

Chapter 1 : DINKA PEOPLE: THE GREAT CATTLE HERDERS OF SUDAN

19 videos Play all Kulning - Ancient Swedish herding calls Jonna Jinton Relaxing Celtic Music: Beautiful Music, Relaxing Music, Flute Music, Meditation Music ~...91 - Duration: Soothing.

Chuma, said late last month. However, on the surface the violence seems driven by competition for water, pasture and other resources, he said. Political tensions and tribal animosities have increased due to competition among potential candidates in the March election. At least people have died in the clashes, which started three weeks ago, according to an AP count. In the latest bloodshed, armed farmers allegedly attacked a village of their semi-nomadic livestock-herding neighbours, the Red Cross said. Eight children were among those killed in the morning attack in which more than people from the Pokomo tribe allegedly raided Kilelengwani village of the Orma tribe of herders, said Kenya Red Cross Secretary General Abbas Gullet. The raiders torched houses. Hassan Musa, a Red Cross official who led the rescue of the more than 10 people hurt in the attack, said the children suffered machete wounds to the head. Abarufu Dhado, who survived the attack, said the people who died were burned to death, shot with guns or arrows, or hacked with machetes. Dhado, a member of the Orma community, said the attackers were youths from the Pokomo tribe. Dhado said one group of attackers went after police officers guarding the village and burned their van, and the another group pursued villagers and killed them. He said he escaped by hiding in bushes. Villager Omar Shure said he lost his wife who was burned to death. Gullet said the government should consider dispatching the military to the area to reinforce police patrols and to impose a curfew in the area to prevent further escalation of the deadly counterattacks. Samuel Kilele, the regional administrator, said that should happen if the situation worsens. On Friday, 12 members of the Pokomo tribe were killed by members of the Orma community in a revenge attack. The Pokomo had earlier killed 52 members of the Orma tribe in the Tana River Delta, a region that includes savannah, coastal forests, grasslands, beaches, dunes, lakes and mangrove swamps, with homes usually made of mud walls topped by thatched grass roofs. Gullet said political competition for positions in the newly restructured seats in the legislature and administrative posts, which were created in a new constitution that Kenya adopted in , could be fuelling the violence. In the December polls, clashes erupted only after voting amid a dispute over who won the presidential contest. More than 1, people died and , people were displaced from their homes in that wave of violence which lasted for two months. Join the conversation Sign in to comment not connected to your Insider Club login. Your email may not yet have been verified. Please check your email, click the link to verify your address, and then submit your comment. You must have a verified email to submit a comment. Once you have done so, check again.

Chapter 2 : Cowboy Songs and Ballads

I was seven years old and puffed up with pride; I was my father's little cattle herder. Every morning, when my father left the big hut, I woke with a start, reproaching myself bitterly for.

To Call the Cows Home Sionann in Ui Fhlaitheartaig aka: Sheila Louise Wright email: These will be largely improvised, thus I have not provided a score. I will also present a herding tune used as a distress signal and a herding song to show the differences between them. The score for these can be found in Appendix 3. Sometimes a kula may also contain actual words, particularly in the case of warning or distress calls, or in herding songs. It is therefore one of the most interesting examples we know of communication between humans and animals. Herding tunes and herding songs often have a more fixed melodic form. These fixed form calls are called lalning or lullning. Using these kinds of calls, a vallkulla could signal danger, alert others of missing animals or of found animals among other things. It must certainly have been a great relief, when a woman who had lost a cow, could hear an answering signal: The sounds of the forest itself – the rustle of the wind in the trees, the bubbling of streams, the birdsong and the persistent whine of the mosquitoes – mostly constitute a subdued soundscape. Against this background the sharp noises of the shielings - horn and herding calls, lur signals, cow bells, the lowing of cattle and the bleating of goats – stood out in prominent relief. These were sounds to which both human beings and animals responded. Herding might therefore be seen as an all-day musical event, where the singing was varied according to the different situations occurring in the course of the herding. Sami joik is much lower pitched and focused at the back of the throat. The extreme high-pitch timbre of the kula is designed to carry sound great distances and is produced by the high position of the larynx, which is opposite to Classical vocal practice that prefers the mellower sound of a low larynx or maintaining a constant level while singing. Paraphrasing a long passage from Susanne Rosenberg, head of the folk music department at the Royal University College of Music in Stockholm and preeminent expert on kulning, the sound of the kula is placed at the front of the mouth, rather than in the throat, in a narrow space, without nasality, with jaw and lips are open with the corners of the mouth pulled tight, while the cavity of 10 Plantenga, B. These melodies often have a tonal range of about a fifth, sometimes more. Kulning also makes use of glottal stops particularly at the end of phrases. Breaks between phrases are created by the tip of the tongue making melodic ornamentation, or by also using glottal stops, though the later is mainly in lower registers. On Kulning Mode Figure 2. Put simple, many herding tunes are neither major nor minor mode, as they have, for example, a variable third This means that the intonation of the third, from low to high, changes when the melody moves from the fourth to the third 18 Rosenberg, Susanne. However, as herding calls often contain a mixture of high, melismatic phrases along with shorter calls which are typically slightly lower register making use of the whole range of the voice, the kulning range can be said to be from roughly as low as E3 Hz up to F6 Hz , however in general, most are somewhere in the range of G3-D6. Melodic phrases are varied in length usually seconds long and variation of tonality, phrasing, melody and the length of pauses between phrases are the key fundamentals rather than emphasis on rhythm, making creativity of sound combinations nearly limitless. There are many cultures on earth that recall history of herding occupations, and many still do. There are thousands of depictions in art from around the world of shepherds, including many Greek depictions and even cave drawings from the very early periods of mankind. Pastoral singing is definitely not specific to Scandinavia or the Alpen regions of Europe alone. Thus, many tunes have been lost, though many have been handed down through oral tradition, particularly the herding tunes. The music historian sometimes relate the special art of singing that was performed by saeter girls, cattle-tenders in the forest pastures calling home the cows in the far distance, the kulning. A kulning was performed at a special vocal pitch, shrill and piercing, and could be heard over a vast area. This is, however, a pure guess, since we know nothing about the performance of a galdr. Plantenga says of the incident: However, a more detailed picture of the extent and organisation of shielings in Sweden does not really emerge until the 16th century. Occasional references in medieval sources do show, however, that various forms of transhumance also occurred in Sweden during the medieval period. This form of cattle herding culminated during the 18th, 19th

and beginning of the 20th century. But then the thorough- going transformation of agriculture and cattle raising have brought about a steady recession and now only few of the shielings are in operation. Consequently the distinctive music associated with this pastoral culture " a music which has survived by an uninterrupted tradition through centuries right down to our own time " is now in a process of dissolution " but also of revival. Dri-am du-dn-da-di Dri-am du-dn-da-di jam du-dn da-da dej da. Because there are robbers in the forest. This is only an approximation of the melody as it is somewhat more embellished when sung and the rhythms are relative. Kvinnors arbetsliv i Dalarna genom fem sekler. Radical Musicology 2

Chapter 3 : Cattle Herders Chant - African Head Charge | Shazam

Several cuts feature what sounds like children chanting, and there's a more spiritual tone throughout, even reflected in song titles such as "Hymn," "Healing Ceremony," and "Gospel Train." Fear.

One of the groups that they learn about is the cowboys. These lessons will enrich their knowledge of this period by teaching them cowboy songs or ballads from that period and incorporating language arts activities which will strengthen their language skills. Each lesson will cover a different aspect of cowboy life and will provide students with insights into the daily activities and challenges of these men. They will convey what they learn through discussion and written expression. Life on the trail Introductory Narrative to Lesson: Cowboys on horseback herded cattle from Texas to railroads so they could be shipped to stockyards. These cattle drives were a major activity in the American west between to Cowboys made up songs on the long trail for many reasons such as to relieve the monotony, calm cattle, keep awake and socialize. The student will demonstrate an understanding of the continued westward expansion of the United States. Ask students if they have ever gone on a long trip such as by car, train or bus. What did they do to pass the time? Who did they go with? Did they sing songs? Pair students and let them talk about what song they might choose to sing on a long trip and why. Give background information about the song. Students will take turns reading the stanzas. Before listening to the song, teacher will tell students to make believe they are the cowboys and picture what was happening in the song. Then they should close their eyes and listen to the song. Then each student will tell about one event that happened in the song. Tell students to follow along with the words as they listen to the song. They should think about the following: Who is the cowboy talking to? Why is he singing this song? How might singing this song have helped the cowboy? Do you think it helped the doggies? Class will brainstorm and create a Venn diagram which tells the similarities and differences in these two songs. Tragedy for Cowboys Introductory Narrative to Lesson: Life in the West could be dangerous. Many cowboys died young. Here are two ways that cowboys met their end. Show students pictures of Laredo in and In pairs, students will describe what they see. Then show class picture of dead cowboy. Ask students to observe details of the picture bottle of liquor, cards and gun. In group discussion, students will state what they think happened. Locate Laredo, Texas on a map. Teacher will tell students to listen to the song and think about answers to the following questions: Who is singing the song? Who else is talking? How does the music make you feel? What is the setting? Then explain that this was referring to a military funeral. The song will be played again. Students will then work in pairs and read their story plots. Then teacher will ask students to imagine that they were out West with Joe the Wrangler. They should listen to the song with their eyes closed and picture the events in the song. How were the cowboys alike? How were they different? What was the same and different about the music such as instruments, rhythm. Love on the Range Introductory Narrative to Lesson: It was lonesome on the prairie. Cowboys often sung about girlfriends they left behind. Sometimes they looked forward to seeing their sweethearts again. Students will compare and contrast two love songs that cowboys sung and relate the latter to their own experiences with family members that live far away. Show a picture of Mexican General Santa Anna. As a result, Texas became independent from Mexico. Students will locate Texas and the Rio Grande on a map of the U. They will come to the map and locate places such as Mexico where they have relatives. While they are listening to the song, they should think about where the song would be sung and who would be listening to it. Where would they be? How does the music make them feel? What happens in the song? Class discussion will follow. Tell students that the next song was originally sung by traders in Canada on an old trail that ran near the Red River, but sung in the West. Students will take turns reading the stanzas, and teacher will explain the difficult words. Students will close their eyes and listen to the song. Then they will discuss what they saw. Were they in the scene? If so, who were they? What happened at the end of the song? Working in pairs, students will complete a song comparison graph. Assessment For Lesson 1 Each student will write a paragraph in their journal. Student will include their activities on the trail and their feelings. For Lesson 2 Students will pretend to be newspaper reporters. Using the information in the ballads, they write an obituary for one of the cowboys. They will tell about their life and

how they died. Students will read their obituaries to their partners. For Lesson 3 Students will think of a relative or friend who is far away. What would they want to tell that person? They should write a short letter to that person. Extending the Lesson As a culmination of the cowboy unit, students will tell which song they enjoyed the most and why. Class will sing these songs. Cowboys in the late 19th century herded cattle along this route to sell them and ship them East. The trail had no precise origin; it consisted of cow paths which angled northward from central and southern Texas until they converged on a wagon road which had been blazed by Jesse Chisholm, a half-breed Cherokee trader. It is undated and was originally circulated through oral tradition. It has many variations and a multitude of verses, because cowboys going up the trail added their own verses about their experiences along the trail. It consists of a simple couplet structure and a nonsensical refrain. It was always written in the first person pronoun regardless of who wrote it or sang it. What is your favorite song to sing when you take a long trip? Why would cowboys make up a song like this? When do you think they sang it? What scene do you see when you close your eyes and listen to the song? The cattle replaced the rapidly vanishing buffalo and were sold to the government to feed Native Americans on the reservations. Although this song was first published in by John Lomax, its origins predate this publication. The author first heard it sung by a gypsy at the Fort Worth stockyards. It is the story of an herd trailed from the Rio Grande to the Canadian line. Adams wrote that this song alerted the swing riders on the trail that the rear guard was pushing forward. How did singing this song help cowboys herd the cattle? What details does the song give us about how cattle were herded on the Texas-Montana Trail?

Chapter 4 : Official: 38 killed as farmers attack cattle herders in southeastern Kenya, - NEWS

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Usually they were taken shorter distances each day, allowed periods to rest and graze both at midday and at night. Such a pace meant that it would take as long as two months to travel from a home ranch to a railhead. To herd the cattle, a crew of at least 10 cowboys was needed, with three horses per cowboy. Cowboys worked in shifts to watch the cattle 24 hours a day, herding them in the proper direction in the daytime and watching them at night to prevent stampedes and deter theft. The crew also included a cook, who drove a chuck wagon, usually pulled by oxen, and a horse wrangler to take charge of the remuda spare horses. The wrangler on a cattle drive was often a very young cowboy or one of lower social status, but the cook was a particularly well-respected member of the crew, as not only was he in charge of the food, he also was in charge of medical supplies and had a working knowledge of practical medicine. The Spaniards had established the ranching industry in the New World, and began driving herds northward from Mexico beginning in the 1700s. Small Spanish settlements in Texas derived much of their revenue from horses and cattle driven into Louisiana, though such trade was usually illegal. Cattle driving over long distances also took place in the United States, although infrequently. Relatively long-distance herding of hogs was also common. In 1791, Timothy Flint "encountered a drove of more than 1,000 cattle and swine" being driven from the interior of Ohio to Philadelphia. The Texas longhorn was originally driven overland to the railheads in Kansas; they were replaced with shorter-horned breeds after 1860. In the 1850s, cattle drives expanded northward into Missouri. Louisiana became principal markets. But by 1863, as 30,000 cattle were trailed through western Missouri, local farmers blocked their passage and forced herds to turn back because the Longhorns carried ticks that carried Texas fever. Texas cattle were immune to this disease; but the ticks that they left behind infected the local cattle. By 1864, farmers in western and central Missouri formed vigilance committees, stopped some of the herds, killed any Texas cattle that entered their counties, and a law, effective in December of that year, was passed, banning diseased cattle from being brought into or through the state. Therefore, drovers took their herds up through the eastern edge of Kansas; but there, too, they met opposition from farmers, who induced their territorial legislature to pass a protective law in 1865. In 1866, the firm of Russell, Majors and Waddell utilized about 40,000 oxen. Longhorns were trained by the thousands for work oxen. Herds of longhorns also were driven to Chicago, and at least one herd was driven all the way to New York. Thus, though most cattle were obtained locally or from Mexico, very long drives were attempted. Even the Australians began cattle drives to ports for shipment of beef to San Francisco and, after freezing methods were developed, all the way to Britain. In 1846, the Italian aristocrat Leonetto Cipriani undertook a drive from St. Louis to San Francisco along the California Trail; he returned to Europe in 1847 with large profits. In 1862, a Union naval patrol on the southern Mississippi River captured 1,000 head of Longhorns which had been destined for Confederate military posts in Louisiana. The permanent loss of the main cattle supply after the Union gained control of the Mississippi River in 1862 was a serious blow to the Confederate Army. During the Civil War, the Shawnee Trail was virtually unused. However, farmers in eastern Kansas, still concerned that transient animals would trample crops and transmit cattle fever to local cattle, formed groups that threatened to beat or shoot cattlemen found on their lands. Therefore, the drive failed to reach the railroad and the cattle herds were sold for low prices. Cattle were also driven to the old but limited New Orleans market, following mostly well-established trails to the wharves of Shreveport and Jefferson, Texas. This event, the "Great Chihuahua Cattle Drive," was the largest cattle drive attempted over that trail up to that time, but the market was much better in Kansas than in Mexico, so most drives headed north. McCoy opened in Abilene, Kansas. It ran through present-day Oklahoma, which then was Indian Territory, but there were relatively few conflicts with Native Americans, who usually allowed cattle herds to pass through for a toll of ten cents a head. Later, other trails forked off to different railheads, including those at Dodge City and Wichita, Kansas. By 1870, the largest of the cattle-shipping boom towns, Dodge City, Kansas, shipped out 1,000,000 head of cattle. By the tens of thousands cattle were soon driven into Arizona. In Texas itself cattle raising expanded rapidly as American

tastes shifted from pork to beef. Caldwell, Dodge City, Ogallala, Cheyenne, and other towns became famous because of trail-driver patronage. Chisholm Trail The Chisholm Trail was the most important route for cattle drives leading north from the vicinity of Ft. It was about miles long and generally followed the line of the ninety-eighth meridian , but never had an exact location, as different drives took somewhat different paths. With six states enacting laws in the first half of against trailing cattle north, Texas cattlemen realized the need for a new trail that would skirt the farm settlements and thus avoid the trouble over tick fever. In a young Illinois livestock dealer, Joseph G. The new route to the west of the Shawnee soon began carrying the bulk of the Texas herds, leaving the earlier trail to dwindle for a few years and expire. The typical outfit consisted of a boss, perhaps the owner , from ten to fifteen hands, each of whom had a string of from five to ten horses; a horse wrangler who handled the horses; and a cook, who drove the chuck wagon. The wagon carried the bedrolls ; tents were considered excess luxury. The men drove and grazed the cattle most of the day, herding them by relays at night. They ate grass; the men had bread, meat, beans with bacon, and coffee. The extension of the Atchison, Topeka and Santa Fe Railway to Caldwell, Kansas , in , however, again made the Chisholm Trail a most important route for driving Texas cattle to the North, and it retained this position until the building of additional trunk lines of railway south into Texas caused rail shipments to take the place of the former trail driving of Texas cattle north to market. Cattle towns flourished between and as railroads reached towns suitable for gathering and shipping cattle. The first was Abilene, Kansas. Other towns in Kansas, including Wichita and Dodge City , succeeded Abilene or shared its patronage by riders fresh off the long trail. In the s Dodge City boasted of being the "cowboy capital of the world. The most famous cattle towns like Abilene were railheads, where the herds were shipped to the Chicago stockyards. Many smaller towns along the way supported open range lands. Many of the cow towns were enlivened by buffalo hunters, railroad construction gangs, and freighting outfits during their heyday. Cattle owners made these towns headquarters for buying and selling. Cowboys, after months of monotonous work, dull food, and abstinence of all kinds, were paid off and turned loose. They howled, got shaved and shorn, bought new clothes and gear. They drank " white mule " straight. Madams and gambling hall operators flourished in towns that were wide open twenty-four hours a day. Violence and ebullient spirits called forth a kind of "peace officer" that cattle towns made famousâ€”the town marshal. The number of killings was, however, small by the standards of eastern cities. Overgrazing and harsh winters were factors that brought an end to the age of the open range Winter herding increased the challenging tasks and risks for moving cattle long distances. Introduction of barbed wire fences marked the closure of the open range. Expansion of the cattle industry resulted in the need for additional open range. Thus many ranchers expanded into the northwest, where there were still large tracts of unsettled grassland. Texas cattle were herded north, into the Rocky Mountains and Dakotas. Later, however, continued overgrazing, combined with drought and the exceptionally severe winter of â€” wiped out much of the open range cattle business in Montana and the upper Great Plains. In the s, herds were still occasionally driven from the Panhandle of Texas to Montana. However, railroads had expanded to cover most of the nation, and meat packing plants were built closer to major ranching areas, making long cattle drives to the railheads unnecessary. Today, cattle drives are primarily used to round up cattle within the boundaries of a ranch and to move them from one pasture to another, a process that generally lasts at most a few days. Because of the significance of the cattle drive in American history, some working ranches have turned their seasonal drives into tourist events, inviting guests in a manner akin to a guest ranch to participate in moving the cattle from one feeding ground to the next. While horses are still used in many places, particularly where there is rough or mountainous terrain, the all-terrain vehicle is also used. When cattle are required to move longer distances, they are shipped via truck. Events intended to promote the western lifestyle may incorporate cattle drives.

Chapter 5 : NPR Choice page

Below is the solution for Cattle herder crossword clue. This clue was last seen on Dec 24 in the New York Times crossword puzzle. While searching our database we found 1 possible solution matching the query "Cattle herder".

They are one of the blackest and ancient people in the world. The Dinka with with other tribes in Sudan formed the ancient Nubian kingdom. Males can have an average height of 1. These people have slim but strong bodies, and their heads are more elongated than in the case of the typical African Blacks. Every morning hundreds of animals are taken out to graze. They cover a wide area along the many streams and small rivers, concentrated in the Upper Nile province in southeast Sudan and across into southwest Ethiopia. According to an ancient myth held by many Dinka sections, the first people to be created by God Nhialic were Garang and Abuk, understood now as being the equivalent of Adam and Eve. Deng was their first born from whom all Dinka people are descended. Manuel Bol Sudanese Dinka-born basketball player and activist. The Dinka are one of the branches of the River Lake Nilotes. The Dinka is the largest single national grouping in South Sudan. The more numerous Southern Luo branch includes peoples throughout central Uganda and neighboring sections of Zaire and the lake area of western Kenya. The Dinka peoples still live near the hot and humid homeland of the River-Lake Nilotes. They are the largest ethnic group in southern Sudan. The Dinka groups retain the traditional pastoral life of the Nilotes, but have added agriculture in some areas, growing grains, peanuts, beans, corn maize and other crops. Women do most of the agriculture, but men clear forest for the gardening sites. There are usually two plantings per year. Their culture incorporated strategies for dealing with the annual cycle of one long dry season and one long rainy season. Because of this variation it is not surprising that certain sections are unintelligible to others. The Rek of Tonj is said to be the standard Dinka language. The Dinka language relates to other Nilotic group of languages. Alek Wek, Sudanese Dinka tribe international supermodel. Before the coming of the British the Dinka did not live in villages, but traveled in family groups living in temporary homesteads with their cattle. The homesteads might be in clusters of one or two all the way up to families. Small towns grew up around British administrative centers. Each village of one or more extended families is led by a leader chosen by the group. Traditional homes were made of mud walls with thatched conical roofs, which might last about 20 years. Only women and children sleep inside the house, while the men sleep in mud-roofed cattle pens. The homesteads were located to enable movement in a range allowing year-round access to grass and water. Permanent villages are now built on higher ground above the flood plane of the Nile but with good water for irrigation. The women and older men tend crops on this high ground while younger men move up and down with the rise and fall of the river. Marriage is obligatory among the Dinka. Polygamy is allowed among the Dinka, though many men may have only one wife. The Dinka must marry outside their clan exogamy , which promotes more cohesion across the broader Dinka group. Levirate marriage provides support for widows and their children. All children of co-wives are raised together and have a wide family identity. Co-wives cook for all children, though each wife has a responsibility for her own children. Dinka Man Before Marriage. University graduates fetch more bride prices; a factor that is likely to positively affect enrolment of girls in schools. Like other Nilotics, sex among the Dinka is only for social reproduction. Thus, fornication is prohibited; adulterers are despised and heavily fined, sometimes this may be source of conflict and clan fighting. Incest is usually unimaginable and indeed abhorred. Dinka bride-Rumbek,Southern Sudan,Africa Every Dinka male is given an ox by his father, uncle or whoever is responsible for him. Like other Nilotics, the Dinka have special names for twins: Ngor, Chan, Bol, etc. Dinka princes Rambek,Sudan The Dinka have large vocabulary for cattle, their colours and take great interest and pride in the art of making different conformations to which their horns can be trained to grow. When discussing, debating about anything or in a dance, a Dinka usually throws up his arms in imitation of the shape of the horns of ox. An initiate is called a parapool - "one who has stopped milking". Dinka Tribal facial Initiation marking ending with the sixth line Dinka boys covering tribal facial marks after initiation The pattern of scars may change over time but the parapool is always easily recognisable as belonging to a particular tribe. This scarification takes place at any age from ten to sixteen. Initiates are warriors, guardians of

the camp against predators - lions, hyenas - and against enemy raiders. Some stay with the cattle all year round. All of them stay with the cattle during the dry months but most return to the villages to help cultivate the crops during the wet season. Even in this duty, the parapuol have the role of warrior protectors. The cattle, protected by the parapuol who remain with them, are kept in camps on the plains at the base of the foothills for the entire wet season. These facial scars are performed as part of an initiation rite marking the passage of a boy into adulthood and his transition into a Dinka warrior. Courage, aggressiveness, and violence are some of the most important Dinka values and are key to initiation. Dinka youth living outside the cattle camp are brought back to the camps for initiation. Slight differences in the direction of the scars and number of scars distinguish the different Dinka clans Atuot, Aliab, Chiej, Agar, Gok, Rek, Twij, Malual, and Ngok , who often fight amongst each other. Initiation occurs around harvest time. The night before the ceremony the boys come together to sing the songs of their clans. Their heads have already been shaved in preparation for the initiation ritual itself. At dawn, they are collected by their parents and taken to where the ceremony will take place. After receiving a blessing, the boys take their places in a row, sitting cross-legged, the rising sun behind their backs. As the initiator comes to each boy in turn, he calls out the names of his ancestors. After the first cut, the initiator makes the second and third, etc. The cuts are deep, in fact skulls have been found that have the scars visible on the bony forehead. The initiate, psyched up by a night of clan song-singing, looks straight ahead and continues to recite the names of his ancestors. Dinka boys after initiation This is the moment he has been waiting for; when he joins the ranks of the warriors and puts aside the lowly status of boyhood and the demeaning chores it represents, and takes on the status of warrior, with all the privileges and honour this brings. His initiation scars declare him to be a warrior and a man, and therefore brave and proud. To flinch or scream during the initiation ritual would be to deny his own courage and therefore to disgrace his family and his ancestors. A kink in his initiation scars would brand him a coward, visible for all to see. Dinka man with scars on his forehead that he received during tribal initiation into manhood when he was a teenager. Initiation scars mean that a man is able to marry - the parapuol may now begin to court eligible girls. The boys are presented with a spear, a club and a shield - necessary accoutrements of a warrior. There is great rejoicing within the group, with singing and dancing going on for several days. After his initiation, a parapuol is given an oxen, his "song oxen". It is his most precious possession and he will lavish care on it, even to the extent of delicately training its horns into unusual, often asymmetrical, shapes. Cooking is done outdoors in pots over a stone hearth. Men depend upon women for several aspects of their life, but likewise the division of labor assigns certain functions to the men, such as fishing and herding, and the periodic hunting. After initiation to adulthood, the social spheres of the genders overlap very little. The basic food is a heavy millet porridge, eaten with milk or with a vegetable and spice sauce. Milk itself, in various forms, is also a primary food. The Dinka wear few clothes, particularly in their own village. Adult men wear corset known as "malual. The women commonly wear only goatskin skirts, but unmarried adolescent girls will typically be nude. Each group wears a color-coded corset: Although worn only by the Dinka Bor, they have since acquired emblematic status among some Dinka war refugees, who make woollen versions of the corset and occasionally wear these for dances. The Dinka corset shown above is in the collection of the Metropolitan Museum of Art in New York City These ornaments probably appeared during the second half of the twentieth century as glass beads became available in greater quantities in the southern Sudan. They are apparently "extensions" of formerly existing belts for men and necklaces for women. The male corset is easily recognized by its "horn" fungi , flinging itself toward the sky at the back of the body. Cowrie shells gak are sewn at the front and back of the female vest, probably to protect the wearer and ensure her fertility. Both corset and vest come in different colors, each linked to a particular age group. A man in his early twenties would have worn the corset, and a married woman in her late twenties the vest. The corsets are first sewn in place at puberty and not removed until the wearer reaches a new age set. Some men will be seen in the long Muslim robe or short coat. They own very few material possessions of any kind. Personal grooming and decoration are valued. The Dinka rub their bodies with oil made by boiling butter.

DOWNLOAD PDF THE CATTLE HERDERS SONG

Lyrics, Song Meanings, Videos, Full Albums & Bios: Free Chant (Churchical Chant of the Iyabinghi), Orderliness, Godliness, Discipline and Dignity, Hymn, Dervish Chant.

Chapter 7 : Hymn of the Cathars "Lo boiÃ"r" (Le bouvier - The cattle herder) Chords - Chordify

Dinka young cattle herder as captured in Award-Winning Photographers Carol Beckwith And Angela Fisher's New Book "Dinka" Is A Breathtaking Look At The Cattle Keepers Of Sudan The Dinka language (Thong muonyjang or thong-Jieng) and its different variations (dialects) is spoken through Dinka land.

Chapter 8 : Scholastique Mukasonga: "Cattle Praise Song" The Mookse and the Gripes

I was blown away the first time I heard kulning, the unique Scandinavian herding call that's also a song. And then I became obsessed, tracking down all the different examples I could find online.

Chapter 9 : Lyrics containing the term: herding cattle by stringbean

Cattle drives were a major economic activity in the 19th century American West, particularly between and In this period, 27 million cattle were driven from Texas to railheads in Arkansas, for shipment to stockyards in Louisiana and points east.