

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

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.

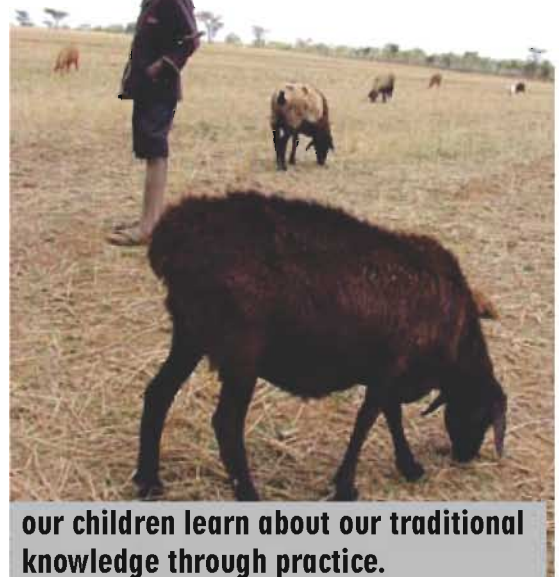
Elders make all the decisions in our communities. Decision is made at the village level, clan level and district level depending on the scale of the issue or the types of resources involved. For example, decisions about areas to be used for grazing are taken by elders of the villages that share the grazing 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.

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, Natala, 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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Kore ana sipata naa keretoo ana bae:

Motua e 8 (!) e Lningo oata wort ntokitin natibira Nkai aa kejo nji! "ngurai taa motua e natii tekwe ana o motua e 10 (d) na jo keyiere Itururri peyie eretoo lorepe peyie eitubulu neas atipivi ngojiti neaa lkeesi nena netongorita ntokitin natibira Nkai".

Motua e 15 (4) (g) rerei le 21 oyieu lorenen le rikore e keper tanaa sii Sirkalini peyie "eshamaa neretoo rrekiei leapa o ngeno e Itungana learpa o lorepe lenche nesipaki ajo keitushulakini lolo oren, Itururri lolorenen te mbaa naayau dupoto te mirare e siatin le nkishon naapuku te nkisiasshore e rrekiei learpa o ngeno enche".

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

Motua e 13 (a) e Lningo oata wort kumo e ntokitin natibira Nkai aa kejo nji! "keyieu Itururri peyie eretoo neitaagi ninguoto e tipatisho naata o rrekiei ooyiere te nkingurata e ntokitin natayia Nkai te nkidapash epaa-paasha, o loolikoo awosh mowuarak ena ngamata o mpikata sii e nena baa tiatua nkitemenat etaata".

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

Motua e 3 (a). e nkitanapat e Ltururri e nkop nalunga naji UN naipita mbaa naayau lkeesi. Naa kerrumoki ltururri peyie "ore mbaa naimieki e nkitainoto empukunot e ramat naaje o rrekiei oasieki peyie yeata mpaash nairinyieki lbunynie loo lkeesiin tanaa sii peyie yeata niasi peyie meaku kitok nkironyota enkolongi naa keyiere peyie yeasi te nchulakimoto e lorere leapa leinie neitobiri rrekie te rikore ekeper inia naishoru naboisho e asata te keper o te lorere sii leabori rikore".

Motua e 10 (2) e nkitanapat e Ltururri le nkop nalunga naji UN naipita mbaa naayau lkeesi. "Keyieu nchulakimoto 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 oitashaki ninche te mbaa e nkitainoto e rrekiei, nkiiimakimoto e mbaa, o asata o nkibelakeenyata sii e ra-matae e locho le rikore e keper".

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

Kore ana sipata naa keretoo ana bae:

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

Motua e 11). e Lningo oata worot kumo e ntokitin naitobira Nkai aa kejo nji "Keyieu Ltururri peyie engamaa rrekiei lemeea nkiburtoto e par-akusho nengamaroi te lwenet le locho neata yiataroto supat te ramatare o nkisiashore nabikoo entokitin naitobira Nkai o ngurot/rubat/worot enche".

Motua e 19 (e). e nkitanapat e ltururri le nkop nalunga te mbaa e nkeesisho naa kejo nji! keyieu ltururri neiturubaa neretoo nkitemgena "aashamaa teneidimayv rrekiei lengeno lemeea nkironyota nayaki nkop, o rrekiei leapa le nturore o laramatak te nchulakimot embaa etaata edupot".

Rrekie le 6 le asata e nkop nalunga 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 eiwuanגיעי lkungushi ootii airony nena kula pe mebulaa. Kore reteto naa keetii sii inia e lkeek letata to suom, neisho sii ltururri atuwuana loitommonok nkosholani naasisshore te nkiny-iaanga, neretuni metumo retoto nainguua ntokitin naitobira Nkai o ngojitiin neemiriekii, neitobiri sii longolingoli oworroi manyisho e nkulupo, neshamari nkoitei supati e lkuaak neretori ntokitin naitobir sii ninche te ngeno enche".

4. Keata sii Sampur sipata peeshulakino aajo nyo eyieuni neingurari te nkipara pooki, naipirita nkula esuom enche tanaa najo nkitanapata peyie eipari yioo mbaa engor asata.

Kore rrekie le 3 naa keirishakino kuna baa:
Motua e 8 (j). "Kore Ltururri oasishore kuna neyiere peyie yeasishore tia-
tua locho letaata oitoreisho nena kitanaapat, neanyit, nerip, neramat neitub-
laa, ngeno, ntokitin ngejuko, rekiei o ltungana leapa o loreen epudaki lkuak
lenkishon enche oyiere te nkiasishore nablikoo e ntokitin naishu natobira
Nkai...".

Motua e 15 (4) (g). e rerei le 21 naa keipot Sirkali te mpaash nayiere
"metashamai neitubulaa rekiei le rrun kud o ngeno e ltungana le rrun kud o
lorene lenche.... Nena nairirikino nkingurata e ntokitin natobira Nkai neasi-
horeki te nkoitei natobikoo.

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

Kore te kulo rrekiei otisiraki nelioo titataa orot o nkitanaapat enkop nalu-
lunga, 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 einie mbaa naipirita nkitubularoto
enkula e suom enche neitubulaa nkula naayieu ninche neramat sii kop
natii ninche.**

Kore ana sipata naa keretoo ana bae:

Motua e 10 © e nkitanaapat e ntokitin natobirua Nkai te nkidapash:
"peyiere neata ltururri nerrip neretoo rrekiei e nkisaisishore e kuna tokitin
natobira Nkai terisioroto e rekiei lo lorene leapa nena nairirikino nkingurata
tanaa ramatare e kop nablikoo e nena yieunot e tungani"

**2. Keyiere peyieeata Sampur sipata nashulakinore nkitainoto e rrekiei o
asata e nena rishat naaipirita nkitubularoto e nkula e suom te nkarakai
yieunot endaa o ramatare (nturore).**

Kore ana sipata naa keretoo ana bae:

Motua e 8 (j) e nkitanaapat e ntokitin natobirua nkai te nkidapash;
"keyieu naa kore ltururri neretoo te nkidapash nchulakinoto e asata e ngeno,
ntokitin ngejuko o rrekiei lo ltungana leapa o loreen lenche e ingoru nchama-
roto enche o mpaash enche teina asata."

Motua e 14 (1) (a) e nkitanaapat e ntokitin natobirua nkai te nkidapash;
"keyieu Ltururri peyie eitodolu nkoitei naayiere naayieurari ngas mbaa
ewon eitv yeasi nyamali ana supatisho naayv te ramati naayieuni neijpu peyie
etumi aitodoropu nyamali naaidim ayau te ntokitin natobira Nkai te nkidapash
naa kore tenkidimata neijo sii lorene metushulakinoto inia asata".

Rrekie le 2

Sampur o nkisaisashore e parakuoshho e suom naa keirishakinno nkingurata / ramatare e nkop

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

Rrekie le 2 neretu kuna baa:

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

Motua e 10 (d). eilo Ningo Oituling nkitobirat e Nkai (Convention on Biological Diversity) nekurraki ajo " keretuni lkiamani le rrunkud meitu-bulu, neasu asaru nkop te ngojitiin enkop neetarrote neironyari nkitobirat e Nkai naasicheeki ana nkatubulu naata nkishon atuwuana ntimi o nkulie."

Motua e 15(5) (g) mbae e 21 : keyieuni lochon neas ana. " Peyie eya rioto te mpaash napuku airta ntokitin e Nkai aaimaa rekie le in SITU orrip lmoikiin/Lkuran/Mtugusi le nkishon o nkaijiik/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 muruai naa keata mpaash naas teramatare e parakuoshho entokitin natobira Nkai o nkitubularoto e ngeno enche o asat e rrekieie le lkuak lenche. Meyiere peyie eshamaa locho e rikore e taata neretu pii neiken mpaash enche, o lkuak lenche, o yieounot enche neretoo nchulakinoto enche te asata e ramatare e nkop".

Rrekie le 3

Kore suom aang rrunkud naa keitasheki parakuoshho aang te nkidapash, o ntoki naiu ngeno aang, o rrekie likilimunyaie/likintodolunyaie lkuak lang

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

SIRATA NAPUDAKINO E MOTUA II

SIPATA AANG TIATWA NKITANAPAT E NKOP NALULUNGA

Kore iyioo Loikop/Samburu tiatwa ana sirata e lorere lang, naa ikishulaki-no kuna kitanapat o rekiei otii tabori nkitanapa e nkop nalulunga;

Rrekie le 1:

Kore Loikop naa laitobirak lo suom/nkula ana ntalip e suom, naa laingurak le murdaisho ee sapo/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 nikasisshore ninche, nikibaru naa metaa keata lmoo le nkop ongolon enye. Kore ramatare e kuna suom aang errunk-ud naa nabo o lkuaak lang onkishon aang. Kore eyia nejia naa kettii ninche taabori **lotolole** te nkarak! mbda kumo naashulushulakino nkae o nkae etii atwa nenia rrekie! lamara lkulalang lemeata utaroto supat oinguaa aulo o nkibelakekenyata e lwuaa le nkop nalulunga. Ettipika taa ana mpaash erruore aang o nkoitei enkishon aang lorresh ogol. Kore ana nasira tanaa natellioiki the rekie le asata e mbda le nkop nalulunga naipitta parakuosho e Nkula esuom O naimieki sii naipitta ake inia, kore lamataak 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 natii taabori siana (parakuosho) e nkula e suom naa kejo: " kore parakuosho natii runkud e nkula e suom neata tipat te mpaash natumieki rutore, neutu mpaash naisho nkishon e itungani meturuko talip te biotisho supat, na keutu ajo keata nejoro o neiko suwuo le Nkai tenebaru, o mbaruvnoto sii nainguua lamamatak kutiti, o laturok, o laramataak loo suom oara laitarasarak le nkula e suom tenkop pooki nalulunga eruk talip tanaa ishoritin"

Motua e 12 sirata naimieki natii taabori parakuosho (siana) e nkula e suom naa kejo "Kore nkishooroto natii lorere oata runkud enche, o laturok, o laramataak loo suom naa laitarasarak le nkula e suom enche te nkop pooki te nkop nalulunga naa kepuo kwe aital inia yeas mpaash enche peereitu nkishon nabikoo, o rripore e nkula e suom enche te nkarak! ndaa o niturore(ramatare)".

Motua e 1 lkigeroti le 10 te rekie le nkop nalulunga to asata o mbda naipitta parakuosho (siana) e nkula e suom, naa kejo. "Kore nkula pooki e suom tenkaraki ndaa o niturore naa keetuo aapuku tenkaraki siai le nkaik e tungani, ketabaruaaki/ ketegeliuaki aabaraki/aipidaki neiliepunyieki lara-matak loosuum o laturok tengasunoto apake enturore netubuluva airiamari-yie nkulie ramati, lkuaakerei, mpukunot engeno o loreren. Kore metii nkulie paashi kumo e soro, naa kore enkula e suom naa kepuo kwe eyieu ramatare etungani naipirita yieunot empukunoto enye".

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

REREI LE NABOISHO

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

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

December 2009

MBAE NAIPIRITA ANA SIRATA

Kore ana sirata naa keittaitua lturruur Lo Loikop ootumote te Loisisuku-tan, O te Lkurroto, 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 Lturruur oji 'SAINIAI OISHU' (LIFE Network), Laing'urak Lo Laramatak ooji te nkutuk e Lachumba League for Pastoral Peoples, Lturruur 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

Ikipo kwe aabikoo tale ocho, nikimbunga nkotoi aang enkishon, lkuak, o ngeno aang epara, inia taa natibikoo suom nerrip sii nkungurata enkop o nkaitubulu e tipat. Kore sii ake meyiye nepiki kusaka likae tur- rurr obo te nkibelakenyatta e lwuao, keloit ana kop ikidol aajo kore ake abaki elo sirkali kwe aittubula nkula esuom namara nkunang olang duo tengamata e larin supat, ejo nichen keita paraquosho kitok aa taa kule ana nkiri, kelo ana bae kwe eipiraki yioo ngoloto tana lorresh neyau nkolongi naapoto kwe aaponari.

Nainguua sirkali e KENYA: ikiyieu neyaniti iyioo ana 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 iyioo mbaa engor ettu yeasi mbae ake pooki te nkulipo aang, tanaa naipita nkulipo aang, suom aang tanaa sii ngeno aang errunkud. Keyiere te nkotei pok peyie kiaku nabo e lelo oita nduat e ramatare e sirkali te nkotei nashulakinoi
 2. Kore mbae nayieuni neasi naa keyiere peyie eitangasi nkungurato tanaa kebaya asata tesupatisho tanaa keata sii nyamali nayau te siadi te ltungana tanaa te lorere.
 3. Kewon ake kiata Lmeregeshi oikash oreu yio matitubula/matitudupai nkula enkerra aang yeapa, kiyieu taa reteto matisiipu aajo kakwa kula nemeskulakino neishinga, pi kineneu ntilipa e nkerr nanyokie aimul. Ikionon taa lturruri oinguraa aaturr mbaa metereu iyioo tana.
 4. Keyiere peyie kunguraa aangasu nkungurata e nkop-konsavansi, kore sii yeata e konsavansi tipatisho enye, naa keibooyo nkigalata e suom ongwesi te nkop neyau sii ngolngol telelata aang naa keyiere naa ne- sipuni inia (kore nikindim aittirisie inia, naa keyiere peitaini Nchumet najo Lashumpa 'trust' natitubula nkungurata o asata te mpaash e nkerra aang naanyokuo nikilo ana chumet
- NANYOKIE E MAA' (RED MAASAI TRUST FUND)**
- Kepuoi kwe aamany ngojitiin eshi nikintam suom, naa ikionon Sirkali meingurai inia peyie ebikoo meitanyamali nena ngwejitiin enkop
 - Ikiyieu reteto e biotisho eesuum o mirata enche, nikionon sii Sirka- li meingurai taata mpukunoto e botite/lokere kutua naata ninye (state owned farms), neinguraa tipatisho naata amu kijo iyioo keikiti asata enche, mebaki iyioo.

Nainguua laingurak lee mbaa oara lainyianga o lemera o lturruri laijo lelo: Keyiere pee kishulakino asata naipita nkipara e nkula esuum aang tanaa sii ngeno aang errunkud

Keyiere naa nkipara naipita ramat enkutubularoto enkula esuum nen- gasu te lorere neinguraa ngas ajo kaa tipat tanaa dupoto etum llo marei(orere). Neipiritei sii inia kunguraro mpaashi nikiroro duo tekwe eipita taa rekiei le nkitanapat e nkop naipita inia ramat terisoroto en- tumoto edupoto nayau inia ramat teneitarasari.

o naboisho natii terishet iyioo, o nkop aang, o parakuoshho enye. Kore nkibelakenyeta esuwuo naa keittanyamalita iyioo naa nejia sii etiu ngutakinoto e loreren.

SIPATA AANG TIATUA NKOP E LOCHO LE KENYA O TENKOP NALULUNGA

Nkitanapat elochho le Kenya: taabori kingurata e nkop, o ramatare (nkingurata enkibobirunot e parakuoshho e Nkai, ntuamoto o nkitubularoti esapoi ake pooki o ngarata). Nkitanapat e lari (2006) entana natubulari e ntoki pooki, ikata sipata tanaa ltuurr "lo ltungana, lo ltungana oata yieuna" peyie eipari iyioo netumi nduata aang engor asata e mbaa, tanaa kore suom aang tanaa lkeek tanaa sii nkae parakuoshho tanaa ikinchooyo metaasishereki. Kore abaki meipoto nena kitanapat e ngeno aang ernukud, ikijo nemeoli keyiere pee kiata walata 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 esuum, tanaa sii eyau asata nemebikoo te keper nkop- nkisaisishore eparakuoshho enkop, naa keyiere peyie eingori aasipu nyamali tanaa supatisho nayau ewuon etiu yeasi inia pukunoto. Amu keipirare abaki rrekie le 'Akwe; na! RRekie Le Kon- Naimaki mbaa naasi te nkulupo e Loreren.

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

A. Rekie!

- Ikira laitobirak le nkula esuum nikira loopeny/laingurak.
- Kore Ndapan aang o nkaisiayiare nadupa nebikoo naa keirishakino nkae o nkae, tengungurata enkop nikimanya,
- Naa kore suom aang ernukud naa keittasheki parakuoshho aang te nkidapash, inot e ngeno enkuruk aang, o mbaa ake pooki nikint-odolu tanaa nikias tanaa nikijo

B. Sipat

Ikata sipata peyie:

- Kiiime duparoto e nkula nikiyieu nikintubulaq, onkula nikiyieu nikibikoo kiata.
- Pee eitushulakini iyioo nkitaينو e rekiei o asata e mbaa to suom aang
- Pee kingamaa nkitemgena nayiere o ntuamoto e parakuoshho naritama-riye naatumutoi, naretu yioo matubulu suom aang nikata o mirata enche o nkishoorot nainguua atua ninche (suom).
- Peyie kishulakino nkingorunoto e mpaashi naayiere neingurari olenq, O rekiei oiimi, naipirita suom o nkaatubulu ana duo narikoo iyioo nkitanapata nayiere neipari yioo mbaa etiu yeasi.
- Neyiere naa nikitum nkata pooki lomoni oipirita nkitarasaroto enkula esuum aang

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

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

8. Kore tenkaraki meatae nkulie nikisaru tenaa nikimiraiki suom, naaku raki mikitum aatasishore parakuoisho esuom neyau nyamali nkitubu-naa keirony iyoo metaa kenyamalu nkishon aang yeoshake tenka-laroto esuom aang errunkud.

7. Kore kuna baa na keyaki yioo nyamali te nkishon. Kore lewa naa kemitu aapuo nkador ayiaya ndaata esuom, 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.

6. Kore Lbulunye loitungana naa keponikita nkironyeta e mparakuusho kini naatae, etii taa ndungoto ee ntimi pee emanyi aapik nkajjik, mpejeto eenkuk, naa neitanynamal lbaan.

5. Kore eponari nkop adoyio metaa meidim ateretu mbarare e suom, nerrishai naa yiaroto e parakuusho e nkop naatae, neitololong lningo o nchula e oshlake e loreen. Neyau sii ana metaa ikiworro nkishon naatae ongwesi paa nkariak, nkujit, nkop, Lbolio, eitirishakita sii ninche ndorropo entokitin naatae eiriamari aaworro o suom naaraamati netangasutua sii ninche aadoki ngojitin aang enkanoi.

4. Kore sii nkera ang naa mebulakita ngeno aang yeapa tenkaraki mbaa naaje, etii taa metum mpaash nairritayie suom, ana siatin lang leapa, nemeituan lbulunye len-kitemgena etata ramat e laramatak lo suom.

kumo. oonya iyioo nkosholani ron) ngejuiko oinyanguni tot e aulo o lkeek (lmai-mairishakinoto olenng re-aashunot, neisho iyioo apake kuna suom kip-oleng ebak lkeek Lang



Kore nkera aang naa kebulu eitengeni ngeno aang e parra

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3. Kore mponari emoyiartitin naatumuto siom aang kipaashunot, naa kerrinyito siedi siana lo suom aang, kore narepu inia naa medupa
2. Kore nkituduparoto enkula esuom eishinga naa sirkali nateretua, nejoki iyioo keitai kule anaa nkiri alang nkunangang, kore te nkarakai inia nikipik lmeregeshi oorokweshi le dopa atua ntarang nikiimena nkunangang. Kore anaa nikittejo taata naa ikinkeerkei mpaash ee suom kittaapaashunot tenkaraki nkibelakekenyata elwuaa. Kore nkinyala nati-jingua mputoto esuom aang tanaa nkibelakekenyata enkula, o nkut-isho e siana lo lmeregeshi oowuon era/yeata naapa kula aang, naa ikiure aajo mekure kindim aatum nkula aang naasipa tanaa aimul.
1. Kore nkishu aang o ntare aang naa keposito kwe aadoyio tenkaraki nalau nkujit o nkare. Kore nalioo oleng naa likiye 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 torruno nikitoduaa iyioo te nkishon ang. Ker-rumokitai yioo lpoor metaa to lpesheu kinyuakita kishon. Kore nkibelakekenyata elwuaa neisimakita yioo matanang'are nyamalitin naa pudupuda nemeeta nemedirakino neidingakino nkae.

Kore ake anaa pooki ngae te Loshu Le Kenya, ikitumuto sii yioo nyamali sapuk e nkolongi, naironyakita ake Kenya pooki. Kore kira laramatak loosuum nikitishakino nkop oleng, keirranita iyioo nkibelakekenyat e lwuaa le nkop, nikita naa woshoto nalio enkibelakekenyata ngejuk e lwuaa te nkop nalungana ana najo Lashumpa "Climate Change".

LKUNGUSHI

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

aang to likulle tungana.

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

tagoroo sirkali naa keyeutua nchalan atua suom aang apake errunkud tenkipitita duo elwuaa lenkop. Kore te rereei lena palai naa ikiyo na ikita sipata naipari iyioo mbae ake pooki ewuon engor asata e mbae pooki ake naje te keper nkulupo aang.

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ngeno natuwana ne nkitomoyia enkera tanaa ltungana kutuaa temoy-

iaritin naapapaasha.

Mpukuunot enkutubularoto enkula esuom: kore tenkaraki netiu nkop nikitii, naa ikigeli aareeki nkula naisihakino nedim aatemu yieunot aang. Ikinguraa mbaa naaje tinikigeli nkula nikintubulaa atuwana ti-nikigeli laingok tanaa Lmeregeshi naa ikinguraa loidim aiboi nkolong, nikinguraa mua, nikinguraa loodirisho anaake (loirewua), o lelo lemeye nkaji enche tanaa lkuoo.

Ikirrip sii nkumoi esiom tenkaraki nikindapash ngelunoto enkula toloraeren oopaasha. Atuwana taata, ikiumunu Lmeregeshi aitogoroo nik-inchooyo sii yioo mettogorori. kore tanaa ketaana loopeny nikinchoooyo kiyiolo aajo keisho sii ninche yioo mparri nabo lkulench maitogoro. kore tanaa kelakwa, nerewieki suom nkulie neshikuni yeata lipong nabo naishoruaki anaad **lasim.**

Kore sii nkulie asat elkuak lang naa keponu ndapasho esuom nikiramat, atuwana taa teneyemisho ltungani naa keyiere peishoooyo rapa naata kule natudupari nena kula supati. Kore sii teneyemi ntito naa keya suom enyana aitusshulaki neipayan lenye. Kore tengamaroto einia naa metubulaa ake inia openy nkula esuom kake sororuai le nena angite pokirare odupayu.

Ngeno enkop: kore lkulie oren naa meidim aatamany nkop aang amu etiu 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 ikigeli nkula supati naa ketogol suom aang, eshulakino taa ngelunoto e mbalbal esuom, tenebo o ngeno aang enkop naa keretu aisho ngolon suom aang meidimu ngolon enkop. Ikiramat 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 ertunkud: kore eidapasha ngeno aang tia-tua lorere lang, naa ikijo anaad lang, asunok anaad lashetunok lena ngeno nikingarishere likae olikae ana ngeno yioo maate; ikita naa sipata peyie eiparishereki yioo etiu 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 mbaa netiu kiwal siatin naatangasutua sirkali teristoroto einia te nkop aang. Kake netiu aikata kining to lolo ooponu aasipu mbaa, eidipa aashom eidipa inia kitamaaya, nikitisiptua 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 tiatua lorere likira. Kore mettii suom aang errunkud naa meliunga tanaa ikintur-
ratie motua naje elulungasho elkuak ledupoto o jungore aang, naa
kore metii lkuak lang, naa keyau mpaash e nkitololakinto e ramat esuom
aang errunkud.

Ikimanya nkop nabore parakuosho ee ntim/nkatubulu, ngwesi onkae
parakuosho enkop. Kore apa nkulie kwapi naa kebare sii ngwesi naigal
toolorukon, te martin, te ntimi, o taangat kake netodotie siana ten-
karak! siai /ramatare etung'anisho. Kore inia naa hae amu kore yioo
Sampur ikibikoo miakata nyamali ongwesi naata tipat tonkop pooki
nalunga atuwana, Ltomia, Nkotiikoshi, Ntarawueti/Nkoiin, Nkisiin,
Nkinyanchurri o Suyiani. Kore sii tenkalo ngojitiin neematieki nkarlak naa
itum nkweeny sapuki naijo Nkaiitolia, onkulie sii atuwana Lmagiron.
Kore lkumo loloshumpa ooponu aingor ngwesi neshil lkuak lang naa
keshamaa sii nichhe muraisho onkitobirat E Nkai napapaasha.

Ikita sii nkitanapat elkuak lang naingor nkop peyie mettarrori, kore
tenkitanyanyukoto, kore te kunda netumo Ltururr loo Sampur te Loisu-
kutan otejo ninche kore tenkarak! naatum! te ntim, neata ntim tipat
amu ketumieki, Lnganayio, naisho e lotoro, nkare, ngwesi o tipatisho
enye te ndaata esuom, keyiere peyie eitododoponu nyata enye, naa ilo
tururr oichoru ngamata nabolokini suom nkujita.

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

IKIRA LAATAK LENGENO ELKUAK LANG NARAMATITAI NKITANAPAT AANG

Ketubulua ngeno aang tengamata naado neloto kwe asipaii/abulu teri-
sioroto nikingangare Itirmami. Ikita ngeno sapuk naworo uni: ngeno ebi-
otisho esuom, nkitubularoto enkula esuom, onlingunoto/yielounoto en-
kop, inia naissho iyioo mateyiai nkare, nkujit e suom aang, naa kore ana
ngeno epapaasha meatae nemetishakino nkae.

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

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KEATA SUOM AANG ERRUNKUD TIPATISHO TE LKUAAK LANG

Keitodolu naa ajo keirony nkolong, o moyiaritin nemeidim aashom nkador, kore sii nkae, ikitata taa ngeno nikibaruanye nikintomoyie aana nikibakie suom naanguaa atua yioo temusano, nikiasishore te suom aang errunkud, naa mikiatata losegin leramat le kuna suom eaalo naay-euaki, neisho yioo mairishakinoto retot olkililiku leramat onguaa aulo.

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

Nkirisshakinoto esuom. Kore te larin kumo naa ikirishakinete suom, kimatita kule, lodo nikinya nkiri teengamat naayiere. Kore etesheta lkumo lang nkangiete parnati, kewuon ake eiwuotwuot lkumo taa ngamat ay-iaa ndaata esuom nadupa, o nkare nepaashare sii lmanagati.

Kore tenkaraki keidikidiko lametin te locho le Kenya, ikidol aajo meidim kuna suom nanguaa aulo aairisha lametin. Kore epoto nkula e aulo aarek suom aang, kidol aajo keitowuanaa rishata aang nikipoyie kweaabikoo aana apake.

Kore metii mundaisho nabikoo naisho yioo suom aang, keata sii mpaash etipat titatua lkuagak lang, tanaa nikidol te mbaa naijo kuna,

- Kore te lokop naa keatae Lmarei oji Lmasula naa ninye lekwe te nta-simi naa kear niche tekwe Lmango le ntaasim neboloki nkulie dapan sapa ee lokop metara sii ninche peyie emurati likae laji.
- Kore emurati layiok, naa keitewuenieki layiok nkilani ee nkerra naanyokoo aang shiake.
- Kore aana nadbo embaa nayieuni te nkiyema naa keyiere peyie ey-iaa loyemisho nkerr nasho nanyokie- nautu inia nyokenisho, neata nkiiiaa naadoo o nkonyek supati, neisho taa paker enye neimalie ajo paker, neyiengei taa nkae ker enkiyema aitoki.
- Keishori nkabartani mala nabore lata nateyieruaki te nkidongoe en-ker aang 'nanyokie' nemat kule naitai lmaguret nepik lmoole nkang naloto, neel sesen lenye te lata peyie elak sesen lenye apik nanau enkoshake.
- Kore teneini nkera! naa keyiengei nker naji moor naa kore teneper ltungani neyielieki lata nkutuk enye aisho nkanyit nelo yeata mayian. Kore sii teneyangakini Lmuran naa kegeluni mua nadbo e suo-mi nasho, teneumuai si Ltungani, neyiengeakini suomi napi, naata nkonyek. Keata! sii Lmango osipa-osho, neitainyieki Lchon! lenye Lk-erreti naa kesipa pee eshamaa lorere pooki era bioto.

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

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Red Maasai Sheep



Kore abaki yeata kuna tare namara nkunaang kule aalang kuna oshidake aang errunkud, meidimare nkop ang tana netiu nkunangang.
naa koodoo.

roin-efu ee kule onkulle naaji 'Alpine' -ngiroin naatuwana Nchalaaguten
kineji ng'ejuko kake mara aituan, naaji taa ninche tokenbag - kuna ngi-
ayie sirkali oleng tenkishooroto elmeregeshi, kettarasayieki sii nkula en-
Kore nkerra eishing'a nayewuaki naa naarokwueshi naaji dopa nataras-
eekule O Ayrshire-Nkishu marai nanyokuo e kule.

Kore nkishu ng'ejuko naa mpurana,(nkishu sapuki naata nkiri) Sahiwal
- Nkishu sapuki naanyokuo neta nkiri okule, o Freshian - marai naarok
aitarasaa nena kula e suom eishing'a aapik atua suom aang.

Suom paashunot: kore te ng'asunoto enkittarasunoto enkula e nkineji
e Lpurana naaji- gala naing'uua nkop e Lchumari naaji Somalia, te lari lo
nkaliup nabo o iip saal o ntomonile - 1960s, naa ikittang'asutua sii iyioo

Kore suom aang e rrunkud o mpukunoto enche naa keibung'a/meworo
Oyioo/nabo kira, onkop, tanaa nkulipo, naa kore tenkaraki inia naa iki-
dol aajo nabo o njung'ore aang. Kitteduaa sii aajo keya likulle suom aang
errunkud te tipatisho tenkaraki ngolon enche o nkibooroto e moyiaritin
nkibakie/nikintomuayie.

(meworo), neisho iyioo metaa ikitata mundaisho engeno naipirta niche,
enapita/tenebo taa rrekiei likintiishie tanaa likibarunye, tenebo o ng'eno
tin. Kore tenkaraki inia, nabo naa kuna suom o nkishon aang,

likichamaa iyioo mpukunoto enche naidimutua nkibooroto enkolongi,
neidim aashom neelakwa, neishiuwie ndaata kini, neidimare sii moyiari-
nkaitibirunok e Nkai o ngwesi sii.

Kore metii yeunoto e kuna suom omon, naa suom aang apake e rrunkud
kiata yioo, neitashakita larin maa iip kiriamariye ramatare tenebo o

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IYIOO LOIKOP/SAMPUR

Ikkitodoutua Ainguaa Maiikuapi, eiruk likumo lang ajo Maiikuapi e Loo-saen, kindurrakita ngoji neji taata Kenya lari maa iip iip oisha. Ikintipat iyioo Lmaasae nenyika iyioo nkiroroto e Lngejep lenkutuk e Maa.

Kesipa, kejoki iyioo nkatin, keata apa Ipayian owa ng'orio uni, neiu nabo Sampuri, neiu nkae lmaasan neiu nkae laikipiai. Kore nkarna ang apa natshul kuna ajijik naa keji Loibor Kineji. Naa kore nkarna aang naji 'Samburu' naa keing'uaa likinapie nikipik, nkiri Oji; **"Sampur"**

Kore taata naa keatae Loikop oobaki nkaliupuni iip isiet (800,000) nem-anyaa distriki naapudare iyioo; etii taa Laikipia, Isiolo, Marsabit, Baringo, O Turkana. Kore si naa ikiworoworo iyioo Sampur aabaki Ndapan saal (9), neworo orot are kutuaa, naaji Nkishu Naibor O Nkishu Naarok. Kore Lmareita isiet naa keramat Nkishu. Naa kore nkae naa ntolu (Itorobo). Ngura naa ana llimunoto naibalunye inia bae oleng.

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

Ikliuatakiti ene taata nikimanya tsesi lari le apa oleng. Naa nena katitin etijingie Iapa arikkon! Lo Lmaasai oji Lenana Ining'o O Ioshumpa neyaa ilo ningo mettaini 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, nikittabarutua iyioo Olkulle sii oreen lemelamita iyioo te lkuak ramatare.

Kore etiu nejia, teng'asunoto enkibelekenyatta e lwaa le nkop, nete-menunye aaku kiti nchan ochi niktium, neboloki iyioo nkolongi o lametin nepejoki suom aang biotisho e seseni lenche, lorresh ogol.

Suom aang E Rrun kud: Ikiramet nkishu doropu enkop Nalilepuyie Ndama te nkop O Loorok aa taa Kenya, Uganda O Tanzania, nikiramat sii Nkerra Nanyokuo E lmaa O nkineji einia kop ake. Kore suom aang e rrun kud naa ketomoo nkop aang te nkarak! Lmoo le suuo makoon-aa taa 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 iyioo Sampur nikira laramatak loo siom omanya ngojitiin kumok nepapasha tiatua locho le Kenya.

Kiramat 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 iyioo mataramatisho mikiata nyamali on-gwes!, nikintubulaa 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 aang e runkud naa meisshortae tipat teramatatare e taata.

Keitubularita ake Sirkali ramatare eenkulie kula ee siom naaponuta aaya mpaash tanaa aibelekeny Nkunanang, nepik iyioo reshnet oironyie iyioo nkolong'i neyaa nyamali sapuk taatua Ltungana Lang.

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

Kore ana kigerore nerreerekwanu aitobir rishata nettelioo tipatisho e nkoitei aang enkishon o tipatisho e siom aang enkapapa, Nchere kore kura laramatak lebulbul kop e siom naata tipat, ikiata sii iyio sipata tanaa mpaash nikintubularie nkoitei tanaa lkuak lang le nkishon.

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

Kore Te sipakinoto naa kuna baa elimu (einenue):

Kore Suom aang errunkud (mbaruunot esuom ang): Ikibarita nkishu dor-ropu naatumti te Nkiliipunoto endama E Nkop E Loorok aa taa, (Kenya, Tanzania O Uganda), O Nkerra Naanyokuo Elmaa, O Nkineji

Oongae Kira iyioo:

- Nguton e suom nikiramamat
- 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 enkuruak ana errunkud aang.

- Lkungushi le taata tanaa ngolot nikimpirare.
- Nkitogolio aang te mbaa etaata naironyita iyioo
- Lkiliikwai Lang Te Sirkali, laibirribirrak loo mbaa (laing'eni le nkiso-ma) o Lkishirai te Iturruuri oitashaki mbaa e lochon te nkop pookin nalung'a.

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
Ntokitiin Natitayia
Nkai

SIRATA E NDUATA E SAMPUR

NAIPIRITA RAMATARE E SUOM

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SIPATA O MPAASH NATII NICNHE TE NKITUBULAROTO E NKULA E SUOM ENGHE O
N KINGURATA E PARAKUOISHO
TE NKIDAPASH E NTOKITIN NAITAYIA NKAI



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