

THE SAMBURU COMMUNITY PROTOCOL

**ABOUT THE SAMBURU INDIGENOUS LIVESTOCK BREEDS
AND
THEIR RIGHTS TO THEIR INDIGENOUS LIVESTOCK GENETIC RESOURCES AND ROLE
IN GLOBAL BIODIVERSITY MANAGEMENT**



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THE SAMBURU COMMUNITY PROTOCOL

We are the Samburu, pastoralists living across a number of districts in Kenya. We are keepers of indigenous and exotic breeds of livestock and our lives are interlinked with and wholly dependent on our animals. Our way of life also allows us to live alongside wildlife, promoting the conservation of our breeds and other living resources in our environment. Yet we feel that our way of life and our indigenous breeds have been consistently undervalued. The government-promoted breeding programs that sought to replace or improve our breeds have left us particularly vulnerable to the recurring droughts which are causing our people acute suffering.

This is our community protocol. It is an articulation of the integral role of our breeds in Samburu culture and their importance to the world. It seeks to establish the significance of our way of life and the value of our indigenous breeds, and that as the keepers of important livestock populations we have a right to maintain our way of life. It clarifies for others on what terms we will permit activities to be undertaken on our land or regarding our indigenous breeds and traditional knowledge.

Specifically, it sets out:

- Who we are;
- Details of the livestock we keep;
- The cultural significance of our indigenous breeds;
- How our way of life contributes to the conservation of local biodiversity;
- Our traditional knowledge and associated customary laws;
- The customary laws and procedures of prior informed consent that must be respected for engaging in any activity on any on our lands or involving our breeds or traditional knowledge;
- Our current challenges;
- How we are responding to the current crisis;
- A message to the government and researchers; and
- A call to international bodies.

WE ARE THE SAMBURU

We originate from North Africa, specifically mentioned by many as North of Marsabit the direction of Ethiopia having migrated into what is now Kenya many hundreds of years ago. We are closely related to the Maasai, speaking a dialect of the same Maa language. A legend name describing the Maasai, Samburu, and Cushites in Northern Kenya relates them with one name, the 'Loibor Kineji' (Translated as Owners of the White Goats). Indeed, legend tells us that a man took three wives: one bore a Samburu, one a Maasai and one a Laikipia. Our name, Samburu, comes from a bag we carry in which we keep meat, called a "**Samburr.**"

Today there are over 800,000 Samburu living in a number of adjoining districts, including: Samburu, Laikipia, Isiolo, Marsabit, Baringo and Turkana. We are formed of nine clans divided into two main subdivisions,

namely the White Cow and Black Cow. Eight of the clans keep livestock, the other one are hunters and gatherers, and blacksmiths.

Nkishu Naarok (Black Cow)	Nkishu Naibor (white Cow)
Lmasula	Long'eli
Lpsikishu	Lorokushu
Lng'wesi	Lukumae
Lnyaparrae	Loimisi

We moved to these present areas by the 1911 Treaty which the late Maasai leader Lenana signed with the British, leading to our expulsion from Laikipia district among other areas that were well suited to rearing our livestock. We moved with our indigenous breeds of cattle, sheep and goats.

WE ARE KEEPERS OF IMPORTANT BREEDS OF LIVESTOCK

The current areas we live in are semi-arid, which means we receive little rain. We manage to live here due to the durability of the indigenous breeds that we and other closely related communities have developed. Yet with the onset of climate change, the average level of rainfall has reduced, leaving us heavily exposed to drought and its disastrous effects on our animals and health.

Indigenous breeds: We keep the small East African Zebu cattle, and Red Maasai sheep and East African goats. Our indigenous breeds are particularly suited to local conditions because of adaptation through natural selection, as well as our contribution to their genetic development through selective breeding. Until the recent introduction of exotic breeds, these were the only breeds we kept, representing hundreds of years of co-development between our livestock, the environment and our way of life. We particularly value their abilities to withstand drought, to walk long distances and survive on small quantities of rough vegetation, as well



Red Maasai Sheep

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as their strong resistance to disease. Because these breeds are integral to our lives, we also have a wealth of knowledge about them, including breeding methods and animal health knowledge.

Our indigenous breeds and their characteristics are the result of our relationship with the land, and as a result we see them as part of our cultural heritage. We have learned that our breeds are also considered important by others because of their hardiness and disease resistance.

Exotic Breeds: Since the introduction of the Galla goat from Somalia in the 1960s, we have engaged in cross-breeding of our indigenous breeds with exotic breeds. Exotic cattle breeds include the Boran, Sahiwal, Friesian and Ayrshire and Jersey. The main exotic breed of sheep to be introduced was the Dorper, which was heavily promoted by the government through the distribution of rams by the government. Additionally, a small number of dairy breeds of goats such as Toggenburg, Saanen and Alpine have been introduced.

Whilst the exotic breeds provide more milk and meat in times of plenty, they are not as well adjusted to local conditions as our indigenous breeds. This means that they are more susceptible to drought, disease and less able to walk long distances. Additionally, except for the knowledge that we can transplant from the breeding and veterinary treatment we provide to our indigenous breeds, we have little specialist knowledge of these breeds, making us more dependent on inputs and information from outside.

We also keep donkeys, camels and dogs. For more information on our indigenous and introduced breeds, see Appendix I.

Subsistence livestock keepers: For hundreds of years we depended entirely on our livestock for our survival, drinking their milk and blood, and eating meat on special occasions. While many of us have built permanent homes, many are continuing to move according to the seasons to find the best grazing, or to avoid diseases or raiders. Because droughts are becoming more frequent and severe in Kenya, we are increasingly concerned that the exotic breeds cannot cope well with such conditions. As the level of inter-breeding rises, we now realize that the traits of the exotic breeds may be undermining our ability to continue our way of life.

OUR INDIGENOUS BREEDS HAVE CULTURAL SIGNIFICANCE

In addition to the sustenance our livestock provides us, they also play a significant role in our culture. A number of examples illustrate this point:

- Samburu elders decide on the time to initiate an age set by mass circumcision of boys. The lead clan, the Lmasula slaughters a bull to validate the timing and the age set.

- Each clan's elders decide on the time for initiating their own sons, and a bull is slaughtered at clan level to confirm with the others on the time..
- During the coming of age ceremony, boys are circumcised while wearing and sitting on Red Maasai sheep skins;
- As part of wedding ceremonies, the man must find a pure Red Maasai sheep (signified by its red color, long ears and clear eyes) and present it to his future Mother-in-Law who is then referred to as "Paker", literally meaning "the one who has been given sheep." Another sheep is slaughtered for the wedding;
- The bride is given a calabash full of milk and a gourd that is filled with the fat from a signet bull slaughtered to seal the wedding as the bride will belong completely to the new husband. If the fat from the bull is not enough then a Red Maasai Sheep Ram is slaughtered whose tail fat is used to fill the gourd. ; The bride drinks the milk to assuage her fears about going to the new home and uses the fat to moisture her skin with the fat to relax her.
- When a child is born, a sheep is slaughtered, and when someone dies, sheep or cattle fat is smeared on their mouths as a sign of respect; and
- When we slaughter for warriors, we choose only one color which they say is straight, also when someone is sick, then they slaughter an animal that is healthy, with all the eyes. There is a special steer (castrated bull) is slaughtered and a part of the skin is used as an ornament tied around the upper hand like a bungle, a good signifier of wealth we pride in. The color has to be accepted by the community and that it must have full ears, and intact eyes.

Notably, whilst mixed breeds can be used in lean times, the pure indigenous breeds are more highly valued for use in our ceremonies.

Our culture and animal breeds are integral to who we are as a People. Without our indigenous breeds we will have lost a critical part of our collective bio-cultural heritage, and without our culture our indigenous breeds are less likely to be conserved.

OUR WAY OF LIFE CONTRIBUTES TO THE CONSERVATION OF IMPORTANT ENVIRONMENTAL RESOURCES

We live in an area of the world that is incredibly rich in plants, wildlife and other environmental resources. Many parts of the world used to be populated by wild animals that ranged across the land, but have been depopulated because of the actions of man. In contrast, wherever possible we live alongside important animals such as lions, elephants, zebras, gazelles, klipspringers and wild dogs. Near watering holes and swampy areas you will also see bustards, the world's heaviest bird, as well as hornbills and birds of prey such as eagles and waterbucks. The numbers of tourists who come to admire our wildlife and to understand our culture attest to the area's cultural and biological diversity.

We also have customary laws that guard against environmental degradation. For example, a recent decision by the Loisukutan Forest Committee has determined that, because of the importance of the forest for fruits, honey, water and wildlife, its use for grazing and wood must be limited. The committee operates from traditional environmental management ways. This committee also based on these traditional rules and regulations also decides about access to seasonal grazing areas. This is the same for all our areas.

Our pastoral way of life promotes the conservation of our important indigenous breeds of livestock alongside world renowned wildlife. We have a right to continue to live according to our values that promote the sustainable use of our livestock while ensuring conservation of the wider environment.

WE ARE HOLDERS OF TRADITIONAL KNOWLEDGE WHICH IS REGULATED BY CUSTOMARY LAWS

Our knowledge has developed over time and continues to evolve as we face new challenges. We have three broad types of knowledge: animal health knowledge, breeding practices and an understanding of the ecology of the region that allows us to find water and grazing for our animals. Notably, these different types of knowledge are interdependent.

Ethno-veterinary knowledge:

We have for centuries treated our animals for diseases and other ailments using our knowledge of the medicinal plants that grow on the plains and in the forests. While we share common knowledge, some of us have special knowledge. For example, men generally treat cows, and women care for sheep. Women know how to treat Red Maasai sheep, but their knowledge is less suitable for treating the Dorper sheep as the latter has different requirements from the Red Maasai. We also have traditional knowledge relating to treating infants and adults for a range of ailments. Each generation receives the earlier generation's knowledge and further develops it to tackle new challenges and according to each individual's skill as a healer.

Breeding practices:

Because of the conditions in which we live, we carefully breed our animals so as to ensure that they suit our needs and preferences. We employ a number of methods, including choosing breeding bulls and rams by judging the mother's ability to withstand drought, her color, size, activity levels and the survival rate of the offspring. We also maintain our herds' and flocks' diversity by buying animals from our neighbors, or borrowing them. For example, when sharing rams, the agreement is based on the principle of reciprocity. If close by, we will provide it on the basis that the favor will be returned. If the trip is very far, then in the first instance we would send the animal with one other of our own herds and the pair will be returned together with another female animal as a gift.

Cultural practices also contribute to the herd's diversity. For example, a husband is required by custom to give a dowry to the woman's family that includes a good milk producer. Similarly, when a young woman moves to her husband's home, she takes her animals to add to his. Over time this strengthens not only the herd but also the bond between the two families.

Environmental knowledge:

Outsiders cannot live in the region the same way we do because they lack the knowledge of how to live within this environment. We are able to guide our livestock over long distances to provide grazing, water and salting resources for them. Without this understanding of Samburu and its surrounding districts, our lives would not be tenable.

Our ethno-veterinary knowledge keeps our livestock healthy, our breeding practices promote a strong herd consisting of selected livestock populations and our environmental knowledge underwrites our animals' survival in these harsh climatic conditions. We provide for our animals welfare, just as they provide for our livelihoods. Our relationship, therefore, is not one of provider and user, but of mutual-dependence and support.

Sharing traditional knowledge:

While the knowledge we have is widespread throughout our community, we assert that as creators of this knowledge, and whilst we share this knowledge among ourselves freely, we have a right to be consulted before it is used by any outsiders and respect should be accorded to our traditional laws regarding this use of this knowledge.

RIGHT OF PRIOR INFORMED CONSENT ACCORDING TO CUSTOMARY LAWS

In the past, we have worked with researchers and did not question governmental initiatives in our areas. Yet we have often never heard from the researchers after they leave, and have recently found that state-led breeding programs have in fact increased our climate vulnerability. This protocol affirms our right to have our prior informed consent sought before the implementation of any activities on our land.

Elders make all the decisions in our communities. Decision is made at the village level, clan level and district level depending on the scale of the issue or the types of resources involved. For example, decisions about areas to be used for grazing are taken by elders of the villages that share the grazing areas. This means that decisions relating to a common resource such as the Red Maasai Sheep would be taken by elders from the different clans across the region. According to this principle of customary law, we must first be consulted before any activities that will impact us, such as research undertaken on our breeds; new breeding programs; use of our lands; and access and use of our traditional knowledge.

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Any newcomer to our areas must first establish a meeting with the local elders to explain what and who they intend to engage with and to answer any questions put to them. The committee of the respective group ranch will either take a decision, or if it is about a common resource, may seek wider counsel from other elders.

CHALLENGES

Like everyone in Kenya, we are suffering greatly from the reoccurring droughts that are debilitating the country. As pastoralists living in close dependence with the environment, we are highly sensitive to climatic variation and have a clear picture of the effects of climate change. We have witnessed in the last decade a steady worsening in rainfall, such that this year is the worst drought conditions that any of us have seen in our lifetimes. We are being pushed to the absolute limits of existence. Climate change is forcing us to face a number of interlinked challenges that are compounding each other.

1. Our herds and flocks are being decimated through lack of pasture and water. Most noticeable though is the fact that the exotic breeds are dying at a much higher rate than our indigenous breeds.
2. Government-backed breeding schemes promoted exotic breeds, informing us that they would produce better than our breeds. As a result, we introduced the Dorper sheep into our herds, neglecting our own indigenous breed. As noted above, we are now deeply concerned about the viability of exotic breeds in the region due to climate change. The depletion of our indigenous breeds and the low numbers of pure bred rams leads us to be concerned that we will have difficulties reviving the herds and flocks of indigenous breeds.
3. An increase in diseases, that are disproportionately affecting our exotic breeds, is further depleting our livestock numbers. Moreover, our traditional medicine is less attuned to treat exotic breeds, making us more dependent on external inputs of drugs and veterinarians that also cost us money.
4. Our children are learning less about our traditional knowledge because of a number of factors including the reduction of ac-



our children learn about our traditional knowledge through practice.

cess to grazing the lack of emphasis on pastoral practices by the formal educational system.

5. As more marginal areas become degraded to the point of being unable to support livestock, so the pressure on available resources increases, further straining inter- and intra-community relationships. This is also leading to conflicts between us and wildlife, as they too face food shortages and compete with our animals for fodder and have begun to invade our maize, and wheat fields.
6. An increase in population numbers is adding to the strain on our local resources, including forest clearing for housing and charcoal burning, leading to rivers becoming affected.
7. The above factors are making our lives more precarious. Men in the village are having travel further afield to find grazing; this raises the dangers they face from raiders. Women are walking further to find drinking water and to bring leaves and twigs from the forest for survival rations for the animals. Our children's health is suffering too.
8. Lack of services and access to market for our animals and their products is limiting our capacity to earn livelihoods from livestock leading some of us to abandon livestock keeping at the detriment of the survival of our indigenous breed.

All of the above raises questions about the long term tenability of our way of life. We are deeply concerned that these associated challenges are increasing in their severity to the point that our whole way of life will be threatened. Already many pastoralists in the North East of the country have been forced to abandon their livelihoods. The loss of our way of life would also adversely affect our indigenous breeds, much of our culture, our various types of traditional knowledge and the bonds between us, our land and the region's environment and living resources. The changing climate is heavily affecting us and so does the encroachment on our land.

OUR RIGHTS UNDER NATIONAL AND INTERNATIONAL LAW

Kenyan law: Under the Environmental management and Co-ordination (Conservation of biological Resources, Access to genetic Resources and Benefit Sharing) Regulations (2006) we have a right as a group of "interested persons" to be consulted with a view to obtaining our prior informed consent if our livestock, plants and other resources are accessed. Although the Regulations do not mention traditional knowledge, we assert that we also have the right to have our prior informed consent sought if our traditional knowledge is to be accessed.

The Regulations also stipulate that activities that may have an adverse effect on the environment, lead to the introduction of exotic species, or

lead to unsustainable use of natural resources, must be preceded by an environmental impact assessment. This is in line with the Akwe: Kon Guidelines, relating to activities undertaken on community lands.

International Law: We the Samburu identify the following principles and rights based on international law, (that are further elaborated in Appendix II), namely:

A. Principles

- We are creators of breeds and custodians of our livestock;
- Our clans and the sustainable use of traditional breeds are highly dependent on the conservation of the environment in which we are living; and
- Our traditional breeds represent collective property, products of indigenous knowledge and our cultural expression.

B. Rights

We have the right to:

- Make breeding decisions and breed the breeds we maintain;
- Participate in policy formulation and implementation processes on our livestock;
- Receive appropriate training and capacity building and equal access to relevant services enabling and supporting us to raise livestock and to better process and market our products;
- Participate in the identification of research needs and research design with respect to our livestock and plant resources, as is mandated by the principle of Prior Informed Consent; and
- Effectively access information on issues related to our local breeds and livestock diversity.

HOW WE INTEND TO DEAL WITH THIS CRISIS

We want to continue to live in this region, to maintain our way of life, culture and traditional knowledge that sustains important indigenous breeds and supports the conservation of biodiversity. Whilst no local actors can be blamed for the climatic change this region is experiencing, we realize now that the emphasis the government put on exotic breeds, whilst increasing production at time of plentiful rainfall, leaves us much more vulnerable to an increase in droughts.

From the Kenyan Government: We demand to be respected as keepers of important livestock breeds and as custodians of wildlife according to national and international principles and laws. Specifically with regard to the present circumstances, we call on the government for a number of things:

1. Our free prior informed consent must be sought before any new activities are undertaken on our land or relating to our land, indigenous livestock and/or traditional knowledge. We must be included in government policy about these issues and any policy intervention must be based on a participatory process

2. Any intended intervention must be preceded by an environmental impact assessment, as well as cultural and social impact assessments.
3. We still have enough breeding males of Red Maasai sheep to build up our flocks again, but require assistance to determine which are the purest of the rams with which to breed. We request the government and external experts to assist us on this.
4. We suggest organized community groups at village and district level to come up with trusts for our knowledge and sustainable beneficial use of our indigenous livestock and other natural environment resources. We request external facilitation in formalizing these groups. We must consider establishing a trust fund i.e. the RED MAASAI TRUST FUND to promote the conservation and sustainable utilization of the Red Maasai sheep
5. Settlements are being established through our pasture areas. We call on the government to regulate this trend that is having a further negative effect on the sustainability of our grazing areas.
6. We need more veterinary support and access to markets for our livestock. We also request the government to review the mandate of the local state owned farms and to assess their social and environmental impact that we feel is currently minimal.

From commercial and non-commercial researchers and breeding institutions: We should be involved in any decisions about research and breeding that involves our breeds and/or traditional knowledge. Any consent to research or breeding programmes will be taken at the appropriate community level and will consider what tangible benefits the community will receive from the research or breeding programmes. Reference will be made to the Regulations referenced above as well as to the emerging principles in the incumbent international regime on access and benefit sharing.

From the CBD and the FAO: We call on the Secretariat of the UN Convention on Biological Diversity, specifically under Article 8(j) of the Convention, to recognize our contribution to the conservation and sustainable use of biological diversity. We also call on the UN Food and Agriculture Organization to acknowledge the importance of our livestock populations and to recognize Livestock Keepers' Rights.

A NOTE OF SOLIDARITY

We express solidarity with all livestock keepers across the world. We celebrate our diversity as well as acknowledge the similar ways of life, values, and challenges that we face.

December 2009

A NOTE ABOUT THIS PROTOCOL

This protocol was developed by Samburu communities living in Loisu-kutan, Nataala, Loosuk, Ndikir, and other villages in Lorroki and Kirisia Divisions of the larger Samburu, with input from Jacob Wanyama, Pat Lanyasunya, David Lenemiria and Stephen Lemayian. The process was observed by a Raika pastoralist from India, Mrs. Dalibai and was supported by the LIFE Network, League for Pastoral Peoples, International Development Law Organization (IDLO) and Natural Justice: Lawyers for Communities and the Environment.

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APPENDIX I

OUR RIGHTS UNDER INTERNATIONAL LAW

We the Samburu in this Samburu Community Protocol identify the following principles and rights based on international law:

Principle 1:

The Samburu are creators of breeds and custodians of their animal genetic resources for food and agriculture.

Over the course of history, we the Samburu have managed and bred livestock, selected and used them, thus shaping them so they are well-adapted to our environment and its extremes. Keeping these breeds is a vital part of our culture and livelihoods. Yet these breeds and our livelihoods are under risk because of a number of interrelated factors including misguided breeding schemes and climate change. This has endangered our food security and our way of life. As recognized in the Global Plan of Action for Animal Genetic Resources and the Interlaken Declaration on Animal Genetic Resources, livestock keeping communities are thus the creators and custodians of the breeds that they maintain. We have therefore earned certain custodianship rights over these breeds, including the right to decide how others use the genetic resources embodied in our breeds.

Principle 1 is supported by:

Point 9 of the Interlaken Declaration on Animal Genetic Resources recognizes **“that the genetic resources of animal species most critical to food security, sustainable livelihoods and human well-being are the result of both natural selection, and directed selection by smallholders, farmers, pastoralists and breeders, throughout the world, over generations”**.

Point 12 of the Interlaken Declaration on Animal Genetic Resources recognizes **“the enormous contribution that the local and indigenous communities and farmers, pastoralists and animal breeders of all regions of the world have made, and will continue to make for the sustainable use, development and conservation of animal genetic resources for food and agriculture”**.

Part I Point 10 of the Global Plan of Action for Animal Genetic Resources: **“all animal genetic resources for food and agriculture are the result of human intervention: they have been consciously selected and improved by pastoralists and farmers since the origins of agriculture, and have co-evolved with economies, cultures, knowledge systems and societies. Unlike most wild biodiversity, domestic animal resources require continuous active human management, sensitive to their unique nature”**.

Principle 2:

The Samburu and the sustainable use of traditional breeds are dependent on the conservation of our ecosystem.

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Our traditional breeds are developed through the interaction between our livestock, our pastoralist way of life and our natural environment. This natural environment is conserved, inter alia, through traditional practices of the Samburu, and traditional breeds lose their specific characteristics once removed from this ecosystem. We therefore have a right to access our natural environment, so as to ensure the sustainable use and conservation of our breeds and the environment.

Principle 2 is supported by:

Article 8 of the Convention on Biological Diversity: **“genetic resources should be conserved in the surroundings in which they have developed their distinct properties”**.

Article 10 (d) of the Convention on Biological Diversity demands that **“local populations are supported to develop and implement remedial action in degraded areas where biological diversity has been reducing”**.

Chapter 15 (5) (g) of Agenda 21: requires States to **“Take action where necessary for the conservation of biological diversity through the in situ conservation of ecosystems and natural habitats...and the maintenance and recovery of viable populations of species in their natural surroundings.**

Principle 22 of the Rio Declaration: **“Indigenous people and their communities and other local communities have a vital role in environmental management and development because of their knowledge and traditional practices. States should recognize and duly support their identity, culture and interests and enable their effective participation in the achievement of sustainable development”**.

Principle 3:

Our traditional breeds represent collective property, products of indigenous knowledge and cultural expression of the Samburu.

While we the Samburu have collective custodianship rights over our breeds and the genetic traits of these breeds, it is crucial that these rights are supported and promoted by the government. Our government must therefore respect, preserve and maintain the knowledge, innovations and practices of the Samburu embodying lifestyles relevant for sustainable use and conservation of livestock diversity.

Principle 3 is supported by:

Article 8 (j) of the Convention on Biological Diversity: **“Contracting parties shall...subject to national legislation, respect, preserve and maintain knowledge innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity...”**

Article 10 (c) of the Convention on Biological Diversity: **“customary use of biological resources is protected and encouraged in accordance with traditional cultural practices that are compatible with conservation and sustainable use requirements”**

Chapter 15 (4) (g) of Agenda 21 calls on governments at the appropriate level **“to recognize and foster the traditional methods and knowledge of indigenous people and their communities ...relevant to the conservation of biological diversity and the sustainable use of biological resources”**.

Chapter 15 (5) (e) of Agenda 21: Governments should **“subject to national legislation, take action to respect, record, protect and promote the wider application of the knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles for the conservation of biological diversity and the sustainable use of biological resources ...”**

Based on these principles articulated and implicit in existing legal instruments and international agreements, the Samburu who belong to a traditional livestock keeping community and adhere to ecological principles of animal production affirm the following rights:

The Samburu have the right to make breeding decisions and breed the breeds they maintain and manage the environment they live in
This right is supported by:

1. Article 10 (c) of the Convention on Biological Diversity: obliges Parties to **“protect and encourage customary use of biological resources in accordance with traditional cultural practices that are compatible with conservation and sustainable use requirements”**.
2. The Samburu shall have the right to participate in policy formulation and implementation processes on animal genetic resources for food and agriculture.

This right is supported by:

Article 8 (j) of the Convention on Biological Diversity: obliges Parties to **“promote the wider application of the knowledge, innovations and practices of indigenous and local communities with their approval and involvement”**.

Article 14(1) (a) of the Convention on Biological Diversity: obliges Parties to **“introduce appropriate procedures requiring environmental impact assessment of its proposed projects that are likely to have significant adverse effects on biological diversity with a view to avoiding or minimizing such effects and where appropriate allow for public participation in such procedures”**.

Article 3 (a) of the United Nations Convention on Desertification: compels Parties to **“ensure that decisions on the design and implementation of programmes to combat desertification and/or mitigate the effects of drought are taken with the participation of populations and local communities and that an enabling environment is created at higher levels to facilitate action at national and local levels”**.

Article 10(2) (f) of the United Nations Convention on Desertification: obliges the **“effective participation at the local, national and re-**

gional levels of non- governmental organizations and local populations, both women and men, particularly resource users, including farmers and pastoralists and their representative organizations, in policy planning, decision-making, and implementation and review of national action programmes”.

3. The Samburu shall have the right to appropriate training and capacity building and equal access to relevant services enabling and supporting us to raise livestock and to better process and market our products.

This right is supported by:

Article 12 (a) of the Convention on Biological Diversity obliges Parties to **“establish and maintain programmes for scientific and technical education and training in measures for the identification, conservation and sustainable use of biological diversity and its components”**

Article 11 of the Convention on Biological Diversity obliges Parties to **“adopt economically and socially sound measures that act as incentives for the conservation and sustainable use of components of biological diversity”**

Article 19 (1) (e) of the United Nations Convention on Desertification obliges parties to promote capacity building **“by adapting, where necessary, relevant environmentally sound technology and traditional methods of agriculture and pastoralism to modern socio-economic conditions”.**

Strategic Priority 6 of the Global Plan of Action for Animal Genetic Resources requests governments to **“Support indigenous and local livestock systems of importance to animal genetic resources, including through the removal of factors contributing to genetic erosion. Support may include the provision of veterinary and extension services, delivery of microcredit for women in rural areas, appropriate access to natural resources and to the market, resolving land tenure issues, the recognition of cultural practices and values, and adding value to their specialist products.”**

4. The Samburu shall have the right to participate in the identification of research needs and research design with respect to our genetic resources, as is mandated by the principle of Prior Informed Consent.

This right is supported by:

Article 8 (j) of the Convention on Biological Diversity (see above) and Article 10 (d) which says Parties shall **“support local populations to develop and implement remedial action in degraded areas where biological diversity has been reduced”.**

Chapter 15(4) (g) of Agenda 21 require states to **“Recognize and foster the traditional methods and the knowledge of indigenous people and their communities ...and ensure the opportunity for the participation of those groups in the economic and commercial benefits derived from the use of such traditional methods and knowledge”.**

5. The Samburu shall have the right to effectively access information on issues related to our local breeds and livestock diversity.

This right is supported by:

Article 13 (a) of the Convention on Biological Diversity: obliges Parties to **“Promote and encourage understanding of the importance of and the measures required for the conservation of biological diversity, as well as its propagation through media, and the inclusion of these topics in educational programmes”**.

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Motua e 8 (!) e Lningo oata wort kumo e ntokitin natobira Nkai aa kejo nji! "ngurai taa motua e natii tekve ana o motua e 10 (d) najo keyiere Itururri peyie eretoo lorere peyie eitubulu neas atipivu ngojitin netaa lkeesin nena netongorita ntokitin natobira Nkai":

Motua e 15 (4) (g) reei le 21 oyieu loreren le rikore e keper tanaa sii Sirkalini peyie "eshamaa neretoo rrekiei leapa o ngeno e Itungana learpa o lorere lenche nesipaki ajo keitushulakini lolo oren, Itururri loloreen te mbaa naayau dupoto te mirare e statin le nkishon naapuku te nkisashore e rrekiei learpa o ngeno enche":

5. Keata sii Sampur sipata peyie etum atabaki yiolounoto e mbaa naipirita suom enche o ndapasho/nguton enche

Motua e 13 (a) e Lningo oata wort kumo e ntokitin natobira Nkai aa kejo nji! "keyieu Itururri peyie eretoo neitaogol ningunoto e tipatisho naata o rrekiei ooyiere te nkingurata e ntokitin naitayia Nkai te nkidapash epaa-paasha, o loolikoo aawosh mowuwarak ena ngamata o mpikata sii e nena baa tiatua nkitengnat etaata":

3. Keata Sampur sipata naitengenieki o ntumoto e empaashi naaretu metaramata suom o mirata enche ontokitin enche.

Kore ana sipata naa keretoo ana bae:

Motua e 3 (a). e nkitanapat e Ltururri e nkop nallunga na! UN naipirta mbaa naayau lkeesi. Naa Kerrumoki ltururri peyie "ore mbaa naimieki e nkitainoto empukunot e ramat naaje o rrekiei oasieki peyie yeata mpash nairinyieki Ibulunye loo lkeesiin tanaa sii peyie yeata niasi peyie meaku kitok nkironyota enkolongi naa keyiere peyie yeasi te nchulakinoto e lorere leapa leinie neitobiri rrekie te rikore ekeper inia nashoru naboisho e asata te keper o te lorere sii leabori rikore".

Motua e 10 (2) e nkitanapat e Ltururri le nkop nallunga na! UN naipirta mbaa naayau lkeesi: "Keyieu nchulakinoto akurraaki e lorere le riko-re yeabori, o locho le sirkali o lootii te keper lolo lo ltururri le mara le sirkali, o lorere kini, aa taa lpayiani ontomonok, lolo oasishore inia parakuoshho, etii sii laturok olaramatak loosiom oltururri lenche oitashieki ninche te mbaa e nkitainoto e rrekiei, nkiiimakinoto e mbaa, o asata o nkibelakeenyata sii e ra-matae e locho le rikore e keper".

4. Keata sii Sampur sipata peeshulakinoo aajo nyo eyieuni neingurari te

nkipara pooki, naipirta nkula esuom enche tanaa najo nkitanapata peyie eipari yioo mbaa engor asata.

Rrekie le 6 le asata e nkop nallunga te asata e nkitubularoto e nkula e suom naa keemon sirkalini peyie. "eretv rrekiei le runkud oata tipatisho te nkitubularoto e nkula e suom eti taa peyie eiwuangieki lkungushi ootii airony nena kula pe mebulaa. Kore reteto naa ketii sii inia e lkeek letaata to suom, neisho sii ltururri atuwuana loitomonok nkosholiani naasishore te nkiny-iaanga, neretuni metumo retoto nainguua ntokitin naitobira Nkai o ngojitiin neemiriekei, neitobiri sii longolingoli oovorroi manyisho e nkulupo, neshamari nkoitei supati e lkuaak neretori ntokitin naitobir sii ninche te ngeno enche".

Motua e 19 (e). e nkitanapat e ltururri le nkop nallunga te mbaa e nkeesisho naa kejo n!; keyieu ltururri neiturubaa neretoo nkitengena "aashamaa teneidimayv rrekiei lengeno lemata nkironyota nayaki nkop, o rrekiei leapa le nturore o laramatak te nchulakinot embaa etaata edupot".

Motua e 11). e Lningo oata worot kumo e ntokitin naitobira Nkai aa kejo n! "keyieu ltururri peyie engamaa rrekiei lemata nkiburtoto e par-akusho nengamaroi te lwenet le locho neata yitataroto supat te ramatare o nkisaisishore nabikoo entokitin naitobira Nkai o ngurot/rubat/worot enche".

Motua e 12 (a). e Lningo oata worot kumo e ntokitin naitobira Nkai aa kejo n! "Keyieu Ltururri meitobira neitubulaa rrekiei oipirta ana nkingurata embaa te nguton aimaa nkisoma peyie eimari eyiari, neingor aarip te nki-sishore nabikoo ntokitin naitobira nkaai o mpukunot kunini natii atua".

Kore rrekie le 3 naa keirishakino kuna baa: Motua e 8 (!). "Kore Lturrrri oasishore kuna neyiere peyie yeasishore tia-tua locho letata otoreisho nena kitanaapat, neanyit, nerip, neramat neitubvua, ngeno, ntokitin ngejuko, rekiei o ltungana leapa o loreen epudaki lkuak lenkshon enche oyiere te nkiasishore nablikoo e ntokitin nashu naitobira Nkai...":

Motua e 15 (4) (g). e rerei le 21 naa keipot Sirkali te mpaash nayiere "metashamai neitubuaa rekiei le rrunkud o ngeno e ltungana le rrunkud o loree lenche.... Nena nairirikino nkingurata e ntokitin naitobira Nkai neasi-horeki te nkoitei naitobikoo.

Motua e 15 (5) (e) rerei le 21: Kore Sirkalini naa keyiere ; nepik atua Nkitanaapat e Locho, neya rishata, neyanyit, nesir, nerrip, neitubuaa asata einia ngeno te nkidapash, o mbaa ngejuko supati, o rrekiei supati lo ltungana leapa, epudaki nkishon e lkuak lenche te ramatare e ntokitin naitobira Nkai o nkiasishore enche te nkoitei nabik e nena tokitin...":

Kore te kulo rrekiei otisiraki nelioo titata orot o nkianapat enkop nalu-unga, kore Sampur otii naa atua loreen leapa oo ramat suom neiku-rukore lwuao le Nkai tenia ramat te nkitubularoto e nkula e suom naa keshamakino naa ninche sipat naijo kuna:

1. Keata naa Sampur sipata peyie eimie mbaa naipirta nkutubularoto enkula e suom enche neitubuaa nkula naayieu ninche neramat sii kop nati! ninche.

Kore ana sipata naa keretoo ana bae:

Motua e 10 © e nkitanapata e ntokitin naitobira Nkai te nkidapash: "peyiere neata lturrrri nerrip neretoo rrekiei e nkiasishore e kuna tokitin naitobira Nkai terisioroto e rekiei lo loree leapa nena nairirikino nkingurata tanaa ramatare e kop nabikoo e nena yieunt e tungani"

2. Keyiere peyieata Sampur sipata nashulakinore nkitainoto e rrekiei o asata e nena rishat naaipirta nkutubularoto e nkula e suom te nkaraki yieunt endaa o ramatare (nturore).

Kore ana sipata naa keretoo ana bae:

Motua e 8 (!) e nkitanapata e ntokitin naitobira nka! te nkidapash; "keyieu naa kore lturrrri neretoo te nkidapash nshulakinoto e asata e ngeno, ntokitin ngejuko o rrekiei lo ltungana leapa o loreen lenche eingorv nchama-oto enche o mpaash enche teina asata."

Motua e 14 (1) (a) e nkitanapata e ntokitin naitobira nka! te nkidapash; "keyieu Lturrrri peyie eitodolu nkoitei naayiere naayieu neingurari ngas mbaa ewon eitu yeasi nyamali ana supatisho nayau te ramati nayieuni neijipu peyie etumi aitodoropu nyamali naidim ayau te ntokitin naitobira Nkai te nkidapash naa kore tenkidimata neijo sii loree metushulakinoto inia asata".

Rrekie le 2

Sampur o nkisaisishore e parakuosho e suom naa keirishakino nkingurata / ramatare e nkop

Kore suom aang erunkud naa keitubuluni aimarie rekie le nchula e suom aang, nkotei enkishon ang kira laramatak, o nkop aang namanita iyoo. Kore ana kop aang naisshoo iyoo Nkai naa keingori-keramati tiata re-kie le lkuak lang le yioo Sampur naa kelau naa suom aang errunkud tipatisho enche tenetaini iyoo aitungaa inia aji nikitomoo. Ikata naa sipata nikibakinnye aasishore nkop ang naisshoo iyoo Nkai, peyie kirrerre-kwanaki asata nabik (nkishon nayeng'yeng'unye) o nkingurata e suom aang e rrunkud o nkop namanita iyoo.

Rrekie le 2 neretu kuna baa:

Motua e 8 e Lningo le nkidapash entoktin natobira Nkai nejo nji: "keyiere nerripi, neingori parakuosho(siana) enkula te nkop namanita natubulunyeiki lantarara lenye"

Motua e 10 (d). eilo Ningo Oitulumng nkitobirat e Nkai (Convention on Biological Diversity) nekurraki ajo "keretuni Lkiamani le rrunkud metu-bulu, neasu asaru nkop te ngojitin enkop neetarrote neironyari nkitobirat e Nkai naasichereki ana nkaitubulu naata nkishon atuwuana ntimi o nkulie."

Motua e 15(5) (g) mbae e 21 : keyieuni lochon neas ana. "Peyie eya rito te mpash napuku airta ntokitin e Nkai aaimaa rekie le IN STU orrip Lmolikin/Lkuran/Mtugusi le nkishon o nkai!!!/k/mparnati e ngwesi o ramatare o sarunoto e mbalbal e suom tanaa ngwesi naata tipat te mparnati enche apake".

Rrekie le 22 loimieki te Nkop naji Rio naa kejo nji: "Kore Ltungana Le Runkud o loreen lenche o lkulie sii lee nana murvai naa keata mpash naas teramatara e parakuosho entokitin natobira Nkai o nkitubularoto e ngenno enche o asat e rrekiele le lkuak lenche. Neyiere peyie eshamaa locho e rikore e taata neretu pii neiken mpash enche, o lkuak lenche, o yieounot enche neretoo nchulakinoto enche te asata e ramatare e nkop".

Rrekie le 3

Kore suom aang rrunkud naa keitashaki parakuosho aang te nkidapash, o ntoki nau ngenno aang, o rrekie likilimunyaie/likintodolunyaie lkuak lang

Kore yioo Sampur kiatu te nkidapash sipata e nkingurata e suom aang e rrunkud o nkula e ntana enche keisupat naa metaa keretoo Sirkali inia, neyanit, nerip neitubula ana ngenno, ombaa ngejuko supati naapu-ku teinie, o asat aang Sampur naamanya atua nkishon aang neeta ti-pat teramatara nabikoo o nkisashore o ramatare e ndapasho e suom aang.

SIRATA NAPUDAKINO E MOTUA II

SIPATA AANG TIATWA NKITANAPAT E NKOP NALUNGA

Kore iyoo Loikop/Samburu tiatwa ana sirata e lorere lang, naa ikishulaki-
no kuna kitanaapat o rekiei otii tabori nkitanapa e nkop nalungga;

Rekie le 1:

**Kore Loikop naa laitobirak lo suom/nkula ana ntalip e suom, naa laingurak
le murdaisho ee sapa/nkula ee suom enche peingori te rruore o te ramat**

Kore tee rukot ee talip, naa ikintudupaa yioo ramatare o Nkitarasaroto
enkula e suom, kigelu nikiasishore ninche, nikibaru naa metaa keata
lmoo le nkop ongolon enye. Kore ramatare e kuna suom aang errunk-
ud naa nabo o lkuagak lang onkishon aang. Kore eyia nejia naa kettii
ninche taabori **lotolole** te nkarak! mbda kumo naashulshulakino nkae
o nkae etii atwa nenja rrekie! lamara lkulalang lemata utaroto supat
oinguaa aulo o nkibelekenyata e lwaa le nkop nalungga. Ettipika taa
ana mpaash erruore aang o nkotei! enkishon aang lorresh ogol. Kore
ana nasira tanaa naiteliko! the rekie le asata e mbda le nkop nalungga
naipita parakuosho e Nkula esuom o naimieki sii naipita ake inia, kore
laramat! loo suom naa ninche laitobirak naa laripok lo suom enche
naaramat. Kitata naa siake yioo sipat naaje te ramat e kuna suom, etii
taa sipata nchere yioo olimu neiko lkulika e te neasishore murdaisho e
nkula e suom aang.

Kore laduo rekie le 1 nerishono kuna baa:

Kore motua e 9 e Rrekie Le Interlaken-e sirata naimieki nati! taabori
siana (parakuosho) e nkula e suom naa kejo: "kore parakuosho nati!
runkund e nkula e suom neata tipat te mpaash natumieki rutore, neutu mpaash
naishe nkishon e tungani meturuko talip te biotisho supat, na keutu ajo keata
nejoro o neiko suwuo le Nkai tenebaru, o mbarunoto sii nainguua laramat!ak
kutiti, o laturok, o laramat!ak loo suom oora laitarasarak le nkula e suom
tenkop pooki nalungga eruk talip tanaa ishoritin"

Motua e 12 sirata naimieki nati! taabori parakuosho (siana) e nkula
e suom naa kejo "Kore nkishooroto naitai lorere oata runkund enche, o
laturok, o laramat!ak loo suom naa laitarasarak le nkula e suom enche te
nkop pooki te nkop nalungga naa kepuo kwe aita! inia yeas mpaash enche
peereitu nkishon nabikoo, o rripore e nkula e suom enche te nkarak! ndaa o
nturore(ramatare)";

Motua e 1 lkigeroti le 10 te rekie le nkop nalungga to asata o mbda
naipita parakuosho (siana) e nkula e suom; naa kejo. "Kore nkula pooki
e suom tenkaraki ndaa o nturore naa keetua aapuku tenkaraki sia! le nkaik
e tungani, ketabaruaaki/ ketegeluaki aabaraki/aipidaki neiliepunyeiki lara-
mat!ak loosvom o laturok tengasunoto apake enturore netubuluu airiamari-
ye nkulie ramati, lkuaakerei, mpukunot engeno o loreen. Kore metii nkulie
paashi kumo e soro, naa kore enkula e suom naa kepuo kwe eyieu ramatare
etungani naipirta yeunot empukunoto enye";

Sirata E Nduata E
Sampur Naipirta
Ramatare E Suom
O Sipata O
Mpaash Nati!
Nichen Te
Nkitubularoto
E Nkula E
Suom Enche O
Nkingurata E
Parakuosho
Te Nkidapash E
Ntokitin Naitayia
Nkai

Sirata E Nduata E
 Sampur Naipirita
 Ramatare E Suom
 O Sipata O
 Mpaash Natii
 Nichhe Te
 Nkitubiaroto
 E Nkula E
 Suom Enche O
 Nkingurata E
 Parakuoisho
 Te Nkidapash E
 Ntokitin Natayia
 Nkai

REREI LE NABOISHO

Nainguua CBD O FAO: Ikinchiraki naa Lasirak-Lturrur lo nkopi oji-UN tenkipirta endapasho enkitaivot e Nkai-ntokitin natobira Nkai paa lkeek, ntimi o nkulie natisiraki te mpalai enche te motua e 8(!) peyie eyielou sii mpaash nikata yioo te nkungurata enkop o nkiasishore en-tokitin natobira Nkai tenkoitoi nabikoo – nemomuta. Ikinchiraki sii Lturrur le UN oji FAO peyie eshamaa tipatisho naata nkumoi esuom aang neshamaa neyielou sipata aang kira laramakak loosuum.

Ikinya nabo o lkulie aramatak loo suom tenkop nalilung'a. Iking'idakino lwenetil laang opaashpaasha o ramati sii naanyunyuk yio, mbaa e tipat o lkung'ushi likinangare.

December 2009

MBAE NAIPIRITA ANA SIRATA

Kore ana sirata naa keittaitua lturrur lo Loikop ootumote te Loisisuku-tan, O te Lkurrto, neponiki sii Jacob Wanyama O Pat Lanyasunya, O David Lenemiria O Stephen Lemayian. Kore lotoduakita Neshilaki aisu-laki ana sirata naa Laramatak lo suom oingua nkop E India neteretua Lturrur oji 'SAINIAI OISHU' (LIFE Network), Laing'urak lo Laramatak ooi te nkutuk e Lachumba League for Pastoral Peoples, Lturrur lo Lar-ishak le Bul kop oji International Development Law Organization (IDLO) O Ingur Le Nkai Oji 'Natural Justice'.

NIKINKO TINIKIWALU TANA ENYIENY E MBAA/OSARTE

Ikpuo kwe aabikoo tale ochu, nikimbunga nkoto! aang enkishon, lkuak, o ngeno aang epara, inia taa natitobikoo suom nerrip sii nkungurata enkop o nkaitubulu e tipat. Kore sii ake meyiye nepiki kusaka likae tur- rurr obo te nkibelakenyatta e lwuao, keloitona kop ikidol aajo kore ake abaki elio sirkali kwe atitubulaa nkula esuom namara nkunanang oleng duo tengamata e larin supat, ejo nichenhe ketai parakuosho kitok aa taa kule anaa nkiri, kelo ana bae kwe eipiraki yioo ngoloto tanaa lorresh neyau nkolongi! naapotto kwe aaponari.

Nainguua sirkali e KENYA: ikiyieu neyaniti yioo anaa laramatak loo suom errunkud laripok loo ngwesi entim terisoroto e nkitanapat en- kop nalilunga, oleng ake duo tempaash enangamata naa ikiyieu sirkali neas kuna:

1. Peyie eipari yioo mbaa engor eitu yeasi mbae ake pooki te nkulupo aang, tanaa naipita nkulupo aang, suom aang tanaa sii ngeno aang errunkud. Keyiere te nkotei poki peyie kiaku nabo e lelo oitai nduat e ramatare e sirkali te nkotei nashulakino!
 2. Kore mbae nayieuni neasi naa keyiere peyie eitangasi nkunguraroto tanaa kebaya asata tesupatisho tanaa keata sii nyamali nayau te siadi te ltuangana tanaa te loree.
 3. Kewon ake kiata Lmeregeshi oikash oreu yio matitubulai/matitudupai nkula enkerra aang yeapa, kiyieu taa reteto matisipu aajo kakwa kula nemeskulakino neishinga, pi kineneu ntalipa e nkerr nanoyokie aimul. Ikionon taa Iturruri oingurata aaturr mbaa metereu yioo tana.
 4. Keyiere peyie kungurata aangasu nkungurata e nkop-konsavansi, kore sii yeata e konsavansi tipatisho enye, naa keibooyo nkigalata e suom ongwesi te nkop neyau sii ngolngol telalata aang naa keyiere naa ne- sipuni inia) kore nikindim atirisie inia, naa keyiere peitaini Nchumet naajo Lashumpaa 'trust' natitubulaa nkungurata o asata te mpaash e nkerra aang naanyokua nkijo ana chumet
- NANVOKIE E MAA' (RED MAASAI TRUST FUND)**
- Kepuoi kwe aamany ngojitiin eshi nikintam suom, naa ikionon Sirkali meingurai inia peyie ebikoo meitanymali nena ngwejitiin enkop
 - Ikiyieu reteto e biotisho eesuum o mirata enche, nikionon sii Sirkali- li meingurai taata mpukunoto e botite/lokereen kutuua naata ni nye (state owned farms), neingurata tipatisho naata amu kijo yioo keikiti asata enche, mebaki iyioo.

Nainguua laingurak lee mbaa oara lainyiangak o lemere o Iturruri laijo lelo: Keyiere pee kishulakino asata naipita nkupara e nkula esuom aang tanaa sii ngeno aang errunkud

Keyiere naa nkupara naipita ramat enkutubularoto enkula esuom nen- gasu te loree neingurata ngas ajo kaa tipat tanaa dupoto etum llo marei(oree). Neipitei sii inia kunguraroto mpaashi nikiroro duo tekwe eipita taa rekiei le nkitanapat e nkop naipita inia ramat terisoroto en- tumoto edupoto nayau inia ramat teneitarasari.

o naboisho nati! terishet iyioo, o nkop aang, o parakuusho enye. Kore nkibelekenyeta esuwuo naa keitanyamalita iyioo naa neŋja sii etiu ngutakinoto e loreren.

SIPATA AANG TIATUA NKOP E LOCHO LE KENYA O TENKOP NALUNGA

Nkitanapat elochu le Kenya: taabori kingurata e nkop, o ramatare (nkingurata enkibobirunot e parakuusho e Nkai, ntuamoto o nkitubularoto esapoi ake pooki o ngarata). Nkitanapat e lari (2006) entana naitubulari e ntoki pooki, ikata sipata tanaa Iturrurr "lo Itungana, lo Itungana oota yieuna" peyie eipari iyioo netumi nduata aang engor asata e mbaa, tanaa kore suom aang tanaa lkeek tanaa sii nkae parakuusho tanaa ikinchooyo metaasishereki. Kore abaki meipoto nena kitanapat e ngeno aang erunkud, ikiŋo nemeoli keyiere pee kita walaata aang, te mbaa naipirita ngeno aang ewuon etiu yeasishoreki ninye. Kejo sii nena ki-tanapat, kore asat naayau nyamali nkop, neyau nkitubularoto e nkulie kula esuom, tanaa sii eyau asata nemebikoo te keper nkop- nkisaisishore eparakuusho enkop, naa keyiere peyie eingori aasipu nyamali tanaa supatisho nayau ewuon etiu yeasi inia pukunoto. Amu keipirare abaki rrekie le 'Akwe; naŋi Rrekie Le Kon- Naimaki mbaa naasi te nkulupo e Loreren.

Nkitanapat naingor nkop nalungu: Kore iyioo Loikop naa ikidol ate kitii! atua motua esipata e nduat e nkitanap enkop nalungu, nena taa nal- imuni te nguton te mpalai napudakinoo ana naasira siana naŋi!Appendix II). Naa kuna taa,

A. Rekie!

- Ikira laitobirak le nkula esuom nikira loopeny/laingurak.
- Kore Ndapan aang o nkaisiayiare nadupa nebikoo naa keirishakino nkae o nkae, tengungurata enkop nikimanya,
- Naa kore suom aang erunkud naa keitasheki parakuusho aang te nkidapash, inot e ngeno enkuruk aang, o mbaa ake pooki nikit- odolun tanaa nikias tanaa nikiŋo

B. Sipat

Ikata sipata peyie:

- Kiimie duparoto e nkula nikiyieu nikitubulaa, onkula nikiyieu ni- kibikoo kita.
- Pee eitushulakini iyioo nkitainoto e rekiei o asata e mbaa to suom aang
- Pee kingamaa nkitemgena nayiere o ntuamoto e parakuusho naritama- riye naatumutoi, naretu yioo matubulu suom aang nikata o mirata enche o nkishoorot nainguada atua ninche (suom).
- Peyie kishulakino nkingorunoto e mpaashi naayiere neingurari olenŋ, O rekiei oimi, naipirita suom o nkitubulu anaa duo narikoo iyioo nkitanapata nayiere neipari yioo mbaa etiu yeasi.
- Neyiere naa nikitum nkata pooki lomoni oipirita nkitarasaroto enkula esuom aang

Sirata E Nduata E
Sampur Naipirita
Ramatare E Suom
O Sipata O
Mpaash Nati!
Niche Te
Nkitubularoto
E Nkula E
Suom Enche O
Nkingurata E
Parakuusho
Te Nkidapash E
Ntokitin Natayia
Nkai

Kore nkera aang naa kebulu eitengeni ngeno aang e parra



oleng eбак lkeek Lang apake kuna suom kip-
 aashunot, neisho iyioo
 maisrishakinoto oleng re-
 tot e aulo o lkeek (lmai-
 ron) ngejuko oinyanguni
 oonya iyioo nkosholani
 kumo.

4. Kore sii nkera ang naa
 mebulakita ngeno aang
 yeapa tenkaraki mbaa
 naaje, etii ta metum
 mpaash nairritayie suom,
 ana satain lang leapa,
 nemetuan lbulunye len-
 kitenjena etaata ramat e
 laramatak lo suom.

5. Kore eponari nkop adoyio
 metaa meidim ateretu
 mbarare e suom, nerrishai
 naa yiaroto e parakuusho e
 nkop naatae, netlolong
 lingo o nchula e oshlake e
 loreen. Neyau sii ana
 metaa, ikiworro nkishon
 naatae ongwesi paa nkaria-
 k, nkujit, nkop, lbolio,
 eitirrishakita sii ninche
 ndorropo entokitin naatae
 eiriamari aaworro o suom
 naaraamati netangasutua
 sii ninche aadoki ngojitin
 aang enkanoi.

6. Kore Lbulunye loitungana
 naa keponikita nkironyeta
 e mparakuusho kini naatae,
 etii ta ndungoto ee ntimi
 pee emanyi apik nkajilik,
 mpejeto eenkuk, naa neitanyamal
 lbaan.

7. Kore kuna baa na keyaki
 yioo nyamali te nkishon.
 Kore lewa naa kemitu apuo
 nkador ayiaya ndaata suom,
 nenyikaki nyamali e limgati
 oraya suom, nepuo sii
 ntomonok nelakwa aayaya
 nkare o mbene yoo suom
 naretu lkileponi. Kore sii
 biotisho e nkera aang ner-
 royo.

8. Kore tenkaraki meatae
 nkulie nikisaru tenaa
 nikimiraki suom, naaku
 naa keirony iyoo metaa
 kenyamalu nkishon aang
 yeoshlake tenka-raki
 mikitum aataasishore
 parakuoisho esuom neyau
 nyamali nkitudu-laroto
 esuom aang errunkud.

Kore pooki nikitejo naa
 keyau nkipara nautu
 nkidimata nikipoyie kwe
 o nkishon aang. Ikiparraa
 oleng aajo kepoito kwe
 kuna nyamalitin aatum
 iyioo te nguton naa
 kepik nkishon aang
 pooki metaa kenyamalu.

Kore laramatak kumo te
 nkwe ekop – oto – araya
 nkilepunoto endama
 e locho le Kenya, naa
 keitirrishakaki metungai
 ramat esuom. Kore sii
 ng'waroto eikuak lang
 naa keishoo iyioo matungai
 ramarat e suom aang
 errunkud, narikito lkuak
 lang kitok, nerikito ngeno
 aang napaapaasha,

3. Kore mponari emoyiaritin naatumuto siom aang kipashunot, naa Kerrinyito siedi siana lo suom aang, kore narepu inia naa medupa
2. Kore nkituduparoto enkula esuom eishinga naa sirkali nateretua, nejoki iyioo ketitai kule ana nkiti alang nkunanganang, kore te nkarakai inia nikipik lmeregeshi oorokweshi le dopa atua ntarianang nikiimena nkunanganang. Kore ana nkiti jo taata naa ikinkerkei mpaash ee suom kitpaashunot tenkaraki nkibelakenyata elwuaa. Kore nkinyala nati- jingua mputoto esuom aang tanaa nkibelakenyata enkula, o nkit- ish e siana lo lmeregeshi oowuon era/yeata napapa kula aang, naa ikiure aajo mekure kindim datum nkula aang naasipa tanaa aimuli.
1. Kore nkishu aang o ntare aang naa kepoito kwe aadoyio tenkaraki nalau nkujit o nkare. Kore nalioo oleng naa lkiiye lekuna suom kita- paashunot naaye tesiana sapuk aalang kuna aang shiake errunkud
- Kitisiputua aadol titatua larin tomon oisha nchan edoyiorita neibir larin, naa ana nkolong ekwe toruno nikitoduaa iyioo te nkishon ang. Ker- rumokitai iyioo lpoor metaa to lpushu kinyuakita kishon. Kore nkibelak- enyata elwuaa neisimakita iyioo matanganang are nyamalitin naa pudupuda nemeeta nemedirakino neidingakino nkare.
- Kore ake ana pooki ngae te Loshu Le Kenya, ikitumuto sii iyioo nyamali sapuk e nkolongi, naironyakita ake Kenya pooki. Kore kira laramatak loosuum nikitishakino nkop oleng, keirranita iyioo nkibelakenyat e lwuaa le nkop, nikiatu naa washoto nalio enkibelakenyata ngejuk e lwuaa te nkop nalulunga ana najo Lashumpa "Climate Change";

LKUNGUHI

neidim neimaki siamu kitok eelpayiani.

Kore ake lomoni pooki olotu nkop ang naa keyiere peyie yeata nkug- wana O lPayiana lang kutua nelimu aajo oongae yeasishore naa nyo eyiu neas, newalu sii ninche nikimpar ninche. Naa keidim ltuurrur leinia kop oitore nkulopo atowulu naa tanaa ntoki e nkidapash naipirita losho neidim neimaki siamu kitok eelpayiani.

Kore ochi naa lpayiani oowal rerei lang ang'asu te murua neilepaki ndapan neilepaki lmare loolokop pooki, terisiototo duo embaa tanaa sii terisiototo eparakuoisho naasishereki. Atuwana walata engo! duo neitamii suom naa keimie ake lpayiani lee Nkangitit naataaankino peyie engari nkujit. Kore mbaa duo naipirita ngelunoto ee nkula supati e nkerra naa keimaki ndapan pooki te nkidapash. Kore mbaa naijo kuna naipirita nkitanapat aang naa keyiere peyie eipari iyioo engor asata ake pooki, naipirita iyioo, atuwana duo nkitamaaya naipirita nkitubularoto ee nkula e suom aang, asat ngejuko, asata tekeper nkulupo aang o asata engeno aang to lkulie tungana.

tagoroo sirkali naa keyeutua nchalan atua suom aang apake errunkud tenkipirita duo elwuaa lenkop. Kore te reree! lena palai naa ikijo na ikiatu sipata naipari iyioo mbae ake pooki ewuon engor asata e mbae pooki ake naje te keper nkulupo aang.

Sirata E Nduata E
Sampur Naipirita
Ramatare E Suom
O Sipata O
Mpaash Natii
Niche Te
Nkitubularoto
E Nkula E
Suom Enche O
Nkingurata E
Parakuoisho
Te Nkidapash E
Nkotiin Natayia
Nkai

ngeno natuwana ne nkitomoyia enkera tanaa ltungana kutuaa temoy-iaritin naapapaasha.

Mpuknuot enkitubularoto enkula esuom: kore tenkaraki netu nkop nikitii, naa ikigelu aareki nkula naisialakino nedim aatemu yieunot aang. Ikinguraa mbda naaje tinikigelu nkula nikitubulara atuwana ti-nikigelu laingok tanaa Lmeregeshi naa ikinguraa loidim aboii nkolong, nikinguraa mua, nikinguraa loodirisho anaake (loirewaa), o lelo lemeye nkaji enche tanaa lkuoo.

Ikirrip sii nkumo! esiom tenkaraki nikingurash ngelunoto enkula tol-eren oopasha. Atuwana taata, ikiomunu Lmeregeshi aitogoro nik- inchooyo sii yioo meitogorori. kore tena ketana loopeny nikingurasho kiyiolo aajo keisho sii ninche yioo mparri nabo lkulench maitegorori. kore tanaa kelakwa, nerewieki suom nkulie neshikuni yeata lipong nabo naishoruaki ana **lassim.**

Kore sii nkulie asat elkuaak lang naa keponu ndapasho esuom nikiram, atuwana taat teneyemisho ltungani naa keyiere peishooyo rapa naata kule natitudupari nena kula supati. Kore sii teneyemi nitto naa keya suom enyana aitusshulaki neipayan lenye. Kore tengamaroto einia naa meitu-bulaa ake inia openy nkula esuom kake sororuai le nena angite pokirare odupayu.

Ngeno enkop: kore lkulie oren naa meidim aatamany nkop aang amu etu engeniki. Kindimutua yioo aitaadaai suom aang metumo nkare, nkujit, Lbolio. Naa tenemetii ana ningunoto eloiokop onkop namanita atuwana nkulie distriki naa anata duo meidimai peyie kibikoo.

Kore ngeno aang elkeek oobakisho (Imairon) naa keitibik suom aang yea biot, kore lkuak lang ikigelu nkula supati naa ketogol suom aang, eshulakino taat ngelunoto e mbalbal esuom, tenebo o ngeno aang enkop naa keretu aisho ngolon suom aang meidimu ngolon enkop. Ikiram, suom aang tanaa ake naretu ninche yioo te nkishon aang. Kore nchula aang o suom naa mara ake nchoki tembata nabo kake ikinapa.

Ngarata engeno aang ertunukud: kore eidapasha ngeno aang tia-tua loreng lang, naa ikijo ana lang/asunok ana lashedunok lena ngeno nikingarishere likae olikae ana ngeno yioo maate; ikkata naa sipata peyie eiparishereki yioo etu naa yaasishere ltungana leaulo, neishori nkanyit nena kitanapat aang enkapaapa/elmakui naipirita nkiasin enye (e ngeno aang).

SIPATA NAIPARI YIOO ENGOR MEASA TOKI ANA NATIU TE ENKITANAPAT E LKUAK LANG

Kore apa tekwe naa ikitasishore loomanaa aasipu mbda netu kiwal siatin naatangasutua sirkali tenistoroto einia te nkop aang. Kake netu aikata kining to lolu ooponu aasipu mbda, eidipa aashom eidipa inia kitamaaya, nikitisiputua teekuna naatana aajo kore nkula esuom nai-

**KEISULAKI/KEPONIKI REKIE LENKISHON AANG
NKingURATA E PARAKUOSHON NATII ATUA
NKITOBIRUNOT ENKAI ANAA SII NKOP**

Kore lkuak lang naa nabo meoro osuom aang errunkud titatua lorere
likira. Kore mettii suom aang errunkud naa meliungga tanaa ikintur-
raitie motua naje elilungaishe elkuak ledupoto o jungore aang, naa
kore metii lkuak lang, naa keyau mpaash e nkitololakiinto e ramat esuom
aang errunkud.

Ikimana n kop nabore parakuosho ee ntim/nkaitubulu, ngwesi onkae
parakuosho enkop. Kore apa nkulie kwapi naa kebare sii ngwesi naigal
toolorukon, te martin, te ntimi, o taangat kake netodotie siana ten-
karakai siai /ramatare etung'anishe. Kore inia naa hae amu kore yioo
Sampur ikibikoo miakata nyamali ongwesi naata tipat tonkop pooki
nalunga atuwana, Ltomia, Nkotiikoshi, Ntarawueti/Nkoiin, Nkisiino,
Nkinyanchurri o Suyiani. Kore sii tenkalo ngojitiin neematieki nkaridak naa
itum nkweeny sapuki naijo Nkaitolia, onkulie sii atuwana Lmagiron.
Kore lkumo loloshumpa ooponu aingor ngwesi neshil lkuak lang naa
keshamaa sii nichhe murdaisho onkitobirat E Nkai napapaasha.

Ikata sii nkitanapat elkuak lang naingor n kop peyie metarrori, kore
tenkitanyanyukoto, kore te kunda netumo Lturrur loo Sampur te Loisu-
kutan otejo ninche kore tenkarakai naatumi te ntim, neata ntim tipat
amu ketumieki, Lnganyio, naishe e lotoro, nkare, ngwesi o tipatishe
enye te ndaata esuom, keyiere peyie eitodopoponu nyata enye, naa ilo
turrur oichoru ngamata nabolokini suom nkujitta.

Kore lwenet lang naa keretu nkiritata esuom aang errunkud naata ti-
pat nemeyau goloto lwenet loo ngwesi entim. ikata sii yioo sipata anaa
mpaash nikibikie kiasishore lkuak lang otubulaa nkiasisho esuom aang
errunkud tenkottei nabikoo, kinyokita nkingurata enkop.

**IKIRA LAATAK LENGNO ELKUA LANG NARAMATIAI
NKITANAPAT AANG**

Ketubulu ngeno aang tengamata naado neloto kwe asipaii/abulu teri-
storoto nkingangare ltriammi. Ikata ngeno sapuk naworo uni: ngeno ebi-
otisho esuom, nkitubularoto enkula esuom, onlingunoto/yielounoto en-
kop, inia naissho iyioo mateyia! nkare, nkujit e suom aang, naa kore ana
ngeno epapaasha meatae nemetrishakino nkae.

Ngeno e Nkitomoyia esuom: kore apake **teparra** naa ikintomoyi-
gite suom aang temoyiaritin, onkulie kibisiong kiasishore ngeno nkia-
ta te lkeek oobulu too martin o tee ntimi. Kore oleng naa ketomuai
lewa Nkishu neingor ngorio ntare, keyiolongorio atomoyia nkerra aang
naanyokuo, kake medupa nkitomoyia/mbaata enche te nkerra edopa
– aa ta n kerra nena neemara nerun kud aang tenkarak! keata nena
kerra yionot naaje enche tanaa losegin obakieki/otomoyieki. Ikata sii

- Sirata E Nduata E
- Sampur Naiprita
- Ramatare E Suom
- O Sipata O
- Mpaash Natii
- Nichhe Te
- Nkitubularoto
- E Nkula E
- Suom Enche O
- Nkingurata E
- Parakuosho
- Te Nkidapash E
- Nkotiin Natayia
- Nkai

Kore siale yeasishoreki suom nakuro nkula, keshamari aisu! kuna aang apake nemeata nkula eishinga.

Kore metii murdasho nabikoo nasho yioo suom aang, keata sii mpaash etipat titatua likuak lang, tanaa nikidol te mbaa naijo kuna;

- Kore te lokop naa keatae Lmarei oji! Lmasula naa ni nye lekwe te nta-simi naa kear niche tekwe Lmango le nta-sim neboloki nkulle dapan sapa ee lokop metara sii ninche peye emurati likae laji!
- Kore emurati layiok, naa keiteuwenieki layiok nkilani ee nkerra naanyokoo aang shiake.
- Kore ana nabo embaa nayieuni te nkiyema naa keyiere peye ey-iyaya loyemisho nkerr nasho nanyokie- nautu inia nyokenisho, neata nkiyaa naadoo o nkonyek supati, neisho taa paker enye neimalie ajo paker, neyiengei taa nkae ker enkiyema aitoiki.
- Keishori nkabartani mala nabore lata nateyieruaki te nkidongoe en-ker aang 'nanyokie' nemat kule naitai lmaguret nepik lmoo le nkang nalaito, neel sesen lenye te lata peye elak sesen lenye apik nanau enkoshake.
- Kore teneini nkera! naa keyiengei nker naji moor naa kore teneper litungani neyielieki lata nkutuk enye aisho nkanyit nelo yeata mayian.
- Kore sii teneyangakini Lmuran naa kegeluuni mua nabo e suo-mi nasho, teneumai si Ltungani, neyiengekini suomi napir, naata nkonyek. Keata! sii Lmango osipa-osho, neitainyieki Lchon! lenye Lk-erreti naa kesipa pee eshamaa lorere pooki era bioto.

KEATA SUOM AANG ERRUNKUD TIPATISHO TE LKUAAK LANG

Ikiramat sii Ngiron, Ntamesi O Idein. Tinিয়েu niyielou nkumo naa ingura mpalai napudakino ana nasira siana te ' Appendix I'

Nkirisshakinoto esuum; Kore te larin kumo naa ikirisshakinete suom, ki-matta kule, lodo nikinya nkiri teengamat naayiere. Kore etesheta likumo lang nkangiete parnati, kewoon ake eiwuotwuot likumo taa ngamat ay-iyaa ndaata esuum nadupa, o nkare nepaashare sii lmangati.

Kore tenkaraki keidikiidiko lametin te locho le Kenya, ikidol ajo meidim kuna suom nainguua aulo aairisha lametin. Kore epoto nkula e aulo aarrek suom aang, kidol ajo keitowuanaa rishata aang nikipoyie kwe abikoo ana apake.

Keitodolu naa ajo keirony nkolong, o moyiaritin nemeidim aashom nkador, kore sii nkae, ikitata taa ngeno nikibarunye nikintomoyie anaa nikibakie suom naanguua atua yioo temusano, nikiasishore te suom aang errunkud, naa mikitata losegin leramat le kuna suom eaulo naay-euaki, neisho yioo mairishakinoto retot olkiliku leramat onguua aulo.

Kore metii yeenoto e kuna suom omon, naa suom aang apake e rrunkund o kita yioo, neitashékita larin ma iip iip kiritamariye ramatare tenebo o nkatitibirunok e Nkai o ngwesi sii.

Ikichamaa iyioo mpukunoto enche naidimutua nkibooroto enkolongi, neidim dashom neelakwa, neishiuwie ndata kini, neidimare sii moyiari-tin. Kore tenkaraki inia; nabo naa kuna suom o nkishon aang,

(meworo); neisho iyioo metaa ikitata murdaisho engeno naipirta niche, enapta/tenebo taa rrekiei likintiishie tanaa likibarunye, tenebo o ng'eno nikibakie/nikintomuayie.

Kore suom aang e rrunkund o mpukunoto enche naa keibung'a/meworo Oyioo/nabo kira, onkop, tanaa nkulupo, naa kore tenkaraki inia naa iki-dol aajo nabo o njung'ore aang. Kitoduua sii aajo keya likilie suom aang errunkud te tipatisho tenkaraki ngolon enche o nkibooroto e moyiartitin

Suom paashuuti: kore te ng'asunoto enkitarasunoto enkula e nkineji e Lpuraana naaji-gala naing'uaa nkop e Lchumari naaji Somalia, te lari lo nkakup nabo o iip saal o ntomoni ile - 1960s, naaa ikitang'asutua sii iyioo aitarasaa nena kula e suom eishing'a aapik atua suom aang.

Kore nkishu ng'ejuko naa mpurana,(nkishu sapuki naata nkiri) Sahiwal – Nkishu sapuki naanyokuo neta nkiri okule, o Freshian - marai naarak eekule o Ayrshire-Nkishu marai nanyokuo e kule.

Kore nkerra eishing'a nayewuaki naa naarokwueshi naaji dopa naitaras-ayie sirkali oleng tenkishooroto elmeregeshi, keitarasayieki sii nkula en-kineji ng'ejuko kake mara aituun, naaji taa ninche tokenbag - kuna ngi-roin-aju ee kule onkulle naaji 'Alpine' -ngiroin naatuwuana Nchalaguten naa koodoo.

Kore abdaki yeta kuna tare namara nkunaang kule aalang kuna oshidake aang errunkud, meidimare nkop ang tana netiu nkunaaang.



Red Maasai Sheep

Sirata E Nduata E
Sampur Naipirta
Ramatare E Suom
O Sipata O
Mpash Natii
Nichhe Te
Nkitubuloroto
E Nkula E
Suom Enche O
Nkingurata E
Parakuoisho
Te Nkidapash E
Ntokitin Natayia
Nkai

IYIOO LOIKOP/SAMPUR

Ikitudoutua Ainguaa Maikuapi, eiruk likumo lang ajo Maikuapi e Loo-saen, kindurrakita ngoji neji taata Kenya lari ma iip iip oisha. Ikinipat iyioo Lmaasae nenyika iyioo nkitoroto e Lngejep lenkutuk e Maa.

Kesipa, kejoki iyioo nkatin, keata apa Ipayian owa ng'orio uni; neiu nabo Sampurri, neiu nkae lmaasani neiu nkae laikipiai. Kore nkarna ang apa natushul kuna ajiilik naa keji Loibor kineji. Naa kore nkarna aang naji 'Samburu' naa keing'uaa likinapie nikipik, nkiri Oji; **"Sampurr"**

Kore taata naa keatae Loikop oobaki nkialupuni iip isiet (800,000) nem-O Turkana. Kore si naa ikiworoworo iyioo Sampur aabaki Ndapan saal (9), neworo orot are kutuaa, naaji Nkishu Nabor O Nkishu Naarok. Kore Lmareita isiet naa keramat Nkishu. Naa kore nkae naa ntolu (itorrobo). Ngura naa ana limunoto naibalunye inia bae oleng.

Nkishu Naarok	
1. Lmasula	5. Long'eli
2. Lpistikishu	6. Lorokushu
3. Lng'wesi	7. Lukumae
4. Lnyaparrae	8. Loimisi

Ikwiuatakitaa ene taata nikimanya tsesdi lari le apa oleng. Naa nena katitin etjiingie Iapa arikkoni Lo Lmaasai oji Lenana Ining'o O Ioshumpa neyaa ilo ningo metaini iyio te nkop aang e Laikipia neiwuoteki iyioo o osiom aang errunkud aa Nkishu, Nkerra o nkineji.

KIRA YIOO LARAMATAK LO SUOM ERRUNKUD EPARRA AANG

Kore manyicho aang naa Lkeesin, neutu ajo ikingamaa nchan nem-elioo, nikindimutua kuna manyicho tenkaraki Lng'iria loosuum aang e rrunkud, nikitabarutua iyioo Olkulle sii oreen lemelaamita iyioo te likuadk ramatare.

Kore etiu nejia, teng'asunoto enkibekekenyatta e Iwaa le nkop, nete-menunye aaku kiti nchan ochi niktum, neboloki iyioo nkolongi o lametin nepeloki suom aang biotisho e seseni lenche, lorresh ogol.

Suom aang E Rrunkud: Ikiramet nkishu doropu enkop Nalilepuye Ndama te nkop O Loorok aa ta Kenya, Uganda O Tanzania, nikiramet sii Nkerra Nanyokuo E Imaa O nkineji einia kop ake. Kore suom aang e rrunkud naa ketomoo nkop aang te nkaraki Lmoo le suuo makoon-aa ta ntoki ake nagol nanya nekoon nalekunye, naa nejia sii etiu kisulaki iyioo mbarunoto e nkula enche kimpidaki aagelu nkula nikiyieu nikin-tarasaa.

NKITAMANYUNOTO ENA SIRATA

Ikira iyio Sampur nikira laramatak loo siom omanya ngojitiin kumok nepapasha titatua locho le Kenya.

Kiramati siom ang e apa tenebo sii nikitumo kuna nataana to nkuliekua-pi, aa kore Nkishon ang pooki naa siom ang ake eirishakino neipirita.

Kore Lkuak lang naa keisho iyio mataramatisho mikiatu nyamali on-gwesi, nikitubulaa ramat e runkud e siom ang tenebo nkae murdaisho e nkop ang. Aa Nkujit taa, olkeek eeta Nkonyek e Nkarak o nkulupo o nkulie kumok. Keretu yio ana maitudupai.

Kore etiu nejia naa ikidolita ake aajo kore Lwenet lang o siom ang e runkud naa meishorita e tipat teramatara e taata.

Keitubularita ake Sirkali ramatare eenkulie kula ee siom naaponuta aya mpash tanaa aibelekeny Nkunanang, nepik iyio reshete oironyie iyio nkolong'i neyaa nyamali sapuk taatua Ltungana Lang.

Kore ana kigero to naa Nkipirita e runkud ang. Neutu nduata endapasho e mpash naata siom ang e runkud te lkuak lolokop o tipatisho enche te nkop pooki nalungga paa to loorok tanaa sii to loibor.

Kore ana kigero ne rerekwanu aitobir rishata netelilio tipatisho e nkotei aang enkishon o tipatisho e siom aang enkapaapa, Nchere kore kira laramatak lebulbul kop e siom naata tipat, ikiatu sii iyio sipata tanaa mpash nikitubularite nkotei tanaa lkuak lang le nkishon.

Keutaki Lkulie ajo taa paash kishamaa mbaa metaasi to nkulupo aang tanaa naipirita siom aang errunkud o ngeno elkuak lang.

Kore Te sipakinoto naa kuna baa elimu (einenue):

Kore Suom aang errunkud (mbarunot esuom ang): Iki barita nkishu dor-ropu naatumite Nkilepunoto endama E Nkop E Loorok aa taa, (Kenya, Tanzania O Uganda), O Nkerra Naanyokuo Elmaa, O Nkineji

Oongae Kira iyio:

- Nguton e suom nikiramati
- Tipat esiom aang telkuak lang
- Rishata naponiki Lkuak lang ramatare o nkungurata e murdaisho e nkop aang
- O ngeno e lkuak lang eipirita nkitanapat elwenet lang

- Nkitanapat ang, o rrekei oyiere neiparishereki iyio engor asata ee mbaa, neyiere pee eyanyiti te pooki oitei te asata embae ake pooki, anaake tekeper nkulupo aang tanaa nautu siom aang ana ng'eno enkuruk ana errunkud aang.

- Lkungushi le taata tanaa ngolot nikimpirare.

- Nkitogolio aang te mbaa etaata naironyita iyio

- Lkiliikwai Lang Te Sirkali, laibirribirrak loo mbaa (laing'eni le nkiso-ma) o Lkishirai te Iturruiri oitasheki mbaa e lochon te nkop pookin nalung'a.

SIRATA E NDUATA E SAMPUR

NAIPIRITA RAMATARE E SUOM
0
SIPATA O MPAASH NATII NIGNHE TE NKITUBUAROTO E NKULA E SUOM ENGHE O
N KINGURATA E PARAKUOISHO
TE NKIDAPASH E NTOKITIN NAITAVIA NKAI



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