



**Napurakanyi Peace Meeting
6th - 7th February 2004**

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Napurakanyi Peace Meeting 6th- 7th April 2004, Lolim Eekisil

The Napurakanyi peace meeting was a follow-up of the Nadapal 'Burying the hatchet' between the Turkana and the Toposa in October 2002. The purpose of the peace meeting was to assess the impact of the resolution made at Nadapal. The meeting was also to establish a mutual relationship between the Turkana and the Toposa communities. This could be established or confirmed through shared resources and harmony at the *epidings* (corridors).

The Napurakanyi peace meeting also aimed to foster understanding and map out the way forward between these two warring communities. The two were to identify issues and ways of trying to resolve them amicably without resorting to the use of guns. The forum advocates for understanding and use of dialogue to resolve conflicts instead of unorthodox way of shedding blood to acquire scarce resources or acquiring wealth.

The AU/IBAR Cape Unit helped to facilitate the meeting to facilitate the sharing of scarce resources of pastures and water. Peace is a costly process, tension goes up and anger flares, but the achievements can facilitate understanding and use of common knowledge to resolve simple or complicated conflicts.

The Napurakanyi peace meeting attracted a cross section of leaders from Toposa communities in Southern Sudan and Kenya. Several clans of Toposa were present and these came from the following areas: - Nadapal, Naliel, Ng'ipiimong, Solia while the Turkana brought their representatives from Songot, Mogila, Loteteleit, Lorau, Lokichoggio and Nanam. The group represented wide variety of people i.e. the youth, warriors, scouts Ng'imorok section seers, councillors, chiefs, DOs and other international visitors.

This meeting was also conducted with a view that the two communities would come to a realization that peace is crucial for the sharing of resources. This meeting was geared towards defusing tensions among the conflicting communities over the issue of cattle rustling and rampant highway robbery along the Kenya - Sudan road.

The meeting anticipates the strengthening of traditional ways of resolving conflicts through empowerment of local peace structures to arbitrate for peace. The Turkana community has recently established such structures.

One thing that became apparent was that the two communities yearn for peace but the young warriors were identified as the stumbling block to peace. Both the communities pointed that the elderly and women are less involved but suffer hugely when fighting ensues. However it was encouraging to note that the first meeting was initiated by the youth themselves.

The first meeting between the two tribes was a moment of mistrust and suspicion; it was a moment of blaming, pointing fingers at the offenders as the sworn enemies met face to face. Most of the participants could not sleep but opted to stay awake for fear of attack. At dawn life went as usual and the two communities agreed to try to sort out their differences. This report highlights what transpired during the three days at Napurakanyi.

Administrators

Though there was tension, the leaders of the two communities encouraged the people to observe restraint lest they provoke anyone. The administrator from Sudan asked the two communities to avoid simply recounting the past but to focus on the present. He urged the two sides not to make peace a routine practice which is repeatedly made and broken. Rather, he encouraged the community to work for a long-lasting peace that would bring harmony and understanding.

The administrator warned the Toposa and the Turkana that Sudan government is very committed to peace. He warned, if his government acts, everyone would not be pleased. He therefore urged the Toposa to refrain from cattle rustling and other barbarian practices lest they face the arm of the law.

The warriors were asked to give their views on cattle rustling and the animosity between the Turkana and the Toposa. The Chief of Lokichoggio Location reminded people to be transparent and avoid inflammatory statements that may lead to further hatred. The first to come was a Turkana woman representative (Mrs. Egialan Etengan) from Lokariwon *epiding*. While explaining the complexity of cattle rustling, Egialan suggested that there is a need to reward young warriors who champion for peace. This will be a way forward to woo this category of people in laying down their weapon for peace. Egialan called upon the government, local leaders and chiefs from Sudan and Kenya to follow the example of Lotogo Waparos and his counterparts Lopuwa from Turkana because they have demonstrated maturity and have stood firm to preach peace.

The women leaders from Turkana told the two parties to be genuine in their peace making because they are already tired of peace meetings and agreements that are never honoured. The women appreciated the role of the two governments in campaigning and resolving conflicts but urged the government to act severely against cattle rustlers and people who kill innocent women, old men and children

The Toposa women's representative acknowledged that tension is high between the two communities but urged for a long lasting peace that is free from treachery and cheating. The lady commended AU/IBAR for choosing Napurakanyi as a site because this is the battlefield where so many warriors have fallen due to the AK47. The Toposa woman pointed out that the renowned warriors and elderly warriors are not a problem but pointed out that the young warriors (Ng'umakeri and Ng'ingolelim) together with their senior warriors have wreaked havoc among the society. She too supported the idea of awarding young warriors who crusade for peace.

The Toposa woman blamed men for being arrogant and not taking the advice of their women, they are 'know it all' characters who do not heed the advice of women not to go for raids. By virtue of culture, the Toposa woman said that they are not guiltless of the sin of their man because they receive the loot or the spoils of war or cattle rustling.

Highway robbery is prevalent in Loki - Nadapal area but the Toposa woman dissociated the Turkana and Toposa from the practice but accused the Dinka community of committing/fuelling this crime. We are here because of the crime of our children who have turned against each other. The government should target Ng'ingoraa (Turkana warriors) and Ng'ingoroknyang for peace.

Ng'ingoletom Turkana junior warriors

Epas Napeikar –had the following to say:

- The cow is the bone of contention and he demanded to know why their parents do not discourage them from stealing. The young warrior accused their fathers for encouraging cattle rustling business and allowing the loot obtained from cattle rustling to mix with their own livestock or enter their compound.
- The young warriors blamed the elders for not taking responsibility for advising and shunning barbaric practices done by the youth. The social control mechanism has failed to exist in the community as something that was previously done by the elders.
- The young warriors blamed the government's lack of commitment on the return of stolen animals saying that all they do is to give empty promises as a way of buying time to prevent revenge attacks.
- We acknowledge and appreciate the presence and ability of our government (Kenya) to handle conflict, but the young warrior demanded to know whether the government of Sudan has the same capacity to resolve conflict or return stolen animals to promote peace. All we know and the excuse given whenever their animals are stolen the government of Kenya says the Toposa have no government. How does it feel when you are left in suspense of terror or theft?
- The young warrior recommended that the Chiefs from the Toposa and Turkana could work hand in hand in fighting cattle rustling and promoting peace.
- Peace should not be a routine practice that is done to please the facilitator but should pave way for peaceful co-existence.

Toposa Warriors (Ng'ingorokyang)

Toposa youth warriors –**Lomongin Asil**

- Appreciated the government as a mediator of peace between the Turkana and the Toposa.
- Demanded and urged the youths to stop killing and stealing because this is a curse. Stolen animals have never enriched us but decreased our blessings.
- He decried the unwillingness of some warriors to accept peace but champion for plunder and havoc. This is a crime against humanity.
- The young warriors suggested for a combined efforts to apprehend criminals. He said such criminals should be castrated or hanged to cleanse the community of bad individuals.
- The young warrior wondered why young men go for raids while their parents have wealth and receive dowry when their sisters are married off.

Senior Warriors

Turkana Ng'ingoraa

- "Let us be open and expose the truth as to why we fight"
- Appreciated the presence of all the categories of warrior because they are the target of peace and a source of conflict.
- Apologised to the parents for causing them the trouble of attending peace meetings, which do not answer their demand for peace. The senior warrior, agreed that they have trusted the peace process but urged the young warriors to reconsider their aggression.
- Agreed that peace is for warriors and urged their counterparts to meet and discuss issues that bring hatred and misunderstanding.
- Elderly warriors should advise young warriors on peaceful co-existence.

Toposa – Senior warrior

Lotogo Wapamoe

- “I know people are enraged with me because I choose to stand for peace. The sole reason is that they are beneficiaries of stolen animals or because some of them are orphans who solely depend on cattle rustling as a means of livelihood” said Wapamoe.
- Rumours are the “handmaid of the devil”, both the Turkana and Toposas act on rumours before establishing the truth. Rumours that a Toposa has killed or raided a Turkana homestead should not warrant the killing of any Toposa on-site but people should establish the facts before acting on the rumour.
- Asked the elders of both communities to curse the trouble-shooters and criminals
- Lotogo asked both governments (Sudan and Kenyan) to guarantee them the same security and treatment in insecurity.
- Urged the need for collaboration and networking between governments/NGOs in the recovery of stolen animals.
- Promised to crusade for peace and facilitators of stolen animals. He has confidence the two communities have viable solutions to their problems.
- Lotogo volunteered to go and look for the 20 cows, which belonged to Lotoom Ichum from Songot *Epiding* but asked the community to be precise in reporting the number of stolen animals and to avoid exaggerations, which could lead to mistrust.

Elders

Lotoom Ichum – Turkana

- “I burst into tears because of my stolen cows but I want to hand over this issue to the Chiefs and leaders of Toposa to facilitate the return of my 20 cows”. If this is done in good faith I will do the same to any of the stolen animals from Toposa.

Namase Natebangiro - Toposa

- Responded to Lotoom’s concerns about the stolen animals and conflict at Songot and Solia *epidings* (corridors)
- Namase said the *epiding* mentioned to the Butiio and Nyangiyaa clans of the Toposa. He promised to facilitate the return of stolen cows to restore harmony and peace among the aggrieved.
- Blamed the Dinka community for fuelling conflicts between Turkana and Toposa.

Chairman Location District Peace and Development Committee - Vitalis Lomor

- Urged the community to respect the peace made at Napurakany. The two communities have the capacity to harness the problem without involving the government.
- Lomor asked the DO’s office to arbitrate and facilitate the recovery of stolen animals (20 cows).
- Asked the CAPE Unit to facilitate the merger of *Epidings/Adakar* (camps/corridors). *Epidings* are the corridors of carnage and there is a need for cooperation to stamp out banditry. Songot and Solia are terrible passes where killing is frequent.

After the various speeches, the DO of Lokichoggio who was the host invited his counterpart from Kapoeta Southern Sudan.

Payam Civil Administrator – Toposa

- Appreciated the effort done by CBOs, NGO's and Government to bring peace between the Turkana and Toposa.
- Blamed the youths for causing problems among their own people.
- Both the Turkana and Toposa have no understanding about why they fight.
- Agreed that the administration of Southern Sudan does not have funds to facilitate any peace process but warned the Toposa that they will regret the day when the government will act on bandit. The PCA Toposa warned the two communities the government of SPLA has the capacity and muscle to handle culprits or big conflicts. He cited the SPLA and El Bashir encounters in which SPLA has always out done the Government of Sudan. The CC said that their stand with the Kenya Government is one, and this is to eliminate the source of conflict and to let the people stay in harmony.
- The CC warned the Toposa that he is conversant with Toposa land and requested the Toposa to hand over 20 cows that were stolen from Songot. He warned that any delay would provoke the SPLA government to act severely.
- The CC ordered the Toposa chiefs, elders and Toposa community to act swiftly on the issue of 20 cows before the government takes drastic measure.

James Ebei - Councillor Lokichoggio

- Appreciated the role and work of CAPE-UNIT for their effort to advocate for peace between the Turkana's and Toposa.
- He applauded the role played by CBO in peace building process. He stressed the need of NGO to support local initiatives in spear heading peace.
- The Turkana and Toposa should turn to their, old practice and friendship to foster co-existence.
- Stressed the need to identify criminals for punishment.
- The communities to look for truth and act on it appropriately.

DO – Lokichoggio Division

- Represented the DC Turkana District. The DO thanked AU/IBAR for preparing a platform through which the two communities could come together and resolve their differences.
- The DO said that the Kenya Government is non-partisan and would deal with anyone who causes bloodshed. The government has the machinery to deal with criminals and matters affecting the community, he advised the community to report any malpractices to the concerned authorities.
- The DO Lokichoggio Division applauded the two communities for accepting to form joint *adakars* (cattle camps) for joint grazing. He therefore urged the two to remain united for co-existence.
- The DO Turkana urged his counterpart from Sudan to facilitate Toposa to come with the way forward and how they want to implemented resolutions.
- Peace cannot be forced to any individual but it's upon the two communities to see the need for peace.
- The DO Lokichoggio reminded the two communities of Nadapal meeting "Burying of the hatchet". The D.O told the two communities to be practical and genuine

- when embracing for peace. Peace should not be attached to scarcity of grass or water.
- The DO expressed his sincere gratitude to CBOs and NGOs for their tireless efforts to have peace in the region. He promised to work hand in hand with CBOs and the CAPE Unit to crusade for peace. The DO warned the local CBOs and discouraged those with ill motives. The DO warned the community to be wary of briefcase CBOs which are out to benefit at the expense of community.
 - Appreciated AU/IBAR's effort in facilitating peace for the sake of Toposa and Turkana. The D.O acknowledged the presence of the Conflict Management Co-ordinator. He thanked her for facilitating the process and making it successful.

Emerging Issues

The following issues emerged from the Napurakanyi peace talks: -

- The Turkana community blamed the government for being lenient and comprising in the recovery of stolen animals. They wondered whether they should opt for peace at the expense of their animals or seek revenge?
- The community wondered whether it was proper for them to carry guns during peace meetings- most of them feel insecure at the presence of these guns in case one community get intimidated or provoked what happens? Should the members be coming to the meeting without these arms?
- The Turkana blamed the Toposa for not sustaining peace. The Turkana complained they are open and even become friends with the Toposa but Toposa are treacherous and cannot be trusted because history has it that some Turkana people who went to visit their friends have never been seen again.
- Both the Toposa and Turkana have realised a burnt out because they always make a hollow peace which the two communities cannot sustain or honour. There are cases where after a peace meeting the two communities turn against each other.
- Should peace meetings be conducted in posh and decent hotels and participants brought from rural areas or the same should be conducted at the area of conflict?
- The Dinka community have been mentioned as the cause of conflict between the Toposa and Turkana, they are also blamed for the Loki- Nadapal road carnage.
- The two communities have identified networking and collaboration as the way forward to fight banditry and cattle rustling at the *epidings* (corridors). This was missing from the past meetings.
- The young warriors as the cause of conflict between the Toposa and Turkana. The youth have resolved to the law of the jungle and the elders can no longer contain them.
- The local community to foster harmony and common understanding should facilitate peace process. Peace is not for the NGOs, CBOs, or government but for community.
- Community policing and surveillance is important to curb the bandits, stolen animals. The community will report any incidence of insecurity and foreign happenings in their locations. The community policing will instil peace and order.
- That there is need for security and joint *adakars* to curb cattle rustling at those corridors-this will encourage sharing of resource between the two communities. Some *Epidings* are peaceful while others are not.
- Peace made is not long lasting and hit the dead lock where the two communities breach the same.
- Exaggeration of animals stolen and rumour mongering triggers mistrust and suspicion.

- What fine is it to be instituted to the killers or how many animals should be given as compensation fee?
- The need to involve the youthful warriors to the peace process.
- There is urgent need to open inaccessible roads at risky prone areas.

Resolutions Agreed During the Meeting

After two days of intensive brainstorming and discussion, the two communities resolved to stick to these resolutions to promote peace and harmony within the territories:

COMMUNITY RESOLUTIONS

- Turkana and Toposa should honour and remain committed to the peace process agreed.
- The community elders should advise, arbitrate, report, survey and hand over criminals to the government for further action.
- The two communities agreed in principle to reward young warriors who crusade and champion for peace.
- The young warriors (Ngingoraa and Ngingoroknyang) agreed they are the cause of the problem. They agreed to rethink and disown barbaric practices, which lead to conflict or fuel violence lest key will never live to develop their own free time.
- The community is to be open and transparent in reporting the number of stolen animals to avoid exaggeration, animosity and mistrust in future.
- The community agreed to stop rumour-mongering about issues that might cause panic and hate between the two communities. They agreed to act and report true information at anytime to facilitate dialogue - for peacefully resolution of conflicts.
- The elders, women and warriors agreed to foster networking and collaboration to facilitate the return, report and merger *adakars* for the harmony of the two communities.
- The two communities (Toposa and Turkana) agreed to work for peace at the four *Epidings* to bring peace at the various *adakars*. Peaceful co-existence and sharing of scarce resources.
- The two communities should not stay apart from one another. This has allowed opportunities to steal from either side. These buffer zones also increase tension and suspicion between the two communities.
- The two governments must seriously be committed to prove and the security of the two communities and ensure proper enforcement of law and order.
- Toposa and Turkana avoid using brokers to market their animals. Instead they should strive to market their livestock to one another directly open the border to free movement of people and their animals.

The Toposa and Turkana agreed to champion for peace in the following *epidings*

EPIDING

KENYA ELDERS {TOP}

1. NANAM
LOKIYEI
LONG'ECH

2. MOGILA
3. LOKICHOGGIO
LONGURAMANI

4. SONGOT
LOKOAPELMOE

SUDAN

LOPOTIKOL

NALIEL

NADAPAL

SOLIA

CHIEF

J. LOKAALA

J. ILETE

B. LOCHILIA

J. LOJAO LOBEYO

ELDERS/KENYA

AMONI EBEI

LONG'ORIKIT

J. LOKAALE

LOMONG

LOTOOM ICHOM

NB. The above show the name of the *Epiding*, the chief and elders in charge.

The community agreed to act on the present information instead of dwelling on the diary of the past. They also agreed to bury the hatchet of the past encounters.

The community resolved to share scarce resources and protect the interest of each other to bring harmony to show a good gesture, the two communities agreed to return stolen livestock or property whenever there's theft. They agreed that the community aggrieved will not follow the stolen animals but leaders/community of the offending community will facilitate the process of return and only stolen animals will be returned.

The community recommended that peace meetings should be done on-site (area of conflict so as to target the people conflicting).

Government Responsibility in the Peace Process

- The community acknowledge that the governments of Kenya and Sudan can mediate peace, facilitate the return of stolen animals, apprehend criminals and advocate for sharing of resources.
- The community also recommended that the two senior administrators (Kenyan and Sudan) and their Chiefs should ensure that criminals are dealt with while stolen livestock is given to the rightful owners.
- The two governments to speed up development of schools and other infrastructure for the benefit of the communities.
- There is need for networking/collaboration between the two government to curb cattle rustling to avoid senseless killing of innocent people.
- The government should support peace processes through funding, mobilization and facilitation of the same. The government should also support NGO's, CBO's and individual efforts to facilitate the peace initiatives.

Cape Unit Responsibility

- The two communities requested the CAPE-UNIT to mobilize, sensitise and facilitate peace among the warring communities.
- The two communities requested the CAPE UNIT to help the local CBOs facilitate peace initiatives involving their communities.

- CAPE UNIT to work hand in hand with the government, NGO's, CBO's and community to facilitate the recovery of stolen animals.
- Culprits to be arrested and handed over to respective governments for formal punishment.
- No retaliation in case of a raid. Instead the governments and the communities should be left to handle the culprits accordingly.
- The aggrieved family should be compensated properly with the culprit's property. Where the culprit is at large –his property must be confiscated and handed over to the aggrieved.
- No body or community in general should hide and cover-up the wrong doers/culprits.
- The culprit guns must be confiscated and handed over to the authorities.
- The communities sharing the same *epiding* must keep vigil to the other area and ensure that nobody from out passes through to attack the other side.
- Guns must be kept away from the peace meetings. They denote a bad image that contract the positive commitment to place.

Conclusion

The Napurakanyi peace meeting was successful. The two groups of participants were now at ease unlike in the first session other there was tension and suspicion.

The two parties resolved that there was need to take the message of peace to Kamuto. It was men turned warriors from Kamuto were the most notorious in cattle rustling but had not attended the peace meeting. Both sides urged the CAPE Unit to send a quick message at Kamuto that the Turkana and Toposa are at peace.

One thing was clear is that both the two communities yearn for peace but their young men render this peace unattainable. The elders too have been over powered by this category of people such that there is no social control mechanism to instil discipline among the young folk.

The Turkana and Toposa resolved to have joint *adakar* to allow sharing of resources to avoid suspicion and hate. These corridors will champion a concerted effort to check cattle rustling.

Peace is crucial but it is an expensive process, which needs a joint effort from the government, community and international/Non-governmental organizations.

But a ray of hope started shining at Napurakanyi. Because the owners of peace initiative were the Toposa youth lead by Lotogo, Lomilio, Nakodopus, Lopetakol and Turkana youth lead by Lokaale and Lopua.

LIST OF PARTICIPANTS

CHIEFS

1. BARNABAS LOCHILIA
2. JULIUS ILLEETE
3. GABRTIEL PAULE
4. JOSEPH LOKAALA
5. JOSEPH LOBOYEL
6. JACKSON LOBEYO
7. EMMANUEL AKURE
8. JOHN LOSIKIRIA
9. MARK
10. LOSURU

LOTETELEIT

1. LOTOM ICHOM
2. NADAPAL ALEMU
3. LOKUR LOKAALE
4. ENGAIRIU NABWEL
5. MARAKA LOTOOM
6. NANOK LONGELECH
7. ADUNG LOTONIA
8. RIAMUE AURON
9. LOSINYEN LUCHAKAI
10. LOBEREI NGIPEAN

NG'IGOLOKI KRAAL

11. LODUKAE IPOO
12. LOMURIA LOTUR
13. ENGOLAN LOTUR
14. EBENYO NALING
15. LORUROO LONGEM
16. MOJA LOWA
17. EKIDOR KABULIT
18. ERENGAE LOMON
19. EKAI LOMINITO
20. LOKUT NAWIAKWAN
21. EMUTUONO LOMOR
22. NAPAO ETELEJ
23. ERENGAE LOTIAKE
24. NANGIRA LOTIMAN
25. LODOOMO LOKUM
26. ERENGAE EKAI
27. LOWOI EMETO
28. EKOOL EBENYO

NAKERERUMAN KRAAL

29. LOMANAT LOLIM
30. LORUMOR ELUKA
31. LOMETU NALING
32. ESURUON NGASIKE
33. SIMON ALINGO
34. JOHN SUNGURA

LOKICHOKIO

35. ETOOT LOKIRU
36. LOCHA LOKAPU
37. NGIDONGIRO LOMINITO
38. EKWAM LOMINITO
39. LIWAN NAUPWELIARENG
40. VITALICE LOMOR
41. MATHEW LORO

NANAM ELDERS

1. FRANCIS LOWOTO
2. JOHN CHARA
3. LOCHUUT KAMAI
4. AMONI EBEL
5. LOKAI LOMOTI
6. ELELEBUN LOKUNYUKO
7. JOSEPHINE WAKALAN
8. EKAI LOMOTI

TOPOSA ELDERS

9. EDUNG LONG'OR
10. LOKIRIMOE KALOTEKS
11. MARINO LOKWAR
12. NAKOM MOJONG KOR
13. LOKENO LOKODOPUS
14. AURIO ELEU
15. LOPEYOK EWOKOSIA
16. MICHAEL LONYIA
17. EDAPAL ETIIR
18. EKIPETO KUYAN
19. NAKAPEKOR APAKONG
20. LOMUKUNYI LORO
21. KOPOETO ELIM

22. EREGAE ACHUMAN
23. LOPUSMOE LOKIRU
24. EYANAE MUSIGU
25. EKARBOK ERUKA
26. MORU LOKITOE
27. LOTUROK TIOKO
28. LOKWEE LOBUIN
29. LOPIY TARUCH LOLUP
30. NANGOL MANA
31. LOBAI LOWI
32. LORAR MOE ALIELEM
33. LOPIDING LUGULEI
34. ANGLE LOPEYOK
35. AJOROI EKENO
36. LOPIDING ANGOLIO
37. LODAPAL DAPAL
38. LOKIRU LOTABO
39. LOPEM KOPIR
40. LIRIO TEBANGINGI'R
41. PAEL LOPEM KAIT
42. MANO KAUL LOKURAR
43. EREMETET LOPUR
44. LOPIR O

TURKANA ELDERS

1. LOTOOM ICHOM
2. LONGORKII ATIKO
3. LOSINYEN LOCHAKAI
4. LOTENGAN EWOTON
5. NAWOI LOMUKUNY
6. ALINGO EKOLESE
7. NARIAMAO EKONE
8. LOKAALE EWOI
9. ALOR EKATO
10. KITELA EWOI
11. EDUNG LOTENA
12. LOKUR LOKAALE
13. NADAPAL ALEMU
14. MARAKA LOTOM
15. LORORO LONGEM
16. AMOE AURON
17. NABERI NGIPEN
18. LOMANAT LOLIM
19. EMURIA LOKOYO
20. ETHURON NGASIKE
21. EBEOY NALING
22. EMURIA LOTUR
23. NAKWARE LOPUTIR
24. EKUWAM EKALI

25. LOPUA EKAMAIS
26. LOYANG AMURIA
27. LONGORIAKUDO ALEMU
28. LOKADU EKOLOM
29. LONGOLEA IKAI
30. LOTONG IKAI
31. LOPUSMOE LOKIRU
32. ABEKUT LOTIIR

TURKANA YOUTH

1. SAMMY LIGOI
2. ANJELO LOCHEGERA
3. EKAMAIS LODOUPUA
4. LOMONGOT LOMARUKO
5. RIACHARD LORIS
6. MOSES EKAL
7. POKAN LOBOYO
8. KARONON ECHUMAN
9. NAWOYUDUNG KUCHAL
10. EPOOCH LOBUR
11. JOSEPH TUKEI
12. JOSEPH ALING
13. DAVID LOKITAUNG
14. SAMMY EMURIA
15. DANIEL ERENG
16. NGIKOI LOURIEN
17. EMURIA EKADELI
18. ELTON LOCHAI
19. AITA EKULEU
20. EJIEM EKIRU
21. JIKON LOKAKUTAN
22. AYANAO EDUNG
23. LOMOR EWOTON
24. LOPOTEK EWOTON
25. EKALI EMORU
26. IKAL EMETO
27. EMORU EKOMWA
28. EKAL NARO
29. ELIM EMURIA
30. EKARU ELINGAE
31. HENRY CHARA

TOPOTHA WOMEN

1. NATEPI LOKURE
2. NAMASEI LOKURE
3. NAKAI LOPINDING
4. NAKACE NAJOO
5. ARENG LOKITOE

6. LOBEYO LONGURAMERI
7. LOPIR NARIKO
8. LOKITOE LOKAI
9. NAPEYOK LOPIR
10. LONOK NAPAMOE
11. MERI LOKURUT
12. LOKUWAM LOBUKI
13. NAKITOE LUDAPAL
14. NATEDE LOUWI
15. LOKWARI LOLUP
16. LOKIDOR LOMUNAE
17. NANGETE KOMOU
18. NACHEBEI LONGURA MERO

19. NAPUKE NANGOLIO

20. NAKITO LOWORAN
21. NALIMO ADAPAL

22. NAPUTA AILE
23. KATIKO SAMAL
24. NAPETET KARIWO
25. LOSIRU LOKERERU
26. APUA EDUNG
27. ABENYO EMERI
28. ADAPAL ELIM
29. AREGAE EPETET
- 30.

4. NAJIE NAWAKURING
5. AMONI LOKAI
6. ASINYEN EPUA
7. EREGAE LLUBENTO
8. ALIM ETIIR
9. AKOPE AKENO
10. NAKALE LOMOR
11. ATIRAE EPETET
12. AYANAE ELIM
13. NAYELE LUKOLIYUK
14. APETET INGOLAN
15. ATUPAT ITOOT
16. ELTON LOCHAA
17. AKALALE EWESIT
18. AKIPOR ETOOT.
19. JEMIMAH AKIRU
20. ALICE NAREWA
21. AGNES ATIR
22. ALIM ERAGAE
23. EYOMO LOMEYANA
24. ATABO ELAR
25. TERESA LOKODO
26. ESTHER NATAPAR
27. LOTOMEA PUSUBUR
28. MARY ALADO

TURKANA WOMEN

1. SELINA EKATOROT
2. AKUWAM LOKONG
3. ALINGA LODOPUA