

**THE ROLE OF ACOLI PROVERBS AND FOLKTALES IN CONFLICT RESOLUTION  
AMONG THE ACOLI IN NORTHERN UGANDA**

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REQUIREMENTS FOR THE AWARD OF THE MASTER OF ARTS IN LITERATURE OF  
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**DECLARATION**

This report is my original work and has not been presented for a degree in any other University.

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**APPROVAL**

I certify that this work has been done under my supervision and is submitted to Faculty of Arts and Social Sciences with my approval.

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## **DEDICATION**

This report is dedicated to my beloved parents Mr Oyet Albert George and Mrs Grace Oyet for the tireless effort to educate me and for always being there for me.

Excessive devotion to books is weary to the body but Ebenezer for this far the lord has brought me.

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## **Abstract**

The study examines the role of Acoli folktales and proverbs in conflict resolution among the Acoli of northern Uganda. The general objective of the study was to analyze the role of Acoli folktales and proverbs in conflict resolution. This was achieved through a content analysis of sampled Acoli proverbs and folktales randomly selected with particular reference to the themes of greed, deception, laziness, pride, disobedient, theft and betrayal.

In Chapter One the researcher highlights the nature of the study, the historical background of the Acoli society, the nature and performance of Acoli folktales, problem statement, and the scope of the study. Layout the objectives and research questions. Review of some Literature related to the objectives of the study and analysed the general functions of folktales. In addition, the methodology employed is also presented. Chapter Two focuses on the discussion of the role of folktales and proverbs at interpersonal level. while Chapter Three examines the role of Acoli folktales and proverbs at domestic level. In the Forth Chapter, the discussion focuses on the role of proverbs and folktales in conflict resolution at community/ national level. The last Chapter of the dissertation summarises the salient findings of the studies in the preceeding chapters.

The findings indicates that among the Acoli, most families and communities used proverbs for passing moral values such as instilling discipline, reconciliation, entertainment, enhancing spirit of love and matual understanding, corrective purpose,encouragement, precautionary purposes and future reference of a particular tradition.

Like every other traditional society, the traditional Acoli community has maintained solidarity of the group, and the unconscious acceptance of traditional codes expressed and encoded in their proverbs and folktales to ascertain peaceful living in the family and the community. The study revealed that proverbs and folktales are indeed vital in relationship management. It avers that a community with good understanding of folktales and proverbs and their implications in conflict resolution would appreciate conflicts as an intricate part of existence and harmonious living and would therefore avoid actions and inactions that would promote violence.



## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background to the study

This study investigates the role of Acoli folktales and proverbs in conflict resolution. In undertaking this study the researcher acknowledges the significance of Folktales and Proverbs in the Acoli society as a form of communication in which the people's individual and collective concerns are expressed. The significant role that folktales and proverbs still play among the Acoli despite the impact of western ways can be attributed to the fact that the Acoli society is still predominantly orate in nature. So far oral literature is still the only most viable means of popular communication among the Acoli people.

Folktales belong to prose narrative while the Proverb is catergorised under formulaic genre that constitute part of a people's oral tradition. Oral literature is not only a purveyor of culture but a means through which social perceptions and relations are expressed, reproduced or redressed within their material and historical frameworks and context (Ngugi 1986:10-13). The use of folktales and proverbs as a living artistic form of expression permits one to address the changing realities and articulates the concerns of the masses in the contemporary society. Therefore, an investigation of Acoli oral literature forms such as folktales and proverbs is bound to reveal their dominant practices and perceptions on traditional modes of peace, justice and conflict resolution.

While a lot of studies has been done by Acoli scholars like Okot p' Bitek, Charles Okumu, Lokobo Bere and Bengé Okot, no particular attention has been given to address the role of Acoli proverbs and folktales in conflict resolution. This research investigates how Acoli folktales and proverbs contribute to community based peace building and conflict resolution in the Acoli society of northern Uganda.

The level of conflicts and moral degeneration grew so high during the two decades of insurgency between Uganda Government and the Lord's Resistant Army (1989-2004). This protracted insurgency left so many problems within the social and cultural aspects of the Acoli people. We realize that the conflict has had a tremendous impact on the social and cultural lives of the Acoli community and brought new challenges. The war also irrevocably altered the social roles and social relations between women and men in the family.

According to the study conducted by Human Rights and Peace Centre (HURIPEC), and Faculty of Law Makerere University in 2003, many respondents were asked how these problems could be overcome. Many of them advised that these aspects of increased violence, conflicts and cultural degeneration could only be addressed in a proper home setting where the moral system can be re-organised but not in any setting because a family is a foundation of any society. It is against this background of intensified conflicts such as land wrangles, domestic violence and general moral degeneration in Acoli community that this study is proposed. It is important to carry out this study so as to find out the roles of proverbs and folktales in conflict resolution in Acoli community especially in the post war situation.

Peace and harmony can only be restored through good moral values that are passed from generation to generation through cultural social norms and acceptable moral system. According to the text of John Pope Paul, amoral system is a system of coherent systematic and reasonable principles, rules, ideals, and values which work together to form one's overall perspective. Every community or even individual has a moral system to some extent although most probably do not have an ethical system. One thing to note is that not all moral systems are equally good any more than all opinions are equally good. (Text of John Pope Paul II 1993 Encyclical on the Roman Catholic Church's moral teaching posted by the Vatican).

### **1.1.1 The Historical Background of the Acoli society**

According to common tradition, the Acoli people evolved and originated from an ethnic group known as Jo-Lwo. According to Crazzolara in '*Low Migration*'. The Uganda Journal volume. 25. The Jo-Lwo migrated from Anyaa, an area in present day southern Sudan, in about 550 A.D and marched south ward. When they reached what is today northern Uganda, they split into two groups. One group moved westward into present day Alur land in the present day Nebbi district, Zombo, and the other group into present day Acoliland in today's Gulu, Kitgum, Lamwoo, Pader, Nwoya, Agago, Amuru and Omoro districts. It is worth noting that the Acoli are also settled in southern Sudan and are known as the Shiluk.

The Acoli society was essentially an egalitarian society. There were over twenty chiefdoms in Acoli land, the largest being the Payira chiefdom. When the British colonial force arrived in Acoli land and embarked on establishing its rule over the indigenous inhabitants, they found the

pre-colonial Acoli living under several traditional chiefs. The Rwot, that is the chiefdom chief, was more of a leader than a ruler because he greatly depended on clan leaders, elders and village leaders to administer the chiefdom. Within the larger clan structure the Acoli organized themselves and lived in small communities, each nominally under a leadership of one male elder. They predominantly practiced communal mode of life, in which the productions and social relations of society was everybody's problem. The process of material production like cultivation along side hunting, the gathering of fruits, mushroom, white ants was performed communally. A child born in a community was in essence regarded as belonging to the whole community and the members were responsible for his or her upbringing.

In the event of a family crisis involving, for example the wife and the husband, the complainant was expected to report the matter to the elder who was the leader of the village community. He would call other elders and they would hear the case. If the man or woman was found to be in the wrong he or she would be advised and warned accordingly, and if necessary disciplinary action would be taken.

The societal norms did not permit a man to openly and blatantly mistreat his wife because marriage was viewed as a means of establishing relationship with other clans especially where inter-clan relationships were often hanging in the balance. Hence the elders in society wanted such relationships to continue with more marriages. This in large measure safeguarded the women from mistreatment by their husbands.

Furthermore, proverbs and folktales are part and parcel of the very culture of the Acoli people. It is a form through which their thoughts, beliefs, feelings, aspirations and experiences are largely expressed. A form that speaks to their hearts and a form they understand best. Thus, it's important to recognize the significant position of folktales and proverbs in the society in question and its important role in the cultural life of the majority of the Acoli people.

Folktale is a general term used to refer to the numerous varieties of traditional narrative, the telling of stories which appears to be culturally universal and found in all societies. The forms that folktales take are demonstrably similar from culture to culture because their themes have been successful in shaping moral practices in the community.

Kularb Mallikamas (1978, 99-100), in the book of *Folklore as heritage*, defines “tales as literature that are traditionally passed down for entertainment and relaxations, strengthening faith in gods or the holy divinity. Tales can be means for moral teaching which helps to increase understanding in the environment and natural phenomena. There are various tales such as adventure, romance, jealousy, comedy or extraordinary characters such as humans, non- humans, prince, princess, wictches, or angel. Africa possesses both written and unwritten folktales therefore the concept of folktales is familiar to most people brought up in African culture which stress the idea of traditional culture as the main social norm by which the various tribes are governed.

Folktale being an intergral part of oral literature depends on performance, audience participation and response for effective communication and comprehension. Its conception is not devoid of a social context and its performance is a creative action. Bukenya, Mpesha and Mbaabu point out that the term “oral literature” has an inherit contradiction. “Oral” refer to what is uttered by word of mouth, while “literature” refers to what is written as the three scholars observe: The label “oral literature” becomes more acceptable if we extend and modify the term “literature” beyond its connotations “written material” Okot P’ Bitek defines literature as all creative works of man expressed in language.” This definition would accommodate a term like “oral literature.” The important aspect of literature emphasized here is creativity in language.

### **1.1.2 The nature and performance of Acoli oral folktales**

In this section the study examines the nature and performance of oral folktales among the Acoli people. Its functions and how it enhances peace building and conflict resolution. The study also examines the significant role that Acoli folktales play in the intervention of conflict.

Among the Luo- speaking groups of northern Uganda, the Acoli people experience one of the richest and proudest traditional cultures. The Acoli traditional people have the oral forms classified as folktales and fables, myths, legends and history, riddles, songs and proverbs. Puzzles and tongue-twisters are not common and therefore there is no specified Acoli terms describing them. In the Acoli classicfication of oral literature into five sub-genres, folktales and proverbs constitute the highest percent of the cultural perceptions, relations and people’s identities.

Folktales form the major part of a people's oral culture. The story form told can be considered as an oral narrative since it's always narrated when they are composed. The morphology of the folktale in most cases begins with some sort of initial situation of disharmony, there follows a function whereby one of the members of a family is absent from home for usual work like hunting, war, gardening or visitation. An interdiction or a decree is addressed to the hero. The villain makes an attempt at reconnaissance though in most cases the attempt is unsuccessful. When the decree passed is violated by the villain there follows a penalty decided by the community members responding to the social norms violated.

In Acoli traditional society, folktales are told as simsim pods are cracked. In the evening as the day's work is over. This is most especially done during the dry season when the community harvest plentiful of their agricultural products. The rationale for carrying out this story-telling in the evening is due to the fact that most people both the children and the adults are free at that time and the daily fatigue is intended to be relieved in the evening when telling stories. Evening time always brings people together since its time for everyone to rest and prepare for another day.

The Acoli community has an informal school where knowledge and wisdom is imparted to the children of the village from generation to generation through Acoli folktales, by the grand parents who would be assisted by both young married men and women in the family. This informal education was given by the grand parents who were the only mandated professors to impart knowledge and wisdom to the young ones from generation to generation. This informal school was held at the grandparents' courtyard at 'wang-mac' (fire place), where women, young girls and children all shared their evening meals together. On the other hand, both men and young boys used to share their evening meals together at a central place called "wang-oo" (fire place). Same place where the tales are narrated and also riddles which often prelude the tales. The younger children sit in their mother huts and she or one of the women would then narrate tales suitable for their age and also mainly for entertainment to keep them awake while waiting for the evening meal. Male teenagers sit at the "wang - O" with the elders (grandparents) and listen to legends and myths – clan/tribal war tales.

However, after the evening meals all the children of the family or village both boys and girls would be invited to attend the informal school at the grandmother's courtyard at wang-mac, where knowledge and wisdom of the Acoli people was passed on to the young ones through telling them the Acoli folktales. Informal education therefore, helps both the young and old people to look at life in a panorama, peace education inclusive.

Recently among the Acoli, the narration of a folktale takes place at two main venues, the traditional wang-oo, the out door fire place and ot –tedo, the cooking hut where a mother may narrate simple tales to the female members and children as they wait for their evening meal. At the wang-oo, it is the male members who 'deceive' hunger by entertaining one another with the tales which are more complex in structure and contain moral lessons in proverbial form. Legends and myths are often left for elders to use for teaching since these are regarded as historical accounts of what actually took place in the past. An elder may call the adults to his hut, "ot-buto".If the knowledge he/she wants to impart is reinforced through these sub-genres, the narration is usually done in the evening no matter what the season is. In modern times, these traditionally fixed places and times have changed since Acoli culture is dynamic and capable of coping with changes. In Urban areas, the television has taken the place of folktale narratives but children are still taught since they have to satisfy the vernacular lessons at school.

The narrator (Labok ododo) follows a traditionally fixed pattern; introduction to the main narrative and ending which includes naming the next narrator. The introduction includes a formal request to the audience to let him/her tell a story;

Ododo na ni yo? May/Can I tell a story?

Ee yo Yes you can.

The narrator does not start the story by saying I am going to narrate a tale about the Hare or Ogre, the main character(s) in the story but selects one of the three opening statements.

Yam con? A long time ago?

Yam con ki con? In the distant past?

I kare meno/? At that time /once upon a time?

The choice depends on the sub-genre (tale, legend or myth), and the time element associated with a particular narrative. If the narrator is narrating a legend, the second formula is used whereas the third formula applies to most tales. In its basic form, a narrative is composed of episodic structural units in which animal and human characters are the protagonist. The more creative the narrator is, the more entertaining she//he is and greater the number of episodic structural units. These could be interposed with songs where the audience becomes joint narrators. Where this happens, the song is functional. It carries the narrative forward. Sometimes songs are introduced to solve the narrative problem such as when one of the characters fails to appear at the hour of need. The narrator has the freedom to use all the body gestures and even engages the audience, but must consciously keep in mind the morphological and thematic forms of the narrative. For example if the narrative is a myth, solemnity would be the dominant mood. The purpose would not be to entertain but to educate the audience so that an informed opinion is made on a particular subject.

At the extreme end of the narrative scale are the light hearted tales of trickery/cunning associated with the Hare. Here there is laughter and joy especially when Hare tricks some of the bigger animals such as Elephant (big but stupid) or the Leopard (merciless meat eater and not a friend of man). These narratives entertain but also educate the audience since they end in a clear moral message, " Ododo man pwoonyo wa ni?" (This narrative teaches us that?). The moral lesson is not the last word of the narrator, s/he must select a member of the audience to carry the burden of narrating the next narrative, and there is therefore, a formula that the narrator follows

Abolo ododo na ni iwi?

On whose head shall I throw the burden of narrating the  
next story?

And here a name is given, if the new narrator cannot carry the burden, he/she is reminded that his/her mother will go blind and surely nobody wants his /her mother to go blind. This fear acts as a stimulant for even young children to memorized narratives whose structures are simple with one or two songs to enliven the episodes. Acoli children are given ample opportunities to learn the different narratives and narrative techniques through listening and active participation from childhood with the assistance of the adults. No laughter is allowed when a young narrator makes a mistake or skips an episode he/she is allowed to complete the narrative and then given an

encouraging applause but corrected at the end. The same positive correction is adhered to in terms of school work so that a child's development is fairly balanced between informal and formal education.

In the performance of Acoli folktales, the performer and the audience are involved in aesthetic and ethical expression of their very existence, perceptions, emotions, interest, ethical values and struggles. In an oral folktale performance, people are also taught the core values like love, tolerance, forgiveness and hard work which empower individuals with ethical knowledge that enhance peaceful existence in the community.

During the normal transmission, Acoli folktale relies heavily on the mood of the audience and its nature. During performance, the performer uses: tone, facial expressions, dramatic gestures and body movement to bring out the meaning and the aesthetic qualities. The audience uses both the sense of hearing and sight to fully appreciate the performance. When the audience and the performer are from the same cultural background, and then they can better be disposed to fully appreciate the aesthetic and ethical qualities of the oral performance.

Homestead or village was a place where people highly appreciated their own identity as one people living and the living dead. Folktales narration makes the entire people of the village to identify themselves with the land as one people of the past, present and the future and with the folk tale as the source of life and everything both visible and invisible in the universe.

The use of various vocal tones, miming and bodily gestures are done to emphasize important themes and ideas which the audience needs to remember long after the story has been told. On the other hand, goodness, honesty and unity are depicted as important virtues which the heroes and heroines of folktales always use to prevail over their problems.

During folktale performance, animals' characters are given human characteristics to highlight attitudes and behaviours of people in a way which pokes fun at their awkward actions in real life. Animals are used as tools to convey messages to the audience without seeming to personalize issues or pinpointing at certain individuals for rebuke.

The traditional Acoli view the use of animal characters as important because it makes it possible for children and other people to easily understand the relevance of the story being told due to the



implied character of the animal. In the Acoli society, the occasion determines the folktale to be performed and during such oral performance, phrases or repetition at regular intervals for choral effect may be deployed. The performer may adopt a narrative, descriptive, argumentative and even satirical form to present the folktale. There is no fixed pattern to the context in which an oral folktale is performed.

A critical analysis of Acoli folktales tends to show some contextual and basic structural patterns in the composition and performance. For example, the stories are composed and performed to fit the particular context, audience and situation of life. The unique rhythmic patterns in some folktales, the accompanying tone and mood determines the atmosphere. In the case of any tragedy, the tone is always sorrowful to denote the pending dangerous situation.

All the performance is done in the homestead or village. Homestead, therefore was a place where human life, dignity and human rights of every person was highly respected and protected the Acoli traditional culture. The foundation of all basic education begins from the family which is the smallest social unit in Acoli society.

### **1.1.3 The functions of Acoli folktales**

The Acoli folktales have been and continue to be used as a vital tool of expressing collective concerns. Acoli oral narrative is a living reality and a powerful social force that cannot be under played despite the graphic 'invasion' and the influence of western ways. Folktales, proverbs and oral literature as a whole has remained a vigorous oral form. First, because it is part and parcel of the people's culture. Secondly, it is one of the most viable and productive means of artistic and creative expression in any predominantly non-literate society such as the Acoli.

Folktale is a representation of culture and tradition, it reflects the moral value of a particular society. It has strong message of ethics and values because they have lucid and simple explanations. Folktale can produce a feeling and a strong sentiment towards culture and unity. It could also be an effective moral education that devoid of any religious or spiritual sentiment. In this regard, folktales play a role of uniting people and creating awareness on what is right and wrong in the particular society.

In the present day human values and social norms are deteriorating faster than ever, it would be a better approach to education if folktale is made an integrated part of early school subjects

because it provides a greater and deeper insight to life and living to the young generation. Most folktales presented to children and adults in the family are carefully selected to suite the purpose. Folktales help in showing how society views itself and also convey their notions of justice, rights and social obligations of its citizens, laziness, greed, theft and selfishness are therefore portrayed as negatively as possible to castigate the undesirable vice in the society. The traditional Acoli people believe that peace is a situation in which there is no violence in a family, community or even a country. It's therefore, important to use the traditional oral forms to inculcate in the people the acceptable code of behaviors that will bring peace in the community.

In the context of a predominantly orate society like the Acoli, oral folktales is important in giving a firm foundation to certain beliefs and conceptions, and this helps to impose these beliefs or conceptions on the other members of the society. Acoli oral folktales due to its content which may express particular belief, it can effectively be used to enhance a culture of peaceful existence just as it can also be used to contest conflict and thereby generate alternative conflict resolutions.

Another outstanding function of folktale in society is entertainment. The aesthetic and dramatic qualities of Acoli folktales makes it quite entertaining given the fact that it is the most often accompanied by chorus and its performance being a creative collective activity. This makes it a viable medium of creating peace, unity and cultural perceptions because in the process of being entertained the people are more prone to take the inherent messages that will encourage peaceful existence.

Apart from entertainment, a folktale is also didactic. It is used to inculcate into the young citizenry of society the cultural values and perceptions it upholds. It is also used to correct members of the society who violates the accepted social norms of the people. This is so because the purpose of folktale is to preserve and secure the cultural values, wisdom and knowledge.

Folktales are told to educate children into cultural values of the society as well as giving them motivation and a sense of wellbeing in the context of their cultural norms and acceptable code of behaviours. In stories where small animals seem to beat the odds and overcome bigger ones both physically and mentally the children learn the important lesson that anybody is able to achieve great things in society no matter how small, different or inexperienced they may be. This is

possible due to the fact that folktales told to the children equip them with knowledge and life skills that enable them solve problems that they might encounter in life.

Some folktales portray animals gathering and discussing issues which affect them as a group with arguments and discussion used to highlight democratic process and the importance of unity and agreement in society. Through this oral narrative, people are brought together to discuss issues that affects their wellbeing in the community hence fostering peace and tranquility in a particular society. The spirit of togetherness gives avenue for negotiation and thus peaceful resolution of any negative situation.

According to Acoli traditional culture, folktales are used to educationally empower the children of the community or village through their folktale to see life in a panorama. This helps every child to know events that take place around them. Most folk stories embody the hopes and aspirations of the majority of people in the society and are used to transmit and preserve a particular cultural value of the group. For example, for the purpose of solidarity and peaceful coexistence.

Most folktales consist of mainly traditional oral narratives which include legends and myth which belong to a particular social group. The stories convey moral as well as historical issues which affect everybody in the community hence nobody should assume that folk stories are pastimes /outdated for old people and infants to while away time.

The use of folktales permits people to express emotions in a socially approved manner that would be inappropriate in any other form. The acceptance of popular lingo and non-standard expression is common place and actually enriches folktales. People can engage in productive fantasy by creating tales that contain realistic themes, using symbolism and metaphoric projections on both the unconscious and conscious levels.

The traditional folktale narration begins with the timeless phrase “once upon a time”. It happened in the past in a nameless land. The vagueness in terms of time and place allows the child to associate the setting with his or her experiential world of reality and fantasy. The use of folktales in most cases empowers the children and adults with interlectual skills to reason critically and logically because it involved creativity in which the application might require broad areas of life.

Finally, the ubiquitous nature of folktales renders enough general facts that can apply to a large number of stories in most regions of the nation. They help us understand nature, our nature and our relationships to the world around us hence generating peaceful atmosphere for human relations.

## **1.2 Statement of the Problem**

Although a lot of studies have been carried out on Acoli folktales, proverbs and oral literature as a whole, none of the studies has specifically handled the role of folktales and proverbs in peace and conflict resolution as the main concern. Scholars such as Bere Lokobo and Okot Benghe have focused on gender relations and ideologies among the Acoli of northern Uganda and analysed how they are expressed through their oral poetry and the role that oral poetry plays in perpetuating the gender imbalance in Acoli society. Charles Okumu analysed the genres of Acoli oral literature and the general functions of oral literature. Many famous writers such as Okot P' Bitek have conducted studies of Acoli oral folktales highlighting mainly on the aesthetic qualities, the general didactic and social functions of folktales and proverbs. Much as the previous studies did not totally ignore the role of folktales and proverbs as portrayed through the oral folktales analyzed, none focused on the role of folktales and proverbs in conflict resolution as the centre of the studies. This over concentration on the aesthetic qualities, the general didactic and social functions of oral folktales and proverbs has created a gap in the field of conflict resolution which the researcher hopes to fill by undertaking to collect and analyze the Acoli folktales and proverbs on the basis of their role in conflict resolution.

## **1.3 Definition of key terms**

**Proverb:** is defined as a short, generally known sentence of the folk which contains wisdom, truths, morals and traditional views in a metaphorical, fixed and memorable form which is handed down from generation to generation. (Evgeny Komarov N. I, 2004)

**Folktale:** A general term used to refer to the numerous varieties of traditional narrative, the telling of stories which appears to be culturally universal and found in all societies.

**Conflict:** A state of serious disagreement between two or more parties.

**Peace building:** Action undertaken at the end of civil conflict to consolidate peace and prevent recurrence of fighting. (Paris 2004: 38)

**Resolution:** decision taken to resolve a particular conflict.

**Peace:** A situation in which there is no violence in an area or a country.

**Mitigation:** The process of making something less serious or severe.

**Harmony:** A state of peaceful existence and agreement.

**Justice:** Giving due what a person deserves.

#### **1.4 Area and Scope of the Study.**

The study was conducted in punena parish, Bwungatira sub- County in Aswa county Gulu district northern Uganda. The parish consists of five parishes namely: Atiaba, Punena, Pai-ibwoo, Bwungatira and Cet-Kana. Within these parishes the researcher collected the primary and secondary data which consisted of discussions and interviews with selected categories of informants who were culturally knowledgeable.

The rationale for carrying out the field research in only one parish is that much as each parish in Bwungatira may be unique in itself, the sample is a representative of the other parishes. This is so because the residents of this parish constantly interact with the other members of the Acoli society residing in other parishes and identify with them as belonging to one cultural entity.

Furthermore, punena parish is the largest and densely populated of all the five parishes. Members of various clans of Acoli are represented in Punena parish. Besides the time- span within which the field study was conducted and the financial resources at hand could not allow for the coverage of a much bigger area.

## **1.5 Objectives of the study.**

### **General objective**

To analyze the role of Acoli proverbs and folktales in conflict resolution.

### **The specific objectives are:**

1. To examine the role of Acoli folktales and proverbs in settling inter-personal conflicts.
2. To examine the role of Acoli folktales and proverbs in resolving domestic conflicts.
3. To analyze the role of Acoli folktales and proverbs in conflict mitigation in the community.

## **1.6 Research questions**

The research will be guided by the following question

1. What role do folktales and proverbs play in settling inter-personal conflict in Acoli society?
2. What are the functions of folktales and proverbs in settling domestic conflict in Acoli society?
3. What significant role do Acoli folktales and proverbs play in settling community conflicts?

## LITERATURE REVIEW

### 1.7.1 Literature on folktales.

Many African scholars have had in - depth analysis of the role of folktales of the various African communities. Their studies have depicted folktales as a very important component of our society. Hamdan Auerbach (1966:56), *In African oral folktales*: argues that a folktale is a representation of culture and tradition because it reflects the moral value of a particular society. It has a strong message of ethics and values because they contain lucid and simple explanations. It can produce a feeling and strong sentiment towards culture and unity. The scholar further observes that folktales are also used for purpose of solidarity and encouragement. In this sense oral folktale is performed to instill in people a sense of identity, pride, togetherness and comfort. Folktale is also meant to entertain and amuse us especially during moments of leisure. It is further used to comment on and criticise societal and individual vices thus folktale is a powerful tool for pointing out – shortcomings in individuals and society – which tantamount to peace building and harmony in society. Through this study, the researcher hopes to add more on to the previous works of scholars on folktales by undertaking to collect and analyse Acoli sample oral folktales.

According to Amos (1999:1), every cultural group in Africa has its traditions. The folktales of a particular society or cultural group can, to a certain extent, be taken as a mirror of life. They reflect what people do and what they think. How they live and have lived, their values, joys and sorrows. Therefore, this allows everyone to follow the traditions of their cultures upholding the norms and customs of their society as a result of following the moral lessons conflict is avoided.

Alan Dundes (1965:308), in an article "*The role of folktales in contemporary Africa*" posits that one of the most important function of folktales is its service as a tool for social protest. He argues that wherever there is injustice and oppression in society people always find solace in oral performance to vent their concerns.

In the same vein, Isabel Holmeyr (1993), in her work recognizes the role of folktales in gender struggles. She argues that women's lives were nowhere more apparent than in the area of speech and folktale performance. She also added that the oral narratives contributed much to the informal

power of women. (1993:27-28). The performance of such oral narratives can be both literary and ideological arena and means for gender struggle.

Many African Scholars have illustrated the functions of oral folktales from many other African communities apart from Acoli community. This study seeks to analyze the role of sampled Acoli oral folktales so as to deduce their functions. Okpewho gives the importance of reading and studying African oral literature such as folktales. He says.

African oral literature satisfies one of the basic requirements of all poetry, which is to touch us emotionally so that we feel delight or pain...Poetry stirs our minds deeply so that we think intelligently on some concept or aspect of life... we should hear in mind that poetry ... Helps the traditional society to teach its youth to acquire sharpness of wit by reciting a variety of ideas all centered on the same theme. (Okpewho 1985:10-11).

Folktales form an integral part of oral literature which is suitable for teaching ideals and conduct as well as fostering peace building in society. African traditional societies had no educational institutions organized for general instruction, so the youth learnt through the elders and some of the instruction was delivered through oral narratives. Okpewho (1992), explains that, “the citizen of the society acquire information and way of life and behavior through the various forms of oral literature practiced in society such as proverbs, folktales, riddles and songs.” There is the abundance of oral literature for the same purpose in our contemporary society as well. The focus of this study is to identify Acoli oral poetry specifically folktales out of the abundant oral literature and analyze it on the basis of their role/ functions in conflict resolution

Amateshe in his Master Thesis titled “*The social function of poetry in under developed society, An East African Experience*” focuses on Okot’s written poems and analyzes the social function of poems in general. He never concentrated on the role played by Acoli oral folktales. This study does not concur with Amateshe’s work because it specifically analyses the role of folktales in conflict resolution in the context of Acoli traditional society.

Okot Benghe a renown Acoli scholar in a study of how oral poetry influence gender representation in Acoli society contends that a discussion of the gender question ought to be undertaken within the general and specific historical, political, economic and social- cultural



contexts. Okot specifically tackles how ideologies influence gender representation and the functions of oral poetry in general. This current research deviates from Okot's work because it will analyze the role of Acoli folktales in conflict resolution as the main concern.

In the same vein, Ulli Beier in "*An Anthology of Traditional African Poems*" makes a similar observation about the significance of poetry in African traditional societies. He states that: Poetry has occupied a central place of traditional African societies. Praise, singers, drummers, priest, hunters and masqueraders had to recite and invent poetry. The family rites connected with birth, marriage or death, the installation of chief or religious festivals alike were all occasions for the recitations of poetry. Equally important is the poetry of everyday life... in the absent of written language, everybody becomes a poet.(Beier 1966:11). Beiers observation only gives a general comment on the role of poems with no specific analysis of particular folktales. Analysis carried out for illustrative purposes do not necessarily emphasise the particular role and they are based on other African communities, not the Acoli oral folktales and proverbs. This study will particularly analyze the role of Acoli oral folktales in conflict resolution in the context of Acoli traditional culture.

Mara (2006), in an article *International journal of humanities and social science education* contends that African Traditional Education apart from focusing on vocational training, aimed at introducing the members of society into activities and mode of thought that conformed to the norms and values of society. The knowledge and wisdom is enshrined in proverbs and folktales. Mara further observes that African societies particularly the Acoli were noted for their cultural heritage which was preserved and transmitted from generation to generation through a system of traditional oral narratives. This study differs from Mara's arguments because it focuses on only examining the sampled Acoli folktales in the contemporary situation to assess their roles in conflict resolution.

Farris (1993), in an article "*The role of folktales today*" contends that folktales were typically about conflicts and its resolution because they usually began with a situation of disharmony, disequilibrium or an abnormality. Farris argues that the nature of conflict contained in folktales involves a decree, social norm or command which was usually violated by a villain. He never explained how folktales are used to resolve conflicts.

Miruka (1999), in *studying oral literature* gives a detailed classification of oral literature, describing the devices employed in and goes further to analyse some oral poems. The detailed works draws examples from various African oral literatures none of which features any Acoli folktales .Thus, this research will concentrate specifically on the analysis of the role of Acoli oral folktales in conflict resolution in the context of Acoli traditional society.

Dr. Hae-Rikim in an article “*the role of folktales today*’ in conjunction with UNESCO’s convention (2003) observes that folktales play an invaluable role along with other cultural heritage to entertain, educate, harmonize and preserve culture. In bringing people together and ensuring exchange and understanding among them, as globalization and social transformation, demand, renewed dialogue among communities. Rikim argues that educators and artists are more motivated to protect and promote oral traditions and related cultural heritage. This study seeks to confirm the validity of the statement by investigating on the significant role played by Acoli oral folktales in peace building and conflict resolution.

R. Chesaina (1991:143), says that among the Luo, parents assume an active role in the moral development of their children. They need to become fully involved at every stage in the child’s development until he or she attains maturity. This involvement includes learning to communicate with the younger generation through folktales and myth, in listening and reading materials, even the constructive entertainment and personal involment in the selection of the types of entertaintment(whether at home or outside) should be guided by parents. This is very critical and almost in undesirable activities and allows children to behave in a morally upright manner which inturns harmonize the people within the community.

Aljafar and Buzzelli (2004), examined the used of fairy tales and storytelling with the young children to promote cultural understanding and peace education. They were interested specifically in understanding how children in rural community would understand the value of their moral to the society as told to them by their elders, putting in them creative mind of thoughts and discipline after being cautioned on doing things that the society sees as bad by elderly people in their community through folktales and fairytales.

Msimang (1986), discusses the influence of folktales on the Africans novel although he recognizes the value of folktales in society and why they are told to children, he never explains

how it is used to resolved conflicts among the people in the society. His arguments is base on the view that folktale is a living art which upholds certain norms and values and form heart of the community, thus showing the importance of folktales on the life of the African people. This study differ from Msimang's studies because it will specifically focus on the role of Acoli folktales in conflict resolution.

Smith in an essay titled "*An analysis of the significance of folktales as African philosophies of peace and justice*," argues that peace building attempts to encourage the development of the structural conditions, attitudes and modes of political behavior that may led to stable economic development. He further argues that peace building attempts to encourage the development of the structural behavior that may permit peaceful, stable and ultimately prosperous social and economic development. He also noted that peace building is designed to contribute to ending or avoiding arm conflict. He related the concepts of peace building to political framework of long term peace that generates reconciliation, a healing of the wounds of war, he related the concepts to proverbs and folktales but did not show how it contribute to conflict resolutions. This study attempts to analyse the significant of Acoli oral folktales in conflict resolution and how it might be relevant to the political situation at both community and national level.

Naomi (1981) postulates that folktales inculcate manners necessary to build up one's characters. She commented that, "it is through folktale that the Acoli children are taught manners and various customs that build up their characters". Folktales and animal stories are most common forms for this purpose, serving like fairy tales in other lands. In teaching against greed, for instance, most of our stories have this vice personified by the ogre and the hyena. The Acoli therefore as mentioned above have some very important values which are passed on from one generation to another through folktales. The researcher therefore intends to study Acoli folktales to find out if those values still exist and how they influence peace building and serves as a means for conflict resolution.

According to Bukenya (2004:15), folktales make people to become responsible members of their society by instituting in them the belief, the morals, the concerns and aspiration of their society. This therefore shows that storytelling is of great value as far as shaping peoples morals are concerned. Bukenya handled the general significance of folktales as a sub-genre of oral

literature. However, he did not show its significance in conflict resolution. This is the gap the researcher anticipates that might be found in Acoli folktales.

Confering with Bukenya (2000:8-9), the youth become morally acceptable members of the society as a result of constantly narrating to them the stories, singing songs and telling proverbs. This helps them in shaping morals as they pick up the good things from what they have been told and leave out those bad practices which would create disharmony and conflicts and make society look at them as undisciplined people. Thus they observed that young people in traditional African societies are taught how to live in harmony with each other.

Notably the mass media in Acoli seems to be a yard stick for transmission of folktales. According to one presenter Prof: Paluwa Okema, pointed out that society can only stand strong peacefully and morally through folktales hence a reason he decides to do it on radio station at Radio Ruping Gulu sub-station. On his popular talk show “*Ododo Pa Acoli*”. According to Prof Okema Paluwa (2017), storytelling is the best way of influencing the youth’s ways of lives since they are so interesting that one listens to them without getting bored hence picking those important messages being passed on through the narratives. He further observes that, “storytelling is effective in influencing the way our children think and behave because they like to hear over and over again”. This quotation therefore shows how the youth are easily influenced by story telling hence presenting it as the way to impart peace message to the youth and the adults as well.

Bishop Macleod Baker Ochola II (1998). In conjunction with Acoli Religious Leaders Peace Initiative (ARLPI) in an essay titled “The significance of Lwo folktales” formulated that the Lwo community, particularly the Acoli, has an informal school where peace education, knowledge and wisdom is imparted to the children of the village from generation to generation through oral poetry by the grandmother who would be assisted by both young married men and women in the village. He observes that the informal education was given by grandparents who were mandated professors to impart knowledge and wisdom to the young ones from generations to generations. According to Bishop Ochola, the informal school for the Acoli community was held at the grand mothers’ courtyard at “wang-mac” (fire place) where women and young girls and children shared their evening meals together. He further observes that men and young men used to share their evening meals together at “wang-oo” (fire place). The folktales are used to preserve and secure

the Lwo cultural values, wisdom and knowledge for solidarity. This study analyses the crucial role played by Acoli folktales in conflict resolution in Acoli society to affirm the validity of this statement.

This observation emphasizes the importance and great role that folktales play in peace building and moral education of the youth in African societies which the researcher hopes to find it among the Acoli community. There is no clear or outstanding presentation that directly points out the aspect of folktales and their contribution to the mitigation of conflicts among the Acoli but the history of the Acoli and their way of life has a lot to explore and the researcher intends to take this as an opportunity to bring to the spot light the role of folktales in conflict resolution in Acoli community of northern Uganda.

### **1.7.2 Literature on proverbs**

African proverbs have had a great influence on lifestyles of many people mainly successful Africans through means of religion and culture. Proverbs are important in all traditional societies. Because they are distilled genius of oral cultures, they identify and dignify a culture bringing life into wisdom and wisdom into life. Unfortunately their potential value for modern thought and life is little recognized.

According to Lucy Duran, (2004). Proverbs are among the most cherished rhetorical expressions in the human societies. In the context of Acoli society, proverbs remain the most ready tools for thinking and communicating not only because of their being a way of life in Acoli culture but also as part and parcel of human life. The proverb in the matrix remains a documentation of the lives of the people at a particular time and like other oral forms, records the history, experiences, trauma and tension of the society at every stage of its origin.

Akinmade (2012), in under scoring the importance of proverbs in traditional societies argues that proverbs are central to indigenous peace education and various themes of traditional education were imparted through the vehicle of proverbs. He asserts that proverbs have been and will continue to be of great advantage to man. He argues that, "Proverbs are the most powerful and potent vehicles for culture and peace dissemination from one generation to another." Proverbs express the nature of African wisdom as they perform diverse functions, ranging from bringing

peace where there is conflict and misunderstanding to giving hope where there is despair and it gives light where there is darkness in human relationship and interactions.” (Akinmade, 2012:128). Through this study the researcher hopes to add more onto the previous works study of native African scholars on oral literature by undertaking to collect and analyze sampled Acoli proverbs.

According to Evgeny Komarov Novye Izvestiia (2004), proverbs are important for the following roles. It explain human behavior, proverb serve as aguide for moral conduct, serve to ensure and criticize conduct, proverb express egalitarian views and help to express finer human qualities or emotions such as generosity. Thus, proverbs serve as a basic teaching tool and a fundamental means for approaching life for the oral culture. A fundamental characteristic of proverbs is that theyare almost never applied in their literal sense. The meanings of proverbs are often not obvious or opaque. But they are quoted in the course of ordinary conversation. On the other hand, proverbs may focus on the absurd or the antithesis. They may reflect irony or involve understatement; they may state parables or ask rhetorical questions and an intentional exaggeration that is not intended to be taken literally. As such, the same proverb that may be used to criticize the actions of an enemy or rival may be quoted by a friend as kindly advice. So Africans often use proverbs to approach sensitive and difficult issues. Therefore, a proper understanding of the African proverbs is necessary for an appreciation of not only the African oral tradition but also their roles in conflict resolution. (Traditional Story telling in Africa 2004: 57).

Evgeny Komarov N. I, (2004), in a book entitle. *Traditional Story telling in Africa*, further argues that proverbs are significant rhetoric force in various modes of communication and they are universal occurrences, so much that there is no speech or language in which they are not found. They fulfil the human need to summarize experiences and observations into nuggest of wisdom that provide ready made comment on personal relationships and social affairs, (Traditional Storytelling in Africa 2004 : 101). The scholar futher argues that among the Africans, proverbs are ways of expressing religious ideas and feelings.”It is in proverbs that the remains of the oldest forms of African religions and philosophical wisdom are also found.” Proverbs play important role among the Africans so much that the Ibo people of Nigeria view them as the palm- oil with which words are eaten and the horse on which conversation rides’.

Thus proverbs are believed to communicate reliable or trustworthy qualities which give life and meaning to the socio-cultural activities within any given human community. In support of this claim, a Yoruba proverb says, “a proverb is the horse of conversation” When the conversation lags, a proverb will revive it. In African oral society, proverbs touch on every aspect of the life of the people so much that there are proverbs for every imaginable context that is intended to create peace and harmony in the community. For example some are used to show consequences of laziness, snobbishness and rebelliousness. (Traditional storytelling 2004 :55).

Kentfield in a book entitled *traditional story telling* (42), observed that proverbs had and still have a didactic function. By using them we wish to teach people, give them some advice, help in difficult situations, show people the most important things in life and show the proper way in life. Most proverbs having didactic functions originate from the Bible. In such proverbs as “Seek and you shall find” (Math. 7:7), every man must carry his own cross’ (Math 6:24), you can not put new wine in old bottles (Math 9:17), Do as you would be done (Luke 6:31), it is their didactic functions which make them very useful in peace building and conflict resolution.

He also added that proverbs are very often used in personal interaction. They can function as warning suggestion, scolding explanation justifying a summary or a comment. They also bring out the essence of a given phenomenon. Warn of danger and tell people how to behave advice or give direct orders and prohibitions. With the aid of proverbs one can aim to provide an endorsement to his statement or opinions, forecast something, express doubts, accuse someone of something, jeer at somebody’s misfortune and justify or excuse somebody. Proverbs are also used to sum up life experiences and let the listener draw conclusions and apply them to his behavior in the future.

Mieder (1993) asserts that proverbs are tools by means of which we can discredit, mock someone, criticize someone or a situation using politeness in a short, pithy sentence. We can hide our own thoughts and say something we would not dare to say in a direct manner. By means of proverbs we can depict wide range of basic people’s experiences and problems of modern life in a satirical and moralizing way. We would say “A good husband makes a good wife” If we hear a man complaining about his wife while we know it is not only her fault. In modern writings, functions of proverbs differ a little bit from that of traditional ones. While proverbs in older

literature usually served didactic and moralistic purposes, they are often employed for expression of peace building and conflict resolution apart from being used for the purpose of expressing parody, irony and satire.

The shortness of proverbs helps in the memorization of the proverb itself. This is so because everything important and relevant in daily life can be recollected and passed on from one person to another and from generation to generation. A well-chosen proverb can have a far greater impact than a good deal of ineffective talk. This is why many people who coined proverbs have sayings for proverbs themselves.

According to Archer Taylor (1996), proverbs act as a guide to life's problems. They summarize a situation, pass judgment, or offer a course of action. It is a consolation in difficulties and guide when a choice must be made. It expresses a morality suited to the common man. Taylor also pointed out that collections of proverbs are read to reflect on the world and life. Proverbs are also often used to describe the characteristics of a country or its inhabitants. Passing judgments are also done by means of proverbs and because of that they often appear in legal context of conflict resolution.

Turner Mark (1996) in an article '*The literary mind*' postulates that the use of proverbs has an obvious connection to the function of humour as the reliever of tension in different situations of life. This does not exclude the possibility that proverbs would be used to maintain narrow points of view or to authorize violence. Stereotypes can be kept alive as humouristic proverbial imagery even better than the serious use of proverbs in public gathering and purposes of collective mobilization.

Kimberly Heit (2008), in the "*value of African proverbs and idioms*", argues that African proverbs help to dispel the belief that African people are barbaric and uneducated. There is often stigma surrounding person who cannot speak English and are not educated in a typical western manner. When these proverbs are translated it is easy to see the intelligence and life experience African people possess. This can help make people understand that one society and its way of life is not superior to any other society and its way of life. His arguments concurs with Archer Taylor's observation.



On the other hand, Yankah Kwesi (1989), observes that the ideas of proverbs are mostly international. According to the scholar, the speech using proverbs enables inter activity to bring different people together to each other and it fades away cultural boundaries. The observation that different people can have the same kind of practice to use proverbs in their social interactions will help to decrease the experience of strangeness in a particular community.

Nhlanla Sibanda in an essay entitled '*An analysis of the significance of myths and proverbs as African philosophies of peace and justice*' Journal of Humanities and Social Science, argues that proverbs constitute part of the wisdom of a nation that is to say having originated with man, proverbs have been critical in community peace building initiatives. This is because different communities and cultures use proverbs to critique and praise, advise and teach. Nhlanla categorized proverbs that deals with forgiveness, reconciliation and power as vengeance proverbs and those that deal with leadership and power respectively. This research differs from Nhlanla's general observation on the role of proverbs in Africa as a whole because the strength of this study lies in its recognition of the problem of how conflict in Acoli is addressed using the oral materials of the society.

Owomoyela (2012), postulates that proverbs are vehicle with which socio-cultural and philosophical thoughts underlying social values, issues, ethical and religion are transmitted across generation. He observes that language development, peace education and socialization among the people are done through the use of proverbs. He argues that the Acoli people approach delicate situation with great care to avoid careless statement whose damage might outlast life times. This study differs from Owomoyela's statements, because the researcher intends to examine the role of Acoli proverbs in conflict resolution which seems to have been eroded due to the western civilisation.

African proverbs unify people around the world. Many proverbs can be interpreted in the same context by people with different cultures, religious beliefs and languages. The truths they speak can span the globe and resolved conflict situation. Thus, the Ethiopian proverbs, "No fly enters a mouth that is shut". Is a proverb not only spoken in African villages but also in many Middle Eastern and European countries. (The value of African proverbs and idioms. 2008:42)

Proverbs can open the door to insightful and entertaining discussions. Using proverbs in a discussion is an entertaining way to narrate your point of view. They can also give greater potency to any message you are trying to convey. You may tell little lies, small as a thorn but they will grow to the size of a spear and kill you". (The value of African proverbs and idioms 2008: 211).

Proverbs are very important, and play very good roles in imparting moral values in Uganda, It is a very important component of Uganda's education curriculum. Professor Harriet Masembe, in their book entitled *Story teller* (2004: 68), states that; "You grow up listening to proverbs and stories. In Uganda, storytelling is part of the curriculum; Children are called to the head of the class to tell a story. I am trying to revive the storytelling tradition, which has died with television". As seen in the above quotation, proverbs amongst others such as use of synonyms, storytelling, folk songs and many others have been recognize as being so important and plays very important roles in imparting moral values in children and everyone, and that is why proverbs is embedded in the national curriculum. (story teller 2004:150).

Wolfgang Mieder (1993), argues that proverbs and proverbial expressions have ceased to be used in modern world and culture but this can be easily proved that they are still used in every domain of life. It may be claimed that they have not lost their popularity and they are continually existent in present society all over the world and most societies believe that it is better way for them to pass judgments and resettle disputes.

White Geoffrey.M (1987), in the book entitled *proverbs and cultural models* argues that proverbs are multi-functional and flexible instruments of everyday reasoning although they maintain solidified attitudes or traditional modes of thoughts of certain culture. proverbs can be considered as a piece of advice concerning a recommended direction of action though it is not literary a piece of advice. They are prepositions loaded with hidden feelings, wishes and intentions of the speaker. The scholar argues that proverbs cover individual opinions in public interactive situations which protect the speaker's attitude by referring to the third party.

According to Carroll Alice (1991:2), proverbs and myths are used mostly to impart moral lessons. She argues that folktales are often used to impart folklore (history) or illustrate a point about a behavior (Good or bad) proverbs act as instruments to guide the young and future

generation on beliefs, cultural norms and other practices that disrupt peaceful existence in the society. Thus both proverbs and folktales are important instruments in peace building and conflict resolution among the young and the old alike. The Acoli culture is so rich with different forms of traditional practices and all this are discovered from folktales always narrated by elders. The researcher therefore seeks to prove how the use of proverbs can promote conflict resolution process and to which particular group of individuals in society.

Angelo Andrew Banya, (1994: 15), in the book entitled "*I have become a Dog*" ("Adoko Gwok' A lwo version); the meanings of proverbs are explained using legends, stories and long explanations. In the writer's perspective, proverbs play very big roles in shaping morals which in turn enhance peaceful existence of people. He argues that proverbs are key cultural determinants of developments of body, mind and spirit. Because they give religious teachings inform of saying and deal with practical everyday happenings, common sense, good manners, Family relationships, need for self control and ways of life in general.

Kilama Mark (2003), in his analysis of famous Acoli proverbs asserts that using proverbs of your own language or dialect has a central function to the kind of speech that strengthens the identity of the community. This is true when we consider the ways how sub-culture or minority uses proverbs. Their speciality is emphasized and compared to the generalizing truths which are favored by the dominant culture.

Okot P Bitek (1980:89), remarks that the use of proverbs usually support the maintenance of social hierarchy and control, the same expression can help to solve problems caused by the questions of authority and power. The use of proverbs can be a means to save face in violation of social hierarchy explanations are needed especially in situations of retreat or admitting ones error.

In the light of the above observations, its worth to note that most of the previous studies in the Acoli oral folktales and proverbs and literature as a whole have never specifically handled the role of oral folktales and proverbs in peace and conflict resolution as their main concern. Despite the fact that considerable amount of work have been documented among the Ugandan ethnic groups. There is barely any substantial study on the analysis of the role of Acoli folktales and proverbs in conflict resolution. This is the scholarly gap this study strives to fill.

## **1.8 Justification of the study.**

The study of Acoli proverbs and folktales as the main focus gives a clear Literary appreciation of one's culture and identity. This in effect would widen the scope of knowledge and understanding of the readers and other academician on the culture and origin. This is so because in the process of conducting the study, one interacts with many different people who are culturally knowledgeable.

Through the analysis and interpretation of Acoli proverbs and folktales as a valuable medium of conflict resolution, it is anticipated that the study might portray Acoli folktales and proverbs as a significant traditional means of conflict resolution which is being eroded by the Western civilization. Besides, the finding could help readers interested in knowing the importance of proverbs and folktales in conflict resolution in the community and enrich their knowledge about the subject.

Since conflict is inevitable in the contemporary society, the study might act as a reference source to the academicians and new generation on how Acoli folktales and proverbs are used to enhance peace building and resolve conflict in the society. This is because folktales and proverbs are the most viable and productive means of artistic and creative expression in any society.

A critical study of the proverbs and folktales of a particular cultural group like the Acoli is bound to reveal their thoughts, attitude towards life and human existence, perception of reality, and the nature of that society in terms of both material and social relations. This might inspire other groups to emulate the life style for purpose of solidarity.

Furthermore, many of the available related studies of Acoli proverbs and folktales in particular have been conducted in relatively stable and peaceful society. Therefore, the findings of this study might give the most recent information on how Acoli people resolve conflicts using proverbs and folktales.

Finally, given the current controversy caused by technological advancement in the contemporary society. There is a need for fresh empirical investigation to make a valid and concrete entry of the role of Acoli orality to regain its place as an influential genre in upholding the social norms of the Acoli which seems to have been eroded by the influence of technological inventions. In this

regard, the study attempts an interrogation of the performativity of Acoli folktales and proverbs in the light of their roles in conflict resolution. It's my hope that the study will make a significant contribution to the theorization of the role of Acoli folktales and proverbs in conflict resolution basing on recent realities, current multiple conflicts (land wrangles, unemployment and political instability).

### **1.9 Theoretical Frame Work**

The study was analyzed using the Sociological theory. The main tenet of the sociological criticism is that literature and society is reciprocal since society offer raw materials for literature writing. Sociological critic relates what happens in literary works to society and what happens in society to literary works. The Sociological critic holds that the social realities of society affect its art because all art is a social product.

The theory recognises literature as a reflection of its environment and bases their arguments on a particular kind of social reality and sometimes a particular economic and social theory. They also examine the contribution of art to the society such as bringing delight through entertainment, instruction for moral message, therapy for psychological relieve, making reforms in individuals through correction since they view literature as a mirror to reflect the society.

According to George Lukacs in *Literary Theory Anthology*, literature should reflect the real world. He argues that works that give an accurate description of the real world may even be less real than works that emphasize interpretation over description. Lukacs further observed that literature might even have to distort in order to represent the truth about a particular society.

The sociological critic also focuses on the relationship between literature and society. This is so because the social function of literature is the domain of the sociological critic. In other words they analysed the effects of the society which the characters live. According to sociological critic, literature is a mirror that reflects social realities and a lamp to inspire social ideas. They argue that the concept of sociology helps to understand the social context in which the literary work is written. The study therefore agrees with this approach because sociological critics hold that literature is not born out of a vacuum but always is a product of society.

Social criticism is similar to historical criticism in recognising literature as a reflection of its environment. It would focus for example on the ways in which Acoli traditional people resolve conflict in the society and how Acoli folktales and proverbs depict gender relations. Social criticism described a particular kind of social reality and sometimes a particular perception and social theory. Sociological critics analyse social phenomena at different levels and from different perspectives, that is to say from concret interpretations to sweeping generalizations of society and social behavior. The sociological critics also study everything from specific events (the micro level of analysis of small social patterns) to the macro level of analysis of large social patterns.

The researcher applied sociological theory in the analysis of information obtained because conflict is inevitable and cannot be wished away from society. Since sociological critics recognise literature as a reflection of its environment, it's relevant to use a sociological approach which is culture based to investigate a particular social reality and practices that exist in a particular society.

Additionally, the use of sociological theory is justified in this study because the study analyse social phenomena at different levels from different perspectives which would help the researcher to categorise the available information into different levels. For instance conflict will be grouped at different levels ranging from intra-personal (micro level to macro level) and community. The socialists argue that society functions at symbolic interactionist's perspective. Symbolic interaction has its origin from Max Webers' assertion that individuals act according to their interpretation of the meaning of their world.

According to the socialists, each aspect of society is interdependent and contributes to society's functioning as a whole. The environment or state provides education for the children of the family which in turn shapes the society. This theory was introduced by George H. Mead (1863-1932), the American philosopher. Sociological critics believe that the society is held together by social consensus or cohesion in which members of the society agree upon and work together to achieve what is best for the society as a whole. This will help the researcher to understand the structure of the society in question.

The use of social criticism in this study is valid since sociological critics usually approve of a socialist solution to the problems of the oppressed. They sometimes judge the quality of works

solely on the basis of their marxist orientation, partly because of the narrowness of focus on particular society and rigidity of standards. Sociological critic has a lot to do with society. It reflect that many literary works do reflect society in great details that they sometimes attempt to reform society by means of grappling with the social issues that the society reflect. Therefore, the study of Acoli oral literature such as folktales and proverbs would necessitate the use of social approach because it contains people's culture.

## **1.10 METHODOLOGY**

### **Research design**

The study is library and field research based. It applies qualitative methods of data collection and analysis. The methods were used to find out the role of Acoli proverbs and folktales in conflict resolution. The researcher used interview guide, observation and questionnaire.

### **Research instruments**

The data for this study was collected using three instruments. An interview schedule, observation guides and questionnaires. The interview schedule and observation guides were used to get comprehensive first hand information from the respondents and due to the sub-cultural nature of the study. The questionnaire was used to guide the research in identifying the role of Acoli proverbs and folktales in conflict resolution.

### **Document analysis**

The researcher started with analyzing the available documents relevant to the study. The document analyzed help researcher to find out different authors views about the roles of Acoli proverbs and folktales in peace building and conflict resolutions.

### **Questionnaires**

A questionnaire was designed to get information on elders' views about the role of Acoli proverbs and folktales in conflict resolution. The questionnaire contained open ended and closed questions. The closed questions sought responses on the items specified by ticking against their choices. The open-ended questions sought details of Acoli elders views about the role of proverbs and folktales in conflict resolution. The procedures followed mode of performances, the functions of folktales and its role in conflict resolution.

### **Interview Schedule**

In the collection of this data, an interview schedule was administered to particularly Acoli elders. The above group was knowledgeable about the role of proverbs and folktales in peace building and conflict resolution. The instrument enhanced the collection of first hand information obtained through direct interaction with the respondents. According to one respondent Muzee



Owacci Yohana during an oral interview conducted at Coo Pee village pointed out that a family or community can only be famous and peaceful when the members are discipline. According to Muzee, folktales are the best way of influencing the youths' ways of lives since they prefers listening to them and through that conflict can be resolved.

### **Observation guide**

The researcher used an observation schedule in which she observed live presentation aspects such as mode of narration during folktales. Whether it was delivered by pure voice or accompanied with chorus and description. The researcher then established the effect of the tone added to description using gestures and ascertained how these made the folktales more meaningful.

The observation scheduled in the homestead also gave the researcher an opportunity to observe what goes on during story telling (folktales) in the different homesteads and observed the participation of the young and the elders in such a situation.

The observation helps the researcher to interview the narrator on the effects of the characters, themes and the setting in conflict resolution. According to Muzee Lok Pee during the interview after observing the mood, tone and setting during a narration, he said that the setting and the tone together create an impact of the subject matter which makes the message more vivid to the audience/listeners.

### **Quality Control**

In order to ensure reliability and validity of the research instruments, the researcher used simple straight forward language. Questions were systematically formulated with one leading to another so as to build consistency in the responses of the respondents. A pilot test was done where respondents were interviewed on each item in the instrument to ensure clarity of questions. In order to ensure validity, a logical link was established between the objectives of the study and the interview questions and features to be observed and checked.

### **Sample population and size**

The research was conducted in Bungatira sub-county especially in Punena parish in Aswa County Gulu District. There are over 7.164 residents in Bungatira County, where the respondents were selected from. Consideration was put on the elders.

### **Sample size**

The sample size for this study was approximately 30 respondents comprising of the youth in the age bracket of 17 – 25, the middle age between 26 –40 and finally the elders of over 41 years.

## **Sampling procedures**

The researcher used purposive sampling so as to provide a thorough probe in the roles of folktales in imparting moral values and conflict resolution especially in Bungatira subcounty. The researcher also used simple random sampling technique to ensure that all respondents stand a chance of being interviewed.

## **Procedure for data collection**

The data for this research was collected from the field. The researcher made prior arrangements with the selected interviewees so as to ensure that they met at interviewee's convenience. This gave them time to prepare adequately for the interview. During the interview responses were recorded in the phone using sound recorder.

The researcher had the opportunity to attend and witness folktales narration in one of the selected homesteads in the village called Coo-pee in Bwungatira sub-County. During the functions, the researcher was able to witness cultural performances where she had the chance to observe some of the aspects peculiar to oral narration (folktales) and sought out their roles in peace building and conflict resolution. The phone recorded the language used and observed the effects of the characters, themes and features in the stories.

## **Data analysis**

The data obtained in this research was recorded, transcribed and edited on a daily basis. The recorded and transcribed materials were then translated into English from the source language which is Acoli, and placed both texts side by side before embarking on the data analysis. The data was then grouped according to the research questions. The qualitative approach was used in the analysis of data. Detailed descriptions and explanations of the various categories of the sampled proverbs and folktales were done in terms of its performances, functions and their role in conflict resolutions.

This method was found most appropriate in analyzing Acoli elders' responses since most of the items in the questionnaire, interview guides, documents and observation guides required them to give their views and support those opinions.

## **Chapter Layout**

Chapter One is the introductory chapter which briefly highlights the nature of the study, the historical background of the Acoli society, analyse the nature and performance of Acoli folktales and proverbs. The chapter also layout the problem statement, the scope of the study, objectives and research questions. Reviewed of some Literature related to the study and analysed the general functions of folktales. In addition, the methodology employed in executing the study is also pointed out.

Chapter Two focuses on the discussion of the role of folktales and proverbs in settling interpersonal conflicts. The study also attempts to analyse the role of Acoli folktales and proverbs in conflict resolution at inter-personal level to ascertain the main causes of conflict in society.

In Chapter Three the study examines the role of Acoli folktales and proverbs in settling domestic conflict. This is analysed in relation to the realities pertaining in the society at the time of the study. The discussion in this chapter is based on the case study conducted in Punena Parish in Bwungatira sub-county Guludistrict.

Chapter Four focuses on the discussion of the role of Acoli folktales and proverbs in settling conflict in the community. Sample of Acoli folktales and proverbs were deployed to enhance the thesis arguments and the discussion was done at community level.

Chapter Five is the last chapter of the dissertation where the salient findings of the study is presented in a concise form. The researcher also endeavours to derive a conclusion, summary and recommendations on areas of possible further investigations from all that have been examined in the proceeding chapters.

### **Limitations**

The researcher encountered financial constraints and difficulty in accessing the sub-county.

There was difficulty in accessing respondents who might be willing to give this information.

The time allocated was limited to collect the data from the respondents.

Some respondents expected monetary rewards after the interview.

### **Delimitations**

The researcher used local members of the community to help collect the data.

The researcher also travelled to the field and adapt to the standard of the people so as to get accurate information.

## **CHAPTER TWO**

### **INTERPERSONAL CONFLICT RESOLUTION**

#### **2.1 Introduction**

This chapter focuses on the discussion of the role of Acoli folktales and proverbs in settling inter-personal conflicts. The study also analysed the crucial role that folktales play to ascertain the most common human vices that causes conflict in the society.

#### **2.2 The role of folktales in settling inter-personal conflict**

The basis of this research is to analyse how folktales contribute in resolving interpersonal conflict in society. The vices portrayed in folktales that cause conflict include, greed, disobedience, deception, betrayal, revenge, laziness, dishonesty and pride. These individual vices are considered the main causes of conflicts in the community.

Inter-personal and community peace building entails those initiatives that are adopted by the community in fostering peace, justice and harmony in the wake of conflict in human existence. Folktales have come handy in the promotion of intra-personal and inter-personal peace building in society. Peace building attempts to encourage the development of the structural conditions, attitudes and modes of political behaviour that may permit peaceful, stable and ultimately prosperous social and economic development.

Fundamental traditional Acoli conceptions of folktales relate to all aspects of human relations. Most families and Acoli community as a whole regard peace building activities as an action designed to contribute to ending or avoiding armed conflict in its wake or an attempt to prevent an anticipated conflict from starting. This is basically done to provide security to establish the socio-economic foundation of long-term peace, to generate reconciliation, a healing of the wounds of rival and seek justice in a society.

Acoli folktales are symbolic and they impact more on the life of humans. In the traditional oral folktales, there are rich indices of the quest for peace as well as events whose implications can give rise to peaceful coexistence and harmony in the community at both intra-personal and inter-personal level. It is in the folktales that the Acoli traditional people rebuked and corrected each other in an attempt to live in harmony with each other and the environment. All this stems on the

understanding that conflict is inevitable and cannot be avoided. Where conflict arises it has to be resolved amicably by all means while avoiding its escalation to violence leading to loss of lives.

There are many traditional Acoli folktales that have been formulated and composed to address the issues that concern conflicts and its resolution in the community to ensure that peace and tranquility exist. Consider the oral folktale presented in appendix ( I)

The tale **“The girl who killed her fathers’ cock”** (Nyako ma Oneko Twon Gweno PaAbaane) in appendix (I), gives an account of the girl who killed her father’s cock and denied having done so. The father made an attempt to investigate the culprit by performing a lot casting ritual which later enabled him identify the culprit. He therefore, demanded that the girl should die because she refused to tell the truth. He threw the girl in the water and left her to die by enclosing all exists. Good enough the girls’ lover was observing everything from the tree and rescued the girl and took her as his wife. Thus she survived death. After sometime, the father was hit with famine and went to visit the girl so that he could get some food. The daughter welcomed him warmly but later revenged on him by putting embers on the millet she gave him. On his way home, he met some people who told him there was fire in the basket he was carrying. He refused to take their advice and when he reached home he eventually burnt to death.

The folktale presented castigates the vice of greed. Greed is presented as the main cause of inter-personal conflict. The traditional Acoli people greatly cherish generosity and honesty as a means of peaceful existence in the society. An individual who is greedy is highly underscored in life. Because greed symbolizes evil and it is seen as a sign of behaviour that breached disharmony, greed can be annoying to even most tolerant person. As a result tension and disagreement erupts. The value in this folktale is that integrity is an effective alternative to aggression. The individual can remain peaceful when he handles conflict with diplomacy.

The Acoli elders tried as much as possible to alert the youth and the entire community of the problems that greed can cause to them. This was discovered after a number of folktales that had been told which were related to greed. In those folktales, the youth and middle aged were mostly fond of telling lies and even sometimes denying their elders’ truthful information. For this reason, many of the girls and boys got themselves into troubles because of this bad habit. Greed

folktales also applied to elders who lacked self control and fair judgment of the situations they got into.

Apart from greed, the folktale also addressed the issue of disobedience whereby those with respect are rewarded and those who are disobedience are punished in one way or another. For example the girl who killed the fathers' cock is made to sing and drown in water because she refused to tell the father the truth. The Acoli traditional people discourage the young/youth from telling lies. The girl nearly died if it were not for the boy- lover. Thus through this folktale, the vice of respect, obedience and being truthful are imparted into the lives of the youth which encourage peaceful living.

Obedience is very important among the Acoli people. The youth have to show respect to the elderly and do as told. This however does not mean that the elders should be disrespectful. They too should observe this. Those who were disobedient were usually punished publicly as the other watch such that it acted as a lesson to them. This public punishment tent to dissuade most people who do contrary to the norms of the society. The story further teaches the youth to act responsibly to avoid being embarrassed in public.

Furthermore, denial is presented as another cause of individual conflict. The tale clearly indicates that the conflict escalated because the culprit denied having killed the father's cock. The father too refused to admit that there were embers in the basket. This deliberate choice to ignore and denial to admit the father's question worsen the annoyance so much that he continues to investigate and demanded for a lot casting ritual which later made the culprit to suffer. The folktale therefore rebuke the vice of denial and direct individual to admit mistakes for the wrong done. Our connection to our reality is strengthened when we align our thoughts, words and actions with truth and have courage to act with sincerity and honesty. This is the act of letting go of our will and honoring the divine will instead of our own wishes. (Exploring values, rules and principles, 2009: 45).

Anger is a natural emotion; individual must realize that while anger is acceptable, too much manifestations of it are unacceptable. When a person feels betrayed as in the perception in the above story, they want to lash out at the objects and persons who are responsible for the betrayal. In Acoli traditional society too much anger is condemned. This is so because when one act out of

anger, he or she ends up committing an abnormal action which might result into suffering. This tale serves to dissuade too much anger.

The folktale “the girl who killed the father’s cock” in appendix (I), also shows that sometimes anger often accompanies perceptions or perhaps more accurately misperceptions. The man in question saw the daughter drowning in water. The assumption that the girl had misbehaved is valid as with so many situations. However, there is a tendency to be presumptuous which often leads to negative consequences. The man on seeing the girl drowning decided just to enclose all the entrance that would give her avenue to escape. In this case the folktale directs individuals towards alternative means of conflict resolution that is non violence. No one should take the law in his hand to pass death penalty on each other however serious the case may be.

The folktale is very potent in resolving inter-personal conflict. The individual is taught to stop, think and consider the consequences of his actions. Most folktales in Acoli society reflect the social order in a given historical period. They symbolize the needs, goals and concerns of the people by revealing the cultural values, social mores and group norms of the people that should be respected. The father should have sought alternative punishment rather than leaving the girl to drown in water. There is a call for one to give punishment which is commensurate to the gravity of the offence.

Besides warning individual to reason before acting, passing death penalty is seen as a bad practice in Acoli traditional society. No individual has authority to kill another no matter how serious the offence may be. The father’s determination to perform the lot casting ritual to identify the killer of his cock is actually the moral deliberations on the side of the father. However, when he fenced the girl in the pool of water the intention is clear that she was meant to die. Hence such moral behavior is seen as an abomination to the whole society. The belief that when a person dies there is no room for reforms justify the fact that killing a person for the mistake made is bad because it violates one’s rights to life as well as God’s plans for Mankind.

In patriarchal society such as the Acoli, men tend to look down upon the girl child and in most cases women are marginalized and insubordinated in all aspects of life, contrary to the concept of diversity and the principle of equality. That dissimilarity need not be viewed in descending order. Individual must aggressively be taught that one individual is just as valid as the next one.

Even when there is a dominant group that prevails the minority and powerless are equal in human terms.

The above folktales also castigate the individual who claims to have acted due to temptations. The role of temptation is underscored in the tale, **the girl who kill her father's cock'**. Mistake is human. If a person makes a mistake, whether it be due to oversight, naivete, ignorance and any other factor they should be encouraged not to continue with such behavior that will help the individual totake the responsibility to reform hencepeace and justice will prevail in the community.

Still on Appendix (I), the plan of performing the lot casting rituals was a reasonable strategy that was predicated on trust and honor to administer justice by the girl's father. Each one would receive a turn. The order was inconsequential because in the final analysis they both would have the culprit spotted. However, the father's action is seen in effect as bad because of his failure to forgive the girl hence leading to revenge towards the end and his sequential death. The folktale is therefore a call for individuals to forgive to avoid inter-personal conflict. The traditional Acoli people believe that conflict is inevitable and cannot be avoided. Where conflict arises it has to be resolved amicably by either negotiation or forgiveness. This process re-unites the conflicting parties and restores peace.

Betrayal is another theme presented as the main cause of individual conflict. In both tales in appendix (I) and (II), betrayal is highlighted as the source of conflicts in the stories presented. For example one of the girl betrayed the father by denying the fact that she killed the cock. Likewise in appendix (II), Hare betrays tortoise by not fulfilling his promise to surrender the goat after he accomplished the given task. All the actions of both the girl and the Hare show untrust – worthiness of individuals that results into conflicts. Hence individuals should avoid conflict by being honest and just in all the decisions taken. The Acoli value honesty. He who does not tell the truth always creates suspicion which might results into conflict. These folktales direct people to always be honest in order to live in harmony.

The other tale addressing the same issue is “**Apwoyo ki Kwon**” popularly known as “Hare and Bread” in appendix II. During famine, Hare saw Bread in possession of a club and abig he- goat which he was taking to his mother- in - law. Because of too much greed that Hare had for bread,



he started fighting bread seriously so that he could eat it up but the latter became so strong that Hare could not manage anymore hence he invited Bushback to help him. Bushback accepted but when bread became so strong, Bush back took off.He again invited many other animals such as Buffolos, Hippo, Rino, Hartebeest and Waterbuck. But they were all defeated by Bread.Finally he pleaded with Tortoise whom he had at first looked down upon, he made promised that when tortoise defeat Bread then he will take the fat he- goat while he will eat up the Bread. All was done but later he denied Tortoise what he promised to fulfil hence he ended up being killed in water.

The above tale encourages people to be truthful, sincere, and honest.Our connection to inner reality is strengthen when we align our thoughts, words and actions with truth and the courage act with sincerity and honesty.This is the act of letting go of our own will and honoring the Divine will instead.

The Acoli community tries as much as possible to detach themselves from deception and disunity among the people. They do this through folktales that are always told so that they do not deceive either their parents, friends and more so their in-laws when they get married.Thus the story of Hare and Bread (**Apwoyo ki Kwon**) indicates how Hare had much curiosity to eat Bread to the extent that he mobilised different animals to fight for him and he ended up being killed.

Laziness also causes a lot of conflicts in families and homes in Acoli community as realized from the narration of one folktale by a respondent. A person was taught to be hard working and take up the responsibilities effectively. For example in the “Hare and Bread story, Breadtakes the responsibilities to visit his mother - in - law with the fattest he -goat as a sign of respect and appreciation whereas Hare takes advantage of his laziness to removed the goat by force. Such acts were considered bad and were highly condemned in the society.

Jealousy caused a lot of controversies and this in most cases resulted into hatred and even death. According to one respondent, the youth should be warned against this because as future leaders, it is important for them to observe dignity and respect for each other. These were also meant to teach them to appreciate the cultural norms. An example of this tale is “Hare and Bread” (**Apwoyo ki Kwon**) still in appendix II. Hare became so jealous that he started to plot against Bread’s life. When an opportunity presents itself cunningly persuades many animals to a

wrestling match were Tortoise killed Bread innocently for his he- goat.Hare's plot turn against him after failing to fulfil his promise to Tortoise.He ended up dying in water.

In the foregoing folktales the vice of greed and betrayal has been vividly illustrated. However, wisdom is exemplified as important aspect of settling conflict. Both folktales indicate that wisdom is the best weapon for conflict resolution, violence and force only soil the good relationship. Aggression and violence is presented as evil while wisdom is presented as virtue.A case in point is the folktale in appendix (II), where Tortoise used wisdom to outwit Hare's malicious behaviour.

In both folktales the theme of revenge is highlighted as the worst alternative for conflict resolution. In this case therefore, the folktale directs conflicting party to avoid revenge as it's the empitome of conflict. It always destroys life and the victims in the stories ended miserably especially the father who died after the daughter had revenged the previous penalty of death passed on her. The folktale is a call for individuals to seek alternative conflict resolution.

In the first folktale, the father was hit by famine that made him to follow the daughter upto her home forgetting that he had offended the girl. In such instance, famine is presented as another cause of conflict.Sometimes condition in human life makes one forget the old enmity. This folktale also reminds the people not to forget their past but to always remember the past and relates to the future.

In appendix II, Hare and Bread story, pride is portrayed as a negative individual behaviour which results into conflict. For one to live in harmonythere is need to respect one another and avoid prejudice. The Acoli people condemned too much pride because it causes troubles. Mr. Hare'sprejudice against tortoise at the end led to his death. When we choose moderation in all aspects, we bring balance into our lives. Instead of experiencing "burnt-out" and stress which actually hinders our productivity and blocks the creative flow of energy.We maintain our connection with our inner peace and true reality.

Furthermore on interpersonal conflict, is the story about "**The hunter and the Ogre**"presented in appendix (III). The tale gives an account of a man who went on a hunting expedition alone and followed a foot trodden path thinking that it would lead him into a human home only to realize that he was in the Ogre's house. When he noticed that he was in the wrong place, he had

to deploy some wisdom that could bail him out of the situation. He had to make good use of his hunting pebbles and the cucumber to scare the Ogre at the end he managed to escape from being killed by the ogre because of the intelligence he deployed. This story teaches the youth to be intelligent in handling a delicate situation.

The story about the Hunter and the Ogre also emphasizes the need to act immediately to avoid the situation from moving out of hand. As the saying goes 'justice delayed justice denied'. The individual is called upon to act the way the occasion presents itself to avoid its escalation to the worse.

Still on the tale 'The Hunter and the Ogre' presented in appendix (iii), the folktale guides individual to be security conscious. Hunting in Acoli traditional society is usually regarded as a risky activity because one is exposed to many dangers especially when one is alone in the wilderness. He should take extra care to safe guard his life from the many risks or move in the company of others. The hunter was able to detect the impending danger and later took advantage of the situation. Further concern is put on prompt action to resolve conflict before the situations worsen. The individual should approach with great care and calmness to win a delicate situation.

Futhermore, men and boys were encouraged to be brave in all they do just like the hunter was able to win a delicate situation that made even the most feared Ogre to take off on seeing that there was no hope for him to outwit the hunter. The story teaches the youth to be determined to resolve a situation carefully. Men are regarded as protector of homes and so they should be brave in order to defend their home and society from any invaders. When we are alert to highly significant events that cannot be explained, then we have an opportunity to go beyond the daily occurrences. We need to be receptive and have the courage to act on our inner promptings. In the process we find that we are being transformed into higher self. The folktale guides individuals to the sense of alertness, receptivity and courage.

Most important to note is the fact that folktales have also been instrumental in pointing at how interpersonal conflict should be resolved. The Acoli greatest yet least used wealth is the intelligence and creativity of members to resolved conflict amicably because they believe that people who share the same fate should not be fighting as they depend on each other for survival. Consider the folktale "The girl who kill her father's cock" in appendix (I).

The Acoli community view conflict as inevitable but resolvable. The folktale presented in appendix (I) above teaches people that revenge is bad and encourages forgiveness as a peaceful means of conflict resolution for everyone who might have been offended. The father of the girl cannot forgive the death of a mere cock. He sacrificed the life of his daughter in the lot casting ritual. The girl should have forgiven her father for the wrong meted on her. But all their actions are presented as revengeful. The folktales therefore, direct conflicting people to take a peaceful means of conflict resolution rather than violence.

In addition, the folktale directs people to the sense of responsibilities and admittance to our failures in case we commit mistake, we should be sincere instead of denial. Another emphasis is put on giving punishments and penalties. The tale directs individual to award punishment which is commensurate with the gravity of the offence to avoid “an eye for an eye” which is the epitome of revenge. In this case folktale is used to draw the conflicting people to the sense of alternative resolution of conflicts that are non destructive to life and property. Since violence disrupts peace and tranquility in society it is better to use peaceful means.

Furthermore, oral folktale being the most viable means of effective communication of life skills, values and cultural heritage, it positively influence the behavioral change in the society. For instance it can be effectively used to rebuke and castigate negative code of conduct in the society such as betrayal, greed, deception, jealousy and dishonesty which could be the main causes of conflict and disharmony among individuals in the society. Hence folktale plays a significant role in dispensation of justice and conflict resolution. Consider the folktale in appendix (II).

The folktale “**Hare and Bread**” presented in appendix (II) above teaches members to avoid too much greed in real life if people are to live in harmony. There is need for people to work hard in order to obtain what individual need for survival. The message conveyed in this folktale is relevant to the youth and stakeholders in the contemporary society where people are possessed with greed for material things characterized by gambling, corruption, forgery and betrayal.

Furthermore, the folktale directs individual to always keep promise to avoid conflict with each other in real life. Hare died as a result of not fulfilling his promise to his friend. Consequently he had to account for his misdeeds. Since most of the Acoli folktales contained a powerful vehicle

of codified wisdom, it is often used to empower individual with knowledge that will encourage peaceful coexistence among people in the same environment.

In the foregoing folktales the vice of greed, revenge and betrayal have been vividly illustrated. However, wisdom is exemplified as important aspect for one to settle disputes amicably. The folktale therefore direct people to avoid force and violence instead should use wisdom to solved problem. The implied meaning is that knowledge is better than strength.

Below is another folktale which illustrates the power of wisdom in settling interpersonal conflict. The tale about **“The Hunter and the Ogre”** exemplified in appendix (III) illustrates how folktales can be used to resolve conflict without its escalation to further problem. Since wisdom is contained in most folktales, people are encouraged to apply the knowledge in real life situation to resolve conflict. The folktale emphasized the principle of making good use of what one has to solve particular problem. The Hunter used the cucumber and the hunting pebbles to out wit the Ogre’s gluttony without which he would have lost his dear life.

The story also guides people to be alert and security conscious. The Hunter was able to detect the impending danger and later took advantage of the situation. Futher concern is put on prompt action to settle conflict before the situation worsen. Individual should approach with wisdom and calmness to win a delicate situation.

Another important message is that size, strength or otherwise should not be taken for granted to ensure success. By virtue of strength, the Hunter could not have escaped being eaten by the Ogre. He was already in the Ogre’s cave and by size the Ogre is bigger and stronger than the Hunter. He resorted to wisdom as the best weapon to overcome the impending danger. The moral message is that wisdom is the best weapon for conflict resolution than physical strength. Sometimes wisdom can save a situation from turning bad.

### **2.3 The role of Proverbs in settling interpersonal conflict**

This section examines the role of Acoli proverbs in settling inter-personal conflict. The discussion is based on the field report conducted in Punena parish, Bwungatira sub-county. Sample of different proverbs were used to examine their roles in the intervention and resolution of conflict at inter-personal level.

Every society has conflicts which is part and parcel of every day social, economic and political co-existence. Thus every society tends to develop its means and methods of conflict resolution which has a culture base. There are numerous ways in which the Acoli proverbs intervene in social justice and mediate conflict. Proverb is used among other things as a means to emphasize the importance of using peaceful methods in the wake of conflict. Violence, however well intentioned, is deeply destructive and it either paralyses the society, individuals or provokes a violent response from the members of the society hence conflict.

In speaking against such violence, the Acoli proverb says “**Mac pe ki neko ki mac.**” (A case of fire can’t be put out using fire) The emerging perspective is that violence not only injures and kills many people and destroys property but also harms the development of a person and soil individual relationships and social organization. As a community peace building form, this proverb draws the community and conflicting parties to a sense of alternative resolution of conflict that are non destructive to life and property.

Closely related to the foregoing proverb that speaks against violence is the Acoli proverb which states that “**Gang pa lakolo pe pong**” (The home of an aggressive person is never popular.) Disagreements can be solved by discussion. It is through dialogue that people should strive to resolve the problems that befall them. The traditional Acoli people is adept at negotiation. No dispute is so ingrained that talking and arriving at a compromise cannot settle it. This seems, to be an imperative given the inevitability of conflict. The underlying message is that no matter how deep a conflict is the natural state of existence should be a peaceful one.

Positive human relationships are essential for community peace building. This is closely linked to the conception of the inevitability of conflict wherever human beings are involved. The Acoli say, in order to settle in a place one should be on a good terms with the neighbours. Thus ‘**kulu pong ki jange**’ (A river is flooded by its tributaries). This proverb means success is made out of collective effort. An individual is never strong enough to withstand forces in life hence there is need to be in good terms with your neighbours. This proverb also implies that antagonism and hatred block understanding and progress in the community. In order to bring peace and harmony people must solve their differences peacefully. This proverb also encourages team spirit since “no man is an Island”. It’s important for people to stay in harmony.

Similar to the above, the Acoli says, “**Dako nywal ki nyekke**” (A woman’s baby is delivered by her co-wife) Co- wives are rivals who are sometimes full of hatred towards each other so much

that they don't normally support each other. Among the Acoli, the struggle for the man's love is often fought with physical violence. Sometimes witchcraft might ensue between the two wives in order to manipulate the man's love. The proverb is a reminder that in life there may be a difficult situation in which there is only the person you hate that should give you help. Hence hatred should be controlled. People who share the same fate should not be fighting because they depend on each other for survival.

Acoli proverbs have also been handy in showing how power is a tool which can be used positively or negatively. It states that power is good when it is practiced in its fairness, but it can be destructive if it is used as a form of oppression or for purpose of corruption. For example '**Lapok cinge Guna**' (The hand of the distributor has a hidden corner). The distributor always has a greater advantage of getting a bigger share than anybody else. The proverb emphasises the responsibility of leaders and how they should use power wisely to benefit their people. Negative forms of power always provoke resistance. Leaders and those in authority should treat their subordinates fairly in order to avoid conflict. Inequality and discrimination should be completely abolished at all levels of human existence.

Related to that, Acoli proverbs have also been instrumental in cautioning leaders who are power greedy. Thus, the Proverb **Agwata matek mac aye puku** (A hard gourd is softened by fire) he who lives by sword dies by sword. Therefore one has to be careful how he leads the people during his reign. The proverb refers to the fact that a defiant person may be controlled by the use of force. The insight raised in this proverb is that instead of controlling others, one needs to examine oneself because people who use power positively recognise their own weaknesses and control themselves to avoid conflict.

The concept of justice has also been encapsulated in the Acoli form of peace building. The maxim has pointed towards the observance of justice and rights of others in the community and between individuals most particularly those in power. For instance the Acoli say **Tidu poto goyo kano** (When tidu tree falls it crashes kano) Tidu and kano are local names of some tropical trees. Tidu is very big and tall, and Kano is much smaller and shorter. When the big tall Tidu is cut it crashes its undergrowth of Kano as it falls. The literary meaning is that people undergo a lot of suffering when a great person is being removed from high position of authority. The proverb appeals to leaders to accept change of power to avoid forceful situation that will disrupt peaceful living.

The power of proverbs in peace building is also shown in the way they foster a spirit of tolerance among people. The Acoli says, **Bedo motowekko nyok miyo** (Patience made the he goat fatty.) The meaning is that success is often the fruit of patience and tolerance. The traditional Acoli believe that success is often a result of patience and tolerance, the belief that good things always come after great deal of tolerance is true because the famous Acoli proverb **Kuru-kuru oweko kom Lalu abac-abac** (Being in a hurry left the Hyena with spotted skin), the proverb confirm the assertion that peace and harmony can only prevails when one handles the situation with much care and patience while guarding its escalation into violence.

Another similar proverb that speaks about tolerance is the Acoli proverb which states **“Akemo oweko Gwok obango cet”** (Anger made dog eats feaces) that is to say an angry person who can not control himself will end up doing a very bad thing. According to the Acoli, those who give time to negotiate patiently gain peace since the house of the person whonegotiates survives and the sturborn one does not build the home. Destructive communication robs people of their value and dignity as human beings hence should be avoided if peace should prevail.

The Acoli proverbs have also spoken against revenge thus; **Alunya loyoLakwong’** mean (The last is greater than the first). It is often said to express the fact that something done in retaliation for an offence is usually far worse than that first offence. The proverb speaks against taking revenge on someone who has done wrong. A bad person is bad alone, It is used to advise the victim meted out by the culprit to leave a bad person alone to avoid conflict. Even if people differ, they are all people and enjoy similar favour from God. Revenge forebodes the equality of humanity before the Creator, hence none should take advantage of the other. Proverbs have been used among the Acoli in conscientising the struggling people as a catalyst in the development and correct approach to conflict mitigation.

Still on revenge, from the peace perspective of the Acoli, the phenomenon whereby a deviant refuses to take advises and inflicts pain on an individual. The victim of cruelty meted out by the culprit retaliates worse than the latter. This is seen in essence to constitute a rebellion against the norms and values of cultural institution of peaceful coexistence. The proverb is a call for deviant people to comply with the code of bahaviour acceptable by the societal members. Tolerance enhances peaceful coexistence, and hence peace that is necessary for meaningful development.

According to the Acoli, a good society can only be achieved through peaceful means. In shading light on this essence, Acoli proverb says **“Ryeko loyo tek kom”** (knowledge is better than



strength). Having originated with man, proverbs have been useful /critical in intra-personal and inter - personal peace building initiative since it is used to praise, advise and teach. An individual is supposed to use the knowledge obtained from proverbs to settle problems amicably by all means while avoiding its escalation to violence. The use of proverbs also raises consciousness, shape social injustice and thereby facilitating the peaceful coexistence in society. For example the proverb **Gwoke pe Iworo** (Protection of one's self does not mean fear), the proverb confirm the belief that peace should be the foundation of any society. It supports the view that the success of any society depends on the prevailing peace and harmony. In every society, peace must start with an individual and thereafter to the rest of people around the community. The proverb also means that one should be alert in order to avoid conflict by either taking refuge from the scene of the event or ignoring the rival.

Another famous Acoli proverb that talks about avoidance of conflict is, **Ali myero ki kwateng;** (Criminality is suitable for kite). Meaning it is only kite that would get away after doing something wrong, but a person will never escape the consequences of their actions/wrong doing. Peaceful existence is encouraged, each person can contribute to peacebuilding in the society because peace begins with an individual learning to think, behave and communicate peacefully. The emerging perspective is that "mistakes are, because man is," there is no problem that can't be resolved through negotiations. One need to communicate effectively with each other to resolve a situation peacefully. The proverb also directs people to avoid behaviour that results into conflict because all the wrong code of conduct will lead to conflicts.

Similar to the above, the Acoli says, **Aweno pe kilaro ki won tol;** (The right of the owner of the guinea fowl is not disputed). The literal meaning of this proverb is that don't claim the right to something which is obviously not yours. Among the Acoli people, respect for authority and one's rights of ownership are paramount. Violations and disrespect to such authority is looked at as an abominations which tantamounts to conflicts. The proverb exemplified encourage individuals to respect the rights and dignity of each other to avoid disputes in the community.

More on respect is the proverb **Agoro pe camo kato kulu;** (White ant never goes feeding across the river). That is to say. A person can not exert his power beyond the area of his jurisdiction. In traditional Acoli, too much use of force is condemned. A leader is advised to exercise his authority within the area of his jurisdiction to avoid conflict with each other. Any sacrilegious act was punishable by means determined by the clan elders. The case is sometimes

presided over by the chief who will pronounce the fine that the culprit will pay in compensation for the offence done. This relationship shows how peace was observed in the communities through harmonious relations between man and his neighbour.

In addition to that, the proverb **‘Dyel ma lapele tur ibad dero ;** (A naughty goat is crippled at the granary stand) Meaning the person who does not take notice of any advice will soon find themselves in problems because of their bad behaviour. The proverb implies that to be peaceful people must be humble because people hate associating with aggressive characters. Good behavior is encouraged and violations of social norms always lead to suffering.

Related to the above, **Ngat ma okwero pwoy cito kicet ka maro** (A deviant person will enter the house of his mother in law with feces on his clothes). Meaning people will no longer advise the person who always refuse to take notice of what they are told. Disrespect to societal norms usually results into shame on an individual hence poor relationship. It is an appeal to deviant person to comply with the acceptable code of behaviour to avoid conflict.

Closely related to the foregoing proverbs is the Acoli proverb that states; **lapeyelo iteny yoo nyebbe.** (The one who defecates along the village path, will continue to do so). Meaning a secret wrong doer will continue offending people until they are caught in the very act. Like the proverbs previously discussed, this proverb castigates the vice of repeated crime that disrupt peaceful settlement and harmony. Hence it is used as a precaution to such individuals to reform from such acts or else they will find themselves into a shameful exposition.

**Gin ma rii doko gweng ;** (what is kept or delayed too long will become a stone). Delaying or keeping something too long will make it fail or get spoiled since peace building is an action taken at the end of conflict to consolidate peace and prevent recurrence of conflict. The Acoli use this proverb to show that some situations call for immediate action to resolve conflict. The proverb alludes to the saying ‘justice delayed, justice denied’. When prompt action is taken towards a particular problem, future risk and loss is avoided.

**Akuri ma welo piyo ki moko;** (A new dove to a place becomes entangled in a snare sooner). A visitor should always be watchful for possible dangers in the new place. This proverb is used to remind individuals to always be conscious of any danger that may befall them in a new environment. In Acoli traditional society wisdom is portrayed as the best weapon to resolve conflict hence the proverb exemplified above reminds the individuals to always be on the look out any dangerous situation especially in unfamiliar environment.

Besides the emphasis put on prompt action to avoid conflict, the Acoli people greatly encourage respect for those in authority as a means of conflict mitigation. For example the proverb, **It pe kato wic**; (The ear is not higher/bigger than the head). Meaning a subordinate should not behave in a way which shows they are claiming to be greater than their superior. Some proverbs have been enacted in showing the need to respect those in authority. The above proverb also directs individuals to be loyal and humble to those in authority for instance home is home because of its laws. In addition, people have to work together for the home to be a better place to live. Collective efforts are legitimate and fruitful to every individual families and the entire nation. Rebellions will only sabotage progress and community development.

Furthermore is the Acoli proverb that states; **Gwok ma oniono pe kicoyo** ; (A sleeping dog should not be woken up). The proverb means an old hatred should not be rekindled. One should not be reminded of something in the past which may make one annoyed or aggressive because it was really a bad thing for him. The proverb presented castigate recurrence of conflict. The Acoli cherish good relationship. Once a particular situation is resolved it should end and never again should it occur because human beings need each other for companion and development of the society. Hatred has no reward but peaceful coexistence gives ever lasting joy and development.

Proverbs in certain instances act as a means for psychological release. Every society has its strains and tensions, be it political or social, which may be imposed by inevitable limitations.

When an individual can no longer openly air out his views and complain, she may recourse to use proverbs to avoid direct confrontation as an alternative channel for effective communication. Some proverbs are used in a particular cultural context. For example the Acoli say; **Kalwok pe doko ka two** (A bathing place should not be where to get dry), some rivers have crocodiles and snakes which are dangerous to people trying to bath there. Meaning continuing to do something in a risky situation is dangerous especially the political leaders who would never accept change of leadership. In such a situation, proverbs are deployed to prevent direct confrontation which might betray the speaker.

To add on the above, the proverb **Ryeko pe pa Ngat Acel** (wisdom is not the monopoly of an individual). A leader should be open and accept advice even when he is an expert. He should be willing to accept change of power because leaders are made not born. The Acoli people view leadership as collective responsibilities this is due to the egalitarian nature of its society. The

proverb is often used to caution individual most particularly the leaders that too much of something is always bad.

Closely related to the above is the proverb ‘**Bedo kacel omiyo giteto lyec Tong**’.(over staying in the same place an elephant made people produce spears to kill him) if you stay too long in power, something bad which could have happened after you may find you still there and may cause you problem.The Acoli people view conflict as something inevitable but can be resolved through mutual understanding that peace must prevail amidst challenges.Therefore, it’s important that people in authority must accept change to avoid resistance and oppositions from the people they represent.

Similarly, the proverb **Agoro pe camo kato kulu** (Agoro/ species of termites never goes feeding across a river.). A leader can not exert his/her powers beyond the area of his/her jurisdiction or when the terms of leadership is expired.This proverb is closely connected with the saying‘**Bedo kacel miyo okolok lak I teri**. (Sitting too long somewhere will make millipede enter your buttocks).Discontentment with a gift or share and terms given usually end up badly, besides trespasses is also another source of conflict. For one to avoid troubles he must obey the constitution and act according to the set norms. Too much greed for power and discontentment should be avoided for peace and harmony to prevail.

Additionally, the Acoli say,“**Gin ma rii dako gweng**”(What is kept or delayed too long will become a stone).That is to say delaying or keeping something for too long will make it fail or get spoilt. Among the Acoli too much greed for power is condemned and socially not acceptable by the members. It is therefore, socially despicable for a leader to put up a show of resistance against the masses who want to change a leader for the betterment and the well being of the societal members. A leader who goes against this social norm is despised in proverbs and abused into “good” behavior befitting a man in society.Thus; proverbs in such cases act as vehicle for peace message and conflicts intervention.

Apart from warning those in authority and leaders from injustice and unfairness, some Acoli proverbs have also spoken against conflict mitigation in marriage for example the proverb **Ngat ma ocito ite kongo pe mato lajalata**.(Meaning when one takes the initiative to personally reach to where local brew is being brewed, he always drinks the purest brew). Beer partylike today was an important aspect in the lives of the Acoli community at large. It was instrumental in making friendship since a community would gather to share a potor bottle of brew.This proverb is used

to mean in case one wants to avoid conflict in marriage or want to choose the right partner. You are better off finding the information by yourself disregarding rumors or hearsay to be on a safer side. This will have saved you from future trouble.

Similar to the above, the Acoli proverb **Ber ber pa lalaa** (The Beautiful like the shiny but has bitter leaves) Lalaa is a local vegetable that looks very beautiful but tastes very bitter. Hence the proverb expresses the fact that though it is very beautiful, lalaa is really bitter. It refers to the weakness or defects that beautiful things or people with very attractive appearance may have. The moral implication is that people especially the youth who want to marry good partners should not only value the outward appearance but the inner beauty and the moral uprightness in the person.

Closely connected to marriage and relationship is the proverb **Laber ume ngwee**. (The beautiful one has smelly nostrils), very often it is the beautiful girl who gets spoilt because many men fall in love with her. This proverb is also used to caution the youth to be careful with those who appear to be too beautiful because in most cases they have bad moral behaviour that will create tension or disagreement in the family.

To add to the above, **Te Okono (obur) pe kiputo** (A pumpkin plant in the old homestead should not be uprooted), this plant is very resistant to drought and it usually takes long before it dies even when a home is transferred to another site. It is used to mean that usually people may still come back to collect the leaves for food when there is scarcity of vegetables due to drought. Hence it is advisable to leave it alive even if you are transferring your home elsewhere because you still need it for food. From a peace perspective, this proverb means one should not destroy everything because you are going to be in a different environment. The proverb cautions an individual that he/she may still need the old stock or relationship. The Acoli people believe that sometimes an obstinate man who is aggressive may be persuaded successfully by a woman.

The Acoli people also encouraged spouses to avoid conflict using this proverb **Wang ceng odok I ode** (The sun has returned to its house). The spouse has divorced and gone back to their first lover. The person has finally gone back and settled where they were before. The hidden message is that lovers will always remember the good time and things that brought them together which can still reunite them hence conflict can occur but one should not forget the goodness enjoyed in the past and in the time yet to come.

Some traditional Acoli proverbs also castigate too much pride and contemptuousness because it is considered being another cause of individual conflict in the society. For example the proverb,

**Langala Ramo Boo ki Toyo.** (A contemptuous person chews the raw dwey green vegetables). Contemptuous people often find themselves in a situation where they have to resort to what they usually hold in contempt. The proverb is therefore used to rebuke those individual who are too proud and contemptuous to avoid causing troubles to themselves.

Related to pride is the Acoli proverb **Olam Mamit pe cek wang aryo (kiryo).** (Sweet figs never yield twice). Opportunity never knocks twice. The proverb is used to emphasize the importance of making good use of good situation in life because no one can predict the future. Its advisable to utilise the chance profitably.

Contrary to contemptuousness and pride, Acoli proverbs have also been instrumental in satirising cowardness and shyness in individual. The proverb **Lewic miyo (Weko) Icamo Awola** (shyness will make you eat poison) it is used in situations where assertiveness is required in order to prevent a bad thing that might happen. The individual is encouraged to speak up the mind where its due to avoid conflict that might befall them in life.

Additionally, the proverb **Lok Ore keto latin ic** (sexual joking with the male causes pregnancy) This proverb is used by Acoli traditional people to give warning to people when they are trying to crack a joke with someone else basing on the fact that a joke has often sparked off contention. Always things that start in a joking way result into great misunderstanding because some people come in the disguise of cracking jokes to spark of their malicious intention..

**Kwot piny obwolo ladobo** (A cloudy day deceived a leper) Meaning as the weather was cool and cloudy, the leper one thought it was not necessary for him to wear shoes when he went out. But it soon turned out to be a sunny day and the ground became too hot for them to walk barefooted. It is advisable to prepare for adverse change as well in situation where it is difficult to predict what might arise. This proverb is usually used to caution people to be aware that any time bad things can happen so it is important to be ready for eventuality.

**Labwo makok pe mako lee** (A roaring lion does not catch its prey) people who only talk or try to impress others with words about their achievement but don't actually concentrate on the work will not be successful. For one to be fruitful more actions is needed than mere words in the life of a person. when one want a plan to succeed, he must do it in secret in order to achieved. it is believed that saying a secret plan might turn to be a total failure.

**Lacan makwo pe kinyero** (A poor person who is alive can't be mocked) Meaning life is so full of changes that a person who is poor today may be much better tomorrow and vice versa. You

may be ashamed to find that the one you mocked because they were poor is much better today. It is a call to people to avoid despise and too much pride.

Closely related to the above, **Ladit pe lokko laa ingeye nono** (An elderly man doesn't turn his skin cloth to the back for nothing) during hunting expedition when a dangerous situation threatens, an elderly man turns his skin cloth to back to make it easier for him to run better. He is left naked in the front part and this is a strong signal of danger.

**Lacoo gilaroo ki tukeno** (The competition for a husband is fought in the kitchen) the implied meaning is that for a woman to win a man in any married relationship and to be loved and liked by her husband, she should cook good food and respect him. Cooking good food by a wife increases the husband's love for her, you can win somebody for yourself in a competition by showing a better care for them. This act of goodness and being respectful reduce conflicts in the family and the community at large.

**Lu-too wang pe gipene** (The blind can't lead one another) this proverb means an ignorant or stupid person doesn't have the capacity to correct another person of the same status. This proverb is used to direct people to have focus and choose a good friend who can help you when you are in a difficult situation.

**Ngwiny cet kwiya goro** (The anus will never consider old age or disability) This proverb is used to mean you still need to struggle for life even if you are now old or unable because the need for survival dictates on you. Additionally, one can only satisfy his basic needs by being self reliance. If you trust in other people you may be disappointed so it is better to do your own things in order to be peaceful.

Similar to that, the proverb **Nyako ma wang mine Oto myelo nenoceng**, (The girl whose mother is blind always checks the position of the sun while dancing) A girl whose mother is blind has a lot of responsibilities in the house. She must not delay too much in the company of other girls otherwise there will be nobody to cook and do other things in the house. The proverb is literary used to mean that you must be aware of your own problems and respond accordingly but not try to copy the way people with few problems are behaving.

More still, the proverb **Nyek meni pe meni** (Your step mother is not your mother) means that somebody who is not in harmony with your relatives or friends may not treat you well. It is advisable to be careful with people who hate you because if you are not careful the situation may

be worse than before. Most people have lost their life because of people who pretend to be friendly yet they are old long term enemies.

**Ngat mumito nyac pa lakware myero omadi** (The one who condones his grand child contracting STDs must treat it). This proverb means that you must be responsible for the consequences of the trouble you are causing or have caused for yourself or in the family. It calls for accountability for the action done.

**Ngat ma okwongo winyo koko winyo pe gipyem kwedde;** (The first person to hear the birds sing, is indisputable). An elderly person is so full of knowledge and experience that a young person can not be wiser than him or her. So this proverb is used to remind the young children to respect the elderly people in order to have peace in the family and the community.

.Related to the foregoing proverb is Acoli proverb that states **Odo mabor pe neko twol** (A long stick is never useful for killing a snake) Something that should have helped you but far away can not be in time to save you the problems so it is better not to rely on long distance source.

Another important proverb that talks about risky situation is **pe ikwo obeno labongo latin** (don't get a baby shawl ready before the baby is born) In Acoli traditional society, in the past baby shawl was made of skin called 'obeno' this proverb is used in a situation to mean that in certain cases early preparation before things are ready is risky.

**Romo bene kok i kin dyel** ( A sheep also cries when it is among goats ) the literary meaning is that it is good to help people and give advice to others if you really know something instead of just keeping quiet because you have not been consulted and asked. People who always come up voluntarily to resolve conflicts are those that the community cherish even when they are foreigners in that society their positive contribution is appreciated but the person that cannot do much to help one another is always left out.

**Twon pa omeru pe ipako (iburo)**, the proverb means that you cannot praise your brother's bull. The proverb is used to refer to the situation where you can not be contented because of the success of another person, or even your relative. Instead you are encouraged to work hard in order to achieve your very own but not to focus on other people's assets.

Another proverb that the Acoli used is the saying **Tar lak weko wanyero**, (the whiteness of teeth make people to laugh), the proverb is meant to console people that even if life is full of sorrows and sufferings, we should try to be cheerful and behave normally because there are also



moments of joy. People should not be too scared and sad about the negative conditions that may be affecting them because no situation is permanent in life.

**Winyo pe ki boko I wang mac.** (You don't reveal the whereabouts of the bird's nest at the fire place gathering.) It is believed that this proverb conveys that a secret plan must never be told to anyone or group of people otherwise it will no longer succeed. Keep your secrets to yourself. You will be the loser.

More on confidentiality is the proverb **Yoo aryo oroco lalur** (Two paths confuses a hyena) one can not attend or serve two masters at the same time. This proverb teaches people that in life one person cannot accomplish two goals at once because it might turn out to be a total failure and wasted of time to try both at once therefore it is advisable to focus on only one item at ago and the rest later. Related to that is the Acoli proverb **Yat pe ki ito kijange** (A tree is not climbed from its branches), the associated meaning is that success is achieved through the right procedure.

Another proverb that talks about conflict resolution is **Ayom mudong cen nyero yib lawote;** (The monkey behind a colleague mocks the tail of the colleague in front), the literary meaning is that don't mock your friends' problems when you are not very different or better in any way. This proverb teaches people that they should be considerate to one another because one good deserve another turn. All human beings need each other for socialization and development.

## **2.4 Conclusion**

The proverbs deployed did not only show great wisdom of a nation but also a great deal of moral and entertainment value that keep the traditional moral values of community intact. Both the folktales and proverbs discussed have pointed at the essence of human life that has to be respected as sacred. The spilling of blood is presented as abhorred and seen as evil and retrogressive to community development, hence should be shunned by all. A collective spirit has been portrayed as best illustrated by way of proverbs and folktales. It is thus a truism that an average Acoli woman or man is weight into enforcement of traditional codes expressed and encoded in their proverbs and folktales to ensure that peace and justice prevails.

## **CHAPTER THREE**

### **DOMESTIC CONFLICT RESOLUTION**

#### **3.1 Introduction**

This chapter examines the role of Acoli folktales and proverbs in settling domestic conflict. The analysis is done in relation to the realities pertaining in the society at the time of the study. The discussion in this chapter is based on the case study conducted in Punena Parish in Bwungatira sub-county, Gulu district.

#### **3.2 The Role of Folktales in settling domestic conflict**

Considering the importance of the family in the development of any community, it is imperative that the survival and well-being of a people through the transmissions of core values should start in the family. No cultural instrument can achieve this better and faster than the people's folktales. It is my argument in this thesis that the informal education of Acoli children and family members on peace must begin right in the home with the parents and other relations playing an active role in introducing folktales to the young ones as early as possible and using it for the purpose of moral instruction, dispensation of justice and conflict resolution as well.

Most stories used to educate and entertain younger children and adults are carefully selected. Majority of stories are didactic most particularly those about the home situation and farm are always preferable because of the core values such as love, courage, honesty, loyalty, hard work, tolerance and forgiveness. Such stories abound in every society in Acoli community.

Folktales have been and continue to be used as a vital tool of expressing collective concerns. Acoli folktale as a narrative is a living reality and a powerful social force that cannot be underplayed despite the graphic 'invasion' and the influence of western ways. Folktales and oral literature as a whole has remained a vigorous oral form. First, because it is part and parcel of the people's culture. Secondly it is one of the most viable and productive means of artistic and creative expression in any predominantly non-literate society such as the Acoli.

Folktale is a representation of culture and tradition. It reflects the moral values of a particular society. It has strong message of ethics and values because they are with lucid and simple explanations. Folktale produce a feeling and a strong sentiment towards culture and unity. It could also be an effective moral education that is devoid of any religious or spiritual sentiment. In this

regard, folktales play a role of uniting people and creating awareness on what is right and wrong in the particular society.

In the present day, human values and social norms are deteriorating faster than ever. It would be a better approach to education if folktale is made an integrated part of early school subjects and used in a family because it provides a greater and deeper insight to life and living to the young generation. Most folktales presented to children and adults in the family are carefully selected to suite the purpose.

Folktales help in showing how society view itself and also convey their notions of justice, rights and social obligations of its citizens. For example laziness, greed, theft and selfishness are therefore portrayed as negatively as possible to castigate the undesirable vice in the society. The Acoli people believe that peace is a situation in which there is no violence in a family, community or even a country. It's therefore important to use the traditional oral forms to inculcate in the family people the acceptable code of behaviours that will bring peace in the community.

For instance the folktale "**The hunter and his two wives**" presented in appendix (IV) portrays the Acoli ideologies and practices which is a social construct. The folktale gives an account of a man who had two wives. The elder is Olwit's daughter and the co-wife was Akuri's (Dove) daughter. The man was a great hunter and wherever he comes back from hunting, he would go straight to the house of the younger wife Akuri. There he would apportion the meat leaving the lean part for Akuri while the bones are mixed with offals and sent to Olwit's daughter. Olwit the eldest wife is considerate would accept her share saying it would help to feed her children. Wherever he goes hunting there is always a life threatening down pour that comes. When the rain is about to fall and their husband's life is in danger, Akuri would come out of her house and begins to sing; the rain would increase in fierceness with strong wind almost blowing away houses. Then Olwit would stand at her door way and sing. Then the rain would clear away as if it had not threatened. The hunter on reaching home would head to Akuri's house and apportion the meat as usual oblivious of who saved his life. That way of life continued for long until one day when Olwit had gone for a visit, rain caught up with the hunter and he narrowly missed death. His uncle who saw that the hunter had not gone out to the bush came to visit him and advised him not to take side without prove. That is when things change in the life of the two wives.

The folktale is a manifestation of Acoli gender relation in a family. A critical analysis of such folktale depicts that most domestic violence and practices can be manifested and mediated through traditional oral narratives, because it is the most popular form in which the Acoli people identified with. In the same vein, the folktale act as a means in which oral performance such as folktale is involved in the process of gender power relations and conflict resolution in a family among the Acoli.

The rationale for the choice of folktale in resolving domestic conflict is due to its stable nature. Folktales remain stable in form once composed. It only changes its application to different situations and realities. The egalitarian nature of Acoli society makes it relevant in settling family issues. In Acoli society, decision making concerning the family were reached through negotiations and concensus by elders and closely related people like the uncles. The general social structure is highly decentralised with no political structure.

The manifestation of gender bias in the folktale clearly indicates that polygamy is a serious cause of women's oppression and injustices in a patriarchal society like the Acoli. Polygamous marriage is presented as one of the key issues that violate women's rights and breached conflicts. In these aspects therefore, folktale mediates conflict by creating awareness to the societal members to eliminate cultural practices that are obsolete.

Among the Acoli, polygamous marriage is practice mostly in rural areas among the low educated people. The man in question is presented as the hunter. It is obvious that most of the people who practice polygamy are illiterate and ignorant about women's rights. The eldest wife is presented as the worst suffering person in the family due to the husband's neglect. Women are enslaved because they await their master's decisions on their behalf. In this case folktale is used to advocate for women's rights and emancipation. The folktale presented also castigates over domination of men and hails women's emancipation in the society.

In Acoli culture, social norms would accept a man who married a barren woman to marry another wife. However in such a situation inequality has always been the main cause of disagreement in a family because it is extremely difficult for a man to share his love equally between the two wives. In this regard, folktale has been used to caution the polygamous men to avoid causing inequality in a family.

Equally important is the fact that among the Acoli, too much pride is considered bad because it would result into conflict. Individuals or people living in the same family should observe and

respect the rights and dignity of others. Social norms do not permit backward behaviours that would tantamount to conflicts because everyone deserves the right to peaceful living. The folktale exemplified satirises too much pride and hails humility in a family.

The folktale presented also encourage the family members, especially the man, to be fair and just in the decisions taken to avoid conflicts more so in a situation where polygamy exists. The man is advised to treat his wives equally in order to overcome disaster that would befall his family and perhaps his life in the wilderness. Since a hunter is exposed to many risks during his hunting expedition. Hence it's important to keep the women happy.

It is worth noting that the folktale also emphasize the importance of being tolerant as the best way to overcome a bad situation. The eldest wife persevered until the end when she was rewarded and accorded her due. In real life most polygamous men often abandon their eldest wives in preference to the younger. The folktale directs married men towards respect for the position of seniority. Furthermore, too much pride for favours is condemned. Unless couples realise the need to respect one's dignity and tolerance to each other, no peace shall be attained in families. Apart from castigating pride and encouraging tolerance, the folktale also cautions individuals that favour is not permanent hence no one should take any good moment as a means to manipulate the marginalized or disadvantaged.

Furthermore, polygamy is presented as a source of conflict in a family. In most Acoli families the struggle between two wives in a polygamous marriage is characterised by jealousy, on the other hand, the struggle for the man's love is fought with physical violence and sometimes witchcraft might be used in order for one to manipulate the man's love. However, this folktale shows that perseverance and patience always wins. No individual shall perish if perseverance is for the right course because the truth will always be revealed.

Another folktale that shows how conflict can be resolved in a peaceful way is "**The hunter and his son**" in appendix V. The above tale gives an account of a famous hunter who went on the hunting expedition with his only son Ludok with the intention that one day he will become popular like him. They made a great kill. Unfortunately it rained so heavily that they could hardly smoke the meat and it became too cold in the bush, so the hunter sent his son on an errand to go and fetch some embers little knowing that it was the teeth of a wild lion. On reaching the place, Ludok the son of the hunter beat the teeth of a lion thinking that it was the glowing embers and it sparks off the conflict between him and the wild lion. Ludok pleaded with the lion until he

accepted to move with him upto where the meat was. When they were approaching the place where the meat was gathered, the father of Ludok took off in terrorfor his dear life. On the other hand when the lion saw the meat he was enticedby the plentiful of meat that made LSudok to finally escape.

The Acoli society as expressed in their folktale “**The hunter and his son**” in appendix (V) is patriarchal in nature, this is evidenced in a situation where by inheritance is from father to son not mother to child. The folktale exemplified amply portrays how inheritance is patriarchalin Acoli society. This is so because men are considered undisputed heads of families in addition to being protectors and providers in a family. It is believed that men are naturally strong that is why they are considered protector and given authority to guard the homes hence women have to accord them due respect.

Besides the manifestation of Acoli society as patriarchal in nature, the folktale directs individuals to be alert and security conscious to avoid conflict. In traditional Acoli society, hunting is done on communal basis, no one is suppose to go huntingalone due to the risks associated with the wilderness. In this regard, the folktale guides individuals towards the sense of responsibility especially when going on hunting expiditions and sending a child on an errand.

Additionally, the folktale presented also depicts that conflicts can be resolved by surrendering what one has to compensate for the damage or pain inflicted on another person. The victims manage to survive death from the merciless Ogre or Lion because they surrendered the meat in preference to save their lives. The oral folktale is therefore a call for alternative sense of conflict resolutions. One should be flexible to solve any dangerous situation in life.

Furthermore, Acoli people believe that good kill or plentiful harvest is always omminious, he who kills large number of animals should always move in the company of others to avoid problems. The folktale depicts that too much of something is always bad and team work is encouraged.

Circumstantial evidence in the story shows that there is a call for one to be flexible and brave when confronted with a difficult situation in real life. Betrayal should be avoided, the hunter betrayed his son by running away though he was the one who sent him on an errand. The Acolipeople are adepted to negotiations; No conflict cannot be solved through discussion and negotiations because people in the same family should be in harmony. The power of negotiation

made the hunter's son to survive death from the merciless ogre and he was able to alert his father on the impending danger.

Apart from imparting core values like tolerance and power of negotiations over strength in the family members, folktales in some instances is used to caution individuals to always be careful when sending a child on an errand. The father of the boy could have realized that it was not a glowing ember but the teeth of Lion. The folktale directs parents towards the sense of responsibility at family level and outside to avoid conflict.

The folktale "**The hunter and his son**" in appendix V also guide individuals to alternative source of conflict resolution like surrendering what one has to compensate for the damage or pain inflicted on individuals. It is through the huge meat left that the father and the son survived death from the merciless Lion. Without which the hunter would have lost both his son and the meat. This means that something hard to earn can be spared to save one's life. The abundant meat could have cost one of the two the dear life.

The tale also guides people to admit defeat and mistake made. The boy was assertive to the Lion so much that the culprit offended was able to accept to move up to where the father was. On seeing the meat, the attention was diverted hence giving ample chance for escapism and eventually the conflict was over. All these were successful because of the tolerance and humility of the boy who admitted his fault. All in all, the folktale is a call for one to accept responsibility and be humble if conflict is to be settled amicably.

The Acoli community members also try as much as possible to detach themselves from deception and disunity among the family members. They did this through folktales that are always told so that they do not deceive either their parents, friends and more so their in-laws when they get married. Thus the story of "**Hare and Bread**" (**Apwoyo ki Kwon**), presented in appendix II indicates how Hare had much curiosity to eat bread to the extent that he mobilised different animals to fight for him and he ended up being killed. The plot to kill his counter parts turned to be his death hence it's a call for people living in the same community and family to have love for each other.

Laziness causes a lot of conflicts in most families in Acoli community as realized from the narration of one folktale by a respondent. A person was taught to be hard working and take up the responsibilities effectively, for example in the story "**Hare and Bread**". Bread takes the responsibility to visit his mother in law with the fattest he-goat as a sign of respect

and appreciation to his mother-in-law whereas Hare takes advantage of his laziness to remove the goat by force. Such acts are considered bad and highly condemned in Acoli society.

Jealousy caused a lot of controversies among family members and these in most cases resulted into hatred and even death which is the epitome of conflicts. According to one respondent, the youth should be warned against this because as future leaders, it is important for them to observe dignity and respect for each other. These were also meant to teach them to appreciate themselves and what they already had. Through continuous reminder by means of folktale narration, the youth are warned from behaviors that result into conflicts. An example to illustrate the above is the tale “**Hare and Bread**” where Hare became so jealous that he started to plot against Bread’s life. When an opportunity presented itself he cunningly persuaded many animals to a wrestling match where Tortoise killed Bread innocently for his he-goat. The plot to kill Bread turned to be Mr Hare’s death after he fails to fulfil his promise to Tortoise. He ended up dying in water. This story strongly dissuades the youth from deception, Laziness, greed and jealousy.

Acoli society also values folktales as important in giving a firm foundation to certain beliefs and conceptions which helps to impose these beliefs and conceptions on the other members of the family and society. Acoli folktales due to their content which may express particular beliefs, can effectively be used to enhance a culture of peaceful existence just as it can also be used to contest conflict and thereby generate alternative conflict resolutions. For instance, most Acoli families are headed by men if such ideologies and beliefs are inculcated in the young in the family there would be no conflicts because each member knows the position and the responsibilities held in the family.

Besides the above, another outstanding function of folktale in resolving domestic conflicts in a family is entertainment. The aesthetic and dramatic qualities of Acoli folktales make it quite entertaining given the fact that it is most often accompanied by chorus and its performance being a creative collective activity. This makes it a viable medium of creating peace, unity and cultural perceptions in family members because in the process of being entertained the people are more prone to take the inherent messages that will encourage peaceful existence.

Apart from entertainment, folktale is also didactic. It is used to inculcate into the young citizenry of particular family members the cultural values that it upholds peace perceptions inclusive. It is also used to correct members of the society who violate the accepted social norms of the people. This is so because the purpose of folktale is to preserve and secure the cultural values, wisdom



and knowledge. For instance in appendix VI the tale “**Akello and her Mother**”. The story gives an account of how a certain woman and the daughter narrowly escaped death because of theft. This kind of story is told so that the negative vices like theft, laziness, pride, dishonesty and deception is addressed.

Folktales are told to educate children cultural values of the family as well as giving them motivation and a sense of wellbeing in the context of their cultural norms and acceptable code of behaviours. In stories where small animals seem to beat the odds and overcome bigger ones both physically and mentally the children learn the important lesson that anybody is able to achieve great things in society no matter how small, different or inexperienced they may be. This is possible due to the fact that folktales narrated to the children equip them with knowledge and life skills that enable them solve problems that they might encounter in life. A case in point is the folktale in appendix vii “**Hare and Bread**” the story is told in a family to dissuade young people from greed and deception which are considered causes of conflict among people.

Some folktales like the tale of the “**Goat, Serval, Guneafowl and Leopard**” in Appendix vii portray animals gathering and discussing issues which affect them as a group with arguments and discussion used to highlight democratic process and the importance of unity and agreement in society. Through this folktale, people are brought together to discuss issues that affect their wellbeing in the community hence fostering peace and tranquility in a particular society. The spirit of togetherness gives avenue for negotiation and thus peaceful resolution of any negative situation. The tale “**Hare during season of white ants**” also gives encouragement to people to negotiate in order to resolve conflicts amicably.

According to Acoli traditional culture, folktales are used to educationally empower the children of the global community or village through their folktale to see life in a panorama. This helps every child to know every event that takes place around. Most folktales embody the hopes and aspirations of the majority of people in the society and are used to transmit and preserve particular cultural values of the group. For purpose of solidarity, identity and peaceful existence. For instance, The tale “**The girl who killed her father’s cock**” in appendix (I) gives an account of the girl who killed her father’s cock and denied having done so. The father made an attempt to investigate to find the culprit by performing a lot casting ritual which later enabled him identify the culprit. He therefore, demanded that the girl should die because she refused to tell the truth. He enclosed the girl in the water and left her to die, Good enough her lover was observing

everything from the tree and rescued the girl and took her for a wife. Thus, she survived death. After sometime, the father was hit with famine and went to visit the girl so that he could get some food; the daughter welcomed him warmly but later revenged on him by putting embers on the millet she gave to him. On his way home, he met some people who told him there was fire in the basket he was carrying. He refused to take their advice and when he reached home, he eventually burnt to death.

The above story satirises the vice of greed, and addresses the issue of disobedience where by those with respect are rewarded and those who are disobedient are punished in one way or another for example the girl who killed the father's cock is made to sing and drown in water because she refused to tell the father the truth. The Acoli people discourage the young/youth from telling lies. The girl nearly died if it were not for her lover. Thus through these folktales respect, obedience and being truthful are imparted into the lives of the youth which encourage peaceful living.

Obedience is very important among the Acoli people. The youth have to show respect to the elderly and do as told. This however does not mean that the elders should be disrespectful, they too observed this. Those who were disobedient were usually punished publicly as the others watch such that it acted as a lesson to them. This public punishment tends to discourage most people who do contrary to the norms of the society. The story further teaches the youth to act responsibly to avoid being embarrassed in public.

Furthermore, denial is presented as another cause of individual conflict. The tale exemplified clearly indicates that, the conflict escalated because the culprit denied having killed the father's cock, and the father too refuses to admit that there were embers in the basket. This deliberate choice to ignore and deny to admit the father's question worsens the annoyance so much that he continues to investigate and demanded for a lot casting ritual which later made the culprit to suffer. The folktale therefore rebukes the vice of denial and directs individual to admit mistakes for the wrong done. Our connection to our reality is strengthened when we align our thoughts, words and actions with truth and have courage act with sincerity and honesty. This is the act of letting go of our will and honoring the divine will instead of our own wishes. (Exploring values, rules and principles, 2009:45).

Anger is a natural emotion; individual must realize that while anger is acceptable, too much manifestations of it in the family are unacceptable. When a person feels betrayed as in the

perception in the above story, they want to lash out at the objects and persons who are responsible for the betrayal. In Acoli society too much anger is condemned. This is so because when one acts out of anger, he ends up committing an abnormal action which might result into suffering. This tale serves to dissuade the Acoli from too much anger.

The folktale **the girl who killed her father's cock** exemplified in appendix (I) is a depiction that sometimes anger often accompanies perceptions or perhaps more accurately, misperceptions. The man, in fact, saw the daughter drowning in water. The assumption that the girl had misbehaved is valid, as with so many situations. However, there is a tendency to be presumptuous, which often leads to negative consequences. The man on seeing the girl drowning decided just to enclose all the entrance that would give her avenue for escapement. In this case the folktale directs individual towards alternative means of conflict resolution that is non violence because no one should take the law in his hand to pass death penalty on each other no matter what the situation may be.

The folktale is very potent in resolving both inter-personal and domestic conflicts. The individual is taught to stop, think and consider the consequences of his actions. Most folktales used in Acoli society reflect the social order in a given historical period. They symbolize the needs, goals and concerns of the people by revealing the cultural values, social mores and group norms of the people that should be respected. The father should have sought alternative punishment rather than leaving the girl to drown in water. The tale is a call for one to give punishment which is commensurate to the gravity of the offence.

Apart from warning individual to reason before acting, passing death penalty is seen as bad in Acoli society. No individual has authority to kill each other regardless of how serious the offence may be. The father's determination to perform the lot casting ritual to identify the killer of his cock is actually the moral deliberations on the side of the story. However, when he fenced the girl in the pool of water, the intention is clear that she was meant to die. Hence such moral behavior is seen as an abomination to the whole society. They believe that when a person dies there is no room for reforms justify the fact that killing a person for the mistake made is bad because it violates one's rights to life as well as God's plans for mankind.

In the tale "**the girl who killed her father's cock**" presented in Appendix (I), the plan of performing the lot casting rituals was a reasonably strategy that was predicated on trust and honor to administer justice by the girl's father. Each one would receive a turn. The order was

inconsequential because in the final analysis they both would have the culprit spotted. However, the father's action is seen in effect as bad because of his failure to forgive the girl hence leading to revenge towards the end and his sequential death. The folktale is therefore a call for individual to forgive to avoid inter-personal conflict. The Acoli people believe that conflict is inevitable and cannot be avoided. Where conflict arises it has to be resolved amicably, by either negotiation or forgiveness. This process re-unites the conflicting parties and restores peace.

The theme of betrayal is presented as the main cause of domestic conflicts. In both the tale of the girl who killed her father's cock in appendix (I) and the tale of Hare and Bread in appendix (II), betrayal is highlighted as the source of conflicts in the stories. For example one of the girls betrayed the father by denying the fact that she killed the cock. Likewise in appendix (II), Hare betrayed Tortoise by not fulfilling his promise to surrender the goat after he accomplished the given task. All the actions of both the girl and the Hare shows untrust –worthiness of individuals that results into conflicts. Hence individual should avoid conflict by being honest and just in all the decisions taken. The traditional Acoli value honesty, he who does not tell the truth always create suspicion which might results into conflict. These folktales direct people to always be honest in order to live in harmony.

Most folktales consist of mainly traditional oral narratives which include legends proverbs and stories which belong to a particular social group. The stories convey moral as well as historical issues which affect everybody in the family and the community, hence nobody should assume that folk stories are pastimes /outdated for old people and infants to while away with time. Most families used folktales as a means of bringing all the family members together especially in the evening during supper time.

The use of folktales permits people to express emotions in a socially approved manner that would be inappropriate in any other form. The acceptance of popular lingo and non-standard expression is common place and actually enriches folktales. People can engage in projective fantasy by creating tales that contain realistic themes using symbolism and metaphoric projections on both the unconscious and conscious levels, to avoid direct confrontation for the mistake made. Most parents and elders deploy folktales to address and correct a wrong doer in a family.

The traditional folktale narration begins with the timeless phrase "once upon a time". It happened in the past in a nameless land. The vagueness in terms of time and place allows the

child to associate the setting with his or her experiential world of reality and fantasy. The use of folktales in most cases empowers the children and adults with an intellectual skill to reason critically and logically because it involved creativity in which the application might cover broad areas of life. Since the family is the foundation of any good society, it is important that the moral inculcation and peace message be given in the homes using the people's folktales and other relevant oral forms.

In conclusion, we should take cognizance of the significant position and role that folktales play in predominantly non-literate society like the Acoli. A critical study of Acoli folktales is bound to reveal the people's feelings, way of life and reality. This knowledge is very crucial in understanding and addressing any problem in a particular society. The study is conducted with reference to how Acoli folktales mediate and intervenes in domestic conflict resolution processes in Acoli society.

### **3.3 The Role of proverbs in settling domestic conflicts.**

Proverbs are among the most cherished rhetorical expressions in the human societies. In the context of Acoli society, proverbs remain the most ready tools for thinking and communicating not only because of their being a way of life in Acoli culture but also as part and parcel of human life. The proverb in the matrix remains a documentation of the lives of the people at a particular time and like other oral forms, records the history, experiences, trauma and tension of the society at every stage of its origin.

The Acoli proverbs have been instrumental in passing peace messages. It is in the proverbs that the Acoli people castigate and corrected the family members in order to live in harmony with members in the community. It is through proverbs that the younger children receive wise instructions that protect them from engaging into actions that would cause conflict. For instance the proverb "**It pe kato wic;** ( The ear is not higher than the head). The proverb means a subordinate should not behave in away which shows they are claiming to be greater than their superior. Some proverbs have been enacted in showing the need to respect those in authority. The above proverb also directs individual to be loyal and humble to those in authority for instance home is home because of its laws. In addition, people have to work together for the home to be a better place to live. Collective efforts are legitimate and fruitful to every individual, families, and the entire nation. Rebellions will only sabotage the progress and community development.

Furthermore proverbs told to the family children at fire place enables the family members to perceive the words of understanding and knowledge from elders that guide each one on the norms of the family and the society as well. Some traditional proverbs also castigate too much pride and contemptuousness because it is considered to be the cause of conflict in the family. For example **Langala ramo boo ki toyo**. (A contemptuous person chews the raw dwey green vegetables). Contemptuous people often find themselves in a situation where they have to resort to what they usually hold in contempt. The proverb is therefore used to rebuke those individual who are too proud and contemptuous to avoid causing troubles to themselves and other family members.

Related to pride is the Acoli proverb **Olam mamit pe cek wang aryo (kiryo)**. (Sweet figs never yield twice). Opportunity never knocks twice. The proverb is used to emphasize the importance of making good use of good situation in life because no one can predict the future. It's advisable to utilise the chance profitably.

Contrary to contemptuousness and pride, Acoli proverbs have also been instrumental in satirising cowardice and shyness in individual. The proverb **Lewic miyo (weko) icamo awola** (shyness will make you eat poison) is use in situations where assertiveness is required in order to prevent a bad thing that might happen. The individual is encouraged to speak up their mind where it's due to avoid conflict that might befall them in life.

By nature proverbs are witty, less verbose, make one think deeply and act wisely. It is in this light that the study confirms that Acoli proverb is effective in conflict resolution because it enables one to communicate effectively and enjoy good human relationships. As one listens he will learn and receive knowledge that guards the individual from undesirable behaviours.

Proverbs are indispensable in conflict resolution and crisis management. As an oratory and linguistic tool, proverbs are applied to conflict situation. They can function as ice breakers in relieving tension. It can also be use as therapeutic tools in facilitating healing and in promoting introspection which brings about change in promotion of interpersonal communication in a family and the community at large. For instance the Acoli says “ **Ryeko pe pa ngat acel** (wisdom is not the monopoly of an individual). A leader should be open and accept advice even when he is an expert. He should be willing to accept advice from his family members because no one is perfect. The Acoli people view leadership as collective responsibilities, this is due to the

egalitarian nature of its society. The proverb is often used to caution leaders most particularly those in authority that too much of something is always bad especially in family management.

The Acoli people also use proverbs in judging, counseling, warning and encouraging a person. It is a known fact among the Acoli that if peace is to reign, there must be management of crisis and reconciliation which would not be of value to one party in a dispute but to all parties involved. Proverbs are rhetorical strategies employed by various families in expressing their experiences in a condensed manner. As forms of figurative communication with didactic functions in studied conversation, proverbs are found to possess evidence of peace and reconciliation. It can serve as a linguistic tool for conflict management in most families. For example “**lawiny pe kimoyo ideykal**” (don’t spread your dirty linean in the compound), this proverb means that some secret should not be revealed in public.

Proverbs more than any other oral form, outline a rule of conduct. They state what should or should not be done and lay conditions for actions and attitudes. Proverbs also serve as social charters condemning some practices while recommending others. They often embody a moral precept or a rule of conduct in pursuance of the objective set. All members will be guided to live according to the acceptable norms of the family and the community. For instance the Acoli proverb; **Ngat ma okwero pwoy cito kicet ka maro**, (A deviant person will enter the house of his mother- in - law with feaces on his clothes). The proverb literary means people will no longer advise the person who always refuse to take notice of what they are told. Disrespect to societal norms usually results into shame on an individual hence poor relationship. It is an appeal for deviant person to comply with the acceptable code of behavior to avoid problem.

Applying proverbs to solve social domestic problems is most desirable because it is short, witty, ironic and metaphorical in their formation. They are often more employed as a rhetorical device to increase the clarity and pragmatic effect of the speaker’s communicative intention. They are agent of vitality in the realm of verbal discourse. Proverbs are also used to communicate the truth that may be abstract and difficult to grasp as they usually dramatise and configure the bear truth which become so substantial that they stimulate imagination and challenge our understanding of situations. For instance “**Yoo aryoo oroco lalur** (Two paths confuses a hyena) one can not attend or serve two masters at the same time. This proverb teaches people that in life one person cannot accomplish two goals at once because it might turn out to be a total failure and wasted of time. It is advisable to focus on only one item at ago and the rest later. Related to that is the Acoli

proverb **Yat pe ki ito kijange** (A tree is not climbed from its branches) the implied meaning is that success should be achieved through the right procedure.

Proverbs have been and will always be timeless. The variety and numbers of proverbs and proverbial phrases is boundless no matter how old people are, what country they come from, proverbs are part of their heritage. To the way of thinking of all proverb users, they comprise a good portion of common sense, experience, wisdom and above all truth. An example is the proverb **Nyek meni pe meni** (Your step mother is not your mother) the proverb means that somebody who is not in harmony with your relatives or friends may not treat you well. It is advisable to be careful with people who hate you in a family because if you are not careful the situation may be worse than before. Most people have lost their life because of people who pretend to be friendly yet they are old long term enemies.

The Acoli community used proverbs as a guide to resolve life's problems. This can be effective in solving domestic conflicts. For example the Acoli says; **ojuk kwere cito ki cet iot pa maro ne** (a deviant person will land into problem) the proverb summarizes a situation. It is a consolation in difficulties large and small and a guide when a choice is made. It expresses a morality suited to the common man to live in harmony.

Furthermore, Acoli proverbs have a didactic function in keeping the family members in harmony. By using proverbs, the elders would wish to teach people and give them some advice which helps in difficult situations and show people the most important things and proper way in life. A case in point is the proverb "**otwong wile**" (The guard container exchange with others) the literary meaning related to peace is that "do to others as you want them to do to you." Most of the proverbs having didactic function originated from the bible. For instance "seek and you shall find" (Math 7:7) "Do as you want be done to you" (Luke 6: 31) It's their didactic functions which makes them very useful in settling domestic conflict and community development.

Proverbs are tools by which means we can discredit or mock someone or criticize someone or a situation. Using politeness, in a short pithy sentence which enables us to hide our own thoughts and say something we could not dare to say in direct manner. For example the Acoli says "**Malakwang ka wac ki liyo**" (something bad should be condemned) This is done to warn and correct a wrong doer in a family so that peace can prevail. Besides the proverb also emphasizes the importance of immediate reward.



In addition to that, the proverb **‘Dyel ma lapele tur ibad dero;** (A naughty goat is crippled at the granary stand) Meaning the person who does not take notice of any advice will soon find themselves in problems because of their bad behaviour. The proverb implies that to be peaceful, people must be humble, because people hate associating with aggressive characters. Good behaviour is encouraged and violations of social norms always leads to suffering.

Closely related to the foregoing proverbs is the Acoli proverb; **Lapyelo iteny yoo nyebbe.** (The one who defecates at the path way will continue to do so). Meaning a secret wrong doer will continue offending people until they are caught in the very act, like in the proverbs previously discussed. This proverb castigates the vice of repeated crime that disrupt peaceful settlement and harmony. It is used to caution individuals to reform from such acts or else they will find themselves in a very dangerous situation.

The Acoli believe that conflict situations have to be managed before they degenerate to the point where they cause family instability. Throwing light on the social atmosphere when conflict lingers, the Acoli says **“cet gwok ki nguko ma pud lyet”**. The word is compelling most particularly to the conflicting parties to have problem resolve before it escalates to violence.

There are other proverbs that emphasized the fact that conflict, though a fundamental social process needs to be nipped at an early stage. The Acoli say **“Gin marii dako gweng”** ;( what is kept or delayed too long will become a stone.) Delaying or keeping something too long will make it fail or get spoil. Since peace building is an action taken at the end of conflict to consolidate peace and prevent recurrence of conflict, the Acoli used this proverb to show that some situations call for immediate action to resolved conflict. The proverb alludes to the saying ‘justice delayed, justice denied’. When prompt action is taken towards a particular problem; feature risk and loss are avoided.

In the precolonial Acoli society, right through the colonial period, the male was regarded as the undisputed head of the family. The Acoli have a saying which states thus: **“dako pe loyo gang ento gang pe twero bedo labongo dako”** that is to say a woman cannot head or rule over a home but a home cannot exist as a home without a woman. A woman’s role in the home is recognized as equally important in comparative terms to that of the man. Both the man and the woman have distinctive labour and social roles and duties within and outside the family. A wide spread believe among the Acoli that a female has to be under a male leadership seems to have persisted from the pre-colonial period to present times, although in some isolated cases this

widely accepted belief is now being challenged . The proverb above depict that domestic issues can be resolved through being submissive to those in authority of the family.

In the Acoli society, most families used proverbs for passing moral values such as instilling discipline, reconciliation, love and mutual understanding, corrective purposes, encouragement and as precaution to the youth. All these are done so that peaceful living can prevail in the family and the community at large. Most traditional proverbs are targeted to impart good morals so that a child can grow while knowing the right code of behavior expected by the society. For instance the proverb “; **Ali myero ki kwateng**; (Criminality is suitable for the kite). This proverb means it is only kite that would get away with own crime doing, but a person will never escape the consequences of his/her actions/wrong doing. Peaceful existence is encouraged; each person can contribute to peacebuilding in the society because peace begins with an individual through learning to think, behave and communicate peacefully. The emerging perspective is that there is no problem that can't be resolved through negotiations. One need to communicate effectively with each other to resolve a situation peacefully. The proverb also directs people to avoid behaviours that results into conflict because all the wrong code of conduct will lead to conflicts.

In addition to the above proverb, there is a call for one to be patient in investigating matter if the problem is to be resolved amicably. For example the Acoli proverb “**Nino me neko omero pe nino me culu kwoo**” (The day your brother is killed is not the day to revenge), this proverb means that nobody should involve in retaliation of mistake done before finding out the validity of what took place no matter how serious an offence may be. It is important to understand the exact cause and who the culprit is before doing something destructive.

Similar to that, the power of proverbs in conflict resolution and peace building is also shown in the way they foster a spirit of tolerance among people. The Acoli says, **Bedo motowekko nyok miyo**”(Patience made the he goat fatty.)The literary meaning is that success is often the fruit of patience and tolerance. The Acoli believe that success is often a result of patience and tolerance. The belief that good things always come after great deal of tolerance is true because the famous Acoli proverb **Kuru-kuru oweko kom Lalu abac-abac** (doing things in a rush made the skin of hyena spotted)the proverb confirm the assertion that peace and harmony can only prevails when one handles the situation with much care and patience while guarding its escalation into violence. Furthermore, the Acoli proverb “**itoo pe duny nono**” is often used to mean there is no smoke without fire. It is meant to alert people from the pending danger since all allegations have

foundation. The Acoli people believed that extra care should be taken on hearing any kind of danger in the family and the community so that problems can easily be resolved.

Besides being alert to the surrounding, most proverbs used in the home situation emphasize the important of team work so that domestic conflict can be overcome. For example the proverb **“kulu pong ki jange”** (A river is flooded by its tributaries). Meaning success is made up by small things that together will attribute to the success. An individual is never strong enough to withstand forces in life hence there is need to be in good terms with your neighbours or family members. This proverb also implies that antagonism and hatred block understanding and progress in the family and community. To bring peace and harmony people must stop having differences. This proverb also encourages team spirit since no one can live without the help of each other. It's important for people to stay in harmony.

In addition, people have to work together for the family to be successful as seen through the proverb below **“Agulu pii cung ki laten”** (A water pot stands upright because of the stand) . You need support of one kind in order to succeed. Those who lead are mandated to lead according to the dictates of the constitution as the guiding document whether family, community or at national level. In the same vein, no individual is seen to be above the family and the community. The set norms is essential in harmonizing the society.

Closely related to the foregoing proverb that speaks against violence is the Acoli proverb which states that **“Gang pa lakolo pe pong”** (The home of an aggressive person is never popular.) Disagreements can be solved by discussion through dialogue and people should strive to resolve the problems that befall them. The Acoli people are adept at negotiation. No dispute is so ingrained that talking and arriving at a compromised can not settle it. This is an imperative given the inevitability of conflict. The underlying message is that no matter how deep a conflict is the natural state of existence should be a peaceful one.

More on team spirit and togetherness is that a family can only be peaceful when people work together. For example the Acoli proverb **“Cing acel pe kwekote”** (A single hand can not open the vagina) this proverb is used in situations where a single person can not manage to solve a particular problem. It's a call for people to work together in order to succeed. It further stresses the need to live in harmony because collective effort are legitimate and fruitful for the good of the family.

Some traditional proverbs also dissuade jealousy and hatred in a home especially women who always like quarreling. Foreexample the proverb, **Dako nywal ki nyekke** (A woman's baby is delivered with the support of her co-wife). Co-wives are rivals who are full of hatred towards each other so much that they don't normally support each other. So it is a reminder that in life there may be a difficult situation in which there is only the person you hate that can give you help. Hence hatred should be avoided or controlled. The proverb presented does not imply that only co-wives hate each other but also the rest of members in the family. The Acoli people encourage egalitarian living because they believe that no one can live without the help of another for the entire life in this universe.

Another example of a proverb that talks about team spirit is the proverb **Cing acel pe yabu dero** (one hand cannot open a granary) the proverb is used to instill the spirit of unity among family members. The Acoli society is equalitarian in nature, most families enjoy working together so that success can be achieved. He who does not cooperate is advised to follow the foot step of the others. The proverb is used to dissuade disunity.

Some proverbs are used among the Acoli to give encouragement to the youth and the elders.

More on encouragement is the Acoli proverb **'lak tar miyo kinyero iwi lobo'** (to show off the whiteness of our teeth/ we laugh in spite of severe hardship) This proverb encourages the people about the hardship encountered during their journey from southern Sudan. The journey was full of hardship but despite that they were able to sit in the evening at the outdoor fire place-**"wang-oo"**, sharing conversations relating to the events of the day.

A parallel proverbial saying is **Wi lobo laloka** (this world is unpredictable) which warns the listeners that they must not make presumptions about any aspect of their lives in this unpredictable world. The Acoli therefore, emphasise caution and modesty in whatever they do or say. This cautionary attitude is expressed in the proverbial saying **Tong gweno oro, pe tooko ducu** (eggs laid during the dry season do not all hatch). Here warning is combined with caution or modesty. From a religious paradigm, we could also read the proverb as warning us to humble ourselves and not boast about expectations since we can't predict the future which is a prerogative of God.

Another precautionary proverb that the Acoli people used is the proverb **'olwango ma ming kiyiko ki lyel'** (A fly that does not listen follows the corpse to the grave), this proverb is used to dissuade laziness and disobedient to the norms of the family.

Some proverbs guide the family members to solve domestic issues well. For example, the proverb **“Perfect conscious will never create imperfect thoughts”** and **telling hell of your wife makes hell of your life**. These proverbs are meant to teach married people to keep marital secrets in order to avoid conflict in the family.

During the field research, the study discovered so many values passed through the use of proverbs, and these include; imparting moral values, consoling and guiding people, and reconciliation, identification purposes, instilling discipline, entertainment, encouragement, precautionary purposes and future reference of a particular moral value/codes. If we are to consider that conflicts should be resolved through instilling discipline, love and mutual understanding, the use of folktales to impart moral values rank the highest among the many functions provided.

On some occasions, a proverb is used to address gender conflict. For instance, for decades, and even during colonial period, the Acoli traditional society had special respect for the woman; - she was either left alone or taken as a war captive and given to a man as a wife. There was the common ideology that if one killed a woman in war he would not see the end of the battle before he himself was struck down in retribution for destroying a woman's life. Over the years this special protection that a woman had by the simple fact that she was born a female has been greatly eroded and undermined due to the changing political, social, economic realities.

Among the Acoli, women are generally considered physically weak and not socially equal to men since they can be priced in terms of money or cattle at marriage. It is therefore socially despicable for a man to put up a show of strength and injustice against a 'mere' woman. Social code of conduct would rather have a man physically confront a fellow male, if he thought he was worth his manhood. A man who goes against this social norm is despised and corrected in **“caro lok”** (proverb). Thus, proverbs in such cases act as a vehicle for addressing gender and domestic conflicts and for the socialization of the people into general and particular perceptions of life and reality. The Acoli society as expressed in their proverbs exemplified in this paragraph is patriarchal in nature. This is evidence in a situation whereby a man is the head of the family, descent is traced through the father and not the mother and inheritance is from father to son and not mother to child. In other words, descent and inheritance is patrilineal. Patriarchy has the added ramification of male dominance and female subordination in society. In addition to descent and inheritance being patrilineal, the Acoli proverb **“dako pe loyo gang”** (A woman can not

head a family), the proverb is used to castigate over domination of male in the family. Through this proverb, women are encouraged to be submissive to the male in order to avoid domestic conflict.

Even in her parental abode, a female is not always given prominence because of her potential for migration at marriage to a foreign clan. Her status and value in her parental abode is expressed in the widely known Acoli proverb below. **Akita pa Mon pe** (there is no worthlessness in a woman), the literary meaning of this proverb is that there is no reason for looking down upon a woman. She shouldn't be despised because all human beings are equal before God. Inequality always breeds conflict in the family. The other meaning of the proverb is sexually all women are the same' that is they share/have similar sexual organs which is what men want, that is a lame, blind or disabled women have the same sexual organs. This explains why women with disability have children most of whose fathers are abled bodied men.

In such instances, proverbs are not only deployed in the enhancement of patriarchy but also in the contestation of patriarchal ideologies and practices that are no longer fashionable in the contemporary society. This contestation has taken many forms. One of the ways has been by highlighting the plight of the females under the patriarchal system, thereby exposing the double standards and the unfairness of patriarchy as practiced in the society. Consider the following proverbs.

**“Anyirawai turu obiya”** (meaning girls are just like flowers of the grass don't last long though beautiful). Acoli believed that girls are so-journers in the homestead. Like the flowers of the spear grass they are impressive to look at but temporary in the home and of no lasting value. Hence, they are considered inferior to their male counter-part. And the opposite is, **“Awoke Okutu lango”** (meaning boys are Lango thorns). In the Acoli society, the thorny branches of the lango tree was used as a fence round the homestead for protection against intruders. It provided security and protection to those within the enclosure. The male were and are still considered the protectors and providers of security –be it social or economic. This is because a male can inherit and own property and for a female to feel socially secure she has to get married and it's therefore considered prestigious to give birth to male children.

### **3.4 Conclusion**

In the light of the above observations, it's apparent that some proverbs and folktales have been and will continue to be used as a viable medium of enhancement and manifestation of gender bias. In the case of the Acoli, the patriarchal culture seems to have been trans-historical; the use of these proverbs and folktales to some extent depict male domination as the main cause of mostdomestic conflict among the Acoli. However, there are also proverbs and folktales used to deescalate conflicts in Acoli society.

## **CHAPTER FOUR**

### **COMMUNITY PEACE BUILDING**

#### **4.1 Introduction**

This chapter presents the discussion on the related roles of the Acoli folktales and proverbs in settling community conflicts. Sample of Acoli proverbs and folktales was obtained from the community and deployed to enhance the thesis arguments.

Folktales and proverbs were a construct of the community and not individuals; hence they formed part of the Acoli culture and aided the community and the nation in living in harmony while maintaining justice. It is therefore the main thrust of this research to show the significant role that Acoli folktales and proverbs plays as existing forms of community peace building and how the oral materials intervene in the dispensation of justice and conflict resolution.

#### **4.2. The Role of Folktales in community peace building and conflict resolution.**

The Acoli ododo (folktale) is a generic taxonomy which covers the following sub-genres. Tales, legends, and even myths. There is no Acoli word for it because it is not narrated like the tales and legend. It is presented as a historical lesson for specific reason and thus not regarded as fiction. Acoli traditional culture is dynamic and Acoli oral genres are the living performances in which the performers and the audience actively participate. Thus their orality contributes to the maintainance of social norms either singly or through interaction with the performing arts, material culture, customs or religious believes.

In folktale theory, two main functions of the narrative genres are entertainment and education. In my view, the discussion of the role of the folktales and proverbs, the two functions could be seen as complementary rather than as separate and distinct from one another. For example the use of animal characters allows maximum exposition of human character without naming names. It would cause a lot of social disharmony if names were used since some members would identify their own weakness as those expose in the narratives and might put the narrator to task.

In the folktale narratives in which the dominant characters are human beings interacting alone or with animals, laughter and biting backlash of satire are absent. Instead human names are used and the corrections of human traits come in the form of warning. If you do as the characters in the narratives whatever befell them will also befall you. However, the composers protect themselves by using common and not those of individuals whose character traits are being



exposed. Among the Acoli the common names used are: Okeny, for male and Ayaa for female characters but names may vary according to the loci of the narrative.

The Acoli community cherish peaceful living and hard work hence they always strive to ensure that abnormal behaviour that is tantamount to conflict is avoided. This attempt is made through the invention of some etiological tales. The Acoli etiological tales are products of sound minds and they were invented by the traditional philosophers and moralist in response to persistent question from other members of the society who could not explain why their environment was as it was and why certain events occur with such consistency and yet for no apparent reasons.

As hunters, the Acoli knows what kind of animal the hyena is. He is greedy and a coward. These traits in his character are examples used to correct some human vices that cause conflict in the society. In **The Dog and the Hyena** for example, explains why hyena and the dog are permanent enemies. The dog was one cold and wet night warming him by the log fire left by some hunters. The hyena knowing that some hunters had been there, pass by and asked the dog what he was doing. The dog knowing very well the tragic flow in the hyena's character told him he was guarding the meat the hunters wanted to 'cure', he at once begged the dog to let him take some of the meat to which the dog agreed knowing the consequences. Naturally the hyena's hands were burnt and the dog burst out laughing. He was so loud in his laughter that his mouth got torn right up to the jaws.

The tale serves to explain three themes: greed, punishment for playing tricks on innocent people and the enmity between the dog and the hyena who are actually brothers. This tale has two moral lessons. Control your greed and playing tricks on others can backfire on the trickster. It is therefore an etiological tale with a clear moral and aesthetic value and hence not merely tag – ended. Furthermore, the tale depicts that deception is not good and the story is not merely offered to entertain but rather used to instill in the people the spirit of goodness and generosity which encourage peaceful living in the community.

Related to the above, the minds of the Acoli inventors of folktales were not primitive mind but logical and philosophical. These philosophers had common sense with the moral and retributive nature of the supernatural world seen through the power of 'jok' and its sacred world. They knew that if you did wrong to your fellow men you would be punished. Thus in the etiological tale '**Why the Owl walks at night only**', a composer wanted to explain the consequences of failure to honor an obligation and also to what happens to people who lie to cover their failures.

The Acoli society is governed by social norms codified in their orality what better form of enforcement than through a narrative. Thus the folktale about “**Why the Owl walks at night**” explains some human vices that should be corrected for people to live in harmony. The Hare, the traditional trickster had played a trick on the other animals and fled to a hole in the anthill. The Owl having big eyes was entrusted with the task of ensuring that the Hare does not escape while the other animals went to fetch digging tools. As soon as they left, Hare was up to his tricks again. He offered some white ants from the anthill to the unsuspecting Owl that greedily opened his mouth and Hare throw the white ants as well as red ants. While the Owl was fighting with the red ants, Hare escaped. When the other animals came back with their tools, the Owl reassured them that Hare was still inside the hole but within his heart he knew he had told a lie. This was soon found out and hence his condemnation to walk only at night due to the double shame of failure to do his duty and being a liar.

Among the Acoli, social failures, liars, tricksters, wizards, and deviants are often alienated from society. The folktale exemplified above castigates uncouth human behaviours which results in to conflict. One is expected to live according to the societal norms to avoid disharmony. In the rational world of man, the main concern is with the day today interactions between the various members of the community. The social norms are reinforced through codified morals which are best conveyed through orality such as folktales.

The main value of the Acoli folktales like that of the other genres is social control. Each society has axioms and laws to enforce them. At the national level, the constitution is the supreme instrument and there are departments of government to enforce them. Within this national level, there is a rural society which relies on the constitution and the traditional norms reinforced through oralities and proverbs. For example, if someone commits a minor offence such as being disrespectful to an elder he is not given corporal punishment but a suitable narrative was given the offended person in the cause of exchange of narratives in the evening. The offender will realize that the character traits and the moral lesson points to his/ her undesirable character which means that the oral narrative is targeting him or her and therefore warning him to correct the behavior. Through this method, the norms of the society were kept for fear of being alienated from the society. This genre therefore acted and still acts, in conjunction with modern laws as a form of social control and a means of keeping every one within the social order.

As noted earlier, through folktale performances all members of the society learn new narrative while the younger generation learn the art of rhetoric and the moral lesson appended to some of the narratives. Through the moral lessons, the meaning and social as well as the aesthetic value of each narrative are learned. Thus to know the outline of each story so that one can weave the different episodes together to form a narrative is not enough. You must know the meaning and the social as well as the aesthetic values. The exception to the rule are children whose interest is superficial and hence entertaining tales with clear moral lesson suffice their needs. For example, the trickster story where the Hare plays tricks on the other animals makes them laugh at how a small animal tricks bigger ones they also learn that they must not trick others since you are likely to get caught and punished like the animal in the narrative. The children are also warned from childhood that society expects everyone to live and work honestly for the good of the whole society.

In every society there is a character which plays the role of the boggy man. Among the Acoli, it is the Ogre (Obibi). In Acoli folktales the Ogre is a monster with a varying number of eyes between one and ten though none of the composers give an exact description of the monster, it is half man and half animal but never female. The Acoli call '**Obibi**' to mean monster that could be equated to the Greek Cyclops. The concern of the shapeless monster is the Acoli elders' desire to show power and awe that it creates in the listeners. The Ogre is symbolic of the size of one clan in relation to the other clans in Acoli land that could conflict with each other when provoked.

There are many other animals with human characteristics that the Acoli use. The two examples illustrate the two extremes in between the Hare and Ogre. There are those animals whose characteristics are more positive and therefore they represent the positive qualities that the society would like to see developed in the audience in the narrative session. In most cases the narrator regards the Tortoise as slow but sure of himself with a lot of wisdom. He is respected by those that come to consult him about some misfortune which might have befallen them. In this regard, the Tortoise symbolizes the wise (all knowing/diviner) that diplomatically solve problems. Consider the Folktale in Appendix VI.

The tale "**Akello and her Mother**" presented in appendix VI gives an account of a woman who went with the daughter to steal food from the Ogre's garden during a serious moment of famine. When asked where she always gets her food, she denied stealing from any source until one day when she was caught and made to stay with her daughter in the Ogre's home waiting to be killed.

Fortunately the leper came for water and when given, he plans to rescue the woman and her daughter.

The above tale teaches people to question their actions and not to rush to steal when there is famine. The tale also addressed the issue of theft showing that it is a bad practice that results in conflict among people in the society. It also addressed the vice of deception no matter what circumstances one might be going through in life, one should not despair and resort to stealing because it would violate with the code of behaviour acceptable in the society.

Among the Acoli, theft is considered an abomination to the society since it can lead to death of the culprit and create disharmony among the members. It is therefore socially despicable for a member, most particularly for a woman, to steal would be so bad. Social code of conduct would rather have a man caught stealing instead of a woman. Thus the folktale in such cases acts as a vehicle to castigate the vice of theft in the community. The folktale exemplified above not only reveal the fact that theft is bad but also point out the general and particular perception of life and reality among the Acoli that theft creates disharmony which disrupts peaceful living.

The moral lesson obtained from this folktale is far reaching that pride and prejudice should be avoided if peace should prevail. The tale depicts that judging a person by the appearance and the opinion one has on the person is bad. The leper who personifies the vulnerable or disadvantage is the one who saved the life of the girl and her mother from being eaten by the merciless Ogre. Besides, generosity is portrayed as individual act that can generate peaceful living and good human relations. It's out of the good will shown that the leper decided to help the woman and her daughter without which the two would have been killed.

Furthermore, the folktale "**Akello and her Mother**" teaches the community members to endure the hardship that might befall them in life. Every society has its strains and tensions be it political or social which may be imposed by inevitable limitation. When an individual can no longer air out his views and complains, he or she may recourse to oral narrative. The folktale cited above can also be narrated during a similar situation of hardship in human life to enlighten the community members not to embark on stealing as a means of problem solving instead should strive to work hard and seek alternative means of problem resolution.

Traditionally, disobedience and dishonesty are highly condemned among the Acoli people. The person who does not tell the truth and disobeys the community norms is alienated from the society. Akello's mother refused to disclose the true source of food to her husband until when she was caught by the Ogre that she realized that dishonesty and theft is bad. This folktale teaches people to think before they act because sometimes the results might be bad.

The folktale is also a call for one to forgive in case of any mistake. The Ogre's failure to forgive the woman led to his death. When there is a problem, people should seek other means that can create unity and restore peace. Negotiation is an alternative means of problem solving which enable one to express his view and seek forgiveness for the mistake made. This gives room for reconciliation between the conflicting parties.

The Ogre is presented as a rude, strong and unsympathetic creature whose authority is unquestionable. This representation is symbolic in that the size portrays his power and the fact that the Ogre is a great animal. People always equate the quality in the Ogre to that of a leader and any elderly person who should be respected by the people he leads.

The other story that talks about theft is the story of the four friends: **Goat, Serval, Guinefowl and Leopard** presented in Appendix VII. In this story, these animals were once great friends who would, work, feed and stay together. They knew no fear or hatred amongst them as it is today. One day when Leopard invited these friends to go and visit his mother in law. Out of jealousy, Leopard sneaked to Goat's house and stole the kids so that they could eat at the mother in law's place. Unfortunately, the Goat out of instinct or curiosity opened the luggage secretly and discovered that the wrapped luggage contained his kids. He went to the Leopard's den and took his cubs secretly and finally when they reached their destination the mother in law was instructed to cook what was brought without opening. She did as instructed not knowing that it was her grand children. The leopard on seeing that his own cubs were cooked became so furious that made the Serval to take off and he was closely followed by the Goat. The Guinefowl flew to the forest and from that day on, the four friends separated and became great enemies.

The story encourages members to be honest to each other. Dishonesty causes enmity because the same thing can happen in community and soil the good relationship that exist in our society. The folktale exemplified teaches us that true friendship is good. Betrayal should be avoided so

that peace can prevail in our community. In addition people should know that nobody has the monopoly of knowledge in the society.

Apart from theft, this tale also addressed the issue of betrayal whereby those who claim to be friendly should respect the dignity of each other. Mutual understanding is important. Individual offenders should practice negotiation other than revenge. When one feels betrayed, there is need to seek for a better forum to discuss and negotiate so that conflict is settled amicably. No matter how serious the offence might be the two parties should come together and discuss.

Furthermore, revenge is presented as bad. Through this folktale, the individual is called upon to seek alternative means of conflict resolution. In the above story, the four friends departed miserably because no one could listen to each other apart from running away. Hence revenge is presented as the climax of all the conflicts.

The folktale also cautioned members to be vigilant with the surrounding and the friendship that might turn out to be enemies when one is betrayed. In this regard, the folktale helps to alert the people to be always conscious of the surrounding and guard against the vice that is tantamount to disequilibrium in the society.

Besides alerting people to be security conscious, folktales from Acoli cultural perspective is also used as a means by which socio-cultural and philosophical thoughts underlying social values, issues, ethical and religion are transmitted across generation. Thus, the tale "Hare during season for white ants harvesting" (**Apwoyo ikare me menyo ngwen**), in Appendix (VIII) narrates the story of Mr. Hare who deliberately refuses to participate in the community work to prepare the anthill and disguises himself as god (jok) to scare all the animals he tricks. He moved around to different animals disguising himself as great creator to scare them so that he could collect their white ants. All was successfully done and he perfectly survived on his trickery.

The moral message obtained from the folktale is that laziness causes a lot of conflicts in community and families among the Acoli. A person was taught to be hardworking and take up their responsibilities effectively. For example one should work together with other members of the families and community. Team work is highly encouraged because in so doing individual

learn how to socialize and associate with other members of the community. All this is done to encourage peaceful living.

Besides giving an individual the courage to work hard, folktales constitute part of the wisdom of a nation that is to say having originated with man, they always guide individual thinking and aspiration. The folktale presented Hare as a lazy animal who survived on the basis of his trickery and cunningness to secure food. Thus folktale in such a case is used to reawaken our minds for critical thinking in real life situation.

From the ethical perspective, the Acoli community believes in hard work and cherish group work other than individual effort. Much as Hare survived on trickery and cunningness, the folktale directs people to be cooperative and develop team spirit for the success of the community. Team work brings people together and inculcate the sense of good moral among people living within the same locality.

Community peace building entails those initiatives that are adopted by the community in fostering peace, justice and harmony in the wake of conflict in human existence. Folktales have come handy in the promotion of inter-personal and community peace building in every society. Peace building attempts to encourage the development of the structural conditions, attitudes and modes of political behaviour that may permit peaceful, stable and ultimately prosperous social and economic development.

Fundamental Acoli conceptions of folktales relate to all aspects of human relations. Most families and Acoli community as a whole regard peace building activities as an action designed to contribute to ending or avoiding armed conflict in its wake or an attempt to prevent an anticipated conflict from starting. This is basically done to provide security to establish the socio-economic foundation of long-term peace to generate reconciliation, a healing of the wounds of rival and seek justice in the society.

Acoli folktales are symbolic and they impact more on the life of humans. In the oral folktales, there are rich indices of the quest for peace as well as events whose implications can give rise to peaceful coexistence and harmony in the community at both intra-personal and inter-personal level. It is through the folktales that the Acoli people rebuked and corrected each other in an attempt to live in harmony with each other and the environment. All this stems on the

understanding that conflict is inevitable and cannot be avoided. Where conflict arises it has to be resolved amicably by all means while avoiding its escalation to violence leading to loss of lives.

There are many Acoli folktales that have been formulated and composed to address the issues that concern conflicts and its resolution in the community to ensure that peace and tranquility exist. Consider the oral folktale presented in appendix (I) below.

The tale “The girl who killed her father’s cock” (**Nyako ma Oneko Twon Gweno Pa Abaane**), gives an account of the girl who killed her father’s cock and denied having done so. The father made an attempt to investigate the culprit by performing a lot casting ritual which later enabled him identify the culprit. He therefore, demanded that the girl should die because she refused to tell the truth. He enclosed the girl in the water and left her to die. Good enough the girl’s lover was observing everything from the tree and rescued the girl and took her for wife. Thus, she survived death. After some time, the father was hit with famine and went to visit the girl so that he could get some food. The daughter welcomed him warmly but later revenged on him by putting embers on the millet she gave him. On his way home, he met some people who told him there was fire in the basket he was carrying. He refused to take their advice and when he reached home, he eventually burnt to death.

The folktale presented castigates the vice of greed. Greed is presented as the main cause of both inter-personal and community conflict. The Acoli people greatly cherish generosity and honesty as a means of peaceful existence in the society. Individual who is greedy is highly underscored in life. Because greed symbolizes evil and it is seen as a sign of behaviour that breeds conflicts. Greed can be annoying to even most tolerant person, as a result tension and disagreement erupts. The value in this folktale is that diplomacy is an effective alternative to aggression. The community can be peaceful when conflict is handled with diplomacy.

The Acoli elders tried as much as possible to alert the youth and the entire community of the problems that greed can cause to them. This was discovered after a number of folktales that had been told which were related to greed. In those folktales, the youth and adults were mostly fond of telling lies and even sometimes denying their elders’ truthful information. For this reason, many of the girls and boys got themselves into troubles because of this bad habit. Greed folktales also applied to elders who lacked self control and fair judgment of the situations they got into.



The Acoli community tries as much as possible to detach themselves from deception and disunity among the people. They did this through folktales that are always told so that they do not deceive either their parents, friends and more so their in-laws when they get married. Thus the story of **“Hare and Bread”** (Apwoyo ki Kwon) indicates how Hare had much curiosity to eat bread to the extent that he mobilised different animals to fight for him and he ended up being killed.

In addition to that, laziness causes a lot of conflicts in families and homes in Acoli community as realized from the narration of one folktale by a respondent. A person was taught to be hard working and take up the responsibilities effectively. For example in the story **“Hare and Bread”**, Bread takes the responsibility to visit his mother in law with the fattest he-goat as a sign of respect and appreciation whereas Hare takes advantage of his laziness to remove the goat by force. Such acts were considered bad and were highly condemned in the society.

More on the above is the theme of jealousy. Jealousy caused a lot of controversies in the community and these in most cases resulted into hatred and even death. According to one respondent, the youth should be warned against this because as future leaders, it is important for them to observe dignity and respect for each other. These were also meant to teach them to appreciate. An example of this tale is **Hare and Bread**, **“Apwoyo ki Kwon”**) Hare became so jealous that he started to plot against Bread’s life. When an opportunity presents itself Hare cunningly persuades many animals to a wrestling match where Tortoise killed Bread innocently for his he-goat. Hare’s plot turned against him after failing to fulfil his promise to Tortoise, he ended up dying in water.

In the foregoing folktale the vice of greed and betrayal has been vividly illustrated. However, wisdom is exemplified as an important aspect of settling conflict. Both folktales indicate that wisdom is the best weapon for conflict resolution. Violence and force only soil the good relationship. Aggression and violence is presented as evil while wisdom is presented as virtue. A case in point is the folktale **“Bread and Hare”** in appendix (II), where Tortoise used wisdom to outwit Hare’s malicious behaviour.

In both folktales the theme of revenge is highlighted as the worst alternative for conflict resolution. In this case therefore, the folktale directs the conflicting party to avoid revenge as it’s the

epitome of conflict. It always destroys life and the victims in the stories ended miserably especially the father who died after the daughter had revenged for the previous penalty of death passed on her. The folktale is a call for individuals to seek alternative conflict resolution.

Similar to that, the tale “The girl who killed the father’s cock”, the father was hit by famine that made him to follow the daughter up to her home forgetting that he had offended the girl. In such instances, poverty is presented as another cause of conflict. Sometimes condition in human life makes one forget the old enmity. This folktale also reminds the people not to forget their past but to always remember their past life and relates to the future.

In appendix II the tale “Bread and Hare”, pride is portrayed as a negative individual behavior which results into conflict in the community. For one to live in harmony there is need to respect one another and avoid prejudice. The Acoli people condemned too much pride because it causes troubles. Mr. Hare prejudice against Tortoise which at the end led to his death. When we choose moderation in all aspects, we bring balance into our lives. Instead of experiencing “burnt-out” and stress, which actually hinders our productivity and blocks the creative flow of energy, we maintain our connection with our inner peace and true reality. (Exploring values, rules and principles, 2009:50).

Among the Acoli, folktales are told to educate children in cultural values of the society as well as giving them motivation and a sense of wellbeing in the context of their cultural norms and acceptable code of behaviours. In stories where small animals seem to beat the odds and overcome bigger ones both physically and mentally the children learn the important lesson that anybody is able to achieve great things in society no matter how small, different or inexperienced they may be. This is possible due to the fact that folktales told to the children equip them with knowledge and life skills that enable them solve problem that they might encounter in life.

Most traditional folktales portray animals gathering and discussing issues which affect them as a group with arguments and discussion used to highlight democratic process and the importance of unity and agreement in society. Through this oral narrative, people are brought together to discuss issues that affects their wellbeing in the community hence fostering peace and tranquility

in a particular society. The spirit of togetherness gives avenue for negotiation and thus peaceful resolution of any negative situation.

According to Acoli traditional culture, folktales are used to educationally empower the children of the global community or village through their folktale to see life in a panorama. This helps every child to know every event that takes place around us. Most folk stories embody the hopes and aspirations of the majority of people in the society and are used to transmit and preserve a particular cultural value of the group. For the purpose of solidarity and peaceful coexistence.

Most oral narratives consist mainly folktales, legends and myth which belong to a particular social group. The stories convey moral as well as historical issues which affect everybody in the community, hence nobody should assume that folk stories are pastimes /outdated for old people and infants to while away with time.

Finally, the ubiquitous nature of folktales renders enough general facts that can apply to a large number of stories in most regions of the nation and the entire universe. They help us understand nature, our nature and our relationships to the world around us hence generating peaceful atmosphere for human relations.

#### **4.3. The Role of proverbs in community /National peace building and conflict resolution.**

The most important sub- genre of formulaic genre is the proverb. Among the Acoli, proverb is concise in structure which makes it appropriate to be woven into ordinary conversation. Thus, the language of the proverb is highly stylized. It impacts with poetic quality which makes it the first choice for narrator for passing moral lesson of his or her tale. The elders too use the proverb in a judicial occasion to shorten what would take a few sentences to explain.

The allusive or metaphorical aspect of the proverb is what sets it apart from ordinary language in every conversation. The most important distinguishing features of the proverb and other related spoken forms is didacticism. Scholars said that, especially in pre- literate societies, the main role of the proverb is to provide a storehouse of native wisdom and philosophy and a code of behavior for children and youth.

Proverbs and folktales are symbolic and they impact more on the life of humans. In both proverbs and folktales there are rich indices of the quest for peace as well as events whose implications can give rise to peaceful co-existence and harmony in the world. It is in the proverbs and folktales that the Acoli rebuked and corrected each other in an attempt to live in harmony with each other and the environment. All this stems from the understanding that conflict is inevitable and can not be wished away. Where conflicts arise it has to be resolved amicably to avoid its escalation to violence.

Proverbs have also been instrumental in pointing at how conflict in community should be resolved. Conflicts tackled constructively is essential in the work of improving society. For instance, the Acoli says, “**Te okono pe kiputo**” (A pumpkin plant should not be uprooted), this proverb means one need not destroy everything because you are going to be different in a way but you may still need the old stock or relationships. It’s better to be in good terms with others. In modern times, community workers have resolved conflicts peacefully by using peacetalks as part of their work in the development process of a nation.

Furthermore, it is the pumpkin metaphor which gives the proverb its weightiness. The pumpkin in Acoli community is a sign of life and no one in his right mind would uproot it, even when he changes homestead. The proverb serves to warn people that there is need to protect life in the community where we live for the purpose of solidarity and peaceful living.

In the social context, an elder may use proverb to criticise the negative behavior of a person in a family, or community. The Acoli says “**Yat ka ogom, dong pe tire**” (A tree that is bent cannot be straightened) the elders believed that if the children are taught at an early stage the community will be a better place to live in since nobody would be against the community norms.

The Acoli are not violent people by nature but their bravery is well known throughout Uganda. If they have to go to war, they would first issue a warning to the enemy before taking collective action involving the whole clan. An emissary is dispatched with a clear option; choose peace or war. In this respect, the Acoli are not different from their brothers Igbo as described by Chinua Achebe in *Things Fall Apart*. This soft heartedness may be the reason why there are many proverbs classified under the two themes; warning and advice. For example **Dyel ma lapeletur ibud dero** (a stubborn goat breaks its leg playing on the granary). The proverb can be understood

at the literary level of what happens to goats that play on the granary. At the metaphorical level, it warns the community members that they too will suffer like the goat if they do not change their bad habit.

The proverb can also be understood as advice to a younger member of the group that stubbornness is not acceptable. The proverb is used in a situation where non conformity is a subject of discussion. The more contextualized a proverb is, the more popular its usage becomes not only at the end of narratives as part of moral lesson but also as titles of fictional works in Acoli language.

More on encouragement is the Acoli proverb “**Lak tar miyo kinyero iwi lobo**”(we laugh our whiteteeth to show off the whiteness/we laugh in spite of severe hardship ). This proverb encourages the people about the hardship encountered during their journey from southern Sudan. The journey was full of hardship but despite that they were able to sit in the evening at the outdoor fire place-wang-oo, sharing conversations relating to the events of the day.

A parallel proverbial saying is **wi lobo laloka** (this world is unpredictable) which warns the listeners that they must not make presumptions about any aspect of their lives in this unpredictable world. The Acoli people therefore, emphasise caution and modesty in whatever they do or say. This cautionary attitude is expressed in the proverb **Tong gweno oro, pe toko ducu** (eggs laid during the dry season do not all hatch), here warning is combined with caution or modesty. From a religious paradigm, the proverb means we could also read the proverb as warning us to humble ourselves and not boast about expectations since we can't predict the future which is a prerogative of God.

Some proverbs also direct people towards an understanding of the significance of good governance through a constitution. The structure or foundation of an organized society is governed by some sets of laws and principles. Some proverbs have been enacted in showing the relevance of the constitution to be the success as seen through the proverb exemplified below “**Odero yon ki lapyette**” (The winnowing basket's beauty is based on the winnower). The proverb implied that the success of a plan depends on the people who will implement it. This proverb is used to direct members most particularly those in leadership to fulfill their obligations

as stipulated in the constitution. A constitution contains a social contract /agreement between people and their leaders determining their relations and co-existence.

In addition, people have to work together for the constitution to be a success as seen through the proverb below “**Agulu pii cung ki laten**” (A water pot stands upright because of its stand). You need support of one kind in order to succeed. Those who lead are mandated to lead according to the dictates of the constitution as the guiding document whether at community or national level. In the same vein, no individual is seen as above the constitution and the power exercised therein, which move is essential in harmonizing the society.

Similar to the issue of good governance and leadership is the Acoli proverb ‘**Bedo kacel omiyo giteto lyec tong**’. (The elephant’s over staying in the same place caused the people to produce spears to kill it), if you stay too long in power, something bad which could have happened after you may find you still there and may cause you problem. The Acoli people view conflict as something inevitable but can be resolved through mutual understanding that peace must prevail amidst challenges. It’s therefore important that people in authority must accept change to avoid resistance and oppositions from the people they represent. The proverb is used to give warning to people in authority at both community and national level to be careful about how they lead the people during their reign.

Related to that is the Acoli proverb **Agoro pe camo kato kulu** (Agoro/ species of termites never goes feeding across a river.). A leader can not exert his/her powers beyond the area of his jurisdiction or when the terms of leadership is expired. This proverb is closely connected with the saying ‘**Bedo kacel miyo okolok lak I teri**. (Sitting too long somewhere will make millipede enter your anus). Discontentment with a gift or share and terms given usually end up badly. Besides trespasses is also another source of conflict. For one to avoid troubles, he must obey the constitution and act according to the set norms. Too much greed for power and discontentment should be avoided for peace and harmony to prevail.

Proverbs in certain instances act as a means for psychological release. Every society has its strains and tensions, be it political or social, which may be imposed by inevitable limitations. When an individual can no longer openly air out his views and complain, she may recourse to use proverbs to avoid direct confrontation as is an alternative channel for effective

communication. Some proverbs are used in a particular cultural context. For example the Acoli says; **Kalwok pe doko ka two** (A bathing place should not be where to get dry), some rivers have crocodiles and snakes which are dangerous to people trying to bath there. Meaning continuing to do something in a risky situation is dangerous, especially the political leaders who would never accept change of leadership. In such a situation, proverbs are deployed to prevent direct confrontation which might betray the speaker.

To add on the above, the proverb **Ryeko pe pa ngat acel** (wisdom is not the monopoly of an individual). A leader should be open and accept advice even when he is an expert, he should be willing to accept change of power because leaders are made not born. The Acoli people view leadership as collective responsibilities, this is due to the egalitarian nature of its society. The proverb is often used to caution individual especially the leaders that too much of something is always bad.

Acoli proverbs have also been handy in showing how power is a tool which can be used positively or negatively. It states that power is good when it is practiced in its fairness, but it can be destructive if it is used as a form of oppression or for purpose of corruption. For example '**Lapok cinge guna**' (The hand of the distributor has a hidden corner). The distributor always has a greater advantage of getting a bigger share than anybody else. The proverbs emphasize the responsibility of leaders and how they should use power wisely to benefit their people. Negative forms of power always provoke resistance. Leaders and those in authority should treat their subordinates fairly in order to avoid conflict. Inequality and discrimination should be completely abolished at all levels of human existence.

Related to the foregoing proverb that speaks about effective use of power is the Acoli proverb which states, **Kalwok pe doko ka two** (A bathing place should not be where to get dry), some rivers have crocodiles and snakes which are dangerous to people trying to bath there. Meaning continuing to do something in a risky situation is dangerous, especially the political leaders who would never accept change of leadership. In such a situation, proverbs are deployed to prevent direct confrontation which might betray the speaker. Besides its use to caution a leader not to be too greedy for power because he is not the only capable person.

Most importantly is the spirit of togetherness and team work. Community can only be peaceful when people work together. For example the Acoli proverb "**Cing acel pe kweko te**" (A single hand cannot open the anus) this proverb is used in situations where a single person cannot

manage to solve a particular problem. It's a call for people to work together in order to succeed. It further stresses the need to live in harmony because collective effort are legitimate and fruitful.

For any nation to progress, positive human relationships are essential for community peace building. This is closely linked to the conception of the inevitability of conflict wherever human beings are involved. The Acoli say, in order to get settle in a place, one should be in a good terms with the neighbours, Thus '**kulu pong ki jange**' (A river is flooded by its tributaries). The literary meaning is that success is made up by small things that together will contribute to the success. An individual is never strong enough to withstand forces in life hence there is need to be in good terms with your neighbours. This proverb also implies that antagonism and hatred block understanding and progress in the community. To bring peace and harmony people must stop having differences. This proverb also encourages team spirit since no one can live without the help of each other, it's important for people to stay in harmony.

Another proverb that talks about team work and conflict resolution is **Ayom mudong cen nyero yib lawote**; (The monkey behind a colleague laughs at the tail of the colleague in front) the literary meaning is that don't laugh at your friend's problems when you are not very different or better in any way. This proverb teaches people that they should be considerate to one another because one good turn deserve another turn. All human beings need each other for companionship and social development.

Similar to the above, is the proverb **Dako nywal ki nyekke**. A woman's baby is delivered with the help of her co-wife. Co-wives are rivals who sometimes have hatred towards each other so much that they don't normally support each other. The proverb is a reminder that in life there may be a difficult situation in which there is only person you hate that can give you help. Hence hatred should be avoided or controlled. The proverb presented does not imply that only co-wives hate each other but also the rest of members in the society. The Acoli people encourage egalitarian living because they believe that no one can live without the help of another for the entire life in this universe.

Closely related to the foregoing proverb that speaks against violence is the Acoli proverb which states that "**Gang pa lakolo pe pong**" (The home of an aggressive person is never popular.) Disagreements can be solved by discussing it through a dialogue. The Acoli people are adept at negotiation. No dispute is so ingrained that talking and arriving at a compromised can not settle



it. This seems to be an imperative given the inevitability of conflict. The underlying message is that no matter how deep a conflict is the natural state of existence should be a peaceful one.

The concept of justice has been encapsulated in the Acoli proverbs as a form of community peace building. The maxim has pointed towards the observance of justice and the rights of others in the community. Thus **Aweno pe kilaro ki won tol**; (The right of the owner of the guinea fowl is not disputed). Underlying meaning is that don't claim the right to something which is obviously not yours. Among the Acoli, respect for authority and one's rights of ownership is paramount. Violations and disrespects to such authority is looked at as an abomination which is tantamount to conflict. The proverb encourages individual to respect the rights and dignity of each other to avoid disputes in the community.

Additionally, the Acoli community condemned too much pride. The proverb "**Pe icaa nyara lacungo**" (Don't despise my daughter while standing), this proverb implies that one should not underrate somebody before knowing them thoroughly. The Acoli believe that everybody is important in the development of a nation hence each one should be fair and just in their judgment so that the rights and dignity of each other is observed.

Related to peaceful living is the proverb "**Oyoo man ki olla ne**" (Every rat has its own path to its hole) Meaning that everybody is independent and knows the way of their survival. It's often used to caution people not to interfere with other people's affairs. Trespass is regarded as individual behaviour that could result into conflicts in Acoli society.

Closely connected to trespass is disobedience. The community can only prosper when the members are respectful. The Acoli people castigate such abnormal behaviour using proverbs for the good of the community. For example, **Ngat ma okwero pwo ny cito kicet ka maro** (A deviant person will enter the house of his mother in law with feces on his clothes). Meaning people will no longer advise the person who always refuse to take advice of what they are given. Disrespect to societal norms usually results into shame on the individual hence poor relationship. It is an appeal for deviant person to comply with the acceptable code of behavior to avoid problem.

The Acoli also dissuade revenge because it is the epitome of conflicts. The only way to wipe that action is to deploy proverbs thus the proverb **Alunya loyo lakwong'** (meaning the last is greater than the first). The proverb is often said to express the fact that something done in retaliation for an offence is usually far worse than that first offence. The proverb speaks against taking revenge

on someone who has done wrong. A bad person is bad alone, it is used to advise the victim meted out by the culprit to leave a bad person alone to avoid conflict. Even if people differ, they are all human beings and enjoy similar favour from God. Revenge forebodes the equality of humanity before the Creator and hence none should take advantage of the other.

Still on revenge, from the peace perspective of the Acoli, the phenomenon where by a deviant person refuses to take advice and inflict pain on individual. The victim of cruelty meted out by the culprit retaliates worse than the latter. This is seen in essence to constitute a rebellion against the norms and values of cultural institution of peaceful coexistence. The proverb is a call for deviant people to comply with the code acceptable by the societal members. Tolerance enhances peaceful coexistence, and hence peace that is necessary for meaningful development.

More on tolerant and revenge is the proverb, **Bedo motowekko nyok miyo** (Patience made the he goat fatty.) The meaning implied is that success is often the fruit of patience and tolerance. The traditional Acoli believe that success is often a result of patience and tolerance, the belief that good things always come after great deal of tolerance is true because the famous Acoli proverb **Kuru-kuru oweko kom Lалу abac-abac** (doing things in a rush made the skin of the Hyena spotted) confirm the assertion that peace and harmony can only prevail when one handles the situation with much care and patience while guarding its escalation into violence.

Another similar proverb that speaks about tolerance is the Acoli proverb which states **“Akemo oweko Gwok obango cet”** (furiousness and sadness made the dog eat feaces) that is to say furious person who cannot control himself will end up doing a very bad thing. According to the Acoli, those who give time to negotiate patiently gain ultimately since the house of the person who negotiates survives and stubbornness does not build the home. Destructive communication robs people of their value and dignity as human beings hence should be avoided if peace should prevail.

According to the Acoli, a good society can only be achieved through peaceful means. In shading light on these essence, the Acoli says **“Ryeko loyo tek kom”** (knowledge is better than strength). Having originated with man, proverbs have been useful /critical in intra-personal and inter – personal peace building initiative since it is used to praise advice and correct.

More so, the proverb **Aporabot oneka Apwoyo** (Imitation killed Mr Hare). In several stories Mr Hare is reported to have been so unfortunate that he lost his life in the process of coping plans from other animals. This proverb is simply used to advise people not to blindly imitate others

because it is risky. Some community and nations have laws that can be applicable only within their locality but may be impossible for others hence its not advisable for those in authority to imitates what can not be implemented in their areas.

Like every other traditional societies, the Acoli community has maintained solidarity of the group and an unconcious acceptance of whatever is customary, indigenous and the norm. It is thus a truism that an average Acoli man or woman is weight into enforcement of traditional codes expressed and encoded in proverbs. Among other functions it serves to teach people wisdom and discipline, help the people understand the insights of the wise and help one to do what is right, just and fair.

Proverbs evolved with the growth and development of the society they reflect diverse aspects of a people's culture. Proverbs encapsulate the worldview of a people, and serve as a means of arousing, defining, manifesting and establishing the expectations, aspirations and conciouness of a people. That proverb serve as a linguistic confirmation of the totality of a people's worldview and the epistemic cognition of the community /world view linked to other aspects of Acoli community.

As highlighted in the earlier definition, proverbs constitute part of a society/community. This is to say that having originated with man, it's used for phatic communication that is as a social relator an instrument of action to convey order and information, to enable self-expression and to embody and enable peaceful thought. The Acoli says, “**yugi ki kwongoyweyone ki iot**” (Rubbish sweeping is started from inside the house) start improvement on life from where you are or from yourself then to the community where you live.

Proverbs are used among other things for enhancing peace in the community by fostering the spirit of self recognition and showing the need to respect those in authority in a particular society. The Acoli says **Welo pe telo wi otole** (Avisitor can not be a leader in a war dance) This proverb is used to mean a person who does not belong to that home, clan or community can not be its leader. This is done to avoid problem because it's known that a foreigner will not know the social norms of that particular society.

Similar to that is the Acoli proverb **Okeyo pe kwinyo abila** (A nephew cannot build a shrine)A nephew who lives at his uncle's home is not traditionally and religiously allowed to build a shrine for workshop of the clan. It is used to express the fact that somebody is not entitled to do

something because they don't belong to a particular community. This proverb is commonly used to warn the non natives to avoid being big headed people to avoid conflicts in the community.

Another Acoli proverb that talks about respect for elders and community norms is the proverb, "**It pe kato wic**;(The ear is not higher than the head). The proverb means that a subordinate should not behave in away which shows they are claiming to be greater than their superior. Some proverbs have been enacted in showing the need to respect those in authority. The above proverb also directs individual to be loyal and humble to those in authority forinstance home is home because of its laws. In addition, people have to work together for the home to be a better place to live. Collective efforts are legitimate and fruitful to every individual, families, and the entire nation. Rebellions will only sabotage the progress and community development.

In Acoli traditional society, most families and communities used proverbs for passing moral values such as instilling discipline, reconciliation,love and mutual understanding, corrective purpose,encouragement and precautionary. All these are done so that peaceful living can prevail in the family and the community at large.Most traditional proverbs is targeted to impart good morals so that a child can grow while knowing the right code of behavior expected by the society. Forinstance the proverb, **Ali myero ki kwateng**; (Criminality is suitable for kite) The literary meaning is that, it is only birds that would get away with it own doing something wrong, but a person will never escape the consequences of their actions/wrong doing. Peaceful existence is encouraged, each person can contribute to peacebuilding in the society, because peace begins with an individual. People should learn to think, behave and communicate peacefully. The emerging perspective is that "mistakes are, because man is," there is no problem that can't be resolved through negotiations. One need to communicate effectively with each other to resolve a situation peacefully.The proverb also directs people to avoid behaviours that results into conflict because all the wrong code of conduct will lead to conflicts.

More on leadership is the Acoli proverbs **wii odur pe kwero yugi** (The garbage place does not reject rubbish), this proverb means that for any community to be peaceful and successful, a leader should not discriminate against people but should be very generous and stand for his people in all situations of life.

Apart from warning those in authority and leaders from injustice and unfairness, some Acoli proverbs have also spoken against conflict mitigation in marriage for example the proverb **Ngat ma ocito ite Kongo pe mato lajalata**. (Meaning when one takes the initiative to personally

reach where the local brew is being sold, he always drinks the purest brew). Beer party like today was an important aspect in the lives of the Acoli and the community at large. It was instrumental in making friendship since a community would gather to share a pot or bottle of brew. This proverb is used to mean in case one wants to avoid conflict in marriage or want to choose the right partner, you are better off finding the information by yourself disregarding rumors or hearsay to be on a safer side. This will have saved you from future trouble.

Similar to the above, the Acoli proverb **Ber ber pa lalaa** (Beautiful but has a bitter taste) Lalaa is a local vegetable that looks very beautiful but taste very bitter. Hence the proverb expresses the fact that though it is very beautiful, lalaa is really bitter. It refers to the weakness or defects that beautiful things or people with very attractive appearance may have. The moral implication is that people especially the youth who want to marry good partners, should not only value the outward appearance but the inner beauty and the moral uprightness in the person.

Closely connected to marriage and relationship is the proverb **Laber ume ngwee**. (The beautiful one has nostril that smell), very often it is the beautiful girl who gets spoiled because many men fall in love with them. This proverb is also used to caution the youth to be careful with those who appear to be too beautiful because in most cases they have bad moral behaviours that will create tension or disagreement later in the family.

Acoli proverbs have also been handy in showing how power is a tool which can be used positively or negatively. It states that power is good when it is practiced in its fairness, but it can be destructive if it is used as a form of oppression or for purpose of corruption. For example '**Lapok cinge guna**' (The hand of the distributor has a hidden corner). The distributor always has a greater advantage of getting a bigger share than anybody else. The proverbs emphasize the responsibility of leaders and how they should use power wisely to benefit their people. Negative forms of power always provoke resistance. Leaders and those in authority should treat their subordinates fairly in order to avoid conflict in the community. Inequality and discrimination should be completely abolished at all levels of human existence.

Related to that, Acoli proverbs have also been instrumental in cautioning leaders who are power greedy. Thus, the Proverb **Agwata matek mac aye puku** (A hard gourd is softened by fire) he who lives by sword dies by sword. Therefore one has to be careful how he leads the people during his reign. The proverb refers to the fact that a defiant person may be controlled by the use of force. The insight raised in this proverb is that instead of controlling others, one needs to examine

oneself because people who use power positively recognise their own weaknesses and control themselves to avoid conflict.

The concept of justice has also been encapsulated in the Acoli form of peace building. The maxim has pointed towards the observance of justice and rights of others in community and between individuals most particularly those in power. For instance the Acoli say **Tidu poto goyo kano** ( When tidu tree fall it crashes kano) Tidu and kano are local names of some tropical trees. Tidu is very big and tall, and Kano is much smaller and shorter. When the big tall tidu is cut it crashes its undergrowth of Kano as it falls. The literary meaning is that people undergo a lot of suffering when a great person is being removed from high position of authority. The proverbs appeal to leaders to accept change of power to avoid forceful situation that will disrupt peaceful living.

Furthermore, Acoli proverbs have a didactic function in keeping the family members in harmony. By using them the elders would wish to teach people, give them some advice, help in difficult situations, and show people the most important thing in life and show proper way in life. A case in point is the proverb “**otwong wile**”(Thegourd container exchange with another) the literary meaning related to peace is that “do to others as you want be done to you.” Most of the proverbs having didactic function originate from the bible. For instance “seek and you shall find (Math 7:7) “Do as you want be done to you” (Luke 6:31) It’s their didactic function which makes them very useful in settling domestic conflict and community development.

Proverbs are tools by which means we can discredit or mock someone or criticise someone or a situation, using politeness, in a short pithy sentence which enable us to hide our own thoughts and say something we could not dare to say in direct manner. For example the Acoli says “**Malakwang ka wac ki liyo**” (something bad should be condemned). This is done to warn and correct a wrong doer in a family so that peace can prevail.

In addition to that, the proverb ‘**Dyel ma lapele tur ibad dero**; (A naughty goat is crippled at the granary stand), the underlying meaning obtained from this proverb is that the person who does not take notice of any advice will soon find themselves in problems because of their bad behaviour. The proverb implies that to be peaceful, people must be humble, because people hate associating with aggressive characters. Good behavior is encouraged and violations of social norms always leads to suffering.

Closely related to the foregoing proverbs is the Acoli proverb that states; **Lpyelo iteny yoo nyebbe**. (The one who defecates at the path way will continue to do so). Meaning a secret wrong doer will continue offending people until they are caught in the very act. Like the proverbs previously discussed, this proverb castigates the vice of repeated crime that disrupt peaceful settlement and harmony hence it is used as a precaution to such individuals to reform from such acts or else they will find themselves in a very dangerous situation.

Some proverbs have been created to enlighten the people the importance of prompt action. The Acoli believed that conflict situations have to be managed before they degenerate to the point where they cause community instability. Throwing light on the social atmosphere when conflict lingers, the Acoli says “**cet gwok ki ngko ma pud lyet**” (The dung of the dog is removed when it is still hot). The word is compelling most particularly to the conflicting parties to have problem resolve before it escalates into violence.

Another proverb that emphasizes the need for prompt action is, **Gin marii dako gweng**” (what is kept or delayed for too long will become a stone.) Delaying or keeping something too long will make it fail or get spoiled. Since peace building is an action taken at the end of conflict to consolidate peace and prevent recurrence of conflict. The Acoli use this proverb to show that some situations call for immediate action to resolve conflict. The proverb alludes to the saying ‘justice delayed, justice denied’. When prompt action is taken towards a particular problem, future risk and loss are avoided.

More on peaceful conflict resolution is the proverb, “**Mac pe ki neko ki mac.**” (A case of fire can’t be settled by fire) The emerging perspective is that violence not only injures and kills many people and destroys property but also harms the development of a person and soil individual, relationships and social organization. As a community peace building form, this proverb draws the community and conflicting parties to a sense of alternative resolution of conflict that are non-destructive to life and property.

Contrary to prompt actions, there is a call for one to be patient in investigating matter if the problem is to be resolved amicably. For example the Acoli proverb “**Nino me neko omero pe Nino me culu kwoo**” (The day your brother is killed is not a day to retaliate or revenge), this proverb means that nobody should be involved in retaliation of offence committed before finding out the validity of what took place no matter how serious an offence may be. It is important to understand the exact cause and who the culprit is before doing something destructive.

#### **4.4 Conclusion.**

The traditional proverbs and folktales discussed emphasized the fallible nature of all humanity and its subject nature to the quest for peace. Various facets of human life have been addressed by proverbs, forexample the exercise of power in terms of responsibility of leaders and how they should use power wisely to benefit their people. The proverbs deployed did not only show great wisdom of a nation but also a great deal of moral and entertainment value that keep the traditional oral narrative of community intact. Both the folktales and proverbs discussed have pointed at the essence of human life that has to be respected as sacred. The spilling of blood is abhorred and seen as evil and retrogressive to community development, hence should be shunned by all. A collective spirit has been portrayed as best illustrated by way of proverbs and folktales. It's therefore no mistake to say that Acoli proverbs and folktales are such a valuable treasure as forms of community peace building and conflict resolution.



## CHAPTER FIVE

### CONCLUSION

#### 5.1 Introduction

This Chapter presents the summary of the research based on the findings of the study. It also includes some general recommendations on areas of possible further investigations from all that have been examined in the proceeding chapters.

#### 5.2 Summary of Research Findings

As the study reveals, folktales and proverbs are still very significant oral forms of passing on moral values and peace messages to both the young and the old among the Acoli community of northern Uganda. It is the most commonly used mode of expression among the Acoli besides legends and myth as well as riddles and other oral forms that are also used. Much as western culture seems to be sweeping away our traditions and values, folktales and proverbs still play a very important role among the Acoli people.

Most importantly, folktales and proverbs influence moral values such as teaching respect, appreciation of one's self and belonging, obedience, cooperation, promoting hard work, and staying away from negative vices such as greed, anger, pride, laziness, deception and dishonesty which is believed to be the main causes of conflicts in the community.

It is worth noting that Acoli folktale and proverbs as a non- material culture form has been produced in relation to material and social realities pertaining the society. It effectively intervenes and mediates conflicts in the community. There is much evident that Acoli folktales and proverbs do play a role in the enhancement of peaceful living and resolving conflicts at both interpersonal, domestic and community as well.

It is my appeal and persuasion that this study provides the basic data that is essential for discussing the role of folktales and proverbs in conflict resolution in Acoli society. For a long time many scholars involved in research to find more about the general role of Acoli folktales and proverbs but never focused to address its role in conflict resolution. It is time we recognise the importance of addressing the conflict question in our societies through the indigenous non

material forms like proverbs and folktales as the only viable means of conflicts solving in our society.

Finally, we should take cognizance of the significant position and role of popular oral forms such as folktales and proverbs in predominantly non-literate society like the Acoli. Since a critical study of Acoli folktales and proverbs is bound to reveal the people's philosophy about life, themselves and reality. This knowledge is very crucial in understanding and addressing any problem in a particular society. The study is acase in point which shows how Acoli folktales and proverbs mediate and intervene in conflict resolutions processes in the Acoli society.

### **5.3 Recommendations**

Regarding the above presentation, discussion, summary and conclusions, below are the suggested recommendations.

Folktales should be continuously told to the youth more often by parents and other elders to continuously redirect and morally shape their lives such that they do not think these are old fashioned ways of teaching.

The youth should be involved in narrating tales to enhance their creativity and intimacy with their elders since they tend to be detached from the parents because the latter do not have time for them.

The youth should participate in folktale-narration by participating lively in speech, discussion and free interaction during the narrative sessions.

Folktales should also be collected, documented and preserved for the youth who have missed the opportunity at childhood and even some elders who did not have time to listen to folktales. They too can read so that the knowledge is passed from generation to generation. These documents will be very important in the thematic curriculum today and the teaching of Acoli local language in both primary and secondary school.

On the other hand, there should be massive sensitization of the Acoli people, especially the young ones and the urban dwellers about the importance of proverbs in their lives as derived

from the messages they convey. They should desist from looking at proverbs as being used by elders of rural areas and for entertainment.

Proverbs should regularly be taught in schools so as to pass on the knowledge of culture of the Acoli to the young people who are increasingly adapting to the western culture. The proverbs instill traditional values to the younger generation who will then pass them to their children.

Furthermore, cultural leaders should take it seriously to organize cultural functions that can bring people together including the younger generation since it has been identified as one of the avenues for moral inculcation and peace building.

There is need for further research on the role of proverbs and folktales in conflict resolution since the current study was limited to only Bwungatira sub-county, Punena Parish Gulu district. Future researchers should reach out to both the rural and urban people in the other part of Acoli community.

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## APPENDICES

### Appendix (I) Nyako Ma Oneko Twon Gweno Pa Abaane [Giggi]

Yany con onogo tye lacoo mo matye ki twon gweno ne ma en marro twatwal ma nino ducu mitto nenone. I nino mo acel anyirane apar ikomgi onogogitye ka dinno bel Ci Ngat acel ogoyo twon gweno ne onnekkwo woko. Ma dong guteddo cam ducu maber doki gutyekko mca eben, won-gi obbino botgi ci openynyo gi ni, “Twon gwenona ni tin pe do? pingo tin pe obinno ka cam kitte ma nino ducu binnoni?” Anyirani gugammoni, “Wan pe wanyeyo kama tye iye. “won - gi ni, Wunyutta kama twon gwenona tye iye. Twon gwenona yang pe citto kamo.” Won gi ocitto oyenynyo twon gweno kwe ci omedde ki lok ni “wunyutta kama twon gweno na tye iye” Ento anyirane ducu pe guye ni gineyo kama twon gweno ni ocitto iye.

Won gi ka onoggoni lok dong tek doki petye gnati mo ma twerro titte kama twon gwenone tye iye, Kiniga omakke mada ci ocokogi ducu otterogi I dog kulu ka goyo kwir kama ononggo kulu ne odwon woko pii peke iye. Goyo kwirre kono en aye ni nyako acel acel bimylleo nio ka pii obinno oponnggo kulu omollo oterro woko en aye labal. Nyako acel mukwonggo, odonyyo I kulu ka myel kun werro kwede ni.

Ngat ma onekko twon gweno pa abbani gilwonggo nyingge kileru.

Ngat ma onnekkwo twon gweno pa abaani gilwonggo ningge kileru.

Ping ma ruu kileru, piny ma ruu kileru.

Nyakoni omello ma piny oponng ki apwa ni tuwu. En oa woko meno pe en. Nyako me aryo odonyyo ikulu ka myel kun werro kwede ni.

Ngat ma onekko twon gweno pa abaani gilwonggo nyingge kileru.

Ngat ma onekko twon gweno pa abanni gilwonggo nyigge kileru.

Piny ma ruu kileru, ping ma ruu kileru.

Nyakoni omello kwe pii pe obinno. Nyakko me adek ki me angwen nio wa me abongwen ducu gumyello kwe pii pe omedde. Nyako me apparre odonyyo I kulu ka myel kun werro kwede ni.

Ngat ma onekko twon gweno pa abanni gilwonggo nyingge kileru.

Ngat ma onnekkwo twon gweno pa abaani gilwonggo nyingge kileru

piny ma ruu kileru, piny ma ruu kileru.

Pii ocakko middo woko ikulu, apwa olokke odoko daba, nyakoni omedde ki myel ki wer nio ka pii obinno owotto ki pong kun omunynyo tyenne omedde kwedde mot-mot nio wa I wiye ma dong werro ki koko, dwanne winynye matidimo nio ka pii omeddo ki munynyo omollo otterro woko, won- gi



owacci pien nyaareni onnekko twon gweno ci okwerro tucce woko myerodong otoo kunno. Otonggo okuto madwong ci obollo oummu komme I pii kunno.

I kara ma won –gi tye katimmo kit meno, mee nyaareni kara onongo oitto malo iwii yat tye ka nenone. Madong won anyirani ogwarre ki anyirane odok kwedgi gang.mee nyakoni olor ping ci okwanyoyo okuto woko ki I wiye, otinngo meye otterro gangge ci odokko dakone.

Nyakoni obbedo kunno mawonne dong ngyoni otoo woko. Kikuno nyakoni ki cwarre gubeddo meggi ka pur ma gucekko bel ki cam ducu mukene madwong mapewacce, gunyarro gucoko guketto I dero mapat pat ducu pong pong. I kara ma kec opotto matek ilobo. Dano ducu dong gicanne accana me yenynyo cam.Lacen lok owinynye ni nyakoni pe otoo tye ma kwoo doki gucekko cam madwong ma gitye kwede pong dero ma pat pat. Pi kec matye

matek ilobo, won nyakoni owacci “An acitto bot nayaara ka ocekkko kal madwong pe kwera pien en nayaara ci pieno pe etoo kec kany”, Laconi otingge ocitto bot nyaare.

I kara ma lacooni oo I gang pa nyaaregi, nyaare ka oneno wone komme bedi tete pire. Ojollo wonne ki yom cwiny adada oteddo wonne ocammo maber doki ogwoko bene maber mada I kare ma obbedo kwedgi kuno.wonne obeddo kunno pi kare mo manok. Lacen dong owacco ki nyaare ni “An dong amitto dok pacona”Nyarre owacci, “man pe rac” Nyarre otinggo aduku mo madit maber, odillo iye bel pong ni king ento oketto lodi mac itee aduku. Nyakoni olwoko wonne maber, ocikko mot bene ni wonne oter ki lumegine.

Laconi owotto ci I iyoo kunno mac ome ci ocakko duny ki i aduuku. Dano mo acel ma orommo kwede, owacci, Lacooni in ma itinggo aduku ni mac tye ka wang I wii.lacoo ni ogammoni, “in wai ineno bel maber pa nyarra imiti amiini”. Lcooni omedde ki wotte. Doki oromo ki jo mogo mukene ci guwacci, “in lacooni ma itinggo adukuni mac tye iwii,” En ogammoni “Goba wu gire, man wuneno bel maber pa nyarra” I wiye Nio ma dong oo I doggola ci mac ni tuny tuny woko ci owangge onnekke woko. Nyaare ka owiyo pitoo pa wonne,owacco ni “yang en omittoni atoo woko doki binno bota pi ngo?”

Man pwonyowa ni pi jami keken myero pe wa nek iye dano pi twon gweno mamwa won nyakoni omitto ni nyaare otoo iye lacen dong olokke odoko too mere.

## Translation

### **The Girl who killed her father's Cock (Greed)**

Long long ago there was a man who was a father of ten daughters. He had his cock which he loved so much that he named it kileru. Whenever he called, kileru would come. He loved to feed it and love to see it walk. When kileru crows, he is filled with happiness. One day when his daughters were threshing millet, one of them hit the cock and killed it. Their father came home but could not see his cock. He called it, but kileru was nowhere. He then asked.

“Where has my cock gone today?”

“Why is Kileru not responding to my call?” “Where is my cock?” he yelled.

The girls answered that they did not know where the cock was. Their father got annoyed. He could not find his cock nor any one told him where it was. He therefore decided to take his daughters to cast lot to find who has killed kileru.

In those days casting lot was done to show a wrong doer who does not want to apologize or own up to a wrong done. The suspects are always taken to a dry river bank and they are required to dance in a ritual. If you are not the wrong doer, you would dance and it is only dust that comes out of the river bed. When it is the culprit water will begin seeping, turning dust to mud, and later water comes and swallow up the wrongdoer, so when they reached the river the first girl jumped to the river bed and started dancing while singing.

Who has killed father's cock called Kileru.

Who has killed father's' cock called kileru.

Every evening kileru'

Everyday kileru yee

She dance but it was dust that came from the river bed she was called out and the next girl jumped in.

Who has killed father's' cock called kileru

Who has killed father's' cock called kileru,

Every morning kileru

Every day kileru.

But it was dust that came it went on until the tenth girl jumped she danced while singing and water started coming turning dust to mud, then water started swallowing her from the knee to the waist, then to the chest, next to her neck, until she was swallowed up in the water.

Her father said that since the girl killed his cock and refused to declared it is right for her to die. He got an axe and cut many thorns and fenced off the place water swallowed his daughter. When all this was happening the girl's lover was watching from a top of mahogany tree. When the father and his daughters had left, he climbed down removed the the thorn fence and rescued the girl. He took her home, nursed her wound and when she was fully recovered, started staying with her as husband and wife. They live very well and were abounded peace, happiness and good health in their home. The girl stayed with her husband when the father thought she was dead. Then there was a great famine that swept the whole village people had nothing to eat. Then news came that the girl who was swallowed up by water at the river-bed is alive. She is living with her lover and they have a lot of food in their house. They have granaries of millet, sorghum, groundnuts and many others and they know no hunger.

The father heard the news and said "That is my daughter", I can't die of hunger when in her home left over food is given to dogs and chicken, I will go. She know that I am her father she was not carried out of wood but begotten of me". The man set off to visit his daughter when he reached, he was warmly welcomed. He was fed and entertained as warranting a beloved father. After he had stayed for sometime he told his daughter that it was a pleasure to visit. But it was high time he went backhome. The daughter thanked him for the visit she got a big basket which she filled half way with millet then spread glowing embers onto, then covered the basket filled with millet. She escorted her father and left him on the way going home. As the man was walking, the embers caught millet husk and smoke started issuing from the basket he was carrying on his head. The first person he met asked him

"My friend there is smoke coming from the basket you are carrying aren't you carrying fire in the basket?"

The millet my daughter gave me is brown. I know you are begging me to give you some.

I won't make you way for you to pass" replied the father.

He continued on his way and met more people who asked him the same question. He answered them all in the same way. He walked until he reached his compound. As he raised the basket from his head, the whole load caught fire and the conflagration burned him to ashes in his compound. When the daughter heard of her father's death, she said

“He had wanted me dead why should he follow me to my home he knew no mercy or forgiveness.

## APPENDIX II

### Apwoyo ki Kwon: Mit Madwong Twatwal.

I kara mo Apwoyo onongo tye ka wot ci orommo ki kwon matye ki dyel ki odoolek I cingge. Apwoyo ka oneno kwon ci keene ocako nekke cut ma mitti etugi banggone cut. Pieno openynyo kwon Kong me agorgor Ni“kwon in icitto kwene?” .Kwon owacci, “An acitto gang pa marra, aterro Dyel ki marra”. Pi kee kwon ma onongo onekko Apwoyo mada Apwoyo otugi dure woko ki tek kom kwon ni weki ebang. Ento kwon onongo tek, olokke ogoyo Apwoyo ki olekke oretto kwedde wa cen kwica. Apwoyo oa ki I ngom ci ngwec, oringo woko kun werro kwede ni;

Kwon mit mit, mit

Kwon ye imit abangga

Kwon ye latin bene obanggi

Kwon ye imit abangga

Kwon mit, mit, mit, mit,

Kwon ye imit abangga

Kwon ye latin bene banggani

Kwon ye imit abangga

Apwoyo oringo ocitto onongo Ruda ci oleggo Ruda ni, “Ruda ka ibbinno ilwenynnyo ki kwon inekko ci in iterro dyel ento an abitero kwon”.Ruda oyee. Gumakko wot ki Ruda gubinno gunonggo kwon pudi peya oo I gang pa marrone. Ruda openynyo kwon ni, “icitto kwene?”Kwon ogammo ni, “Acitto ka limmo marra.” Apwoyo ki kany komme dong myel amyella mitto mere banggo kwon ki tek ci otuggi cakko werre;

Kwon mit, mit, mit

Kwon ye imit abangga

Kwon ye latin bene obanggi

Kwony imit abangga

Kwon mit, mit, mit

Kwon ye latin bene obanggi

Kwon ye imit abangga.

Ruda occako lweny woko ki kwon. Ento kwon ki olekke otenggo Ruda Matek ci Ruda oringgo woko ni pok ki koko.

Apwoyo oa ki kenyo ocitto okello lee ducu ma patpat, macalo puragi, jubigi, apoli ducu kwon oloyogi, lacen Apwoyo dong ocitto bot opuk ma kong onongo ocayo woko ni tidimo doki lik pe twerro konynye ki kwon. Owacco ki opuk ni, “opuk ka inekko kwon ci ibiterro dyel ma kwon tye ka terrone ki marrone ni, ento an abiterro kwon ma keene tye ka nekka mada me abangga” Opuk oyee ci gumako wot gin ducu aryo gucito gunongo kwon dong cok ka oo I gang pa marrone.

Joni ka kunuggo kwon ci Opuk otuggi penynyo kwon woko ni

“kwon in icito kwene?”

Kwon odok iye ni “An acitto ka limo marra”

Opuk ocakko lweny woko cut kom kwon kulwenyo pi kara malac mada,

Gulwenyo naka naka nio ka kwon ool woko pien kwon ka mitti igoo wi opuk, opuk kanno wiye woko I poke. Gubeddo ka lweny kit meno naka nio ka Kwon ool ka dong opuk oneko kwon. Apwoyo otingo kwon obanggo otyeko woko .

Lacen doki oneno kumeno ni Opuk gin matiddi mo ma wotto ni mwa mwa pe twerro tero dyel.

Ocito ocakko lweny ki Opuk otingo Opuk ci owacci “ abolli woko I mac”

Opuk owacci.”ka I bolla mac ci ibolla tuwa” Apwoyo dok owacci Aboli woko pii” opuk ogammoni “ka ibolla I pii ci meno atoo woko. Apwoyo otinggo opuk obollo I pii “

Opuk ka opotto I pii ci olwiny woko piny ite e pii ocito omakko rec otuc kwede I wii pii ka onyutto ki apwoyo ni” Nen girra moni’

Apwoyo ka oneno rec ci wange doki olirre I woko I kome. Oleggo Opuk ni omine. Opuk owacci,’kace I mito ci dirre cok ki dog pii wek I gam.

Apwoyo odirre mot mot nio ka dong oo kwedewa idog pii. Opuk otugi makko Apwoyo oywayo wa I pii ci omwuny otoo woko iye. Opuk dong okato woko ki I pii okwanyo dyelle ocitto kwede.

Man pwonynyowa ni turu cik pe ber. Ka cikke ki ngati mo myero pe itur cikke ni woko. Pi turro cikke ma apwoyo ocikke ki opuk oweko apwoyo otoo.

## Translation

### Mr Hare and Bread

One day Bread decided to go and visit his mother-in-law. He took with him a big he-goat as an offer to the in-law. When Bread had just gone a short way, he met Mr Hare who became so excited and hungry that he wanted to eat bread immediately and then go away with the he-goat.

“Morning Bread, why are you so early?” Asked Hare.

“Am going to visit my mother-in-law and taking to her an offer of this goat” replied Bread.

See Bread, Hare became hungrier that he started fighting Bread in order to kill and eat. They fought for a while then Bread took his club and hit Hare painfully. Hare took off in fright.

On the way Hare met Bushbuck. “Bushbuck”. Bread is coming behind me. Can you fight and kill Bread so that I eat it and you take the big he-goat he is taking to his mother-in-law as an offer? Bushbuck accepted and when they met Bread he started the fight. As they were fighting, Hare started singing.

Bread is nice

Nice to be eaten

Bread is eaten

By our children

Children like Bread to eat.

Bread took his club and hit Busbuck on the shoulder and Bushbuck took off in terror to the bush. Hare continued and brought other animals such as Buffalos, Hippo Rhino, Hartebeest and waterbuck. But they were all defeated by bread in the same way.

.At last Hare went to Tortoise whom he had at first looked down upon. He said to Tortoise, “My friend Tortoise, Bread is coming behind me with a big he-goat he is taking to his mother-in-law as an offer. Let’s make a deal if you fight and kill Bread. I will eat it and you will take the he goat, I am in die hunger I must eat Bread now. ”

“Agreed, replied Tortoise. But as they were talking, Bread appeared with his goat on his way to visit his mother-in-law immediately Tortoise started fighting Bread. They fought for long time. Whenever Bread wanted to hit Tortoise would withdraw into its shell. However hard Bread hit the shell, it could not kill Tortoise, nor Tortoise run away. They fought until Bread became so tired that he could not fight anymore. Then Tortoise killed Bread.

Hare ate Bread and when he was satisfied, Hare changed his mind to take up the goat away from Tortoise. He started fighting Tortoise and carried him to throw Tortoise into a burning fire.

“Am going to throw you into the the fire” said Hare.

“If you throw me into fire I will be comfortably warm at home replied Tortoise.

“Okay am going to throw you in to the water,” said Hare

“Mercy please” cried Tortoise .Don ‘t throw me into water, I will drown and die”.

Hare just threw Tortoise into the water. Tortoise dived deep and came a float with a big fish in his hand, “Look at my precious catch”, said Tortoise. When Hare saw the fish he requested Tortoise to give it to him. “Come nearer to the bank so that you get it” said Tortoise Hare came nearer and Tortoise made as if to give it to him. Pulled Hare into the water, sank and died.



### APPENDIX III

#### Ladwar ki Obibi (Ryekko Loyo Tek)

I kara meno dong onongo Obibi Otyekko mwoddo dano ducu mapolle ki I lobo meno, odong jo manok keken. Ldwar owotto ool mada ki ka dwarre, kot bene ocwer ma koyo bene tye ka nekke mada. Ci oneno ot mo ma yito tye ka duny iye,otammo ki icwinnynye ni,” An ononggo attammo ni dano ducu dong gutumu woko ki I lobo kany, kara dano mogo pudi tye”, Owotto ocitto I otti, kare man ononggo ot pa Obibi, ka odwonggo doggola, obibi en aye oyabbe doggola, ci owacci ,”Akoko donyi ot” ka edonynyo I ot , dok owacci, “Akoko bed piny” Lacen ma dong ebbedo piny enonggo Obibi tye ka reggo belle, pii bene tye ka yenynyo I cogi agulu aryo ma beddo ni wal wal. I kutyelo kono tye iye ringo dano ma en omakko obollo iye kuno ma mitto teddone Obibi ka oneno ni dong ebeddo piny ci occako reggone kun wero kwede ni;

Bella ma areggoni, bella ma areggoni amwoddo ki Ladwar tin.

Kidi ni kibubu, kidi ni kibubu.

Bella ma areggoni, bella ma areggoni

Amwodo ki Ladwar tin.

Kidi ni kibubu, kidi nikibubu.

Ci ewacci, “E, wer man doki pat mada” Eçako niang ada ni man gang pa Obibi. Pi gum maber I kara ma ea ki gang, ebinno ka dwar, ekwanynyo nyiy oboko-kwer adek kilatyen kidi acel ma rom ki nyig oboko-kwer adek ki doki rengge nebene rom ki pa oboko kwerri. Eleggo Obibi “Wek an bene kong areg tyen giryo” En oye bene. Eccakko reggo Kun ewerro kwede ni;

Bella ma areggoni, bella ma areggoni,

Amwoddo ki won gang tin.

Bella ma areggoni, bella ma areggoni ni amwoddo ki won gang

Kidi ni kibubu, kidi ni kibubu.

Ereggotyen giryo ci ekwanynyo okwer acel ekayo ni pac ka emwoddo ni krum krumka emunynyo ni guc. Obibi owacci, “Wekan doki areggi Amitti imiya gin ma in imwoddo ni wek an bene akwee ki dwana ka areggo” Omakko reggo kun werro kwede ni;

Bella ma areggoni, bella ma areggoni,

Amwoddo ki ladwar tin

Kidi ni kibubu, kidi ni kibubu

Bella ma areggoni bella ma areggoni

Amwoddo ki ladwar tin

Kidi ni kibubu, kidi ni kibubu.

Ekwany latyyen kidi ci emiyo ki Obibi. Obibi okwanynyo ci obollo I dogge, okayo, ononggoni pe kanne, olokke I lakke tung cel okayo ononggoni pe kanne, olokko I lakke tung cel okayo ononggoni pe kanne, Lakke ding woko adinggna. Okwanynyo ki I dogge oketto piny en ewacci, “Obibi, in reggoni penainggo dano, Wek kong doki areggi,” Ecakko reggo doki kun ewerro kwedde ni;

Bella ma aregoni bella ma aregoni

Amwoddo ki won gang tin.

Kidi ni kibubu, kidi ni kibubu

Bella ma aregoni bella ma aregoni

Amwoddo ki won gang tin

Kidi ni kibubu, kidi ni kibubu.

Ekwanyo doki okwer acel mukene ekayo ni Pac ka emwoddo ni krum, krum, krum ka emunynyo ni guc. Obibi oling doki owacci “Akoko ladwar wek kong an doki areggi” Enononggo tammoni gwok nyo latyeng ma ekayoni beddokko yom Obibi doki omakko reggo kun werro ni;

Bella ma aregoni, bella ma aregoni

Amwoddo ki Ladwar tin kidi ni kibubu kidi ni kibubu

Bella ma aregoni, belle ma aregoni

Amwoddo ki ladwar tin kidi ni kibubu kidi ni kibubu.

Okwanyo latyeng ocutto I dogge, okwanyo ononggoni pe tyer ci okwanynyo oketto piny. En doki eleggo ci emakko reggo kun ewerro kwede ni;

Bella ma aregoni, bella ma aregoni,

Amwoddo ki won gang tin

Kidi ni kibubu kidi ni kibubu

Bella ma aregoni bella maaregoni

Amwoddo ki won gang tin

Kidi ni kibubu, kidi ni kibubu

Ekwanyo okwer me adekke ekayo nip pac, ka eccako mwoddo ni krum, krum, krum ka emmunynoy ni guc. Obibi otammo ki I cwinye ni, Dano ma lake mwoddo gin mape an atwerro mwoddo ne ni tek

loya woko gwok koni bimwodda woko ni bwubuulu ki kwon ngwec moo matek mape wacce orinnggo woko ni pok matwal owekko gangge ire.

**Translation.**

**The Hunter and the Ogre**

There was a time when “Obibi” the ogre had eaten almost all the people in the land. Very few people had remained. Among the few, there was (Ladwar) the hunter. One day the hunter went on his hunting expedition as usual. He had gone far away from home unfortunately rain caught him in the wilderness, and started shivering with cold, followed a foot-trodden path leading to a cave.

When he knocked at the door to the cave. The ogre rolled away the stone. In the cave there were two big pots boiling with water over fire in the inner room were human meat that the ogre had kept for his meals. The hunter realized that he had mistaken the ogre’s path for human foot-trodden path. He had thought that he was lucky to find some human beings remaining, but alas. The ogre returned to the grinding millet singing thus;

Am grinding my millet

Am grinding my millet

I will eat it with the hunter.

And I will be satisfied.

On hearing the song, the hunter requested the ogre to give him a turn so that he as well help to grind the millet and gave it to the hunter who climbed on to the grinding stone and started grinding singing thus;

Am grinding millet

Am grinding millet

I will eat it with the owner of the home

My millet am grinding

My millet am grinding

I will eat it with the ogre

And I will be satisfied.

When leaving home the hunter had carried three pieces of cucumber to eat to quench thirst in the wilderness. Besides there were three pebbles the size of the cucumber for his sling. So when he had just finished grinding, the hunter dipped his hand in the pouch and removed one cucumber which he threw into his mouth a bit creating a loud krum krum- krum sound as he chewed.

Then the ogre said “Let me grind another calabashful so that you give me what you have eaten in order to quench my thirst.” The ogre ground millet repeating the same song and after finishing asked the ogre for the reward. The hunter gave to him a stone pebble which is the same size and colour as the cucumber. Ogre tried to bite the pebble but it only pained his teeth. He tried in vain till he spat it out. The hunter again asked for another turn. After finishing he took a cucumber and threw it in his mouth after chewing and swallowing all, the Ogre asked to see the hunter’s mouth he opened his mouth which was clean with saliva only while the ogre’s mouth was flowing with blood from the hurt caused by the stone pebbles.

Realising that this human being can chew to pieces and swallow stone, the ogre took off from the cave before the millet flour could be used to eat the owner of the home. Such a strong teeth in such a small body.

## APPENDIXIV

### Ladwar ki Monne Aryo Nyaa pa Akuri ki pa Olwit.

I kare mo ma con onongo tye Laco mo matye ki monne aryo, ngat acel nyaa pa Akuri ki acel nyaa pa Olwit. Nyaa pa Olwit en aye dako madit, nyaa pa Akuri dako matidi. Lcooni onongo twon oken mo mape wacce, tikorii mere I tim ka dwar keken. Nino ducu citto nekke lee ci ka odwoggo paco tinggo ringo retto I ot pa nyaa pa Akuri dakone matidi.

Kadong pokko rinngo ki kenyo miyo ki nyaa pa Olwit cogo cogo keken ki cinemogo manoknok. Ringo ducu wekko dong woko ki nyaa pa Akuri. Nyaa pa Olwit gammo gire kumeno cogo cogo ma gimiine ni kun wacco kwede ni epitto gire kwede ki Litino ne kumeno gicammo.

Kare ki kare ka ladwarri tye kadwoggo gang, kot binno matek ma ociddo piny woko ma ayom mitto deere. Pi lworro ni kot bipwoddo cwargi twatwal, nyaa pa Akuri kaoneno kot obinno kumeno, ka tye ka reggo ci katto nyonggo I doggolane ka werro ni;

Kurokutu, kurokuto an, kurokutu an;

Gin magikello kwica kwica gikello bot an.

Ringo ma gikello kwica kwica gikello bot an.

Kot mere binno medde amedda ki tekkone ma ociddo piny ni cuc.kicca makko nyaa paa Olwit, kadi beddi pe gmiine ringo maber, ci en bene wekko reggone katto nyonggo I doggolane ci werro ni;

An nyaa pa Olwit an abakko dogga;

An nyaa Olwit an abbakko dogga;

Miya labongo cwiny labongo cine.

Miya labongo cwiny labongo cine.

Kot ma nakanen obinno ki tekko ki mor piny ma piny ducu ociddo woko, cakko wany warre woko dokko maleng, kot katto woko pe cwer. Ladwar ni binno ki ringone tirro kwedde I ot pa dakone matidi nyaa pa Akuri ka bollo iye piny kuno. Lacen ngollo ringo ma obedo cogo cogo ki cine mogo manoknok en aye terre I ot pa dakone nyaa pa Olwit, maen gammogire kun wacci eteddo litinone gicammo kwede kumeno. Jwi Ladwarri timmo kumeno.

Nino mo acel omin wonne madit onenoni kot ogoyo latin ominne, Ladwarri, matek mada ma omitto nekkone woko anekka, ci orwoone obeddo gang pe dong ocitto ka dwar, ominwonne olwogge botte ci openynye ni, "In mono ibeddo ningnig ki monni aryoni?"

Ladwar odok iye ni, “An abeddo kwedgi maber do. Atimmogi ducu ma rom rom”.

Omin wonne owacci,” Nen ba nino ducu ka in edwoggo paco ma kot obinno matek ma ayom ducu gicabbe acabba, ka dakoni nyaa Akuri owerro, kot medde amedda, ento ka dakoni nyaa Akuri owerro, kot warre woko pe cwer. Pienoin myero nino mo acel, kong pe icit ka dwar kama bor ento I dwar kama cok cok, wek I dwog gang con I nen jami man ki wanggi.” Orwone Ladwarri pe dong ocitto kama bor. Odwarro kama cok ci otinggo ringone obinno obeddo kwede I nget gang kama etwerro winynyo ki neon jami ducu ma time I gang. I kare madong otinggo ringo obinno kwede I nget gang, kot obinno ki pee mape wacce ma ka ocello latin gweno ci nekko woko; ma mor doki mwoc bene matek mada. Nyaa pa Akuri okatto onyongngo I doggolane ka ocakko werro ni:

Kurokutu, kurokutu an; kurokutu, kurokutu, kurokutu an;

Gin ma gikello kwica kwica gikello bot an.

Gin ma gikello kwica kwica gikello bot an.

Kot obino mere ma medde amedda ki tekkone ma ociddo piny woko ni cuc. Nyaa pa Olwit pi kicaane, kadde bed gitimme marac, bene okatto woko onyongo I doggola ne ci ocakko wer ni:

An nyaa Olwit, an abakko dogga

An nyaa Olwit an abakko dogga

Miya labongo cwiny labongo cine

Miya labongo cwiny labongo cine

Kot ma nakanen obino ki tekke ocakko wany woko, piny ducu ma ociddo owarre woko odokko maleng. Kot okeer woko pe ocwer. Ladwar owinyo doke oneno ki wanngnge. Ladwar oa ki kama obedo iye owotto atir ocitto oduonyo i ot pa nyaa pa Olwit en aye dong otingo ringo obollo iye. Ka dong ki kenyo ongollo ringo mogo ma cogo cogo ki cine manoknok en aye ocwalo I ot pa nyaa pa Akuri. Ongongo atir ni nyaa pa Olwit en aye doko ma nino ducu obedo kakonye me jukko cwer kot oweko kot pe obedo ka pwodde. Nyaa paa Olwit dong obeddo da marrone.

Man pwoonyowa ni myero pe wabwot mon madito woko kace wanyommmo mon ma tinno pyen mon madito en aye okwonggo yabbo nyimwa.

### **The Hunter with his two wives**

A long time ago there was a man who had two wives. The elder is Olwit's daughter and the co-wife was Akuri daughter of the dove. The man was a great hunter and wherever he comes back from hunting, he would go straight to the house of the younger wife Akuri. There he would apportion the

meat leaving the lean part for Akuri while the bones are mixed with offals and sent to Olwit's daughter.

Olwit the eldest wife is considerate would accept her share saying it would help to feed her children. And wherever he goes hunting there is always a life threatening down pour that comes. When the rain is about to fall and their husband's life is in danger. Akuri would come out of her house and begins to sing;

.Kurokutu, kurukutu, kurukutu it is me

All the lean meat comes to my house

The best meat comes to my house

The bony parts are taken there

Kurokuto, kurokutu, kurokutu its me

The rain would increase in fierceness with strong wind almost blowing away houses. Then Olwit would stand at her door way and sing thus;

Am the daughter of Olwit I plead

Am the first wife, I plead

They give me without meat

They give me bones.

They give me offals

I feed it with my children

Then the rain would clear away as if it had not threatened. The hunter on reaching home would head to Akuri's house and apportion the meat as usual oblivious of who saved his life. That way of life continued for long until one day when Olwit had gone for a visit, rain caught up with the hunter and he narrowly missed death. His uncle who saw that the hunter had not gone out to the bush came to visit him.

'My son, how is your stay with your two wives?'' the uncle asked.

"We are okay the two women I treat them equally", replied the hunter.

Then his uncle told him what he had been watching between the two women.

"When Akuri sings, the rain will not stop. But when Olwit sings, the rain disappears! Donot go so far to hunt tomorrow. Check your snares nearby and come near home to watch for yourself what am telling you'' the uncle advised.

The following day the hunter did as he was told, he got some meat from his snares and came and hid near the homestead.

When rain came, Akuri came to the door of her house and started singing but there was no change it had almost started pouring, when Olwit came to her door and started singing.

Am the daughter of Olwit, I plead

Am the first wife I plead.

They give me without meat

They give me bones

They give me offals

I feed it with my children.

Wind started blowing away the rain, clouds and within a short time there was no sign of rain. The hunter got up carried his meat and headed straight to the house of Olwit his first wife, the elder wife. He then started apportioning the meat leaving the lean meat to Olwit and taking the bones and offals to Akuri the younger wife.



## APPENDIX V

### **Ododo kom lacoo mo ma en obedo ladwar matek (Oken) Ludionggin ki Wode Lodok**

I nino mo acel, Ludionggin gin ki wode Ludok gucito ka dwar itim kama boo! Te got Gorobilo. Gin guneko lee mapol, ento kot bene ocwer matek omiyo mac obedo pe.

I tim kunu con tye obibi mo ma Nyinge wod kibwo, ikarama dong gin gutyeko cokoringo gi ci gucoko igoga mo ma guggedo.

Won lodok ooro wode kayeno mac awobi owoto bor cok ki kom got oo te yat mo madit ci oneno yito tye ka duny ki I gin mo ma nen calo dull yen, ma mac omoko ikome. Ma kamogo odet makwar kara man menu wod kibwo. Ludok otingo dog yen ci ogoyo kwede lodi mac kara menu pe lodi mac menu lak obibi ca! man omiyo obibi oco ki I ninone ci openyo awobi,

Akaka ninginga?- awobi ogamo an lodok.

Igoya laka pi pingo?

Agoyo pi mac nga ma ocwali?

Wora ma ocwala. Mace me ne ngo? Me talo dek. obibi ocako kite cut, kun waci kat wacit bot woru obibi oketo awobi anyim wot bot wone ocako werr;

Ngala katua kapalaka. Igoya wod kibwor Akaka ka aba oori

Kakaro mac. Obayo wot.

Ngala katuwa kapalaka.

Kore moor openyo kama ringo tye iye ci odonyo I goga ocako camo ringo ka awobi dong olwi obwoto obibi kenyo ci guloyo

.Miyo pwony kitma dano room loyo kwede peko marac ma mito mako kome. En aye kir ma wot pa laditi oloyo kwede too ki icing obibi. Obibi ca yam dit mada! Mapewace, dok kite rac atikatika.

En kite pe ber, pe paro dano mo dok pe balo kare ne kangolo kop nyo poro ki ngati.

Ringo okelo loyo too ma nyutu ni ka lok mo obale dano romo miyo mot me gino mo ma romo yomo cwiny labal ki dano ma obalo bote bene.

Omiyo kiniga pa obibi ogik labongo nyayo lok mo doki ludok gin ki wone ludionggin gucito makwo, bal pa wone ludionggin omiyo gurwenyo ringo gi pi bedo kwo.

## TRANSLATION

### **Ludiong the hunter and his son Ludok**

A long time ago in the village of Gorobilo, there was a great hunter called Ludiong. He was well known because whenever he goes to hunt he will not come back home without a kill, moreover a big kill.

At Ludiong's home, the granaries were full of dried meat. A fire place is ever swinging with smoking meat! The drying place in the compound is full of sundried and salted meat. Everywhere is meat because Ludiong is a great hunter. Ludiong wanted his son Ludok to be a great hunter like him. He therefore took him to hunt so that he learns the skills from the father

One day when the two were hunting west of Gorobilo hills, there came a big rain, a great rain and a very tremendous rain like that had never been before. The father and the son took cover in the café when they had gathered and stored their kills. It rained and rained! till when the cold had put off fire which was in the cave.

When it had stopped raining, Ludiong climbed a Mahogany tree in order to survey were they can get fire to smoke their meat and keep them warm. He saw a big glowing ember in the south west and directed Ludok to go and fetch some fire so that they can make some fire.

Ludok ran and ran not only to bring the fire quickly but also to keep himself warm from the coldness. When he reached the glowing ember, he took a big dry stick and lit it so that he would take the broken pieces to take to his father for making their fire. But instead of sparkes coming out from the wood he hit, a loud cry came out from an Ogre called Wod kibwor who was chilled by the cold.

“Who has hit my teeth”, cried Wod Labwor

“I am Ludok who is looking for fire”, answered Ludok .

“Do you think my teeth is fire?” asked the Ogre “

“My father sent me to look for fire from far away he saw your red teeth glowing like ember “said Ludok.

“What do you need the fire for? Asked Wod Labwor.

“We need fire for smoking meat father has made a great kill and we have it stored up yonder in the cave “said Ludok.

In getting up, the size and strength of Wod Labwor gathered a lot of wind that caused a whirl wind in the surrounding area. Big tree bent in the direction Ludok was leading him, and his

testicles clanging between his legs would break down big trees along the way. Though frightened, a driver in front of Wod Labwor Ludok started singing

“Father you sent me to bring fire!

I got Wod Labwor, the Ogre

If Wod Labwor eats me,

My blood will be on your head father,

Then Wod Labwor would imitate in his thunderous voice thus

Ha ha ha! ha ha ha

If your father bring you to look for food.

Today you will know what food is!

Ha ha ha.

You look at my teeth and call it fire?

You will see the fire in it

They walked and walked, the strength of Wod Labwor breaking down trees, and Ludok singing in his fear while Wod Labwor imitates.

Lodiong saw the cloud of dust in the sky and faint voice of his son singing a song of plea for life said.

“Oh, my son has brought back peril”, immediately he took off for his dear life without waiting to see what may come forth.

On reaching the cave the Ogre asked Ludok where the meat was stored. Ludok showed him and being a glutton; Wod Labwor rushed in and started devouring the meat. As his attention was on the meat, Ludok took off and ran very fast after his father Ludiong. This is how Ludok saved his life.

## APPENDIX VI

### Akello ki mine ki ngor pa Obibi (Kwoo)

Yang con tye dako mo ki nyaare ma gilwongge ni Akello. Ma onongo gitye I paco ma kec oppotto iye matek mada ma dano ducu pe gitye ki lakit cam mo wacel, nyo kono Obibi keken en aye tye kwede. En Obibi onongo purro lakit cam ducu ma patpat, macalo ngor, kal, lapena, pul, nyim ki mukene ducu.

Dakoni pi lworu Obibi dong pe ocitto ka leggo cam allega ento gicitto gikwallo ki I potu pa Obibi. Gicitto ki nyaare Akello ci gikwallo ki I potu pa Obibi ka gikello gicammo. ka otum doki gicitto gikwallo. Lok me cam man ma gikwallo gicammo, ma Kun kono ka mukene cam peke iye liweng, obbedo ka yello cwiny cwarre mada, ci nino mo acel openynyo iye dakone ni, "Wun mono wunong cam ki kwene ma wuteddo waccammoni?" Dakone ogammoni, "wan wawillo awilla,"

Ento lok pa dakone pe oyengge ci owacco ki dakone ni ' wun ba cam ma wukwallo akwalla ni ceng mo biterrowu I pekko'.

Obibi nino ducu ka obinno I potu ne nongo ni came gikwallo ci cakko tammo ni, ' An myero abut I potu wek amak lakwoo ma kwalo camma ni'.

Ikara meno onongo ngor onyak ma bedi gogo I potu. Obibi ocako butto I potto ngorre orwone ki odiko con, kwar piny ma piny pudi yabbe ayabba, min Akello ki nyarre gubinno gupwonno ngor matek pong adukugi, ma dong gimitto giting adukogi wek gidok gangi, Obibi ni pep ci ommakogi woko, kun wacci, 'wun kara aye jo ma wubeddo ka kwallo camma ki potu ni? Otinggo oterrogi I gangge ki kunno owacci, "Wun dong wubibeddo luteddo merra"'.

Obibi kono ki I gangge pe cammo dek atata, ento mwoddo mere ringo keken macalo ringo lee, ringo dyel kid yang, ringo dano ki ringo mukene ducu. Min Akello ki nyaare gubeddo kunno I gang pa Obibi kun giteddo obibi nio ka ringo dong onongo cok ka tum woko. Ci owacco ki min Akello ni, 'In tin dong myero I ted nyaari wek acam.'

Lok odokko tek woko ki bot Akello ki mine, Ento ma pudi gitye ka tammo gin ma myero gitim, ladobo mo obinno ci ollegogi pii amatta. Min Akello onongo mitto kwerrone woko, ento Akello owacci, ' pe maa, myero wamiine pii omatti, pien ladobbo bene dano''. Ci gumiyo pii ki ladobbo omatto.

Ladobbo ka dong otyekko mato pii ci owacci, "Wun wu dano maber, pe wucayo dano, wek akonywu. Ocitto okello dyel omiyo ki min Akello weki oted ma kaka Akello. Ento Akello myero don oring woko odok cen ganggi. Min Aello okwanyo dyel ongollo maber ci ottedo ki Obibi. Akello

kono omako ngwec matek oringgo woko ocitto tuggi. Akello ka dong orinnggo matek madong cok ki gangi ci occako wer ni.

Maa kara ming, ming, ming.

Maa kara ming kuman.

Maa kara ming, ming ,ming,

Ceng owacci Akello lapyem,

Citti icitti omma kodi ngor.

Kama nguu mwoddo wii dano

Wonne ki jo ma tugi ka guwinynyo wer meno ci guwacci eno calo dawn Akello. Akello omedde ki ringgo kun werro wer meno;

Maa kara ming, ming, ming

Maa kara ming kuman

Maa kara ming ming

Ceng owacci omma kodi ngor

Kama nguu mwoddo wii dano.

Akello owerro nio kwede wa gang. Wonnegi ki dano ducu gujolle maber, "Gupenyne ni, meni kono odong kwene?" Akello ogammoni, maa odong I gang pa obibi, man tin onongo myero gitedda ki obibi wek ocam, ento ladobbo en aye okonynya," wonne odok iye ni, " meni laming pe winyngo lok wek odong kuno Obibi ocam."

Obibi odwogo ki ka dwarre ci onoggo dyel ma giteddo maber ci ocammo obutto kwede. Orwone owacco ki min Akello ni, "Tin dong odong in ma myero I tedde keni," Ikara ma obibi dong ocitto woko ka dwarre me nino ducu, min Akello omuro pii malyet madam ci otemmo ni ellutye iye ento ongoni pe twerre pi lyetone. Ladobbo doki obinno omiyo dyel man wek I ted ki obibi ma kakare ento in icit I kanne woko I dero pien kace onongi ci cammi woko,"

Min Akello okwanynyo del olirro maber, oteddo bene maber owekko kenyo. Ka dong ocitto okanne I dero Obibi obinno ononggo del ocek maber ci owacci, "dakoni tin dong otoo", Omakko cammo cam ci lworu doki omakke woko, otammo ki icwinynye ni, "Man ka obibi obinno oyabbo dero ci onongga kany ci bemwoda woko ci omakko ngwec matek, Ento ma pudi peya oringgo mabor tutwal ci occakko wer ni;

Nyaara kara ryek, ryek,ryek.

Nyaara kara kuman

Nyaara kara ryek, ryek ryek ryek  
Ceng awacci Akello lapyem  
Citti icitti omma kodi ngor,  
Kama nguu Mwoddo wii dano

Obibi owinynyo woko wer pa min Akello ci owacci,” dakoni kara peya otoo,” Omako ngwec ni yang, yang, yang kor min Akello. Obibi kono dwir mape wacce, oringgo matek ommako min Akello odwoggo cen ka odwoggo min Akello cen ci owacci, “An diki dong abeddo gang nio wang ma I tedde keni.”

Dog min Akello Otwoo woko ento ladobbo doki obinno bot min Akello ci owacci, wun dano maber pe wucayo dano, an kong aneno gin ma myero atim ki obibi.” Ladobbo ocitto bot obibi olokko kwedde ci obitto ni kong obin onen gin ma ekello. Obibi obinno omatto kongo matek omer kwede woko ci obutto oniono piny. Ladobbo ocakko miyo del doki aye ki min Akello weki oteddi ka dong oring woko odok tuggi. Ladobbo doki owacci, An dong atyekko cwalo lok gangwu ni in iebinno gang, doki coo ducu gurye gurum gang ki tong. Doggola gang gilor woko wek in ka io gang iring I rum gang. Ci Obibi bene biringo lubbo korri, eno miyo kare ki dano acel me cubbone ma nongo en ringo rummo kwede gang lubbo korri.

Min Akello bene ottimmo kitmeno. Oteddo del maber oweikko kenyo ka dong occako ringgo matek me dok tuggi ma dong orinnggo mada cok ki gang ci ocakko wer ni.

Nyaara kara ryek, ryek, ryek  
Nyaara kara ryek kuman  
Nyaara kara ryek, ryek, ryek  
Ceng awacci Akello lapyem  
Citti icitti omma kodi ngor  
Kama nguu mwoddo wii dano

Ladobbo ki kany ocoyo Obibi woko ci Obibi owinynyo wer pa min Akello ma dong tye kama bor ci owacci, “Dakoni kara pudi peya otoo, pe otedde kekene” Oa malo omakko ngwec matek ento min Akello onongo dong cok ki gang ci oo ocakko rinngo rummuo gang.

En bene oo ocakko ringgo lubbo kor min Akello rummo kwede gang wek dano ma gucung gureyo gurummo gang gumakko cubbe ki tong ka en rinngo o bot ngat man nio ka Obibi omeddo ki too , ma puti peya otoo en Obibi owacci, “Wungol lwetta ka ogoo kwede bul.”

Dano bene gungollo lwette kitte macalo en owacco ci gugoyo kwede bul ci dano ducu ma yang Obibi omwoddo gukati woko ni yak –yak opong ping woko..Min Akello dong giketto ‘‘Daker’’.

Man pwonynyowa I yoo ary. Mukwongo nip e ber me kwallo jami akwalla omiyi Obibi ommitto mwoddo min Akello ki nyaare woko.Me ary ni myreo pew a wacca dano mo kadi rac nyo komme rac myerp wakonyne ka mitto gin mo botwa, omiyi ladobbo okonyno min Akello ki nyaare pe kica me mine pii.

### **Translation**

#### **Akello, her mother and the Ogre (Theft)**

A long time ago, there was a great famine. There was nothing to eat in peoples’ home. people were eating soil, leaves and sticks.Far away from where people live there was an Ogre whose granaries was full of food and the garden with plentiful harvest. From the village, Akello and her mother would go to steal food from Ogre’s garden. After eating, Akello’s father would always asked where they got the food eaten from when there is famine all over the land.

‘‘We buy the food from the market,’’ replied Akello’s mother.

Not bad if you buy from the market’

But if you steal food from someone’s garden, one day you will be caught, He always said.

Every time the Ogre visit his garden he would find his food had been stolen ‘‘I will sleep in the garden inorder to catch the thiefthat steal my food’’ thought Ogre.

That morning at dawn Akello and her mother came to harvest peas from the Ogre’s garden. Ogre was still asleep for he had stayed awake all night in wait for the thief. When he woke up Ogre found Akello and her mother with two large baskets of peas.

‘‘Ow, ow ow! I’ve got you thieves who always steal my food’’ thundered Ogre. Akello and her mother pleaded with the Ogre that it was because of famine that made them to steal Ogre’s food.

‘‘Okay since you are women I am going to take you to my home to cook for me’’ said Ogre.

Ogre took Akello and her mother and they were cooking for him. When the foodstock in the granaries got finished, Ogre took Akello in his hand and said to the mother,

‘‘Today cook for us your daughter so that we eat,’’ He then took his spears and snares and went hunting.

As Akello and her mother were wondering what to do, a Leper came and asked them for drinking water. Akello's mother never wanted to give water to the Leper, but her child said they should be kind to all people. After drinking water the Leper said "you are kind-hearted and sympathetic to one like me! Said the Leper" "Am going to help you out of the problem you are facing".

The Leper went and brought smoke meat and hippo hide to Akello's mother to cook instead of her daughter. He told Akello to run back to their homestead.

Akello's mother started cooking the meat the Leper brought. Meanwhile Akello started running back to their home when she neared the homestead, she started singing.

My mother is a fool

My mother is a great fool

My mother sent me to go and steal peas

From where Ogre eats people

My mother is a fool indeed

When her father heard the song "He said, that is the voice of my daughter Akello", Akello continued running while singing until she reached home. They asked her where her mother had remained. She told them that her mother was still in the Ogre's captivity. Akello narrated how the Leper came and gave her mother dried meat and hippo hide to cook for the Ogre, otherwise Ogre had wanted her mother to cook her for his meal.

"Your mother is a fool if ogre eats her it's her fault she doesn't listen to advice," the father said.

Ogre came back from hunting and Akello's mother laid before him the meal she had prepared. After eating, Ogre drank several calabashes of water and then belched thunderously saying "Human meat is delicious and fills ...my stomach". You are such a nice cook that is why I brought you to cook for me. Tomorrow you must cook yourself so that I enjoy more delicacy.

The following morning Ogre left for his usual hunting leaving Akello's mother in her dilemma. She boiled water in a big pot and tried to dip herself into it but the heat was unbearable. When she had tried several times the Leper reappeared bringing dried meat and hippo hide. He told her to prepare the meal for Ogre, and then hide herself in the granary.

Ogre came back from hunting and found the food ready and said. "At last the stubborn woman has cooked herself. As he was eating Akello's mother thought from the granary "What about if Ogre want something from the granary, he will definitely find me and eat me", she mused, She opened the granary and took off. Barely had she gone when she started singing;



My daughter is wise

My daughter is wise

I went with my daughter, to steal peas,

From where ogre eats people my daughter is a very wise girl.

Ogre heard the song and said “Really, the stubborn woman is not dead” He started chasing her, Ogre is such a huge creature that when running, can cover a mile with two strides. The skin tied on his waist cause a whirl wind that bends and breaks big trees in the forest. After running for a short time Ogre caught Akello’s mother and brought her back. Since you are stubborn, tomorrow I will remain at home until you have cooked yourself thoroughly” said ogre. The woman did not know what to do she spent a sleepless night as she wondered the ordeal she will have to undergo. Then the Leper came and said “ since you are good people, I will work out how to help you tomorrow morning. In the morning the Leper came to Ogre and invited him to see a present he has made. Ogre accepted and went with the Leper who gave him a lot of beer to drink until he was drunk and fell asleep.

The Leper then took dried meat and hippo hide and gave it to the woman, He said to the woman, ‘I have sent message to your home when you have finished cooking, you must begin singing when you are near home. The gate to the homestead is locked, and men are in ambush around the homestead you must then run round the homestead so that Ogre is speared as he chases you’.

She did as the Leper said. When she was near home, she started singing. The song awoken Ogre from his drunken stupor and he said, “really the woman has not cooked herself again!! He started running after her, when he reached the homestead he started chasing her round and the men in ambush speared him to death.

Before he died, Ogre said “Cut my last toe and beat the royal drum so that all Ogres go to extinction and human race thrives” They did as he said and immediately all humans who had hitherto been eaten by Ogres came back to life and that was the end of Ogres upto today.

## APPENDIX VII

### Dyel ki Kworo, Aweno ka Kwac (Kwoo)

Dyel ki kworo ki Aweno ka kwac onongo yang gin lurem mada ma gibeddo kacel doki giwotto bene kacel. Nino mo acel kwac olwonggo luwotte ni gucit kwedgi ka limmo marrone. Gin ducu igi obbeddo yom mada pi lwongo meno. Ikare madong nino me citto ka limo marro kwac oo, kwac ocitto omakko litino pa dyel ci oboyo maber ka olutto I kicaa ka omiyo ki dyel ni oting. Dyel nenni ongweyo ngwec litino ne woko ngyo pi mitto ngyo gin ma kwac oboyo ni, Oyabbo ci onongo litinone aye kwac oboyo. En bene pe oballo. Olwitte mot ma kwac pe ngyo ci ocitto okwanyo litinoe woko ento omakko pa kwac en aye oboyo maber ka dong olutto I kicaa.

Lacen gin ducu dong gumakko wot me citto I gang pa marro kwac ki I yoo gurommo kid anno ma gupenyngyo gi ni, orobo wunu wutye, lok ango ki botwu? Kwac en aye ma otello yoo ogammoni ‘wan watye maber nyo kono Dyel ma ottinggo gin mape ngeyoni en aye wupenyngye’.

Dyel bene ka gipenyngye odok iye ni, Ryeko pe ngat acel keken?’

Kworo ogammoni, koni dokko ni lengga wunu yoo’

Aweno oggammo mere ni, koni dokko rac’

Gua ki kenyo gucitto cere mo manok doki dano mukene gurommo kwedgi ci gumottogi ni, Orobbo wunn wutye, lok ango ki botwu?’

Kwac owwacci, Wan watye maber, wupeny Dyel ma ottinggo gin mape ngeyoni’, Dyel ogammoni, ‘Ryekko pet ye pa ngat acel keken’.

Kworo oggammoni, koni dokkoni lengga wunno kora yoo’

Aweno kono odok iye ni, koni dokko rac’.

Gua ki kenyo gumdde ki wot gi. Ma pudi peya guo gang dokki gurommo ki jo mukene ma bene gupenyngyogi ki mot ci gudok iye macalo gudok wi ati lacen dong guwotto guo wa gang pa marro kwac. Joni ka guo I gang pa marro kwac, kwac ottinggo bocce ni omiyo ki marrone kun wacci, mur pii malyet ma wallo ni wal-wal ka dong I lut iye bocca ni mape I gonyngyo’

Marrone bene otimmo kitte ma cwar nyaare owacce. Ka kare me cam dong orommo, marro kwace ottinggo boc pa cwar nyaare okello oonyo ni likwaye en aye giteddo ci oddongge ni wu-wu lutuwa kit won kokko mo matek ni atoo do man likwaya en aye cwar nyarra okello ni giteddi.’

Dyel omwomme ki ngwec oringgo odok mere gang. Kworo oringgo ocitto mere I lum madong ogak iye kuno wa ceng tin. Aweno kono otuk ocitto mere I bunga ci ki kuno bene matwal. Larem pa joni oket pi bal pa kwac ma onnonggo okello tam marac me kwallo litino pa laremme Dyel.

Man pwoyowa ni ka itammo ki ryekoni imitti itim gin mo marac I kom ngati mo nyo lawotti, myero inge ni ryeko pe tye pa ngat acel keken. Kwac pi tammoni en kene en aye etye ki ryeko omiyo oteddo litinone kekene.

### **Translation**

#### **Goat, Serval, Guneafowl and Leopard**

These animals were once great friends. They would work, feed and stay together, they knew no fear or hatred amongst them as it is today. One day Leopard invited his friends to go and visit his mother in law, on the day of the journey, Leopard sleathed to Goat's house and stole her kids. He packed them in the luggage and gave it to Goat to carry for the journey. Either by instinct or being inquisitive, Goat opened the luggage and found her kids when Leopard had gone to ease himself for the long journey. Goat took her kids backhome. She then went to Loopard's den and took his cubs and placed them in the luggage. On their way to visit Leopard's mother in law, they met one of their friends who asked

“Good friends, how are you?”

“We are fine, except for Goat who is carrying a luggage which hedoesn't know the content”, replied leopard.

Wisdom doesnt belong to one person only”, bleated the Goat.

“Things will not be okay when it comes to make- way for me said Serval”

Then Guneafowl answered, “we shall see”.

They met many animals on the way and were asked the same questions and they gave the same answers. When they had reached, Leopard got the luggage from Goat and took it to his mother in law. He said “Boil water in a big pot, and then put this luggage to get cooked so that we may eat. “You should not open the luggage”.

Leopard's mother - in - law boiled the water when the bottom of the pot was the same colour with the embers. Then she got the luggage and dipped it in the boiling water, while the heat of the fire singed the hair on her hand and face. It was time for eating; she got the luggage from the cooking pot and opened it before her guest. But on seeing the meat she exclaimed Alas! ...these are my grandchildren well cooked for a meal, shocked! She made a great alarm decrying why her son- in- law made her cook her own grandchildren.

Goat that was seated near the door way took off on hearing the alarm, Serval and Guneafowl followed suit for dear life as enraged Leopard started the chase. This is how the four friends separated. Their enmity is up to this day.

## APPENDIX VIII

### Apwoyo Ikare me Menyo Ngwen

Ceng con I kare me menynyo ngwen lee ducu gugerro ot ngwen-gi. Apwoyo komme obbeddo wac pe ogerro mere. I ceng me menynyo ngwen, Otinggo kicaa ne ci ocitto kwede itee bye pa lee acel acel. Okwonggo ki tee bye pa lyec, Ocitto kunno ci owacci,” li anonggo Lyec, acutto Lyec I wek wa ki ngwenne duc’, lokko ma kun olokko dwanne woko. Lyec ka owinynyo lok meno ci oringgo woko.

Apwoyo obinno ocokko ngwen pa Lyec liweng oa ki kenyo ocitto bot kwac lokko kun olokko dwanne woko ni, Li anonggo kwac acutto iwek ameddo wa wa ngwenne ducu” Kwac oringgo woko.

Apwoyo doki occoko ngwenne Liweng. Oa ki kenyo ocitto bot Lalur, Li anonggo Lalur acutto lwek ameddo ki ngwen ne duc’...Lalur oringgo woko;

Apwoyo doki ocoko ngwen pa lalur aliaweng. Otimmo kitmeno ki lee mukekene ma papat nio ka oo kwede wa bot opuk. Apwoyo doki owacci, “Li anonggo opuk acutto lwek ameddo wa ki ngwenne duc’”. Opuk ogammoni, “Apwoyo in mamwa pe ibwolla. Apwoyo ka ongeyoni Opuk ongeye woko ci oringgo woko. Lacen Opuk olwonggo lee luwotte mukene ducu ma Apwoyo obwollogi ni, ka ocakko waccogi ni, Apwoyo aye obeddo ka bwollowu” Gin ka gungeyo ni en aye obeddo ka bwollogi, ci guwacci gin dong gigeppo Apwoyo woko ommo pii. Me bokko ngwene. Ci gin ducu gucitto guryeyo woko I kora yoo kulu tungi ki tungi nio wa I kulu.

Apwoyo ka ononggoni yoo peke ire me citto kulu ka twommo pii me book ngwenne, ongollo ryekko, ononggo opoko madit ci odonynyo iye ka dong lorre kwedde I kulu kun werro ni

Wuru wuru oku jok kulu owekko amatto pii killing, kiwilo owekko amatto pii.

Wuru wuru oku jok kulu owekko amatto pii killing, kigwilo owekko amatto pii.

Gin lee mukene ducu ka gunneno opoko tye ka lorre kene labonggo ngati ma lorre ci gutammoni jok, gucakko waccone ni, “Wuleng yoo,” Wuleng yoo jok pudi citto ka matto pii, ka dwoggo kun werro en were ni;

Wuru wuru oku jok kulu owekko amatto pii killing kigwilo owekko amatto pii

Wuru oku jok kulu owekko amatto pii killing, kigwil owekko amatto pii.

Apwoyo owirre tyen mapol ni ka oomo pii ma rommo bokko ngwenne. Ci obinno ocung ki tengge ka wacco ni,” Abwollowu nyong aommo pii aboko ngwenna woko liweng” Lee mukene ka gunneno kitte ma Apwoyo doki obwollogi aye, gucokke ni gicinek Apwoyo woko. Apwoyo ogammoni

“Wubin wunu an bene atye ki lwakka okwanynyo wee, cak ki remo ocung kwedde itee obiya kun medde ki lokkone ni, ‘Abayo tungi abayo wee, abayo tungi abayo caki abayo tungi abayo remo.

Enoba lwakka cittu wucinen lee moni ma gibinnoni’’, lee ducu ka guwinynyo lok pa Apwoyo ci gringo woko liweng. Apwoyo odong kene.

Man pwonynyowa ni ryeko loyo teko. Kadi beddi Apwoyo komme obbeddo wac ento piryekkone owekko ononggo kwedde ngwen.

### **Translation**

#### **Mr Hare During the Season of White Ants**

It’s always that during the beginning of the rainy season many things happen. One most obvious is how nature unfold its repetitive yearly pattern. The cries of insects to portend rain, flight of birds pointing to change in wheather and flowering of plants to produce seeds that bring forth multiplicity of their kind to germinate with the rain. It is rain water that is drunk by termite in the antihill that make them give multitude of whiteants which is a delicacy to birds, reptiles, other animals, and man. Our story begins in the season of the white ants. All the animals went to the bush to prepare their anthill for nuptial flight, the animals went to their respective anthills to wait and gather their catch. Hare who had not prepared any anthill also carried a bag and a basket to go and collect whiteants. First he came to where Elephants had prepared his anthill. Hare indicated the voice of a grant creature that would eat elephant thus;

Hii, hii, I have got an Elephant, A big Elephant

I will swallow the elephant with all his white ant catch.

I will swallow him once without even chewing!

On hearing the voice, Elephant took off in fright leaving the white ants. Hare came filled his bag and basket then took it home. Next Hare went to the Leopard’s ant-hill and roared,

Hii, hii, I have got a Leopard a fierce Leopard

I will swallow the Leopard with all his white ant catch

I will swallow him once without chewing.

Leopard took off for his dear life. Hare came and filled his basket and bag with the Leopard’s catch and took it home. Hare continued with his tricks to other animals such as lion, hyena, buffalo, rhino and hipo. At last he came to tortoise ant hill. Hare changed his voice to one of a big and fierce creature but tortoise said “don’t be silly Hare, you can’t play your tricks on me “

Realizing that Tortoise had recognised him and his tricks, he went back home to prepare the loot he had gathered. Tortoise called all the animals that had been tricked by Hare. He told them that Hare played a trick on them to steal their white ants. The animals decided to put an ambush on the path to the water point. This will stop Hare from collecting water to boil his white ant for preservation. Hare thought of another trick, he got a big gourd which he entered in to and started rolling along the path to the water point singing

Huu Huu make for me way!  
Make way for the spirit of the water  
The spirit of the water wants to draw water  
Make way for the spirit of the water.

With the voice amplified by the gourd, and nothing seen moving the gourd, the animals withdrew in awe and Hare rolled and drew water

After drawing water. Hare started coming back singing  
Huu, Huu, Huu make way for me,  
Make way for the spirit of the water  
The spirit of the water has drawn water  
Make way for the spirit of the water.

Again the animals made way Hare did this trick till he collected water enough to boil his white ants. After he had finished work on the white ants, he went and climbed on top of a hill and shouted “I have tricked you again;I drew water when you thought I was the spirit of the water, I have finishedboiling my white ants”

The animals were now so bitter due to the trickery of Hare,they collected all weapons to go and kill Hare. Hare ran home and collected three calabashes for chyme, milk, and blood. He came back to meet the other animals who were coming to kill him. Hare said

“Come on! I also have my supporters, and then he jumped into the bush and shouted,  
“On the left I throw chyme, on the right I throw blood, in front I throw milk”  
The animals on hearing Hare’s incantation took off in terror.

**Appendix IX: OBSERVATION CHECKLIST FOR THE INFORMANTS.**

Dear respondents,

The purpose of this questionnaire is to gather information on the role of Acoli proverbs and folktales in settling interpersonal, family and community conflicts. The information you give will be treated as highly confidential.

Thank you in Advance (Fill in or Tick where necessary)

1. Location.....residence .....
2. Occupation .....
3. How old are you?  
30 – 45   
46 – 55   
Beyond 55
4. Sex male
5. Female



**Appendix X:**

**QUESTIONNAIRE FOR ACOLI ELDERS**

Do the Acoli have proverbs and folktales?

.....  
.....

What role do you think proverbs and folktales play in settling interpersonal conflict in Acoli society?

.....  
.....  
.....

Do you think proverbs and folktales play a role in settling domestic conflict? Give reasons for your answer

Yes

No

.....  
.....

How does the use of proverbs and folktales foster peace building and conflict resolution in the community?

.....  
.....

Which categories of people are usually involved in the use of proverbs and folktales?

.....  
.....

Which place and at what time can narration be done in Acoli community?

.....  
.....

How frequent do you conduct such gathering?

.....  
.....

What are the aims of such gathering and narration?

.....  
.....  
.....

What do you benefit from such story telling and saying?

.....  
.....

What challenges do you encounter during the session of narrating such stories and sayings?

.....  
.....