



APAAK YOUTH STEERING COMMITTEE

July 19Th, 2018

**TO: PROPOSED ATUOT YOUTH
ASSOCIATION STEERING COMMITTEE**

RE: THE POSITION OF APAAK YOUTH ON THE PROPOSED NAME OF ASSOCIATION

Reference to Apaak Community meeting held in Juba at Millennium Hall on **Saturday, July 14Th 2018**, organized by the concerned Apaak Youth (here referred to as Apaak Youth Steering Committee) regarding the future/position of Apaak community on the proposed Youth Association. This said committee has been empowered to present the view of Apaak Community to you the committee who proposed "*Atuot Youth Association*". We are aware of the unfruitful agreement of our previous meeting held at the same venue on Sunday, July 1st 2018 on how to name an association that unite Apaak and Reel.

In summary, Apaak Community resolved that:

- 1. Apaak Community remains as a sub-section of Jieng (Muonyjang) tribe.**
- 2. In an attempt to fast track the achievement of our desired golden unity, the association be called Greater Yirol West Youth Association (GYWYA) basing on Geographical Identity or**
- 3. Any other name that suits and/or maybe agreed upon by the two parties other than '*Atuot.*'**

As a result to the above, it is with our earnest concern to write and bring to your attention as to why we (Apaak) are opposed to the name (Atuot).

Although we acknowledged with utmost honesty that Atuot was an umbrella unjustifiably forged to bring two different communities with distinctive languages (Apaak – Thok-muonyjang and Reel – thok-rëël) socially and politically together in the past, Atuot (Reel) is now nationally recognized as a tribe among the 64 tribes in South Sudan (*Check online: The peoples of South*

'For the best Unity we deserved'



Sudan/tentative list of indigenous communities or as attached). This therefore cannot make *Atuot* be the name for Association anymore. Any attempt to proceed with the said name (*Atuot*) by force, will be regarded an attempt of dismay and a violation of our (*Apaak Community*) identity right.

In the Old Sudan, *Apaak* as *Jieng* speakers were loosely recognized under the name "*Atuot*" (and/or the so-called '*Atuot yic detem*' or *Atuot Machar Ijong*) by the outsiders such as the people in the far north of *Bahr el Ghazal* (*Rek, Malual-Jiernyang, Agaar*) and *Bor of Jonglei State*. Although the origin and meaning of the word "*Atuot*" was not exactly known to them, the outsiders who coined it continued down the corridors of the History of Old Sudan to refer to people of *Yirol District* at large (*Ciec, Aliab, Reel and Apaak*) as "*Atut.*" However, from the prevailing sources, the word "*Atuot*" is a derogatory term once used by the outsiders to refer to either 'cunning person(s)' or the people of *Abongbar* claimed to resurrect from death and later eat humans (*Atuot Abongbar of Gok section around Ramciel*). *So why would these charitable communities (Apaak and Reel) continue to embrace/maintain the derogatory term that carries bad meaning never associated with their true origin?*

Nevertheless, within *Greater Yirol* (now *Eastern Lakes State*), the other communities such as *Atuot (Reel), Ciec and Aliab* have never pronounced *Apaak* as *Atuot/Atut* but instead all have been calling them '*Apaak*' for the case of *Ciec and Aliab* and '*Apaau*' for the case of *Atuot/Reel*. Even *Apaak* people don't regard themselves as *Atut*. For example when a member of *Apaak* is going to *Yirol Centre*, he/she simply says: '*Yen alo pan-Atut*' (translated means: 'I am going to *Atuot territory*'). And when chatting with *Reel*, they (*Apaak*) would simply say: "*ye muony-Atuot nu kan!*" (Literally meaning: *look at Atuot guy!*). Conversely, a member of *Atuot/Reel* heading to *Apaak Area (Malueel)* always says: '*ee wa cēŋ-Pēëk*' (Literally meaning: *I am going to Apaak Area*). From all these narratives, one wonders how *Apaak* become *Atuot*? Although now enforced, it has always been very clear that *Atuot* is a word separate from *Apaak* but does not necessarily mean a union of (*Apaak plus Reel*). Please confirm this by checking the major divisions of *Yirol District* in which *Atuot* was listed a separate entity (division) from *Apaak*. Refer to the below relevant sources quoted. [Sources: *Oriental and African Archives, the Upper Nile Province Handbook report on peoples and government in the Southern Sudan, 1931,*

'For the best Unity we deserved'



compiled by C.A. Willis., et al., pg 251, or as attached. Furthermore on Atuot (Reel): check John W. Burton report: *A Nilotic World- The Atuot-Speaking Peoples of the Southern Sudan*, Greenwood Press, New York, London 1987. Lienhardt, R. G, *Divinity and experience: the religion of the Dinka.* Oxford, Claredon, Press. 1961. Evans-Pritchard, E.E., *the Nuer Tribe and Clan.* SNR Vol. XVIII, pp 37-38].

It is well known that Apaak Community is the smallest community living in Eastern Lakes particularly when compared to the Five (5) sections of Atuot (Reel). We can be minority without losing our blessed heritage and any attempt to impair and/or impose this term (Atuot) against their will, will be considered as the highest infringement on the rights of minority within the State and South Sudan at large. When Arabs attempted to unite the whole of Sudan under one Identity-‘*Arabism/Islam*,’ it naturally invoked resistance from the southern part of the Sudan whose ethnicities felt disadvantaged. Therefore, the Identity of Apaak Community must not be obscured by the disguised union under *Atuot* whose meaning and origin remains unknown, except to the inventor(s) of the word. To justify this; Agaar Community were pejoratively referred to as *Arool* by Apaak people. This name (*Arool*) was used throughout the history of their existence but has never been recognized by Agaar as their sole Identity till today. Also Jieng called the Luo people as *Jurchol* which they (Luo) don’t recognize.

Our forefathers have died in defense of our freedom during the colonial period and present South Sudan, whose stories are locally told and sung in historical songs which we proudly referred to as sons and daughters of Apaak. Apaak area is popularly known as Malueel’Dokroo and its people as Apaak Mapuor, Apaak Kotjang or Apaak Malueel. Till today, the history of how Apaak came to existence in the present day Greater Aluak-luak is clear and well known. It would be very unfortunate to trade and/or compromise our heritage for any political and economic gains of individual hardliners. Atuot is just/merely an umbrella imposed by the outsiders, moreover to the entire Yirol, it should not be used as a means to lose our God-given identity. Indeed one elder during the meeting reckoned: “*Corrupting the historical identity of Apaak in pre-text of political alliance is a crime.*” Putting in mind that you [Atuot (Reel)] are soon launching your *Thokrëel* book which is your right and Apaak respect it. This launching, if critically looked into appears to be hidden act of assimilating Apaak under the disguised union (Atuot) with the end result to lose their (Apaak) Jieng Identity and language. [Especially those

‘For the best Unity we deserved’



hardliners who insinuate and persist that the name of the Association must be Atuot, else they interpreted it to cause disunity, yet again we have been very intimately united even without such an Association]. In short, any other name could work better, otherwise it is logically observed that the push elements for Atuot are creating disintegration of once united community (ies) by besetting Apaak versus Apaak, Apaak versus Atuot (Reel), Atuot (Reel) versus Atuot (Reel) and even extensive to other State mates.

On our position being nowhere in or among the list of tribes of South Sudan, be assured that we shall fix it amicably not by our might nor by our power but by the will of God using peaceful means because we know all people are created equal before God. With tears rolling down in our eyes, it is not surprising that an unidentified person(s) had maliciously used his/their bestowed political powers to neglect our identity in South Sudan and influentially fixed Atuot (Reel) as a tribe independent of Jieng without consultation from the Community. It is evidenced that our elders and youths faced humiliation everywhere. Exclusion of Apaak from the national ethnicities does not automatically qualify them to be Atuot (Reel).

While we are mindful and careful of our various uneducated youths (Apaak & Reel) movement with cattle across our respective counties' territories peacefully, we are afraid of unprecedented misunderstanding that may arise out of the forced name of the Association, if for instance, any youth from Atuot (Reel) referring to any Apaak youth as "*Ha ye Reel*" (meaning Apaak are Reel) as has been the case of some individuals' comments on Facebook. Such a scenario is what we want to avoid by all means, and this requires all of us to educate or sensitize the youth about our identities and peaceful coexistence.

The country and even world at large are watching or witnessing our recent social media exchange of words from where majority of informed Apaak Youth against this name (Atuot) are being branded as *extremists*, *anti-unity* and all sorts of negativity and statements such as '*Apaak must accept second assimilation*, '*they should bring our language back*' and '*Apaak are having identity crisis*' to mention but a few. We are frightened of any repercussions that may result thereon because of the name (Atuot) especially if imposed. Any attempt to forcefully or

'For the best Unity we deserved'



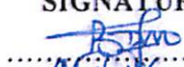
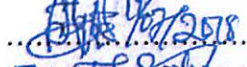


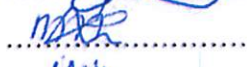


stubbornly proceed with such name, is an attempt of blackmail of Apaak community. It would simply be an act of monopoly to effect the hidden discourse of assimilation policy by Reel.

As our heritage (Apaak) remains paramount, a number one choice, and a right of Apaak Community like any other community(ies) in South Sudan and/or around the Globe, Apaak are Jieng (Muonyjang). This is unnegotiable fact. It is an absolute truth which does not require lobby, or threat or intimidation of individuals and further debate. Whoever that wants to crack jokes about it must cease from this. Gone are the days of force and Jungle law, there is no vacuum in law, any attempt to comprise Apaak's right is unacceptable.

We acknowledged and recognized our peaceful coexistence with Atuot (Reel) traced back to more than a century ago, and this must not be discarded only if the name of the youth association is not *Atuot*. We promise and request our brothers to continue utilizing our natural unity given by God despite the difference in languages. God knows why we have different languages but friendly intertwined naturally together in all spheres of life ranging from politics down to socio-economic existence.

We kindly request you to accept the assurances of our highest concerns, and thanks in advance.


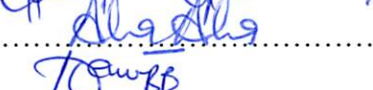



APAAK YOUTH STEERING COMMITTEE MEMBERS:

NAMES	SIGNATURE
1. Bol Majok Kuch, Chairman	
2. John Gang Ater, Secretary General	
3. Francis Maluth Thon'Citloch, Finance Sec	
4. Makuei Dewar Chienggan, Member	
5. Baicheng Kuch, Member	
6. Mayen Amuom Bahun, Member	
7. Gum Majur A. Nek, Master of Ceremony	

'For the best Unity we deserved'



MINUTES SECRETARIES DURING THE MEETING:

NAME	SIGNATURE
1. Adut Marial Chienggan	
2. Bilpham Bech Ater	
3. Mabor Mathiang	
4. James Thiongkol Makuach	
5. Mading Maker Gok	

Cc: Hon: Lt General Manger Buong, Governor, Eastern Lakes State
Prof: Moses Machar Kuchuol, Elder and Former VP, Republic of Sudan.
Hon: Andrew Acijok Ayak, Speaker, Eastern Lakes State
Hon: Maj.Gen Rin Tueny Mabor, Former Governor Easter Lakes State & Guest of Honor, Atuot meeting July 1st, 2018
Hon: Majak Machar Dolbai, MP Council of States and Guest of Honor, Apaak Meeting, July 14th, 2018.
Hon: Johnson Jongkuch Kulang, MP, National Legislative Assembly, Juba
Hon: David Deng Athorbei, MP, National Legislative Assembly, Juba
Hon: Monica Nyachut Arok, MP, National Legislative Assembly, Juba
Office of Chief Central Security Division, NSS
Gen: Anthony Majok Makuei, Elder
Hon: George Anyaak, Commissioner, Aluak-Luak County
Hon: Majur Agau Machar, Commissioner, Geer County
Hon: Agok Manyiel Dhieu, Former Min. of Physical Infrastructure ELS & Commissioner Defunct, Yirol West County.
All Chiefs, Apaak & Atuot (Reel) Communities, ELS
All Apaak Youths
All Apaak Elders
File.

Chairman's Contact: 0920148112/0916693686
Secretary General's Contact: 0927779000

'For the best Unity we deserved'



houses and tied their cattle in one circle. This is the gol ['cattle hearth', group of agnatic kin].

As men and cattle increased in numbers, they still lived in one village, but several circles were formed in the cattle kraal.

The unit who tied their cattle in the one kraal is known as the diet [dhieth], in which there may be several gols.¹ There is always a chief in charge of the whole diet. Whilst each gol of any size has its head man.

When further expansion became necessary, the diet would split into two or more diets. The whole who were connected by a common ancestry are known as the 'Un', in which in this way there may be one or several diets. The Luaic are an example.

The 'Un' would have a fighting chief common to all the diets, but each diet would have its own independent chief for all other purposes. Though often one of the diet chiefs would be more influential than the others.

The larger units have been formed not by descent from a common stock, but by expediency based on propinquity.

Thus two or more small independent communities live near each other.

At first they fight. Then either one is the stronger and gets the better of the other or they tire of fighting. They intermarry and combine for defence against a common enemy, who lives further away. They invent a name for the group. Examples are the Aliap and the Afak.

The larger divisions of the district are:

- A. Atwot
- B. Afak
- C. Cic
- D. Ador
- E. Gok
- F. Aliap

See Sketch and population [not included in archive]

A. Atwot is merely a name (given probably by outsiders) to the Dinkacised natives living around the toiches of lakes Yirrol and Anyi. They had no common ancestry or organisation and did not combine to fight invaders. However owing to propinquity and inter-marriage they have a common language, which is nearer to Nuer than Dinka.²

They have three paramount chiefs or 'beng [*beny*] dit'.

1. Chief Nial Acol (Luaic) has the Luaic who have several diets, the Gillik, Piair and Awanpial.

¹ For a description of Western Dinka social and political organisation, see Lienhardt (1958: 106-28).

² Throughout the Condominium period, and later, the Atwot were officially classed as Dinka. For the convolutions of Atwot identity see Burton (1981a).

2. Chief Mabor Kacwal has the Akot, who have two diets.

3. Chief Ongwi Bol (Kwek) has the Kwek (several diets), the Dima, Nue, Ajwong (blacksmiths), Balang Joya (hunters).

The Rokaic comprising three tribes, Nyang, Paleu, and Kok, are under the 'beng dit' of the Afak.

4. B. Afak is a group of tribes who combined under a common fighting chief. They speak Cic Dinka.³

The tribes are Awan (two diets), Palwal, Apair, Rwok, Riair, Acok, Aparair.

They are under one 'beng dit' Korriam Awo. He has also under him the Rokaic, as mentioned above, Palul (fishermen) and a tribe of Atwot origin Pakwaic.

C. Cic. This is a term invented by the natives to describe the peoples living between Lau and Yirrol.

They have two 'beng dit'.

1. Chief Cep Aciek has under him a group of tribes of diverse descent, part of whom are known collectively as Kwaic. Kwaic consists of the following tribes: Ding (3 diets), Cirbek (3 diets), Jalwa, Nuen. Pakol, Jar, Ajwong (blacksmiths) and some fishermen.

Cep Aciek has also Pajak (3 diets).

2. Chief Takpin Malwal. His group is also of diverse origin and is known as Ajak. It consists of Dwaur (2 diets) and Cilic (3 diets) and some fishermen.

D. Ador.⁴ A group of diverse origin, consisting of the following tribes, united for defensive purposes etc.: Die, Abadon, Angar, Ajwot, Lok, Abwong, Aleu and Ajwong (blacksmiths).

Their 'beng dit' is Attair Bar.

E. Gok.⁴ Also a group of tribes, living in the sandy country, known as Gok, inland from Kenisa.

Their 'beng dit' is Raic Amo and he has the following tribes: Lual, Ding, Jagjuair, Arek, Bun, Awan (two of these are small and have only headmen).

F. Aliap is the name of a group, more or less united by conquest.

Within the group are three groups of whom the conquering one is known as Thiang. Thiang consists of Nyingar (3 diets), Apuk, Angwom and Luel.

The other groups are Ajwot (Akair and De), and Baiok (Aken and Korriam).

NOTE Angwom and Luel are the names of diets. Originally with De they formed a group known as Ajwot.

³ Normally (and currently) considered a major section of the Atuot.

⁴ Later grouped with the Cic.

9/6/2018

Governor V

S. 16/6/28

Further Apuk, Akair, Aken and Korriam were originally diets of a tribe Jukom.

In no case in this description of the tribal organisation is the name of a gol mentioned, rarely that of a diet. The names are in almost all cases those of a tribe, according to Dinka ideas.

Every tribal group has a certain amount of blacksmiths and fishermen attached to it.

Chiefs

One or two of the 'beng dits' are fighting chief of their tribe, but otherwise they owe their authority entirely to the government and not to inherent right or native selection. They are selected by the government from the chiefs of diets. The position should not be hereditary, but given to the ablest chief in the tribal group.

Except for two cases every diet has what is known as a *ring* ['Flesh']. This appears to be an ancestral spirit, inhabiting a particular man and giving him wisdom and power to rule the tribe. It is hereditary in one particular gol of the diet. It is quite separate from the rain maker, who is known as a *ran e Nyalic* [*ran nhialic*], 'man of god'. In some cases there is friction, owing to the fact that the Arab slave traders made any one they chose chief, and many of the chiefs are descended from these, and are up against the tribal ring.⁵

Chiefs of diet are selected by the people, subject to a right of veto by government.

Justice

The following native courts exist, and deal with all civil Dinka cases and criminal cases with the exception of the most serious or if any particular reason renders it desirable that the ADC should see it himself.

In 1929 the courts saw over 1000 cases.

1. Luaic Court
2. Kwaic Court
3. Ajak Court
4. Afak Court
5. Kwek Court
6. Ador Court
7. Gok Court

⁵ For Ring, the clan divinity of the Dinka masters of the fishing-spear, and for men of divinity see Lienhardt (1961: chs. 2, 3 & 5).

Evans-Pritchard, E. E., 'The Nuer Tribe and Clan.' SNR Vol. XVIII, pp 37-38.

Last updated at 4/26/2018

Peoples Profiles

Acholi	Logir
Adio (Makaraka)	Lokoya
Aja	Lopit
Anyuak (Anyuua)	Lotuka (Otuho)
Atuot (Reel)	Lugbwara
Avukaya	Lulubo
Azande	Maban
Bai	Madi
Baka	Mananger
Balanda-Boor	Mangayat
Balanda-Bviri	Moro
Banda	Moro Kodo
Bari	Mundari
Binga	Mundu
Bongo	Murle
Didinga	Ndogo
Dinka (Jieng)	Ngulngule
Dongotona	Nuer (Naath)
Feroghe	Nyangatom
Gollo	Nyangwara
Ifoto	Pari
Imatong	Pojullo
Indri	Sere
Jiye	Shatt
Jur (Beli & Modo)	Shilluk (chollo)
Jurchol (Luo)	Suri (kachipo)
Kakwa	Tenet
Kara	Tid
Keliku	Toposa
Kuku	Uduk
Lango	Woro
Larim (Boya)	Yulu