



**THE ORIGINS, MIGRATION AND SETTLEMENT OF  
THE JIKANY NUER IN THE EASTERN BANK**

**JUSTICE DUOTH KULANG BICHIOK** \_\_\_\_\_

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## THE HISTORY OF KIIR KAKER AND THE ORIGIN OF THE NAME JIKANY

### INTRODUCTION

Kiir Kaker was found in the floating gourd on the River Nile located in the western part of the Nuer. Folktales about the origins of Kiir's descendants have raised a lot of questions. I will focus on three versions of Kiir Kaker's origin, in order to find the truth, and the subsequent origin of the Jikany Nuer. According to these multiple versions; first, Kiir was believed to have been born to an Anyuak parents; so the questioning of his origin as a Nuer came into existence.

The second version says that he was raised by a Dinka family, and therefore, questioning the origin of his birth parents, his pre-Dinka family life, and his transition into the Nuer origin. The final version says that Kiir came into the Nuer land as a young man, and again questioning the origin of his birth parents, his adolescent life with his adoptees Dinka parents, and the subsequent existence of him becoming a member of the Nuer society. Although these stories vary depending on the narrators, in the present day, Kiir descendants are known as Jikany, and they are living in both the Eastern and the Western part of the Nuer land in the present day Upper Nile and Unity States respectively. They can also be found within different sections of the Nuer society.

## 1.0 THE MYTHS ABOUT THE ORIGIN OF KIIR TO AN ANYWAK DESCENDANT

Once upon a time, there was a man who lived on an island; in the river, and there was a community living alongside that river. Children from that community would use to catch fishes with their hooks and hands, and the man living in the river would join them as they fished. Whenever the man heard the children quarrel over a catch, he would always ask, was the fish got caught by the head or by the tail first? The fish always belonged to the child whose hook was on its head. If the children were not convinced, the man would trick them by asking the one holding it by the head to let it go, while the other child would continue to hold it by the tail. As soon as the fish's head was freed, it would swim back into the water and disappear. This was how he would continue to convince them of his decision, and the children thought of him to be a good judge.

Every time, the children have a quarrel over their catches; the strange man would appear to mediate. One day, the children told the elders about this strange man and his genuine guidance. A man who was looking after his cattle had also witnessed the scenarios of the strange man; settling disputes between the children. And had also reported his side of the story to the elders. It was then decided by the elders that the man should be brought into the society.

One day, before the children arrived at the river, some men were sent by the elders to execute their plan to catch the strange man. They planned to hide themselves at the usual place where the children always play and fish. Soon the children arrive and start fishing and playing as usual. As the children started fishing, quarrel started over a catch as usual, the man came out of the river and joined the children trying to diffuse the situation. In the midst of resolving the disagreement and while still talking, the men suddenly jumped out from their hiding, and caught him by the shoulders. The man fought them off with all his might to free himself, but he was unable. He was taken to the village and handed over to the chief and the elders. Upon his arrival to this strange place, the man refused to talk, eat or drink. His fair skin was a source of attraction and chatter by curious folks who came to see this strange being whose skin glistened bright as the moon in a dark sky.

Achalla, the chief's daughter, was ordered by her father to accompany the man in order to reduce the thoughts of his loneliness in this new place. The man felt comfortable with Achalla and started to eat and talk, and then a relationship followed. They both shared the same hut. As the River man started to feel welcomed into the community, he joined his new village mates on daily activities. Achalla became pregnant with him and the news of her pregnancy traveled fast, which drove the chief to call a meeting with his daughter. As the River man and the members of the community went fishing, the chief met with his daughter and asked who fathered her child. She revealed that it was the River man. Her father, disappointed, blamed his daughter for entering into a relationship with a stranger with fair skin whose origin was unknown. At the fishing, the River man's supernatural power allowed him to listen into the conversation between the chief and Achalla in his absence.

When he returned from the fishing, he did not utter a word to Achalla, and instead waited until midnight to ask about the conversation between her and her father. Achalla could not comprehend how he came to notice about the conversation. She was also afraid to tell what her father said in his absence. The man felt very disappointed and betrayed, he felt so anxious and repeatedly told Achalla that he had listened to the conversation words by words. This caught Achalla by surprise, because the man was not present as she and her father spoke.

Out of frustration, the man decided to return back to his home, the river. He informed Achalla of his decision, and

explained that he misinterpreted sharing a hut as a sign of marriage. He also explained that he did not come into their community by choice. Instead, he was captured at the orders of the chief and forcefully brought to live among them. He also revealed that Achalla would give birth to a baby boy, and instructed her not to breastfeed him. Instead, once she gave birth, he should be brought to the shores of the river where he would be waiting for him. After giving these instructions the man returned to the river. Achalla told her father about the man's instructions and his ability to hear what is said from afar. The chief could not believe his ears.

Achalla also informed her mother about the instructions given by the River man. Just as predicted, Achalla gave birth to a baby boy in the evening, and her son was taken to the riverside where his father was waited. He was accompanied by his grandmother and midwives.

The River man took a huge gourd, cut it open and placed his son inside. He blessed it, and then pushed it into the river. The water carried the baby inside the gourd to an unknown place and later referred to as the Western Nuer land. The baby boy was later became Kiir Kaker, the father of the Jikany Nuer People.

## 1.1 WAS KIIR FROM AN ANYWAK FAMILY?

There are similarities in the origins of Kiir of the Jikany Nuer tribe, and the Anywak tribe. A similar story of an Anywak chief known as Chiai, and another one known as Ocludhu; a River Kings, have led many to believe that perhaps Kiir might originally be from Anywak tribe. The Anywak tribe are also known for settling alongside rivers and refer to themselves as river people or originally from the River. Children born with abnormalities are placed in dry gourds, blessed and pushed into rivers. The Bahr el-Jebel River that flows to Bahr el-Ghazal triangle in the Western Nuer is believed to have been the river that flowed down the gourd that carried Kiir. This is perhaps because the water from Bahr el-Ghazal flows down to the Nile River; from Proto Luo through Dinka to Nuer Land at Koat Liech of Jagei Nuer in the present day Koch County. Bahr el-Ghazal River has joined the Bahr el-Jebel River at Lake No near Bentiu western Nuer.

## 1.2 KIIR WAS BELIEVED TO HAVE BEEN NURSED BY A DINKA PARENTS

The gourd had floated in the river through the Western Nuer and later was found by a man called Kiir Agel. Not knowing what was inside; he took it home and placed it behind his hut. Later that day, his wife; Tharwath, gave birth to a baby boy. Kiir's named his son Ajieng, later translated as Jing in the Nuer dialect. At night Ajieng would cry, and while Tharwath would nurse her baby, she would hear the cry of another baby. This happened several times, which gave her perplexed thoughts. One day, she told her husband about the baby and her husband couldn't believe the story. One night, as she nursed her baby, she heard the cries of the other baby and quickly woke her husband up. Kiir Agel, the husband, could not believe his ears, and did not know where to start searching for the other cried baby that seemed to imitate his son's. He searched his hut and surroundings in hopes of finding the voice; however, his search was unsuccessful. Frustrated, he gave it one last attempt, and that's when he discovered that the cries was coming from the backyard of his hut, inside the gourd that he just brought home. Perplexed, he tried to open it but could not. After several attempt, he took it to a fellow Ngok Dinka friend who was an expert in opening gourds with his spear. He cut the gourd open and Kiir could not believe his sight, there; was a baby boy inside.

### 1.3 THE MYTHS ABOUT THE ORIGIN OF KIIR TO A DINKA DESCENDANT

Kiir's descendants are also believed to have traced their ancestral lineage from Kar-Ket Kuot. In the Nuer dialect, Kak-Ker means the one who cut the gourd. In the Dinka dialect, Kuot means gourd. Tong Ajok was the man who managed to cut the gourd open. Initially, he tried cutting it in a circular motion, but instead, blood would flow like water. This shocked the bystanders watching Tong work, and reported the incident to Kiir. Kiir tried praying to God (Kuoth) for the bleeding to stop and for the gourd to open. But his prayers went unanswered and whenever Tong tried to cut the gourd, blood would flow.

One day, young men from the Dinka Ngok community went hunting. Instead they saw an African Fish Eagle (Kuei) standing over a dead antelope (Thiang) eating a Mudfish (Juul). When the young men came close to kill the eagle, it flew away leaving its mudfish (Juul) on the dead Antelope. So the men went to see what the eagle was feasting, and found that it was a fish that had been speared. The men removed the spear and took it with them to the village. When they arrived home, they explained the incident to the elders, and added their thought that it might have some magical powers. Tong decided to try piercing the gourd with the spear. As Tong threw the spear at the gourd, it broke into two. The upper part of the spear flew off, while the lower half landed on the gourd. The gourd opened, and inside there was a baby boy. Bystanders were amazed at seeing a baby living inside a gourd, it was beyond their comprehension. Before he was removed from the gourd, he was blessed with the spear (Mut).

The boy inside was named Kiir, which means river in Nuer, Dinka and other Luo languages. Kiir Agel and Tharwath were now parents to two boys; Kiir and Ajing, and the two boys considered themselves twins. One day, Ajing learned that Kiir's life was in danger from people of his community. Community members considered Kiir an outsider who did not belong in the Dinka community and the only way to get rid of him was to kill him. Baffled and scared, Ajieng informed Kiir of the horrible plan set in place. They both decided that they no longer wanted to live in that community, and together they ran away. As Kiir and Ajieng made their escape, they were pursued. They ran for three hours through the forest, losing the men that followed them. The boys arrived on the east bank of River Nam the next morning, and they crossed to the Western side of the bank, finding a fellow Dinka man called Tiek.

Ajing begged Tiek to help Kiir to cross the river, and lead his way to the Nuer land. Tiek did not want to get involved in this problem because he was also a member of the Dinka community. On the other hand, he knew his conscience would not rest if he did not help. After a long debate, Tiek accepted, and before leaving on the canoe made of reeds, Ajieng and Kiir embraced and promised themselves to meet in the near future. Kiir thanked his brother Ajieng for protecting and saving his life. He then crossed the river into the Nuer Land, an unknown place.

## 1.4 KIIR ENTERS THE NUER LAND

Kiir crossed the Bahr el-Ghazal River and arrived in Nuer Land. He wandered through Wathpaakni in Jagei Nuer during the ruling of Geah Gaw Ran.

As Kiir wandered through the bushes, he found an ant-hill (Rel) where he dug a hole to live. Every evening, an antelope (Thieng) would climb the ant-hill to watch the sunrise. He would then descend to graze until it was time to return again. This was his routine, through the movements of the antelope, he was able to anticipate and counter danger. This area was also used as a grazing land for cattle belonging to the Nuer. If herders and their cattle came near the ant-hill to graze, they would certainly die. This misfortune was reported to Geah Gaw, the Nuer mighty leader during his reign.

People who saw Kiir and miraculously survived after passing the ant-hill, told others that there was a human being living inside the ant-hill. They reported that this human being had the ability to kill cattle and herders when accidentally approached. Geah and the elders of the community carefully thought over the matter and figured that the best way to resolve this matter was to bring that human being out of the ant-hill. Cows were prepared for sacrifices to reduce his might of killings.

One early morning, a group of men were ordered by Geah, the Nuer leader, to bring that human who lived inside the ant-hill. They brought a black ox, a red ox and a dog as sacrifices. Once the men arrived at the ant-hill, they revealed to him that they were ordered by the elders of their community to take him to their village. Once heard about the request, he agreed and the men followed the sacrificial instructions given by Geah and the elders.

- 1). The first instruction was to kill the red ox.
- 2). The second instruction was to kill the black ox and have him stepped over it.
- 3). The third instruction was to kill the dog that invoked the name of Wiu so he could normally look into people and animals without any problems.

After the last sacrifice, he ordered the men to turn their backs and led the way as he followed them to the village. By having the men walk in front, he would not be able to look them in the eyes, to avoid another calamity.

He instructed his pilferages that the door to his hut should face the bushes to avoid looking people in the eyes and spare their lives. His wishes were granted and the door to his hut faced the bush.

## 1.5 KIIR'S FAMILY

After Kiir settled in the Nuer society, he worked as a blacksmith. He acquired plenty of wealth and married three wives.

### (I). NYAKUENI

Kiir's first wife was Nyakueni from Haak Nuer. They had a son named Thiang (Antelope). she died right after Thiang was weaned.

### (II). NYABORA

Kiir's second wife was named Nyabora from Leek Nuer. She died after the birth of her son Kun (Rat). After the death of Nyakueni and Nyabora, members of the society were frightened. They believed that his supernatural power has contributed to the death of the mothers of his children.

### (III). DUANY

Kiir's third wife was Duany Lek Bol Geaka. Bol was a grandson of Geah Gaw and he was from Bul Nuer section. His grandfather, Geah was responsible for bringing Kiir into the community. Duany was given to Kiir as a third wife after the death of his first two wives. She was lame; she had no lower limbs. According to her father, her disability made her the suitable partner to Kiir who also had his share of misfortune and loss. They gave birth to their first son called Jiok Kiir.

### (IV). THE ORIGIN OF THE NAME JIKANY

The origin of Jikany Nuer is rooted in the bride prices of Kiir's second wife, Nyabora. A number of cattle, and a Ram, were given to her family. When the cows gave birth to their calves, instead of bringing these to Kiir; Nyabora's family would only shows a small ox that has just finished suckling. They would hide the rest and said that they died. This trick went on for three years. When Kiir learned that his in-laws were not willing to pay back the Rams and cattle, he informed the Nuer elders for his case against his in-laws demanding the debt (Keny Ngual).

When Kiir explained the case to the elders, he was supported and the elders ordered Nyabora's family to pays the oxs to him. As a result, he took an ox (A grey colored ox called Manyang in Nuer) and people were nickname him "Kiir Manyang" as a demand of Ox Manyang (Kenya-Nyang). From that time Kiir's children's name has to originate into Jikany name; which means claiming the debt. And this historical origin was created by Kiir's action with his in-laws in Koat Liech of Jagei Nuer in the present day Unity State-Bentiu

## 1.6 MIGRATION TO THE EAST

### (I). THE JIKANY MIGRATION TO THE EASTERN PART

The Jikany migration was led by Man-Leng Dol, a woman who succeeded her husband (Dol Mathiang) after his death. Her decision to lead went unopposed because many feared retribution. She was believed to have communication with Wiu, a traditionally spiritual being revered by the entire Jikany community. Man-Leng died a mysterious death. After the death of Man-Leng Dol, the migration was then continued to be led by Latjor Duach Puot Yol (Latjor Dingyian nicknamed by his Bull name). Latjor was blessed by the elders and entrusted to take the new role to lead the migration.

The migration was initially opposed by Doak Bichiok Thiek Dhol from Cieng Wangkeac subsection. After much discussion, Doak agreed with the elder's decision to migrate.

Latjor invited most powerful divine supernatural and traditional experts; **Cattle Chiefs (Kuaar Hook in Thok nath)**, **Earth Chiefs/Earth Priest (Kuar muon in Thok nath)** and **War Masters (Guan-Tang in Thok nath)** to bless and help strengthen his leadership. He also asks them to help him in contributing ideas that would find solutions to the differences in administration and the subsequent objection of his leadership by Chuol Gey Dieng. Chuol was from the Bul Nuer subsection, and he had a tendency to belittle Latjor whenever he attempted to express his ideas on leadership and how the administration should be run.

#### a). Objectives of the migration

The purposes of Jikany migration are as follows:

- 1). Back time, the rulers were predominantly the Bul subsection and Jikany felt marginalized under the Bul subsection rule and therefore, the purpose of the migration was meant to liberate themselves from the Bul subject rule whose leadership was based on a pure aristocracy and entropy (Diel in Thoknath).
- 2). To avoid conflicts of interest between the Geah Gaw subsection and Jikany subsection.
- 3). Ensure the geographical and administrative advancement of the Nuer people.

In order to accomplish his objectives, Latjor introduced new approaches to influence the elders and youth to support his ideas. His new approaches gained acceptance and his ideas was supported by the people.

#### b). The Strategic plan to mobilize people to support the migration

It was now clear at the hindsight that Latjor wanted to explore other part of lands outside the Nuer Society. The first thing he could do before starting this journey was to look for a help, someone with great insight of unseen mystery or divine spirit. He placed his Axe (Jop in Thoknath) on his head and covered it with his long dyed African blonde hair mixed with ashes from a cow dung that hold the Axe not to fall or to be seen. He then, started looking for a fortunes tellers or people with divine supernatural power who would have seen where he placed his Axe. He kept asking every known to be fortunes teller for whereabouts of his Axe, claiming he has misplaced it and didn't know where and that whoever would dare to tell where it was would be regarded the most powerful of all and would earn his communal respect. But the purpose of these consultations was to find someone with great divine supernatural power to confront the adversary and his fear of the unknowns.

These are his intentions:

- 1). To find someone with divine power who can help facilitate the migration.
- 2). To establish an independent entity and self-governed administration that is purely of Jikany in that particular geographical location.

#### (I). NYAGUEC

Latjor believe in the power of spiritual divine beings to guide him, and his plan was to find one to make his migration plan successful. His focus was to leave and migrate to the newly envisioned place and he called this imaginable place Dor Komkan. In order to find someone with divine spirit to help him, Latjor secretly hide his axe in his head and plan to look for someone who would see where it is placed. A trick he used to identify a potential fortune teller or someone



posed with divine supernatural power to work with. He declared that, whoever was going to find his axe would be a key element of success to his migration plan. After consulting every known traditional healer, fortunes tellers and witchdoctors, far and wide, he finally came to one called Nyaguec, who would fortunately be key aspects of his success. Latjor explained the reason of his visit. She told Latjor to check his head and the axe will be found. This revelation made Latjor believe that Nyaguec had supernatural powers, and he decided to ask for her hand in marriage. Nyaguec was an older woman. She was hailed from the Haak Nuer; she was married and had two sons. Guei Chan, Nyaguec's husband and their two sons instantly rejected Latjor's marriage proposal. They later accepted that Nyaguec should be married off in exchange for a hefty bride price. Latjor paid one hundred hornless cows (Choat) as part of the bride price, and this union was considered one of the most expensive marriages during the migration period. Latjor and Nyaguec's union would later play an important and historical role in the success of migration of the Jikany Nuer to the eastern part of the region. The following are the key success during their journey.

- 1). She (Nyaguec) uses her magical supernatural power to impede Yaradiu, a man allegedly believed to have been fed on human flesh to attack the Jikany explorers so that they wouldn't easily think of returning back to the western part of the Land.
- 2). The intention was to achieve his will as a leader and for Jikany to be independent in this particular geographical location.
- 3). The Jikany people believed to have been protected from wild animal attacks by the mighty Nyaguec during this tedious journey.
- 4). Latjor was able to successfully coordinate the social relationship between Jikany Nuer, the Chollo, the Dinka Padang and the Anyuak people in Upper Nile.
- 5). The Jikany Nuer was allowed to settle in the eastern part of land alongside other tribes without disputes over the land.
- 6). Latjor was also able to make peace with Chollo people and build strong relation by offering a young Lady named Nyajiech Rarar Yak Puoth to Chollo King as a thank giving and offer another thanks giving to Anywak King with a young Lady called Nyanhial Gook Lulhook Puoth to maintain vital relationship.

Latjor started his journey from Maar near Koat Liech, and proceeded to Kuer Latjor (Cieng Tang), then to the River Nam in the Midwest and to the east bank in a place called Nguanyiel near Bahr el-Ghazal River in the present Parieng. He then continued his journey up to Liel-guan Yachan and passed through Liri Mountains between Tonga and Liri; or Obuo of Chollo Land heading to Fashoda until they reached Kaka/Wathngook and then to a place called (Dor Komkan).

Latjor continue leading Jikany through the North bank, where he organized men from Kuel Ruweng Dinka to join the migration expedition. Those men included Kiir Jongkor, Nuol Kerbek, Danbil Luom and Paduom Dok. The journey was very long. They passed through forests, swamps and low lands until they reached the east and founded what is today Nasir town. This migration took place during the reign of Chollo King Awin Yuor, dating back to the beginning of the first quarter of the Nineteenth Century, around 1830.

On the western bank of the River Nile, a negotiation was taking place between the migrants and members of the Chollo tribe and it was agreed that a ransoms must be paid to allow them passage and a girl named Nyajiech Rarar Yak Puoth was given to the Chollo King. After crossing, a great fear stroked when they reached a place called Kaka.

They thought that the river was too deep and large, and wide and no one was daring ready to cross. So a group of young men were sent to check the depth of the river, and after fearfully testing, finally they found out it was fortunately shallow to cross. As a result, they crossed the River Nile to Malut and camped in Paloch.

## 2.0 THE JIKANY SPLITS

After camping in Paloch, a split was ensued. A man called Padiet Gagak led the first group to Ageer (A Dinka land) and went up to Nyiel then reached a place called Malou. Latjor went with other group to Southeastern in the present day South Sudan-Ethiopian Border in 1850. On their journey, they encountered a sickness similar to smallpox that forced many people to return back to Luakpiny; North of Nasir.

Padiet Gagak, together with Nyathol subsection and Jok Dhol Ken subsection went towards the north to Dhalap, where Bulebek subsection under the leadership of Both Kor had moved to Ying in the present day Ulang. Thior and Chuol Duong subsections under the leadership of Reang Lony occupied Kerchoat, up to Kewer up to Pibor, Mandeang and Torkech in 1860.

The families of Latjor Duach, Yoal Ken and Thiep Dhol arrived in Toch Kuerlida. Due to the challenges they had faced, they ended up moving northeast where they found suitable land for agriculture and livestock. Latjor named their new home 'Yom', which translates to 'plenty'. Because of the fertility of the land, it was re-named 'Yom-doang. Taar Mathiang subsection has moved up to Maiwut, Dhardhar and Kiech. These places were chosen for spiritual purposes, they were meant for traditional rituals of Wiu, an incarcerated spirit that they believe to be more powerful supernatural being. They built a Barn for Wiu in this land; people were performing prayers, dancing, celebrations, and community gatherings, and pay animal or material offerings. It was known later as Kiech Wiu. Taar Mathiang subsection had moved to Lare through Jekou in the present day Jekow and Lare Woreda, Western Region-Gambella, Ethiopia.

Latjor and his group went to Urieng and Jekow; an areas inhabited by Cie Chany Bok subsection under the leadership of Dol Juong. They then extended their movemen up to Puldeang where he established the Boundary between Jikany Nuer and Anyuak tribe, marked with an Axe pinned into Apig tree.

Latjor followed the course of the river Baro until he reached the Sobat River at Nyawec, bordering Nyang and Kun Kiir. Nyang Kiir inherited the land started from Maker on Sobat River bank up to Thurou.

The Thiek Dhol subsection was divided into two groups, Thiep and Kuek. They went to Pibor and demarcated a border land with Lony Thior subsection. Doak Bichiok occupied the land from Nyariew to Pananyang and Ketbeak respectively.

Latjor died in Thilyan in 1870, having led the migration of Jikany Nuer for the period of 40 years. After his death, Cieng Wangkeac and Cieng Yoal subsections splits into two separate clans with each forming their own communal authority.

Cieng Yoal and Gaguang subsections settled in Dinkar under the leadership of Cieng Juoch Weng, and Cieng Wangkeac subsection have moved to the direction of Sobat River under the leadership of Jok Liplia Puoth and Gook Lulhook.

The Rarar Yak Puoth groups settled in the Lony area. This area is great for fishing and hunting. Mandiang clan settled at Langdeng, Manakuac and Malou.

Jok and Nhial Liplia Puoth subclans settled in Longteam, also known as Longteam Jok Liplia Puoth. Gook Lulhook clan made their settlement alongside the Sobat River where they mixed with the Anyuak tribe (Bahr) which were presence in the Nor Deng village in South West of Sobat River.

Elders thought its best to negotiate the settlement of the Nuer migrants to Nyiwum, an area occupied by the Anyuak settlers. Gucker the Anyuak leader and his son Deng Gucker agreed to welcome the migrants to the land. To cement

their relationships and show sign of gratitude, a girl called Nyanhial; the Gook Lulhook's daughter was given to the Gucker as a gift. This played an important role in the successful settlement of the Jikany Nuer to Nyiwum.

Jok Liplia sent his son Lual to take care of his uncle Gook Lulhok in Nyiwum. Once living there, he went into the forest and found a dead wild cat (Thoan) in the middle of the forest. He carried the dead cat back home, and told his uncle of the beautiful forest. Uncle Gook, who was amazed by this beautiful story named the place Kuany Lual Thoan.

Then, the family of Jok Liplia left Longteam and moved to Kuany Lual Thoan in the present day Nasir. Rarar had already left Lony for Torjuoch of Kuany Lual Thoan, which was later renamed after a Turkish officer called Nasir who was buried at Nordeng village in 1874.

### 3.0 SETTLEMENTS OF JIKANY IN THE EAST

Jikany Land: The Eastern Jikany Nuer Land of South Sudan is the largest part of the Eastern Upper Nile. It is located along the Sobat River which flows from Ethiopian Plateau and merges with the River Nile at Dolieb near Malakal.

The Eastern Jikany Nuer Land is composed of the following:

- (i). **Maiwut Eastern Jikany:** The Eastern Jikany; Maiwut is part of the South Sudanese land located on the Ethiopian borders. It extends from Mangok to the North, Jekou to the South, Pagak to the East and Gueng to the West and Longechuk to the Northeastern. Maiwut is composed of people from Gajaak Kiir subsection, Kun and Mathiang Kiir subsections, which is further broken down into Gaguong, Thieng and Cieng Reang clans.
- (ii). **Nasir Central Jikany:** The Central-Eastern Jikany (Nasir) is located along the Sobat River. It composed of the land known as Kuany Lual Thoan in the present day Nasir. The land is located between Maiwut and Ulang according to the geographical division of the Eastern Jikany Nuer Land. It is bordered by Malou in the North, Wanding in the South, Nyawec in the East and Dhuording in the West. The inhabitants of Nasir are Cieng Nyalieth, Dhol/Gaat-Dhol and CiengYoal subsections.
- (iii). **Ulang Western Jikany:** The West-Eastern Jikany; also known as Ulang, is a composition of the land between Nasir and Lony Deang. It is bordered by Roam in the North and Kurmuot in the South, Wec Tut in the East and Yakuac in the West. The population of Ulang is composed of Cieng Lang (Bulbek) subsection comprised of Dung, Thior and Kueth subclans.

The Eastern Jikany Nuer People settlements in Eastern Upper Nile State are as follows:

S/NO	SECTION	SUB-SECTION	MAIN CENTRE
1	Gajiok	1. Nyalieth	Nasir
		2. Lang	Ulang
2	Gaguang	1. Nyeng	Maker
		2. Nyingei	'
	'	3. Gaatchiek	'
3	Gajaak	1.Gaguong	Maiwut
	'	2.Reang	'
4	Thieng	1. Kang	Longechuk
	'	2. Taar	:
	'	3. Lony	'

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- Community Information collected in Nasir and Bentiu, 2005-2011



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