

- T 112 *Idesene Akuj ngitunga kotere ngisech kech lu a ronok, lu eroko Ngiturkana nyanyuna sodi kideta. Emeuni Akuj etau loaronon, sodi ekasechan kiriamar ka ngakiro naaronok ori emeuni emun tokony itwaan niaronon, toyeneta ngitunga atamar esechit itwaan en na kaneni aringa sua nyanyuna.*

The High God punishes those people for their bad deeds who have not been detected and punished by the Turkana. He can then send a spirit, so that the wrong doer has an accident or he can send a snake that bites the bad person, then people know that this person has done the wrong thing for which they did not find the guilty person.

- T 113 *Ipuryonokinete ngikasikou Akuj ngikaru lu aronok. Enyamete ngitunga ajulot na ipurikinere Akuj.*

Old men sacrifice animals to the High God under a tree in bad times. The meat of the animals can be eaten by the men.

- T 114 *Erai emuron ekadwaran, itamasi ngitunga ngikito daang. Epedori ngesi aroun ngakiro ka akurujaun.*

The *emuron* is a prophet and medicine-man and has the power to foresee the future by dreaming.

- T 115 *Ani kedwar emuron awi, elimokini ngitunga kaawi kangina tolemut ajulot kiriyeta ngakiro naronok. Elosi ngesi kingit awi ngina ajulot naesaki ori naechamakina. Ipuronokini emuron Akuj nalokidiama anganei angarei kori apei, sodi toting ngesi nache. Emam nabo ibore niaronon niesubakin anadakar kangina.*

If the *emuron* has dreamt that something bad will happen to a family, he will go and tell them and ask the family to give him animals of a certain colour. The *emuron* sacrifices one or two animals to the High God and keeps the rest of the animals. Then nothing bad will happen to this family.

- T 116 *Epedori emuron akurujaun ngimoi epote ejie ka Ngiturkana sodi tolemareta ngatuk kech. Sodi tokona emuron akitatam ngikajiok kiboikinos eriyen kotere aponet angimoi. Einakinio emuron aite ka ngakinei ajulot naitemokino, kotere akipurukin Akuj.*

The *emuron* can foresee if enemies are coming to fight the Turkana in order to raid their cattle. The *emuron* then advises the fighter to prepare for the enemies. On request, the *emuron* is given a cow and goats of special colours for sacrificial purposes.

- T 117 *Enyaritai emuron lo ilamilami ngamuk ekelamlaman.*

The *emuron* who is able to throw sandals is called *ekelamlaman*.

- T 118 *Erouni ekelamlaman ngakiro naaronok naeringa nyesubakina, nailamlamakina ngesi ngamuk keng.*

The sandal-thrower can foresee the future and undected bad deeds by throwing his sandals.

- T 119 *Nyilamlami amuron naberu ngamuk, ipiakini ngesi etaba nakim torounia ngakiro, nabo etwai ngitunga aelepiti.*

The *amuron* is not allowed to throw sandals, instead she uses water and fire oracles with which she can foresee the future and also cure people from diseases.

- T 120 *Ebarito ngimurok lu kalak, iusito ngaberu daang na kalak.*

Many *ngimurok* are rich in stock and have many wives.

- T 121 *Ekadungwon ngesi itwaan ni edungi itwaan ni edyak aebanyet toiiasi ngakot na aedeke kwap. Ani erumor kiosak ekitoi nadungwon. Aberu naitedeki kotere akidung, enyaitai akadungwon.*

The *ekadungwon* is a medicine man who cures people's diseases by cutting with a razor blade into the sick parts of the body so that the blood

runs out; he then applies medicine to the cuts. The woman who cures by cutting is called *akadungwon*.

T 122 *Etacheneo emuron lo itedeki itwaan
kitojok aakine kaapei ori angarei.*

When the sick person is cured, he will pay the medicine man by giving him one or two goats.

T 123 *Ekapilan ngesi itwaan ni ekoporete
ngipyan tolot akidongare analyelin angitunga,
kirimrim ngitunga lu kadyakak, kirakanari.
Ani kirumut ngitunga ekapilan, idichete
lokojokon ori earete. Epedori ekapilan kori
akapilan na ka akongu akirakar ngitunga,
ngibaran, ngiboro ka akimuj. Aberu naesubi
kona enyaritai akapilan.*

The *ekapilan* is a man who is possessed by the bad spirit and walks around during the night without being aware of this himself. He goes to the graves and jumps around them, walks around the homesteads of sick people, makes sounds like wild animals, and shouts and sings in order to make the sickness worse. If people can catch him, they will beat him and tie him up until the following morning. The *ekapilan* can also bewitch people, livestock, objects and food. If this is done by a woman she is called *akapilan*.

T 124 *Ani kiraka akapilan ikoku, edakarete
ngitunga ikoku lomuron torout ngamuk
akapilan. Ekisidi, eomio akapilan ngolo
kitowatunai, kimwaki ikoku. Tama ngesi
alachak ikoku anakirako, sodi tojoker
ikoku.*

If parents discover that their child has been bewitched, they send for the *ekalamlaman* who will throw his sandals and find out who bewitched the child. Then the *akapilan* will be forced to come and sprinkle or blow water on the child¹⁵ and says that she frees the child from her bewitching, whereupon the child becomes healthy again.

¹⁵ N. B. Water put into the mouth is mixed with saliva which contains everything positive of a person. Therefore, by spitting at a person the bewitching is reversed.

7. Songs

7.1 General Songs (*ngieq̄sio*)

- So 1 Lake Turkana
Yorile, yowoye
anami natongo natoroi
nakase kosia, yowoye
ekolia toma, yowoye
akinyang toma, yowoye
epiri toma, yowoye
anami natongo natoroi.

The turbulent water, oh yes / the lake's thrashing waves / the moving water, oh yes / the fish in it, oh yes / the crocodile in it, oh yes / the hippopotamus in it, oh yes / the lake's thrashing waves.

- So 2 A girl who followed the river
Ewapi Narubo angolol
nitiesaki ngikeng boro
hoye leyo
eya, eya
eya, hoye leyo, eya
nyakone ewapi
nitiesaki ngikeng boro
hoye leyo.

Narubo followed a river / searching for something / oh yes / there was something, there was something / there was something, oh yes / a friend was following / searching for something / oh yes.

- So 3 Two girls watching the rain
Adonga ka Akomwa kirereut akiru
kireut kenyam akure, mm
Adonga ka Akomwa kirereut akiru
kireut kenyam akure, wowo.

Adonga and *Akomwa* watched the rain / they thirstily watched the rain,
mm / *Adonga* and *Akomwa* watched the rain / they thirstily watched the
rain, oh yes.

So 4 Covering the mother-in-law's hut

Nyekol kaito kimuko
kimuko nakwarina
oho yeya, kimuko
kimuko nakwarina.

Cover the hut of your mother-in-law / cover it today / oh yes, cover it /
cover it today.

So 5 The importance of a man

Etiono nyekile
kidong tonaik ngakiro
kidong nawiyo
longeso iyeya
etiono nyekile.

A man is always strong / he is always patient / he looks after his home-
stead / he wears preventive medicine / a man is always strong.

So 6 *Kereo* has freed himself

Angede Kereo
ngikokolak lulamitai
ngakeche unoi
engede emong arengania?

Kereo has untied himself / thieves had tied him / with ropes / has also his
red bull untied himself?

So 7 A son asking for permission to go

Kisumuja nyakokia
kisumuja atoloto
kidongo nawiyokoni
apa alosi ayong
kisumuja nyakokia
ito alosi ayong
kisumuja nyakokia
eya alosi ayong
kisumuja nyakokia
kisumuja atoloto.

Feed my stomach / feed me, I want to go / you remain at home / father, I am going / feed my stomach / mother, I am going / feed my stomach / my mother's sister, I am going / feed my stomach / feed me, I want to go.

So 8 Lost in a strange land

Achakaroia, achakaroia lomoi
aliwai lalo, aliwai lalo Nawase?
aliwai lalo, aliwai lalo etenio?
tamasi Imana kiretaki nyangolo
kiponi, aliwai lalo, aliwai lalo Nawase?
tamasi Lochodo kiretaki nyangolol
kiponi, aliwai lalo, aliwai lalo etenio?

We are lost, we are lost in a strange land / where are we, where are we *Nawase?* / where are we, where are we going? / tell *Imana* to stop the rivers' flow / we are wandering, where are we, where are we *Nawase?* / tell *Lochodo* to stop the rivers' flow / we are wandering, where are we, where are we going?

GÜNTER BEST

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