

The origin, migration and settlement of the Aliab Dinka people of Awerial County, South Sudan

The origin of the Aliab Dinka that is not traceable to Bor

By Manyang Chapa II, Awerial, South Sudan

Monday, 21 Monday 2024 (PW) -- When I outlined in one of my articles the ancient sections of the Aliab Dinka who ever lived in Pan-Aliab before the coming of Jokkom and Nyinger Apach, my aim was to deter misinformation. There is misinformation going on that, the origin of the Aliab Dinka could be traced to Bor. I would like to write about the historical origin of the modern Aliab Dinka to dispute this misinformation by some of the Bor writers and that is not traceable to Bor. So, the notion that some of the Aliab sections or any of the Aliab sections migrated from Bor is unfounded.

Though I have been ignoring this contrary distortion of the Aliab history for long, I won't ignore it anymore. Before I begin and basing the Aliab oral history as the yardstick for measuring the actuality or the reality of this truth, including the migration history and origin, I must detailed in the first place what the Aliab Dinka's sections are all about from the ancient to the modern. And in the second place I must elaborate their native areas or homesteads of the ancient Aliab. The Akuei section to begin with is composed of the Panyinger two clans, Nhial-Madol and Achot Bol Rieth (Koc-ke-Achot) and other two clans of Berri-ke-Beek and Nyarar-ke-Bol.

Within the Akuei, parted is the ancient Aliab section of Aboroom respectfully and which where the Ciec clan of Atuot Abongbar originated from. Koc-ke-Atuot Abongbar of the great Malual Abongbar were Aboroom. Aboroom section of the ancient Aliab is currently a part and parcel of the Panyinger. This is what made up as the Akuei section of the Aliab Dinka.

Another section of the Aliab Dinka is the Roor-Apuk or Apuk-Reng Jokkom and composed of two Bolek clans (Bolekdit and Bolekthii) and in addition to Mabor-Athiejok clan and other two clans of Juor-Ajuot: the Luel and Angoon. Within the Roor-Apuk, there are three ancient Aliab sections, including Luel, Angoon and Wong-Achiek who were the largest group of the Juor-Ajuot of the ancient Aliab.

Importantly, the Belook and Akeer sections are composed of Aleliep and Magaar-Pabuor combined for Belook. Likewise, Payar, Koc-Reec, Koc-ke-Angok and Deei for the Akeer. Four other Ancient Aliab sections of Guei, Pajieng, Bongbar and Diei (including Jungung, Leek, Bongriaar and Ajong-Charbek) are parted to both the Belook and Akeer. There are two ancient Aliab sections who are no more in Aliab and who must have migrated elsewhere, including Cirbeek (of the ancient Pacirbeek and Guerbek villages) and Juanyiel (inhabitants of Padunyel and Akot villages) sections.

Akuei section has two payams and they are; Dor and Magok. Similarly, the Apuk section has two payams Bunagok and Alel. Same with the Belook and Akeer each with one, and they are Puluk and Abuyung within the administrative unit of the Aweriar County.

The origin of the Aliab Dinka is one of the most complex historical narratives for the Aliab ancient and modern historical discourse. What amazed me in person is that, the historical narrative for the origin of the Aliab Dinka is parallel and distinctive. In one of the accounts, it is said that, a man who became the great grand ancestor of the Akuei section and by the name

Tol migrated from as far as Egypt and with his powerful ancient deity known as Manyiel (Manyiel was the deity or master spirit of the Akuei beyond Nyinger's and Anok Nyinger days til now).

This narrative is supportive of the popular believe by the entire Jieng or Dinka of South Sudan that, Dinka migrated from as far as Egypt to the Old Dongolla, from the Old Dongolla to the New Dongolla to Merowie, from Merowie to Shendi (Caatdit) and finally from Shendi to Wad-Medeni, from Wad-Medeni to Khartoum and from Khartoum to Gezira and from Gezira to Eastern bank of the Upper Nile and finally to Bor and Bahr el Ghazal.

Tol migrated from Egypt to Sudan following the Nile and crossed then to the Eastern bank of the Nile. He came and settled in the present day Bor. When he (Tol) arrived in Bor, he must have met with some unknown Juur who were fishermen and the first settlers or inhabitants of the Bor land. Nonetheless, maybe those Juur must have been the Jur-Luel ethnic group of the Dinka mythologies and who are believed to have had lived and settled in Bor and Aliab lands along the both shores of the River Nile before the today to be known Dinka Bor and Aliab emerged and inhabited the lands.

Furthermore, Tol briefly lived in Bor and with some unknown Jur before the Buor of Joh or Buor of Jokkom settlers inhabited the present day Bor land. The great ancestor of the Akuei section of the Aliab Dinka, particularly the Panyinger two clans (Nhial-Madol and Achot Bol Rieth), Tol; whose grandson Nyinger Apach Dier and Jokkom laid the foundation of the modern Aliab and Bor didn't settle in Bor out of nowhere. He migrated from somewhere far and near the sea known as Adekdiet (Mediterranean Sea). It is an interesting anthropological tale for the Aliab scholars.

After his brief stay in Bor and with some unknown Jur and before the today Buor, Tol continued his journey for a better place. He crossed the Nile Westward to the Aliab side and found a place called Beeki. At Beeki, he lived for more than half of a century. He married and begot his son; Gakeer Tol in Beeki. His son therefrom continued to lived in his father's homestead along the Nile opposite Bor and near the current Wonthou Achual Deng. Gakeer Tol in Beeki fathered the great Ajuach Gakeer Tol.

Similarly, Ajuach and his wife Nyngop begot Gai Ajuach Gakeer, Nyieu Ajuach Gakeer, Buot Ajuach Gakeer and Dier Ajuach Gakeer (Akuei) among other sons. Dier the last born of Ajuach Gakeer fathered Apach Dier who is the ancestor of the Panyinger. If you want to know the genealogy of the Panyinger two clans of the Akuei section and from Anok Nyinger to their ancestor Tol, then it is as follows: Anok was a son of Nyinger Nhial Wol aka Nhial-Madol.

Nevertheless, Nhial-Madol whose full name is Nhial Wol Akol Dor was the son of Wol Akol Dor Chol Nyinger Apach Dier Ajuach Gakeer Tol. I would like to clarify that, there were two Nyingers in the 10 genealogical lineage of the Panyinger; Nyinger Nhial Wol Akol (nicknamed as Nhial-Madol), the father of Anok and Nyinger Apach Dier, the father of Apach Dier. These two Nyingers were named and renamed after each other as it is the Dinka tradition of child naming and are being confused and mistaken for the other or as if Nyinger was one. But, in reality they are two different grand ancestors and of different respective generations.

The first, second and third generations of the Panyinger lived at Beeki opposite Bor and near Wonthou Achual Deng, including Tol, Gakeer and Ajuach altogether. There was a great song for the deity Manyiel being sung by the Akuei spiritual masters which mentioned Ajuach

Gakeer and his famous local boat for fishing. This song titled as “wun-e-beny da ca rum,” could be traced back to Beeki and to those golden days. It was a sacrificial song for Manyiel. Actually, before the migration to Padunyel, Panyinger were fishermen. What I won't tell correctly is whether or not they acquired the tradition of fishing from the unknown Jur's fishermen in Bor. This is also subject to critical study and accurate investigation.

The truth is that, Tol's descendants of the Panyinger two clans and as well as Tol himself do not or may not own their origin to Bor, for he Tol migrated far from Bor. The migration from Beeki to Akot and then to Padunyel were led by Tol's great grandchildren; Ajuach and his son Dier. When Jokkom migrated Westward to Aliab, he met Nyinger Apach Dier in Akot near Padunyel. There must have been series of migrations effected and affected by both Ajuach and Dier from Beeki to Akot as exposure to the Nile is concerned like I said above and from Akot by Nyinger Apach Dier to Padunyel. Padunyel before Nyinger Apach Dier settlement was the ancestral homestead of the ancient Aliab section of Juanyiel.

The Juanyiel section as alternatively expressed is no more today in Aliab, but captivatingly Dor Chol Nyinger's wife by the name Nyithiel Kachuol; the mother of the Akuei's nation hailed from Juanyiel. The Akuei section of the Aliab is being known as Akuei of Nyithiel Kachuol.

The Aliab vast land, Pap in general was occupied by the Agaar Dinka; who were living with some of the ancient Aliab sections of Pajieng, Aboroom, Wong-Achiek, Luel, Angoon, Diei, Guei, Cirbek and Juanyiel. The Agaar were surrounded by the Aliab across all the four directions, from the South to the North and from the East to the West. Agaar Dinka crossed the Nile to Aliab from Upper Nile, possibly there must have been series of migrations effected by themselves from the East bank of Nile in what is today Gawaar Nuer's land to Bor and to Aliab. The two Aliab's founders Jokkom and Nyinger Apach masterminded, led and affected the liberation of the Aliab land from the Agaar.

After the battle of Degaar near Gel-Kou, the Agaar migrated from Aliab and left for their present-day Rum-bek. In Rumbek, before the Agaar; there lived a giant fighter and warrior by the name Beek Majak, whose origin can be traced back to the Ngok. Beek Majak has controlled the Rup and has ensured that, nobody passed through or near the Rup by mistake. Beek Majak, a giant warrior and fighter stopped everybody from passing through the Rup. He would kill anyone who dared to pass through or come across his Rup of Beek. The place was known as Rum-ee-Beek aka Rumbek. This is the meaning of the name Rumbek. According to the Aliab oral history, Beek Majak was the only occupier of the Rup and bordered by some Jur who he has pushed.

The Agaar, when they migrated from the Aliab to Rup of Beek, first chased Beek Majak out of the Rup itself. And ensured that, they made peace with the nearby Jur neighborhood pushed then by Beek. I couldn't guess, if the said Juur are the current Jur Belle of Wulu county or not. Jokkom Bolek as the Bor would call him, the ancestor of Apuk (Roor-Apuk), Akeer and Belok sections of the modern Aliab has nothing to do with Ayuel as being believed by some of the Bor writers.

Jokkom whose eldest son, Ajak Jokkom crossed to Bor migrated Westward to the Aliab from Rek, either from Thiet of Ayii Jokkom in Tonj, or Apuk of Giir Thiik in Gogrial. Jokkom Buolek aka Joh Buolek as the Bor people would call him has many sons. Among his sons are Rengdit Jokkom (Roor-Apuk in Aliab), Rengthi Jokkom (Akeer in Aliab), Abhor Jokkom (Belook in

Aliab), Ajak Jokkom (Anguei and Gualla in Bor). His other son Mayual Jokkom later returned back from Aliab Northward and settled in Agaar and found the Amonhiem clan of Makuer Gol.

If there is a conception that, Aliab came from Bor, such a concept is contrary to the Aliab historical origin. It is a misleading conception. Because, the Aliab Dinka oral history is clear. If people are to tell the truth, it is that, some of the Bor sections migrated from Aliab and through the great Ajak Jokkom, the father of Anguei and Gwallei. Ajak Jokkom is the founder of Angakuei, Gwallei and Juet sections of Bor. It shows that, 90% of the people who are now Buor migrated from Aliab. They are the descendants of the Jokkom aka Joh Bolek.

On the other hand, Akuei other two sections of Berri-ke-Beek and Nyarar have diverse migration history. Berri migrated from Rup of Beek, Rumbek and Nyarar Southward. Beek Majak was displaced from his Rup by the Agaar who were expelled from Aliab by Jokkom and Nyinger Apach. Beek Majak migrated from Rumbek Southward to Aliab.

In short, there is no a clan within the Aliab that migrated from Bor. The only clan believed to have had migrated from Bor in Aliab is the Nyarar clan. Nyarar as a matter of truth didn't migrate from Bor, though some of the Nyarar crossed to Bor from Aliab. Importantly, Nyarar migrated to Aliab from the far South. They branched out of their Luo larger group that has departed from Bahr el Ghazal to Equatoria and East Africa. Before the arrival of Jokkom and Nyinger Apach, Nyarar came and settled in Pap; in a place called Manjur near the Agaar, and bordering Aboroom and Guei. They parted themselves to the ancient Aliab sections and outside the Agaar in Pap.

The above elaboration of the Aliab's historical origin explained that Aliab Dinka's migrated not from Bor and their origin whatsoever will never be traced to Bor, though their migration and historical are complex. If there is a narrative or a notion that, Aliab traced their origin to Bor, such kinds of a narrative or notion are unfounded in the Aliab history of migration and settlement.

The ancient Aliab sections before and after the exodus of Jokkom and Nyinger Apach

The ancient Aliab sections who inhabited the nowadays Pan-Aliab before and after the exodus of Jokkom (the founder of Apuk, Belok and Akeer sections) and Nyinger Apach (the founder of the Akuei) were the Deei, Wong-Achiek, Luel, Aboroom, Angoon, Pajieng, Gueei, Juanyiel and Cirbek.

1). Deei (including Leek, Jungun, Kuacdhok, Ajoong are Buongriar) was the largest of all the ninth sections of the ancient Aliab Dinka. Its lived in their ancient villages of Kur-e-Mabor Leek, Gokcek, Taryar, Thiel, Gorcuer, Abuot-Bai and Bunagok. Deei bordered Angoon in the South from Miircak to Jier in the Southwest. Its also bordered Luel in the East from Ageet eastward to Jietyom. In the Northern direction are the Atuot section of Akot. In the far Northwest are the Mundari. The border of Deei and Akot is as far as Malith and Longyer territories at Lil-Atut.

In my previous article, I exactly detailed the competition for the control of Longyer and Malith territories. I attested Deei war songs where a stranger known as Karbeu was mentioned. That is how I based my justification. With the Mundari, Deei's border extends as far as the Southwest of Khor Roro.

Nevertheless, Deei was less Agro-Pastoral. Its main economic activities were vitally reduced to hunting and cultivation of food crops, e.g; millet, simsim and sorghum. Deei land is a fertile soil suitable for the cultivation of both food and cash crops. The soil fertility and other socio-economic activities such as hunting made Deei the prosperous of the ancient Aliab Dinka. Despite being pastoralists; Deei, Angoon, Juanyiel and Gueei livestock keeping wasn't that much as of Wong-Achiek, Luel and Aboroom, Pajieng and Cirbek.

One of the outstanding factors that led to the afterward migration of Deei to Apaak (Apeer and Achor clans) was either internal conflicts within or external feuds. Being the largest and one of the powerful sections of the ancient Aliab, Deei encountered both internal and external calamities. An interesting factor that impacted their migration is attributed to natural disasters. It is believed that, an incident occurred which led to the unexpected death of Deei young men, particularly from Jungun. Natural death was recorded in about three villages of Jungun's clan of Deei for unknown woes.

This incident caused Jungun's clan of Deei unpredictable migration to the far North. Similarly, a surviving clan of Jungun's kinship is in the Mundari of Tali. As I then explained, Lopiya clan of the Jaming in the Western region of the Mundari Tali is of Jungun's lineage. Lopiya relocated there as a result of a man following his spear. For your readership, it is said that, Jungun young men went for hunting. One of the young men speared a buffalo. The buffalo ran for its life with his spear. The young man with the help of his clan men followed the animal far yet in vain.

Some of the young men resolved not to follow the animal any further. The owner of the spear rejected the resolution and agreed to part with his brothers. His hope was his spear. He promised to return when he found the animal and his spear. Optimistically, he followed the animal through the drains of its blood and the footprints for two days.

On the third day, he found the buffalo having been killed by the Mundari, and in a place referred now to be Kiu. The Mundari investigated and asked him. He explained his story, where he came from and what he was following and for what purpose. The Mundari sectional men gave him his spear but on condition that he should not return. Few years later, the Jungun's young man was given the daughter of the Jaming section head man as his wife. He married her and founded Lopiya, a warrior clan of the Jaming section of the Mundari of Tali.

Necessarily, Deei: the ancient Aliab section is now a part and parcel of the Akeer. Their other clans of Jungun, Leek, Ajoong and Buongriaar are dispersed across the rest of the modern Aliab sections e.g., Leek in the Angoon subsection of the Roor-Apuk, Ajoong in the Bolek subsection of Roor-Apuk and Buongriaar in Belok.

(2) Wong-Achiek: (Padiir, Roor-Ateng and Ajuara, etc). Next after Deei: Wong-Achiek followed as the second largest section. Wong-Achiek lived peacefully in Pap with the Agaar Dinka but not with Luel in the Northeast. They shared Pap with the Agaar and bordered Angoon in North. Unlike Deei, Wong-Achiek and Luel were the most and the best cattle keeping sections of the ancient Aliab. The name Wong-Achiek/Hong-Achiek could be understood and translated as creator of the cow.

Wong-Achiek was the first ancient Aliab section to invest in the keeping of the tall and longhorn Aliab type of cattle. Their pastoralists life style inspired other Aliab sections. As pastoralists, Wong-Achiek moved their cattle from Aliab Westward to Mundari of Tali. It was the first ancient Aliab section to have had direct contact and interaction with the Mundari of Tali.

Their pastoral life and love for cattle motivated their seasonal migration from one place to another. Wong-Achiek commonly grazed in Riethok of Toirch and occupied Pagak, Wun-Dot, Nyanglong, Pago-Riek and Pajaraw of Akuei. In its Westward strong hold, Wong-Achiek controlled Manyiel, Ladek, Mariar, Burcuk and Dok-Ariar cattle camps near Mundari. Wong-Achiek seasonal migration transformed its sharing of a border with both the Aborom in Werkou and Mundari. In Golo for instance, Wong-Achiek enjoyed camping at Mamer-Koc-Atong cattle camp.

The competition for the control of grazing land, set off conflict of all sorts against its counterparts, particularly the Luel. One of the historical grazing land dispute between the Wong-Achiek and Luel was the control of Dhool. The cattle camp was located at the East of Patereu, near Aguadhier and on the shore of the Nile. The cattle camp sparked one decade conflict between Wong-Achiek and the Luel.

Thool cattle camp, fenced Wong-Achiek and Luel history of antagonism. The pastureland was a strategic camping point for both the two ancient Aliab sections. Being on the shore of the Nile, the two sections would brutally waged wars against each other to control it or settle in Thool.

Like other ancient Aliab sections, including Deei, Luel, Aborom, Cirbek and Angoon; Wong-Achiek history of external and internal conflicts caused a devastating migration to a powerful and strongest section. The migrations were due to war and other social and economic feuds.

The ancient Aliab section of Wong-Achiek is parted to the Roor-Apuk section of the modern Aliab (Koc-ke-Mabor). Its other lineage and kinship groups are within and among the Mundari of Tali. In the Mokido section: Wong-Achiek has two major subsections, the Juara; are the Ajuara clan of Wong-Achiek. They maintained Wong-Achiek's Ajuara clanic name.

The Jokori-Jengö (or Jokori who are Jieng), led by Chief Achiek-Roor Eja are Wong-Achiek. Jokori-Jengö Mundarization is said that, one Mundari man from the Jokori clan of the Mokido section married a girl from the Wong-Achiek of the ancient Aliab. After this marriage, the girl's brother probably went and stayed with his sister. The young boy grew and got married among the Mundari. He became a part and parcel of the Jokori subsection where his sister was married to and founded the clan of the Jokori-Jengö of the Mokido section.

Within the Bari of Mar-Leyong section aka Bari of Achuei-Mar Leyong: Koc-Atong subsection are Wong-Achiek. As of now, they are entitled to owning; Wong-Achiek's historical Mamer-Koc-Atong cattle camp. Above all, Dari section, one of the largest sections of Mundari Tali has Wong-Achiek attached to it as a subsection. The Wong-Achiek assimilated to the Dari are referred to as Dari-Wong-Achiek.

3. Luel: (Amieei, Payot and Achiek Nyiel etc). Luel was the third largest section of the ancient Aliab. Bordering Deei in the North, Angoon in the Northeast. Its also bordered both Wong-Achiek and Agaar in the Southwest. The ancient Aliab section of Luel lived in their famous and lonely ancient village of Pan-Luel or Pane-Luel. Jarwong and Longyer were the other given names.

Furthermore, just as Wong-Achiek and Aborom; Luel cattle keeping life style was tremendous. Ruar, Nguer and Pan-Maan Bol were Luel's strategic pastureland during summer. Other

camping points for Luel's included, Pakuach, Pacua-thok, Aroeer, Pajarau (of Roor-Apuk) and Tiiker. The history dispute over Dhool centred Luel and Wong-Achiek in conflict. Dhool was shared grazing land by the two sections. But as settlement was concern, Luel controlled it and denied Wong-Achiek access. The Wong-Achiek were pushed to their Westward strong hold. It is said that, Luel several years victory was due to a man named Chajou. Chajou: a champion and skilful warrior was man from Luel but a nephew of the Wong-Achiek.

With Chajou, Luel was undefeatable at Dhool. Another fascinating story was about Chajou's mother. She hailed from Wong-Achiek and married to Luel. She was a controversial woman who enjoys her fighting with his uncles.

For good three years, Wong-Achiek were denied Torch by Luel. The Luel with their giant warrior: Chajou, who was the Goliath of the ancient Aliab world made Luel proud and stubborn. The Luel believed that, having defeated Wong-Achiek in battle fields several times for a decade and denied them access to Torch for three years, no force and power would ever defeated them. They were alleged to had thrown spears up in the sky trying to fight the Living God, because they thought that they would defeat Him, like Wong-Achiek.

One certain summer and at Manyiel, the wife of Wong-Achiek's cattle camp leader refused to have lovemaking with her husband. Her excuse was that, unless Wong-Achiek camped in Thool, she won't accept to sleep with her husband.

The man called for the meeting of all the Wong-Achiek cattle camps. Wong-Achiek during the meeting agreed to go to Torch and fight Luel in Thool. They migrated to Torch from Manyiel through Gokyou, Pap, and Gel-Kou respectively. Wong-Achiek immediately continued their journey to Torch and camped at Wun-Dot. In the following morning, they proceeded to Thool. The two parties, armed with shields and spears arranged their battle formation.

Actually, that same morning, the two sections fought until the afternoon. Chajou's strength and spear fighting skills were propelling. The Luel for the last and final time defeated Wong-Achiek. Wong-Achiek, courageously regrouped early in the morning and prepared for another battle. One man known as Achut, a man who doesn't fight always challenged those who faced Chajou's that, you people do not know his weakness. Achut said, if I get to the battle field, I will kill Chajou. The young men laughed at him saying, there were most powerful members of the section Chajou has killed. They took him for a fool.

When the battle resumed, Achut was sleeping. Devastating news was delivered to the cattle camp that, Chajou was butchering the young men of Wong-Achiek worse than before. Shocked by the news, a group of women, who have heard Achut's last night conversation with the young men came and waked him up. They called him, "you fool, last night you were lying that, you could managed to kill Chajou! Now is there killing our people and you are here sleeping." The women insisted, "Achut, are you waiting to inherit us after Chajou has finished our men?" "Oh no, get up go and fight," they said.

Achut due to this persuasion waked up and took a small spear. He went to the scene and found Chajou has scared almost everyone of his sectional men. He skimmed through Chajou's side. Hiding near and nearer to the legend. Achut spotted Chajou's weakness just as he once confessed. He saw Chajou's ribs uncovered with the shield. Achut took advantage of this and thrown the spear at Chajou's right ribs. Chajou fell off and Wong-Achiek defeated Luel. The rest is history!

4. Aboroom: came fourth as the largest section of the ancient Aliab. The Aboroom lived in the West and Southwest of Pap. The Akaar Dinka who were in Pap bordered Aboroom in the East and Wong-Achiek in the Northeast, Der-Kur in West and Southwest. The ancient villages of the Aboroom were Mayom, Majok-Athelic, Piir-Ku-Thou and Pahap. As a result of brotherhood and collaboration between the Aboroom and the Wong-Achiek, Aboroom managed to counter the Westward encroachment by the Mundari of Der-Kur to their home state. They maintained their borders and expelled outsiders.

When Dor Chol Nyinger Apach: settled in Dor (Dor payam, which was later named after him), he gave one of his three daughters to the Aboroom in marriage. It was the first intermarriage between the Aboroom and the Panyinger. This marriage has boosted or promoted their relationship, cooperation and interaction. The Aboroom then advanced to the Southeast and occupied Dienjur, Gorawec, Majak-Ayau and Ahou respectively and due to their strong ties with the Great Dor Chol Nyinger Apach.

In the history of the ancient Aliab growth and development, the fastest growing section of the ancient Aliab was the Aboroom section. Not less than three decades, Aboroom grew big and wide to about eight subsections, who were prosperous, resourceful and powerful. The Ciec: today's clan of Atuot-Abuongbar and another one which has migrated Southward to the Mundari Köbura were Aboroom's subdivisions. Aboroom traditional diety has something to do with lion, the wild animal.

As a matter of clarity, it said that, one of the Aboroom's clan men went for hunting. He found a lion in the bush whose a bone has stuck in its mouth and between its jaws. The lion tried helplessly to remove the bone from its mouth but in vain. This merciful Aboroom's hunter came and removed the bone in the mouth of the lion. The lion thanked him for the kindness and followed him to his home. The lion in this respect, developed friendship with the Aboroom's man and his children. This friendship turned spiritual. It was passed to children and children of the children.

The Aboroom hunters would kill any of the wild animals but won't kill lions. On the same note, lions would kill any of the ancient Aliab's cows but not the Aboroom's. This spiritual links made Aboroom to placed lion as one of their scared creatures. Though Aboroom do not worship lion as their god, they highly respect the wild animal like their own diety.

However, there has been a misconception among the ancient Aliab neighbours and across the region of the Bahr el Ghazal that, the ancient Aliab were eaters of humans flesh. I would like to dismiss such unscientific beliefs or misconceptions. People must know and understand that, Aboroom's spiritual relationship with lions has nothing to do with humans in Pan-Aliab changing into lions. The genesis of Aboroom's spiritual links with the lions has been alternatively explained above. This spiritual link has been passed down to generations.

5. Angoon (Rumbeek, Anin-Ror and Roor-Tingdit). The Angoon occupied the fifth position as the largest ancient Aliab section. They lived in their famous ancient village of Pandit-Angoon. Pandit-Angoon was a vast ancient Aliab home state. It was extended from Romkaar to Miircak, from Duor, near Jier to Panyiem and from Adhiempiny (including Weree) to Paranga. Angoon bordered Deei in the North and Northeast, Luel in the East and Wong-Achiek in the South.

The Khor Gel tributary crossed from Mundari to the Angoon land. The ancient Aliab later renamed it as Gel-Angoon. Gel-Angoon was Aliab's highly treasured settlement after Torch, and not only for the Angoon but also for all the ancient Aliab sections and their Ajaar counterparts.

The Angoon economy like the rest of the ancient Aliab's was Agro-Pastoral. They kept livestock such as cows, goats and sheep. Gel-Angoon was Angoon's most liked grazing land. In Gel-Angoon, there were many cattle camps as are in Torch. From Alol-Kon to Nguenek, Kual-Ajutong to Amelmel. Gel-Angoon was Aliab's favored economical spot, for people and their cows.

6. Juanyiel: Like Cirbek; Juanyiel was the smallest of the ancient Aliab sections. Juanyiel bordered Gueei in the Southwest. Their ancestral homes were Padunyel and Akot. There is no cattle keeping related history of Juanyiel, because was Juanyiel's main economic activity . As one of the fishing communities of the ancient Aliab, it is said that, Juanyiel who are no more in the today Aliab's land, crossed from Bor, the East of Nile River.

The first memorable contact with Juanyiel was when a fisherman called Ajuach Gakeer Tol: (the father of Dier Ajuach Gakeer), the ancestor of Akuei moved from his Beeki island to settle with Juanyiel in Akot and Padunyel. Ajuach Gakeer Tol, the father of Dier Ajuach Gakeer; lived as a fisherman in the island of Beeki and for years before Jokkom and his great grandson Nyinger Apach arrivals.

7. Cirbek: Ciirbeek in this regard was the smallest section of all ancient Aliab. The Guerbek village and what Nyarar later renamed as Pan-Maan Awurok were Ciirbek ancient home areas. Their farming activities were goats herding, fishing, cultivation of maize food crop as well as tobacco cash crop. Cirbek rarely had the tradition of cattle keeping unlike many of the Aliab, but the Pacirbeek cattle camp was a favourable grazing land and which entailed that, Cirbek must have kept cattle.

Another convincing truth is that, Ciirbek don't move anywhere with their domestic animals like the rest of cattle keepers. This truth made me to suggest that, they must have been fishers as well keepers of goats and sheep. The Ciirbek ancient Aliab section is no more in the modern Aliab history of settlement. Importantly, some of the Cirbek kinship groups are scattered in the neighborhood of Ciec Community of the Yirol East County, and within the two payams of Lekakedu and Adior.

8. Gueei: were the inhabitants of the present day Mingaman town. They bordered Pajieng in the South and Juanyiel in the Northeast. The Gueei section, though the smallest was the largest of Cirbek and Pajieng. Gueei had shared territories and fishing streams together with their Pajieng counterparts. Indeed, it said that, to separate Gueei from Pajieng or to separate Pajieng from Gueei was almost impossible, because the two fishing ancient Aliab sections lived together peacefully and nearer to each other. Not only that, but also there is a stream near the Mingaman town known as Jijir. Both Gueei and Pajieng shared fishing along Jijir stream.

9. Pajieng: was also one of the smallest sections of the ancient Aliab. They lived in their famous island of Guol-Agok and sometimes, they settled at Dola near Gueei. As I once said, the relationship between Pajieng and Gueei was a tremendous and productive relationship better than any. The two sections have had lived peacefully and together for years, sharing streams and rivers as well as settling together once for instance in Guol-Agok.

One certain winter, both Pajieng and Gueei were camping at Guol-Agok island; when a devastating flood emerged at night and hit the island, killed many people and displaced others. This was the worst recorded natural disaster in the history of the ancient Aliab Dinka. Like Gueei, Juanyiel and Cirbek; Pajieng's main economic activities were fishing and the cultivation of maize crops.

Conclusion

This detailed explanation of Aliab's historical origin demonstrates that the Aliab Dinka did not migrate from Bor, and their origins cannot be traced there, despite their complex migration history. Any narrative suggesting Aliab origins in Bor lacks historical foundation in Aliab migration and settlement history.

The author, Manyang Chapa II, is a South Sundanese civil rights activist and an opinion writer who can be contacted through his email address: manyangchapadit@gmail.com.