**Dinka Culture**

In every culture around the world have their own important values that they are unique to other cultures. The important values and morals that are taught to every generation in any cultures may not be the same to other cultures all over the world; because every tribe in different counties has their own culture to believe in. The important values of Dinka culture in the southern Sudan are unbelievable because the way Dinka done their own cultures is way different with other tribes in the southern Sudan and whole Sudan. Also the moral values of the women and men are way different with other people around the world. Dinkas are the people of the southern Sudan, and inhabiting the swamplands of the Dinka largest ethnic groups region of the Nile basin. They are chiefly a pastoral people, relying on cattle herding at riverside home in the dry season to growing millet in fixed settlement during the rainy season. In the two decades, the Dinkas changed their culture around seventh- eighth years ago. In this present time most of them interacted with other cultures around the world, but Dinkas are still following their own culture. The population of Dinkas around 4-5 million people, constituting about 48% of the population of the entirely country, and that made them as largest ethnic tribe in Sudan. They are a black Africa people in origin, differing markedly from the Arab tribes inhabiting northern Sudan they are noted for their height often reaching as much as seven feet. Besides, their women are famously beautiful than other tribes in the whole Sudan, and the usually marriage within their community. In Dinka culture people practice a traditional which allows for a family to maintain its name from generations to generations through what has been described as ghost marriage. In the Dinka tradition of ghost marriage requires that when a man die or absent himself from home for long time; the family will takes upon itself the responsibility to ensure that is name, and thus name of his forth-fathers or parent should be rename. Most of the Dinka people believe and said that nothing like "culture,” but most of them defined culture is consist of the systems of values and believe which are characteristic of all societies. The "Dinka kingdom” they believe systems involved stories, or myths, whose interpretation can be represent to the people insight into how they should feel and think on their behaved believes. Mostly Dinkas people believe values of culture are systems that very often do grow out of believe systems. However, many Dinkas in the southern Sudan appear to existing their values cultures in their society believe nowadays are most helpful. Most of Dinkas believe that keeping cultures in our modern societies is a benefit enough to keep generations moving forward for their successful. They Dinkas believed that maintaining the culture is very importing to the next generation to come. According to the Dinkas culture, they saying that most important thing in life are to keep a new generation to move forward smoothly in the same direction as our grand, grandfathers had been done it to us; and they will keep passing on to the next generation. Dinkas people are still believed in their culture in the present times that keep them as a family of Dinka kingdom because they don’t forget their culture like others tribes in Sudan. According to Dinka people, institution of the Liberated compels the woman and the family to find a suitable man to remarry her for the sole purpose of producing children. First cousins become the second most eligible to remarry his brother’s wife if he was dead or absence. If the woman that her husband pass away had more than one brothers; the elders of the family will sit down and discussing who will take over their brother’s wife to bear her children. The children last name will be given to Mr. Y, who marries the woman first and then passed away, but Mr. X his only job is to producing the children to the woman only, but the kids are not his. The children are not for Mr. X but for Mr. Y because Mr. Y he was the one who marry the woman before he die. This practice is known in the Dinka language as (lahot) mean entering the hut. So the norms and values have Dinka people practice the most important to them is if a man marriage another lady from another clan. On the half of the lady, she will look for another man within society as considered woman violated which render them "bad woman” on the eyes of Dinkas people. If the man died before he marry the procedure to ensure survival of his family name takes the same line. The family of that man who passed away will marry a woman and offer to one of the brother, or relative to bear children in the name of the deceased. According to the culture it reflects and maintaining their dignity which every generations must follow the same footsteps for their forth-fathers. Because that was why to keep Dinka cultures dream alive to next generation to come. The most important in Dinka culture values is highly respected between men and women as it reflected manners. In Dinka culture values, most of women take care of household and mostly the cook foods for everyone in the house, clean dishes and wash the dirty clothes for the kids, and her husband. The man work of the household is to bring something to eat for whole family, and build a house for his family to live. Most of the time, the man does the hard work because Dinkas believe that the man is responsible for the hard work because he is the man of the house. On the other hand, in the Dinka culture values and moral values most of them relying on livestock keeper and rest of them are pastoral in their inhabiting life. Also in Dinka culture, it is important in the community if the man need to marriage according to Dinka considered ages of 18 and above that must be considerable to handle their own life. The Dinka values culture it must be important that it they reflect their own language also called Dinka, or Thong Jieng. It is one of the Nilotic families of languages belong to branch of the Nilo-Saharan family in Sudan. The name means people in the Dinka language and in their culture value the called God Nhialic (Sky). Moreover, in Dinka culture, it is more valued in the whole Southern Sudan that it is promotes their own languages. Therefore Dinka culture is most famously within Eastern Africa as people become aware to know Dinka culture and moral values that interest people of highly respects. All over the world, many people believe in their own culture where the dignity will be high in their societies. However, many people again in their culture and customs in the same roots of their forefathers. On the behalf of the Dinkas people in Sudan is more powerful than others cultures in the southern Sudan. Many people around the world believe that the culture is more powerful in every society as many generations keep move in the same row. The Dinka-groups people defined the "culture as nothing like it to stays on believes in customs. The Dinkians of Sudan are still follows their culture unit today because Dinka people they don’t adopted other tribes cultures. Dinka culture is more increasable in Africa history because no other culture around the world does the same amazing things like Dinka.

**The Elder Tiok**

Long, long year ago there were amazing stories happened in Yirol villages, special in my tribe. Every story as been told in our community, it started from my tribes and passes long to different tribes around Yirol area. Those stories had been told to the generations to the next generation because people will not forget them because the stories had good mean. I will tell three important stories happen in my tribe back century ago. My tribes are they hero of Dinka Yirol because they save people lives when there is big problem accrue in our society. These tribes called Pajaak they sacrifice their lives to safe other people lives. Dinka Yirol people they believe that this tribes are really true worries, because they don’t afraid anything that killed people they will fight for it unit they killed it.

One upon a time there was Pankocgok was dry and barren much of the time. Following his natural instincts to find water and grass, Mabior Tiok, left Pankocgok one day and he found the fertile grazing lands of Lou. Lou is named after the predominant bamboo tree that grows over much of the area. Mabior Tiok spent seven days grazing in Lou. He ate contentedly on the healthy grass. He satisfied his own hunger while determining whether the grass was edible for other cows.  When he had eaten his fill, he collected the tall grass with his horns. He returned to Pankocgok with grass streaming from each horn, as if presenting a gift to the other cows in his herd at home. Tiok had been worried about the bull while he was gone for seven days. The bull was very close to Tiok, however, and when he returned with the straw on his horns, Tiok saw this as a gesture of devotion to the herd as well as a sign that a good source of food was available somewhere in the area. Tiok was curious about where the bull had been. He began watching the bull carefully over the next few days. When the bull left the herd again, Tiok followed his bull secretly to observe his journey. The bull led him to Lou. When Tiok saw the fertile land of Lou, he decided immediately to move his herd and extended family to Lou. In Lou Tiok found the two old men, Chuijek and Cheirbek. Tiok asked them, “Are you the ones who lives here? Is this your land?” Chuijek and Cheirbek replied, “No. We just found this land as we were traveling in the area.” Tiok said, “My bull has led me here. He has been disappearing for several days at a time. He always returns with straw on his horns to give to the other cattle at home. I would like to move here with my family.” Tiok knew that it would be difficult to build houses for his people in this place called Lou. The bamboo had grown very thick, and it was impossible to clear land for houses. Tiok said, “God, make these trees leave this land so my people can live here where the cattle can graze.” Soon after, the bamboo trees (lou) dried up, and a fire broke out. In no time, the trees were burned to the ground. The miracle had created a clearing large enough for houses, and where the trees had been, rich grass for the cattle began to grow. The area is named Loun-Tiok. They also call it Pandit-Lou. Tiok began dividing the area into villages. He gave Pajaak people the villages called Deertiok, Pagrau, Majok-Chedhiop, Tinagaw; Deertiok is the place where Tiok constructed his first compound. Deertiok and Pagrau are close together on the banks of the river.

One upon a time there was a big snake called Ngul who eat people between cattle camp and villages in Yitol district. A cattle camp called Alaol was well known in Dinka Yirol because it has river, and good land for the cattle and people. Also it has good grass for the cattle to eat so many villages around Yirol areas will bring their cattle over there to stay. Many people traveling from villages to Alaol, and from Alaol to villages because people in the cattle camp could go back home and visited their family, and people in villages could came to the cattle camp to bring food their relative who stayed with cattle. On the way back to village, this huge snake he will open his mouth very wired by put one lip on the ground and other one on above sky. When people traveled on that road, people walk inside the snake because they could not see anything because snake opens his mouth very big. When snake full he will close his mouth, but people inside his stomach will not get out unit they die. People who leave the village and they are going to the cattle camp will lost on the way and the same people who leave cattle camp and they are going to the villages they will lost on the way. People in the villages think that their relatives or friends are in the cattle camp, and people in cattle camp think that this people are in villages, but they didn’t know that something happen on their way home. Around one hundred fifty to two hundred people lost every year and people didn’t know where they when. There was a widow woman who her husband taken by this big snake. Her husband left her while she was pregnant twins. She give birth two boys, and their name were Ngor, and Madit. While they grown up, they asked their mother where is our father? Their mother told them your father has been eating by a big wild snake that killed people every year. She told them that your father was taken cows in to Cattle camp, but he didn’t returned back home. These twins they were reach age of 14, and they told their mother that they are going to cattle camp, but their mother refusal that you are not going because she thought that she gotten lost them like their father. They boys didn’t listened to their mother, and they took their cows and hit the road to cattle camp. When they arrived where the snake was, they went inside the snake and started cutting snake. While they cutting him, the snake could not feel anything to his body because he was too big. They reached into his heart and snake feeling something hurting and he jump up and down, but they twin brother’s still cutting unity they reach to his tail. They people and the animals were in the snake some of them were alive and others were dead. The area that snake got killed in was turned into river. These stories are very important in our tribes because telling us the bad and good things happen a long time ago.



 **Story of Lion Makoi**

Lion Makoi was a wild lion that eat people in the villages in southern Sudan. Lion Makoi’s story was well known in our society because it was amazing story to tell to the people. This story has been told generation to generations because it has a powerful meaning. Long years ago, people in villages didn’t have any guns to for attack themselves from the dangerous they were facing because people were lack of education. Makoi started eating people in 1941 to 1942 in a village called Akot. Akot is located in Dinka Agaar area. When Lion Makoi started eaten people in the village Akot, he was started eating young children first after he attacked adults. He could attack kids who took cattle for grazing in the forces because in Dinka culture the young boy between ages ten to seventeen year old will take cows and goats for gazing grass. The lion Makoi was wild and dangerous because people of Dinka Agaar were afraid of him. Agaar people were scared of Lion Makoi because they couldn’t stop his killing people of Akot village. Dinka Agaar tribes didn’t know what to do with Makoi because they could not killed him because he was too strong to them and he was about to finished children in Akot neighborhoods. Dinka Agaar elders of the village used magic power to sent Lion Makoi away from Agaar region. Within that year, lion Makoi killed many people in agaar villages. Dinka Agaar tribes and Dinka Yirol tribes are good neighbor they share border, and land together. Dinka Agaar semen lion Makoi to Yirol because they think that Yirol people will be able to killed him. Lion Makoi was a lion and human to because when he tried to killed people, he could come where people at and turn to human and speak like human. Lion Makoi arrived in Yirol areas in early 1943. Before he enters in Yirol, there was I river between Dinka Agaar and Dinka Yirol and it is most to a cross the river to enter Yirol. Makoi didn’t know how to swim and he wanted to cross the river, but he could not cross because the river was too full with water. He saw a fisherman with his boat who was selling at the river tingajees he calls him, and told him that he need help to cross a river tingajees. The fisherman told him that if you want me to take you other side of the river, you have to pay me money so that I could take you to the other side. Lion Makoi told him that he didn’t have any money to pay him because he was new in areas. The fisherman agrees to help him to cross the river, but the fisherman didn’t know that he was a lion because when he was talking to him, he looks at him as human being. While Lion Makoi and the fisherman were in the middle of the river, the fisherman just learned that the person with him in the boat together was not a human. The fisherman was scared and he tries to do something, but Lion Makoi worn him that if you do something stupid I will kill you. The fisherman took him outside the river and he told him that if you told things to anyone about me, I will find you and eat you. Also he told the fisherman that he will not eat him today because he helps him to cross the river. After he arrived in some of the villages in Yirol areas, he went to where people gathering and attack people. The place he attack people a lot was in the dance areas because Dinka people they started their dance at ten o’clock at night unit three o’clock in the morning. After the dance, everybody went home by singing their own song. While they are on their way home, Lion Makoi waited for them on the road side and attacks them. One night he will kill ten to twenty people. The village’s people didn’t have much power to kill lion Makoi because he was too strong to them. One day Lion Makoi when to the Village called Majok-Chedhiop which was the tribes called pajaak people were living. At the day he attack people in the village of Majok-Chedhiop, there was a wedding party was held in that village. A lot of people were shown up for the wedding. A young man who people were celebrated his wedding was the victim of Makoi. Lion Makoi attack people in the wedding sermon and killed the groom that was married and ate him. Groom was special person in Pajaak tribes so people were mad for the death of lovely one. People in the villages were very upset for what Lion Makoi did, and every tribe in Ciec community took their stronger men to hut lion Makoi down. On that day, Makoi was killing people around the villages even he attack people on the day time. One guy from Pajaak followed him wherever Makoi gone because he wanted to know exactly the location he will be slept. So Lion Makoi went to the big bush and sleep. The guy who was follow him, he saw which bush he went to, and then he turned to the village told people where the lion was. The villages people shown the young stronger men to go and killed lion Makoi. Also the elders of the village came up with the planed that all tribes will bought their stronger men to go and kill lion Makoi. People came in that bush with different groups of tribes and they surrounded the bush. Lion Makoi didn’t know what is going on outside the bush because he was sleeping. One person started to attack Makoi because he was still sleep, but Makoi smell human he woke and he saw crew of people who surrounded him. So jump outside of the bush and he started to attack people. Other groups of the tribes were scared and ran way because the moment lion Makoi attack he killed almost forty people. Only pajaak tribes left with Makoi and all other tribes left because lion was too strong for them to fight them. Makoi beaten one man on the arm, while he beating this person arm, he just use his arm to open Makoi mouth so that his brother could came with spear and staph Makoi by mouth. Other came with their spears and staph him unit lion Makoi die. Pajaak tribes they came hero warrior in whole Yirol tribes because the killed lion that ate many people in Dinka Agaar, and Dinka Yirol. The story of lion Makoi has told to every generation to generations because it was a powerful story and amazing story. Pajaak tribes are the hero of Dinka Yirol because if something bad happen in Yirol areas, Pajaak tribes are they people who could come and solved the problem. Pajaak people they don’t back down what batter what they will do it because they don’t scared anything. And that is why Yirol tribes respected Pajaak tribe because they were there hero. The reason why people of Yirol honor Pajaak people was not because they killed lion only, but they did miracle things in Yirol.