

with evil spirits; UTAF 1976/06/17. It is also evident that witchcraft accusations are linked rather with social relations of neighbouring peoples than of persons living far apart. This concerns also ethnic and cultural affinity; Beidelman 1964:75; Gray 1964:171-73.

28. In this respect the remarks of Huntingford (1953:111) and Jacobs (1965c: 31-36) that the Parakuyo are 'agricultural Maasai' are misleading.
29. Except for the Enkidong sub-clan members, both men and their wives, exhibit their identity through clothing.
30. The equilibrium theory of society and its special form, the cultural lag theory, seem to be applicable here. The cultural code system seems to attempt to perpetuate itself, but is, however, transformed by pressures towards change. Therefore, culture changes lag behind economic and social changes, but through this function culture stabilizes society and maintains a degree of integrity within it; Appelbaum 1970:73-75; Barth 1978: 69-71; Bonte 1978.
31. Ilmanki and Ilmaina occur as age-set names in ancient Southern Nilotic age-set cycles of eight age-sets; Ehret 1971:45, 64. The Dorobo had seven sets in a cycle (Huntingford 1951:31-32; Langley 1979:8) the above names included, although in a slightly different form (Nyongi and Maina).
32. Instead of the term 'cross-cultural' a new term 'holocultural' has been used in some recent comparative studies. E.g. Levinson and Malone 1980; Bourguignon and Evascu 1977.

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GLOSSARY

- ado - to be red, 220
- adung' - to cut, 129
- agil - to split, to fold cloth, 153
- agurruma - to vomit, 89, 102
- aibok - to hinder, detain, prevent, 215
- aibon - to prophesy, make medicine, 190, 215
- aiter - to begin, 172
- akuiyaa - father's father, 163
164, 171
- akuiyaa botor - elder brother of the father's father, 163
- akuiyaa kiti - the younger brother of the father's father, 163
- akuiyaa kitok - father's father's father, 163
- alak - to curse, 148
- apu - a relative by marriage, 164, 165
- apula - mother's brother, 163
- aramenye - man's parallel cousin on father's side, 161
- arang'otonye - man's male parallel cousin on mother's side, man's male cross-cousin on father's side, 161, 163
- aun - to plant, erect, 188
- ayieng - to slaughter, skin, 33
- edanyata o'loirien - splitting of the firestick, used of the ritual which marks the end of an initiation period, 95, 186
- eerrata enturuj - breaking of the enturuj prohibition, 95
- eibungita embepo - spirit possession, 241
- ekedyenye - left (hand), 238,
- elatin - initiation ritual, 205, 206
- emaho, pl. imahon - a ritual feast, an animal killed for ritual purposes, a charm, 33
- emalo - a cudu horn used as a musical instrument, 191
- emanjano - orange (colour), 228,
- emanyata, pl. imanyat, warriors' kraal camp, 150, 239, 248, 258, 269
- embere sero - warrior's spear, symbolizing an undergraduate status, 264
- embere sirwa - warrior's spear, symbolizing a graduate status, 264
- embunuka - a stomach of a ritual animal, used for ritual purposes, 180, 206
- emonyorit - a metal chain worn by married women in the right ear lobe as a sign of marriage 235
- emurata - circumcision, 102, 187, 198
- emurata ekedyenye - left-hand circumcision, 137, 255, 265
- emurata etatene - right-hand circumcision, 137, 255, 265
- emurua - a grass variety used in rituals, 208, 236
- enamuke, pl. inamuka - leather sandals; such sandals are prepared for a male initiate prior to circumcision, 180
- enanga muki - brown-red colour, 220
- encan - rain, 258
- endere, pl. inderei - monkey, 200
- endiamasi - monster, 276
- endimi - a dense forest with tall trees, 211, 212

- endobole - the flat counterpart of two firesticks, 208, 217
- endoyoroto - west, 192
- endung'ori - a left-over group of initiation, 128
- enduroto - white soil used for body-painting, 225, 226, 236
- enenaunir - a monster, 174, 259, 260, 261, 274
- engelesure, pl. ingelesureni - guinea-fowl, 200
- engiang'et - breath, 179, 214
- engishui - breath, 179
- eng'oki - breach, offence, sin, 181
- eng'orno - milk fat, 94
- eng'orno naibor - butter, white milk fat, 94
- eng'orno naiyiera - boiled milk fat, 94
- engudi, pl. ingudisin - cattle stick, 155
- enguk - black soot colour, 220
- enguruo - wood ash, 226
- enkai - clouds, heaven, sky, 175, 258
- Enkai - God, 120, 173-178, 182, 193, 196, 198, 213, 224, 230, 257, 268, 274
- Enkai Naado - 'Red' God, 174-176, 257, 265
- Enkai Naibor - 'White' God, 174, 175, 213
- Enkai Nanyokie - 'Red' God, 174
- Enkai Narok - 'Black' God, 174-176, 213, 257, 265
- enkaiteteiyai - a grass variety, 182, 208, 231
- enkaji, pl. inkajjik - house, 150, 154, 156, 158, 195, 232
- enkanaha - sister, man's female cousin, 161, 163
- enkang', pl. inkang'itie - kraal, family compound, 166, 269
- enkaputani - wife's mother, wife's mother's sister, 164
- enkerai, pl. inkera - child, wife's brother's child, 164
- enkidong' - a divining calabash, the sub-clan of healers and prophets, 181-183, 185, 186, 214, 215, 252, 266, 275
- enkiguena - meeting, 111
- enkirragata o'laji - laying down of an age-set, 95
- enkishomi, pl. inkishomin - cattle gate, clan, 17, 132, 152-154, 190, 225, 230, 234, 236, 252, 258, 272
- enkiterunoto - beginning; myth of origin, 172, 230
- enkitojo , pl. inkitojon - hare, 200
- enkitok, pl. inkituaak - an elderly woman, 195
- enkitupukunoto - a coming-out rite, 225, 230, 266
- enkiyieu - chest fat of an animal, 180
- enkoilalei - *Zizyphus mucronata*, 203, 226, 230, 232
- enkolong', pl. inkolong'i - sun, 176, 258
- enkop, pl. inkuapi - soil, 216, 258
- enkurma - cultivated field, 89, 102
- entawuo - heifer; man's brother, 161
- entito, pl. intoiyie - uninitiated girl, 163, 171, 196, 230
- enturoto - white soil, 208, 232
- enturuj - prohibition, a relation of avoidance, 95, 195, 266
- enyorri - green, 228
- epeuti - blue, 228
- erikoto o'lkerra - graduation ritual of a married woman, 96, 102, 103, 117, 127, 225, 230-232, 257
- eruat, pl. iruaitin - bed, 137
- esajakinoto - fertility ritual, 226, 232

- esaji - milk stored for making milk fat, 94
- eseki, pl. isek - *Cordia ovalis*, 209
- esindani - man's brother's wife, man's wife's sister, 164
- esiteti - *Ficus natalensis*, 115, 118
- esosian - *Phoenix reclinata*, 140, 169, 194
- etatene - right (hand), 238
- eunoto - promotion ritual of warriors, 3, 5, 18, 21, 95, 135, 137, 139, 147, 148, 167, 186-188, 190, 191, 216, 225, 230-232, 240, 255, 269, 273
- gada - an age and generation system of a number of mainly Ethiopian peoples, e.g. the Oromo, 144
- Ilaiser - clan name, known by the Parakuyo also as Ilwarakishu, 150-152, 170, 266
- Injangenopir - the name of the first of the three age-groups of an age-set, 30, 134, 137, 273
- Ilkerimbuot - the name of the last of the three age-groups of an age-set, 30, 134, 137, 273
- ilmugit - warriors' training ceremonies (Samburu), 110, 135, 139
- Iloikop - a peyorative name used of some Maa-speaking groups, 177
- Iloodomong'i - left-hand moiety, lit. 'those of the red oxen', 149, 150, 170, 215, 225, 234, 252, 269
- Iloorokiteng' - right-hand moiety, lit. 'those of the black ox', 149, 150, 170, 215, 225, 234, 252, 269
- Iparing'otua - the middle age-group of an age-set, 30, 134, 137, 138, 273
- Ilwarakishu - clan name, known also as Ilaiser, 151-154, 170, 181, 266
- isurutia - married woman's brass coil decorations, 3
- jini, pl. majini (Sw.) - a spirit, 261, 262, 274
- kokoo - grandmother, father's sister, father's brother's wife, grand-grandmother on father's side; an old woman, 163, 171
- kopikop - north, 192, 216
- kujorok - the ninth month of the year, 231
- kule - milk, 92
- kule naisames - curdled milk, 92
- kule nairobi - cold milk, 92
- kule nairowa - hot (or warm) milk, 92
- kule naitokitok - fresh milk (immediately after milking), 92
- kule naotok - curdled milk, 92
- menye - father, 161, 163
- moikuapi - south, 192, 216
- mumiani (Sw.) - a spirit drinking human blood, 261, 262, 274
- Naiterukop - 'the one who started on the earth', a divine being or an ancient ancestor, 176, 177, 192, 214
- ndoa (Sw.) - marriage, 117
- ng'oto - mother, 163
- oilanga - a drink given to an initiate after operation, 225
- olaiguenani, pl. ilaiguenak - spokesman, a secular age-set leader, 111, 183, 188
- olaiyioni, pl. ilaiyiok - uninitiated boy, 163, 171, 196
- olaji, pl. ilajijik - age-set, 17, 169, 272
- olakuiyaa - son's son, 164, 171
- olalahe - brother, 161

- olalem , pl. ilalema - sword, a big knife, machete, 61, 191
- olamal, pl. ilamali - delegation, 128, 230
- olamolog - a medicine used in a ritual bath, 237
- olapa, pl. ilapaitin - moon, month, 176
- olapula - sister's son, 163
- olaputani - wife's father, wife's brother, wife's mother's brother's or sister's son, 164
- olaunoni, pl. ilaunok - age-set leader, lit. 'the one who erects of plants', 3-5, 34, 62, 188-191, 216, 232, 267
- olbitir, pl. ilbitiro - warthog, 200
- olbugoi - Terminalia spp., used for dying materials red, 236
- olbungai - young bull, 77
- Oldoinyo Lenkai - God's Mountain, the holy mountain of the Maasai, 176
- Oldoinyo Oibor - White Mountain, 77
- Oldoinyo Orok - Black Mountain, 77
- oldulelei, pl. ildulele - Solanum campylacanthus, 272
- ole'menye - the one of the father (viz. a relative), 171
- ole'ng'otonye - the one of the mother, viz. a relative, 171
- olgilata, pl. ilgilat - sub-clan; room, 17, 152, 153, 252
- olkaria - red soil, used for dying, 208, 218, 220, 225, 236
- olkarsis - a wealthy and respected person, 178, 179
- olkeretii, pl. ilkeretin - a piece of skin worn in the right middle finger after a ritual, 234, 235
- olker le'ntomoni - a male sheep killed for a pregnant woman, 96
- olker osinyaari - a ritually pure ram, 197
- olkidong - snuff container, used by elders, 194, 214
- olkiloriti - Acacia abyssinica, 203, 209, 237
- olkiringo, pl. inkiri - meat, 156
- olkiteng le 'nkutuk 'aji - an ox killed after a sufficient number of bride-wealth cattle have been transferred, 96
- olkiteng le 'ntomoni - an ox killed for strengthening a pregnant woman, 96
- olkiteng le 'ntomono - an ox killed in the beginning of an initiation ritual, 96, 115, 237
- olkiteng lo 'lbaak - man's graduation ritual, 96, 102, 198, 230, 256, 266
- olkiteng osinyaari - a ritually pure ox, 180, 197
- olkoldiny, pl. ilkoldinyi - hartebeest, 200
- olkulluk - foot-and-mouth disease, 103
- olkuyati, pl. ilkuyatik - a lesser medicine man, 182, 184, 215
- olmangilgiliani - a medicine used in a ritual bath, 237
- olmeeki, pl. ilmeek - a non-Maasai, 75, 89, 112, 123, 172, 179, 185
- olmeut, pl. ilmeuti - giraffe, 200
- olmishire, pl. ilmishiren - sub-clan mark in cattle, 159
- olmoruo, pl. ilmoruak - an elder, 137, 139, 180, 214
- olmumua - breath, 179, 214
- olmurrani, pl. ilmurrani - warrior, 195, 230
- olng'eher - warriors' graduation ritual, 95, 134, 135, 168, 186, 187, 255

- olng'eriandus - *Rubia cordifolia*, a red dye, 236
- oloho, pl. ilohon (or: olosho, pl. iloshon) - country, land; tribal section, 129, 231, 272
- oloiboni (kitok), pl. iloibonok (kituaak) - great prophet, a ritual head of the Parakuyo and the Pastoral Maa-sai, 3, 5, 27, 56, 59, 60, 74, 83, 95, 128, 129, 131, 134, 135, 168, 170, 177-179, 181-191, 199, 206, 207, 214, 216, 218, 230, 242, 252, 258, 260, 266, 272
- oloilili - a grazing area reserved for immature and weak animals, 90, 211
- oloirien - *Olea chrysophylla*, or *Olea africana*, 140, 169, 272
- olokor - ritual fire, 232
- olokor lo 'lkeretii - a ritual for preventing plagues and diseases, 231
- olotuno - age-set leader, lit. 'the one who planted or erected', 188, 216
- oloosaen - east, 192
- olorika - a stool, 219, 269
- olosokwan, pl. ilosokwani - buffalo, 200
- olowuaru, pl. ilowuarak - a beast of prey, 259
- olpahe, pl. ilpaheta - gate-post group, 154, 156, 258
- olpahe le'kedyenye - left-hand gate-post group, 154
- olpahe le'tatene - right-hand gate-post group, 154, 258
- Olparakuoni, pl. Ilparakuyo - a Parakuyo, 12
- olpiron, pl. ilpironito - fire-stick; a relation between alternate age-sets, 30, 136, 137, 139-142, 145-147, 164, 166, 189, 191, 208, 217, 240, 248, 255, 256, 273
- olponoto, pl. ilponot - ear marking of cattle denoting ownership, 159
- olporror, pl. ilporori - age-set division, 169
- olpul, pl. ilpuli - warriors' training ritual, 95, 96, 134, 135, 158, 195, 198, 203, 205, 206, 220, 233, 239
- olsagarami - *Piliostigma thonningii*, used as a red dye, 236
- olseki, pl. ilsek - *Cordia ovalis*, 209
- oltau - heart, 179
- oltim - a branch placed in the cattle gate to protect cattle, 203, 222, 230
- oltogom - mixture of 22 medicines consumed e.g. in olupul, 205, 206, 233
- oltome, pl. iltomia - elephant, 200
- oltribe, pl. iltriben (also oltirbe, pl. iltirben) a flat-roofed house, 156, 157
- oreteti - *Ficus natalensis*, a ritually important tree, 173, 176, 209, 221
- orkoiyot, pl. orkoiik (Nandi) - a ritual leader, prophet, 182, 183
- osero - open bush country, savannah, 211, 212
- osingira - a round house with a central pole, erected for the eunoto ritual, 137, 232
- osinkolio le'nkai - the song of God, 182
- osipolioi, pl. isipolio - a male initiate during the rituals, 231
- osirua, pl. isiruai - eland, 200
- osoit, pl. isoito - stone, rock, 259
- osokonoi - *Warburgia ugandensis*, 94
- paaiya - sister's daughter, 163
- paashe - the giver of a female calf, 116
- pabungai - the giver of a bull, 116

- pantawuo - the giver of a heifer,
116
- papa kiti - father's younger
brother, 163
- papa kitok - father's elder
brother, 163
- peuti - light blue, 213
- pombe (Sw.) - local beer, 123,
195
- shangazi (Sw.) - man's father's
sister, 163
- tembe (Sw.) - a flat-roofed house,
156
- umotho (Meru, Kenya) - south, 216
- urio (Meru, Kenya) - north, 192, 216
- utafiti (Sw.) - research, 58, 67
- yieyio - mother's sister; an elderly
woman, 163

SOURCES AND LITERATURE

I. Unpublished field material

The material collected by means of fieldwork for this study can be divided into two categories according to the mode of recording. The texts recorded on tape and transcribed in vernacular (Maa or Swahili) are referred to by using the code UTA (the first letters of the word *utamaduni* = 'culture' in Swahili). The field notes, normally in English but sometimes in Swahili, have a reference code UTAf. This field material is available in equal form in the Archives of the Ministry of Information and Culture, Daressalaam, and in the Archives of the Institute of Development Studies, Helsinki.

A. Taperecorded material

Key to the code: e.g. UTA 1976/33/A3, Maa

UTA - a code of the archival collection
 1976 - year of recording
 33 - code number of the tape in archives
 A - side A of the tape
 3 - page of the transcription
 Maa - language of the transcription

UTA 1975/14/A 1-13	Maa	UTA 1976/48/A 1-17	Maa, Swahili
UTA 1975/15/A 1-7	Maa	UTA 1976/49/A (not transcribed)	
UTA 1975/16/A 1-6	Maa	UTA 1976/50/A 1-3	Maa
B 1	Maa	UTA 1976/59/A 1-12	Maa
UTA 1975/17/A 1-7	Maa	UTA 1976/60/A 1-2	Maa
UTA 1975/18/A 1	Maa	UTA 1976/71/A 1-4	Swahili
UTA 1975/19/A 1-11	Maa, Swahili	UTA 1976/72/A 1-6	Swahili
UTA 1975/20/A 1-6	Maa	UTA 1976/82/A 1-6	Maa
UTA 1975/21/A 1-3	Maa	UTA 1976/91/A 1-2	Maa, Swahili
UTA 1976/14/A 1-4	Maa, Swahili	UTA 1976/96/A 1-15	Maa
UTA 1976/33/A 1-9	Maa	UTA 1976/97/A 1-6	Maa
UTA 1976/34/A 1-5	Maa	UTA 1976/98/A 1-4	Swahili
UTA 1976/36/A 1-5	Maa	UTA 1976/99/A 1-8	Swahili
UTA 1976/39/A 1-9	Swahili	UTA 1976/100/A (not transcribed)	
UTA 1976/41/A 1-6	Maa	UTA 1976/101/A 1-11	Maa
UTA 1976/42/A 1-7	Maa, Swahili	B 1-7	Maa

UTA 1976/102/A 1-3	Maa	UTA 1976/133/A 1-3	Maa
	B (not transcribed)	UTA 1976/134/A 1-6	Maa, Swahili
UTA 1976/103/A 1-14	Maa	*UTA 1982/11.1./A 1-9	Swahili, Maa
UTA 1976/104/A 1-2	Maa		B 1-11 Swahili
UTA 1976/106/A 1-6	Swahili	UTA 1982/13.1./A 1-12	Swahili
	B 1-3 Maa		B 1-11 Swahili
UTA 1976/113/A 1-7	Maa, Swahili	UTA 1982/15-17.1./	
UTA 1976/125/A 1-20	Maa, Swahili		A 1-11 Swahili
UTA 1976/129/A 1-6	Maa, Swahili		B 1-11 Swahili
UTA 1976/132/A 1-8	Maa, Swahili	UTA 1982/17-19.1./	
UTA 1983/12-15.1./			A 1-13 Swahili
	A 1-9 Swahili		B 1-10 Swahili
	B 1-10 Swahili	UTA 1982/19.1./A 1-6	Maa, Swahili
UTA 1983/5.2./		UTA 1983/16-19./	
	A 1-11 Swahili		A 1-2 Swahili

The taperecorded material covers the following topics (number of pages in brackets): history and mythology (31); circumcision, clitoridectomy and age-set rituals (69); marriage (11), death (10); songs and prayers (39); stories and fables (21); medicine (32); spirit possession (73); education (7); trees and soils (20); economy and transactions (19); internal and external social relations (17); colours (5); rain ritual (8); material culture (4); crime (3).

B. Field notes

Key to the code: e.g. UTAF 1976/04/65

UTA - code of the archival collection
 f - field notes
 1976 - year of writing
 04 - code number of the archives
 65 - page of the note book

UTAF 1975/01/1-78	UTAF 1982/11-19.1./1-59
UTAF 1975/02/1-96	UTAF 1983/11-14.1./83-99
UTAF 1975/03/1-36	UTAF 1983/13-15.1./1-15
UTAF 1976/03/37-76	UTAF 1983/14-15-2-/16-49
UTAF 1976/04/1-88	UTAF 1983/27-29.1./1-14
UTAF 1976/05/1-96	UTAF 1983/1-16.2./15-87
UTAF 1976/06/1-99	
UTAF 1976/07/1-94	
UTAF 1976/08/1-97	
UTAF 1976/09/1-52	

* The code '11.1.' means the date of recording in materials which had not yet been given a code number by the time of publication.

The field notes cover a wide variety of topics, the most important of which are listed below (the approximate number of pages in brackets): circumcision, clitoridectomy, age-set system, age-set rituals (205); kinship and marriage, death (60); pregnancy and child bearing (11); medicine (86); spirit possession and trance (95); oloiboni kitok (25); prayers, myths (31); local politics, moves, water problems (70); relation between ethnic groups (18); development plans (18); material culture (21); demography (59); plants (21); education (5); misc. rituals (16); work (6); crime (5).

In addition, there are roughly 240 pages miscellaneous notes which do not fall into the above categories. Furthermore, there are occasional notes on political meetings, formal education etc. which are not included into the systematized archival material.

C. Photos and films

In documenting various aspects of culture, four types of visual material was produced: black and white photos, colour prints, colour slides, and Super 8 mm movie films. The photographing and filming was made principally in the research area, but some comparative photographing was made in 1983 in the Kisongo Maasai area. The amount of this visual material is as follows:

	1975-76	1982-83
a. black and white photos	289	149
b. colour prints	104	96
c. slides	140	131
d. Super 8 mm movie films (in minutes)	36	

A movie camera was used for documenting ritual processes, such as initiation and erikoto o'lkerra, as well as cattle dipping and water problems. This material has been edited into a sound film of 28 minutes, and copies of it are stored in the Archives of the Ministry of Information and Culture, Daressalaam (Swahili text), and in the Archives of the Institute of Development Studies, University of Helsinki (Finnish text). In addition, there is unedited film material (8 minutes) on the medical activities of a Zigua healer.

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