

I tell the deaf charcoal:
I go off to the new grass,
And a cow is guiding us.

I run on the borders of the land.

The rainy season of the new and sharpen grass,

The black grass covered with dew.

The first day, we sleep at the ford of Zalay,

The black grass covered with dew.

I leave, black, the dry season.

With my companions, we discuss in secret

And we call each other by our names.

I call up of his name Chagno Ramay

And the red spear of Rabi Kab'Ania.

The sisters of Galay take the calabashes,

Black inside from the black clay,

And they bless the charcoal,

And bring us joy on the road.

I'm ready to hit

And I drink the blue bird.

I slew, north of Karkuway River,

I stroke, only the bones remain.

Yesterday, I ran with the striped cow Teogolony,

And we run away,

Leaving the vultures sated.

Kurumi's girls stand up and look far away,

Their hands carry grain necklaces,

But we are still on the other bank,

Stopped again by the fights.

Me, your child, I walk caught in the crossfire,

And I go nude with my companions.

OLEKORO
BLACK BULL
July 2009.



The rainy season announces the pastures the cattle need. But the grassy plains are located on the borders of Mursi area, where they frequently encounter their enemies. Only mature and courageous men venture there.

Mursi people burn the dried grass to favour its new growth. The first days, the young grass grows on an ash-black soil. This new grass is also called "black grass".

Naming someone is very important for Mursi people. Here, the common use of mature men names means they consider themselves as equals. Using the same kind of names unites them before the fights.

Chagno Ramay means
Zenith Sheep



Rabi Kab'ania means
Muddy-Sided Citizen



Before fighting or any other risky activity, women put on men's foreheads some black clay they prepared in specific calabashes. They bless the men that may never come back. They reassert a link with some strokes. In Mursi people, being linked (with other persons or things that are same-coloured) is the life essence. Being linked protects.

On several occasions, **OLEKORO** mentions the women from his own clan. Woman is generally considered as the household towards which one ever comes back. A stability and a continuity war can not break.

OLEKORO drinks his "Hamoe" colour (**CHAGE**). Not only he drinks the milk from his **CHAGE**-coloured cow, but also he metaphorically feeds on his elder brother to gain strength.



Teogolony means
Red Stick



When the fighters come back, women put grain necklaces around their neck on the occasion of a reintegration ritual.

One goes on war naked. Wearing clothes would mean hide oneself. The naked bodies only wear paintings. In this meaning, nudity beautifies the body and prepares it for war, as the uniform does in other cultures.

