

Most of the stomach contents were fairly fragmented, but the following were identified: they constitute a fairly average trout diet for East Africa:

Aquatic beetles ( <i>Coleoptera</i> ), adults	-	-	-	20
Dragon fly ( <i>Aeschnid</i> ), nymph	-	-	-	1
River crab ( <i>Potamon</i> ), legs	-	-	-	8
Caddis fly ( <i>Hydropsyche</i> ), larvae	-	-	-	8
May fly ( <i>Polymita</i> ), nymphs	-	-	-	4

The names given are provisional. Most of the freshwater insects in East Africa are very imperfectly known and most are not even named yet, so that it is impossible at present to go much further than a tentative general classification.

### LANGO CLANS

By THE REV. FATHER A. TARANTINO

THE Lango have increased greatly in numbers since they parted company with the Jie and came to live in Lango District, and many of the clans are of comparatively recent origin. Some old men say that in the beginning there were three Lango clans only: Atek, Arak and Okarwok; and that all the other clans have come into being as subdivisions of these three.

It is quite likely that this is correct, and that while the tribe was still in process of migration it contained only three main clans. Within these, no doubt, numerous smaller groups already existed; but it was only when the tribe came to settle permanently and ceased to be in constant danger from enemies that the number of clans increased and intermarriage began between families who had formerly regard themselves as members of the same clan. The majority of the new clans came into existence as a result of disputes about property.

Many of the newer clans know the parent clan from which they are derived, indeed in many cases this is apparent from their names. For instance, the Arak clan is subdivided into clans bearing the names *Arak Atar*, *Arak Oromo*, *Arak Olok* (*Owinyakulo*), *Arak Oile*, *Arak Opelo*. Other subdivisions are as follows:

Atek clan: *Atek me Angulo*, *Atek me Odyek awidi*, *Atek me okwero we*, *Atek okide*.

Okarwok clan: *Okarwok me eling*, *Okarwok me Oki*, *Okarwok me ober*, *Okarwok me ojimo*, *Okarwok me malakwanga*.

Oki clan: *Oki me bora*, *Oki me jo ayat*, *Oki me atek*, *Oki me ocukuru*, *Oki me arakit*, *Oki me ngurapuc*.

Otengoro clan: *Otengoro me bako*, *Otengoro me oki*.

Omolo clan: *Omolo atar*, *Omolo acol*.

Pedi clan: *Pedi congkal*, *Pedi ogwangwang*.

If the old men are to be believed, the original clans were subdivided as follows:

Okarwok: *Oki*, *Anyeke*, *Eling*, *Okabo*, *Obala*, *Alipa*, *Oromo*, *Etam*, *Atik*, etc.

Atek: *Apala*, *Adyegi*, *Inomo*, *Alira*, *Otengoro*, *Abako*, *Apedi*, *Acaba*, *Acore*, *Omolo*, *Omono*, *Oloa*, *Banya*, etc.

Arak: *Ogora*, *Olma*, *Amoa*, *Oropo*, *Abwor*, *Ayer*, *Akuti*, *Ongura*, etc.

Notice: This material may be protected by  
copyright law (Title 17 U.S. Code)

The names of many smaller clans are not included in the above analysis. I have so far recorded the names of eighty-six Lango clans, but it is probable that the total is larger than this.

Formerly, the people of one clan lived together in one part of the country, but this is no longer the case. Nowadays the clan members are scattered, and everyone lives where he wishes.

At marriage a woman becomes a member of her husband's clan, and adopts the taboos of that clan, told to her by the old woman of the clan at the time of the ceremony of 'tying of the skin' (*tweyo lao*) which is also called 'the wife's initiation' (*kwere dako*). A wife's failure to observe the taboos, would, according to Lango belief, cause her to become barren.

The government of the Lango was vested traditionally in the clan chiefs, who had authority over the people of their clans. According to some of the old men, it was customary, when a clan chief was chosen, to anoint or smear him with oil in public, so that the people should know him for their chief.

Although the clan chief was the final authority in matters affecting the clan, the majority of village affairs were dealt with by the village elders, the more difficult or important cases being taken by them for settlement by the chief.

This patriarchal system of the Lango is the same as that obtaining among related tribes, such as the Kumam, Teso, Karamojong, Jie and Toposa.

The Lango never had a paramount chief who ruled over the whole tribe. The chieftains whom the Lango refer to as leaders of the tribe were military leaders only, who led the Lango against other tribes in times of war. When the war was over their authority lapsed, and they returned to their clans and resumed their ordinary occupations of cultivation and house-building, in which they were not entitled to assistance by other people. Even a clan chief had to make payment of beer when he wanted people to work for him.

When a clan chief died, the elders chose one of his children to succeed him. If they were unable to find a suitable successor among his children, they would choose someone from the same family (*dogola*).

The Lango say that when they came from Karamoja and parted from the Jie they had a great chief, Ongora Okubal, who brought them to their new land. When Ongora died, Opyene Nyakonyolo succeeded him as leader, and was followed by Arim Oroba and Agoro Abwango. But it is significant that no tribal chief was chosen to succeed Agoro Abwango, when he was killed in battle in Bunyoro. The reason for this was that the big wars were then over, and the people no longer wanted a war leader.

Just as the old-time leaders were generals rather than chiefs, so too the *jagi* or subchiefs of those days were not *jagi* in the modern sense they were captains who raised and led companies of warriors.

In the old days the clan controlled the disposal of property, including wives. When a man died, a council of the clan would choose the man who should inherit his wives. If the wives agreed to live with the brother of their deceased husband, the clan council might order him to take them. If the wives did not want their husband's brother, the clan might divide them up amongst other men. The husband's brother was obliged to accept the decision of the clan.

The clan also had control over cattle, although ownership by individuals

was acknowledged. If a cattle owner wanted to kill or sell any of his cattle, he must first explain his reasons to his relatives: failure to do this was an offence against the clan. If one clan had to pay cattle to another, by way of blood money, these cattle would be raised from amongst the clan members, none of whom could protest.

Nowadays the powers of the clans are decreasing, because many property owners have become unwilling to allow their property to be treated as belonging to the clan. Whereas formerly it was customary to call herds of cattle by the clan name, e.g., the Apedi herd, the Arak herd, and so on, now they are known by the name of their owner.

The clan also used to exercise judicial functions. These also have been greatly curtailed in recent times, being largely superseded by the system of native courts inaugurated by the Government.

### A NOTE FROM LUUKA COUNTY, BUSOGA

By BENET L. JACOBS

**W**HILST at Bukoma<sup>1</sup> in March 1948 I visited Nankongolo rock, in which is situated a deep well. This well is said to have been made by God many years before the coming of Lugard, when, chancing upon Nankongolo, he became thirsty and struck his stick into the rock to obtain water. The footprints in the rock of his gargantuan dog are clearly visible.

The Keeper of the Rock, who is known as the Nankongolo and who lives nearby, is, according to tradition, entitled to the bull which is slaughtered here by the Tabingwa (the titular head of the Baisengobi clan) upon his appointment. The ceremony should be carried out with public rejoicing, and the Nankongolo wishes the Tabingwa a long reign and continued power to the Baisengobi clan in Luuka.

Until this sacrifice has taken place, the Nankongolo may not cut his hair, and owing to the fact that the custom is dying out, his hair is very long indeed. In fact, the last sacrifice took place in 1919 for the then Tabingwa—Gideoni Wambuzi—who was also Saza Chief. His successor, Salim Nyensiko, was a Muhammadan and did not conform with this custom, which is essentially pagan. Indeed the Nankongolo is recognized as the leading pagan in the Saza, although he has not pressed a claim for representation on the District Council!

The present Tabingwa is Yona Nyeru, who was appointed in 1945 but who to date has shown no willingness to produce a bull.

The clan burial place for the Babingwa is some two miles distant, situated between two mvule trees at Bulalo. Here are buried Nabwana (who was Tabingwa at the time of Lugard) and Gideoni Wambuzi.

The tomb of the former is inside a mud house with a corrugated iron roof. It is almost impossible to enter the house because of termite hills which, however, may not be removed before a bull is sacrificed. The house is tended by the ancient wife of Nabwana. The headstone bears the inscription:

<sup>1</sup> About 4 miles north of Naigobia, Luuka County.

