Abler (pp. 141, 174). A village about 3 miles south-west of Amaich.

Abila (pp. 17, 22, 50, 113, 140-1, 165, 168, 169, 170, 172-5). A small conical-shaped hut, thatched with grass and about eighteen inches high. The term is also applied to certain plants and trees planted in the otem for magical purposes. The construction and use of the abila are described on pp. 172-5. It is built for magico-religious reasons. See Plate IV, drawing 7 at p. 95.

Abiloru (p. 161). A village near Nabisio.

Abnormal births (pp. 3, 33, 99, 103, 124, 125, 126).

Abnormal natural objects (pp. 4, 33).

Aboi. See Jok aboi.

Aboki (pp. 9, 10, 83, 112, 173). Headquarters of Koli saga.

Abong. See Jok Abong.

Abongamola (pp. 45, 51, 121). A village about 5 miles east of Aduku.

Abonyamankato (pp. 165, 166). A village about 4 miles from Ngai on the Ngai-Achaba road.

Abortion (p. 163). See also Miscarriage.

Absinence (p. 13).

Abuse (pp. 53, 84, 86, 155).

Abyech (p. 68).

Abyssinia (p. 37).


Achapon (pp. 61, 64).


Acher (pp. 142, 149). A shrub used for magical control over animals.

Acholi (pp. 36, 37, 40, 103, 174). A tribe closely akin in language and customs to the Lango and living to the contiguous north of the Lango.

Achurban (pp. 19, 111-15). Funeral ceremonial.

Achudany (p. 30). The most dreaded type of sorcerer or witch.

Achulany (p. 5). The pennant-winged nightjar, which is associated with good luck.

Achungi (p. 155). A village about 3 miles south-east of Aduku.

Aiding (pp. 10, 29). A type of sorcerer or witch.

Adit me atekehe (pp. 42, 43, 44, 56, 87, 103, 104, 105, 145, 146). Clan chief.

Adit me Eto (p. 63). Leader of the Eto group.

Administration (pp. 12, 31, 56, 66, 69, 71, 72, 74, 75, 78, 80, 91, 94, 96, 97, 100, 115, 121, 130, 153, 155, 159, 164, 172). Headquarters of Kwania saga.

Adultery (p. 12).
Adwel (p. 147). An old, worn-out hide or skin.

Aduebepepar (p. 44). A wild plant subject to certain prohibitions in Clan ritual observances.

Aduyeda (p. 91). A village about 5 miles north of Aloro.

After-birth (pp. 97, 98, 102, 131–2).

Age Grades (pp. 14, 38, 39, 40, 47, 50, 51, 60–3, 65, 66, 71, 72, 73, 74, 75, 79).

Age Groups (p. 38). See also Age Grades and Status Groups.

Age Sets (p. 61).

Agents (pp. 71, 75, 80).

Agnates (p. 52).

Aguwata (p. 68). Gombolola headquarters in Dokolo saza.

Aguwata akok (pp. 79, 93, 94, 101, 112, 118, 119, 136, 138, 149). The Lango term for the shell of half a calabash. The apoko has a long neck but the aguwa has a short neck. It is a good receptacle for flour, etc. An old aguwa is called ‘aguwa akok’ and a new one ‘aguwa kech’. I found one old woman making these calabashes in her village. She said that she would sell each calabash for the amount of millet flour that it contained. A drawing of an aguwa will be found facing p. 98 (Plate V, drawing 5). See also Apoko, Keo, Obute, Wal.

Aguwata kech (pp. 79, 98, 119). A new aguwa.

Agwichiri (p. 161). A village near Chiawanti.

Air (pp. 18, 116). The spirit of a man is likened to air. See also Tamo.

Ajua (pp. 14, 25, 121, 143, 149, 153, 156, 165, 167). The ‘rattle’ used by the ajuwaka when divining (psho) and in other ceremonies. It is made from an apoko calabash by inserting some large seeds through a hole in the bottom, which is then corked up. The ajua is held by the neck when shaken and it produces a monotonous, hypnotic rhythm. See Plate V, drawing 3 at p. 98 and Plate X at p. 154.

Ajok (pp. 3, 12–14, 16, 18, 19, 22, 29–30, 33, 34, 106, 123, 126, 157, 161, 170, 171, 175). Sorcerer or witch. One who practises black magic.


Ahai (p. 151). Reedbucket.

Ahalki (p. 149). A shrub used for magical control over animals.

Ahalu (pp. 11, 68). Gombolola headquarters in Eruti saza.

Aka (pp. 159, 160). A medicine-woman of Anwongi.

Ahedi (p. 142). Lango term for a type of plaited grass rope.

Akele (pp. 25, 167). A medicine-woman of Kibugi.

Akeo (p. 56). Relationship term; sister’s daughter.

Akoreloke (pp. 74, 76). Lingo’s village, about 3 miles south of Aduku.

Akot (pp. 18, 115). A village about 6 miles north-east of Aduku.

Akwereddi (pp. 173, 174). A village near Aboki.

Akwon (p. 91). A village about 8 miles south of Aduku.

Alsana (p. 141). A village about 6 miles east of Ngai.

Alai. A village about 3 miles north-west of Orumo. See Plate I at p. 58.

Albinism (p. 175).

Alokato (p. 149). A shrub used for magical control over animals.

Allibor (p. 69).

Alipa (pp. 68, 123). A locality about 7 miles east of Nabiye.

Allira (p. 97). A village near Aduku.

Allito (pp. 79, 149, 168, 174). Gombolola headquarters in Koli saza.

Aloi (p. 68). Gombolola headquarters in Eruti saza.

Alopi (pp. 67, 151, 163). Hartebeest.

Alopi (pp. 9, 13, 79, 91, 110, 170, 175). Headquarters of Atura saza.

Alur (pp. 96, 80). A nilotic tribe living to the north of Lake Albert.

Amagoro. See Won amagoro.

Amalci (pp. 4, 65, 68, 72, 79, 141, 174). Gombolola headquarters in Eruti saza.

Anizaya (p. 74). Lingo’s father’s village, about 4 miles south of Aduku.

Anor (pp. 43, 151). Duiker, small deer.

Amorung (pp. 61, 67, 68, 70, 72, 73). Rhinoceros, but this term is used only in rain ceremonies and as the name of an Age Grade.

Amugo (p. 68). Gombolola headquarters in Moroto saza.

Anwaya (pp. 130, 135). A village about 6 miles south-west of Aduku.
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Amyem (p. 83). Oribi.
Ancestors (pp. 16, 17, 18, 21, 39, 40, 42, 49, 51, 58, 60, 63, 71, 76, 111, 123, 126, 144, 164, 170, 173–5).
Ancestor-worship (pp. 16, 17).
Anep (pp. 13, 22, 29, 93). A village about 3 miles north of Ngotokwe.
Angwechibunge (pp. 79, 141, 174). A village about 5 miles south-west of Dokolo.
Angwen (p. 164). Name of a certain medicine-woman.
Anointing (pp. 43, 55, 70, 98, 100, 102–5, 126, 134, 166). See also Goya tanga, Guelelo, Juko, Wiro.
Anono (pp. 98, 100). A creeper found widespread in Lango. It is used in twin and other fertility ceremonies but not to the same extent as bomo. See Plate IV, drawing 4 at p. 95.
Ant-hill (pp. 33, 64, 133, 158).
Anual (p. 36). A nilotic tribe living near the river Baro well to the north of the Lango.
Anwongi (pp. 3, 112, 159). A village about 4 miles north-west of Nabieso.
Anyeke Clan (p. 89).
Apetia (p. 173). Usually applied to anything 'spread out'. Used particularly of lengths of okango wood spread out on top of the four-posted structure of the abila.
Apire (p. 100). A village about 6 miles south-west of Aduku.
Apho (pp. 86, 96, 143, 150, 152). Shell of a long-necked calabash, which has not been cut in half. It is hollowed out, but the neck and body are left entire. A small apho is used as a vessel from which to drink water, while butter is made in a large size. See also Aqowala, Ken, Obuto, Wal; also Plate V, drawing 3 at p. 98, which is a rattle made from an apho.
Apoli (p. 67). Waterbucket.
Apongpong (pp. 136, 137, 174). The candulabrum euphorbias, which is of importance ritually. It grows extensively in marshes and propagates itself by means of tubers. When found isolated on high ground, the apongpong has almost certainly been planted there on behalf of a ritual child (atiu akwer, see p. 136). If a cow suffers from sores, a piece of apongpong is made red hot in the fire and pressed against the sore place. Glue is made from its juice for sticking spearheads on to their shafts. See Plate VIII at p. 136.
Apuny (pp. 19, 21, 39, 45, 47, 50, 51, 57, 61, 63, 65–6, 71–2, 75, 80, 111). Final burial rite for the dead.
Aputi (p. 68). Compolola headquarters in Kyoga zona.
Aputiro (p. 67). Wart-hog, used only in rain ceremonies.
Arak me Ongoda (p. 42). Clan name.
Arak me Opelo (p. 42). Clan name.
Arak me tung Ongwal (p. 41). Clan name.
Arak me tung Owiny (p. 42). Clan name.
Aripa (p. 89). Fried flying termites. Flying termites (ngbse) swarm during the night after a shower of rain. Termite mounds are owned by the person who first discovers them. The wife makes her claim by digging in the mound the first hole in which the termites are caught. A fire is lit in this hole and the termites are attracted to it. In some parts of the country a beehive framework, which is covered with grass at swarming time, is placed over the mound to prevent the insects flying away. The termites are fried and stored to be eaten as dakh, when they are rounded up and mixed with salt. They are a great delicacy to the Lango, who often pick up live flying termites and eat them raw. I found aripa very appetising.
Arm ornaments (pp. 65, 105).
Art (p. 35).
Arum (pp. 6, 12, 56, 148, 149, 159, 151). Hunting ground.
Ashes (pp. 60, 99, 112, 114, 122, 123, 133, 146, 148, 167).
Atala (p. 158). A medicine-woman near Nabieso.
Atapara. See Rain pool.
Atek (p. 150). A species of tree.
Atehere (pp. 49, 91). Clan.
Atida. See Jok Atida.
Atil (p. 151). Cob.
Atim (pp. 16, 24, 153–5). Woman from whom jok nam was excoriated.

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Atimu (pp. 98, 99, 100, 146). A long narrow drum about three feet in length. It is hollow all through. The diameter is about seven inches at the base and ten inches at the drumhead, over which is stretched tightly the skin of a monitor lizard, which is held in place by means of small wooden pegs driven into the outer rim. This drum is of the same shape as the mortar (pany) used by women for pounding food-stuffs. The atimu is used in twin ceremonies, where it is indispensable. It used also to be used in the old type of Lango band (see The Lango, p. 125), which is now obsolete. It is slung by a leather thong over the neck and clasped between the knees. The performer beats it rapidly with the flats of his hands. It has a high note. See Plate IV, drawing 2, at p. 95 and Plate VI at p. 102.

Atin akower (pp. 17, 42, 53, 135, 137, 165). Ritual child.

Atin jok (pp. 154, 155, 165). Child of jok; plural, atino jogi. An ajwaka usually has a few of them attached to him as helpers.

Atur (pp. 79, 105). Name of the northeast coast of Lango.

Atworo (pp. 79, 136, 162–4). A manifestation of jok power. Odok, the interpreter of Atworo, lives at Bungake-layek near Ngai.

Auto-suggestion (p. 158).

Avolance (pp. 82, 89, 127–9).

Avalu (p. 68). Crested crane.

Aweil (pp. 14, 153). A village about 4 miles south-east of Aduku.

Awole (p. 68). Pigeon.

Awelo (pp. 7, 8, 9, 33, 41, 68, 79, 171). Headquarters of Kyoga saza.

Aweno (p. 68). Guinea-fowl.

Aowi dyang (pp. 38, 44, 53, 59, 60, 93, 146, 148). Cattle kraal. It is a circular stockade about ten feet high, made by planting rough, stout poles several feet in the earth and weaving other branches between them. There is a narrow entrance which is closed by means of logs. A mound with a tree is usually enclosed by the stockade. This provides an island of dry land for the cattle when the rest of the kraal is a sea of black wet mud. The tree affords shade.

Avilahot (pp. 146, 176). Erythrina tree.

Awoobi (pp. 68–70). Boys. Applied to candidates for initiation at the Age Grade ceremonies.

Awooron (p. 66). Initiation festival.

Auwurunguru (pp. 32, 35). Small squirrel-like animal used for purposes of black magic.

Axe (p. 98).

Ayala (p. 168). A village about 5 miles south-west of Alto.

Ayeb (p. 117). A long pole, forked at one end, which is used for propping up the roof of the granary (doro) when taking anything out. At the gato tew ceremony the sheep was pressed with the ayeb, showing that it has a certain ritual importance.

Bachelor's hat. See Otoge.

Bad luck (pp. 5, 6, 33, 34). See also Good luck.

Baganda (pp. 6, 39–40, 71, 80). A Bantu tribe living between Lakes Kwania, Kyoga, Salisbury and Lake Victoria.

Bagiibi (p. 32). A tribe living on Mount Elgon.

Bakenyi (pp. 7, 40). They were water gypsies living on the lakes south of Lango. They have now been compelled to settle on the lake shores.

Bantu (pp. 39, 40, 165).

Banyara (p. 40).

Banyoro (pp. 7, 39–40, 80). A Bantu tribe living to the east of Lake Albert.

Bar (pp. 68, 112). Gambolola headquarters in Erutu saza.

Bar (p. 68). Pasturage.

Bari (p. 37). A Sudanese tribe living on the Nile west to the north of Lango.

Barrenness (pp. 12, 28, 29, 97, 127, 140).

Baruli (pp. 7, 40). A Bantu tribe living to the south-west of Lango.

Basis of group membership (pp. 36, 39, 40–1, 48, 54, 55, 54, 58, 59, 60, 61).

Bat (pp. 5, 175). Olik.

Bata (p. 68). Gambolola headquarters in Dokolo saza.

Bateson (pp. 28, 35, 36).

Battle (pp. 15, 49, 43, 57, 145, 149). See also Fighting and Warfare.

Beating with epobo (pp. 53, 86, 93, 94, 119, 135).

Beer (pp. 6, 32, 33, 49, 58, 59, 68, 70, 75, 79, 82, 84, 85, 86, 87, 89, 90, 91, 93, 94, 96–7, 99–100, 101, 102, 104.
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Beer (cont’d.)

Beer dough (pp. 101, 102, 124, 126, 154, 166). See also Kongo.

Beer flour (pp. 89, 107, 112, 129).
Moko kongo. See also Kongo.

Beer of the grave. See Kongo me wi iyel.

Bees (p. 15).

Belching (p. 167).

Beliefs (pp. 39, 40, 72, 91, 126, 175).

Bells (pp. 89, 90, 101, 145).

Benedict, Ruth (p. 96).

Bilo kongo (pp. 107, 112). Agent used for fermenting beer. See also Kongo.

Biology (pp. 41, 61).

Bird song (p. 68).

Birds (pp. 5, 6, 68, 69, 158).

Birth (pp. 2, 3, 12, 13, 14, 33, 44, 45, 48, 53, 60, 61, 82, 87, 88, 97–8, 99, 100, 102, 103, 109, 124, 125, 126, 130–7, 140, 151, 167).

Black Magic (pp. 2, 3, 13, 16, 29–34, 170, 171). See also Magic and White Magic.

Blood (pp. 2, 32, 69, 93, 98, 101, 105, 112, 124, 131–2, 159).

Blood-brotherhood (pp. 105, 106, 149).

Bo. Hunting net. Near most villages there are a number of sial plants. When a man wishes to make cord, he cuts leaves of sial and puts them to dry in the sun for a day or two. Then he lays a leaf on a log of wood, beats it with a stick to make it soft, and, holding one end of the leaf with his toes, he scrapes off the green part of the leaf with the tongue of a hoe blade. The process is repeated on the other side of the leaf until all the fibres are free. Having treated a sufficient number of leaves, he commences to spin his yarn. He takes about twenty-four fibres, divides them and passes them through his lips to wet them. Then, squatting on his haunches, he twists them towards him on his right thigh. The left finger and thumb keep the divided fibres separated while they get their first twist. Then both single strands are brought together by a quick movement of the left hand. They twist up together forming a thin double-stranded yarn. He works along to the end, occasionally spitting on his hand. Each piece is thirty inches long, and from one leaf twelve pieces of yarn are made. He then proceeds to spin these on to his ball of cord. This cord is double stranded, each strand being itself composed of a double strand, each of which is the original thin double-stranded yarn, so there are about ninety fibres in a cross-section of the cord. The new bits of thin yarn are spun on to this cord. Two pieces of yarn are twisted along the thigh on to the projecting strands from the ball of cord. These are then brought together and twist up on each other. The same is done to the other two strands, and then both main pieces are brought together and twist up on each other to form the cord. From one leaf fifty-two inches of cord may be added. The cord is a quarter of an inch in diameter and is strong. It is used chiefly for making hunting nets. The mesh of the net is about six inches square and it is made by hand without any mesh stick to keep the meshes even. The cord is passed through the previous mesh and tied in a reef knot, thus forming the new mesh. A net ten feet high and seventy feet long would cost ten shillings, I was told. These nets are set up vertically (chiko bo) by means of sticks and the animals are driven into them. The animal is entangled in the net sufficiently long for a man concealed behind a bush to spring out and spear it.

Bolo iyeto. See Yeo iyeto.

Bomo (pp. 28, 29, 75, 76, 77, 79, 98–9, 100, 102, 124, 125, 136, 141, 152, 153). A convolvulus that grows widespread in Lango. It is used during twin ceremonies, sowing of the crops, rain-making and on other occasions when fertility is to be promoted. It is worn in wreaths round the head, or round the neck, wrists, waist or shoulders. See also Anno; also Plate IV, drawing 5 at p. 95 and Plate VI at p. 102.

Bones (pp. 18, 21, 23, 59, 91, 93, 111, 122, 123, 126, 146). Chago.

Boroboro (pp. 64, 171). The Church Missionary Society’s station about 4 miles south of Lira.

Brass wire (pp. 65, 105, 139).

Brecch presentation (pp. 99, 103).

Bregna (pp. 166–7). Chainy witch.
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Bride price. See Marriage goods.
Bringing ornaments (pp. 44, 47, 88).
Tsoyo byeto.
British administration. See Administration.
Broom (pp. 95, 159).
Buffalo (pp. 15, 61, 65, 67, 141). Jabi.
Buko (pp. 32, 98, 134, 136, 174). This word is used to describe the process whereby a chicken is flattered round a person’s head, or over an abila, an ot nadi, a hunting net, etc. The chicken is held by a wing or a leg and is swung flattered round the person’s head.
The subsequent fate of the person, usually a child, is associated to some extent with the fate of the chicken. It may well be that this process of buko brings good luck upon the person or thing treated in the same way as the pennant-winged nightjar if it flies round a person’s head (p. 5). On this analogy the process of buko would convey weypo (q.v.) to the person. I have no proof of this, however, and cite it merely as a suggestion.

Bull of the Clan (pp. 42, 98, 99).
Tsoyon me atoker.

Bull of the crowd (pp. 57, 71, 145).
Tsoyon lusk.

Bung (p. 125). A village near Nabieso.
Bungakelayek (pp. 135, 162). The ajisuka, Odok’s village, about 5 miles north-east of Ngai.

Burning a dead man’s bones (pp. 21, 123, 126).

Bush buck (pp. 43, 85). Aroda, Aderi.
Bushman digging-stick weight (pp. 4, 79).

Butter. See Mo dyang.

Candelabrum euphorbia. See Apongpong.

Carrying flour (pp. 53, 128). Tsoyo moko.

Carrying skin. See Abeno.
Cassava (pp. 66, 72, 74).

Castrating (pp. 21, 140, 141).

Catching a tipo. See Mako tipo.

Catholics (p. 33).

Cattle (pp. 20, 38, 40–1, 46–7, 51, 55, 58, 59, 60, 82, 83, 93, 115, 139, 148).

Cattle kraal. See Awei dyang.

Caves (pp. 4, 79).

Cerebral cortex (p. 18).


Ceremonial structure (p. 153).

Chako nyingi (pp. 132, 136). Giving a child a name.

Chakwara (p. 68). A locality about 6 miles south-west of Awelo.

Cham. Food. It refers to the staple food, usually kwon. The verb ‘to eat’ is chamo. This verb is also used of a man holding office (esamba won pacho), he holds the office of won pacho), of debt (esamba banya, he is in debt, or, he is granted credit), of a man’s salary (esamba ochoro udi, what is his salary?), of conquest (esamba puru ducha, he conquers the whole country). See also Diet for a list of the various types of food.

Chameleon (p. 176).

Chant and chorus (pp. 6, 14, 78, 116, 117, 119, 142, 143, 151).

Chaporo (p. 157). The institution of chaporo is now a thing of the past. It meant, ‘To engage oneself as a pawn to someone’. Should a boy have been so poor that he had no means of obtaining a wife, and neither his clansmen nor his mother’s brother’s family (Net) could help him, there was only one recourse left to him, that of chaporo. The boy would go to a man and bind himself as a pawn to him. Several coils of iron wire were twisted round his neck as a sign of his condition and he would be made to work very hard for a year or two. All my witnesses emphasised the arduous nature of the work the boy would have to perform. After this his master, if satisfied with him, would give him a cow. The boy would take the wire off his neck and go home. On his arrival home his clansmen would assemble and perform the ceremony of kiro (sprinkling with water) to purify him. The cow would be put in the cattle kraal and form the nucleus of a herd with which he would be able to marry later.
Chaporo (contd.)

This institution was very common in the past and its abandonment is due to the new means by which wealth can be obtained as a result of the introduction of a money economy. The new recourse open to a boy who cannot obtain a cow from his clansmen or Neo is to earn money by means of hawking or wage labour. With the modern economic system the Lango father is becoming progressively less inclined to help members of his Clan, other than his own sons, to find wives by providing them with cattle or money. The result is that there are many more individuals than formerly who must build up their own resources without the help of clansmen or Neo.

The abandonment of the chaporo institution and the rise of a group of traders and wage-earners in its place is a striking result of the new economic system. (See 'Wage Labour and the desire for wives among the Lango' in The Uganda Journal, vol. viii, No. 1, September 1940.) The two systems may not appear to be similar, and the change is certainly not apparent to those who are most affected by it— the Europeans and Indians who require indigenous labour. The connection between chaporo and wage-earning or trading is that of incentive. In both cases a great amount of economic work is produced, and in both cases it is the desire for a wife that provides the incentive. As soon as that desire is satisfied, the worker leaves his arduous duties for the more congenial life of a married farmer. There are some who find the work they have adopted as a temporary expedient sufficiently satisfying for them to keep to it permanently, but this is rather exceptional. It may be pointed out here that attempts to prevent the size of the marriage goods from increasing will further restrict the reservoir of wage labourers, unless new wants are created which the individual prefers to satisfy by working for a wage.

Charcoal (pp. 4, 157, 158, 161, 162).

Chastity (p. 82).

Chiche (p. 53). Spouse.

Chiche (pp. 85, 99, 102, 119, 124). The drinking tube through which kongo (beer) is sucked up. These drinking tubes are made out of dry grass stems or a special type of reed. They have wicker or metal strainers attached to the ends so that the dregs of the kongo do not pass up through the tube. Old men often carry them in a hole hollowed out of their walking-sticks. There are rarely sufficient chiche for all those sitting round a pot of kongo, so it is customary to suck up a few mouthfuls and then hand the chiche to one's neighbour. The host always has the first suck through the chiche. This shows that he has no evil intentions. For an ajak will put poison (yat) in the chiche to kill an enemy. Cheke are not used when kongo is to be drunk ritually (p. 119).

See Plate I, drawing 6 at p. 96 and Plate VII at p. 124.

Cherry (p. 43).

Chiwantovi (pp. 10, 68, 78, 149, 161).

Combolola headquarters in Kwania 1929.

Chibo adit me atekeere (pp. 43, 44, 58, 105, 105). Ceremony of installation for a new Clan chief.

Chicken (pp. 32, 48, 54, 59, 95, 98, 107, 108, 112–14, 124, 125, 134, 136, 139, 141, 142, 143, 144, 147, 149, 165, 166, 174).


Child of Joh. See Atia jok.

Children (pp. 8, 11–14, 16, 17, 19, 29, 35, 37, 41, 44–5, 47–9, 59, 59, 54, 55, 58, 60, 61, 64, 69, 81, 82, 83–4, 86, 87, 88, 89, 90–6, 97, 106–9, 115, 117, 125, 127, 129, 130, 131, 132–6, 137, 139–40, 142, 143, 144, 155, 156, 159–60, 163, 166, 167, 171, 172, 175).

Chinese 'stream-of-life' theory (p. 19).

Chip (pp. 83, 84, 89, 90, 114). A cotton fringe worn by girls over the pudenda. The fringe is attached to a thin leather girdle (del), which is fastened behind and twisted into a horizontal, stick-like projection about nine inches long. The chip is only worn on certain ceremonial occasions by the modern woman who wears clothes. See Plate I at p. 58.

Chogo. Bones, q.v.

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Christian Scientists (p. 27).
Church Missionary Society (pp. 64, 78).
Chwinyi witch. See Bregma.
Chwor (p. 74). Husband.
Chyen (pp. 16, 18, 19, 21, 34, 122, 123, 126, 171). Malevolent spirit of a dead man.
Chynne. See We.
Clan (pp. 3, 8, 12, 13, 16, 17, 20–1, 23, 24, 25, 27, 37–9, 40–5, 53, 63, 64, 66, 72, 74, 75, 77, 81–96, 98, 100, 102–6, 109, 110, 115, 119, 114, 115, 120, 121, 122, 124, 128–30, 135, 136, 137, 140, 142, 145, 146, 148, 149, 156).
Akerere.
Clan bull. See Bull of the Clan.
Clan chief. See Adit me akerere.
Clan cry (pp. 41–2, 95, 96).
Clarified butter. See Mo dyang.
Classificatory system (p. 106). The classificatory system of kinship terminology is found among the Lango. In addition to the classificatory terms there are more specific terms which describe the relationship between people more precisely. For instance, ‘My Aunt’ on my mother’s side would be ‘Tota’ under the classificatory system, but if I want to define the relationship more accurately by calling her the ‘Sister of my mother’, I would call her ‘Amin tota’. The terms of the classificatory system can be considered as names for certain social groups on the lines of the theory of groups set out in Chapter III. For the classificatory system is the great regulator of conduct and etiquette between individuals, all those who come under a single term being regarded by the individual as requiring a single form of behaviour to be shown towards them.
I reproduce below Driberg’s list of classificatory terms (*The Lango*, p. 178). Should further details of the kinship system be desired, *The Lango*, pp. 176–80, and also Driberg’s article in *Sociologus*, March 1932, ‘Some aspects of Lango Kinship’, should be consulted.

Papo Father.
Father’s brother.
Toto Mother.
Father’s wife.
Father’s brother’s wife.

<table>
<thead>
<tr>
<th>Tota</th>
<th>Father’s mother.</th>
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<td>Father’s mother.</td>
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<tr>
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<td>Husband’s father’s sister.</td>
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<td>Husband’s brother.</td>
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<tr>
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<td>Husband’s father.</td>
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<td>Husband’s brother.</td>
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<td>Father’s mother’s son.</td>
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<td>Father’s brother’s daughter.</td>
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<th>Omara</th>
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<td>Wife’s sister’s husband.</td>
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<tr>
<td>Mother’s sister’s husband.</td>
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<tr>
<td>Wife’s sister.</td>
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<tr>
<td>Sister’s husband (w.s.).</td>
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<tr>
<td>Wife’s brother’s wife.</td>
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<tr>
<td>Husband’s sister’s husband.</td>
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<tr>
<td>Husband’s brother.</td>
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<tr>
<td>Son’s son.</td>
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<tr>
<td>Daughter’s son.</td>
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<th>Chiwaro</th>
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<td>Father’s mother.</td>
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<tr>
<td>Husband.</td>
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Classificatory System (contd.)

Dako  Brother’s wife (m.s.).  Wife.

Ayeuko  Co-wife.

Husband’s brother’s wife.

Cloth  (pp. 83, 84, 89, 90, 91, 100, 102, 106, 108, 128, 131, 132, 133, 134–5).

Cob  (p. 43).  Abil.

Cognates  (p. 54).

Colition  See Sexual intercourse.

Coming out.  See Donyo oko.

Communal ownership  (pp. 42, 46).

Communal responsibility  (pp. 43, 46, 48).

Conception  (pp. 13, 88, 99).

Conjuring trick  (pp. 4, 25–7, 154, 157, 160, 162, 166).

Consuming food.  See Diet and Ritual eating. Formerly, when sitting down to a meal, all children were taught to squat on their haunches and never to sit on the ground, so that they could jump up quickly should there be a sudden raid. Now they sit directly on the ground. When there are guests at a meal, the men sit separately but a family group, if following the proper etiquette, sit in a recognised manner. The father and mother sit together on one side of the fire-place. Next to the mother on her left sit the children who have not yet reached maturity. On the other side of the fire-place opposite the mother and her children sit any post-puberty daughters. In a separate group well to the right of the father sit any post-puberty sons. This shows that children before puberty are reckoned as one with the mother. A mature girl is still partly within the family circle of father, mother and children, while a mature son sits apart on his own. Hands are not washed, save by those who have learnt the habit at school. Chiefs and other civil servants sit at tables and a boy brings round a basin and a kettle of water which he pours over their hands. They eat with their hands in the usual way. At the end of the meal they again wash their hands and also wash out their mouths.

Convolutulus.  See Anoma and Boma.

Cooking  (pp. 68–70, 84, 85, 88, 93, 94, 96, 99, 101, 114, 129, 132, 134, 136, 139, 146, 171).

Co-operation  (pp. 21, 35, 39, 58, 59, 62).

Copulation.  See Sexual intercourse.

Cotton  (pp. 83, 125).

Counter-irritant  (p. 157).

Court  (pp. 64, 72, 83, 108, 109).

Courtship  (pp. 82, 127).

Covering a tiplo.  See Mako tipo.

Cow dung  (pp. 70, 120).

Co-wife  (pp. 29, 92, 96, 102, 112, 124).

Cowries  (pp. 25, 154).

Crested crane  (p. 68).  Awulu.

Crime  (pp. 13, 15–16, 48).

Crops  (pp. 21, 26, 39, 59, 63, 65, 66, 71, 75, 123, 126, 152).

Cross roads  (p. 148).

Cry of victory.  See Jira.

Cult of trees  (p. 22).

Cultural structure  (p. 28).

Culture contact  (pp. 65, 72, 80).

Dako  (p. 74).  Wife.

Dance for rain.  See Myel akot.

Dance for twins.  See Myel arnut.

Dancing  (pp. 14, 39, 44, 47, 55, 58, 68, 71, 73, 75–7, 79, 86, 97, 98, 97–102, 112, 146, 150–5, 153, 155, 156, 166, 170, 171).

Death  (pp. 17, 21, 22, 25, 29, 31, 39, 44, 45, 69, 74, 91, 93, 94, 97, 102, 106–8, 111, 112, 123, 124, 127, 130, 134–7, 139, 170, 171, 172, 173).  To.

Defecation  (p. 140).

Dek  (pp. 76, 85, 86, 89, 92, 93, 123, 128, 134, 139).  There is no appropriate English equivalent for the term dek, which can only be translated as ‘relief’ or ‘sauce’. (Compare the Ancient Greek ἔπειρον.) It invariably accompanies the staple food (cham). The staple, usually millet porridge (kwom), is kneaded into a ball in the hand. A depression is made in it with the thumb, it is dipped into the dek and put into the mouth. Kwom is very unappetising when eaten alone, so that the Lango always insist on having dek to accompany it. The dek may be made from green vegetables, various animal or vegetable fats, albuminous vegetables, or meat. See also Diet for a list of the various types of dek.

Dentulous births  (pp. 3, 103).

Dero  (pp. 74, 113, 117, 133, 136, 157, 158).  Granary. These granaries are large round structures made of wood and mud mixed with grass and cow dung. The deko has a conical thatched roof, which rests upon the
Dero (contd.)

Top of the mud wall and which is propped up by means of a forked pole (dyed) when anything is to be taken out of the granary. The whole dero is raised about a foot off the ground by a platform of logs which rests on four stone supports. A projection of sun-dried mud acts as a step so that the woman can easily reach the things which she stores in the dero. The dero is usually built in front of the door of the house on the opposite side of the courtyard (dyekal). It has a diameter of from four to six feet and is about five or six feet high. See Plate II at p. 66.

Diagnosis (pp. 25, 26, 153).

Didinga (p. 43). A nilo-hamitic tribe living to the north of the Acholi.

Diet. The staple and favourite food of the Lango is millet, ground into a flour (moko kween), moistened with water and cooked until a thick glutinous mass (kween). It is continually stirred with a stick to prevent burning as it is cooked. Millet is also made into beer (kongo), as is sorghum (bel). Other less liked staples are sweet potatoes, cassava, and, very occasionally on the shores of the lakes, bananas. Cassava is a famine reserve which has been introduced and encouraged by the British. With these foods is eaten dek, which consists of any form of vegetable, meat, herbs, ground-nuts, flying termites, etc. The staple is taken in the hand and rolled into a ball. A depression is made in it with the thumb and the dek gravy is thus scooped up. They will not eat kween without dek as it is a most unappetising food without anything to help it down.

I did not have time to obtain sufficient dietary statistics, but the following foods are eaten. The wife tries to arrange a varied diet.

A. Carbohydrates.

1. Millet (Eleusine coracana).
2. Sorghum (Sorghum vulgare).
3. Sweet potatoes.
4. Cassava (Manihot utilissima).
5. Maize. Only a very little eaten.

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7. Yams. Only a very little eaten.
8. Chiefs and other wealthy people may eat rice bought from the Indians.

B. Dek. (‘Sauce’ or ‘ relishes’ to be eaten with Cham.)

(a) Albuminoids:
1. Pigeon peas.
2. Ground-nuts.
3. Cow peas.

Varieties of Phasolus spp.

(b) Fats:
1. Sesame.
2. Ground-nuts.

(c) Green vegetables:
1. Leaves and pods of all beans, peas and legumes.
2. Leaves of Hibiscus spp.
3. Fruit of Hibiscus spp.
4. Cucurbita of various types.
5. Various uncultivated herbs such as Amomum spp.
6. Chillies.

(d) Fruits:
1. Wild plum.
2. Aluter.
3. Wild figs.
4. Tamarind.
5. Wild cherry.
6. Wild grape.
8. And others, with a growing desire for mangoes, pine-apples and lemons where they can be got.

(e) Meat:
1. Sheep.
2. Goat.
4. All clean eating birds.
5. All game.
6. Fish.
7. Fried flying termites (arita) and a number of insects.

The diet of the people remains much as it has been with the addition of shop-bought salt and sugar. The sweet potato is a comparatively recent acquisition from Buganda, and cassava has been introduced as a famine reserve by the British. The richer classes consume great quantities of ‘tea’ (chai), which consists of a weak infusion of Kenya tea mixed with
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Diet (contd.) much milk and sugar. The tea-drinking habit has taken the place of beer in many instances, especially in the entertainment of guests. This leads to a greater consumption of milk. But the concentration of milk in the hands of heads of families leads to an unequal distribution of the milk supply. Milk is also eaten curdled and in the form of clarified butter (ma dyang). Babies and young children often get no milk at all other than from their mothers. There is a tendency for people who are away from home (school-children, porters, etc.) to live on unbalanced diets. This is due to the difficulty of finding a variety of dek to go with the staple kwen. Driberg pointed out to me that it was also due to the fact that only the women know which forms of dek make a healthy diet. Some school-children tend to eat too much cassava. This is purely a starch food and contains a certain amount of hydrocyanic acid which causes violent headaches. Health, prosperity and contentedness depend upon good diet, especially for growing boys and girls. The diet of school-children should be a primary concern of those responsible for them. Knowledge can only be obtained from the works of those who have studied the subject on an experimental basis. The diet of the Sikhs of northern India has been praised as the best yet devised by man (see the works of Sir Robert McCarrison). Except for the substitution of millet for whole-meal wheat, all the ingredients of the Sikh diet are available in Lango.

Digging-stick weights (pp. 4, 79).

Digging the fields (pp. 59, 73, 125, 156).


Disintegration (pp. 35, 58, 66).

Dispensary (pp. 4, 9, 47, 159).

Disputes. See Quarrel.

Dissociation (pp. 14, 34, 145, 156, 157).

District Commissioner (pp. 103, 149, 170).

Divination (pp. 10, 12, 121, 140, 141, 154, 166–7, 169, 173). See also Tyedo.

Division of labour (p. 59).

Divorce (pp. 43, 47, 84–5).

Doctor (pp. 8, 9, 23, 26, 164).

Dog (pp. 71, 122).

Dogberry (pp. 74, 75, 99, 100, 101, 102, 141, 168). Two-mouthed pot. Beer is brewed in it for the twin ceremonies, at which it is indispensable. It is also used at other ceremonies which require the promotion of fertility, such as the rain dance. See Plate V, drawing 1 at p. 98.

Dokolo (pp. 68, 79, 141, 174). Headquarters of Dokolo saga.

Donyo oho (pp. 55, 107, 108, 133, 135, 140). Ceremony of coming out of the house after the three days' seclusion.


Dreams (pp. 17, 20, 21, 22, 24, 25, 30, 34, 108, 120, 125, 141, 156, 159, 169–74, 175).

Driberg (pp. 1, 2, 5, 6, 7, 13, 15–16, 19, 22, 30, 36, 37, 42, 43, 66, 70–4, 76, 91, 97, 98, 105, 111, 125, 129, 130, 135, 145, 146–8, 155, 162, 168, 175, 175).

Drinking tubes. See Choke.

Drought (pp. 14, 21, 40, 62, 63, 66, 72, 74, 75, 77, 146).

Drugs (pp. 8, 26–7, 30).

Drums (pp. 98, 99, 100–2, 145, 149, 150). Though a new set of six drums (bul) and an atim (see The Lango, p. 125) were made at Omoro for the Lango Show of 1936, this drum band has died out with the refusal of the Lango to dance the old type of Lango dance. The modern dance band consists of two drums only. Both are of a squat fat shape. One is small (atim bul, child drum) and the other somewhat larger (min bul, mother drum). The skins of these drums are made of calf, waterbuck or elephant and are fastened by cords braced down the sides and holding on the smaller skins which are stretched over the bottom ends of the drums. See also Atim; also Plate IV, drawings 1 and 2 at p. 95.

Duiker. See Amor.

Duodenal. See Echau jok.

Dysentery (pp. 7, 91, 160).

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Eagle of Baganda kings (p. 6).
Earache (p. 158).
Ebibi (p. 64). Milk supplier to the C.M.S. station at Boroboro.
Echach (pp. 84, 89, 92, 104, 148).
A stick of wood, four or five feet long, which is the property of the Clan and is only produced on certain ceremonial occasions. It is part of the Clan ritual observances (koer me atekere). I saw the echach stick used in most of the ceremonies associated with the Clan. I was told that when a new cattle kraal (aari dyang) was made, a ceremony was held during which the cows passed into the kraal stepping over the echach stick. In the ceremonies the echach stick was usually leaned against the woman’s shoulder. If she was anointed (uro) with mo dyang, some of the echach was first scraped off into it. The echach stick was also used when the Clan chief was being installed by the ceremony of chibo adit me atekere, while he was at the same time anointed (uro) with mo dyang.
Echau jok (pp. 60, 92). Duodenum.
Echol (pp. 119, 120). Small black pot used in the ceremony of lanno kom dano.
Economic crops (p. 59).
Economic magic (pp. 125, 126).
Economic organisation (pp. 35, 38, 59).
Education (pp. 31, 53, 62, 87, 103, 109, 169).
Egopi (pp. 6, 169).
Eidos (pp. 28, 29).
Ekori. See Jo ekori.
Ektu (p. 67). Zebra.
Ekwaro (p. 67). Serval.
Ekwer (p. 68). In Dokolo azaa.
Ekwinkwita (pp. 8, 9). Epilepsy.
Elephant (pp. 15, 61, 67, 68, 70, 72–3, 141, 169). Lycod.
Elgon (p. 92). Mountain on the boundary between Kenya and Uganda.
Emotions (pp. 2, 11, 34, 49, 51, 53).
Endogamy (p. 40).
Engato. See Lion.
Entails (pp. 92, 95, 118, 120, 122).
Ennweve (p. 150). A plant giving magical control over animals.
Epidemics (pp. 60, 140).
Epilepsy. See Ekwinkwita.
Epobo (pp. 28, 29, 55, 63, 64, 69, 86, 93, 119, 135, 142). Elder tree.
Erythrina. See Awilakot.

Esoteric knowledge (pp. 34, 71, 75).
Etiek (p. 78). Species of tree, used at the rain dance.
Etoba (p. 174). Species of tree, grown near the nibba.
Etogo (pp. 6, 12, 17–18, 20–1, 23, 27, 38, 39, 40, 42, 45, 46, 47–51, 57, 61, 63–6, 71, 72, 76, 80, 81, 108, 111–23, 124–5, 126, 134, 141, 149, 156).
Religious group.
Euphorbia. See Apagongo and Oligo.
Europeans (pp. 37, 80).
Evans-Pritchard (p. 52).
Evoor (pp. 13, 21, 39, 47, 57, 61, 63, 66–73, 75, 80, 143). Quinquennial initiation ceremony.
Exhumation. See Gololo chogo.
Exogamy (pp. 41–2, 43, 47, 48, 54, 81).
Exorcism (pp. 14, 16, 153, 168, 174).

Faeces (pp. 29, 33).
Faith healers (p. 27).
Falcon of Egyptian kings (p. 6).
Famine (pp. 38, 40, 46, 63, 66, 72, 80, 109).
Feeding a person ritually (p. 101). See Ritual eating.

Feet presentation (p. 3).
Fertility (pp. 20, 85).
Fetiish objects (p. 4).
Fig (pp. 43, 44, 85).
Fighting (pp. 5, 15, 34, 37, 49, 48, 61, 62, 68, 71, 72, 80, 99, 100, 104, 154, 155). See also Battle and Warfare.
Fire magic (pp. 33, 172).
Fire-making (pp. 85, 88, 92, 94, 95, 101).
Fireplace (pp. 5, 85, 86, 88, 92, 93, 104, 105, 113, 141, 147, 148). See Dtm.

Fire song (p. 146).
Fire-sticks (pp. 85, 88, 92, 149).
First fruits (pp. 53, 139).
Flour (pp. 53, 70, 98, 128, 133). Moko.
Flour for beer. See Moko kongo.
Flying (pp. 79, 171).
Food prohibitions (pp. 43, 127).
Frog-spawn (pp. 4, 160).
Function (pp. 23, 25, 35, 49, 48, 50, 51, 53, 57, 62, 110, 111, 146, 149). See also Value of groups.
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Funeral ceremonial (pp. 17, 18, 19, 21, 25, 51, 106–8, 111, 112, 120, 123, 126).

Gato (pp. 77, 78, 112, 116–19, 141–3, 151). The only adequate translation of this word is ‘to pronounce a spell over something’. The usual implication is that the person or thing over which the spell is pronounced is hostile to the performers, and they, by the gato ceremony, either curse the man so that he dies (p. 78), or constrain the bush to grant them good hunting (p. 151), or drive out the sickness from a man (p. 116). This gato ceremony is a collective curse which is very deadly, since it is made by the old men. It is much used in ceremonial. It consists of sentences spoken by a leader, the last word of which is repeated by the whole company with a lunge of their spears (p. 116). The substantive of the verb gato is agat, which refers to the recitative that is chanted during the process of gato. See also Lamo and the different types of Gato given below.

Gato duar (p. 151).
Gato jok (pp. 99, 101).
Gato kom (p. 71).
Gato le (pp. 141, 144).
Gato tim (p. 151).
Gato tuo (pp. 18, 20, 115, 120, 121, 142).
Gato winyo (pp. 6, 12, 149).
Generation (p. 19).
Genital organs (pp. 55, 71, 120, 140).
Ghosts. See Tigo.
Gifts (pp. 54, 65, 70, 75, 79, 89, 91, 129, 130).
Gira (pp. 26, 163–5). An ajieuka, the interpreter of Oming.
Giraffe (p. 67). Ekari.
God (pp. 5, 9, 11, 22, 78, 110).
God-daughter (pp. 131, 132, 134).
Godparents (p. 65).
Golo chogo (pp. 18, 21, 23, 111, 122, 123, 126). Digging up a dead man’s bones.
Gomolola (pp. 75, 145). See also Saga.
Gonyo tól (pp. 19, 71, 111, 112, 114). Loosening the string.
Good health (pp. 66, 77, 84, 99, 93, 128, 130, 135, 139, 160).

Good luck (pp. 5, 6, 12, 32, 33, 139, 149, 174, 175).
Goyo tanga. See Tanga.
Granary. See Dero.
Granary prop. See Ayeb.
Grass (pp. 69, 76, 84, 85, 86, 88, 92, 96, 97, 98, 100, 101, 102, 106, 116, 117, 118, 119, 120, 128, 131, 133, 134, 136, 137, 138, 139, 140, 142, 143, 146, 147, 149, 150–1, 157, 165, 172, 173).
Grass rope (pp. 77, 78, 86, 142, 147, 152).
Grave (pp. 18, 44, 77, 106–9, 112, 116, 118, 120–2, 124, 171). Wi jiel.
Grazing rights (p. 58).
Grinding stone (pp. 124, 153).
Group mind (p. 33).
Gruel. See Nyuka.
Guardian (pp. 6, 12, 23, 46, 58, 115, 132, 145, 148, 149). See also Won.
Guardian spirit (p. 5).
Guinea-fowl (p. 68). Aseno.
Gulu. See Pot. Every wife has a number of pots, each reserved for a special purpose. But the growing use of aluminium saucepans bought from the Indian shops has led to a decrease in the amount of cooking done in pots. Pots are made by men as required, but are also bought from the Jo nam, who have a superior type of clay available and who hawk their pots for food. The clay is not mixed with anything. Small pots are moulded by hand out of a lump of clay. The larger pots are made by laying strips of clay round a moulded base. The walls of the pot are smoothed out by hand, they are ornamented by rolling a small spirally fretted piece of stick over the surface and the insides are smoothed by means of a piece of calabash. The pot is left for three or four days to dry. It is then wrapped in grass, which is fired from the base upwards.

Gulu dek (p. 43).
Gulu lau (pp. 88, 92).
Guelo (pp. 5, 86, 88, 89, 94, 101, 128, 134, 139, 140). This is best translated as ‘to anoint’. But the anointing is done in the following manner: Only dek is used. The person to be anointed
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Gueelo (contd.) sits with legs straight outstretched. The performer takes some millet porridge (kuon) in one hand, dips it into the apa and touches the person’s body with it in the following order: the forehead, breast-bone, points of the shoulders, elbows, each finger, knees and toes. The performer then throws away the lump of kuon. There is a tendency to carry out this process in a formal manner, when all the places just enumerated are not touched. In such cases it is merely necessary to indicate that the type of anointing to be performed is that of gueelo. See also Juko and Wiro.

The term gueelo is also used for the ritual treatment of an animal killed in the hunt. Driberg’s description of this (The Lange, p. 227) can usefully be compared to the example I had at the Chiawunti hunt. A reedback (atai) had been killed. The first spearer (wone le) covered the nose of the animal with his sandals. He took his spear and passed it round the animal’s body, starting at the nose, going round the back and up the stomach. Those present said that this was done so that the winyo of the spearer should remain in his body. This custom had been handed down by their fathers, they said. The young men, however, said that there were no magical reasons for carrying out this process of gueelo, but that it was done in order to show who was the owner of the animal, so that there should be no dispute later on. Animals, they said, did not possess winyo. If the spearer had had hunting medicine (yat) in his hunting whistle, he would have cut the animal’s nose and placed some of the medicine in its mouth before covering its nose with his sandals.

Hail (pp. 6, 34, 75).
Hair (pp. 21, 133, 134, 137).
Hamites (pp. 59, 71, 72).
Hamitic tribes (pp. 36, 37, 39, 72).
Hartebeest. See Alop.
Head-dress (pp. 5). Tok.
Heaven (p. 18).
Hell (p. 18).
Herbs (pp. 8, 26, 154, 155, 156, 157, 158, 160).
Hiccoughs (p. 176).

HIDE LASHES (p. 69).
Hills (pp. 4, 79).
HISTORY (pp. 30–1, 40, 74).
Hoes (pp. 85, 86, 89, 160, 172).
Honey (pp. 15, 43, 170).
Hospitality (pp. 48, 82, 129).
House. See Ot.
House of Jok. See Otjok.
Hunt (pp. 2, 5, 6, 12, 13, 15, 34, 42, 53, 58, 61–2, 68, 71, 77, 78, 97–9, 113, 141, 146, 148–52, 163, 164, 179, 174–5).
Hunting ground. See Arum.
Hunting whistle (p. 151).
Husband’s brother (p. 86).
Hyaenas (pp. 47, 142).
Hypnotism (pp. 14, 133).
Ibeli (p. 142). A plant.
Imitation (pp. 2, 173).
Immortality (pp. 18, 19).
Impotence (pp. 21, 33, 44, 50, 53, 140, 141, 174, 175).
Incarnation (pp. 43, 57).
Incense (pp. 154, 158).
Incest (pp. 13, 16, 41, 45).
Infant mortality (pp. 44, 135, 137).
Inheritance (pp. 43, 45, 48, 55, 56, 75, 104, 114, 115, 140).
Initiation (pp. 14, 26, 43, 48–9, 57, 61, 63, 64, 65–71, 72, 73, 87, 88, 155, 165–6).
Inomo (pp. 68, 164). Gombolola headquarters in Kwanza saza.
Installing the Clan chief. See Chibọ adi i mπ akere.
Instinct (p. 16).
Institutions (pp. 39, 49, 45, 48, 50, 56, 61, 82, 109, 137).
Integrating forces (pp. 36, 45, 45, 55, 61, 91). See also Unity of groups.
Intercommunal hostility (pp. 15, 39, 57, 61).
Interpretation of dreams (pp. 169, 170).
Interpretation of omens (pp. 95, 121, 173).
Interpretation of religion (pp. 2, 152).
Inter-relations of groups (pp. 35, 36, 40, 47, 51, 52, 55, 54, 55, 56, 57, 58, 59, 60, 61).
Intestines (p. 93).
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Jok Orongo (pp. 2, 6, 7, 8, 9, 15, 141, 142, 168, 174).
Jok power (pp. 2–26, 29, 33, 34, 43, 57, 98, 99, 103, 111, 116, 135, 136, 137, 159, 154, 159, 161, 162, 166, 173).
Jok’s threshing floor. See Lar o jok.
Jo ma to (pp. 21–2, 51, 117, 118, 119, 137, 143, 172). People of the dead.
Jo me aterehe (p. 41). Clansmen.
Jo mutia (pp. 38, 39, 68). 
Jo Nam (pp. 7, 40). People of the lakes.
Jo oguru (pp. 49, 51, 64, 65). One of the meat divisions of the Elogo.
Jopaluo (pp. 36, 173). A small tribe living to the contiguous west of the Lango.
Journeys. See Travel.
Judging the entrails. See Ngolo chine.
Judging with a goat. See Ngolo ki gyel.
Juko (pp. 85, 93, 95, 98, 99, 101, 119, 130, 138, 141). This is best translated by ‘to anoint’, but the anointing is done in the following manner: The substances used are either chyme (see) of a slaughtered animal, or blood from the animal, or earth from the doorway of the house or from the marsh, or, more rarely, ashes from the fire. The performer takes the substance in both hands and smears it upon the body of the person to be anointed from the collar-bones downwards for about ten inches. See also Gu elo and Wiro.
Jusio. A sucking noise made by means of the tongue and the teeth ridge, as in our expression of impatience, is termed jusio. It is very insulting to do this at a person. Certain troubles I had with my servants were due to my expressing impatience in this way, being unaware of the insult understood by them.

Kabarega (p. 40). King of the Banyoro.
Kabejo. See Jok Kabejo.
Kampala (p. 169). The capital of Uganda.
Karamojong (pp. 37, 40). A tribe to the contiguous north-east of the Lango.
Kayo chogo (pp. 35, 81, 88, 91–5, 96). Biting the bone.
Keno. A large round calabash. It is hollowed out and a small hole left in the top, to which a cork is fitted. Milk is stored in it to curdle. See also Aguata, Apuko, Obuto, Wal; also Plate V, drawing 7 at p. 98.
Keny (p. 116). Man on whom the ceremony of gato tao was performed.
Kenya (p. 97).
Kibuj (pp. 68, 72, 167, 174). Headquarters of Maruzi 1625.
Kide atyeng (p. 97). A stone used in a ceremony for curing a child’s sore eyes.
Kide jok (pp. 4, 79). A stone imbued with jok power.
Kide hot. See Rain stones.
Kidneys (p. 122).
Kigelia (p. 144).
Killing a bull (pp. 91, 105, 122, 137, 139, 157).
Killing a bull for sickness. See Neko dyang me tu.
Killing a bull for the grave. See Neko dyang me wi yel.
Killing a bull for the wife’s mother. See Neko dyang me maro.
Killing a bull to honour one’s father. See Neko dyang me wapo.
Killing a goat (pp. 44, 47, 138, 141, 155).
Kinga. A method of dressing the hair of twins. All the hair is shaved off save for a thin strip round the crown.
Kiro (pp. 69, 101, 112, 126, 137, 138). To sprinkle. The sprinkling is done ceremonially with water from a calabash (uwal or agaata), and usually with a head of modo grass, though utuado leaves may be used, as in the rain dance.
Kiro bang imat (pp. 53, 127, 158).
Sprinkling at the wife’s mother’s.
Kiro dako (pp. 81, 87, 88, 92, 96, 99).
Sprinkling the wife.
Kiro wang atti (p. 96). Sprinkling a child’s eyes.
Kite me kuer. Custom of the ritual observance. See also Kier.
Kodi (p. 69).
Kowt. See Tto kum.
Kongo (see also Beer). Lango beer, which is made in the following manner. Millet (kal) is threshed and left on the ground or in a jar for three days in a moist state. At the end of the three days it will have germinated slightly and is then spread out in the sun to dry on the ground in front of the house (dyekal), the space having been carefully swept clean. As soon as it is dry it is ground into flour. This flour is moistened until it becomes firm, and it is then sealed up with mud in a large earthenware jar, or in a kerosene tin, or merely in a hole in the ground, for two or three weeks. It is then taken out and roasted for about seven hours over a fire, being carefully stirred all the time with a spurtle (lat kongo) to prevent burning. Now it is spread out once more to dry in the sun. The dried flour that results is called beer flour (moko kongo), and it can be kept in this state for many months without deteriorating. Most families keep a reserve of this moko kongo always in readiness in case kongo should suddenly be required for a ceremony. If a woman requires it, but has no moko kongo, she will buy it from a neighbour. Moko kongo is also sold in the market at Lira.
Kongo cannot be brewed from moko kongo alone. A reserve must therefore be kept of what is known as ‘the taste of beer’ (bilo kongo). A small quantity of millet is left for three days in a moist state so that it germinates slightly. It is then dried in the sun, whereupon germination ceases. It can be stored in this state and keeps for many months. When kongo is required, the bilo kongo is ground into flour, only a very small quantity being required. It is placed in a pot together with the moko kongo, water is poured in and the mixture is stirred. The bilo kongo ferments the mixture, which is ready for drinking in three days. It is clear therefore that three days is the minimum time required for the preparation of kongo for any purpose. Kongo has to be drunk on various ceremonial occasions, such as after birth and death at the donyo oka ceremonies. On both of these occasions the birth and death are relatively unexpected occurrences and kongo is immediately prepared. But it will not be fit to drink for three days. This, I think, accounts for the fact that the period of seclusion in the house between birth or death and the donyo oka ceremony extends for three days. Before drinking the kongo warm water slightly hotter than blood temperature is poured into the pot up to the brim. Before this is done those present take a little kongo dough into their mouths and spit it out cere-
Kongo (contd.)

Monially. This will have been noticed in the ceremonies already described, as will have been the continual ceremonial use of kongo, the drinking of which probably heightens suggestibility. Kongo is sucked out of the pot through long drinking tubes called cheke. But when drunk ritually it is decanted into calabashes and drunk with the lips, cheke (see Plate VII at p. 124) not being allowed.

Kongo may also be made from sorghum (bel), but this is not liked as much as millet beer. Kongo is very sustaining and very refreshing after a long day in the sun. I found it to be mildly intoxicating, but the Lango contrive to be affected by it and brawls leading to death sometimes occur after a good night’s drinking. Hot water is added to the kongo until it becomes tasteless. The dregs of the kongo may be eaten later. They used to be sold as food in times of famine.

Kongo me wiyel (pp. 111, 112). Beer of the grave.

Kore (p. 174). A plant.

Kot. See Rain.

Kul (p. 67). Wart-bog.

Kumam (pp. 33, 39, 40, 71, 72). A tribe living to the contiguous south-east of the Lango.

Kuach or Kuach. See Leopard.

Kuanyo (pp. 157, 161). Process of extracting supposed stones, etc., which have been ‘thrown’ into a person by a sorcerer.

Kuer (pp. 2, 43, 95). I have translated this word by ‘ritual observance’. Kuer me aituk becomes ‘Clan ritual observance’. Driberg suggested to me that this was preferable to the use of the word ‘taboo’. These are the Clan prohibitions enumerated on pp. 43-4. It is not so easy to translate the verbal form kuero, which means literally ‘to refuse’. When used in the expression kuero dako or kuero atin, it means ‘to place the woman, or child, under the influence of the ritual observances’. The ceremony of tulo lao is also called kuero dako, for the woman has in future to pay regard to the ritual observances of her husband’s Clan. When a child has gone through the ceremony of atin aker (ritual child), it might be said of it, ‘They have placed the child under the influence of the ritual observances’ (giteko kuero atin). At the same time on the occasion of this ceremony the mother might be asked, ‘So you are refusing grief to-day?’ (kuero jul tin).

Kuero jul (p. 135). To refuse grief; referring to the ceremony of atin aker.

Kuon (pp. 86, 89, 90, 93, 193, 126, 134, 137). Milk porridge, the staple food of the Lango. Millet is stored in mud granaries (dore) in the ear. When it is required for eating it is pounded in the mortar (pany), and winnowed on a winnowing mat (edena). Then it is ground on the grinding stone (kide) into a flour (moko kuon). It is mixed with water and boiled in a pot or aluminium saucepan. The cooking has to be done carefully. The kuon has to be stirred vigorously all the time with a spurtle (lot kuon) to prevent burning. When cooked it forms a slightly glutinous mass with a sandy taste. A lump of kuon is taken in the hand, it is moulded into a ball, a depression is made in it with the thumb, it is dipped in dek sauce and then it is eaten. See also Diet.

Kuung (p. 70).

Kuoro (pp. 134, 135). The bark of the kuoro tree is chewed and twisted on the thigh to form a string, which is then tied round the wrists of a baby at the danyo oka ceremony. See Plate V, drawing 4 at p. 98.

Lake Albert (p. 37).

Lake Kwanza (p. 38).

Lake Rudolph (pp. 36, 37).

Lamo (pp. 117, 119, 144). It might be translated as ‘to bless’, or ‘to purify’, or ‘to cleanse’. The thing or person who is the object of the lamo ceremony is liked by the performers. He has fallen into misfortune and they by the lamo ceremony try to reinstate him in his old prosperity. The lamo ceremony is like a collective blessing which has great potency as a result of its utterance by the company of old men. The ceremony described on p. 115 can be called either ‘purifying the body of a man’ (lamo kom dano) or ‘cursing the sickness in a man’ (gato tuo). See also Gato.
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Lamo (contd.)
Lamo is also used in the sense of ‘to divine’ by means of sandals (lamo annuk) or cowries (lamo gag).

Lamo koom dano (pp. 115–20). Purifying the body of a man.

Lamo pacho (p. 113). Blessing the village.

Lamo tong me two (pp. 144, 173). Blessing a spear for sickness.

Lango (pp. 2, 3, 4, 6, 7, 8, 9, 11, 13, 16, 18, 21, 22, 23, 25–9, 31, 33, 35–40, 44, 46, 48, 50, 52, 56, 57, 63, 66, 71, 72, 73, 74, 75, 80, 81, 82, 83, 87, 89, 91, 95, 97, 103, 104, 105, 109, 110, 126, 127, 145, 148, 149, 153, 157, 160, 164, 165, 171, 173, 174, 175, 176). See Jok Lango.

Langodyang (p. 36). A tribe living between the Lango and Lake Rudolph.

Langolok (p. 36). A tribe living between the Lango and Lake Rudolph.

Language (p. 39). The people are losing their particular dialect of Gag for the Acholi dialect, since Acholi text-books and bibles are used in the schools. Swahili, the lingua franca of Uganda, is also taught in the schools. It is the official government language and the records of the Lukiko are kept in it.

Larojok (pp. 4, 44). Jok’s threshing floor. A bare patch of ground in the bush.

Lau (pp. 43, 47, 55, 71, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 113, 114). This is a long strip of leather that is attached to a string round a married woman’s waist and hangs behind almost touching the ground. It is put on the woman at the ceremony of tuauo lau (p. 83). In The Lango Driberg referred to this strip of leather as ‘a tail’. The Lango have translated this into lb (the tail of an animal), and they are furious that Driberg should have written in his book that the Lango have tails just like animals. The lau is not worn by the modern woman who wears clothes, except on certain ceremonial occasions. See Plate I at p. 58.

Lay (pp. 15, 31, 34, 49, 72, 109).

Laying spells (pp. 99, 115, 116, 141, 144, 149, 151).

Left (pp. 89, 90, 101, 133, 156, 158).

Leg ornaments (p. 65).

Leopard (pp. 15, 61, 65, 67, 68, 70, 72, 73, 103, 141, 142, 168). Kuwach or Kuwach.

Lewd gestures (p. 55).

Lightning (pp. 6, 34, 44, 146, 147, 175, 176).

Lilac. See Olade.

Lineage (pp. 38, 52).

Lingo (pp. 24, 43, 65, 66, 72, 73–9).

Rainmaker of Aduku.


Lion (pp. 15, 67, 141, 159, 152, 164).

Engato.

Lira (pp. 11, 145, 147, 167, 169). Capital of Lango.

Lizard (p. 175).

Locusts (pp. 6, 34, 75, 76). Bonyo.

Logic (pp. 28–9, 41, 57, 153).

Loosening the string. See Gonyo tol.

Lot kongo (p. 137). Beer spittle. See also Lot kwon.

Lot kwon (pp. 90, 93, 98, 136, 137, 150). A stick or spurtle used for stirring kwon during cooking. It is also used in certain ceremonies, when the woman with her baby on her back jumps over the lot kwon sticks laid on the ground (p. 90). The lot kongo stick serves the same purpose in the making of kongo and is also used ritually. See Plate V, drawing 2 at p. 96.

Loyalty (pp. 39, 42, 62, 81, 91, 94, 96, 109, 110).

Luck. See Bad luck and Good luck.

Lukiko (pp. 83, 108). Native court (from the Luganda). See Plate IX at p. 149.

Luo (p. 36). A nilotic tribe living on the Kavirondo Gulf of Lake Victoria.


Luuko gulu (pp. 84, 90, 93, 96, 120). Washing the pot.

Luuko wong atin (pp. 44, 47, 96, 97). Washing the child’s eyes.

Lyech. See Elephant.

Lyeto. See Tovo lyeto.

Madi (pp. 37, 40, 74, 75). A Sudanese tribe living on the banks of the Nile north of Lake Albert.

Madness (pp. 7, 9–10, 23, 141).


Making the fireplace. See Tongo keno.

Mako tipo (pp. 21, 31, 121, 155–7). Catching a spirit.
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Malakwang (pp. 132, 136). A cultivated vegetable of the Hibiscus family. Nickname given to the author by the Lango because he continually exhorted anyone who had sores to eat more malakwang.

Malaria (pp. 44, 135).

Malinowski (p. 18).

Mama. See Jok Mama.

Mana principle. See Jok power.

Marriage (pp. 17, 40, 41, 44, 46, 8, 53–6, 65, 81–3, 85, 87, 88, 91, 106, 109, 110, 126, 139, 140). Nyom.

Marriage goods (pp. 81, 82, 83, 84, 109).

Lim.

Marsh (pp. 69, 76, 86, 98, 113, 114, 112, 123, 146, 147, 151, 157, 165, 170).

Marsh mud (pp. 75, 102, 157).

Mato kongo me wiyiyle (p. 111). Drinking the beer of the grave.

Meat groups (pp. 48, 49, 50, 51, 63, 64, 66, 112–15, 120, 123, 125–6).

Medicine (pp. 4, 10, 26, 27, 32, 110, 123, 137, 140, 142, 159, 160, 164, 167, 176). See also Tat.

Medicine men. See Ajwaka.

Merekat (pp. 67, 139, 179). Ogweng.

Midwife (pp. 97, 98, 102, 139–41).

Migration (pp. 37, 39, 41, 42, 47, 48, 49, 53, 139).

Millet (pp. 69, 71, 73, 75, 76, 77, 78, 86, 114, 123, 124, 128, 133, 134, 137, 147). Kal.

Millet porridge. See Kuok.

Minakuki (p. 173). A Gombola headquarters outside the north-west boundary of Lango.

Min jok (pp. 159, 161, 162, 165, 167, 169).

Miscarriage (pp. 44, 102, 127, 167).

Misfortunes (pp. 11, 29, 34, 55, 83, 85, 91, 95, 96, 109, 135, 137–172).

Missionaries (pp. 19, 31, 39, 64, 174).

Mixing the seed (pp. 3, 21, 44–5, 50, 123–4, 126). Rudo koki. See Plates VII and V111 at pp. 124 and 136.

Modo (pp. 84, 85, 86, 88, 92, 96, 101, 103, 137, 138). A kind of grass.

Mo dyang (pp. 84–5, 92, 96, 130). Clarified butter, known to Indians as ghi. Milk is left in an apoko calabash for a day. On the second day the apoko is shaken (jwosa) until butter forms. This butter is boiled for half an hour, so that all the impurities sink to the bottom. The oil thus formed will keep for many years. Mo dyang is used in many ceremonies. It is eaten mixed with dek. It is used as an ointment for sores, etc. Every woman keeps a small supply to hand. The word mo is used of any type of oil. Thus mo nino = sesame oil.

Moko kongo (pp. 89, 107, 112, 129). Beer flour. See also Kongo.

Money economy (p. 109).

Mo nino (pp. 89, 104). Sesame oil.

Mon me atehere (pp. 43, 84–90, 93, 96, 100, 114). Wives of the Clan; that is, all the women who have married into the Clan.

Monogamy (p. 13).

Monsters (p. 103).

Moon (pp. 10, 134, 146, 166).

Moroto (pp. 40, 130, 147). The north-eastern saza of Lango.

Mortar. See Pany.

Mother-in-law (pp. 43, 53, 83–6, 89, 90, 93, 96, 97, 127–9). Maro.

Mother-in-law avoidance (pp. 82, 127–9).

Mother of jok power. See Min jok.

Mother’s brother. See Nera.

Mount Otuke (p. 37). Hill in Karamoja to the north-east of Lango.

Mourning (pp. 22, 44, 47, 50, 106, 112, 115).

Mud (pp. 76, 151, 157, 173).

Mudfish (p. 175).

Munyoro (p. 135).

Myel akot (pp. 39, 63, 68, 71, 72, 73, 76, 77, 78, 80). Rain dance.

Myel arut (pp. 3, 47, 55, 97, 98, 99, 100, 140, 166). Twin dance. See Plate VI at p. 102.

Mystic participation (pp. 20, 121).

Mystifying occurrences (pp. 4, 33).


Nam. Lake. See Jok Nam and Jo Nam.

Names (pp. 17, 19, 31, 32, 37, 41, 42, 44, 50, 61, 68, 72, 73, 129, 132, 134, 135–7, 155, 156, 164, 176).

Natural phenomena (pp. 6, 34).

Naven (pp. 28, 35, 38). Gregory Bate-

Necklets of skin (pp. 93, 95, 98, 138, 159). See also Tono.

Nego (p. 133). A plant.

Neko dyang me maro (pp. 53, 129). Killing a bull for the mother-in-law.
Neho dyang me two (pp. 20, 44, 45, 50, 54, 121). Killing a bull for sickness.

Neho dyang me wi iyel (pp. 44, 108, 111, 121, 126). Killing a bull for the grave.

Neho dyang me woro pamo (pp. 53, 130, 138). Killing a bull in honour of one’s father.

Neo (pp. 38, 54–6). The family of the mother’s brother.

Nero (pp. 38, 46, 47, 54–6, 90, 94, 122). The mother’s brother.

Nets for hunting (pp. 98, 99, 113). See also Bo.

Neurosis (p. 10).

Ngai (pp. 9, 10, 26, 68, 79, 96, 105, 135, 141, 149, 162, 164, 165, 170, 173, 174). Gambolha headquarters in Atura 1925.

Ngolo chine (p. 95). Judging the entrails.

Ngolo ki dyel (pp. 81, 91, 94, 95, 96). Judging with a goat. See Plate III at p. 92.

Ngotokwe (pp. 95, 102). A village about 6 miles east of Orumo.

Ngwen (p. 105). Flying termites. See also Aripa.

Nightjar. See Achalany.

Nile (pp. 36, 37, 39, 40).

Nilotes (pp. 36, 37).

Nilotic homeland (p. 36).

Nilotic style (pp. 106, 173). See Plate XII at p. 196.


Nuer (p. 52). A nilotic tribe of the Sudan.

Numbers (pp. 48–9, 51, 85–7, 89, 90, 98–102, 107, 112–13, 120, 122, 128, 131–2, 134, 137, 139, 141, 144, 149, 165, 168). Significant numbers are two (associated with twins), three (associated with boys) and four (associated with girls).

Nyarakoe. See Jok Nyarakoe.

Nyeho (p. 29). Jealousy.

Nyom. See Marriage.

Nyaka (p. 132). A gruel made by boiling millet flour (moko kuen) in water, so that it forms a liquid substance. No salt may be added. A woman lives on nyaka from the time of giving birth till the donyo oko ceremony.

Nyuto daho kuer (p. 85). Showing the wife the ritual observances. See also Kuer.

Oaths (pp. 105, 147, 175).

Obanga (pp. 5, 9, 11, 12, 22, 110, 116, 117, 154, 165, 166, 169). The Christian God. See also Jok Obanga.

Obar Etojo (pp. 75, 115).

Obor (pp. 112, 114, 115). A village about 3 miles west of Bar.

Obia (p. 142). A species of grass.

Obuto (pp. 100, 101). A lozenge-shaped calabash, hollowed out and having a hole in one end in which is placed a cork. Beer is made in it for the twin ceremony and it may have other ritual uses in connection with fertility. See also Agraata, Apoko, Keno, Wal; also Plate V, drawing 8 at p. 98.

Ochoga (p. 158).

Ochikurku Clan (p. 142).

Ochuit (pp. 7, 15, 141, 142, 143). Roan antelope.

Oderu (pp. 76, 85, 128, 132, 133). Winnowing mat. It is a rectangular wicker-work mat about two feet long and eighteen inches wide, slightly concave. After pounding up millet in the mortar (pany), the woman shakes it on the oderu and the breeze carries the chaff away. It is also used ritually at certain ceremonies.

Odok (pp. 136, 162, 163, 164, 165). The interpreter of the Aturos manifestation of Jok power.

Odudi. See Jok Odudi.

Odur (pp. 4, 25, 153, 155). The ajieka who did the ceremony of exorcism or Atim.

Odurilingo (p. 24). Eldest son of the famous rain-maker Linco.

Oget (pp. 97, 144). A village about 2 miles south of Orumo.

Ogole (pp. 72, 76, 77, 78). Clan brother of the rain-maker, Linco.

Ogora Clan (pp. 74, 77).

Ogudo (pp. 144, 149). A plant.

Oguru. See Jok Oguru.

Ogwal (pp. 116–19). An old man.

Ogwalaucha (pp. 14, 29). An ajok who ‘tied up’ the rain.

Ogwalaugungu (pp. 24, 29, 32, 33, 63, 77, 78, 134, 140, 161, 169). Ruot of Kwania saga. See Plate I at p. 58.

Ogwang (p. 67). Merekat.

Ogwangalingo (pp. 24, 65, 75-8). Younger son and successor of the Aduku rain-maker, Linco.

Ogwangatolomoi (pp. 13, 22, 29). Ex-yugo of Orumo now living at Anep.
PLATE XII

The old type of Lango house—Nilotic style

The type of house usually built in Lango to-day
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Oili (pp. 43, 104, 105, 130).
Oja (p. 174). A village about 4 miles south of Kibubu.
Okango (pp. 99, 126, 129, 166, 199, 214). Species of tree, always used in building an et rudi.
Okelo (pp. 7, 8, 9). Ajanka of Awebu.
(p. 74) Father of the famous rainmaker, Lingo. (p. 171) My serving boy.
Okeya (pp. 78, 79, 80, 81, 86, 90, 91, 135). Sister's son.
Ohie me Otengoro (p. 42). Name of a Clan.
Ohokoma (p. 68). Vulture.
Okujia (pp. 22, 24, 34, 116, 159, 171). My serving boy.
Ohuto (pp. 116, 117, 118, 142, 143, 144, 151, 173). Thorn tree.
Olam (pp. 68, 69, 76, 77, 163). Syca-more tree.
Old men (pp. 1, 4, 5, 21, 23, 24, 34, 48, 50, 60, 64, 65, 66, 68-71, 79, 73, 75-80, 98, 101, 103-5, 107, 114, 115, 116, 117-20, 127, 134, 139, 140, 142, 144, 147, 150-2, 173, 176).
Olik (p. 5). Bat.
Olila. See Jok Olila.
Olutokwoon (p. 79). Prunus tree. Spurules are made from it.
Olwoyo (pp. 70, 77, 78, 79, 139, 142, 143, 149-51 167, 174). Lilac.
Omarua (pp. 155, 156). Omarari. See Jok Omarari.
Omens (pp. 92, 95, 120, 122, 175). Oming (pp. 4, 9, 10, 22, 26, 79, 162-4). A famous manifestation of Jok power.
Omoera (p. 68). Headquarters of Moroto 1924.
Ongech (p. 9). A psychic disease.
Onyang (p. 164). Ancestor of the Atworo manifestation of Jok power.
Orgaxim (p. 12).
Orshi (p. 83). Anem. Orifices (pp. 92, 107, 137). Ornaments (pp. 44, 47, 65, 88, 89, 90). Orogo. See Jok Orogo.
Orongo. See Jok Orongo.
Orummo (pp. 68, 97, 105, 135, 144). Gombola headquarters in Moroto 1924.
Ostrich egg-shells (p. 89).
Ot (pp. 10, 59, 54, 55, 59, 61, 64, 69, 70, 75, 78, 84, 85, 86, 88, 90, 95, 96, 101, 104, 107, 112, 113, 114, 118, 119, 120, 124, 127-33, 135-6, 140-4, 146-8, 154, 165-7, 169, 172, 175). House. The true nilotic house (see Plate XII at p. 196) is rarely seen in Lango now. The most usual type of house is that shown in Plate XII at p. 196, but it is often made rectangular instead of round. The administration are trying to introduce houses of pisé de terre (see Plate XIII at p. 200).
Otabani (pp. 168, 173, 174). Beehive hut associated with the rites of Jok Abani.
Otem (pp. 5, 104, 113, 141, 146, 163, 174, 175). This refers to the place in the courtyard (dyekal) where is situated the fireplace, a tree stump, a log to sit on, the abila and et rudi if present, and various ritual plants such as olwoyo, oligo, apongong, etc. The otem is important ritually. In these days fires are very rarely made inside the house. The modern Lango, with his chairs and his rectangular house, no longer has an otem.
Otjino jogi. See Atin jok.
Ot jok (pp. 4, 79, 98, 165, 166, 176, 175). House of jok.
Otogo (pp. 12, 61). The otogo or bachelor's house is described by Driberg (The Lango, p. 75). This building is constructed by a boy on reaching puberty, up to which time he has lived in his mother's house. The otogo was built on piles three to eight feet above the ground. It was very small, the internal diameter being little more than four feet. The circular entrance was just large enough to allow a human being to squeeze through, and was reached by a log staircase. The interior of the otogo was plastered thickly so that it formed a low vaulted chamber in which four or five boys might sleep at a time, though the most usual number was two. The entrance was closed by a round mat-work door. Driberg gives some excellent photographs of these peculiar structures. At the most a dozen otogin are still to be seen in Lango. They are all used by old men except for the one shown in Plate XIII at p. 200, which is occupied by two boys, whose father suffers from a malignant ulcer and remains under a tree outside the village.
Otogo (contd.)
The otogo is functionally obsolete now, though twenty years ago it was still part of the tribal culture. I devote so much space to it, not because I consider it of any great importance, but because there have been various theories as to its significance and I wish tentatively to suggest another possibility, which may be of interest to those with psycho-analytical leanings.

First, it is necessary to examine four explanations of the otogo as cited by Driberg:

1. Sexual segregation. The Elders, by spreading ashes round the otogo at night, would know if the unmarried men were visiting girl friends. As Driberg points out, this is absurd. But a Lango told me that in the old days a married man could find out who was sleeping with his wife by listening at the otogo. Should an otogo be empty, he knew that the owner was the culprit and so could decide whether to speak him at once, or wait and demand compensation. On the other hand a Lango told me that they loved the otogo because each man could take his girl there and make love with impunity.

2. Security. In the insecure pre-Administration days the bachelors in their otogin were in a safe position if the village was raided. Driberg points out, however, that the cumbersome mode of egress would put the occupants at the mercy of any raiders. But the Lango told me that the danger in the old days came from personal enemies. A man lying in a drunken sleep was likely to be speared by anyone who had a grudge against him. The otogo made this impossible.

3. Warmth and mosquitoes. The old men tell me that they sleep in the otogo because it is warm and mosquitoes cannot enter through the covered doorway. As the young men did not carry fire-wood, it is likely that the otogo served a useful function before the advent of blankets.

4. Magic. Finally Driberg agrees with Professor Seligman that the otogo 'was originally built to prevent the boys being "magiced" at a particularly susceptible period of their lives'. Though put rather vaguely I think this hypothesis is nearer the truth.

An item of culture will have a number of functions. For this reason I believe that protection from the cold night air and mosquitoes, and from being stabbed when incapacitated by beer, were functions of the otogo, and it was a means of indicating the sexual proclivities of the occupant. [This is especially likely since its disappearance is associated with the advent of clothes and blankets and political order. The Lango say that entering the otogo spoilt their clothes and so they stopped using it. The influence of the Administration and the Schools were also responsible for abolishing these unhygienic houses.] But all these ends could be achieved without the aid of the grotesque otogo.

It was the very grotesqueness of the structure that first drew my attention to the fact that it was extraordinarily like an enlarged womb, which I had once seen preserved in spirits in a hospital. The significance of the otogo may rest on its representation of a woman giving birth. The Lango is not conscious of the similarity of the otogo to female organs of reproduction. If I am right, its significance would be symbolical and would form part of the latent content which acts by this process of symbolisation as a psychological backing to the manifest content of the otogo. I will not elaborate this idea of latent and manifest contents of culture, which is borrowed from Rivers's similar division of dreams (Conflict and Dream, by W. H. R. Rivers), for my meaning will be obvious to every psychologist.

The otogo was associated with two ideas—Fertility magic and Rebirth. These two elements were interdependent and inseparable. I consider that life in the otogo represented rebirth from the status of child to that of man. The boy built himself an otogo at puberty. He remained in it till the birth of his first child. Every time he came out of his otogo—head first with face pointing to the underside of the entrance—he enacted a perfect birth. But the change of status was not completed till the man had a child of his
Otogo (Magic (contd.))

own. Social maturity differs from biological maturity. Puberty merely indicated that the boy was 'ripening' towards manhood; he would soon be a father. While he was enacting his own rebirth, he was also enacting the birth of his child. By a process of sympathetic magic his wife was sure to bear him a child so that his maturity would be complete. The desire for children was one of the ruling motives of the Lango's life.

Man and wife lived in the otogo until the first child was born. Sexual intercourse had to take place in the otogo. It was considered very dangerous for a man to have intercourse with a girl anywhere in the open, as it was thought that she would become barren and they would both become ill and might even die. The first pregnancy took place in the otogo, and would be noticed when the wife had difficulty in entering the narrow opening. As soon as the child was born the father built a proper house, the symbol of his new status as a mature man.

It must be understood that no Lango has explicitly stated that the otogo had these two significances. I take care to point out that these ideas lie latent in the whole otogo complex.

In different parts of the country I suggested that it would be easier for a man to come out of the otogo backwards. The idea was greeted with horror. They said that if a boy did so he would be called an ajok (sorcerer) and would be beaten by the old men. Besides, if he had a wife, she would never be able to bear a child again. A child born feet first is always looked upon with horror and is called an ajok, as is the case with all abnormal births. It is believed that a mother will not bear again after an abnormal birth unless special precautions are taken, such as the building of an at arut or ot rudi. I suggest that a boy coming out of his otogo backwards would be symbolising the tragedy of an abnormal birth. The fact stressed by my witnesses was that as a result of coming out backwards the boy would not be able to beget a child. The old men questioned were definitely filled with horror at the suggestion. But a younger man put forward the more mundane and obvious suggestion that no one would have gone out of the otogo backwards for fear of being speared in the back by an enemy. It is considered bad to come out of any house backwards, unless to fetch something which is then carried out backwards.

Another fact that lends weight to my suggestion that the otogo is a model of a pregnant womb is that the earthen wall above the narrow, round hole of the entrance is decorated in a manner very reminiscent of pubic hairs; the conical thatched roof of the otogo adds to this illusion.

I had compiled a paragraph of evidence based on linguistic usages, showing how, like the word otogo (p. 51), otogo might be derived from the word ego (to ripen), as being the house in which the boy 'ripened' or 'matured' into the status of manhood. But such linguistic evidence is dangerous and so I exclude it.

Ot peru (p. 173). Same as ot jok.

Ot rudi (pp. 3, 24, 98-9, 106-3, 141, 143, 154, 163, 166, 173, 174). Twin house. It consists of a platform about two feet high by three feet long and two feet broad, made of okango wood. The four corner-posts are embedded in the ground. They have forked ends on which cross-pieces are laid, and then sticks of okango are placed lengthways across these cross-pieces. Grass is spread on top, and underneath are placed one or more termite mounds (tuk), together with a pot containing the umbilical cords of the twins. According to Driberg this structure used to be called a peru jok, but I never heard it so called. However, the word peru is used of any building which has no walls, and therefore it would be correct to use it of the ot rudi, which is also called ot arut or ot jok.

The ot rudi was built: 1. On the birth of twins, when the umbilical cords of the twins were placed in a single pot balanced on three tuk under-neath the platform. Should one of the twins have died, its body would have been placed in another pot which would have been propped against the
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Ot rudi (contd.)
pot containing the cords. 2. On the death of twins, the body of the twin would be placed in a pot under the platform. 3. On the occasion of an abnormal birth, such as feet presenta-

Peto okango (p. 166).
Philippo Ehi (p. 77). A bogus ajawaka.
Philippo Lawottom (pp. 9, 10, 96, 149, 162, 163, 164, 170, 174). A useful in-
fomrant living at Ngai.
Philippo Oroso (pp. 22, 24, 169). Jage
of Nabieso, who recorded his dreams.

Photographs (pp. 31, 32).

Physiological system (p. 18).
Pigeons (p. 68). Aste.

Pis de terre. This method of build-
ing is being recommended by the Government for the natives of Uganda.

Pis de terre houses was given at the Lango Show of 1956. The fol-

owing account is an extract from the pamphlet issued by the Government Medical Department.

`Construction in pis de terre is of special advantage in areas where timber is scarce. There is evidence that well-constructed pis buildings will

often last as long as buildings of burnt brick, and in support of this statement

one may mention the Moorish houses in Spain and the Great Wall of China,

which are standing after many cen-

turies. By reason of its cheapness,

relative ease of construction, its dura-

bility and its rat-resisting character,

pis de terre is well adapted to become the most popular and suitable type of

building in Uganda.

`Pis de terre construction is not difficult and it is believed that African labour should become sufficiently skilled after a short

period of instruction to carry out

simple buildings in this material.

`Any soil with the exception of clay,
ant-hill and sandy earth is suitable for

pis de terre construction. Clay and

ant-hill are not recommended as they are liable to extensive cracking during the

drying process, but in areas where other kinds of soil are not plentiful these materials can be used if mixed

with earth of a different character.

`Having collected the earth, remove all visible vegetable matter. With blocks of wood or hammers beat the

earth so as to crush stones and lumps of greater size than three-eighths of an inch cubes. All lumps or pieces

which cannot be broken up into pieces of this size should be removed. Sprinkle

the beaten earth with a small amount
Plate XIII

Otogo near Orumo

Pisé de terre smallholding at the Lango Show
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Pisé de terre (contd.)
of water and thoroughly mix. The amount of water added should not be greater than is necessary to make a mixture that will adhere together when tightly squeezed in the hand. The earth wall then be ready for use in building.

‘In all wall construction it is essential that the walls should be perpendicular and each course layed in true horizontal alignment. To attain this object certain devices have been incorporated in the design of the wooden mould now recommended.

‘No building can be expected to stand unless it is placed on good foundations. If the surface soil on the site is only loose earth, an excavation for the foundations should be made up to a depth of at least one foot, care being taken to remove all roots that might damage the building at a later date. The trench should then be filled with stones to a height of four inches above the level of the surface of the ground. Where stone is not available, the construction of the pisé wall can, however, begin from the bottom of the trench.

‘The mould should be placed in position and filled with the prepared earth mixture to a depth of three inches, which should then be rammed. Ramming should continue until the earth does not rise round the hammer when it is brought down with force. The mould is now ready to be filled to a further depth of three inches but, before any more earth is put in, the top of the preceding layer should be pitted with a sharp instrument so as to provide a rough surface to which the next layer will adhere. The ramming of three-inch layers continues until the mould is full. The mould can then be removed and relaxed for the making of the next block. In this way the wall is gradually built up out of blocks of hard earth.

‘The majority of Africans build their houses during their leisure hours, and it is quite common for the work to extend over a lengthy period and to be suspended completely during the wet weather. For this reason it is recommended that the roof be entirely erected before work on the walls is commenced.’ See Plate XIII at p. 200.

Placenta. See After-birth.

Plague (pp. 7, 8, 163).

Poison (p. 31). Tat.

Political system (pp. 46, 56, 57, 146).

Potatoes (pp. 170, 171).

Pot of the fau. See Gulu lau.

Pots (pp. 14, 21, 29, 31, 49, 70, 74, 75, 76, 78, 84, 85, 86, 88, 90, 92–3, 96–9, 101, 102, 112, 113–14, 119–21, 125, 139, 143, 145, 156, 157, 158, 159, 179).

See also Gulu.

Prayer (pp. 78, 108).

Pregnancy (pp. 44, 81, 83, 149, 170–1).

Premature birth (pp. 99, 102, 103, 161).

Premise (pp. 2, 3, 6, 11, 15, 23, 28, 33, 36, 126).

Pre-nuptial chastity (p. 82).

Preservation (pp. 35, 40, 46, 48, 53, 58, 81).

Priest (p. 23).

Prison. See Jail.

Private parts. See Genital organs.

Privileged relationship. See Joking relationship.

Prohibitions (pp. 12, 13, 43, 44, 65, 68–9, 70, 84, 85, 93, 99, 100, 101, 127, 138, 149).

Prostitution (p. 12).

Psychic disturbances (pp. 6–11).

Psycho-analysis (pp. 11, 156, 169).

Psychological aspect of healing (pp. 11, 25, 27, 162).

Puberty (pp. 12, 17, 60, 61, 64, 68).

Pubic fringe. See Chip.

Pubic hairs (p. 55).

Public opinion (p. 54).

Pyen (p. 147). A new skin.


Quinquennial festival. See Ewot.

Radeliffe-Brown (p. 19).

Raid (pp. 14, 40, 41, 57–8, 60, 71, 74, 145, 146).

Rain (pp. 6, 14, 34, 39, 40, 61–3, 65–7, 71–9, 80, 146, 152, 163, 170, 179).

Rain dance. See Med abet.

Rain guardians. See Won kot.

Rain-making. See Won kot.

Rai (pp. 4, 18, 21, 39, 40, 43, 47, 50, 51, 57, 61–3, 66, 67, 68, 74, 75, 76, 111).
Rain pool (pp. 18, 80, 115, 144). Ataka.

Rain stones (pp. 4, 74, 75, 79). Kidi kot.

Rattles. See Ajas.

Rau (pp. 131, 149). Grass stalk.

Raw meat (pp. 170, 171).

Rebirth (p. 140).

Reciprocal series of ceremonies (pp. 47, 53, 81, 95, 96, 108, 109, 110, 111, 127-9).

Red ochre (pp. 90, 114).

Reed buck (p. 43). Akal.

Refusing grief. See Kuoro jul.

Re-incarnation (pp. 19, 123, 126).

Religion (pp. 1-31, 33, 35, 36, 38, 48, 50, 51, 74, 80, 111, 128, 153).

Relish. See Dek.

Reproduction (pp. 35, 40, 48, 53, 87, 103, 135, 140).

Rewards (pp. 65, 102, 107, 132). See also Gifts and Payments.

Rhinoceros (pp. 15, 61, 67, 73, 78, 141, 151, 176). Amaoking, Amurung.

Rhythm (pp. 14, 77, 100, 153, 154, 156, 165).

Ribere (p. 83). Christian marriage.

Right (pp. 69, 119, 124, 127, 156, 158).

Rite de passage (pp. 17, 126).

Ritual cooking (pp. 64, 68, 69, 101, 120, 123-5, 134).

Ritual drinking (pp. 99, 102, 119, 124).

Ritual eating (pp. 20, 48, 49, 50, 63, 64, 65, 93, 96, 101, 113, 120, 121).

Ritual elements (pp. 27, 28, 88, 153).

Ritual implements. A certain number of domestic implements have a ritual value, for they are used on ceremonial occasions. Of such are: pestle (alak), granary prop (eyeh), beer spittle (lot kongo), milk spittle (lot kuwon), winnowing mat (edom), and the outdoor fireplace (atem).

Ritualising a child. See Atn akuer.

Ritual observance (pp. 2, 41-4, 48, 55, 64, 85, 87, 95, 133, 140).

Ritual plants. Various plants have a ritual value, for they are used on ceremonial occasions. They are: home, olundo, epobo, okange, ogudo, odo, okute, ampongong, olige, kuoro, anono, and several others of less importance.

Ritual sowing (p. 125).

River (pp. 60, 147, 148).

Roan antelope. See Ochasi.

Rodia (pp. 110, 170, 175). Woman who lived at Aloro.

Roots (pp. 4, 8, 26, 44, 69, 117, 149, 157-60, 176).

Rubu kori. See Mixing the seed.

Rut (p. 99). Twin or abnormal birth.

Ruof (pp. 24, 32, 38, 42, 56-8, 71, 78, 80, 109, 134, 140, 145-6, 161, 169). Chief of a saza.

Ryemo two (p. 147). Driving away disease.

Salt (pp. 68, 70, 129, 132, 134).

Salt lick (p. 150).

Sandals (pp. 25, 167).

Satan (p. 9).

Saza (pp. 145-6). In the early days of British administration an attempt was made to establish the legitimate Ruot on a permanent footing and to form some sort of stable government out of the indigenous system. With perseverance and full knowledge this undoubtedly would have been the most satisfactory policy, and the theory of indirect rule could have been worked out fully. But a certain District Commissioner had other views. He imposed the Ganda system on the Lango, dividing up the country into Counties (sazo), Parishes (gombololo), Wards (amagoro), and Villages (pacho). He thus created certain categories of chiefs which had never existed in Lango, and he appointed men to be chiefs who had no standing among their people. Agents were appointed to assist the Lango chiefs. These men were Baganda. They virtually usurped the positions of the Lango chiefs and caused much indignation throughout Lango. The words saza, gombolola, gompa and fakoko are all Luganda words derived from the Ganda political system. The word amagoro means ‘wilderness’ or ‘bush’, and, though a genuine Lango word, it was never before used to express a chief’s sphere of influence. The chief of a saza is called Ruof, of a gombolola, Jago, of an amagoro, Won amagoro, of a village, Won pacho. These are all Lango words.

Scapegoat (p. 23).

Schoolmasters (pp. 80, 87, 109).

Schools (pp. 1, 19, 78, 80, 115).

Scrotum (p. 21).

Seclusion period (pp. 86, 87, 107, 132, 140). See also under Kongo, second from last paragraph.
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Secrecy (pp. 1, 29, 73, 75, 93, 105, 132, 143).
Self-preservation (pp. 18, 57, 58, 145, 146).
Seligman, Prof. C. G. (p. 6).
Sentiments (pp. 35–6, 39, 42, 46, 50, 52, 58, 81, 109).
Series of ceremonies. See Reciprocal series of ceremonies.
Serval (pp. 67, 196, 153, 165, 168). 
Sesame (pp. 79, 82, 90, 104, 123, 130, 163). 
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Sexual perversions (p. 19).
Sexual rights (p. 55).
Shadow (p. 17). Tipo.
Sham fight (pp. 84, 99, 100).
Shaving the head (pp. 87, 88, 100, 106, 107, 108, 114, 133, 134, 135, 137, 165).
Shield (pp. 43, 98–100, 104, 105).
Shilluk (p. 36). A nilotic tribe living in the Sudan.
Shrine (pp. 17, 22, 174, 175). Abila.
Sickness. See Disease.
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Sitting ceremonially (p. 48).
Small-pox (p. 148).
Smearing (pp. 84, 85, 86, 88, 89, 90, 92, 93, 94, 95, 96, 99, 101, 105, 119, 120, 128, 133, 138, 140–1, 167). See also Guselo, Juko, Wiro.
Smiths (p. 33).
Social structure (pp. 35–6, 38, 110, 133).
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Sorcery. See Black Magic.
Sore eyes (pp. 44, 47).
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Sorghum (pp. 78, 98, 99, 102, 170). Bel.
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Sowing the fields (pp. 3, 21, 28, 45, 50, 65, 71, 75, 115, 123, 144, 125, 126).
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Spheres of influence (pp. 16, 38, 56–8, 145–6).
Spheres of jok power (pp. 16–17, 20).
Spirits (pp. 34, 51, 53, 76, 121, 137, 155, 175). See also Chyen and Tisa.
Spiritualist séance (p. 155).
Splitting (pp. 75, 85, 89, 101, 102, 118, 119, 124, 130, 131, 136, 139, 149, 158, 175).
Spoiling a person’s body (p. 86).
Springs (p. 175).
Sprinkling at the wife’s mother’s. See Kiro bang imat.
Sprinkling the child’s eyes. See Kiro weng atin.
Sprinkling the wife. See Kiro dako.
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Status (pp. 17, 18, 51, 60, 61, 111, 123, 126).
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Stirring beer (pp. 115, 137).
Stock raising (p. 60).
Stomach (pp. 7, 30, 60, 92, 118, 120, 130, 131, 133, 150–6, 166).
Stones of jok. See Kide jok.
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Straws. See Cheke.
Sucking (pp. 4, 131, 132, 140, 161).
Suggestion (pp. 26, 31, 158).
Suicide (pp. 107, 168).
Sun-shade (p. 90). Wai wish.
Superphysical powers (pp. 1, 12, 43, 51).
Swamps (pp. 146, 147).
Sweet potatoes (p. 170).
Sycamore tree. See Olam.
Symbolism (pp. 39, 41, 42, 43, 57, 61).
Sympathetic magic (pp. 23, 29, 91, 97, 140, 152).
Taba (p. 97). Small pot.
Taboo (pp. 85, 96).
Tail. See Lau.
Tanga (pp. 55, 98, 99, 100, 102–3, 126, 154, 166). This is a paste made by mixing sorghum flour (mako bel) with water. It is used in the twin ceremonies. The tanga is placed in two
Tanga (contd.)

small aguuta kech calabashes, in which are also placed two sorghum heads and two heads of modo grass. The tanga is splashed by means of the sorghum heads on the breast-bones of all those present (gyo tanga), with special emphasis on the women, the ot rudi, the tuk, the pots, the hunting nets and the drums. The most important place for anointing with tanga is the breast-bones of the women, especially the mother of the twins. This is the spot where the baby's carrying skin straps are tied into a knot, as seen in Plate I at p. 98.

Teachers (pp. 33, 69–70, 108).

Teleoscopy of ceremonies (pp. 82, 109, 110).

Termites (pp. 89, 98, 105, 136). Nguen.

Territorial groups (pp. 27, 38, 56, 145, 146, 147).

Teso (pp. 99, 79). A hamitic tribe living to the contiguous east of the Lango. 'Thief (pp. 10, 25, 30, 31).

Thok diviet (p. 52). The lineage group of the Nuer tribe.

Thorn tree. See Okato.

Twe (pp. 48, 49, 51, 85, 86, 87, 89, 90, 107, 112, 113, 120, 124, 128, 132, 137, 139, 140, 144).

Throwing the ornaments. See Tyao buyto.

Thunder (p. 78).


To (pp. 22, 172). Death.

Tochi (p. 37). River that forms the western boundary of Laugo.

Tok (p. 5). Head-dress.

Tong jok (pp. 166, 173). Spear of jok.

Tongo keno (pp. 85, 88, 92). Making the fireplace.


Traditions (pp. 37, 51, 68, 69, 75, 76, 80, 87, 135, 150).

Travel (pp. 5, 15, 34, 48, 97, 137).

Tres (pp. 5, 22, 28, 30, 34, 33, 44, 65, 68, 69, 75, 76–9, 113, 117, 118, 119, 120, 122, 124, 137, 142, 143, 144, 146, 150, 158, 163, 164, 170, 171, 174, 176).

Trial marriage (p. 82).

Tribe (pp. 14, 15, 16, 21, 23, 27, 29, 30, 31, 34, 35, 39–49, 45, 48, 52, 53, 54, 55, 56, 57, 58, 60, 61, 62, 63, 66, 71, 72, 76, 80, 81, 109, 111, 145).

Tricks. See Conjuring trick.

Triplets (p. 99).

Truce (pp. 57, 69, 71).

Tuk (pp. 98, 99, 100, 136, 137).

A conical mound built by a certain type of termite. It is grey in colour and is found in the marshes. Three or more of them are placed under the ot rudi to prop up the pots containing the umbilical cords and the body of any dead twin. Some women are compelled by Clan ritual observance to use tuk as props for their pots when cooking. One woman told me that she always cooked with tuk because her fourteen children and her husband had died one after the other. The tuk are the most noticeable things in a dry marsh and they have probably impressed themselves upon the minds of the women during their daily excursions to the marsh to fetch water, which is itself a prophylactic against evil forces. The similarity of tuk to female breasts may also have given them a fertility value.

Tumo (pp. 93, 95, 98, 138). This is the term used when a necklet of skin cut from an animal slaughtered in a ceremony is placed round the necks of the people for whose benefit the ceremony has been performed. A strip of skin ten inches long by three inches wide is cut off. A slit is made down the centre and the head of the wearer is placed through this slit.

Tuwe buyto (pp. 43, 44, 47, 55, 71, 81, 82–8, 93, 109, 140). Tying on the marriage skin.

Twin ceremony (pp. 3, 43, 53, 97–109, 126, 154, 155).

Twin dance. See Myel arut.

Twin house. See Ot rudi.

Twins (pp. 3, 14, 24, 28, 44, 47, 55, 97–103, 111, 126, 136, 152, 154, 159, 161, 163, 166, 167). Rudi.

Two. See Disease.

Two-mouthed pot. See Dogayo.

Tuwe (p. 42). Bull. But the term is also used of a great man. Tuwe buyto (bull of the crowd) was the title of a
Tuon (contd.)  
war leader under whom several Rwotti  
used to combine. The expression tuon  
me atekere (bull of the Clan) is used for  
the famous ancestors who were sup-  
poused to have founded the Clan. The  
names of these persons are known  
commonly together with their prowess and inci-  
dents associated with them. These  
names and incidents form a Clan cry  
(p. 43) which is shouted out by clans-  
men on joyful or victorious occasions,  
such as in battle or at the twin cere-  
monies. Guongo tuon means to shout  
the Clan cry. When I used to ask a  
man what the tuon of his atekere was,  
he would say, ‘Do you mean the bull  
which they invoke?’ (tuon ma gi-  
giwoongo). Driberg says that the term for  
the Clan cry is guongo and that the  
expression is giwoong ma gigaongo.  
This may be true, though I never noticed  
it, but the expression tuon ma gigaongo  
is certainly used also.

Tuon luwa. See Bull of the herd and  
Tuon.

Tuon me atekere. See Bull of the  
Clan and Tuon.

Tyeto (pp. 10, 140, 166, 169, 173).  
Usually translated as ‘to divine’, but  
this is not satisfactory. By the process  
of tyeto the ajuwaka discovers, through  
jok power, what is wrong with an  
inquirer, the cause of his misfortune  
and the remedy for it. This is done by  
means of a rattle (aja) which the  
ajuwaka shakes. The voice of the local  
manifestation of jok power which the  
ajuwaka controls is heard speaking  
through the sound of the rattle. This  
is really the ajuwaka speaking in an  
assumed voice.

Tying on the marriage skin. See  
Tweso lau.

Tying up the rain (pp. 14, 89, 65).

Tying up the wind (p. 78).

Umbilical cord (pp. 97, 130, 131, 133, 135).

Umo tito. See Mako tito. Covering a  
tito.

Unity of groups (pp. 36, 39-40, 41,  
44, 59, 59, 53, 54, 55, 57, 58, 59, 60,  
61, 66, 145, 146).

Urine (pp. 14, 29, 147).

Valleys (p. 139).

Value of groups (pp. 36, 40, 48, 51, 52,  
53, 54, 55, 56, 57, 58, 59, 60, 62).

Variations in ceremonial (pp. 41, 42,  
43, 43).

Vegetable marrow (p. 43).

Vegetables (pp. 76, 85, 123, 124, 134).

Ventriolism (pp. 26, 169, 164).

Victory cry. See Jira.

Village (pp. 14, 24, 33, 42, 45, 53,  
56, 59-60, 63, 68-71, 74, 75, 76, 77,  
78, 79, 82, 83, 86, 87, 88, 89, 92, 93-4,  
95, 96, 97, 98, 99, 100, 102-4, 106-8,  
111, 112, 113-14, 115, 117-19, 120,  
121, 122, 124, 125, 128, 129, 130, 134,  
135-9, 140-2, 143, 145-8, 149-50, 156,  
159-60, 162, 163, 164, 165, 168, 173,  

Viscera (pp. 49, 65, 92, 93).

Voice of jok (p. 150).

Vulture (pp. 68, 107).

Wailing (pp. 106, 107, 108).

Wal (pp. 76, 124, 158, 159). A calabash  
receptacle made by cutting vertically  
in half a large round calabash (kono).  
Beer is sometimes drunk out of a wal.  
A large seal is used for covering the  
baby to protect it from the sun when  
slung on the back. This is called  
wach (wal for the head). See also  
Aguwata, Apoko, Kono, Obuto; also Plate  
a at p. 58.

Walwich (p. 90). See also Wal.

Wang tich (pp. 35, 39, 59, 124, 125).

Work group.

Warfare (pp. 18, 39, 49, 72, 74, 98,  
104, 105, 110, 111, 145). See also Battle,  
Fighting.

Warriors (pp. 104, 105, 145).

Wart-hog (p. 67).

Washing (pp. 69, 76, 79, 83, 85, 92, 93,  
95, 101, 114, 116, 120, 135, 133, 154,  
136, 155, 158, 161, 162).

Washing the child’s eyes. See Luoko  
wang atin.

Washing the pot. See Luoko gulu.

Wat (pp. 36, 54). Group of relatives.

Waterbuck (pp. 43, 67). Apoli.

Water gypsies (p. 40).

Wayo (p. 56). Oke’s mother.

Wayo jok (pp. 105, 166).

We (pp. 69, 93, 95, 122, 136, 141, 170).  
The intestinal dung, or chyme, found  
in the stomach of a slaughtered animal.  
It is much used in ceremonial, when  
the people concerned are anointed  
(juku) with it.
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Wedding ring (p. 83).
Whistling (p. 30).
White Magic (pp. 2, 3, 22, 23, 27, 31, 33, 34).
Widow (pp. 55, 63, 66, 106–8, 112, 113, 114–15).
Wild cherry (p. 43).
Wild fig (pp. 43, 85).
Wi lyel. See Grave.
Wind. See Yamo.
Winnowing mat. See Oderu.
Winyo (pp. 5–6, 15, 158). Bird, used for describing luck.
Wire (pp. 65, 105, 136).
Wiro (pp. 84, 92, 104, 130). Best translated as ‘to anoint’, but the anointing is done in the following way: Only mo dyang or mo niro oil is used. The performer faces the person and takes the oil in both hands. Starting from the back of the shoulders it is smeared over the shoulders and down over the breasts. After this it is also smeared over the stomach, starting from the small of the back. See also Geelo and Juka.
Witch. See Ajok.
Witchcraft. See Black Magic.
Wives (pp. 43, 44, 45–7, 54, 84, 85, 86, 87, 100, 114, 115, 117, 130).  Mon. See also Wife.
Won. See Guardian. This is usually translated as owner, much misunderstanding being caused thereby. It would be more accurately rendered as ‘One who has influence over the object’. The words ‘Guardian’, ‘Protector’ or ‘Trustee’ might sometimes be adequate translations. The word ‘owner’ should be avoided, though the modern meaning of won is tending towards the idea of owner in our sense of the word as a result of the new economic system with its emphasis on individual ownership.
Won agat (pp. 142–3). Leader of the gato chant-chorus.
Won amagoro (pp. 102, 145, 154, 155). A lesser chief. See also Saza.
Won arum (pp. 6, 12, 148–52). Guardian of the hunting area.

Won awi dyang (pp. 59, 60, 148). Guardian of the cattle kraal.
Won dok (p. 46). Guardian of the cattle.
Won hot (pp. 23, 24, 65, 72, 74, 75, 76, 77, 78). Rain guardian.
Won pacho (pp. 108, 145). Village chief. See also Saza.
Won wang tich (pp. 58, 59). Guardian of the work group.
Woodpecker (p. 175).
Work group. See Wang tich.

Yago (pp. 142, 144). Kigelia.
Yamo (pp. 18, 78, 116, 155, 157, 159, 164). Wind. Jak power is described as being ‘like moving wind’ (bala yamo mawulo). Yamo becomes then practically a synonym for tipe. It was said, ‘Ken’s wife has given him her wind’, meaning that Keny was suffering from a tipe visitation (p. 116). The presence of a tipe is denoted in eddies of air (p. 116). But it is clear that the eddy of air is not identified with the tipe, for it was said in a mako tipe ceremony, ‘The wind of the tipe prevents him from walking’, and in the same ceremony the ajusaka said that there was always wind when the tipe danced. Atim when possessed by jak power said, ‘The wind in my body says that his name is Okomo’ (p. 155).
Yamo is also used with the meaning ‘to flirt’. When a boy talks in secret to a girl he is said to yamo with her. It is interesting to note that the word chodo, originally used of flirting (see The Lango, p. 155), is now definitely used for sexual intercourse, whereas the term yamo is used in the same sense as the old use of chodo. This is illustrative of the significant change that has taken place in courting etiquette, trial intercourse being substituted for the old form of platonic courting. (See Changes in Lango Marriage Customs, The Uganda Journal, Vol. vii, No. 4, April 1940.)
Yat. Tree. See also Medicine. The word is used of all types of medicine, poison or substances having magical properties. Old men carry small pieces of wood hanging round their necks or with their hunting whistles. These are their fighting magic, hunting
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Yat (contd.)
magic, or cures for sores, etc. A little
of the wood is scraped off in a powder,
which is rubbed into the sore or blown
in the direction of the enemy. Perhaps
this early use of roots and pieces of
wood for medicinal and magical pur-
poses is responsible for the use of the
term yat to cover all types of medicine,
poisons or magical substances, even
though they may not be derived from
any tree.

Yatchahdyang (p. 174). Plant.

Yat me dwar (p. 152). Hunting
magic.

Yaws (p. 170).

Yeyo lyeto (pp. 81, 82, 87, 88–91, 93,
109, 140). Carrying the ornaments.

Yeyo moko me or (pp. 128, 129).
Carrying flour for the mother-in-law.

Yiko danu ma to (pp. 106, 108, 111).
Burying a dead man.

Yot kom (pp. 77, 128, 130). Good
health.

Zebra (p. 67).