

## INDEX AND GLOSSARY OF LANGO TERMS AND MATERIAL CULTURE

- A'auroga** (p. 158). A village about 4 miles from Nabieso in the direction of Aduku.
- Abako** (pp. 68, 79). *Gombolola* headquarters in Dokolo *saza*.
- 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 '*byelo*'. 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 *dony oko* 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. 95 and Plate I at p. 58.
- Abier** (pp. 141, 174). A village about 3 miles south-west of Amaich.
- Abila** (pp. 17, 22, 50, 113, 140-1, 163, 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.
- Abiloro** (p. 161). A village near Nabieso.
- Abnormal births** (pp. 3, 33, 99, 103, 124, 125, 126).
- Abnormal natural objects** (pp. 4, 33).
- Aboi**. See *Jo aboi*.
- Aboki** (pp. 9, 10, 83, 112, 173). Headquarters of Koli *saza*.
- Abong**. See *Jok Abong*.
- Abongamola** (pp. 45, 51, 121). A village about 5 miles east of Aduku.
- Abonyamomkato** (pp. 165, 166). A village about 4 miles from Ngai on the Ngai-Achaba road.
- Abortion** (p. 163). See also *Miscarriage*.
- Abstinence** (p. 13).
- Abuse** (pp. 55, 84, 86, 155).
- Abyeche** (p. 68).
- Abyssinia** (p. 37).
- Achaba** (pp. 47, 82, 83, 87, 89, 138, 165, 169, 174). *Gombolola* headquarters in Atura *saza*. A village near Nabieso (p. 169).
- Achapon** (pp. 61, 64).
- Achen** (p. 161). A medicine-woman.
- 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.
- Achuban** (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 5 miles south-east of Aduku.
- Ading** (pp. 10, 29). A type of sorcerer or witch.
- Adit me atekere** (pp. 42, 43, 44, 56, 87, 103, 104, 105, 145, 146). Clan chief.
- Adit me Etogo** (p. 65). Leader of the *Etogo* group.
- Administration** (pp. 12, 31, 56, 66, 69, 71, 72, 74, 75, 105, 109, 110, 145, 149, 170).
- Adongo**. See *Jok Adongo*.
- Adopted father** (pp. 61, 64, 65).
- Aduku** (pp. 9, 14, 18, 24, 30, 63, 65, 68, 72, 74, 76, 78, 80, 91, 94, 96, 97, 100, 115, 121, 130, 153, 155, 159, 164, 172). Headquarters of Kwania *saza*.
- Adultery** (p. 12).

- Adwel** (p. 147). An old, worn-out hide or skin.
- Adyebepar** (p. 44). A wild plant subject to certain prohibitions in Clan ritual observances.
- Adyeda** (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).
- Agwata** (p. 68). *Gombolola* headquarters in Dokolo *saza*.
- Agwata** (pp. 79, 85, 97, 98, 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 *agwata* has a short neck. It is a good receptacle for flour, etc. An old *agwata* is called ‘*agwata atok*’ and a new one ‘*agwata 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 *agwata* will be found facing p. 98 (Plate V, drawing 5). See also *Apoko*, *Keno*, *Obuto*, *Wal*.
- Agwata kech** (pp. 79, 98, 119). A new *agwata*.
- Agwichiri** (p. 161). A village near Chiawanti.
- Air** (pp. 18, 116). The spirit of a man is likened to air. See also *Yamo*.
- Aja** (pp. 14, 25, 121, 143, 149, 153, 156, 165, 167). The ‘rattle’ used by the *ajwaka* when divining (*tyeto*) 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 *aja* 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, 107, 123, 126, 157, 161, 170, 171, 175). Sorcerer or witch. One who practises black magic.
- Ajwaka** (p. 1, 4, 5, 7, 8, 9–10, 11, 14, 21, 22, 23–9, 31, 33, 34, 46, 77, 79, 82, 95, 107, 110, 121, 138–41, 144, 148, 149, 150, 153–69, 175–6). Medicine man or woman. One who practises white magic.
- Akal** (p. 151). Reedbuck.
- Akalakiu** (p. 149). A shrub used for magical control over animals.
- Akalu** (pp. 11, 68). *Gombolola* headquarters in Eruti *saza*.
- Akau** (pp. 159, 160). A medicine-woman of Anwongi.
- Akedi** (p. 142). Lango term for a type of plaited grass rope.
- Akelo** (pp. 25, 167). A medicine-woman of Kibuji.
- 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.
- Akweredidi** (pp. 173, 174). A village near Aboki.
- Akwon** (p. 91). A village about 8 miles south of Aduku.
- (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).
- Aleokato** (p. 149). A shrub used for magical control over animals.
- Alibor** (p. 69).
- Alipa** (pp. 68, 123). A locality about 7 miles east of Nabieso.
- Alira** (p. 97). A village near Aduku.
- Alito** (pp. 79, 140, 168, 174). *Gombolola* headquarters in Koli *saza*.
- Aloi** (p. 68). *Gombolola* headquarters in Eruti *saza*.
- Alop** (pp. 67, 151, 163). Hartebeest.
- Aloro** (pp. 9, 13, 79, 91, 110, 170, 175). Headquarters of Atura *saza*.
- Alur** (pp. 36, 80). A nilotic tribe living to the north of Lake Albert.
- Amagoro**. See *Won amagoro*.
- Amaich** (pp. 4, 65, 68, 72, 79, 141, 174). *Gombolola* headquarters in Eruti *saza*.
- Amiayta** (p. 74). Lingo’s father’s village, about 4 miles south of Aduku.
- Amor** (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*.
- Amya** (pp. 130, 135). A village about 6 miles south-west of Aduku.

## INDEX

179

- Amyem** (p. 83). Oribi.
- Ancestors** (pp. 16, 17, 18, 21, 39, 40, 42, 49, 51, 52, 60, 63, 71, 76, 111, 123, 126, 144, 164, 170, 173–5).
- Ancestor-worship** (pp. 16, 17).
- Anep** (pp. 13, 22, 29, 95). 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.
- Animals** (pp. 2, 5, 6, 7, 15, 18, 20, 32, 33, 34, 35, 46, 47, 48–51, 53, 60, 61, 65, 67, 69, 72, 73, 92, 113, 115, 118, 122, 141, 142, 143, 149, 150–2, 163, 164, 168, 170, 172, 173–6).
- Anointing** (pp. 43, 55, 70, 98, 100, 102–5, 126, 134, 166). See also *Goyo tanga*, *Gwelo*, *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, 153, 158).
- Anuak** (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).
- Apena** (p. 134). Pigeon peas.
- Apeta** (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.
- Apoko** (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 *apoko* is used as a vessel from which to drink water, while butter is made in a large size. See also *Agwata*, *Keno*, *Obuto*, *Wal*; also Plate V, drawing 3 at p. 98, which is a rattle made from an *apoko*.
- Apoli** (p. 67). Waterbuck.
- Apongpong** (pp. 136, 137, 174). The candelabrum *euphorbia*, 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 (*atin 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). *Gombolola* headquarters in Kyoga *saza*.
- 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 Ogwal** (p. 41). Clan name.
- Arak me tung Owiny** (p. 42). Clan name.
- Aripa** (p. 89). Fried flying termites. Flying termites (*ngwen*) 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 *dek*, when they are pounded 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, 150, 151). Hunting ground.
- Ashes** (pp. 69, 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.
- Atekere** (pp. 40, 41). Clan.
- Atida**. See *Jok Atida*.
- Atil** (p. 151). Cob.
- Atim** (pp. 16, 24, 153–5). Woman from whom *jok nam* was exorcised.

- 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 akwer** (pp. 17, 42, 53, 135, 137, 163). Ritual child.
- Atin jok** (pp. 154, 156, 165). Child of *Jok*; plural, *otino jogi*. An *ajwaka* usually has a few of them attached to him as helpers.
- Atura** (pp. 79, 105). Name of the north-east *saza* of Lango.
- Atworo** (pp. 79, 136, 162-4). A manifestation of *jok* power. Odok, the interpreter of Atworo, lives at Bungakelalyek near Ngai.
- Auto-suggestion** (p. 158).
- Avoidance** (pp. 82, 83, 127-9).
- Awalu** (p. 68). Crested crane.
- Awei** (pp. 14, 153). A village about 4 miles south-east of Aduku.
- Awele** (p. 68). Pigeon.
- Awelo** (pp. 7, 8, 9, 33, 41, 68, 79, 171). Headquarters of Kyoga *saza*.
- Aweno** (p. 68). Guinea-fowl.
- Awidiyang** (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.
- Awilakot** (pp. 146, 176). *Erythrina* tree.
- Awobi** (pp. 68-70). Boys. Applied to candidates for initiation at the Age Grade ceremonies.
- Aworon** (p. 66). Initiation festival.
- Awurunguru** (pp. 32, 33). Small squirrel-like animal used for purposes of black magic.
- Axe** (p. 98).
- Ayala** (p. 168). A village about 5 miles south-west of Alito.
- Ayeb** (p. 117). A long pole, forked at one end, which is used for propping up the roof of the granary (*dero*) when taking anything out. At the *gato two* ceremony the sheep was pressed with the *ayeb*, showing that it has a certain ritual importance.
- Bachelor's hut**. See *Otogo*.
- 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.
- Bagishu** (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). *Gombolola* headquarters in Eruti *saza*.
- Bar** (p. 68). Pasturage.
- Bari** (p. 37). A Sudanese tribe living on the Nile well 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, 52, 53, 54, 56, 58, 59, 60, 61).
- Bat** (pp. 5, 175). *Olik*.
- Bata** (p. 68). *Gombolola* headquarters in Dokolo *saza*.
- Bateson** (pp. 28, 35, 36).
- Battle** (pp. 15, 42, 43, 57, 145, 146). See also Fighting and Warfare.
- Beating with epobo** (pp. 55, 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,

## INDEX

181

**Beer** (*contd.*)

107, 108, 111–12, 114–16, 119–20, 124, 125, 126, 128, 129, 134, 136–9, 141, 143, 146, 149, 156, 157, 173–4). See also *Kongo* for a description of beer-making.

**Beer dough** (pp. 101, 102, 124, 128, 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 lyel*.

**Bees** (p. 15).

**Belching** (p. 167).

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

**Bells** (pp. 89, 90, 101, 146).

**Benedict, Ruth** (p. 36).

**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, 161, 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, 113, 124, 131–2, 159).

**Blood-brotherhood** (pp. 105, 106, 140).

**Bo**. Hunting net. Near most villages there are a number of sisal plants. When a man wishes to make cord, he cuts leaves of sisal 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 two other 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 lyeto**. See *Yeyo lyeto*.

**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 *Anono*; also Plate IV, drawing 5 at p. 95 and Plate VI at p. 102.

**Bones** (pp. 18, 21, 23, 50, 91, 93, 111, 122, 123, 126, 146). *Chogo*.

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

**Brass wire** (pp. 65, 105, 136).

**Breech presentation** (pp. 99, 103).

**Bregma** (pp. 106–7). *Chwiny wich*.

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T. T. S Hayley

Index

[More information](#)

- Bride price.** See Marriage goods.
- Bringing ornaments** (pp. 44, 47, 88).  
*Yeyo lyeto.*
- British administration.** See Administration.
- Broom** (pp. 95, 159).
- Buffalo** (pp. 15, 61, 65, 67, 141). *Jobi.*
- Buko** (pp. 32, 98, 134, 136, 174). This word is used to describe the process whereby a chicken is fluttered round a person's head, or over an *abila*, an *ot rudi*, a hunting net, etc. The chicken is held by a wing or a leg and is swung fluttering 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 *winyo* (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).  
*Twon me atekere.*
- Bull of the crowd** (pp. 57, 71, 145).  
*Twon lwak.*
- Bung** (p. 123). A village near Nabieso.
- Bungakelalyek** (pp. 135, 162). The *ajwaka*, Odok's, village about 5 miles north-east of Ngai.
- Burial** (pp. 44, 53, 63, 76, 99, 102, 106, 107, 108, 116, 122, 123, 147).
- Burning a dead man's bones** (pp. 21, 123, 126).
- Bushbuck** (pp. 43, 85). *Aroda, Aderi.*
- Bushman digging-stick weight** (pp. 4, 79).
- Butter.** See *Mo dyang.*
- Calabash** (pp. 14, 75, 76, 77, 79, 85, 86, 88, 90, 92, 96, 97, 98, 99, 100-1, 102, 112, 118, 119, 124-5, 129, 136, 138, 142, 143, 147, 148, 149, 150, 152, 154, 158, 159, 161, 166, 167, 173, 174). See *Agwata.*
- Candelabrum euphorbia.** See *Apong-pong.*
- Carrying flour** (pp. 53, 128). *Yeyo moko.*
- Carrying skin.** See *Abeno.*
- Cassava** (pp. 66, 72, 74).
- Castration** (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 *Awi dyang.*
- Caves** (pp. 4, 79).
- Cerebral cortex** (p. 18).
- Ceremonial** (pp. 2, 3-4, 8, 9, 10, 12-25, 27, 28, 34, 35-6, 39-55, 56-8, 60-6, 69-76, 79-112, 114-16, 120-30, 133, 135-49, 150-4, 155-7, 163-5, 166, 168, 171, 172, 176).
- Ceremonial structure** (p. 153).
- Chako nying** (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 (*echamo won pacho*, he holds the office of *won pacho*), of debt (*echamo banya*, he is in debt, or, he is granted credit), of a man's salary (*echamo ochoro adi?* what is his salary?), of conquest (*echamo piny dachu*, 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. 137). 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 (*Neo*) 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).

**Chege** (p. 55). Spouse.

**Cheke** (pp. 85, 99, 102, 119, 124). The drinking tube through which *kongo* (beer) is sucked up. These drinking

tubes are made out of dried 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 *cheke* for all those sitting round a pot of *kongo*, so it is customary to suck up a few mouthfuls and then hand the *cheke* to one's neighbour. The host always has the first suck through the *cheke*. This shows that he has no evil intentions. For an *ajok* will put poison (*yat*) in the *cheke* to kill an enemy. *Cheke* are not used when *kongo* is to be drunk ritually (p. 119). See Plate V, drawing 6 at p. 98 and Plate VII at p. 124.

**Cherry** (p. 43).

**Chiawanti** (pp. 10, 68, 78, 149, 161). *Gombolola* headquarters in Kwania *saza*.

**Chibo adit me atekere** (pp. 43, 44, 56, 103, 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, 148, 165, 166, 174).

**Chiefs** (pp. 9, 13, 65, 71, 74, 77, 78, 80, 83, 102, 103–4, 105, 108, 145–6, 149, 167, 170).

**Child of Jok**. See *Atin jok*.

**Children** (pp. 8, 11–14, 16, 17, 19, 29, 35, 37, 41, 44–6, 47–9, 52, 53, 54, 55, 56, 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.

**Christian** (pp. 5, 9, 11, 13, 18, 22, 27, 31, 65, 80, 83, 87, 94, 108, 109, 110, 116, 131, 138, 169).

**Christian Scientists** (p. 27).**Church Missionary Society** (pp. 64, 78).**Chwiny wich.** See Bregma.**Chwor** (p. 74). Husband.**Chyen** (pp. 16, 18, 19, 21, 34, 122, 123, 126, 171). Malevolent spirit of a dead man.**Chyme.** See *We*.**Clan** (pp. 3, 8, 12, 13, 16, 17, 20–1, 23, 24, 25, 27, 37–9, 40–58, 62, 63, 64, 66, 72, 74, 76, 77, 81–96, 98, 100, 102–3, 109, 110, 112, 113, 114, 115, 120, 121, 122, 124, 128–30, 135, 136, 137, 140, 142, 145, 146, 148, 149, 156). *Alekere*.**Clan bull.** See Bull of the Clan.**Clan chief.** See *Adit me atekere*.**Clan cry** (pp. 41–3, 98, 99).**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 II. 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. 176–89, and also Driberg's article in *Sociologus*, March 1932, 'Some aspects of Lango Kinship', should be consulted.

*Papo* Father.  
*Toto* Father's brother.  
 Mother.  
 Father's wife.  
 Mother's sister.  
 Father's brother's wife.

*Tato*

Father's mother.  
 Mother's mother.  
 Husband's mother.  
 Husband's father's sister.  
 Father's father.  
 Mother's father.  
 Husband's father.  
 Husband's father's brother.  
 Mother's brother.  
 Brother.  
 Father's wife's son.  
 Father's brother's son.  
 Sister.  
 Father's wife's daughter.  
 Father's brother's daughter.  
 Son.

*Kwaro**Nero*  
*Omin**Amin**Wot**Nya*

Brother's son.  
 Co-wife's son.  
 Husband's brother's son.  
 Father's brother's son's son.  
 Daughter.  
 Brother's daughter.  
 Husband's brother's daughter.  
 Co-wife's daughter.  
 Father's brother's son's daughter.

*Owayo**Okeo**Akeo**Omaro**Amaro*  
*Oro**Maro*  
*Amu**Okwaro**Akwaro**Chwaro*

Father's sister (w.s.).  
 Brother's wife (w.s.).  
 Sister's son (m.s.).  
 Father's sister's son.  
 Father's brother's daughter's son.  
 Sister's daughter (m.s.).  
 Father's sister's daughter.  
 Father's brother's daughter's daughter.  
 Wife's sister's husband.  
 Mother's sister's son.  
 Mother's sister's husband.  
 Mother's sister's daughter.  
 Daughter's husband.  
 Sister's husband (m.s.).  
 Wife's father.  
 Wife's brother.  
 Wife's mother.  
 Wife's sister.  
 Sister's husband (w.s.).  
 Wife's brother's wife.  
 Husband's sister's husband.  
 Husband's brother.  
 Brother's wife (m.s.).  
 Son's son.  
 Daughter's son.  
 Son's daughter.  
 Daughter's daughter.  
 Husband.



**Classificatory System** (*contd.*)

*Dako* Brother's wife (m.s.). Wife.  
*Anyeko* 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). *Atil*.

**Cognates** (p. 54).

**Coition**. See Sexual intercourse.

**Coming out**. See *Donyo oko*.

**Communal ownership** (pp. 42, 46).

**Communal responsibility** (pp. 42, 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.

**Convolvulus**. See *Anono* and *Bomo*.

**Cooking** (pp. 68–70, 84, 85, 88, 93, 94, 96, 99, 101, 114, 129, 132, 134, 138, 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 tipo**. 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). *Awalu*.

**Crime** (pp. 13, 15–16, 48).

**Crops** (pp. 21, 28, 39, 59, 63, 65, 66, 71, 76, 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 arut*.

**Dancing** (pp. 14, 30, 34, 43, 44, 47, 55, 58, 68, 71, 73, 75–7, 79, 86, 87, 90, 97–102, 112, 146, 156–7, 165, 166, 168, 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, 175). *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 'relish' or 'sauce'. (Compare the Ancient Greek ὀψον.) It invariably accompanies the staple food (*cham*). The staple, usually millet porridge (*kwon*), 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. *Kwon* 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 *dero* has a conical thatched roof, which rests upon the

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T. T. S Hayley

Index

[More information](#)

186

## INDEX

**Dero** (*contd.*)

top of the mud wall and which is propped up by means of a forked pole (*ayeb*) 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. 8, 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 kwon*), moistened with water and cooked until a thick glutinous mass (*kwon*). 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 *kwon* 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. **Cham.** ('Food.' Carbohydrates.)

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

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.
4. Various types of *Phaseolus* spp.

(b) **Fats:**

1. Sesame.
2. Ground-nuts.
3. Shea-butter nuts.
4. Milk and its derivatives.

(c) **Green vegetables:**

1. Leaves and pods of all beans, peas and legumes.
2. Leaves of *Hibiscus* spp.
3. Fruit of *Hibiscus* spp.
4. Cucurbits of various types.
5. Various uncultivated herbs such as *Anomum* spp.
6. Chillies.

(d) **Fruits:**

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

(e) **Meat:**

1. Sheep.
2. Goat.
3. Beef.
4. All clean eating birds.
5. All game.
6. Fish.
7. Fried flying termites (*aripa*) 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

**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 (*mo 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 *kwon*. 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, 126).

**Disease** (pp. 6–11, 18, 20, 21, 22, 23, 24, 25, 27, 31, 34, 44, 45, 47, 51, 53, 81, 82, 88, 89, 91, 92, 94, 95, 96, 97, 106, 108, 109, 111, 114, 115, 116, 117–22, 134, 135, 138, 141, 144, 147, 148, 153, 156, 159, 160, 163, 166, 167, 168, 169, 170–1, 173, 174, 175).

**Disintegration** (pp. 35, 58, 66).

**Dispensary** (pp. 4, 9, 27, 159).

**Disputes.** See Quarrel.

**Dissociation** (pp. 14, 34, 154, 156, 157).

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

**Divination** (pp. 10, 25, 31, 121, 140, 141, 154, 166–7, 169, 173). See also *Tyeto*.

**Division of labour** (p. 59).

**Divorce** (pp. 43, 47, 84–5).

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

**Dog** (pp. 71, 122).

**Dogaryo** (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 *saza*.

**Donyo oko** (pp. 55, 107, 108, 132, 133, 135, 140). Ceremony of coming out of the house after the three days' seclusion.

**Doorway** (pp. 30, 83, 85, 86, 88, 92, 93, 95, 96, 97, 101, 117, 119, 124, 128, 131, 132, 134, 136, 137, 140, 142, 143, 144, 147, 153, 157, 165, 168, 173).

**Dreams** (pp. 17, 20, 21, 22, 24, 25, 30, 34, 108, 120, 125, 141, 156, 159, 169–72, 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, 122, 123, 130, 135, 143, 146–8, 155, 162, 168, 172, 175).

**Drinking tubes.** See *Cheke*.

**Drought** (pp. 14, 21, 40, 62, 63, 66, 72, 74, 75, 77, 126).

**Drugs** (pp. 8, 26–7, 30).

**Drums** (pp. 98, 99, 100–2, 146, 149, 150). Though a new set of six drums (*bul*) and an *atimu* (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 (*atin 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 *Atimu*; also Plate IV, drawings 1 and 2 at p. 95.

**Duiker.** See *Amor*.

**Duodenum.** See *Echau jok*.

**Dysentery** (pp. 7, 91, 160).

**Eagle of Baganda kings** (p. 6).

**Earache** (p. 158).

**Ebibí** (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 (*kwer 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 (*awi 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 leant against the woman's shoulder. If she was anointed (*wiro*) 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 (*wiro*) with *mo dyang*.

**Echau jok** (pp. 60, 92). Duodenum.

**Echól** (pp. 119, 120). Small black pot used in the ceremony of *lamo kom dano*.

**Economic crops** (p. 59).

**Economic magic** (pp. 125, 126).

**Economic organisation** (pp. 35, 58, 59).

**Education** (pp. 31, 53, 62, 87, 103, 109, 169).

**Egypt** (pp. 6, 169).

**Eidos** (pp. 28, 29).

**Ekori**. See *Jo ekori*.

**Ektu** (p. 67). Zebra.

**Ekwaro** (p. 67). Serval.

**Ekwera** (p. 68). In *Dokolo saza*.

**Ekwinkwin** (pp. 8, 9). Epilepsy.

**Elephant** (pp. 15, 61, 67, 68, 70, 72-3, 141, 169). *Lyeche*.

**Elgon** (p. 32). Mountain on the boundary between Kenya and Uganda.

**Emotions** (pp. 2, 11, 34, 48, 51, 53).

**Endogamy** (p. 40).

**Engato**. See *Lion*.

**Entrails** (pp. 92, 95, 118, 120, 122).

**Enwewe** (p. 150). A plant giving magical control over animals.

**Epidemics** (pp. 60, 148).

**Epilepsy**. See *Ekwinkwin*.

**Epobo** (pp. 28, 29, 55, 63, 64, 69, 86, 93, 119, 135, 142). Elder tree.

**Erythrina**. See *Awilakot*.

**Esoteric knowledge** (pp. 34, 71, 75).

**Etek** (p. 78). Species of tree, used at the rain dance.

**Etoba** (p. 174). Species of tree, grown near the *abila*.

**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 *Apongpong* and *Oligo*.

**Europeans** (pp. 37, 80).

**Evans-Pritchard** (p. 52).

**Ewor** (pp. 13, 21, 39, 47, 57, 61, 63, 65, 66-73, 75, 80, 145). Quinquennial initiation ceremony.

**Exhumation**. See *Golo chogo*.

**Exogamy** (pp. 41-2, 45, 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).

**Family** (pp. 16-17, 19, 20, 27, 38, 47, 48, 49, 53-6, 58, 81, 82, 88, 94, 99, 106-7, 108, 109, 111, 115, 123, 126, 127, 129-30, 137, 138, 139, 141, 147, 174).

**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. 28, 85).

**Fetish objects** (p. 4).

**Fig** (pp. 43, 44, 85).

**Fighting** (pp. 5, 15, 34, 37, 40, 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 *Otem*.

**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, 40, 48, 50, 51, 53, 57, 62, 110, 111, 146, 149). See also *Value of groups*.

## INDEX

189

- 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 dwar** (p. 151).
- Gato jok** (pp. 99, 101).
- Gato kom** (p. 71).
- Gato le** (pp. 141, 144).
- Gato tim** (p. 151).
- Gato two** (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 *Tipo*.
- Gifts** (pp. 54, 65, 70, 75, 79, 89, 91, 129, 130).
- Gira** (pp. 26, 163–5). An *ajwaka*, the interpreter of Oming.
- Giraffe** (p. 67). *Ekor*.
- Goats** (pp. 10, 32, 43, 44, 48, 65, 68, 75, 79, 91, 94, 95, 96, 112, 113, 114, 117, 138, 139, 141, 146, 155, 156, 159, 165).
- 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.
- Gombolola** (pp. 75, 145). See also *Saza*.
- Gonyo tol** (pp. 19, 71, 111, 112, 114). Loosening the string.
- Good health** (pp. 66, 77, 84, 90, 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 lyel*.
- Grazing rights** (p. 58).
- Grinding stone** (pp. 124, 153).
- Group** (pp. 6, 13, 16–18, 20, 21, 23, 27, 35–42, 45, 47–52, 52–60, 65–8, 70, 71, 76, 81, 108, 110, 111, 114, 122, 125, 127, 128, 145, 146, 148, 153).
- Group mind** (p. 35).
- 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). *Aweno*.
- 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).
- Gwelo** (pp. 5, 86, 88, 89, 94, 101, 128, 134, 138, 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

**Gwelo** (*contd.*)

sits with legs straight outstretched. The performer takes some millet porridge (*kwon*) in one hand, dips it into the *dek* 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 *kwon*. 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 *gwelo*. See also *Juko* and *Wiro*.

The term *gwelo* is also used for the ritual treatment of an animal killed in the hunt. Driberg's description of this (*The Lango*, p. 227) can usefully be compared to the example I had at the Chiawanti hunt. A reedbuck (*akal*) had been killed. The first spearer (*won 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 *gwelo*, 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. 50, 71, 72).

**Hamitic tribes** (pp. 36, 37, 39, 72).

**Hartebeest**. See *Alop*.

**Head-dress** (p. 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. 36–7, 40, 74).

**Hoes** (pp. 65, 85, 88, 89, 160, 172).

**Honey** (pp. 15, 43, 170).

**Hospitality** (pp. 48, 82, 129).

**House**. See *Oi*.

**House of jok**. See *Ot jok*.

**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, 170, 174–5).

**Hunting ground**. See *Arum*.

**Hunting whistle** (p. 151).

**Husband** (pp. 13, 20, 43, 44, 47, 53, 55, 63, 64, 66, 74, 81, 83–96, 98, 100, 108, 112, 113, 114, 121, 124–5, 127–32, 134, 135, 155, 159, 163, 165, 167).

**Husband's brother** (p. 86).

**Hyaenas** (pp. 47, 142).

**Hypnotism** (pp. 14, 153).

**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, 156).

**Incest** (pp. 13, 16, 41, 45).

**Infant mortality** (pp. 44, 135, 137).

**Inheritance** (pp. 43, 46, 48, 55, 56, 75, 104, 114, 115, 149).

**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 Kwania *saza*.

**Installing the Clan chief**. See *Chibo adit me atekere*.

**Instinct** (p. 18).

**Institutions** (pp. 39, 40, 45, 48, 50, 56, 61, 82, 109, 137).

**Integrating forces** (pp. 36, 45, 46, 56, 81, 91). See also *Unity of groups*.

**Internecline hostility** (pp. 15, 39, 57, 58).

**Interpretation of dreams** (pp. 169, 170).

**Interpretation of omens** (pp. 95, 121, 175).

**Interpretation of religion** (pp. 2, 152).

**Inter-relations of groups** (pp. 35, 36, 40, 47, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61).

**Intestines** (p. 93).



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T. T. S Hayley

Index

[More information](#)

## INDEX

191

- Jackal** (pp. 139, 175).
- Jago** (pp. 9, 22, 24, 26, 38, 56–8, 80, 83, 105, 132, 145–6, 149, 169, 170). *Gombolola* chief. See also *Saza*.
- Jail** (pp. 32, 137, 167).
- Jealousy** (pp. 21, 29, 77, 123, 126, 135, 137, 140, 167). *Nyeko*.
- Jira** (pp. 43, 84, 86, 90, 92, 93, 98, 99, 100, 101, 136, 137, 147). A shrill cry raised by the women. It used to be raised on the victorious return of the warriors to their villages. *Goyo ijira* might be translated as 'to raise the ululation of victory'. It is still used at the twin ceremonies and many of the ceremonies associated with the Clan.
- Jo aber** (pp. 38, 39, 66, 68).
- Jo aboi** (pp. 49, 51, 64, 65). One of the meat divisions of the *Eto*.
- Jo awi dyang** (pp. 38, 59–60, 93, 146, 148). People of the cattle kraal.
- Jobi** (pp. 61, 65, 67, 68, 70, 71, 72, 73, 75, 79). Buffalo.
- Jobo bur** (p. 114). Clearing up the ashes.
- Jo burutok** (pp. 38, 39, 68).
- Jo doggola** (pp. 38, 52–3, 130, 138, 139). People of the doorway.
- Jo ekori** (pp. 49, 51, 64, 65). One of the meat divisions of the *Eto*.
- Jok** (pp. 2, 3, 4, 5, 6–11, 14, 15, 16, 24, 25, 33, 44, 60, 79, 92, 93, 98, 99, 100, 101, 110, 150, 153–5, 164–6, 167–9, 172–3). The supreme superphysical power among the Lango. The Lango *Mana* principle. See also special aspects of *Jok* given below.
- Jok Abani** (pp. 7, 165, 173, 174).
- Jok Abong** (p. 9).
- Jok Adongo** (pp. 6, 9).
- Jok Atida** (p. 6).
- Jo kidi** (pp. 38, 39, 68).
- Joking relationship** (pp. 54, 86, 93, 94).
- Jok Kabejo** (p. 7).
- Jok Lango** (pp. 6–7, 9, 166–7, 168, 169).
- Jok Mama** (p. 7).
- Jok Nam** (pp. 6–7, 16, 153, 155, 165, 166, 167, 168, 173).
- Jok Nyarakoe** (p. 7).
- Jok Obanga** (pp. 7, 165, 166).
- Jok Odudi** (pp. 7, 165, 166).
- Jok Olila** (p. 7).
- Jok Omarari** (pp. 6, 7).
- Jok Orogro** (pp. 7, 9, 10).
- 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, 126, 135, 136, 137, 153, 154, 159, 161, 162, 166, 173).
- Jok's threshing floor**. See *Laro jok*.
- Jo ma to** (pp. 21–2, 51, 117, 118, 119, 137, 143, 172). People of the dead.
- Jo me atekere** (p. 41). Clansmen.
- Jo moita** (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 *Eto*.
- 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 dyel*.
- Juko** (pp. 85, 93, 95, 98, 99, 101, 119, 120, 138, 141). This is best translated by 'to anoint', but the anointing is done in the following manner: The substances used are either chyme (*we*) 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 *Gwelo* and *Wiro*.
- Jwio**. A sucking noise made by means of the tongue and the teeth ridge, as in our expression of impatience, is termed *jwio*. 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. 55, 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 *Aguwata*, *Apoko*, *Obuto*, *Wal*; also Plate V, drawing 7 at p. 98.

**Keny** (p. 116). Man on whom the ceremony of *gato tuo* was performed.

**Kenya** (p. 97).

**Kibuji** (pp. 68, 72, 167, 174). Headquarters of Maruzi *saza*.

**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 kot**. 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 tuo*.

**Killing a bull for the grave**. See *Neko dyang me wi lyel*.

**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 woro papo*.

**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, 128, 137, 138). To sprinkle. The sprinkling is done ceremonially with water from a calabash (*wal* or *agwata*), and usually with a head of *modo* grass, though *olwedo* leaves may be used, as in the rain dance.

**Kiro bang imat** (pp. 53, 127, 128). Sprinkling at the wife's mother's.

**Kiro dako** (pp. 81, 87, 88, 92, 96, 99). Sprinkling the wife.

**Kiro wang atin** (p. 96). Sprinkling a child's eyes.

**Kite me kwer**. Custom of the ritual observance. See also *Kwer*.

**Kodi** (p. 69).

**Kom yot**. See *Yot kom*.

**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 (*lot 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 beer 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 oko* 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 oko* 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-

## INDEX

193

**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 up 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 wi lyel** (pp. 111, 112). Beer of the grave.

**Kore** (p. 174). A plant.

**Kot**. See Rain.

**Kul** (p. 67). Wart-hog.

**Kumam** (pp. 33, 39, 40, 71, 72).

A tribe living to the contiguous south-east of the Lango.

**Kwach or Kwaich**. See Leopard.

**Kwanyo** (pp. 157, 161). Process of extracting supposed stones, etc., which have been 'thrown' into a person by a sorcerer.

**Kwer** (pp. 2, 43, 95). I have translated this word by 'ritual observance'. *Kwer me atekere* then 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 *kwero*, which means literally 'to refuse'. When used in the expression *kwero dako* or *kwero atin*, it means 'to place the woman, or child, under the influence of the ritual observances'. The ceremony of *uweyo lau* is also called *kwero 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 akwer* (ritual child), it might be

said of it, 'They have placed the child under the influence of the ritual observances' (*gityeko kwero atin*). At the same time on the occasion of this ceremony the mother might be asked, 'So you are refusing grief to-day?' (*ikwero jul tin*).

**Kwero jul** (p. 135). To refuse grief; referring to the ceremony of *atin akwer*.

**Kwon** (pp. 86, 89, 90, 93, 123, 128, 134, 137). Millet porridge, the staple food of the Lango. Millet is stored in mud granaries (*dero*) in the ear. When it is required for eating it is pounded in the mortar (*pany*), and winnowed on a winnowing mat (*oderu*). Then it is ground on the grinding stone (*kide*) into a flour (*moko kwon*). It is mixed with water and boiled in a pot or aluminium saucepan. The cooking has to be done carefully. The *kwon* has to be stirred vigorously all the time with a spurtle (*lot kwon*) to prevent burning. When cooked it forms a slightly glutinous mass with a sandy taste. A lump of *kwon* 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.

**Kwong** (p. 70).

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

**Lake Albert** (p. 37).

**Lake Kwania** (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 two*). See also *Gato*.

**Lamo** (*contd.*)

*Lamo* is also used in the sense of 'to divine' by means of sandals (*lamo amuk*) or cowries (*lamo gagi*).

**Lamo kom 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, 168, 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 Gang 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.

**Laro jok** (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 *tweyo lau* (p. 83). In *The Lango* Driberg referred to this strip of leather as a 'tail'. The Lango have translated this into *ib* (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.

**Law** (pp. 15, 31, 34, 48, 72, 109).

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

**Left** (pp. 89, 90, 101, 133, 136, 158).

**Leg ornaments** (p. 65).

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

**Lewd gestures** (p. 55).

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

**Lilac**. See *Olwedo*.

**Lineage** (pp. 38, 52).

**Lingo** (pp. 24, 63, 65, 66, 72, 73–9). Rainmaker of Aduku.

**Lin Yutang** (p. 19). Chinese stream-of-life theory.

**Lion** (pp. 15, 67, 141, 150, 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 spurtle. 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. 98.

**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. 146.

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

**Lwala** (p. 33). Catholic Mission station in Kalaki *saza*.

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

**Lwoko wang atin** (pp. 44, 47, 96, 97). Washing the child's eyes.

**Lyech**. See Elephant.

**Lyeto**. See *Teyo 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, 22, 141).

**Magic** (pp. 1–34, 40, 48, 50, 51, 74, 79, 84, 91, 102, 103, 126, 137, 149, 152, 153, 157, 172, 175).

**Making the fireplace**. See *Tongo keno*.

**Mako tipo** (pp. 21, 31, 121, 155–7). Catching a spirit.

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T. T. S Hayley

Index

[More information](#)

## INDEX

195

- 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, 128, 139, 140). *Nyom*.
- Marriage goods** (pp. 81, 82, 83, 84, 109). *Lim*.
- Marsh** (pp. 69, 76, 86, 98, 113, 114, 122, 123, 146, 147, 151, 157, 165, 170).
- Marsh mud** (pp. 76, 102, 157).
- Mato kongo me wi tyel** (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, 122, 137, 140, 142, 159, 160, 163, 164, 167, 176). See also *Yat*.
- Medicine men**. See *Ajwaka*.
- Merekat** (pp. 67, 139, 175). *Ogwang*.
- Midwife** (pp. 97, 98, 102, 130–4).
- Migration** (pp. 37, 39, 41, 42, 47, 48, 49, 53, 139).
- Millet** (pp. 65, 71, 73, 75, 76, 77, 78, 86, 114, 123, 124, 126, 128, 133, 134, 137, 147). *Kal*.
- Millet porridge**. See *Kwon*.
- Minakulu** (p. 173). A *Gombolola* headquarters outside the north-west boundary of Lango.
- Min jok** (pp. 159, 161, 162, 165, 167, 168, 169).
- Miscarriage** (pp. 44, 102, 127, 167).
- Misfortunes** (pp. 11, 29, 34, 55, 83, 85, 91, 95, 96, 109, 135, 137, 175).
- Missionaries** (pp. 19, 31, 33, 64, 171).
- Mixing the seed** (pp. 3, 21, 44–5, 50, 123–4, 126). *Rubo koti*. See Plates VII and VIII at pp. 124 and 136.
- Modo** (pp. 84, 85, 86, 88, 92, 96, 97, 101, 136, 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 (*pwoio*) 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 atekere** (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, 92, 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 *Nero*.
- Mount Otake** (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, 175).
- Mudfish** (p. 175).
- Munyoro** (p. 153).
- 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).
- Nabieso** (pp. 3, 22, 24, 76, 78, 112, 123, 158, 159, 161, 169). *Gombolola* headquarters of Kwanja *saza*.
- Nam**. Lake. See *Jok Nam* and *Jo Nam*.
- Names** (pp. 17, 19, 31, 32, 37, 41, 42, 44, 50, 61, 68, 72, 73, 130, 132, 134, 135–7, 155, 156, 164, 176).
- Natural phenomena** (pp. 6, 34).
- Naven** (pp. 28, 35, 36). Gregory Bateson's book.
- Necklets of skin** (pp. 93, 95, 98, 138, 159). See also *Tumo*.
- Nege** (p. 133). A plant.
- Neko dyang me maro** (pp. 53, 129). Killing a bull for the mother-in-law.

- Neko dyang me two** (pp. 20, 44, 45, 50, 52, 121). Killing a bull for sickness.
- Neko dyang me wi lyel** (pp. 44, 108, 111, 121, 126). Killing a bull for the grave.
- Neko dyang me woro papo** (pp. 53, 138, 139). 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). *Gombolola* headquarters in Atura *saza*.
- 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 *Achulany*.
- 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.
- Nino** (p. 134). Sesame, usually called *sim-sim*.
- 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*.
- Nyeko** (p. 29). Jealousy.
- Nyom**. See Marriage.
- Nyuka** (p. 132). A gruel made by boiling millet flour (*moko kwon*) in water, so that it forms a liquid substance. No salt may be added. A woman lives on *nyuka* from the time of giving birth till the *donyo oko* ceremony.
- Nyuto dako kwer** (p. 85). Showing the wife the ritual observances. See also *Kwer*.
- 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 Etogo** (pp. 76, 115).
- Ober** (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 *Agwata*, *Apoko*, *Keno*, *Wal*; also Plate V, drawing 8 at p. 98.
- Ochoga** (p. 158).
- Ochukuru Clan** (p. 142).
- Ochwil** (pp. 2, 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 *Atuoro* manifestation of *Jok* power.
- Odudi**. See *Jok Odudi*.
- Odur** (pp. 4, 25, 153, 155). The *ajwaka* who did the ceremony of exorcism on Atim.
- Oduralingo** (p. 24). Eldest son of the famous rain-maker Lingo.
- Oget** (pp. 97, 144). A village about 2 miles south of Orumo.
- Ogole** (pp. 72, 76, 77, 78). Clan brother of the rain-maker, Lingo.
- Ogora Clan** (pp. 74, 77).
- Ogudo** (pp. 144, 149). A plant.
- Oguru**. See *Jo oguru*.
- Ogwal** (pp. 116–19). An old man.
- Ogwalachu** (pp. 14, 29). An *ajok* who 'tied up' the rain.
- Ogwalajungu** (pp. 24, 29, 32, 33, 65, 77, 78, 134, 140, 161, 169). *Rwot* of Kwania *saza*. See Plate I at p. 58.
- Ogwang** (p. 67). Merakat.
- Ogwangalingo** (pp. 24, 65, 75–8). Younger son and successor of the Aduku rain-maker, Lingo.
- Ogwangatolomoi** (pp. 13, 22, 29). Ex-jago of Orumo now living at Anep.



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T. T. S Hayley

Index

[More information](#)

## PLATE XII



The old type of Lango house—Nilotic style



The type of house usually built in Lango to-day

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T. T. S Hayley  
Index  
[More information](#)

---

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978-1-107-45571-9 - The Anatomy of Lango Religion and Groups

T. T. S Hayley

Index

[More information](#)

## INDEX

197

- Oil** (pp. 43, 104, 105, 130).
- Oja** (p. 174). A village about 4 miles south of Kibuji.
- Okango** (pp. 98, 147, 148, 166, 169, 173–4). Species of tree, always used in building an *ot rudi*.
- Okelo** (pp. 7, 8, 9). *Ajwaka* of Awelo. (p. 74) Father of the famous rain-maker, Lingo. (p. 171) My serving boy.
- Okeo** (pp. 38, 40, 46, 54–6, 86, 93, 94, 135). Sister's son.
- Oki me Otengoro** (p. 42). Name of a Clan.
- Okokom** (p. 68). Vulture.
- Okuja** (pp. 22, 32, 94, 116, 155, 158, 171). My serving boy.
- Okuto** (pp. 116, 117, 118, 142, 143, 144, 150, 151, 173). Thorn tree.
- Olam** (pp. 68, 69, 76, 77, 163). Sycamore tree.
- Old men** (pp. 1, 4, 5, 21, 23, 24, 34, 48, 50, 60, 64, 65, 66, 68–71, 72, 73, 75–80, 98, 101, 103–5, 107, 114, 115, 116, 117–20, 127, 134, 139, 140, 142, 144, 147, 150–2, 173, 176).
- Old women** (pp. 1, 32, 60, 83, 88, 98, 101, 103, 105, 135, 136, 139, 170).
- Oligo** (p. 174). Pipe-stem euphorbia.
- Olik** (p. 5). Bat.
- Olila**. See *Jok Olila*.
- Olutokwon** (p. 79). Prunus tree  
Spurtles are made from it.
- Olwedo** (pp. 70, 77, 78, 79, 139, 142, 143, 149–51, 167, 174). Lilac.
- Omar** (p. 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.
- Omoro** (p. 68). Headquarters of Moroto *saza*.
- Ongech** (p. 9). A psychic disease.
- Onyang** (p. 164). Ancestor of the  
Atworo manifestation of *Jok* power.
- Orgasm** (p. 12).
- Oribi** (p. 83). *Amyem*.
- Orifices** (pp. 92, 107, 157).
- Ornaments** (pp. 44, 47, 65, 88, 89, 90).
- Orogo**. See *Jok Orogo*.
- Orongo**. See *Jok Orongo*.
- Orumo** (pp. 68, 97, 102, 135, 144). *Gom-bolola* headquarters in Moroto *saza*.
- Ostrich egg-shells** (p. 89).
- Ot** (pp. 10, 53, 54, 55, 59, 61, 64, 69, 70, 75, 78, 84, 85, 86, 88, 90, 95, 96, 99, 101, 104, 107, 112, 113, 114, 116, 117, 118, 119, 120, 124, 127–33, 135–6, 140–4, 146–8, 154, 166–7, 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).
- Ot abani** (pp. 168, 173, 174). Beehive hut associated with the rites of *Jok Abani*.
- Otem** (pp. 5, 104, 113, 141, 147, 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 *ot rudi* if present, and various ritual plants such as *olwedo*, *oligo*, *apongpong*, 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*.
- Otino jogi**. See *Atin jok*.
- Ot jok** (pp. 4, 79, 98, 165, 166, 172, 173). 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 spear 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

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978-1-107-45571-9 - The Anatomy of Lango Religion and Groups

T. T. S Hayley

Index

[More information](#)

## INDEX

199

**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 *ot 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 *etogo* (p. 51), *otogo* might be derived from the word *tego* (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, 100-3, 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 termites 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* underneath 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

Cambridge University Press

978-1-107-45571-9 - The Anatomy of Lango Religion and Groups

T. T. S Hayley

Index

[More information](#)

200

## INDEX

**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 presentation. 4. On any occasion that might be fraught with danger to one of the twins or at any ceremony specifically concerning a twin.

The structure built in the house of an *ajwaka* of *Jok lango* (p. 166) was called *apeta kango* (*okango*, spread out), and was a platform made of *okango* wood and identical in design to the *ot rudi*. See Plate VI at p. 102.

**Otuke** (p. 37). A hill in Karamoja to the north-east of Lango.

**Owinyakulo** (p. 42). The aged *Rwot* of Atura *saza*.

**Owls** (p. 175).

**Ownership of water** (p. 58).

**Pacho**. See Village.

**Pany** (p. 85). Mortar. Anything that requires crushing is pounded up by means of the mortar and pestle (*alek*). It is about eighteen inches high, but more elaborate *pany* may be as high as three feet. It is made by hollowing out a log of wood. I have already noted the resemblance between the *pany* and the *atimu* drum. See Plate IV, drawing 6 at p. 95.

**Papo** (pp. 64, 67). Father.

**Parenthood** (p. 60).

**Pars pro toto** (pp. 23, 29).

**Pastors** (p. 80).

**Pasturage** (pp. 63, 64, 68). *Bar*.

**Patriliney** (p. 41).

**Pattern of culture** (pp. 1, 13, 36, 38, 40, 60, 61).

**Pawn** (p. 137).

**Pax Britannica** (pp. 80, 109).

**Payments** (pp. 132, 159, 160, 161, 162).

**Peace** (pp. 66, 71, 151).

**Penis** (pp. 43, 55).

**Pennant-winged nightjar** (p. 5). *Achulany*.

**People of the cattle kraal**. See *Jo awi dyang*.

**People of the dead**. See *Jo ma to*.

**People of the doorway**. See *Jo doggola*.

**People of the Lake**. See *Jo Nam*.

**Peru jok** (pp. 98, 173). See also *Ot jok* and *Ot rudi*.

**Pestle** (pp. 85, 92). *Alek*.

**Peto okango** (p. 166).

**Philipo Ebi** (p. 77). A bogus *ajwaka*.

**Philipo Lawottim** (pp. 9, 10, 96, 149, 162, 163, 164, 170, 174). A useful informant living at Ngai.

**Philipo Oruro** (pp. 22, 24, 169). *Jago* of Nabieso, who recorded his dreams.

**Photographs** (pp. 31, 32).

**Physiological system** (p. 18).

**Pigeons** (p. 68). *Awele*.

**Pisé de terre**. This method of building is being recommended by the Government for the natives of Uganda. A demonstration of building and the finished *pisé de terre* houses was given at the Lango Show of 1936. The following account is an extract from the pamphlet issued by the Government Medical Department.

'Construction in *pisé de terre* is of special advantage in areas where timber is scarce. There is evidence that well-constructed *pisé* 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 centuries. By reason of its cheapness, relative ease of construction, its durability and its rat-resisting character, *pisé de terre* is well adapted to become the most popular and suitable type of building in Uganda.

'*Pisé* 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 *pisé 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



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978-1-107-45571-9 - The Anatomy of Lango Religion and Groups

T. T. S Hayley

Index

[More information](#)

## PLATE XIII

*Otogo* near Orumo*Pisé de terre* smallholding at the Lango Show

Cambridge University Press  
978-1-107-45571-9 - The Anatomy of Lango Religion and Groups  
T. T. S Hayley  
Index  
[More information](#)

---

Cambridge University Press

978-1-107-45571-9 - The Anatomy of Lango Religion and Groups

T. T. S Hayley

Index

[More information](#)

## INDEX

201

***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 will then be ready for use in building.

'In all wall construction it is essential that the walls should be perpendicular and each course laid 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 refixed 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). *Yat*.

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

**Potatoes** (pp. 170, 171).

**Pot of the lau.** 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, 148, 156, 157, 158, 159, 170). See also *Gulu*.

**Prayer** (pp. 78, 108).

**Pregnancy** (pp. 44, 81, 83, 140, 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, 128, 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.

**Quarrel** (pp. 15, 16, 20, 24, 25, 32, 41, 43, 45, 46, 49, 51, 52, 57, 58, 59, 60, 65, 66, 92, 94, 105, 107, 113, 114, 120, 122, 127, 129, 137, 138, 146, 156).

**Quinquennial festival.** See *Ewor*.

**Radcliffe-Brown** (p. 19).

**Raids** (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, 176).

**Rain dance.** See *Myel akot*.

**Rain guardians.** See *Won kot*.

**Rain-making** (pp. 4, 18, 21, 39, 40, 43, 47, 50, 51, 57, 61-3, 66, 67, 68, 74, 75, 76, 111).

Cambridge University Press

978-1-107-45571-9 - The Anatomy of Lango Religion and Groups

T. T. S Hayley

Index

[More information](#)

## 202

## INDEX

**Rain pool** (pp. 18, 80, 115, 144). *Ata-para*.  
**Rain stones** (pp. 4, 74, 75, 79). *Kidi kot*.  
**Rattles**. See *Aja*.  
**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).  
**Reedbuck** (p. 43). *Akal*.  
**Refusing grief**. See *Kwero jul*.  
**Re-incarnation** (pp. 19, 123, 126).  
**Religion** (pp. 1–31, 33, 35, 36, 38, 48, 50, 51, 72, 81, 111, 152, 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, 72, 78, 141, 151, 176). *Amoching, Amorung*.  
**Rhythm** (pp. 14, 77, 100, 153, 154, 156, 165).  
**Ribere** (p. 83). Christian marriage.  
**Right** (pp. 89, 119, 124, 127, 136, 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 (*alek*), granary prop (*ayeb*), beer spurtle (*lot kongo*), millet spurtle (*lot kwon*), winnowing mat (*oderu*), and the outdoor fireplace (*otem*).  
**Ritualising a child**. See *Atin akwer*.  
**Ritual observance** (pp. 2, 41–4, 48, 55, 84, 85, 87, 95, 133, 140).  
**Ritual plants**. Various plants have a ritual value, for they are used on ceremonial occasions. They are: *bomo*, *olwedo*, *epobo*, *okango*, *ogudo*, *modo*, *okuto*, *apongpong*, *oligo*, *kworo*, *anono*, and several others of less importance.  
**Ritual sowing** (p. 125).  
**Rivers** (pp. 69, 147, 148).  
**Roan antelope**. See *Ochwil*.  
**Rodia** (pp. 110, 170, 175). Woman who lived at Aloro.

**Roots** (pp. 4, 8, 26, 44, 69, 117, 149, 157–60, 176).  
**Rubo koti**. See Mixing the seed.  
**Rut** (p. 99). Twin or abnormal birth.  
**Rwot** (pp. 24, 32, 38, 42, 56–8, 71, 78, 80, 105, 134, 140, 145–6, 161, 169). Chief of a *saza*.  
**Ryemo two** (p. 147). Driving away disease.  
**Salt** (pp. 68, 70, 125, 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 *Rwot* 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 (*saza*), Parishes (*gombolola*), 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*, *nyampala* and *lukiko* 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 *Rwot*, 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. 71).  
**Seclusion period** (pp. 86, 87, 107, 132, 140). See also under *Kongo*, second from last paragraph.

## INDEX

203

- 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, 87, 109).
- Series of ceremonies.** See Reciprocal series of ceremonies.
- Serval** (pp. 67, 136, 153, 165, 168). *Ekwaro*.
- Sesame** (pp. 79, 89, 90, 104, 123, 130, 163). *Nino*.
- Sexual intercourse** (pp. 11–16, 29, 34, 41, 45, 55, 69, 70, 141, 149, 171).
- Sexual perversions** (p. 13).
- 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).
- Sheep** (pp. 9, 48, 69, 71, 76, 98, 99, 101, 108, 116–21, 124, 125, 156).
- Shields** (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.
- Sim-sim.** See Sesame.
- Singing** (pp. 6, 14, 61, 68, 77, 99, 100, 101, 108, 146, 153, 154, 156, 157, 165, 168).
- 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 *Gwelo*, *Juko*, *Wiro*.
- Smiths** (p. 33).
- Social structure** (pp. 35–6, 38, 110, 153).
- Sorcerer.** See *Achudany*, *Ading*, *Ajok*.
- Sorcery.** See Black Magic.
- Sore eyes** (pp. 44, 47).
- Sore throat** (p. 161).
- Sorghum** (pp. 78, 98, 99, 102, 170). *Bel*.
- Soul** (pp. 16, 34). *Tipo*.
- Sowing the fields** (pp. 3, 21, 28, 45, 50, 65, 71, 75, 115, 123, 124, 125, 126).
- Spears** (pp. 43, 44, 53, 64, 65, 69, 74, 75, 77–8, 95, 98–101, 104, 105, 112, 113, 117, 118, 120, 121, 124, 129, 131, 133, 142–4, 146, 151–2, 164, 165, 166, 168, 172–3). *Tong*.
- Spells** (pp. 10, 20, 22, 23, 29, 31, 34, 107, 112, 115, 116, 141, 144, 149, 151).
- 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 *Tipo*.
- Spiritualist séance** (p. 155).
- Spitting** (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** (pp. 44, 47, 53, 66, 69, 70, 77, 88, 96, 97, 101, 112, 115, 122, 128, 131, 132, 137, 138, 139, 143, 146, 149, 167). See also *Kiro*, *Kiro bang imat*, *Kiro dako*, *Kiro wang atin*.
- Sprinkling at the wife's mother's.** See *Kiro bang imat*.
- Sprinkling the child's eyes.** See *Kiro wang atin*.
- Sprinkling the wife.** See *Kiro dako*.
- Spurtles.** See *Lot kongo* and *Lot kwon*.
- Standardisation** (p. 36).
- Staple.** See *Kwon*.
- Status** (pp. 17, 18, 51, 60, 61, 111, 123, 126).
- Status Groups** (pp. 38, 60).
- Sterility** (pp. 28, 44, 53, 84, 86, 91, 97, 100, 127, 131–2, 140, 166, 167).
- Stirring beer** (pp. 115, 137).
- Stock raising** (p. 60).
- Stomach** (pp. 7, 30, 60, 92, 118, 120, 130, 131, 133, 159–60, 166).
- Stones of jok.** See *Kide jok*.
- Stools** (pp. 103, 104).
- Straws.** See *Cheke*.
- Sucking** (pp. 4, 131, 132, 140, 161).
- Suggestion** (pp. 26, 31, 158).
- Suicide** (pp. 107, 108).
- Sun-shade** (p. 90). *Wal wich*.
- 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, 152, 166). This is a paste made by mixing sorghum flour (*moko bel*) with water. It is used in the twin ceremonies. The *tanga* is placed in two

**Tanga** (*contd.*)

small *agwata 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 (*goyo 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. 58.

**Teachers** (pp. 33, 69–70, 108).

**Telescoping of ceremonies** (pp. 82, 109, 110).

**Termites** (pp. 89, 98, 105, 136). *Ngwen*.

**Territorial groups** (pp. 27, 38, 56, 145, 146, 148).

**Teso** (pp. 39, 72). A hamitic tribe living to the contiguous east of the Lango.

**Theft** (pp. 10, 25, 30, 31).

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

**Thorn tree**. See *Okuto*.

**Three** (pp. 48, 49, 51, 85, 86, 87, 89, 90, 107, 112, 113, 120, 122, 128, 132, 137, 139, 140, 144).

**Throwing the ornaments**. See *Yeyo lyeto*.

**Thunder** (p. 78).

**Tipo** (pp. 6, 11, 12, 14–22, 25, 30, 31, 34, 47, 48, 49, 50, 51, 106, 108, 111, 112, 115, 119–26, 135, 137, 140–2, 155–7, 168–75). Spirit.

**To** (pp. 22, 172). Death.

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

**Tok** (p. 5). Head-dress.

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

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

**Trade**. See 'Wage Labour and the desire for wives among the Lango' in *The Uganda Journal*, vol. VIII, no. 1, September 1940.

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

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

**Trees** (pp. 5, 22, 28, 30, 32, 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).

**Tribal lore** (pp. 51, 61, 62, 68).

**Tribe** (pp. 14, 15, 16, 21, 23, 27, 29, 30, 31, 34, 35, 36–40, 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.

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

**Twin ceremony** (pp. 3, 43, 53, 97–103, 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 *Dogaryo*.

**Twon** (p. 42). Bull. But the term is also used of a great man. *Twon lwak* (bull of the crowd) was the title of a



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T. T. S Hayley

Index

[More information](#)

## INDEX

205

***Twon*** (*contd.*)

war leader under whom several *Rwodi* used to combine. The expression *twon me atekere* (bull of the Clan) is used for the famous ancestors who were supposed to have founded the Clan. The names of these persons are known together with their prowess and incidents associated with them. These names and incidents form a Clan cry (p. 42) which is shouted out by clansmen on joyful or victorious occasions, such as in battle or at the twin ceremonies. *Gwongo twon* means to shout the Clan cry. When I used to ask a man what the *twon* of his *atekere* was, he would say, 'Do you mean the bull which they invoke?' (*twon ma gigwongo*). Driberg says that the term for the Clan cry is *gwong* and that the expression is *gwong ma gigwongo*. This may be true, though I never noticed it, but the expression *twon ma gigwongo* is certainly used also.

***Twon lwak.*** See Bull of the crowd and *Twon*.

***Twon me atekere.*** See Bull of the Clan and *Twon*.

***Tyeto*** (pp. 10, 140, 166, 169, 173). Usually translated as 'to divine', but this is not satisfactory. By the process of *tyeto* the *ajwaka* 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 *ajwaka* shakes. The voice of the local manifestation of *jok* power which the *ajwaka* controls is heard speaking through the sound of the rattle. This is really the *ajwaka* speaking in an assumed voice.

***Tying on the marriage skin.*** See *Tweyo lau*.

***Tying up the rain*** (pp. 14, 29, 65).

***Tying up the wind*** (p. 78).

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

***Umo tipo.*** See *Mako tipo*. Covering a *tipo*.

***Unity of groups*** (pp. 36, 39-40, 41, 42, 50, 52, 53, 54, 56, 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, 45).

***Vegetable marrow*** (p. 43).

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

***Ventriloquism*** (pp. 26, 163, 164).

***Victory cry.*** See *Jira*.

***Village*** (pp. 15, 24, 31, 32, 38, 45, 53, 56, 58-60, 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, 158-60, 162, 163, 164, 165, 168, 173, 174, 175). *Pacho*.

***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 (*keno*). Beer is sometimes drunk out of a *wal*. A large *wal* is used for covering the baby to protect it from the sun when slung on the back. This is called *wal wich* (*wal* for the head). See also *Agwata*, *Apoko*, *Keno*, *Obuto*; also Plate I at p. 58.

***Wal wich*** (p. 90). See also *Wal*.

***Wang tich*** (pp. 38, 53, 58, 59, 124, 125). Work group.

***Warfare*** (pp. 18, 37, 39, 40, 72, 74, 98, 104, 105, 109, 111, 145). See also Battle, Fighting.

***Warriors*** (pp. 104, 105, 145).

***Wart-hog*** (p. 67).

***Washing*** (pp. 69, 75, 79, 84, 85, 92, 93, 95, 101, 114, 116, 120, 132, 133, 134, 136, 155, 158, 161, 162).

***Washing the child's eyes.*** See *Lwoko wang atin*.

***Washing the pot.*** See *Lwoko gulu*.

***Wat*** (pp. 38, 54). Group of relatives.

***Waterbuck*** (pp. 43, 67). *Apoli*.

***Water gypsies*** (p. 40).

***Wayo*** (p. 56). *Okeo's* mother.

***Wayo jok*** (pp. 165, 166).

***We*** (pp. 69, 93, 95, 122, 138, 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 (*juko*) with it.

Cambridge University Press

978-1-107-45571-9 - The Anatomy of Lango Religion and Groups

T. T. S Hayley

Index

[More information](#)**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).**Wife** (pp. 12, 14, 18, 20, 29, 41, 46, 47, 53, 55, 64, 74, 81, 82, 83, 84, 85, 86, 87, 88, 99–104, 112, 114, 116, 117, 121, 127–30, 136, 140, 149, 154, 163, 167, 174). See also *Wives*.**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 nino* 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 *Gwelo* and *Juko*.**Witch**. See *Ajok*.**Witchcraft**. See *Black Magic*.**Wives** (pp. 43, 44, 45–7, 54, 84, 85, 86, 87, 100, 114, 115, 117, 138). *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 kot** (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. *Jok* power is described as being ‘like moving wind’ (*bala yamo muwoto*). *Yamo* becomes then practically a synonym for *tipo*. It was said, ‘Kenya’s wife has given him her wind’, meaning that Kenya was suffering from a *tipo* visitation (p. 116). The presence of a *tipo* is denoted in eddies of air (p. 116). But it is clear that the eddy of air is not identified with the *tipo*, for it was said in a *mako tipo* ceremony, ‘The wind of the *tipo* prevents him from walking’, and in the same ceremony the *ajwaka* said that there was always wind when the *tipo* danced. Atim when possessed by *jok* 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

- 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 purposes 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.
- Yatchakdyang** (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 dano ma to** (pp. 106, 108, 111). Burying a dead man.
- Yot kom** (pp. 77, 128, 130). Good health.
- Zebra** (p. 67).