

Preparing *Myel Agwara* for Cezario Oungi Unu: An Overview of the First and Second Meetings

Noriko TAHARA

The *myel agwara* is the dance of *agwara* (long horns) and, more precisely, is called *Myel mira agwara ku vul* (dance of *agwara* and drum). This is the last *jobo vuru* (farewell; *jobo* = collecting or removing, *vuru* = ashes) and mourning for the dead, and it is generally performed some years after the person's death. The *myel agwara* is planned by the offspring of the deceased and neighbouring clans are invited to perform it together. The manner in which the *myel agwara* is initiated is described below.

The dance begins on a Friday and visitors arrive late at night. If the host's *ambaya* (picture 1) is strong, visitors might fail to find their way to the place for the *myel agwara* and reach only in the morning hours. This means that the visitor is lost. If the visitors' *ambaya* is strong enough, they will reach the *myel agwara* at the right time and it means that the host is lost.

When visitors arrive at the place for the *myel agwara*, they should drum and run. The drums are hidden by the host. If a visitor drums and fails to run away, then the host will arrest the visitor, who in that case will have to pay a fine of one bull. If the host cannot arrest visitor, the visitor has won.

There is a *kajagi* (long pole), intentionally stuck unstably into the earth, for the host to dig a shallow hole in the ground. If visitor's *ambaya* is strong enough, they can climb up to the top of the *kajagi*. This implies that the visitor has won.

The *myel agwara* is performed not only for mourning the dead and as a memorial for patriarchs, but also as a sign of friendship between the host's and visitor's clans. *Ambaya* is the skin of a *loso* (a small animal similar to a weasel) with herbs and whistle. There is a common discourse concerning the *ambaya* which states that 'People who have strong *ambaya* can cook on the top of grass-thatched house and the roof is never burned.'

Since 2001, I have been conducting fieldwork at a village on Lake Albert with help from Jenaro Oungi, a ship carpenter who belongs to the Alur ethnic group from the West Nile. I visited his home village in 2002 and met his father Cezario Oungi, the clan leader of Jupa Unu. Cezario Oungi passed away in 2005 and John and Ocaya became the new clan leaders. When I asked them about a *myel agwara* for Cezario Oungi, they explained that the last *myel agwara* was performed in the 1980s in Uganda, although the *myel agwara* is frequently performed in the Democratic Republic of Congo. They indicated that one of the reasons that the Alur in Uganda stopped performing *myel agwara* was lack of money, since the dance

can be expensive.

We discussed this topic several times and I proposed some financial assistance for preparing the *myel agwara* as a part of my research on the Alur culture. Lastly, John estimated the cost of a *myel agwara* (table 1) in 2009, and decided to hold a clan meeting in order to ask people's opinion about performing the ritual.

The first meeting was held on 6 February 2011 and the second was held on 13 August 2011, with people belonging to Jupa Unu and Cubu clan in attendance. At this meeting, we finally decided to perform a *myel agwara* from 2–4 March 2012. This paper reports on how the meeting was conducted for the preparation of the *myel agwara*. The entire trial



Picture1. John's *Ambaya* (Longness of notebook is 17cm, 13 July 2009)

Table 1. Estimated Items and Costs for the *Myel Agwara* (2010)

	item		unit price*	total price*
1st Meeting	goat for elders	1 head	50,000	50,000
	<i>kwete</i> for elders			20,000
2nd Meeting	goat for clan leaders and neighbouring clan leaders	2 head	50,000	100,000
	<i>kwete</i>			20,000
Myel Agwara of 2012	people for <i>ambaya</i>	goat	4 head	50,000
		cock	2 head	7,500
		<i>kwete</i>		20,000
	hiring agwara of luru 30	goat	15 head	50,000
	cassava flour for kwen		10 sack	70,000
	bull		4 head	450,000
	maize		3 sack	70,000
	millet for making local drink		1 sack	120,000
	salt		1 carton	20,000
	fish (<i>pedo</i>)		50 psc	12,000
	firewood		3 lorry	60,000
	sugar		3 bag	50,000
	hiring empty drum for water			15,000
	papyrus mat		30 sheet	3,000
	paraffin for light		1 jerrycan	60,000
	tea leaves		3 packet	12,000
	coffee		3 packet	
	total cost			5,132,000

written by John, 17 Aug 2010

*Uganda Shillings (\$1=Shs.2,400)

on the *myel agwara* is an action research. An action research is defined as a comparative research on the conditions and effects of various forms of social action and the activities that lead to social action. Such research uses a series of steps, each of which comprises the stages of planning, action, and fact-finding related to the result of the action.

1. Cezario Oungi Unu as Jupa Unu of Pamorian

Cezario Oungi was born on the 13 July 1911 and died on 13 March 2005, when he was 94 years old. He was a civil servant for 43 years and he was a popular clan leader of Jupa Unu in the administration of this area. In his personal life, he took good care of several wives and had 46 children and 240 grandchildren. I met him in 2002 at Gute North Village and took his picture with his fourth wife, his children, and grandchildren (picture 2).



Picture 2. Cezario Oungi (Second from right, 21 August 2002)

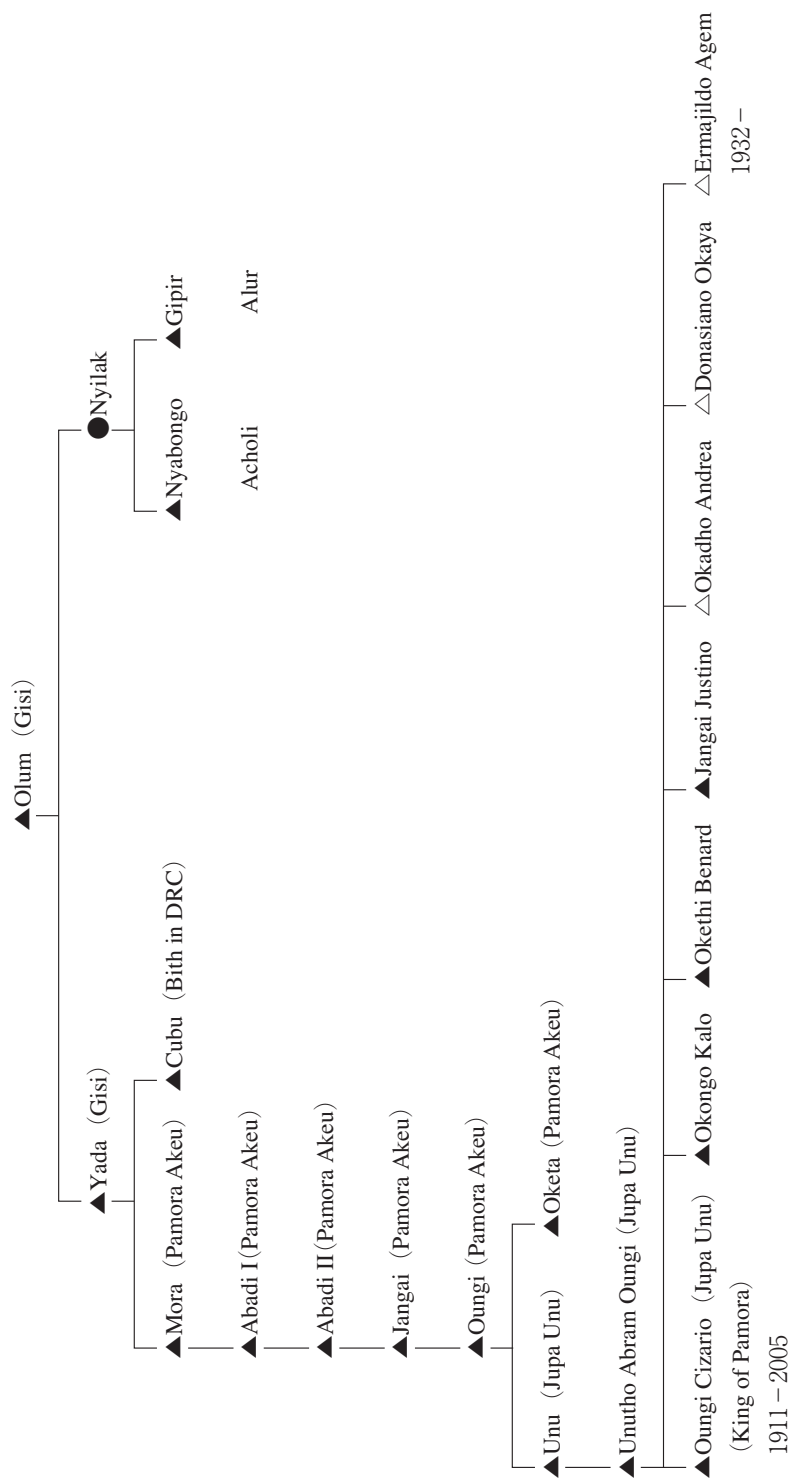
Cezario Oungi's father is Unu, who was the first person to migrate from Pamora Akeu and settle down there. The family tree shows the paternal line of his family (figure 1 and figure 2). Unu cleared the area for farming and had sixteen wives. He died in 1946 and was buried in the village. He was also the first person to bring Europeans to the West Nile. The *myel agwara* for Unu was performed in 1949. Unu's offspring are called Jupa Unu, which literally means Unu's children. This area is now called Gute North Village and Agonda Village. Administratively, Gute North Village belongs to the Angal Upper Parish and Agonda Village belongs to the Pamora Lower Parish. Both are under the Nyaravur Subcounty¹⁾ in the Nebbi District.

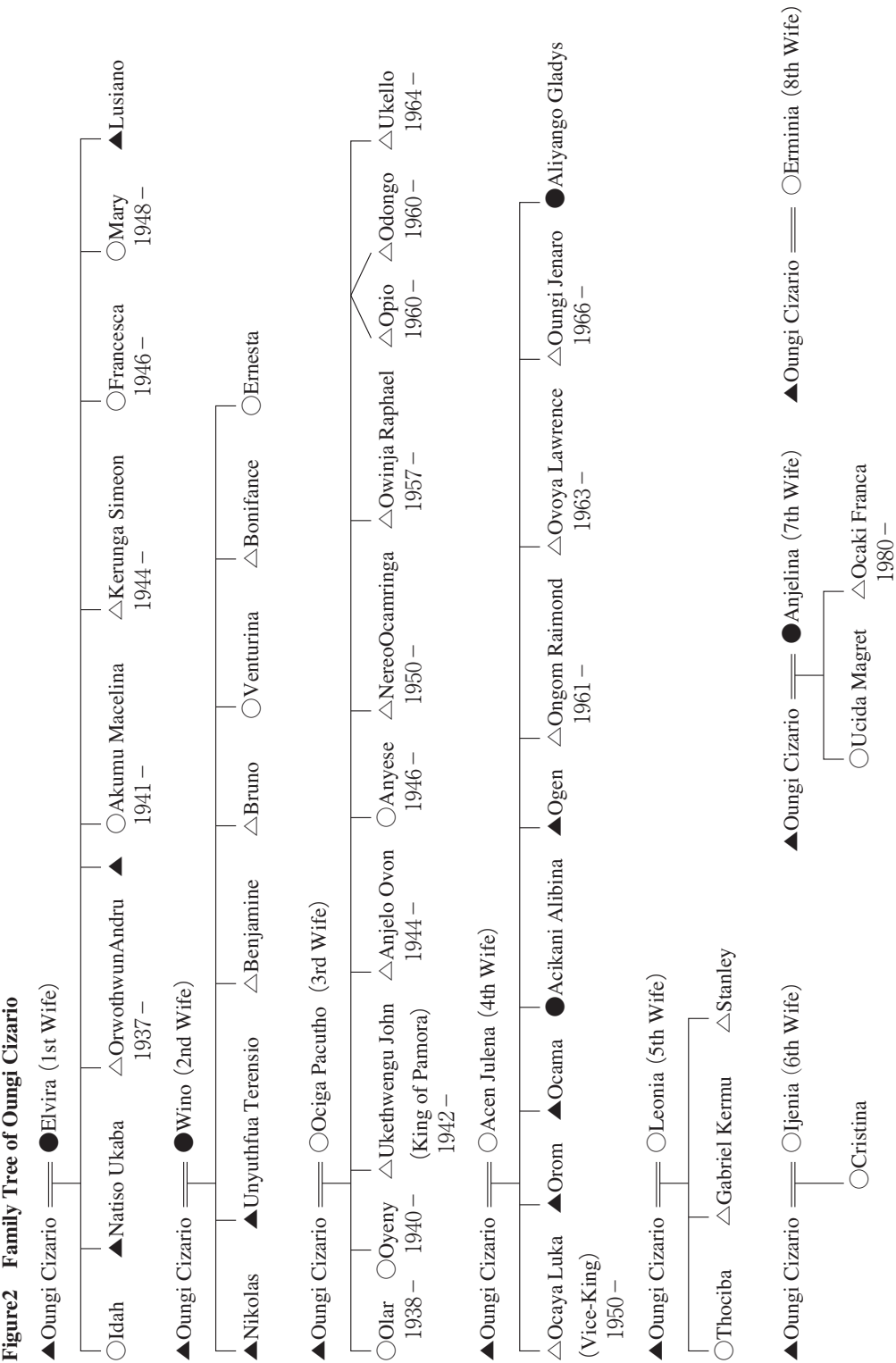
Unu's ancestor, Mora, was the founder of this entire area, including the Jupa Unu, and that is why this area is generally called Pamora, which literally means Mora's place. Mora, the son of Yada, is said to have migrated to this area from Gisi in the eighteenth century and cleared the area in order to settle down. Mora was buried in Pamora Akeu (*akeu* means 'bamboo' in Alur) near the Blue Mountain on the Uganda side. Mora's descendants—Abadi I, Abadi II, Jangai, and Oungi—are all buried in Pamora Akeu at the same place as Mora. Oketa, Oungi's son, remained in Pamora Akeu, where his descendants still live. They are all identified as Pamorian and worked together on many occasions.

Mora has a brother, Cubu, who is from the same father and mother. Cubu also settled near the Blue Mountains, on the side of the present Democratic Republic of Congo. Due to their history, descendants of Cubu and Pamora believe that they are brothers and sisters.

Pamora, including Jupa Unu and Cubu, are classified as part of the Alur ethnic group. They also speak the Alur language and maintain the Alur culture; however, the Pamora believe that they are not direct descendants of the Alur.

Figure1 Family Tree of Pamora and Jupa Unu





Generally speaking, the Alur people historically and linguistically belong to the River-Lake Nilotes²⁾ and can be described as the Luo. The Luo are part of the River-Lake Nilotes that are related to the Nuer and the Dinka in Sudan. Their original homeland is said to have been at Rumbek in southern Sudan. During the fifteenth century, they were faced with many calamities that forced them to move away in search of new areas of settlement³⁾. By 1800, the Luo had completed their migrations and settled in the present north-western part of Alur, northern for the Acholi and eastern Uganda for the Padhola.

According to common history, this group is said to have once been under the leadership of Olum. Olum had three sons: Gapiir (Nyapir), Labongo (Kyebambi), and Tiful. Gapiir and Labongo fought over the royal spear, which was a symbol of power; thereafter, they separated. Gapiir, leading a group of people, crossed the Nile and went to the land of the Lendu and Okebu, which is the present West Nile. His people intermarried with the Lendu and Okebu and produced the Alur⁴⁾.

Although the history above is commonly accepted, Pamora explain their history slightly differently. From their viewpoint, Olum migrated from Egypt and had two children—Yada and Nyilak, a son and a daughter, respectively. Nyilak then had two sons, Nyabongo and Gipir, who fought over the spear and the beautiful bead that was found by Gipir in the mountains. Finally, Nyabongo left and said, 'I produce' which is 'A choli' in Lwo⁵⁾, thus becoming an ancestor of the Acholi. Gipir also left and said 'I am a barren' which is 'A lur' in Lwo, and he became an ancestor of the Alur.

Here, one gets a glimpse of the background of Pamora. Nyilak is the mother of Alur and Acholi. Because Yada is the brother of Nyilak, who is Mora's father, this means Acholi (Nyabongo) and Alur (Gipir) are Mora's cousins respectively. Olum and Yada died and were buried in Gisi, near Paraa, which is in present Murchison National Park in Masindi District.

Considering their history, it is reasonable that the *myel agwara* for Cezario Oungi will be performed by Pamora along with the Cubu clan from Democratic Republic of Congo, but not with other clans from Alur that are geographically closer.

2. Rombo Mir Acel (First Meeting) on 6 February 2011

The first meeting was held on 6 February 2011, with a gathering of 60 people in the backyard of Ocaya Luka's House, under a big tree. It was a hot, sunny day during the dry season. Since it was Sunday, some people joined the meeting after their church service. The agenda of the first meeting was recorded by Ocaya Luka and translated into English by Owinja Raphael (Appendix 1).

The purpose of this meeting was to come to an agreement on the performance of the *myel agwara* among the Jupa Unu, as it would be impossible to host visitors without all the members' help in cooking food, preparing drinks, fetching water, clearing space, etc. There are some items that are culturally required for the first meeting. These are indicated in Table 2, and the total cost for these amounts to 178,400 Ugandan shillings. Most of them are locally prepared, and the main items are described below.

Table 2. Items and Costs for the First Meeting

item	unit	price*
goat	1 head	85,000
goat for finding		2,000
cassava flour		21,000
sugar	2.5 kg	15,000
salt	3 packet	600
soap	1 bar	1,600
firewood		10,000
<i>nguli</i> (gin)	8 litre	10,000
brewing <i>kwete</i>		20,000
cofee	1 dozen	600
tea leaves	1 dozen	600
fish		12,000
total cost		178,400

written by Ocaya, 7th Feb 2011 Monday

*Uganda Shillings

(1) *Kwete* (local beer made from maize)

It is said that for Alur, no traditional ceremony can be performed without *kwete*. *Kwete* is a sour bubbly drink, and the woman who lives next to Ocaya's house prepared it in advance because it takes more than a full week to be ready.

(2) *Diel* (Goat)

Goat is another necessity at any occasion and ritual ceremony for the Alur. It should be shown to people at the beginning of ceremony and then eaten together as the sharing of something significant.

The goat should be slaughtered, roasted, and cooked by male youth (picture 3). First, the youth roasts a part of the meat that is called *avula* (warm-up: picture 4), particularly *gok* (the centre of the breastbone) as well as part of the *cwiny* (liver) and *tago* (spleen) to serve for important members and



Picture 3. Goat Hung from a Tree (6 February 2011)



Picture 4. *Avula* Cooked by Youth (13 August 2011)

for themselves. After *avula*, they begin cooking meats in an *agulu* (pot: picture 5).

Since it was February (the season for harvesting cotton), people thought it might be difficult to find a goat because people had cash acquired by the sale of cotton and did not want to sell property such as a goat. Ocaya and John sent a boy to find a goat and he succeeded in getting one several miles away from the village.



Picture 5. Youth Cooking with *Agulu* (6 February 2011)

(3) *Kwen* (Bread made from cassava and millet flour)

For a ritual ceremony such as a funeral, only women who belong to the Jupa Unu clan are allowed to cook *kwen*. For this meeting, women took cassava and millet flour and cooked it over firewood. They made 12 pans of *kwen* for the people who came to the first meeting.

The meeting was initiated by the sounding of a gong that is suspended by a string from the tree at 11:00; at the sound of the gong, people arrived one by one. After the goat was displayed to the audience, the male youths began to slaughter and cook it, at around 11:30⁶⁾. Around 12 noon, John began the meeting and the elders and villagers exchanged their views regarding the *myel agwara*. Most of the elders were anxious about losing the Alur culture in such a manner fearing that the younger generation would be unable to share it. The details are presented in Appendix 1. During the meeting, *kwete* and tea were served (picture 6). The discussion finished around 13:30, and the Jupa Unu reached an agreement to perform the *myel agwara* for Cezario Oungi in February of the next year or in March of the dry season and after the harvest.

As people began drumming the *timbo* (big drum) and *akili* (small drum), the elders, women, and youth began dancing. The Alur have no particular way of dancing and they do it how they like. Some elders danced in imitation of elephants, birds, and other animals. Other elders danced to reproduce the scene of hunting—one danced like a hunter, aiming a spear and throwing it in the air and another one imitated a buffalo to fight the hunter. Women danced with a bottom cape that copied traditional costume (picture 7), and the youth danced like popular singers.

The meat of goat was put into the *agulu*: first the head, then the legs, and finally other parts of the goat. Then, water was poured onto it to boil along with some *kado* (salt). After the preparation of *kwen* by the women, the male youths began serving the bread with goat sauce, serving the dishes to one person after another (picture 8).

The first dish, which contains *adunde* (heart), must be served first to the elder as they believe that the heart is an honourable part of life. At this meeting, the goat's heart was served to the clan leader, John.

The *Rongini* (kidneys) was served to John's uncles, who are Cezario's younger brothers, and the *osawmo* (pancreas) was served to John's mother, Osiga Pacotho (picture 9). It is said that if these parts of the goat were served to the wrong people, then the one who made the mistake would be punished by having to provide an additional goat for cooking for the participants. Other parts of the meat were eaten by other participants, and for those who do not eat meat, the women had prepared fish sauce.

After the meal, people continued to enjoy dancing, chatting, and relaxing. John made the closing speech and reminded people that the writer was going to work to perform the *myel agwara* with them, and suggested that I be baptised as one of the Jupa Unu. Then, with participants' agreement, I was given the name Anna Nya Unu, which is the name of Unu's first child (daughter). Finally, at 20:00, people returned to their homes.



Picture 6. People at the Meeting (6 February 2011)



Picture 7. Women Dancing with *Muzuga* (6 February 2011)



Picture 8. Youth Preparing Dishes of Goat Meat with *Kwen* (6 February 2011)



Picture 9. Osiga Pacotho Eating *Osawmo* (6 February 2011)

3. *Rombo Mir Aryo* (Second Meeting) on 13 August 2011

It was a cold, wet day during the rainy season. John and Ocaya were waiting for the sunshine to dry the ground of the meeting space. At 11:50., Mr. Alphonsio, the Cubu elder from the Democratic Republic of Congo, arrived at Gute North Village riding pillion on a motorbike, and the second meeting began

immediately between intervals of rain. There were 140 people in the meeting who had gathered from neighbouring villages.

The purpose of the second meeting was to come to an agreement among the Pamora with regard to the *myel agwara* performance; thus, elders from Cubu also participated in this meeting. The process and materials for the second meeting was almost the same as those in the first meeting; the main difference was that two goats were cooked instead of one because one was needed for the host of the Jupa Unu and another one was needed for the Pamora. The items used and costs for the preparation of the second meeting are presented in Table 3.

Table 3. Items and Costs for the Second Meeting

item	unit	price*
goat	2 head	200,000
cassava flour	1 sack	60,000
sugar	10 kg	50,000
salt	8 packet	2,000
soap	1 bar	2,000
firewood		20,000
<i>nguli</i> (gin)	20 bottle	20,000
brewing <i>kwete</i>	3 basket	39,000
coffee	2 dozen	1,200
tea leaves	1 dozen	2,000
fish	10	56,000
total cost		452,200

written by Ocaya, 14 Aug 2011 Sunday

*Uganda Shillings

The meeting began at 12:50, when the two goats were displayed to the participants, and then discussion began following John's speech. After the speech, elders from other villages presented their opinions, although mostly they agreed about the performance of the *myel agwara* (picture 10). Details from the agenda of the second meeting are presented in the Appendices; they were recorded by Ocaya Luka in Alur (Appendix 2) and translated into English by Owinja Raphael (Appendix 3). Through the discussion, a consensus was reached with regard to the performing of the *myel agwara*, and some important problems that needed to be solved before the performance became evident:

- (1) How will each village and each house be able to contribute?
- (2) Since we have lost all *agwara*, how we can get more of it?

These problems will be discussed at the 'house meetings' held by the elders who participated in this second meeting. They agreed to have another meeting after the harvest and before the *myel agwara* in order to discuss all the problems and to decide the proportion of contribution from each village. Moreover, it was decided that accountability will be cleared after the harvest.

Since it began raining again, the elders came into the house and claimed that it was cold as the *kwete* was not ready to drink. The male youths slaughtered two goats and began cooking after the *avula* (warm-up) around 14:10. The *avula* and *kwen* were served around 15:00. *Kwete* was served around 16:00, although it was not sufficiently fermented. While drinking the *kwete*, the elders discussed the date of the *myel agwara* and decided on March 2–4 of next year at around 16:00. Then, people began dancing; there was no drummer for this meeting, so a few people drummed jerrycans instead. At 18:00, the *kwen* with a goat or fish sauce was served to each participant. Elders from Cubu went back and other people went home. Youths remained drinking beer and *nguli* (gin), and smoked to relax after a hard day of work.



Picture 10. Elders Presenting Their Opinion (13 August 2011)



Picture 11. Woman Cooking *Kwen* (13 August 2011)

4. Discussion of Preparing *Myel Agwara* after the Second Meeting

On the next day of the second meeting, John, Ocaya, Jenaro, Raphael, Pepetua, and the writer discussed next year's *myel agwara* and made a list of materials with estimated costs (Table 4).

John and Ocaya insisted that four cows would be necessary for the visitors, the people in Pamora, and the girls and women. One of the cows for the hosts is called dhyang *mvura*, which refers to the gathering of the Pamora as a whole. Another cow is also called dhyang *mvura*, which signifies the welcoming of visitors; it will be eaten on Sunday.

Mainly there are five groups for the *myel agwara*.

(1) *agwara*

One *luru* of *agwara* consists of nine *agwara*. John and Ocaya insisted that thirty *luru* of *agwara* are necessary. For blowing one *agwara*, two to three people are necessary, thereby indicating that a single *luru* of *agwara* will require 18–27 people. For every two *luru* of *agwara*, at least one goat will be needed to participate. It is expected that another cow will be needed for all the people at the *agwara* on Monday.

(2) *ngara*

There are people who dance with bells on their ankles.

Table 4. Estimated Items and Costs for the *Myel Agwara* (2011)

item			unit price*	total price*
people for ambaya	goat	4 head	12,900	489,000
	cock	2 head	20,000	40,000
	flour for <i>kwete</i>	1/2sack	35,000	35,000
hiring agwara of lur 30	goat	15 head	120,000	1,800,000
cassava flour for <i>kwen</i>		10 sack	60,000	600,000
bull		4 head	720,000	2,880,000
flour for <i>kwete</i>		5 sack	70,000	350,000
millet for yeast		1 sack	120,000	120,000
salt		1 carton (500g)	40,000	40,000
fish (<i>pedu</i>)		25 pcs	20,000	500,000
firewood		3 lorry	75,000	225,000
sugar		3 sack (50kg)	260,000	750,000
hiring empty drum for aater		10 drum	5,000	50,000
papyrus mat		30 sheet	5,000	150,000
paraffin for light		1 jerrycan	3,000	60,000
tea leaves		3cartons	7,200	21,600
coffee		3cartons	30,000	90,000
<i>nguli</i> (gin)		6 jerrycan	450,000	270,000
soap		1 carton	55,000	55,000
matches		2 carton (bomba)	6,000	12,000
total price				8,537,600

written by Ocaya, 14 Aug 2011 Sunday

*Uganda Shillings

(3) *law*

There are people who dance in *law*, which is a form of traditional dress, such as *adila kworu* (wild cat skin) or *muzuga* (goat skin with long hair). In ancient times, people wore animal skin as skirts to cover their bottom. At the *myel agwara*, people will dance naked in order to evoke the time of the ancestors.

(4) *ambaya*

There are people who use *ambaya* to dance.

(5) *ogoivul*

These are drummers who work together with five *luru* of *agwara*.

It was agreed upon that the next meeting would be held in December in the presence of the uncles; Anjelo, Okaya, Agem; their brothers, Simeon, Orwothwun, Jenaro; and their cousins, Daaki and Ben, as well as several women, including today's members, so that everyone can join the *myel agwara*.

5. Relationship between the *Myel Agwara* and Ancestor worship

In previous discussions on the *myel agwara*, John insisted that before dancing we must clear the *abila* and *jok*, and surmise that the other elders must question it. The writer argued about the relationship between ancestors and spirits [Tahara 2011]. In short, the *tipo* (spirit) of ancestors are enshrined together with the *abila* and *jok* (pl.: *jogi*). For the *abila* and *jok*, people build a hut to live, serve food to eat, plant herbs to care for, arrange stones to guard, and talk to the spirits. *Abila* symbolizes paternal lineage and *jogi* represent the mother and grandmother. Other ancestors communicate with the living through these two entities. This interaction brings luck and prophecies, but occasionally misfortune as well.

Before the second meeting, John made a new *abila* and *jok* on Tuesday, 14 June 2011. There were eighteen elders getting together from the six villages of Pamora, and John prepared one goat for *abila* and three goats for *jok*. Picture 12 depicts the new *abila*. Originally, *abila* is made with three sticks from the *ayomo* tree. However, since there were five sticks available from a previous, old construction of *abila*, these five were combined with three new sticks from the *ayomo* tree; therefore, the new *abila* comprises eight sticks. Picture 13 depicts the new *jok*. This *jok*, which is called *Anyodo* (*nyodo* means birth), used to be cared for by John's mother, but as she became older and sick, the *jok* was passed to John's first wife. For the *jok*, two huts are made with three types of wood—*olwedho*, *ayomo*, and *bongo*—the *kal* is fenced with *agada* (elephant grass) and the huts are thatched with *anyoko* grass. The writer will continue to study this issue throughout the course of the *myel agwara*.



Picture 12. *Abila* for Jupa Unu (9 August 2011)



Picture 13. *Jok* with John (9 August 2011)

In this paper, I have attempted to provide an account of the first and second meetings held in preparation of the *myel agwara*. It is an attempt to research, beyond original fieldwork, the culture of the Alur in greater depth. I hope it will reveal the Alur's spiritual world through their practice of the *myel agwara* to be held in March 2012.

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Notes

- 1) Nyaravur Subcounty is divided into Angal Upper Parish, Angal Lower Parish, Pamora Lower Parish, Mbaro East Parish, and Mbaro West Parish and comprises a total of 46 villages.
- 2) The Nilotics are divided into the Highland-Nilotes and the Plain-Nilotes, which in Uganda includes the Nilo-Hamites (the Karimojong, the Iteso, the Kumam, and the Langi) and the River-Lake Nilotes (the Acholi, the Alur and the Jopadhola in Uganda, and Luo in Kenya).
- 3) Some reasons given for Luo migration include overpopulation, human and animal diseases, natural hazards such as droughts and floods, external pressure from the Galla tribesmen, and internal conflicts.
- 4) Historians claim that the Alur are not purely Luo, but that they are a product of intermarriages between the Lendu and the Okebu. However, since the Alur maintained the Lwo speech and other Luo customs, they must be grouped as such [Tumusiime, 2011: p.122].
- 5) The term 'Lwo' is used here in a linguistic sense and should not be confused with the 'Luo', those Lwo-speaking people who finally settled in Kenya and Tanzania [Atieno Odhiambo, E.S., Ouso, T.I. and J.F.M. Williams, 1978: p.31].
- 6) The goat is slaughtered in the following manner.
 - (1) The goat is laid down, the carotid is cut, and the last breath is waited for.
 - (2) The goat's hind legs are tied by a rope and suspended with the rope from a tree. The stomach is cut straight from the back to the front and the internal organs placed in a basin.
 - (3) The skin is torn off from the body.
 - (4) The heart, kidney, liver, pancreas, and spleen are cut off from the digestive tract. The pancreas is like a sack of

milk and filled with some fat from the other part of the body to make a bag of fat.

(5) The contents of the stomach are poured out, and water is poured into the *akwacha* (intestines) from the beginning to the end. The rectum is washed particularly carefully, for there is often some excrement remaining.

The small intestines are knit by hand into a chain stitch twice to reduce the length.

(6) Then, the legs are cut off and other parts of body are cut into pieces.

Appendix 1

The First meeting of Jupa Unu to Introduce and Consult the Family on the Proposal to Mourn Late Cezario Oungi Unu and His Brothers by Staging the Agwara Dance, Held on Sunday 6th February, 2011 at Jupa Unu Village, Gute Upper

(Recorded by Ocaya Luka in Alur and translated into English by Owinja Raphael)

Agenda:

1. Opening Prayer
2. Briefing by the Village Head
3. Reactions from the Audience
4. Closing

Min01/6/2/11

The meeting was opened with prayer by one of the participants, dedicating the function to God for guidance.

Min02/6/2/11

The village Head, Mr. John Oungi outlined the purpose of the meeting, explaining how madam Tahara Noriko initiated the idea. As a guest of the family she was compelled to mourn the late Cezario who passed away after she had gone back to Japan, in a befitting way, thereby leading to this proposal of *Agwara* Dance. This meeting was therefore to seek their opinion on the proposal and agree on the way forward. He urged the audience to take this only opportunity, noting that it had been impossible to do it on our own and therefore such blessing should not be missed.

Min03/6/2/11

In reaction, Mr. Angelo Oungi stood up strongly to applaud Tahara for her God-sent initiative, emphasising that it was the only opportunity which would go a long way to revive an otherwise dying culture. He urged all the participants to rally behind Tahara in one spirit for the success of the program.

Mr. Andrew Orwothwun concurred and said Agwara Dance was lost staged, almost twenty years back and we can't really afford to miss this opportunity which was one way of giving our late father a befitting farewell and also reviving our culture which was on the brink to extinction.

Mzee Donasiano Okaya Unu, however, raised, his fear of the possibility of failure, noting that the main proponent and initiator of the programme was usually in and out of the country. He was, however, reassured of success.

Mr Bashir Jangai also gave his support and encouraged the others to unite as a family and make it through.

Sunday Opira who represented the grand children of Unu from the daughters and granddaughters'side said it would be unforgivable if such a God-given opportunity was not given the strong backing if deserved. He said it was a rare circumstance to have a stranger do what Tahara has offered to do for the family. We couldn't therefore risk giving that opportunity out.

The Village Head once again came in to ask participants to feel free and be part of the whole project by contributing in kind by providing accommodation to guests, cooking utensils, water, firewood, food, cooking, goats, chicken and even cash. Our contribution should be free and voluntary so as to render the entire project a success.

Mr. Simeon Oungi said our late grandfather Unu singlehandedly brought Europeans to Alurland but his own people primitively opposed him causing us the big loss we have lived to suffer to date. We cannot therefore allow a repeat of the same in our period. This is our blessing and we cannot afford to throw it away. He cautioned that neighbouring villages may even be hearing of this programme with jealousy and how could we ourselves fail to give the support it rightly deserves?, he asked to audience.

Finally all the family members in attendance unanimously gave their support and manifested their excitement in dance and performance by the women and youth groups.

Mr. Angelo Oungi came in again and noted that some members of the family were absent in the meeting and encouraged them all to come as a team and air our views together, emphasising that this is a cultural function which should go beyond our political, ideological and religious differences if we have to succeed as a family.

Mr. John Oungi, then, in his capacity as the village Head stood to thank all members who left their various chores and came together to attend the meeting. He urged them to come even earlier and in bigger number in the second and subsequent meetings to be called.

In appreciation of Tahara's sacrifice and dedication to our cause, he proposed that she be called / christened 'Anna Nya Unu' in remembrance of Unu's first child who was named Anna Openji. The audience excitedly unanimously endorsed the name and Tahara officially became part of the Unu Family.

Min04/6/2/11

There being nothing more to deliberate, the meeting was closed at 3:30 pm in Jubilation.

Appendix 2

Rombo Mir II pa Jupa Unu Karacel Kud Oworo Pare Macen-cen Pi Penjo Paro Mi Ketho Myel Pi Ywago Jaratho Cezario Oungi Unu Kud Omega Pare Ceke Magi tho Con- mubedo i nindu 13-08-2011

(Recorded by Ocaya Luka in Alur)

Agenda

1. Yabu Ku Lega
2. Wecho Pa Won Paco
3. Lembe Anyama Miie
4. Jigo

Min1/2011

Ngati moko ma Mungu ogoyo wie oai omio rwo moko pi cako lembe.

Min2/2011

Wecho Pa Won Pocu: Won pacu oai onyuthu pir ango matin ecoko kudu omegu pare magin owegu pare, mania nyamundu ma nyinge Tahara ma nya Japan calo ebeto kawotho keni nwango poti. Won pacu eni kwo dong ebin enwango nia Jadit Cezario odaro pini tho. Dong egam ewok kuparu mi ywage ku myel maene enyuthur cwinye makwee nia ebi konyo ingete moko pi ketho myel eno. Calo ithugi ka dhano madongo otho juywage ku myel.

Won Pacu oai onyuthu welo magi ai i Cubu, magibeto dhano aryo, maja tel wigi obeto jadit Alphonsio.

Dok won pacu onyuthu nia jadit Alphonsio odaro timo yik mi nwango jadhu myel eni ma ewaco jadit Dranga, javupu, Pamora okur adwogi ceke ibange. Pijagoi, Vul no ewaco nia kudi jupar pien ugoi. Vul dong kawoni dwong.

Min 3/2011

Wot pa Kago oai malo ma ewaco kn dwonde matek (Ongyera) nia myel yang ojik con dongeber katin juceu lembe pa myel, kum enwango nia koni awia obeci ngeo ongo kura maju ketho kudu myel Alur.

Wo Keno oai onyuthu nia wone ocako bedu ku ju pa Unu con dong katin jube ci nwoyo Lembe mi myel the kwaro en ecwako acwaka.

Jadit Okochi (Akew) oai onyuthu her nia ka jamundu onyuthu cwinye nia omako juywag jadit Cezari calo nindo ne poti otye i dhu oro eno pare ecwako pare acwaka.

Jadit Peter Ogamgiu oai opako jadit Cezario Kuwone ma Unu magi cako con-lembe mi kelo Mundu ingombini, dong katin poti Mundu obelubo batyendgi asu nyuthu nia pacu eni epacu macopo telo wi Pamora zoo. Dong ecwako pare acwaka ma emedo ku kwero paro pa juru dini magi tye kajebu wi dhano ilembe mi thek waro.

Bazil oai onyangu wi juma otye kawecu lembe pa Agwara gike giwek Uworu mwa gike gigam gin.

Wot pa Palacidu ma Inyasio oai ocwako pare acwaka nia lembe ma jamundu Tahara otimu maeni ire otye lembe azunga, dong ene ewaco nia Pamora kudi odok cen ikum lembene.

Jadit Brunu Olworoker (Jugeno) oai ocwako pare acwaka man enyuthu nia Wonpacu eni ma Unu eni ecako bedo con ku mundu, Katin nya Japan muai bor kwe de owako lembe pa myel dong eni ke gicopo kwero nenedi? Pare cwiny John obed tek man efoyo ka myel ne obeci bedo ioro nwango dong jucoko dhu kodhi egi foy lembe makwe.

Thocaya Anyoli onyuthu pi history mayang Unu otimo mukelo kudu mundu nwangu tin Arua no otye keni, dong pilworo pa Pamora nia mundu omaru bicamo gi, oketho tin Arua majulwongo no udok kudu i Lugbara.

Nya Unu ma Fulumena onyuthu nia lembe enu otye ka lubu mer mayang Unu olar ocako bedu kudu ku mundu dong engeyu nia ku mugisa maeni myel enu jube myele.

Bazil openju judongo piwecu migi magi wecu magi ewe ongo ma ya abi mio piny ma kumai.

Dong Peter oai onyange nia ende yang eketho myel man udok adwoka epenju jupagi kpe somo onyothogi.

Otwia pa Magew de ocwako weco pa Peter.

Min2/4/13/08/11

Jadit John ofoyo weco pa Anjelo ma enyuthu pir agwara, e agwarane onyothere ceke, dong en epiru pir agwara enu karacel ku vul de.

Dong ilembe mandha oworu mwa ceke gicwako magi waco nia lembe eno omako otimere nwangu dhu kodhi ecokere dok rombo mange kendu omaku obin obed otye. Dipo uyio nia myel enu omako obed i 02/03/2012.

E rombo ogam othum kulembe ma enu, sawa 1:30 (07:30 pm).

Appendix 3

The Second meeting of the Jupa Unu Village with the Neighbouring Pamora Villages Held to Consult Them on Their View of the Proposed *Agwara* Dance to be Staged to Mourn the Late Cesario Oungi Unu and His Late Brothers Held on Saturday, 13 August 2011 at Jupa Unu

(English Translation by Owinja Raphael based on Appendix 2)

Agenda

1. Opening Prayer
2. The Village Elders Briefing
3. Responses from Respective Representatives
4. Closing

Min 2/1/13/08/11

A short opening prayer was given by a member of the audience who was inspired.

Min2/2/13/08/11

The village elder who is also the apparent clan leader of Pamora clan, Mr. John Oungi Okethwengu stood up and welcomed every member of the represented villages who sacrificed their time and effort for this meeting, seeing it is a busy period when planting of most crops is in progress. He explained the reason for his summon to them at such short notice, saying he was compelled to call for them, his brothers and fathers from the neighbouring villages of Pamora, to tell them that a Japanese family friend of Jupa Unu called Tahara Noriko who has been coming to their village as early as before the death of late Mzee Cezario Oungi Unu, has, on learning of the death of the late, decided to contribute towards the cost of mourning late Cezario with *Agwara* Dance. She said even in Japan when an important person dies, he or she is mourned with dance and music.

He also at this juncture, introduced the two representatives from Cubu who were led by Mr. Alphonsio. He said Mr. Alphonsio has already agreed to find a partner who would compete with Pamora in this dance.

Mr. Alphonsio himself stood un and castigated Mr. Dranga who had earlier been contacted but declined citing ill health, saying Dranga was a habitual liar and should be left alone. He promised that Pamora should optimistically wait from him. He also said Pamora should not worry about drummers because there are so many young drummers who have come up at the moment.

Mr. John Oungi then referred the matter to the audience for their reactions and opinions.

Min2/3/13/08/11

Mr. Ongiera Kabo from Patoke village stood up and gave his strongest support saying *Agwara* Dance was last held in 1980s and if it is being revived it would go a long way to ensure that our youth also don't lose up on Alur traditional *Agwara* Dance and how it is organised.

Mr. Otwia Mario from Jupa Keno village acknowledged that his father was very close to the Jupa Unu and if today that unity is to be revived by way of this *Agwara* Dance, it would be an achievement to be appreciated by all. He said he was with us wholly in it.

My Okochi from Akeu Jupa Abadi village stood up and gave his full support saying there is good time to prepare for the dance, if the Japanese friend has shown such willingness to support us.

Mr. Peter Ogamgiu from Bitii, Gira Village praised the late Mzee Cezario and his father Mzee Unu who was the pioneer in bringing Europeans in our land, saying if today another white is following their footstep, it shows Jupa Unu is a village which can truly lead Pamora clan as a whole. He gave his undivided support and castigated the church people for trying to confuse and dismantle the Alur (African) tradition.

Basil Anyoli, cautioned those who were talking about the lost *agwara* to first give chance to representatives of neighbouring villages to give their opinions - (Some members were trying to give their dissatisfaction with the way the *Agwara* instruments which were owned in our village were handled carelessly and lost to decay and termites).

Mr. Inyasio Baka son of Palacidu stood and gave his unreserved support, saying if Tahara could do so much, for him it is a surprise and big challenge which should be taken up by Pamora with all the seriousness it deserves.

Mr. Bruno Olworoker from Jupa Jugeno stood and supported the move saying late Unu the ancestor of Jupa Unu village was a pioneer in interacting with the whites, so if this Japanese who is a distant foreigner is now challenging us on our tradition and culture by calling for *Agwara* Dance, how can we lie down and neglect the challenge? He encouraged John to stand firm and go ahead with arrangements. He was also thankful of the schedule since the period suggested was suitable for all, being after the harvests.

Mr. Marcelino Thocaya Anyoli briefly recalled the history of how Unu brought the Europeans to Pamora. He said the town of Arua was supposed to be in Pamora if our ancestors had not responded negatively, thinking the whites were cannibals who would just finish them.

Filomena Ongiela, daughter of Unu said this event is following Unu's passion and vision which made him work with and befriended colonial Europeans in the past days. She said she was sure the dance would be a success.

Basil Anyoli rose up once again and queried the elders on their positions which, to him, was not clear, since they were not specific on what they agreed to offer.

Mzee Peter Ogamgiu rose and said they were still going to hold their respective 'house meetings' to come up with the specifications. Otherwise the big thing was the fact that all of them had willingly agreed to stand with Jupa Uniu. Mr. Otwia Magew also seconded Mr. Ogamgiu's view.

In a nutshell, the neighbouring villages supported and agreed with the proposal and all appreciated the event should be after harvests and agreed that another final meeting should be held before the D-day. It was therefore unanimously resolved that the dance be held on 2nd March 2012 (2nd-3rd March 2012).

Min2/4/13/08/11

Mr. John Oungi thanked Mr. Angelo Oungi for revealing the fact about the *agwara* instruments which our village once had but were no more as we speak today. He however said he is planning to purchase some *agwara* instruments and drums in the near future.

He thanked all participants who sacrificed to come and wished them health and prosperity as they endeavour to meet their pledges. With these the meeting ended at 7:30pm.