



INVENTORY FORM FOR URGENT SAFEGUARDING LIST NOMINATION

Intangible Cultural Heritage

1. Identification of the element

The male child cleansing ceremony of the Lango People of Central Northern Uganda

1.1 Name of the element as used by the community

"Dwoko Atin Awobi lot"

1.2 Short, Maximally informative Title

1.3 Community (ties) concerned

The male-child cleansing ceremony of the Lango of Northern Uganda comprised of 8 Districts and 48 clans.

1.4 Physical location (s) of the element

It is geographically located in central northern Uganda. The element is found in eight districts found to the north of the country. These are Dokolo, Lira, Amolatar, Apac, Alebtong, Oyam, Otuke, and Kole.

The Lango people are bordered by the Acholi indigenous community in the North, Karamojong, Teso indigenous communities to the East and the Kumum in the South.

The population of the Lango is 1.5million (Uganda Bureau of Statistics 2002)

1.5 Short description of the element

It is believed that when the mother of a newly born boy child holds the child's waist and private parts within the first three days, he is rendered impotent.

The remedy to this kind of impotence passed on from generation to generation is that the birth ceremonies must be re-done in order for the child to regain his manhood.

This is a healing occasion known as the "male child cleansing ceremony."

2. Characteristics of the element

- It's a cultural heritage of the Lango people.
- It's a healing ceremony, part of the traditional healing practices of the Lango.
- It's spear headed by the clan and family female elders.
- Its performed strictly for children made impotent by touching of private parts of a new born boy child by the mother in the first three dys.

2.1 Associated tangible elements

- Traditional foods prepared and eaten by the community e.g millet, pigeon peas, simsim, shear nut oil, tamarind.
- Use of local materials such as cooking pots, mingling sticks.

2.2 Associated intangible elements

- Specific proclamations made during the ceremony e.g the parents are asked: ‘What do you want? And they would reply: “We want good health and return of the child’ manhood”

2.3 Language (s)

The element has been documented in English and Luo with sub-titles provided for.

2.4 Perceived origin

The Langi elders were very spiritual people who talked to the gods through their deceased ancestors who interceded on their behalf.

The Langi have for generations used traditional herbs and medicines to heal many ailments/diseases.

There are many people gifted in the art of traditional healing, some whose knowledge was passed to from elders and most true healers had dreams/ visions of ailments/diseases, their remedies, location of remedies and procedures.

It is believed that the gods talked to elders and those of pure spirit and heart through visions and as such, knowledge of the boy child cleansing ceremony was passed on.

3. Persons and institutions involved with the element

Name	Age	Gender	Social Status	Village
Naumo Juliana .A.k	Adult	Female	Commissioner for culture and Family Affairs	Kampala
Mr. Daniel Kawesi	Adult	Male	Program Officer; UNESCO	Kampala
Mr. Odongkara Julius Peter	Adult	Male	Chief Administrative Officer, Dokolo District	Dokolo
Mr. Stephen Okello	48	Male	District Community Development Officer, Dokolo	Dokolo
Ms. Awili Emily	28	Female	Community Development Officer, Culture	Dokolo
Lango Cultural Foundation Under the Leadership of the Paramount			Institution	Lira

Chief				
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3.2 Other participants (e.g holders/Participants)

None

3.3 Customary practices governing Access to the element.

The element of the Boy Child Cleansing Ceremony is a Lango cultural practice that's open and revered, there is no restrictions to any of its proceedings hence the information provided is free and open.

It is freely accessed by any one seeking information or such services and is not restrictive as long as procedures are followed, results are guaranteed.

3.4 Modes of transmission

The knowledge of this element is verbally transferred from elders to the young and is not documented fully anywhere especially the processes. This has been identified as a big gap for redress.

Date received: 26 March 2013

Date reviewed: 28 March 2013

Date included in the inventory: 2nd April 2013