

1. Description

1.1 Name(s) of society, language, and language family: Lango, Langi, Leb-Lano, Lwo, Lwoo

1.2 ISO code (3 letter code from ethnologue.com): lai

1.3 Location (latitude/longitude): between 1°30' N and 2°44' N and 32°15' E and 33°15' E



-sweetmarias.com

1.4 Brief history: The Lango are probably decedents of the Nilotic people. It is hypothesized in the fifteenth century that they migrated to their current location as part of the southerly migration of the Nilotic. In the mid-nineteenth century the Lango and many other non Bantu tribes were overlooked for colonial development by the British because they were stateless and the British wanted to focus on the more organized Bantu tribes. This led to the “Bantu line” where non-Bantu were above. This exclusion lead to distrusts and between the Lango and Ganda(a Bantu tribe colonized by the British), that exists even today even until the 1970s where the two organized themselves into political parties. The result of this was “guerrilla skirmishes and a series of opposition movements”-everyculture.com. In short this has left the Lango with very little political power and economic hardship.

1.5 Influence of missionaries/schools/governments/powerful neighbors: Neighboring ethnic groups are the Acholi to the west, the Iteso to the east, and the Karamojong to the north. -everyculture.com Missionaries and schools have had some effect on the Lango.

1.6 Ecology (natural environment): Their natural environment is savanna and swamp at average evaluations of 900 to 1,200ft above sea level.

1.7 Population size, mean village size, home range size, density: Current population size is 1,490,000 (2002 census). - ethnologue.com

1.8 Identification: “The Lango are one of the largest of the non-Bantu ethnic groups in Uganda. They are often classified together with their western neighbors, the Acholi, although they have long regarded themselves as being distinct from them. In the past, the Lango were generally regarded as the residents of a rural hinterland and as people whose activities had little effect on the nation as a whole, but, since Ugandas independence, the Lango have become integrated into national political life.” –everyculture.com

2. Economy

2.1 Main carbohydrate staple(s): “maize, finger millet, cassava, beans, sesame, pigeon peas, groundnuts, sunflower, cow peas, bananas, tomatoes, cabbage, onions, sunflowers, tobacco, cotton, sugarcane”-ethnologue.com

2.2 Main protein-lipid sources: fish, cattle

2.3 Weapons: Bow and arrow, blowguns?: “traps, lines, and spears” –everyculture.com are used for fishing.

2.4 Food storage: yes

2.5 Sexual division of production: Both sexes are responsible for food production, but men have a field or fields they work/plant all day. In contrast to men, the women gather the food, but they also have domestic responsibilities that take up some of their time.

Interesting enough men clear fields and plant the crops but women harvest the food and store, so the food is viewed to belong to the women. However, the cash crop of cotton is 100% the man's responsibility and it is viewed as his possession.

2.6 Land tenure: No individual owns the land, but are planted and harvested by men. The land is viewed as tribal property and each man is only allowed to farm what he can handle. "Attempts by the government to survey the land and establish a system of landownership have been steadfastly resisted by the Lango, who see landownership as the end of communalism and who fear that acquisitive individuals will take over large tracts of land." – everyculture.com

2.7 Ceramics: yes from clay

2.8 Specified (prescribed or proscribed) sharing patterns: share land

2.9 Food taboos: Millet and sorghum have been an agricultural pursuit of the Lango since they started practicing agriculture and therefore these two crops hold much significance to the Lango. Lango cannot eat jackal, hyena or byero(afterbirth of cows, sheep or goats).

2.10 Canoes/watercraft?: No mention, but I'm sure they might use them is necessary, water travel does not play a big role in there lives.

2.11 Other: In 1912, cotton was introduced to the Lango and today about half of the agricultural labor that goes into the production of cotton, as a cash crop, which contributes to a large portion of their income. Almost everyone is viewed as a farmer and there are few full time people who pursue a trade and most you could describe your average person who is "a Jack of all trades", however a lot of Lango have a side careers in which they provide different services. "In the trading centers, one finds tailors, bicycle repairers, furniture makers, motor mechanics, and carpenters." –everyculture.com

3. Anthropometry

3.1 Mean adult height (m and f): N/A

3.2 Mean adult weight (m and f): N/A

4. Life History, mating, marriage

4.1 Age at menarche (f):

4.2 Age at first birth (m and f):

4.3 Completed family size (m and f): The family consists of a father and mother and their children. If a man has a second wife, he builds her a second house and rotates where he sleeps every night every 3 days.

4.4 Inter-birth-interval (f):

4.5 Age first marriage (m and f): Male 21, Females 16

4.6 Proportion of marriages ending in divorce:

4.7 Percent marriages polygynous, percent males married polygynously: Twenty percent of males are in a polygynous relationship the ratio is so small because each man must care for his family and feed them so it is hard to have enough wealth/food to achieve this.

4.8 Bride purchase (price), bride service, dowry?: Cattle are used to pay "bride-wealth"(great importance because polygynous society). The average bride price is fourteen head of cattle and a significant amount of other goods. Boys also often wait for their sisters to get married so they can achieve part of their bride wealth to support their bride wealth.

4.9 Inheritance patterns: A person, who has no sons, may sponsor a young man looking to get married in agreement that the man be his dependent and reside near him in the future. Cattle are the main source of wealth and power so it is how the inheritance pattern

is based. The pattern of inheritance is that the senior son is more likely to receive the most cattle and the rest of the cattle being evenly distributed to the rest of the sons. The distribution is pretty even just that the seniority plays a small role. In addition, the sons of the first wife generally receive more cattle than the second wife's kids, so on and so on. Inheritances do however stir up some conflict because it is not perfectly even, with those who end up with a lesser share fighting for an equal share.

4.10 Parent-offspring interactions and conflict: "Tension is likely to develop between boys and their fathers as boys reach adolescence and begin to press claims for their fathers' cattle so as to accumulate the necessary cows for bride-wealth. Mothers commonly side with their sons in these disputes, and as sons draw away from their fathers, they draw closer to their mothers, who see sons as a source of support in their own struggles with their husbands over money and other resources." –everyculture.com

4.11 Homosexual activities, social attitudes towards homosexuals:

4.12 Pattern of exogamy (endogamy):

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?

4.16 Occurrence of sexual coercion, rape

4.17 Preferential category for spouse (e.g., cross cousin)

4.18 Do females enjoy sexual freedoms?

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

4.20 If mother dies, whose raises children?

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females

4.22 Evidence for couvades

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)

4.24 Kin avoidance and respect?

4.24 Joking relationships?

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations

4.26 Incest avoidance rules

4.27 Is there a formal marriage ceremony?

4.28 In what way(s) does one get a name, change their name, and obtain another name?

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?

4.31 Evidence for conflict of interest over who marries who:

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare: None

4.15 Outgroup vs ingroup cause of violent death: None today but there was, this led to a tighter village layout, but this has ceased and led to a sparser village layout.

4.16 Reported causes of in-group and out-group killing: None

4.17 Number, diversity and relationship with neighboring societies (external relations): None

4.18 Cannibalism? None

4.19 Military History: "(Lango) society had no standing army. All able-bodied men were considered warriors. Before war could be declared, a foreteller would be consulted to predict the results of the war. If luck was proved, old women would spit into the hands of the warriors and they would then set off. The leaves of the olwedo tree were put in the path where the warriors passed to enhance their luck in the impending fight. War booty was normally retained by whoever looted it. After the war, a ceremony was convened in which to award the Moi ranks. The person who killed a big or important person was styled Anuk; his privileges and other titles were increased by making tattoo marks on his left shoulder and neck. The highest Moi was Abwangor. During this ceremony, a goat was slaughtered while the elders stood in front of the family shrine and its blood was allowed to drip on the warriors. The goat was then skinned and its meat divided accordingly." - uganda-visit-and-travel-guide

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: They used to live in villages of 100 or so, but towards the twentieth century this practice was gradually abandoned and they now live in semi isolated houses surrounded by grasslands and fields. In addition, the individuals travel to village/city centers for supplies.

5.2 Mobility pattern: (seasonality): None

5.3 Political system: (chiefs, clans etc, wealth or status classes): The smallest official recognized administration official today is the "jon jago" and these occur about every 80 square miles. Within this area on average are usually schools, police, courts, and medical services. The level above this is the country's formal local government. There are currently several countries in the Lango District which is broken into 8 sections: Alebtong, Kole, Otake, Amolatar, Dokolo, Lira, and Oyam. The headquarter for this is in Liara, which is approximately in the center of the district. Liara is a leftover of colonial organization; it contains "hospital, numerous secondary schools, an airport, a prison, cotton ginneries, banks, churches, and retail shops." -everyculture.com. Unofficially a "wang tic" is an informal neighborhood group/council consisting of three to four men. "According to Lango Cultural Foundation, there are 134 clans and clan heads in Lango. However, many of the clans are actually branches of main clans. For instance, there are 22 different Atek clans, 15 Okarowok, 13 Bako, 8 Okii and 4 Otengoro" -langoweb.net



-langoweb.net

5.4 Post marital residence: Sons build a house for wives and live with them each for three days if more than one.

5.5 Territoriality? (defined boundaries, active defense): They don't have defined boundaries, I gather it's more of a specified area for each tribe/group.

5.6 Social interaction divisions ? (age and sex): Nothing big I could find.

5.7 Special friendships/joking relationships: None

5.8 Village and house organization: The average village size of today is about 2.6 kilometers and will probably compose 10 to 20 households.

5.9 Specialized village structures (mens' houses): None

5.10 Sleep in hammocks or on ground or elsewhere?: Sleep in houses of about 6 by 6 meters. "Roofs are almost always thatched, but houses of wage earners often have corrugated metal roofs" –everyculture.com



-uganda-visit-and-travel-guide.com

5.11 Social organization, clans, moieties, lineages, etc: The Lango are both patrilineal and patrilocal.

5.12 Trade: In pre-colonial times, a well-known trade system known as the "sesame trade". It stretched into Sudan and eventually ended up in Egypt but started to dwindle in the twentieth century and was replaced by European influence. "East Indian traders controlled this trade at both the wholesale and retail level. They operated numerous small shops throughout Lango District and sold such necessities as clothing, matches, kerosene, metal sheeting, bicycles, and pots and pans."- everyculture.com Since , "the expulsion of East Indians from Uganda by Idi Amin" –everyculture.com has led to a rise in local markets where individuals sell/trade excess crops and cattle, because the of the disruption of their existing through Uganda.

5.13 Indications of social hierarchies?: The number of cows a man has is used to indicate a man's social status.

6. Ritual/Ceremony/Religion (RCR)

6.0 Time allocation to RCR:

6.1 Specialization (shamans and medicine): The Lango believe that most plants hold magical or medical properties. A medicine man of sorts will contain the knowledge to collect the plants and perform the rituals. However, until the 1970s the use of the medicine man was being phased out for government healthcare and "spirit-possession rituals", but the AIDS breakout has led to a increase in the use of tribal medicine. There is a starting trend to mix western and tribal medicines.

6.2 Stimulants: plants

6.3 Passage rituals (birth, death, puberty, seasonal): "When it was time for sowing, the Langi would invoke the power and blessing of Jok by a ceremony called Rubo koti (the mixture of seeds). This ceremony was often accomplished by sacrifice of a sheep or a

chicken, the throat of which would be cut and the blood allowed to drip into the seeds. It was believed that in the absence if this blood, the seeds would not germinate” -uganda-visit-and-travel-guide.com

6.4 Other rituals: They perform “spirit-possession rituals” which seek to remove evil spirits form the body. This ritual is more popular with women than with men and this trend is increasing.

6.5 Myths (Creation): They view a spirit called “Jok” as their creator. He is an all powerful gods and equivalent in their eyes to the “Judeo-Christian God of the missionaries.” –everyculture.com. There is lesser gods also named “Jok” as well, but these deities seek to cause trouble and harm people for no reason. There are two types of these spirits. The first is the soul of a dead person. The second is associated with the wind. There are also mortal spirits called joggi(plural) who could be female or male, their society similar values to the Joggi supports marriage and ward off adultery. Also”They were said to celebrate birth and weep for the dead. In their human form, they were said to have long curly, tangled hair, a black or slightly brown skin, sometimes tarnished by dust. However, they would be different form human beings in that what was fair to them was foul to human beings and vice versa. For instance, their most delicious food was said to be house flies.” -uganda-visit-and-travel-guide

6.6 Cultural material (art, music, games): Material/plastic arts such as carving or paining are not very common, but music and dance are. Their musical instruments include the flute, finger piano, and drum. The women perform most of the singing. “Groups of young people compete with one another in public dance contests.” –everyculture.com

6.7 Sex differences in RCR: see 6.4

6.8 Missionary effect: Christianity

6.9 RCR revival: N/A

6.10 Death and afterlife beliefs: Lango believe that as you burry a person the soul departs the body. After the soul leaves the body, the soul/shades will take a close residence to the tribe/living kin. “These shades often dwell in caves, in rocky outcroppings, or near sources of water, and they continue to maintain an active interest in the affairs of their living kin.” -everyculture.com Since, you do not go to heaven or some sort of afterlife, death is just viewed as another stage in life. Therefore, there is no weight put on good action or concept of punishment for evil actions, your value is thus placed on your status during life; hence, if you were important in life, emphasis is put on you in death as a soul. Because of this, women and children stand less of a chance of becoming an important ancestor.

6.11 Taboo of naming dead people?: None

6.12 Is there teknonymy?: None

76.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.) Their is not much concern with death with the Lango, because of their beliefs, but if a person died in anger or held resentment against their relatives; they could ally the Joggi and haunt their relatives with this alliance. There is however a concern of evil spirit possession of individuals. To combat this every family has an ancestral shrine to propitiate the problematic Joggi, to keep their relatives safe. If a person was believed to be posed by a evil spirit a sheep would be killed in a ceremony to drive out the evil spirit. If this didn’t do the trick the “The witch doctor (ajwaka) could, however, always get the better of it and in such a case he would trap it and deal it in a pot or a calabash. There was no mercy for any evil spirit, which has stubbornly refused to leave the victim peacefully. Once trapped, unless it repented of its past malice and promised to reform, the object in which it had been trapped was buried in a swamp and that would mark the end of the spirit. Sometimes, such obstinate spirits, it is said, could even be speared to death.” -uganda-visit-and-travel-guide.com

7. Adornment

7.1 Body paint: It used to be common practice to smear your body with oil and ghee.

7.2 Piercings: “(The) ears were pierced in as many as ten points to provide accommodation for gilo beads. Metallic ornaments wee worn in the nose and the upper lip. Often the lower lip was also pierced to accommodate such objects as took the owner’s fancy.

Piercing was sometimes extended to the tongue to enable it to accommodate a two-beaded ornament.” - uganda-visit-and-travel-guide.com

7.3 Haircut: “Often, the men would work their hair into elaborate headdresses” - uganda-visit-and-travel-guide.com

7.4 Scarification: Traditionally it was common practice to remove the two lower teeth.

7.5 Adornment (beads, feathers, lip plates, etc.): Traditionally women used to be found of big brass rings as well.

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment: The Lango girls used to tattoo themselves on the front and back, where the men only received tattooing on the back.

7.8 Missionary effect: Christianity

7.9 Cultural revival in adornment:

7.10 Traditional Clothing: naked, animal skins, or goatskins

8. Kinship systems

8.1 Sibling classification system: N/A

8.2 Sororate, levirate: N/A

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): N/A

9. Other interesting cultural features (list them):

9.1 “The Lango symbol is Amuka (Rhino).” wikipedia.org



-scientificamerican.com

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