

JOURNEY  
— TO —  
KAPOETA

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**Publisher Willows House Printing and Publishing Republic of South Sudan, Juba - Kator - Square A, next to Jeeran Center**

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**Journey to Kapoeta**  
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**The size of the book: (A5) 14x20cm**

**Number of pages: 340**

**Deposit number: 13721 / 2021**

**ISBN: 978 - 977 - 6597 - 78 - 4**

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## INTRODUCTION

---

Journey to kapoeta, its a civilization story, contains the conditions of the inhabitants of the great African Rift valley area between Sudan and Kenya. They are common tribes in social life with different customs from other tribes in Sudan. Languages and traditions are very much inclined to the Kenyan Turkana and the Ugandan Karamojong tribes. They are nomadic shepherds famous for looting, war, and raiding another tribe Since the time of the Anglo-Egyptian reign, therefore, the geographical nature in the area is quite different from all regions of Sudan in its natural resources and social life.

It seems that the Equatoria Wortu Buluk soldiers have a big role in the area, before defining the borders, as they started to penetrate and open those areas and introduced their people culture, civilization, and township, instead of living a primitive life and practicing war and murder, then the government's initiative to make a civil administration in the area and set up social centres in One of the most famous Moluki or Malakia in the West Bank of Khor Sinqaita stream where a new social life arose between the retired Equatorian Wortu soldiers from the Equatoria tribes and the growth of the area and they educate her people.

The character of the story, I handled in the story about Aboudi Logono Adeges Almaz of the Kuku tribe branch of the Bari ethnic, one of the sons of the former Equatoria Wortu soldiers who opened Kapoeta in 1924 and founded the British military base at Lokitang area in Lodwar district of Kenya, then retired from military service during the World War 2 in 1940, where they founded a resident called Malakia

in western Sinqaita, and then move to the present Malakia in Kapoeta where Aboudi Adeges grew up in his childhood, thus the story has many aspects according to its features include the social, educational, economic, civilization, cultural, therefore it has also been listed in the story some methods and pure models in the aspects of the drama Art, painting about craft talents and intelligence of the sons of Kapoeta, during the relentless pursuit and their prestigious efforts in the school during the life of childhood, they became famous in philosophy and literary criticism, which shows that they were smart in the school and have skill in the invention, They have awareness, genius and innate intelligence, and compete among themselves, therefore One of the odd visions in the story about what happened to Aboudi's life in the school and then his brought up and education and then to the fate of joining the revolutionary movement led by Dr. John Garang de Mabior, leader of the black Africans people in sudan. made Aboudi deepen his ideas during the afflictions surrounding him. He became a man and a researcher of the history of his origins and the black people in Sudan, represented by the idea of Dr. John Garang de Mabior, and then he discovered a lot about the continued marginalization and racism among the successive governments' elites on Sudan in the north and the unjust exclusion of the original Sudanese people

He then withdrew from the ranks of the SPLA from Kajokeji and had to seek refuge in Uganda and then to Kenya, where he sat in Nairobi at pamoni and founded a society for the laughter. He then sought to emigrate to the overseas countries, and finally, he insisted on leaving to Kakuma, where he lived in the refugee camps in Kakuma two phase two, a teacher at the Don Bosco vocational Center. He then touched on his recent fate of a relationship with the Kenyan lady Ralpa Mwanajabu Rajabo on recommendation from her Uncle john

Wandati who was living with Aboudi in Nairobi at Pamoni, they are from central-western Kenya Mumias Kakamega, she worked with the United Nations in the public relations department and finally married to Aboudi.

Thus, the life of the camps has discovered to him many of the hidden and marginalized, contrary to the history of Sudan and then he knew about the unity of black Africans and their origins from kush Nile Valley or merawi land, or the land of Abyssinia, unlike current Ethiopia.

*Daud Michael Farjallah*

## DEDICATION

I Dedicate this book to my daughters whom I love. Sarah Kojo, Eqbal Sokale, Issra Najengwat, Elham Peting, Medina, Asma

————— **APPRECIATION** —————

Accordingly, I hereby send my thank to everyone who encouraged this effort that I made at the beginning of my writing of this distinction fiction if it was not their participation, actually, through contrast the story differs from the history in its methods of transmission and investigation of the facts with its audited sources, either the story is based on a focus of fiction and emotional literary methods that were almost facts or quasi-facts or not, even real events did not happen, but in real places, landmarks and a known location

Thus, the texts of the story are the paragraph that may need to be revised in terms of linguistic and grammar. So, I thank the manager of willows house for printing sister Gata Yemba who made a valuable effort to accept the book publishing,

*Daud Michael Farjallah*

# Chapter 01



## ABOUDI'S CHILDHOOD IN KAPOETA

South sudan Nile Valley eastern Equatoria, where Aboudi was born in the reign of President ibrahim Aboud, and grew up in Kapoeta District, in South Sudan. So his father named him Aboudi. His grandfather was called Adegesi Alimaz, a soldier man of Equatoria Wortá Buluk, During the reign of the inspector Drubik, who toured all those areas of the eastern Equatoria and to the Boma mountain, then attended the war between Italy and British in the second world war in the Boma mountain.

After their retirement, they then dwelt in kapoeta during the second world war at the Moluki residential area on the western Sinqaita bank beside Machi Nawrienboth. After, they relinquished the service of the army of the Equatoria Wortá, and the Malakia was a well-developed resident in Sudan at the time, it was established by the Inspector Salatin Pasha, the Governor of Darfur in the reign of the Anglo Egyptian thus he established the Malakia for the retired soldiers. Back then, Kapoeta had a very rustic life, was considered to have no Civilization, and was underdeveloped.

Aboudi grew up in an underdeveloped society in his childhood, because of the primitive nature of culture among the people of neighbouring villages. As a child, he loved isolation from the rest of the children, Aboudi said he was thinking of inventing something that nobody knew

He loved drawing a lot and some crafts. He joined the Quranic Khalwa of kapoeta, the toposa knew it as “Alokubar” then a primary school of kapoeta and continued to perform the Art of drawing, mostly he dirtied his body with clay until he entered the school and he had the passion for artwork, till he upgraded his abilities and excellently defeating all pupils or his colleagues at school and became famous at the level of Kapoeta.

Consequently, In 1973 the travel was difficult from the area to the other areas so many of Kapoeta people were riding bicycles and animals like donkeys and mules in the neighbouring villages, but the mules became scarce and left donkeys only in the kapoeta district itself there was a Commar vehicle belong to the kapoeta hospital and another one for the district inspector Adam Bedri, and rarely anyone would be able to ride it, it's as a plane, the villages patriots around kapoeta are fear it, also the children, whenever they see the Commar then all of them run away, the villages people think of it as an animal, they often called it Arobiya in local Arabic language, or Torumbeli in the Dedinga Language or Torumeli. Or Nyageri in the Toposa Language.

Aboudi said, Fortunately, in 1973, for the first time I have had a ride on the Commar Vehicle that year. Whenever the hospital Commar passing which was driving by Mr. Lokeri peramoi one of the retired Equatoria Wortu soldiers from Dongotono Lango, if he parked at the Akim or Doctor house before Malakia then he called the kids to come and go with them to Khor Sinqaita to wash the Car, then The car moves and then I say: look at the trees moving, as it is circling us, It is circling us, It astounds the mind and confusion, Look at the people and the houses are all moves, and the mountains of larim and Dedinga as well as moves, and the sky also revolves, Look at the house of the Akim Doctor moves, and the freedom square also moves, and the Hila Khawajat, and to people who pass on

the roads moving in a circular shape, look at our school as it goes away, helps me people ... help me, people.

I almost vomited from the stench of gasoline... rescue me O people. Rescue me O, people, Aboudi said, Whenever I drop down and my body is trembling and the ground rotate around me, then the driver Peramoi catch me as well as the rest of the children, and peramoi start speaking in the Local Wortá Egypt Arabic, say, Musuko Kwes Aweled. Batu Eda Betak Min Ana Dolokti... Waga Filwata Mafi... mean that catch My hand properly never fall, Kid, when we all ride the car, we do vomiting for the smell of gasoline it smells bad we vomiting until the car back becomes dirty by the waste food that comes out of our stomachs, and we see the passers-by Toposa blocking their nose and mouths with their hands saying Nyachin ka Nengolenyanga, or the stool of white English people, they mean of gasoline, and other toposa passers-by also vomiting while walking on the road.

The driver peramoi prepared several Gourd vessels, then distributed them to each child, because he is a clean person who does not want the dirt, and the British taught the Army of the Wortá Equatoria cleanliness and all manners. When he comes out of his house, he wears the old kaki and has silver and gold medals in his chest that he scored during his participation in the First and Second World Wars, and then puts a Copper cup in his belt for water drinks. He didn't share People in drinking water in the other cups, except with his cup only.

when he goes out of his house, and when he meets with people, then raises his hand up and says, "Oyee Equatoria .... Oyee Equatoria," then the children repeat saying that but we are children we don't know the meaning of Equatoria ... and finally we got to know a meaning Oyee, which is derived from the Acholi language, as well as Lango in Equatoria, it is a slogan and chants of the Acholi tribes during their return from hunting or during joy at times of occasions.

When he meets with children near the Commar, then he says: Oh children, this is a gourd I didn't like the dirt in the car now "dolukti", and you have to vomit in the Gourd, then it is to be poured out of the car, the car moving then we vomit in the Gourd and our eyes become red due to the vomiting and the smell of gasoline.

Then I sat down, thinking and looking at nature, the environment, and the remote mountains around us, and deliberate on how to get there and what behind those mountains is behind it an isolated land or deep large hole, or wall blocking as the end of the end. So, what is there ...? Because the majority of the population is connected within the area of the Triangle between the two streams of Sinqaita and Locheler, are blocking inside, they do not know about the world, and about the ground that it revolves and move, but they assume that nothing behind this triangle, Aboudi said, but after riding the Commar and joining the school, I understand and knew many things, then the toposa patriots who live in the villages around the triangle asking me and I answer the questions. Make them call me "Nabodi" . Consequently, people were living in ignorance, even some of them assume that the Car is giving birth, and eating, and diet and sleep, especially the village patriot around kapoeta.

## Chapter 02



### BRIGHT KAPOETA CHILDREN IN PRIMARY LADDER

**A**boudi said, ‘in Kapoeta primary school, our teachers were all from the Black Arabs of the north Sudan, only the two who teaches us English language are from within the Kapoeta’, I was aware of the fact after joining the Khalwa at the Kapoeta Mosque, then the school also my other classmates, chiefly the outrunners elders pupils , also I had discovered a lot of things and new the Arabic idioms from our teacher a tall black man from north Sudan , of the Korti village at Marewi District, his name was’ Al Matar Al Matar”, nicknamed by the Kapoeta Pupils, because he use to teach us poems and the Arabic Language usually he use to say Al Matar Al Matar Najeri wa Nalaab Fil Matar, thus when Ustaz Al Matar Al Matar had entered into the Classroom he stood forward the pupils then go to the blackboard and write a Date of the day and subject “Lugga Arabia”, or Arabic language, after that I would surprised him and ask , while he summarizing the vocabulary of the lesson in The blackboard .. then he would say yes Mr. Aboudi what do you said...? Then I raise my hand as respect to him ... and I Say, our teacher please, is that word Lugga Arabia or Arabic language, it’s the same Hospital Arabia which we accustomed ride and moving with us, or What is the difference between this Arabia in the blackboard and the Arabia of the hospital ... Is

the word Arabia prefix with the tied 'Ta' at the end for the feminine mean an Arab woman ...? and a word Arabi - with the prolonged Ya' in the end for the masculine meaning an Arab Man ...?

Then a teacher Al Matar become aggressive and throw me with the white chalk in my face, and said you are an overwhelming boy, like your name "Aboudi - Abeed", then he sends me out of the class ... then it takes some days the teacher absent because he was annoyed, then one day he comes once again and entered into the classroom and say, Qiyam, get up, and said Julius "sit down ... and The all pupils sat down and then he wrote in the blackboard the anthem of the "Al Sudan" or Sudan. Before completed the writing, I raised my hand and said, "O my teacher, I want to know the word Sudan.

Did it derive from the word Black like this black blackboard...? The teacher said keep silent please, you are ugly and overwhelming... you a Malakia Sons are all adore overwhelming... The best are the children who come from the villages, are like the children of Chief Yousif Lorika Lojam and Chief Ismaiel Lopemkay and Omar Losike ... and he insulted me once again in Arabic said "Nal Qeibak", Ya Motamerid, or you are a cursed and rebel, then he said: Aboudi Do not repeat your question please ... do You think Sudan is black like you, you the black. Aboudi said then I keep quiet... therefore it confused me with the word Arabic as language .... And Arabic – Arabia which carrying people ... it doesn't allude in the Arabic dictionary even that a word Arabia mean a Car - Arabia

When he wanted to come out of the classroom, he uses grabbed my ears and say, "This is the first and the last time don't repeat your behavior. Your former elders' pupils were disturbing me much such as Hakim Dario, Hakim Paulo, Paulo Lopetimoy, and Lolimo El Haj Hassan, etc they are many all adore overwhelming chiefly Mr. karar Allajabu.

One day a teacher of ulum or biology entered our classroom of standard four, a tutor who was called by the pupils as "Nangadangada", the bow or duck leg, he likes to put on the eyeglass, a man from Shendi, a thin body. then He began to write in the blackboard: science, and then the

lesson title was – (home fly) - and wrote that the domestic fly is harmful it transmits diseases to mankind, better for take care of cleanliness and washing utensils and avoid throwing rubbishes randomly and burning the “kusha, “ or rubbish heaps, thus when he finished the clarification then he conforms the pupils to produce their excises book than to write them down, then a lame pupil from Boya called Paulo Lomaitum the first class of the philosophers in the classroom and clever in the science and mathematics, he raised his hand and said, my teacher, I do not understand the meaning of that word, then Nangadangada said which word please Mr. Lomaitum...? then Lomaitum said this word kusha.

I understand well is the place of dirt, but if we have expunged the tied prefix T” it would remain as a kush ... but the most important I want to know the meaning of kush ... then the teacher was silent.... and then Lomaitom responded once again and said Oh, teacher if we put it in the Arabic grammar, the word kusha is feminine, and kush is masculine, these would return us to What was said by our classmate Aboudi with Ustaz Almatar Almatar about the meaning Arabic and Arabia, but we are in the science lesson .... Then Ustaz Nangadangada said your words are true my pupil Lomaitum a word kusha is feminine and kush is masculine ... then Lomaitum said if we said kush Male then What does it meant. then the teacher said you had entered us in a case which is out of topic please refresh your vine abet Mr. Lomaitum these kush is an old word, it says it’s a Nuba King or land... then Lomaitum said then what is meaning of kusha ...? is she a Nuba woman queen kusha...?

Then the teacher said a meaning kusha with the tied T” meaning the dirt place, and not the name of a woman .... then Lomaitum said I did not find this name or the word kush in the Arabic dictionary, because it is the name non-Arabs “ Ejam “, but you the Arabs are the one make it feminine name kusha, then you make it a dirt place... you know All of us Africans are the sons of kush we all come from northern Sudan and our land is Merawi in the north Sudan and all, its also mentioned in the bible in the book of genesis in the book of the old testament.

Aboudi said, before lomaitum finishing his word I raise my hand and say Ustaz ... Ustaz, then Nangadangada said welcome Aboudi, then I said first able, Bism Allah ar Rahman al Rahim, then I say oh Ustaz what was said by lomaitum is true if you go also to the Holly Quran in story of the prophets, you will find that also in the book of the sunah tradition of prophet Muhammad P.B.U.H, it says kush the son of Aqnuok or Enoch.

Then the teacher laughed and said why to say that Mr. Lomaitum, you have no relation with the north Sudan from the far or near, you people of downwards Kapoeta here come from Uganda or kenya, Are you a Dongolawi ... Lomitum said, this is your says usually there is no a tribe in Sudan called Dongolla but Dongolla is a Nuba land, but you the Arabs have interpolated a lot of things.... Like kusha, you have made it a place for Rubbish heap, meant that you are abusing the black people which is the Nuba people and South Sudanese, however, the current Nuba didn't understand that, you find the Nuba also say Take this dirt and put it in the kusha, you the Arabs love classification and craving and nonacceptance and ratification and people are silent, even you changed the names of the trees in Sudan like Arabiya, our trees of Nyaminito Hisshab and Telleh Accacia, you named them "Sumog El Arabi" and some rivers in Sudan you changed them to be Arab like the river Kirr you named it "Bahar El Arab" remains singaita only and it will change under the Arabism program in Sudan.

Ustaz Nangadangada becomes angry then said keep silent Mr. Lomentum don't say nonsense please, you are overwhelming like your outrunner brothers pupils Mr. Lopetimo who was blocking me Always, but I thank God, they succeeded and left to the junior secondary school of Maridi and others to Buluk in juba, and now Aboudi also is blocking us like you, then Ustaz Nangadangada get out laughing and then he said in Arabic, mush kusha bes wa lakin kulakum kuash or not just kush alone but you all kuwash rubbish heap.

Aboudi said the following day, our English teacher, Lobelakan had entered into the classroom and then stood before us and said, "Good morning pupils, we said good morning teacher, then he said sit down please then

we sited then he goes towards the blackboard, then write the date and the English lesson, before he starts to summarize the lesson I had to raise my hand, my teacher please can you tell me a meaning English the one you wrote in the blackboard..? then he responds “It’s a universal language ... then I said “ Is this English in the blackboard is it Arabia that we ride or what?

Then teacher Lobelakan said I understood your words because in Sudan you have Arabize a name car and called it Arabic – Arabia, and unfortunately in the dictionary of English - English monolingual I searched and did not find a word Arabic – Arabia as a car but a language, but which you meant in your dictionary of Arabic a word Siyara in Arabic is much clear or car in English it is clear because the Saudis call it Siyara also and we the Sudanese called it Arabia or Arabic, it confused people really, they have Arabize the car as they have Arabize people you would see anyone claiming that he or she is an Arab ... then Aboudi said: Are the Saudis the first in the language or the Sudanese? Ustaz Lobilakan laughed. And say “Perhaps they know themselves, that is their affairs. We are not Arabs. The Sudanese are probably first because they boast more Arabism than the Saudis. You can found everyone black and said he is an Arab, then Aboudi said even the hospital Commar car we are riding is manufactured at Birmingham in Britain ... and why the manufacturers did not call it Birmingham or English because they the owners who made, the origin of the name Siyara I found it in the verse of the Book of Allah the Holy Quran, Sayara The holy book is intended cattle that transport people and goods such as donkeys, Camels, Mule, Horses, etc.

A teacher Lobelakan said, “Leave this thing, my disciples, it is a matter of ignorance. Don’t you see Ustaz Loterito he is a first Arab man in the school here and a white Arab who is more than Almatar Almatar and he is polite friend who is different from these teachers, even though he is an Arab, but does not boast of his Arabism, like The other blacks African Nuba, you would not found him one day say that I am an Arab, respected by the pupil in the classroom ... even me before you an English language teacher some pupil also hurdles me whenever I entered into the

classroom they asking different and critic questions like pupil Loperito and Lokinyamoy of Napetet, but I am just patient, This is a consistent approach to the Kapoeta pupils, even your teacher who taught the Sudan history Ustaz Patrice Lokirta also complained to the Director Lodovico Emota yesterday that there is philosophers and critics among the pupils blocking him accustomed in the history subject they took some of the terms through the lesson and then they went out proud in front of the English teacher boast about the language, they make themselves that they are fluently and Arabs, Some of them come out of the classroom because they do not want English, which is the language of colonialism they said.

Ustaz Lobelakan said, one day, a pupil Lokale Loluai about to fought me and insulted me in fluent Arabic said Shalalat and Soubat mean waterfalls and difficulties. Then I told him I am not an Arab, please. Go to your teacher of Arabic Almatar Almatar, then show him these historical idioms Because they the Arabs is the one found waterfalls and difficulties in the Nile river and force them not to reached towards South Sudan and Uganda, I am a person from Kapoeta here in the lowest land and a small village in Nyangiya.

These methods and the intelligence of the pupils here in kapoeta will continue in this school sequentially because it started since from the pioneer's pupils those who step to the junior school now and senior Because they left their notes and summaries of all the subjects in the hands of these new pupils, and they were smart like them can compete with all pupils in Sudan at large.

Aboudi said, our former colleagues knew a lot of things and wrote wallpapers at the school and presented various topics, except for the Anyanya, which confused upon us at that time. We thought of them as animals or monsters that differed from all people or ate people's meat. At the time the former pupils knew to make Nebla for hunting the birds and to catch them during school vacations. in 1973 Aboudi said, I was six years old, one day I took my brother's Nebla. Unfortunately, I do not know how to shot it. Then I began to shot the stone randomly at the small yellow sparrow bird in a tree near the merchants Sayd Ahmed shop

a black Shaygia man very mockery man, neighbour to the king of toposa house Yousif Iko Lobongotulia, unfortunately For my inability to Then the stone missing the bird and fell over the shop of Sayed Ahmed and then he came out of the shop holding a long rosary Sibha in his hand and began to point at me with the rosary saying Inta ... Inta, you .. you. so, I stand seeing him then he said, go there a son of Anyanya “ Amshi Hiak Awlad Al Anyanya, then I ran away from the place and thought to myself why Seyd Ahmed told me I am an anyanya. Then I hated myself because I am still a small child who did not know who is Anyanya...? then I said am I a wild animal ... Or because I am black, at the time I am still in a state of oblivion I do not know the meaning of Anyanya.

## Chapter 03



### TRAGEDY IN KAPOETA DURING THE ANYANYA ONE MOVEMENT

**A**boudi said during my childhood, one day a man passed beside our house main gate with his guards called chief yousif lorika Lojam and a guard called Natarukat. At the time I wanted to go out, then he sight at me and said in Arabic: Amshi Hinak ya Anyanya, mean go there you the anyanya rebel and then I cried and came back quickly, I was afraid of him because he was the chief who overall the Malakia and the Atalabara no one was above him and his words were heard ... it takes days then I see people running, then my mother hold me in her back I was had a jingle in my legs and it is usually in Kapoeta the children walking with jingles in their legs, so as not to be lost, so my mother running and the jingles rang in my legs and then she stops and removed this jingles out not to rang for fear that Anyanya will hear it .

My mother stood and I am in her back, with many of the citizens are women and men standing in front of king Yousif Iko Lobongutuloa's door, the king of Kapoeta. They hope to hide after they heard the news that a group of Anyanya had entered the outskirts of Kapoeta and then assassinated a police security man at Nalingaro named Mohammed Loiteleng, and instilled terror in the hearts of the people, it caused rampage in kapoeta as a whole ...then the situation calms again.

It was normal for the kapoeta people when a child cries if he does not silent up, and then the mother could tell him or her Look at the Anyanya comes, then as soon as the child is silent on hearing a word Anyanya, thus the children was not fear for anything at all but for the two things, one the anyanya, and two are the Nyangu, Wolf.

## Chapter 04

# JOURNEY AND WONDERFUL IMAGINATIONS VIEWS ALONG THE WAY

Initially, It is a long and arduous journey, and a difficult task for those who want to prepare and get to meet the strangeness of that Land, located in a vast barren land covered by semi-desert plateaus, and a variety of plants, stretching from the far east and then to the far west of the Great African Rift valley in the east of the Nile.

It is a strange and wondrous area, separated by seasonal creeks and valleys and rivers, before arrival to Mokotano or Lukitang. There is an area called Arthoum in the Pokhot land then going a little forward to climb up a long mountain of Kapinguria with a straight path at the top of the mountain like the elephant's passage, at The right of the mountain on the lowest level of the earth, you do not see the impact of human activity or dwelling, just occupied by a green grass of various natural plants growing in the depth of a great pit, about five hundred meters from the top of the mountain to the surface of the earth, scary thing in the eyes of the human whenever you look twice, There is no a corridor on the edge of the road just a deep hole, when you look towards the right side it leads to misleading human memory, you cannot reconsider deep hole beneath the surface of the ground.

It is very deep, more than any hole in all parts of the Africa continent, a wonderful area in the structure, of the mountainous peaks in the plateau and many water streams running towards the north of the rift valley and to the poor and backward land, of the kushitic group of the Omo river zone, which penetrated by rivers, before reaching the lowest of the mountain level and their terraces do not end with sightseeing to the beautiful landscape the delightful scenery on the slopes of the mountains and to the top of the sky with its bright blue colors sparkling in the clouds and above the sky in its different shapes such as the watercolors that are used to draw on the paper, and its formation inside the clouds formed like a rainbow, it formed different various beautiful shapes in the sight some of them change to the images of people moving from place to place, carrying luggage on their heads, and behind them, women and children seeking to get shelter, and whenever the extreme wind blows, its shapes turning to different forms of rainbow colors and then change shapes to images of people holding spears to face enemies who want to attack the pastures surrounding them, then run and the shapes meet of each other as a team of people running and attack each other and then defeated.

And then the clouds change to other forms, can pleasing to the eyes of the plastic artist, and then the wind droving the squished clouds and die away, and leave a clear sky above the stars with its brightness light, a light helps them in the wilderness darkness of to know directions, and they knew the stars in their names on the night when they move in the darkness, they proclaim of knowing the unseen things, If they see the glitter of stars rising above the sky and its ramps to the demons, and then they stand and then raise their eyes to the sky and spit with the spit to extinguish the intensity of sparks sparkle like the scattered arrows, it's like the sparks of modern attacks weapons, scattered among the planets, they think that their Spit would be extinguished and invalidates the rampage of the stars in the Sky, or abolishing bad luck in their traveling, if one of them kicked by stone in his left foot they would think of bad luck in their journey, make them to return back, opposite to that when the stone kicked his right foot they will assumed of good luck, then proceed on journey. they assuming bad upon the night birds like the owl with its big eyes that it's a wizard among the birds,

they also assume a bird named Kopuch as a spy bird among the birds, a very beautiful bird orange mixed with the blue color. when I was a child, we were hunting the birds with my friends surround the Singaita stream but this kopuch accustomed announcing to the birds to fly because she impeaches to the birds in toposa accent whenever it sees the boys are coming, it says Kiekite Robo Eei Ngede Kanege .... Kiekite Robo Eei Ngede Kanege, be careful please there is a boys here ... be careful please there is a boys here. Then the birds would all run away.

This area, which lies between the two streams makes the area in form of a triangle, brought together the various tribes who formed a civilization in the area and reached a higher degree in culture. Most of them are educated and intellectual differently from the rest of the nations, a small area with a beautiful view of the poor Savannah desert isolated in the seamy desert, and its innovative plants.

The two alluded streams is Singaita which running through bushes of the Dedinga hills with huge water and heavy waves, divided the area into two banks, in the west bank of the creek you can see poor savannah where the plants of Lalub Nyaronet and accacia and Sudanese gum, the toposa knew the Lalub as Nyaronyt or wild dead, but the rest of the valleys are always dry with its black soil mixed with red stones. is located in the west of Kapoeta almost a distance of one-mile west, and the other creek named Locheler lies east of the red mountain of Karangak Moro kaatab, these Locheler flows from the Morokanyboloin mountains. It also carries and drove a quantity of gold metal to the Singaita valley, at Their meet in a small triangle like the Horn of the Two Niles in Khartoum or mugran, a dry fertile island, a land like a magnet that has attracted many people to stay in it.

Aboudi says This land was my birthplace, an area and a complex of intellectuals and the intelligent youth, the land of dignity and creed. It is a land where I grow up, and my education platform where I received science and skills, have become known as Kapoeta my beloved land, a Triangle and area surrounding by two streams singaita and locheler.

## Chapter 05



### ABOUDI'S UNIQUE CHARACTER WITH HIS COLLEAGUES

**A**boudi said it returns to my memory, When I was a little boy, then I grow up and before I went to school, I do love isolation. I did not want to participate with other children accustomed. I always loved sitting behind our house, which was roofed with the light tins which just remained Benzine and Gasoline empty tins, belonging to the American Shell company in Sudan, at that time, the national inhabitants who live in the neighbouring villages of Kapoeta, consider us who live within Kapoeta as the royal families.

They see These houses are built from the tin like the long buildings according to their sights and understanding of that time. It was normal for Mother and the rest of the Kapoeta women, usually every year and every eve. They go to the banks of the Singaita stream to dig the red clay soil. Sometimes they went to the bank of the Locheler stream. They used this soil to paint the walls of the house. Then they collect the cows' dung also from the cattle shed around Kapoeta and then mixed them with red soil, a technique that makes the walls of the house become like ceramic.

Thus Whenever I sit behind our house, at Atalabara residential area, my mother try always beating me, saying that I do muddy my body with dirt,

she hit me and lash me hardly, even though many of my friends also dirty themselves with dirt, they do not differ from me, and their mothers do not hit them. I cry and grieve constantly no one gives me to rescue, like my dirt is most different than theirs, I cry and grieve and they do not know that it is a step that crosses the bridge of encouragement to the knowledge of professions and the skill. But the logic is because I always practiced drawing on the surface of the ground.

I only draw geometrical forms, which led to my mother hitting me or whipping me with a stick always, no matter even though I am a beginner in painting among my colleagues, so I do not consider myself the most prominent children, or the most rewarding painting, in contrary, most of them doing art also but not in a demand level, you get among them everyone initiates for innovating different thing they utilized out of it, during the school vacations, some of them invent the engineering works, cutting the light tins then made vehicles, others go to the forest to hunt birds around the singaita stream, some of them practicing drama and composing fictions, and some of them arranging occasions parties and slaughtering sheep and rams, for entertainment, no need for them to stay idle, consequently If you compare them with the rest of the youth in some towns, they seem to be more intelligent and agreeable on one level of experience, equal in love between them through love and brotherhood, make them a family and children living in one house, Kapoeta, in this logic, my mother is not the only one who strikes me because I smear my body with dirt, at that time. But more than that, first: when I joined the primary level in my standard One in 1974, I continue practicing drawing in the style of geometric shapes. Advanced the whole children Art, accustomed I dirty my body behind Our house built with light gasoline and edible oil cans. I do make sculptures from the clay.

## Chapter 06



### THE KISRA CHEF WOMAN IN KAPOETA AZIZA OR KAJIJA

**A**boudi said, there was A tall, brown woman with big initiation on her face exactly as the Jaalliya or Dongolawiya from north Sudan, her genuine name was Aziza, her three big initiations in her face confused me really, I was assumed that she is from the north Sudan of Dongola or a Jaliya or Shaiygiya. On contrary some equatorian ethnics innovate this initiation in their faces like the one of Aziza, they have imitated it since the Turko Egyptian reign, she is a stubborn woman, professional in cooking the Kesira a local Sudanese food very light like a paper, mostly she cook it at the kapoeta merchants residents, south of Atalabara residential

As she walks in the morning wearing a black Sudanese Tob, she carries a black flat metal Doka, in her hand, it's for making the Kesira loaf, minor than the Abyssinia Anjira, thus we also eat it in our houses in kapoeta, also in the houses of my colleagues, she carries also in her hand a black basket made from a palm tree branches.

Her baskets stained with oil so it became very black in shape and dirty, inside the basket there is a small can having the sheep brain, the Sudanese Kesira cooks knew it as Taiukh, This name is common for those who

work and have experience in cooking the kesira, and something called Awasah, a piece of a coconut tree branch, which is used to pass the paste wheat flour over the metal surface, but it is known by the kesira cookers as Gegeriba, as for the Taiukh or sheep brain they do smear it on the metal surface Doka, for activation, and this Awasha are used by the Students of the Faculty of Fine Arts for passing the fabric colors in the work of printing the textile clothes, it called in the scientific term of Art (Squidgy), but the one used by the students of Fine Arts in the college are made from plastic. So, when she is going to work usually in the early morning to the merchant residents, or Hilla Khawajat, she followed by a black dog, and she is singing Kapoeta songs in the easy Arabic of juba, the song was about the Lowle area, so she singing repeatedly: kan inta shufu Banat Lowle... Kan inta Shufu Banat Lowle tarararang. Ana Fekiri Houo sededi. sededi... Sededi. Ana Shufu Banat Lowle. “meant, if you see the Lowle girls... if you see the Lowle girls. I think much about them ... I think much about them ...very much. very much. if I see the Lowle girls. while singing she smoking a cigarette in her mouth named Abu Nakhala, from famous cigarettes in Sudan, with a palm tree painted on its packets, Aboudi said I become very upset because she isn’t smoke it like the ordinary Sudanese smokes, in contrary she puts the direction of fire inside her mouth, and then the filter appears outside, and thick smoke emerges from her mouth and nose as the smoke getting from the passenger train go to Port Sudan, and she screams a lot.

At the end of the singing, she uses to reduce her voice, is like a siren. Whenever passing usually in the road by our house, Many toposa patriots from the villages around kapoeta whisper upon her in her way of smoking, whenever the smoke comes out of her mouth, the toposa people get confused and then shout, Hoo...Hoo... it is normal for them whenever to see something funny so they would say Ho.. then they said, Come and see she is swallowing the fire, come and see she is swallowing the fire, the toposa nickname her (Naporo) or the smoke. But her real name is Aziza, but the small children called her Kajija, and the other Malakia and Atalabara women called her Khadija or Ajija.

Aboudi said, whenever returning from her workplace, she first enters our house to see if I present or not! Before she enters the house, she breathes a lot and speaks alone in a high voice loudly, and hissing like a snake, or she was rushing or being expelled from a far distance. She then calls out loudly in my name: “Abou, Abou, Abou” and then she says, Habo... Habo, she wants to say: Aboudi. Aboudi, unfortunately, cannot pronounce the last D of prefix well, so: Abou... Abou, thus she is originally a Hybrid Zandi and the Madi tribe, her parents were alive at the Mongalla province during the Turkish-Egyptian reign, and raised in Mongalla Equatoria province, when reached to our house gate she put her finger in the mouth and bite it by teeth, and then open the door without greeting disclosure and not keen on it, maybe people are absent, fortunately, If she found me, she began entered her hand in the black basket and then picked a long whip made from the skin of the Abyssinian or Nyangatum donkey, and then flog me with it.

This is her program usually when she returned from work. She likes to flog me and hit me with her hand running behind me, whenever I ran, she screaming and say: Which is in the mind of this boy, I do not know what is this boy thinking... I do not know what is this boy thinking.

Aboudi said usually whenever I see her coming I will start run away and then hide in a safe place so she does not see me, often whenever I heard her voice I run and hide inside a big black pot, behind the house, and then she does not know where my place is, in the darkness of the place which is hasn't any light.

Luckily there is a red bitch dog named Loloka a Boya by tribe, belonging to our neighbor called Nalar a Boya by tribe also, whenever Aziza see the dog aggressive barking much during her coming to beat me, then she runs away and leaves me because this dog hates her. Then I would hear the dog owner Nalar calls her dog repeatedly. Loloka, Loloka, Loloka, because the dog understands the Boya accent, she calls the dog time after time, and then the dog starts running. So, before the dog goes to her house first, she flushes me with its tongue, so always because she loves me.

Once in the presence of my mother at the house when Aziza comes always first: she Take the scouting and adventure and go to the back of our house next to the wall of our neighbor of a Dedinga woman Nakenj Abenengmoi, and then looks whether I around or not, she carries with her sharp razor blades of the crocodile brand, then hold me and hit me and cut my hand with a blade as a punishment or a kind of discipline to deprive me of drawing, made me cry, wa, wa, she hit me for no reason, so at that time I grew up to the stage of knowing people and seeing people, and I knew what is happening, so I do not forget it at all. They hit me and flogged me hard to deprive me of the art of drawing, and not to smear My body with dust, as the rest of the kids of my colleagues, she whipping me in the land of my upbringing Kapoeta, in its golden land and fertile soil space, she abstained me to draw the realistic shapes in the earth's surface that lies in my skills expanded transfer, sometimes I feel pain in my hands and it swelling sometimes, then do not encourage me to achieve the drawing.

Whenever she cutting my hand with the blade, she puts her left hand in her face, in her three big tattoos and said: Kuturiya ... Koturiya ... made me surprised, because she speaks subjects been done by the Turkish, I do not understand and I think she speaks a language other than Arabic, but it's purely Arabic, but her pronunciation was not correct, because she lost a letter T in her language of Azandi and Madi so, she wanted to threaten me with the old words. She wanted to say Turkish, Turkish, Turkish, Mahdiya, Mahdiya, Mahdiya or meant that those who were made the initiation on her face were the Turks and the Mahadiya.

## Chapter 07



### AZIZA'S ENGAGEMENTS AND CUNNING CONSPIRATION OVER ABOUDI

**I**mpoliteness and attitude on me. First: When she approached me one day, she made me laugh very much, despite her impoliteness and attitude on me, she went to me differently from the other days. Opened Her sleepy eyes, and put her hand in her mouth stood. Then cry Abo, Abo, Abo, but I saw her and I did not understand what does she always meant. I started to laugh loudly and then she started to chase me out. Then I ran around the house and she was running behind me with a whip in her hand.

She almost to fell the ground. Because to her black Tob fell in the ground, it tied her legs. She pulls her black Tob to the ground and ran screaming like mad. Crying and screaming: Abou, Abou, Abou, and fell in the ground then put her hands on Her head cried as loud, Kobuta, Kobuta, Kobuta, Kobuta, and her eyes tearful, so that the tears swallowed her chest like the rainwater. Then she ran again and continued to run and drove me away, which made me laugh very hard. Because I memorized she couldn't have pronounced the Arabic words correctly, at the time I was in the primary standard one, and know the Arabic alphabet and pronounced it properly, and she cannot pronounce the name Kapoeta correctly, in addition to the

name Aboudi, because she is a hybrid of those who cannot pronounce a letter D and E in their dialects, and adhere with other communities and became part of the population of Kapoeta, but they do not utter the word Kapoeta correct, By deleting the E, while she becomes tired, and stands and goes under the big Nima tree for taking rest few this tree planted by the eldest brother of mine since 1969, Aboudi said.

At the time there was a woman called Nakamu, she is a Boya by tribe, very tall and fat brown color, she was listening to Aziza voice when she said Kobuta, Nakamu was excited because she was been lived a lot in Khartoum the capital city of Sudan, and knew Arabic fluently so that many of the Kapoeta people think she is a Misseriya Baggara Arab, at her beautiful face but she is a Boya, thus normally the Boya girls are different in appearance among the population of Kapoeta, their girls are beautiful, Nakamo claimed to be better in speaking Arabic, more than Aziza, and then Nakamu went outwear a beautiful Tob and got a chance to comment with Aziza, and then stood up and said: Peace be upon you sister Aziza, Nakamu said, then she starts to abuse Aziza saying: you Aziza please... you Aziza please.. you Aziza please. she pointing to her with a finger in her eyes, then Aziza answered! Yes, my sister Nakamu, and then Nakamu said, why are you interrupt the name of Kapoeta Please... if you cannot pronounce it in a good way, please do not try at other times you better keep silent.

Nakamu stood with a review, she stained her hands with black henna and under her feet too, then Aziza's body trembling afraid of the beautiful body of Nakamo. So, Aziza would not be influenced by the culture of Henna in her hands or feet, because she was committed to cooking the Kisera, secondly, because she was red as an Arab woman and proud, she avoids a black Henna. Its normal to the kapoeta Citizens if they know of a person who came from Khartoum the capital of Sudan, they would fear him or her, Nakamu stood proudly with a lot of Pure Gold ring in her hand, she want to correct the spelling of the name Kapoeta instead of the words of Aziza in her pronunciation Kobuta.

and then another tall man attended has tattoo in his foreface name Kong Kan he is a Nuer by tribe, an Army man who were sent to Kapoeta garrison, his tattoo is worse than the one of Aziza, when the man came the all toposa gathering under a tree have scattered, some laugh bitterly get surprise, said one of them is an overwhelming person he put his hand in his mouth and then breathed a long breath, and say Yee ... Yee, Logerak, Nakow Nabu, meant a strange thing also having tattoo in the head, so kong kan was also proud that he knew Arabic more than Nakamu because he was from the upper Nile of the Sudan Nile valley province, who the closest people to the capital city of Sudan Khartoum, now attended two persons came to argue with Mis Aziza, which ruined the name of Kapoeta, and then to correct it from the error that caused her to pronounce correctly, yes Ms. Nakamu, which is from the high mountains of Boya and influenced by Arab culture and in their dialect they add a letter A during Speaking in Arabic, they do not delete it like Mrs. Aziza, Ms. Aziza, a hybrid of the Madi Nimule and the Zandi Yambio, who cannot pronounce the letter D and the L in their dialect.

The tall man Kung kna was one of the Nuer who interpolating words and distorted them from their correct place they often pronounce the letter T and make it S or the three are stood under the cold shed tree of Neem, this Neem tree is known to all the Toposa people at Malakia as “Loter Ka Ata Kajeli” when climbing directly above the tree you would see part of the African rift valley mountain of Lobar, in the far east and the great plateau of Abyssinia, and it would turn into your memory that you are not in Kapoeta, but in Abyssinia, or Kenya.

The all toposa patriots who were relaxing under the tree of Neem stood up of the intensity of the dispute among the three critics each boast that he is fluent in Arabic, Nakamu stood and said, make attention my dear sister Aziza please do not say Kubota, but say Kapwata please, and then I laughed heavily Aboudi said, and then the all toposa who doesn't know Arabic But they saw us go to school on the east banks of Singaita stream.

The Toposa are intelligent, they have a superior observation, and flexible feeling, and strong observations. When they see me laughing, they controlled this issue, and then the tall man from the Nuer came Mr. kong kan. He was arrogant, then said the correct name is not Kapwata as Nakamu said, but it is thapotha, then I laugh heavily more than I laughed before, then the toposa gathering looked at me and laughed also instead of my laugh. They understood that the tall man had stepped out of the subject, and his pronunciation was strange in their eyes and then they all shouted, Ho. Ho. Ho and they said Nyajonkosoit ... Nyajonkosoit. or the Nilotic.

The fact the toposa has a strong observation that they are not people of one way side, they look at all angles not to one corner, though they are illiterate and therefore have observations through their pupils, even in the occasions that conducting in Kapoeta, they also come to attend it, though he or she is primitive but they understands the Arabic or speeches spoken in Arabic before the public and correcting and comment also forward The criminal courts, they are interested and follow the statements of the King Yusuf Eiko, and then ask to translate to them into Toposa language, and they note the strong words and then ask to explain them, and if one of the kapoeta sons express about something they do not criticize them because they know these pupils are smart, so they understood that both Nakamu and Kong Kan and Aziza were mistaken in Pronunciation, Aboudi said, I told them all of you wrong, then all the toposa shouted saying : Bon, Bon, usually if the toposa have remark a mistake or lack of knowledge of speech, then they can say, Bon..Bon.

Aboudi said When I laughed, then they said, “Apedo Nyamoni,” or they have lost the way, according to the toposa philosophy they knew that am not laughing for nothing, but They knew that these people had made mistakes. Suddenly a certain Acholi Lou Old man appeared forward us called Ogegi, he came to investigate about the case, he pertains he knew Arabic more than the gatherings, first he beat his chest with hand and say: when did you come to kapora please, you are doing dialogue without knowing something about Kapoeta, I am the first here than you, then he

said when did you come here to” Kapora” “We, who opened Kapora, and then I laughed hard, Aboudi said, and then all the toposa turned their sight to me and said,” Ho, Ho, Nabo Aa, Eteni Eya Nyakiro Der, they were very surprised, and they said: Again, there is an issue really, where are this Acholi man come from...? And he did mistake also, then Ogegi become angry for his mistake he doesn’t know to pronounce the word Kapoeta, but he pronounced it Kapora, expunge T, and replaced by R, mostly some of Lou’s ethnics did not manage to pronounce the prefix T then he concluded saying don’t laugh please all of us are Topocha.

## Chapter 08



### A VERY INTENSE DIALOGUE CONCERNING KAPOETA'S WORD PRONUNCIATION

After that all of them began to discuss each other, everyone pertains to be mightier than another in pronouncing a word “Kapoeta,” but they are all mistaken, this saying Kobuta, and the another said Sapotha, and that said Kapwata, and the last said Kapora, Aboudi said, in their dialogue which took place, I had been challenging them while I was up the tree, then I drop down and stood forward them as a school pupil of the standard one.” I said greeting to you my dear brethren all and those who come from the surrounding Kapoeta villages, see here to have to write Kapoeta is like this: K, A, P, O, E, T, A. then I continue to repeat on reading then they follow me as a teacher learning pupils, and they were well attended with the high moral.

as for the sister Nakamu she become worried indeed and left the place arguing and saying which Arabic is that the one you learn at the daytime, “I have come from Khartoum my brother, go there with your Kapoeta Arabic, your statement is not true, the Toposa also was angry, and luckily

there was a certain teacher passing on his way to the teachers quarter the kapoeta pupil called him Lorebokutom he is from Atbara in the north Sudan, but his real name Hussein, the teacher ask about the gathering under the tree, then he understand the topic and then said: Take this woman Nakamu to the police post, which opposes the Sudanese school curriculum and contradicts this little pupil.

What Aboudi was explaining to the audience was the fact, she can spoil the image of the Sudanese curriculum, I tell you all the audience under the tree there is no Arabic of Kapoeta please We The teachers who came to the farther south of this country are all graduates of Bakht Al-Ruda, in El Doem, meaning this woman insulted us and not this pupil. Then a man from Toposa come then sent another toposa man to the tree of King Yousif Eiko Neypeta but he did not find anyone there except one of his guards called Adarahman Loro.

Nakamo fled to an unknown place after she heard that a teacher came the place and talked about that, finally, a king guard came named Abdul Rahman Lokwapolem long nose and a man of wisdom and then asked about Nakamo, he speaking in Toposa, “Aye Eaka Nya Boyaet En Kona”, or Where is this awesome Boya lady gone..? then certain pupil comes named Galam Nabusan and said that I saw her downward there at Kai house, and then the King guard followed Nabusan with the stick in his hand. At the same time, Nakamo felt that she would be arrested immediately and fled to the neighboring forest to Locheler.

She threw her Tob and solve her hair and rub out the beautiful smooth Henna in her hand and feet. She ran crying say Gadaref. Gadarif, it declared that she was living at El Gadarif, not in the capital of Khartoum, Ustaz Lorebugotum becomes angry, then he sermon Nakamo at the court of King Yousif Iko and they arrest of Nakamo immediately, Lorebogutum start walk speaks alone: we teachers of Kapoeta true by God, even though she came from Khartoum or Kharatem, we will arrest her.

The report reached king Yousif Iko, then the king clerk send three guards and then arrested her, they pull her to the court immediately under the Neypeta tree, when she looks the Big king of kapoeta Yousif Iko and the medal of the Republic of Sudan which award by the President Jaffar Muhammad Nimeiri, gleaming in his chest, then Nakamo fell in the ground, then the king told his guards to raise her upright, and stood in front of the crowds, at the time the toposa elders who attended the court argue and all shouted, said “Nyangolo, or it’s her truly.

Then the king understands that because he is a judge of grade two, is a wise man who does not oppress people at all, and judges with justice. He looked at Nakamo first: Then he laughed at her and then he turned to the left. And take the snoff saowt out of his mouth, and he said, you the beautiful girl. Did you know the chief Lobetala? then she replies No, then king Yousif Iko laughed, again and look at her once again, her body trembling then the king questioned her again did you know chief Ismaiel Lomuge..? then she replied No,...then the king said you are not a Boya ... you are not a Boya, Mafi Boya ... Mafi Boya Arufu Lomuge Mafi, so one of the analysts in the court named Nor Eldin get up, a fluent toposa man in the Arabic language had a pure Gold tooth, then he began to speak In Arabic, then the all toposa gathering surprised saying Hoo. Hoo, then one of the attendees rise and said to them: Why are you surprised and upset, this man is from your tribe from the village of Karangak and not an Arab, but he is fluent in Arabic and lived in Khartoum for several years, and then they keep silent: So Noreldin ask Nakamo first: when did you come to Kapoeta Nakamo please,? Then she said before three months only, then Nor Eldin questioned her again, truly where was you residing in Khartoum, then she said I ever been to port Sudan in Dar El Naeem.

then certain overwhelming toposa man who was residing at Eshes Falata in khartoum shout and say darelhaim or dareljahim, then the all people keep silence, then another toposa man raise his hand and ask permission from the king with respect then the king call him for expressing his feeling forward the court but he was naked, it was normally for the

toposa to move naked, he stood and thank the king much, then said You “ Mutamerdin please, then the whole gathering laughed, vivid he wanted to say Noreldin , then he became angry and said why do you laugh at me am I not heard that from your tongues, then he continue, you Mutamerdin may you explain to me a word Dareljahim..? then suddenly the awesome man had respond in toposa accent, a house of fire, so this naked man understand and it make him to run he fear and get surprise to know about the resident called fire, then he start to custed Nakamo, point her by finger this woman is bad, why did you stay in a place called fire, consequently lastly she agree her mistake then being discharged and the king told her to go.

## Chapter 09



### AN OVERWHELMING MAN IN KAPOETA BAYA

**A**boudi said before Nakamo escaped and summoned to the court after a moment another unknown man comes, he is a Dedinga from the mountains, named Lokodoris Lokemer, an intellectual man, was passing on the road and then looked at a man living near our house, our neighbor called Baya, an awesome man he raises his face out of his house fence top, thus he usually adhere it, and he always cursing people passing in The same way where the gathering conducted the dialogue between the three Nakamo and Aziza and Kungkan, sometimes he looks over people at the mockery and then laughs at them?.

The passing intellectual Dedinga greet him in Dedinga accent because he knew the Larim “Boya” accent fluently, which is similar to Dedinga, accent, then he said Kizaoway Baya, meant how are you Mr. Bay...? so Baya was angry and respond. where are you came from these Big Dog of the mountains...? then these gathering toposa men sitting laughed, when They heard the word dog usually in toposa if you said to a person Dog it will lead your life in danger, then he said also, ugly does not talk to me you are just a mountain dog, then the man Lokudores said to him in Arabic, you are awesome man Baya please I will fight you now, then

he worn Baya and pointing him with his finger in his teeth saying please be careful Baya am not a Muro am a Dedinga, then Baya bite his finger with teeth and the man shouted strongly in Dedinga dialect Kadaka ... Kadaka, help me people, and then Baya fled and entered his house looking over the fence and then screaming says Come, sons of Kapoeta Come on guys move quickly, my sons, Come all, there is An unknown stranger man has entered into our resident Atalabara. who wants to fight me in our beloved Kapoeta, Help me please, where are you my son Abou, ran quickly, Aboudi said, vividly he like to say Aboudi help me, then he said Abou like Aziza pronounced, then I laughed at him because he cannot say Aboudi? After all, he is a Muro, whose language resembles the Madi language.

When Baya entered his room he said wait for me please man, a Kapoeta young people would come now, do not think we have no youth guarding us and guarding this resident, thus Baya came out quickly and then cried calling Kapoeta young people by their names individually and then said finally, where are you my son Abdallah, then he saw Bakhiet come from far away, then he said Boki... Boki, Where are you Boki, please.

## Chapter 10



### THE FAMOUS TAMARIND TREE DOWNWARD LOCHELER

Note that if such an event takes place in Kapoeta, the young kapoeta people cannot wait but they will follow the case step by step, then a group of young people went out with a stick they called Nebela and then said where is he. where is he, the youth have mobilized themselves, some of them went to the field near the kapoeta girls' primary school, and some of them went out to the Locheler stream. Unfortunately, they have known the man, even Baya himself knows him, but he is usually awesome to be ridiculed by those who know him or not knows.

In the Locheler stream there is a big tree of tamarind “ Ardeb” all the young Kapoeta sons hiding there and always sit to spend their time there, they consider it their main Headquarter next to Lojemiliata at the Kapoeta Airstrip end, and they practice their daily work there, and tell stories and tales there, and during the holiday or at the harvest time they made their cars from the corn cane To play, some of them play the gambling cards, and some of them cook food in a small can some of the actors in the drama hold literary courage, tell stories, and some hunt birds around the place, in this place when they meet where all the birds will fly when a bird called Kopuch a spy bird complained to the birds kwech. kwech. in the

toposa language: Kiekite Robo Eei Ngede Kanege.... Kiekite Robo Eei Ngede Kanege and then the birds will fly all, and do not return except when these young people leave, and therefore that each of them among these young people do his work and his basic creative craft and then divide themselves into groups, as well They divide the seasons according to their program, to carry out the work after school vacation.

In this tree also if a young man did a crime in their home or refused to go to school especially children who sometimes disagree the orders of their parents and then you see them ran to that tree and hide there, no one would follow him, the fact that some of children and disciples of Kapoeta who are lazy, and refuse to go for school are hiding there, then they will return with their colleagues to their homes during the last period, make themselves come from the school, Aboudi said, I also loved to go to a tree, but different to their tree, so my tree was unique from that tree, but I specialized different tree located near to our school, of cause each tree has its character according to my concept But the all children look at that tree of that tamarind as their headquarter or second England.

Aboudi said the tree that I go near the Singaita stream bend, before reaching the Kapoeta prison watermelon farm, often most of the pupils like to go there to enjoy eating watermelon, some go to the east of the farm east of the valley just adjacent to Lojemiliata to a big ‘Nyangabuli’ tree. There is a straight road that will lead you towards the town of Lojemiliata it is an imaginative fictional city, that does not exist on the ground, but it is just a piece of land about four meters only with small white painted stones. It becomes famous to the Kapoeta youth during that time, a place without buildings but was famous then. Aboudi said we saw another man sited in the toposa tradition seat Nyakecholong, his mouth is full of water so the water getting Through his nose eyes and ears if you see at him as he is crying from the intensity of the taste of watermelon delicious, and completely you can think that the tears come out of his eyes and from his mouth and his nose, which distorted his ugly image more and you do not know is he crying or laughing, with his prisoner fellow, Mr. Lorebongole, led us to turn our attention to him and

avoided eating Watermelon, but we follow him by sight, then we see him looking in the ground and point to us with his finger very far, he cannot speak but inarticulate.

I thought as he wants to say you these pupils of Kapoeta Leave ostracism and your jokes in your school there, for sure he meant that, but more watermelons in his mouth prevented him to speak, no doubt that the Kapoeta area is small but they all know Their secrets, usually, these young people love puzzles, tales, and stories, and follow people in the markets and public places to search and then laugh at them.

Aboudi said we sat down with one of my friends, called Marko Lopiok Lokenyamoi, from Bono, we became confused and make us laugh. “He also one of the specific pupils in the class who like chaos and laugh but he doesn’t disturb our English teacher Lobelakan, but sometimes he encourages us to leave the class then go to the markets then laugh at the People with their different descriptions and similarities and then we distinguish them, sometimes a pupil Joseph Atelio, and Abobuk uses to annex us, who is also a serious pupil to describe the people appearances and faces.

Aboudi said we were still eating watermelon with my friend Lokinyamoi as well as this man duck legs eat watermelon, that he is never satisfied if you look at his stomach is divided into three parts, three lines divided his stomach as the belly of the Goat, he eats then water comes out of his eyes and shines as moisture or dew drops on grass, and fall upon it the morning sunlight we see through his eyes from a far distance a water twisting, that he is unusual human differs from the inhabitants of Kapoeta he eating watermelon by a round shape knife he removes it out of his hand, the toposa know it as Nyapel, then Lokinyamoi said, see him Aboudi please, that he looked like the ancient people of the cave of our Old ancestors, And the man heard that, and he said in toposa Hoo... Hoo, and he arose, and carried the stone in His hand and throw it to us and then take the traditional stick Nyabela has a circular head the toposa use it in hunting the rabbits around Kapoeta, then he followed the road go to Lojemiliata, and he could not walk quickly, his leg curved like a

duck, walking slowly, then other prisoners called him in a high voice: Adarahman ...Adarahman and We were looking at him walking aside. Then We looked at all the toposa who were eating watermelons with him on the farm. They started talking subtly so that we would not notice anything, but we were standing beside them. They said this man is from the population of Lojemiliata.

Then another one questioned tell me please what is Lojemiliata by the way and where does it lie...? then a prisoner man replied, well that it is near Kapoeta airport at the back of the airport, the man walking and we follow him until he disappeared, then at the moment I and my classmate Lokinyamoi moved to follow the path going to Nadoket village near the west bank of the singaita stream, the village of our friend Lutio pio Napumba, so the Toposa are polite if you meet him or you sited with him, most probably he must initiate questions and in a tough manner and accurate, just wants to know all the things in the universe, sometimes he likes discussion and criticism despite that he did not know about.

## Chapter 11



### ABOUDI'S CONFRONTATION BY THE TEACHERS IN THE SCHOOL

**A**boudi said, at the time, not only my mother who threatened me and beat me, but also teachers at the school, impeaching me among the pupils in the matter of drawing, even though the painted things were unfair in the manner of random childhood drawings, but they are still blaming me, except our English teacher Lobelakan, always appreciates and sympathizes upon me, he is the one led me to learn English.

Aboudi said, they hate me and my skill and occupation of my fine Art, despite three of my classmates are provocative, doing degrading things at our famous school near the east bank of the Sinqaita stream. My best classmate pupil Loketo Ibrahim, a brown and tangled tooth, is from Paringa east. And the second adhere hunting the birds during the opening of the school called Gomri, who is living at the Malakia residential he is from Jie north of kapoeta .He often threatens young children on the roads and then nailing them with his sharp long nails, he caught birds by it, and the third tall brown color few hairs love to eat much, wide mouth like a hippopotamus, named Lokale he is from Nasekal Riowto an intelligent pupil, but he loves chaos, initiating and instigate to gather the

pupils to hate the English teacher Lobelakan, and insulting him in fluent Arabic he qualified in the Sudan history.

Aboudi said it was early in the morning, all pupils run when they heard the sound of the bell and then organize themselves in the queue, and then sing the anthem of Sudan titled:

We are the soldiers of God, the soldiers of the homeland,

We are the soldiers of God, the soldiers of the homeland,

Nahnu Jund Allah .... Jund Al Watan and then Ustaz Hussein lorebogotom comes in front of the pupils, he is from the North Sudan El Damir town a tall teacher who teaches Arabic, the Dedinga sons nickname him as Loribogotom, but his real name is Hussein. and Another tall black teacher also walks in style move his name is Qasim Koriyang Lolar, a qualified teacher from the Riotwo Nyabowy Ka Nyatom area. All pupils fear him more than Loribogotom because he dangerously whips them, Aboudi said I stood in a queue but when I saw him walking in the parade I laughed strongly, despite some of the pupil crying who were been whipping during the parade, and he is the only one of the teachers who do not whip me completely as our English teacher, whenever Koryang comes early in the morning for parade He is holding a long whip and then the bodies of all pupils trembles, then Koryang looks at them with red eyes and then draws to my direction and then say: Aboud, always he called me Aboud instead of Aboudi like our teacher, who teaches Arabic from Nuer Jackson Majok who the pupil named him Logirakowo.

Koryang stood and said O Aboud, where is Aboud the president of Sudan, he speaks and passes in front of me beating his leg with the whip and then hit the ground then continue walking until he passed the Lalub tree that is next to the school, and then hit the tree and seen by the pupils. Their bodies all trembled and bring fear in their hearts, they are fearful of Koryang to beat them with his long whip, but I didn't afraid, in contrary many of them did not afraid for the whip but fear for Mathematic which taught by Koryang and hitting the pupil during the lesson.

Then Loribogotom also comes before the pupils entering the classroom carrying a long stick and then speak in front of them and said come here Aboudi please, then I began to cry, then he put his hand on my shoulder, and drag me in front of the pupils says: This is your friend who ruined the walls of the school by drawings, he should lie in the ground, then He calls out the pupil who adhere shooting birds Mr. Gumri and then goes out in front of the pupils with his clothes full of birds' blood and in his pockets quantity of corn Dura, and small stones and a Nebla in his neck. Then Ustaz. Lorebugotom spoke. While he catches Gumri ear and said you the pupil who killing our small birds around the school then ask him are you working in the wildlife and conservation...? then pushed him to lie in the ground, and then called the one who associates in facilitator Gambling, Lokito Ibrahim then asked him, was your work in the mine at Napotpot..? and then pushed them forward the pupils to lie in the ground, suddenly the all pupil laughed then someone raised his hand named Nabosan said, O my teacher. Then the teacher said to him, "What do you want to say, Nabosan?" Then Nabosan said, "Lokede and Loperchol also I saw them yesterday under a tree playing the facilitator.

Then the pupils continued to laugh. They said," Loperchul ...Loperchul. Thus, the two mentioned are adhering to Gambling. then the teacher called the one who instigates pupils and gathers them to dislike the English teacher, those were four pupils only then call ahead of them called Lokale, Ustaz Lorebogotom called him Lokelak please come out, and all the pupils laughed because he could not say Lokale like the toposa people, then Lokale respond in Arabic language Nam, at the time the English language teacher lobelakan was stood beside Lorebogotom he becomes aggressive when he heard Lokale replied Nam, then he said Foolish an Arab.

Then Lokale come out and stood forward the parade then the teacher called another one named Marko Louma lokaiyayok a stubborn boy then keep silent, then the teacher repeat and call Kekyllak, and he keeps quiet so the all pupils laugh and respond Lokaiyayok then he Answered in Arabic Nam, then the English teacher said Silly, then Lorebogotom

called the last one said Loka Longolio Natopes, then he keeps quiet, and the teacher repeat and said Abass, then the all pupil laughed and said not Abass but Natopes, then he responds in Arabic Nam, then Ustaz Lobelakan said Black Arabs, and he comes out, consequently the English teacher grow aggressive indeed and he says these are not my pupils, but all being Arabize.

## Chapter 12



### IMPEACHMENT OVER THE CHAOS MAKERS PUPILS

**L**orebogutom call the last pupil loudly Angelo Nalokasia and then he kept silent standing, then the teacher repeat and called him again loudly jaffar nalokassia, and he answered in Arabic Nam, yes then the English teacher lobelakan said in toposa Boon, therefore, these four pupils of the most dangerous in the class obstruct the English language teacher always in the period of study, and finally the school administration imposed on them punishment with others as a penalty for them what they have earned, Aboudi said I was particularly punished also, they give me two weeks not to attend school as a punishment against my Artwork of painting and creativity, made me sad in spending a fortnight at the home, like I Committed A major crime in the school among my friends in the classroom, on the contrary, their sentences of to collect the dirt surrounded by the school, and then resume their role and continue their lessons as usual.

Aboudi said, as for me “I went to Singaita stream leaving my friends delighted in class enjoying the lessons and I am out in punishment. Then I started to comment about it through my feeling.” I said Hii, what did I do in Art of drawing, was it an irritation in the classroom

or the schoolyard...? or to the teachers, unlike the criminals' pupils who insult the English teacher. So, before I arrived in the stream, I heard someone calling me, Aboudi... Aboudi, when I turn back, I saw our Second English Teacher Mr. Lojo Achekechekekeleng who also taught us English in standard four. He was calling me in American English. Then I go to him and He said we are very sorry but we will have solidarity and stand with you because you love English lesson, and you do not go out the class such as those Arabs Arabized and I strongly hate them the same as Lobelakan Lolar truly those pupils would Arabize the Toposa.

Aboudi said I arrived at a large tree of Nyangabuli, on the east coast of singaita stream, then I sat under its shadow and then I recall a set of many art tools in our school store, and I get surprised and wondered say why..? if the arts were worthless, the British would not bring these materials to us. Where is the mistake, of the teachers initiative in beatings and whip me always, and became a victim among the pupils who ruin the walls of the school with random drawing, and then after that the teachers accuse me, thus the Jaffar Nimeri Government has supported the schools in the all Sudan with various types of the art equipment, paint plates, color spoons, paper, knives, Brushes and brushes for painting, watercolors, posters colors, oil colors, crayons colors, powdered Reeves colors, and then I ask myself why did they hate me and then they hate my English teacher, then I carried a red brush and looked down the brush which written Made in England and then the other was written "Made in the Netherlands" and then I asked the question To myself are those who made these brushes to perform this valuable task crazy people..? or it being manufactured for Nothing..? they have accused me of madness. That art is crazy but art is a knowledge.

So, I completed the fortnights at home, but the other two colleagues of mine were given punishment in different ways. The other two were punished of exposed them to stand in the sun hit holding heavy stones in their hands, and the other four who abused our English teacher Lobelakan also punished, they were given the order for fetching water from the well and carry it from the singaita to the school under the supervision of Mr. Jinnaro Lotiam the watchman in the school kitchen.

Consequently, No one among the pupils seems to love the English language, but they are committed to loving Arabic in their lives as they perceive it as their mother tongue, either English is a Khawajat language or “Colonial” Language they thought those who speak English are primitive or uncivilized people or Ahali.

Our English teacher stopped introducing himself at the beginning and after the completion of his speech one of stupid pupil laughed loudly sitting in the last line foam said in Arabic this is a corruption vividly, it led the teacher went to inquire about it, a tall pupil brown wide-mouth few hairs called Lokale he began to threatens the teacher and point with his long finger to the face of the teacher, almost to enter it in His eye or mouth, he said, go there you the refugee, then the English teacher said ugly don’t bring your loggerhead to me please lokale then they both speaking in toposa, then lokale turn into Arabic insulting our teacher he said, “Shalalat wa Saubbat”, meant! waterfalls and difficulties, Lokale went to the depth of the terminology of the history of Sudan for the fourth grade, which has no place to address our teacher Lobelakan but wants to give way and self-importance in error, these terms Historically refer to the lesson of the entry of the Arabs into Sudan and their lack of access to reach South Sudan, because of the difficulties and waterfalls in the Nile, pupil Lokale stuck this terminology by threatening our English teacher who is not fluent in Arabic lastly he being sent out by our teacher.

A tall black pupil who is among the pupils of the chaos in the class always and supporters of Lokale he is from Neangiya village, almost sharing our English teacher in the same village, he writes and eat with his left hand and walks twisted on the left direction and slanted his head as he wants to fall in the ground, nicknamed Lokaiyayok and his genuine name Marino Louma, he become Angry wants to beat our English teacher Mr. Lolar Lobelakan, and then talked to him in Arabic said difficulties and waterfalls, a lot of spit come out of his mouth as if he had epilepsy and fluctuate his eyes to whiteness as he wants to take the spear to go for war, then the teacher went to him fearful, and said Lotete he called him in his village name, please do not come with your monster behavior to the school here.

When Lokale came out of the classroom and crossed the door and turned back, his eyes became red and he said to the teacher, see this refugee, go there you're an English colonial "Ya Mustamir" then the teacher closed the door so badly he wanted to fall into the ground, he became angry, he said with the loud voice, both of you an Arabs go all and travel to the Arabian peninsula to Saudi Arabia don't Arabize us, please.

Aboudi said, at that time Lokaiyayok become aggressive his tongue getting out with a lot of slop he is breathing much I fear I thought he will kill our teacher he wanted to resist him talking outside the classroom, so the teacher turned to the window side which located south side, then teacher insulted him in Kiswahili language say Tombafu the teacher became angry and his body trembled, holds a long whip made from the giraffe skin, when he stood in front of the blackboard and his body was still trembling. And both Lokale and Lokaiyayok yet continue to ostracize the teacher and they are outside the classroom they stood by the window on the road go to the Mechanical Transportation Department, they stood proud arrogant speak in Arabic language expressing the Arabic poem entitled: "the fox and the cock": Andria Lolwai Lokale say:

Baraza Althalab Yauman fi thyab Al waizen... fa Masha fil Ardi Yahdi wa Yasub Al Makireen... meant, the "fox emerged a day in the clothes of preachers..... he walks in the ground guides.... and curses the cunning... thus when Lokale completed his poem expression then Lokaiyayok express a poem also said: Faata Al Deeka Rasulla Min Imam Al Nasiken.....Fatlub Al Deki Yuazan Le Sallat Al Subhu Fieena, meant:" The cock came as a messenger of the hermit priest.... the fox asks permission for the cock for calling in the morning prayer in us.

Then the teacher said that in English, "You are not from Toposa please go out of Kapoeta. We are not here in the Arabian Peninsula. go to Khartoum, please. We are still fulfilling the Addis Ababa agreement. We have come and still following the policy of Arabization here in the Sudan you are just a spoilage Arabs."

Aboudi said, then the teacher Lobelakan stood smiling in front of the Blackboard and began to divide the pupils into two groups, he named the first group the British, and the second group are the Americans, Aboudi said and then he named our group who sit at the right of the class Americans, the second group called the British, the teacher delighted opened his mouth, with great joy towards the pupil, who love and attending English lessons.

Aboudi said, and then teacher pointed me with the whip in his hand and said come here Aboudi, and then laughed and said Come here Aboudi... talking to me, at the same time both Lokale and Lokaiyayok listening that while they are outside the classroom behind, they laughing, and they become worried then tried to break the classroom window to threaten the teacher talking in fluent Arabic they said you the teacher we are not from the West do not come to us to change our names We do not have Britain or America here in the school, we does not have a Ugandan here at the school, then they provoked and threw the stone from the back window till it fell to the blackboard, and then the teacher attempt to control himself and fell into the floor Like the army man, which saw the enemy and then cover up to protect himself so that the stone will not hurt him, Aboudi said we all surprised, on his way to cover up and changed his eyes, and then both Lokale and Lokaiyayok fled, the forms of their bodies change to whiteness, such as shepherds who sleep in the cow shelter then smear their bodies with ash to protect them from the mosquitoes as a result of the winter, because during the January the Kapoeta weather are very cold exactly like Khartoum it change the body shape's

Aboudi said it took only a few minutes and then the teacher began to sing the English poem. First, he suggested we improve the voices in the right way, so he stood in front of us and then he said, you the Americans start singing, and then you the British for you to follow your buddy the Americans and these Arabs should stay Outside the classroom.

The teacher began to sing the poem happily with a red hat in his head, having blue colors on the cap side and star pegs resembling the American

flag: he started singing: make a new friend and these are all. we the silver and others Gold .... Make a new friend and these are all ...we the silvers and others Gold, He recited his poetry and then the pupils followed him repeatedly until we understood well, then he gave us a chance to sing on the way of singing and hitting the drawers. This poem attracted the pupils of other classes and then left their classes and turned to look at us through the window.

Our teacher Lobelakan become happy, he turns his face towards the back window facing the View of Moro ka Nyaris, or Tiger mountain towards his village location Nyangiya, then he began to jumped like the Nyakurot dance, and continued his program always during his lesson in English in the last period, during the discharge of the pupil to their homes, whenever Ustaz Lobelakan enters the class first he says: you the Arab Group please go out the classroom urgently immediately Lokale and Lokaiyayok Nyatete will go out, plus the other pupil like Lokito Ibrahim and Paulo Lomayitum and Ja'far Nalokasiya and Luka Longolio Loriyao, and then they say with a loud voice that we do not want your English or your words, Aboudi said that those mentioned are among the five who oppose the English teacher. But there are some hidden pupils in the class, they do not show themselves, such as pupil Paulo Kamilo Lomerianqole, who likes to speak Arabic in front of an English teacher, and Marko Lopiok Lokinyamoi, and Pio Nameria. And Anthonio Loperito, from Kikilai, a polite pupil who speaks fluent Arabic and English, but he has been involved with these pupils. He is also very wise, in addition to the three girls both are Rejina Aldo and Natalina Albino and Adele Faustino.

## Chapter 13



### THE KAPOETA YOUNG BOYS' SEASONAL SKILLS

One day, a crowd of people gathered near the new Kapoeta lavatory, built by the Kapoeta inspector, Mr. Alex Jobojobo Bakumba, it was built at the expense of the Kapoeta rural council with its bright white paint as a house of residence. A lot of people get surprised by that gathering, Aboudi said, some others thought that a child might befall inside the hole, On the contrary, they gathered there looking at the drawings painted on the toilet wall with black charcoal. Then another awesome man, speaking he is from Paringa, spoke a lot in loudly voice, pointing by his finger towards our house near the toilet and talking in toposa style move from one place to another as if he speaks to people in the court under the Neypeta tree, then says and pointed with hand, and says, this house... these houses, the Boy of this house. referred to his hand a child of this house ... , Aboudi said; and I was standing near them with my stained body with mud, but I implicated myself because they does not know me but I heard from another man that this sketches is drawn by Aboudi there is no one else, then added that this boy has torn all Kapoeta with his drawings, Then another overwhelming man come who put his hands on the blink of his eyes as if he was suffering from cold and began to address them: Dear brothers not only this, not only

this you did not see the great rest house in the West Bank of the Singaita on the road going to Riotwo as well as many drawings This is Nebo drawings meant Aboudi, and another man named Akilem came and said, I do not know what this boy want to do...? and then the overwhelming man said it's the same like Mogsudi son Nabusan , yesterday he collected a quantity of cartons and tied ropes like wings and then put it in his shoulders and climbed up the tree and then he attempt to flay up till he reached to the shop of the merchant Lodony and finally he fell near the market Loter, and then led to many people fled to see that, some of them screaming say a young boy from Mogoth has made a plane here in Kapoeta.

A young man made a plane in Kapoeta, Many mogoth patriots arrived Kapoeta proud to see their son Nabusan, who tried to fly to the sky, Aboudi said I was standing near the shop of Farouk Mustafa and then I saw something like a bird up the sky but it was bigger than the bird, then I fear that people would also accuse me of participating with Nabusan in This great creativity, but I adopted in drawing only, and not using black charcoal to ruin the walls and public places or the walls of the school and then fall victim to the hands of teachers and to be beaten, such as pupils who adopted and isolated themselves from the study and became bird hunters around Kapoeta .

Aboudi said the pupil called Gomri who professional in hunting birds no one will defeat him he become like Eagle killing birds accustomed, he qualified in hunting birds, he knew the names of the all birds and their forms and knows where to go and any tree dwells, and knows the seasons of migration of birds, and knows their voices, make him miss out of study always, his school bag filled with bird hunting materials of various shapes and sizes, and the amount of corn Dura for hunting birds, and Cows dung in his bag used for planning the new place of hunting, he puts salt, red paper, and match in his pocket for the preparation of grilling birds meat, and small stones to hit the birds, his school clothes torn with blood, he had long sharp nails helping him to remove birds feathers ... usually the king Yousif Iko guards use to follow him then force him to

go for school, mostly he afraid of the teacher Yousif Lokume which is a pure Bari from Mongalla, he is beating the pupil randomly.

There is a big thorns shadow tree in front of the Kapoeta primary school kitchen, which was prepared by the school administration to hold stories and the bright moon night, and the place of eating for the pupils of the school boarding, the Toposa know this place as “Nyalomoit” or the poso, with its cold shady shade, consequently Gomri make an strategic to be near the school rather than to be far from the school, thought instead of humiliation and not attending lessons in the school he changed his position to be close to The school then combines hunting and study, so he went to school early morning carrying cows dung with him in a large basin and then put it under this big tree in a small patch is a new scheme of hunting known to the pupils as Alufah, but Gomri named it Mederasati, or my school, usually in Kapoeta the bird hunters are use dung cows for demarcating the Alufa, or birds hunting place, in Three reasons: First: by grains of corn that came out of the belly of the cow is a taste of birds Second: Many birds love cows shelters whenever they smell it and then come to the point or descend to, third: The dung having worms and then the birds come and eat these worms.

Aboudi said lastly Gomri adopt in the school because he would practice his work in school side by side, he came early and then put his hunting machine in the position of the tree and put the corn and then went to attend the lesson, luckily he was in open class which has no door even just like an open shelter, like veranda it is clear for him to follow the descent of birds under that tree, Which is only a hundred meters from the classroom, Ustaz Lokume entered the classroom to teach Arabic, he said to pupils pay attention to the lesson please and then he starts reading the book of Arabic language and comprehension, under a lesson title: Teer Al Baggar “: the cowbird “... I am a cowbird... walk behind the cow...and the teacher repeats. cowbirds... and then the pupils read and followed the teacher but Gomri did not pay attention he just looks towards the tree monitor the birds landing, and say Don ... Don. meant it's landed ... its landed, Then Ustaz Lokume caution him said Gomri,

stand up please tell me what does it meant by saying Don, and then he kept silent, then the teacher said sit down please, then Lokume continued reading, but Gomri did not pay attention, only seen the birds come down under The tree, then he rushed fleeing the class shouting in loud voice say: Asik ... Asik meant it has caught. Has caught the bird, he rushed until he arrived in the place under the tree and then began to untie three birds and then took off the feathers of the wings so as not to fly, he holds them with his hand then he went toward the classroom, and he found Ustaz Lokume in the classroom continues in the lesson, it confused Ustaz Lokume. then Gomri entered the classroom.

Lokome grow angry then laughed also, when he saw the clothes of the pupil Gomri torn with blood and a packet of corn Dura in his pocket, and carrying three birds, all the pupils laughed also, then the teacher ordered him to go home, but he went out and then went to the position of the tree again, and then collected all the machines for hunting and put them over a Lalub tree then he go towatd singaita valley holding three birds and his Nebla in his neck, it never took even a minute a short man come called Lokonyuk a Laundry man he accustomed buying small sparrows birds from Gomri he love eating them, then he stood in the classroom door and say , you please this Bari Man from Mongalla listen to me please, then Ustaz Lokume turn face to him , and Lokonyuk said I had come to buy an sparrows from this son of Hakim Bukhari where is him please because he disappeared these days in the resident of Atalabara, seem he return to you in the school here, he talks like somebody who drank he is buying sparrows accustomed from this pupil Gomri then he ate them raw , with its feather when he is drunk at the Andaya or Bar, then a lot of the people gathering to see him .

Aboudi said fortunately though this pupil corrupting and not committed to the study they not touched by the teachers, except me only they hate me and my art profession and creativity, even those who are committed to playing the game facilitator and do not attend the lesson, they go to a shady tree on the outskirts of Sinqita and then participate In the facilitator exercise with huge amounts in their pocket.

This overwhelming man from paringa, a talkative man, wearing a traditional dress Nyatonga, and the people who had gathered in the toilet before, Aboudi said I saw him rush crossing the road going to the house of King Yusuf Eiko, talking alone gestures moving his hands like a deaf man then saying thieves ... thieves, then put his hands on his mouth in a manner of amazement of Something, says Wee .. Wee. Wee Nekokulak .... Nekokolak. Nekokulak meant thieves, then he arrived near the house of the king Yusuf Eiko and then shouted: Why do you say there are no thieves in kapoeta and you respect them, and he cried Once again says: Naboter. Nabuter.... Nabuter

This man is the biggest thief in kapoeta has to experience in picking money in the pockets at the markets, Aboudi said, it was in January acknowledge that this season in Kapoeta experienced strong winds, cyclones, and dust, no one can go out or look at something for a large number of dust, the people remain in their homes from the darkness as in

Autumn season of the dust in Kapoeta, as well as in the summer when the wind blows one can not look far, even while a person crossing around you, it will lead you to crash with something, some use the touches from the darkness of dust.

This atmosphere is suitable for thieves who play the game facilitator because the police can not look At them or resist them even if they hold guns, but the police can only be whistle terrorized because they are afraid of the whistle, and they often gather under a large tree on the Mogoth road some pupils share them like Lokede and Loperechul and others they are many.

Aboudi said, on Thursday, we looked at people and women running from the east carrying children in their back and luggage, apparently, almost I would like to say the enemy had entered to kapoeta or the Turkana warriors, then we saw one of the toposa men running and blowing the deer horn and then says from east ..from East .. and then people intensifies running without knowing what happened, it misled people's

ideas through rumors, some of them arrived at Singaita stream, and some of them speak unknowingly say the boy who tried to fly Nabusan has flown to the sky, some say the boy who frequently draws the pictures had brought a Turkana with him, so often that the inhabitants of Kapoeta rely very much on The rumors and then added words in the topic to become a more confusion.

Aboudi said at the end an old woman brown color appeared running from the east on the mogoth road she crying and screaming hit her chest with her hand and screaming, Lokede. Lokede. Lokede repeatedly and then says Loperechul. Loperchul. Loperechul, many children run behind her also saying Lokede. Loperechul. Lokede ... Loperechul, repeatedly mimicking the same words of the woman, she is a strange woman for the first time appeared in Kapoeta, unknown to everyone with a gray hair, her neck had full of beads, she looks like Napolongiro a fortuneteller woman on the side of Nadoket, people thought that both Loperechul and Lokede had been captured by the enemy, made people escape from their homes.

Then we heard a voice says, don't run away... Don't run away. a man from toposa warns people, you people wait, the police is expelling those who involved in playing the game of facilitator under a big Nyangaboli tree on the road going to mogoth they attacked have a woman, and stole her money among them are the school pupils, Mr. Lokede and Loperechul both are being accused.

## Chapter 14



### THREE PEOPLE UNDER THE NYEPETA TREE COURT WITH THE PETITION

Three people stand in front of king Yousif Iko Lobongotulia under Nyepeta tree the king said in local Arabic Mafi Mujremin Kapoeta. Mafi Selio Gurush Anas Kapoeta, there are no criminals in kapoeta no one stealing people money in kapoeta, a man holding the stick standing behind the presence and then both stood Lokede and Loperechul then Loperechul said: am a pupil I do not know what happened, We were hunting birds behind the Locheler stream, then the old woman Atayok said: This boy threatened me and said in Arabic Agif, stop please .and I stop and then cut my dress by the blade and took the amount of ten piaster's

Lokede said: I am from the area of Magoth, this woman is liar let her call her witness to come and witness to that, before the completion of his speech the king Yousif said shut up don't talk, please. Then a man named Karate, a man from Riotwo He claims to know the unseen, or fortuneteller he knew many languages, hold a bag with a lot of small stones, he raised his hand to the king Yusif Iko Lobongotulia and then the king calls him and sat in front of the presence and looked at Lokede

and said leave him .. Then he took stones out like beads, some brown color and other black, and then he put these stones in the line and beat them with hand and then add a stone on another stone, and then put his hand in his mouth surprisingly then look to the gathering and said, “Look at this first stone, it is a fox, it will come from the east and barking a week. The second stone is this fox also, it will sit under the Nyaronet “lalub” tree in the school, and the third stone is a pupil from the son of a Toposa Chief in the east, wore Islamic Long attire administer the Likor area, and the fourth stone is a sinner wonderful people will come from the east into Kapoeta then sitting on a tradition seat Nyakicholong under a tree in the school, then the all Toposa attendees in the Court shout strongly some saying those are Turkana, other say it’s a Nyangatom, some says things will fall apart, some declared it get finished but you have to pay the reward of this woman.

It frightened everyone and confused a King of Toposa Yousif Iko Lobongotulia, then another Arab merchant from the Dongola called Omar Bono was sitting with the gathering wore a jalabiya, he was sitting behind the king then he produced an amount and gave it to the woman and said let us thank God the almighty to protect kapoeta, but the fox that you say about it is dangerous and opportunistic Animal. Then the toposa people shouted that the fox is feline, wait for brothers, and some of them analyzed about the Chief son of Toposa from the east, who was seen by the fortune teller Karate and then said this is a dangerous matter. Then a man come and said let are see a man which been declared out by Karate, is dressing an Islamic attire then said not Minor than the Chief Omar Losike, otherwise, we would see that then he laughs the King Lobongotulia spit the Saowt snoff out of his mouth and said in toposa accent: “Kiekite Robo Ngotonga”, Aee Ayaka Loro...? You would have been aware of where has Mr. Adarahman Loro gone.

## Chapter 15



### THE EXTRAORDINARY MAN AND THE FOX BARKING

It didn't take three weeks, and a fox came from the east of the outskirts of Kapoeta on a tanned moon night is barking in a high voice and people were still awake. Then it passed the airport on the road to lojemiliata then to Kapoeta primary school on the way going to paringa till it arrived at the school and sited under a Nyaronet tree "lalub" barking continues till the last midnight, it barking, Lokede Loko Keng Ka Loromo... Lokede Loko Keng Ka.

Loromo... meant, Lokede the Son of Lorumo... Lokede the son of Lorumo, People were afraid. And the Fox continued barking until the last third of the night.

In the early morning, news spread all over kapoeta about the Fox and then people talk about it, but other toposa people translated that the fox was calling a name of the chief juma Lorumo son Chief of Mogoth because he is a Muslim, on contrary As soon as the fox was known to people with her voice in highly yell, the next day the fox continued to Barking the same to the first day, and all the people were afraid, but it changed the statement barking individually, Loperechul.... Loperechul ... Loperechul, an awesome person evolved to alert people that night,

said O, people. What was explained under the Neypeta court is now appeared, O, people of Kapoeta, didn't the Fortuneteller Karate tell you about it, didn't the merchant Omar Bono tell you. And he said that the fox is dangerous to you.

Aboudi said when I heard the voice of this man, I went under the bed. Then the man added, "Take your belongings and your children, you people, and take them to the Singaita stream to hide. You people, this boy of Lorumo will cause you the disaster in Kapoeta. Don't you heard these Fox is yell in the name of chief Lorumo son named Lokede, and his friend Loperechul.

The fox continued barking from the second and third day until the seventh day, make the pupil were afraid to go to the school as well as the people feared, but they stand far near the Airport, led to the escape of some people to the Kapoeta outskirts and make confusion.

On the seventh day, the fox continued to yowl and then the moon loosen take place that night and there was a lot of confusion and children screaming and people stood up to say this eclipse did not happen randomly but it is one of these cunning Fox ... it happened confusion and people running in the streets, say the moon has died ... The moon has died, A man went out his name Apanaliba, alerting the people and said, Hurry up please and beat the drums, and hit off your houses heads roofs, it makes irritation in Kapoeta really, throughout the District the sound of plates and barrels as the sound of weapons and barrage, some throwing fire up, But it did not give solution to the removal of the eclipse, and finally the fox escaped from The intensity of the noise, fear also for herself, the fox always intelligent. Then finally the fox stopped howling.

So three tall men come from the east brown color, wore the traditional cloth of the toposa Nyatonga with long noses having punch in their noses they put a pure Gold ring in it, each one holding a stick, one carrying a Gun Lopatelet, then sat under the tree of the school where the fox yell, the news spread all over the kapoeta, Many people fled, and finally

people gathered to see those men. Rumours spread that the Nyangatum came to invade Kapoeta

As for the Ustaz LokumoKede who was in the classroom. He came in the morning teaching the pupils. He was afraid also but he did not know what the people said because he was a newcomer teacher a Muro by the tribe. One of these men went to the classroom. And ask where is Lokede...? the teacher afraid and responded to him from where do you knew Lokede...? and he kept silent and said to the teacher we have come to buy the colored chalk we use in decorating the hair, how many cows do you want in each chalk ...? A teacher said, how to evaluate chalk to the price of cow its a philosophy then the teacher comes out running to the place of the crowd about a hundred meters, then a toposa man came called Akelem, he is a chief guard who was not afraid, he went to them and asked them, where are you came from, please...? Then they respond Halasilasi, what is the name of your Land ...? then they respond Halasilasi, what is the name of your King ...? And they respond Halasilasi, then lastly they escaped going toward the Lojemiliata downward airport and disappeared, make some people thought those are not mankind seems they are evil or demons, then at the end people agree to the Karate narration or vision, then make citizen fear for Lokede, or Loperechul if a child crying then the mother will tell him that is Lokede comes or Loperechul then he would silence.

## Chapter 16



### UNKNOWN PEOPLE FROM LOJEMILIATA AT THE BRIGHT MOON

**A**boudi said, One day in the summer season on a night tanned by the bright moonlight makes you see all things, even the lost needle, given the bright moonlight, an excellent night for the inhabitants of Kapoeta to enjoy on those nights in the dance of Nyakurot, then the dedinga play padan dance, and Lango who dance on the way of their tradition, throughout the night people listening to the songs but its not good, some singing stabbing people and highlighting their names in some songs such as gossip and some singing about their cows, then we looked at a man is holding in his hand a long stick of Nebela, screaming my mother. my Mother and we do not know what happened to His mother, when he arrived at the dance place he began to kick out The people then dispersed, noting that these dancers were singing seductive songs in name of his mother, besides that the intellectuals of Kapoeta, were preparing their party that night, with a system that would not miss the opportunity of this bright moonlight, which they often organize it in the house of Mr. Falko Lotabo Apamana, excelled in Preparing the parties

Aboudi said, while I was sitting and mud my body with dirt, I run and play or sit in the dirt and then draw and mimic people pictures on the surface of the ground and then isolating their occasion that night tanned beautiful winds blowing from the east of the great African rift valley.

On the contrary, I was committed to staying with the uneducated villagers always. I have no ambition to participate in such concerts, neither traditional nor cultural, but committed to gaining primitive skills. I adhere to sit near-elderly people. That is why they said I am a crazy boy not civilized because I like to sit with people who have no knowledge or experience to discover skills, but in my vision and careful study I discovered that this primitive has a superior vision more than these intellectuals

On contrary I adhere stay with noneducated people from the villages accustomed, I had no interest in participating in such party neither the tradition nor cultural, but I well adhere and utilize the poor skills, sitting near-elderly people, thus my isolation and sitting lonely make them launch accusation upon me that I am mad, because I sitting with the villagers, who have no idea or experience to discover skills, but through vision and accurate study I come and discover that they having an advanced vision more than those intellectuals.

Three village men came on a bright moonlight night, despite the music sounds of that parties continuing hitting a jalou piece of music besides our home.

My young friends are running behind the passages of the fences in Atalabara residence while people dancing, sometimes expelling them, they screaming and running, Aboudi said, and I was sitting in our house to see the movements of the stars and the bright moon over the sky, then these three Man knocked on the door and one of them called me in my name, but in different pronunciation, it seems as if to call me in my name but he pronounced it in a different way.

The first one called me in toposa accent: Nyabudi Then I kept silent, and the second said: Boudi excuse open the door but I did not answer him also and I kept silent, then the third call me said, Hoodi open the door please, then I kept silence, then they said we are people from the city of Lojemiliata city in a map without buildings, and then I opened the door and they entered honoured, and sat in a tradition skin carpet, but one of them is very tall isolated himself far away sit in the ground, and he began to look over the sky because he is taller than the skin carpet, he can not lie as usual as the rest of the people, and then he shouted looking at the sky says: Moon .. Moon. Moon repeatedly and again, and then the second said while he sitting: Sokol. Sokol. Sokol, meant school, then pointing with his hand Towards our school of kapoeta west of Atalabara, then the third said: Jupa. Jupa. Jupa pointing with his hand towards the West then his tongue come out and extend it towards the West.

Aboudi said, As for the one who looks up to the sky, he said: My name is Adarmut, Then I said yes, you are welcome, then the second said: My name is Adaraman Lokwapolem, from Lojimidata am a special farmer of watermelon, And said my son, I want to ask you a question because I have noticed that you are an expert on that. Because you are studying in this prominent school of Kapoeta primary, and then I told him yes, welcome to you, it amazes me because when I look at him resemble a duck man we found at the prison watermelon farm with my classmate Lokinyamoi and he threw us by stone, most probably it's him because he is unable to walk properly, unfortunately, he might not observe it's me, then the third one said that my name is Natelekuri I a trade man in the area of Lojimidata, I have a question also I want to ask you and then I said yes welcome please, Aboudi said I became completely sad when a group of people likes to ask me in the dead of night, asking me different questions in big terms that they think that Lojimidata is a city more than a beloved Kapoeta.

What I knew many from our elders the intellectual companion's pupils and their bright ideas, and they were the owners of the story and parable, always give names and surnames to people and some places where they practice their activities, so they were giving titles even to their teachers

also as the toposa did also, without quite nervously, even we the children know that Lojimiliata is a place at the back of the airport, where our first elderly classmates use to go there in a vacation periods.

When they go there, they organize in one line drive their synthetic cars and then we follow them, but they sometimes expel us or beat us, so we don't follow them because the place looked very far, whenever you reached there something wondrous and sad, it will make you question your self why the place became famous...? And it's only a small patch on the ground in an area of only four meters, and you see small stones painted with the white paint paved in the form of square-like houses and streets, just in the form of drawing architecture in the trussing engineering paper, its streets as the one draws by the engineers, thus the kapoeta sons are spending their time there in Lojimiliata, they cook food in the small cans and feed and then return in the evening to their original homes in Kapoeta.

Aboudi said, These three men asked the question on the moon night, but most of the issues tend to encyclopedic and physical terminology with deep thought, some of which draw attention to psychology and philosophy as well as reached some questions so that many intellectuals in Kapoeta can not answer them, it seems that the third man Knowing geography because his question was going to geography and the arts, Aboudi said I thought that the intellectuals in Kapoeta are ignoring of these villagers, but they with vision and their vision is advanced look beyond understanding, Aboudi said, then the dialogue began in various questions, the one who slid in the ground said in Toposa accent, Lokoku meant my dear son he asks and looks over the sky, and then said tell me about this bright moon over the sky...? then he replied, may you have explained to me about that great cow in the moon...? he asked repeatedly on the way when the Toposa Speaking. that cow. That cow. That cow he wants to make sure completely, and he said is that cow eating the grass also like our cows in kapoeta, because we heard that when the moon moving to the west in its shine, that the cow is descended and then eat the grass on large areas, is it true..?

Aboudi said, When he completed his words, he stood up quickly and then extended his hand to me in the way how usually the toposa speak, moving from one place to another, and then I said yes: that moon is a fact as we learned in our school that bordering you at the Lojimiliata city that bright moon, is a sign of the God signs and created by the God Almighty, it is like the earth and our world where we live in , it has valleys such as Singaita also and Locheler in the Toposa area, and has mountains like your mountains in Dedinga and Larim, and that the Shape that you saw and think of a cow, it is not a cow, but features of mountains and rocks and the like, it does not eat, drink, or fall in the ground, and does not go, but the earth on which we live is going and spins like a ball, Aboudi said, he became confused and then yelled and said o, ... o, ... o, puts his hands in his mouth a sign of amazement, he said there is a problem really There is a problem really, then again also he became seen in the sky and laughs a lot and said: Eteni ... Eteni , meant its true, Aboudi said, The second began to speak the one who said juba, he said my dear son tell me about Juba as you completed from the kapoeta school and then went to Torit district to the Latoka land, and then you go to Juba, tell me you who go there what is there after Juba and Khartoum?

Is there a big hole as deep as the end of the earth? Aboudi said, after completed his speech then he pointed by his hand and say Nekakuen or this boy, then he laughs and I respond him, truly if you go to juba and still there are some areas beyond juba like Maridi until you reach Khartoum and then continue forward to other areas, and arrive in great oceans larger than the earth, I observed when I said great oceans he about to run because the Toposa do not fear anything such as rivers and seas due to the nature of their geographical area, then I said to him Be humble Do not be afraid, This world is very large, so he becomes suspicious about that, then he stood up and face his face towards the kapoeta school in the west and then pointing by his hand says: Eteni Eya Nyakero Neni... Eteni Eya Nyakero Nene . or is true there is an issue here .and again he looks at me and says Eya Nyakero Der.... Eya Nyakero Der or it's true there is a problem there.

Aboudi said, Then the third who said Sokol began to ask me also, he said my son, tell me please about something called Sokol or school because since you started your school in Kapoeta and then grew up in front of us, until you went to the Land of Latoka there when he said Latoka I warned him not to say that, I told him not Latoka but Say Torit, I knew them perfectly if I told them the word Latoka they may fear because they have a conflict with the latoka, the same to latuka when you said Akara or toposa then the latuka also would afraid.

Aboudi said, Then He said: Aeye Robo, yes is like that, and he continued to talk, he said now you have long years in the school, I would like to ask you, how much of your salary which the government pays you monthly...? and why don't you buy cattle for pasture to take them to the rift valley areas in Narus...? Aboudi said, In conclusion, he said I demand you to help me with some amount of money for buying the local tobacco at the Loter market from a person named Lodwar Taba Hussein because his tobacco is very strong indeed, a man from Acholi he is a big tobacco dealer in Kapoeta and a specialist expert. Then he adds because I urged you since childhood, in addition, you will remember my little Hen with different color and dots in her feathers, which we called her Ayakamogoth or travel to mogoth, I thanked her she was laying a hundred eggs and then inspected a hundred chickens and cocks in different colors, Aboudi said, in this point, after the end of his talk and before answering his question I said are you Mr. Etao a Lobelekek brother please from the Mogoth who was brought to us a small hen called Ayaka mogoth in 1970...? I have remembered you now.

He said I have changed my name currently and replaced to become Asomain, and I left mogoth since and am now residing at the Lojimiliata city, Then I said, dear brother you know something called school is an institution that did not give us money like you who live in Logimilliata, but still that we are students learning to know more about things, as I told you about the moon, so until the end of the school period and then we would annex to work, Aboudi said, when I said that He was completely become angry and then said if this is a case you better leave

the school and return to Kapoeta to graze the cows because the school is not useful, better to be a cowboy and be in the contest status.

Aboudi said, and then I told him what is there in Lojmiati as you are one of its citizen and elders why you did not collect taxes there And contribute to the development of the city of Lojmiati because you are proud about the Lojmiati and raise its name more than the kapoeta, when I said that He changed his face roughly and became like somebody who affected by epilepsy and then he began screaming and crying and then said we have nothing in Lojmiati it's just empty land, and you are the founders, we do not have anything and benefit behind it, so he took a stick in his hand and went out says I will go to search for the founders of Lojmiati who corrupted its wealth and left us poor, then he move holds a stick in his hand and cry and beating his leg in the ground like a madman then the other two follows him, he is running and his body is full of tears, running face the north Atalabara, cry Adedi .... Adedi... Adedi .... Adedi... Adedi, then beating his leg in the ground strongly like a madman and certain women came out at night look at him and he continued to shout. Then He went till he reached to the Locheler stream until the end of the sight. Nobody knew him in Kapoeta. All of them have disappeared. It amazes kapoeta people, they all coming out and said what is that before some months a Fox disturbing us than now, unknown persons come also to us and we don't know them, those boys will bring problem in kapoeta.

Aboudi said, one day in the summer season when the rain stopped and the grasses dried, the crops became thirsty for lack of the water in the area, and the population depends to fetch water from the wells dug by the local citizens in the belly of Singata, its known to people in this season abound wind and dust blowing from the east just like in the rift valley area in north Kenya, I think this wind might come from there, so in this season the school would be closed and all pupils kept in their homes , Note that this season is the greatest period for the practice of various handicrafts among the sons of Kapoeta, Aboudi said I took my Nebla and put it in my neck trying to hunt birds, thus I was accompanied

by three children, we went to the singaita bend coast , near the large Acacia tree in the West Bank on the crossing of the Nadoket village, there is a shady tree of lote tree “nabaq” ...many birds were standing above it and then they all fled directly, it seems they saw an animal and then all flew, and after a moment we saw an old man came out of that place and we stood confused, and then he called us in our known names then we answered yes ! he is wearing a Sudanese Jalabiya long dress, but its torn and he carry a traditional toposa chair Nyakicholong in his hand, first he come close To us Speaking the language of Toposa, he said, did you see people who were accompanied by the guards of King Yusuf Iko Lobongotulia with two men from Dongola, we said we did not see them yet, but we saw only two of the king’s guards carrying the tobacco with them sitting near a water well in the eastern part of Singaita, clearly before the completion of the talk two men appeared wearing The Sudanese long dress of Jalabiya were followed by three guards of the King Eiko on their heads with hats with ostrich feathers. with the two men from the north Sudan, they were desiring to arrest Mr. Fadul a tailor in kapoeta who is hidden in the toposa villages moving up and down so they want to take him home to Dongola because he refused to go he adopted the kapoeta environment.

He had previously escaped with some of his toposa colleagues called Alimakori a man from Nadoket village, Aboudi said we observed that he was hiding for two fortnights in the village refused to meet his brothers who are looking for him, during the night also that he did not stay in the village, but hide in the forest, sleeping in a shady tree of Lote-tree, Aboudi said, we were in the yard of Singaita waiting for the guards of King Yousif Iko, who we see them coming to us we thought they would face us by asking about this hidden man, Mr. Fadul, therefore our belief was not false, they came to us first and then asked us in a rough voice said: O boy did you see someone called Vodol? .. Aboudi said, I said no, then he silences, and then the second came humbly and said O boy did you see someone called Podolala? Then I told him no, then he silences, and then one of the two men who wore the Jalabiya from the north asked

me, did you see somebody called Fadul...? Then I understood that these two men are looking for someone named Fadul, I answered yes without hesitation because I understood the question what he meant in classical Arabic.

Aboudi said, I remarked when the first guard of the King Yousif Eiko asked me he said Vodol so I can not understand it well, then the second said Podolala, also I did not understand, but when I asked by those two men who wear Jalabiya from northern Sudan, I understood, and then they took the road crossing the Singaita stream on a singaita bent road near the watermelon farm Which belong to the kapoeta prisons department, which is the main road to the village of Nadoket, looking for the Fadul such as a group who were looking behind Mr. Lokonyuk, a man from the tribe of Baka who had much dwell in Kapoeta and his family wanted to search for him, and then fled to Nyangia forever, he did not want to leave Kapoeta forever.

At the time, we arrived with my friend Lomuriya at the big trees near the Kapoeta wells, opposite the school, consequently, those who adopt the life of that area would not go back to his origin land, because of a good livelihood in kapoeta among different tribes who claim that they are people of Kapoeta without distinguishing.

## Chapter 17



### LOKUNYUK AN EXPERT LAUNDRYMAN IN KAPOETA

Lokunyuk was live in kapoeta for a long time, Lokunyok is a nickname given to him by the toposa people but the real name is Abu semin or the fat man, a very short man. with a strong body, a small head resembles the Congolese Simba.

He came to kapoeta in the year 1952 as a driver of the warta Equatoria Buluk Army, a Baka by tribe, then being retired, and remained in kapoeta, then work as a laundryman he loves all the children in kapoeta chiefly birds hunters boys, he love to buy birds from them, especially the small sparrows “Nyasuroken”, and then eat them raw uncooked or alive with its feathers in front of young children and the toposa people, it make them baffled and laughing at him, always when he drunk at the Andaya Bar, he uses to beat his head with the stone or empty bottle, and sometimes he eating the small tea glass cup he breaking it into pieces, or beat his head with the iron sheet for the laundry, which he used for ironing the people clothes he washing.

When he became intoxicated, he began to bite his body with his teeth like the one who is an actor in drama theatre. One day he returned from the village of Nyangia, north of Kapoeta, after learning about

his clan who wanted to arrest him that They returned to Juba. Its known accustomed in kapoeta normally its citizen doesn't segregate people, eat and talk in group, he might have not find this favorable climate and beautiful life elsewhere, so Lokonyuk feared and then fled from Kapoeta and settled in Nyangia area at the Chief Ismael Lopemkai house he never wants to go to Juba, there is a small Bar of rich an Acholi woman in kapoeta Miss Songura on the road going to the village of paringa, a place of wine, that day the people gathered there they dancing and singing enjoying, beside them different types of liquor, Assalaya, Duma, Kusep, Kenimuro, but for the Tobosa they drink wines made from corn they called it white wines or "Nyagiye Nakowak", in the local Arabic they called it "Kwete" so they do not drink other wines, it was the conclusion and the last days of Mr. Lokonyuk for happy and enjoyment in Kapoeta, the same group Those who are looking for him have come back to implement their program to kidnap him immediately Because he spent five decades in kapoeta he missed his family so they needed him and then searched for him again, Lokonyuk was tired of the intensity of the dance and then lay in the ground a few to rest inside the Andaya Bar, because he was drunk.

An unidentified man entered into the Bar his teeth like the one of crocodile very tall man with huge hair, brown, he is said to be the nephew of Lokonyuk, when he grabbed him to wake up from the deep sleep, this man speaks in the language of Baka, and Lokonyuk did not want to hear this language at all, but he speak the Toposa only, despite the Baka It is his mother tongue, because he loves the language of Toposa and speaks it fluently thus when lokonyuk saw the sharp teeth of the man and he jumped up from fell asleep and fled out, and then people shouted in Arabic catch him, catch him, catch him, he continue running.

Unfortunately they not be able to catch him, Lokonyuk fled towards the Locheler stream downward Atlabara running barefoot intends to go to Nyangiya roads, after When he arrived at the side of the road, there was a commar truck belonging to Kapoeta rural council it was carrying the Inspector Gordon Lokipe to Mogoth, he was going for implement some

government assignment at Nasegirait, with many toposa patriot, on his head a hat decorated with the black ostrich feathers. When Lokonyuk saw the commar, quickly he turned and fled to Nachukot village to hide. He thinks that the car is coming in search of him, especially when he sees Inspector Lokipe, all the toposa passengers in the back of the commar are laughing at him, they saying Kiekite rubo Lokonyuk ..., Kiekite rubo Lokonyuk look at Lokonyuk, look at Lokonyuk.

Before sunset, Lokonyuk arrived in the village of Nachukot and he was very tired. When he walked, he breathed heavily. Then he went to the house of a rich man among the toposa called Longedio, he is followed Namodukurite of Nyangiya in the richness, he found Longedio sitting on Nyakichuling has a white elephant tusk ring in his hand it Proves that he is a rich man, then he greeted Longedio, and then he asked Lokonyuk: Where did you come from, please?

Then Lokonyuk breathes heavily and then advances towards Longedio he could not speak, and then shouted severely says Lopem Kay. Lopem Kay, repeated its times, then changed the speech and said Omar Losike ... Omar Losike, it led Longedio to laugh who raise and put a traditional chair Nyakichlong on his Arm he put his right hand in his mouth on the way of toposa style, and then said, Hoo ... Hoo, he confused on Lokonyuk and then he laughs again until he fell into the ground. Then Lokonyuk sat down on the ground, and Lonqedio said to his son Lomong that brings to us the fresh milk and mix them with a poso then handle to this strange man to eat.

Then Lokonyuk speak in toposa say “Mam Nyakile” Ajok Nyagiyey, that he doesn't want the milk but wine is good, then Longedio responds what did you want, then lokonyuk raise his eye into the brush tree Nyasukan which the small birds gathered on it, at that time Longedio was about a sleepy, then lokonyuk catch a stone and throw it to the tree And beaten ten birds and then eat them in front of Longedio, and then longedio fled came out of his house touch his fore neck and begin to vomiting consequently, the toposa are usually hate eating birds and the chickens that they eat worms especially as Lokonyuk eating birds alive and raw

led hatred into the man heart, then longedio became sick and then told his son to take lokonyuk to nyangia to Lopemkay's house. Longed talks alone say O, A man eats small sparrow raw with its feathers and refuse to drink milk, leave him to go and eat birds there at the Lopemkay house please, thus lokonyuk stay at Nyangia and still the people search on him in kapoeta, maybe he heard the news about that then he left Ismael Lopemkai house Then go for Logger village carry him a donkey hair by Ismael Natelekori an Arab man merchant living in Nyanqia, when Lokonyuk wanted to come to Lugger then he see, a group of bicycles coming from Kapoeta, who are from his clan who been looking for him. Then he came down from the back of the donkey rapidly and ran away then the donkey follows him, and he said to the donkey go there Lokumar donkey don't follow me, please.

Then the searchers followed him and found him in the house of Chief Omar Losike. Then they talked to him with ease. They changed their position. They told him we have come to visit you only. We do not take you to Juba, but you must accompany us to Riotwo, to visit someone from our clan he is a policeman. then Lokonyuk agreed to the proposal and he rejoiced until he speaks the Baka language for the first time since he was in Kapoeta, then he started jumping and singing the songs of the Sudanese artist Abdallah Bokindo. Lokonyuk danced so hard until a lot of toposa gathered in the place asking themselves where was lokonyuk learn these languages. Then a tall curved man when going as if he wanted to fell in the ground, he put his hand over his eyes as the one who protects his insight from the sunbeam on the toposa style, as if people look far away in the middle of the day. His eyes are like a telescope. When he arrived in the crowd, he said, "Why are you surprised like that?" Then another man replied, "We wonder at the songs of Lokonyok, then the back curved man said, don't you know Maredi...? if you go there also you will not come back, they have got beautiful girls and having a lot of foods.

## Chapter 18



### LOKUNYUK ABDUCTED AND TAKEN TO JUBA

Lokonyuk was arrested in the village of Logger in Nyangiya, They went with him to Kapoeta in the evening, then his brother's brewed him the wine so that he did not know anything till, he sleep deep then they put him in the landrover car belong to EBB company then they took off going to juba in the night, direct they careful not want lokonyuk friends to know that, they might demonstrate against them, consequently Many of them happened that when they ordered by relatives to leave Kapoeta and then run away and hide in nearby villages, as happened to Mr. Lokonyuk and Fadul.

The car walked all night and then arrived at 6 am in the current new Juba bridge, which was not there, when the departure of Lokonyuk to Kapoeta in the reign of the anglo Egyptian rule in 1950, then lokonyuk waked up from sleep on the back of the car opened his eyes and shouted, Olo ... Olo O, brothers where are We by today, what is this place. Where are we today You have brought me summoned me to a strange place and wondrous, he asked about the bridge he said what is this place? He put his hand in his mouth in case of surprise, then he said, Dongo. Dongo. Dongo thought that he is in Zaire, in the Dongo area because

he was heard previously that in Zaire there is a big bridge at a place called Dongo, and then his brothers who kidnapped him from kapoeta answered, this is Juba we are now in the Juba bridge.

So, then lokonyok observed and assure absolutely that he had completely left Kapoeta Just without wanting, he started crying, saying who ordered you to take me to Juba, brothers...he keeps crying in Juba Arabic: Aye Kubota, Aye Kubota, Aye Kubota, Kubota Ta Nina De, Kubota Ta Nina De

Kubota Ta Nina De, Mono Jibo ana fi Juba, Mono jibo, ana fi Juba, Rija Takon ana le Kubota, Rija Takon ana ya jama, then he said: aye Iko.... Aye Iko...Aye Iko, Aye Iko Iko ta nina de ... Iko ta nina de, weno Iko ta nina de, taal saido ana asede Iko ... meant, O, kapoeta. O, kapoeta...O, kapoeta, O. brothers, who brought me to juba, Our kapoeta .... Our kapoeta. you have to return me to kapoeta ... you have to return me to kapoeta, O, people you have to return me to kapoeta...then he cries

Iko, O, Iko ... where are you Iko... O, brothers our Iko... come and help me now ...

He loses health within some hours only and the tears getting from his eyes he put a hand on his head become sad, some times he crying I am not able to stay in juba my brothers, O, iko people have kidnapped me and brought me to juba. thus his friends in kapoeta have gathered at the Songura Bar on the same day of Lokonyuk travel, carrying sticks Nyabela and stones in their hands demonstrating, some crying they threatening people, then another women called Nageli come and advice them say go to the police and report who then knows about your friend Lokonyuk ...so others went to resist the police but a certain man stop and worn them don't go to the police you will be apprehended... then they went to Singaita to block the road for drivers not to cross, people laugh at them saying that, whats else and Lokonyuk already arrived in Juba

No way for them then they go and threatening the people in the water wells and donkeys' owners they almost to be beaten, then Koro Lorebongole

the group head he is a man from Riotwo Namonichek, said no way dear brothers let us sit down and cry then they all sit down under the Nyaronet tree “lalub” and crying : lokonyuk lokose... lokonyuk lokose .. ae ayaka lokonyuk , our lokonyuk .. our lokonyuk where has he gone.

## Chapter 19



### KAPOETA GUY'S ARRIVAL IN JUBA WITH LUXURIOUS KENYAN RAIMENT

Lokonyoke did not be able to stay in juba then he adheres going to Lokonyokonyo accustomed some times to the juba bridge then sited under the big mango trees on the river coast looking to the east side thinking of kapoeta, One day when kapoeta boys arrived in juba then they were arrested as a result of their appearance and movements. They wore different beautiful clothes that one can distinguish them from the rest of the people. In their walk, most of them walk by style, some of them walk on a bend, as their ribs were broken. When they walk a lot of people seeing them.

You can hear on all sides of Juba and in the homes. People say Kapoeta, Kapoeta, one day many people are running, some of them gathering under a shady tree in Konyokonyo, Aboudi said you can surprise why they running some of them shut the doors and run to see what happened, Then suddenly I see another very fat man with big red eyes Like he is drinking wine, he speaks Arabic Juba, says leave them to suffer like this.... Leave them to suffer like this...leave them with the many Golds

that make them proud, that they are the dearest best people than the others, and then another man asked him what happened.

He said three young men of Kapoeta had been arrested, all dressed in luxurious jeans raiment's and red hats in their heads, and luxury shoes called Safari shoes made in Kenya, one of the tall brown color wearing a blue hat and jeans attire, the fact is that all of them wear jeans and safari shoes, is a slogan of the sons of Kapoeta as one of their educated teacher Gasim Koryang Lolar said when he held a seminar in front of young people, he speaks in the toposa language: Dear young kapoeta people wear the so-called jeans please.

Aboudi said When the police came and asked them Question they have to keep silent make they are not fluent in Arabic, they look at the policeman in gestures and the police speak carefully away from them, due to the level appearance of these young men, in their luxury expensive clothes come from Kenya, and then a lame man came asking where did these boys come from? then One of them a Bari man replied, don't you know Tobuja from Kufota." Aboudi said then I noticed during his expressions that he was from the Bari tribe, because he expunges the letter of A, inflated the latter of O, in the word Kapoeta, and hides the letter S, and shows the letter J, in the word Toposa, when the lame man heard the talk he began to move with his knees and screaming crudely and howling crying: O people .. O people. O people repeatedly say come and see a stranger's people from a land called Kubota, come hurry. Hurry. Shut your doors, please.

Then Lokonyuk appeared and came fast to the youth and greeted them and called them in their names individually, then the attendees of juba population become surprised to lokonyuk he talks to them in toposa language fluently and call these strangers individually Aboudi said, I looked at a woman running to the place her body trembling and laughing and then called Lokonyuk who speaks with these young people in the language of Toposa, said my brother Lokonyuk ... my brother Lokonyuk, where do you learned this overwhelming language of the philosophy, then lokonyuk laughed proudly, and answered don't you know I ever

been in Kapoeta for several years as an Anglo Egyptian soldier and our first group are the one open kapoeta.

Firstly we went to Nagichut up the hill of dedinga, a place called Kapeta and Monita and Taala, I knew these places all, but lastly, my relative go and search me then kidnapped me, I am unhappy indeed for this Relative of mine because of my situation was good there, we eat food in the congregation and stay together and laughing throughout the day.

Every day we slaughter a goat or sheep or bull, kapoeta people are all rich, I was having two shops at the Gold mines at Nangolet, no place like kapoeta in this universe according to me, now I become suffering in juba, people are laughing at me that I am poor, now we ate once a day and no one will entertain you to his house for a meal, true by God I about to go and sue my complaint forward the court at Kator to chief Andariya Gore, upon the people who kidnapped me Mr. Zackariya Andere, and Bakata, and Brinji, they now don't take care of mine, I suppose to be in kapoeta because some our retire soldiers of Equatoria warta said a British envoy has come to Khartoum and meet the Army commanders concern the pension who they have expressed it in the juba conference in 1947, as chief Issa tete of Kajokeji and Lobetala said during the meeting for the British to pay the debt right for the Equatorians soldiers for running their business or to open shops, that is why is need me to return for kapoeta to be there.

After completing his expression he said I can not explain much about kapoeta it is a long journey and if you want to travel there they are, good, polite people the life is easy in kapoeta, it's a land of saving poor people, its life is easy, one family, and then a man called Lako turn his face on his back, he began to cry and then told the police why you locked the boys in the jail then lokonyuk said Why locked them, these boys we were sitting Together with their fathers, mothers, and sisters, Aboudi said, then finally he said let them discharge them, Then they were finally released, so they went to a restaurant called Africa Restaurant in the Great juba town near another restaurant called Nour Eldaem, from the most prestigious restaurants in Juba or Sudan previously, because they

wasted a long period there in arguing with people and in the jail also, and became hungry. Then they entered the restaurant and sited down before ordering the meal the chef knew that these young boys are from kapoeta, so he come and meet them proud, first he said: Mata Nykaku Kufota. Ajok. while he laughs, then he goes and brings fish and chicken then asked them in toposa, he said, Nyakukuro Ajok well Nyakuliya, meant do you want a fish or chicken, then one of these boys said return this snake there ... it's a snake. then the chef laugh and ran out saying, its wonderful case O, people look at the toposa are still refused eating fish up to now, it's their habit, they thought that it's a snake when I was in kapoeta they brought to us a lot of fish from the Khor karkamuge north Riotwo, but they handle it to us, they don't like to eat fish when the chef talk many Mundari men were standing outside wanted to see the Kapoeta boys, then the chef returned inside, then one of the boys said the offer to us the grilled chicken and meat, then when he brought them food, he said to them, Mata Toboja, Mata Lopaya, Mata.

Lowey, Inta Ajok sedid, Aboudi said he don't know to spoke toposa properly mixed it with Arabic , he greeted them how are you toposa are you okay, the chef talking and laughed , then pointing his hand in his chest, he said: I myself I was in Kapoeta for ten years and I learned to cook there in the Hassan Lobojo restaurant a Pojulu man, near the airport, When these young people heard the word Hassan Lobojo they were very happy and they said to the chef man sit and eat with us .. Sit with us, and then he told them my name in toposa was Loterito , then the boys laugh hardly they not be able to eat, another one ran out laughing and all people who sitting under the big Neem tree getting surprise looking at him, and the chef continue talking said I left three children there in kapoeta one called Lonuk a male and Kujang a female their mother was called Nakinga from the area called Lomosing , but I divorce her for her laziness she did fought me always without reason, and doesn't respect me, she refused to sit at home usually but sitting in the Andaya "Bar" and come lately, my origin is a Pojulu tribe in a clan called Nyaiga from kenya, thus I would like to confirm you my sons about my children let them go to school I would decide to support them. Then

one of the youths asked him you better return our sister because of the children, then he laughs and said in his broken toposa: Arono Nyabero Nakejen ta Wortu Kofota, meant: she is bad and harlot of the kapoeta army, the boys laugh hardly.

Then after complete eating, they go to wash their hands, one of the boys entered his hand in his bag and took out an intense type of luxury red juice in a small container and then washed their hands with it, then another mondari man who was eating in the restaurant looked them and run out and stood in the door of the restaurant he began to yell, O, brothers Come and see people of Tuboja wash their hands with the blood. People wash Their hands with the blood, and then many people gathered at the restaurant seeing them, then the chef asked them said, “Why do you wash your hands with this nutritious drink? This is a delicious drink. We were also drinking it when I happen to be in Kapoeta. Then One young man said don’t you know that we come from the Gold Mines at Napotopot. We are proud to drink blood, and wash our hands with blood. And we eat the clay, all the people in the restaurant become surprised knew that it’s a luxurious hibiscus juice, not blood, and the Mundari man thought it was blood. One of the persons came to a bari by tribe, whose name was Alamin. He said I was in the Gold mine in Napotpot, “Why are you so surprised you people...? I was in Kapoeta. It was a prosperous land. And I see when I was there they buy meat with Gold, and wash their hands with juice, and eat clay, and do not think that a word they utter Clay is a genuine clay, never but it’s a Poso Aseda, When I was in Napotpot previously, one of the kapoeta sons called Lokuray invited me to go to a market called Nalupangor in the Gold mine to have lunch in a restaurant with a signpost written Nakumuje Restaurant.

Then we entered the restaurant, and my friend Lokuray have apologized and asked me. O, Mr. Elamin Do we eat clay with stones or wood with stones, Then I was very surprised I said to him in your country here did you eat Clay and stones..? then my friend Lokuray laughed, and then he told me, we in Kapoeta we have a culture that differs from the cultures of Sudan in general and we have a philosophy, we call it the Kapoeta

philosophy, We are proud especially after the discovery of the Gold at Lobor and Morokaneboloin, and Naserij and Namuronyang before two years in 1980 and we feel like we are in Kuwait or Saudi Arabia, and we have not yet seen even, but some saying we feel like we are in Kenya. and have not yet seen even, and the people of Juba believe us in Kenya, but on contrary, those who travel to Kapoeta are proud not to Have to say that he is traveling to Kapoeta but to Kuwait. But better to translate to you that! You know the word clay, my faithful friend in Kapoeta is poso Aseda, and the word blood Dom is juice, and the word brick Tob is Tanzania, and the word Jeer “white paint” is milk, and the word sand Romla is sugar, and the word Paper Waraga, it’s a Kesira, and the word stone Hajer is grilled meat, and the word petrol Petrol is wine, and the word Wood Lohu is bread, and a word Jelly Dihan Kaymut is the paste groundnut, so this is their secrets and philosophy.

## Chapter 20



### A BARI SPEAKERS MAN LOSUKUJI TRAVELING TO KAPOETA

A boudi said, according to reports about Kapoeta, a man from Nyangwara North of Juba from Kuda village decided to travel to Kapoeta with pure intention his name is Losukkoji his brother was there called Logoro, then he came to Juba for short vacation then Losukkoji had heard a lot about Kapoeta and saw him its people and youth completely different, so it made him decide to travel there. In addition, many of the people of Nyangwara who settled in Kapoeta were comfortable and happy others work in Nangolet Gold mines and Dedinga hills.

But Losukkoji had imagined that Kapoeta was out of Sudan, so he took his bag and then went to the Juba Bridge to take transport by the Lorry which transport passengers to Kapoeta. And he met a driver very black fat man has initiation in the face, who is from Mahas Nuba of North Sudan, speaks Arabic fluently through observation he looks an overwhelming man, whose he never knew him would think that he is an Otuho by tribe, or Azandi because many Zandi and Baka adore this initiation in their faces like that man as well as some Otuho in Torit and Acholi, he wearing a traditional hat made from the palm

tree branches, on the contrary, he felt like from Otuho of Hiyala because he speaks a little dialect of Otuho if he starts to speak all the passengers people laugh, he drove a black Lorry Austin belonging to the general merchant of Kapoeta Mr. morofuien Raphiel Tadrus, the famous Cuptic man in Kapoeta.

When Losukkoji saw him, he said to him you this Otuho man where is the driver of this Lorry...? then he Laughs and keeps silent! then he responds don't you know that I am Mr. Ajab the pilot of the Lorry, then Losukkoji asked again, are `` You traveling to Kapoeta Driver Rajab. Then a driver Ajab looked at him provocatively, and said, reform your Arabic please don't say Rajab or Ramadan, we are in the month of the may my brother, then Losukkoji asked again and apologize for him, then said will you be going to Kapoeta then Ajab said please man don't disturb me I am traveling to the heaven please, don't you see these Lorries turn into black because of the sun hit up the sky. Aboudi said, for sorry He is one of the Nyangwara who settled in the village a newcomer to juba, but he decided to go through for Kapoeta, thus Losukkoji become suspicious He stood up and He thought that Kapoeta is in the sky, he was very glaring and even introduced fear into himself.

Then he came back to Atlabara. He walks and looks at the sky. Then his memory goes back to what was utter by driver Ajab, then he talks to himself truly, can this black Lorry climb into the sky like a flyer, and how will it touch its tire in the Air, and it doesn't have wings to fly addition to the strong air up the sky, and the passengers are in uncover place it's a strange thing and amazingly, then how is a situation of my brother in a place has no earth .. and how did they walk there... and in which means they extracting the Gold which is available there... I do surprise in that, from here I will return home then I will ask Hussein Logoro because he always talks about driver Ajab, I surprised if it's like that in the sky then where would they dig their Gold provide that no soil in the sky... no soil in the sky.

Aboudi said during his arrival at Atalbara residential at five o'clock pm then he knocked on the door, and then someone opened the door called

Lojang, and looked at him and then said, O Losukkoji you Did not travel to Kapoeta after we have thought now you arrived Torit because time now has exceeded to five o'clock in the evening, and you are still in the juba bridge! then another man which is a kakwa by tribe come recently from Kapoeta his name is Loso and the outrunner kakwa in kapoeta. Said that you 'Losukkoji the Raphiel Lorry is the only one traveling to Kapoeta. And today morning I was at the Juba Market. I saw driver Ajab taking coffee in one of the restaurants. And a Lorry stood near the Akasha shop loading goods, then I asked him did he like to travel for Kapoeta. Then he responds said Yes, I am traveling to heaven before Loso completes his talk, then Losukkoji stand up and said pointing in his hand, said in Arabic.

Yahoo de ... Yahoo de. yes, he said like that Mr. loso, yes, he talked to me he is travel to the sky, therefore I returned to ask you.

Then Hussein laughed and those with him, and then he said you are abnormal Losukkoji, you do not know the philosophy of Kapoeta people even this Ajab he is an awesome man and philosophical Like the sons of Kapoeta also, you leave this only, but sometimes he says he is traveling to Kuwait, then Lusukkoji said yes Hussein during my arrival to the juba bridge I found another Acholi boy he said that he is traveling to Kuwait and we are in Juba bridge it confused my mind and then enter fear in My heart because the Lorry will go with me to an unknown place ... Hussein said yes, they call it so and that Acholi gentleman named Jeldo of Kapoeta boys is also the overwhelming person he had a shop at napotpot.

He is a son of an Acholi man who settled in Kapoeta named Hussein Lodwar Taba who sells tobacco in the market. He also an awesome man, famous among the toposa people, Hussein said: so I would confirm you losukkoji, kapoeta people are generous loves people but they like overwhelming and tales and anecdotes, and you have to be a serious man to learn their character, then Losukkoji get up and took his bag laughing, then Hussein said where are you going now the time has exceeded six in the evening ...? then losukkoji said "I want to go back to the juba bridge

to travel to Kapoeta ... then Hussein laughed and said Hii “Losukiji, the kapoeta transport travels only twice a week, mostly on Thursday and Sunday, and that morofuien Raphiel lorry is the only one transporting passengers to Kapoeta. You have to wait. You are supposed to be in Torit by today and leave tomorrow.” To Kapoeta ... Losukkoji sat very happy, and then said, Hussein.

I had remembered something I want to ask you, Hussein, then Hussein said what is that losukkoji..? losukkoji said there is a mattress there in kapoeta called Ferish Mata..? then Hussein laughed at him because he knows that Losukkoji is Ahali a village man who came from Kuda area north of Juba town so that he lacks the knowledge of a simple Arabic of Juba.

Then Hussein said you see losukkoji there are so many parables in kapoeta and still you do not see, and from whom do you heard this word Ferish mata..? then losukkoji said I heard from a driver Rajab, then Hussein laughs hardly and put his hand in his belly saying you losukkoji you will kill me of laughing laughing today, say Ajab, not Rajab, please. then Losukkoji said yes, no difference between these names but a letter R and A. then Hussein said a word ferish mata is meant kapoeta that is why kapoeta has so many names, with great sorry that I fear for you in your travel to Kapoeta you have to be careful please Losukkoji, sometimes You will hear from the tongue of these kapoeta young people beautiful words represent a place, but if you neglect you will go and residing in a place where nothing but imagination only, be careful on yourself losukkoji please, before a year Miss sadiya have traveled to kapoeta then drop in the station then when she ask somebody about Awad house, then another young boy said Awad lived in Lojemiliata, then Sadia went to the back of the airport and stood near white stones and there were no residents.

Then she sat there until seven o'clock at night and then another toposa man came and ask her I see you stand here from two o'clock in the afternoon, what do you want here ..? then She said I came from Juba and then a young boy told me about my brother that he lives here in

Lojemiliata but unfortunately nothing here, the man said yes this is Lojemiliata, who we do not know about its reality, is it on the earth or in the sky..? Then the man said we go together I know a house of Awad is there at Atalabara resident.

## Chapter 21



### THE OVERWHELMING RAPHILE DRIVER AJAB AND LOSUKUJI

Losukkoji was thought that kapoeta was located on one of the planets on another continent, which increased his spirits of travel, some of them thought it was not on Earth, some thought it was more beautiful than any city in Sudan, everyone wanted to travel there and be a citizen.

In The next day early morning Losukkoji said, O, Hussein I want to return to the village to bring with me a big cock and honey and then slaughter the cock here before going to Kapoeta and then invite the driver Rajab to come and attend lunch with us, then Hussein said, O Losukkoji This idea is good, seems like you know a lot now and this is the style of the Arabs really I know you can manage to live in Kapoeta because often the Toposa love the decent person who honors people with food, but the driver Ajab is the awesome person the cock the one you said to slaughter in his sight doesn't equal anything because the people of Kapoeta consider chicken as small sparrow bird, and a cock is cheaper in kapoeta is one piaster only, and people of Kapoeta often slaughter sheep and cows Because it's very cheap there ... and you should not follow this method to slaughter a cock for Ajab because he is overwhelming man, he will say that you slaughtered for him a bird or fly, then Losukkoji said

what would I do to him Hussein, so Hussein said I know those Maha's people from the north Sudan they do not Love anything more than wine.

On Thursday morning, 23 February 1980, Aboudi said I was in Torit One junior secondary school and at that, while I also coming from juba so Losukkoji comes to the station at the juba bridge early morning then he saw a lorry stopped in the bridge wanted to go to Kapoeta, and good luck Hussein accompanied him to the bridge, then they greeted Ajab well, then Hussein confirmed him to take Losukkoji along with him, so Ajab advice his assistant boy called Lokor he advises him of losukkoji concern, Ajab said come here Mr. Lokor look at this man it is your responsibility please, and then a Latuka man came whos residing at Lologo area he is from chakari and he greeted Ajab, are you fine Rajab..? then Ajab looked at him wonder and laughed, then Ajab said Rajab or Ramadan... but this is a month of Muharram dear man, please you have to call me Ajab, not Rajab. Then the man said forgive me Rajab and said "Take me with you to Kapoeta, please. Then Ajab said you climb please man, then the other passengers rode also, and the lorry took off when the lorry arrived at Gombo area nearby to Juba, Aboudi said you can see the whole view of juba, then a Latuka man raises and shouting then pointing with his finger to the Lologo side say: you Lologo ... you Lologo I was very suffering from hunger You killed me Lologo with hunger ... every day my stomach empty ... you have no food ... today I am going to leave you lologo. Now I am traveling to kapoeta a place of food ... am now going with the empty stomach provided for meat ... O, Lologo I have tried a lot Salam Alaikum. I am leaving for the land of Meat and gold. When the driver Ajab heard that he stop, and then took his head out of the door looking through the mirror and asked, "Why are you bothering us, brother please don't say that neither Lologo nor juba I will drop you down in this forest now man, then return to Juba."

Then the man raises his hand as he is worshipping Say my father am sorry my father am sorry forgive me Rajab please do not drop me please take me to Kapoeta with you, and then the lorry move, Losukkoji become joyful talking to one of the passengers A man from Zandi came

from Yambio, he traveling to Kapoeta his brother is there in the camp 15 or Loriyok police post, then he continue talk with Losukkoji enjoying travel, and he said I would drop at the Camp 15 to my brother called Abdullah Bokindo work a policeman, then a Latuka man heard that , and then laughed and said Mr. Abdullah enjoys a lot at the Camp 15 post eating monkeys and foxes and has a lot of packed bags with the dry meat, until the last year that he got transfer to Juba and then he refused to go then he announced to the police commander Eluzai Nyama that he could not leave Kapoeta absolutely and that he will die at this Camp and then he handle the all tasks and police uniform to the police department, then The official finally apologized for that, truly Abdullah Bokindo is always hunting animals.

The lorry moved until Then they reached the area of Liangari, and there were crowds of people from Lokoya dancing, and then Losukkoji said, “Tobuja, Tobuja, then driver Ajab heard that, and said please Lokor “What does this man Losuk say, these are not toposa please those are Lokoya people of chief Lolik. O, man kapoeta is still far been patient Mr. Losuk, then Losukkoji laughed hardly because he heard driver Ajab cannot pronounce his correct name also.

## Chapter 22



### THE THREATENING NIGHT IN LERIA AND FEAR IN PASSENGERS' HEARTS

The lorry moved until they reached the area of Leria after sunset, then the police ordered that the lorry not to move forward, and they had to spend the night in Leria, so the wind was harsh, so all the passengers were afraid of sleep in Leria, on the alleged reason that the Lokoya could change from the human element to the Heyna. It is worth noting that this topic is common in southern Sudan that the Lokoya is changing into the form of Heyna, the driver Ajab astonished and alerted the passengers, and he said: be very careful of Leria, these Lokoyas are all hyena, so be aware of sleeping. He carried a sword in his hand he roams around the Lorry then stood in front of the passengers, so he said this sword I bought it from Dordeb area in Port Sudan, I am ready now, I am not afraid of the heyena because the owner of this lorry Raphiel Tadrus is a heyena also Morofuien, then a teacher came named Yasin Akhasha he had been worked in Kapoeta before and he knew people of Kapoeta. Then he said, “Oh, Ajab these passengers should sleep in the classroom at the school until morning and then travel to Kapoeta. Unfortunately, the whole school doors are broken, so all the passengers

went to the school, but they were afraid and entered the classroom.” Then they placed a sticker on the door because the wind was strong, but Ajab was kept inside the front seat holding his sword.

Losukeji and the zandi man left out, preferring to climb over the tree instead of sleeping in the classroom, then Ajab threatened them, he said that Heyna can climb over the tree also, then they went back to the classroom and sleep, then Losukoji began to snore and shouts together with a zandi man dreaming. Then they all slept, but in the middle of the night because of the strong wind, the class door fell, then the passengers all shouted, thinking that the Heyna had stormed the place everyone shouting in his Language. The zandi man Alexander shouts Yambio ... Yambio, so Losukoji ran out, crawling with his knees So Ajab looked at him, wondering he thought this was a Heyna.

Ajab came out with his sword he nearly hit Losukoji, then Losukoji shouted Rajab. Rajab, then confirmed that I am Losukoji don't cut me please, so he said to him, “Oh, Losuk, I would have killed you ignorantly, so the passengers could not sleep until the morning they all run to the lorry and ride up all of them laughing together” another toposa passenger called Nyalumo who been a worker in the kapoeta primary school he comes to juba for receiving the pension he said don't you know its a Land of the Headmaster Ludovic Emota whenever he was been work as headmaster in kapoeta primary school I fear to pass near his house in the school, the passenger's continuous laugh then Nyalumo say in toposa “ara en nyakop ka Neboon” that this is a land of Heynas so, the lorry moved in the morning until they arrived between Okaru and the mountains of Acholi and then the lion crossed in front of the Lorry, then a Latuka man Lolika say Assel .... Aseel, then Ajab stop and laugh hard while he looked through the front mirror, then said you the Latuka man it is not Aseel but Asad, this is Lion, and then Ajab said look at the blackboard forward the pupil but the lack of chalk, at the time the sky carried black clouds become like the blackboard it almost to rain down, so driver Ajab warned the passengers and describe them to the disciples ... Then he said, O, Lokor take the canvas then cover the passengers, at

this point Losukkoji fear indeed after seeing the black cloud he thought they now began to proceed to the sky, thus luckily it did not rain but the wind carried the clouds and opened the sky and then they arrived at Torit at the three o'clock In the evening, then Losukkoji proud and said “ Kofota...kofota and then the assistant driver Lokor laughed and said we are now in Torit, kapoeta is still away.

But the Lorry did not stand in Torit very much and a traffic policeman came to register the vehicle No. and said please Ajab take this woman with you to Kapoeta, then Ajab caution him and said, Your Excellency janabu I cannot ride with us a woman, we are all men in this lorry, the woman will cause us a catastrophe and that riding a woman alone in the car without Her sisters this is a big catastrophe , then Ajab said ride please woman then she climb up the lorry, and then Ajab come down and collected a big stone then placed among the passengers is said to protect the lorry from evil, the lorry moved from Torit it was three o'clock in the evening, during the arrival of the lorry to torit there was an Arab dealer man of Omdom called Hassan was ride in the front seat , then he come down in torit, then replaced the front seat by the Zandi man Alexander who going to Loriyok camp, Aboudi said we come and remark he is Ajab in-law, ... When the lorry arrival at the junction of Kilio Road and Kapoeta road, in front of the big sign post written Torit One junior secondary school P.O Box 110 torit – sudan, Then the Zandi man ordered the driver Ajab to stand a little he say Azabo wagifu ... then he Stop, he said please Azabu I just want to read the sign post, then Ajab said wel come, because he claims to be fluent in English and then he read: “Toriti oany Junioro Sokondoro Sokolo P.O Bokosoo Toriti Sodani. Then Ajab said is it that all, then he laughed at his in-law reading, then Ajab said O, my brother in-law truly the Europeans people had brought to us sickness and problem in Sudan and make the English language finished and people began to utter it as they liked on their concept ... true by God, my in-law.

Before a month ago I rode with me one of the teachers from Latuka he said to be a teacher at Riowto primary school, and he was speaking

English in a very strange way so I do not know every one uttered according to his tone, but the strange thing they do not want to be corrected, then I said to him, my dear Ustaz don't see me like that I graduated from the Gordon Memorial College in the year 1940 in Khartoum, and finally I came back to drive vehicles because these Jalaba mistreated us of being Nuba and black.

## Chapter 23



### WONDERS IN CHAKAARI POST BETWEEN LOSUKUJI AND AJAB

The travel culture in Sudan is different from the rest of the other countries if they wish to travel, they prepare a Food, there is a large box above the lorry equipped with dry meat, flour, dry powdered okra, and everything related to cooking food, at six pm the Lorry arrived at chakari area and then the police ordered the driver not to go for Faraksika area, it's of the administrative orders that were forbidden vehicles not to move in the night time, then the Lorry stopped near the big Lalub tree near the police post of chakari is known the chakari atmosphere good at night a cold wind blowing, then Ajab ordered his assistant boy Mr. Lokor to fetch water from a well in chakari for cooking food, then Lokor said there is enough water in the tank we brought them from juba, then lokor cooked the food and brought it to the passengers, Ajab said to gather here people to eat.

The sauce which been cooked is the powdered Okra Wekka, and Asida Poso, Aboudi said that the eating culture in Zandi is different from the tribes of Bari, for the Bari ethnics whenever eating poso and then dig

a hole in it and enter it in the sauce, so the passengers began to eat and a Zandi man Alexander was Watching and following Losukkoji because he dug the hole in the poso and then the Zandi man says to Losukkoji, Rosukuzi don't make a hole kandaka in the poso please Rosukuzi, but Losukkoji does not hear that, but he continues to eat in his way, and finally, the sauce finished up, then the Zandi man said I did not tell you that don't make a hole in the poso it will end the sauce then Ajab said O, lokor bring us a link sauce please, then lokor said there is no link, so Ajab becomes worried and says why that, "So what do we carry on the back of the lorry ...? Isn't its food? Please lokor take salt or Tahania. I don't care, nor Raphiel neither morofuien Hyena, we are hungry my brother Lokor." Then Ajab ask the passengers do they want salt or tahaniya, Then a man from Latuka said we like Alawtania, then Ajab laughed and then hit the man's shoulder with his hand, he said Lotier you meant blanket, but the rain didn't fall and we do not have a blanket, and then lokor climb and came with tahaniya in his hand and mixed it with poso and then people ate till they satisfy enough.

After eating, all the passengers committed to making sleeping arrangements because the chakari climate was cold and cold at night. The passengers took the big lorry canvas and slept in it on the road edge. Losukkoji slept near the Zandi man. Then all the passengers slept next to them. As for Ajab he slept in his small safari bed in front of the lorry, Losukkoji was happy to laugh alone, the night was moony he slept With his back as he looked at the moon, then he said to the Zendi man, Olikumba, then the man replied, and said, "Rusokuzi then Losukoji laughed hard, and then said, "I want to tell you an" Hija "or a story.

Look at that Rabbit inside the moon, with its long Ears that rabbit is the causer of what mankind facing in the universe, our hardship, and plague in this world, it is a wise animal like a fox.

It is said that, when God created Adam and Eve then God sent the worm to tell Adam that they will live an eternal life, there is no death ... Then the rabbit run rapidly left the worm on the way and he reached to Adam

and Eve and told them that God promised you death and no eternal life in this world, look at her with her long ears and circling gloomy eyes that is why we prohibited eating it, then a zandi man Alexander laugh hardly and say O Rosukezi her meat is good and tasteful we the zandi we love it, when we hunted then we dry up its meat for a fortnight and cooked with the Simsim paste then eating by poso, losukuji say you the zandi you eat everything even a frog.

Ajab heard of speech, then answered in a loud voice, so he rose from sleep and said, “Amil hisabak ya losuk” Do your account Losuk, where did you come from with these words? This is from the first polytheism, I warn you, and you have to be silent, we are on a journey, please. Do not bring us plague. Or otherwise, I will be left you in these areas then you can go to kapoeta on footing, be careful in conjecture Things then Losukeji kept silent.

in the early morning, the Lorry moved to Faraksika at the junction of chukudom, there was A group of Dedinga came from Ikotos desire to travel for Faraksiks they were all women, then one of them approach Ajab before the lorry move, then say I greeted you driver Ajam! then Ajab laughs hardly and said to her ride I knew you want to go for Faraksika, and Ajab laughs hardly again and then said true by God there is a lot of wonders and strange things in the journey, but I don't know does she meant Ajam or Arabs ..? thus Ajab continues talking lonely, said true by God they mixed things very much, people of Ferish Mata speak Arabic in their way, and Dedinga on Their way, the latuka in their way, the Bari in their way, and the Zandi on their way, so where is the truth.

Aboudi said, about seven o'clock at night, the lorry reached to Moroka area before bridge, then the Rabbit stood in front of the lorry. The light of the lorry was affected by her eyes, she could not look, and then Losukoji shouted look, Rajab, here is the Rabbit that was in the moon it has descended. I Do not tell you last time, Ajab extinguished the light, and the rabbit has fled and the lorry stop then Ajab went to the passengers, and he said: By God, I will drop you down in this forest now, especially

you Losuk. Your words are a lot, I surprised by those who have known you about Kapoeta.

If you don't be careful with your speech in kapoeta the Toposa will assume upon you that you are a fortune-teller Kujur. or rainmaker, and now is a summer season seem the rain is few in kapoeta this year, I fear the toposa would say I brought someone related to stopping the rains and I will be arrested in the Kubar prison ...please from today onwards Losuk, leave these words and false stories.

Three years ago, the people of Karangak attacked the kapoeta Hospital driver's house Mr. Nagolla an outrunner madi man in kapoeta they gathered in his house and drove him to the police station when he visited the Locheler creek. He stopped for a while and looked at the farms. then certain toposa man runs To King Yusuf Iko and complained that a man involved in the rain stood near the farms and then the toposa gathered at his house because Kapoeta people like publicity, promotion, and exaggeration.

Aboudi said, about ten o'clock in the morning the following day the Lorry arrived at faraksika but Ajab continued to walk does not want to stand and then a woman shouted Akhar Sika.... Akhar Sika ... and then Ajab stop then he said I forgot you, my sisters.

## Chapter 24



### AT CAMP FIFTEEN LORIYOK NEAR KAPOETA

At noon the lorry arrived in the camp 15 Loriyok then Ajab in law Alexander a Zandi man came down, then his brother a policeman Mr. Abdallah Bokindo came his eyes are big then Ajab laughed and said see to this Nyam Nyam zandi comes whos love eating meat he does not differentiate the monkey and a cow

A Wonderful man, then he came and received his brother with water in the cup and then he drinks it first and spread it with his mouth in the face of his brother, and thanked the driver Ajab much ... Then he took his brother box up to his house nearby the road, and return with some water for Ajab to drink it, but Ajab refused and said that your water is full of genie warms you want to Kill the drivers, Mr. Abdullah, we know these streams since the Anyanya one its name is Moruka.

Then Abdullah said this water was boiled Mr. Ajab we boiled it by fire even the kapoeta inspector Natali Pankrasio use to drink it when he travels to torit accustomed, and you are just a driver, then Ajab said you had killed the all monkeys in the camp fifteen Mr. Abdallah except mankind, then a passenger of latuka man said it is true what you said

Ajab, the monkeys are finished here absolutely at the camp fifteen as you said, because he doesn't kill them by the gun but he uses to provide the alcohol in the big basin then put it in the farm, so the monkeys come and drink and get drunk all, then Abdallah will come and slaughter them then collect them all to his house and dry the meat then put them in the big bags, he doesn't eat anything only meat, that is why he refused to get a transfer from kapoeta.

Aboudi said, then the lorry moved until they crossed the separation between Kapoeta and Khor Lorien or Nakuare supposedly to see the kapoeta view on this place, which is high whenever passengers arrive and then shows the view of the Kapoeta in general, and then disappear when the vehicle go down exactly like people who depart people and then leave them, so these travelers did not see any view. At a time when a heavy cloud gathered and covered the largest part of the area, the atmosphere became dark as the night, and all the passengers were afraid and then Losukkoji said Kofota and then a Latoka man said Kapwata, but they do not see anything because the cloud covered the area, then driver Ajab said you will never see it at all because the Blackboard is in front of the pupil and need for the chalk only, the all passengers surprise from the driver Ajab words what he says about the blackboard and chalk and what is a chalk, and then the driver stop in the place afraid of rain, the huge clouds covered kapoeta not to be seen by people, the driver said each passenger should pay amount or Gold and then thrown in the place and then the clouds that covered kapoeta area will go, because it is a holy place, then the all passengers shouted we don't have gold, but we have only the amount and where to find gold and we never reach Kapoeta. The driver laughed and one of the passengers said please Ajab move the lorry to kapoeta.

The cloud open and then they saw a view of kapoeta from a far distance include buildings and trees and roads inside the district and then the lorry proceeded and crossed the singaita stream and became delighted, then driver Ajab said you did not yet reach Kapoeta and if we reach there you will see many wonders, and then they saw three young people walking

in movements wearing an expensive jeans raiment's. then they arrived near the market and saw a long man He also walks gestures and, in the eyeglasses, and carrying a recorder pickup, behind him some young and the driver stood up and shouted to the passengers Look at this man this is Kapoeta.

This is Kapoeta and then the passengers said whats the name of this man, the driver Ajab said this is Mr. Falco Lotabo Abamana, it admires passengers because they had never seen kapoeta before, then the lorry stopped at the police headquarter, the all passengers departed and leave losukkoji stand near the lorry with his big box, laughing alone, then Ajab said please man the whole people have left and what then you're waiting for, am going to morofuien shop losukkoji shout don't take me to hyena please, then Ajab said you are a dervish man, I don't want to see you now go to your relative don't you know a tailored man called Musa Lokoro, people called him "L" in English a Toposa Nyangwara man, then losukkoji said never.

Then Ajab said he resembles you exactly, another toposa man came when he sees losukkoji he laugh then called him you man are you a Lokoro brother and he said no, then they go together until they arrived at the Samani shop they found lokoro sewing clothes, when he sees losukkoji he raise and welcome them and said to the toposa man this is my brother where did you find him.

Aboudi said early in the morning and at sunrise, it was winter season, knowing that the winter of the area is cold and nobody can get out except wearing the winter clothes it the same as the winter of Khartoum. It makes people eating the whole time, but for sorry these years has testified shortage in food Staub a result to starvation occur in the area, the sky abstained rain to come down verily these periods known to kapoeta citizen as Naediet famine its shameful thing.

Then After the famine, followed by the plague of animals that killed a large number of cattle herds in the area, it is a curse on the people of Kapoeta, the green dried and the sky caught its rain and the sun shone

with brightness, and heat spread and inflamed sun rays spread, And The area has changed even though the area is semi-desert, but it was not in such a situation and the situation of the people that tragedy confused, an event happened after another and then with the news came to the area about the bear's crowds at the Likor area and attacked innocent people led to the citizen migration to nearby villages to Kapoeta, according to The area people believe that Nyanqatom fluctuates their image from the image of the human into the bear.

The toposa People run from villages to the center seeking to live and begging on the roads and never happen before, so a man come from the side of Riwoto called Karate, he came alerting people: O people I doubt, this famine to escalate, such as the famine of 1964 in the time of Anyanya one and now the people migrating to Morokakipe north and to the border with Abyssinia and some of them to the latuka land in Loming. The Tenet people community in kapoeta was famous for planting and making agricultural materials.

Aboudi said, we were enjoyable and play with their children, consequently the tenet farms are famous more than the other citizens who practice agriculture, so during that famine, their farms remained as evergreen than the toposa wonder, make them follow the secret about that, one day one of the toposa man spies and then went to the tenet resident and sat in the place of the manufacture the agricultural materials and then after a moment a woman from tenet come out, her mind had disrupted and sitting inside the room, even her condition changed and put in her neck types of beads and tied Belts in her head and put a red cloth piece in her head and stomach, often speaking alone, she came out of her house and then stood beside one of their green farms, carried a traditional vessel Gourd in her hand with water and then began talking and pointing to the east and then west, then spray water with her mouth up to the sky.

When this man from Toposa see that he hurries to a group of toposa crowd, they were spending time under the big Loter tree near the airport and then he shouted as he ran and declared to the people: O, "Young

men, and elders, stand up. We found the person who prevented the rain and the plantation dried up, I found her doing bad deeds, then abolish rain to come down, her name is mogella many people gathered at the tenet area some closed their houses running to witness it, it seems to be rumors and gossip. this woman is crazy, she has nothing to do with rain or the sun the report prevailed to all villages, according to the local reports, the police put this woman in custody to preserve her life. Perhaps the people will kill her because they believed that she was a charming woman with the ability to prevent rain as she entered the jail, the sky bore the clouds, and the darkness of the day in darkness.

Then it rained for six hours and the ponds and creeks were filled. Then King Yusuf Eiko ordered her released and returned to her house. Then the all toposa feared and glorified her. Every chief came with a dairy cow for the woman. And she was cured after she was discharged because she was mad as a result of poverty, she became rich and then worked harder than before and claimed that she was a fortuneteller.

When the chiefs brought these cows, she ordered them not to enter her house. Because She saw a vision at night that these dairy cows were to be kept outside the fence then every chief entered the house on his back and then took off his shoes then they do what was ordered by Mogella. , Therefore the kapoeta people believe upon the woman was as scarify because if she demands something then they produced it to her, then if something happened they would thought that its Mogella deed. So, the famine still hurt and killed people and many of the people in the area died, but after this infliction, God almighty changed it into charity after migration and a lot of charity appeared in the area of the triangle between the two valleys.

## Chapter 25



### THE PLAGUE AND POVERTY IN KAPOETA AND GOLD EXCAVATION

A man called Lokadongoy Lokanakomol from the paringa village, the Arabs traders nicknamed him Abu Tayara, he was working as cows brokers man addicted with wine, in addition he is good potter among the toposa people in paringa, consequently though he was a cows broker but he was a poor man, then another man who was carpenter his name called Lokaey of mogoth area at that time the Gold mine was fame at Nangolet beside Nalengaro area and Dedinga Hills and Namoronyang , thus both Lokadongoy and Lokaey become expert in excavating the Gold especially during that famine, then they went to Lobar area and make accurately search and excavated famous new place for mining and named it Napotepot They found an idol of gold, this idol was large and then they cut it and put in the tins and vessels and then lokaey and lokadongoy came to Kapoeta and became a wealthy man when they walked hundreds of brokers and criminals and the poor people go behind them.

What they have done first, they booked all the wine in the Andaya Bars with extra payment then ordered people to drink beer as they want free, a famous kapoeta marchent mr. El Tacyb El Amin had bought quantity of gold from Lokadongoy till his money finished the whole traders remained

without money in kapoeta, the money were taken all by Lokadongoy and Lokaey plus cheraco Loeyle, and still many Gold remained with them, when the news reach to Khartoum so many lorries come to kapoeta carrying Dura Corn many merchants poured into Kapoeta with dozens of goods, and from Kenya too after hearing the news of the discovery of mines in Napotepot and the famous famine that killed people disappeared almost many pupils desire to leave school they all depart to the mining at Napotopot, Aboudi said I also went to the mine to work and then found an ounce of gold in addition to half an ounce of gold, I sold my own clothes I wore with Gold then I return naked to kapoeta cover myself with bed sheet till I arrived kapoeta, the Taposa buy everything with Gold even food and tea in the restaurants, Abodi said, I went to kapoeta naked without any cloth I only cover my body with a bed sheet, then when I arrived kapoeta I drop at Hilla Tarawah then send one of my colleagues home to bring a cloth, and then I go home and collect the whole raiment's and rode the car to Napoteopot once again to sold them out.

When my friend loketo met me he laughs and said that Aboudi now you had adopted a culture of nakedness why do you sold your clothes and become naked I told him I came from the mine and now I will take all the clothes and sold there, people became like crazy in Kapoeta carrying huge amounts, the northern Arabs traders conducted meeting for taking Lokadongoy Abu Tayara to Khartoum then give him a wife from Omdom in Sherg El Niel and big house, El Tayib El Amin had offered him a lorry to buy but Lokadongoy refused, but he ordered to hair the lorry only to take him for paringa then return to kapoeta with his family the lorry went to paring and carry his family up to kapoeta then touring within kapoeta with him from the morning to the sunset, the lorry tour without reason with his dependent in the back of a lorry, and he sitting in front seat putting beside him a big jerkin of wine, the lorry move and he greeting people until at the evening time.

Lokadongoy becomes like a King in kapoeta he leaves the cows broker work then the Arabs merchants called him Abu Tayara, they worship

money from him and people kneel to him if he sat and wants to spit, and then people put their hands to his mouth to spit in their hands, One day people sat around him At the Songura Bar near the kapoeta airfield he sat in a large chair and then drunk much so he wants to vomit and then a person named Nakomol get up and put his hand in the mouth of Lokadongoy strongly to vomit in his hand, and he says, O, our King spit in my hand, Our father spits in my hand, Our King Lokadongoy spit in my hand. Our king of paringa spit in my hand, Lokadongoy almost want to occupy the seat of the king Yousif Iko in falsehood, his supporters reached in the extent of calling him a king of Kapoeta and paringa, some people become miserable when they see that, another man from kachinga called Lonuk who guarding him come and lie down forward Lokadingoy and say stand in my head please our king, then another toposa man said Hoo, people had reached in the stage which dog cannot behave how could a man mislead himself like that because of the Gold, somebody who had been yesterday a dog and cows broker in Kapoeta. Lokadongoy reached the extent of booking Food in the restaurants for people to eat, Aboudi said, as for Mr. Lokaey juma sendani who was a carpenter and Gold explorer, he throws all the carpentry equipment out because he became wealthy.

He hired Lorry of El Tayib El Amin for a day to go with him to Mogoth to bring his family from there to Kapoeta and tour with them within kapoeta then let people see them, also cheraco loeyle did the same, kapoeta become opened and the merchants poured out from Nairobi and Khartoum to buy gold in kapoeta Aboudi said I bought a radio cassette Sanyo brand with gold from another Arab driver come from Khartoum and then I work in the mine, the toposa people comes and then pay me gold and then I tape what he is sing songs that belong to them and then I open it to him to hear his voice and he will wonder how this machine recorded his voice, then another one comes and recorded just like that till I earned a lot of money in Napoteopot. and my friend Lokito become a doctor injecting the ignorant toposa patriots he becomes expert in injection and holds a lot of Gold.

All students have left school, some buy medicine and injections and then inject patients in napotepot. Some are traders, some are veterinarians inject cows. Everybody has acquired a career. Aboudi said I left school a year and I am fourteen years in 1981 I did not go to school, I had huge money, you can see every child carries tremendous money and we have no idea for investment, but the Arabs are very wise took the all money to build houses in Khartoum.

Therefore, the area passed in the stages one did not know the only god, kapoeta have transferred from the drought stage into the flourish stages. Aboudi said one day I saw a group of people standing at the airport in the morning screaming and on that day the sun shone as if it did not shine, you can see it very red as the ball in the sky and not hot indeed, all people were surprised strongly they say why the sun brightened and beam did not go out today, the atmosphere is cold and the sky view changed, then foxes yell and dogs barking so much day and nights, then the expert toposa elder's people said this is a calamity, Something bad will happen in Kapoeta. The next day, two large snakes with hair in their heads came out of the Locheler stream, passing through the airport rapidly, walked with massive dust. And people screaming hardly looking at them till they reached to the mechanical big garage and disappeared there ... Then one of the expert toposa elders to be a fortune-teller, said that these couple snakes are coming from Likor side where was Kulio died then they disappeared in Pouata grave

then another man called Lokuam said that previously Kulio was recommended that this land will goes through stages and people will entered in it, it also regained in the people memory what was expressed by Karate an extraordinary man from Riowto area is right, that a lot of people will come from the west and then camping in Kapoeta, Aboudi said , in the same week the King Yusuf Iko went to the Lado restaurant for attending lunch Fatur with his guards and then another man come from Mogoth was send by chief Juma Loromo, holding a letter and then he surprised King Yusuf Iko, found him eating and then gave him the letter and then rapidly he left the food and returned to his house he was

very afraid when the secretary Naouya read to him the letter in which he said that thousands of rebel army with the big tanks Nyapoter had arrived north of Mogoth and slaughtered a hundred cows a day, then the king followers shouted hardly. And said If they arrived in kapoeta they would eat all the cows then the king leaves the food and went out his appearance changed, Aboudi said, “I looked at the situation not reassuring, then I traveled to Torit and stay there with my aunt, named Amouna Na Kejire in her house at Atalabara on the juba road. she is an extraordinary woman beating a Wada “ snail back”.

## Chapter 26



### ABOUDI AT THE AMOUNA RESIDENT IN TORIT

At the beginning of the encirclement of the SPLA over the Kapoeta district, famine led the people of the area and make them flee to the Narus area in search of relief and shelter from the United Nations organizations, and the toposa people began to launch attacks on the SPLA army north of Kapoeta in the kachinga and Kanchakori area.

Aboudi said, I was deeply disturbed by the security situation in the area and the encirclement of the SPLA in Kapoeta, it made me commit to listening to the SPLA radio A program which broadcasts from Naro radio station in Addis Ababa, in addition, the whole kapoeta people were adhering listening to the Ethiopia Radio in the reign of Mengistu Haile Mariam because its close to Kapoeta, I especially love to listen to the Ethiopia radio accustomed when Mengistu came to power because he is the only black man from Keffa, who ruled Ethiopia recently to fight the aristocracy and racism prevailing in the Hellasilassi regime and Manilek who hate the black people. He then supported the SPLA and his vision was for the black African negro who suffered throughout history the same as comrade Robert Mugabe in Zimbabwe, thus his vision was to

support the black people in Sudan as a whole and free them from slavery which yet continues in Sudan.

Consequently, before I left to join the SPLA in Boma, I went to Torit as I have mentioned before while the SPLA encircled the district of Kapoeta and then I reside at one of my relative's house who lived in Atalabara called Amouna Na Kejire who was born in Kejire at sokari area in kajokeji, she is a Hybrid woman very red with a tattoo on her face, her mother is from sokari area in kajokeji, called Mahdiya Na Bongeri, that her father was from the north Sudan Dongola, but it is said that her father is from the Greek Cyprus Mr. Banayute who was overall the Hajar cotton farm Extention in sokari or sokale in kajokeji.

If you look at her she has white color, and she does not speak Arabic language and does not like it, but speaks the Kuku language fluently, considers herself as Kuku, as well as she knew fluent Acholi language, and Latuka and Madi and Toposa., She had previously been in Kapoeta, worked there at the beginning running Bar work Andaya, then she returned to Torit and lived in Atalabara, She is one of the Kuku women whose their mothers migrated from Kajokeji to Torit via Opari during the reign of the Latoka King Maya Ochaleli king of Loronyo and then the King received them and allowed them to settled in Torit where they founded Their resident in torit named Hella Kuku, The migration of Kuku to torit was known, and some areas such as Kapoeta, most of them were soldiers of the Wortu Equatoria such as my grandfather Adeges Almasi, the family of Na Kejiri migrated to Torit and that she was a child in 1938 at the time amouna was a child and then grew up in Torit, Amona Na kejiri is a talkative woman Although she lived many years in Torit but does not speak the Arabic language, she hates it.

She exaggerates in the speech and makes people laugh, she professional in Daluka singing but claims to know the fortuneteller or Kojur, made many women visit her house claiming for some cases, so Amona will tell them, some times they handling her sheep and goats, chickens, cows, she has experience in beating the Wada or snail back.

Aboudi said, one day I sat in the small veranda near the doorstep usually in torit their big grass houses having small veranda along the house side in the Latuka building style.

I sat under the veranda in the after noontime, I often listen to the SPLA radio. Then Amouna sat in the courtyard of the house wearing the white Sudanese Tob and then put green basil grass on the door. Then she is talking alone and looking at me then She laughs, I do not know about her words in Kuku because I don't understand the Kuku accent, but I just hear the word Lo ngiro and a word Kekeleng which is my name given me in Kuku. I don't know and what is going on then she took the Wada in her hand and hit in the ground and then says, O Aboudi, she doesn't call me Aboudi but for the first time, usually, she adopted the name Kekeleng, but I was silent and then she began to call me by my nickname in the Kuku language she said Kekeleng ... Kekileng twice ... Then I accepted and turn my face to her and I said yes, my aunt. then she said Come To me, then I went to her and she began pointing with her finger at the Wada and said See Kekeleng crowds of people carrying heavy baggage in their heads crossing over long distances beside them children walking behind them and then they leave this child behind the mobile walking and crying, and this is you Kekeleng ... it's you Kekeleng my nephew, son of Poni.

Moresuk ... Then she said to see these big long animals with the long neck I don't know where is she going Then she fell to the ground, it Amazed Amona and then she put her hand in her face, then said, and these are Nimule mountains and Neri mountains on the coast of the Nile near Sokari in Kajokeji your land of Keigo, and that one is you my nephew son of my sister Poni.

Moresuk, you wore a soldier uniform you had stood forward the mountains and then you entered Uganda, and then Nakejire laughed said God willing, you will bring to us A bride from Uganda.

Aboudi said then I was upset because I always don't like her words and such satanic things that are of polytheism and the prosecution knowing

the metaphysics ... Then Na Kejire said we shall go to the farm tomorrow to Lelere and bring groundnut and then grind you paste groundnut as the ratio for the road.

Aboudi said, I was very angry so I went to Lodokiya lotuka residence to my friend James Roko, son of chief Roko his mother from Kuku called Ereany from the Lugo area in Kajokeji, and then Na kejire get up and ululate behind me say Ayo yo. Ayo yo. I was very angry but I adore her very much this aunt of mine, and she also adore me, and give me everything else I want and always asking me what do you want, and what did you want to eat chicken or fish of Lokoro.

Because she loves this fish of lokoro much and I love it also, the Pari people were been brought them accustomed to torit, The next day I saw in a dream, we are in a vast desert area with dry grass and no tree, like I walk inside, then I saw a spring of water come down from the mountains with fresh water and pass over the buildings of zinc roof and on its edges of green grass and then I was terrified in the dream.

I sat thinking about what happened, and became morning and then I prayed the morning prayer and sat, and then my aunt Amouna Nakejire entered in my small room of grass and said: kekeleng my nephew, son of my sister poni Moresuk true by God, you have got a night donkey {Himar El Leil}, I heard this night you are talking a lot at night and you go out and then touched my door, but you do not make sense, then I said to her what is the donkey of the night by the way..? and then she said something like a dream is taking you out without sense, and these things have been with you since you were a child in Kapoeta but you don't recall, one day when I ever been to kapoeta in 1971, it was in the dry season we were all sleeping out and your bed is near by me, then you began to talk alone then you raise and open the door, so I observed that then I follow you going to the singaita side it was towelve oclock at the mid night, then I caought you. And I said where you going then you respond that you don't know.

Amounas continue talking These things have been with you since I was in Kapoeta when I visited you with aunt Nyakato, but well today let's go with you to the farm to Lelere area on the Juba road to harvest the groundnut, the majority of the Kuku settlers in Torit practice farming and depend On their daily subsistence from the farming in that fertile area and nicknamed it Koro Ko Kowen, meant cultivating by eye.

## PART TWO

### Chapter 27

## A GROUP OF SPLA RED ARMY CAMPAIGNS IN THE OTUHO LAND

We took off early in the morning and went with her but before we arrived at the Futor Maffi Amona Nakejire said, Kekileng let's go to the sister Sura Na Letuba her house is beside the road, A disable woman to greet her, so we went and then sura na leutuba received us joyfully, and Amouna sat with her on the papyrus carpet under the Lulo tree then na leutoba said please Nakejire get up to bring groundnut from the "Gogo " store there and give it to kekeleng to eat, she speaks in Kuku language and said O, amouna this boy does not speak Kuku ..? then amouna respond, yes, he can speak toposa only because he was born and brought up in kapoeta. Then Na Letuba said, Na Kejire I have excused you I can not be able to get up Amona, Ngero Lo Diong, meant son of a dog, go to bring him groundnut from that store, then Amona Nakejire went and brought it and we began to eat, and then talk together, sura Na Letuba was very happy.

Aboudi said I started eating the groundnut in silent then I breathe heavily, then Nakijire said what is wrong Kekeleng, I answered her, I said I smelled an unpleasant smell like the smell of the bush people, so I went out of the house towards the road going to Juba near the house of Na Lituba, then I looked at the many groups of people dressed in military uniforms when they saw me and start to ululate, SPLA, Oye ... SPLA Oyee. then I know that those are SPLA then I turn back running home to tell Amona with Na Lituba and then Amona Nakejire and Sura saw me then they said, what is happen Kekeleng.

Then I told them that the Anyanya of SPLA has reached, and then brought terror into their hearts, so they scared and fled both Amona Nakejire and Sura. I saw sura running too who was disable then I laughed, and Finally, the rebels of the Sudan People's Liberation Army SPLA, who are from the group of Commander Glario Modi Horinyang, who usually insults the King of Kapoeta Yusuf Eko over the SPLA radio always, he is a man who hates toposa. This group was moving specially to kidnap children from the Acholi and Latuka areas. They have captured many children, so They crossed the road with them to the area of Lafon and then they stood and one of them said there is a red Arab woman there she put on top, then nakejire met them and spoke to them in Latoka said this is my nephew left him, all the rebels laughed and said that she is not an Arab this is Greek daughters of Christo Karsas, they thought Nakejire from the family of Christo Karsas a Greek merchant in Torit then another Acholi man named onek said this is Amouna my colleague at the school in Polataka previously she is from Kuku, leave her, then Amouna said O, this is Onek Labuke and then Amouna talk with him in Acholi and some Army of Dinka and Shilluk surprised. One of the soldiers, who is from the Anwak called Amona and then held her hand he wants to take off the gold ring that in her hand, and she shouted says Onek my gold ... my Gold, then Onek hurry up rapidly and said to the man leave her please we did not come for looting here, but we came to the program of inventory of children only as long as we found a cadre like This boy

Aboudi, what do we want, she left her son to us, and let her walk, so the Anwak man was angry and said this is jalaba my brother.

As for the disabled woman sura Na Letuba, she arrived in Torit, which is intact walking instead of a seat, but when the torit people met with her who knew her as a seat and they fled, because She was a seat, and the others said she had been treated by her sister Amona Nakijeri because she is a witchcraft I cried severely and we began to walk and Amouna has followed us, she says please Onek leave this boy he is not my son, but this is my nephew, then she returned looking back at me and crying. she said Kekeleng where would I get you “Ngero Lo Diong”

where shall I go otherwise, I will leave torit forever, o, kekeleng you would make me not to sleep today, then she took a heap of dust then pour it up towards us and said let God protect you kekeleng.

## Chapter 28



### ABOUDI WAY TO THE SPLA CAMP IN THE BOMA MOUNTAIN

I was very confused because I did not expect that or to be a captive in the hands of the SPLA. I Found myself with the Garang revolutions: we proceed forward and I see the army's garrison buildings in Torit very far, before arriving in Lafon at noon. We saw a Lorry Austin burned on the edge of the road. Then one of the latuka sons called Lomeluk said it's a Lorry of Banataki Christo son, had been burned here before three months ago. Then We arrived in an area called Lukilak in front of Loronyo. We sat here after exhaustion.

We sat under a big tree tamarind and then returned to my memory a dream which I saw in the night. Then I started to explain to myself that the swamps and the vast desert and the spread waters are the soldiers who were penetrated in the desert. And the dry grass and the fountain water that descends over the mountains is the power of the SPLA that will prevail in all of Sudan. The green grass around the houses is prosperity and resources after the bloody war and devastation in Sudan.

We then moved overnight then we arrived nearby Lafon because the Jalaba army was still there and Lafon had not yet fallen, At five o'clock in the morning we moved to the desert and left Lafon on the left hand and then we crossed in the belly of the barren desert between the area of Lafon and Kasiangor of Boma mountain on the destiny of a fifteen days to the camp of Boma Mountain, the headquarter of SPLA rebel movement, it was in 1985 and I am 17 years old, for the first time to confront such inflictions and blind future and fate, rather than continuing my education level to higher institutes or university.

I recalled our previous travel by foot during school life from Isoki Intermediate School to Kapoeta after a food shortage and then the school closed up, which led the students to walk on foot through chakari road which is estimate seventy miles to Kapoeta, There is a vast desert between chakari and Faraksika, junction of Chukudum called Logynyang desert its very place which tribe of Morule and Boya and Dedinga split from it, but the desert between Lafon and Jebel Boma is one of the greater deserts after the Great Desert in northern Sudan with Libya.

Then it returned to my memory also the words of my aunt Amona Nakejire her idea to prepare for me paste groundnut, so I laughed and started talking to myself and I said its wrong for my aunt idea to have told me that she would prepare for me paste groundnut to carry with me because it will cause thirst in such a travel distant many people exhausted in the desert, some left Behind the Army mobile, we found many ancient remains scattered bones in the belly of the desert, we thought they were animal remains because they became like flour or powder, and old barrels, and an old road with paved stones heading south, the possibility that it is the old road which the previous Swahilian traders passed from Abyssinia Maji through up to the area of Lotigepi swampy and then to the Otuho land of Lotume They were brought with them the ornament and the beads.

While walking, no one speaks, but a constant walk and silence. Then we crossed a place in the belly of the desert until it stunned our minds so we don't know the directions, and confused upon us to know the east from

west north-south, which helped us are the straight footpaths on the road such as the way of rates, fortunately, there was a person with us from the Murole tribe named Mam Atawan Lochangiro who knew He knew the road so as not to mislead the road to us, and informed us with any information that the barrels which been left in the middle of the desert belong to the anglo Egyptian government when they walk through this desert from the Equatoria to Pibor they pouring water as increased to those who walk through the desert and then to drink them.

We went forward and saw many giraffes moving. Then this soldier man of Murole mam Atawan Lochangiro got shot at them and killed one of the giraffes. Then the soldiers slaughtered her. an Acholi man called Onek Laboke to come and took off her horn. Then a dispute happens between an Acholi man Onek and another Otuho man named Lomeluk Osoha due to the giraffe Horn, the Otuho man said to Acholi man, this giraffe does not belong to your zone of Acholi and we are still in the country of Otugo and finally this is our land and the land of Lokoro Pari, and you are farther south there in the Ugandan border of Lokum, so Onek kept this Horn, he does not want to give it to someone else, we slaughtered the giraffe until we burned roast and we ate enough, for the first time for me to eat the Giraffe meat its soft tasteful as ram meat, I remember when we were in Kapoeta during my childhood the Riowto poachers do hunting them and brought its dried meat to Kapoeta but most people do not eat the giraffe the meat they fear that it brings leprosy disease and then a man of Pari named Ogela Oceng extracted her urine bladder and drink and people laughed at him, he said it is excellent It protects the human from the wizards and bad spirits.

Aboudi said, then We went forward and I asked one of the children with us from the Acholi called Oballo Ollal, why their uncle Onek kept this giraffe Horn with him ..? then he laughed and said it is excellent it is a medicine for engaging girls and the women, Aboudi said, which women in this unknown fate and future and we are in danger and the belly of the desert and we don't have women with us and this man still thinking about women, then A man from Otuho called Eboo Etorong said, "Beware of

the Acholi.” Beware of the Acholi people” They don’t love something more than women and eating, this is their habit and they have got a big tree in their land of Acholi pajok and magwe called Lotombero, That tree was only one, they said to be a medicine for women, they take them and then crushed and wiped in the hand and then shaking hands with the woman you want, and then attracted her so she followed you like a dog and they have cut the tree over and sweep it all, this tree is over now in the Acholi country, but now they concentrated on the giraffe horn and crocodile nail most probably they will finish crocodiles in the rivers and these giraffes, then Aballo lough strongly and said the Bat heart is good also when killed it then its heart will be taken and dried then crushed and wiped in the hand and then shaking hands with the women or girls.

Aboudi said I laughed hard, and then the recruits soldiers continue in their talk, then Onek said this is a lot of money I will sell it in Abyssinia at Gambella or Kiffa region because they may demand such a medicine, if not I will go to Kenya and sold it there in Kisumu or Gulu town, because the Lou ethnics know it very well, then certain Otuho man called Ohede from the Lodokia torit said Achchacha...not these only the Acholi are expert in this thing they also use the Bat heart that it’s a medicine for women.

Aboudi said, the struggle is always an unknown destiny and a work of delusional you can not know where to reach, in the hypocrisy limited policies and courtship and opportunism, others benefit from showing innocent citizens, in addition to the media it is sometimes fraught with imagined things and trick to win people barren desert where there is no water Wild birds spread over the desert sky between Morokakipi and Kasiangor, and brutal dogs walking in large groups follow us, no one can see anything in an area where there are no plants, except small forklifts, before reaching Kasiangor mountain as you go south you can see the Dedinga mountain range appears in far distant at long distances in the highest vision as close to us, because Kasiangor mountain located in the lowest desert ... In this site, we can not sleep but continuous walking only day and night, in the middle of the day we want to shade, but you can

not where to find the shade. Except under a small tree and above the tree a desert snakes bounce like insects, no one can sit and if you sit on the impact of extreme exhaustion the great eagles will descend on you and eat you without delay ... People have drunk their Urine, but when we arrived at the Kasianqor mountain there is a natural fountain at the top of the mountain the Jie, toposa, terema, kachopo, ethnics watered their cattle in the upper, on the top of the mountain I came to turn my sight to the south and then I looked at the Naselani mountains in the far distance for about two hundred miles.

I cried and told my colleagues the young boys of red Army with me, look there away. This is Kapoeta. that is kapoeta my brothers, but it's far away. I do not see our residencies and our places of entertainment inside Kapoeta. look into the collected far dark clouds with a flame fire is like sparks spread from the sky or thunders and rainfall down in Kapoeta ... or it is the impact of fire fires over the mountains because the Dedinga often prepares for the planting season so they burn the dry grass to be fertilizer to the ground and equipped to put seeds, on contrary the burn fire impact usually do not appear at the day time.. so, would I be back to you kapoeta, O, my beloved land kapoeta. is it the ultimate and not to return or what.? O the guest's receiver and place for eves ... am now on my way towards the Boma mountain O, Kapoeta either to return or death. Where are you my smart fellow students Is it a conclusion, or it is a visit and then back again, I had left many of my friends and to be amongst young people who were not with us before.

Aboudi said we looked at a huge number of animals. Nearly thousands of Antelope passes in front of us. Are not afraid People cross from east to the west? The possibility of this move to the Nile River, in search of water it's one of the largest national parks in the world. Since our deportation from Lafon the soldiers who scouting us hunting the animals till we suffer from Eating meat, and in the position of Kasianqor mountain we also hunted giraffe and then we eat but we can not manage to finish, it is a big animal, when we come down from the top of Kasiangor mountain we went forward then we follow the main road going to the

Boma mountain, and that was in the evening, I see the mountain ranges in very far sight Like the mountains of chakari, then a morule man who lead us Mam Atawan said Look that is Boma mountain is still about sixty miles away, and then I compare it to the mountains of Leri of the Nuba Hills because when we were in Malakal school of Atar on our trip to Tunja when we arrived Tunja We looked westward the Leri mountains away just like the Boma mountain ranges.

We are moving then Mam Atawan talks much, he said Aboudi have you seen that mountains of Boma...? its longer than your mountains of Dedinga, then I laugh hard, and told him that yes but the Dedinga hills is long also, can you recall, it's the place where you were split from, then We met one of the 'Terema shepherds' men in the area they told us not to go forward because the area is full of Bears and lions, then we remain in an open place.

We collected firewood and lit a fire on the edge of the road and often all the animals are afraid of the fire, we burned the fire and we slept to the early morning, then we moved forward I began to observe the change like the area and its plants, and fertile red soil and then I knew we will reach to Boma Mountains in God willing, we met also a group of Ethiopians carrying luggage they said they came from the Keffa district and then they go to Khor Koron, for marketing I observed as if they were from the tribe of Shangala resembling Swahili or Tanzanians Bantus, at noon we arrived at the hills with shady trees then Mam Atawan said from here to Boma Mountain about forty miles, there is a Big tree I saw under it a bundle of stones and then a man from Morule Mam Atawan with Onek a man from Acholi, took three stones and throw them in that place as well as the man from the Acholi who used to go to Boma several times, then followed by all the military but many Dinka man refused, everyone put stone under the tree .

Aboudi said as for me I refused consider it as polytheism and then I recall the hadith tradition of our prophet P.B.U.H about a tree which the Quraish Arabs adopters were made scarify under it they called it Zat Al Anwat, thus if anyone passed via it should offer to scarify or slaughter

something, so I refused to follow such ritual, then Mam Atawan said before entering Boma Mountain the traveler should throw a stone Here, in order not to be affected by a plague and a casual, their ancestors were doing The same custom, about four o'clock a big Mercedes vehicle came belonging to the wildlife and conservation department, the Nile Safari who were work in Boma during the reign of Jalaba were left it in the Boma mountain, after the clash of jalaba army with the Korean Brigades at the beginning of 1984 and then captured on many of the jalaba soldiers and wildlife forces plus the vehicles.

Then the vehicle stopped and carried us to Boma, and before reaching Boma we saw a group of Kachipo ethnic marching on the edge of the road and then they fled, they see the car and then get away and then stood far looking, they think this is a large animal because they are often afraid of vehicle, then Mam Atawan laughed and he said some years ago A vehicle belonging to European priests of AIC Africa inland church came from Maji district in Ethiopia when they arrived at this point the vehicle got broken so left there without someone then the kachipo abolish that road no one goes to that vehicle but they see it at the far distances they thought it can eat them, or it's a modern animal, so we laugh from the words of Mam Atawan.

## Chapter 29



### THE CAMP OF SPLA IN THE BOMA MOUNTAIN

We moved until we arrived at the Boma mountain in the evening, and we found many children who called them the Red Army and then we sat with them they are singing revolutionary songs in the Dinka language and Arabic, Then a military official from Dinka came of the trainers, a fluent man in Arabic, named Kor Madot and then he called Mam Atawan he said Congratulations from your distant travels. Then he said: Are all of them from the Acholi? Then the man from Acholi who accompanied us, Mr. Onek Labuke, replied, but this group is mixed with Acholi, Latuka, Lofet, and Lokoro. Then another commander came named Akol Akol. Then he asked do you have a son from Mata kapoeta in this new division who coming from torit ...? Then all of them respond with a voice that he was the only one, and they said, Raise your hand Aboudi.

Aboudi said, then I raised my hand and they took me to a unit consisting of the sons of Kapoeta, when I get up I did not be able to move to our group of Kapoeta sons because my feet had been swollen after the walk, all the recruits from the Red Army laughed at me they all happy, and said Salam ya Mata, greeting upon you Mata, are

you Okay Mr. Mata, then they clap their hands, say; SPLA Oye... SPLA Oye. Tahrer Oye ... Dr. John Oye. then they all sing a song Ya Nimeri Klashinquf Fi Masura ... Jesh Tahrer Wasal ... Ya Nimeri Klashinquf Fi Masura ... Jesh Tahrer Wasal ... Carbino Ko William Wasal Fi Khartoum ... Carbino Ko William Wasal Fi Khartoum.... Arabton Wara ... Arabton Wara... Laggu Mojud Fi Korton Thoura Ma Betarif... ... Laggu Mojud Fi Korton Thoura Ma Betarif .... Muasalat Wen Sudan Gafalna ... Muasalat Wen Sudan Gafalna .... Muasalat Wen Sudan Gafalna ... Muasalat Wen Sudan Gafalna Translated as;

O Nimeiri Klanshkov in the barrel ...the Liberation Army have arrived ...  
 O Nimeiri Klanshkov in the barrel ...the Liberation Army have arrived ....  
 the Liberation Army have arrived .... Karbino and William have arrived  
 in Khartoum .... Karbino and William has arrived in Khartoum ...Arob  
 Ton is behind ... Arob Ton is behind... Lagu dwells in the Korton Thora  
 but you don't know .... Lagu is dwelling in the Korton Thora but you  
 don't know ...where is transport in Sudan, we have closed up ... where is  
 transport in Sudan, we have closed up ... they sing and I sing with them led  
 to raising my morale high

We found a lot of Nuba sons who were there, most of them from Mount Tulushi and the area of Tema, and Aturo and Tiera and Moro, and katcha, excluded the Nemang they say that the Nemang are standing with the jalaba and they are a problem in the Nuba community for a long time ago they want Nuba to remain slaves of jalaba.

The Nuba number is Good but other children minor than me in age, I regretted upon them more than I regret on myself, and I saw them more tired than me because they crossed long distances from the South Kordofan, and then I saw tears fluttering from my eyes, which brought my memory back that the black people are mistreated in the Sudan and Sudan is not an Arabs country

A young man named “Tiyo Kaki”, who was sitting in the crowd, was facing I and I see him laughing as if he knew me before, but I was in a state of extreme anger and weeping after the exhaustion of the distant

walk, then he called me in the name of not Is my name says : “Goroge ... Goroge”. and I kept silent and then he rose and approached me and then greeted me, He said, “I resembling you to some of the sons of Kwaleb ethnic, but now I noticed that it is not him. Then he asks my name and I told him; I am from the triangle area between the two streams in Kapoeta. Then he said truly we came from the Tolushi mountain in the Nuba mountain western mountains, the Bagara Arab tribes disturbing us and grape our lands they all well equipped the Sudan government supporting them with the ammuniton, we suffer really in their deeds they reached in extend of burning our mosques an houses in Lagawa and killing us that we are slaves Abeed, and took our properties one day they have tortured our mosque imam called Tiya Asakir and been taken to Khartoum.

We have been mobilized in several 15,000 Children and young people Then the officer who was leading us from there is a Nuba in the SPLA named Mohammed Bamiya Nemir he said we are traveling to South Sudan and then you will return after only two weeks, on contrary, we continued to walk for three months on foot and many of us died on the way until we arrived here, our number only ten thousand, while walking we arrived between the east Bentiu away from the river Nile, then we feel intensified Hunger and we did not carry with us any food item and then a fat dog passed by us, then attacked by the crowd and we eat its meat raw. Aboudi said, he is talking and crying he says this is a great burden, and before reaching Boma we eat green Grass in the way so as not to die of hunger.

I asked him what is your name, he said, My name is Tiyo Kaki and I am from the Nuba tribe of the Lagawa from Tema and we are Muslims, but there is an Arab Baggara in Lagawa at Tolushi they burned our houses and mosques led us to enter the caves under the mountain if not these caves we would not survive our life, one day in Tema there is an uncle named Tio Lako Kuku The men of Baggara had captured him and then tied him with the ropes, and tortured him very badly then many Baggara women follow him with the sticks in their hands and then beat him and

then another Baggara man came with a cigarette and extinguish the fire in the face of Lako, and says, you are Slave and rebel mutmerid, the man Lako suffer until he died and it is one of the reasons that made me join the SPLA my brother Aboudi, after two days Dr. John Garang came and addressed us then five bulls were been slaughtered to us and then cooked and we eat, Boma mountain is very beautiful area with plenty of coffee trees on the slopes of the mountain, and become Large forests to the border with Abyssinia, it says that is planted by the Swahili group who opened the Boma mountain, before entering the Turku Egyptian to Sudan, besides the mountain, there are plenty of mango trees also and lemon trees, in the mountain lower there is a Road go to the top of the mountain, such as the chukudom Naqichot road, on the top of the mountain has big rest house built since the reign of the Anglo Egyptian, its climate is moderate.

As cool as Nagichot or Katire at the upper Talanga, in the lowest mountain, we found old red bricks left by the Anglo Egyptian government, said it was the king Lozinga court and house a king of Kachipo. then He was arrested by the Manlik king of Abyssinia, then summoned to Maji and imprisoned there in Abyssinia, says he is to be released, then returned to Boma mountain and died a months later in old age. Either The Murle, some of them live in the highest mountain, and the rest are scattered in the lowest mountain up to the area of Lotella, called Nyalam because they do not feed cattle, their relatives yet dwell in the area of Natuba on the west part of the Dedinga mountain in kapoeta before loriyok, they also cowless people.

## Chapter 30



### TRAINING AND HARDSHIP IN THE FIELD IN BOMA MOUNTAIN

I Think much about my aunt Amouna na Kijeri and my health was growing very thin, and often I like to sit away and thinking my mother who disappear in kapoeta after its fall in 1986 under the ketiba chakus and Tingeli and muksasa and bright star, at the time I still in Boma, but lastly I heard she went to Namuronyang at Karangak then fled to Kabong in Uganda, almost disturbed my mind and the crowds of recruits sing heroic songs and cheer SPLA Oyee... Cobra Oyee, Koryom oyee, Jamous oyee, Twektwek oyee fortunately, I saw an officer a brown man color and then I knew that he is from Equatoria he speaks fluent English, named Salim Kaja, an officer in the Bright Star battalion Then I knew him after talking a lot that he is a Kuku and he says that he is from the area of sokari river a son of a technician man' know as 'Tomunit' manufacturing hoes and spears and ax at sokari coast from here I knew he is a son from our village, and then he said we attended the fall of Kapoeta in 1986 and then we arrived at your home in Atalabara after the commander scopas Kenyi Lo Boro inquire about the situation of your mother Poni Moresuk, I looked for her and me did not find her, a tall lame toposa brown woman

But I heard the news about her recently that her husband took all the children and left my sister Kokole alone, and each one of her in-laws uses to beat her always telling her you are «Khadima or slave» or strange, then Kaja continues said if the Nuba enslaved south Sudan people like what the Jalaba Arab enslave us and whats the reason of have joined the SPLA and SPLM. Kaja then concluded, «These people have no attitude. They will be slaves more than us. You will see Kekeleng. There is a lot of possibilities that South Sudan will be separated and things will fall apart,»

Aboudi said. This is one of the things that made me also join the SPLA.

Firstly, there is a day We come from kapoeta to juba with my friend called Loburiya from Toposa Bono we were holding two ounces of gold at that time we were still students in the school of torit in 1981 and then we arrived in Juba it was in the summer season and we searched for the sale of gold and then we found one of our colleague a student from Dedinga named Carlo Lobono work as a chef with one of the jalaba merchant named Abdulbagi Wad Makashfi in the Kosti resident near Konyokonyo market, thus we accompanied by Karllo to that man Abdulbaggi that he seeking Gold, then we arrived at his shop it was ten o'clock in the morning, his shop has a signpost written "Awlad El Makashfi enterprise", vividly his shop special for selling snaff Saoot, he was a general Agent in Juba, then we entered into the shop and he welcomes us according to his strategic first he brought us tea then we take it then follow by lunch Fatur and we ate, so we went into a small room behind the shop, then we entered to that room with my friend Loboriya, we sat on a bed and he asked us about the gold that we put inside the soap so that the security men did not know it in the Juba Bridge.

So Abdul Baqi grabbed the gold and then he told us a minute I am coming, After a moment he came to us hold a Knife in his hand He seemed to threaten us most probably he agrees with his servant our colleague from Dedinga Karlo, then he said get out who brought you here, you are thieves do you want to steal something in my house, then he pushed us out, he said go now I will kill you, then we afraid and we rushed out with my friend we have no will, we become pocket less we

don't manage to return to kapoeta since that day we did not see our friend karllo he disappeared, till we go to the juba bridge and urge driver Ajab to assist us for travel to kapoeta.

Aboudi said, that is why I annexed the SPLA my brother Kaja and I sacrifice myself to come here to Boma because they said that we are Slaves Abeed and we are the original people of Sudan Kush.

I remember also the word of the teacher Almatar Almatar previously in the school he said to me, you the black, when he wrote in the blackboard a poet Sudan.

Thus we talk with Kaja long period, then he said there is A deep secret brother Kekeleng the same to Arabs jalaba, I want to ask you before we go to Itiang which is the same subject that made me go with you to Itiang you know before a month, Dr. John Garang De Mabior gave us a lecture in Boma here after his return from Zimbabwe Harari, that the recruits from Kapoeta group of Mata toposa will have a special consideration more than Any tribe, we have put their program under the microscope and are to be trained away to the lakes province of Rumbek so that they do not find a way out to escape to their villages because their biggest aim is to get weapons only, therefore nothing toposa would have fear like water, so if they reached the lakes they can not go back forever.

It also resulted during the Anyanya one at the Motek camp in Ditto the whole toposa sons have defected from the Otuho and then fled to Losulia camp, and keep their weapons there, And I warn you from today onwards don't to say that you are from Kapoeta, you will be transferred to the lakes province and you are a young child can not confront that, and see how you are tired of walking long distances until you arrived at Boma.

## Chapter 31



### ABOUDI MOVES TOWARDS ITIANG TRAINING CAMP

At night we moved with Kaja to Itiang Camp by a small car belonging to a Swedish relief organization staffed by Equatoria Sons. It comes from the Raad camp, then we arrived late in Eating, a remote area. Eating has the majority of recruits from eastern Equatoria, and Kaja accompanied me to my cousin. Ketale at the Army dispensary, I met her, when I looked at her she puzzled and severed her face as if she got angry, and spoke with Kaja in Kuku language, asking where is this child from..? then Kaja responded to her, did you not know, this is Kekeleng son of your Uncle Logono Adegesi, and then she began crying and shook hands and fasten me on her chest and then asked permission from the dispensary administration and we went with her to her house, I never saw her before, but I heard about her from my father in kapoeta, Kitale cried and tears wed her chest, she says Kekeleng, son of my uncle logono, your father left me when I was an infant then went to kapoeta a place where his father Adegesi Alimasi worked in the Wortu Equatoria Buluk Army and he did not come back to kajokeji.

Now the civil war has renewed again in Sudan, we were born in the war, and we have become Old in war and now our children live in the war, then she took water in a vessel and take a piece of Grass in her hand called Lengwe in Kuku, and then fixed it in the water and then hit to my face and shoulder and legs. Then she ordered me to enter, and I entered the house and then sat in a luxury bed, the possibility it's the spoils that was looted from Kapoeta, and I saw a large cupboard and then my sight fell under a bed on a large iron box painted flowers and birds and I knew directly that it is the big box where we were putting our books in it in kapoeta in 1976, I am the one who draw these flowers and the birds use yellow colour and green, white, black, I could almost to say, my cousin Kitale, look at this big box its our box, but I kept silent because it is not a time of inquiry and explanation about the world things, we are in a situation of war and destruction, though she is my cousin, the woman is often weak according to my readings.

My memory returned to the Girl from Dedinga in kapoeta in the reign of Anyanya one who was married unlawful marriage by an Arab Army officer Then they decided to leave to Torit in a military convoy then to Kosti by steamer, then followed by her brother to retrieve her from that man beside Singaita on Torit road where the convoy were. Then the girl criticize that said she did not know this man and then said this is not my brother but a rebel, then the army commander in kapoeta colonel Abdulaziz Abdulrahman Hawari arrested him and shot him in the Moroka bridge.

Aboudi said, Hawari is very tall thin red, very aggressive he kill a lot of innocent people in kapoeta and Chukudom when he was a commander in kapoeta, usually hold two pistols and rifle Jim three, that he is Shaigiya by tribe, apparently he was stained his hand with the blood of kapoeta and Chukudoma innocent people when he was commander in kapoeta during the Anyanya one movement.

When we sat with my cousin Kitale, it did not take one hour then her husband Majak came to the house as an officer in the SPLA he is from Dinka Bahr El Gazal Gogrial, in the Twektwek battalion, then he greeted

me and He said in Arabic, ya weled Al jabak shuno Hina fi Itiang, meant O, my son what brought you here to Itiang, please..? I saw you in Boma yesterday with the Red Army before you came to Itiang, and I knew you are from the Mata division of Kapoeta. but Mr. Kaja didn't tell me that you are my in-law and now we are following you with the SPI intelligence that one of Mata's soldiers ran to the Itiang camp. Fortunately, you are my son-in-law. Otherwise, you will be immediately put off to Boma because we want to prepare after tomorrow to transfer all the red Army recruits of Mata to Bor and then they will be transported by ferry to the woriel in the west bank of the Nile, They are then to be transferred to Rumbek for training there in the camp of Mallo military garrison, so as not to return to their land to eastern equatorial.

He continues said those mata are very strong people they can cross long distances and they are the strongest people in the Equatoria We are afraid of them because they cooperate with the Jalaba Arabs, and they killed many SPLA commanders as well as Nachogak Nachuluk who was killed in Riotwo before Two years ago, a thousand of them were graduated and then fled at night to kapoeta They took heavy weapons with them and kept them in their villages to protect their cattle, it led to drop Dr. john Garang morals.

During the conversation between us, another officer from Dinka Bor came called Maker Deng a neighbor to my in-law Majak and said, Mr. Majak I heard that you have a guest and I came to greet him, and when he entered and greeted me, and sited, then he began asking me and I answer, then he laughed and said we thought you were from the Mata of Kapoeta, those Mata are dangerous And now their king Yusuf Iko a Muslim, who has been supporting and encouraging jalaba is here with us, under house arrest since the fall of Kapoeta, is now with his sons Muhammad yousif Iko and Hakim yousif Iko and we treat them well, but even though how long, we do not forget these Mata about our cattle they were looted from Jalle village in Bor in 1979 and killed children, till milk come out of their stomachs .. God willing, we will pass the order to Mata to carry our cows on their heads from Kapoeta and return them to Bor by force.

Aboudi said that I stayed in Itiang in the training camp until we graduated. We rely a lot on the relief brought from the international relief organizations and the army distributes them to the people, and the officers are the ones who benefit from them, my brother-in-law has fifteen wives, mostly from Dinka, except my cousin Kitale a kuku, thus majority of the officers of Dinka adore Pluralism or polygamy, Although the life of the camp is difficult, some of them have thirty wives, Aboudi said, my cousin Kitale was very happy while I was with them, Kitale said, O my nephew sun Kekeleng, I am very tired and thank God, because I qualified at the Nursing Institute in Lodowar district in Kenya, when opportunities came from MSF and then I was nominated by Commander scopas Kenyi Lo Boro to join this course, Now I benefited a lot from my education and then appointed and work in this center, but I could not save money because I am the one who oversees the affairs of the house as well, and these rebels has not pay wages, and one hundred fifty persons living with us in the house its an exaggeration.

Aboudi said, these people their number are many, then Kitale laughed and then hit her thigh with her hand, it is the style of the Kuku tribe in a state of amazement and believing. Then she said, “Ney Cena ngero lo doing” meant; it is like that, a son of a dog, it’s true they are many because they married many wives polygamy even a man who died they would marry a wife for him, even a woman Whoever unlawfully gave birth and then care about this child that is why they have become many, and mingled Their genealogy. As for the Kuku its bad so we became few, Kitale was very happy and then asked me about our coming and asked about Amona na kijere, and then I explained to her about the event I said this SPLA found me when we went with Amona na kejire to the farm in Lelery and they wanted to beat her, but one of the Acholi soldiers called onek Labuke protected her.

## Chapter 32



### THE FOOD DISTRIBUTION CENTER IN ITIANG

One day, Ketale said to me, “Kekeleng, we shall go with you tomorrow to the relief distribution because it is far from the army’s camp, we arrived there in the morning and the crowd was standing in the lines as penetrated locusts or vultures who waiting for eating hunted animal meat. The SPLA soldiers passing among them with long sticks in their hands, They beat who violate the command by standing in a queue, the women also stood in a queue, then the general supervisor of the distribution came with lists paper in his hand of names, and then carried a hand microphone speaking in Dinka and then translated into Arabic ... Oh people we do not want chaos, first: let the cow women come forward here to stand in One queue to be distributed to them, secondly you the bullet “Zakhira” women stood away and waited there until completing distribution for the cow women, they use a small can an average of a one kilo they have been named it one Zakhera.

Then we went to wait with Kitale under a shady tree, with us many women from Equatoria whom were forcibly raped from the Equatoria areas when entering of the SPLA troops, surprisingly I did not understand the words of the man, what does he meant about cow women and

seems your neighbor told me that your mother left to the machi villages west of kapoeta and then I confined all the citizens of the Bari tribes.

They specialized the great kapoeta mosque place for detaining people, but I kept the Bari tribes with us because the area was in chaos and many people are innocent, there is similarity tribalism in the SPLA even I forward you an officer but I tried much When we captured kapoeta in 1986 all the officers and soldiers from Dinka camp in kapoeta. Then the Equatorians were pushed moved forward to lead the famous Battle of Hyala. This is their well-known style, and many of the spoils that were seized in kapoeta were distributed to the senior Dinka officers and many were transferred to Etiang and Bongo, Dema. Then we departed for Hyalla to the front line, the toposa gathered and alert their neighbors Boya and Dedinga on solidarity and leave the conflict between them and to attack their major enemy because their great king Yusuf Eiko Lobongltulia Lotaio has been captured and transferred to Etiang with his two sons, and he has grown old and then Kaja said: O Kekileng he called me in my traditional nickname of the Kuku, he says kekileng, your cousin Kitale daughter to Kojo is there in Etiang camp, work as a nurse in the army dispensary, and her health is good, she married by a man from Dinka Bahr El Ghazal named Majak Ajing so tomorrow we shall go there, but now I will accompany you and confirm the officer who responsible upon the Red Army Captain Makor Diyar that this boy is sick, as not to be with the red Army.

Kaja said O, Kekeleng because he adores to call me in Kuku name like was my aunt Amouna Na Kejire called me in torit, then he said that, you see us Kuku Girls are like the “wajake” or Monkeys any tribe can marry them even if she does not know their customs or qualities or characteristics, such as my sister “Kokole”, who was married to a military man from the Nimang Nuba who was work in the garrison of Kajokeji formerly, a black man, but he says that he is an Arab from the north, and our girls admit it, and now I do not know how is her condition.

Zakhera bullet women, and then kitale explained to me that These cow women are women from the original Dinka tribe who were been married in their lands in their custom way by paying cows, while the women of Zakhira bullet are foreign women who are not from the Dinka tribe like us from Equatoria, and some non Nileotic in Bahr El Gazal like Belanda zandi Foroge who were kidnapped by the Gun, as Dr. John said In his famous sermon at the Beilpum at the graduation eve in oct 1985 , “Go now onward, everything you want, you will be found through the barrel of a gun. And they were saying that we are naked but the bullet is not naked.

## Chapter 33



### THE SPLA BATTALIONS MOVING TO EQUATORIA

**A**boudi said, I Sitting in Itiang only some months in training until the graduation, then later, Dr. John Garang announced, with Equatoria leaders, on condition that to send a joint force, most of them are Equatorians, to be deployed to the Kajokeji, Nimule, and Yei district areas. under the command of Glario Modi Horenyang, and commander scopas kenyi Lo Boro and Peter longole and Angelo chepriano koriang and Hellary Lomeri etc., thus the target was to capture Torit, while the rest of the army will go to Nimule directly and some to the area of Rodo in kajokeji to encircle the jalaba army inside Kajokeji, as we were moving from Jebal Boma we go to the east leaving the desert we followed before in our coming.

We left the desert westward and followed the main road to Khor Koron and then to Lowele. Every soldier put in his pocket a tablet brought from Cuba for prevents hunger, thirst, fatigue we also carry grain and dry meat in our large pockets on the trousers site. So after leaving Khor Koron a distance of three miles away, I was feeling to go for long call lavatory and I was carrying luggage on my head and gun, then I decide to go for lavatory just in a small forest, at the time my colleagues went ahead, I put

the gun in the ground and then I spent the need. After releasing myself then I stand and took up the Gun and carry the luggage in my head and then tried to move forward. Then the lion's Cubs broke into me four cubs. They started to gasp my legs like dogs, and my position was serious, but I kept in silence and standing. I never attempt to hit them or take any boring movement, and then they fled, and then I advanced without drawing attention back Perhaps the lioness might be hiding in a place else and follow me, and that these cubs are not alone Perhaps the lioness is with them.

I advanced until I followed the military and then they asked me after arrival, then I explained to them what happens to me then they all surprised, one of my colleagues from kajokeji sons was a teacher named Keje from lire village a son to the former district Educational director Gamaniel Mono, he laughs and said you Muslim are bad maybe you perfumed some supplications that is why you didn't been attacked by the lioness, then I laugh also and say it's a god will because we the black people are suffered in Sudan that is why the god almighty help me, We went to the outskirts of Khor Lokalen stream near Mogoth area and then we clashed with the remnants of the Mata militias of Mr. Jasinto Akodo Nayanga and Downo Naretum both are of the famous toposa Knight, they both from Riowto area Neyabowi ka Nyatum an elephant stomach, at the time kapoeta was under the Logistic management of the Sudan People's Liberation Army SPLA led by Edward Lino and Taban Deng. Aboudi said then after a moment we arrived at mogoth and the toposa patriots welcoming us, at that time chief Juma Lorumo was died and was assisted by another Nuba Liri man called Komoya who came to Kapoeta as a merchant since the 1950s, then became a butcher man in Kapoeta then lastly become a mobile merchant in mogoth and then become a friend to chief Juma Lorumo.

when we arrived mogoth the toposa patriot was thought that we are a prison military because We dressed as a prison at the beginning of the rebellion, I found the features of the area of Mogoth completely changed different from the previous one, I did not know many people

as a result of the civil war, and that the famous elders of Mogoth have died and some of them left the area to Narus to get shelter and food and drink water, all the soldiers sat under the big tree eating And rest, then it was the time of relaxing.

I left the military and then went to a big tree where the village elders sat and talked with them in a Toposa language it gives them great exhilaration strongly, then finally they identified at me then I explained to them that let not say that I am Nyamoiet “stranger” but I am one of the kapoeta sons who was brought up in kapoeta. another old man said Hii, those are the Malakia boys who were playing the ball at the ground in kapoeta and organizing eves, then he comes and greeted me weeping in front of me, saying my son kapoeta died since nothing there, I don't know that previous life will return once again.

Aboudi said I began to cry also. and then an old man raised he can not stand properly putting his hand left at his thigh and then his right hand over his face, he recalls about me, then wants to investigate ... then he said in Toposa Ngai en Kona? Who are these boys really ...? is not one of those children who were staying at my home in Morokaneboloin gold mine ...? Then he said Ito'o Ito'o, meant my mother. my mother, he was very surprised, and then I looked at a man who became very old a tall man and then I knew that he is Mr. Lokeno Lokanakumol, a man from Nyangiya who was living in our house during His constant travels to Kapoeta, then accompanied me with him to Morokaniboloin in the Gold Mine at Nalupangor and then I call him in his name ... Lokeno ... Lokeno, and then he said O, Bodi is this you ...? then said Itoya ... Itoya ... or my mother .. my mother, then he greeted me and said my son the country have cleaned out and the people have scattered, then he couched me in his body, then grabbed me in my head and spit in it, said God will protect you, then he stop and open his legs according to the Toposa custom and then ordered me to enter between them and I entered when I entered he says let God keeps you my son ... or Kengaraknoy Nyakoj. At the time When he did it, some of my friends from Bahr El Gazal and Equatoria come, they all get surprised then approached the place then

one of my friend from Tonj a Jur Chol by tribe named Akol Dot Okot, said that what is that Aboudi..? then I respond it's a Toposa custom and this man know me we were been staying together in kapoeta during the Jalaba reign, now he blessed me that let God protect me, then Akol said to let him do to me so. Aboudi said then I said in toposa, "Apa" my father this boy say you do the same to him, then Lokeno said let him come, then Akol come and entered, and he said let the tank kill you, Aboudi said then I laughed harder. Akol said what does he said, then I respond he said let you kill the Jalaba with your gun.

Lokeno laughed as he recalled his previous positions in the gold mine in Napotopot Kawokono, and said to me Nekakoyen, or My son tell me about your friend a brown color boy from Paringa the Lokepapa brother the one who accompanied you to Morokaneboloin and you staying with him at my home near Lokadongoi, whose his teeth like the one of Hippopotamus "Nyaperia, I laughed and he continued to say, I was tired of this boy previously when I was having a restaurant at Nalopangor in the morokaneboloin Gold mine, he took my Gold with him weight one ounce and he did not pay it up to today, and then he eats in My restaurant a credit of two plates of Nyakorobuli and grilled meat and didn't pay.

Aboudi said, do you mean Mr. Loketo Ibrahim my friend, then he said Neyangolo, yes it's him then I speak to him through ear I reduced my voice in order my military colleagues not to hear, I told him loketo Ibrahim is in Khartoum, and finally, I concluded my talk to him with the complements, but he still talking a lot in front of the military and luckily we speak in toposa language, then he reminded me that The Nurse man who works here in the Mogoth dispensary, Mr. Lolop Lobelekek, who was brought up in your father hands in kapoeta previously, was beaten by the Bio Nairan soldiers who arrived in Mogoth in 1985 under the command of Al Tahir Bior Abdallah.

They beat him badly and almost died; he being impeached that he is a jalaba Doctor. and found in his house certificates of Nursing written in Arabic and the photo of the former President Jafar Mohammed Nimeiri, and now he is in Narus he can not walk after the beatings, then he said my

son tell me about president Lomeri where is he now, true by god Lomeri is still in our hearts he was a good president when he visited kapoeta lastly in 1976 he wore a nyatonga and hold spear-like toposa he jumping up, then I asked him to tell me about his two sons Etawo Lojokono, and Nasrallah Habiballah ...? Then he began crying and crying, and sat on the ground, talking and crying said: Etawo only repeatedly, he won't be able to talk, then said my son Etawo was been helping me as much as You see since he was in the gold mine of Napotopot. thus when the starvation takes place in kapoeta in 1986 I told him to Take our big bull "Nabokolem" and go to Kapoeta and sold there by one bag of the Dura corn, then during his return, the rebels of APLA met him in the Nyangiya area and abduct him But I heard that Dr. John Garang sent them to Cuba for training there As for my son Nasrallah Habiballah, the APLA took him to the Boma mountain, and finally, it is said that they were been taken to a land far away between the rivers. No one can reach there. The land of the long Dinka soldiers who had been transferred to Kapoeta to replace the Anyanya one in 1976, Aboudi said, and then I told him is it not Rumbek, then he grabbed my hand and said yes it Rubek, perhaps he didn't pronounce a word Rumbek well, Then I learned that the red army children I found in Boma are sons of Toposa and my content with them when the none toposa said to me Mata, may be Habiballah was with them or among the first group who went to Rumbek.

## Chapter 34



### THE SPLA ARRIVAL IN THE DILAPIDATED TOWN OF KAPOETA

Fear of mines against mankind planted by the Jalaba along mogoth road we moved to Kapoeta through Kanachakori, moving with former Mogoth road. A week later we arrived in Kapoeta I regretted as a result of the destruction of the area and became empty like a village. I stood surprisingly searching as to see the old buildings which were in kapoeta But I can't see anything except the big green Nyejeta tree next to the King Yusuf Iko's house, the rest house, and the house of the doctor and the mosque and the big garage building near to the postal office then I went westward to our previous school but nothing there just remained A ground with a lot of trees, then I stood crying remembering my teacher's Friends, even the singaita stream has changed become very small, therefore We only stayed for two days in kapoeta.

All the inhabitants we found in Kapoeta was all visitor I didn't know them, Then I asked about my mother then a man called Lokubal said we heard that She is in the refugees camp in kabong Uganda, that All the people fled to Narus and the remote areas on the border with Abyssinia in Kanangachur, then we moved with vehicles that were taken from

Jalaba majority were big Lorries Hinos ZY, we left Kapoeta former old road that crosses through the village of Machi and follows the new road north of Nalingaro.

The SPLA says that the previous road is a Jalaba road we arrived at Loriok Camp fifteen then took a bush road for fear of Antinove plane then we follow a chakari former road and left chukudom away, and then we reached to Isoke from there to Nimule, so the big group of the army entered into Uganda to Adjumani at night and then to Moyo via Leropi port, to encircle the army of jalaba within Kajokeji from Lituba village on the Uganda border by using big missiles, as for us we remained in pageri for three days then we left for keeping then to the eastern river Nile coast so that to cross the Nile to the west bank of sokari village land of my ancestors.

## Chapter 35



### ABOUDI WITH THE SPLA FACTION AT SOKARI EASTERN COAST OF KERIKERI

Before reaching the Nile I saw a big mountains range along the west bank of the Nile it admires me really it looks exactly as the Lomokidang hills ranges of Imotong hills in Isoke area, for my first time to see it in my life, then those of Keje and Longun proud and saying: Kekeleng have you seen your hills how beautiful they are, your village Keigo is inside that big mountain valley and the other one on the left hand are called Neyri Mountains but it's still very far from here, it's where Moijo based it's what named Bahr El Jabel in the Equatoria province geography the one we studied in primary school and Sokale is on the west bank also, Abodi said yes I study it in geography of primary four that it's a big farm for cotton there is a road been constructed by the Kutoroya "Turkish" since 1840, they put big stones in lines up to Keigo village, it's the very road going up to Uganda which Emin Pasha was followed with his Nubi soldiers until they arrived at Wadillay, you see Abodi this mountains is the one mentioned in the Sudan geography of the Nile basin "Bahar El Jebel" is the only big hills along the river Nile from its flow in the Lake Victoria at Kisenyi, if we reached there in the crossing course Kerikeri you can get surprised

Kekileng, its width is too small almost twelve meters you could think its not a Nile river the longest river in the world, from its speed in the fulla rapid in nimule then it penetrate within these hills in speed, very small like a thry , then it widen in juba.

Aboudi said, before crossing the Nile to sokari we remained at Kerepi on the west bank of the Nile, then we walk up to the river Nile then reached a place named Kerikeri, we found an old cotton store ginnery, then keje say have you seen Kekileng there was a big cotton scheme here in sokari area and machine for the cotton textile but the jalaba took it to El Obeid in 1948 for developing the Nuba mountain area of Habila instead of sokari, then boats brought to carry us, We crossed the river Nile via the Sokari area then we relaxed a bit in sokari then we go to Rodo area of Nepo because the jalaba were camping in the two mountains Jebellain.

Therefore, before crossing the Nile, we got a big tree, which the inhabitants of the Sokari area people consecrate it, as well as travelers who come from the East Madi to Sokari, they claiming it is a sacred tree who follow pagan rituals. A traveler who wants to cross the Nile can take a stone and then throws it under the tree. Meant to do that it can remove plague and misfortune, they are sacrifice it, these things are all of making partner with the God almighty.

Then we moved to the Rodo area in the evening time, From Rodo, we moved to the Kaya former bridge which was closed some years ago through Gedero then to a place called Lotole. In the Kayaya bridge, we found a Lorry Austin skeleton on the bridge side then one of the Nepo boys named Swaka said: Look at this Lorry structure is belonging to the Hajar Tobacco Company, it was burned in 1986 under the command of officer Henry Samson Kenyi a son from Keigo. The lorry driver was called Bakanyumbe from a kakwa logwara, then he escaped until he arrived yei through the bush via Kala. Then we arrived at Lotole and from there to Kabi, this area is a dense forest. Then we went to Longera in Baranya village.

## Chapter 36



### ABOUDI ARRIVED AT HIS UNCLE'S VILLAGE OF GORI IN LONGIRA

We arrived at Longira, we found many people fled to Uganda and we saw a woman carrying water she almost desires to run. There were some of Longira sons with us Longun and more, then we said do not run please we are the Liberation Army, then she stood, Aboudi said, when she came to us I pulled the hat from my head and then The woman recalls that it's me and I know that she is " Kojo Lekiso Na Saburi" very tall black lady then she laughed and put the water jerry which was in her head in the ground. And She started running to the Gore village. she is shouting O people come all, Kekeleng has arrived this is Kekileng son of Logono Adegesi, where is Podi please...? come all kekileng had arrived he become a soldier of the SPLA he came together with More and Longun Kejos son, then Kojo come with them all of my relatives then greeted us, but I don't know the only Kojo who was been visited us in kapoeta then she said do you know me kekeleng, I am Modok Kojo Lekiso Na Saburi your cousin Ananiya daughter, who visited you previously in Kapoeta, then you were a small boy in the primary school ... Oh, kekileng my cousin, you have become young ...

our grandfather Adegesi left you in that land since he retired up from the Wortu Equatoria Army and come to kajokeji, you have to know us ... Aboudi said, They speak all in Kuku language and I don't know but I can hear little and I talk to them in Juba Arabic But they don't know Arabic even the local Arabic of juba.

I was very surprised, there is an old woman among them sitting at the doorstep and put her hand in her face side and she laughs, says the boy has become a Tobuja really ... then Kojo said yes, they grew up there in kapoeta... Then an old woman came that she came from Keigo village on the coast of the river Nile near sokari her name called Somore, she is crying and said sit down my son Kekeleng and she spites in my head ... she said that you would tour in this world well but you will not be hurt by anything. Your grandfather Adegesi Alimasi was feeding people here in Kajokeji after his returning from Egypt during the Second World War, and the Anglo Egyptian government was approved him a gun with his brother Keribe and Domo Lo Liyong, and Farjallah Boro Lo Kojo. They were always hunting buffaloes and Elephants in the Keigo area and then feeding us, but then your father Logono left for Kapoeta and did not return.

As for Keribe, The buffalo have killed him at Keigo, I hope that if you are still here Lo Ngon will scout you there to Keigo, there is a big hole been dag near the mountain it was dag by keribe he uses to organize it by putting grass over it when the animal passing on this road they would fall inside the hole, so people of Keigo lastly called it the Keribe Hole.

Do you know, kekeleng this place in Gori has been bought by your step-grandfather “ Lo Dumbe Farjallah Boro Lo Kojo” he buys it from his in-laws he pays a goat to them to prove this place to him, but all the relatives have taken refuge now in the Sudanese refugee camps in palorinya in Uganda, in addition to your grandmother Najengwat, Hi, kekileng see those palm Oil trees.

Is Planted by your step-grandfather Lo Kojo in 1940 after his return from the Second World War with the Italian Army in the Boma Mountain, also he attended the great battle of the Adwa in Abyssinia, and this palm now has many fruits, we have no means for the marketing as a result of the intractable wars in South Sudan since 1955, it was good, we were feeding the people of Juba city with it and cassava, and now the commander Scopas Kenyi Lo Boro said he wants to open a coffee plantation project in the area of Keigo in his hometown, and we want you to return to your land Keigo, there is plenty of resources in your areas such as Gold, Copper, Cement, and Jewell's snakes, etc. . we are now peaceful in Keigo because it's within the mountain's valley, no enemy will reach there at all to disturb us.

Then an old woman called Somori laughed and then said: Kekileng Ngiro Lo Diong, meant "O Kekileng the Dog son, in Kuku philosophy is a son of somebody, but Diong is orphans, she said, my son kekileng these strangers the one you joined them, who do not hear the talk and loot the people properties, are You sure they can Rule this country in justice and equality in the coming future, they eat everything randomly even some plants and they do not know how to eat and is not available in their lands in the upper Nile or Bahr El Gazal do you know Kekileng before a month ago when they were crossed towards the Bekat village and then digging the bitter Cassava which we call it Lenga Tome, or the elephant killer, you see they eat it Rawly and then all of them died almost thirty-five soldiers, we Kuku if we want to eat that kind of cassava we dig it then exposed in the sun to be dry, then it will be ground as flour, as for the Kakwak and pajulor they fixed them in the water and stay for some days till its bitterness dissolved, Aboudi said we stay in Longira one week, I become happy, We are eating the local food of Kuku always because I like it, such as beans leaves they cocked it with the groundnut paste and extract ash water called Balang na Kuku or Kumbo and put in the sauce, they adore the greens usually not like people of kapoeta who eating meat constant.

The weather was hot and the hotness was very intense and the climate changed not as in the past, on the same day the clouds collected so the weather was dark as its raining but no rain, and then mother somure said we are in the summer season and how it rains in this month ...Aboudi said lastly they thought it was the result of my arrival because my elder grandmother from the Sera Mr. Morjakole in Giwaya village in Keigwo claimed that they are rainmakers and that Morjakole was the chief of the rain and the owner of the paranormal at sokari area, then I said why do you think in such traditional things that it is harmful habits, how can someone claim to be the rainmaker, leave this talk, if these Dinka soldiers heard that they will envy me and think that I would like to remove the kingdom of the Dinka in Sudan, then I will be arrested by Dr. John Garang de Mabior.

Aboudi said I asked about my aunt Kojo Ombow and then a woman told me that she went to the Bonsak area to one of our relative called Yoele that his son is a doctor in SPLA in Kaya called Dr. Katto, the house just near Gore, it did not take minutes and then she arrived brought with her a sheep and chickens then she said kekeleng these sheep belonging to your grandmother Najengwat who is in the Sudanese refugees camp at Palorinya in Uganda take them with you to eat In the way, I said to her leave them to give birth many, I do not want to take them We the army are hikers moving as birds from branch to another branch we do not know our fate, perhaps tomorrow we would be in Western Equatoria in Kutobi area or Mundri.

## Chapter 37



### THE BRIGADIER ISSIHA PAUL REHAN REINFORCEMENT TO KAJOKEJI

When we were still at longira we received a rumor of news that the Jalaba Army had advanced from the Jebelain in Nepo area to the nearby Mondikuluk area in Lire, then commander Khamis Sobule ordered the SPLA army to advance to Jalimo camp or Bamure on the Uganda border, which was the largest camp of the SPLA and then a quarter of them remained at Bamore, and the others left for Mangalatore including me and some sons of Longqira like Longun and Enna and lo Gowo and Lokujong, and then we found Part of the force there under command of the officer a Dinka man, with them a copular called Worokosuk a Kuku man from Kabe village, he is a bad person traitor and racist.

At time we are there at mangalatore I committed always adhere to listen on the radio , mostly I adore to listen on the BBC broadcasting Arabic section in my small radio National Panasonic brand I bought it in Itiang, usually after Maghrib or sunset , and after the Maghrib prayers and then if I finished the prayer then I listen to the BBC radio, at that time the Jalaba Army situation was bad within the kajokeji Barrack in Mundari

under the ongoing siege, they could not get out of the garrison the SPLA making shelling over them day and night, and they in encircled by the SPLA, there is a day I listening over the BBC news after the sunset it announce that the hybrid force of the Hajana moving from the Sudanese town of Maredi to the District of Yei to rescue the Garrison of Kajokeji led by Major General Isiah Paul Rehan, And the broadcaster George El Masri analyze it in his loudly voice that this force carries heavy launchers and modern weapons will threaten and break the rebellion in the Equatoria Region.

This news led to confusion in the ranks of the rebel movement, and then commander deng Diyar ordered us to leave from Mangalatori to Khor Kaibo in Bori or Sokari Then the commander ordered me once again to return for Mangalatore, a large force gathered at the site of the kaibo stream after Isaiah Paul destroy up the ammunition warehouse in Mangalatore and then we fled to the area of Keriwa on the border with Uganda, then we heard the news that worokosuk has raised in front of the patriots in Bamure camp with the chiefs and Protestant priests who fled their homes around kajokeji, they have gathered under the Paranet tree or community tree, and he began to speak: you the Kuku Citizens and clans, don't be inattention ...the Jalaba Arabs have expelled us from our land as they took us out in the reign of the Anyanya one and Now they took us out again as the prophet Moses with his Israelites from Egypt. Beware of yourselves, now displacement is repeated as before in the sixtieth, know that the hardship and the war that is now taking place in Kajokeji that the Chief Tete and his Muslim will bear the responsibility because he is the one who sold this Land to the Arab Jalaba ... be careful of these Kuku Muslims some of them went to the jalaba in the military garrison, and some are with us now in the SPLA consequently Garang has erred in containing the Muslims in the SPLA and the SPLM. I tell you publicly this boy, who carries the small radio from the Red Army that came from Boma and now in keriwa, that is not a radio, but it is a communication device, which is connected to the Jalaba in Khartoum and inside the garrison of Mundari in Kajokeji where Mr. Ismael yongo are and his group of Muslim.

You have to monitor this boy Kekeleng completely because he is from the family of yongo and he is a Muslim, I know his mother from Bora near the Gore school in kajokeji, I saw him praying every evening ... and that this convoy under the command of Isiah Paul Rehan with them a commissioner of Kajokeji Mr. Salim Issa Tete Kajokeji and Sayid Kilong the Muslim Brotherhood, and other sons of Ismail Yongo, Be aware yourselves from those, and then worokosuk completed his speech then the citizens shouted these are jalaba we do not want them and Islam once again In Kajokeji after liberation.

Then one of the people said, "Yes, we do not want the religion of jalaba in the liberated areas, and then he said I am surprised to Kuku who converted to Islam by mistake and Islam is not their religion, and our religion is Christian, then one of the outrunners pastors in kajokeji a pious man called Benjamona Keyi from sarigoro Lukora rejected that and say these Muslim are from our flesh we the Kuku don't behave like that. Aboudi said, I was in the SPLA camp of Keriwa beside the Uganda border, but one of the Red Army boys named Longun of Lonqira attended this conducted meeting. Longun said, one of the citizens of Kuku raise he is an intellectual person a Protestant by denomination, he has status in the tribe and an intellectual who lived in many countries with different races and work as a chef in Khartoum previously, in The reign of anglo Egyptian and finally he lived in Kampala in Bugerere at Bosanana residence named Kelesong Gombura, but this war found him in Kajokeji during his visit to his family in Jalimo, then He fled with these citizens and he been appointed a member of the SPLM Court in penkimang.

He said O, brothers, have you completed your speech, which I understood and heard, it seems that it is the talk of children and unreasonable people. I want to tell you and be careful with the punishment of the hereafter the day of judgment, in all the words that you have said, this is not from the teaching of Christianity or heavenly doctrines, This is the words of children you seem not committed to Christianity, You have not been aware of it, but you follow the boredom and traditions.

I stayed in Khartoum for twenty years among the jalaba in El Sahafa zelet, whom you say about them, I did not see any injustice towards people. Tell me Who among you a man whom guarantor himself and sincere in himself to go to catch this boy so-called Kekeleng whom you say while talking with the jalaba, on the contrary, he is an army with you in the rebellion ... Who of us idiot does not know the radio like as you and worokosuk, true by god and you want to ignite strife between you the Kuku tribe ...? You say that the son of Tete now in the convoy and the son of Benjamin Busan lossio, which of you does not know Benjamin losio a faithful man and great Chef and now is in the Uganda refugee camp Olijji he is a man who was touring the all eastern Equatoria up to jebel Boma and international chef he works with Captain king in Nagichot up hill in 1930 and know that languages like this Kekeleng the one you have accused, which of you do not know chief Tete kajojeji who loved people, I have heard a lot That Tete sold Kajojeji to the Arab Jalaba even some of the kajojeji intellectuals usually write in the English newspapers in Khartoum who stir up sedition in the newspapers that Tete and Ibrahim waja Boramatale sold kajojeji and so far, yes if you say that the Isaiah Paul convoy taking with him Benjamin Son and Tete Son, its government affairs and their policy, did we have A hand in it, in which we are innocent, O, you the Kuku ... O, you the Kuku, when would you understand, even the intellectuals among you are towing themselves into ignorance.

I want to question you; how many Dinka sons are now with the jalaba in Khartoum even the Protestant Bishops Gabriel Rorwej is now in Khartoum a minister with the jalaba and agree with his Jiang council in the bush, and he is a foreign minister with the jalaba, don't you see in his current international touring trips up to East Africa and the Other countries then sitting with the Dinka council in SPLA, why not to tell him you are Jalaba... secondly: you see the vice president of Sudan in Khartoum George kongor is he not a Dinka and Christian ..? and how many Dinka come from Khartoum to the SPLAs camps then return..? Where are you, the Kuku who hate each other... and you have claimed that you are the first to go into this war more than any tribe in Sudan,

If Dr. John Garang is mistaken in containing these Muslims as you say, Islam is the religion of the Jalaba.

Did you not see the leaders of the SPLA like El Taher Bior Abdallah is he not a Muslim from the Dinka tribe, and the third deputy of Dr. John Garang and he is the one who leads the Ketiba Bio Neiran to capture kapoeta, addition to the Nuba who are all Muslim and their commanders as Yusuf Kowa Mekki and then worokosuk kept silence then run away, and the people scattered all. Aboudi said, Longun approached me at Keriwa the following day, he is my nephew he is also a red Army, we come together from Etiang and he who attended the meeting when worokosuk delivered his speech forward people in Bamure camp with the crowds when I was in Keriwa and then I saw him coming from far away carrying a gun, as he came and weeping and his eyes glut from the tears, Aboudi said, then I ask him why do you cry longun...?.

What happened to you ...? then Longun said my brother kekileng, yesterday the people gathered in Bamore under the Paranet tree and Worokosuk speak to the crowd that you are communicating with the jalaba in the military garrison of Mundari, this is an impeachment without proof but I want to tell you kekileng if they believed on that this is true and they want to arrest you, but we the kamiyak clan in the SPLA we will all sacrifice ourselves upon you, the fire will ignite or either we will die all because of you kekileng, worokosuk is such a glamorous man many people complained that he killed a lot of people in kajojeji villages, many people complained that he killed many people, and while the SPLA entering at Mere in Kajojeji town in 1987, he is the one who broke the education stores in Kimo intermediate school and then tore the books and burned the Islamic and Christian books in Arabic, he is a malevolent man, we will tell Commander Scopas Kenyi Lo Boro So, if he back from Narus, because I looked at the SPLM and the SPLA a tribalism.

Aboudi said, my nephew, Lo ngun the Radio device that I am carrying as you knew I came with it from Etiang, and all the military knows, I don't know what worokosuk wants from me, and I heard a lot when he was in the area of Kabe he threatening the Lemi Muslims such as

Muzamil Loko Soro and Abubakar Molo, etc. who displaced there until many of them fled to Uganda and stay in the Sudanese refugees camp in Adjumani County, it is said He was the one who tortured Mis. Odogo Na Wanya Yengo Ko Piong, the madwoman in Lire when they entered in Lire in 1985, they got her under the Sambiya tree relaxing then worokosuk tortured her that she was staying with the halaba in the Mundari Army garrison its wrong really.

And I heard that he is one of the Kino group who arrived on the outskirts of Kajokeji in 1985 from Belpam, then defected from the SPLA and fled with weapons to a forest near the Jalimo market. He formed a new small movement in the area, seizing the property of the merchants coming from Uganda, and raping girls around the villages of Sera Jale, Letuba, Pamuju, Dowani, Mekor, Keri Marle, this has led to an increase in Kuku number in the refugee camps in Uganda.

## Chapter 38



### ABOUDI DEFECTION FROM THE SPLA INTO UGANDA

**I**t did not take a week and then we saw many of the citizens had arrived in Keriwa carrying luggage on their heads and we heard the sounds of heavy assault then We learned that Commander Isaiah Paul Rehan had arrived on the outskirts of Kajokeji, then I looked at the Ugandan gunship helicopter and finally we found the news of Isaiah's clash with our army in Kaibo stream, from here I had a chance to escaped and split from the SPLA. It is not the first time, and many of the militaries always defecting from the SPLA especially if they heard that there was a battle, or heard that Commander Koal Manyang coming to them and then took off to the Sudanese refugee camps in Uganda, or kakuma in Kenya.

Aboudi said, the reason for my split from the SPLA is a strategy, I finally thought I lost into continuing my education and that this war will take many years, I said it is advisable to take refuge in Uganda and then took measures to travel to the Diaspora, before left for Uganda, I had recalled the dreams of my aunt the fortuneteller Amouna na Kejire previously when I happen been in torit, about the giraffe, then the soldiers killed it on the way, then she explained of crowed people, then I been abducted by the glario Modi group at the Futur Mafi on juba road, then she explained

about the kajojeji mountains Neri and jebel Gordon in Nimule and that she has seen me entering to Uganda, then we come from Boma until I arrived at the bank of the Nile river of sokari and I entered kajojeji, then now am on my way to Uganda.

I defected from the SPLA and then I fled to Uganda until I arrived at the border area of Midigo in the morning hours, I took off the military uniform and put it over the Lulu tree, and left all weapons in the military camp at Keriwa. I told the commander majak ajing and deceive him I want to go to the Bonsoku market on the border, and then I fled to Uganda, when arrived in midigo I saw a big market under the Lulu trees.

The market Called Mirewa the all west Nile people of Aringa tribes and kakwa are marketing there, strongly I thought I would expose myself in danger and a victim in the hands of the National resistant army NRA who cooperate with the SPLA and then will return me to Sudan, these have happened so much, I saw the Ugandan army passes within the market carries guns, and I heard them talking in Kiswahili and fortunately I understand Kiswahili well, I have learned it in kapoeta from the Kenyan drivers who accustomed moving via kapoeta and spend in our lodge I heard one of them says:” kejana hiyo Kama waasi ya Koseni ya Sudani” , that; this guy looks as the Sudanese rebel, then it makes me fear so I wore the private cloth but torn clothes, and lice hair I became thin after the hardships and discomfort when I arrived the market I stood and then I sat in the back of a restaurant inside the market. I grabbed a piece of the grilled Cassava “Bafura” in my hand I ate. Then an Aringa tribe Muslim man called “Latifu Alediga” looked at me and I sat behind the restaurant.

He called another man named “Mamoodi Ochubiga” and said to him, there is a poor young man with torn clothes behind the restaurant, and then they came to me and I thought that these people would take me and handle me to the hand of the Army of the Ugandan Resistance Movement NRA, and then they greeted me in easy Arabic of the Uganda kinubi say,” Akowe eta fi Kwesi” means my friend are you fine, then I answered them and then they took me to the restaurant and buy

for me a portion of food I ate, and gave me a kanzu or Jalabiya Muslim long dress, and the amount of two hundred Ugandan shillings, I saw many Kuku tribe at midigo who fled their villages around kajojeji and lived there, some of them migrated from Kajojeji to midigo long years ago and then settled there.

I sleep at the house of a man called Musa Geriga an Aringa man He said he lived in Kajojeji before the Garang movement, and then I told him I didn't know Kajojeji much before. I lived in Kapoeta in the eastern Equatoria district near the Kenyan border, and I was born therein Kapoeta, but I am from the Kuku Kamiyak clan from the Keigo area, on the west bank of the River Nile at the sokari unit, so I do not know many of my family, but few of them.

And I don't know to speak kuku well only toposa language because I brought up in kapoeta and I learned my school there, early in the morning. A man called Ali Anqoliga come then greeted me he speaks the language of Logwara and then left out, and took a period of time and then came back and then I was sitting in the carpet reading the holly Quran ... They came with a sheikh brown colour named Juma Khalil Eriaka they sat and then juma greeted me and talked to me and then said I have been to Kapoeta on a visit from Juba We stay there for a whole month in 1970 and we stay in the mosque with the muazin Bukhari Mohammed, kapoeta is a good place they hospitalized us and slaughter for us a big sheep and we eat much I didn't get a place like kapoeta, Aboudi said when I heard the word Bukhari it increased to me joy, I told him Bukhari has taught me in the Kapoeta Khalwa and then juma talked a lot and then he knew my grandfather Adegesi Alimaz also, His father Khalil Murjan is from kuku Liolo who worked in the army of the wortu Equatoria with Adegesi previously, but he was in the African king Rifle of Uganda who arrived in the Dedinga mountain in 1919 in the area of Lorema up hill through Ikatos to rescue the captain King army inside the mountains, Aboudi said . then we moved to the house of Juma Khalili, he becomes happy severely and slaughter for me a goat, thus the Logwara love to eat goat and they are generous people love hospitality when they cooked they

brought the all food to me with big cassava posho and then presented it all to me and eat, for them they don't eat anything according to their custom, the quest would eat first until he was satisfied, so I eat rapidly then I leave it, then juma said: Hay...Hay..in surprised eat my son please but they sat next to me, and then juma say eat my son, you didn't know to eat properly, especially you the Kuku you eat a little, you do not eat well and you have a lot of foods in your land then I try to eat but I do not manage to continue I said I was satisfied... I observed that in the habit of Logwara if they received a guest and then offer him a portion of food to eat alone until he gets satisfied. thus when I leave the food and then they take the spoilage one all and eat, they follow the Islamic sunna this spoilage food has blessing Baraka, but I can not eat them all they offered to me a big dish where they put all the big meat, I ate until I tire that night at that night I never sleep well, it has tow my memory to our previous visit with my friend Lokito Ibrahim to their village at Paringa on the eastern Singaita coast in Kapoeta, when we were pupils in 1978 and then his uncle Achakar slaughtered for us a sheep and offered the whole beef to me to eat, but I can not be able to eat them, and then I impair and make children and people who around me laughed, the Toposa also are generous people, they love hospitality such as Logwara.

After spending seven days in midigo I confirmed sheik Juma that I want to leave for Arua because I heard that it is a good town, and it said there is a special residence for Kuku nubi I can stay with them and live there, Juma said well you have to live in the home of Ali Jawhar Al Maz family in Tanganyika near the Arua Airstrip, Jawahar was a famous Kuku man in arua previously who founded Arua, he is from the army of Emin Pasha who came from Gondukuro to wadillahi, and his son is called captain Mahmoud mbala who was a commander at Mbarara if you arrived there please ask them in the masjid Al Fauz, there is a Dinka Nubi man called Hassan Peri is a good man the founder of Al Fauz mosque, please contact him.

Aboudi said, on the evening of this day, I saw a big bus belonging to the Indian merchant in Kampala Badruddin company, as it transports

passengers to Arua usually, the biggest town in the West Nile, I put on my Kanzu Jalabiya which handle me by sheik juma Khalil, I stood in the station then a driver call me his name is Adam Aganya a kakwa man, he asked me in Kinubi Arabic then I said I am from kajokeji, then he said I looked you as good boy, ride in the bus without payment.

I took the bus to Arua with 100 shillings but driver Adam said don't pay it so I kept it in my pocket as well to help me ahead. we arrived arua in the evening time, then I attended the Magarib prayers at a mosque near the house of Ali jawhar Almaz family called the Al-Fawz Mosque and then they came and scouted me home, but first I met with the RC -1 member of the Museveni government NRM, called sheikh Bakhit Bojule a maracha man, afterward he helped me a lot.

Aboudi said one day the government took strict action to search for people looting cars from Arua and then fleeing with them to Zaire, the Ugandan army surrounded the town of Arua at night and extinguished the electricity within the city, so that no one goes out, It means, it was a big heck, the young man called Onduma a stepson of Ali jawhar Almaz whom I lives with him, raise in the middle of the night, he said to me O, Aboudi Do you have an identity card, I said I do not have any card ... He said today the government has taken a big check You must be arrested, but be patient, take your little Yasin book the one I see in your pocket yesterday because you people of Sudan qualified on these things, God willing nothing will affect you. I had bought this small book from the shop of Sheik Hassan Hussein Pere yesterday, and then Aunt Banuna came to me and said, O, Anduma I will take Malimu with me to my house now if the military came, I will act with them.

Aboudi said I waked from sleep at five in the morning and put my hand on my head and I began crying in front of the door and Aunt Bonuna said O, Malimu keep silent and be patient, then I went with her to her home just next to the house of the former Ugandan President Idi Amin Dada ... Aboudi said I cry hardly I said what should I do

in this world, I have fled from there and then they are still following me to Uganda ... I left my education after completing the Sudanese school certificate and then went to the bush to struggle for a lost destiny ... What should I do now I had to suffer a lot ...? A woman from the Nubian named Mastourah a neighbor to Banuna, has come and caught my hand and took me with her to her home.

In a few moments, I heard the voice of the military speaking in Kiswahili go out ... Then people go out Then climb in the back of the military Tata Lorry ... one of the soldiers came to the house of Mastoura said to me what I see you Crying, are you sick...? I said no, then he said, you ride and I rode in the lorry ... Then Mastura screamed raising her hand to the sky saying Ya Rabbi. Ya Rabbi. They have taken this boy, what do they want from the Muslims, Museveni does not like the Muslims ... oh Bonuna they have taken the boy this is devious.

Aboudi said they gathered all those Who arrested in the belly of Arua airport, and then the chairman of the RC has come holding papers in his hand, with him sheikh Bakhit Bojule, the RC 1 of Tanganyika area, a Maracha who knows all the personalities, but the intention was that they want to arrest the criminals who only steal cars and are sold in Zaire sheik Bakhit Bojule saw me among the detainees, and then he told one of the military men to call me then They said to me go home.

I was very happy and both Mastura and aunt Banuna was beside me and the whole family of Ali Jawhar Almaz, they were stood at the airport gate, when they see me, they all become happy, and then Mastura took me to her house, she said that their origin is from the Zandi thus I stay for eight months at ulli residential at sheikh Hussein malim juma ahead of Muslim in arua, then I decide to go to the adjumani refugee camp in the east Moyo, for registering myself, these camp one of the biggest camps in the world, it contained 175000 refugees from Sudan, I take a bus belonging to UTC which driven by a Muslim Logwara driver called “Adeges Angowa “ an Aringa man, he refuses to take money from me, then we took off and we arrived Moyo in the evening time and then one

of the fat Aringa man called Khamisi Bambe told me for not to move randomly here that Moyo is close to Kajokeji. The SPLA has arrested many of the Kuku sons who had defected from SPLA., I Saw another old man sitting under the veranda of his shop put on Jalabiya And then I went to him, I said peace be upon you and the mercy of the God, then He said sat down in the chair my son. I sat down and then he buys me a tea from the restaurant. We talked with him much.

Then He said my name is Juma Adam Gumberi. I am a Gimara by tribe and I was a merchant in Kajokeji. Around five o'clock a small Toyota was going to adjumani belong to the ministry of environment and the forest and the driver was still eating in the restaurant belonging to a woman from Kuku Nubi she called Amina and then juma talked to the driver Adam Abdallah wewe in Madi language said to him take this boy with you to Adjumani, and then I rode and we arrived in Laropi port for the first time, I said Hii, this is laropi I had seen it today, a tailor Meje in kapoeta had been talking of it that they use a steamer from laropi to Buteba in the lake Albert in 1930, O, these are laropi I was very confused We took the ferry to the eastern bank of the Nile and then moved towards Adjumani.

In Adjumani I met many of the Kuku sons and I asked them about the refugee camp. They described me, which is about ten miles west of Adjumani on the coast of the river Nile. I arrived there in the evening. I found all the tribes there. Most of them are madi and Kuku and other equatoria tribes, and no one I know but I found my grandmother Najengwat at the Keyo camp It is far from Ogujebe camp, thus the food was available in the camp, but the lack of money.

## Chapter 39



### ABOUDI REGISTRATION IN THE SUDANESE REFUGEE CAMP OGUJEBE

**I**n the nature of Uganda All crops are available and lack money. Aboudi said that I went to a place called Pakkele area to register my name it's very far, and then I spend a night at the house of a Muslim leader in Uganda named Yusuf Fadul Ali, a pious man and famous man to the government. In the morning I go and I registered my name at the UN office and they gave me the refugee identity card and I back to the camp, I build my little shelter and covered by the blue canvas near the house of a man named Lodiong Lo Koli, he is from Letuba village.

I was a professional at work, I always went to the forest and collect firewoods and then brought them to the market and found enough money. Then I found many of my friends from Otuho who were with me in Torit in Ogojo camp and then I continued to go to them then I meet one of the otuho men called Oler from Loronyo he told me that during the last starvation of torit in 1988 a lot of soldiers died when the SPLA surround the town of torit for one year till we ate the tree leaves and eagles, then we fled to Kitgum district with your aunt miss Amouna na kejire, then she goes for mashindi port to stay

there with these Nubi Sudanese then I ask him do you know her proper place, and she said no, but the Salim son Mr. Tawfik must know that but that she is staying at the house of a woman called Batul in the mashindi port. consequently, at the time we are talking there is another woman approached us she is a Kuku named Nomang a daughter of the former Kuku chief in torit Mr. Jibi, then she said who is that is he not kekeleng the one who had been staying at the amouna na kejiri house in torit, then she greeted me, and said my son meant that you are still alive, let god bless you it was terrible really since you being abducted in Lelere in torit by the SPLA it makes your aunt.

Amouna in sorrow she grows thin and couldn't eat well, she crying always in the early morning hours in a Kuku system and calling your name, and names of your old ancestors, some times she talks alone as mad and overturns her self into the ground or Bobongeri style, seems you are asking of Amona na kijire, then I said yes ... she said before six months ago I heard that the Greece Embassy has sent an envoy under Christo kersas son Banataki who was left to Cyprus since to come and transport the whole Greece citizen from Sudan and East Africa, then he took Amouna and Nicolla his brother to Kampala then they travel to cyprus, when I heard that I become sorrowful, I suppose to see her first, then I decide to write a letter through the red cross committee.

But I never met anyone from kapoeta its seldom, One day after an extensive period I sat in the market of Ogujebe I sell firewood, the largest camp in the east of the Nile and then I saw a brown color woman looks like a Toposa and then I talked with her in toposa and ask her name, she becomes surprised so she said my name is Napoke and I am from the area of Kuriya in Kapoeta ... She said, O God, I am here alone, I had no brother here, and now my brother came, and then we went to her house with her in a resident called Koweit in the camp, and then she told her husband from the Nuer tribe a group of Riak Machar splinter group of the SPLA.

I got acquainted with the man and said that he had worked in Kapoeta a lot in Khormachi, or Lowrien stream SPLA camp, and he found this

girl in the area of Koriya, I saw many SPLA defectors, soldiers, in the camp moving in the night, so many lorries Hinos ZY entering the camp without the UNHCR permission, I thing these ZY were captured from jalaba during the fall of Rumbek, they accustomed come from Nimule to the camps for mobilization, I get confused and ask myself, what works are they act in the camp, thus there is a day Napoke husband Roy warned me that not to explore in the camp at random, there are young Kuku boys from Kajokeji working inside the camp and they kidnapping people at the night hours and took them back to kajokeji or Nimule, please be careful my in-law Aboudi.

Roy said, as for me I am a fisherman who stays a lot on the coast of the Nile. I caught fish in the area of Balala near Palorinya and they can never arrest me because they are afraid of the Riak group. Also, a group of Dr. Lam Akol Ajawin they with us here but they few, you the Equatoria are bad people You don't like each other. There is a Nyangwara son named Peter Samuel, a graduated of the University of Juba. The Kuku sons arranged to arrest him then He went to the protection officer of the United Nations High Commissioner for refugee in Pakele Mr. Good sticker and now he left for Canada for asylum with his family. Aboudi said O, Roy I suffered much is there a way for going to Diaspora because I desire to left and leave Sudan's intractable problems, I observed that Roy is someone whom I can benefit from him because he is a clear person not like the other Dinka and Nuer. The thing that I noticed from him, one day he said, 'Aboudi, I want to sit with you in the evening for your sister case.

Then they come with two of nuer sons and then sat and opened the meeting, and then Roy said the fact, my brother, since we came from Kapoeta I do not know the relatives of Napoke because I took her without the permission of her people, and you know the style of the military in time of war until now I did not pay anything behind her, and we in the Nuer did not take the style of Dinka They take the daughters of people without paying a dowry and then distinguish them or say she is the bullet woman, and I know your marriage with a hundred cows and

now we are in the war I will pay you something simple to take, then rest of the things like cows will be paid if Sudan is liberated.

Aboudi said I do not want money from you until the situation improves in Sudan, and you will go with Napoke to Kapoeta then to the Koriya area to her family, and her brother was my classmate in kapoeta called Lokayayuk but lastly, he joined the Red Army group who left for Cuba to Havana and received training there. He is now in Bongo. He has returned from Cuba, but he is a serious fanatic who does not like the Nilotic tribes.

Since we were in the school in kapoeta, one of your sons, a Nuer from the Nasser District, was taught us Arabic. His name Jackson Majok graduated of Bakht El Rida in Dowem a civilize man.... he was not reliable with Lokayayuk he usually expels him from the classroom, then Napoke hesitated talking to me in the toposa language said do not be afraid to take this money.

Aboudi said, marriage in Toposa is not random There is something called Lokochola pays ten cows, and then calls the girl's relatives and then sit and slaughter one bull and eat it ... There are no sons here and I can not do that, my sister Napoke .... We reconciled with Roy and I told them you have to be patient he said, let it be like that, then he brought to me a grilled fish and fish sauce, then he said, my in law we are tired of eating beans the janjaro in the camp, but this camp Ogujebe is good its close to the Nile River we always hunting fish ... Aboudi said, I washed my hands and waited a distance of time and then, I said I do not eat fish, then Roy shouted. Wei. Wei and put his hand on his head said you also don't eat fish my brother-in-law like your sister, then Napoke laughed delighted, and went out of the kitchen ululate and said, we the toposa We drink blood, and We drink milk eat meat do you thought we are random people..? ... O, Kapoeta ... Kapoeta A distant land and then she took a long stick representing the spear then she began to run and open her eyes with contempt and bounce like the one preparing to go to the war. then her husband Roy laughed and his brother ... and said You Toposa are serious people and now Napuke is happy and improved health because he found his brother .... She said you think what I have no a brother and I

am in your midst alone, but we are now two ... the Women from the Nuer  
who attended the occasion raise and they greeted me.

## Chapter 40



### ABOUDI CAPABILITY IN PRACTICING ART WORK AT THE CAMP

**A**boudi said while I was in Ogujebe I opened stationery for school materials to provide schools and then I make creative innovations in the fine arts, many people knew me they called me Aboudi Toposa ... As for all Kuku and the madi they called me Toboja.

One day we stood in the place of food distribution, then the person who distributes the food called me Aboudi Toboja I kept silent because I don't understand what does he meant because he said Toboja instead of Toposa ... Aboudi Toboja and I kept silenced and then people laughed because I do not know what he meant because he got angry and then said why you did not respond, you the Toboja,

Mr. professor Berry, a British man who opened a library in the Alere camps, He came in a Land Rover car and then roam in the camp passage and asked where is Mr. Aboudi, do you knew him then specific person said yes he is from Kapoeta , then professor Berry met me and I talk with him then he said I had seen your innovation and creative and it admire me ,then he said rode with me, then we go up to Alere research

center on the way going to Adjumani, then he registered my name then we went to kampala, vividly I was not know what does he meant But I saw myself at the collage of Art and Craft in the institute teachers Education Kyambogo and trained for two years, then I went back to the camps and continued in my creative work and people come to my studio, named ‘ “Heritage Art Centre” but I did not find the sister Napoke once again, I asked people where is she and then another refugee man told me and said did you not heard that the Nuer who were reside in the camp of Mereyi east adjumani had a conflict Among them with the Dinka, many people were killed among them Your in law Roy , then your sister went to the Kakuma camps in Kenya to settle. The rest of the Nuer were deported to the Bondobujo camp on the Zaire Uganda border.

Aboudi said I regretted it because there is no means of communication. Thus, it didn't take time, there was confusion in the Sudanese refugee camps in Uganda. The result of the lord resistant Army who invades the Sudanese camps, also the SPLA movement within the camps, and the arrest of the x- army led me to make a decision, Aboudi said at this while I have got married to a Kuku lady and she gave birth.

The refugees were transported to separate camps away from Adjumani, such as Mongola, and then I moved to a Camp called Obilokongo, which is on the border with Acholi Land area, and the nearest place to us is Anaka area and Kelak corner and Pabo area where the LRA rebels roam, also there was a soldier of the NRA in our camp but they were kept up in their barracks.

## Chapter 41



### ABOUDI ABDUCTED BY THE LORD RESISTANT ARMY REBELS

**A**boudi said, The SPLA tours to the camps also encouraged the LRA to reconnaissance to the camps, on Monday, after the supper , the LRA surprised us and entered into the camp about 3,000 three thousand men, most of them women and girls armed with modern weapons they deployed inside the camp's residences. the result was Obtaining food because the majority of the refugees are farmers

LRA rebels attacked the warehouse of relief materials in the camp of Obelokungo first and then took out the ground nut bags and the beans, and took hens cocks and flour from the refugee's residents, all refugee fled the residents of the camp, but I was asleep and my wife fled with her three children, and my neighbor was an Acholi of Pajok Sudan a refugee named Lazaro had escaped because he Understood this language, Ten Acholi women soldiers entered my house from the LRA Lord's risistant Army, all carrying new Kalashnikovs. They spoke the Acholi language. They had strong lighted touches. and wore modern army uniforms and boots. Then they ordered me to carry the flour and some chickens that looted from our homes. Two of these women speak the Arabic language. I went a head on my head a flour, it is heavy indeed and they following

me then I heard one of them laughed then she said in Acholi “ Laten matek do” or he is as very strong, and another one said in Arabic “ Aropa Kwech ya weled” that hold it properly you boy.

We went all night and then we arrived at an area inside the mountains called Kelak corner just near to Pabo area is close to this area. Then we sat here to rest and start eating, I noticed that these rebels were receiving Support from other countries because all their ammunition is new and modern, then I saw the second commander is said to represent Joseph Kony his name was “Oringa Okumo”, a tall serious man, then we moved until we reached to an area near to the Kitgum called palabek and I felt that these things I carry by my head affect me and cause a wound in my head, the next day the commander in charge spoke and said tomorrow we will enter to Sudan in their camp that they are camping in Gumbo in juba.

This position is dangerous, I must take a decision in every way and escape from them, because many people in Sudan know that I joined the SPLA since and these Acholi The LRA does not know it, and therefore the sudan accuses Uganda several time of supporting the SPLA many times to strengthen the SPLA, on the tenth day we moved and headed westward until we reached the area of the Madi Opio and then I fled at night because all the soldiers were drunk, I said to one of them named Ogegi Aloro I want to go for the lavatory to assist myself , but contrary for the need to run away but I do not know the way but walking Randomly seven days, at night I use to claim up the tree and sleep, I had commited myself in eating wild frutes the Acholi land has huge food there is certain cassava row and sweet its faster growth can take a mounth only the Acholi called it “Kony Ladak “ or imagrant relief it help me really, I work until I reached to the area called Bobi It is located south of Gulu town on the Kampala road, it was about ten o’clock in the morning after I spent seven days on the road, I thank God fortunately

I met a young guy a driver from the Sudanese Nubi of Gulu named Khalil Haganasi who was on his way to Kampala and knows me because

he always traveled to Adjumani camps, then He took me to the restaurant and fed me then render me clothes, he told me that he was traveling to Kampala tomorrow, and then I told him am not going to the camps once again, but I will go with you to Kampala he agrees that and then we traveled with him. Aboudi said, when I arrived Kampala I stay at Haj Ali a Tichadian merchantman very good man his house was in the old Kampala beside the William street, consequently, I spend fortnight then I left for bussia without any documents hence I left anything in the camp.

## PART THREE

### Chapter 42

## LAST DECISION AND TRAVEL TO BUSIA KENYA

In Busia Uganda I found many Sudanese Nubians at Busia they have welcomed me warmly, a fat woman named Darabait Haganas that she is a Nepo Kuku by the tribe I stay at hers and she advised me not to walk randomly the Dinka revolutioners are many in Busia cooperating by the NRA they use to arrest innocent Sudanese refugees and send them to the training camps in Narus and Newkush, that one of their brothers drive Long vehicles transporting goods from Mombasa to Koboko in Uganda his name Ayub Marajan, she says if he comes he will take you to Nairobi

I found also a trader Nubi man who was in Kapoeta previously called Mustafa Lobutor he told me that he has a restaurant in kabong at karamujong area, and then I stayed for two days in Busia Uganda. At noon I went to the mosque to perform prayers. Then I met a driver who driving heavy long vehicles named Ayoub Marajan a Nubi Sudanese of kebira in Kenya the very man that Hajat Darabait confirmed me. He said they were transporting goods to Uganda. And these trucks are

under a company named “Bay Yousif transport company” of another Hadramoot Arab merchant of yeman in Mombasa

then I Explained to him all happened upon me then they contributed money for me, and I told him I don’t have a pass to Kenya right now, and then he said its something easy that I would enter you into the container and if we get to the front of Busia I will get you out and then you sit with me in the front seat, and the fact that he has done so. We move the whole night usually buses and the other vehicles transporting to Kenya at night, I become tired but Ayub feels with pleasure talking with me in kinubi while driving when reaching Kisumu city I was a sleepy then he said “Akowe aburu ieno town ta Kisumu assasi malu”, mean my brother try to see the town of Kisumu very beautiful, don’t sleep it’s a beautiful town”.I see a great lake of Victoria and high buildings a big long stories with lightning shine signpost written on it “Namlich hotel

“Aboudi said, When I arrived in Nairobi, I stayed at the Sarena Hotel, a famous hotel in Kenya, south of Mamlaka avenue. In the harsh winter, I could not go out in the early days because I am afraid, I might be arrested, but finally, I learned that Kenya is a neutral country like Egypt. And I began going to the Esli area and the Jamiya mosque for attending prayers, In Nairobi, also I adore carrying my sketchbook with me and my Japanese camera Yasica mark, I explored with it to take pictures of the beautiful landscape inside the black African capital and draw some pictures. My health is improved It fits not as was in the rebellion camps of Itiang and Uganda. My color also changed the result to the climate and I eat at the right time not like in the rebellion camps previously, it was in my style I love pranks and dramatic conversations and the poet’s composition.

I stood crying in front of the Sarena Hotel and then I felt poetry about the coast of Lake Victoria, which I did not see at night when I get out of the container and I saw beautiful views, I stood outside the Serena hotel and face westward and my eyes getting tears and then I said: the Rode and evacuate the Mawingo bus Coach

.... What a beautiful travel in silence night to Nairobi...

But I yet not rode the luxury Mawingo bus because I am a refugee but I saw it in Bussia frequently travel to Nairobi... I also expressed a poet about Kisumu, but when we passed through I was out the container sitting in the front seat feeling asleep, but I saw huge lights like the stars around the Lake Victoria Nyanza, then Ayub says in kinubi Arabic: Akowe aburo ieno Kisumu town, that my brother tries to look the Kisumu town. Then I expressed as follow: -

... the nights passing and distress the travel distant \*\*\* I see over the window Kisumu profile and the sounds of music ... Dear nights and bright moonlight \*\*\* Reflection of the Hotels shadows on Lake Victoria ... How many times I hear it in the imagination and disappointment \*\*\* Kisumu and its high hotels as the mountains of Acholi... its Stunning mind with the landmarks and beauty in Nairobi \*\*\* Where is the road and overnight in the tourist Sarena hotel.

I stood in very stunning with grief and sense and fell responsibility position on the edge of the Mamlaka avenue near the famous Sarena hotel in Nairobi, after failing to gain the right to seek asylum to Australia in the capital city of Kenya, a famous city that faced a tragedy at the hands of the white European colonizers, against the Black African Kenyans during the Mau Mau movement, its beautiful city that recalled to my memory its tribes Belongs to a group of people living in the Triangle between the two streams. at eight a.m morning in the harsh winter and extreme winds often force people to stay indoors tiresome similar to winter in the Triangle area between the two streams, I stood like waiting for someone to accompany me and then delay during his going, on the western side of the Mamlaka Avenue there are green trees with its heads exactly like the rare Neypeta trees in the world. As It was on the banks of the Nangolet Creek between Nalingaro and the Dedinga mountains, perhaps they would have set fire indoors by using the traditional firewood, according to the African custom, three Stones would be placed to put the food pot on it, often to be near the doorsill of the grass hut,

and then set fire, and the whole family set by the fire, in their tradition seats or small Keketi, then exchange the conversation between them.. father and mother. uncle and aunt. sister and brother... grandfather and grandmother. all laughing at the intensity of the sweetness of the stories come out of their hearts, And the food pot is on the fire, then one of them would go through and collect a maize corn Maindi, around the hut surrounded by the agriculture crops, then put it on the fire, and enjoy eating as a link to complete the conversations, sharpen their teeth's and waiting for the preparation of the poso Ugali, and sukumawiki sauce

Yes, it is the culture of the farmers in Africa. Whenever in The cold and the heavy rains, that prevent people from leaving their homes, As they were in the area of the triangle between the two streams, therefore whenever it rains heavily, the rain that prevents people to get from their homes, as they were at the triangle between the two streams singaita and Locheler, in heavy rain it abolished people to move from their homes and the stream water flooding out with its huge water, and Harder cold, and you would hear the insects noises and the frogs sounds, and Nyabelekeret bird sound and of people silence inside their huts build from grass and gasoline tins, seating by the warmth fire, They chat with each other, then another woman running, her tradition clothes are wet with water and her body tremble seems she is from Locheler village around kapoeta then people screaming by the fire, calling her to come and sit with them by the fire.

They calling Natera. Natera. Natera, then she entered, please sit down and she said I could not sit at all. The Locheler streams are full of water and the clouds have covered the Dedinga mountains south of us, it's the same range of the Elgon mountain and Kapenguria, the same climate and nature and traditions, and custom as in the tribes of Pokot , Kalangiin, Turkana.

I looked at a group of Massai men who came from their villages surrounding the capital city of Nairobi, dressed in traditional cloth cover themselves exactly like the toposa ethnic, put on the local shoe made

from the vehicle tier, but they did not carry firewood or charcoal on their heads, so they could have been carrying the firewood on their heads. Despite they adhere clothing a traditional Africa dress, so to help the dwellers within their high buildings in the city of Nairobi to warm them from the cold, to restore the culture of Africa to its course

Why are they staying in those high buildings and did not light the fire for heating? consequently, I was still standing thinking of taking such an old culture, but I am not a resident “ wana Enchi, looking for a shelter to reside... I think about that, but where would I start, and then where would it have ended? ... refugee. homeless. restricted. suddenly I see tall people dressed in traditional attire, exactly such as the toposa people in the triangle between the two streams, hold a stick with a circular head in their hands... like a stick used by the Toposa in hunting the rabbits, which is known as Nyabela, in their ears a big hole, exactly like the tribes of the Koron River north kapoeta, and those who live in the Boma mountain plateau

I was surprised because they running rapidly as computing, then suddenly another man approached them wearing the old Sudanese Kaki raiment, with large pockets and a big hat made from palm tree branches, and tradition black shoes of vehicle tyre , his appearance exactly like Amuna Kabase a previous dramatic man at the Konyokonyo market in juba It seems that he came from the Central Kenya Nyanza or Kisumu, noting that he is a fisherman who lives around the Lake Victoria because his body smile fish, he speaks with greatness and strength .. had Strong body despite of his overage, apparently he is a man who loves food , Aboudi said, I observed from his big fingers and his hand, and mouth, whenever speaks his fingers moving as he is Eating poso, or Sukumawiki sauce, which is special food of the Jalluo tribe in central Kenya or Nyanza, he passed near me ululate my name is Jo Nam, or people of the river.

Then he asks me in Swahili “ Ana Nguja Nini Hapa Bwana” what are you waiting for here my dear? then I respond I want to go to the International migration organization office IOM and then he pointed to me towards the South B area or Holingum ... I observed as he does not want to

describe for me the specific place, and then suddenly he left the place and stand far, He said are you a Sudanese Dinka Garang..? the man said, and again he said I also from Sudan we came from there for three centuries ago From Bahr Al-Ghazal region, please do not go to the International Migration office .. stay here with us in Kenya. the Europeans come to us and enjoy, and you want to travel to them to Marikani America” or Kengereza England.? Then he shook his head and say in Swahili “Mzungo Ana Danganya watu Ya Africa Kabisa”, the Europeans are deceiving the Africa people, then he produced a big grilled fish from his pocket and laughed, and say O Mr. Take a little of it, then my body trembling and I shout Hi, Hi, I afraid the fish because for the first time to have seen, and then the Man laughed very hard.

He said you are afraid of the fish ... he laughed until felled down in the ground touching his stomach from the intensity of laughter, and then said to people around him, Come, my dear brothers, come to my dear brothers, to see people do not know the fish like a Turkana people, he thinks its a snake, and he Asks me once again which part of Sudan did you come from? I said I come from the triangle area between the two streams singaita and Locheler in Sudan just bordering Kenya, people Fed cattle in semi-desert away from the Nile completely, they don't eat fish and chicken, drink milk only, a strong war people. they fear water and seeking water for the livestock, Aboudi said

Then the man said to me a word in Lou accent “An Jo Nam” and then I ask him what's the meaning of the word, Nam in the language of jalou? and then He told me that it is a sea or river, then I told him why do you deleted the syllable Nya- out, Because we people in the triangle between the singaita and Locheler call it “Nya- Nam”, means river also.. suddenly he starts calling another man just passing speaking Lou language also, he calls him by yell by the mouth, Kuech ... Kuech, and then call him, Olisi Jaganga ... Olisi Jaganga, then that man responds, Ey ... Ey. and he went to him, thus I was afraid, I thought the man was to be a criminal calling the criminals in the yellowing style by the mouth, but on the contrary, many Kenyans love yellowing by the mouth, as a signal to

them, often in the ball stadium or stations for the Bus the conductor's accustomed use to Yell by the mouth Kuech .. Kuech, so to encourage the bus driver to move, not like in Sudan if somebody yell by the mouth, then the policeman would arrest him that he is a criminal, as the two stubborn guys in the triangle between the two streams, Mr. Loperechul and Lokede who learned yellowing in juba at the Konyokonyo Market and Libas Mafi then brought it to the area of the triangle between the two streams, and yellowing inside the big tree called Lotier market a big market where people gathering accustomed, it makes the toposa patriots whom marketing there to scatter all running out of the market, they yellowing. Kuech ... Kuech...Kuech, there is one day whenever a group of toposa man gathered at the place of Hussein Lodwar taba who was expert in selling the local tobacco in the market, then both Loperechul and Lokede come and yell over them, make people run away from the market and Hussein Lodwartaba lost a lot of money, thus as for the Kenyans, it is normal for them in their culture of east Africa. Yellowing is a signal everywhere, This Jalou man returns to me and produced again an alive fish from his big pocket water come out of its mouth, he said please keep it with you Mr. and I afraid and moved away, then he laughs and says come back please and take it to your pond as your food, I dislike and say do you see one day a nomadic people eat the fish please, return it to your lake of Victoria

## Chapter 43



### ENGAGEMENTS AND TOUR ALONG THE MAMLAKA AVENUE IN NAIROBI

these Massai people were still running and I was still standing at the edge of the road then the police appeared wore The old Sudanese Equatoria Wortu Army kaki and the Egyptian Tarbus hat in his head, holding a stick running after those Massai group, then an old brown woman from the kikuyu tribe appeared she screams and runs behind the police holds in her hands a small vessel and I thought she is mad. She is running and shouting, polici ... polici. or

Police ... Police, Moizi. Moizi or thieves ... thieves. Then Add Kenya Anapata Uhuru... Kenya Ana pata Uhuru or Kenya has gained its independence ... Kenya has gained its independence. Then I come and knew recently that these people were nomadic Massai shepherds who came from the marginal areas. They know nothing about Nairobi. They walk in panic and fear, as they walk on the roads, they fear the cars. When looked at the police they afraid and fled,

then the police thought that they had committed a big crime, but they were ignorant fear police. Like people Who live in the triangle between

the two streams formerly, when they see policeman, as a high rank in the government, and respecting him. as for The kikuyu old woman she had wondered when the police were running behind these people it admired her to prove the strength of the black Africa man who gained independence, is protecting his country after the British colonization. Then repeated the word Kenya Ana Pata Uhuru ... Kenya Ana Pata Uhuru,

I moved rapidly don't know where would I go, and where are the end...? I talk to myself who would saw me away for travel to Kapoeta..? then I reached one of the vast Kenyans streets that amazes the mind, and best high buildings as tall as the Dedinga mountains, and green trees that look exactly like a Neypetta tree at the triangle between the two streams, but slightly different to the original one that abounds in the Triangle area between the two streams, Before reaching the large Kenyatta street, I saw another group of the Massai tribe put an ostrich feather in their heads, wearing the tradition toposa Nyatunga, but they love the colored fabrics, and in a hand of each man, an ostrich empty egg with a small punch they put their fingers in it, and in the Arm of each man a small jingles, they going to one of the big fountains of big gardens in Nairobi, beside the Pamoni residential area near a railway station, they shaking their hands, and then the jingles ring, choroy .. choroy .. choroy. and then they hit their feet in the ground singing their songs. Seems Like They going to attend the wedding ceremony as in the Toposa culture in Sudan at the triangle area between the two streams, and behind them many women carrying the big pots on their heads! Then they stood near the fountain.

then tour around it And then they start to fetch the water, and pour it in the Pots until the water gets finished in the fountain, they think that this water comes out of a fountain with its quantities are natural getting from the underground, they do not know it is stored in a limited basin and the water comes out and goes back to the same basin Continuity, they don't know it is an Artwork of the engineering to decorate for them a Water fountain.

I become miserable in such behavior and I knew that there yet many communities in Africa live in ignorance, not in the triangle area between the two streams alone, then it made me laughed, it returns to my memory a glutton Jalou man who produced fish to me beside the Mamlaka avenue, and I say that had had Ustaz Karar to be here with me, it would be good to witness these strange people because Ustaz Karar is a very laugh man who likes rare things and jokes Stories about eating, he was also one of the most food lovers he was able to eat 60 pieces of bread and one Sheep without leaving the bones, they program just touring in the malakia residents seeking food, then laughing over the people in their different creature, and love stories and parables. I left the place and went, and I come to know out the nomadic people are love water and fear water also, they like it for their cattle that is why they moving a far distance seeking water and fought each other in the water wells, on the other hand, they fear water when seeing big river normally it makes them fear because they don't know swimming.

It was on the evening time almost to the sunset, with its red light, and then it entered into my heart feel and sense, as its greeting and kindness from the beginning of the journey to its end, at the sunset and its raise from the east, and its shine absence from to the west, which often passes at dawn in the morning above the Kenyatta conference-high building, that is why the artist draws it in the T-shirts and writing City in the Sun.

## Chapter 44



### AFRICAN ARTWORK OF DESIGN AND PAINTING DISPLAY IN NAIROBI

I moved a lot without resting, or riding in the big bus, Which carry passengers, because I like to walk on foot always, to explore a lot of instructive admonition and stories in the great capital father city of African, After my explore previously in Zimbabwe Harari the capital mother city of Africa, the same scenes and shapes, and the same tribes, and the same Animals, I say in surprise its Truly the same views I had seen the Kenyan Plastics Artist are Mimicking them in their drawings, of various painting frames and in the style of sculpture, in marble and pottery, and then display them under the Hilton and Nakumat supper market veranda in Nairobi, thus When I composing a subject or writing in form of story and imagination, and then I see them in the work of those Artist skills in the veranda of Hilton or Nakumat shop display

it admires people really and the foreigner's visitors who walk in the roads they desire to buy these works, and asking How much is the price of these T-Shirts? then one of the great artists called Obamba Asembo said, we sell it per five Kenyan shillings only, then Aboudi said Hi... Hi....it contains people pictures wore the Nyatonga local dress, hold

spears very tall people like a toposa ... I doubt in your work my dear artist, see in these white T-shirts and the yellow one been drawn a high Kenyatta conference building and the sun over it, it is my idea it's the Kenyatta conference. it is my idea a sun passes over it as to explain the leadership of the president and African struggler Mazee Jumu Kenyatta, so its good for Africans to initiate for conducting innovation display and African folklore the join heritage here in Kenya to lead the Europeans to visit pilgrimage there, then to raise the Africa name and extinguished the previous propagandas in the Africa history of being a dark continent.

Then the Artist uses a modern audio system responding repeatedly the same system in the Omdurman market in Sudan and Owino in Kampala:  
“

We the Artists sell it with only five Kenyan Shillings ... they all saying and the buyers saying Hi ... Hi, why you get surprised of because it is very expensive, we sell it in American dollar, not in Kenyan shilling, don't you know Art is an Economy of the world. Art is a modernization, don't you see all roads contained Art sign, the seller said well it is good my dear Artist but a question, should I buy such drawing in dollar... this would show many people that they yet hating the Artist, claiming that they get much money .. yes Ti – Shirt with drawings of people wore in traditional Turkana fabrics and hold in their hand spears, tall people I doubt in their works, I said my dear colleagues in Art, see these white and yellow T-shirts painted with the building of the Kenyatta Conference, and the sun above the building, it is our Triangle Artists idea... it's our triangle Idea, then another Qualified Artist named Julius Tom, but his genuine name in Mokamba tribe named “Kengo”, he raised up and announced along the veranda,” please Look at the works of the great south sudanese Artist Stephen Loballu ... Look at the work of stephen Loballu, it is very mightier work really a Sudanese Artist from a triangle between the two streams kapoeta. It makes people paying their attention to the huge plastic Arts frame painting in the display under the veranda of Hilton. People crowd like the vultures who contesting eating a dead Animal.

## Chapter 45



### ABOUDI ADDRESSING AND EXPRESSING ALONG THE SARENA HOTEL ROAD

Then I went over a street that was written beside it in a small blue slogan with the name” Argwing Kodeikh” and then I stood abet, due to information about this genius man from the Central Kenya Nyanza. I learned about him through a lot of readings. But many people do not care about the African geniuses who have struggled and accomplished a great deal, and they are against them. On contrary they prefer the Europeans and put them in high Levels of fear of their white color, they do not look at the African scientists and literates and raise their values, they should have adopted Dr. Robert’s Mugabe way and Gadaffi of Lebiya.

because the civilization gained by the Europeans originated from Africa from the Kingdom of kush and then they developed. Even the Greece have nothing but they mimic their skills and knowledge from the Nuba kingdom, also their scientist, Like Aplato, Thales, Arcmidies have all learned in Nuba kingdom in Egypt, ... how would the whites be as masters of us, however, we are their masters, on the contrary, we are the one who put them in a higher status.

Aboudi said this is a street for the great Kenyan judge? This is a street for the judge who drafted Kenya's constitution? This is the street for Kenya's first foreign minister. Why was it not established in the belly of Nairobi? I did not know the Jalaba and their forms are many not in Sudan only but in all African countries, they are the center people that govern the country and the other be in the margins, like these jalou, consequently, many countries of the world make the names of their leaders on their streets in their capitals such as great street in Nairobi "Argwing Kodeikh" Street, but most of them make the names of their martyrs, especially those who were liquidated by their successive governments, many unfair regimes in Africa have made it a priority, as happens in Sudan in the constant Jalaba organization since 1924 the jallaba system are liquidated the leaders and then immortalize his name on the street or a school or organization, and then encourage him through the media, and then religious courses are held in his name, as happened upon the white flag revolution in 1924 which was under the two black Sudanese officers revolutions Ali Abdul Latif from Nuba... And Abdul Fadil Almaz of Anuak Lou of south Sudan tribe.

When they went out a demonstration against the anglo Egyptian in the streets of Omdurman and civilians rallied around them. it makes big rampage in Sudan, led to misleading the positions of the British government At that time then the Jalaba of the Mahdi Family with the anglo government conducted meeting at the Mahdi's house in Omdurman and then published in the newspaper called Sahefa newspaper: the jalaba said that: We were to be the first in the announcement of the demonstration against the English government in Sudan, then these slaves street boys who now making noise and caused inconvenience to the merchants in the market, and the government should invalidate such a protest, then the government came out because they were In support from the Jalaba,

Then assassinated the two black officers and finally, they have immortalized their names on the streets in Khartoum Ali Abdul Latief Avenue and Abdul Fadil Almaz Avenue.

## Chapter 46



### DIALOGUE BETWEEN ABOUDI AND CERTAIN DRIVER OMOLO

**I**t's what led me fled to the camp in Kenya and moving much more constantly, I do not know where to go, where to settle, then another driver passing via me Driving a white Taxi, he gets his head out through the car door window smoking a Kenyan cigarettes' called Ambassador. He says in swahili. ana wana wewe Na tanga tanga Hapa Kutoka aSubohi, Makusa Gani Bwana: that I see you since the morning hours walking in the area what is wrong my dear: then I said I wanted to go to the international migration office IOM at the south B. area farthest Nairobi, but I finally end in this beautiful street Argwing Kodeik, and I want to go also to a hotel more priceless than Sarena hotel

The taxi man Mr. Omolo Okumo, become joyful, he said to me my dear brother I am very pleased by your influential words, Are you a specialist in the composition of a poem? I knew you are a Sudanese of Dinka Garang but you don't have a sign on your face even your teeth not removed, then he said do you know the Bora Bora Hotel? It has a branch in Mombasa, so I would take you to Bora Bora Hotel at Kawangari residential area it is very far from Nairobi, I said my dear I am not a Dinka, but from the

triangle area between the two streams it is near to Kenya, and far from the Dinka land who near to the Jalaba in the farthest north Sudan

Then he said yes I observed according to your tongue, you knew Swahili in fluent and understand little Lou, also your teeth did not remove out, but I want to ask you a question my dear friend Aboudi, I usually heard from these Dinka a word jalaba despite they near to them, and you also said jalaba. Aboudi said, really the jalaba are not the Arabs or northerners, as some people believe, a word jalaba concentrate in three axes concentrated in the center, first able the geographical position for Jalaba, its the Nile river, Dongola, Halfa in the north, those are the one dominated on the Ruler in Sudan after the independence, their origin is Black Arabs dwell in the Nuba lands, as for their genuine position are Khartoum and Omdurman which considered as an essential center for the jalaba, on this basic make Dr. John Garang de Mabior saying usually over the Radio, the Khartoum click government, the Jalaba government are specific families and Known as Arabs tribes in Sudan. Then a driver Omulo said in swahili language “Ni hatari Sana” it is dangerous indeed ... then he dangles his head, The car is moving slowly while a driver Omolo talking with me then I see a group of fat body donkeys under the shady tree, similar to the Nasegerait Donkeys at the north of Kapoeta, in the Triangle of the two streams but the one of Nasegerait is too fat and long as well as Mule and powerful, they didn't carry anything but children and some crops and luggage's, then I said Hi... Hi you have a lot of donkeys just stay under a tree, what is wrong they don't pull Mkokoteni carriage.

Then the driver Omolo said pardon I didn't tell you my Name first, well Mr. I am from the central Kenya Kisumu on a way link to your area, and my name is Omolo Okumo, vivid I heard you talk upon the donkeys under a tree, it is possible indeed to stay under the tree, then I said; are they just stay under the trees and do not work to pulling Mkokoteni carriage? Omolo says yes, they are free. The Kenyan constitution allowed the donkeys not to be employed at all, and not to be harmed. If you exploit the donkey, it will result in a prison sentence. I get surprised

and say Ho. Ho, this is a mercy to the Animal... this is a mercy to the Animal... Omolo says don't you see to those guys within the city pulling the Mkokoteni carriage on the streets, they work instead of the donkey means they have replaced the donkey's positions in Kenya, that is why we say that Kenya Ana pata Uhuru ... Kenya ana pata Uhuru Bwana, Kenya has gained independence .. Kenya has gained independence, my friend,

Aboudi said These donkeys are patient but they are independent in Kenya, not like ours in Sudan in the Triangle between the two streams. They carried water in their back to the homes of the national inhabitants, and government officers in the whole day without resting, they made two big barrels weld them and fixed two-car tires, but other people use to provide four empty tins and fasten them with robes and put in donkey back, then They transfer water which extracted from the underground wells near Singaita in an area where there is no water, rich in gold, people who live in the semi-desert fear the sea and rivers, but love the water more than anything.

Aboudi said, my buddy Omolo there was a person named Lopesor from the triangle between the two streams, an area named chomakuri area in Riotwo north kapoeta he is of the most prominent figure in kapoeta, has a long experience in the service of water transport by Ass...everyone uses to call him Lopesor. Lopesor. Then comes with water proudly make himself better than anyone, and people put him in a high degree as king of kapoeta or most than the king of kapoeta yusif Iko Lobongotulia, thus people make him great because there is no water in kapoeta and the wells are three only, some people give him extra money as to attract him for bringing water, and some booking water

he becomes proud and arrogant, make himself best than all people of kapoeta, even the government officials exalted him and feared him as the king of the rain or rainmaker. If The kids hear his name and then shouted shouting. Even many residents named the title to their children

On the contrary, he is a mockery man hitting his donkey badly which was called Natudomenai and he did not feed her, although the area is rich in grass to eat, he used his donkey all day and beat her until she wounded in her back of his merciless don't treat her well, he stabbed the wound position with a stick and stabbing her Anus by the stick

One day the donkey's anger, this was on Thursday evening after Lopesor left the service and then left the donkey to enjoy in the house and then went to the Bar Andaya of Songura at malakia to drink a pot of white stuff wine, then he becomes drunk singing a poet about a person named Lokorimong, who engaged a lady want to marry her . its as follow: a word of the Lokorimong .... He was been engaging me .... He told me to succeed with him .... I had paid the cows and remained only one ... then I jumped up till the skinned cloth cried .... I got losses in the cows' words.

after entering his house, Lopesor slept on the carpet of leather deep sleep and snoring, then the Ass Natudomenai came and bitten his hand, Lopesor crying severely calls his wife Nakuro ... Nakuro, the Ass did not remove her teeth from the hands of Lopesor he become very tired crying, say take fire flame and put it in her mouth To take off her teeth from my hands, then Nakuro went rapidly and took a fire burning in the firewood and burning the mouth of the donkey and then take off her teeth from the hands of Lopesor, Lopesor sat as he cried, and his neighbor came whoever work as a veterinary Nurse, Mr. Lotemo Lokidor," from the old veterinary nurses in kapoeta Originally from the Area of Nyangia, known all the donkeys that operate in the area brought from Nyangia at

Nasegerait, Lotimo becomes angry because he was from Nyangia. He said, "You Lopesor I have been very patient in your grievances towards this donkey Natudomenai. You want to kill her because she is a stranger in kapoeta. she has no relatives to defend her here in Kapoeta. You, Lopesor. you have oppressed her so much, otherwise, I will complain to King Yusuf Iko Lobongotulia before the court, or to the police headquarters, then Lokidor Lotimu took the donkey to the veterinary hospital, and then fed her for a week and clean her wound and then Lopesor came to Lotimo

He apologized. He sat down with his knees in front of Lotimo raising his hand like he is worshipping God in the Nalingaro catholic church, say forgive me my father Adam Lotimo. Then Lotimo caution him to say this is the first time, then handle him the Ass, Lopesor took his donkey, Lotimo concluded his words with the guidance advises Lopesor, he told him that you have to reward your self These donkeys will kill you one day, its origin from among the donkeys brought from Nyangatum area, her sister was called Namenai, it had killed the guard of chief Omar Losike, Mr. Lokale, when the chief sent him to the Lokalen stream to search for criminals who looted the Namdokurite Cows, then Lokale rode on the donkey, and he was drunk and he began to hit her severely in the head and mouth, and stabbed her mouth with a stick.

Then it fled into the bush within the shorn trees then Lokale fell and she has bitten him in the stomach till he died then the Ass fled to the bush and became a wild threatening the people who want to shop to Kapoeta in the way expels them, then Lotimo concluded in his guidance in Arabic by saying be careful please Lopesor ... “Aftah Inak ze Riyal ya Lopesor Homar de bewdik fi sitin dahiya”, that Open your eye like a coin, Oh Lopesor This Ass will take you into the sixty victims, unfortunately, Lopesor was not able to averse to the donkey, he exploits her without feeding her, and hitting her with a big stick in the position of the old wound.

Make the Ass to fled toward singaita and fall inside the huge water waves prefer committing suicide instead of hardship and no rest, the donkey natodomenai fled with Lopesor on her back run to singaita and people screaming behind him ... Lopesor ... Lopesor ... they follow the donkey until it fell into the singaita stream. Then people were afraid and left the use of donkeys, which make the women to transfer water with their heads instead of donkeys, and saying be careful of punishment such as Lopesor punishment, then people become tell it like the story in outskirts of the area. Which introduced fear in the hearts of people, especially children, if they see the donkey and then run away and say Lopesor. Lopesor. Unfortunately, the donkey drowns in shallow water and took

lopesor with his donkey to the Khorkamuge area, where water spread over a vast area in the belly of the desert.

Aboudi said, after a long time three men came, one of them has a long nose, such as the nose of the Ass and then sat in a ravaged well within the three wells in the area speaks the language of Toposa and ask says, there was a man named Lopesor where is he now, we want to see him, Aboudi said, while I am talking and concluded the previous Lopesor story and the car moves until we arrived at the Bora Bora Hotel in Kawangari.

## Chapter 47



### BORA BORA HOTEL IN THE OUTSKIRT OF NAIROBI

**D**river omolo stood in front of the western entrance of the hotel, is written in big signpost “Bora Bora Hotel”, means in Swahili a luxury hotel, Aboudi said, unfortunately, I did not see something luxurious except a crowd of people are believed to be a music band from the Central Kenya Nyanza Kisumu, group of Lady princess jully of Migori village a famous Artist in Kenya, I see her dancing and singing her song part one in titled Dunia Mbaya, “the world is bad” and her song about Agwenge of joromogi, with a beautiful voice and she very beautiful lady! I understand her songs mixing Luo with swahili is meaningful instructing people about the Aid plague HIV that it has no medicine all over the world

I see them from one element of The Jalou tribe, speak their language Luo instead of the official Swahili or English! they fanatics who love their language, and think their language is well more than all languages! they are monolithic and racist people like the three Nilotic tribes in the South Sudan Dinka, Nuer, Shilluk. the music sounds shake all side of the hotel and dancing strongly, as oneway people and tribal index, do not mixing with Other tribes seem most of them are living in the Kawangari area around the hotel, the beat of music continued until the morning

Unfortunately, even those who lie in the bed can not sleep but move their body and head dancer ... The driver omolo said you did not see this joy. This is one of the best hotels in Nairobi ... Aboudi said I do not like music since I was in the Art college of kyambogo in Uganda, although it is a fine art department, as there is a rhythm and equilibrium and homogeneity in music as in the art and drama, my brother I do not like sounds and noise, I still look at the beautiful colors, the pleasing view and the amusing stories, driver omolo left me at the hotel But I can not sleep at all, the hotel courtyard crowded of the songs of jalou music band and beep, which brought back to my mind the previous eves which were been organizing by they kapoeta students at the Falico Lotabo Apamana house at malakia when they return from the schools in vacation .... Also, I recall a jalou man who was carried the fish in his pocket, whoever met me on the edge of the Mamlaka Street, and then called another man yellow and says Olisi Jaganga. Also, in the courtyard of the hotel, they whistling and screaming saying ana Penda jully ana Penda jully of Migori. Joy. Joy. Joy. they, screaming constantly. then I said this is chaos. Before Omolo leaving, he called one of his sisters working at the hotel named “Salima Otieno”. She speaks a simple Arabic of Kinubi. She said she is lives in Kisumu at Kaloline resident where a Nubian dwell. Omolo recommended she cooperate with me and send her if I require something. Aboudi said I get out of the hotel in the mid-night very angry look for the worship place because I assure in Kenya there are so many mosques everywhere, not as in a triangl between the two streams in south Sudan who believe that Islam is the religion of jalaba or Arabs.

I was very glad I saw a young man wearing Kanzu “ an Islamic long dress “ and I asked him about the place of worship. Then he responds in the English language we should go together with you its very near, a mosque called Tayiba, leading by a Kikuyu sheikh called yousif Rajab kamau, then I ask him what is your name..? then he said my name is Ismail Odera from Central Kenya Kisumu and I live with the Sudanese Nubian there in Kaliloni, and then he laughed and said! I knew these simple Arabic of Kinubi? because they are neighboring us at Nyahera resident. We move

with Ismael in the electric bright light beside the road and the police patrol moving with the ambulance car in strict security, since I was in the hotel the police are walking around with rescue vehicles constantly.

I considered, that there is no alternative to go out of a hotel and looking for a safe place, because I am afraid of the deteriorating situation in Nairobi in the bombing of the tourist hotel in Mombasa! by the Al-Qaida group beside Noor mosque, two months ago that led to sedition and doubt, of the public for the worship mosques. when I return from the mosque I forced myself to stay inside the hotel” despite the trouble and noise, unfortunately, that overnights and music not only in this hotel, but all hotels are famous for these overnights, that music is a custom of the whole public of Kenya they praise it and proud of it even in the funeral eves, consequently, the overnights are the ordinary thing for all people, you can see all shops Open in the nights.

Early in the morning, I went out of the hotel to a small market called Oweno and then noticed that the same market existed also in Uganda Kampala because this person Who called Oweno is from the symbols of the Lou tribes who scattered over the parts of East Africa and Sudan. Most of the buildings of this market on the random way and small restaurants In the form of umbrellas or shelters, in The middle of the market there is a restaurant written on it “Nyanza Restaurant” specializing in cooking special foods for the people of Central Kenya Nyanza, and then I looked at two men in front of them a big poso ugali like the mountain, they do not see each other the poso was cover them, they don’t hear each other voice, and beside them a sokumawiki sauce in a small plate, they eating without talking because no one would hear his brother word, a big Ugali become a barrier between them, even though they eat together, they take a big ugali in everyone’s hands and then eat and precede with the Sokumaweiki sauce.’ they continue eating until the ugali reduced down then they began looking at each other, with much sweat come from their bodies, then greeting each other and say in Swahili Habari Gani Ndogu Yangu Aula Wewe Kumbe yuko Na Memi Hapa katika Hotelini, memi Sija jowa kabisa that: how are you Mr. Aula was

you with me here, I don't know that, I have come and knew now. Then they greeted each other. No one will be defeated them in eating even the otuho tribe in South Sudan! who boasted that no one is defeating them in eating at all.

I take a few steps and then saw a woman screaming in the market, the same Kikuyu crazy woman who was running behind the policeman in Nairobi on the edge of the road near the Mamlaka avenue and screaming: "Kenya has gained its independence ... Kenya has gained its independence, and then I knew that she lives in Kwangari directly next to the market in a house built of panels or woods, exactly as houses in Port Sudan .. Aboudi said, she looked at me and began to scream and say Sudan. Sudan! wewe sio money nchi ... that you are from Sudan, you are not a citizen of Kenya. Then the two jaloumen who were eating in the restaurant, began to laugh and said in lou language "Nesayi" that she is evil or a magician

I was amazed, I said what is wrong with her, I saw her there yesterday in the city but one and today I saw her here in the market, the most possibility that she might follow me and I feared hardly, because she said Sudan. Sudan you are not a citizen of Kenya,..then I left very fast rushed to the hotel and before entering the gate of the hotel, I found police stood at the gate of the hotel wearing the old Sudanese kaki and Egyptian Terbus hat, they talk to me in Swahili "semame bwana" stop here please don't move else, produce your "ketambulisho" Identity card please, Then the other one said in Swahili' Ndoka Leo Katika Loji hii', that you should leave the hotel today.

## Chapter 48



### ABOUDI BEING ARRESTED BY THE KENYAN POLICE AT KWANGARI

A green landrover come like an army car or like an ambulance, it hit the siren and, then they stood by my side, and rushed to arrest me and said ride, he is not a Kenyan citizen. took him to jail then to the refugee camp in Kakuma northern Kenya. Then the other man said Mokutano! while he laughed because the former president of Kenya Mazze Jomo Kenyatta was imprisoned there in Mokutano or Lokitang. They took me through mamlaka street and I looked at many police standing at the entrance of the Sarena hotel they also making patrol

The Land Rover in the form of a birdcage stood, one of the police yellowing near the Sarena Hotel and points out his hand. Said We found him in the Kwangari area. We found him in the Kwangari area. One of the officers came very short, his front teeth broken, they called him “Mapengo”, then he speaks to me in Swahili and laughs. Then ask me where did you come from...? are you a Dinka Garang..?

Aboudi said I was very angry I told him no, I am not from the Dinka, but I am from the triangle between the two streams singaita and locheler. Then they shouted all saying beat him, this is a criminal person, which triangle this..? he talking about, are you talking about our triangle mayami..? Rich area in gold and silver and petroleum, we do not know about a tribe other than a Dinka in South Sudan at all, tied him with a rope and traveled him to Kakuma. I said in Swahili “Mukuba” boss I do not mean your triangle Lolamai rich in gold and petroleum which been removed from us in 1932, but I mean a triangle between the two streams in the Sudan Singaita and Locheler, then one of the oldest police officers who been work with the equatorians wortu Army who has worked since the British reign in Equatoria, seems to be fluent in the language of Turkana, he been worked in the British base in northern Kenya Lokitang And also knows the land of Equatoria and worked there with the forces of the African king Raifles in torit, then he said, come here my son in a diplomatic way, he said where did you come from? .. I told him I came from a triangle between the two streams singaita and Locheler.

When he heard that he baffled and then began to speak in the Toposa language! and then I spoke with him fluently he speaks and I answered him, he becomes very joyful and all the soldiers with him become suspicious, some of them are Turkana.

he ordered them to stand in queue and gave them a lecture, explaining to them said : You people do not lose sight of some of the things this is a person from a famous land we were working both with their ancestors in equatorial, Don't you know that the African Rifles who belong to East Africa were in solidarity with the forces of the Equatoria Wortu, until some of them arrived in Machakos and some of them remained in a big resident of yours kibera in Nairobi, is not they Who opened this country..? and the kaki you wear now and terbus are all of theirs ... Who told you that there is no tribe in south sudan except the Dinka ..? then one of the soldiers came and stand in front of him and salute him then said my dear Boss, I have understood much what you said to us, we knew there is no difference between us and these people, but I want to ask

you Are these people adjacent to the Kapoeta District ..? Because our father worked there in the british colonial reign with the English officer Mr, Tana. Then the officer answered yes. Yes. The triangle meant the District of Kapoeta. Finally, the official asked them that in what reason did you arrested him. and then one of the officers' said he did not hold a Ketambulisho card. Then we saw him leaving the hotel to the Tayiba mosque next to the market, wearing a kanzu jalabiya a Muslim long dress, and put and cover his head with the Saudi red turban then the police officer at kawangari communicate to us, that a man from the Islamic Qaida organization has entered into the Bora Bora hotel, then officer Mapengo said this is false talk. Let him go to the United Nations Office in South B, to get the Refugee card. Why do you think people wearing Kanzu long Islamic dress are terrorists? The religion of Islam is not new here in Kenya dear brothers. We don't want a fascination of the Sudan rebels here in Kenya, makes you arresting innocent people and refugees and you tell them Jalaba. We don't want this style here ... Anyone who has taken refuge in another country in the United Nations Act of 1964 is a refugee. Kenya is a neutral country that respects all human rights. We don't want animal methods here in Kenya.

The drivers of our transit Good long vehicles! from Somali who transporting fuel from Mombasa to Juba via Kapoeta, almost two months ago caused heavy losses between the Yei road and Lainya center in the Kenyi area. Many drivers were slaughtered like sheep and left on the edge of the road they think these are the Jalaba, and burn the fiat vehicles. Then forced our government in the ministry of external affairs to decide to transport the remaining vehicles on the Hercules plane, fly from JubaTo Nairobi, and we are always receiving news from our Embassy in Khartoum.

One of the Somalist driver men who parking their vehicles usually in a big ground near the Malakia residential in juba attempt to stab another Dinka man, of the government military policeman of Giyada, when the military crosses by them, then the Somalis driver surprised him took the Knife and shouting, Karang...Karang, he thinks this man is a rebel, and

then some merchants from the north Sudan who work in the malakia market caught the Somalis man and advised him that this man is in the government of Jalaba military army he is not a rebel.

Aboudi said when the officer completed his lecture then ordered the all police to move back to their headquarter in Nairobi, then I left also

## *Chapter 49*



### ABOUDI DISCHARGED AFTER DISCUSSION

**T**he police officer hit the whistle and gather them in a line and rode in the car after the police officer completed his lecture with his soldiers, then they all greeted me saying in Swahili Kwaheri..Kwaheri ... goodbye. goodbye Aboudi

I thought strongly about going to Kakuma camp, and the life of the camp far north of the Great Plateau of the Great African Rift valley, from its nature and attribution, that it is very hot and the atmosphere is unsuitable, which is one of the largest camps in the world to accommodate the Oromo refugees, Ethiopians and Somalis from Ogaden after the fall of the regime of mingistu Hila Mariam, and the Somalis from Mogadishu after the expulsion of the President Mohamed Sayad Bari, and the Sudanese who fled their homes for fear of the bombardment of shells of the Jalaba and the SPLA

I do not want to leave from Nairobi to the camp because it is not my will, it was in my view that Kakuma is not the largest camp, but A Great prisons, after that jalou man who met me on the edge of Mamlaka street then get out the fish from his pocket, he advises me then told me not to go for the south B at the IOM office, I should

remain in Nairobi with them, then he said secretly but seem it's a rumor! : He said that the camp had a large fence stretch from the Turkana area to the Uganda border and then to the Hargeisa area on the border with Ethiopia, all of which are Kakuma prisoners' camps. He added that there are people who called them Kulya Batu, or eating human beings meat of Belgium origin are owners of the colony of Congo Brazaville previously, with big noses such as parrot nose they have a special office in the camp, the refugees stand in one line such as who waiting for the foodstuff, and with a green card in their hands written on its back " a visa for Leaving to Belgium" if those who entered the office do not go out forever, that the office has an electric seat on which the refugee sits and then the seat absorbs the blood, and become dumb walking like chickens do not know the words and then travel to Belgium.

Therefore it returned to my memory of some old stories about the Belgians and the English during their colonies in Africa, and their bad deeds in Kenya, Congo, and Zimbabwe, also I remember a word of my grandfather Adegesi who said they have arrived up to Eastern Sudan and named a place Khasm El Girba, that then there was a slave trader enslaved and arresting people and then thrown underground prisons in Sawakin in port Sudan and travel them to Europe tied with the shackles, also I remember of my grandmother Moresuk Kajokole which was captured by the Zubier Pasha agents on the coast of the River Nile in Sokari and then took her to Mongalla, and then to Shendi which made me hate to go abroad or return to Sudan

That she was captured by the agents of Abu Saood a slave trader in Mongalla who arrived inside the basins of the Kajokeji mountains in the sokari area during their Slaves hunting campaigns and then took her to Mongalla then to Omdurman and then to Shendi, I think she remained there and mixed with them, if not taken to Europe she might be in the current El Ardah camp of the Slaves in Omdurman or was been working as a servant... or she went to the United States of America in a ship .. or she been thrown her self into the ocean and sink due to anger.

Then I remember the struggle of Kenyatta who was been tortured a lot in Lokitang prison in northern Kenya by the white man, and many black Africans were killed in the capital Nairobi, then I remember on the struggle of Nelson Mandela in South Africa and the torture of African by Europeans and discrimination and make a Road for the whites and a Roads for blacks, I cried strongly say that the slaves who were previously sold, the African leaders should have been sue this case to hold a major conference and then their complaint to the International Court in The Lahai, contrary to the Europians measures to arrest African leaders, thus people are hide some right things in the some significant cases then introduced the false At the expense of their interests, yes the slaves rejoice that they have gained independence, the slaves rejoice and then split from the SPLA and return to the slave shelter again, and then Slaves run again into the bush ... and the Jalaba in Khartoum said true by God Wallahi leave them Run but they will return again back ,these slaves do not have a brain but we afraid Only the Janubein southerners, especially the Equatorian ... those of separation poisons. “Samum El Infisal”.

Aboudi said when my grandfather retired from the wortu army service in 1940 in the triangle between the two streams and then sat pension after hardships of service he was accustomed to sitting with me and telling me in the form of stories, my son that some of The Khawajat or Europeans eat the human being that they love it as delicious, including the Kulya Batu group, roaming by cars in the Congo forests. Their nose is long and large.

If they catch many people, then they took them to a large factory with a machine and then they grind their meat and put it in cans like beef. Also, he advised me at that time and avoid us from eating Beef produced from a canning food factory in KostI says it is human flesh, and then I told my grandfather. no, I don't believe you, my grandfather What you said about the Kosti meat factory which erected by the Holland company in Sudan because you in the army previously have eaten from those canned beef, which was designed the Cow head on its back, that is from our cows of Sudan, they take it from the triangle between the two streams and

then deported to Kosti for slaughter there by a Dutch company, the Dr. Nasrallah Habiballah a veterinarian doctor in kapoeta prepare veterinary workers and then go to Mogoth area and bring many cows and then vaccinated and deported to Juba and then to Kosti by steam

I was interested in these topics and was concerned about them, and how to travel to Kakuma and go to overseas countries under the European, American, or Australian bodies and then it confused me and I began to talk to myself and move my hand when walking on the road, I say it was in the previous times Europeans and Turks transfer slaves from South Sudan a Trader Zubair Pasha Wad Rahma are caught them in Bahr El Ghazal and then transported by ship to Europe and America. Some of them remained and worked in the homes of Jalaba in Omdurman and some of them committed suicide. Now they came in a new style among the international organizations in a standardized way. They come with lists to fill a data under an unknown company then waiting traveling to the overseas countries, on the written contract, and when arrival there the refugee will work under the auspices of whites, then I said, what will I do in this circumstance surrounding me ...? I thought about the solution in choosing another way and preferred to go through the Sahara Desert to Libya and ride the unofficial random boats via the Mediterranean Sea to Europe, and then I recalled about it immediately and I said the sea. the sea I can not because it is our enemy I afraid of water and stay in a boat for long hours and you do not know where to go, and do not know the east from the West and Where is north from the south, then I regret and said well better to go for Kakuma, because the death in the wilderness of Africa is better than death in the borders of the great seas to Europe, the death of the group is better than the death of the individual. I am not yet convinced to leave for Kakuma but decided to stay in Nairobi and move to Get information from people on how to go to Overseas countries for a better life

I prefer to go to Australia instead of Canada and Europe because most people say that Australia is better than Canada in livelihood and paying wages and its climate and plants like the triangle area between the two

streams. Then I came and create a new idea once again I could not go there alone and my children were left to the refugee camps in northern Uganda adjumani, I left them for the same proposal to go to Kenya and then investigate to confirm the program to travel for overseas, so I did not leave them there as a result of the Ugandan Lord's resistant Army who raids heavily armed inside the camps They looting refugee and exclusion is also one of the reasons credited me with why going to overseas countries. But through compare the life in the camp of refugees in northern Uganda was better due to its moderate climate and green nature with a lot of plants and the refugee are cultivators having different crops, make some refugees abstain themselves from the foodstuffs which brought by the UN. As for the Kakuma is famous for the desert and the lack of water and hot climate that is spread to 48% degree and the refugees depend on the UN materials only

although I did not go there through the rumors, I heard from some people who said that life in kakuma is not good, especially when reported news from the Dadaab camp in northeastern Kenya that the Somalia refugees had come out and massacred an inspector of High Commissioner of the United Nations, and major conflict between the

Dinka and Nuer in Kakuma block 51, and Equatirians a Latuka with the Nuer on the other hand, led to a decline in my spirit up.

## Chapter 50



### ABOUDI TWO KENYAN FRIENDS IN NAIROBI

I took to another strategy to search for the alternative as long as I yet in Nairobi. I kept warning myself not to conduct a random survey for fear of the arrest that occurs in Nairobi, as happened to me in the past few days in the Kwangari area. In addition to the chaos of the thieves within Nairobi they attacking people at the night in their homes and lootings, it makes me go to the secure hotel in a good location within the capital city of Nairobi at Pamoni near the Kenya Railway station headquarter lastly, I come and found a good hotel named Sauri ya Moyo hotel one of the cheapest hotels in Nairobi, somehow it is not famous but better than the Bora Bora hotel of Kwangari consequently Sauri ya Moyo is nice to the poor people level, its accommodation is good and cheap contain local foods like the Sokumaweeki, beans, rice potatoes. thus, I adore these kinds of foods, since I was in Sudan in a triangle between the two streams, I did not want to eat meat only a vegetable although a triangle between the two streams enjoys livestock and animal resources and their main foods is cow beef, goat, sheep.

Sauri Ya Moyo Hotel is quite different from Bora Bora for not attending overnight eves, although the majority of the population in residents is

also Jalou, the second tribe in Kenya in the proportion of the population and most are intellectuals, thus I prefer Pameni for its nearness to the large Nakumat store, where paintings, pottery and silkscreen prints were made, which would make it easier for me to roam there and sit with my friends such as artist Stephen Lobalu, who also belongs to the Triangle area.

On a Thursday morning Feb.1990, I went out of the hotel to explore one of the major libraries in Nairobi near the great Jammiya Mosque to buy colors for me, and authentic fiction book entitled “ Fiction or Fixion “ is a fiction book of the African writers, written by professor Taban Lo Liyong, I admire buy this book because I usually adore reading literature books, but for sorry in bad luck, All the shops were closed in Nairobi. I saw the Citizens of Jalou and louhya from Central Kenya province rallied in the pharmacy of the Foreign Minister of Kenya, Dr. Robert Owko, near Habibu Bank, they shouting and raise slogans and crying, and the police passing through with their cars trying to break them up. Then I fear and I move a bit to ask another Kikuyu old man sitting in a veranda shop it looks he is a shop guard, then I greeted him in swahili language “Habari Gani Mazzee Yangu”, how are you, my father, then he responds, then I ask him “My Father! I see all shops closed and I wanted to buy something in the market here and the atmosphere is not suitable today.” Then he answered in swahili. “Wewe Seja angaliya katika gazetini ya Daily nioni ya Leo ati Waziri ya Enje ya Kenya Dr. Robert Aoko ana Wawa wasiku hii katika nyumbani yake”, he said don’t you go over the Kenya Daily nation newspaper of today that the minister of external affairs of Kenya Dr. Robert Aoko was assassinated this night at his house. then I was afraid absolutely and then returned to the hotel. I saw a group of youth from Jalou and Louhya on the streets carries machetas and axes singing the heroic songs result of the traumatic event, I stayed at the hotel, but I usually like to go to the railway station nearby the hotel

## Chapter 51



### IN THE RAILWAY STATION AT NAIROBI

I sit at the railway station look at the traffic of trains and passengers and the scenery of buildings that resemble the Khartoum and Kosti railway station buildings, and the old trains that run on coal. Its return to my memory through changing opinions some times I talk lonely thinking that it is better to take the program for going abroad by train or large Transit vehicles that transport goods from Mombasa, but I focus in my mind to travel by train instead of my idea to go by large vehicles through Mombasa, because they return to the port of Mombasa empty without goods, so I suggested to agree with any driver who can close me inside the container and then travels to Mombasa, then to abroad, for fear of checking and stations along the Mombasa road for not having any identity papers or refugee card

I arranged this in my mind, and finally, I changed my attitude when I regained my memory of my children in Uganda. In a Sudanese refugee camp at Adjumani, then I looked at a man wearing blue overall with a white Islamic cap on his head looks like a Muslim, working in a Kenya railway station. Then I was sitting on a chair in the passenger relax. So the man saw me then he approach me laughing then he greeted me in

Kiswahili, say “Habari Gani Rafiki yangu! Mimi tolewana wewe ni mtu mazuri kabisa ana pendana Hadisi Zaidi”, meant “I see you as a good person like you talk too much” Aboudi said “Yes, I love people and I love talking much also, then I laugh and added while I laughing and said, “I love talking much.” And the words of our master Mambo Boteli a dramatic man who talks Weekly in the Radio of the voice of Kenya and his program entitled “Hei ni Ongwana Kweli “, then the man laughs hardly then he said, truly you like talking just like Mambo Botelli. Then He said are you a man from central Kenya..? then I respond no I am a Sudanese, then he said are you a Dinka Garang..? I said, ‘No, I am not from them, but I am from an area close to you in a triangle between the two streams Kapoeta District. in the Equatoria, He was amazed and said how comes that there are other tribes there than Dinka in the south Sudan..? we in Kenya know that the Dinka only are The masters of South Sudan and Jalaba Arabs in northern Sudan

Aboudi said, in Sudan about 600 six hundred tribes then He said ndio yes, and he laughed and greeted me again. And said My name is Khamis Khalfan I am from Mombasa the coast, our village called the “Taita” area. I am a Griyama by tribe. then I said my name is Aboudi I just residing here at the sauri ya Moyo hotel but I am very happy of meeting you today I thought I will benefit much from you, in some significant cases because I see you as a good man. then he raises and stood a little and puts his hand in his mouth and then yellowing Quick. Quick, then said in Swahili wewe Muschana Huyo Leteni Chai Kafu Mbili, he calling the tea seller, please lady give us two tea

I was thought he wanted to do something bad to me which introduced fear in me, but he was Delighted in my meeting then wanted to order tea to drink with him, therefore this impossible in East Africa did not happen to anyone in their community a person could buy a tea for his companions, or for a group of people, such as the man I saw in a restaurant in Nairobi, he having lunch and then his friend come and

greeted him and talked with him and laughed, and he is eating while his friend standing for an hour does not say to him Come to eat my friend, but he eat and eats until it is over, Eating and then went and washed his hand and handed him handshaking and laughs , then put his hand in his teeth, extracts the remains of meat in his teeth. thus, when Khamis demand tea then the lady come rapidly with the tea, then Khamis said drink tea, my brother

## Chapter 52



### THE RAILWAY WORKERS GATHERING LISTENING STORIES

**D**uring the conversation I saw a tall person from the Pokot tribe wearing a traditional dress with a pipe in his mouth smoking tobacco, then the smoke comes out of the pipe so I laughed loudly and the tear comes from my eyes. And made me not to speak well and I am repeating seeing him then it increased my laughing then pointing with my hand also , then khamis laugh much also till tears come from his eyes despite he don't know a reason that make me laughing, then I told him O, Khamis see at that tall man who smoking a tabbaco by pipe, is that one not a train ..? is that one not a train, then khamis observed the truth then laughed and the severity of laughter he can not stand and fell in the ground laughing

Then one of the workers from a far see him and then came to us and still Khamis laughing he thought that Khamis had become crazy or injured disease, and then the workers of his companion asked, but they do not know about the topic and the reason for laughter, so he continuous laughing and he pointing me by his hand saying hoyo ni Mtu Mazuri

Kabisa, meant , this is a good person really, then I told his friends my dear brothers see at that train and you have another train here, and then they all fell in laughter also they can not continue in their work and said where is this man came from our brother Khamis...? I said O Khamis. at the beginning I laughed, for the view of your station it looks like I was in Sudan at Kosti which is the same buildings and the same old strange shape black color trains run coal, and then Khamis said ndio, yes don't you know the British colonial was one and their goal was one, how do you surprised at such, the railway administration was one under the Sudan government and consist Uganda and Kenya it was all under the Sudan railway, Aboudi said, there are many wonders in Africa and you have not seen them yet, I was thought that underdevelopment prevails in Sudan, in the Nuba Mountains and, Anqasna, south Sudan, and some groups in your country here and south of Abyssinia, but on contrary. There is more under development in Sudan In South Sudan and the Nuba Mountains, the man who smokes pipe resembles the Nilotic tribes of the Upper Nile region of Sudan. They are tall and have a tattoo in their faces. They also smoke a pipe like that man. And as You see some of them here in Nairobi coming from the Kakuma camps. They are Cattle keepers sanctify cattle and their old ancestors follow boredom like the Turkana, if you do not see them, they are such a long man used to walk naked moving and in their hands stick and then in their mouths pipe, then Khamis laughed and said Ni ajabu Sana , its wonderful really and then he stands and yellowing, calls out his other of workers companions he Raises his hand and says to them come here all to hear the good talks from my friend a good person we want him to remain with us here, come please brothers.

Then I continuos go on spoke in Swahili, O, Khamis you see that the most thing makes me laughed about that man, there are tribes in western Sudan, they call themselves "Cows" Baggara, so while saying a Cow or Baggara, Khamis grabbed my hand and then asked what does it meant by Bagara.. then I said in Swahili "ni ngombe", a cow, then Khamis laughed and put his hands on his head amazed and said is it People call them cows. People call them cows. Then I continued to speak and said

these Baggara, are of cow shepherds backward people and ignorant more than your pastoral tribes here in Kenya, did not yet witness the civilization they are war people such as Turkana, drink milk and move from one place to another in search of pastures, including Misseriya and neighboring Dinka, they share with them in social life and intermarriage and fought each other, there is no peace and security in their land.

One day, at Kosti in Sudan, one of those Baggara from the Daeen area of East Darfur who was not in the neighborhood of the Dinka, was on his way to Kosti. He wanted to travel to Port Sudan by the train to visit his relative there, but he did not see the train in his life because he is a pastoralist, the same to the dinka tribes of Upper Nile region in Sudan, before the travel from El Daeen area he try to ask one of his relatives about the shape of the train and its characteristics, because he thinks that this train is human being it confused to him, and then his relative explained to him that : the train is Some thing very long whenever moving the smoke coming out of its mouth, then this traveling man had assure that completely, so he rode a lorry to kosti and when he arrived in Kosti he came off the station and saw a tall Dinka man from the upper Nile who been waiting to travel by steamer to malakal, he dress a short blue jalabiya and smoke a tobacco by pipe then a smoke come out and then the Baggara man think that this is a train, and then he run after him and rode on the back of the tall man he rushed, a Baggara man surprised him and disturb his mind and a man became on his back is running then a Baggara man speak to him Take me to Port Sudan please .... Take me To Port Sudan please ..give me a Ticket, but the tall man did not agree and continued to run and the Baggara man in his back holding a bag in his hand, until the man fell to the ground and he raises up and hit the Baggara man by stick, then another Arab man come said prayed to the Prophet .. salla

Alla Al Rusul...then he asked the Baggara man What do you want from this man, then the Bagara man replied, you know I am traveling to Port Sudan but the train fell into the ground and then the Dinka man raise from The ground and hit the Bagara man with a stick in his leg and he

becomes angry and took out a knife in his arm and attempt to stab the man but the man resisted him by a stick he kicked the knife out from the Baggara man hand directly, then the Baggara man afraid began to rushed to the police station, then entered into the investigation office and told the police that, the train had beaten me by a stick in my hand, the all police who are in the office laughed, then lastly they have understood the case , when the Dinka man come then another officer come and said let them go it's a nonsense case , go out you are all Cows like your cows, go to your cows there don't bring your loggerhead here.

Aboudi said, then I concluded, and those of Khamis get surprised , and saying our Turkana are civilized more than those Baggara really, even a Dinka man whom he rode on his back is more civilized because he was in the railway station wanted to travel by steamer and he ever been seen the train before.

Aboudi continued to talk and said look at that old black train is moving coal, Khamis said that train from the first trains in Kenya brought since 1950 strange in form moving slowly, Aboudi said there were a group of travelers from the Lagawa area in southern kordufan of the Nuba mountain in western Sudan traveling To Kosti in the seventies, among them was a woman from Nuba since their life they never seen the train but they just hearing, so whenever they arrived at Kosti by the lorry, then they attempt to cross on a railway road and then this old black train appeared in front of them, then the women began screaming fear for the train they think that it's a kind of animal want to swallow them or elephant, then their brothers who accompany them said to them his name is "Atiya Komy", Do not run away, this is a train. This is a train. so Khamis surprised in my talk he knew exactly that there are closed people, and then Mr. Wandati Said its strange thing , that the English had come to us from Sudan and their administrative headquarter was in Khartoum and we were all under Sudan at the time, we receive instructions from there, Something wonderful , I do not know why the British ignore to educate you, even those who live now in Kebira of Sudanese Nubians, their fathers were from the old British army and also worked with the

Turks and came to Kenya as soldiers, such as Salim Bei and Fadul Mulla Bei, they the one who opened this country of Kenya, even this Tarbus hat and this kaki worn by the police, and the Angerib bed we sleep on all brought from the Sudanese culture.

## *Chapter 53*



### FORMATION OF CHEKA CHEKA ASSOCIATION

The railway workers used to sit in the hall always to listen to my Talk, until they reached the formation of an association which they named it in Swahili as “Cheka Cheka Association, or “amusement Association, Aboudi said, this idea I used to be old since childhood when we were in the triangle between the two streams in primary school, Several pupils go to the crowded markets of toposa patriots who are come to the market for marketing and then look at them, each pupil would take a position to describe the appearances and their qualities and characteristics of people and their movements and then say look at that man like such and such and then laugh

The laughs have moved from a railway station to the nearby house of Khamis Khalfan surrounded by long trees of sambia, they built a small shelter and wrote a banner with the title the” peals of laughter Association”. And then Mr. Khamis Khalfan appointed as chairman, and John Wandati vice-chairman and Mama Safiya Sulet as chairperson, and Julius Kamau as treasurer, and Mama Wanjiru Matata as vice-chairperson, and Rose Otieno as secretary, Abubakar Asembo, as information office, so after attending the first meeting we prepared a special budget for tea

and food, the association was not only for laughter but a multi-purpose we wrote in the Constitution of other projects, its a cooperative society and development , humanitarian, educational society

The association ordered their women members to cook food and then took it to the association center, and people meet to eat and laugh, the association has conducted a meeting participated in the meeting of six people in the executive office attended by chairman Khamis Khalfan,

Kamau, Safia Sulait, Aboudi Logono Adeges, John Wandati, Wanjiru, Abubakar Assembo

Aboudi said we have concluded the meeting for buying house requirements for me They provide the amount and bought six cook pots, two blankets, a bathing basin, two mattresses, two beds Aboudi said, I rejected this suggestion because I loved the old African traditional life I adore sleeps in the ground, and drink and eat in the local traditional dish, so I said that you should buy two local clay pots, and three local plates, two cow skin carpets instead of mattresses, two local textile cotton sheets instead of blankets, bundle of firewoods instead of charcoal, a small traditional chair keketi, or Bambara, one pair of traditional car tayer shoe, so they accepted it and went to Owino market and brought these specialized supplies for me, Khalfan get surprised and said, O Aboudi people are now in the tendency of development and modern civilization why do you suggest such traditional things and people left them for a long time

Aboudi said, I influenced by the life of the countryside I want to see the trees around me and forests and I use the traditional vessels because it is our African nature, even The flour that grinds with the mill made by the white man Mzungo, this flour ends without taking days, but the flour grind with the traditional stone is heavy can take many days, and its porridge is heavy with heavyweight, while the flour that grinded with the european machine is light does not satisfy people, and then to sleep in the skin is well better than the bed sleep because the skin carpet contains secrets it linked to the ground and then it transmits the voices of the night and you will hear the thieves foot's steps who walk at night to attack

people and looting, and drinking in the traditional dish is a treatment for the human being, then Khalfan say in Swahili, Ni Ajabo Sana, is a wonderful thing really, and he comments O, Mama Wanjiru as you heard if we have to sleep In the leather mattress, and we eat in the local utensils

Aboudi said, The association has rent for me a house and I leave the hotel the rent in Nairobi is expensive, especially the neighborhood adjacent to the capital city, though it was built in slabs in the form of random design, it is inside the capital city, it is famous for its prosperity and social expansion and its first-class citizens, no one considers them as citizens of the fourth class like in the Arabize Sudan Khartoum or better citizen than the other, thus rent in Pameni was for only 100 Kenyan shillings per month, but they lack drinking water. The Laughter association have paid three months' rent for the house and they put me the name "Mwalimu yetu" our teacher, consequently meant that they have abolished me to go anywhere else or kakuma refugee camp, But, unfortunately, I had left my luggage at Bora Bora Hotel in Kawangari, at the moment the police break into the hotel and then took me, then I explained to the Laughters members then they prepared themselves to hire a small car "Matato" to bring the luggage left behind in the Bora Bora Hotel

## Chapter 54



### CHEKA CHEKA MEMBERS TRIP TOWARDS BORA BORA HOTEL

**A**boudi said, On Monday evening, just four months after the bombing of the tourist hotel in Mombasa, the Laughters Association hire a Matato car “Hiace”. Then we rode seven members the chairman Khamis Khalfan, and others added to me I and Wandati, so Khamis and I put on the kanzu or an Islamic attire and the Saudi Red turban on our heads we arrived at the hotel and then got out of the car and then I go forward and entered and then followed by my group, the hotel was congested with people dancing a music band from the Victoria jazz band when they saw people entering the hotel wearing the white Kanzu “Jalabiya” and a Saudi red Shal they began to escaped all shouted, some jumped out of the hotel wall shouting, “Siyasa Kali... Siyasa Kali”. meant the terrorists, the terrorists, then we stood confused and then wandati speak to them in Lou language “Don’t run away. Don’t run away. We are a railway station worker come back, please. Then Khamis also talk in Lou and Kilohya loudly, and then they came and recall those are their sons.

Wandati stood then an old Louhya man approached him and talked to him in the language of Louhya said we thought you were from al-Qaida of Bini Laden, so all the people fled the hotel but you are the people

from our skin, and then he advises wandati that tell your two friends not to wear the Kanza Jalabiya because people afraid that, secondly the “Serikali Ya Marykani” the USA government would arrest you, because these days the situation is unfair in Nairobi, then wandati laughed and said we are a Kenya railway workers union, vividly we came to This hotel to collect our brother luggage which was remained here, apparently the workers of the railway station in Kenya at the time have all Of the upper and audible words in Kenya, Aboudi said, I entered into the room and then the rest came with me and gathered luggage and then returned to Pamoni residential.

## Chapter 55



### ABOUDI FAILS FOR TRAVELING TO DIASPORA

Aboudi said I still in Nairobi with these people until I admit to left for Kakuma refugee camps I was convinced about the situation of the camp and then I would demand on travel to Sudan after failing of my going to the diaspora, after the long absence from the parents. Then I talk to myself “ the eye in the intermediate state is crying “ consequently I don’t want to confirm with my members about that, I just make it secretly because if the Laugher association learns that they will abolish me not to leave them.

But a few of my suggestions I explained to Mr. Wandati. Then said this is your country and this country has one of its rituals, traditions, and social life, so before the British entered here in Kenya and divided the borders, at the time African people were famous for their generosity, nobility, and hospitality, as you had seen even in your custom in Kapoeta and we in central Kenya previously if one of the guests came and then welcomed him then slaughtered The sheep or chickens and honored, but after the colonies arrived in Africa they obliterated these qualities and taught black Africans their malicious cultures and then divided the borders and scatter discord and oppression.

They sold Africans as slaves and some of them committed suicide on their way of travel to America and Haiti. They consider them to be beasts. They trade in the name of religion. There is no difference between them. They hide some things in their chests. They do not like black men, whether they are Arabs or English. And the first slave trader in Africa was Zubeir Pasha wad Rahma from you In Sudan wandati said, the largest ship that sailed by African slaves from Congo to Haiti was written the “ship of Christ.” Or Messiah ship, I am sorry upon our African leaders They make relations with them then took our resources to Europe, then our leaders go there and bagging money and relief from the white man.

O, Aboudi! this rebel leader of yours Dr. John Garang De Mabior who fought the Sudan government is unique from any African leader, He is a man of wisdom. The mistake we have fallen into is coming from us we the Africans. We don't admit our identity of Being African. And we can not prove our identity is why Europeans and Arabs have had the opportunity to enslave us and divide us. They have misrepresented our history. They say that Africa was a dark continent with no civilization, On the contrary, we had the oldest civilization in the world in Kush, We all came from there, but they misrepresented the truth and they began to come to Africa They obscured everything and borrowed our civilization and our languages and exterminated the people with the exclusion of oppression and displacement from their lands and considered as slaves, but we are not slaves, do not think Aboudi, my friend, we have a voice in Kenya, and you do not insist to travel to Sudan you will be tortured by the Jalaba, and do not go to Kakuma we can produce for you the Kenya card Ketambulisho Khamis said: These Europeans and Arabs are not good. But the fair thing is they have brought us religious, then we followed them the right following, But I am sorry in some of the things they do unfaithful people and then see the black man as an animal, although how you excelled in knowledge than him, see now they expelled you from Sudan, the subject of land, identity, and governance, they do not want you to rule Sudan and we are afraid Sudan will be separated and be another independent republic as we saw, what is happening now in Sudan in your agreements in Machakos here in Kenya now

wandati grabbed Khamis hands, said yesterday I had seen presidential cars moving quickly near the Kenyatta Conference centre is written on its number plate GK government of Kenya, then the following one written on its door IGAD and I saw inside its Mr. Minister Misuka Kalonzi and Mr. Lazaros Simboya the chairman of the CPA committee in Sudan peace negotiation, they might have come from Machakos most probably

Khamis said that your problem is one of the biggest problems in Africa

See at me I am from the Griama tribe owners of the area of Mombasa, the Arabs came from Oman as trade man and lived in Mombasa, we have received them, and we converted to Islam and they live with us and became part of Africans, but they have secrets outside the religion of Islam, and Islam is a global doctrine came to all people is not the religion of the Arabs, then wandati laughed and said, also these Somalis Who do not know their origins from, they say they are not Africans. Once they are Africans. Once they are the inhabitants of ancient Axum, once they are Arabs, you do not understand the truth about them, and they do not speak Arabic as you speak my brother Aboudi “ then wandati laugh and said in Swahili “ ana semaji nyweli yao ni mazuri”, that their hair is good than our hair, and their nose is long and finally, all of us from Adam and Adam is of dust according to your prophet PBUH Hadith

*Chapter 56*



**SOME DISCUSSIONS ABOUT  
THE BLACK PEOPLE TRAGEDY  
IN SUDAN**

Khamis said that” the writer of the history of the peoples of the black continent Sheikh “Anta Diof” says in his book: that the sender’s hair is also present in Negroes, it is the wisdom of God Almighty, that Africans are simple as we are here In Kenya, you will see during your travel to Kakuma an extension of Naikoro to Kitale The British have taken over a large area of Kikuyu and Nandi and established agricultural development projects in Eldoret and Naikoro, and many of the population do not own the land now, so they came to Nairobi to live inside the ruined cars and shantytowns, this is what African leader Robert Mugabe did in Zimbabwe He disliked the white man and hastened to postpone the land to its black owners. also, Gaddafi in Libya defends the black man calling for the unity of the Africans and a special currency for Africa, as well as the jokes of the Kenyan actor Mr. Mambo Botelli in some of his stories on the radio Of KBC that a man comes from England and lived in Kenya and enjoyed more than Kenyans in the food,

drink, and shelter and then say, Kenya is a hot country and its water is not fresh and does not benefit, then mambo Botelli commented in his program of Hi ni Ongwana Kweli “ said He lives in Africa and enjoys in Africa and drink water if this is the matter, he should have left to England immediately what does he wants In Africa as long as Africa is hateful to him.

Aboudi said then I breathed a breath at a distance and then I said, My brother Wandati even in this war in Sudan and then I fled to you here in Kenya, this war of the longest war in Africa I do not know when it will end, my brother, so I preferred to go to overseas countries, we Muslims in South Sudan is a victim in this war, I am afraid if I go to Kakuma It will lead to my arrest there if the Sudanese refugees know that I am a Muslim, they will immediately say this is jalaba and I am not jalaba, also our Muslim brothers in the government side say this is a rebel because I am black, as happened to me in the Sudanese embassy near the Mamlaka street. Then the Kenyan guard said I saw you here since morning and These Arabs do not admit you or welcome you ... because you are a black African or what ...?

And they provide bags to their Baggara and Falata who come from Zaire and Uganda with their children then took them to the Embakasi airport for flight to Khartoum ... I see you still sitting as they pass by you ... I am so very sorry for your two small children in this coldness, my father was to destiny ...My father why don't you leave us in Uganda to flee before the Lord Resistance Army ... These people are more dangerous than the LRA. Aboudi said, My brother Wandati our people are proud of Christianity in their concept that it is the religion of South Sudan, and they say Islam is the religion of jalaba or Black Arabs of northern Sudan, and then wandati laughed and said we have no such ignorance in Kenya, look at me Aboudi, among you, I am a Christian and Louhya by tribe, but our concern in Kenya.

Unfortunately, I saw your tall group of people with initiation in their faces. They know nothing about the doctrine of the Messiah. I do not know that is their land different from the rest of the countries in Africa... or what, if I saw them on the road I am afraid of them, they love conflict and war and are famous for sentiment do not admit that they are in the country of asylum, such as Kenya, I saw someone fought a policeman in a shop and people around them, they do not respect us.

Khamis Khalfan said we Muslims in Kenya since the colonial reign we have a voice even the leaders who stood with Jomo Kenyatta in the Mau Mau movement, most of them were Muslims. Aboudi said, O wandati these are dangerous people do you know that when we were in the secondary schools, they telling us that they were born to Rule, then they all laughed so much laughed, and then I said why do you laugh so ...? Then Khamis reassured me in my shoulder laughing and saying how did they rule such people like these... he said you have mentioned many things and for the long person who rode a baggara on his back thought its a train and then fell into the ground and in his mouth a pipe.

## Chapter 57



### JOB ADVERTISEMENT PUBLISHED IN THE KENYAN DAILY NATION PAPER

On 2 April, it published in the Kenya Nation newspaper, that the “Don Bosco Centre in the Refugee Camps in Kakuma gives artists a tender to print a million T- Shirts for Don Bosco’s image in their T-shirts, and international contest under the UNFPA in titled “Generations Living Together”. Aboudi said, I had got this information” at the Hilton hotel veranda, then I rushed home Immediately, at the time Khamis was in the workplace at a railway station, but aunt Wanjiru saw me and then called me Mwalimu... what is ensuing I saw you move unusual movement, as you was received news

Aboudi said, I read this kenya daily nation newspaper there is a tender in the kakuma refugee camp I may find these opportunities, when Wanjiru heard that she came out quickly hastened like an arrow, she hits her mouth with her hand. Wa. wa... Khamisi yuko wape ... Khamisi yuko Wape, Saydia Mimi Upesi, Mwalimu ana taka yende ... yeye ana taka Ndoka Katika kambini ya Mkimbizi ya kakuma ..., meant where is Khamis ...

you people help me please ...Aboudi has gone, he wanted to travel for the kakuma refugee camp where are you Khamis.

Thus, Khamis heard Wanjiru voice and then returned from the railway station office to the house and quickly he met Wanjiru sitting crying, Khamis wondered, say why do you Crying Aunt Wanjiru...? she said Mwalimu wants to leave to Kakuma camps, then Khamis said, wo...wo, and put his hand on his head, and then went out and entered into my room and met with me with my three children who came recently from the refugee camps in Uganda before a week by the Kenya Red Crescent Society, Khamis is very sorry, he found me preparing the luggage then he said you better leave the children here with us don't take them. If you find the place right, then come back to take them with you, but we don't accept you to go forever. You want to leave us in isolation and thinking see now Wanjiru had become thin in one day. don't make the children suffer, Then Khamis went to the railway station rapidly to communicate with brother Wandati who traveled to Kakamega two days ago, to spend a week in the presence of an occasion for them, Khamis took the phone of the Railway Bureau on the table in the form of circular numbers and then spoke Hello... Hello. Brother wandati how are you In Kakamega rush please, don't delay the association is going apart and extinction you will not find Mwalimu again if you do not rush, my brother wandati ... hurry up please. and wandati respond Hello. Hello I left Kakamega since yesterday and traveled to Mumias west to bring sugar cane to you, because I see Mwalimu love it very much

wandati rush to kakamega station in Mumias, but there are no fast cars can move urgently and then he rode a Lorry transporting passengers from Mumias to Kakamega till he arrived, and then moved to Nairobi on Express bus belong to Mawingo transport company, to Nairobi without attending any occasion in Kakamega in a hurry, unfortunately the mawingo buses usually Stand very much and frequently because kakamega area Located on the curve of roads in the far west of Kenya, thus wandate was very disturbed by the frequent bus stand and says to the driver in Swahili ,” si Mpa Tabu Kwa Aberiya”, please do not stand

too much ,and don't punish the innocent passengers, we are in a rush, when the bus reached nearby Nyanuki area near to Nairobi wandati had get his head out through the bus window looking at The fog that covered the skies of the capital Nairobi, is seen as rainy and flashes lightning

wandati is unhappy really, he feels with bother, then said in Swahili repeatedly Kweli Ata pata hoyo mwalimu yetu"... Kweli Ata pata hoyo Mwalimu yetu" meant would I found this man our teacher. The bus stop at the nyanuki area and the whole passengers get down for parches eatable things, and some demanding lunch in the restaurants and others want to urinate of cause the distance was far, and Wandati stayed inside the Bus lives in the imagination and sadness, and when he saw a big bus transports passengers to Eldoret and saw a person resembling Aboudi, and then he breathed severely and then came out rushed rapidly like somebody that his head disrupted, then he runs behind the bus and all passengers looking at him say semama ... semama... semama, stop .. Stop. Stop. but the bus is moving at speed quickly does not want to stand, then wandati stood and thought that Aboudi had left Nairobi.

That bus which moving in speed was going to kisumu is written on it " "Got Omiyola Wot Lela Coach" and then he went to one of the calligraphers in Nyanuki and wrote to him a small sign reading on a piece of cloth " wandati Kenya railway , from kakamega district " and then Exhibited to the left of the road thus wandati thought that Nyanuki is meeting of all buses which transport passengers from Nairobi to the other towns of central Kenya and the northern rift valley or kakuma , so he said when Aboudi around in anyone of these bus he may read the slogan and to assure that wandati is here then he will get down , or did not make him to move forward, unfortunately he waited until the evening times but he didn't achieved anything

Then he left for Nairobi the next day, but fortunately he arrived Nairobi at two p.m and found Aboudi with khamis Khalfan , wandati stood and called Aboudi and then greeted Aboudi and joined him crying and says, O Aboudi, Aboudi you wants to avoid us from laughing, resting

and eating, I left a big party ceremony in Kakamega. When Khamis told me on the phone and I prevented myself from attending that valuable occasion for the marriage of the daughter of the Kakamega inspector, it's a big occasion, five cows and ten sheep's were slaughtered, the all Artists and plastic Artists and craftsmen and government institutions attended that party, and then I left to Mumias to bring you a sugar cane. It is noteworthy that Kakamega is an ancient area with civilization since the Turkish-Egyptian reign. You see Aboudi The Natelepay area people in the north kapoeta had continuous relations with the Mosuahlia group in Kakamega and they were exchanged trade between them. Then some of them came to Kakamega and lived there. Some of them worked in the sugar projects farms in Mumias.

## Chapter 58



### THE LAUGHER'S MEMBERS CONTRADICTED ABOUDI SUGGESTIONS

**T**he Laughers association contradicted my suggestion of traveling for Kakuma when they attended a meeting for the executive office then chairman Khamis declared out to the members.

Aboudi said, at the time I waited fortnight only waiting for the Kenya Uhuru Independence Day and they told me to wait for the occasion in the big square in Nairobi. All the tribes had mobilized in the field dancing like the same folk dances in Sudan and the same rhythm, then I saw the jalous group hitting the guitar and Adongo and their dance races all the tribes in Kenya, while the Masai and Turkana dance like the triangle people between the two streams completely.

Therefore, like a human being who can not live alone, but with a group of people, and if a person adheres to a group of people or the climate and environment of a region, can not leave them or return to his country, but will become part of them, even the pet animal, which adopted live with people have an impact when his owner leaves her alone, Even an animal cannot live alone. Thus, I stay in Nairobi with these group because

I adopt live with them and they become my brothers not be able to leave them that is why my going to kakuma influenced them.

Thus when I prepared myself to travel to Kakuma immediately after Independence Day, the Laughter Association conducted a meeting in sorrow, some crying, some saying how to live afterward, they prepared all the travel requirements for me, like travel facilities as in the triangle between the two streams area, if one wanted to travel and then grind to him a paste groundnut or tahniya “simsim sweet paste” as food for the road, therefore Wanjiru prepared dry food in a large bag because the distance is very far almost three days from Nairobi to Kakuma, it seems that Africans do not leave their traditions and boredom, despite the introduction of religions To them, thus when Wanjiru felt that I ready for a journey she went out early in the morning to the small forest next to Pamoni residential, then brought some kind of plants like a basil smile nicely. Then she grabbed in her hand a can with water and three eggs. Then enter the basil into the water and drank it a little, when I coming out of my house Then she said stood at the door with the children, then she sprinkled the water in his mouth in my face and caught basil plant and hit by my face and then my leg and hand, and like that of the children and their mother, then she laid eggs in the ground and made every child trample the egg with his leg, and then Wanjiru was turned west and make her hand inside the can and talk in Louhya language and then poured the water over the house Where I been lives, she said that this is one of the Louhya habits in Kenya in order of God to facilitate the travel and the prophecy of the goodness.

## Chapter 59



### SOME BLACK AFRICANS SUDANESE HABITS IN THE JOURNEY

**I**n The triangle area between the two streams if a person wants to travel an elder man will come and then stand and open his legs and then call the traveler to come and then crosses between the leg passage, and then tell him I wish you a happy trip and nothing would hurt you, either that Mis. Wanjiru did upon me it's the same to the Kuku tribe habit in Kajokeji district of south Sudan, subsequently, If someone wants to travel or made a mistake in the oath, and then the grandmother or aunt would come with water in a small container or cup and put a kind of grass called Lengwe inside it then catch it and talk in it and enter into the water and hit to the face and legs and then pour the water over the house.

Aboudi said, one day in 1980 a big sheep been slaughtered in our house in kapoeta on the occasion of the elder's students who been upgraded to juba in buluk junior, and the all people ate, and I ate with them also, then on the following day my mother told me to take the sheep head and cleaned it and I disagreed with my mother and then I swore before God I do not want to eat this head if I eat it let me die, and after cooked it then mother brought it and we eat, I forgotten and then returned to

my memory of my swearing, and then I cried harder and start running around the people, so my elder brother asked me What happened then I took the meat out of my mouth while crying, and I said, I have eaten this meat and I swore yesterday that I will not eat it, o people help me ... relief me now am going to die. My mother laughed hard, and then went to my aunt named Bint Kuku and told her please go and help Kekeleng now, and then they came with water in a small cup then put the grass named Lengwe and Bint Kuku told me to stand in front of her, and she takes the grass out of the vessel then talked and put this grass in her mouth and then hit by my face and legs and then poured the water over the house and said go free nothing will not hurt you my son of my brother Adegesi.

Aboudi said , a small Mattato's Hiace car came to take me with the children to the bus station for travel to Kitale and all the laughing members accompanied me to the station they all crying, so my eyes overflowed also I can not talk yet and then they lifted their hands saying bay ,, bay Aboudi ..then looking behind the bus and before departure I said Khamis it's a painful leaving since my life and I knew living together is A great thing and departure is something painful, O Khamis this departure is reminds me when we were in kapoeta a triangle between the two streams in 1976 our teacher fat body called Bullen Bigga, a man from kajokeji district very bright , he teaches us geography and sport, he brought to him a dog and brought her up at his house in the teachers quarter , and called her kuluminak and then he learn the dog a kuku language till she was hearing a lot of words like mankind, and knew teacher relatives who was in kapoeta , and she also adhere move with him to the classroom, this dog did not leave him if goes to place else but followed him.

One day the report comes from juba to the educational office that the teacher was transferred to Juba, then a small Air Taxi plane belonging to the Sudan safari wildlife and conservation came from the Boma mountain and two white men were in the plane, they have landed in kapoeta, then desired to fly to Juba, then Bullen came to hold a bag then he greeted the white man and talked to the white men in fluent English, that he wants

to travel for juba then they agreed and said to Bullen welcome to enter into the plane. Then he entered And left his dog crying down wants to go also, while the plane moving followed by the dog to the back of the airport until the plane takes off and then the dog looked at the space seen the plane above and crying, then the dog returned to the house of teacher crying hardly always and then go to the airport in the place of the plane, and crying and the dog continued in this process for whole months Can't live.

Khamis and Wandati laughed and said this is the end of the talk and laughing at our brother Aboudi. Then Wanjiro said you have to take care of the children do not leave them alone , don't be careless that the turkana are serious people they do kidnapping children, see the children do not leave them ... you have left us now what to do with the association that remained without laughter from today onward , so I can not stay in Nairobi onward I will move to Malaba ... Khamis said I recommend you Aboudi Do not try to go to overseas countries at all stay in Africa It is your country, and the country of your ancestors and do not go to Sudan the jalaba will torture you ... and john wandati say I do not talk much if a water poured from the pot into the ground, do not return to the pot again It is very difficult I would like suppose to study for association program and expand to the central Kenya in Nyanza, but I do not know after that, I told Aboudi much for not to leave to the camps in order to take advantage of his knowledge and abilities and encyclopedia in other sciences and marrying a girl from kakamega my brother Rajabo daughter Mrs. Ralpa Mwanajabo who graduated recently from the Zimbabwe University of science and technology in mutari , she is now a manager for department of the commerce in kakamega, during this trip of mine I been confirmed her about that , seems she accepted, because I saw her smiling and cover her face by hand as a result to love, otherwise she will go to kakuma I sure because she has a government car and driver, vivid she accustomed taking trips to the western pokot at the same road to kakuma Khamis said , it is very difficult how will we contact with you Aboudi, because the area is far indeed adjacent to the Harjesa and Ogaden region of the Ethiopia but I need you To go always to the Kakuma town

Center they have a wireless communications radio belonging to the group of Somalis Ogaden who monopolize on trade in northern Kenya, Aboudi said yes, I know them they the clan of Sheikh Abdullahi Ogle a famous merchant in Lodwar district and Lokichokio and Moyale, and he was previously doing business to the triangle between the two streams kapoeta when I was young, and he came with his Lorries isuzu written on its door “ Abdullahi Ogle – Moyale-Kenya, one of the Somalis told me in the Jamia Mosque that Abdullahi was in Lodwar town.

Aboudi said, Thus the Mawingo bus stand in the Nairobi station for a long time they permit me to talk with my members of the Laughing association because of a lot of commandments, then aunt Wanjiru gets into the bus sadly says Watoto. Watoto... the children. the children, then she spits in the heads of the children Boro Lokojo and Sokale and then spits in my head also says Mungo Ta Saydiya wewe Mwalimu Yetu ... God will save you our teacher. God will protect you, our teacher, suppose I would like to handle you that big hen of mine “mali mengi “ to feed which was brought to me from the Kabsabet district, the chicken Rarely in the land of Turkana because they do not eat it at all, and this dog Simba, who walk behind you always and now will be run behind the bus you will take it with you, Aboudi said, the laws of Kenya is not authorized for everybody to take the animal from one place to another except to perform procedures in the veterinary office This is a long program, leave this dog... the animals in Kenya are free don't you know that Kenya ana pata Uhuru, then the bus move from Nairobi to Kitale Road.

## Chapter 60



### ABOUDI TRAVELING TO THE KAKUMA CAMP

While riding in the highest mountains of the Kapenguria area grove and the plateau of the eastern Nile in Equatoria, an area of rich people grazing cattle, donkeys, and mule, dwelling in the semi triangle area of a barren land separated by poor waterless wells, rich in gold, and minerals, its water flowing from the Dedinga mountains It is a great valley, Around the creek, there are big accacia trees and it is seldom all over the universe, a tree named Neypeta its shape as globe beautiful as an umbrella, along the creek has sandy hills and white sands mixed with gold and jewels, such as the scattered jewels, and in the middle of the creek, when water is low. The red water changes into freshwater, and the courses divided into a number of it, that irrigates the cattle and the villagers.

When you see the west of the area, you will know the map of the contour lines before the extreme sight of the maximum length behind the horizons of the basins and valleys, the great separation of the rift valley between the Nile and the basins of the river Omo area and the triangle of Lolamay which is rich with trees named nyaterait.

It is pleasing to the eyes and feelings of poor people who have never lived in those areas before, with its soil and fertile land mixed with gold and its various vegetation, its the source and source of water flowing into the northwestern regions of the barren poor people living in the south of the Boma mountain plateau called Nyalam exercising cultivation and fed few cattle, absolute farmers, a soft black-skinned people, with a hole in their ears, lips, they use donkeys and mules to carry children and luggage moving from one place to the next. They look like the Nyangatom tribe, who graze camels and livestock as well move from one place to another. The land consequently unique combined group of one tongue, they understand each other, like the kacheipo at the river kroon, wore animal skin, It is the land of the Kushitic civilization towards the Triangle area located between the two streams on the length of the horizon west of the rift valley area. In the far south, you can see the high mountain range a barrier to the area, which has no corridor between them, or an entrance to Mount Kalongot in front of Mount Sinqot, a three-night walk to Kakuma refugee

Camp, in a barren empty desert, stretching into a belt towards the Lolamay or Kebaish area, covered by the evergreen brush trees nyasokan, their camels is big and long goats, live in a very hot area, at the daytime whenever Stand facing south up the Karamojong range mountains Where the area of Kabong is located, the hot sun flame enlarge the far tree shapes sizes and bring them of near-distant, and the proximity of their spaces, whenever you see on the edge of the mountains as close to sight, something strange from the flame of the burning sun coming out of the surface of the earth like the flame of gasoline that poured into the ground, It makes you looking towards distant trees, its distance become near like a group of people come out carrying long sharp spears, and they are wore the traditional raiment's of Nyatunga, on their regular journey of raiding the cattle

of Karamojong tribe, like the people who live in a triangle between the two streams, grazing cattle and put in their traditional raiment's of nyatonga.

The image of the shadows of the mountains reflects in the evening time towards the eastern mountains of the Amudat area on the border with Uganda and Kenya with the Turkana tribe. As partial solar eclipse that occurred in that country, and then the cattle ran south of the mountain, a strange thing that amazed the mind to know between truth and falsehood, and wakefulness and deep sleep, made me laugh at my sad stand and the long duration of refuge in the refugee camps at Kakuma. "I said, "then I point by my finger and talk to myself: there is kabong, then I turned westward and said there is the triangle area, then I turned northward and point by my finger and said: there is Lole Sudan police post area, then I repeat saying, there is Napetsegiryait village of Likor zone.

Abuodi said, I stood sorrowful due to the disturbances in the intermediate country and feel of no voice, and said : a handful of the relief corn Dura, is limited not enough for a dependent ratio, and said you the white man may you please take piece of it and have test, it is uneatable to you, but you give the black Africans Sudanese kush people to eat, don't look at me please, you have offered the jalaba our Land and extinguished our history of kush, listen me an example please : if you find a black man died on a side, and a jalaba died on a side, firstly you would rescue the jalaba before, and leave the black kush one, like those Arabism Somalia's with us in kakuma, you would preferred them to be better than the kushitic black Sudanese, you distributing them Milk and Rice, and you are still colonizing us, where is a trade mark in your Oil can, with its brighten, without any writings where does it manufactured, then the small boy Boro Lokojo said : "This is the oil of the pig, and then I said drop it in the ground, we

better eat the green grass like these animals living in the wide turkana desert, he said: yes father the grass is expensive than their limited meal, and I caught my young boy Boro Lokojo. I said to him, ‘Put it away. The green grass is better than another Jaluo Kenyan UN worker Mr. Obamba Ogegi said in Swahili Muzungu Na Kiarabu ana chezana na Watu ya Africa”, that the Arabs and Europeans are joking to the Africans people, then he trembles his head, so the Nuba refugee from Keka of Kejakaja from the Nuba mountains who was abducted by the SPLA rebels in Tolushy, Named Ramathan approached us and said talk in Arabic please, I don’t know the Swahili language, then I left for my ugly carpet shelter room, which is a built-in form of an umbrella. It is the umbrella of a lost future for people who have lost their land, lost their future, lost their culture, and lost their historical languages of kush.

Then I Lay down inside the small shelter with a blue carpet up, in the brighten the silent night, the area weather is cold and mostly nice at the night, and good atmosphere blowing from the Mogela mountain from the farther northwest of the rift valley, near the Terej stream, Some of the Turkana tribes who live next to it sometimes practicing traditional folk dance. The dance of Nyakurot, which is part of the dances of people living between the two valleys of the Triangle, is attractive in its rhythm in observing that it is the culture of the people of kush, or the black Sudanese people, jumping and beating the feet in the ground, and clapping hands such as the Kerang of Nuba dance, the looted civilization, the desolate desert, and the looted language, they mostly moving and penetrating the mountains plateaus, made me always sit under the shady brush tree of Nyasukan at kakuma, facing the Turkana barren mountains, which is free of trees, like the Merkiyat mountains of the west Omdurman exactly near to my house. And I saw below it in the most extreme sight of the sun’s rays, and its bright colors like the Nile River, at the refugee

camp of Matangasi at the Rhino camp in the west Nile of Uganda, where we were lived during my first flee from kajokeji district, and I was very pleased to say Matangasi in Logwara language or Aringa accent which resemble to Nuba looted Dongola, vividly I was joyful really, proverb a ward matangasi then one of the Refugee nuba son who neighboring me in the camp named Kuku, heard that, and told me why do you interpolated this Name of ours Nuba area, and said my buddy Aboudi its not Matangasi but “Tangasi”, then I said Matangasi is an area in Uganda west Nile, then kuku get surprise and say Tangasi is one of our area in the north Sudan at the River Nile of current shaygia area, its our historical land of the black nuba but they have grapped it since their coming from the Arabian peninsula, been occupied previously by the jalaba, but they do not change its name, as Merewi in the west Nile at the Nile bend, then Abuodi laughed and said yes, there is a refugee camp also called

Meriwa in the Aringa area of the Uganda west Nile at the Midigo near the Sudanese border to Kajokeji when I defected from the SPLA first, I arrived at meriwa market near kerwa. then laugh and said to him its something stranger than these Turkana who living in the barren desert. Why did things get mixed up like this? And you said you are called Kuku. And then Abuodi told him that my tribe is named Kuku in South Sudan, and he said in Arabic: Wallahi, true by God what was said by the Kenyan Man is correct, speaks in Swahili reputation, I heard a ward Khawajat, and then I heard the word Africa, and then he says the word is with the intention of the Arabs, but I do not know Swahili, and true by God if they translated this words of Kenyan man into Arabic it would be dangerous, he says True words. those jalaba have expelled us from our country Sudan to the camps and facing hardship, the awesome people denying the truth and condemning it, they put themselves in place which is not theirs, and take the language which is not theirs saying that they are Nubi in the north and we are

Nuba in the mountains, but nothing like that, would the black Nuba be able to go to the Arabian peninsula then graphed the land and declared that they are Saudi, and others are saudians. the Kenyan man said Africa is for African and Arabian Peninsula for the

Arabs, don't you see the red chatura who live in Mombasa who claiming that they are Africans, also the Somalis Horiya Ha, then Kuku laughed much and say: how comes for a people who don't know Arabic only speak the Aksomic language and say he is An Arab.

Then A short black man come with Kuku spoke a Nuba accent, I do understand some syllables like the Bari accent or toposa, he said Nengeringa Sudan, and I laughed much and asked Kuku where are this man from exactly, then he said he is from Liri area of the Nuba mountain from a clan named Kejakaja, Aboudi said I become surprised indeed and said my brother am also from Kajokeji and my village called Lire, then my small child Boro Lokojo heard that as I advise him accustomed not to forget his Land Sudan and his area Kajokeji, he speaks normally in Kuku accent say: my father, my father, Are those couple man from our countryside of kajokeji? Then I respond he is from Nuba, we left them and we migrated to Kajokeji however we all from the kush people, don't forget that it's the concept of Dr. John Garang de mabior who want to raise the black people in Sudan because jalaba has hidden the genuine history of Sudan, they say that you Kuku are migrated from Uganda, despite the Ugandan all come from the upper Nile valley Abyssinia in northern Sudan, and another toposa man who was lived at El Gadarif of eastern Sudan come and said, please Ustaz today I had heard something good from you a word kush, is it not kusha a rubbish heap, in Arabic then I said yes of cause, a word kusha is not a Classical Arabic but its an insult upon the black people in Sudan, they said kusha meant a place for putting rubbish or nonsense people, and then one of them said: He

is from the tribe of Kadogoli who was in the red army, whose name is Tyo. He said, “I am also from Kejakaja in Kadugli. “I am from a village of Logori and my wife Konda is from Sabouri. Aboudi said when I heard that, I raised I did not sit down and put my hand on my head, confused.” my little boy Boro Lokojo, who doesn’t know Arabic also confused and said father why did you put your hands on your head like that? What do those people saying to you in Arabic, are they insulting you...?”

I said no my son. but I heard from him a good thing, and the small boy said yes like he was saying Gori, and I said yes, he said so, he is from Logori village of Kadogoli, “The boy Lokojo rejoiced very much. he thought they come from our village of Gori in kajokeji, then I said to sister Konda, are you from Saburi village in the Nuba mountain, we have also a village named saburi whose are my uncles in kajokeji, and then Konda start cried, she said then we are one and we are one group, but the jalaba dispersed us in our country Sudan, So I concluded that I told you that your brother from Liri says a ward Nengeringa and I laughed and I said what does it mean..?”

Then sister Konda replied, it meant the “Jalaba Government” who ruling Sudan, and I said that there is no difference between these words. the toposa and Turkana also called it Nyariang or the government, As my neighbor Tiya Kaki yesterday expelled his cock he was annoyed and then hit the cock with stone, and said Kor, then I said to him are you also call the cock Kor in your language of Nemang ... the toposa and Turkana also called it Nyako-Kor and otuho call it Akokoro, Then Kaki laughed very hard and for the first time I can see him laughed, usually he is aggressive of this civil war and talking lonely in name of jalaba, he seems to be a man who did not laugh in vain, then he said wallahi ya Muhandish Aboudi, Mr. engineer you made me laughed from these harsh conditions in the Kakuma refugee camp caused by the jalaba

Aboudi said , you see what we Sudanese are face here in the camp is an infliction from Allah the almighty he just examining us we the black African Negro people of sudan, don't you recall in the Injil Book of Isiah chapter Eighteen 18 ; in title God will punish people of Abyssinia, you see , the fact a word Abyssinia is our Sudan but not the the current Ethiopia , thus to named a word Abyssinia to the current Ethiopia is erra , and the meaning of Habash in the old Arabic is the land of Nuba who are black, and aword nuba are different of tribes dwell in sudan from the north sudan to the south sudan up to Uganda and Kenya and the west Africa without argument ... like the Arabs in their peninsula, from Saudi, yeman, Syria, etc. if you say that the jalaba will contradict that and continue interpolation ... we really have forget our origin but still the jalaba wouldn't forget their origin ... they are African ... and they are Arabs ... and we would not claim that we are an arabs, because god created us as he want in his will as the holly quran declared out in verse , 30 -22 . Aboudi said, there is a clear sign we are not the one who makes ourselves to be black but Allah the almighty.

That day I tried to commit myself to go to that shady brush tree at the day time, one of the most beautiful brush trees, Nyasukan near the stream of Terej, I still thinking of Ralpa mwanajabu from Kakamega who graduated from Zimbabwe university, because wandati had promised me of marrying her, but a way of communication is poor almost some months I did not get a report from Nairobi, I see to the west and north, I think in the past our unique life in the area of a triangle between the two streams, after spending time for a visit then I walk back to the big refugee transit compound of kakuma three, it has no houses, within only blue tents. At that time I had a desire to have rest outside the tent inside a big wire fence that belonged to the United Nations, who confined the people inside the folds like the cattle sleeping place, and then I tried to handle the blue carpet

which I always slept in it, brought by the white European nations they placed a large logo on its back and was designed behind it an emblem expressing the Olive branch around a refugee fled man who is naked stand in honor of protection, around him two white hands in the bracket as protecting him or making supplication for God to give them victory in that hardship within the camp, or to liberate the black nation in Sudan, Or expressing their life in the united nation's jail without sense, also As well as one whose exposed himself on the intensity rain running in seeking shelter, then worshipping relief, so I put this carpet in the ground, and sleep in it just for taking rest from the hardships and exhaustion.

## Chapter 61



### LIFE IN THE KAKUMA REFUGEE CAMP

**M**y little son, Lo Kojo, who always tries to draw pictures on the surface of the ground, was sleeping on the ground so I do not want to bother him from the exhaustion we were subjected to, during the daytime inside the large warm tent hall where the refugees of Sudan are gathered. Homeless people, and state losers, like they were invited to the studio for the art display frames, waiting for payment, or for the prominent Sudanese Kapoeta Artist Mr. Stephen Loballu, who always displays his paintings of plastic Art which he drawn in acrylic colors under the veranda of Hilton gallery in Nairobi, to earn a livelihood in the intermediate country of refuge.

It was at eight o'clock in the night and I was sleeping on the ground and then I heard the songs and the sound of hands clapping, whenever the wind blows into the random areas of the village near the great stream of Terej. You could hear the voices and the sound of the feet of men, jumping and singing heroic songs, like the Toposa tribe or people living in the triangle area between the two streams, Dedinga and Larim Whenever I lay in the ground in my blue UN carpet, I heard the sound shaking the earth like an earthquake.

I said to my little boy: Boro Lokojo, in Kuku accent. Unfortunately, he cannot be able to wake up because he was tired of his body, and I observed that in the daytime he was running after the birds. He Wants to catch them, but he doesn't know how to catch them, and I use to tell him repeatedly and always about the way how to caught, as we were used to catching them in the triangle between the two streams previously.

One day I see the turkana donkeys parking under the shady brush tree of Nyasukan, their donkeys are big more than the donkeys of the triangle area between the two valleys, I said to my small boy Hi Lokojo see, and then I grabbed the tail of the donkey and took away the long tresses, then a boy fled Scared wearing his brown-colored Jalabiya, exactly like the donkey color, I said to him don't run please my son, come please my son, Come under the tree and see how to make the bird catching rope to catch the birds, and finally he discover the way, but he does not put the poles in the ground to fix what make the bird to fly with the rope , and then he crying running behind the bird, says my father I like to eat it , my father I like to eat and to roast its meat, as you were eating at your land between the triangle of the two streams previously , its meat is so nice, We are tired of eating beans and lentils and the UN corn, and the Arabism Somalist enjoy in eating the white flour, and the white man afraid of them, are we not a mankind like them..? are the Arabs not Mankind, yes seems they not mankind, and I said to him keep silence please, keep silence please, keep silence please, don't you knew they are called us slaves, and we don't be able to make a decisions to do something, as for the Somalia's they have got flexible decisions to intimidate and frighten the white men like what was occurred at the Dadab refugee camp in the north Kenya, If we were like that we would have been remained free in our country Sudan, if we were like that the Arab would have not send us away from our country Sudan, and the kush kingdom would have not break down and to fled to the mountains and the jungles and the Great Lakes, if we were like that they would have not steal our languages and our kushitic identity

One of the Dedinga men who come currently from the triangle area between the two streams, called me Nyakori, calling me in my name, which was called by the Riowto area students in Kapoeta as Nyakori, I said yes, and he said your words yesterday was true, I came from new kush, which meant he came from Chukudom, I said to him which kush are you come from, kush have has been destroyed since long centuries ago by the Arabs immigrant, and it's far from us we would not be able to go there once again absolutely, as for the kush you said you come from, is just a name created by Dr. John Garang de Mabior in his ideology, whose knew our Old history of kush to Rise our status out of marginalization, then I said, or you meant you come from the Old Dongola, when this Dedinga man heard Dongola he about to run away, then I said why do you fear, please..? He said do you like to take me to a far distant place to jalaba and to be arrested, and I told him how comes that to arrest you, and That is the original kush but not Chukudom, then he said Kapoeta! true by God, Kapoeta have taught people much.

Aboudi said, Therefore, all this mission and inflictions in the camps make me became exhausting at the night, and the young boy also sleeps in a deep sleep that does not hear me. I spoke to him in a Kuku accent because he does not know Arabic well, so I said to him in a manner of speaking like in English when addressing people Hii. listen to these people dance like our community, who live in a triangle between the two streams. I am very reconciled to my little son, who is five years old and is not fluent in Arabic, or any language, but he speaks the language of the Kuku or Bari fluently, but not like the one who speaks in gesticulate like a damp, then I called him Lo Kojo... Lo Kojo gets up. Consequently, I went to the place of dance and see the Turkana jumping hardly, which made me try to jump too, because it attracted me a lot, as well as I, understand this language well as well as the subject of dance, its the Nyakurot dance, and then I look at the rhythm ... It includes the rhythm of Sudanese dances in the jump and the clapping of hands such as Kirang or Rababa of Shaygia when clapping hands, lastly, I discover the subject of the dance was about the toposa Loyoro people it's as follow: -

: they threaten those who in loyoro they threat ... they threat those who in loyoro they threats first It made me turn to sight and remember our former life, when dancing with my small colleagues from Riotwo area between the triangle at the two streams of Singaita and Locheler, also it made me remember the harvests season and the Dura corn harvest, which brings joy to the people of the area between the two streams and they rejoice in it. Their new crop, which led them to compose poems and songs and then dance the Nyakurot dance.

## Chapter 62



### THE TURKANA TRADITIONAL DANCE NYAKOROT

I stood then I began to jump with them, the same sounds and rhythm and movements, but the Turkana girls do not wear the toposa old skin, I began to understand in their song some meanings that there was a previous confrontation between them in the grasslands in the grass areas and some Toposa richman cows were then looted by the Turkana people, they jumping much and then They raise their hands and point to the northward direction and utter a repetitive a poem:

Aratana Lo iya Loyoro Aratana o oya.... Aratana Lo iya Loyoro Aratana o oya,

The poem expressing that those who reside in the Loyoro area are threatened. after finish these poems then they sing another poem in the name of the toposa knight Mr. Downo from the Riowto area its as follow:

Poneta kelepā naretum poneta kelepā Downo.... Poneta kelepā naretum poneta kelepā Downo... poneta kelepā Downo poneta kelepā Downo .... poneta kelepā Downo poneta kelepā Downo... Neakabaren Down

Neakabaren Kalochuma .... Neakabaren Downo Neakabaren  
 Kalochuma .... it says: let us go to pray for the gunman ... let us go to  
 pray for Downo .... Let us go to pray for Downo .... Let us go to pray  
 for Downo... the rich man downo. the rich man downo

When we were in Kapoeta in our childhood, we dancing at night at the  
 field near Mogoth road. Apparently, After dancing and jumping there  
 is a tall brown man who looks like a Nyangatum tribe, who lived on  
 the upper of the Omo River Plateau, they also fed their cattle towards  
 morukakepi areas, they are originally from the Nakowa area, the Abyssinia  
 people called them Makurma in the language of the people of Debob or  
 south Abyssinia black people.

The man dyed his hair and adorned it with various kinds of clay colors.  
 He attracted me to the colors he formed in his head, which resembles  
 the poster's design colors. The moonlight was shining. You can see all the  
 things. When he turned his sight looking at me, I see him laughing, with  
 his long Noses like the one of a camel or an Arab man, who descended  
 from the remote area, he has a large ring of pure gold in the front of his  
 nose, exactly as the Abyssinia women normally put it in their nostrils,  
 or like the Hadarib women in eastern Sudan, and his eyes are gleaming  
 in its green color that looks like a white man absolutely, or as cat eyes,  
 his voice is very harsh and irritate as a goat who search of her lost  
 ewe, with his tall legs, tall foot, he could have not to wear a shoe he walk  
 barefoot. He manages to walk two miles per minute when seeing me he  
 starts talking in Turkana language he said "Akwoi Nyakonay", he greeting  
 me, how are you my friend, it's the same as the language of people  
 who dwell in the triangle of the two streams singaita and Locheler, but  
 slightly different in sound and preposition, as for the people dwell in the  
 triangle between the two streams saying "Mata Lopakang", like greetings,  
 however, it confused me, at the first I don't know a word Nyakonay in  
 Turkana accent, instate of saying Lopakang, like the Karamojong people  
 in Uganda.

## Chapter 63



### TALL AND FANNY MAN TALK TO ABOUDI WHILE DANCING

I become surprised because I do understand some words in their language, however when he was dancing, he is talking and laughing then he shows me by his finger toward northward and by his tongue and by hand also, then talk to me in Turkana language that: the Lowle police post in Sudan is in that side when he was expressing me by his hand and tongue and his saying Lowle then I see a thunder flash very far northward the Lowle side, as its raining in the northern part of kapoeta Then a cold wind came and I smelled the dirt mixed with the cow dung coming from far distances and completely different, which is a wind from Kapoeta but not far from the kakuma area. It seems that the man has an anthropology knowledge to distinguish people's personalities, so he could not meet me directly, and speak his Turkana accent because he does not know me, for the first time to see me, the more likely he thought that I was from the triangle area surrounding by the streams just like the women who greeted me in Kinok village beside the road to Lodwar when we traveling from Nairobi to kakuma, she Said: Kengarakinay Karamacha Nekako en Help me, my son please, help me, my son, she talks in Turkana hold small Milk gourd in her hand.

So, after returning from the place where the dance of Nyakorut took place, I found the carpet, which I slept in, has become empty of my little child, Boro Lo Kojo, who had been asking me before, during our long journey from Kitale town to Lokichokio. Saying in Kuku accent, my father. my father... since yesterday we are on a long journey to a long-distance and where will we ended, and what would be happened, and we have exposed our selves in tragedy and hardship in this unknown fate and constant infliction, yes he asked me in kuku philosophy behavior, till my tear come out then His younger sister Sokale, who is younger than him but she is tuff in speaking than his brother, “When seeing the mountains and the wider turkana desert in the great African rift valley plateau between the plain and the barren desert.” at the very end of sight, as the Ocean waters spread far away from the heat and flame of the sun, she talks in Kuku accent said: Father, father see the water is scattered without limit, I am afraid why you take us to the blind fate, and where are we traveling, The truth is, since yesterday, we are tired now. This place is far away. This place is far away ... Look, my father, naked, barefoot people, walking after a big long thing like the animal, we have never seen it before, its long neck, long legs, long neck, long legs, walking on shallow water.

Then I said to her those are a group of Turkana a camel feeder, with whom a camel is an animal who has to travel by desert and thirst tolerate, can stay for several months, and do not drink water. She has qualities and endurance that only God knows, I have seen them in Port Sudan and the Triangle between the two streams. When we were children, it is not available in the south Sudan areas except in the triangle between The two streams of Singaita and Lucheler, and here in the Turkana land, it is a Camel “Ebil in Arabic”, she said, My father is worth mentioned in the book of God the Holy Quran: “and at the Camel how was been created”, then his brother Lo Kojo laughed and said, “My father, I heard Sheikh Ibrahim Suleiman Lokose was read it in our khalwa of the camp at the Mongola camp in Uganda. You also read it in prayer: “God’s camel and let her drink.” The Quran says. then I said, “This is true you had believed, it’s a camel, but you did not see many things,” There are many

things in this area, and strange trees with useful fruits are similar and other similar to eat, and they see the long dirt heaps “Gandur” like were people, but red clay made by the termite insects, and they said, see Dad, see my father, something red like mankind moving as red as clay.

## Chapter 64



### THE NEW DEDINGA REGISTERED REFUGEE IN KAKUMA CAMP

It is clear how the little boy who reached five years old, asked someone like that, so I was very upset when I could not find him in the smooth skin carpet where we slept, so it was two o'clock at night, and then I searched him until I reached to a group of people in a transit camp at Lokichokio who fled from the Lotukoi Dedinga mountains after the assassination of Chief Nakowa by the SPLA.

They covered themselves with blankets having the UNHCR emblem on its back. Distributed to them during their arrival at Lokichokio transit camp, I heard some of them talking and arguing in dedinga dialectic tone. Then they laughing and I rejoiced. I said to myself, these are our group from the lowest triangle between the two streams. The night was dark and the wind was blowing hard, and I greeted them, And I spoke to them in their Dedinga dialect; then one of them heard me, At this moment, my little son Boro Lokojo sees me from afar in the light of the moon, and he was hiding inside the blanket of this man named Lokodoris, and then he goes out screaming and says in the tone of Kuku: some things drive me out. Some things drive me out ... while he is running, the Dedinga

man Lokodoris has jumped and shouted very loudly, saying Wortu ... Wortu then says Galech ... Galech meant the government. government. Army. Army. He was afraid and then others are running while asleep, there was a noise in the camp, some say relief.

Aboudi said, then I repeated the word Chukuduma, Chukuduma. And increased by Uranamoi... Oranamoi. these words have an effect that can calm those fleeing because it is the name of Their former chiefs of Dedinga and the name of their areas, so when they heard that, they become calm careful. then I said to them: I am from the Triangle area between the two streams, and then they gathered. One of them laughed and said to me in Dedinga's accent, Woey," Woey, a word in which he was astonished and puzzled, and then he said woyange. woyange. Nyakuri. Nyakuri put his hands on his head and returned to his memory and know me, then he called me in a name which they were named me when we were in the school of kapoeta previously. As Nyakuri, a kid Boro Lo Kojo went out with his brown jalabiya while he was breathing saying we. we. we. then the man jumped out though that it's a bad spirit, then he shouts again in the dedinga accent saying: Kadaka. Kadaka. Help me. help me. there is something entered into my blanket, some of them run out of the fence saying Wolo, Arabi. Arabi. then I try to advocate for my son but they have remembered me well and saying this is our son from the triangle between the two stream.

The bright starlight made the clouds as its rain, the clouds formed different shapes in the forms of abstract images drawing, and their components sometimes change as a result of the movement of wind in the sky, would not be seen by the abstract naked ignorant eye completely, except the owners of the Art, which can explain and illuminate about that clouds up the sky, in its forms of abstract drawing. some of these clouds as a group of people grazing cows carrying bayonets and swords and next to them a group of people carrying the baggage in their heads while they evacuated their village and they move to another place to leave their home as a result of the ignition of the war and then search a shelter, whenever The wind blows northward, its forms change to people laughing and weeping, and

then the clouds are rapidly changing their shapes to a rainbow color that can draw attention to the white horizon touching that rich zones for a group of people adhere dwell in the high of the mountains committed to collecting the wilderness honey at Naselani, they called it Loteach, they are a group of Murole or Morolel.

Naselani In the lower south of the triangle area surrounding the valleys, if compared to the other areas there is a very large difference on the global level, its mountains, trees, soil, and valleys, and the language of its people the Dedinga or (Mayle group) their dialects similar to the Pokot group or people who dwell at the west Pokot or Kalangin, or Darfurian tribes of Sudan Dadinga, their languages, and terminology and the manner of their style, all of them, with people living in the triangle between the two streams.

As we passed via Kinok village of the rift valley area by white small Matato, as we were traveling to Lodwar, there was a small restaurant belonging to the Ugadenian Ethiopian Somalis, or Sheikh Abdullahi Ogle family a famous merchant at Lodwar, across the dirt road to Lodwar. I looked at a woman wear the old traditional animal skin and carry a traditional doll with a small vessel. Thus this culture of wore the skin disappeared since the Nimeri reign in the triangle between the two streams, when I saw her it return to my memory to that time in childhood, the military police in the Nimeri reign expel women who wear this garment as they running through the residences passages, the police run after them, and shrill the whistle perp... prep.

The woman spoke to me in her dialect of Ataker and said, help me dear “Kingarakinay Karamacha”, when I heard that I was very upset because I understood her words and spoke this language fluently. The same dialect is spoken by people who live in the triangle between the two streams. She said dear son help me, please. Through observation, her wards are similar to Bari accent, but in Bari, they had expunged the two first prefixes letters –K and -Y and then they say “Ngarakinan” and the people who live in a triangle between the two streams say “Kinarakinay”.

At the very end of the mountain slope to the bottom of the earth two great creeks are running from the top of the mountain separates the area into two parts like an island, though that two valleys is seasonal but scary when the rain, in this region you find fruit types rarely, you would not found in the regions of the world, These people have committed in this land to the good living, a small red fruit called Nebeyo its sweet taste, which is less than a lemon edible, and the people in the triangle between the two streams are extracting pure oil used in the smear of their traditional skin dress, and they have another tree called Nyadapalait is evergreen, When we went over the end of the valley of the African rift valley, There is a large stream after which I worth mentioned, called Nadapal. These trees are many there, that is why the area called Nadapal, they are edible too, and also rarely throughout the world, the nature of their land is such land or Turkana. When following the nadapal you will reach the Morokanebolloin mountain, or smooth mountain, south to the triangle between the two streams, and these mountains feed the Nadapal valley with its heavy water. It drove a quantity of gold metal, in which there are different types of plants and thick trees, the thickest of which is a green tree such as the umbrella called Neypeta. This tree is evergreen resistant to drought, it is a strong tree, it can live almost three centuries or more, is seldom all over the world except in the Great African rift valley. In the far southeast of southern Sudan.

The type of this tree is available only in the gold mining areas. The inhabitants of the Triangle between the two streams are proud of it and have adopted a motto for its sons and a council court of king yousif Iko Lobongotulia, the great king of Kapoeta.

In my home in the Camp of Kakuma two, on the edge of the road to the Camp of Kakuma three transit near the UN office, my house is the last in the camp in phase two, and its west is a vast desert that only sees tangled mountains away on the border of Kenya and Uganda and Sudan in the Dedinga area, which encouraged me to look at those sides. I remember and Imagine for setting locating of kapoeta, I put it in my mind as one of the lessons, I go out always in the early morning and

then stand confused instead of the survey to greet the Somalis in my neighborhood as a symbol of brotherhood in Islam.

On the contrary, they do not join with other people of any none somalist according to their habit, though I am a Muslim like them. I keep in reading the Holy Quran in the morning then go to Don Bosco center for teaching women the fabric design work, or sometimes go out and Standing near the fence of my house and then looking towards the distant mountains, and holding my hand in my chest, like somebody who wanted to explore something or entice to see the crescent of Ramadan after the swelling clouds, for some months I had no news about my friends whom I adhere sitting with them, Khamis Khalfan and wandati, etc. some times thinking of the lady Ralph mwanajabu who was telling by wandati that most probably she would come to visit me to kakuma.

## Chapter 65



### SOME NEWS AND SIGNS FOR THE FALL OF KAPOETA

One day I went out in the morning and then looked at the sparkling shining with brightness behind the mountains of the Western Kakuma as sparks of stars falling over the sky and heavy sounds over long distances, I thought it was raining down in the areas of the Dedinga mountains not far from Kakuma, it shines like lightning but in the summer season

It is far from the Turkana areas, and unfortunately, the Turkana does not have heavy weapons except the primitive weapons they bring from Abyssinia in Maji district, they did not see the deadly modern weapons as the toposa own them. Then I heard from one of the Turkana men passing by the road say Nyakupe, or thunder, and then I thought they mean the real thunder as in the language of toposa, But contrary they mean an Iranian weapon brought by the Saief El Oboor army campaign Or “Transit summer” and bombarded by Kapoeta, that its a weapon that does not exist in the world and this weapon will threaten the security in the all East African countries.

I was very confused because I heard from these Turkana men saying in their language: Yes two days ago when we came from Napetesegirait area

that the Saif El Oboor arrived at Riotwo area, many toposa Malaysia sons accompany the jalaba nearly thousands of the lorries ZY Hino carrying heavy weapons and with them the famous toposa knight Mr. Downo and Jacinto Akodo Nayanga and chief Lokipapa, and then they point to that mountainside of dedinga saying that is ... that is; therefore, with the sounds of weapons and heavy artillery that hit Kapoeta continuously, I thought that lightning of heavy rain was falling in the Dedinga area, and I had not been discovered before. Unfortunately, the Turkana rifles are very light do not fire on the automatic way, but individual, and can not react to the formation of the clouds accumulated over long distances to cause That rain at that night, a cold wind blew from the west side of Kakuma and I learned that it was raining in the Dedinga Mountains after heavy guns fired by the transit summer troops, or Seif El Oboor who advancing for kapoeta led to heavy rains there.

In the early morning I was disturbed by the constant dreams that keep me out of the life of the camp, so I see myself in a green field and then go on, and then I see myself on the beautiful green coast of the Singaita stream beach and then I woke up and I sit and think, and then talk alone when would I to return in this long war in Sudan, These heavy shells will lead to the massive flow of people to Uganda because it is the only way that the people of Kapoeta can follow. I thought a lot. I cannot know what I will do in an area where there are no daily newspapers, and weekly magazines, and audio equipment, but only the Kenyan Nation Newspapers, usually come from Nairobi to the camp. Some newspapers from the Hargeisa area of Abyssinia Ethiopia, are newspapers published in Somali and Amharic. These newspapers are well known by the Abyssinian and Somali refugees.

As for the intellectuals among them, they read the daily Kenyan nation newspaper, so the means of communication is primitive in a clear way. The easy way was through The Kenyan Red crescent and the red Cross, they facilitate communication between the refugees in Kakuma. It is not far from my house in the camp, only 100 meters away, with a long Ariel communications system, as well as a communications device belonging to

the Ogadenian Somalis in Kakuma town market, but it's very expensive. As for the red cross and red crescent are not authorized to refugee to communicate except for the use of letters only, but is delayed for months.

I said in the morning I would go to that office to inquire because I know a young man named Hassani Abdi a Somalis Bajoon from kismayo, working in it, then I moved from my house early in the morning and sat on a collective seat in the verandah, but the staff did not come yet, only I saw a man from the Kalenjin tribe working as a worker of the Kenyan red Cross and red crescent committee and then I greeted him In Kiswahili language, but he was busy with communication devices, but he did not take minutes, it was eight o'clock in the morning when I saw an employee woman of the Office of the United Nations, a very fat, she was a Kikuyu by the tribe I see her running hold papers and a file, and their office was not far from the office of the Red Crescent, and then passed by the office of the Red Crescent and raised her hand to me said in Swahili! Habari gani Mwalimu, then She went into the office and then I followed her , then she talked to the kalanjin employee man in Swahili and I noticed that they are talking about something concerning the Sudan and they were in a state of confusion, the woman "Louise Christine" told me : go out of the office and sit gently because we are at work time, then I went out and sat in the veranda, then The man began to talk with the telegraph and he said Hello.. kabong please , and took minutes and then called again says Kapoeta ... Kapoeta, When I heard Kapoeta I rushed and went to the office window to inquire the facts and then the employee Christine said to me in Swahili Please move away from the window and then she closed the window not to Hear what is going on, and then a few moment All of them go out from the office, riding in the small Nissan Patrol and putting the fleg of the Red Crescent and Red Cross committee at the front of the four-wheel-drive vehicle, I became confused by the mocking because they have closed the office and I was demand them a red cross massage form to write the letter in time because I was sad a week after feeling the heavy rain and being disturb by monster dreams.

So, after listening to the telegraph inside the Kenya Red Crescent office, I did not benefit from it, but it is based only on two words as kabong and then Kapoeta. I just didn't know what happened in Kapoeta but I started to analyze, I started to come home and put my hands behind my back like a shepherd who looking for a lost sheep or someone who lost something important, then I thought and said that those rains could not come down, but its The impact of the jalaba Army clashed with the SPLA, when I arrived near my house and stood under the tree of Arak brush tree, which is next to my house and then threw my eyes west towards the singot mountains, which lies on the road to chukudom and then I talk lonely I said oh, my friends ... My friends ... My mother, despite remembering these friends and the relative's names suddenly I said, Adele. I do not know since my absence from Kapoeta some years for nearly two decades usually if I care about something and stated Come on my mind about Kapoeta, first I remember my classmate in the school and my neighbor near our house sister Adele Faustino and she inherited in my mind instead of mentioning others ... So, I said Adele.

The next day I went out of the house to the big Kakuma market packed with Somalis and Ethiopians Oromo. I saw people gathered from afar. I thought the camel was slaughtered and they desire to buy its meat. Usually, the Ethiopians and somalist in kakuma adore slaughtering the camels always therefore when I reached the place, I found people congested in buying the daily newspapers then I sit down at the Tea restaurant belongs to a man from Somalia from Kismayo, his name was "Hassani Mwallim", who knows me very well. I often like to sit with him because the Kismayo somalist knows Kiswahili fluently Then an Ethiopian man came holding a daily Kenyan Nation newspaper. Then I looked at a prominent English title: "The transit of summer " Saief El oboor " recaptured the town of Kapoeta and hundreds of refugees have arrived in the Uganda town of Kabong ... Suddenly I screamed and left the tea I almost to run away but another Oromo man catch my hand , I cry then people gathered in the place speaks the language of Somalia, which I do not understand, but some terms all say Sudan Sudan, therefore often they do not call me in my real name Aboudi, but they say Sudan or peace be upon you Brother

Sudan ... I sat in the restaurant sorry to drink tea and then calm down a little and then began to cry and then one of the somalist asked me what happened to You Mr.Sudan, and I could not be able to answered, but continued to cry and began to use the sign language of the intensity of crying and then I pointed to the headline in the newspaper and then they said in the Somali language “Dalkan Kubota” and they said is this your land and then I said to them yes its where I was born , and I grew up and learned, I saw all the refugees talk about it and hold in their hands Newspapers in different languages all with the title, the Ethiopians read it in the Ethiopia Hyrald newspaper, the Somali Ogadenians read it in Haddi Al-Zaman newspaper, and the Somali Kismayu read it in Swahili. then a number of the dedinga refugee arrived at the border area of Lokichokio carrying children and luggage in their heads they in a critical situation and were then carried by four UN lorries, two Land Cruisers in front of it an Amnesty International flag IOM and another car carrying the Kenya Red Cross and Red Crescent flag it’s a convoy carrying almost five thousand people fled from chukudum, out of those who run from kapoeta fears the Saief el Uboor campaign the summer transit troops. but those who fled from chukudum on the impact of a tribal conflict, that led to retaliation by the SPLA for the people of Dedinga and assassinated Chief Joseph Nakwa.

The Citizens who fled from Kapoeta in front of Saief el Uboor insisted on staying in the high mountains of Dedinga in Kapeta and Taala. Aboudi said, “I went in the evening to survey in a big tent filled with people of Dedinga, people sitting and children screaming and noise from so many people, which reminded me that this war is long and it would not end. they all sitting dusty bodies after the travel and then I looked at a short man sitting next to children when he saw me and then cried and I knew that he was a person named “Dario Lokinay” a man from kademakuj, working in the chukudom Hospital, then I went to him and he was surprised and then said are you not Nyakori , because since in the kapoeta when we were in the school he use to calling me Nyakori or Geraff a name of the toposa language, then I said Yes, he was surprised and then said how do you come here to Kenya, and put his hand on his

head and then talked to me: We left chukudoma I did not trust Will we get to Kenya, it was very serious and I was a nurse at chukudom new kush Hospital with the Norwegian people Aid NPA and life was good and your friend John paul Loparinga He was a captain in the army at the New Kush camp and now I don't know where he is.

These rampage and disturbances were a succession of sedition that led to the killing of chief Joseph Nakwa six months ago, as for the current one led to our flee we have got the news came from Kapoeta and we saw many people arrived in chukudom at a time when Dr. John Garang was addressing the citizens in new Kush chukudom and then Suddenly, his thoraya phone rang and then he silenced, and then carried the phone listening to it and said oh these Matta ... these Matta, and then he threw the phone in the ground and then we puzzled what happened. And then he carried the phone again while talking: We cleaned Kapoeta and became clean of the jalaba and become liberated and now the Mata again come with the jalaba to Kapoeta ... true by God and those Mata will see later on, God willing, I will force them to carry the Dinka looted cows on their head to Bor.

Then Dr. John and those with him entered into a A car and moved to Uganda, Dario said when we saw that it happened rampage in chukudom and we fled ... then he told me You have to stay here Nyakori, this big convoy of Seif el Uboor army campaign transit will threaten the region and the East African region especially, has surprised the SPLA and entered through the road to Riotwo about a thousand Lorris Hino ZY carrying heavy guns ... most of the Toposa militia under the leadership of chief Louis Lokipapa with our classmates who were with us in the school in Kapoeta are all officers with the jalaba and many unarmed citizens died inside Kapoeta and the others who took the road of Torit all died except those who thought to the rise of the Dedinga Mountains ... This is an unprecedented loss for SPLA army the jalaba have arrested many innocent people and captured many SPLA properties ... and the amount of gold and military heavy weapons because they surprised the SPLA. Aboudi said, Then I told Dario that my dreams were realized,

JOURNEY TO KAPOETA

so before you arrived a week ago when I stood on the western fence of my house I saw the rain coming down and many clouds and thunders, so I thought it was rain or heavy shells, then I dreamed in the night the next day about things that made me can't sleep ... I do not know where is the fate.

## Chapter 66



### DON BOSCO VOCATIONAL CENTRE IN KAKUMA CAMP

After leaving Nairobi to kakuma and after seven months there is no contact with the group of laughers Association, especially the Secretary-General Khamis Khalfan and brother wandati so that the communication office was one in the kakuma market belonging to the Somalis Ogadenians community and is very expensive, I can not afford this because I am a refugee its possibility, The way of communication between refugees and their relatives are exchanging messages through the Kenya Red Cross and Red Crescent office “Masalaba Mikundo ya Kenya”, which is adjacent to my home in Kakuma Two-phase Two, mostly predominantly by Somalis Bajoon from Kismayo. At the same time, I was assigned to work at the Don Bosco Center for Rehabilitation and Employment.

I do train women and young people how to paint fabrics by dyeing, painting, and silk screen printing, but they did not give me a monthly salary, but only petty cash and some food to work. Thus, I become famous among the UN staff, despite the kakuma Environment is hot but I had adopted, Despite the sustainable conditions that I ignored everything, and said that it is something inherited I can not enjoy and rest whatever,

although I have great capabilities

at the same time we are hearing the Sudan Peace Agreements, which are circulating in Naivasha in 2003 between the sides of the Jalaba and the Sudan People's Liberation Army and some people think That peace is between the two brackets due to participation of the African Union envoy and their visit to the camps to survey, the conditions of the Sudanese refugees. In the same year, the mobile phones began to circulate between the hands of UN staff and some of the wealthy men in Nairobi, most of which are small Nokia devices, but in the Kakuma camps due to the refugee conditions they did not own. Since my free time in Nairobi seven months ago, I did not find any news about Wandati or Khamis. In a communication shop belonging to the Ethiopian-ogadenian Somalis in Kakuma, is too expensive, but one day only I spoke to Wandati only two words. I decided to ask him about Ralphi mwanajabu which wandati had been remembered me about her during his return from Kakamega, that I have to marry her and she is graduated recently from the Zimbabwe university college of commerce, however, I doubting lastly upon wandati for my isolation to Kakuma I thought they are deceiving me, but I knew they could not do that.

These two men were the one give me shelter in Nairobi after the distress and fatigue, then I said that I will be patient not to hurry up but my feelings and sense filled about her name made me go to a Nyasukan tree facing the Mount Kenya range, then I sit down and then express my poetry upon Ralphi mwanajabu its as follow:-

### **Ralphi Mwanajabo**

I left Kapoeta.... some years without return

The circumstances and the struggle forced me to an absent fate

My Heart in alienation burning without desire

I became a refugee, not a self-desire

These remote mountains.... and look with a tearful eye  
A girl I have never seen before and recommended by wandati in Nairobi  
Where are you ... Ralpa, show me your gorgeous face  
It's love and a message from my heart to mount kenya  
You hurt me in my feeling, hurt me in a humble heart, oh Ralpa  
Those are the mountains of Singot...., and those of the Mount Kenya  
Elgon There are Kakamega...  
Are you hiding behind it Ralpa..., or in a cave and I do not see dearest?  
Ralpa mwanajabu .....

Yes, come to me, Ralpa ... I saw you behind it smiling  
I live in a fantasy without seeing ... with bright colors in my hands hold  
it.....

Will you see me.... and I see you ... or lying lie, Ralpa. mwanajabu....  
Fear Heart in the open wind ...play like a sparrow feather  
A wind comes from Kakamega shaking it...do you feel.it Ralpa....  
Save me, oh Ralpa.... and extend your hand to ... extend it to a sad  
heart....

Between the groove and the desert.... you left me crying

Decent girl not seen in Kenya ... she saves me. instead, I was as distant  
sheep

Do not leave me. do not deceive me Ralpa ... and my heart is yours

## *Chapter 67*



### RALPHA MWANAJABU IN THE KAKUMA REFUGEE CAMP

One day Sister Ralpa Mwanajabo came to Kakuma, the girl from Kakamega, wandati cousin, who graduated from the University of Zimbabwe and then worked in the Department of Commerce, who wandati was reminded me about her case of marriage to me, after his return from Kakamega. Her mind is thinking about how possible to meets me, but she recently heard of my departure to Kakuma, fortunately. She, therefore, wants to travel to Kakuma and can do so, she was recently appointed to the United Nations at the Nairobi office in the Office of Public Relations, her assignment was for Roaming within the camps and abroad.

Aboudi said that the nature of women, in general, is that, let the man not say a word which can attract her or kid to the expression of the word to attract or say I love you, perhaps she will adhere to it how long and time, and therefore that the words and wandati guidance for Ralpa Mwanajabo about me and marriage affected her, and entrenched in her heart And she can't forget about it.

At around noon, the UN Nissan Patrol came to the Don Bosco center with Mrs. Ralpa Mwanajabo, Mr. Francis Aoma, the camp employee, and Mr. Jolus Oyo working inside the camp. Aboudi said I think they told her when Ralpa asked about me and they said yes, He is with us he is an Artist man A monastery and creator.

They parked the car at the entrance of the rehabilitation center in Kakuma Two, and then got down and entered into the center she was wearing a small head cover , and jeans trouser and white Ti-shirt and safari shoes, at the same time I was training women how to dye fabrics in the workshop, my overall cloth was full of stained colors as somebody who work in The market in painting the walls, when entered they first greeted us in general in Swahili and then I respond in English, I said well come, enter gentlemen please, and then they entered and I said to them, sit down, guests and generous sister.

Aboudi said, I did not know her for the first time I thought she was an employee of the United Nations only or one of the delegations came to inquire about the activities available to the camps.

When they sat down I was still standing in front of the women audience I about to take excuses from the women, so that to evacuated myself from the teaching so I sit with the guests through my observation when I looked at Ralpa I saw her smiling delighted and breathing a deep breath as she wants to talk, so she immediately came to me and then ask are you Mr. Aboudi please, then I answered yes and then she caught me and embrace me to her chest saying my dear... my dear ... my uncle wandati recommendation...my uncle wandati recommendation, that's why I came here to Kakuma, this is you Aboudi, and then she sat, all the refugee's women and young people attendance bewildered very hard, so they sat for a moment and then I gave them some introductions about the rehabilitation program and the women role in the camps and introduced them to women and my biography, Then Ralpa get up and talked a lot about me that this is unprecedented personal a friend of my uncle wandati when he was in Nairobi, and you have to take care of him

as a young man can endure and I heard a lot from my uncle, a young man having great abilities in various sciences

Aboudi said 'Then I have to get up succeeded to them and I said apologized to me, Sister Ralpa I am very sorry: the precious painting in front of you and squished with the bright dye colors have dey your clothes with smells fragrant and your clothes have become a priceless painting has also been dey with the colors during your greeting and I wish you to live with the colors and my sisters also to live with the colors. and then all of them laughed a lot, Ralpa also laughed very hard and recalled the says of her uncle wandati, and then she said, oh Francis, its the same way that my uncle wandati told me in Nairobi that they were living in a life of laughter always happy, and then they founded an Association of Laughs at pamuni residential area and is registered in the Ministry of Social Affairs And the genda, with its eminence Constitution consider as one of the prominent humanitarian associations in Kenya

so Ralpa get out and call me after she asks permission from her staff fellow and then went out and held my hand and we went out with her and then talked to secrets things related to us and told me to go to the UN staff rest house in Kakuma near Terej stream, immediately after the program ends at the center that She will send a driver by car in the evening. I told her okay I will fulfill it. then we back into the workshop she greeted the women studying so the other staff also greeted us and they go.

I completed the program and it was three o'clock in the evening and since the morning I did not go home, which is not far from the center a hundred meters, I said how to go with these overall clothes stained with the paint and the time is now evening perhaps ralpa will initiate to send the car, and how to go, in this case, and we have a private meeting for the first time because I know completely This is not an easy meeting, but it will be a meeting in the pages of my life record, and young Kapoeta sons are usually wise and smart in all aspects of social life, especially love and exchange of visits and messages between young people and

girls, and such a private meeting as I invited by Sister Ralpa, I know that I am firm but perhaps I would have to go in luxurious clothes and fragrant so that Sister Ralpa will admit that her prospective husband is an unprecedented figure.

It recalled to my mind the records of such love encounters, and longing visits in Rai residential area in kapoeta and Atlabara, Aboudi said, therefore while sitting in the center by myself lonely after the studying women went to their homes I heard the sound of the car and then I saw it stood in front of the entrance to the center and beat the mullet and then I went out, then The driver said ride Oh, Aboudi time has passed and now its three and a half, and then I installed and the car moved until we arrived at the UN rest house and the car stop in the gate.

When the car stood and before I got off I saw Ralpa looking through the window and met my eyesight and she laughed and then went out, but I was still sitting inside the car and then she came and opened the car door and said what is wrong with you Aboudi, Aboudi said, how to get out to you Ralpa with such clothes dey with the blood of the drawing and then she laughed and said, I know you are a hard workman, you must stay in such a uniform all the time because it is a ritual of work and prosperity and development I do not care that do not regret, O Mwalimu Aboudi, Aboudi said then I came down and then she welcomed me and I entered the sitting room and then Ralpa entered behind me and sat and I sat also, then she raised and regreeted me once again she is crying then she went towards the refrigerator and brought juice and water. Ralpa sat a few and began to express her CV, especially about her family and grandfather Amisi Rajabo wandati uncle, who was outrunner of a Mau Mau soldier in Kenya and before working in the ranks of British forces he has land and real estate in Kakamega, and farms, and their grandfather was one of the founders of Mumias before two century ago and sat a lot with founder of Mumias “Sheikh Musa Mumia” a Muslim sheikh whos his name remained in the town of Mumias in Kakamega

Aboudi said then I pave the first pages of the expressions in which I feel as well as talk about my feeling and in her deeling also, she said So far I

did not forget you Aboudi, although it is the first time in our meeting on this bright day, so I did not obey anyone except my uncle wandati and his words that he told me about Your personality while going to Kakamega and I believed it and accepted the marriage, but you will sit with us in our house in Mumias, and our family does not need anything, but as you know about the traditions of the people of Africa are still committed to custom and harmful habits, especially in marriage they follow some things that are unworthy of marriage and exaggerated, but I Firm I can convince them and So no matter, although but we did not distinguish people from the colors or tribe or sex, which is usually for Africans, not as your in Sudan and Somalia, Aboudi said I was very happy today and before I lived in the illusion and dreams and I was not convinced about the words of your uncle wandati when he told me in Nairobi and now we got the facts, but I dont know in your tribe are you accepts pluralism because I got married in mysterious circumstances in the camps in Uganda which was not my choice, either .

You, I have chosen you and through a recommendation of your uncle, in addition, you are a graduate of the university, my moon, you had lighted my face with your gorgeous face like a luxurious medal and I have been dreaming of you for years. Then Ralpha put her hands on her face and started crying and talking, my uncle wandati told me about it oh Aboudi it's a living tradition on the earth, my father Rajabu was having four wives I do not care that and I will take care of your children in the wake of my love for you I will sacrifice myself in that, though I traveled to Somalia to work there as I heard from the UN regional inspector for the East Africa office about my transfer to Mogadishu to work there, I hope you to stay in Kakamega with my family because you have great abilities in various jobs and now you lose your life in such a life in the camp and we have large sugar cane farms and poultry farm better than your suggestions to go to the diaspora countries as my uncle wandati told me. My brother Omari is in England and I told him about you and the subject of marriage, God willing, I do not want to delay our marriage, and most importantly now while I am here with you for two weeks I want to study the Arabic language to address only because you know my work in public

relations in the united nations I do a survey to countries and camps and one day I will be in Lebanon, Morocco or Khartoum, and Arabic is very important and international languages. This is a lot of luck for me, my dear Aboudi. So, since I graduated from the University of Zimbabwe in the Faculty of Commerce and Strategic Studies, I was fortunate to have been appointed to the Ministry of Commerce. But the government salaries is not enough, as involuntary organizations, therefore, through the relentless pursuit I was appointed to the United Nations and this great luck, Aboudi said, before Ralpa talked I heard the ringtone of the phone but it was a call and then it was a miss call then ralpa go and took the mobile phone and found that it was a call from her uncle wandati, and she laughed delighted and then look at me, She said, “My God, then she said Hello my uncle wandati I am now in the refugee camp in Kakuma. Two days and now mwalimo Aboudi is here with me,” Aboudi said. “Then ralpa gave me her small phone. Motorola to talk, for the first time the mobile phone showed in Kenya. Then I talked to Wandati. Wandati said “ welcome Aboudi I heard your voice today and I am very pleased, I never tell you at that time that Ralpa Mwanajabo will go to you there and she is serious about your subject. Don’t be afraid. This is your sister. Talk to her. My brother, Aboudi

Our situation in Nairobi has changed since you left, not as in the past. We need you a lot. Since you left for Kakuma, the association is over because we are not qualified to laugh like you. About three members have left Nairobi, Brother Kamau has left for Eldoret to his family, and Aunt Wanjiru has since left for Malaba on the border with Uganda and she hated staying in Nairobi, and Sister Safia Sulit has left for Marsabit in northern Kenya. Sister Wanjiru left since you left those days, she always cries early in the morning in your name Mwalimo and people surprised why this woman cried, and her health weakened as she is sick and then she decided to go to Malaba to his brother Hamidi, and now Khamis Khalfan is with me ...then wandati said O Khamis Take the phone and talk with Mwalimo, Khamis said, Hello Mwalimo Aboudi, today I heard your voice the means was closed and the lack of communication between us and now the Europeans came with new technology, facilitated

communications and we hear voices from a far away without seeing a person, Thank you Aboudi then the communication between us will be undisturbed and I was very happy to your meeting with our daughter Ralpa Mwananajabu, now give me please I talk to her

Aboudi said then I give the phone to Ralpa, and talked with Khamis Khalfan for some time, I noticed ralpa constantly laugh and then says yes, I accepted it my uncle Khamis ... Yes, I accepted my uncle. After the end of the call, Ralpa sat and said oh it's something strange what has got you, what have you did to these uncles they all love you so strongly, and then Ralpa stood and laughed and Then slapped my cheeks with her hand and then went to the kitchen and opened the refrigerator, the time was seven o'clock at night ! “ according to the provisions of Islamic law, Iam not supposed to sit with her until this time couple, and then she took a big chicken and cooked by modern cooker gas and then cooked poso and then she brought it to me, then I said this chicken and a large mountain has become a barrier between us I can't see you because we have a big mountain like Mount Kenya. She laughed hard and fell on the chair. She took the phone. She wants to call Uncle Khamis but she laughs constantly. She can't talk. She said: Hello Khamis. Hello Khamis. Then Khamis said why do you laugh like that Ralpa

Then she said O Khamis Aboudi told me beautiful words and a story of jokes so it making me laugh like this ... Khamis said in Swahili “Ndio kama Mimi na Kosa sema” ... Yes so as I told you we were living in such a situation in Nairobi delighted to eat and rejoice, I tell you, Mwanajabo I laughed one day like your laugh when We sat with him at a railway station here in Nairobi until my eyes getting tears then I fell on the ground and then the railway workers have to hurry and thought I become crazy, then they came as well as laughed, this young Aboudi is not easy and is worthy of it, he might be the author of African poetry and stories like Chinua Achebe in Nigeria Or Ngongi wa Theungu in Kenya. I say to you, Ralpa, that his presence in the belly of the camps with the inmates is not good because his level is very superior and a preacher man speaks a lot about the words of God and does not count among people and

knows the comparison of religions, when he was with us in Nairobi he knew many people in a simple moment and loved among them, you are lucky Ralph you will build us a family with this young genius, this world is fleeting, my daughter Ralph god will give you richness, oh “Ralph the rich is not a wealth but the rich is rich in self.” Aboudi said after that we continued to eat with Ralph and she was very pleased and she said you have to show me the foods that you love in your life Aboudi so we do not disagree. We love fish so much because we have got a large lake of victoria Nyanza as you have seen during your arrival in Kisumu.

I broke up her talk I said to her, my dear Ralph, seem you have discovered many things about me, then she laughed, and then she said can you remind me of what was happened in Mamlaka Street in Nairobi Aboudi, Aboudi said and then I laughed and said who told you so, is the Khamis or Wandati isn't, So you knew a lot about me Ralph, and you knew what I can eat, and from today I will commit to eating fish like you, but I love a lot to eat vegetables such as greens leaves of beans, when she heard that ralph held my hands in the case of Surprisingly, she said, my dear, your talk has returned in my memory to those young people from Equatoria south sudan who studied with me in Zimbabwe, true by God, the most probable that they from your tribe, they appear exactly like you, I see them go to the “Farmers market” in Harare and buy the beans leaves and then cook it with groundnut paste but I missed the name of their tribe as if Kikuyo. They are the majority in the university among the students of South Sudan about ten students, some students study in Lesotho and South Africa, they say that their tribe are educated and love Education, and I see their behavior is free from arrogance and they are intelligent love to study and reading

Aboudi said, there are students from our tribe in Zimbabwe, one of them is called Lojoan, and waja and Lo Mundo and sekwat, and Lobajo woripasa, and kelesong And Taikwe Monojasuk, and they are from Kuku, and then Ralph held my hand again and said loudly in Swahili “ndio. ndio, yes this is the...Aboudi said, you have to know Ralph my tribe is Kuku but I was born in Kapoeta which close to you, then she said yes wandati and Khamis told me that, see this wisdom those student

in Zimbabwe are from your tribe, Aboudi said that the student I told you his name Waja had met me in Uganda and we received with him admission letters to the University of Zimbabwe in Mutari, and I filled the form of the College of Education and Humanity studies and then I received a response by mail, and they sent to me the admission manual photos of the university, but there is nobody supports me. so Ralpa was very happy, she said, “You will also teach me your language to talk to your family, preferably, I will go to Kapoeta or Kajokeji, God willing.”

Aboudi said, but I knew about Kapoeta a lot because it is my hometown and I can talk about Kapoeta and know its history and what happened in it, but this ongoing civil war will change all the features of the area and racist people will come and to expel us from Kapoeta, this as an old man from Lokwasunen village named “Lotijomoi Lopero” said, when I was young and he came to our house a rich man, Then he fed and thanked my mother, and then said, O Lokoko my son, bring to me the fire of the cigarette and then I brought him and he Kindles his cigarette and then said that God bless you, my son, we are pious and good, you are now part of Toposa, but if we die time will come, and generation from Toposa will come and hate you for no reason they will cooperate with the strange tall people called Nejonkoso from the upper Nile and Bahr Al Gazal a strange people as fortuneteller Kulio said previously

Aboudi said, Oh Ralpa, do you know why I mentioned you this mountain when you brought the poso, the mountain that I told you before and you laughed, it is this poso and I love to eat poso “Ugali” as you love in Kenya but it became like Mount Kenya Elgon” and a barrier between us ... You know when we were in the student life in Torit One, or Polataka junior school in torit Sudan, note that the food in the school is not enough to students in the bording and then we found a way out with some of my fellow students of Kapoeta ... A student with us a handsome and good conduct named Elia Lomoget a glaton student, who included to link the relationship of love with a student with us in the class named “Martha Alyardo” she is an otuho by tribe of Morokatika her mother was working as a school chef, martha loved Elia Lomoget, and then one day we promised by Martha to visit their home in Hilla

Longwte near to hilla kuku or Torit Hospital, we went four students and then sister martha welcomed us she is pleased, and in a few moments she brought us a large poso of red corn such as the mountain, and sauce of Lokoro fish mixed with ground nut paste then lomoget become happy Then we began to eat until we were satisfied, and Elia continued to eat and then he ordered us to continue eating, but we told him we are now full, so he got angry and said, do not wash your hands please Joseph Atelio, we should complete this eating, and if we leave it and when we return to visit martha again she will reduce the water of poso and say that these Young people can not eat much, then we did so consequently our topic has become food love subject only not engagement for love, instead of leaving the chance to lomoget after completing eating , then go out and leave him to express his feeling to his girl friend martha.

But it became the topic to go only to eat until Martha was angry with her future boyfriend lomoget ... Ralpha Laughing strongly and said that you represent that topic with this food in our front God willing, I will go to your countryside kapoeta true by god I want to see your friends, those you said about them, who are the owners of food, and wandati have told me that say one of them is called “Karari Allajabo” which was returned to my memory as I had seen him, but I have not seen him yet, but wandati told me His attributes. But I want to know whether he is a big body, sometimes whenever I mention this topic it makes me laugh a lot, and also one of them bear a lou name called Onen Ltetau, Aboudi said, when I completed this story Ralpha laughed severely and slapped me with her sauce-filled hand in my shoulder and then I said to her see Now you have dey my shirt with the oil colors in your hand and became a plastic Art drawing, and she became Laughter, We continued to talk and then she opened her bag and took out a small phone from a French-made brand of Motorola she said Take this for you, my husband I bought it from Nairobi especially as a gift to you.

Aboudi said thank you madam Ralpha Mwanajabo This will help me in contact with the laughs members in Nairobi, but I am very sorry about your aunt Wanjiru, Leaving Nairobi to Malaba, Ralpha said yes I want

to send a phone to her as I bought to your friend's uncle wandati with Khamis Khalfan, Aboudi said we seat talking normal then she said, Oh Aboudi I see you as a small than me and she laughed, Aboudi said how, Ralpa Mwanajabo said how old are you now, Aboudi said I am twenty-sixth old, then Ralpa laughed, and said you are A young man, Aboudi said, and I told her how old are you Ralpa Mwanajabo, she said twenty-four old, so we kept talking until ten o'clock at night and then I said its enough. Because time has passed if we continuos talking it has no end, I would like to go for kakuma camp,then Ralph was silent for a while seeing me.

Then she said I'll let you go because time has passed, but the important that we start the teaching program tomorrow because I will stay ahead Just two weeks and then I left for Nairobi ... I told her so well, before going out she took the amount of six thousand Kenyan shillings and gave me, and said buy a clothing for children, Aboudi said, I refused and I told her you started work recently and you are In need, dont give me any amount please Ralpa, she got angry and entered the money in my pocket ... she laughed as she looked at me and then called the driver to come and take me back to the house in Kakuma two phase two, the driver came and we rode with Ralpa mwanajabo then we arrived in my house, near the Don Bosco Institute centre and I went down and then she greeted me and said you have to charge this phone first for three hours and the Sim card is present in the phone, you have to attend tomorrow at 4 pm and we start our first lesson, This is a job of the driver he will bring you by car at the Don Bosco Center. Aboudi said I found my family had slept and then I greeted them. My wife asked me where I was late and I told her wandati cousin Ralpa Mwanajabo who was in Kakamega has come from Nairobi, so I was late with her and she wants to greet you but you are asleep. The next day I went to the center in the morning and after work, the United Nations car came to me around four in the evening and the driver said ride, Oh Mwalimo and then we went and arrived and then Ralpa received me and we sat, I told her that it is a difficult task and you should pay full attention and then I started the lesson, but it is slowly but slowly she started to Understand, I

give her study for two hours, and then we get to talk between us, on the third day we talked a lot and are based in the rules about masculine and feminine because in Arabic that the tool of masculine and feminine not as in English, as well as in the plural and singular There are some names in the singular in the English language is also a collection, for example, you, and then I told her that your subject is like a sister. “ Ann Harlin, a Canadian woman at the UN Protection Office in Arua Uganda, I was taught her Arabic studies when she was working in the refugee camps at the Rhino Camp in Uganda. She asked me to study Arabic for only a month in her home at Anyafio ... and then also a Finland Sister Hannile Kankuri, director of the Finnish Refugee council in Adjumani, who I worked with them in the Art department.

I continued in the lessons until Ralpa understood many things in the Arabic language after two weeks, she said now I can know simple conversation in Arabic for example in the markets, hotels, and airports and I know that Nubian Arabic is not like classical Arabic, Aboudi said did you know Nubian Arabic and where do you meet them, she said there are many Sudanese Nubian In residents of Kakamega, especially for the Sudanese, we grew with their children and we learned with them in schools in Mumias, they are a mixture with the muswahilia community. Ralpa said, know that Aboudi. I will leave for Nairobi after tomorrow, God willing, and you do not regret it. I had discovered many capabilities on you however you have no plans, I want Your diploma certificate you been achieved in Uganda and I take with me, I do not want you to sit only in the camps, but I make a strategy to complete your university and make a degree and develop your field. This is worth mentioning that this world is progressing in development and expansion, you should have all the higher degrees and calculate that the Comprehensive Peace Agreement expected in Naivasha will come with Fruit and I will go with you to your country Sudan and I work and stay with you there and wear a Tob and designed my feet with the Henna, and eat Okra Bamiya, and weka food as you love and then she laughed, I said to her yes I love these foods but not as I love you Ralpa, where do you know these foods, she said these Nubian love them also in Kakamega.

## Chapter 68



### RALPHA TRAVELING TO NAIROBI FROM KAKUMA

Ralphi said you should always inquire at the Office of remittances and exchange of these Somalis Ogadenians in Kakuma Town, I will transfer you a monthly amount of subsistence for you. The next day, on 12/3/2003, I came to the UN rest house early in the morning, then I left her to travel. She grabbed me for about five minutes. She was crying. And she said bay, I keep her phone number and some family address in Nairobi and Kakamega plus Khamis and Khalfan number then Ralphi departed.

Aboudi said during the departure of Ralphi I was very sad, I was affected by panicked and demoralization, but before she arrived in Nairobi she called me from the Eldoret area and she was very happy. Then she said I have ridden the mawingo bus, and that car which was under UN took me up to Lodwar then it returned to kakuma because my visit to kakuma was special not for UN assignments but chiefly to you but it tempted from me. If I arrived in Nairobi, I will reside at Khamis Khalfan's house in pamoni residential, Aboudi said and then I said to her, pass my Regards to all relatives in Nairobi Ralphi, I want to remind you Ralphi as you

leave. I cannot move forward where you left me and I fell to the ground to impress you, but then I tried to walk and I could not eat two full days. but I thought of your day and night, my dearest, where are you, Aboudi said then I heard her crying strongly over the phone inside the bus in Eldoret.

Dearest Ralpa has arrived in Nairobi at about four in the evening and then contacted me she was with her uncle wandati and talked to me a lot, she said that you do not delay in this matter we do not need anything, all things will be completed on your way do not mind that and Khamis will be an agent my dear Aboudi, Khamis said These things may not be delayed in the legitimate please, the devil is acquired people we are happy and Ralpa is your wife from today onwards, and the work of voluntary bodies is difficult we do not know and she will be in Mogadisho these days, but we do not know metaphysics you have to come to Nairobi to attend a marriage without delay We never want any cost, and don't tell us you have no relative or family we are your family in the laughs Society, and now Ralpa has become a prominent member of it.

Now we have prepared the amount of your ticket from Kakuma to Nairobi. Ralpa took the phone from wandati then she talks with me, hello my dear respectable Aboudi go to kakuma town please and received an amount of the ticket value from “ Bab Almandab exchange” In your full name Aboudi Logono Adeges Almaz, is it not so, because I fear if there is any mistake in the name does not agree with your name in your card they will prevent you to receive, do not delay Please leave to your family something of it and then come to Nairobi

## Chapter 69



### ABOUDI TRAVEL TO NAIROBI FOR ATTENDING HIS WEDDING

**A**boudi said I came early and went to Kakuma town and received the amount and then took permission from the center manager of Don Bosco and I did not tell them about any subject and no one knows as Ralpa was told me: “Use your needs in secret”, we do not want to exaggerate in marriage and waste money, but in Sunna tradition of Islam only. I ride the express bus to Kitale and I arrived kitale about eleven o’clock and then installed a quick bus wrote in it “Kony Ladak express” for the first time I see it I surprised that a new bus in this line and desirable to people

I laughed at the address of the bus written in Lou in a large calligraphy letter on the edge of the bus almost to say that the bus is free and then I thought to myself how to pay The value of the ticket and is written on it “Kony Ladak Transport” means “aid To the migrants “in Luo language and I thought it was brought to help the migrants, refugees of Somalia and Sudan, Ethiopians living in the camps of Kakuma, all passengers rode and I rode with them without paying any ticket value After the bus move the conductor came taking tickets of each person and then cut part of it is usually in all countries, When he arrived at me then he

said in Swahili said, “Mazzee wonysha Tekiti Yako yuko wapi” show me your Ticket, Aboudi I said this bus is free my brother, he said who told you that.

Aboudi said did you write on it “aid to immigrants”, any immigrants do you meant ... I am an immigrant from a triangle between the two streams. Then the conductor yell by mouth said to the driver “Simamise gari Bwana”, stop the bus please, and then he stops and the driver came and asked me said you are an awesome person from where you came..? Aboudi said, then I laughed strongly and told him this is a true answer from where you came..?

It is agreed with the title which is written in the bus, that those who came are immigrants and who are immigrants ...? is not who are staying in the refugee camps in Kakuma.

The driver also laughed and then I took the money and gave him so I told him to leave such addresses that will enter you in strife and embarrassment how to write something and not implemented and now you take the value of the ticket from the passengers, the all passengers of the Somali's refugee from kakuma looking at me laughing happy, all Confused how this man speaks the language of Swahili fluently and the words of Arabic and religious, despite he is black, lastly, the driver said you would have to know my name I call jaganga from the migori village in Kisumu central Kenya, then he laughed and said you look like a boy who has been talked to certain jalou man at the mamlaka avenue before three years ago that he doesn't eat fish.

The Somalis passengers get suspicious how this Black guy from south Sudan speaks fluent Arabic and some verses from the Holy Quran, and he is not an Arab, Aboudi said most Probably they think I am from Dinka or non-Muslim This belief is often like the Arabs in Sudan, they believe that all southerners are Dinka Jenge and infidels, and they disbelieving of their Islam, and I concluded in my telling to the driver I said to him, look, brother when I was in Khartoum one day I ride a big bus carrying passengers from Khartoum to The Eastern Diyum inside the capital city, is written on it “Ahabab El Rasul” or the prophet lovers”

and then I saw the driver interviews one of the passengers inside the bus blasphemous words shows that he does not love the Prophet, but only a word, suppose they may not write such holly words in the public transports, even in Saudi Arabia you will not see a car written any word or God's name because they are afraid.

Aboudi said recently I discovered that the media plays a big role in trade politics and social life. I noticed that the bus owners are from the Nyanza area of jalou and that most of the passengers who travel through Nyanza are refugees from the Kakuma camps and therefore he wants to earn over them and facilitate their travel. Yes, but the question and consideration of this address is a major crime ... Aboudi said we arrived Nakuru and the bus stop for a moment and then I called Sister Ralpa.

Hello Hello, darling, then she laughed and I said to her now we are in the city of Nikuru and left Eldoret, I have ride a free bus that written on it "Kony Ladak transport" Ralpa was baffled and laughed and said for the first time I hear that there is nothing free in Kenya, I told her Belief in me, Ralpa, she laughed very hard and then gave the phone to his uncle Wandati said listen to Wandati wondrous talk ... Wandati said, O Mwalimu, where does this new bus come, people not pay the ticket value, Wandati speaks and laughs and says where are such bus came from, its something wondrous.

Around six in the evening, we arrived in Nairobi and I saw Ralpa standing wore black Hijab Islamic robes. I came down quickly and then she came to me. and said, "I believe your words, my darling, about this bus." This is written on it, "Kony Ladak." Then she laughed so hard and she slap me in my cheeks when she laughed. I did not carry anything heavy but a small bag. My documents and drawing skeatch books and a Holly Quran and then she held the suitcase and grabbed my hand and then contacted the taxi driver, Aboudi said to her why we ride the taxi, this station is close to wandati house in pamoni, she said no we will go to "Juba Hotel" in the center of the capital near Esli the owner is Somalis man called Suliman, I said yes juba hotel there is One day I had resided in this hotel it is of the most luxurious hotels in Nairobi.

## Chapter 70



### RALPHA WEDDING IN NAIROBI

R alpha returned to the wandati house and left me in the hotel at Resli and then came to the hotel in the morning with his uncle and wandati very joy, he Shake hands with me and grab me in the chest crying says, O Aboudi we were confused really We thought that we will never see you again, but my promise is true if not Ralpha we do not see you again, we thought that your arrival in Kakuma You will travel to Australia or the United States, and then wandati looked at Ralpha and grabbed and annexed her in the chest, crying strongly says this is mwalimo my daughter, its him he has come, this world is fleeting my daughter Ralpha mwanajabo, yes we want him not for money but his manners and actions and responsible man with abilities and qualified, and in my opinion for your say of traveling to magadisho for work duty doesn't admire me, Whatever it is for the UN dollars, Aboudi said yes, this is also my opinion, Ralpha said, leave this subject first my uncle, but God saves me, Aboudi said, some family came from Kakamega and sat with us and they were very happy and introduced themselves to me and give bless upon us.

On Friday evening, seven people attended, one of them is a religious or Marriage official sheikh called "Yousif Rajab Kamau", a good mosque

imam in Kowangari El tayiba mosque. He comes with his followers to attend the Nikah Marriage contract ceremony at pamuni, and they fulfilled this valuable assignment In front of Khamis Khalfan and wandati and all members of the laughs charity association they all happy The women trumpet And they sing in Louhya language, Aboudi said, I have stood before them to talk but my sense of joy prevented me.

I can not talk and then I cried strongly I remember the positions of the past during the struggle in the SPLA and inflictions that passed upon me. I said to attendance I have no relative nor the people here with you except Ralpa, you are my family, you are my brothers, then Ralpa heard also and start cry inside the room with the women around her, Some of them are Nubian Sudanese women come from Kibera residential, at the same time aunt Wanjiru has arrived from malaba her body full of dust due to the far travel and then she signed fall on me crying and says Watoto ...

Watuto... children ... Children, usually when we were together in Nairobi, she uses to warn me a lot about the issue of children she is always anxious Then she sat down and said where is Ralpa is she inside the room if not her I had not arrived in Nairobi ... If not her I had not been heard your voice, Aboudi the Europeans have facilitated us to communicate and hear your voice from a far through the device, today forwards I do not return to Malaba, I left there because of your left for Kakuma We became sad and the many laughs members had disappeared, and thank God you have married a girl who loves to laugh Also like you, she is good lady and noble and her style almost be like you and she harnesses all her money to people, who here in Kenya does such a duty and spoiled her money, that Ralpa is honesty for you, O Mwalimu, she is your sister and your mother, she does not like to talk a lot and problems with people and she is polite, I wish you harmony And the house of the charity and dwell both with your children. Then Khamis Khalfan spoke a lot and thanked the attendance of the people and then concluded his speech and sat and then fed people, then they went to their homes, Aboudi said, then we prepared to return to the juba hotel to rest there with Ralpa and then a woman called maimuna a Nubian came out she is from Kibera

residential, and said how to go to the hotel and still, the Henna design is yet In her legs, Aboudi said you should remove this henna as fast as soon or lift her with her henna to me this is a loss of time, three taxis came and stood in front of the wandati house and then the women lifted Ralpa

She wears white wedding uniforms, and I wear a black suit that was bought by Ralpa from a free trade shop in Nairobi. The rest of the people rode in the other taxi and we went to the juba hotel. We spent a week in the hotel, and we went back to Wandati's house, a small house of railway houses built with red bricks. We can't stay in the hotel because it is expensive and I want to manage to go back to Kakuma and Ralpa want to travel to Mogadisho to work there. It is necessary to arrange after that. Will I stay in Kakuma or rent a house in Nairobi? After leaving the hotel, we went to Sauri Ya moyo Hotel in pamuni. Because it's a Cheap price, then we stayed a month After Ralpa got permission from the office of UN. we stay in hotel and never go out except in the evenings and we go to a park near the Kenyatta Conference KCC We use to sit in the green grass and put our food a side, consist of dry foods and sweets We said this is an opportunity to spend time and enjoy, we laugh and think and put future strategies, Ralpa said, my darling, we are now in one of the most beautiful Gardens in East Africa and we are proud of it despite there are more beautiful ones, do you remember when we were in Kakuma and talk and you say a lot about the Sinqaita valley in kapoeta that you were enjoying there, and true by God always I think about that place ... Now the CPA is between the two brackets I will see that beautiful place in Kapoeta Then she laughed and said Brother Karari also and some of your friends ... After sitting in the garden, we return to the hotel to sleep and talking all the night and laughing ... I said oh Ralpa This is the hotel that I told you where I stayed after moving from Bora Bora, it's a good and close to the capital Nairobi. Then she said, my darling, God willing, I will not be able to let your wife never, she is my sister, I want to buy her a phone and exchange talk with her, so if I buy something and I'll buy her also this is fair in religion aspect.

## Chapter 71



### RALPHA WORK JOURNEY TO MOGADISHO

R alpha traveled to Mogadisho after receiving the news from the office, then I stay in Nairobi for two days and then returned to the Kakuma refugee camp, and resumed work in the Don Bosco center and spread the news to the studying women and they blessed me a lot, it seems that the studying women are all Somali Bantu and Bajoon from kismayo, these Bantu Africans from Tanzania they were brought previously by british to Somalia to work on the Bananas farms then finally settled in Somalia in Kismayo and spoke Somali fluently, but they do not mix with the Somalis and they consider them slaves as in Sudan, We are slaves to the Arabs, thus the original Somali women do not want to participate in such a program and their community completely isolated from the rest of the refugees in Kakuma.

After returning to Kakuma and after two days later Ralphi communicate to me..she called me hello my husband, how are you and how was the arrival, I am now in Magadisho the capital, but our work is too much I can never sit or resting, our work is intense and continuous and I am exhausted now of very intense work, pray for me a lot, my husband during your prayers Magadisho is dangerous There are many explosions in the

headquarters of the voluntary international organizations, there is no peace in this country, and three days ago they bombing the headquarters of the Ugandan troops in the outskirts of Magadisho, and in the big market.. and then Ralpa cried crying at a distance of time, Aboudi said be quiet my darling Ralpa do not cry, you will make me cry also Ralpa, keep silent There is no alternative, living life is difficult Then I cried too and I said if you left work is it an alternative..? O Ralpa how will we live you have in the past to carry the cost of marriage and travel and buy phones to your family and to me, no one has assigned himself to do so, I came from long distances after escaping from the struggle in Sudan O Ralpa, and crossed over long distances In the hardships and infliction untill God give me a righteous good wife I did not know that, it was a dream, but I had achieve my dream, we talked about two and a half hours. The contacts between us are always continuous, and five hundred dollars are transferred to me every month, one day we talked a lot with Ralpa through phone on the subject of housing, she said we have to stay in

Kitale because it is the crossroads between Kakamega and Nairobi, and then said after spending a month I will come to Kakuma camp and then stay with you for a month, Go to the UN office and tell brother Francis Aulla to go to Sister “Christine Akini”, who came from Mogadisho while working with us in the logistics to give you two cartons of biscuits and a carton of milk I sent to you and then told Aulla to drive you to Kakuma two, Aboudi said I laughed and I said, my darling Ralpa these employees all know me whatever you don’t say that, surly They would take me by car whatever, because Aulla is a supervisor for the camps and he comes to my house sometimes, he is a man who likes to joke. One day I invited him to eat breakfast in my house. The food was camel meat. Then Francis laughed and said something amazing. I hope to move to the camp to be a refugee because the Sudanese always eat meat and embezzle the money despite the severity of the conditions facing them, and we the Kenyans eat beans and sukumaweki, you are not refugees

Ralpa laughed so much, “she said you should not hold up please go by today to Francis in the UN headquarter. Aboudi said, dear Ralpa you should not regret the life in kakuma is cheap do not waste money to rent a house in Kitale, but you have to work and invest the money instead of renting a house in Kitale, you work and attend to kakuma every one month or two, but about Kakamega, as you told me before our marriage it is far and located In the curved mountains far from the main roads and this will be in the future, God willing, shortly, more importantly, you should open an account in the Habib Bank in Nairobi and then put a deposit there and then buy a house in Kitale because the land is still cheap there and slowly step by step we would build a house and shop around, and as for your farm in Kakamega, it’s your family inheritor we do not interfere, for us we should establish our own.

Aboudi said, one day I went to the center in the morning to do my job and train women coloring fabrics and I was walking on the road to the Don Bosco training center near to my house, and then a car came belonging to MSF it moves very quickly on speed almost to crash me and then I moved away, the car moving quickly with dust, then the driver looked through the door window mirror as he meant it.

When I reached near the centre he came again in the same style and then I ran away and stood under a shady tree of Nyasukan, and then he pulled his head through the door of the car laughing, I was very baffled really, I said I will complain to the refugee protection officer Mr. “Milton smith” ... and immediately I contacted my wife Ralpa Mwanajabu in magadisho through phone and explained to her then she said I would inquire about This from brother Francis Oulla, who is worthy of knowing about these people, what does this man want from you ... Aboudi said I was saddened and thoughts and doubts and I said, O Allah God, these afflictions are still continuos or a possibility of our marriage, but on contrary Ralpa is a faithful girl does not know anyone in kakuma and for the first time She came here and did not know these staff even Francis Oulla, But then he was escorted her to the Donbosco center as a guest of UN in Kakuma, and then I said how can a such driver man to compete with me as I am a

young Kapoeta youth, Don't be underestimated with us ...lastly Ralpa contacted me from Mogadisho she said: Hello my husband my husband, that man you was said about him the driver he is from the Mokamba tribe, Francis told me that and they are envy and hatred people even me I do not know him, the probability believes you have a topic with him, because he is with you in Kakuma and you should not bother yourself this person is ignorant and do not doubt about it because I know the attitudes of men they say "Who he believed in women lied apostles" I am your wife, true by god even in Kakamega I don't have A relationship before with people that is outcast in our family and in our Islam religion.

Aboudi said, there is a guard man of the Don Bosco center named Loparan, who is from Karamojong, Amodat village, which is close to Kenya. I always talk with him in the language of Karmojung and then I laugh with him. There is a day I explained this case to him about the driver. Then, he said, look at me, my brother we are one people Ateker. This driver is from the mokamba tribe he is an overwhelming person his brother graduated from the Art and design Institute of Nairobi, named Wilfred, and then I saw him come to the Don Bosco center here before you came, and then applied for a job in your field now, but he was not appointed

Aboudi said Well, my brother now I found out everything is right ... People are traitors, what happened to me like what happened the same to the great Kapoeta Sudanese Artist in Nairobi, Mr. Stephen Loballu, when Some of his paintings were exhibited at the exhibition gallery in Nairobi and then bought by European tourists buy them with a lot of money, then one of the Kenyan Artist become angry named David Kengo of the Mokamba tribe, he prepared a group of thieves and terrorized and attacked the house of Stephen Loballu. Fortunately, he was rented on the second floor and they could not identify the Loballu house, and the dogs threaten them until they rushed away.

"I was contacted by my wife Ralpa in the morning," she said. "We are now in Kismayo town on the Indian Ocean coast, a seaport. We

came to carry the UN materials, it is far from Mogadishu. We will return tomorrow to Mogadishu.” And then we would go toward Ogaden of Ethiopia to carry out some of the program and tasks in the camps of displaced people from the Oromo, Aboudi said, I told Ralpa I has discovered what happened a few days ago about the driver who wanted to crush me by the MSF car I explained to Ralpa all I heard from the guard man from Karamojong ...then she said My husband makes accountability, these people are traitors and if this is the case, I will force you to leave this work that sedition is more than murder You have heard me now, I supposed to sit next to you, you take care of yourself, I am not joyful today what this mokamba man wants from you, then Ralpa cried O Aboudi, have I not told you that your presence in such camps is not in your interest or your standard, no need the better I will leave work with the United Nations and you leave work with Don Bosco and the camp, and then we go to Kakamega and being farmers instead of sedition

Aboudi said be patient Ralpa it's a simple case I was military in the Sudan People's Liberation Army SPLA and if this person wanted to meet me face by the face, who does not know the SPLA on the world level, do not be sad, Ralpa my wife be patient.

After completing a month and a half in Mogadishu, Ralpa returned to Nairobi and contacted me Hello, my husband, Aboudi. I arrived in Nairobi, but yesterday the network was tense. I contacted you since we were in Mogadishu about my travel. How did you feel, darling you left me isolated from you my heart sweet? It's a work circumstance which forced us to be separated but in this time as I said I will stay one month with you and then we go to Kakamega and sit there for two weeks and then go to Nairobi as you said that your parents have left for Narus as a result of the CPA, the fact that many Sudanese refugee families are now leaving Kakuma camp to Sudan and this agreement is fruitful as we saw on the Kenyan TV Mr. Lazarus simboya, and the Sudan vice president Mr. Ali Osman Muhammad Taha, and Dr. John Garang De Mabior stand at the platform, the IGAD delegations, the Kenyan Minister Itothe, Mr. Stephen Kalonzi Misioka, the Kenyan delegation to the Sudan Peace

Agreement, and the people cheering and the new flag flapping having a yellow star in the heart of the barren desert beside the Nile river. Its beautiful flag Aboudi similar to the Kenya flag in the color no different except the star and the blue triangle ... I saw one of your tribes from the Eastern Equatoria their women scary creation big body raising the flags and dancing in front of the platform a big body woman wearing the traditional skin her thigh is big, Aboudi said Yes, my wife Ralpa These are the tribe of Otuho from the town of Torit Eastern Equatoria state, and they are people of war I had been telling you last time in the UN rest house compound in kakunma before our marriage, about the sister Martha who loved one of my friends of the sons of kapoeta in torit one junior school. she is from the Otuho tribe if you look at her, a girl with a very big body like that woman you looked at on the Kenyan television, these are indigenous Kush, and there are tribes in The Nuba Mountains such as the Ngolo and the Meri, are with great chest and smooth body, a frightening people who are mentioned in the book of Isaiah chapter eighteen 18. They have been actively participated in this war, my darling Ralpa, and the war of Anyanya in 1955 began in Torit. You should have known from me Ralpa, the Otuho are good people love people but they do not want to ridicule and lack sincerity and if you disagree with them he will promptly fight without delay, many people lived in Torit without a doubt, even our tribe the Kuku of the most known tribe to Otuho and they have got a resident in torit called Hilla Kuku... Ralpa laughed hard and said in Swahili : wao ni hatari kabisa Moweli yao ni kama simba” she said in Kiswahili this is dangerous these people their body as big as a lion, I am very pleased if peace comes in Sudan, East Africa will prosper and prosperity and make brotherhood with South Sudan we will go with you Aboudi God willing, and I hope that let God bless us with the children Aboudi. “

After completed the talks about the peace in Sudan through the phone, Ralpa continuous talking as a sort of jock... Hello, Aboudi This time I will travel with the free in charge bus that brought you last time to Nairobi from Kitale,” Kony Ladak transport company,” Then she laughed, then Khamis took the phone and said O Mwalimu that bus I have inquired

about it, its belonging to the Acholi Lou community of Ugandan, the family of the ousted leader Milton Obote, these people like your Dinka and Nuer and Shiluk in Sudan, are disorganized but Acholi are most Educated than your tribes, most of these Acholi are residing in Britain, and then Khamis laughed severely ... and continued to talk, he said, O Mwalimo you will have to visit Kakamega and enjoy its cold climate and eat sugar cane and some fruits, its a large and ancient town has an ancient historical stone, and you will meet the rest of the Ralpa uncles, and some clan, they have heard about you a lot that you are a good man and responsible man they all loves you very much

Ralpa took the phone from Khamis and then said, 'Aboudi this evening, I will go shopping at the Nakumat mall here in Nairobi to buy the clothes and some essentials, and these dresses are especially for my uncles, but if we arrived Kakamega you will give them and I will tell them that this A gift from my husband, and then she concluded that aunt wanjiru has returned to Malaba in the border she become angry after the joy, she was thought that you would stay in Nairobi while attending our marriage ceremony and after, and then Ralpa said good night my husband greeted the studying women of Somali Bantu and Bajoon in Don Bosco training center in kakuma.

## Chapter 72



### RALPHA RETURNING FROM MOGADISHU TO KAKUMA

**A**boudi said on 15/9/2003 Ralpa came to Kakuma camp so we stayed at my house near the center because my family left to Narus to stay there with my brother as a teacher there as a result of the CPA, Many Sudanese started leaving the country, Ralpa spent one month with me, usually in the daytime We like to go to the outskirts of Terej stream and sit under the trees because of the extreme heat, we take with us a water cooler container and some English newspapers and magazines to read, vividly Ralpa loves reading like me, we sit there until five in the evening and then go home, in the morning after taking tea usual we go with her to Kakuma two market It is a small market where there is no Fruits but camel and cow meat and some legumes and flour, but always we love to eat Sukumawiki a cheap sauce in Kenya despite we have got enough money, as well as Ralpa love it too

one day we went to the market, Ralpa wearing black Islamic robes and veil and when we came out of the house, I saw all the Somali women look at us from the thorns fence of their homes and talk They say Sudan ... Sudan. Aboudi said that most of them calling me Sudan, they do not call me by my correct name, and when we arrived at the market they

turned all their attention to us they are very surprised I didn't hear a word only from those Somalis who speak their language in non-Swahili, but I focused on hearing a word of their tongue only Sudan, Kenya, United Nations then I analyzed according to the meanings of languages and they meant" Where did this black slave Sudanese refugee find this beautiful tall Kenyan girl "it amazed Ralpa until making her not to walk she likes to fall and I grabbed her hand not to fall then I said look at these people why did they surprised and wonder and see us like that my darling Ralpa, on the contrary, Their women and girls are beautiful and their hairs are long and then I said I ask forgiveness from Allah, I fear that the eye will hit us Ralpa. I Didn't tell you when you were in Mogadishu by phone? You should fortify yourself after the morning prayers as well as in the evening because it protects the human from the demons Winks ... Ralpa said, hold my hand so hard Aboudi I can not walk well now from the eyes of the people. She said in Swahili: "Mtu ngine hapa ananiangalia mimi kama mchawi kabisa" that there is someone who looks at me from a far like a magician.

We entered the market and then we bought vegetables and found some fruits and dry fish that Ralpa loves, which she often cooks it with the Sukumawiki it's delicious, the turkana use to brought fish from the lake turkana, and we bought rice and some juices and then we went home on another road behind the market ... We started talking and I said, my darling, did I not tell you I am loved and you are loved too, true By God, when we were children in Kapoeta and we were play with my friends and girls it was normal in the corridors of the fence of the houses and build up semismall houses of carton and bring small cans and then take the leaves of the tree is identical with vegetables and we collected ash which is identical to wheat flour or Unga, and we cook and then cook ashes also represent flour porridge, then each girl will choose a husband for her and the all young girls say to the boys of my friends, I do not want you to be my husband, every one say Aboudi is my husband, and the other says, I am also Aboudi is my husband ... O Ralpa I have to advice you the most important thing in human life whatever he faced circumstances such as my previous hardship before your marriage, you see a man should

not leave the hardship to dominated upon him but should be controlled by him and he must resist and control the conditions by his abilities and his mind, and not to think much and he must committed to worship and improve his body wearing, although his cloth only one trouser and a shirt but the most important to be clean ... And I tell you so Ralpa until now I follow this method through long and deep conditions that I have faced in the struggle since I was in the Boma Mountain and Itiang and then bushes of the South Sudan in Kajokeji and then escaped to Uganda and then entered Kenya, this is a lesson in the pages of my biography and history of us, Ralpa ... But not to mention all these things but the only thing that survives me so far is the doctrine of monotheism in Islam if not so I would have occurred in drinking and then opens Me all the devil ways and then I do not reach such an end and be with you ... Do I ever know I will marry you...? never, but my approach and commitment, and personal reservation is the reason

Aboudi said when we arrived home Ralpa cooked breakfast food and feed us and we start talking and thinking, often people in East Africa eat breakfast at noon... The next day Ralpa woke up in the morning and then she grabbed her chest and says help me my darling and then she went out and vomiting at the time I follow her and caught Her chest with my hands, she vomits a lot and then stopped, and I entered her into the room and put her to sleep because she breathes heavily, and I touched her body but without fever or hotter, and I knew that it is not malaria because her health is good and after a moment I gave her water and drink ... Then I take a lemon and squeezed for her to kill the poisons that in the stomach and she keep silent a distance, then She said this lemon is excellent now my condition has improved

Aboudi said my darling, we must be very careful of the eyes of the people, the one that affected you is an eye, do not look at all people in the world emotionally and believe they are all kind and pious, and that everyone has an eye even the Somalis, We should not only accuse the innocent Turkana that they have an eye and we blame Turkana and leave others, and look only for the appearance, and I will say that it is not the eye of

Turkana but Somalis have an eye also and Arabs have an eye, and the Europeans as well, the eye is a danger it “came in the correct talk sunnah about the Prophet peace be upon him that “Eye captives of everything and that the eye will enter the camel in the grave” If there was something faster, the eye will have preceded... Ralpa said I believed you, but not to mention the eyes of people in the market yesterday, but when we entered the market and bought the camel meat I saw a person sitting away in one veranda of the shops and then looked at me and then I doubting the look of his eyes shining from afar like the eye of a cat or snake “ ni mtu nginge ikiwa macho yake yanaonekana kama macho ya paka au nyoka” ... Aboudi said I remember Ralpa previously when we were children in Kapoeta in 1976 in the reign of President Jaafar Mohamed Nimeiri. There are Bars near the airport and people go to drink wine and crowd there, beside them a small restaurant. We used to go there to hunt birds with nimble and then we stood near the restaurant

There was a veterinarian man who is a Toposa from paringa, sitting in front of the restaurant grilling the meat then the falcon came from above and picked the meat and flew, and this man cried and looked at the sky and said to the falcon can you eat my meat really and point the falcon by his finger, and then after a moment the falcon die and fell into the ground before eating the meat, when we learned that we ran away from the place, when I completed the words ... She laughed and said in Swahili : “ ni nini kinachomshangaza mtu, huyu ni mtu hatari”... Ralpa get surprised and said It is wonders and that man is dangerous, Aboudi said I laughed also and then Ralpa said, that the food that we cooked today from chicken and fish supposed brother Karari to be with us to eat together with him because he is a friend of food If he saw the food and then rejoice ... Ralpa laughed very much and said you have exhausted me with laughter always about your brother Karari But God willing I will met him, Aboudi said and then Ralpa reassured me in the back with her hand laughing and then said can this Karari eat this whole poso, Aboudi said, yes, this is a little for him but if Karar went to a house and then saw had put the water of poso in the fire, and then He goes to the water jar and brings with him water and increase it to become a big poso, not

only that, but he can eat sixty loaf alone ...Ralpha laughed strongly, said this is a true story he is a friend of food, and what of Onen a lou one., Aboudi said: O “Ralpha, I forgot something since we were in Juba Hotel in Nairobi during our honeymoon, and then I cried for a moment. I said that my aunt Amouna Na Kejire is supposed to be with us during our marriage because she had sponsored me since my childhood and I spent years with her in Torit at her home she buying me.” All I want until the moment of my abducted up by the SPLA ... Ralpha said is she the same woman whom you said she is white color and prophesy your marriage in future in an area with high mountains ... Aboudi said yes, but she went to Cyprus from the Entebbe airport, her father is a Greek origin, O Ralpha I believe that, her predictions about the girl that I will marry her are you Ralpha, according to your qualities, through her vision At night she said to me, Aboudi there are high mountains in front of you, I have not seen them before, you will go to those mountains and marry a respectable girl ... Oh Ralpha, the mountains she saw in a dream, Is the mountains of Mount Kenya “Elgon”, one of the longest mountains in Africa and I saw it while we travel from Nairobi while I arrived Kitale I saw it west of the Kitale town on the road to your area Kakamega it’s a high mountain like imotong in Eastern Equatoria south sudan, and Lomokedang also in torit, when I came out of the hotel in the morning in Kitale and I was brushing my teeth and then I said here is the mountain of Elgon, which we read in the geography of Africa in Torit junior school, its resemble to imotong with its range but its higher it attracted me much, and often an artist relaxes in such views, then I saw small cars, some of them transporting passengers to Uganda via Kakamega road to Mbali town, at the moment I reminded you Ralpha and then I did not see you yet, but your uncle talked to me about you a lot, I said yes it is Kakamega road and wandati uses the same road during his last travel from Nairobi, a road in curved roads, and I looked at the passengers in a small car loaded with cartons, mostly Ugandan passengers from the tribes of Kabchoara region and then I heard them speak in Swahili They think I do not know Swahili,one of them said “Magendo Yetu” or our smuggling and then I discovered that these are smuggling goods between Uganda and Kenya.

Ralpa laughed and then said, I thank God, the contacts have developed, first, we will follow this step in the search for Amouna your aunt in Cyprus, go to your friend who works in the Kenya Red Crescent Mr. Hassani, and then write a letter to Cyprus and if your aunt Amouna received the letter she will respond a letter with her full address and number. Aboudi said I hope you Ralpa one day you will travel to that country because you work with the United Nations, Ralpa said, God willing, but we have to go to the office of the Red Crescent and the Kenya Red Cross to inquire, Aboudi said I had been got her news in the Ogujeba refugee camps in Uganda from one of the women, a refugee from Torit in the Ogujo camp, after my defection from the SPLA service in kajokeji, she told me that your aunt became like a mad in the last moments before our flee from torit in 1988

She is walking in the streets and sometimes screaming in your name and throwing herself in the ground and then turn on the ground, this is usually in the custom of the equatoria people they call it as “Bobonqiri” or “Dekolo”... Ralpa said this is amazing, Aboudi we have also heard Our old ancestors were doing it during the death and then screaming too ... Aboudi said it's boredom that does not end easily but will continue forever if they were guided by the heavenly beliefs, and order people not to associate something with God and fall into a such things.

## Chapter 73



### A SOMALI WOMAN KHADIJA FARAH KNOCKING ABOUDI FENCE DOOR

One day on Thursday after having breakfast, we were sitting inside the room and talking, and then we heard knocking on the door, then Ralpa said I hear there is a person in the door knocking on the door, and then I say Ralpa go and see who is in the door, and then she went and opened the door and she was afraid when found that its a Somali woman says where is Aboudi..? then she closed the door immediately and she came to me and said, O Aboudi, a Somali woman is asking you in the door,' Aboudi said and then I went out and opened the door and saw that she was “Khadija Farah Abdinoor Muhammad”, the owner of the house, and then I greeted her, then she said I was in the Dadaab refugee camp and now I has come. You have to evacuate the house as soon as urgent, Aboudi says you Khadija you are a Muslim woman and respectable whats led you in this and behave in this way, why did you change your behavior like that My sister Khadija

then cried severely and said true by god this is a betrayal you have married a girl and leave my sister “Halima Farah Abdinoor” and before I told you

to marry her, Aboudi said my sister, this is the secrets that I did not know before when did you told me that and now I stayed a year in Kakuma here and people know that, and you the Somalis are racists you say you are Arabs and we are slaves, and I am confused now how to say that, this is your secrets, and you should not interfere in the subject of my marriage if I have married, this is my affairs, as for these house of yours truly your brother Mwalim Hassani was recommended me forward you to stay in it. khadija annoyed hardly and she went crying continuos, and I closed the door and went back to Ralpa and then explained to her the topic: I said, Ralpa you see what called marriage is charity and is good, but sometimes its as sedition, and that people do not like good at all, I am telling you this woman is funny she is the owner of this house, a Somali from the clan called Garri, before her going to the Dadab camp she promised me to marry her sister Halima Farah, who was sitting with her but she is elder than me in age, I am in twenty seven old and her age is forty years old, how that come, but the strange I did not hear these words from them directly, but from mwalimo Hassani until long days, had had it to be the fact why don't they meet me personally according to the Islamic system or the girl her self should have been tell me about that case... and I did not admit that will happen that a black Africa people man has married a Somali girl if he was a Muslim, therefore that woman Halima as a lazy and most Somali women are active not like Halima as she sleep all the day The fact that these Somalis like the Arabs in Sudan do not marry their girls to the Black kush people the original Sudanese Nuba, or blacks from the Nuba Mountains and South Sudan at all they say these are slaves infidels Abeed, except in some cases except if the girl is demented or crazy infected with epilepsy or arrogant exceeded in age... Ralpa laughed strongly then She said it is true Aboudi, I have seen these Darfurians and Nubians spread in Zimbabwe and South Africa, even here in Nairobi in Thika. I believe your words and I have also seen in some video tape the actions of the Janjaweed that it is inhuman and this Janjaweed are also Muslims and killing Muslims from Darfur.

Oh, my husband consequently when I heard Knocked on the door and then I went and opened the door and I fear from this woman and

my heart was troubled I thought she was carrying a knife ... But more importantly, I advised you better to give up on this house which built of clay and its fence of thorns and still she boasts that she has a house like this ... Aboudi said My circumstances was bad my dearest Ralpa on our arrival from Nairobi, I want to tell you that our marriage ceremony in Nairobi have been heard by these Somalis, as well as I told the studying women from the Somali Bantu community in Don Bosco center, and they blessed me, the possibility that they told Khadija that Mwalimo had married a Kenyan girl from Kakamega.

We abandoned the house and then rented a house in Kakuma Town near the market. One of the Somali Hargeysa house who was been a merchant in Uganda west Nile Arua he was fluent in Nubian Arabic, named Ahmed Goya. Thus the Kakuma Town is better than the camps we stay there almost three weeks before we suggest traveling to Kakamega, but their market lacks some ration materials not as it was in the Kakuma refugee camp, therefore Ralpa hated the camps after learning that I wanted to marry a Somali woman, despite my humility and my explanation that there is no relationship between me and any women, those are their secrets, and Khadija did not tell me about her Sister Halima but as joke, the possibility Ralpa has been ratified that because the woman's Jealous was great.

So due to her leave and my leave from the Don Bosco administration we found enough time to relax, we always go to the Kakuma refugee market on footing is one kilometer away, to buy some things and then we go home ... One day, Ralpa told me during breakfast at that time Sheikh Ahmed an owner of the house calling me from behind the fence said, my son, mwalimo Come and take this fresh milk and drink it with my daughter Mwanajabo and then I go and take the milk, thus Ahmad has repeated this method several times until Ralpa baffled and then she said this man has given us The milk a lot of times I want to pay him money, Then I said How to pay the amount this is generosity from him and he does not want any payment from us, and I saw him since we transfer to his house he became delighted he considered you are his daughter,

See he always says behind the fence in the morning how are you my son and my daughter mwanajabo good morning to you, then Ralpa laughed, Aboudi said Ralpa I love this name of yours Mwanajabo and I saw many people From the Muswahili group love this name ... Ralpa said yes I did not tell you we lived with them for years and there was a woman named “Mwanajabo Ganju” in Mumias our neighbor a friend to mum and during my birth day and then she named me mwanajabo and currently she is in Kabsabet district in the north west of the groove, but she is now old.

Ralpa said these Somalis of Harjeisa are good and generous see always this man come to us with fresh milk and we took it over the fence of the house, He is afraid doesn't want to look at us, Aboudi said I laughed and said, Ralpa I will tell you the truth all these Somalis are kind and generous, do not skimp and become famous in the honoring like the Arabs, and we do not deny the beautiful and the truth to be said, but I see upon them only something, they do isolate themselves from some societies even if he is your friend, but he is careful not Sitting with strangers non-Somalis ... As well as the Sudanese Arabs the same habits, but the Sudanese Arabs are different from Somalis in social life explicitly participating with some communities and participate in consolation and condolence ceremonies and eating together not as Somalis who thought the black people are infidles, as for the sudanese Arab there is only one thing not to be touch and insist, and dont try to ask them to marry their girl though you are a Muslim, they will refuse at all.

Ralpa said yes such as those Arabs who have been migrated from Oman and Yemen and settled in Malindi and Mambarori islands and Mombasa since nine centuries ago and have lived in Africa for nearly eight centuries but still follow this habits, and racism despite they have no country except Africa ... Aboudi said O Ralpa, true by God that Mr. Mambo Butelli always talks over the voice of Kenya radio, about the facts so I love to listen to his program always in the morning is titled “Hii ni Ongwana Kweli ....Ralpa laughed strongly said since our marriage Aboudi, I became always happy I do not think of anything

except laughter and comfort she said in Swahili” The fact “ Hao Na Angaliya Moweli yao Nekundo Na shindwa watu Yetu”, they see their bodies red better than us, Aboudi said you are now red like them and beautiful as an African.

A month later we told Ahmed that we will leave for Kakamega for a two-week vacation with Ralpa to visit her relatives in Mumias. We will go through Kitale Road, a curved road connected to the Ugandan town of Mbali and Kabchwara.

## Chapter 74



### ABOUDI AND RALPHA JOURNEY TO KAKAMEGA DISTRICT

The next day we traveled from kakuma to Kitale and when we arrived at Kitale we have stayed in the Karibuni Lodge which is a big hotel that has self-containment with excellent services and traditional huts buildings, we talked with Ralpa all night, and I met people who came from Uganda I know. the weather in Kitale is cold although it is located in the great North African groove area is very cold we covered with the heavy blanket we carry with us even though such blankets are available at the hotel, but Ralpa refused Not wanting a blanket other than the one we carry with us, I was delighted at the kariboni Lodge whenever I come out in the morning and brushing my teeth at the entrance to the hotel. I see mount Elgon or Mount Kenya on the western side of Kitale, along mountains like it is close to Kitale but far away in the same road of Kitale Kakamega.

In the Early morning we ride a small Matato Hiace, we laughing and talking on the road. We arrived at the junction of Kisumu Road. Ralpa said, ‘My husband, this is Kisumu Road, just 250 kilometers from Kakamega, then we arrived in Kakamega around noon. Then we getting and go to stay in the hotel called “ Ingaliya villa within Kakamega it is a

beautiful hotel, I said, Ralpa, why we didn't go to stay with your family at Mumias, she said no. We would go to them, but we prefer the hotel so that people do not bother us

After spending a day, Ralpa contacted them and then we went by car until We arrived home then we saw uncle wandati standing in the front of the gate happily, he came from Nairobi before three Days to prepare our reception program with Ralpas uncles, they all rejoiced strongly and then we rode a small car towards Mumias and the women mobilized at the home cheering and we stood a distance and then Ralpa grabbed my hand and we went away and talk to me secretly said I did not tell you that these people do not leave the African boredom, see these women are your inlaws my aunts and uncles and now They want the amount of opening their mouth and if they are not paid they will not be able to talk to us, and we can not enter the house and there is also the amount of the chair and sit, but do not regret I will pay it, can you remember, I did not tell you that I will take the all responsibility, Aboudi said its a strange thing yours habit is exactly like our tribe of kuku in Equatoria sudan They also follow the same Habit, they paying the same amount called "Ngai na kutuk" or opening the mouth" as well as in Toposa and Dedinga Boya, they call it Nyanqari Kutuk, and then Ralpa took out sum of three thousand Kenyan shillings and gave me and then I went and gave wandati I told them this amount from me, and then wandati handle it to Ralpa aunt called Mai and then we entered and sat, everyone wanted to greet me and intertwined the hands of many people. They slaughtered three goats they seemed to love eating the goats and hated sheep like the Ugandans in the West Nile or Somalis

Wandati told me that Ralpa's uncles are all dwelled in Bungoma district, but his elder maternal uncle lives in Kabsabit but they will come also. Aboudi said, I get up and Ralpa was sitting beside me then wandati come and grabbed me and I began crying with great joy and their respect to me I just crying I can not speak, this usually my nature love crying, I cry and I see Ralpa and then Ralpa also cried she is also a girl who loves crying like me, a very bewildered everyone from her family ...people

met and ate and rejoiced, Aboudi said while sitting I secretly spoke to Ralpa and I smiled I said there is no difference between our people and yours the Louhya are very black like the Nuba people and like our tribes of Kuku consequently the kushitic history is still going on to its course ... She said yes, our lineage is called Maragoli These all came from Sudan, Then Ralpa laughed and said even our Kenyan President Daniel Arab Moi Toroitis they Displaced from Sudan upper Boma and their language of Kalangjin like your language of Morule tribe.

We went back to the hotel with Ralpa in one of the Kakamega streets when we turn on the left hand and then Ralpa said looked at a large stone is an ancient stone left by our ancestors and people were revered and bless it, they call it “crying stone” its an ancient stone so tomorrow we shall come back and visit the “ Muliro Garden it is big in Kakamega.

Aboudi said we heard about Kakamega when we were young in Kapoeta and today I saw it, is more beautiful than Juba and clean with big beautiful buildings, Then I said O Ralpa the Karar family had lived here in Kakamega previously and her mother grew up here ... then Ralpa laugh and say in Swahili “ ni wongu, you are talking lie, I told her its the fact his grandfather called Lila Masoudi a toposa he lives in Kakamega, but they returned to Kapoeta ... Ralpa said you make me tired always of laugh please now the contacts have developed you have to look for karar phone number and call him.

Aboudi said, O Ralpa I have regretted, now is returned to my memory the injustice in Sudan left by the colonialism, that the British were serious in the development of all Sudan and then began to bring building materials to the south to develop South Sudan in education, culture, and economy, but the jalaba initiated as soon as fast to the independence of Sudan, they said let the colonial go, the southerners are our brothers, we will teach and educate them. Then the British went and opened their country in East Africa and developed all areas and left Sudan on the edge of a cliff then the jalaba dominated the country and looted money and wealth and we became slaves to jalaba without rights, and made an Arab state rather than an African.

On the morning of Thursday, we went to the large garden of Mulero and sat there is a garden with many trees such as Nyejeta trees. I said,

Ralpa, look at these trees, we call them nyepeta, but it is not the original one, but it looks like this. This Nyejeta is many In Kapoeta, it can live one thousand years or more I did not see it else only in kapoeta and its remote areas it is rarely all over the world, although kapoeta climate is like that of northern Groove in Kenya, I did not find it, even in Lokichokio or kakuma or Lodwar.

One day I came from pamoni in Nairobi on foot until I pass the Hilton Hotel. I saw a tree from afar and I said this is Nyejeta But I always search, today I found it here, and when I arrived near it I observed that it is not the real Nyejeta, but its the tree that we now see with you in the beautiful garden of Murilo ... I tell you, Ralpa if we go to Kapoeta in the future you will see these trees, one is on the road near the house of King of Kapoeta Yusuf Iko Lobongotulia is now in existence and the king was said when he was alive in 1980 he said that he found this tree the same since his birth, an evergreen tree.

I said O Ralpa seems we have visited many places inside Kakamega I saw people use the donkeys like what people use in Kapoeta, it carries Baggage despite are forbidden in Nairobi, at the last moments We told my in-laws and relatives we want to return to Kitale and then to Nairobi because we spent more than two weeks in Kakamega and Ralpa's vacation would end.

## Chapter 75



### MEMORIAL VISIT KAKAMEGA AND RETURN TO NAIROBI

We went early in the morning from Kakamega to Nairobi on 7th November 2003. Then we arrived in Kitale around 11 am and we spent a day in Kitale. There was continuous contact between Ralpha and the United Nations Office. In Kitale, we stayed at the “Aturukan Hotel” on kapinguria road, it’s a luxurious hotel has good performance better than the hotel which we have been stay in the last time “ Karibuni Lodge”. in the next day we left for Nairobi in the morning with the express bus, and when we arrived in Nairobi around noon and then we took a taxi, I come and realized it’s the same taxi of the jalou man Mr. Omolo that I have been met five years ago on the Argwing kodeikh Avenue in Nairobi then He took me to Bora Bora Hotel, at kawangari

when he saw me he laughed and then said in Swahili where are you, my friend, since those days and now your body has changed but I know you, give me your phone number my friend I was thought you went to the countries of Diaspora but you are still with us in Africa and then he laughed and said how is our friend the Donkey owner Mr. Lopesor, he yet remembering the story of Lopesor a donkey owner in kapoeta from

Chumakori, I laugh and said God bless Lopesur he is in the paradise, I told him that I was in Kakuma refugee camps and now we came from Kakamega. We got the taxi with Ralpa and then we moved, the driver Omolo was very happy and then I told him this is my wife I married a girl from your end of central Kenya, before some months ago, he laughed and shook hands with me and the taxi moves, and then he said I did not tell you on that day that you are not like such group of your people of Dinka Garangi in your manners and your life with people, now you become our brother and in law, and be with us In Kenya Karibuni Bwana feel at yours home.

I looked at Ralpa because we were in the back seat, and Ralpa laughed and then I hit the driver On his shoulder and I said ....Kenya ana pata Uhuru... and then he laughed and said I remember our enjoyable trip with you along the Argwing kodeik Street to Kwangari ... Aboudi said Then I told him south Sudan ana pata Uhuru, ... Ralpa na Aboudi ana pata uhuru velevele, then Ralpa laughed, and the driver Omolo said to Ralpa in louhya Oh my daughter I am very happy today, you have married by an educated and intellectual man has a merit in social life and you did not see only happiness in his face, and you have to thank God he has become your husband this will make a wide relationship between Kenya and the Sudan because we are now one family ... after that We arrived at Saouri ya moyo Hotel around seven at night, Ralpa called Khamis Khalfan through phone Hello Amisi We have arrived now but I will leave for Mogadisho tomorrow because I had finished the vacation period, Khamis came to us as urgent because the hotel was next to them, and we welcomed him and we talked a lot and then he said when will wandati return from kakamega and I thought you will return with him, Ralpa said that he had left for Bongoma to visit some of the relatives there, and then khamis returned to his house.

In the same day due to the long journey hardship Ralpa can not sleep she screams and dreams of frightening dreams she screams and grasp me as if she wants to run away, but I try to grasp her and asking her what is wrong my wife. Then she will calm and then absorb, then sleep again and

screaming and she wants to run but I try to catch her and ask her what happened, my wife ... Then she told me I saw people wearing a veil They expel us, then I ran, and as I didn't, run and they wanted to arrest me with metals in their hands then they hide and then I wake up from sleep ... Then I saw a fire burning from all sides and I am running ... then the rain comes down and extinguishes this fire ... Aboudi said, Is it happens to you before our marriage such dreams frightening and she said never at all then I said Oh Ralpa, perhaps it is a charity after you saw the rain come down and then extinguish the fire, it was a great burden because the fire is sedition ... But that makes you run it is the night donkey as the Sudanese called... It has been also affected me when I was in Torit in the home of Amona Na kejiri at Atalabara a white woman that I told you, her father from Cyprus ... At that time, I dreamed that I saw many people and then I follow them ... It did not take the same days and then the SPLA captured me on the road going to Juba, when we were going to the farm to Fotur Mafi and I was kidnapped, Aboudi said, I am very sad Ralpa. It made me think a lot, Mogadishu is a place where terrorists are carrying out bombings inside the city. Had had not the circumstances I would have been ordered you to leave this work, these Shabab movements are Takfir group those who killed the Muslim Calipha Othman bin Affan previously, and that Islam is innocent of their actions. Base on ideas and fancy ... You must pray two rak'ahs on this night and then spouted on your left-hand shoulder twice and say that "O, God if it was an evil deed but make it charity upon me" then Ralpa performed it and then we slept again and dreams did not disturb her until we slept up to the morning and we wake up and make the tea, but Ralpa was sad and her face changed, and she spits a lot and touches her stomach With her hand said she wanted to eat lemon and sour things, it seemed she has conceived Then I went to the pamoni market and brought her orange and some fruits and then I told her how to go to Magadisho and you are in such condition you better to stay two days and then go.

Consequently, we stayed in the hotel and her health being improved and then the next day Ralpa took me to the bus station of Kitale to travel to Kakuma, and then she waited until I got into the bus, then she went to

the United Nations office in the South B and then to the airport and flew to Mogadishu by the UN plane. when we arrived in Nikuru Ralpa called me ... Hello my husband now I am in Mogadishu at the UN headquarters ... Aboudi said I am now in Naikuru on my way to Eldoret that I am not pleased even if I arrived Kakuma, how can I stay alone then Ralpa said if you arrived Ketali don't go to the hotel, you have to go to my aunt's Haditha house near the railway station I will send you her phone number in the phone message ... Aboudi said I will just visit them but I will stay in the hotel and then leave early in the morning to Lodwar. The next day I came from Kitale then I arrived at Lodwar in the evening. I slept there until early morning. I left for Kakuma. I arrived around 3 pm. Then Ralpa called me from Mogadisho. Then I said I have arrived at kakuma after three days on the journey.

I stayed alone at home with my Somali Hargeisa neighbor Ahmad but I became sad as a result of the residing lonely, but I still go to the Don Bosco Rehabilitation Center and teach the women. In the afternoon I spend my time in the Kakuma refugee market as many South Sudanese leave for their areas as a result of the CPA comprehensive peace agreement in Naivasha. So, there was constant contact with my wife Ralpa, but she told me to go to Kitale to buy a house there as we had agreed and then I went to Nairobi to draw some money from Habib Bank in Ralpa account.

I went back to Kitale to buy a house. It consisted of four rooms in the presence of Wandati and then I returned to Kakuma refugee camp to work in the center ... I stayed for three months without seeing Ralpa but she says that their work is intense and that the Somali El Shabab movement is escalating in the assassinations and bombings inside the Mogadishu and its remote areas and then they launched raids at Uganda's army headquarters again and the demolition of the big market.

Aboudi said and then I was very disturbed because in my nature I love to sit a lot on my own at home, but I go to the mosque and then returned home then I read books and magazines, which is my program since I was in Sudan, I never give up in a reading.

## Chapter 76



### AL -SHABAB ISLAMIST OFFENSIVE OVER THE UN HEADQUARTER IN MOGADISHO

On Thursday 14 \ 7 \ 2004 Ralpa called me by phone in the morning from Mogadishu she crying strongly and says hear now, then I tell her what should I hear my wife, but I hear her cry and say never catch me don't catch me. Then the communication network started to be interrupted and I heard the sound of guns and bullets and finally, the communication line cut off, so that tonight I could not sleep at all except the long overnight and crying until I was affected by strong constant headache hit a result of frequent sitting for two days, sometimes I go outside the house then standing facing towards the north part where Magadisho are and then put my hands on my head crying till I reached to the extend of behaving in doing the bad old habit of the Africa Kuku tribe when crying, then I said

“I am a dog.... I am a dog.. If I am a dog, let me be a dog “ ko nan diong ti nan gwe diong” where are you my wife Lekiso .... Where are you my wife Lekiso”.

Aboudi said since I married Ralpa I use to call her Lekiso only in place of Ralpa, it is one of the Kuku names, consequently, This Lekiso means a person who has lost her father and mother when she was small orphan , so I considered that Ralpa has no relative on contrary I am the one who has no relatives in Kenya, except my wife Ralpa, thus the Kuku naming a word diong Dog for someone who has become living alone without his family, especially if there is a serious problem face somebody and then he will cry and announce a word diong, dog”, The fact that I was poor a refugee I do not have anything, but Ralpa saved me and that this thanks will go to her uncle wandati and Khamis Khalfan.

On the third day, I heard on the BBC radio in the evening news in my National Panasonic brand radio purchased by Ralpa exactly like my previous radio which I bought in Itiang training camp.

That”Al-Shabaab terrorist group attacked the United Nations headquarters in Mogadishu and caused heavy losses at the headquarters and they looted ten UN vehicles and arrest seven UN staff, including three female Kenyans staff do not know where they are ... Then I open the Voice of Kenya radio station “Sawti ya Kenya Nairobi” and I also heard in the Swahili news say: “Waasi, wa Al-shabaab ya kislamu ya siyasa Kali waliwakamata wafanyikazi saba wa Sharika wa Umoja ya taifa Bieni yao mike tatu wa Raiyaa ya Kenya,” Aboudi said, but they did not announce their names

so I contacted brother Khamis and wandati in Nairobi, and Khamis talked to me with great sadness because the news has spread all over the world and then he ordered me to be patient on the calamity, at the time it published in the newspaper of the Kenya daily Nation, which circulated in hands of the kakuma camp refugee in picture and name, and people busy reading it as well In Ethiopia’s Amharic Hyrald newspaper and Haddi Al-Zaman in the Somali language. I went to the camp in the morning I do not know where I walk almost my mind disturbed I move and my legs become light as I want to fly from the preoccupation of the mind and heart, I talk alone I think this is the end to lose Ralpa ... When I arrived in the market I saw all Somalis are read newspapers

and then analyze some say According to rumors that these employees were been killed outside Mogadishu, by the jihadi terrorist movement Al-Shabab, Aboudi said it is better to read it in the newspaper when I handled the daily Nation newspaper and I looked at a photograph of my wife Ralpha Mwanajabo as well as the other employees with, a prominent title and names: Mrs. Ralpha mwanajabo Rajabo, Christine Kamau Boro, Alice Akinyi Ouma, Mr. Allan smith a British man, John Holt a Finish Finlandish man, Robert Amos Obamba, Farah Abdi Khasim, Team Brown a British, and others.

I grabbed the newspaper I could not read and tears overflowing from my eyes, sadness and sorrow The atmosphere is like hell and my body is full of sweat and red eyes, a result of hard crying, I sat under the veranda of a certain Somali shop crying and the newspaper in my hand filled with tears are fluttering from my eyes I just call the name of my wife Ralpha That will not be underestimated and she does not oppress me one day, but she is my sister and mother in alienation So if that is the case, I will not find the same in this world or it is my ends to lose Ralpha mwanajabo, mwalim Hassani come who was my neighbor in Kakuma two Khadija Farah brother, three Somalis men accompany him, then they piled on my head. If I am sitting and then raise their hands like the one who calls to Allah, then they said “Al Fatiha”. Then it increased my crying,

I told them what happened Is she dead, because usually the Sudanese and some Arab countries if it happened death then they performed such a way whenever come for the condolence raising their hands ... I told them how do you know that she is dead and that my wife is still held hostage in the hands of the terrorist of Al Shabab Somalis movement and she is a diplomat working for the United nation high commissioner for refugees, They can not do anything bad upon them or killing them....

So, I returned to the words of God Almighty in the Holy Quran sura Al Baggara. “And certainly, we shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As- Sabirun (the patient). ...who when afflicted with calamity, say: “truly! to Allah, we belong and truly, to Him we shall return ....they are those on whom are

the Salawat (i.e who are blessed and will be forgiven) from their Lord, and (they are those who receive his) mercy, and it is they who are the guided ones.

I returned to the house in Kakuma Town, but I could not eat, I only sitting until the early morning I do read some of the prophet supplications repeating “There is no power but God Almighty” then I recall the talk of the Holy Prophet and his advice to the accepted companions Auf bin Al Ashjai from the clan of Ashja who the Qureish polytheizes captured his son and then he goes to the Prophet “PBUH” peace be upon him and asked him and then the prophet ordered him to over reading the supplications: “ La Haula wa La Guata Ila Billah” “ there is no power and way but Allah” the almighty” then his son came back the next day, in God willing, with many of the loot of the polytheizes.

Aboudi said, I came home and established my heart and put my trust in Allah the Creator. “ then it returns to my memory the wrong deed of These criminals who do bad things, and Islam is innocent about them. Those from the group of immigration and atonement “ Al-Hijra Wal Takfir” ideas that are not of religion, they are the ones who started sedition in Islam previously and killed the Caliph Othman bin Affan and the rest of caliphs, and now they igniting the flames of strife in the East horn of Africa to kill innocent civilians in Somalia and Kenya.

I slept late on this day, despite three days I could not sleep, I slept a deep sleep after I guided myself in myself.

## Chapter 77



### ABOUDI DREAMS AND RALPHA DISCHARGE BY AL SHABAB

In the middle of the night I saw in a dream green grass with drops of dew and many fruits, then I rose from a sleep I said to myself what these green grass refers, then I slept down again and praised my Lord ... In those days since the news published about this event I refrained myself to listen to the radio at all, but on this night, is the fifteenth days, the news is still tense about these UN staff, I slept until morning then I waked up and perform morning prayer, then I opened the voice of Germany colon in Swahili “ Hi ni sawti ya juromani “ and then they have announced the news in loudly voice that the UN staff in the Al shabab movement hand has fled and now they arrived in the post of Baidawa on the outskirts of Mogadishu, and their condition is very bad, then also announced in BBC London in the Arabic section ... then my neighbor Somalis man Ahmad owner of the house come to me say. my son Mr. Sudan open the door please I had listen now in the voice of Kenya that, my daughter Mwanajabo and other UN staff are alive, I am now happy my son sudan.

I was very excited but I did not trust the news because I did not see Ralpa Mwanajabo in front of me ... so uncle wandati communicate to me from Nairobi in the morning laughing and he says, O Mwalimo, this is a blessing from God that the girl is present, we have to be patient, that they will come these days ... after Two days later the staff arrived in Nairobi by a UN plane and then at five o'clock Ralpa spoke to me from Wandati's house in pamoni. I have come but from a far place, and fate, no one knows but God, my husband.

When these criminals captured us, they drove us with the United Nations vehicles which been looted and we reached their camp. We stayed there for days, but they treated us well. They did not try to beat us until we started to escape at night while they slept." So I did not believe that we will reach Baidawa ... If you look at me, my husband you will be surprised I became very thin within two weeks I think of you much ... Aboudi said that I realized the dream that you saw on the night of sleep in Nairobi in the hotel and then I told you that the rain that came down and extinguished out the fire, its a mercy from your Lord because it has invalidated the strife That was going to happen, Ralpa stayed in Nairobi for a month then she came to Kakuma and I welcomed her but her health changed is not as it was in the first when in her marriage we cried with her together, and she can not walk, this night we talked with her a lot and she explained to me a lot about these terrorists and their program

In the morning We went to the health centre for examinations, but the doctor prescribed that she is intact, But she was pregnant in the sixth month and then we sat in Kakuma for a month and then I take her to Kakamega because she preferred to go to Mumias in Kakamega to wait for the birth period near her family there and then I returned to Kakuma ... God willing, after completing the ninth month, she gave birth to a daughter, then Ralpa contacted me as well as her uncle wandati And Khamis and they give blessing for the new baby ... Ralpa laughed, she says, what name are we going to give her, then I confirm her via telephone that her name is "Najore" " War" in the toposa language, she said what it is meaning. I told her the meaning is war and then she

laughed strongly, she said I ratified my husband ... I was very happy, my husband that God bless us with a girl, Aboudi said her name in her tribe of Kuku is “Liyong Morekajo” Ralpa laughed and said well but I have wronged your aunt who you told me that her name is Amona Na Kejiri that who was took care of you Too much in Torit, she is tired so hard upon you, I love her despite I don’t see her ... Aboudi said I stood and so puzzled hard I said Ralpa this subject has missed on me, my aunt is first of the two names, now you can be named her Amona but the first name Najure will not change because you are captured in Mogadishu and This is a memorial for us in the future, my dear Ralpa.

Aboudi said, I went back to Kakamega and stayed there for a month to implement the simaya birthday program after the child completing one month, then we came to Kakuma together and Ralpa said that she will retire from the service of the United Nations and we propose another program of our own, although she is a graduate of the Faculty of

Commerce, it is better to do a commercial program because her account was excellent at Habibo Bank in Nairobi as well as the house that was bought in Kitale, which is well built and rented for months

Aboudi said in these days, Dr. John Garang de Mbior came to Khartoum and we saw on television millions of Sudanese receiving him and I discovered that its a Real peace came to Sudan, and we will go back, thus Dr.john is a firm man who can do to redevelop the country in his strategy on the beginning of development from the countryside, Ralpa becomes happy very much, the Sudanese began to leave Kakuma to Sudan via Narus and at the gate of Malaba and Busia, I told her we will not go but we should go after the investigation of the results And the restoration of government system in Sudan Aboudi said, oh “My wife, I have written a project and its basic constitution for an agricultural project in Equatoria, and we will start first in Kapoeta on the banks of Khor Singaita. I have prepared all the costs; thus, the lands of South Sudan are suitable and arable for agriculture. Vivid Kapoeta is a land that lacks vegetables and fruits. The singaita coast is suitable for growing the

watermelons and melons “shamam”, a fruit that the Sudanese love, as well as legumes, I agree from the very beginning with Dr. John Garang’s idea of the development policy from the rural areas to the urban. Yes, I love the rural very much. Didn’t you see your huge projects in Kenya is far in the remote areas of the city as I see in Eldoret and Kitale etc. they stay within the farm In an atmosphere filled with fresh air free of Smoke, Poultry and dairy farm are available, birds and all kinds of food are available in the farm. Yes, that’s what we want in South Sudan We have achieved the goals of our struggle my wife Ralpa. I now remember my previous debt in the bush and the situations that I faced before reaching Kenya. Ralpa said I ratified, but such a project would cost a tremendous amount. Aboudi said yes, my wife, your deposit at Habib Bank in Nairobi will be implemented completely in this project then I will pay you in the pattern of investment.

Unfortunately, Dr. John has stayed for 21-days only in the republic palace in Khartoum, then he visits Rumbek and went for Uganda, we were surprised that a Ugandan presidential plane carrying Dr. John Garang had disappeared in the mountainous areas of the New Side of Losolia, it dropped my moral and entire people, and The fire is flaming under the ashes, after confirming that the plane had fallen into a mountain range basin of Dedinga. Then a fire broke out in Sudan After getting the news of Dr. John’s death, Aboudi said, O “Ralpa, the case is over. This is big sedition in Sudan and it will never end. I Didn’t tell you first, that we should investigate first, this will lead us to the beginning from the ziro.

Mwanajabo crying hardly two days for the sudden death of Dr. John Garang and I cry also,so we moved to Kitale to settle there. It seems that many South Sudanese have returned to their homeland, but some of them remain in the camp who have a vision of the developments that happened with the death of Dr. John Garang.

Many of the corrupt commanders who were removed by Dr. John from the SPLM and SPLA returned to the platforms of the southern Sudan government GOSS. they had a good chance that they would have not returned to Sudan if John Garang was alive.

Aboudi said, we stayed in Kitale in our house I work in the market and practiced Art, sometimes I go to Nairobi always to perform a gallery there, Ralpa insisted to go for Kapoeta Because many Kenyans traders started go there they come with tremendous money, but I have abstained her at all for fear of sedition I said I do not want to go there because of the malicious developments and methods that have not yet happened earlier in the reign of the jalaba ... I began to hear that a new generation has appeared in Kapoeta campaigns for expelling the Malakia and Atlabara sons of group of wortu Equatoria Buluk those who opened kapoeta, they are campaigning in the markets, and platforms and ceremonies in large-scale operations to expel the former patriots from the tribes of Equatoria and the sons of the army of former wortu Buluk from Lango, Bari, kuku,kakwa, Nyangwara, Pojulo Otuho, Acholi, Muro, who was born in Kapoeta and are considered to be a toposa, to leave the area to their lands in Central equatoria and western equatoria states, despite they have no knowledge about their country but they born and brought up in kapoeta. Then the initiative of the SPLA step for grabbing the homes of the patriots and merchants in malakia and Rai and the incitement of the toposa politicians their parents in the villages to renounce the sons of Malakia that they are “Nemoy” or foreigners. I recall the words of old toposa man previously Mr. Lotijumoi of machi said, that a bad generation will come to create sedition in kapoeta

Ralpa insisted on going there for trade and secondly, she wanted to look at the things I always remembering for her, such as the Singaita and Locheler in the triangle between and then Ustaz Karar, and Onen Lotitao, who I always reminded her during eating that they were of eaters' men.

I instructed Ralpa not to go because the country had changed and the racist and tribalism style that prevailed in The government of South Sudan or the new Sudan, Ralpa said I want to take the goods to the Narus market and then come back ... Aboudi said, the child is little because I am afraid of witches and you should not be exposed her to risks.

## Chapter 78



### RALPHA BUSINESS TRIP TO KAPOETA

Aboudi said, Rapha left for Narus carrying goods from Kenyan shoes produced from the Bata factory because people of Sudan love them which is expensive, they called “Safari Shoe”. She then took furniture with her. She arrived in Narus and then introduced herself to some of the young kapoeta people who were with us previously. Then she travel to kapoeta and she stay at the one of malakia woman home called Akoko, has a big restaurant and she is fluent in Swahili, so I told Rapha to stay with her and I recommended her to meet with my former colleagues on top of them Karar Allajabu and then go to Malakia to survey in our house ... Rapha called me via phone she is laughing ... Hello My husband Aboudi, before you have mentioned a lot about the triangle between the two streams you have been explaining about them, Where is the things that do you say now, this district of yours is less than Lokichokio or kinok it has no houses, but small shelters like nests and build of cane, and primitive life but only two old buildings built of red bricks I think is built by the British during their rule in sudan, and people are still backward as you said earlier, then she laughed and said I conducted a search for Karari and Onen Lotitao the food owners

who you always narrating food story about them, I inquired from some young people and then they told me and I met them sitting in a tea place under a tree, and I asked them, but I do not know to speak Arabic, I talk with them in English, and they do not understand it as well as Swahili. Fortunately, I have found a teacher with them who speaks English named “Acheki keng” and then I speak and he translates to them.

Aboudi said I laughed heavily through the phone, I said O Ralpa, his name is “Achiki chiki Keling,” but his real name is Barnaba Lojo a proficient teacher in kapoeta he is the one who taught me the English language at that time in kapoeta primary school in 1977, I have benefit from him much till in the end I come to Kenya and I meet you and we talk in English until I marry you, had had not his English I would have been failed, and now he is translating to you too, God will reward my English teacher Barnaba Lojo seem I had been recall you about him in kakuma camp, Ralpa said yes their names are complicated, when I asked where is Karrari and then Karari said I am the one ustaz karar Allahjabo, a person who dressed and looks very different from these youth very much, a medium man is not fat, then I told him I am a wife of your brother Aboudi and then he greeted me and joy and then I sat down and he asked me as a joke, and said how is Aboudi your awesome husband nearly 25 years we did not see him, then Ralpa laughed strict, and then karar said Aboudi is Traitor and serious knows to choose the beautiful wife and then karar said give me the child I wanted to carry her, so the child was afraid and Ralpa said keep silence “Najore” please, then karar laughed and said she is a Rabbit like her father How would you call her Najore Is there no better name than Najore, and you are both well-educated and intellectual people, Ralpa said Aboudi is the one give this name because I was a captive in Mogadisho under the Somalis Alshabab movement when I was working with the United Nations as staff, so my husband Aboudi said we call her Najore.

Aboudi said, Ralpa went to our house in malakia to explore and then found a person named “Marial Madot” in the rank of Col. of SPLA and then Ralpa greeted him in Swahili and he did not answer and then Ralpa

spoke in English and said this is our house and my husband confirmed me in Kitale that I should come and know out, the Col. entered in the room and took up Gun and wanted to shoot Ralpa. Then Ralpa shouted in Swahili, “ Nisaidieni jamani, mwanajeeshi alitoka na silaha akitaka kunipiga mimi kwa makusudi. Nisaidieni jamani”” O people help me, the Army man holds gun wants to shoot me up with bullet he threatened me. Then he said to her, “Walk now, a foreigner. Ralpa feared and she went Then she get my young children with my brother met and greeted them. Then ask them why don’t you reside in that house which is yours, now I went there and I saw a military man there ... then her stepsister said that one day we went to live there after our return from kakuma, but that military man threatened me with a Gun and said what do you want here, We have liberated this country with blood and if you want this house to bring a bucket of blood and then I will leave this house

Ralpa contacted me by phone from kapoeta and I am in Kitale, she narrated to me what happened, Aboudi said, I Didn’t tell you don’t go there and I have already forgotten kapoeta, be careful on your goods and the small infant Najore these people are bad, sell your good in the whole sale then return to Kenya as urgent that is not country of dividing and threatening people, don’t delay there please, they would hurt the child.

Ralpa stayed for a month in kapoeta and then she returned to Kitale carrying a huge amount, we talked all night and laugh ... Ralpa said Aboudi I went to the Sinqaita stream, which you said but there is nothing, its course has become small and there is no Sands and hills, as you said last time, the environment may have changed from resulted... Aboudi said you must not return to Kapoeta again, it is over, but remains only the history and story and I told you since the death of Dr. John, I has discovered that these splits can not manage to rule that country you will see, I told you and there is still a big sedition will happen in the south sudan in the government system, first: Dr. Riek Machar,a man from Nuer has a greatest forces and they the majority of the military in the SPLA Army since they were in the bush, now they agreed Riak machar to be Vice President of GOSS and the President Salva Kiir of the Dinka

Garang ... Ralpha keep silence almost a half an hour and said O Aboudi I told you last time we should go to kapoeta and now you refused, so listen to me If you dont want to go to Kapoeta, we should better go to Juba the capital of your state, because your country has a lot of money on contrary you prefers Kenya that it is better than Sudan, so that the Kenyan economy is weak and now many Kenyans are flowing to Sudan as well as Ethiopians and Somalis and ugandans. I saw them many doing their business and you are first than them because you are the owner of the country, the last choice or we go to Kajokeji your country of origin as rich in fruits and natural resources in your village keigo, so your parents to see the child's Liyong worikajo

Aboudi said Ralpha I have passed in positions in that country one of the reasons that led to my escape from the army of SPLA service and then I went to Uganda and from there to Kenya, the possibility Wandati did not tell you and Because he with Khamis is my reference I explained to them many topics, Aboudi said I heard during the return of the Kuku from the refugee camps in Uganda, one of the SPLA officers of the sons of Kajokeji named Modi a malice man who does not like the Muslims.

One day he insulted them and said: we have liberated this country from jallaba what do You want after, you have to follow the jalaba to Khartoum, and I heard that He grabbed the house of Sheikh Abdul Rahman Soro a Muslim Sheikh, and reference to the Kajokeji Muslims, even our home has been grabbed a part of it, Ralpha said there is no matter we stay in Kenya Aboudi no need

## Epilogue

Daud Michael Farjallah Boro was born in kapoeta on 1965 eastern Equatoria province Kapoeta primary school – torit one junior – Malakal secondary – take refuge in Uganda then join further studies ITEK Uganda – International University of Africa – University of juba , He is a novelist reader and teacher of Arts in high Secondary school for years,” journey to kapoeta” its first novel, and second novel : Chiefs beyond the villages is his upcoming novel among other south sudan History and cultural books