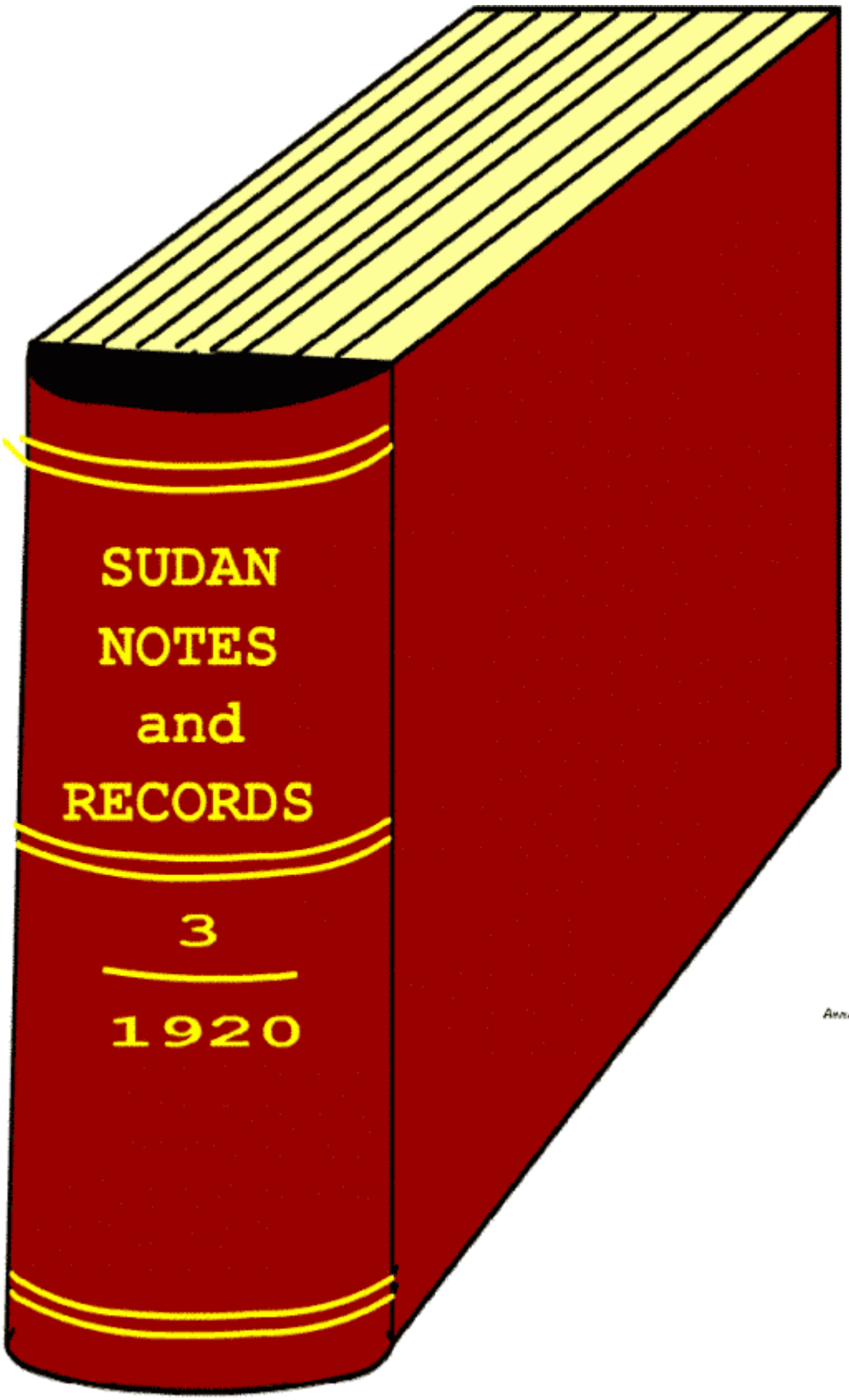


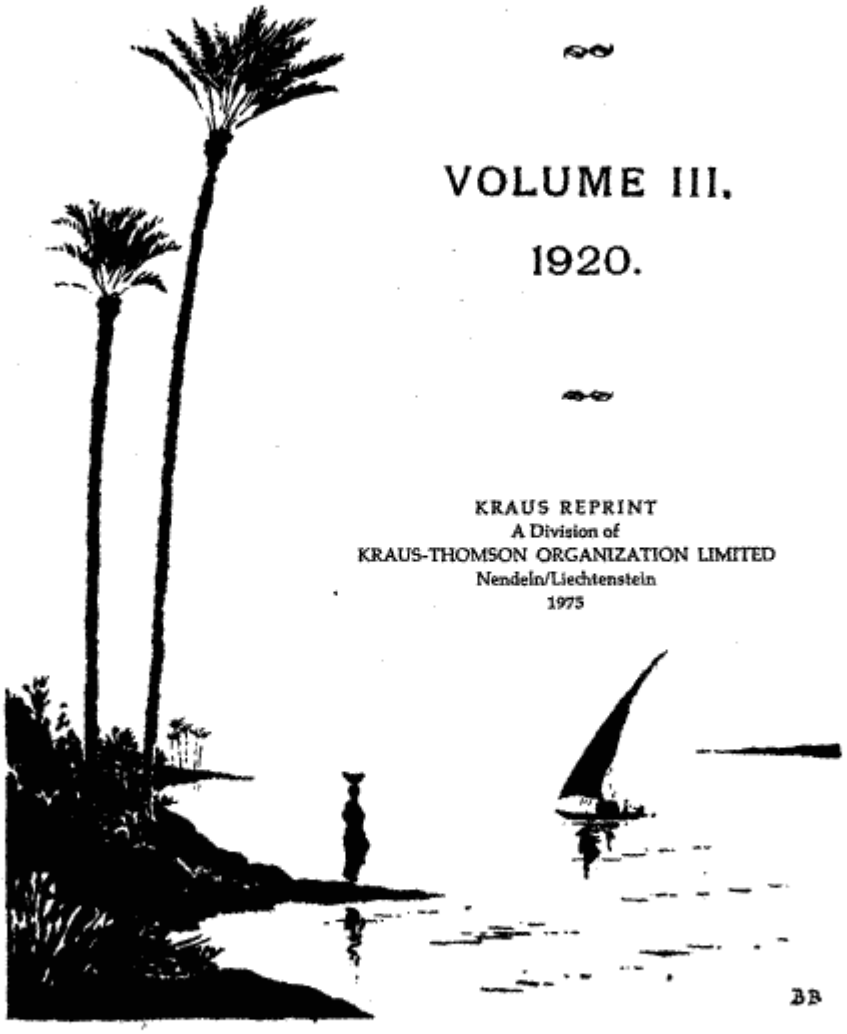
Ammar Yasir

SUDAN NOTES AND RECORDS

VOLUME III.

1920.

KRAUS REPRINT
A Division of
KRAUS-THOMSON ORGANIZATION LIMITED
Nendeln/Liechtenstein
1975



SUDAN NOTES AND RECORDS

CONTENTS

Sir. Herbert W. Jackson K. B. E., C. B. Fashoda 1898

J. G. Fleming - Toker

H. A. MacMichael D. S. O. – The Tungur- Fur of Dar Furnung

S. Hilleson – Historical Poems and Traditions of the Shukriya

J. W. Crowfoot C. B. E. –Old Sites in the Butana

H.C. Jackson – Two Gezira Families

Rev. D. S. Oyler – The Shiluks Belief in the Good Medicine Man

Cyril Crossland – Some Common Red Sea Fishes

Rev. C. R. Lagae S. T. L. – Les Azande Sont-ils Animistes

R. Davies – A system of Sand Divination

H. S. Job, O. B. E. – The Coinage of the Mahdi and the Khalifa

H. A. MacMichael, D. S. O. – Darfur Linguistics

The Late Major R. F. White – Notes on the Turkana Tribe

H. A. MacMichael, D. S. O. – The Kheiran

Two Murder Trials in Kordofan

G. W. Murray, M. C., F. Roy. Anthrop. Inst.- {The Nubian and Bari Languages Compared}

J. W.Crowfoot, C. B. E. – Current Beliefs about the Mansions of the Moon

Editorial I, II,

Reviews I, II,

Notes I, II, III, IV

Correspondence I, II

Obituary I, II

Transliteration of the Arabic alphabet

adopted by the Editors of "Sudan Notes and Records."

ا	at beginning of word omit, hamza elsewhere ʾ.	ذ	dh (coll. d)	غ	gh
ب	b	ر	r	ف	f
ت	t	ز	z	ق	q (coll. g)
ث	th (coll. t or s)	س	s	ك	k
ج	j	ش	sh	ل	l
ح	ḥ	ص	ṣ	م	m
خ	kh	ض	ḍ	ن	n
د	d	ط	ṭ	ه	h
		ظ	ẓ	و	w
		ع	ʿ	ي	y

Vowels.				Diphthongs.
fatḥa	a,	lengthened	ā	ي — ai (as in aisle)
kasra	i,	,,	ī	و — au (as in mauser)
damma	u,	,,	ū	

The ل of the article always remains *l*.
The silent *l* (ا) is omitted.

Notes.

1. The system is not applied to well-known names, such as Khartoum, Omdurman, &c.

2. The vowel sounds of e in "get" and o in "hot" with the corresponding long vowels (*a* in "gate and *o* in "home") which occur only in the colloquial are expressed by **e**, **o**, ē, ō.

Ei may be used as an alternative to ē ; e.g. beled, **Moḥammed**, bēt (or beit), ḥōsh.

Patron : GEN. SIR L. O. F. STACK, K.B.E., C.M.G.

General Committee.

Chairman : J. W. CROWFOOT,* C.B.E.

Vice-Chairman : W. STERRY,* C. B. E.

Members.

E. N. CORBYN.
G. W. GRABHAM.
S. HILLELSON.
H. H. KING.
H. A. MACMICHAEL, D. S. O.
COL. H. D. PEARSON, D. S. O.
C. A. WILLIS, O. B. E.

Secretary and Treasurer : S. HILLELSON.*

---

* Editorial Committee.

SUDAN NOTES AND RECORDS

Volume III. No. 1.

FASHODA

1898

BY SIR H. W. JACKSON.

On the 10th. September 1898, General Sir H. H. Kitchener, the Sirdar, accompanied by Colonel Wingate* Director of Military Intelligence, Captain Lord Edward Cecil* A.D.C., Captain Watson* A.D.C. and Lieut. Roberts* A.D.C. left Omdurman for the South with a flotilla of Gunboats (Commander the Hon. Colin Keppel*, Lieuts. Beatty*, Hood* and Cowan*), 1 Company Cameron Highlanders, 1 Battery Egyptian Artillery (Peake*), XIth. Sudanese (Jackson,* Stanton* and Smith*), XIIIth. Sudanese (Smith-Dorrien*, Gamble,* Maxse* and Capper*) and Medical Department (Hill-Smith*) in order to meet the French Expedition under Major Marchand whose arrival at Fashoda had been reported.

Shortly after daybreak on the 19th September, the Force reached Fashoda, and the historic interview with Major Marchand took place on the "Dal," at which the Sirdar and Colonel Wingate took part on the one side and Major Marchand and Captain Germain on the other. At the close of the interview, Colonel Wingate, accompanied by Captain Lord Edward Cecil, was despatched by the Sirdar to examine the Fashoda position with Captain Germain.

During the afternoon all the troops, including the Garrison composed of the XIth. Sudanese and four guns, were disembarked and the Egyptian flag was hoisted with due ceremony to the salute of 21 guns.

---

* *See Appendix.*

The next morning the Sirdar proceeded to the Sobat and established a Post consisting of the XIIIth. Sudanese under Captain Gamble and 2 Guns at the junction of that River with the Nile.

Major Jackson was appointed Commandant of the Fashoda District —inclusive of the Sobat—and 2 Gunboats under Lieut. Cowan R.N. were placed at his disposal.

Before leaving for the Sobat, the Sirdar handed to the Commandant short and concise instructions which were to govern his dealings with the French force (reference will be made to these later). He informed the Commandant that he did not propose to stop on his return journey unless especially signalled to do so, and also ordered that Gunboats were not to proceed further than one day's journey up the Sobat, as he had no desire to disturb the hornets' nest (Abyssinia) in that direction.

The French force occupied the ruined town and fort of Fashoda which were situated on a small knoll—the only rising ground in the neighbourhood. The Anglo-Egyptian Camp lay some 300 yards to the south of the French. The low-lying land on which it was placed was covered with tall rank grass, and became a veritable quagmire after the torrential rains which fell every afternoon and generally during the greater portion of each night. And the equipment of the troops was not of a nature to add vastly to their comfort in such adverse conditions.

The French were in better case to withstand the discomforts of a tropical rainy season. Each soldier was provided with an excellent type of waterproof ground-sheet which could also be used as a sleeping-bag if desired, he carried in addition a small but serviceable mosquito-net which added considerably to his comfort. His light kit was carried in a water-proof bag. Stores and supplies were packed in hermetically sealed tin cases of a size and weight suitable for a porter's head. Rifles were provided with water-proof covers, and belts and straps of the equipment were made of stout canvas.

In the Anglo-Egyptian force one blanket per man constituted the sole protection against the inclemency of the weather. Neither tents not water-proof sheets had been provided, and mosquito-nets were unheard of. Under the tropical down-pour and the attacks

of myriads of mosquitoes but little rest was obtainable between sunset and sunrise. Kits were carried in coarse canvas bags which were anything but water-proof. Equipment which was made of leather became hard and uncomfortable to wear from constant exposure to the wet and heat. Supplies were stored in sacks and no water-proof sheets had been provided for their protection. Perishable stores were in a state of transition—biscuits to pulp and flour to dough, while vegetable rations of lentils, onions and beans showed signs of vigorous growth, and sprouted in their sacks.

In fine, it must be admitted that while the French were admirably equipped for service in a tropical climate, the Anglo-Egyptian force was lacking in practically everything which might ameliorate the conditions of service in such a country. It should be remembered, however, that the latter force had been engaged for the previous two years in a practically rainless area, and had been called upon at the shortest notice to proceed into the tropical zone south of Khartoum.

Such then was the plight in which the Anglo-Egyptian force was situated, and its degree of bedragglement at each successive sunrise can better be imagined than described.

On the morning of the second day after the Sirdar's departure for the Sobat while the troops were busily engaged in drying their clothes and blankets and clearing the ground of the rank grass, his Steamer appeared escorted by Gunboats. When the flotilla arrived off Fashoda, the Sirdar was seen standing on deck viewing the troops through his field-glasses. A few minutes later, the following message was signalled by semaphore:— "Commandant Fashoda —glad to see steps you are taking to make men comfortable— Sirdar"!

The Company of the Cameron Highlanders and Smith-Dorrien, who was attached to the Egyptian Army as a special Service Officer, returned to Omdurman with the Sirdar.

A few days after the Sirdar's departure, the Commandant paid Major Marchand an official visit for the purpose of giving him a rough outline of the instructions which the Sirdar had issued with regard to the attitude to be adopted toward the French force. Major Marchand raised objections to certain points on the ground

that he also had been instructed by his Government, and would consequently resist any measures which tended to impair the efficiency of his force. The French force numbered some 150 Senegalese Tirailleurs, and the Commandant alluded delicately to the disparity in numbers between it and his own command. He suggested that while the British and French Governments were settling the affairs of Fashoda between them, Major Marchand should accept temporarily the conditions imposed. In that case everything possible would be done to meet Major Marchand's objections and, if the exigency arose, to ameliorate any proviso which might interfere with the efficiency of his force. It was laid down, for example, that the French steamer "Faidherbe," was not to leave Fashoda without authority, and that in no case was she to carry arms. If Major Marchand would on each occasion give notice of his desire to despatch the "Faidherbe," and mention her destination and the number of rifles which it was considered necessary that she should carry for protection against man and beast, every effort would be made to meet his wishes. Major Marchand accepted these proposals with the happy result that during the whole period in which he remained in command of the French force at Fashoda, there was a complete absence of friction between the Anglo-Egyptian and French forces.

Early in October the "Faidherbe" returned to Fashoda from the South and reported that she had been unable to reach the French base at Mashra-El-Rek owing to the sudding of the Bahr-el-Ghazal. In order to verify this report Major Jackson, accompanied by Captain Peake R.A. and Captain Hill-Smith R.A.M.C. left in the Gunboat "Tamai" for the South. On passing through Lake No the course of the Bahr-El-Gebel was distinctly traceable but the river was completely blocked by sudd many feet in thickness. The journey was continued up the Bahr-El-Ghazal, but near the mouth of the Bahr-El-Arab all further progress was barred by sudd. After several unsuccessful attempts had been made to discover an outlet it was decided to land and obtain guides, if possible, from a Nuer village which was seen in the distance, The steamer was anchored and a boat was sent ashore with a Dinka Corporal who could speak the Nuer language. The Corporal on his return reported that the village was empty as its inhabitants had bolted into the high grass. Major Jackson and Captain Peake then landed with the Corporal,

and finding his report to be true, sat down outside the village to await events. After a little many heads were seen peering cautiously through the long grass. Suddenly from 80 to 100 men rushed out and throwing their spears on the ground sat down in cresent formation with the headman in the centre and "Kojur" or medicine-men, at either point. The latter went through a variety of strange antics in order to avert the evil eye. Then the Nuer broke into song, and on its conclusion, the Headman closely questioned the Dinka Corporal and told him to advise the white men to go away as they were not wanted in the Nuer country. A parley followed : gradually the Headman's attitude become more friendly, and advantage of the change was at once seized by presenting him with some copper wire and brass armlets—articles highly prized among the Nuer. The presents completed the Headman's conquest and he promised to produce two men who would show the channel to Mashra El-Rek provided that hostages were left with him until the return of his men. These conditions were accepted and two Sudanese soldiers were handed over to the Headman. Two Nuer were then handed over and proceeded on board the steamer in nature's garb. They had carefully divested themselves of sporrans and leopard skins and their fantastic head gear. The steamer pushed on, but it was soon found that the river was completely blocked by a mass of sudd of several miles in extent. The next day the steamer again anchored off the Nuer village. The Commandant and the British Officers landed with the two Nuer who were now arrayed in full gala kit. The whole village turned out to greet the landing party and handed back the two Sudanese soldiers whom they had treated with lavish hospitality. Their attention was then turned to their two fellow-townsmen. These gaily decked gentlemen were soon the centre of a small riot from which they emerged in the self-same kit in which they had first boarded the steamer ! After a liberal distribution of presents, the party re-embarked to the accompaniment of Nuer songs, and Fashoda was reached without further incident.

Towards the end of October, Major Marchand received instructions from his Government to proceed to France via Cairo. He accordingly left for Khartoum on the Egyptian gunboat accompanied by Captain Baratier. Before his departure, the Commandant specially requested Major Marchand to instruct his successor that the mutual

agreement should be strictly adhered to. He was assured that this would be done.

No sooner, however, had Major Marchand departed, than a one pounder quick-firing gun was mounted on the "Faidherbe." and without any notification to the Commandant, she was despatched, thus armed, up and down stream. Small parties of armed men were crossed to the right bank and entered the Dinka country. Reports were received that messengers had been landed on the right bank with letters addressed to the French Officers in Abyssinia. The construction of a strong bastion, which commanded the Anglo-Egyptian Camp, was commenced. Protests from Major Jackson were met with evasive replies, and the situation was becoming somewhat serious. The Sirdar's instructions contained the order that, in the event of the failure of the French to comply with the conditions laid down, the Commandant was to ensure compliance in the last resort by armed force.

The stage reached in the negotiations between England and France with regard to Fashoda was unknown. Owing to the imperfect means of communications between Khartoum and Fashoda no information on the subject had been received. It was imperative therefore that the local situation should be handled with care, for had a satisfactory settlement been reached by the two Governments, the outbreak of hostilities at Fashoda whould have added a serious complication if indeed it would not have totally invalidated the negotiations.

Pending the receipt of information with regard to the European situation, Major Jackson decided to take the following steps as a counter to the attitude adopted by Major Marchand's successor.

FIRST—He withdrew the Anglo-Egyptian Camp to a site some 300 yards up-stream (i.e. South).

SECONDLY—He instructed the Mek of the Shilluks that he was not to provide the French force with food of any description without first receiving the Commandant's permission.

THIRDLY—He sent a Gunboat to patrol as far as possible up the Sobat river with the object of intercepting any messengers between the French Camp and Abyssinia.

The result of these measures was immediately apparent. The first put an end to all communication other than official between the two Camps. The second caused the French force some pangs of hunger and drew forth protests from the Acting Commander. He was informed in reply that the Anglo-Egyptian force was in the main composed of Shilluks, and in that case it was but natural that the Mek of the Shilluks should provide food for his own people in preference to foreigners. If, however, the French force was in any way pressed for supplies, now that the communications with Meshra-El-Rek were closed by sudd, its Commander had only to state his demands and they would be immediately met from the Anglo-Egyptian supplies.

The third measure succeeded beyond all expectations. Lieut. Cowan R.N. proceeded on the Gunboat "Sultan" up the Sobat River. Near Nasser a native was seen on the right bank waving a small French flag. The steamer at once put in to the bank and the man was brought on board. He was searched and a letter to the French Mission in Abyssinia was found on him. The letter briefly described the situation at Fashoda and went on to request that an advance of the Abyssinians to the White Nile should be arranged in order further to involve the already complicated Fashoda question. The letter was subsequently despatched to the Sirdar ; the messenger was treated with sufficient care to ensure that no news of his capture reached the French.

The strained relations between the two Camps at Fashoda continued until Major Marchand's return early in December. News had been received some little time before that Major Marchand was on his way back to carry out the evacuation of the French force from the district.

On Major Marchand's arrival, Major Jackson explained the existing situation to him. Major Marchand expressed his regret at the course of action adopted by his subordinate and added that his instructions with regard to the maintenance of mutual agreement had been clear and concise.

The French at once began to prepare for their departure. Their surplus supplies of champagne and wines were generously presented to the British Officers' Mess. As some difficulty was experienced in recalling those parties of men which had pushed out into the Dinka

country, the assistance of the Anglo-Egyptian force was asked for, and met by the dispatch of Dinka soldiers of the Sudanese Battalion to assist the French in tracing and collecting their men.

An official dinner was given by the French to the British Officers, at it the late Acting Commander was conspicuously absent. As a return for this hospitality the British Officers invited Major Marchand and his staff to an official luncheon and in their invitation emphasised particularly their desire that the late Commander should attend, this invitation was willingly accepted. When luncheon was over, Major Jackson, on behalf of the Anglo-Egyptian force, presented to Major Marchand and his Officers the flag of the Dervish steamer "Safia" which had attacked the French on the 25th of August and had been driven off by them with loss. The flag was enthusiastically accepted. An official record of the presentation and acceptance was expressed by Major Marchand in a written address signed by all the Officers of the French Mission. The address ran as follows :—

Le Commandant Marchand Chef de la Mission Française du Congo Nil, à ses Compagnons de Mission.

Messieurs,

Le Colonel Jackson vient de me remettre l'étendard Mahdiste de l'expédition Derviche qui, sur les Vapeurs Safai et Tewfikieh, attaqua Fachoda, le 25 Août dernier. La valeur de ce présent royal est encore augmentée pour nous par la délicatesse véritablement exquise avec laquelle il nous est offert, le Commandant du "11éme Battallion Soudanais" ayant bien voulu me dire en me le remettant qu'après l'écrasement des Colonnes Derviches sous Fachoda, l'étendard serait infailliblement tombé entre nos mains si à ce moment nous avions eu le Faidherbe pour le recueiller.

Je vous propose de vous joindre à moi en signant cette addresse pour offrir au 11éme Soudanais et à son Commandant toujours en tête des Colonnes d'assaut à Dongola, à Atbara et à Omdurman, l'expression la plus sincère de nos vifs remerciments et de notre entière sympathie.

(Signed)

MARCHAND, *Commandant.*	BARATIER	GERMAIN	LARGEAU	DR. EMILY
LANDEROUIN	DYE	GRAY	BERNARD	VENAI

Au Colonel Jackson Bey Fachoda le 8 Décembre, 1898.

On the completion of preparations for the evacuation, Major Marchand notified his intention of starting from Fashoda on the morning of 11th. December. Major Jackson placed the Gunboat "Abu Klea" at the disposal of the French to assist them in their journey up the Sobat; he also informed Major Marchand that on their arrival off the Anglo-Egyptian Camp the troops would turn out and salute the French force. A few hours later Captain Baratier called on Major Jackson and announced that he had been sent on a delicate mission—He had come to enquire whether the British flag would be hoisted when the French flag was lowered the following morning: if such action were taken Major Marchand would be placed in a regrettable position when the Anglo-Egyptian troops saluted the French force, for he had received instructions from his Government to pay no compliments to the British flag, if that flag were hoisted. Major Jackson replied that the British flag would not be hoisted until the French were many miles from Fashoda and that Major Marchand might therefore set all anxiety at rest. Captain Baratier was delighted and expressed his most sincere thanks.

Shortly after daybreak on December 11th the French flag was lowered: an hour later the "Faidherbe" and "Abu Klea" appeared with the French steel boats in tow. When the flotilla arrived off the Anglo-Egyptian Camp, the troops saluted and then gave three cheers. These were heartily re-echoed by Major Marchand and his companions.

So passed out of sight the gallant little force of about 150 men which after experiencing enormous difficulties in the swamps of the Bahr El Ghazal region, had penetrated with the help of the "Faidherbe" the country between the Nile Congo watershed and Fashoda, where it had arrived on July 10th 1898.

The French force proceeded via the Sobat and Abyssinia to Jibuti and eventually reached France in May 1899.

On the 12th December 1898 the British flag was hoisted at Fashoda alongside the Egyptian flag with due ceremonial and to the salute of 21 guns.

APPENDIX.

1898	1920
Brevet Colonel F. R. Wingate, A.D.C. to the Queen. C.B., D.S.O.	General Sir F. R. Wingate, G. C. B., G. C. V. O., G. C. B. E., K.C.M.G., D.S.O., Col. Commandant, R.A.
Captain Lord Edward Cecil, Grenadier Guards.	Deceased (Late Colonel Lord Edward Cecil, K.C.M.G., D.S.O.)
Captain J. K. Watson, Kings Royal Rifles.	Major (Temp. Lt. Col.) J. K. Watson, ret. pay, C. M. G., C.V.O., C.B.E., D.S.O.
Lieut. Roberts, R.A. (son of Lord Roberts).	Killed in action in South Africa after winning a V.C.
Commander the Hon. Colin Keppel, R.N.	Admiral Sir Colin R. Keppel, K.C.I.E., K.C.V.O., C.B., D.S.O.
Lieut. D. Beatty, R.N.	Admiral of the Fleet Earl Beatty, G.C.B., O.M., G.C.V.O., D.S.O., D.C.L. (Oxon.)
Lieut. the Hon. H.L.A. Hood, R.N.	Rear Admiral the Hon. Horace Hood C.B., M.V.O., D.S.O. (killed in action on 31.5.16.)
Lieut. W. H. Cowan, R.N.	Rear Admiral Wallis H. Cowan K.C.B., M.V.O., D.S.O.
Captain M. Peake, R.A.	Brigadier General (temp.) M. Peake, C.B., C.M.G. (killed in action).
Captain Hill-Smith, R.A., M.C.	Died in Cairo.

1918	1920
Major H.W. Jackson, Gordon Highlanders.	Colonel (Brevet) Sir H. W. Jackson, K.B.E., C.B. (Reserve of Officers), Governor of Dongola Province.
Captain E. A. Stanton, Oxfordshire Light Infantry.	Brevet Lieut. Colonel E. A. Stanton, ret. pay, C.M.G.
Captain De H. Smith, Indian Army.	Died in Khartoum 1904.
Lieut. Colonel H. L. Smith-Dorrien, Sherwood Foresters.	General Sir H. L. Smith-Dorrien, G.C.B., G.C.M.G., D.S.O., Colonel Notts and Derby Regiment.
Captain R. W. Gamble, Royal Berkshire Regiment.	Colonel R. W. Gamble, C B., D.S.O.
Captain F. I. Maxse, Coldstream Guards.	Major General Sir F. I. Maxse, K.C.B., C.V.O., D.S.O.
Captain T. Capper, East Lancs. Regiment.	Major General Sir Thomas Capper, K.C.M G., C.B , D.S.O. (killed in France).

TOKAR

BY G. J. FLEMING.

Tokar is the name given to a small delta of some three to four hundred thousand feddans situated on the strip of country between the Red Sea and the hills running parallel to it. The delta has beeen formed by the action of a silt-laden khor called the Baraka whose waters yearly flow spate-wise from the mountainous regions of Eritrea and N. E. Abyssinia.

The Baraka rises in Eritrea and is joined on its two hundred mile course by several khors of considerable size. The chief southern one is the Anseba from Abyssinia; the two northern khors of importance are the Ambucta from Abyssinia and the Langeb from the Sudan. Both these last named, flowing as they do through rocky and barren regions, add little or no silt to the Baraka flood.

On emerging from the confines of the Red Sea hills the khor immediately commences to spread out until its possible breadth (taking a line through Tokar Town 18 miles away as the base) is upwards of thirty miles.

The khor flows intermittently during the months of July, August and September and may water an area varying from 50000 to 120000 feddans. A certain amount of water finds its way to the sea, but this waste has in recent years become of little moment thanks to the energy displayed in clearing the delta of scrub and so giving free play to the natural tendency of the flood which is to spread out.

The surroundings of the delta are bare in the extreme. No trees are to be seen except a few stunted acacia. Lying between the delta proper and the sea, the country supports a sparse vegetation composed for the most part of a scrub called adlib which braves not only the heat of huge dunes of shifting sand but also the no less vigorous proximity of the salt marsh. This shrub, peculiar to the Red Sea littoral, forms the backbone of the camel grazing of this part of the Sudan.

The old fort of Teb with its iron-work signalling tower forms a landmark in this region for many miles around. Teb lies some 13

miles from Tokar and was the scene of much fighting in 1884. The jetty of Trinkitat somewhat to the N. E. of Teb and 19 miles from Tokar is a calling port for the small local craft called sambuks which carry the cotton bales of Tokar to Suakin or Port Sudan.

This jetty (for it is little more) is joined to the mainland by a causeway of about 3 miles in length. Running up the middle of this causeway and connecting with Teb are to be seen the remains of a narrow gauge railway track. This track and causeway were built for strategic purposes and were so constructed that 16 men abreast could march towards the mainland supported by a train bringing up the necessary provisions and water. The building of the causeway was the work of Egyptian convicts whose prison at Trinkitat was a paddle steamer, the gutted remains of which may still be seen, lying rusted and stranded on the beach.

It is said that the late Lord Kitchener intended this railway line, which was built early in the nineties and primarily for the opening up of the Tokar delta, to be extended along the Eritrean border to Kassala. The line was however abandoned a few miles south of Teb, and the remains of an old engine may still be seen silted up in a now roofless shed a few yards from Teb fort. The situation of the fish-plate and bolt stores may also be traced by their rusted remains. Here and there along the track itself lie a few standard rails and several small heaps of more or less rusted iron sleepers. The largest and most striking heap of abandoned remains is that lying within a stone's throw of the old engine shed. Here may be seen more than half buried in drifted sand huge castings for supporting a roof, a fly-wheel in two sections with an 18 foot diameter together with a huge boiler and what appears to be the steel foundation for it.

It is astonishing to be told that this heap of material weighing many tons was placed in its present position quite a score of years before the laying of the railway or even the building of the fort. These remains were intended to form the foundations of a ginning factory at Tokar and were dragged to Teb piece by piece from Suakin over the intervening 45 miles of waterless desert. It is said that the haulage for the first part of the way was done by camel and mule, but as the journey progressed, the camels and even the mules were worn out and the task was taken up and accomplished by gangs of Egyptian convicts.

The conception of building a ginning factory at Tokar emanated from the mind of Ahmed Mumtaz, a Turkish Pasha and at the time Governor of Suakin who between 1850 and 1860 introduced cotton seed into Tokar and was the first person to recognise in the soil and climate of the district its possibilities for cotton growing.

Towards the south end of the main battlefield a cleared space may be seen. This is the site of Teb aerodrome which was laid out early in 1919.

Leaving Teb and going south the delta proper is entered and one is almost depressed by the journey over a huge featureless plain the monotony of which is relieved on the east, west and north by still more dreary stretches of shifting sand hills which the prevailing winds blow into uniform crescent-shaped ridges of varying sizes.

Tokar town is situated towards the northern end of the delta and lies about midway between the eastern and western extremes of the flood. The three most striking features of the town are its fine broad streets, its handsome markaz buildings and the fifty foot steel signalling tower—the last rising above the ruins of the old mud-built fort lying to the west of the town.

As the southern portion of the delta is reached a change is noted in the colour and quality of the soil, for one gradually passes from the darker finer silt deposit on which the cotton plant flourishes, to the coarser lighter-coloured ground on which the dukhn crop, which occupies 30% of the delta area, finds a suitable habitat. The surroundings of the delta at the extreme south end are much more forbidding even than those of Teb. The greater part of this district is carpeted with small sand-polished stones, dark in colour and more or less uniform in character. The heat of the wind passing over these stones in summer is well-nigh overpowering. It is a district devoid of vegetation, except where a khor here and there trickles its way through and gives life to a few coarse grasses and stunted acacias. The Arab, although admittedly sparsely represented, may even here be found tending his flock of sleek goats and strikingly instancing the wonder of life.

The Baraka Flood.

The khor Baraka flows practically due north from the uplands of Eritrea. Spates occur at irregular intervals, but during the months of July, August and September these may be expected approximately every 20 days and although late and early floods have been known, it is exceptional for a volume of water to reach the delta before the beginning of July, and the last flood is invariably over long before the end of October. During the winter months the khor is bone dry and even heavy local showers cannot induce the Baraka to flow. It may here be mentioned that the rainfall does not average more than 6½ inches per annum. The rains occur in common with those of the Red Sea littoral during the winter months and herein lies the great difference between the two important silt-carrying khors of the Sudan — the Gash and the Baraka. The Gash floods its delta at Kassala during the rainy season, while the Baraka distributes its waters over Tokar plain several months before the rains commence. The Baraka in its course through Eritrea appears to be confined for the most part to a gorge-like channel and only spreads out to a limited extent at a place called Agordat where the growing of cotton was first started in 1901 or 1902. Agordat now possesses a ginning factory. The breadth of the khor a few miles before reaching the neck of Tokar delta varies from sixty to a hundred metres and its banks are irregularly lined with the grey green foliage of the tamarisk tree.

The upper reaches of the delta prove rather puzzling when visited for the first time, and renewed visits do little towards understanding the vagaries of this silt-laden khor, for the flood together with its mighty partner, the south wind, is no respecter of topographical features and yearly great changes occur. These two great elements, working as they do simultaneously, have troubled the thoughts of a generation of irrigation experts and the flood yearly goeth where it listeth. E. g. after the 1915 flood the main khor (for there are several) left a fairly definite channel which was capable of carrying the bulk of the water well towards the demarcated area. In 1916 the flood came and for the first few spates this channel was used by it. Suddenly the khor which had been flowing almost due north silted up its channel with thousands of tons of silt and broke away well nigh due east and the only indication now left of the 1915

channel is a row of rapidly dying tamarisk. How long the present channel will be used it is of course impossible to say. The manner in which these flushes come is very wonderful and the sight can best be seen a few miles north of the point where the flood first begins to spread out. Standing on a bank and looking over a mile of mud flat one sees the khor running fairly full but well confined to its channel. In two hours time the flood has come down and an expanse of water two or three miles broad is now seen stretching away northwards as far as the eye can reach. The channel itself is still distinguishable from the rest of the waters by its wave-marked course tossing out to the more slowly moving waters on either side whole trunks of dom palm and tamarisk. Two or three miles after entering the first portion of the demarcated area which lies some fifteen miles from Tokar, the flood begins to lose its vehemence and instead of a deep, treacherous, racing stream the waters spread out broader and broader with a flow correspondingly slower towards whichever portion of the delta the flood intends to irrigate.

These spates may last for one, two or three days after which time the khor dwindles down to a mere trickle of water to rise again and rush down at the end of a period of about twenty days. Thus the cotton and grain lands of Tokar are watered over a period of two or three months, and if the land receives three or more of these flushes at regular intervals (depending on the district) the ensuing crop is independent of rain to bring it to maturity, although without doubt, rain in Tokar at the right season is of the utmost benefit [1].

The waters of the flood quickly subside, and a few days after a whole district has been a sheet of water the face of the land is changed to a dreary mud flat intersected here and there by a few natural draining channels which behave in their small way like their parent, the Baraka, by scouring and silting; only to repeat the process until the water is finally absorbed into the soil. After two

---

[1] *The flood of 1918 was a light one; it watered an area of forty thousand feddans, but as comparatively no rain fell, the crops were almost a failure.*

or three good flushes the cultivator commences to clamour for seed [1]. The seed secured, the cultivator who is fortunate enough to have his land watered, immediately commences sowing operations, for he is firmly convinced if the young seedling cotton can smell the rushing mighty south wind, the matured plant will thereby yield more abundantly. It would be surprising if the young cotton emerging from the ground a few days later held a similar opinion, for in a severe year of south winds hundreds of feddans of young cotton pay the death penalty for being early sown. It is interesting to note in this connection that the strength of the south wind may actually scour the soil to a point below the roots; an effect which was notably seen in the dukhn growing soils in 1916.

Another danger which the young cotton may be called upon to face is the coming of a late flood which on some occasions may wash out several thousand feddans, but the cultivator does not consider re-sowing a great hardship as the ground, being full of moisture, permits the seed to sprout readily.

Sowing is a simple operation and is done in irregular rows by means of a seluka stick. A hole is made in the silt with the seluka and the piece of silt which may in some cases be several inches thick, whipped out and placed to the side. This precaution is necessary on account of the fact that fresh silt is sterile from the plant's point of view. The stick is again inserted and a hole is made by a whirling motion of the arms and body of the labourer. A few seeds are thrown into the hole, covered up, and in three or four days the young cotton appears.

The anxieties of the cultivator now begin: for if his land has not been sufficiently watered he eagerly awaits the coming of early rains which will mean the saving of his crop. If on the other hand his land has been generously flooded, the time draws near for the yearly coming of the locust driven towards the delta by a hot easterly wind called the Hababai. This wind which commences to blow almost immediately after the cessation of the south wind is very destructive to the young cotton especially in lightly flooded

[1] *The seed is specially selected from the best cotton passing through Tokar market and is purchased by Government and issued to cultivators at cost price.*

districts. It is called Hababai because it comes from the region occupied by the Habab tribe in Eritrea and is the prevailing wind from October to December, when the gentler north wind succeeds it.

The damage which the locust does seems to depend on the condition of the desert vegetation around Tokar at the time of his coming: if rains have fallen in considerable quantity in the surrounding districts, the damage done is confined to grass and dukhn which the locust, to give him his due, greatly prefers to cotton. If however he comes off a glaring parched desert which has received little or no rain, he is not particular as to what kind of crop he eats so long as it is fresh and green. Cotton will do as well as grass: the ushar he will not touch. It is difficult to conceive of a more depressing sight than a portion of the delta presents after a bad visitation of locusts to one who realizes that re-sowing cannot be undertaken succesfully owing to the dry state of the ground [1].

Even after all these buffetings Tokar cotton responds generously to the cooling influence of the north wind, which instead of bringing locusts, is the harbinger of grey winter skies. The cotton quickly recovers and in February a sufficient amount is picked daily to warrant the opening of the cotton market. The cultivator, according to the type of land which he works, may pick anything between 200 and 1200 pounds of cotton from the feddan and he considers sowing, cleaning and picking expenses dear at a hundred piastres if his holding has received a generous supply of silt.

No mention has been made of the ordinary tilling operations which are always associated with agricultural practice. These are reduced to an absolute minimum. The cotton is sown on the flat, and it is not even sown in straight lines, for time is precious. No plough is to be seen, for a good mulch—such as every farmer desires—is spread over the land naturally in the form of silt. Moreover a generous supply of silt proves too much even for that most vicious of weeds, the sogeit, to do any damage.

The first cotton is ready for picking about the end of December and a steady stream of labourers and merchants begins to move

[1] *It is a most interesting fact that Tokar land can yield a small crop of cotton on good well watered land after a devastating locust attack quite seventy days after the floods have ceased to flow.*

towards Tokar. It will here be necessary to give some idea of the tribes and peoples represented among Tokar cultivators.

There are two types of cultivators distinguished by the Government—indigenous and stranger. The former, with many exceptions, are members of the various Beja tribes who long before the coming of the present Government cultivated the Tokar khors. The original tribe is that of the Artêga who trace their descent to the mythical seven sisters left on the island of Suakin while being conveyed from Abyssinia via the Red Sea to the splendour of the court of Solomon. The Red Sea 'Arab' is well represented, and includes such well-known names as Ashraf, Kemilab, Gemilab, Nurab, Sherab, Beni 'Amer etc. All these tribes, with the exception of the Beni 'Amer, speak the same Beja dialect as the Hadendoa.

The standard of cultivation aimed at by the great bulk of the indigenous 'Arab' cultivator is a low one, although it is without doubt steadily improving. It is not wise however to condemn his slack mode of cultivating too strongly: he may after sowing time leave a promising crop of cotton exposed to the risk of a locust attack and depart to the hills to tend his flocks and herds, and only a month or two later at picking time he returns accompanied by all his family. But he will tell you that he puts the interests of his flocks and herds before those of cotton, for although the profit from the latter is very welcome, he and his family depend for life itself on the well-being of the former.

Many of the Beni 'Amer, a large tribe from the mountains of the Eritrean border, come down annually and pick a large portion of the crop. The Amarar also, who are considered stranger cultivators, send an almost equally large number of women and children to pick the Tokar cotton fields.

Many Sudanese are numbered among the indigenous cultivators and as a body they make the most efficient small cultivators in the delta. They include men who fought at Teb, Tokar, Tamai, Handub etc. and although getting old, they are invariably cheerful and recount their fights with the greatest relish. Many more tribes of indigenous cultivators could be mentioned, some who fought for the British, many who fought against us, and some who sat on the fence. The above however must suffice.

The so-called stranger cultivator who unlike the indigenous has to pay a tax of P.T. 10 per feddan, is representative of many tribes and peoples.—Amarar 'Arabs', already referred to from the hills around Sinkat, riverain Arabs from the Nile, Egyptians, Somalis, Greeks, West Africans of all descriptions, Yamanis, Syrians, Abyssinians, Persians, and even men from India and far-off Kabul. Tokar may be described as being in the vortex of Mecca and hence the great diversity of peoples. Here the Takruri, as the West African pilgrim is called, makes the last halt before completing his journey. He can easily earn in the cotton fields of Tokar the few pounds necessary to enable him to reach the end of his journey, which he may have set out to accomplish several months or even years before: or he may be starting back on the return journey and rejoicing in the name of Hajj, stop again at Tokar to make enough money to take him a stage further on the two or three thousand miles westward. It is a curious fact that the sowing, cleaning and picking of the cotton crop depends to a large extent on the industry of these law-abiding pilgrims.

The delta at this time presents a busy scene, and whereas in July the population may dwindle down to two or three thousand, the number of people present in February and March cannot be less than twenty thousand. As the cotton is picked it is put into sacks of varying sizes and brought from the fields straight to the market. The market is under Government control and for the last eight years classifiers from Alexandria have been engaged to grade the cotton before it is exposed for sale. The following gives some idea of an ordinary market day.

Just before dawn the well known noise made by a kneeling loaded camel signifies the arrival at the opening gates of some Arab who has been travelling ten or fifteen miles through the night with his load of cotton. Later when the light grows stronger dull thuds are heard in quick succession which mean that the porters are busy throwing the bags on the ground in lines ready for the inspection of the classifiers, who work in an enclosure of their own. The brokers who usually number about ten, soon appear and each one arranges for the proper placing of the bags in his stance. The classifiers are now at work grading, and the cotton of each bag is displayed by the simple expedient of cutting slits in the sacking. Special marks changed daily are put in each sack, signifying whether

the cotton is first, second, third or fourth grade. The classification is completed before 8 a.m., for after that hour the sun is too strong for delicate work of this desctiption to be done satisfactorily. As soon as the cotton is graded, the porters are again busy removing the cotton bags to the weighing machine: here the weight of each sack is entered in the Government books and a copy of these weighings has to be kept by the respective brokers, who employ a clerk specially for this work. The work of weighing lasts from 7 a. m. till about 10 a. m. by which time the cotton is gradually transferred to the baling compounds and stacked there according to grade. The work of checking the weigh books is completed an hour later. A list showing the weight of cotton for the day is made up and submitted to the Inspector of Agriculture who attends the cotton market at 12 o'clock and arranges for its proper conduct. The cotton is sold by auction and each grade is sold separately. The auctioneer, who is an Arab of the original Tokar tribe, daily opens with the Fatiha. Half piastre bids and upwards are accepted, and his cry of 'wa nuss', once heard, is not likely to be forgotten. The baling of the cotton lasts the whole afternoon, and as each bale lies ready to be rolled out of the market enclosure the grade is stamped on by Government. The cotton which is now in bales, is then re-weighed by the Government weigher at the out-going gates, in the presence of the buyer or his representative. The bales after weighing are rolled into the shunah of the forwarding agents and on their arrival there the cotton market of the day may be considered ended.

A reference must be made to the camel which transports the cotton from Tokar to Trinkitat. Two bales the weight of which varies from 700 to 800 rotls make a camel load, and the roping and hanging of these on a kneeling camel is work which requires considerable practice. These animals are probably the finest specimens of the hamla camel to be found in the whole Sudan, and it makes a fine sight to see a string of two or three hundred of these well-bred muscular animals leaving Tokar in the late afternoon. They are almost all bred and owned by the Ashraf tribe who inhabit a large stretch of good camel grazing country on the upper reaches of the Baraka several days journey from Tokar. In a year of a big crop as many as 1500 camels are required to remove the Tokar cotton.

The bales after arriving at Trinkitat are rolled into the waiting sambuks whose holding capacity varies from 60 to 300. After a seven hours run under favourable weather conditions the sambuk lies ready to discharge its cargo at the jetty of Suakin Ginning Factory; if bound for Port Sudan a journey lasting five or six hours longer is necessary. The ginning of cotton at Suakin is a very old institution. Reference has already been made to Ahmed Mumtaz Pasha as the founder of the Tokar cotton industry: it was he who at some time about the fifties or sixties established a few hand-driven machines at Suakin. As the crop grew in favour he introduced gins driven by mules; it was not however till the early seventies that a steam-driven factory was established near Shata. This building was destroyed by fire and the present factory was built in its stead on the sea board some time in the late seventies.

The price of cotton in those days was cheap and the manner of picking rough in the extreme: a camelman on arriving at Suakin was pleased to receive 15 to 20 piastres per kantar of sadly varying weight, while to-day this man's son in Tokar would refuse an offer of 250 P. T. per kantar weighing a just hundred rotls.

The cotton industry at Tokar came to a standstill during the Dervish rule and no real progress was made till 1900 when the present Government began to interest itself in the crop. This is not the place to relate the various steps in its advance; suffice it to say that at the present day this small delta, although its output is not great, is still the most important cotton growing centre in the Sudan.

The possibilities of its future development are considerable, but three great factors must always be borne in mind, because any one of them may in a single year form the limiting factor of Tokar's prosperity. They are as follows: the volume of the Baraka flood, the supply of labour, and the climatic conditions. The regulation by artificial means of the Baraka flood would without doubt prove a great blessing. A work of this description will involve considerable outlay and at present the matter is being carefully considered. The second great problem is the labour supply, the shortage of which is unfortunately very marked in a good year, and accentuated by the wholesale exodus of the population in May when climatic conditions become extremely unpleasant. As the climate cannot be

altered the best remedy would be a railway, the extension of which to Tokar has now become a definite possibility.

The third factor is one which will always prove a hindrance to cotton growing, and as far as can be seen at present, will continue to be the main limiting factor. The subject of climate is one about it is very easy to exaggerate. It is however a significant fact that only one British official has ever lived twelve consecutive months at Tokar. The summer winds in certain years exact a very heavy toll of the crop; they sweep over the cotton fields and whip to the ground the white lint as it hangs protruding from the boll, "Like the snow flake on the river a moment white, then gone for ever". These winds often blowing eight hours a day, prevail from June to September.

Meanwhile a good labour supply would materially help to wrest a large amount of cotton from the habub. The Arab of the Red Sea who supplies the bulk of the labour at picking time proves but a broken reed when the bad weather commences, and for this reason it appears that a supply from some outside source needs to be encouraged. The Arab considers that from the month of May onwards Tokar is not a fit place either for himself or his family. He leaves his cultivation placing on his camel a canopied angarib whereon sits his wife with the younger children by her side. He hangs about the trappings heads of sugar, skins of water and bags of dates, till the appearance of the camel resembles that of a moving Christmas tree with the surprise packet carefully hidden on top. The older boys drive the goats in front, and so the Arab and his family journey to the cool of the hills and leave Tokar and its cotton market to the money-making merchants, the unfortunate Government official and the daily increasing habubs.

THE TUNGUR-FUR OF DAR FURNUNG.

BY H. A. MACMICHAEL.

A day's journey W. N. W. of Kuttum lies the district of Dar Furnung. To the east it is bounded by Berre district, inhabited by *Kaitinga* (a blend of *Tungur* and Zaghawa) and *Fur*, and to the west by Serayf (*Awlad Mana*).

To the south-west of Furnung is the range of Gebel Si, the home of the still savage *Karakirit Fur*.

Dar Furnung itself consists of a group of desolate high sun-blackened peaks, with low hills between them intersected by narrow watercourses that flow from springs, and surrounded by cultivable lands, where the *Tungur* and *Fur* have their villages and semi-nomadic *Zaghawa* come to graze their flocks. It takes its name from the holy stone of Furnung, at which the headman of the 'dar' has to make sacrifice if he would avoid death or disaster.[1]

Ferra is a site among the Furnung hills, near the centre of their southern fringe, and is locally famous as being the ancient capital of the *Tungur* and the headquarters of their last independent Sultan, Shau Dorshid (or Dor El Sid as he is sometimes called).

As one winds one's way, from the open country lying to the south, towards Ferra in the dry summer months, over foot hills of sandstone and blackened rocks that remind one of the country round Korosko and Ibrim, nothing could seem more wild and arid than the prospect on every side of high broken plutonic peaks mottled with dry thorny 'kitr', but suddenly, as one enters the circle of the larger hills, the ground dives steeply down and at the foot one sees a deep narrow gorge like a miniature valley of the Nile. In places it is twenty or thirty yards wide, in places it is no more than a sharp cutting in the rock, and here and there is

[1] *There are other holy stones of this kind in Darfur. At Furnung it is only the 'Hakim' (the 'Shartai' of the 'Dar') who sacrifices. The villagers and lesser Sheikhs do not, but if one of them aspires to be 'Shartai' he goes privately to the holy rock and throws a stone on to it. If the stone holds, the omen is good; but if it rolls off, the omen is bad for his project.*

a tiny glade carpeted with green grass and watered from a bubbling spring.

The sides of the gorge are half hidden by the luxurious foliage of a variety of trees, and below runs a perennial stream of sweet spring water, 'Ayn Ferra, which gives its name to the locality. Here and there are little cascades and below the deep silent pools fringed by high reeds and alive with small minnow-like fish.

The cliffs rise in steep tiers on either side and now and then one sees a family of baboons cautiously eyeing one as one picks one's way on foot along the shelves of sandstone or forces a path through the reeds by the water's edge.

The stream flows winding from south to north towards the heart of the hills, and, about a mile from its source, on the left, rises sheerly the rocky hill of Ferra.

Here, overlooking the gorge from a height of some 200 feet was the capital of Shau Dorshid, who, it is said, when threatened by the rising power of the *Fur* under Sulayman Solong fled northwards to the *Bedayat* country and was never seen again in Darfur.[1]

Shau's fortress and palace are perched,

> "Like an eagle's nest
> That hangs on the crest
> of purple Apennine",

on the very top of the highest eminence of the hill and command a fine view.

Standing here one sees towering above one in the distance on all sides rugged inhospitable peaks; far below one to the east winds the narrow stream clothed in evergreen verdure, and to the north and west some fifty feet below the fort is a stony plateau, the site of the ancient settlement.

---

[1] *In view of the traces of Christianity that will be described as existing hereabouts, there may be some connection with this flight of Shau to the Bedayat and the story that the Southern Bedayat were once Christians.*

'Shau' is said to have had another fort and palace at Gebel Mutarrak on the north-eastern fringe of the Furnung hills, some 20 miles from Ferra, but I did not visit the site.

Beyond the gorge, to the east, where a few square miles of hillside shelve less steeply, the ground is all ribbed with ancient cultivation 'terraces'. Now all is overgrown with stunted 'kitr' bush and the lines of the stones have been broken by the rains, but at one time all must have been cleared and every foot of ground levelled into successive ledges, each a foot or so above the other.

The main entrance to the fort is from the west, that is from the side of the settlement, and the great gateway, three and a half yards broad, is flanked by stone walls not less than 12 feet high. Entering here the outer line of the defences one mounts along the broad sloping pathway between the outer and the inner walls to the fort which crowns the peak.

The foundations of the fort, like the outer and inner defensive lines beyond it, are well built of rough unhewn boulders, but the upper stories of the structure, and the inner rooms and dividing walls, are of magnificent red brick, hard as iron, metallic in ring and slightly glazed. The labour involved in bringing the hundreds of thousands of bricks required from the kilns, which lie a mile or more away to the south, must have been enormous, for the intervening ground is inconceivably rough, cut and scarred by ravines and littered deep in jagged rocks. The actual plan of the fort is like nothing but a rabbit warren: galleries run in and out and chamber leads to chamber in bewildering manner. All is partly ruined but the outlines can easily be traced. Near the centre is a deep square pit with lower sides and bottom of rock, and upper sides of brick. Higher up, in fact at the topmost point of all, one enters a small brick room, perhaps a guardroom, and from it descends spirally down steps through a series of doorways, each at right angles to and below the last one, to what appears to be a dungeon in the rocky foundation of the fort. The steps are made of huge burnt bricks 2½ spans long by 1½ broad.[1] The doorways have

[1] *These large bricks are also found here and there in the ruins of the larger houses and the fort and mosque. They have also been noticed near Foga in Western Kordofan on Gebel Zankur, a site lying on the ancient high road from Nubia to Darfur—but the vast majority of the bricks used in all the buildings were of the usual size and shape.*

lintels of wood, long since decayed and crumbling, and small windows open at intervals to the outer air. The entrance to the dungeon itself, if such it be, is just large enough to admit a man, and beyond is the horrible cavity itself, too low for a man to stand in and with a floor space of not more than three square yards.

Some 50 yards to the north of the fort and about 20 feet below it stands the Sultan's house, a medium sized oblong building of red brick. The only remarkable feature of it was the ingenious manner in which the inside surface of the walls had been plastered with red earth, of the exact kind used for making the bricks, and then subjected to intense heat by the lighting of enormous fires inside the room, so that the plaster itself had become hard brick. Below the fort and the Sultan's house, about 200 yards to the S.W., stands the mosque, a square building of thick walls, with 'minbar' to the east and four interior pillars. To the casual eye there was nothing to distinguish the architecture from that of the red brick and stone mosques of Gama'i Kurro, on the Wadi Baré, between Kabkebia and Kulkul, and of Turra in Gebel Marra. But the making of the 'minbar' had evidently given some trouble, for, though the face of the arch had been negotiated successfully, the concave back had been formed by building up a straight surface of large bricks and then hewing them into concavity as one would hollow out a trough. The houses of the common folk were of stone in their lower courses, and presumably roofs of straw were superimposed. Some of them were unusually large; the diameter of one close to the mosque—the Imam's probably—was eleven yards.

No implements or ornaments were found, but I had not the time or the means to dig for them. Broken shards were not infrequent. The pottery was of three kinds. The common 'burmas' were obviously of the same shape and made in the same way, i.e. kneaded outwards on a mat, as the ordinary 'burma' of Darfur and Kordofan, with wide mouth, short neck and round belly. The inside and outside surfaces are brick red and the intervening material burnt black. In texture they are very hard and thicker than the usual—a very necessary precaution when one considers the rough treatment they were likely to receive in being carried some 200 feet up a sheer slope, littered with rocks, from the stream below.

There were also larger receptacles, presumably for storing liquid

in the houses, and these were of coarser and even harder fibre almost indistinguishable from brick, with quite large pebbles embedded in them, generally an inch or more thick.

The third kind of pottery was of the shape of the present-day 'dulang' with long graceful neck (slightly bulbous in the middle) and red glazed surface. On the only large fragment I picked up were very roughly incised markings, on the belly of the jar, which in form were similar to the brand still used by the *Fella* (or Fellanga) section of the *Tungur-Fur*. The markings are thus :—

The brand is thus:



At the present day there are no villages in the Furnung hills : all are outside, where the grazing and cultivable soil are better, but within reach of the water supply. (1)

---

(1) *The Tungur round Furnung and Kuttum, like the Berti and most of the rest of the population who cultivate on soft sand in Eastern Darfur, use for hoeing the ground the 'gilmoia' (or 'nagara' as the Tungur call it. and one notes the word is formed from the some root as 'Tungur'). This implement is of rough local wood and shaped thus :—*

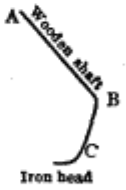


Fig. 1.



Fig. 2.

The bend at B is a natural one. It is rather larger than a right angle. The length from A to B is about 27 inches, from B to C about 18. The head is of hammered iron and shaped as in Fig. 2 with slightly concave surface. For hoeing the implement is held with the two hands at A and used from above downward and inwards between the legs. For making holes into which to drop the seed it is also held in both hands, but the cultivator, as he walks along, at each step makes with it a short jab into the ground on his left side.

For hoeing in a garden on one's kness a much shorter instrument of the same shape but with a very much shorter shaft (B to C being only an inch or two) is used.

The villagers themselves are a blend of *Tungur* and *Fur*, black but with less distinctively negroid features than the *Fur* of Marra and Si. They talk among themselves in the *Fur* dialect but all seem to know Arabic as well. Such of them as I questioned called themselves *Tungur*, no doubt because of the aristocratic associations of the name, and preserved a tradition that they came originally from Dongola, but they admitted that many of their fellow villagers were *Fur* and that the two races had intermarried freely and on no particular system for generations. They regarded the *Tungur* as being the real owners of the "Dar". Of the criterion whereby they decided whether a child of mixed origin was *Tungur* or *Fur* I could extract no coherent account. There was some talk of the "mother's mother" "(Haboba,)" but when pressed for details they always fell back on the normal Mohammedan Arab custom obtaining in such matters. Their "Shartai", Hassan Kanjok, they called a Tungurawi, but when I met him some days later and questioned him in the presence of the *Fur* Shartai of Si and the Tungurawi "Shartai" of Kuttum, he evidently felt himself in a quandary, and the other two fidgeted uneasily : if he called himself a Tungurawi he risked a smile at his pretentiousness and a sneer at his pusillanimity, so he hesitated and tried *Tungur-Fur* and, when pressed, decided for *Fur*. As a matter of fact *Tungur-Fur* is the term which would best describe the people of Furnung. They fall into three groups, *Fella* (Fellanga), *Sambella* (Sambellanga) and *Dumua*. All of these the *Tungur* proper and the *Fur* proper alike regard as *Fur*. They themselves seem to regard the *Fella* as *Tungur*, rather than *Fur*, and the *Sambella* as *Fur* rather than *Tungur*.

The name of the *Sambella* would appear almost certainly to be connected in some way with that of the *Sambelangé* Section of *Dagu*, who consider it to be a corruption of 'Shenabla' (*sing.* 'Shambali'), and with that of the Sambangato section of Berti. [1]

The mark (called 'Sambella') with which they brand their cattle and donkeys is distinctively Furian in character,



[1] *Compare too the Dagu brands with those of the Fella and of the semi-Tungur Kaitinga living among the Zaghawa.*

The Fella brand, on the other hand, is probably of Tungur origin. [1]

The customs of the *Fur* and the *Tungur* appear also to have dovetailed in some respects in Furnung. For instance the holiness of the rock of Furnung is probably a *Fur* conception, adopted by the the ruling *Tungur.*

Similarly at 'Ayn Sirra, a few miles from 'Ayn Ferra and also in the Furnung hills, we seem to have two ceremonies which have gradually become joined into a single observance.

'Ayn Sirra is a delightful little oasis with a rich waterspring and palm grove [2], lying just inside the circle of the hills and approached by a narrow pass. At the entrance to this pass stands a large boulder called 'Hagar El 'Arus' "(the Bride's stone)" or 'Hagar El 'Ada' "(the Custom Stone)," and on the top of it are heaped some hundreds of loose stones interspersed with bits of dry cow-dung. The explanation of this, given by soi-disant *Tungur*, was a follows :—

There are certain spirits which reside here and protect the entrance to the grove, and any stranger desiring to enter without mishap would need to be, so to speak, introduced to them by the proper people (for whom see later).

---

[1] *Another so-called Tungur brand used in Dar Furnung is* ⌈ ⌉ *A man who belonged on his father's side to the Fella, e.g., and had a Sambella mother would use both his own Fella brand and the 'Sambella,' i.e. most of his animals would be marked with the Fella brand but the minority would carry the 'Sambella'. In case of their straying there would thus be a chance of their being recognized and claimed by two parties instead of only one. The Fella explained more animals would carry the paternal than the maternal brand because the meat only is from the mother, the bone is from the father, which is apparently a popular quotation, since I also heard it at Midob.*

[2] *The Tungur who own the site say their ancestors brought the palm from Dongola. Their only cultivation, dates excepted, is cotton and 'bamia'. Neither red pepper nor onions are grown though the soil is ideal for both and one expects to see them here as at Kuttum, Mellit and other cases, where the population is similar. Utter inertia is the only explanation and the people admitted 'they just felt too weak' "('igizu)".*

At the time when the rains first begin *Fur* and *Tungur* alike join in making offerings in the stereotyped manner at this stone to ensure a good rainfall.

This "rainmaking" rite may be of Darfur origin, but there are other features which certainly are not, and the heap of stones on the top of the rock at once calls to mind the exactly similar phenomenon to be seen at Gebel Kayli (قيلي) east of the Blue Nile.

Apart from the rainmaking properties of the stone it is used on four different occasions, viz. on marriage, on circumcision of a child, on a birth and when a hakim (ruler) visits 'Ayn Sirra. From its name the stone would seem to be chiefly associated with the occasion of marriage.

The rites performed on that occasion were said to be as follows :—

After the "fatiha" has been read and the couple thereby wed—for, needless to say, *Fur* and *Tungur* alike call themselves good Mohammedans—they are escorted to the stone by the Sheikh of the village, or in his absence by one of his family, or, failing both, by the Imam of the village mosque, and there they each smear some "dihn" (or blood, if an animal has been sacrificed) in the form of a cross + with their forefingers on the side of the boulder, and each deposits a stone, or a piece of green grass from the grove, on the top of it. If the couple are too poor to have afforded a sheep or any "dihn" they make instead the offering of a piece of cowdung. This done, the couple are led on to the waterspring in the palm grove and there the presiding priest—if one may call him such—takes a piece of mud from the pool and dabs it on the foreheads of the couple, on the tips of their shoulders (in front), on their middles [1], on the points of their knees and in the small of their backs. He then binds a twist of green grass from the fringe of the pool round each of the four ankles and wrists and round both necks, and the ceremony is over.

Mutatis mutandis precisely the same is done, it is said, on the occasion of circumcision or a birth, but in the latter case it is the mother and not the child who is the object of the rite. In the case of a "hakim" visiting 'Ayn Sirra he is similarly expected—or rather used to be, for these customs are falling into disuse—to sacrifice a sheep and smear

[1] *My informed described this by placing his finger just above his navel but called it his 'heart'.*

its blood in the form of a cross on the stone, or else to mark it with "dihn", and make his offering of a stone or a piece of green grass, and to go to the spring and be marked as described above, but—the only difference—a twist of grass was placed round his right wrist only.

The *Fur* proper (so the "*Tungur*" say) have no part or lot in these rites, and the reason would not seem far to seek. The *Tungur*, one supposes, brought with them from Christian Nubia the recollection of certain church rites, in particular the sign of the cross, and though the *Fur* were never converted to Christianity their holy stone was utilized by the new-comers. On the other hand the *Tungur* in time became Mohammedans, witness the mosque at Ferra, but both they and the *Fur* still preserve superstitiously some relics of their ancient faiths.

HISTORICAL POEMS AND TRADITIONS OF THE SHUKRIYA.

BY S. HILLELSON.

Not the least interesting result of the study of modern Arab life is the light it sheds, by resemblance, analogy and contrast, on the manners and customs of the century preceding the rise of Islam, that heroic age of the Arab race memorable alike for the brilliant series of poets it produced and because it forms the historical back-ground for the tremendous phenomenon of Islam itself.

"In spite of Islam the Arabian nomads live at the present day very much as their ancestors lived thirteen centuries ago..... so it happens that those who have travelled with seeing eyes and an understanding heart in that great wilderness in our own day are able to set before us a picture of society which, with certain allowances made, is extraordinarily like that which we gather from the ancient poems. The best of all commentaries on the literature of the sixth and seventh centuries in Arabia is to be found in the great book of our countryman Charles Doughty, Arabia deserta". (Ancient Arabian poetry as a source of historical information by Sir C. J. Lyall, J. R. A. S. 1914).

The Arab tribes of the Sudan have been much more exposed to external modifying influences than their brothers of Arabia. A considerable infusion of non-Arab blood, the disintegrating period of Egyptian rule, the devastating fire of the Mahdiya, and twenty years of British administration have each in its own way left their mark on the social life of the tribesman, and it seems inevitable that the next generation should travel even further from primitive simplicity. Nevertheless much remains even at the present day to preserve the tradition of an earlier age, and the traveller in Kordofan or the Butana will often witness a scene or hear a story which recalls to his mind some line of the Hamasa or the Mu'allaqat. And if the account of the modern traveller forms the best commentary on the ancient Beduin poetry, it is equally true that an acquaintance with the poems will give the student or administrator many valuable clues to the working of the Arab mind or to particular beliefs and customs. It is much to to be desired that the traditions and institutions, especially of the

remoter tribes, should be systematically studied and recorded before the far-reaching changes of our time shall have swept away most of what is uncontaminated and primitive.

Already is appears that the younger generation is losing interest in the past, and for information on tribal history the enquirer is always referred to the old men who do not seem to hand on their knowledge to any successors. The fact is that the changed circumstances of the time involve a definite break with the past:— administratively the tribal system is breaking up or taking on a modified form, the decay of the raiding spirit—so little encouraged by the present Government—is destructive of all interest in stories of past raids and the tribal chiefs whose praises occupy so much space in the old songs no longer enjoy the same authority and greatness as of old; hence the modern bard no longer eulogises his chief, but finds a more appreciative audience for his love-songs.

I have obtained from Shukriya informants [1] a number of historical traditions aud of poems referring to historical events, and I propose in the present paper to publish a selection from this material in the belief that it may serve as an illustration to the historical element in the ancient poetry. Sir C. J. Lyall in the paper quoted above, has shown how the diwans of the ancient poets and the classical collections may serve as a source of historical information, especially when read in conjunction with the works of the commentators who collected the tribal traditions in which the circumstances to which the poems refer, are set forth. It is my object to show how the oral tradition of a modern tribe covers a range very similar in content and extent to that of their ancestors and the texts published here may be regarded as specimens of a Sudan 'Book of Songs' or 'Book of the Days of the Arabs' such as a modern follower of Abu 'Ubaida and Ibn Al-Kalbi might still collect from the mouth of the people.

The resemblance between the ancient historical poetry and our modern tradition is strikingly illustrated by the fact that the words in which Sir C. J. Lyall characterizes the songs of the ancient bards may be almost literally applied to their modern representatives.

---

[1] *The principal informant is Sh. Muhammad Wad al-Furawi of the Gaddarab. Sherif Yusif al-Hindi kindly permitted me to use his ms. collection of tribal stories, the Shukriya part of which is likewise in the main derived from Wad al-Furawi.*

"The poems by themselves are not, strictly speaking, history. An Arabian ode hardly ever contains a consecutive narrative of events. Nothing in the nature of epic poetry exists. The occurences touched upon are mentioned for the most part allusively, generally in the briefest manner, and the bard, often himself an actor in the scene he portrays, enlarges on his own prowess and the glories of his tribe, or on the other hand, he assails his enemies with words of scorn and contempt, recounts their defeats and disasters and depicts them in the most odious light. In all cases of tribal warfare which is the chief subject of the poems, great exaggeration prevails. In order to utilize the poems, to read them aright, to use them in interpreting the situation, we require to know from some outside source the circumstances in which they were composed". (loc. cit. p. 68.)

Just as the prose—narratives preserved by the ancient commentators illustrate and amplify the diwans, thus the Shukriya (and other tribes of the Sudan) possess a traditional fund of stories which are handed down side by side with the poems. It is probable that a complete collection of all the material would yield a continuous history of the tribe from the 16th. century to the present day. The stories and poems which I have been able to collect deal only with isolated episodes, but it is interesting to observe how prose narratives and songs illustrate and supplement each other, though sometimes the two were obtained from different sources: the Arab bard is nothing if not topical: every event of tribal politics or warfare produces its crop of verse and the *ingib* or official poet attached to the chief, is recognised as the mouth piece of the tribe and ever employed in diplomatic missions. Sometimes poem and story are inseparably connected, but there are also prose narratives which contain no verse at all, as well as historical poems which are handed down without the story. In the latter case, the story no doubt exists but happened to be uwknown to my informants.

It cannot be maintained that the wars of Shukriya and Funj and Batahin have the same interest for us as the wars of Bakr and Taghlib or of 'Abs and Dhubyan which, petty raids though they were, yet claim the attention of the historian as a prelude acted on the stage on which the curtain was soon to rise on the great drama of Islam. Nor can it be claimed that the modern bard possesses the faculties of observation and description, or the facundity of language or the

vividness and spirit in which the best of the ancients excel. Yet the interest of their songs and stories is not confined to their value as a commentary on the ancient literature. They reflect faithfully the social and political life of the tribe and though tastes may differ, the verse in my opinion does not lack force and dignity, One of our foremost Orientalists has committed himself to the statement that 'there is probably no language in the world which suffers more by descent from its classical pedestal than Arabic ; the literary dialect is majestic, the patois suggests low comedy.' (D. S. Margoliouth in J.R.A.S. 1916. p. 400). This proposition may perhaps be accepted in so far as it refers to the mixed dialects of the large towns, but I would submit that it does not do justice to the vigorous speech of the Beduins and the up-country dialects of the Sudan. Far though they have travelled from the classical pattern the changes in grammar and vocabulary are the result of natural development rather than of a process of corruption, and there is little trace of any disintegrating influence exercised by the African tribes by which the Sudan Arabs are surrounded, or by the European elements with which they have come into contact in recent times. It is also worthy of note that neither the language nor the form of our poems is vitiated by any tendency to ape the learned tradition, in which respect they contrast favourably with the modern poetry of Central Arabia and the Syrian Desert.

The difficulties which beset the collector and editor of modern texts are not without interest for the student of the ancient poetry. As the verses have never been committed to writing he has to rely on the often indifferent memory of his informants. Sometimes it happens that only fragments of a poem are obtainable and reciters who might be able to fill in the gaps, are inaccessible on grounds of time or distance. Copies of poems written down at the dictation of a *rawi* are frequently useless owing to the carelessness or ignorance of the transcriber, who rarely hesitates to substitute his own emendations for words which he does not understand, or on the other hand has no compunction about putting down what is quite meaningless. The oral tradition itself presents many variant readings and even different recensions according to the taste or the memory of informants and the editor's hankering after verbal accuracy meets with little sympathy. There are also many pitfalls in the interpretation of the poems : it is sometimes not easy to ascertain the precise meaning of a word, either

because it has become obsolete since the time of the poet, or because it refers to matters with which the reciter or commentator is unfamiliar. The meaning of proper names or of allusions to particular events or people may have been forgotten, in which case many informants are quite prepared to invent a plausible explanation on the spot. The present writer considers that he was very fortunate in his assistants and would especially mention his indebtedness to Sharif Yusif al-Hindi, Sh. Sha' ed-din Abu Sin of Rera and Sh. Babikr Badri, headmaster of Rufa'a school. Yet he is by no means confident of having solved all the difficulties either of the text or the interpretation. The state in which the ancient poems have been handed down and the writings of the commentators show that the grammarians who collected and edited the old texts were faced by similar difficulties, and their modern imitator (longo intervallo) is in a position to appreciate their labours and to understand their shortcomings.

The historical memory of the Shukriya may be said to begin with Sha' ed-din wad al-Tiwem, the reputed founder of the tribe's greatness. Those learned in genealogy can give a list of ancestors leading back from Sha' ed-din to the eponymous hero Shukr who in his turn is said to have been a descendant of 'Abdullah b. Ja'far b. Abu Talib and thus connected with the family of the prophet. But the predecessors of Sha' ed-din are shadowy figures to which no stories are attached, and Sha' ed-din himself is generally referred to by the tribesmen as their ancestor. The reason why he became the point of departure of all tribal tradition is no doubt the fact that it was in his time and in consequence of his matrimonial alliance with the royal house of Sennar that the Shukriya first emerged as a powerful tribe. In addition to his other activities he played a part in the religious life of his time, for the Kitab al-Tabaqat relates that he was one of the disciples initiated into Sufi mysteries by Taj al-din al Behari 'who came to the Sudan early in the second half of the tenth century near the beginning of the reign of shaikh 'Ajib.[1] As the second half of the tenth century roughly corresponds to A. D. 1544—1594 we have here a date for Sha' ed-din which it is not difficult to reconcile with the number of generations which according to tribal genealogy have elapsed since his time (cp. the pedigree given in the appendix). The

[1] *Sh. 'Ajib is the second ruler of the 'Abdallah dynasty of Gerri and Halfaya.*

story af Sha' ed-din, half legend and half history, and told in a style which recalls both the Aiyam al-'arab and the book of Genesis, runs as follows :—

The Story of Sha' ed-din.

When Sha' ed-din was still a small boy, the Funj massacred the tribe and carried him off with his mother to Sennar, and there he remained with the Funj, until his people started from Kalkol [1] and went to Sennar saying, we must ransom him from the mek. A party of them went to the mek and said : we wish to ransom Sha' ed-din and take him away with us. The king replied : If you bring the two mares of al-Shawi, I will give him to you. They returned with the two horses and the king gave them permission to take him home. But they replied : we prefer that he should stay with you until he learns something. So he grew up among the Funj, and three years after he had reached the age of discretion, a certain man of the Jime'ab tribe called Hamad wad Um Tunko, who had killed his cousin and fled from his people, came to Sennar as the king's guest. A stork built her nest on this man's house and hatched out her young, and one day the little son of the mek together with some other boys seized the young storks and carried them off to play with. When Hamad wad Um Tunko came home from the king's court and found that the young storks were not there, he asked his wife about them and she replied : the little son of the king and the boys who play with him have carried them off. And she told him in which direction they had gone. He ran after them, but when he caught them he found that the young birds had died in their hands. So he drew his knife and seized the mek's son and slew him, because he had killed the young storks. Then the mek's people seized him and carried him before the mek and said to him : he has slain your son. The mek asked, why did you kill my son ? he replied : your son killed the young storks which their mother had hatched on the roof of my house. She was under my protection, and he carried them off and killed them, so I slew him because he killed the young of my client. The king said to him : you are an Arab, the slayer of my son, and I am king Badi ; yet you were under my protection, so shall I slay you ? no, go hence, I pardon you.

---

[1] *Near the modern Kamlin, on the east bank of the Blue Nile.*

Now the slain boy was the son of a slave girl, and the king's guard consisted of her brothers, the uncles of the boy. These men said: since the king will not kill Wad Um Tunko, we will leave the king. They fled away, a hundred horses armourclad, and the men wearing chain-mail and helmets and carrying their cutting swords. They settled at 'Elafun; but before their arrival 'Elafun was not called by that name; it was just a village of straw huts. Having settled there they began to raid the cattle of the Arabs for meat, and the Arabs asked each other: Whose 'ela are these? and they replied: the 'ela are Funj, the men of king Badi. [1]

The king said: Anyone who brings in the sons of Dungur Warid let him wish for whatever he desires, and I will give it to him. But the people were afraid and refused to march out against them. At last Sha' ed-din wad al-Tiwem, he whom his uncles had ransomed from the king went before the king saying; I will bring them in. The king replied: my son, you are but a child, you cannot do it; they have overcome strong men, who were older than you. But he insisted. At last the king said: if you are able to bring them in I will give you whatever you wish. Sha' ed-din replied: very well; give me a horse with its armour, a coat of mail and a helmet and a cutting sword, and a camel and a slave boy. The king gave him all these, and he rode forth to the place where they were living near 'Elafun. As soon as he came near them he put on his helmet and coat of mail, and dressed the horse in its armour with all its trappings, and rode up to them prancing and showing off, and called out to them: I would not stay in a place where you were not, I have come to join you. They replied: it is well, welcome ten times. He remaind with them for a space of fifteen days, and then he said: now I will go and bring my people, the Shukriya, to join you, and to increase our strength. They were content. So he went to his people at Kalkol and told them all the words of the king and said: this time we will either gain great honour from the king, or if we fail in this matter, it will not harm us. They asked: what is your plan? He replied: the king has promised, if I bring in the sons of Dungur Warid he will give me whatever I wish, for myself and my people. They said: but we

---

[1] *'ela* = عيلة, *house-hold, slaves, This derivation of the name 'Elafun, like most popular etymologies, is open to much doubt. The name also occurs in Kordofan.*

are weak, we can do nothing against the sons of Dungur Warid. He replied: I will show you a plan which will catch them without fighting; let us now take ten camels, and twenty of your great men go with me and I will say to them: my people have brought you these ten camels as a gift. They did so, and when they arrived there with the ten camels, he said that his people had brought them as a gift. They were greatly pleased and welcomed them heartily as an increase of their strength. But Sha' ed-din said: my people want you all to come to see them, and they replied: then let us go and visit your people at Kalkol.

And Sha' ed-din said to the twenty men of his tribe: go home, we will come and visit you there. They saddled their camels and rode off, and he accompanied them part of the way. When they had gone some distance he told his people to stop and make their camels kneel. They did so and he said: I will now tell you the trick by which we can catch them without fighting: go home and collect 300 lads for the day when we come down to the watering place, cut a hundred prisoners' yokes of wood, kill a she-camel and cut her skin into strips like the leather of an 'angarib, and have all these things ready.

I will come to you on the day when you go down to the water and will show myself to you on the bank. As soon as you see us, milk your she-camels; let one hundred of the lads each carry a gourd of milk, one hundred will carry gourds full of water, and the other hundred will walk with empty hands, each one behind two of the others. When you approach us I will bid them dismount and drink. When they dismount three of you go up to one of them: he who has his hands empty takes hold of the horse, he who carries the gourd full of milk offers it to his man to drink from, and he who carries the gourd full of water puts it down on the ground. As soon as they take the gourds to drink, the lads holding the horses will mount quickly all together and gallop off while the other two will seize their man and truss him up; then the rest of you come up with the yokes and yoke them all up and secure them with the strips of leather. They replied: very well, we will do all this. Sha' ed-din appointed a day twenty days thence for their meeting at the watering-place, and they went home to their people, while he returned to his own party. When they arrived among the Shukriya they told them all that Sha' ed-din had said and they agreed to do everything. After twenty

days they prepared all the things which Sha 'ed-din had asked for and went down to the river and waited at the watering-place.

Sha' ed-din soon arrived at the spot with his party and showed himself, and as soon as they saw him three hundred of them came to meet him in parties of three, each man carrying what Sha' ed-din had arranged for him, When they met he invited his companions to dismount and drink of the milk. They dismounted and immediately one of the three seized the horse, the next offered his bowl of milk, and the third put his gourd of water on the ground. Then the horse-holders suddenly galloped off all together, while the other two seized their man and trussed him up; meanwhile the rest of the party came up with the yokes and leather and they yoked them up and tied their hands to the wood. The prisoners called out: dost thou betray us thus, O Sha' ed-din? He replied: I want to make your peace, come with me to the king, I will procure you his pardon. But they said, they would not go on any account. Nay, said Sha' ed-din, it will be better for you to go with me; if you refuse I will cut off your heads, and those horses of yours I will keep for myself. Then all the Shukriya drew their swords while Sha' ed-din called out: now, will you have you heads cut off or will you go with me? and they replied, that they would go.

So he marched them off to the king at Sennar, and the three hundred of his men went with him, one hundred mounted on the horses, one hundred on camels, and each of the others carrying the end of a prisoners' yoke on his shoulder.

When they came near to the king's place Sha' ed-din sent two men on camels ahead to inform the king, that he had brought them in yoked up. But when they told the king, he called them liars, saying Sha' ed-din could not do this thing. So they said: send with us mounted men to see with their own eyes. The king sent two men with them, and when these had seen the prisoners they rode back and said: it is true, they are all yoked up and they are leading the horses by their sides.

The king brought out the war drum and they beat on it, until Sha' ed-din arrived. The king met him outside the town by the drum and welcomed him saying: I thank you. Sha' ed-din replied: I want you to fulfil the promise which you made, you said that

whatever I should wish for you would give me. The king said: say your wish, and all you want I give.

The first thing I ask, said Sha' ed-din is that you should pardon them; then will I be pleased. I pardon them before God and the prophet, replied the king.

And secondly I ask for the hand of Baiyaki, your daughter. The king called for the Qadi, and married her to him on the spot.

And Baiyaki bore him children, Nayil and Awad al-Karim. Then he took her away from Sennar and settled with her on the top of Jebel Geili, and her father gave her slaves in plenty as a marriage gift.

One day Baiyaki watched the camels grazing and noticed the young colts in large herds. And she said to her husband: have all these colts one father in common, or has each his own? He replied: they all have the same father, that big stallion. What, said she, the father of all these is one stallion? Yes, one single stallion. Then Baiyaki said to him: go you also and do likewise. He replied: where shall I find the mothers for them? and she said: behold my handmaids, take them.

So she gave him her slave-girls as concubines, and they all bore him children. One whose name was Ukka, became the mother of the Ikekab, another one called 'Aula is the ancestress of the 'Awal, and a third, Nasaura gave birth to the Nasaurab. But Nayil and Awad al-Karim were the sons of Baiyaki herself, and their descendants are the Nayilab and the 'Awadkarimab. The sons of Abu Sin are of the Nayilab, while the 'Awadkarimab are divided into Gaddorab and Hassanab.

These are the descendants of Sha' ed-din wad al-Tiwem; they all died at Geili and are buried there.

The successors of Sha' ed-din.

During the 17th and 18th centuries the Shukriya do not appear to have played a very important part. Their traditions show that they occupied a somewhat humble position compared with their kinsmen, the Bawadira and Um Badiriya and with their hereditary enemies the Rikabiyin. I have not come across any connected stories delaing with this period, but a genealogical poem composed

by Wad Abu Shawarib towards the middle of the 19th. century, devotes the following verses to the chiefs who ruled the tribe during the time in question.

Sha' ed-din of old propped the tribe when it threatened to fall,
and the character created with him has not disappeared until [this day.

None of the people roaming the earth equal you,
a strong man defying affliction that falls upon him.

There arose Nayil, his offspring, who never toiled on foot:
he rides proudly through his lands protecting the stranger [within his gate.

His ancestor is Kajjoj, the king,[1] a thicket to which access, is hard;
Geili he owns and over Abu Dileig he spreads his cloak.

Behold Nayil's son ('Adlan) who breaks boundaries and crosses
verily generous enriching the poor with his gifts; [beyond,
spare horses are led by his side; he defies all threats
with the edge of his sharp well-tempered swords.

'Adlan's son Muhammad, a dispenser of gifts and of counsel,
verily a son of a noble father and mother,
how many empty houses has he filled with his bounty,
an owner of treasures saved up for these days.

There arose Abu 'Ali loved by his father's country,
he fills the eye with armies of his kin and his slaves;
the rulers of the land strive to conciliate him, but his wrath [increases,
against Funj and Arabs he carries victory in his hand.

There arose 'Ali who is like the hovering hawk of the desert;
if you saw him you would say a devotee guarding his secret;
never in his life did he lay unjust claim to the camel of [tribesman or neighbour;
not a lizard, a serpent of Nagwa, dwelling in a cave.

---

[1] *This no doubt refers to his descent on his mother's side from the royal house of Sennar. The name Kajjoj is not found in the list of Sennar kings, but Jazirat Kajjoj occurs as a place-name.*

The Battle of Mandara.

Abu 'Ali and his sons are the heroes of the famous struggle against the Hamaj and the Rikabiyin, which though it ended disastrously for the chiefs, assured to the Shukriya the mastery of the Butana. It is interesting to compare the tribal tradition here set forth with the brief account of the same events given in the chronicles of the Sennar kings. Na'um Bey Shuqair, whose history is founded on the Sennar records, writes as follows under the reign of 'Adlan II (1778—87) (T. al-S. vol. II. p. 83).

"In his days the Shukriya revolted; he marched out with his army from Sennar and camped at Rufa'a al-Sharq whence he sent his soldiers into the Butana: they fought several battles against the Shukriya and killed their chief Abu 'Ali and forced them to submit, yet they retained a sort of independence until the Egyptian Government entered the Sudan."

It should be noted that Shuqair is inaccurate in ascribing these deeds to 'Adlan the Funj king, who though bearing the royal title was but a puppet in the hands of Badi the Hamaj wazir; it is Badi who is correctly named in the Shukriya tradition which runs as follows:—

In the old days the Rikabiyin were lords of the Butana where they claimed possession of all watering-places. Once the Shukriya were grazing near Jebel Mandara and brought their camels to drink at a certain hafir, and while the herdsmen were busy preparing the drinking troughs a party of the Rikabiyin came upon them and attacked them with sticks. A son of the Shukriya chief Abu 'Ali, whose name was Muhammad, was present at this affray, and as he defended his people with his staff he was wounded in the head and died soon afterwards, and he that slew him was al-'Afis, a son of the Rikabi chief al-Junaid.

Abu 'Ali forbade his people to avenge Muhammad's death; for the Rikabiyin were masters of the Butana possessing many horses and great store of armour, while the Shukriya had none of these things. They owned ninety-nine villages in Mandara alone, and all the watering-places on which the Shukriya depended for their herds were in their country; moreover they were a tribe of influence whose words were listened to by the Hamaj government at Sennar.

Therefore Abu 'Ali left the blood of his eldest son unavenged and retired with the tribe to the river Atbara.

In the following year he returned to the Butana, but avoided the neighbourhood of the Rikabi camping-places, lest mischief should arise through the hotheads of the Shukriya or the overbearing of the Rikabiyin. But one day a hunting party of the Shukriya 'Aishab strayed from the camps of the tribe, and as they were busy preparing the meat of a gazelle which they had killed, al-'Afis, the slayer of Muhammad, came upon them riding on a thorough-bred camel. The 'Aishab knew him at once and when he approached and asked for a share of the meat, they called out: the meat is yours, son of the shaikh, take as much as you want. But when he dismounted from his camel they slew him with their clubs, then they took his sword and cut off his ears as a token of their deed.

When Abu 'Ali heard of this affair he beat the wardrum and mustered all the tribe. Then he sent word to the Rikabiyin saying: Al-'Afis has been killed against my wish, but on our side also there is a slain man unavenged; so if you will abide by it let it be a life for a life. If not, then let God's decree be fulfilled between us. The Rikabiyin replied that they would never forego vengeance for the blood of their shaikhs son against a wretched Arab, the drinker of the milk of tick-ridden camels.[1] But instead of attacking the Shukriya at once they broke camp and went towards the Atbara. Then they sent word to the Hamaj at Sennar proposing that they should join them in war against the Shukriya; they would show them the paths in the enemy's country and would leave all the booty to their allies; as for themselves they wanted nothing but vengeance.

The Hamaj gathered their forces at Abu Haraz; they were divided into three companies under three chiefs, whose names were Khamis wad Abu Reda, 'Ardeb and Krenka. They waited at Abu Haraz until they heard from their Rikabi allies that the Shukriya were encamped in the wadi of al-Jarad; then they marched forth.

Now Hassan, the son of Abu 'Ali, had a wife who was famous in those days on account of her beauty; her name was 'Inebat al-Moz and she was a daughter of Abu 'Ali's brother Gilbos. The

(1) هل نترك دم ود الجنيد فى عريبى شرگاب لبن امات القراد

Hamaj chiefs were so sure of victory, that they began to quarrel amongst themselves as to who should marry 'Ineba, but at last the others resigned their claims in favour of Krenka who summoned the fugara of the 'Arakiyin at Abu Haraz and demanded of them that they should marry 'Ineba to him, and when they refused he swore by the head of the king, that he would kill them unless they complied; so they performed the marriage rites, although 'Ineba was with her lawful husband, and Krenka swore that he would kill Hassan and take her by force.

The Hamaj marched in haste towards Mandara hoping to fall upon the Shukriya unawares. But there was a woman of the Shukriya 'Aishab married to one of the Rikabiyin; when she knew of the danger which threatened her people she went forth at night leaving her babe behind, in order to carry the tidings. She hurried across the desert barefoot, and when the thorns pricked her she cut her garment into strips which she wrapped round her feet, and ran on naked, until she met one of the tribe to whom she gave her message, that the Hamaj and Rikabiyin would fall upon them that morning; then she hurried back to her husband's people and arrived at dawn, as if she had been out to collect firewood.

On receipt of the tidings Abu 'Ali assembled all the tribe in haste; for the different sections of the Shukriya were camping close to each other, so that they might be able to communicate quickly. He did not that day beat the wardrum, lest the enemy should know thereby that he was aware of their approach, but he posted spies in convenient places to watch their movements. In the morning the armies of the Hamaj and Rikabiyin appeared in numbers only known to God.[1]

Then Hassan swore a solemn oath that he would provide 'Ineba with the outfit of a bride for her wedding with Krenka. She should watch the fight seated in a litter on a camel led by a slave girl so that she might see how he would deal with Krenka.

On that day 'Ali, the eldest son of Abu 'Ali, was sick with guinea-worm, and remained on his couch, though they brought him his horse saddled and armed. Abu 'Ali was mounted on a camel, for he meant

---

[1] *Thus the relator, but the poet quoted below gives the numbers as 2000 Hamaj and 2000 of the Rikabiyin.*

to leave the fighting to his sons while he looked on. When the enemy was near he called Abu Digena, the poet, and said to him: go to my son 'Ali and stir him up to fight, that he may leave his bed and not bring shame upon the daughters of his uncle. So Abu Digena went to Ali and recited:

عاين الحُسم كيف عاقلات وشوف الغُسر كيف شارفات
قوم قُم الكاشفات قبلك النبي ما مات

which is, being interpreted:

Behold the dark-coloured camels tied with knee ropes,
look on the horses all straining for the fight,
arise that the maidens may cover their faces; (1)
has not the prophet died before you?

Then 'Ali mounted his horse as if he felt no pain, and galloped forth with such vigour that he broke his stirrup leathers, and they had to hold his horse while they mended them with rope.

And Abu 'Ali gave orders that Hassan should not carry his own sword that day lest it should break; but that they should secretly abstract the sword of his cousin al-Nena, a son of Gilbos, and give it to him. When this was done, Hassan galloped forth from the ranks and Krenka came forth from the Hamaj ranks to meet him. The two fought in single combat, until Hassan smote Krenka a blow which split him in two, so that one half of him fell to the ground, while the other half remained on the horse, and the horse galloped back to the ranks carrying its grisly load. Says the poet:

The stallion camel who has tasted the lust and pride of love,
lords it over the herd as it goes up from the watering-place and returns for the second drink.
Hassan in the noise and melée of the fight,
how many swords did he break, the leopard of the branches, in his strength.
'Inebat al-Moz bears witness to that morning,
she watched the fight of Hassan, the butting bull.
I hear the Egyptian sword clanged on the helmet,
he flung fat Krenka to the ground in the midst of the camping-place.

(1) *The young women of the tribe watch the fight with heads uncovered to encourage the men, and resume the covering when the danger is past.*

At this sight the Hamaj and Rikabiyin at once turned to flight and sought safety in the speed of their horses of which they had a thousand, both armour-clad and bare. The Shukriya had only twelve horses, of which seven carried armour; yet they started in pursuit and kept up a running fight following the enemy from the wadi al-Jarad to the pools of al-Kurrati; the horsemen pursued the Hamaj, while the footmen and camel-riders went after the Rikabiyin. They slew large numbers during the pursuit and none escaped save those who took refuge with Wad Abu Sadiq, because the Shukriya respected the sanctuary of his masjid.

The Shukriya gained many horses and coats of mail and quantities of horse-armour, so that from that day they were the most powerful tribe in the Butana. They also carried off the fair-skinned maidens of the Rikabiyin, and all the beautiful slave girls of light colour, who are found among the Shukriya to this day, are of Rikabi descent. They are found in all the branches of the Shukriya, but especially among the great houses like the Sons of Abu Sin, the Derishab, the Gaddorab and the Hassanab.

Since that day the Shukriya have held the lordship over the Butana: whenever they went forth to battle against any tribe they defeated their enemies, and their power grew apace.

The battle of Mandara was commemorated by Abu Digena in the following verses:—

Listen to the tale of Hassan wad Hurrati,
the song I compose in my mind,
Hassan, disperser of hosts decked in Surati cloth,
he drove them in disorder to the pools of al-Kurrati.

Thy back wears a burnus brought from Syria,
thy breast brocade blacker than coal,
a serpent whom his mother bore to the great snake,
with a neckband, spitting, a sleeper upon ruins.

The day the strong raid came to his camping place,
he was like poison burning men with his breath,
the honour of our women is safe in his hands,
he has put heart into the laggards who turned away.

When the raid came it was at the break of morning,
two thousand 'Ajam and two thousand Arabs whose speech we [understand,
to-day the fate of the Lord fell upon the Rikabiyin,
Hail Abu 'Ali the Lord, his mind is at rest.

How Abu 'Ali and his sons were slain by the Hamaj.

In the battle of Mandara the Shukriya killed many of the Hamaj chiefs and among them the sons of Ibrahim. The Hamaj were full of wrath thereat and thought how they might yet get the better of their enemies. The daughters of Ibrahim at Sennar slept in the ashes on the bare ground and swore by the Head of the King and by the Head of their Father that they would never lie in beds until their brothers were avenged.

The Shukriya went to the Atbara after the fight, and they were now so strong that neither Arabs nor Hamaj could prevail against them, unless they made huge preparation for war. Therefore King Badi resorted to guile and stratagem. He sent one of his wazirs to deceive the Shukriya with an ambiguous oath which he was to swear on the Koran; the words of the oath were: ان الشكرية الملك ماسكهم وليس طالقهم which may be understood in two ways; for either it means that the king will seize them and not let them go, or that he will attach them to his person as his friends and confidants. The wazir visited the tribe in the kharif when they had returned to the Butana, and spoke to them as follows: the king swears on the book that he does "take you" and does not "leave you"; it was you who first thought evil and the battle which took place between us, was caused by the Rikabiyin; but now the king is angry with his former allies because of this. And he loves the living better than the dead; for those that fell in the fight were his slaves, but you are his free subjects, and he does not wish to be parted from his subjects on account of his slaves who are dead. He sent me to you with this message, that you may be at ease and return to your dwelling places. Moreover the king desires to meet Abu 'Ali and his sons 'Ali and Hassan, and Gilbos and his brother's son 'Ali wad al-Nur wad Gaddor, that they may take counsel together and agree on every point. So if you will go to meet the king it is well and the king will be pleased, and this is the oath he has sworn.

The Shukriya were deceived by these fair words, for the wazir well understood the mind of the Arabs and knew how attached they were to their homes. So, acting in the king's name, he agreed to all their demands concerning the districts where they were to dwell and graze their herds, and they were eager to meet the king in order to complete the agreement.

So they left the tribe at Shambat el-Ku' which is by Hillaliya and Branko near Wad el-Fadl,[1] and accompanied the wazir to Sennar, where the king met them with pomp and ceremony and treated them as honoured guests. And during the days of entertainment the king sent them to visit all the notables of Sennar and the king's daughters in their houses. The wazir went with them and everywhere they were entertained most honourably. At last they came to the daughters of Ibrahim, and when these saw them and knew who they were, they rejoiced in their hearts, and wished long life to the king, because they knew that the hour of vengeance for their brothers had come. As they left the house the wazir remained behind so as to be the last to leave; but 'Ali wad al-Nur wad Gaddor tarried with him, for as he was the youngest of the party, it seemed right to him that he should be the last to enter and to leave. He therefore pretended to adjust his sandals, and he overheard the wazir's words to the daughters of Ibrahim: the king bids you know that these are the men who slew your brothers, now you have seen them in order that you may know whether their number is sufficient to answer for your brothers' blood. And the women replied: long live the king.

When 'Ali wad al-Nur was alone with his uncles and cousins, he told them what he had heard, but they would not believe that such a thing was possible and bade him be sillent. Yet secretly he determined on flight. The king now consulted with his advisers, and they decided to kill the shaikhs at Abu Haraz and not at Sennar; for the plan was at the same time to fall upon the tribe and slay them all; but if the shaikhs were killed at Sennar the Shukriya would hear of it in time to escape into safety, but at Abu Haraz they would be near enongh to fall into the same destruction.

When they were all at Abu Haraz, the great men of the Shukriya came in from Branko to see how their shaikhs were honoured and

---

[1] *On the east bank of the Blue Nile in Rufa'a markaz.*

feasted by the king. For the king bestowed upon them red robes of honour saying that thereafter he would bestow upon them such honour as had never been done before. 'Ali wad al-Nur spoke to his uncles saying: the red robes mean death and the honour which we have never yet tasted is death likewise; but they replied that his were idle fears and that the king was indeed anxious to gain the goodwill of the Shukriya.

Then 'Ali wad al-Nur privily gave the wazir two woqiyas of gold, and made him swear on the book that when the king was ready for the killing of the shaikhs he would give him warning; and in his turn he swore that he would keep this knowledge to himself. Thus the shaikhs stayed at Abu Haraz as the honoured guests of the king, and every day 'Ali wad al-Nur went to the wazir to inquire about the date; and daily the wazir replied: not yet. At last a day came when the king sent the wazir to Sennar with orders to collect many horsemen and to cross the river to the east of Sennar in order to cut off the retreat of the Shukriya towards the desert. For the plan was that the foot-soldiers were to advance from Abu Haraz to kill the Arabs near the river and take their camels; then those who fled from the horsemen would meet the army on the river, while those who fled from the river would fall victims to the horsemen in the desert. On that day 'Ali wad al-Nur did not find the wazir in his house, but heard that he had just started for Sennar. He ran after him in hot haste towards the ferry, but when he came to the bank he found that the ferry was already in the middle of the river.

He called out to the wazir and the wazir shouted back: why do you call out to me? if I could talk to the dead, I would rather talk to my father and mother.[1]

Ali wad al-Nur returned to his uncles and cousins and once more urged them to fly, because the king would certainly slay them soon; but he did not repeat the wazir's words because of the compact that was between them. They still paid no attention to his warning and so he determined at any rate to save himself. Hiding a makhlufa beneath his tob he went to where the king's camels were grazing guarded by soldiers and with hobbles on their legs; he told the guards that the king was sending him to the

[1] *Meaning that the Shukriya shaikhs were already as good as dead.*

Shukriya who that day were watering at a meshra' near by, in order to fetch camels for meat, and that they were to give him a camel to ride to the meshra'. They believed his tale and he rode forth at full speed until at the end of the day he came upon the Arabs and called out: Abu 'Ali and his sons are slain, I have escaped alone, but the army is after me: arise and fly. The Arabs immediately turned to flight leaving behind all the heavy loads and the donkeys and goats; but the large cattle they drove with them and they never stopped until they reached Geili where they were safe.

Next morning the king's herdsmen came back to Abu Haraz and when they were asked about the missing camel, they told the king how a lad of the Shukriya had taken it, and on what pretext. The king's wrath flared up; he put Abu 'Ali and his sons in chains and sent out his army to attack the tribe; but at the time the army marched forth from Abu Haraz the Shukriya had reached Geili and were on their way to the wells. Nevertheless the king's men captured the heavy loads and the donkeys and goats which the Shukriya had left behind.

When the army returned the king went to a place outside Abu Haraz where Abu 'Ali and his sons were brought before him and forthwith he ordered them to be beheaded.

Then Awad al-Karim Abu 'Ali spoke: oh king, a man's child is a portion of his heart; now you have brought forth Hassan to be killed first, and perchance when his head falls, there will be a trembling in my heart, and some affection may happen to my eyes; therefore I beg of you to kill me first and Hassan afterwards. The king replied: no, Hassan shall die before you, and you afterwords. Then they ordered Hassan to prepare for death. He knelt down and gathered his flowing hair and put his head on the ground, and put out his hands on the ground beside his knees; thus they struck off his head, and his body remained in its kneelin position after the head had fallen, until the executioner kicked it with his foot. Then they killed 'Ali and last of all Abu 'Ali, the shaikh. Gilbos they spared because he was yet a child, but they kept him a chained prisoner. The bodies were left unburied outside Abu Haraz village, where the dogs and vultures feasted on them as the king's guests. On this occasion the poet composed the following elegy:

Would that Badi's mind may become clouded,
who killed the dear lad, the valiant,
who was like a serpent during the hot season when
the Pleiades are invisible, which digs its hole in the hard ground
[and lies low,
but Hassan has left for ever the mounds on which the desert grass
[turns yellow.

Alas for fate, how it has mocked us, (?)
in the wide space at Abu Haraz lies Baiyaki's father slain,
as if he had never called out boldly and ridden far and wide,
and Hassan has left for ever the curtained couch in the tent

The Shukriya now went to live by the Atbara and there proceeded to elect a new shaikh. All the tribe assembled and the choice fell upon Muhammad wad Dakin wad Derish; they spread a seat for him, gave him presents and prepared the green branch which they blessed in due form.[1] 'Ali wad al-Nur who had saved the tribe, was present, but he wrapped himself in his tob and said nothing during the proceedings, and 'Awad al-Karim Abu Sin who was still a boy, likewise remained silent. At last Muhammad wad Dakin addressed 'Ali wad al-Nur and asked why he remained silent. 'Ali replied; I do not agree to your election: I elect this orphan boy whose father and grandfather have been slain. Muhammad said: his feet are on the top of his head.[2] And 'Ali replied: your head is muddled with drink; what do you know of shaikhship; what do you know of the herding and grazing thereof? you are always drunk and you sway like a cock walking on a rope. I do not accept you as shaikh over the Shukriya; I elect this boy. With these words he took Awad al-Karim by the hand and left the assembly calling out to the tribe; whoever agrees with me follow after me, and whoever agrees with Wad Dakin can stay with him. Then the whole tribe followed 'Ali and 'Awad al-Karim to the latter's tent. There 'Ali beat the war-drum and placed 'Awad al-Karim on his seat as shaikh. As for Muhammad wad Dakin not a single man remained with him.

---

[1] *More information is required about this ceremonial use of a green branch.*

[2] *This is nnintelligible, but literal. The Arabic runs:* قدميه فوق صنيقره *sinegir being the diminutive of sangur which means the top of the head.*

Thus 'Awad al-Karim Abu Sin became shaikh of the Shukriya; he was blessed and favoured by fortune and in his days the tribe enjoyed blessing and good fortune in their watering and grazing and in their dwelling-places in the summer and kharif and winter.

The vengeance

The murder of the chiefs was speedily avenged by the new chief 'Awad al-Karim who met the Hamaj in a fight called the Day of the Camel-litters, or the Battle of Isawi. I have not suceeded in obtaining a full account of this battle, but it is celebrated in the spirited verses which are handed down with the following heading: Wad Hammoda praises 'Awad al-Karim Abu Sin and his deeds in the battle of Isawi:

'Awad al-Karim is safe, none call him robber,
he is a man of fame of true Shukriya descent;
on the day the camel litters met, his sword was like lightning
he drove before him horses agile as apes, whose riders were like strong bulls.

My friend who since his youth never lounged on his bed,
he guides the camels towards the lightning of Abyssinia,[1]
like the tongue of Heaven's lash killing instantly,[2]
The son of the Night of Power, the son of 'Ali.

Praise be to God, news came to us,
Abu Sin is safe, and our hearts take new courage,
if a man is but patient in his trouble,
surely the camel will be healed of his sore back.

Said Kittau[3] to his father: I have been sorely pressed
by the cub of the lioness with white wrists and breast.
Whenever he saw a troop of horsemen he took to flight,
now his garment is rent with sword cuts.

---

[1] *barg el-Makada = lightning in the south-east.*

[2] *Lit: who prevents the bearing of witness, i. e. the slaying is so swift that the victim has not time to pronounce the Muslim confession of faith.*

[3] *Kittau is supposed to be a son of the Sennar King. The name occurs in Bruce's Travels in the form of Kitto.*

Said Kittau to his father: I have been driven headlong
by the cub of the lioness with white wrists and paw.
Wherever he saw a troop of horsemen he took to flight,
he brought from the fight a garment rent with sword cuts.

'Awad al-Karim was safe on the Day of the Camel-litters
he rides with his horsemen east, north and south,
he has avenged Abu 'Ali and Hassan and dispersed our gloom,
henceforth we are safe of any enemy's raid.

How war with mek Nimr was averted

The next episode brings the Shukriya in contact with mek Nimr, the king of the Ja'liyin at Shendi famous in Sudan story for the grim vengeance he took on his Turkish conqueror. Nimr fled the country after the murder of Ismail and lived as an outlaw on the Abyssinian border. Our story must therefore be dated somewhat anterior to the Egyptian occupation in the first or second decade of the 19th. century:

'Awad al-Karim Abu Sin was the grandson of Abu 'Ali, the hero of the battle of Mandara; he was called Abu Sin because one of his upper front teeth was black. He had eight sons only one of whom died without issue: five of them were born of a Shukriya mother, but Ahmed Abu Sin's mother was the daughter of Abu Shera, the famous saint buried at Abu Haraz, and the mother of Hamad was of the Bishariyin.

Once when Hamad went forth with few attendants to visit his Bishari uncles, he was set upon in the desert by 'Ali wad Birer of the Batahin, a famous highway robber, who was bent upon slaying him because of a blood feud that was between the tribes, The two met in single combat. Hamad was famous for his skill in shield play and Wad Birer soon knew that he would never be able to pierce his guard; so he called out tauntingly: ho, shaikh el-Arab, you turn and twist in your shield play like a bride at her wedding dance.[1] Stung to the quick Hamad threw away his shield and was soon killed by his foe.

---

(1) الليله يا شيخ العرب تجلع مثل العروس فى الدرقه, *referring to the lascivious dance of the bride at a Sudanese wedding,*

'Ali wad Birer knowing that his own tribe could not protect him against the vengeance of the Shukriya took refuge with mek Nimr at Shendi. The mek was loth to grant him protection because he knew that the Shukriya would clamour for Wad Birer's life, even if they should have to fight mek Nimr himself for it, and he would rather avoid war with them because they were his kin by marriage; for he had wed Shamma the daughter of 'Umara wad Dakin of the Derishab, who had borne him four sons, Ahmed and 'Umar and 'Umara and Khalid, all grown men at that time. Nevertheless it was hard to refuse protection to Wad Birer, for to hand him over to his pursuers would have brought indelible disgrace upon Nimr himself and his remotest descendants and the whole tribe. He determined on the following plan :

He wrote a letter to the Shukriya promising that he would send Wad Birer to a certain spot in the Hauwad at a time appointed when they might kill him to satisfy their thirst for vengeance. But he prayed them to keep the matter secret, for if it became known the fear of disgrace would drive him into war against them ; yet would he rather keep the peace for many reasons, and chief of all because they were his wife's kinsfolk. He enjoined upon the messenger that he should let no one read this letter except Ahmed Abu Sin, and that they should guard against tidings of the matter reaching any of the Derishab : for it is well known that this clan cannot keep a secret. Ahmed read the letter to his brother Muhammad, paramount chief of the tribe, who agreed to mek Nimr's proposal. But Muhammad, God's mercy upon him, was like the Derishab in that he could not keep a secret ; he let it out to one of that family and soon it was public property.

'Ali wad Birer heard of the matter at Shendi. He entered the king's audience hall and asked for permission to leave and take refuge with mek al Musa'id at Metemma, mek Nimr's bitter enemy ; and he reproached the king with the letter he had written, and added scornfully ; this you have done because you are afraid of the Shukriya. Then mek Nimr's wrath flared up and he called for his men, and told them the tale of what had happened and how he was now forced against his will to fight the Shukriya.

But Sa'd, the king's uncle and captain of his horsemen, had no stomach for this war and he begged the king to consider the

matter well. Then 'Ali wad Birer, fearing lest the king should listen to Sa'd's councel, bribed al-A'esir, the kings ingib, with large promises, if he would rouse the king to fight. The ingib stood up in full council and recited :

Son of proud glory, not foolish or irresolute,
bring forth your war drums and let Tagali [1] beat them,
let us rush upon the camels the dust of whose march rises up like smoke,
that Hasan [2] may sell the fat flesh of the humps raw and uncooked.

Your Sa'dabis[3] drink um bilbil and feast on the flesh of the breast bone
your fikis sprinkle sugar on their ma'ruk ;
now either mount your war horse and let the men follow you,
or else turn fiki and let Wad Murtada teach you the Koran.

Have you not seen your grandfather whose fame is in no need of praise ?
he filled his water skins at Dingir[4] and scared the herds of Gerri.
now either mount your war horse and bid the horsemen rush into the fray,
or else turn fiki and let Wad Murtada teach you the Koran.

Nimr since first he wound his turban, has never known to fly,
how should he now eat disgrace and fear the blows of fate ?
none will gain his purpose of you unless he approach you with kindness ;
but he who has not tested you will bring the ceiling and porch of your house down on his head. [5]

When the king heard these verses of al-Aesir he called for the war-drums. But Sa'd still desired peace and he urged the king to delay

---

(1) *The King's Nuba slave.*

(2) *The Shendi butcher.*

(3) *The Sa'dab are the royal clan of the Ja'liyin maruk is a kind of puddiug the chief ingredients of which are wheaten flour and semen.*

(4) *Dingir or Dangur is a Meshra at Shendi.*

(5) *The native commentator takes this line sensu obsceno, but the translation given above seems possible.*

matters. Then some secret enemies of Shamma induced the ingib to recite another poem to strengthen the kings weakening purpose:

Juhaina is gathered against us, the Bawadlra and Um Badiriya,
the Humran and the Bishariyin, but the root of the trouble are
[the Shukriya.
Have they not tasted worse? the well remembered fact is not
[forgotten,
Shall the Juhaina camel drink at the water of the thorough breds?

To day Nimr's horses prance on their picketing ropes,
and Wad Birer rejoices that he has put his burden on another,
the son of Abu Sin lies slain on the desert mounds,
Hamad will never again look on the pools over which the birds
[hover.

To day Nimr's horses neigh with joy,
they break their hobbles with hearts young and bold, (?)
they know the signal of him who holds the tribes in awe,
they long for the fight in the morning when blood gushes forth.

To day the leopard is crouching on his tree,
and he will not let the herdsmen graze in his domain;
on his new coat of mail is written the word: keep away,
the scared birds flutter in his wadi.

On the leopards tree no cooing of doves is heard,
and the Juhaina camel does not drink at the trough of the
[thorough bred,
shall the wretched Arab, the knight of milk and herding,
keep us out to day of well guarded Kireb?

Then mek Nimr gave orders to beat the war drums and get ready for the fight. The Shukriya meanwhile summoned their allies, and went forth with their women and children and herds and camped at a days journey from Shendi, whence they sent envoys amongst whom was their poet Abu Digena, to demand the surrender of 'Ali wad Birer. Mek Nimr sent a reply by his own envoys among whom was the ingib, offering blood-wit for the slain man, but as to the surrender of Wad Birer he would rather yield up one of his own sons. The Shukriya would not hear of any compromise and nothing remained but to prepare for battle.

There were still three people working for peace. For Sa'd, the

king's uncle, realised that this was no mere raiding expedition—since the Shukriya had come with their women and children and herds—and that it would be war to the last man on each side (and the women and children of the Sa'dab were at Shendi unable to seek safety elsewhere); therefore he preferred peace. And Shamma, mek Nimr's wife, grieved for her own people; while in the Shukriya camp 'Umara wad Dakin thought of his daughters anguish.

Now Shamma secretly bribed the ingib with promises of large gifts, if he would turn Nimr's mind, and Sa'd still hoped that the king might listen to counsel. As for 'Umara he went before Muhammad Abu Sin and spoke: Of a certainty Shamma will shave her head and make her bed upon the bare earth the day I slay her husband and her sons; for this I must do though I am her father, or else one of them will slay me and not stay his hand. At these words the Shukriya shouted with rage, only Ahmed Abu Sin grieved in his heart.

When the time came for the battle and both armies were drawn up in their ranks, Sa'd the captain of the horsemen, still delayed and sat quietly reading the book of prayers called Dala'il al-Khairat. And though Nimr sent for him he read on until the sun was up at the heat of the day. Then he mounted his horse and riding up to the king he drew rein and called out: I am Sa'd. I call God to witness, and may everything lawful be forbidden me if I lie. If we meet the Shukriya in battle this day their virgins will remain unwed, even as ours will, until the Day of Judgment. King Nimr was unquiet, for he had never heard such words fall from his captain of horse, and he paused a while in thought. At this moment the ingib stood up before him and recited:

To-day the Leopard is ready for the charge,
he forbids the wretched Arabs to drink at his broad river:
when the men go forth stifled in their coats of mail,
that day you will know Kineza, the woman of the shamla. [1]

---

[1] *The precise meaning of this line is doubtful. Kineza is said to have been an old woman whose shamla or blanket was three parts holes and one part cloth, and, to be covered with the blanket of Kineza' is a proverbial expression corresponding to partaking of a Barmecide feast. Possibly what the poet means is that Nimr's enemies will be scattered until their ranks resemble the fragmentary blanket of Kineza.*

They call you the Leopard crouching on the branches,
and you deck your horses in tasseled armour ;
but look behind you, behold Ahmed and 'Umara and Khalid,
The proverb says : the uncle is the father's partner.

These words changed king Nimr's mind: he gave orders to empty the waterskins and sent word to the Shukriya to delay the battle until the morrow. Then he held private counsel with Sa'd and asked him to explain the meaning of his strange speech. And Sa'd told him how he thought that the battle would end in the slaying of each brave champion on either side, Then was mek Nimr willing to keep the peace, but that he did not know how to deal with 'Ali wad Birer: but Sa'd privily sent word to Wad Birer telling him to fly from Shendi without the king's knowledge, and at the same time he informed the Shukriya of his flight. They went after him in hot haste, but found that he had put the river between himself and his pursuers. And as they returned from the pursuit king Nimr invited them into Shendi where he feasted them and presented them with rich gifts, as did all the Ja'liyin who had assembled for the fight from al-Hawa to al-Dodawa.[1] Then the Shukriya returned to their homes.

Conclusion.

The days of Muhammad and Ahmed, the sons of Abu Sin, saw the Egyptian conquest of the Sudan which prepared the way for the still farther reaching changes of our own time. It appears that in the early days of the Egyptian occupation the life of the nomad tribes was not much affected by the political change, and the hold of the central government on the Butana does not seem to have been much stronger than that exercised by the Sennar kings. The stories belonging to this period show that raiding and inter-tribal wars and blood-feuds went on pretty much as in the old lawless days, the principal enemies of the Shukriya being the Batahin and Kawahla Still the chiefs of the tribe found it necessary to define their attitude towards the Government and differences and dissensions arose with regard to the policy to be pursued. Muhammad Abu Sin declined to enter into any dealings with the

[1] *The Dan and Beersheba of the Ja'liyin.*

Turks and retired to the remote regions of the Atbara, (cp. S. N. R. vol. II page—71), while Ahmed allied himself to the Government and eventually held the office of Governor of Khartoum. He was rewarded with the title of Bey and received large grants of land to the east of the Blue Nile. Accordingly the followers of Ahmed were taunted by the conservative and nomad section with having bartered away the freedom and knightly virtues of the Bedu in order to become cultivators, and the ill-feeling which arose over this matter, is reflected in the verses of the tribal bards: In the following poem 'Ali wad al-Halal, praises the sons of Ahmed Abu Sin and the Shukriya of the Adek[1] who were with him in the fight against the Kawahla, and he replies to the Shukriya of Atbara who refused to join in the war saying that they would not ally themselves with the onion-eaters.

Horses famous since the days of Dambo and Khamis,[2]
hardened to valiant deeds and the recovering of spoil,
ask those that were present on the day of the fight at Gufa,
hail to the Onion men, they brought no shame upon themselves.[3]

Men holding the lordship of famous Bedu tribes,
like the stallion among shrinking she-camels, at the time of the [sandstorms in the summer,
when they assemble and mount their camel saddles,
you must shear them quickly before their hair grows strong.

Hail to him who remains far from the path of transgressors,
possessing the lordship of his people and a royal crown,
who paralyses his enemy with a single blow on the neck wasting [no effort,
a choice one of the camels of Kewa [4] whose teeth are ivory.

Hail to him who rises proudly to greet his guests,
the son of noble ancestors and a free mother,

---

(1) *the local name of the Blue Nile.*

(2) *Funj warriors against whom the Shukriya fought in the old days.*

(3) *lit. caused no curling of lips.*

(4) *Metonymy for elephants. Kewa is said to be a forest district on the Setft.*

the knight who rides at the head of the battle line,
whose jinn is greed of battle, who approaches no shaitan.[1]

Ahmed who since his youth is known for a valiant hero,
like a leopard straining at the iron chain,
on the day of battle none says he is absent willingly,
and when death came he gave a shining proof.[2]

Atbara weeps for thee and Rera and all the land as far as Kawa,
his fame rose up and spread to the country of Wad Nawa,
a growling lion with spotted shoulders,
a man of true descent, hail, who gained victory by his strength.

Weep maiden, and don mourning and pour out your tears like water
[from the eaves,
the protector of our camels is laid low in a deep grave,
when the news of Ahmed's death was known, his tribe up country
[wept,
the man of true descent is laid low, who will order the battle
[front ?

Weep, maiden, and don mourning and remember him,
who since his childhood never forgot his honour ;
your ancestor, when a hundred horsemen came to attack him,
spurred the charger, and jumped forward charging the squadron,

At the outbreak of the Mahdist rebellion the Shukriya were a large and flourishing tribe owning great wealth of flocks and herds and enjoying the favour of the Khartoum authorities. Their attitude towards the Mahdi was ambiguous and when they had to submit to his successor, they were soon reduced to proverty and ruin: it is not proposed to carry the narrative beyond this point in the present paper, and I would conclude with the following verses from Wad Abu Shawarib's poem, already quoted, which form an eloquent panegyric on the House of Abu Sin :

---

(1) *each man has his jinn who directs his life and determines his character,*

(2) *This refers to a grandson of Ahmed Bey Abu Sin—Ahmed wad Awad al-Karim—who fell at Gufa.*

I will show you virtues which are all manifest,
their current is all eddies which no swimmer can cross;
others do not pity the poor even with the gift of a goat,
they give away camels that prance and trot.

The Dughm [1] since their early days never carried buckets to [milch cows,
they draw swords mounted on proudly decked horses;
when they frowned and showed bad temper,
the camel litters turned back to their winter quarters, even at the [time of ths rains. [2]

The Dughm are never harsh to neighbours or tribesmen,
and how many orphans and hungry guests live in their tents,
Marad Yomen, the son of The Hairy one,[3] defended their [grazing grounds,
when the Long-necked ones appeared the enemy armies fled.

Since the days of Dambo and Sogud the camels of the Dughm are [not guarded in zaribas,
they are easily obtained as gifts, but hard to fight for,
the Dughm are steadfast when men frown in battle,
their hands destroy with little effort.

Their stars by night vie with each other in brightness,
they jealously guard their honour never forgetting;
their seed comes up and never fails,
can women bear children better than the Dughm?

---

[1] *i.e. the descendants of Muhammad al-Ideghim, third in descent from Sha'ed-din.*

[2] *this refers to an incident when the Dabbania were forced by the threatening attitude of the Shukriya to return to their winter quarters in the South, instead of grazing in the Butana as usual.*

[3] *Marad Yomen is the nickname of one of the sons of Awad al-Kerim Abu Sin, surnamed Abu Helba or the Hairy one. He was slain by the Kawahla.*

Behold now the Dughm come down to the river,
the sons of Nayil in force with their shaikh Hardallo : [1]
verily they are lads that will pray on the heads of serpents, [2]
I swear they will settle al-Maiyal without drawing swords. [3]

---

[1] *The famous tribal bard who died in 1917. His poems are immensely popular on the Blue Nile and beyond.*

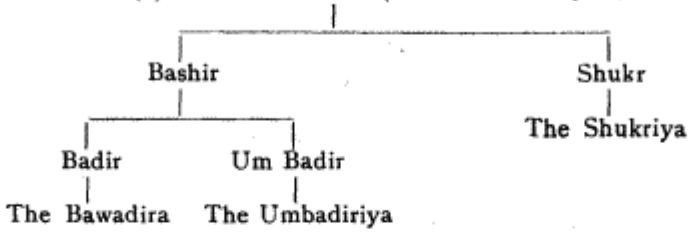
[2] *i.e. they do not interrupt tkeir prayer even if in the act of prostration their forehead should touch a snake.*

[3] *Al-Mayal was a warrior of the Batahin or, according to others, of the Kawahla. He was thus nicknamed because he boasted that he outweighed (yemaiyal) any one of the Shukriya.*

APPENDIX.

Genealogical Tables.

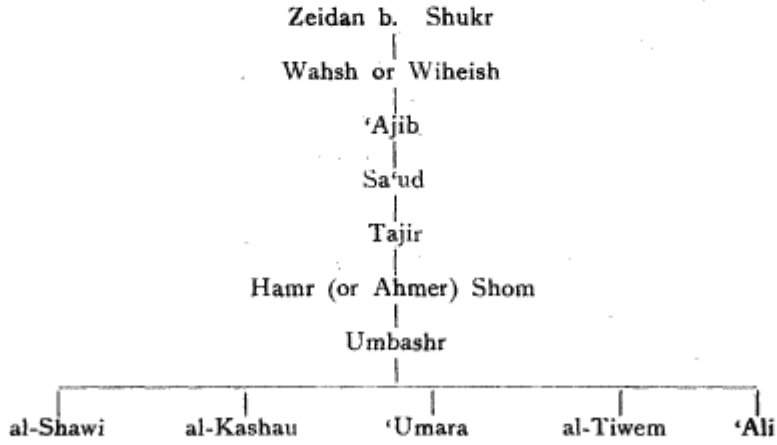
(*a*) Ibrahim b. 'On (a descendant of Ja'far b. Abu Talib)



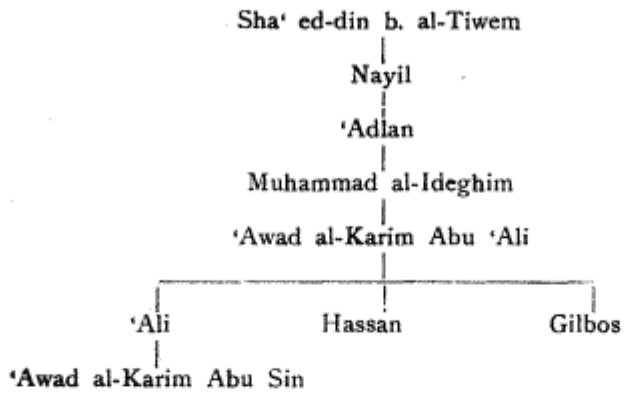
(*b*) The sons of Shukr.

'Afis, ancestor of the 'Afasa
Fatis, ancestor of the Fatisab
Miheid, ancestor of the Miheidat
Ratim, ancestor of the Ratamat
Hasan al-Na'im, ancestor of the Nawa'ima
Hamad al-Nizaz, ancestor of the Nizawiyin
Zeidan, ancestor of the Sha'dinab.

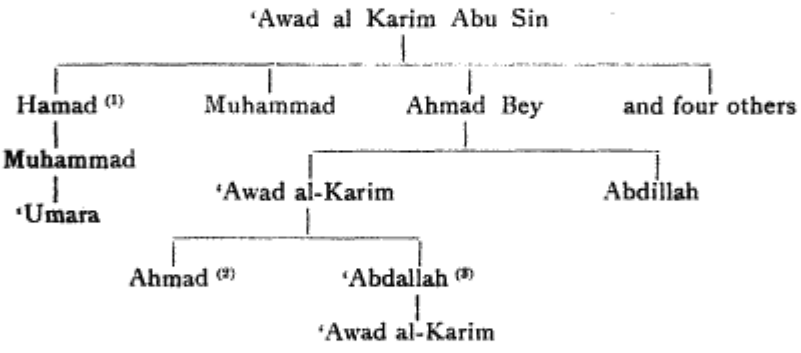
(*c*) The descendants of Zeidan.



(d) The descendants of Sha' ed-din.



(e) The descendants of Abu Sin.



(1) *Killed by Wad Birer al-Batahani.*

(2) *Killed in the fight at Gufa.*

(3) *The present Nazir.*

ARABIC TEXTS.

I. (p. 43)

قال ولد ابو شوارب يمدح سلسلة احمد بك ابي سن :

(1) شاع الدين قبيل تكل الكتيرة ان ماحت واخلقت معاك يأيله قط ما راحت
ما بطاولوك اقتاراً بالوطه بتتباحت شديداً يازم المحنه القوية ان طاحت

(2) قام نائل مُشاشه الما اتخدم عرقوبه يقدل فوق حداراته وحيجي مرقوبه
جدّه الملك كَجْوج وعرا قوامى دروبه حاز قيلي وعلى ابو دليق مسبّل توبه

(3) ود نائلا ترى كسر الحدود واتعدّه لعمنّه كريماً يغني المديم في المده
خيله مجنّبات منع الوخيخ والهدّه بقليم مراهفه امات سقايه وحدّه

(4) ود عدلان محمد ليه التفل والشوره لعمنّه ولداً عزيز ومهوره
كم مليت يوناً يابسات قرقوره سيد متروكة امانةً للاوان مدخوره

(5) قام ابطي ها الدار ابو بتريده يملا العين ديوشا من قريب لا عبيده
حكام البلد يهاودو يزيد في غيده مع الفونج والعرب جايب النصر بي ايده

(6) قام علي المرتل صقر الخلا الدوّار ان شفتهُ تقول فقيراً كاتم الاسرار
عمره ما نقر ناقة العشير والجار مو وشّاش دقر فقوه السكن في الغار

NOTES :—I.

1. يليله *until to day ; el-lela is the regular word for to-day, en-nehar da being an Egyptian importation.*

For القاراً *there is a variant reading* "قدارة". *The word is explained as meaning "people of no account".*

2. مشاش *lit. marrow.* حدارات *propably from* حذر *in the sense of protect ; cp.* حدار الثوق *in IX. 7 ;* مرقوب, *a fugitive from blood vengeance or from the wrath of a ruler who seeks the protection of some powerful chief.*

4. لعم الله = لعمنّه

5. يهوّد *conciliate ; cp. Landberg Datinah p. 356 :*

مهودين *sont les deux parties lorsqu'il y a suspension d'hostilités. Baket ketir delhin hauwadet elle a beaucoup pleuré, à présent elle s'est calmé.*

غيده *from cl.* غيظ

6 نقر الجمل *lit. to tap a camel with a stick in order to indicate it as one's own.*

II. (p. 47)

قال ابو دقينة يمدح حسّان

(1) العثل الكمّا طابت هدودته وشوشا منع البل السدّره ونقرة الحوشا
حسّان عند الانخجاج والبوشا كم كسّر سيوف غر الفروع بهوشا

(2) تشهد عنيبة الموز وكتّ الصباح شافت كتال حسّان تور النطاح
بسمع حديد الريف في البيضة صاح جدع كرنكة أب دوف وسط المراح

III. (p. 48)

قال ابو دقينة يمدح حسان في واقعة المندره مع الركابيين

(1) اصنّتوا كلام حسان ود حرّتي قافي البجيبُ لي من صرتي
حسّان يا فرتاك العوق ابو سرّتي سكاهن بداد لا حفيرات الكرتي

(2) ضهرك برنسا جابوهُ من الشام وبطنك سندساً اسود من الانحام
التعبان الجائباه امّه من الهام ابو طوق الدشر فوق الكنائس نام

II.

1. عثل *a full grown stallion camel used for breeding; synon.* حفل الهدوده, *from hadd el-jemel, he urged the male to cover the naga.* حوشه, *the second drink of animals at the watering place.*

2. *There is a variant of this line:* تشهد عنيبة الموز ى من القباح, *'Ineba bears witness, she who is not of the ugly'.*

III.

1. *With* اصّنت, *listen, cp. istinit in Egyptian Arabic (Spiro vocabulary s. v.).* قاف, *pl.* قيفان, *a poem, also occurs in the dialect of Central Arabia, (Socin, Diwan, glossary).*

صرتي, *white cotton cloth with red borders, perhaps from Surat. Note* سكاهن *for* سكاهم *with added* ن.

III. *(page 48—Contd.).*

(3) لوم جاتنا السرية ام حيل في رقّته — سماً يحرق الزول بي نقّته
عزّ الجوازيات في كفته — جبر المنوك قاعدين اتلقتوا

(4) لوم جاتنا السرية دي وكت الصباح — الفين عجم والفين عربا فصاح
الليلة على الركايبين قدر الله طاح — جيّد لا ابعلي الارباب باله استراح

IV. (p. 53).

قال ابو دقينه يرثي حسّان حينما قتله الملك بادي في ابو حراز مع والده أبعلي

(1) اربت بادي بصره عليه يدوّس — الكتل الولد العزيز ومعوّس
هام زنق الثريّا الحفر عزازته وغوّس — أحسّان فارق الحدب الشميط ملوّس

(2) كُر من سعد البجّات ما هكّب — أفي فاشر أبجراز رقد أب ياكي مسكّب
اكنّه ما نهم جاسر ومدوّر ركّب — أحسّان فارق الطرح الحجيله ملكّب

III.—(Contd.).

3. لوم, *dialectical for lamma ?* الجوازيات, *the free women of the tribe.*

4. *Ab 'Ali, note the shortened form of abu which occurs frequently in the dialect of the Sudan.*

IV.

1. زنق, *dial. for* خنق ; النجمة زنقت *the star has set below the horizon. In the latitude of the Central Sudan the Pleiades rise and set at the same times as the sun towards the middle of May, the constellation is therefore invisible at that period. The phrase* زنق الثريا *is thus equivalent to the hot weather shortly before the rains.*

عزازه, *black clay soil.* ملوس *is said of grass which is beginning to turn yellow as it dries up ; this is the classical meaning of* شميط ; *cp. Lane s.v.*

2. كر, *an exclamation of disgust. The meaning of* هكب *is uncertain,*

3. مدور, *riding through the desert in search of suitable grazing grounds ; this is one of the most important duties of a nomad chief.*

ملكب, *from* لكيب, *the curtain by which the women's portion of the tent is screened off.* حجيل, *marriage tent.*

V. (p. 53).

وقال يمدح عوض الكريم ابا سن في واقعة عيساوي

(1) سلام عوض الكريم ما قال سارق — دا ابظيتا من الشكرية مارق
يوم ملقي العطف ضرب سيفه بارق — سكّ حصنا قرود فوقن جرارق

(2) رفيقي المدّا قام ما جيد الوساده — بدلّ النوق على برق المكاده
لسان سوط السما اليحمي الشهاده — ود ليلة القدر ود علّوبة هاده

(3) لله الحمد جانا الخبير — سلم ابسن والقلب انجبر
كلّ الزول في الضيق ان صبر — لا بدّ المرحول ابرّى من الدير

(4) قال كتّو لي ابو انا انضبّيت ضبّة — من جرو اللبوه ابعاجات ولبّه
كل ماشاف له عركوس خيل ياخد له خبه — دا ابلبّسا من السياف مسبّه

(5) قال كتو لي ابو انا انزفيّت زفّه — من جرو اللبوه ابعاجات وكفّه
وين ما شاف له عركوس خيل ياخد له رفه — مرق لبسا من السياف منفه

(6) سلم عوض الكريم يوم الضعينة — يسوق الخيل صياح سفله ويمينه
جاب تار ابعلي وحسان فشّ الغبينه — عُقُب مامون على القوم البجينه

V.

1. جراوق, *sg.* جرق, *strong working bull.*

2. برق المكاده, *the Abyssinian lightning, cp. sihab el-Makadi, S.N.R. vol. II p. 13.*

3. عاجات, *lit. ivory bracelets.*

4. عركس, *gallop, move at great speed, but the Muhit el-muhit has* عركس الشيء جمع بعضه على بعض *which also suits the context.*

VI. (p. 57).

قال الاعيسر يحرض الملك نمر على حرب الشكرية

(1) ود عزّ البها ماك الششيم متمحّن شمّس لا دناقرك أُنقلى هل يَأبَخّن
ادّينا غتّ في الأُوق العلالَ بدخّن خلْ حسن بيع الشطّة نوف ما يسخن

(2) سعدابك تشرب أُمبِلبل معاها بروكَ أُفقراك تدرن السكر على المعروك
أُما اركب كلس خل الرجال يبروكَ والاّ ابقى فقير ناس ود مرتضى يقرّوك

(3) ما شُفْ جدّك الفوق البيان منوّري ملا من دقر أُفازع سعية فِرّى
امّا اركب كلس قول للخيول اندرّى والاّ ابقى فقير ود مرتضاك يقرّى

(4) غِراً من لوى تاج البيان ما انسكْ أُكيف ياكل بعسراته ويخاف الشكْ
اخاتي أُيات حدّا معاك انفكْ أُفي الما يجرّبك رَاوَك أُبلوكْ ابدكْ

VI.

1. دناقر, *sg.* دنقير, *war drum.* شطه, *the fat of the hump. The last line is weak and obviously brought in to make a rhyme.*

2. بروك, *sg.* بوك, *the breast bone with its fat.*

3. ماشف, *note the shifting of the accent and the elision of the final t.*

كلس, *is found applied to a strong camel, to a horse, or even a man. Similarly words like* داب *and* ادرا *in the language of the Sudan poet are used equally of the lion, the crocodile, and as descriptive epithets of a strong man.*

4. ياكل بعسراته, *lit. eat with his left hand.*

شاق, *lacking, being without.* براو *and* دكة *are respectively explained as meaning ceiling, porch and mastaba.*

VII. (p. 58).

قال الاعيسر ايضا :

(1) الملّت جهينة بوَادرَه وامبادريّة حمراني وبشارى واصل السبب شكريّة
امّا ضاقوا اشدّ ما بتنتّى المطرية فوق حوض الصهب كيف تشرب الجهنية

(2) الليله النمر خيله بيسوّن قِيره أفرحان ود برير جادع الحل فوق غيره
ودّ ابسن رقد فوق الحدب حدّيره حمد فارق التبّ اليحاّق طيره

(3) الليله النمر اصبح خيوله يصهلن أقطعن الشكل حت لا قلوب جهلن
عارفات رنقت المنّ القبايل ضهاّن دايرات مكبس الضحوى الدميهُ يبهلن

(4) الليله النمر اصبح ملاسس فرعهُ أفي ردّ القريب احمى الرشاد ما يوعوا
فوق لبسه الجديد مكتوبه قولت اقرعُ من واديك يطير حتى الفرّه بامرعُ

(5) فوق فرع النمر ما فوقت القمرية وفي حوض الصهب ما تشرب الجهنيه
العربى الفراسته حليب ورعيه الليلة حجّر لينا كريب قادرية

VII.

1. note شاق, *for regular* ذاق. صهب *sg.* أصهب, *a thoroughbred riding camel.*

2. ود آبسن, *pronounced like one word with the doubled consonant.*

3. شكل *sg.* شكال.

شهلن, *from reg.* ذهل.

4. فرّه, *a quail.*

مرع, *doubtful.*

VIII. (p. 59).

قال الاعيسر ايضاً

(1) القبلة النمر اصبح مطابق الحملة افوق بجره العريض احمي العريب ما تلى
وكت الرجال تحمي تحت الدروع منغمله داك اليوم تفرز كنيزة ست الشمله

(2) سمّوك النمر فوق الفروع بنقالد أخيلك يا فرنتال اللبوس بنقالد
عاين باوراك احمد عمارة أخالد فصاحهُ الناس بقول الخال شريك الوالد

IX. (p. 61).

وقال علي ود الحلال يمدح اولاد احمد بك ابي سن ومن معهم من شكرية العاديك في واقعة حرب الكواهله ويرد على شكرية اتبره في اعراضهم عن الحرب معهم بقولهم ما نحارب مع البصالة.

(1) خيلا من زمان دنبو وخميس موصوفه أجامدات للكبائر وقلبة المصوفه
اسأل من حضر يوم الكتال في قوقه جيّد ناس البصل ما جابوا قلب شلوفه

(2) ناسا عندهم راس البدو المصوفه ماصع الشوّلاً لاديرة الهبوب في السوفه
وكت اتلملموا وسوّوا لهم ركيب مخلوفه بدّر جزّهن قبال وبرُن بوفا

(3) يا خليل البعيد من سكة الخرّاج سيد تقديم رياسة اهله وعقدت التاج
كرزان القفا المصا بودّر الوجواج منقي في جمال كيوه الفروسن عاج

IX.

1. قلب شلوفه, *lit. curling of the lip.*

2. ماصوفه *this form with a instead of an also occurs in the dialects of South Arabia.*

شوّلاً, الناقة شوّلت *"the she-camel shrinks from the stallion"; in the classical language the word means "her supplies of milk dried up or became scanty" (Lane, s. v.).*

صوفه, *the hot period just before the rains.*

3. يا خليل, *an exclamation of approval or admiration often used with pronominal suffixes, e.g.* كل رجال الحكومة طيبين يا خليلان.

IX. (p. 61—(*Contd.*)

(4) يا حليل البَرِب صالت على الضيفان ود سيمت قرارة وحرّق في النسوان
القارس البشيل في قصّة العيقان جِنّهُ قرم كتال ما حام على شيطان

(5) احمد من صغير مشيّمًا درهان أنمر يا على مرس الحديد قرهان
عن يوم الكتال ما قال يتفلّ فرحان ولوم حصل الاجل جيد بيّن البرهان

(6) بتبكيك اتبره ام قلوت حت لا بليد الكوه دا اب ظيبًا طلع شقق بليد ود نوه
ايرسوه البزيم ا كتافه فيهن حوّه ود الصِحّ دقر جاب النصر بالقوّه

(7) ابكِ أتغيري وكبّ الدموع سبلوقَ أفي هُوّى كبير رقد حدّار التوقَ
خبر احمد طلع جضّت قبيلته الفوقَ أود الصحّ رقد وبن البعد لَ العوقَ

(8) أبكِ اتغيري يا المايحه وطرِبّه من قومت الجهل العرضه مو ناسيه
جدّك يسوق المايه الاتواقعت بتجيه خمش الكيك دقّر فوق البلك راميه

IX.—(Contd.)

4. سيمة قرارة, *meaning uncertain.*

5. عن *for* عند, *with elision of the d.*

6. قلوت, *sg.* قلته, *a waterhole in the rock. Um galut is an epithet of Rera.*

اب دسوة, *father of the (strong) claw.*

دقر, *the word properly belongs to the language of women. It is generally used in the phrase,* دقر العين, *to avert the evil eye.*

7. سبلوق, *a spout or gutter for draining rain water from a roof. The word is also used for the trough into which the water from a Sagia pours, and has given its name to the 'Shabluka' cataract.*

8. كيك, *stallion, war horse.*

X. (p. 63).

(1) ها نوريك تفايل الكلهن نجّام أدويرن لجج ما يقطعه العوام
الناس بالفتم ما بترحم العدّام م بدّ البزوعن أبجدعن قدّام

(2) دغماً من قامت ما شالت كهل لي حينه وجيدوا المرهفات فوق اب بتاتا زينه
لوم اتحودبوا وجابوا الطبيعه الشينه الفنكح درت تحت المطر والعينه

(3) دغماً في جارها وعشيرها مي منكر به وكم هائفاً اتياً في كبد بيوتن يربى
على الحنتوت ابى المرض الابوه اب هلبه بان العُنج هناك جات الديوش منقلبه

(4) من دنبو أسقود ابل الدغم ما بزرين وهيّات في الدفع قاسيات بعد ما يخرين
سابتين وكت الوجوه ينفرين ايديهم على المدّه القليله بخرين

(5) نجومن بالليل في الوضاح بزّاين الحافضين عروض ما همّلوهن سابن
تيراين يقوم في الحفر ما تغابن النسوان بلا عيال الدغم شن جابن

(6) يا زعم يبقى الدغم دحين ادآوا والنايلاب تمام بي شيخن الحاردلو
لمحتهم جتينا على راس الدقاره بصاوا عليّ بالطلاق يعدلوا الميّل قبل ما يساوا

X.

2. حينه, *milch camel or cow. Cp. Lane s. v.* حين الناقة, *he appointed for the she-camel a time in every day or night in which he should milk her. Hess (Der Islam vol. 5, p. 117) has the following for the dialect of Central Arabia:*

Meheijene mit ح heisst eine Kamelstute, Ziege oder ein Schaf die an einem Tage gegen die Regel nicht gemolken wurde, von heijen mit dem Melken einen Tag aussetzen, das Tier einen Tag nicht melken.

فنكح, *"a kind of camel litter somewhat smaller than the utfa", perhaps corresponding to the tongoh of S.N.R. vol. 1, p. 269.*

دوّت, *as a noun, harvest time, 'winter'; here used as a verb in the sense of "to spend the dry weather in a place, to move to the winter quarters".*

3. هايف, *hungry; perhaps lit. thin, emaciated. c. p. Socin, Diwan aus Central Arabien, glossary:* هيف, *Hunger unsicher.*

حنتوت, *a kind of convolvulus highly prized as grazing for camels.*

6. دقاره, *sg.* دقر, *cp. I, 6.*

EDITORIAL.

The letters we have published recently about the sin of David in counting his people may justifiy us in refusing to divulge either the number of our subscribers or the exact state of our finances. Suffice it to offer our best thanks to all who have helped Sudan Notes and Records during the past two years.

The entrance upon a new phase of life, however, has always been attended with special perils, and in all ages men have tried to protect themselves on such occasions by painful rites of ablation or mutilation and the donning of new garbs. We too have not been spared from going through similar rites on our passage from our second to the third year of our existence.

In the first place we have lost the services of our Secretary and Treasurer, Mr. Richard Wedd. It needs some imagination to grasp what this loss means to us. Anyone who considers what labours in alternately coaxing and harrying colleagues and contributors and printers are required to produce a journal in Khartoum at the appointed time, and what further labour it costs to see that it reaches some hundreds of rather nomadic subscribers will have a glimmering of what Mr. Wedd has done by dint of rare patience, energy and enthusiasm. Happily Mr. Wedd has not gone so far away that he will not be able to help us again with his counsel and experience. His place has been taken by Mr. Hillelson.

Secondly, we are changing our press. For the last two years Sudan Notes and Records has been printed in Cairo by the French Institute of Oriental Archaeology, and we are most unfeignedly thankful for the help we have received from the Director and his assistants, and for the care they have bestowed upon our work. But Cairo is a long way from Khartoum, and the difficulties and expense of sending proofs backwards and forwards are considerable : in Cairo, too, the cost of all production has increased very seriously. Sorry as we are therefore, to leave publishers at whose hands we have fared so well, we have decided without much hesitation to print in future at the Sudan Press in Khartoum, and we trust that this decision will be acceptable to our readers. The Sudan Press does not possess all the type which is required for the transliteration of Arabic words according to the scheme we have hitherto followed, but the necessary fount is on order and we hope that it will arrive before the second number is due to appear.

REVIEW.

La vie juridique d'une Peuplade Congolaise (Les Azande ou Niam Niam) par le P. V.-H. Van den Plas, Cairo 1918

Monsieur Van den Plas is a Dominican Missionary in the Belgian Congo, and this is a reprint of a lecture, delivered by him in Egypt in 1918, on various aspects of the tribal law of the Azande.

Monsieur Van den Plas is of opinion that the Azande came from the North, possibly from the country lying between Baghermi and Kordofan, and that the move southwards began to take place some 100 or 150 years ago.

He estimates their numbers as 3 to 4 millions. It is a pity that he omits to give the data on which he bases his suppositions.

The few thousand who live in the Southern Bahr el Ghazal seem to have no traditions regarding their ancient history, and when asked where they originally came from, point, as a rule, vaguely to the westward.

It is to be hoped that the publication of the promised "Grammaire avec Vocabulaire" alluded to by Monsieur Van den Plas in a footnote as being in the course of preparation, will result in some scholar of African dialects placing the language in its proper group, and so giving us a clue to the race from which the tribe sprang.

From the lecturer's description the Zande of the Bahr el Ghazal would not seem to differ materially from his Congo cousin : their mentality and customs appear to be the same : only in arts and crafts does the latter surpass the former : and this is possibly due to the fact that the dwellers on the Congo slopes of the watershed have been brought into contact with the more polished Central African tribes, whereas in the Bahr el Ghazal the Azande themselves are the highest type, and have therefore been able to learn nothing from the tribes whom they found in possession of the soil when they took the country.

The Azande are charged in the lecture with being cannibals ; but the reviewer has as yet seen no evidence that would lead him to this conclusion.

The aboriginal inhabitants of this part of Africa, who are now so merged in the Azande that it is often a matter of great difficulty to find out that they are not members of that race, were undoubtedly cannibals, and do not deny it. But it is by no means certain that the pure Zande ever contracted this habit.

The tendency of these aboriginal tribes to throw off their own language and even customs in favour of those brought by their conquerors—so noticeable at the present time in the Southern Bahr el Ghazal—is noticed by the lecturer, who rightly urges that ethnological work should be pushed forward without delay, if records of any vaalue are to be obtained.

It is satisfactory to learn that Domestic Slavery is dying out in the Congo as it is with us. For it is very few years ago that the position of the woman in the Zande social scheme was hardly that of a human being.

The word 'dot' is misused by the lecturer in the same way as officials of the Sudan Government so often misuse 'dowry' and 'mahr'. The Zande, more outspoken than the European speaks openly of 'price' when he talks of the spears or hoes paid to the father of his wife.

The concluding remark of the lecture is one with which all who have served in the Southern Bahr el Ghazal will agree :—"Et comme la population dont je vous ai parlé semble bien par son desir ardent de civilisation, être l'une de celles qui presentent le plus d'avenir dans le centre de l'Afrique nous pouvons augurer qu'elle jouera un jour un rôle sérieux dans le développement d'une civilisation africaine.

RUKUSURU.

NOTES.

Comfort and Health in the Tropics

The following note received from my brother may be of interest in connection with my recent paper on Comfort and Health in the Tropics. He writes :—

"Your idea of a house with a removable roof is not so far-fetched as you seem to imagine. Some years ago a rich Jew in this country added to his house a large smoking room, the roof of which was on small wheels or castors running on a $\frac{3}{4}$" round iron bar screwed to the wall plate. This plate was continued on a gantry so that by a simple crank and rachet affair the roof could be removed entirely. The arrangement was for use during the Feast of Tabernacles, when the roof was replaced by green boughs under which the owner slept".

I should very much like to see the experiment tried in this country, for it seems probable that such an arrangement would enable one not only to use one's house and furniture in the evenings, comfortably surrounded by one's books and papers, but would also keep the temperature low within the house for some hours in the morning after the roof was replaced. Ordinary houses remain hot all night and the temperature consequently is soon at its full in the morning.

C. CROSSLAND.

Note sur des Chenilles de Psychidae.

A propos de la note de feu Maj. Stigand, parue dans les "Sudan Notes and Records" April 1912, sur "A caterpillar with a portable house", je crois intéressant de signaler que les mêmes formes se rencontrent très fréquemment ici.

Au début de cette année, précisément, j'avais voulu faire un élévage de ces chenilles, dont les moeurs m'avaient frappé, mais des circonstances diverses m'ont empêché de suivre l'évolution de ces formes intéressantes. Je suis très heureux d'apprendre, par la note de Maj. Stigand, qu'il s'agit de Psychidae.

Je suis absolument d'accord avec la description que donne Maj. Stigand des moeurs de ces insectes. Je les ai trouvée ici sur les Acacia et sur diverses Mimosacées, mais toujours sur des espèces arborescentes. D'après les indigènes, on les trouve uniquement sur des arbres épineux.

On pourrait supposer que les jeunes formes ont besoin des épines agencées en cône renversé (toutes pointes d'épines au sommet, et toutes bases d'épines à la base du cône) pour se portéger contre certains de leurs ennemis. Elles se suspendent en effet (figure centrale du dessin de Maj. Stigand) par la base du cône. La viscosité de la toile qui ferme leur demeure, et la proximité de la branche même, les protégent de ce côté. Elles ne sont guère attaquables du côté du sommet du cône puisqu'il est un ensemble de pointes acérées. Il serait interessant de rechercher si cette hypothèse est fondée. En tout cas, elles ont là un beau système de defense, et la nature ne fait rien inutilement.

L'aire de dispersion de ces formes est donc très étendue, puisque je les ai trouvées ici jusqu'au 3° Lat. N., c. à. d. jusqu'à la lisière de la grande forêt équatoriale. Je n'ai pas observé ces formes, lors de mes chasses en forêt en 1913 et 1914. Ceci pourtant n'inclut en aucune façon que ces formes de Psychidae n'y existeraient pas. Existent-elles dans les régions intermédiaires entre la Upper Nile Province et le district du Haut-Uele (Congo Belge)? (1).

Au point de vue ethnographique, un fait à signaler, c'est le nom que les Azande donnent à ces chenilles.

Ils les appellent "Aketinake", qui se décompose en :

a (marque du pluriel)
keti (du verbe *kata* = rompre, casser)
nake (bois de chauffage)

Notre mentalité européenne nous fait envisager *l'abri* que se construit l'insecte. La mentalité du Zande voit dans le travail de la chenille autre chose que nous : ces brindilles dont elle s'entoure et qu'elle porte

(1) *Dans les bruyères de le Campine belge, on rencontre aussi une Psychidae (PACHYTELIA westw. VILLOSELLA ochs.) dont la chenille se confectionne un abri fort ressemblant á celui des Psychidae dont nous parlons ici.*

avec elle, rappellent au Zande le fagot de bois, que les femmes rapportent, pour alimenter le foyer familial. Ces chenilles sont des "bûcherons".

Et la psychologie du primitif ne s'arrète pas là : On ne dit pas en Zande : "*kata* nake" "*casser* du bois de chauffage", on dit: "*de* nake"= "*couper* du bois", ou bien "*kwa* nake"="*briser* du bois", selon que le travail se fait à la hache ou à la main. Comment cet animal rompt-il ces brindilles? Le Zande ne s'explique pas le procédé, et il emploit un verbe générique : *kata* = *casser*.

Re. V.H. Van den Plas, O.P.

DUNGU (Congo Belge) Miss. Cath.
6.9.19.

The use of mirrors.

With reference to the paragraph on page 141 No. 2 of Vol. 1 Notes and Records about the use of mirrors with the object of protecting buildings from fire by Gallas at Gambela I may mention that at Kadugli and Talodi in the Nuba Mountains Province I have seen this method of averting fire from surrounding houses used on several occasions. The usual way was for a person to stand on the ground between the burning house and the next building and to reflect the sun's rays on the burning house. In some cases however men climbed up on the roofs of the neighbouring houses and used mirrors in the same way.

I believe that this method of preventing the spread of fire is well known and commonly believed in throughout the Sudan. The Jaalin, Shaigia and Danagla are all said to use it and it appears to be well known to the men of the Sudanese Battalions.

I have been informed that the Taaisha tribe use a Koran opened and held towards a burning house for the same purpose.

R. S. W.

An Acquired Cranial Deformity.

(Reprinted from *Journal of Tropical Medicine July 1. 1919.*)

There are many curious customs among the native peoples of tropical Africa, and therefore it may be interesting to note that among

the Mombettu tribe of Bantu Stock which lives in the Haut-Uele district of the Belgian Congo the mothers artificially deform their infants' heads.

It is their custom to compress the child's head by tight bands made of fibre.

As the little skull grows it assumes an elongated shape.

This deformity remains when adult life is attained and becomes a distinctive feature of the tribe.

P. M. Brett,
Captain R.A.M.C.

Khartoum,
March 15, 1919.

SUDAN NOTES AND RECORDS

Volume III. No. 2.

OLD SITES IN THE BUTANA.

BY J. W. CROWFOOT.

In the following paper the name Butana is used to include parts of the Abu Deleig District in the Blue Nile Province and the now so-called Butana District which belongs to Kassala Province, or, in other words, the country immediately east of the broad sand stone belt which stretches back from the right bank of the Nile between the Atbara and the Blue Nile. The soil is what is known to most of us as cotton soil, to natives of the district as *badoba* or *foda* and to geologists as loess ; there are frequent patches of cultivation and might no doubt be many more, but far the greater part of the country is covered with coarse grasses, many of which are useless for grazing or useful only at certain seasons of the year. The rainfall is not so heavy as it is in the Gezira or in the Gedaref District, but it is more than sufficient for the normal needs of the present inhabitants. The landscape, though not as attractive as that of the sand stone region, is more broken by wadis and by crystalline bergs and consequently less painfully monotonous than it is in the Gezira.

I first visited the region in 1908 when I travelled to Kassala by the Jebel Geili road and returned by way of Abu Deleig, but the following notes are based almost entirely upon information collected during a second visit in the autumn of 1916 when I spent some three weeks wandering about the Butana in search of ancient sites. My guide was an old man named Haj Mohammed Wad El Furawi who had been, like his father and his grandfather, Sheikh of the Gaddorab section of the Shukriya until he had grown sick of office and its responsibilities and retired in favour of a kinsman. We started from Kamlin and covered about three hundred miles in the triangle of country between

Kamlin, Abu Deleig and Jebel Sadda,[1] and I could not wish for a better guide over this region than Wad El Furawi proved.

Except at Abu Deleig we hardly saw a single built house the whole time and very few grass huts, in fact the old station at Jebel Rera was the only place where there were more than two or three huts together, but there were far more people than I expected and we never had any difficulty in finding an Arab ferik every two or three hours ; what surprised me most was the smallness of the individual feriks ; in all our journey we never saw more than thirty tents in a single camp and most of the camps were much smaller, varying usually from three or four to a dozen or fifteen tents. I asked Wad El Furawi about it and the explanation he gave me had so close a bearing upon the prime object of our journey that I cannot do better than reproduce it. In the days of his youth, he said, when his father was Sheikh of the Gaddorab, they used to move about in large numbers, from two to three hundred tents strong ; at each halting place the tents were pitched in long rows, some forty to each row, and every fifteen to twenty days the drums were beaten, the servants used to strike the tents and the whole camp moved to a fresh grazing ground. The Shukriya in the old days were constantly afraid either of the Batahin in the North or of Abu Gin's people in the South or, worse than either of these, of the soldiers of the Government : they were obliged therefore in self defence to move about in large bodies, and you have the social organisation which is the background of the Shukriya poems translated by Mr. Hillelson in the last number of Sudan Notes and Records. Now, Wad El Furawi continued, under the present Government there is no fear of raids and each family can live by itself. In other words, as soon as life and property have become tolerably secure, the old tribal group, whether organised for offence or defence, has broken up into a number of smaller natural units : a change which is popular with quiet folk who are mainly anxious about sheep breeding and cultivation, but naturally resented by those to whom 'pilling and killing' seem the best things in life. This dissemination of the clan is inevitably attended by other results : as we have seen, the old clan was forced to look for fresh pastures every fifteen days or

---

[1] *Jebel Sadda, Long : E. 35°. Lat : N. 15° 11'. All the places visited are, I think, to be found on Maps 55 C. and 55 D. of the 1,250,000 scale.*

so, the new group with its smaller flocks is under no such necessity and can graze its animals for months within reach of the same camping ground. It therefore tends to become sedentary, and increased cultivation, where the soil permits, is a natural consequence followed in turn by other new conditions of exchange and barter : the Government which gives security demands taxes in return, and one or two members of the family periodically drive the requisite number of animals to one of the Market Towns—Rufaa, El Damer and Khartoum or Omdurman are the most popular markets for this district—to obtain the necessary cash and such articles as the people cannot make for themselves. By the wells of Sofaya El Derisheib I even found a Ja'li merchant permanently settled in a well-built tukl stocked with tobacco, sugar, dates and cotton goods. Consequently although the tents and furniture of these Arabs are what they have been for hundreds of years, and although for the present they often still marshal their tents in long quasi-military lines, a change is slowly coming over their economy : by a natural process of dissociation they are passing from nomadic to settled conditions of life, one proof of the change being evident in the number of fowls they are beginning to keep.

With regard now to antiquities, some years ago I published an account[1] of various remains in the interior of the ancient "Island of Meroe" which includes our present district, and urged that the places I described, such as Nagaa, Musawwarat, Basa, Um Soda, Murabbaat and Jebel Geili, were not mere stations or glorified rest houses on trade routes to the East but homes of a more or less sedentary population. We know from the number of old tanks which are dotted about this country and especially round places where there are other relics of antiquity, that there has been no essential change in the water supply within the historical period, and that here at any rate we cannot attribute the growth of nomadism to some supposed desiccation of the earth. Writing of Central Asia, where there is far more superficial evidence in favour of climatic changes, Peisker[2] concludes 'the main cause of the

---

[1] *The Island of Meroe, Vol. 19 of the Archaeological Survey of Egypt, Egypt Exploration Fund 1911.*

[2] *The Cambridge Medieval History, Vol. 1. p. 328.*

nomad invasions of Europe is not increasing aridity but political changes', and the evidence of what is going on here before our eyes shows that the same is true of this country. Nomadism here too is the result of political forces, and given a continuance of firm Government we shall find small villages rising in the future where the sequel will show that they existed in the past.

No excavations have yet been made here and we can speak therefore only about what is still left upon the surface: our harvest is consequently meagre and fragmentary in more than one sense, but it is sufficient, I hope, to establish the thesis which has been advanced.

Abu Deleig is now the headquarters of this region, the excellence and plentifulness of the water there must always have marked it as a desirable spot and a number of rough sandstone rings found by Mr. MacMichael is evidence of former occupation; existing surface remains, however, would show that in old days Jebel Geili was the more important centre. The Meroitic rock carving which is shown on the Plate covers the northern face of a detached rock at the south-east end of the main Jebel, a little south, that is, of the remains of the old Government resthouse. The carving, which is merely traced in outline, represents a Meroitic King, whose name was cut in an illegible cartouche above his head, worshipping a rayed solar divinity to whom he has apparently offered a number of captives bound in the conventional manner; the free spaces of the rock face are covered with unfinished outline sketches of men falling in battle. Opposite this on the lower slopes of the Jebel are some paintings in red on the inner side of some rocks which form a sort of arch: these paintings, which were first reported by Mr. MacMichael, are hard to make out, one of them probably represents the lion-headed Meroitic god, Apezimek, others though painted with the same colour are the works of a much ruder hand and depict animals in the style of three animal figures carved on a neighbouring rock to which we shall return later. All the details of the principal carving are characteristic of the Meroitic culture which flourished just before and after the beginning of the Christian era. Besides this there are traces of settled occupation on three distinct sites. On the top of the Jebel there is a great deal of rather fine pottery, some of it not unlike the present-day pottery made by the Nubas at Eliri:



Meroitic rock-carving on Jebel Geili.

this site on the hill-top was said by Wad El Furawi to have been the home of his ancestors Sha' El Din and Bayaki whose tombs are shown on the plain to the East, but it is almost certainly much older. There is another extensive site north of the first ring of detached rocks which is north and east of the main Jebel, said by my guide to have been a camping ground for caravans in the Fung period. There is a third site further north beyond a second circle of rocks and due east of the most prominent northern outlier of the Jebel; here I have picked up fragments of fine Meroitic pottery and unearthed lines of buildings in badly burnt bricks. This site like the rockcarving belongs to the Meroitic period but it is impossible to say to what periods the others belong until the excavation of some well-stratified site has enabled us to identify and fix the different fabrics of pottery.

We cannot at present speak much more definitely about the ruder carvings which have already been mentioned. There are several tumuli north or north west of the Jebel and on a low ridge near these tumuli are some carvings of giraffes and other animals in the same style: I found others again on outcrops of stone at the south end of Jebel Otash near the wells of Khor Sabaak east of Jebel Rera. These carvings were apparently hammered out with a blunt tool: they are all on the natural face of comparatively small outcrops of rock and are consequently rather difficult to find: some are in outline only, but in most the whole figure has been chipped out: they are all on a small scale, the biggest giraffe at Geili measuring 65 cm. from tail to ear and an elephant at Sabaak only 18 c.m. from trunk to tail: in most but not all the carved part has weathered to the same colour as the natural rock; giraffes, elephants, horned animals and men, appear to be the favourite subjects, there are no camels. This last fact suggests that they were made before the camel was introduced into this country, that is to say, before the close of the Roman period, [1] but it is impossible to fix their date more closely, and even this suggestion must not be accepted too confidently, because donkeys which we know to have been used here from pre-historic days are equally absent. Rather similar figures near Murrat in the Halfa Province have been reported by Mr. Dunn (*see Appendix*) and the painted giraffes found by Mr. Wellcome at Jebel Sagadi may belong to the same group: the giraffe

[1] *The earliest mention of a camel here known to me occurs on one of the Axumite inscriptions of the 4th Century A. D.*

occurs also on painted pottery of the Roman period found on the Halfa reach. The rock pictures in Northern and Western Kordofan published by Mr. MacMichael (Journal of the Royal Anthropological Institute 1909, p. 562 f.) are divided by him into three categories: the first of these which has some resemblance in style to our group includes representations of armed men on horseback: MacMichael's third category, which contains only roughly chipped camels, may be compared with crude representations of camels on rocks near an old tomb on the left bank opposite Berber and with others on cliffs south of the Meroe pyramids. At Khor Sabaak on the slopes just above the rock carvings are some tumuli and a good deal of pottery: the tumuli appear to be pre-Mohammedan because they have tongues pointing due east. The valley itself is a pleasant one, well supplied with good water from a series of wells which were dug by the Shukriya about twenty years ago on the advice of Fiki Henim, a Sadigabi from Jebel Mandera: it may be guessed that he was led to indicate the site by evidence of former occupation.

There are two or three others places which may be ascribed in all probability to the Meroitic period or earlier, such as Umm Dangeila, a tank built of cut stones about an hour away from Abu Deleig in the Shendi direction, and the wells of Umm Ruweishid — Ruweishid, which appears as Rueishi on some maps is I believe derived from *rashida* a grazing place—where there are large quantities of pottery of various kinds, traces of masonry, broken ostrich shells and a large tank. By the wells of Sofaya El Derisheib there are numbers of red bricks lying just between the *hur* or enclosure of Fiki Abnuf and a small tank, and near these are remains of a small square building of brick and stone originally surrounded by an enclosure wall apparently opening to the south, which may have been a small Meroitic Shrine like the temple at Basa: there was a good deal of grass here and no potsherds were visible, but there are both potsherds and stone rings at Sofaya El-Wata which may belong to the same circle.

South of Jebel Geili again on the road to Kamlin there is a large tank at the dry well of Wad Abu Hadida associated with old wheel-made pottery, stone implements and stories of 'heathen' graves and not far off it is another old site in Wadi Adara where I collected fragments of over twenty sand stone rings and grinding stones. Stone objects and potsherds of the same kind were also found nearer Kamlin

at a place called Gerabi'. Stone rings which are common at Jebel Geili, were found by me in the late Meroitic temple at Basa: they have been found also at Meroe and Jebel Barkal and in Kordofan, [1], and they are possibly to be explained as base-rings for the support of round-bottomed pots and gourds, in other words as precursors of the grass *kursi* of the *gabana*. They are certainly characteristic of Meroitic culture, though they may have been used at other periods.

The last site which I am disposed tentatively to bring within the same circle lies east of Jebel Rera and is called Khiari. Here there are many more or less recent Muslim graves and some lines of dry stone walling which might belong to any period. Stories were, however, told of gold vessels and gold legs of chairs or angaribs which had been found there, and Wad El Furawi said that he had himself seen masses of potsherds, but at the time of our visit the grass was high and little was visible on the surface. It would seem in all probability to be an old site which has been re-occupied in the Muslim period: the number of grooves and scoops and basins hollowed on the rocks and the marks of grinding here as at Jebel Geili and elsewhere corroborate this view.

Two or three other sites to which I was taken clearly belong to another circle altogether, One of these is Jebel Sadda, the most easterly point we reached: here there are a number of tumuli set out in regular lines in a very orderly fashion like the graves in a Hadendowa cemetery: they are built of rough stones with quartz chips on the top and they have tongues pointing towards Mecca, which suggests that they belong to some early Muslim occupants. Tumuli of the same type are to be seen at Jebel El Rua which is between Jebel Sadda and Jebel Rera and is worth visiting on account of the wonderful series of oval *galtas* which it contains. The modern Muslim in these parts buries his dead in a long grave, which is generally flat and outlined with stones and these flat graves have been in vogue at least since the time of Sha' El Din if the graves at the foot of Jebel Geili are rightly ascribed to him and his wife. The tumuli of Jebel Sadda and elsewhere belong therefore to a comparatively early Moslim invasion: one sees tumuli of similar type on the top of the mounds which cover the old Meroitic sites at Wad Ban

[1] *MacMichael, the tribes of Northern and Central Kordofan, Cambridge, 1912 p. 88.*

Naga and also near the Pyramids of Meroe, and from the absence of potsherds or stone implements wherever such tumuli are found not definitely associated with some earlier remains, it may be concluded that they are the burial places of the nomads who were responsible for the extermination or expulsion of the settled dwellers on the older sites.

The older sites in the Butana like those in the sand-stone belt lie close to cultivable areas, and we must therefore infer that here, as in parts of Asia, a settled seasonal agricultural stage preceded the present, but passing, nomad shepherd stage. When this retrogression of culture occurred, and who were the authors of it, are matters upon which we cannot dogmatize, but a few suggestions may be offered.

The conditions of general well-being and stable Government which the remains prove to have existed in the Meroitic period probably persisted for several centuries later. The descriptions given by medieval writers of the state of Soba in the 10th. century A. D. indicate that things were much better then than they were four or five centuries later, and it is suggested that the downfall of the medieval kingdom was an indirect consequence of much greater events elsewhere, in particular of the general disturbance caused by the Mongol invasions.

The conversion of the economy of the land from a state of settled seasonal agricultural occupation to one of shepherd nomadism would be the immediate result of an invasion of more or less Arabised camel-owning "Begas" from the North. The Sheikhly families prided themselves no doubt on Arabian pedigrees, but their followers may have been hardly distinguishable from the Hadendowas of to-day, as seems to have been the case with the Shukriya so recently as 1841, the date of Werne's visit to the Butana. [1]

The success of these invaders may have been partly due to Arab blood and leadership, but it is more likely to have been the result of some new arm of offence such as the possession of mail-clad cavalry, supported by numerous camels, would have given the attackers.

In any case these invasions are to be distinguished from the slow infiltration of Arab blood along the banks of the river which began much earlier in the medieval period, and which contributed much more to the spread of Islam and the Arabic language throughout the Northern provinces.

---

[1] *See S. N. and R. II. p.p. 69 f. and p p. 154 ff.*

APPENDIX.

The following sentences are extracted from a "Report on some ancient mines near Halfa" dated 20th January 1917 by Mr. Dunn.

"ADILA WATER HOLE.

"The rock around is moderately soft slate weathering into large flat slabs, and the ancients have passed the hours by the water in drawing pictures on these slabs.

"A piece of quartz or any hard rock will easily scratch this slate. There are hundreds of drawings, of all ages, and practically all are of animals.

"The favourite animal was the giraffe: elephants, oryx, ibex, baboons, many varieties of antelope—some of the drawings might be of white-eared cob or water buck—lions, ostriches, and leopards are shown along with drawings of men in dancing postures and a very spirited representation of an eight—oared boat, high prowed and high sterned with a cabin at the stern. Nowhere are there any drawings of camel or donkey." "Such drawings are said to exist elsewhere and I personally saw three, of giraffes and a lion at 'Agabet El Asad (the pass of the lion) halfway between Atiri and Mala".

TWO GEZIRA FAMILIES.

BY H. C. JACKSON.

The 'Abudab.

Nine miles in an easterly direction from Monagil lies the village of 'Abud (عبود) containing some 500 houses and a total population of about 1500 persons. Under the Turkish Government this village was the administrative centre of a district that stretched almost from the Blue to the White Nile, but soon after the reoccupation Monagil was substituted for it as local headquarters. It is almost the largest village in Monagil district and boasts a school and a market, but otherwise is not of very much importance at the present moment.

'Abud was founded at the beginning of the eighteenth century by a holy man called Fiki 'Abudi, who came from Um Duwana in Hassaheissa district, and took up his abode there. After a life devoted to good works he died and was buried in 'Abud where a qubbah has been raised over his last resting place. He has left a succession of fikis behind him, but these have gradually been superseded by other more important teachers in the neighbourhood, and the spiritual influence of the 'Abudab family is now confined to the village itself; and even here some of the people owe allegiance to other prelates such as Sheikh Hagu, the Yacubabi head of the Sammania tariqa in Sennar district.

The 'Abudab trace their descent, as may be seen in the genealogical table attached, to the Kawahla tribe, but the members of the family are few in number and only found at 'Abud and Kedeibat, with one or two persons of no particular importance at Um Degheina.

They are also connected by marriage with the sheikh of Bortobeil, and distantly with the Sherif and 'Arakiyin tribes.

Two hundred years ago the Gezira was far more sparsely populated than is the case to-day, and the bush and tree country had not yet given way to the bleak expanse of cultivation with which this tract of land is new associated. Monagil district in particular was covered with trees and owing to the good grazing, absence of fly and the fact that the soil was of a kind known as *'azaza*, which dries rapidly after

a storm of rain, the Fung Sultans sent their horses to the neighbourhood during the season of the rains in charge of various retainers.

When Fiki 'Abudi came from Abu 'Agab, near 'Abud, on the death of his father the country was covered with a dense forest, which is still commemorated by the name Khor el Sunut, an insignificant valley running through the middle of the village with not the slightest trace of trees in it now, sunt or otherwise. Hyaenas, lions, leopards, gazelles of various kinds, ostriches and giraffes were common, but now only ostriches and a stray leopard or gazelle are to be found here during the rains.

Although fiki 'Abudi gave his name to the village and the family, his father Mohammed, who came from Goz Regeb and lived and died at Abu 'Agab, was the first of his tribe to settle in the neighbourhood. He was famous for his kindness and generosity and, like so many other fakirs in the East, did not cut his hair, two characteristics that are commemorated in the rhyme

ابو عريف كريم الضيف

The father of hair is hospitable to his guests.

In accordance with the custom of the Fungs, Mohammed, the son of fiki 'Abudi, was given a large tract of land by Ranfai in Monagil district, over which arose numerous land disputes which often resulted in bloodshed. This was particularly the case when the Hameg Viziers began to usurp the position of the Fungs and, in the general confusion that marked the waning power of the old kingdom a universal land grabbing took place. The 'Abudab, for instance, claimed as the northern limit of their territory a tree of Agur, near Shebirab, and this place became the scene of many fights between various disputants.

They also experienced much trouble at the hands of brigands who were always ready to indulge in a little cattle lifting. Things became so bad that the different tribes had to organise armed bands to protect their cattle. Ghanawa wad 'Abudi, of the Abudab, especially distinguished himself in this fighting, and, on one occasion, at the head of twelve others he fought the Maabda section of the Dabbania tribe, a few of whom are still to be found at Ba'ashim on the borders between Monagil and Ma'tuk, although their main settlement is at Gedaref.

This practice of guarding their flocks and herds was also followed by other tribes. There was a man named El Eirwabi of the Kawahla tribe, married to a woman of the Khawalda with whom he was living

instead of among his own people. It was the custom for ten men each day to go out in turn to look after the village flocks and guard them against the attacks of man or beast. As El Eirwabi only possessed one cow he refused to take his turn whereupon the Khawalda killed the cow and cut it up into thirty five pieces. El Eirwabi set out for 'Abud to complain and to ask the advice of the leaders of the family. Fiki Abd el 'Alim wad Fiki Mohammed said that as the cow had been divided into thirty five pieces he should ask for an escort of the same number of the Khawalda tribe to accompany him back to his own tribe. El Eirwabi then went to Shellai on the White Nile to enlist the sympathies of the Hasaniyah who beat their war drum and joined the 'Abudab. The Khawalda acceded to El Eirwabi's request for an escort but on arriving at Shingira Um Geriar, near Ugda, north of Monagil the Khawalda found the 'Abudab and Hasaniyah waiting for them. After duels between the leading men of the hostile tribes the Khawalda were wiped out.

Towards the close of the eighteenth century some of the 'Abudab who could no longer brook the exactions of the Fung Mek decided to leave their homes and settle in Kordofan.

There are two accounts as to what happened on the road, that ot the 'Abudab who are now living at Kedeibat and that of the 'Abudab from 'Abud itself.

According to the former one branch of the 'Abudab, which included the descendants of Musa wad 'Abudi, started on their way to Kordofan in order to escape the excessive taxes imposed by the Fungs. Bedawi 'Abd el Karim, who was then the head of the tribe and responsible for the collection of these taxes, enlisted the help of the Fung Government and told his followers to obtain the money due by force even though it meant shedding the blood of their own relations, for which he would accept all responsibility. The decendants of Musa were overtaken at El Legheir, near the White Nile, where a fight took place and the followers of Bedawi gained the day and recovered the taxes demanded. The defeated party then went on their way to Kordofan.

The descendants of Bedawi, now living at 'Abud somewhat naturally do not like it to be said that they killed their own relations and have a different account according to which the whole of the 'Abudab tribe started to make their escape to Kordofan:

they were attacked near El Legheir by the Towal and Mesellemiya tribes who saw a chance of some loot. The 'Abudab were defeated and one party, that of Musa, continued their march to Kordofan while Bedawi and his followers returned to 'Abud. Here they enlisted the help of the Fungs and defeated the Towal and Mesellemiya at Kamembora, near Um Asala in the White Nile Province. In the fight that then took place 'Abd el Nebi wad Ahmed and Hamad wad Ghanawa met their deaths and one Ahmed wad Koko ditinguished himself by taking a drink from his waterskin and then spilling the rest of the water upon the ground, saying that this drink was the last that he would take upon earth. He fought so furiously that his sword was broken in two, whereupon he continued fighting with his fists until he was overpowered and slain, The 'Abudab say that in order to prevent any chance of their running away during the battle they each buried one foot in the sand, a somewhat unnecessary proceeding.

'Abd el Nebi, who had also determined not to survive the conflict, went into the fight with various battle cries that are remembered to this day. His prowess is still sung in the following refrain :

Heroes who fill the eye (with their exploits)
Horsemen in the rout of battle, oh father of Hasan and Husain,
My speech is of you in the midday heat,
Where is 'Abd el Nebi who sang in the fight,
Crying out to his womenfolk "desert me not, tonight I pay my [debt to death".

فرسان أم زحام يا ابو الحسن والحسين قناعير يتكيلوا العين
وين عبد النبي إلفي مكبسه يغن بتكلم عليك وقت النهار صن
والليله غريم ديني حل عني يتهم في حلايلو ولا يغوتن

Whatever the actual details as to the events that occurred on the road it is agreed that before the end of the eighteenth century one section of the 'Abudab had made its way to Kordofan where it settled in Khat Kursi, near El Obeid.

When the rebellion of the Mahdi broke out these people returned to Monagil district where they settled at Kedeibat on land that is now claimed by the descendants of Bedawi 'Abd el Kerim. Here their presence is becoming increasingly unwelcome to the Bedawi faction as a chance of a Land Settlement in these parts becomes brighter.

The village of Kedeibat had been founded about the same time that the family of Musa had made its way to Kordofan under somewhat unusual circumstances.

At Rabha, a village about eighteen miles south of Monagil, lived a very rich women of the Dongola tribe, called Rabha. She owned the village and the wells and a certain man named Dau wad Bellula not wishing to be under any obligation to the lady told her that he proposed digging a well of his own and starting a rival market and village in the neighbourhood. As he was a man entirely without means of any sort the good woman, in a somewhat unladylike manner, spat at him and called him a little liar "*kedeiba*." El Dau thereupon went off to Bedawi and told him the tale which so appealed to him that he gave him the money to dig a well and found a village.

This Bedawi 'Abd el Kerim is the best known member of the 'Abudab family. Born about the year 1744 he was the head of the tribe during the last days of the Fung dynasty and was confirmed in his post by the Turks on their occupation of the country.

When Ahmed Pasha Abu Widan, the Governor General of the Sudan, visited Wad Medani about the year 1839 he sent for Bedawi in order to try and obtain from his some dura for the Government. Bedawi was treated as an honoured guest and created no small sensation by telling the Governor General that he had a thousand slaves, all eating dura, and that he could supply the Government for three years. This so impressed Ahmed Pasha that he named him Fahl el Gezira (the stallion or stalwart of the Gezira), a nick-name that has given rise to the following song:

Your fame has reached to Jebel Teira [1] and the mountains
[of Naqarat [2],
Where is the stalwart of the Islands, our support in time
[of famine?
Where is your like who has done his duty and passed away?

حسّك شال جبال تيرا وطلع نقارات وين فحل الجزاير الوسّد السوفات
وين امثالك انت قضى فروضه وفات

Other songs which are repeated on festive occasions in his honour may be given.

(1) *In the Nuba Mountains.*
(2) *On the borders of Abyssinia.*

His dura heap is piled high on the threshing-floor
(and lasts) until the Summer wind comes, the wind from
[Kordofan.
Fifty slaves cannot winnow it.
The chaff and the husks from it reach a half day's journey.
It measured a thousand (ardebs) whereof the tax was a hundred,
As the great crocodile at Shebalia [1],
So is Bedawi whose estate is not concealed nor unknown.
Whose steed is no donkey but the horse Ruweimia.

جارن جُرنه واقف للعماريه هبت لهُ المبوب جات كردفانيه
خمسين عبد لي مضراه شويه زيفونه وشراه تمشي فحويه
عبّروه الف زكاته جات ربيه إدرى الكدك القبله الشيليه
هذا البدوي ابو عمارة بيّنه ماه غيبه وما بيركب كدار الا الرويميه

They raised a cry upon the nobles.
There came out to duel the bull of blood, father of 'Abbas.
What profit is there in speech after what has happened and
[become known?
Over the heads of the people the stalwart of Um Suleiman
[has passed.

ضربوا الرورو فوق عزّاز الناس يرز للطام تور الدم ابو عباس
عن الغايدة في الحديث بعد البقا والنقاس فرق رؤوس العيال فحل أم سليمان لاس

Thy tusk that kills the heroes is anxious for the duel,
Thou comest forth to fight mid a press of horses and a cloud
[of dust.
Whosoever sees thee flees away in a panic.
My speech is of the enormous serpent and of the Ocean
That cannot be crossed by the swimmer.

انت نايك مهائم لي التلوب كزّام تدخل في دريس عوفا عجاجه غمام
يا من ينظر يجري ويكه أبو خام وبتكلم على كاسر الدقاره ابو هام
وبحر المالح المما يقطعهُ العوّام

[1] *Opposite Shendi.*

The sheikhs came and sent for the Emir. (1)
There came the wild bull of ferocious mien and approached them.
His advice was good, and brought praise on him.
I put down my beggar's wallet and trust in you.

المشايخ جات رسّلوا للاغا حضر الثور أبو قنف قرب عليهم دنا
قلب لي فهمه قليل يجيب التنا خنيت الجراب عندك ركزت انا

Bedawi died about the year 1840 and was succeeded by Ibrahim who remained at the head of the family till 1878, a year known as *sanat el far*, the year of the rat, so called on account of a plague of rats which destroyed houses, trees and crops although they were killed in their hundreds by the villagers.

While he was head of the family El Amin 'Abd el Bari, father of the Babikr el Amin who is sheikh of a khatt in Monagil district, took away from the 'Abudab sphere of influence a large tract of country lying between Um Talha and Um Dakkat on the ground that the inhabitants of these parts belonged to the Rufa'a tribe and consequently did not come under the jurisdiction of the Kawahla 'Abudab.

Ibrahim was famous for his generosity and tore up any receipts that were given him for *garin* by the poor people. His memory is perpetuated in the following songs:

Where is the crocodile of the deep water that prevents the [waterbearer from the river.
That creeps by the watering places on a bank of mud?
There appeared the father of scales and supported the people [in their panic.

وين إدرّى الحجّر الواردين كتّن بي المشارع فوق قاقم الطين
عرش ابو كريق جباره لى الراتمين

(1) *Mohammed Agha el Niteifi of Ma'tuk who happened to be in 'Abud at the time.*

To-night I sing the praise af Abu Kareig,
Who is like the ocean that flooded over its shores and brought [the qunquleis [1] and the koleit wood.
The wild ox that whisks away the flies from its face,
The elephant that uproots and scatters the sidr tree.
Thine is a noble ancestry and those that met thee in fight [have gone to their death.

الليله ابو كريق يتلهج بي لهجه بحر الماخ الدفر ملا گرده
جاب القنقليس بقر الكليت لفضه وجاموسا يسرف سرّيته من وجه
والفيل القطع يا بس السدر جدعو هولو الفوت قديم وحارسو من اهلو
جميع البارزك شلت لى ضقله

To-day oh Abu Kareig, my mouth speeks of thee,
Thou rider of the grunting camel,
Thou art the leader of men, the Barmecide of the age,
Thy sword is sharp for the cutting of necks.

اليوم يا ابو كريق انا خشمي فوقك قام ويا ركّاب على تيس الخلا البغّام
انت سيمت العيال يا البرمكي الغرام وانت سيفك صنين لى الفِقَر قلاّم

Experienced in the press of battle, thy ancestry is deep-rooted in the earth.
Where is thy like that art called the son of hope?
Where is thy like that hast left thy mark upon the world and passed away!
Thou hast never been submerged beneath the night of famine.

محنّك الدفاس عرقك ملاصق الثرى ووين المثلك سموه ولد الرجا
ووين المثلك وتم دنيته ومشى ولا مَا بِقِيمَتْهُ ليالي الغَلاَ

He was succeeded by his brother Hasab el Karim who, however, only lived a short time and died in the year 1881.

---

[1] *i. e. fruit of the tebeldi tree.*

Somewhere about this time the Kawahla tribe killed four of the Shukriya who were on their way from Gedaref to Rufa'a. 'Abdilla Abu Sin reported the matter to the Government and four hundred mounted troops, under the command of a Turkish sanjak, Mohammed Agha el Sulfab, were sent to help the Shukriya punish the Kawahla, The forces met near Shekhaba in Sennar district and the fight ended, according to the 'Abudab, in the defeat of the Turks and Shukriya. 'Abdilla Abu Sin lost all his equipment and among the Shukriya who were killed was a well known warrior, Marad Yomein, the two day's illness, so called because any whom he met in battle had not more than two days to live. [1] This victory of the Kawahla is commemorated by the 'Abudab in the following songs:

I swear by God and may death be your lot and utter
[annihilation (if ye deny it),
'Awad el Karim, him of the potbelly.
The children of Kahil fear not that they will be put in subjection.
They wrought ill to their enemy and spoiled 'Abdilla of his
[accoutrements.

امـانه جات لحـالّه ولا تفضّل فيهـا ذرّه
عوض الكريم يابو جرتلّه عيال كاهل ما يخافوا الضلّه
لى الخصيم سوّا علّه جابو سلوب عبد الله

I swear by God and may death destroy the wearers of the
[tarbush (if they deny it).
'Awad el Kerim the useless one,
The children of Kahil brought his trappings and cuirass.
I, Um Sitrein, the wearer of silk clothes, sing of you, oh
[children of Kahil, the stern, who killed the two days' death
(lit. illness).

امانه جات تكـوس ولا تفضّل قط طربوش
عوض الكريم يا العلوس عيال كاهل جابو الدرع واللبوس
غنّت ليك ام سترين البتلفح القرين
عيال كاهل طبعهم شين القتلو مرض يومين

[1] *cp. p. 63 of this volume.*

The cry rang through the arak scrub,
There my masters came forth for death,
'Awad el Kerim, the disorderer,
Accoutre yourself and make ready your steed,
Rely not on the help of the Turks.

الكوراك في الاراك خرجوا اسيادي للهلاك
عوض الكريم يا الخباط غيّر ولبّس براك ولا تحوّى الاتراك

Under the Turkish Government 'Abud was the headquarters of a district and, at the time of the Mahdi's rebellion, was held by a small Turkish force. Abd el Bagi wad el Nail, of the Kawahla tribe, came from Id el Muhashfi to attack it. The Turks razed all the houses to the ground in order to have a field of fire and succeeded in beating off the attack. The Dervishes then invested the place which, however, managed to hold out until Abd el Kader Pasha sent a relieving force and the garrison was withdrawn in safety.

The Medaniyin.

Although the Medaniyin family is only a small one with most of its members living either in Medani Town itself or a village just outside called Kereiba, it has attained a certain vicarious importance as having founded what may at no distant date be the chief business centre of the Sudan. Like so many other tribes and families of the Sudan the Medaniyin pretend to relationship with the prophet Mohammed and state that as they are a subdivision of the Abbassid tribe, named Bisseillia, they can claim to be descended from the prophet Ibrahim. How far this is correct cannot be said as so many family trees were forged in the Sudan during the third quarter of the 19th century.

The Bisseilli family originally came from Esna in Egypt and have a notable representative in the person of Sheikh Usman Zayyad, the Sir Tugar (or head merchant) of Medani. A few other members of the tribe live at Bisseillal in Mesellemia district, but as a tribe they are of no importance in the Gezira.

The Medaniyin owe such influence as they possess to the piety of three men, Deshein Qadi el 'Adala, his son fiki Medani and Sheikh Mohammed Medani. The first of these, Deshein wad Hamed, was a well known Qadi in the early days of the Fung dynasty and was one of the four appointed by the Fung kings, the other three being Sheikh Abderrahman el Nuwairi, 'Abdallah el 'Araki and Sheikh Agib el Manguluk who succeeded Abdallah Jama'a as Sheikh of Gerri in the middle of the 16th contury.

Deshein lived to the ripe age of 114 and was buried at Arbagi. Here his son was born who exceeded the allotted span of human life by no fewer than fifty years and was respected for religious knowledge and longevity.

He was buried at Dakhila in Sennar Province. His son Fiki Mohammed Medani Sunni at an early age was trained for a religious calling by Gaddal wad el Fardi of Um Talha in Monagil district. After being well grounded in the elements of religion he came from Um Talha and settled down in Wad Medani where he commenced to expound the teachings of Mohammed. Since that date one at least of the family has always been a religious teacher and been charged with the guardianship of the tomb where the chief members of the family are buried.

The present Khalifa of the Qubbah is Mohammed el Qadi who in accordance with a custom that dates back to the days of the founder of the family, keeps open house on Sunday and Thursday evenings. Here coffee and dates, and an occasional sheep, are supplied to visitors who afterwards discuss various religious questions.

The Medaniyin belong to no special sect and perform no special zikrs, being merely concerned with the reading and discussion of the Koran. In recent times the most noteworthy member of the family has been Sheikh Ahmed el Sunni whose death in January 1918 created a gap that is hard to fill. When the Mahdi rose against the Turkish Government Sheikh Ahmed was a merchant who happened to be trading at el Obeid. He immediately threw in his lot with the Mahdi and his ability speedily marked him out for responsible office : he was in consequence very soon made a wakil in the Beit el Mal at Omdurman, a post roughly corresponding with that of Assistant Financial Secretary. Later he was appointed a Supply Officer and collector of taxes throughout

the Gezira, for which task he was given a monthly salary of eight pounds and thirty ardebs of dura. His expenses, however, were very heavy, thanks — in no small measure—to his having to keep on good terms with both friends and enemies whose goodwill he had to keep or gain with numerous presents. Spies too were constantly sent by the Khalifa to watch what Sheikh Ahmed el Sunni was doing aud he used to say that he had to slaughter a sheep every other day throughout the Mahdia in order to keep his post. For these reasons Sheikh Ahmed was compelled to write to the Khalifa frequently for an increase of pay and ultimately he was allowed to keep part of the taxes which he collected. In spite of this however he could with difficulty maintain his position, and by the time of the re-occupation Sheikh Ahmed was a poor man.

Some idea of the bribes which Sheikh Ahmed had to distribute if he wished to preserve his life may be realised when the extent of the taxes that he had to collect in order to meet the exorbitant demands of the Khalifa is understood.

The early exactions—in order to feed the bodyguard of Abdullahi—amounted to no less than 50,000 ardebs of grain which had to be collected from the Gezira alone and Ahmed el Sunni was given an entirely free hand as to the methods that had to be adopted in order to obtain this dura. He had unlimited powers, and authority to employ the kurbag as much as he liked, powers that he exercised pretty freely. A force of two hundred soldiers was given him so that there might be no delay over the collection of the grain which had to be despatched to Omdurman within six months of its being harvested. By the year 1893 the assessment was doubled and the total tax was sent to Omdurman, though only with the assistance of 800 soldiers. 100,000 tobs of dammur were also demanded from Ahmed el Sunni whose area of collection was extended to include the country east of the Nile as far as Galat Arang, a range of hills about equidistant between Wad Medani and Gedaref.

A tax of no less than 3,000,000 magbul dollars was also imposed on the luckless inhabitants and these impositions remained in force until the coming of the present Government, though the collection was only made with the greatest of difficulty and necessitated the employment of a force of 2100 in order that the Khalifa's orders might be obeyed.

These exactions proved so excessive that by the time British troops reached Berber the greater proportion of the population were longing to throw off the irksome yoke of the Khalifa. Sheikh Ahmed el Sunni wrote to Lord Kitchener asking for the Aman, or pardon, and was told that it would be granted him on condition that he prevented the soldiers in his command from joining the Dervishes in the coming battle. This he was successful in doing in spite of frequent orders from the Khalifa to go to Omdurman.

He was appointed Omda of Medani Town and, with Sheikh Usman Zayyad, was instrumental in providing the new Government for many years with grain, fuel and so on. On his death in January 1919 he was succeeded by his eldest son, Ibrahim Ahmed el Sunni.

GENEALOGICAL TABLES.

I.

The Ancestors of Fiki 'Abudi.

Kahil (ancestor of the Kawahla)
|
Khalifa
|
Muhammad
|
' El Ahmar
|
'Abdallah
|
'Umar (or 'Umair)
|
Hamad
|
'Abd el Nebi [1]
|
Sulaiman
|
Muhammad
|
Fiki 'Abudi [2]

[1] *Came from the Setit river and settled at Hillaliya near Rufa'a. He married a daughter of Mek 'Ajib el Manguluk of the 'Abdallah.*

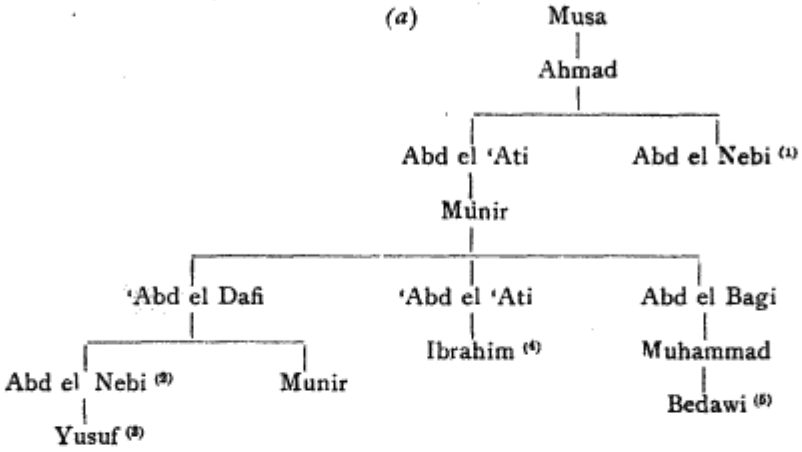
[2] *Founder of the 'Abudab Family. Buried in the Qubba at 'Abud.*

II.

The descendants of 'Abudi.

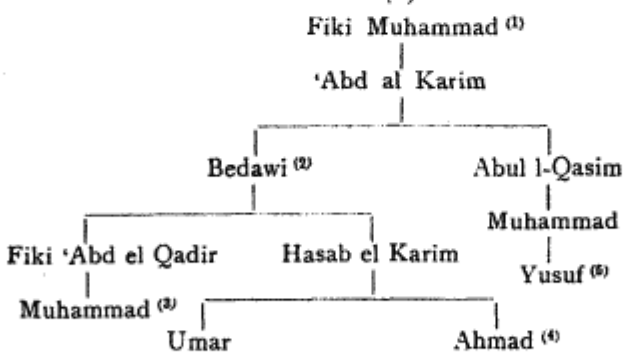
(Fiki 'Abudi had six sons, Musa, 'Abd el Hafiz, Botran, Ibrahim, Mesellemi, Fiki Muhammad. Only the most prominent descendants of Musa and Fiki Muhammad are shown here.)

(*a*)



1. killed in the fight at Um Asala. 2. Omda of Kedeibat. 3. sheikh of Kedeibat. 4. a fiki born in 1835, living at Kedeibat. knows a little history. 5. a prominent inhabitant of Kedeibat.

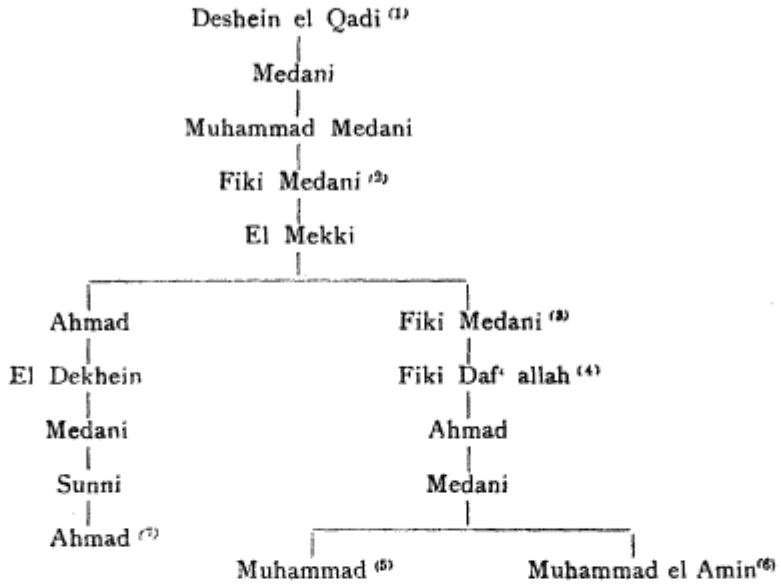
(*b*)



1. buried at 'Abud where his grave is marked with flags. 2. see text. 3. omda of 'Abud. 4. spiritual head of the 'Abudab. 5. sheikh of 'Abud.

III.

Abridged pedigree of the Medaniyin.



1. *a descendant of Abu Talib.*
2. *known as Wazzan el alf, or worth a thousand others.*
3. *called Tor el fijja.*
4. *known a gharrash el has-has, eater of pebbles.*
5. *Imam of Medani mosque.*
6. *Khalifa of the Medaniyin Qubba.*
7. *see text.*

THE SHILLUK'S BELIEF IN THE GOOD MEDICINE MEN.

BY REV. D. S. OYLER.

The Shilluks think of the witch doctors or medicine men as good, not because their lives are good, nor yet because their practice is good, but because they are looked upon as the channels through which occult powers may be transmitted to men. Their powers are for sale, and man in his need may go to them for help. The patient, who brings no fee, will not be treated, as they do no charity work. In the contest between good and evil, they seem to typify the good, as combating the powers of the evil medicine man.

The people are not agreed as to the source whence the medicine man receives his power. Some maintain that the power comes from God, and others, that it is a heritage from the man's ancestors but the difference is not great, as those, who think of the power as coming from the ancestors, would also say that the first person of the line having the power received it from God. A medicine man is usually followed by one of his sons. The child to receive the power is designated by the father, and is usually either the oldest or youngest son, though a daughter may also be possessed of the power to work charms. The occult power may also descend on the descendants of a son or a daughter of a medicine man, who did not inherit that power, and the fact that the power of working charms comes to a person whose father was not a witch doctor may be explained as a proof of the return of the power of some forgotten ancestor.

When a man begins the practice of the art the first ceremony consists of a dedication prayer something like this: "You who are God, the power is yours. In order that I may save people, help me. Father, and my ancestor, the power was yours, so help me. The fee is yours, father, it will be given by me to you, and God". So the first fee is dedicated to God or to the source of the power, as a sort of payment to obtain the power. The first fee is usually a female, either a lamb, kid or calf, though occasionally a male

may be thus dedicated. The animal so devoted must be young. Only the children of the medicine man may drink the milk of the consecrated animal, and its offspring may not be sold, though that is sometimes violated. If the devoted animal is a cow the calves are kept until the man has enough to get a wife, and from the children of that wife his successor is chosen. When such an animal dies its meat is eaten, but annually a sacrifice of either an ox or sheep is offered for it, and the tail, feet, and head of the sacrifice are cut off, and hung on a pole. The successor to the devoted animal is chosen from among its offspring. When the devoted animal is a male it is not permitted to die a natural death, as that would bring disaster on the village. When the first fee is a sheep, the medicine man may later substitute a cow for it, if he becomes prosperous. If the son inherits a devoted animal from his father it is not necessary for him to devote his first fee thus to the source of his power.

When a witch doctor takes a case he practically always offers a prayer, and while they are different yet the thought in each is the same. One such prayer was given thus: "God you are the one, who gives me the power. What power did I have before? I praise you, and may ancestor (Nikang), and Deng (who is worshipped by the Dinkas), and my father and mother. Is it not thus that you give me food?" The prayer may have many petitions, but practically the only reason given why it should be answered is, in order that the medicine man may get his food thereby.

The proof of the fact that the medicine man has the power he covets is found in the cures he makes. If a witch doctor fails in his first cases it is often taken as a proof that he does not have the power. However after a man has once established his reputation failure does not have such a serious effect on his practice.

Many of the medicine men have physical defects, and their children are usually sickly, and many of them are deformed. The natives say that this is caused by the fact that the shades of their victims bring a curse on the medicine man, and also on his family. The medicine man is usually well-to-do because of his exorbitant charges, and he can afford to, and does, take many wives, but he usually only has a few children.

Many of the people say that if a man refuses to consult the medicine men, God will be angry with that person, and leave him to get along without help, which means that he will be cut off from all supernatural aid.

Many of the witch doctors are specialists, while others undertake to work charms for many different things. In practically every thing undertaken the witch doctor is consulted. If a man is going on a journey he lets the medicine man work over him to give him safety from dangers seen and unseen. Very frequently before a hunt the witch doctor assures them of success in the chase, and in the hunting of dangerous animals he ties the quarry so that it will not be able to injure the hunters. A thief who hopes to steal a cow often goes to a witch doctor, and has a charm wrought over him so that the people of the village will not be aroused by any sound he may make. The witch doctor gives victory when the people are going out to war. He also detects the men, who are to be killed in the fight, and he works a charm over them, which causes the impending death to be averted. The power to kill by magic resides in the witch doctor, and many other things are done by them. Diseases are supposed to yield to their charms. The power to cure snake bites, and to heal a burn by spitting on it are special powers belonging to only a few. Many are able to give a fetish, which protects its owner.

The witch doctor will not treat himself when ill, and he does not treat the members of his own family. He goes to some other witch doctor to be helped.

The fetish plays a very large part in the work of a witch doctor. He gives the little charms for many different purposes. They are supposed to give protection on a journey, to insure success in courtship, to protect from wild animals, to insure a favourable judgment, to protect cattle in crossing a river, and many other powers are ascribed to them. However a fetish is only effective for the one purpose for which it was obtained.

One medicine man, when asked how he cured a patient, said: "I first collect a small fee, and then I work over the patient. When the patient recovers I return and collect a large fee".

The dismissal of a patient is attended with some ceremony. The patient and witch doctor make a trip to the river in the evening.

The man, who had been sick leans upon his staff as he walks. They then return to the house of the patient in the same way, and usually a fee is given the medicine man, and he says: "I have mine now, you will not be sick again". The patient then discards his staff, and early the next morning he goes to work again.

The witch doctor claims the power to kill a person by casting a charm on him, but for such a service he exacts a very heavy fee, as the risk to the witch doctor is considerable. The spirit of the departed is liable to return, and make war on the medicine man, and in the end kill him. It is necessary for the medine man to outwit the spirit of the departed and that is accomplished by killing a chicken. The dead chicken is placed in an earthen vessel, and it is buried in the road with the bottom of the vessel up, and protruding out of the ground. This device brings protection in two ways. First every person passing the vessel is liable to carry away a bit of the curse, and in the second place the chicken has a spirit, which is greatly displeased at being killed, and it immediately decides that it is due to the departed that death was inflicted on it, and so it makes war on the spirit of the departed, and the poor shade gets so busy defending himself against the shade of the chicken that it has no opportunity to return to inflict punishment on the medicine man. Every medicine man, who passes the vessel taps it with his club. He thinks that in that way some of the power of the medicine man who put the vessel in the road will be given to him. After the death of the victim the medicine man also demands a sheep from his client, so that he can sacrifice it to help to appease the spirit of the departed.

When a village is going into a fight it is very convenient to know before, who will be killed. They have at least two ways of learning this. By one method two spears are stuck in the earth. They are connected at the top by a string, and another string passes between them at the bottom. All the fighting men bearing their weapons, must pass between the spears, and if a man or his weapons touch either the spears or the string he will be killed in the fight. The second method is by the gourd of God. Many of the more successful witch doctors have a gourd of God. It is a gourd with a handle upon which is an iron band. The gourd is greased, and in it is put some grain. When the gourd is shaken

the grain rattles, and that is God talking. The gourd is kept in the medicine man's house, and an outsider is not permitted to approach it. A small space is mudded in front of the gourd, and thus a little court is formed in front of it, and a mat is frequently placed in front of the gourd to give it greater privacy. When a fight is imminent the gourd of God is brought out, and each of the warriors casts his spoon on the gourd. For spoons they use mussel shells. When a spoon breaks it is a sign that the owner will be killed in the fight. When a bit is chipped from the spoon it is a sign that the owner will be wounded in the fight. When all the people have been tested the men who are indicated as liable to death are called, and they are told to bring a heavy fee, and the witch doctor goes through a form to avert the evil that is impending.

The gourd is used for other purposes as well. When a man wishes to consult the gourd of God he is conducted into the house by the owner of the gourd, and the first thing the suppliant does is to cast the gift for God on the ground, which belongs to the owner of the gourd. He then kneels before the altar, and makes known the reason for his coming. The medicine man declares that is easy, and that it is already accomplished, and the gourd is rattled at his back, and also in front of him, and is then passed around his head in circles.

Recourse may also be had to the gourd of God when a man is going on a journey. After making his approach to the gourd, and stating his needs the medicine man takes two spoons. One which is dirty represents the suppliant, the other which is clean represents his enemy either known or unknown. The clean spoon is then put in water, so that the anger of the enemy will be cooled, and his thoughts will not be so bitter. Knotted grass is then put in the water with the clean spoon. That is a gag which binds the mouth of the enemy so that he can not speak against the suppliant. The gourd is then rolled across the road on which the traveller expects to start. The gourd is then rattled near his head, back and chest. The man then crouches in the house looking out toward the road on which he expects to travel. The medicine man then leaps over him, and then turns, and leaps over him the other way, and that is repeated. He is then advised to start on his journey, and is assured that nothing will injure. He starts, and the witch doctor

follows for a little distance rattling the gourd. The spoon representing the traveller remains with the medicine man, but is not in the water.

In sickness the outcome may be foretold by the gourd. Spoons representing different people are thrown on the gourd. If the spoon for the patient rebounds, and falls on the spoon for God it is a good omen as he will recover. The same test is made to determine the outcome of a fight. If the spoon of the suppliant falls on the spoon of the enemy, it is a sign that the adversary will be overcome.

On payment of a cow a medicine man will make a small cow rope, which is to be worn on the arm. The rope is supposed to tie the hands of all enemies, by a magical bond.

The medicine man makes a little circlet of grass to put on the head of a person. It is made like the little circlet they wear when carrying a load on their heads to protect their heads. The witch doctor then spits on the circlet, and gives it to the man for whom it was made. He is told to guard it well for in case it is lost he will die, but while he has it he will always have good fortune. He sometimes pays as much as a cow for the bit of grass.

When the evil eye has been cast on a man and "his spirit has left him", the medicine man undertakes to restore his spirit. One way to do that is to take a certain kind of grass, and rub it on the chest of the patient. He then spits on his hands, and rolls the grass in his hands. The grass is then dipped in water, and the water is sprinkled on the patient. The ashes from the dung of a medicine man's cow may also be rubbed on his chest.

Unlike the evil medicine men, who work almost entirely at night, the good medicine men may work in the daylight, though even they work frequently at night, but their favourite time seems to be just before sunrise, and just after sunset. Frequently when a fight is imminent, and the men are sleeping together so as to be ready for a night attack, the medicine man will leap up and shout that power has come on him, and he insists that the people get up, and permit him to work over them.

The medicine man strives to be spectacular in his work, and often he tries to visualize the fate of his victims. For example,

when he is asked to kill a man he may take a sheep, and cleave its head with an axe, and he declares that in the same manner his power has broken the head of the man against whom the charm was worked. They try to impress the people with a sense of the mysterious, and very frequently they have strings stretched in their houses to impress the people who seek their services.

The witch doctors exert a powerful influence over the Shilluks. Their influence is always against innovation, and they seek to hold the old order of things. While a medicine man who is just beginning his practice must be successful to gain the confidence of the people, yet when he once has their confidence he can readily explain away all his failures.

Very few Shilluks will admit that they believe in the power of the medicine man, but in spite of their denials they seek him constantly, and their whole manner of life is influenced by the witch doctor. A few are beginning to question the whole system. Once a gourd of God broke when some warriors were being tested before a fight. The grain that had been in it was spilled on the ground. One man pointed to the grain, and said: "Is that God"? Apparently he was the only one of the party, who connected the noise made by the gourd with the grain that was in the gourd.

So long as the Shilluks are dominated by the medicine men, they will make very slight advancement in their mode of thought and their manner of living.

SOME COMMON RED SEA FISHES.

BY CYRIL CROSSLAND, M. A. (*Cantab*) *D. Sc.* (*London*) *F Z.S.*

As an account of only the commoner fishes would fill a large volume I have selected for description a few types which have interesting habits or illustrate general Biology.

I beg forgiveness for writing so much in the first person but the paper owes its value, if it has any, to its being an account of what has been seen by one familiar with the fish and to some extent with their ways of life.

It is made clear that my observations are quite incomplete but as it seems that the exigencies of my work will never allow me leisure for the simplest experiments I think it best to indicate the lines upon which enquiry would be made and hope that others may be more fortunately situated someday.

The illustrations are traced from Day's "Fishes of India", and, though rough, will enable the types dealt with to be identified by any visitor to the Red Sea.

1. Surface Dwellers.

The genus Caranx is well known in Port Sudan under its native name "*bayada*", as the best of fish for the table and as a fine fighter on the line.

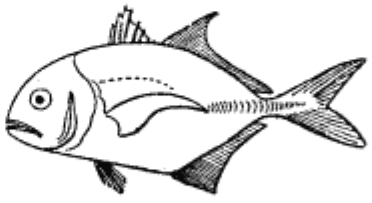


Fig. 1. Caranx.

There are a number of species, affording pages of illustrations in "The Fishes of India" and of variety in the local market. All can be recognised from the one figured, the shapes of the head and fore fin and the row of ridged and enlarged scales along the sides of the tail being characteristic. The occurrence of so many slightly different species is a feature of all tropical marine life and a contrast to that of colder seas. The British fisherman brings in a catch of three or six species only while his brother of the Red Sea comes in with a smaller catch, may be, but with perhaps six to a dozen kinds. Whether the

colder or the warmer water supports the greater total amount of life is a question of general interest to which there is no proved answer at present. The greater uniformity in the colder seas is the more easily exploited and makes them seem the richer at first sight. Theoretically the activity of the de-nitrifying bacteria in warm water would reduce the total of living creatures, but I question whether the obvious paucity of individuals of one species is not made up by the greater number of species.

There are other kinds of surface fish such as the "barrakuta" which like the "bayada" is taken by the natives by towing a large hook baited with a bit of white rag or sheepskin behind a canoe or sambuk; the greater the speed the better, and if there is a bite the fish is hauled aboard without any manoeuvring.

The three Genera following illustrate the evolution of "flying fish", which evolution is curiously parallel to that of the hydro-aeroplane. We will consider the final result, the flying fish "Exocoetus" first and the steps in its evolution later.

Statements are frequently made that the flying fish can maintain its speed in the air by beating its great fins after the fashion of a bird or insect, and as frequently contradicted. The truth is that the fish shoots to the surface of the water, spreads its fins and glides only so far as its momentum will allow, which if accidentally touching a wave is avoided, may be a considerable distance. Careful observation from a position near the surface of the water reveals no movement of the wing-like fins whatever, and the absence of special muscular development near the base of these fins is conclusive against the possibility of there being organs of true flight. All cases of special muscular development or use of the forelimbs are necessarily accompanied by a great enlargement of the adjacent muscles, e.g. in the totally unrelated evolutions of flying in Reptiles, (the extinct Pterodactyls) in mammals (Bats) and in birds. Compare also the birds which fly with those which, like ostriches have lost that function; the enormous breast muscles and keel of the breast bone disappear when flying is given up. Even digging animals such as moles have developed a keeled sternum in conjunction with their powerful fore-arm muscles.

The fact that the "flying fish" has a musculature in no way different to that of other fishes is obvious.

Now consider the three genera Belone, Hemiramphus and Exocoetus. In appearance they are quite unlike, but they are in fact related in structure as well as in habits. (Figures 2, 3 and 4 illustrate these genera, for convenience I refer to them hereafter as as Nos. I, II, and III).



Fig. 2. Hemiramphus. — Native name "*Sheri*".



Fig. 3. Belone. — Native name "*Gowambiri*".

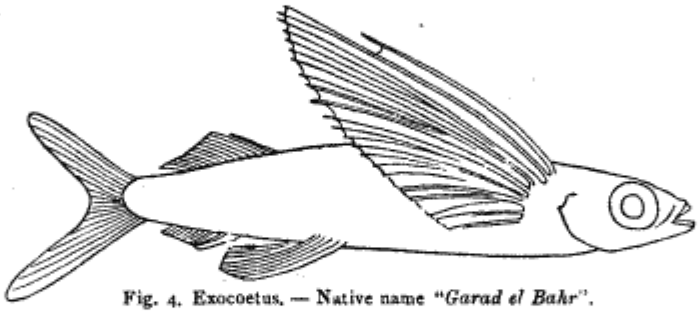


Fig. 4. Exocoetus. — Native name "*Garad el Bahr*".

All are surface dwellers and have the habit of leaping from the water when pursued. (I) makes a simple but powerful jump not simply straight up into the air as any ordinary fish would do, but leaving the water at an angle passing through the air in a low curve and re-entering in a diving position without a splash. (II) goes a stage further as it is able, by means of vibrating its tail on the surface of the sea to keep going, i.e. to run along on the surface on its tail, which it does at a great speed and for a considerable distance when it is calm. (II) corresponds thus to the stage in the evolution of the seaplane when "Flying boats" were invented. These, it will be remembered, skimmed along the surface at a pace far exceeding that of any ordinary boat of the same size. Fitting such a boat with planes which would lift it into the air altogether was

the obvious last step, the planes corresponding to the enlarged fins of (no. III) and the seaplane to the "flying fish".

This series of genera shows clearly enough the evolution of "flying" in fishes, but at the same time it is equally clear that the Exocoetus (no. III) is not possibly an actual descendant of either I or II. The three genera had a common ancestor, from which these three types have diverged, each stopping at a different stage as regards the flying habit while continuing their evolution in other ways, e.g. the flying stages I and II are far more specialised in form of body and the development of the jaws than is III.

The evidence for any particular evolutionary line is generally of this nature, even with the help of the geological record of fossils the actual line of descent has been traced in the case of one or two shellfish only; while by taking a broad view, the outlines and main stems of the genealogical tree are plain enough. The actual descent could only be determined if every stage had left fossil representatives, a quite impossible ideal when one considers the chances against the preservation of dead animals in the rocks.

Hemiramphus, our no. II, has as its name indicates, a remarkable jaw, the use of which is to me unknown. Fishermen say that it is a danger to them when wading on the reefs, as should a shoal of them be disturbed and leap blindly from the water there is some danger of receiving a poisonous wound from their spike-like lower jaw.

Belone, our no. II, is conspicuous on two occasions viz. when running along on the surface of the sea in calm weather or when prowling round the dense shoals of "sardines" which form black patches in shallow water at certain seasons. (These "sardines" are really the adult of a kind of anchovy; real sardines are the young of the pilchard. All these fish, including our nos. I, II and III, are members of the herring family). The Belone outside keeps the crowd of "sardines" circulating in dense streams, at intervals a roaring commotion arises, like the sound of a locomotive letting off steam in a covered station, when one or more of the prowlers dashes into the crowd to make a meal.

Flying fish like herrings and also our "sardines" live upon the

minute transparent (and therefore to ordinary observation invisible) crustacea which abound in the sea water.

Belone on the other hand will eat cockroaches with avidity, a prey which it can never meet under natural conditions. It is remarkable that the bones of this fish are of a bright green colour.

Enemies of the Pearl Oyster.

The worst are Chrysophrys (fig. 5) and Balistes (fig. 7), Tetrodon (fig. 6) and the huge Trygon being of less importance.

Chrysophrys bifasciata (two-banded) is a beautifully coloured fish. The general colour is silvery grey, the fins are bright yellow which colours are thrown up by the perfect velvety black of the bands across the head and of some of the fins, from which bands both the Latin and native names are derived.

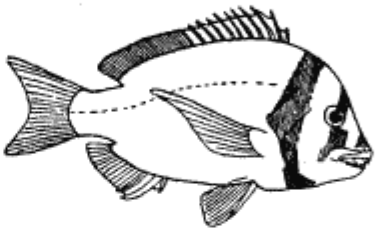


Fig 5. Chrysophrys bifasciata. Native name "*Abu Kohl*"

The teeth are particularly strong, the front ones as shewn in fig. 5, the hinder being reduced to thick round stumps for crushing; there are three rows of these set side by side, the back of the jaw thus coming to resemble a miniature of a fragment of cobble paving. With this apparatus the fish is able to break up the shells of oysters up to three years of age. The fragments of shell, though sharp as knives, are swallowed along with the flesh and passed out when the latter is digested. Why the delicate gut-wall is not pierced I do no understand; many marine animals which have even more delicate guts live upon equally impossible-looking food.

Pagrus is a closely allied genus, but is rarely seen in Dongonab Bay whereas Chrysophrys and the next to be described are quite abundant in certain situations.

Lethrinus is a greenish colour with red fins like a Perch. The teeth are modified as in the preceding types, but not to the same extent.

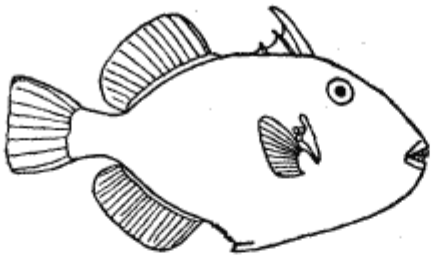


Fig. 7. Balistes flavimarginatus.
Native name "*Sharm*"

Balistes is a large genus containing a number of species all recognisably like the one shown in figure 7 which represents *Balistes flavimarginatus*. While the preceding species are not large fish such as one would expect to be able to break up such strong shells, the two species of Balistes found in Dongonab Bay are formidable looking fish over a foot long, the smaller species of this genus being absent.

The front teeth are extraordinarily strong and placed close together for mutual support. With these shells four or five years old are broken up and parts are swallowed as in the case of Chrysophrys, though usually those oysters are selected and carried of to Balistes' den under a stone, which have been weakened by the boring sponge Clione ; the strength of the shells thus broken is astonishing

The great ray Trygon (fig. 8) which is usually about five feet across the body is fortunately rare ; the teeth are modified into a sort of pavement covering the jaws, and by this the strongest shells are broken. These animals are somehow able to avoid swallowing the shells with the flesh, so that only by microscopic examination of the contents can the diet be discovered in the case of a specimen not actually caught in the act. Luckily for the pearl oysters their diet consists of all kinds of molluscs, e.g. *Strombus fasciatus* and other small and abundant univalves, so that it is rarely that much damage is done to the oyster beds.

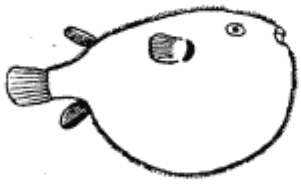


Fig. 6. Tetrodon nigropunctatus
Native name "*Durunab*".

In Tetrodon, the bladder fishes, which have the queer habit of blowing themselves up to the extent shown in the figure (fig. 6) when disturbed, the front teeth have gone a stage further than in *Balistes* being fused together into a sort of parrot beak or turtle jaws. Though in appearance the arrangement looks so formidable Tetrodon is almost harmless, only the largest kind, which may be 18 inches long, eating oysters under a year old.

Protective Habits and Devices

The value of the leaping habit in the three genera *Hemiramphus, Belone and Exocoetus*, the "flying fish" described above seems obvious as a means of escape from pursuers, but one is curious to know what happens in rough weather, when, so far as I have seen, this way of escape is no longer possible.

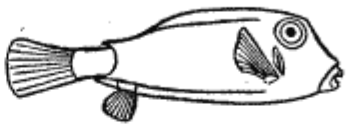


Fig. 8. Ostracion, the "Box fish" or "*Abu Sanduk*".

Tetrodon, Balistes, (the smaller species) and the "Box fish" *Ostracion* (fig. 8) frequent the shallow water about the coral reefs. In spite of their being slow moving animals they seem to avoid capture by seabirds and larger fish by the peculiar developments of the skin and its appendages.

In *Ostracion* the whole skin is hardened so that the animal is as stiff as if it were made of wood, only the bases of the tail, fins and jaws remaining flexible, in short the body is literally a little box.

This serves the creature in two ways, (1) by saving most of the great mass of muscle which has to be kept up by most fishes, at a corresponding cost in food; (2) by making it difficult for sea-birds or fish to swallow.

Tetrodon also has comparatively little muscle, and, when blown out must be difficult to seize. One is reminded of the human skulls which are scattered about the country near Nairobi; the natives leave their dead to be devoured by lions, which break up all other bones. The skull, however offers no grip and slips away, and so escapes unbroken.

One supposes that *Tetrodon* is protected in the same way and that its enemies have now learned the uselessness of tackling it.

It, like the other slow-moving fish of the reefs, is successfully attacked by two enemies, which, not being of the truly marine fauna, are, as it were, left out of their calculations. These are the sea-hawk, which was obviously originally a land bird, and, as far as structure, mode of feeding and nesting are concerned is one still, and secondly the native fisherman, who finds them easy to pierce with his spear. The sea-hawk lives principally if not entirely on fish of these kinds, their tough skins, spines etc. being no obstacle to its powerful

hooked beak and claws, On one occasion I noticed a *Tetrodon* in one of the diver's canoes which was not provided with a spear. On my asking with what he had captured it the diver replied "*With my hands of course*".

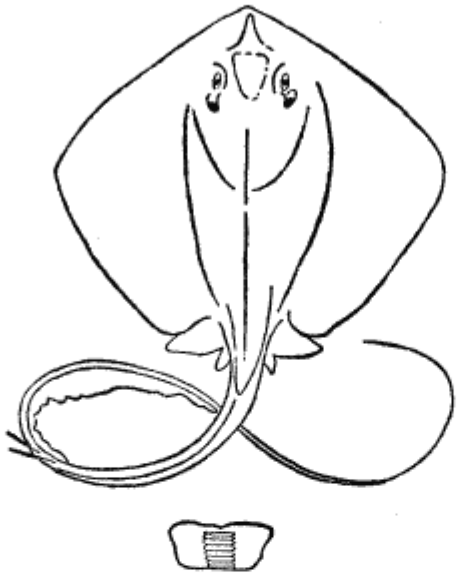


Fig. 9. Trygon sephen. — Native name "*Milla*"

The big rays such as *Trygon* (fig. 9) are provided with a pair of barbed poisonous spikes near the base of the tail as shewn in the figure. The natives assure me that a wound from these is fatal; it would certainly be very serious. However all these rays are conspicuously coloured so that any animal interfering with them has fair warning. This has an obvious advantage to the formidable but harmless devourer of "shellfish", as possible enemies learn to leave it alone, which is better for both parties. The larger rays are black, which is very conspicuous on the sandy bottoms they usually frequent. Some smaller ones are black with large white spots while the smallest is a sandy colour, inconspicuous at a little distance but with bright blue spots which make it recognisable instantly on nearer approach. The little electric ray is not uncommon, there is nothing notable about its colour, a plain dark brown, but the shock it gives is an efficient protection without risk to itself.

These "Sting Rays" are viviparous, the yolk-sack of the egg being covered by blood-vessels which come into close contact with those of the mother's uterus so that exchange of food and excreta goes on between parent and embryo as in the placenta of mammals.

All the Sharks and Rays probably owe their survival to their providing the few eggs they have with abundant yolk and special care until the embryo has taken the adult form and attained a

considerable size. The more recently evolved bony fishes, which seem to be *the* great success in the life of the sea, reproduce in an extremely primitive fashion, scattering hundreds of thousands of microscopic eggs through the sea, the young fish hatching and fending for itself long before it has any resemblance to the adult of its species and while it is still quite tiny. The infant mortality is of course enormous, over 99.9% probably. Then as evolution proceeded all the higher animals took the line of fewer eggs and better provision for the nourishment of the young before its later birth, either by the storage of a large food supply, the yolk, as in birds and most reptiles, or from the blood of the mother as in mammals, the old arrangement being taken up again (more than once) and worked out again in quite a different way and by the use of different organs.

Colours of the Fish of the Coral Reefs.

The brillant colours of the fish which haunt coral reefs and the fearless way they display their beauty are noted by every observer. On the other hand there exists another set of fishes which hide between the coral stems and under ledges or retreat to such shelter at the smallest alarm, at a disturbance which leaves the first set quite unaffected. The bold and brilliant kinds mostly belong to the *Chaetodontidae* of which two examples, from the genera *Chaetodon* and *Heniochus* are illustrated, figs. 10 and 11.

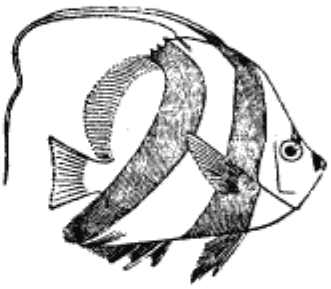


Fig. 10. Heniochus macrolepidotus.

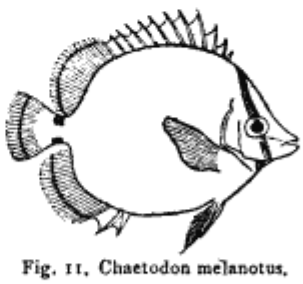


Fig. 11. Chaetodon melanotus.

It is a curious fact in general Biology that the production of bright colour tends to run in families. In the sea, besides these *Chaetodontidae*, which form a distinct family for structural reasons, but all of which have bright and varied colours, there are the *Chromodoridae* and other families among the slugs (shell-less Molluscs) the *Pseudoceridae* among the Flat-worms, the *Serpulidae* among the Parrots and Macaws, Pheasants and Birds of Paradise.

In all these cases the families would be perfectly distinct were their members clothed in drabs and greys, it is just one more characteristic of these families that all their members should be strikingly coloured, to human eyes at least. Further it is to be noted that it is not that the same bright colours are repeated through the group but that, the tendency to colour once being acquired, the whole range of the rainbow becomes available and is displayed. Perhaps the most diverse colours are much alike bio-chemically and the differences which seem so striking to human senses are in reality very slight.

The inconspicuous kinds are of a more usual form, e.g. *Serranus* which is like a small cod spotted with grey and brown. One species has dark brown spots separated by a mere network of the grey ground colour and it is often stated that this gives the skin of the creature a resemblanee to the polyps of a coral and further that this is an advantage to the fish in causing it to be overlooked by enemies. I cannot find any evidence that this is so. In the first place the alleged resemblance is not at all convincing, in the second the corals mimicked are not among the more abundant on those reefs with which I am familiar, nor, so far as I can gather from the literature of the subject, in other localities, and thirdly the fish is as common where there are no corals as it is on the reefs.

There has been a great deal of hasty generalisation on the subject of protective coloration, and a tendency to state that any resemblance between an organism and its environment has a protective value. Nothing but experiment or very close observation for each case has much value; and such proof has been obtained in but few cases of marine life. The fact proved in this case is that the brilliant *Chaetodontidae* are in the habit of boldly displaying their beauty while the dull *Serranus* and their kind are markedly shy; it does seem to follow that the former have attained an immunity from a danger from which the latter is forced to hide. If this is so what is the danger? From larger predatory fish? All I can answer is "Probably". "Of what species?" "I do not know".

The usual explanation of the *Chaetodon's* immunity is that it is distasteful or poisonous, and that it advertises this fact by its colours and so gets left alone. It has been proved experimentally that this is probably the case with certain of the brightly coloured slugs (*Chromodoridae*) referred to above, but so far as we know it is equally

possible that the Chaetodontidae are immune from their peculiar shape making them difficult to seize. Although they are slow swimmers they certainly do have a peculiar twitching motion when startled which *may* assist in avoiding capture. Certainly the large species of this family is not poisonous though the flesh is soft and disagreeable; it is one of the commonest fish eaten by the natives as it is easy to spear. Or again it is possible that the skulking habit and dull colours of the Serranidae may be of more importance in connection with their feeding habits than with escape from enemies. In the case of the latter suppositions being correct the bright colours of the Chaetodons are the result simply of a physiological tendency to the development of colour which comes out when the restraint of natural selection is removed, not, as in the first hypothesis a special development due to its survival value. Which of these theories is correct *in this special case*, can only be determined by experiment, the working out of which would not only be interesting in itself but might lead on to quite unexpectedly important facts of Bionomics.

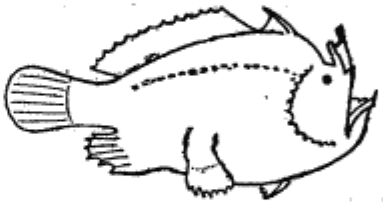


Fig. 12. Antennarius nummifer.

In the species of "Angler Fish" illustrated in fig. 12 the resemblance to its environment, the specialisation of structure to a particular mode of capturing prey are too complete to leave any doubt of their meaning. The skin is soft and roughened and coloured to match the seaweeds among which the beast lurks waiting for the prey which is attracted to investigate the peculiar antenna placed just over the trap-like mouth. Even the conspicuous spots which give it the specific name of "coin bearer" assist in the scheme of camouflage. At the same time the fish is dangerous to touch, the spines of the dorsal fin and elsewhere being poisonous. It needs all this protection for it is a perfectly helpless creature otherwise.

Fig. 13 represents a perfectly extraordinary fish whose spines and frills make it resemble a half plucked drowned fowl. Of what

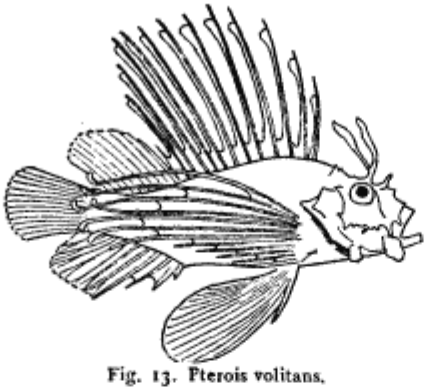


Fig. 13. Pterois volitans.

use this resemblance may be to its possessor I do not know, nor do I know why the specific name "*volitans*" has been given to it, for neither have I seen it fly nor can I conceive it doing so. The long spines probably render it inedible but we are not justified in being satisfied with such an explanation or rather mere guess.

Coral Feeders.

Of illustrations of the way in which every possible way of gaining a livelihood is filled up in Nature as in civilised (or uncivilised) human life, the specialisation of a family of fish to feed on stony corals affords a striking example. Nothing could be less tempting than coral as an article of diet, not only is it stony and covered with sharp points and cutting edges but the living flesh has a powerful disagreeable smell and is full of stinging threads like those of the "jelly fish". Another point often overlooked is that the living flesh of a stony coral is confined to a mere film over the surface, below the level of the polyp cups is nothing but dead stone. And yet the *Scaridae* have evolved the parrot like jaws shewn in figure 14 for the purpose of browsing off this surface. The stomach contains a mass of little sharp stones from which the coral tissues have been digested away.

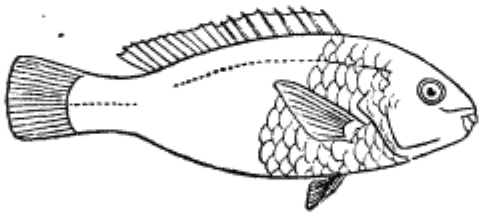


Fig. 14. Pseudoscarus aeruginosus.

These fish are brightly coloured though not with the hard brilliance of the Chaetodons. Each of the large scales is coloured pink, blue or green with an edging of the former if the rest is of the latter. They are fair sized fish, and in spite of the rank smell of their diet, are good eating.

Fish Partnerships.

The "sucker fish" (fig. 15) lives with other fish more as a parasite than as a partner, attaching itself to any passing large fish, generally to sharks, and feeding on the mucous secretions of its skin. An instance of the inseparableness of the guest from its host was given in this Journal recently in my description of the "Perils of Pearl Diving" an account which I now complete by the illustration of the fish referred to. The sucker is plainly seen on the top of the head, the upturned mouth, so modified that it may collect food from the surface to which the sucker is attached, being just in front of it.

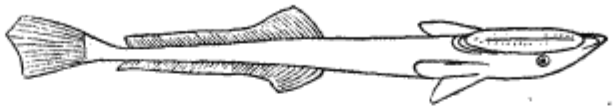


Fig. 15. Echineis neuchates.

Salarias (fig. 16) is a little fish common on the sandy part of the reefs just landwards of the zone in which the surface is covered with growing coral. One sees its head and large fore-fins appear at the entrance of its hole. After a while a dark coloured shrimp appears, pushing before its broad claws a load of sand and fine gravel; the diligent shrimp is thus the fish's servant, working without wages but possibly living upon its master's crumbs. If that is so we have a case of true commensalism or sharing of the table, in which the partnership is of benefit to both parties. The fact that the fish is never found without his servant, the shrimp, indicates his necessity to the fish but I am not sure that the shrimp does not exist without the help and protection of a master.

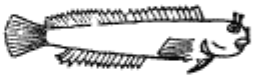


Fig. 16. Salarias frenantus

NOTES.

Desiccation.

A note on this subject in a recent issue of Sudan Notes and Records [1] points out the rapid manner in which the aspect of the country is altering by deforestation. The petrified trees referred to as having been met with between Wadi Mugaddam and the Shabluka, may belong to the Nubian Sandstone age and consequently be quite beyond the pale of a discussion on recent changes of climate.

As opposed to the deforestation indicated by H. C. J. it is to be noted that there appears to have been a considerable increase in bush and forests during Dervish times. It is said that large areas around Segadi and Moya now covered with dense kitr scrub, were formerly cultivated. The upper reaches of the Rahad probably afford another instance since Baker [2] travelling along them in May 1862, describes a vast tract of wonderful fertility peopled by tribes who cultivated along the banks of the river. He writes of not inflicting this monotony on the reader and mentions, later on, that, for 200 miles from Gellabat, he had not seen even a single gazelle. To-day the traveller in those districts passes through long stretches of talh forest without meeting with a single inhabitant and game, including elephant, lion, buffalo and several kinds of antelope was abundant at any rate until 5 years ago and may yet be.

Turning to the subject of elephants in the Gezira it may be of interest to record that tracks were met at Malwia about 43 miles south of Singa early in March 1917. There was all the usual evidence in the form of broken branches and the foot prints showed the reticulate markings due to cracks on the sole of the foot—generally a sure sign of its recent nature. Regarding the opposite bank of the Blue Nile,

---

[1] *Vol. II., 1919. P. 311.*

[2] *Nile Tributaries of Abyssinia, Chap. XXI.*

Mr. P. H. East informs me that a herd of elephant are at present regularly visiting the river only a few miles south of Ereidiba at a point roughly half way between Sennar and Singa. During the low stage of the river elephants might easily cross, so their temporary presence in that part of the Gezira even under present circumstances would not be surprising.

Towards the end of last August, I saw a troop of ostriches including 5 cocks and 12 hens near the railway line south of J. Segadi. There were also large herds of ariel and some gazelle. All these had doubtless migrated northwards taking advantage of the fresh pastures of the rainy season and perhaps to some extent driven by the attacks of various kinds of flies.

The deforestation which occurs when man extends his domain and the afforestation in districts temporarily abandoned are of interest as examples of the changes possible without any variation in the climate. If the Sudan were unmodified by man, game would migrate very much farther and evidence of its former presence north of the present limits need only indicate a time when the country was more nearly in its natural condition.

C. W. G.

Fossil Bones.

From time to time deposits of fossil bones have been found in the Sudan and a brief record of the discoveries may help to emphasize their interest. Just north of Dueim, Dr. W. F. Hume found a few fossil bones and the district is probably well worth further search. Irs Island in Dongola was the site of another early discovery reported to include an elephant's tooth but the bones were never identified. While constructing the Blue Nile bridge at Khartoum deposits of fossil bones were encountered in the two pairs of caissons that support the lifting span, at depths of about 60 ft. below low river level. The bones occurred at about the same depth in the several caissons as if they formed part of a bed. Many were doubtless lost, but the preservation of a very interesting collection was due to Messrs.

Hickley, Stephen and le Bailly. They were found to include remains of elephant, giraffe, hippopotamus, ox (buffalo ?) and antelope, possibly Tragelaphus. None of the remains were enough to allow species to be identified, but an elephant's tooth was clearly different from that of the modern African elephant. Dr. C. W. Andrews [1] in referring to it, states that, while not enough to base a new species on, the molar showed that in the Sudan as in other parts of Africa the modern elephant was preceded by a form more nearly approximating to those found in other parts of the world. Major Athill lately brought a collection of bones from Lake Rudolf, a locality that had previously yielded mammalian remains. Unfortunately the recent find only included an unidentifiable piece of mammalian bone and the rest belonged to the perch, Lates niloticus.

Both Mr. Bond and Mr. Drummond Hay at different times lately, have forwarded fossil bones from the Gab Oasis in Dongola. There is evidence of the former existence of a lake which may have been contemporaneous with the lakes in Egyptian Oases and certainly indicates different climatic conditions at a quite remote time. The collections only appear to include the remains of some kind of large fish but they have not yet been identified.

A very interesting set was obtained by Sherif Yusef el Hindi at a depth of about 14 m. in a well situated some 3 hours journey west of Wad Medani. Dr. Andrews has recognised among them, a tooth of a species of Equus perhaps near Burchell's zebra, the tooth of an ox (buffalo ?) and others possibly representing antelope and rhinoceros as well as fragments of crocodile and a siluroid fish. The horse was not introduced into Egypt until the beginning of the 18th Dynasty, consequently the presence of the remains of a species of Equus here is of considerable interest.

The bones have usually been forwarded by the Geological Survey to the British Museum (Natural History) and thanks are due to Dr. Smith Woodward and to Dr. C. W. Andrews for their identification. Major Athill presented his collection to the Museum but all the others have been returned to Khartoum where they are preserved at the Geological Survey.

---

[1] *Geological Magazine 1912 P. 110.*

All the bones referred to above are blackened and much mineralised and this brings us to another point of interest. When bones are found in the course of opening a well it is often a question as to whether they fell in during the filling up of a former well or whether they were deposited during the building up of the strata in which they occur. We still require evidence as to the amount of mineralisation and blackening that can occur in the comparatively short times that bones may have been buried in old wells. The Geological Survey will be very glad to receive any well authenticated specimens of such bones. On such grounds there appeared to be a doubt about the age of the bones from near Wad Medani but the presence of rhinoceros and the identification of the Equus as similar to Zebra gives considerable grounds for regarding them as belonging to the strata where they occur and not as accidents in the filling of an old well.

G. W. G.

The Bayuda Volcanic Field.

The "Times" Aeroplane carrying Dr. Chalmers Mitchell left Korosko, landed near No. 6 Station and from this point it took a course direct towards Khartoum. He recorded crossing the Nile at 11.45 a.m., at 12.15 there were high hills running E.—W. with what appeared to be a lava field with craters showing landslips along their inner margins. Sandy desert was crossed south of these fields. At 12.50 p.m., what appeared to be another lava field was encountered but as it is described as showing veins, it is more likely to be country formed of banded metamorphic rocks. Moreover, this southern part of the country is better known and there is no record of the existence of recent volcanic rocks in it. The position of the craters was estimated to be about 50 miles south of the point where the river was crossed. The river runs in a S. W. direction so that if it were crossed near Keheili the locality must be farther north than if the river was crossed some distance down stream. Assuming that the route lay near the meridian 32° 45′ E. or even rather to the east of this a point 50 miles south of the Nile would lie E. of Sani between the routes which diverge to go to the Jura wells and to Berber respectively.

A few weeks before Dr. Chalmers Mitchell's arrival, General Sir Herbert Jackson had presented the Geological Survey with a small

collection of rocks including samples of volcanic scoria picked up near Merowe. They either float or just sink in water and have evidently been transported from the upper reaches of Khor Abu Dom or one of its tributaries. It was apparent that the specimens represented lavas and were not likely to belong to types such as occasionally occur as intrusions in the Nubian Sandstone and it was suggested that their mode of origin was to be sought among the head waters of the khor. Very little is known about this region and except for the neighbourhoods of the river and the few routes by which travellers avoid the long journey around the Abu Hamed bend of the Nile the maps are almost blank. The region is far from being a true desert as may be gathered from route reports. [1] Capt. N. M. Smyth (1897) and Col. Friend, 1902 dealt with the route from Merowe to Berber and Capt. St. G. Henry described the track from Sani by Jura to the Nile opposite Shereik. Mr. Laird Clowes [2] has also given a short description and remarks that the most striking feature of all this country, in the bend of the river between Berber and Merowe, is its great fertility, as far as grass and trees are concerned, despite the apparent absence of water. All the writers mention herds of camels and flocks of sheep and goats, but it seems likely that the rains may be capricious and if they happen to fail in consecutive years, the country would have a different aspect. The presence of trees and bushes shows that, at any rate in the course of their lives, no serious failure can have occurred. The northern Bayuda was prospected by Capt. McCormick, D.S.O. on behalf of Col. Haggard but no general record appears to have been presented. Near one of the routes a surveyor has recorded "Hosh Eddalam, Crater," the name meaning a dark enclosure. Some of the older travellers mistook ironstone concretions for volcanic bombs and the record of a crater in a country where rocks very often show the desert blackening, did not call for particular note until the evidence of the extrusive rocks appeared. In any case, Hosh Eddalam is situated to the west of the route taken by the aviators. In a short article on the observations made by Dr. Chalmers Mitchell, Prof. J. W. Gregory [3] refers to features such as

---

[1] *Anglo-Egyptian Sudan, by Count Gleichen, Vol. II. p. 181. London, 1905.*

[2] *Cairo Scientific Journal (Survey Notes) Vol. I., 1907, p. 350.*

[3] *Nature Vol. 104, p. 667.*

steep rock walls running in N.E.—S.W. directions and suggests that the volcanic field may be associated with earth movements and faulting along a belt extending from the Red Sea Coast, near Mersa Shab, and these movements might also account for the direction taken by the Nile between Abu Hamed and Merowe. Subsequently Mr. Campbell Smith[1] recorded the identification of specimens brought by Dr. Seligman from the neighbourhood of J. Katul, as rhyolites resembling some that had been described by Dr. G. T. Prior from near Naivasha and also from Abyssinia where they are associated with the Rift Valley. It is mentioned that many stone implements at Katul have been made from the same kind of rhyolite but it is not clear whether the specimen described was obtained in situ on the hill. Possibly this has been made clear in a description already presented to the Mineralogical Society but not yet published.

If these were the only volcanic rocks known in the Sudan, they might lend a good deal of support to Prof. Gregory's suggestion but there is a fairly wide distribution of them and of different ages. In northern Dongola there are basaltic rocks intrusive in the Nubian Sandstone. There is the hot spring of Akasha representing a phenomenon often associated with volcanics and rift valleys. At J. Ahmed Agha, there are the remains of a nice little volcano that appears to have drilled its way through the Nubian Sandstone. We have an outlier of the Abyssinian plateau basalts at Gedaref, and north of Kassala there are volcanic rocks of uncertain age along Khor Langeb and similar rocks occur further north among the Red Sea Hills. Some of these resemble the rhyolites of the Shabluka Cataract which are certainly older than the Nubian Sandstone. Probably the rocks recorded by Mr. Stanley C. Dunn from the southern parts of the Bayuda belong to the same set as those of the Shabluka. The country in western Kordofan, on a continuation of the line indicated by Mr. Campbell Smith, has been traversed geologically and no volcanic rocks of recent date have been encountered. Farther west, Darfur appears to be full of volcanic rocks and examples of basaltic scoria from J. Meidob have been seen.

Having regard to the direction of the prevalent wind, it appears that some of the features seen by Dr. Chalmers Mitchell may have been due to sculpture by wind-driven sand. Another factor that may partly

[1] *Nature Vol. 104, p. 693.*

account for them is the strike of beds among the metamorphic rocks and though this is not constant over these large areas, it happens often to run in a N E.—S. W. direction.

A fundamental feature to be observed in the geology of the Sudan is the distribution of the Nubian Sandstone. A trained eye accustomed to its aspects on the ground could doubtless, while flying, recognise the distribution of features due to it. When the distribution of the sandstone in these desert regions is better known it may indicate where large structural features are to be sought, but meanwhile it seems preferable not to base theories on rather scanty data.

C. W. GRABHAM.

Hamad Wad Um Tunko.

On reading the story of the Jime'abi, Hamad Wad Um Tunko and the storks in Mr. Hillelson's "Historical Poems and Traditions of the Shukriya" (S.N. and R. vol. III. p. 38) I looked up my Kordofan notes (made in 1906—1912) and I find the following :

"Hamid Abu Tinka is a more or less legendary character, Gebel el 'Ayn, between Dongola and Kordofan, is commonly called 'Ayn wad el Tinka. There is a story of his having travelled to the Dinka (?) country in the far south and there by accident killed a stork which built upon the roof of the royal residence—a heinous offence, in consequence of which he fled northwards along the Qoz el Hagiz (which runs north and south past Bara) to el 'Ayn in the far north where he died. In a nisba compiled from oral tradition at Khartoum North by an old Mahasi friend of mine—a repository of tribal lore—"Hamid Abu Tinka, he of el 'Ayn, which lies west of el Safia in the Kababish country" also occurs. It is stated that the descendants of his son 'Adlan are said to be at el Qoz village, and those of his other two sons at Um Adam, and those of his grandson Muhammad among the Halawin, i.e. in the Mesallamia district of the Blue Nile Province. In this nisba Abu Tinka appears as a son of Mansur ibn Jamu'a (eponymous ancestor of the Jamu'ia and forefather also of the Jime'ab) by a lady named Marangana. His sons are given as Da'a, Omar, Abukr, el Jaysh and Dardok. Da'a's sons were 'Abd el Sallam, Hagana and 'Adlan. In no other nisba that I have seen is Abu Tinka mentioned.

H. A. MACMICHAEL.

"Method of Exterminating White Ants".

S. N. & R. Vol. II. No. 4.

The ant referred to in this note is presumably that called "Um Shenina" by the Baggara of Kordofan. It wages a ceaseless warfare of extermination against the white ant and its armies seem particularly well drilled.

This warfare has become proverbial with the Arabs, who will speak of any notably bitter feud as "like the war of Um Shenina on the white ant."

The Arabs find a fanciful likeness between Um Shenina and a horse, as in the following jingle, one of scores sung in praise of horses.

جكّـنْ جكينـة قـرَبَنْ ام شـينة
جيّـابات الرباعيـة ام قبـةً وزينـة
جيابات ام الحولي تقوم وترقد بالحينة
لـاعن عـل بـناميلها وتمـر بقنـاديلهـا

They trot resembling Um Shenina, the bringers of the goose-necked four-year-old (cow), the bringers of the mother of a yearling (calf) which arises (in the morning) and lies down (at night) with a full udder. To their owner, honey in its comb and dates in their clusters.

R. DAVIES.

Census Superstitions.

Mr. W. J. Cheesman in S. N. and R. vol. II. number 2, calls attention to the widespread dislike of Arabs and kindred races to the taking of a census and asks for parallel superstitions in the Muhammadan Sudan. I venture to suggest that parallels are numerous not only in the Sudan, but throughout the world.

To begin with the reluctance of a growing lad to have his height measured and of a man to state the number of his children have come to my notice in the case of a Mahasi and Ja'li respectively. There is moreover a general reluctance throughout the Northern Sudan to count or at least to divulge the tally of a flock.

It is a world-wide superstition among fishermen not to count the catch till the fishing is over, and among gamblers not to reckon their gains till the last card is played. The habit (not unknown among members of the Sudan Club) of refusing to move from the seats in which they have won a rubber at Bridge, or to change the particular coloured pack that has brought them an initial success, if not strictly parallel, at least lies in the same train of thought.

Mr. Cheesman is without doubt right in thinking that the motive is the fear of limitation. Almost every card player holds the belief "that luck goes in runs," though experiment shows that this is not so, and a moment's thought should convince him that if it was, a backer could always win against the Bank. The prevailing idea is that good fortune, whether in the expansion of a family, a tribe, or of personal possessions, once set in a favourable channel, will run smoothly and unchecked, until some period is put to its even flow. The making of a count obviously suggests such a period and there is an instinctive feeling that it may divert the stream, or at least give it a check that will require an extra effort of good fortune to surmount. We should be chary of laughing at a man who tells us that he does not know how many children he has, until we have paused to consider whether we are quite free of all superstitions about changing cards or seats at Bridge. In both cases there is the desire to avoid interrupting good fortune by calling attention to a purely arbitrary point in the proceedings and thereby seeming to give good fortune an excuse to jog off on a new tack.

B.

OBITUARY.

With great regret we have to record the death of one of the members of our committee, Dr. Chalmers. Dr. Chalmers left Khartoum in the middle of February and was journeying with Mrs. Chalmers round the world on a well-earned holiday when he was stricken in Calcutta with an attack of acute infectious jaundice. Before leaving Khartoum Dr. Chalmers had decided to sever his connection with this country and his active labours in Khartoum were already closed, but he left us in the best of health and spirits with the prospect of many years of work before him, and his sudden death at the comparatively early age of fifty is therefore peculiarly tragic. Mrs. Chalmers has the deepest sympathy of all who knew them here.

Dr. Chalmers was appointed Director of the Wellcome Tropical Research Laboratories in 1912. It is unnecessary in this place to speak of his labours in other fields, which will be well known to all our readers and we will content ourselves with referring to his connection with Sudan Notes and Records. Dr. Chalmers has been associated with the journal ever since its inception; he was a very regular attendant at meetings of the Editorial Committee and his advice on technical questions connected with printing and production was of the greatest value. He also took upon himself practically the entire work of recruiting for advertisements and the finances of the journal owe a great debt to him for this.

SUDAN NOTES AND RECORDS

Volume III. No. 3.

LES AZANDE[1] SONT-ILS ANIMISTES ?

BY THE REV. C. R. LAGAE, S.T.L.

THE CATHOLIC MISSION, DUNGU, BELGIAN CONGO.

La question ne peut être traitée ici dans toute son ampleur. Nous nous proposons simplement, envisageant l'animisine sous une phase restreinte, de donner quelques éléments pouvant servir à résoudre le problème suivant : Le zande distingue-t-il suffisamment la différence qu'il y a entre l'être animé et l'être inanimé ? Anime-t-il les corps comme il se sent animé lui-même ?

Nous ne parlons pas ici des vertus cachées, des propriétés secrètes des choses de l'univers, que le zande, tout autant que les autres primitifs, tache d'utiliser et de plier à son usage. Chaque être est doué d'un dynamisme spécifique que le zande tachera de capter ou de neutraliser. Mais ces propriétés ne sont pas des propriétés vitales, pas toujours au moins. Le zande ne s'y méprend pas. C'est dire qu'il fait la distinction entre le vivant et le non vivant.

Cette distinction est-elle bien nette ? Y-a-t-il des êtres, tels les astres, la lune, les étoiles, la foudre, l'arc-en-ciel, ou d'autres, encore, que le zande anime d'une vie analogue à celle de l'homme ou des bêtes ?

Tel est le problème au sujet duquel nous désirons donner quelques renseignements. C'est dans ce sens bien restreint que nous posons la question : Les azande sont-ils animistes ?

Laissons d'abord la parole aux azande, et voyons quelle idée ils se font de la lune (*diwi*), du soleil (*uru*), des étoiles (ake/ekuru), de la foudre (*gumba*), de l'arc-en-ciel (*wangu*). Pour plus de garantie d'objectivité nous les laisserons s'expliquer dans leur propre langue.

[1] *Azande* = les azande, pluriel de *zande* = un zande.

Pa diwi.

Kpwurani no nga azande, wo ani abera pa diwi /e.

Ku bangirani, diwi nga nya, azande na bi diwi bangiliio wa kina nya. Azande na bera pa diwi, ya, u sa gbwa. Kina /u ni kuru, ki danga, ki kpi ku uro yo, ka hi/a ko yo.

Si nyesi, u ki yé belewé ka kura diyo yo.

Gu rago diwi ni kuru, gu ke/ekuru ni kuru pati /u. Azande ki ya, dia/u du.

Azande ki ya belewe we: dia/u uwe. Gu/u du ku uro yo, u nga igi tunga. Gu/u du ku diyo, u nga liti tunga ; bombiko diwi nindu ko yo du guli ni du ku diyo yo, u ki ugudi auguda be gomo/o yo dunduko.

U ta yé ka da yo du guli ni du ku uro yo, u ki kiyi akiya dunduko. Wo azande agumba pa diwi /e.

Adia diwi uwe, gu/u du ku diyo yo, ka diwi ni kuru, u ki kuru awo pati /u. Azande kini bi /u pati diwi, gu/u du ku uro yo, i abinga /u abi te, i nagumba pa/u agumba gbwa ku ti ake/ekuru dunduko. I ahinanga gu/u ahina nzunzu nga u te.

(L'affaire de la lune.) [1]

Dans notre village ici des azande nous considérons l'affaire de la lune ainsi. A nos yeux, la lune est un animal. Les azande considèrent la lune à leurs yeux seulement comme un animal. Les azande considèrent l'affaire de la lune, disent elle est une seulement. C'est elle qui apparait qui avance, et meurt à l'est, pour changer d'aspect là bas.

Cela fini, elle et vient de nouveau pour apparaitre à l'ouest.

Ce jour ou la lune apparait, cette étoile apparait près d'elle.

Les azande disent, c'est sa femelle. Les azande disent encore ainsi : Ses femelles (sont) deux. [2] Celle-la qui est à l'est, c'est elle (qui) met les vivre de coté. Celle-la qui est à l'ouest, c'est elle qui consomme les vivres, car la lune s'en va du coté de celle qui est à l'ouest, elle maigrit maigrit tout à fait par la faim.

Dejà elle vient à arriver du coté ou est celle qui est à l'est, elle et grossit, grossit tout à fait. (C'est) ainsi (que) les azande raccontent l'affaire de la lune.

Les femelles de la lune (sont) deux. Celle (qui) est à l'ouest, quand la lune apparait, elle et apparait, aussi près d'elle.

Les azande la voient près de la lune. Celle qui est à l'est, ils ne la voient pas, ils parlent d'elle un peu en l'air, à propos de toutes les étoiles.

Ils ne savent pas très bien laquelle c'est.

[1] *Nous donnons une traduction littérale.*

[2] *La lune est considéreé comme un élément mâle par les azande.*

I nagunde agunde be gu pay nga ga diwi ; u bongiliio ni gu hihiliwo hɛ.

Azande aberanga pay ku ti diwi ni dungu he te, bombiko i ahinanga gu pay du ti /u wenengahe te. I nagumba pa/u, ya, hu Mboli nga u. I ahinanga gu sünge u andu te. I ahinanga gu hɛ nga diwi wenengahe te. Gu pay nga diwi, kpwaka/a ha akpwaka/a bangili azande ni /engo.

Pay sa u bangiliio wa kina nga. I nabera pa diwi na uru, wa diwi na sogote asogote na uru.

Ku bangili azande anga diwi uwe te. Diwi kina sa gbwa. Kina /u nikpi, ki bi/iki ti /u belewé ka kura diyo yo.

Pa uru.

Ku bangirani nga azande, wo du pa uru /e. Anga uru bangirani wa nya te. Uru bangili azande ni gu hɛ du kiya, i ahinanga gu hɛ nya ha ya. Anga si bangiliio ni nya te. Anga si bangiliio ni boro te. Pay sa i nabera paha kina ku ti we. Ku bangiliio kina wo i abera pa uru.

Ils craignent, craignent au bras de cette affaire (qui) est de la lune ; elle (est) à leurs yeux comme une chose consternante.

Les azande ne méditent pas beaucoup de choses au sujet de la lune, parce qu'ils ne savent pas bien ce qui se passe en elle. Ils parlent a son sujet, (et) disent, elle est une chose de Dieu. Ils ne savent pas à quel travail elle va. Ils ne savent pas bien quelle chose est la lune. Cette affaire de la lune est difficile difficile aux yeux des azande en vérité.

Toutefois elle (est) à leurs yeux seulement comme un animal. Ils considèrent l'affaire de la lune et du soleil, comme (si) la lune est en querelle avec le soleil.

Aux yeux des azande, il n'y a pas deux lunes. La lune est une seulement. C'est elle qui meurt, et joue d'astuce encore pour réapparaître à l'ouest.

(L'affaire du Soleil).

Aux yeux de nous autres azande, ainsi est l'affaire du soleil. Le soleil à nos yeux n'est pas un animal. Le soleil, aux yeux des azande (est) comme une chose différente, ils ne savent quelle chose il est. A leurs yeux il n'est pas un animal. Il n'est pas un homme. Toutefois ils le con sidèrent seulement comme du feu. A leurs yeux, c'est ainsi qu'ils con sidèrent l'affaire du soleil.

Uru bahgili azande ni gu hihiliwo he. Uru hiliwo bangili azande ti diwi. Pa uru bangili azande ni gu bakere pay, i ahinanga wenengahe ya.

Pa ake/ekuru.

Gu pay nga ga ake/ekuru, wo du he /e. Bangili azande, ami wa kina diwi, pay sa, wa ka diwi adunga ya, kina /a kadu sa. Pay sa, diwi süsi /a ku bangili azande. I aberanga pa ake/ekuru ni bakere pay ku bangiliio te ; du ami bangili io wa kina nya. Kina anya nga ami ku bangiliio sunduko. Gu pay du ti ake/ekuru, azande aberanga ha gbwe te. I a/uganga ti io na gu pay, ake/ekuru amanga mongbwetu/u yo te.

Pa gumba.

Ku bangili azande gumba nga nya du mongbwetu/u yo. Azande niya we ; ami abi gumba, u wa bodèli. I hini gumba wenengahe, ya, u ni nya, bombiko u naziya aboro sende no. I niya we, gumba yo du Mboli ni, wa gako ango.

Le soleil aux yeux des azande (est) comme une chose consternante. Le soleil, aux yeux des azande consterne plus que la lune. L'affaire du soleil, aux yeux des azande (est) parmi les grandes affaires qu'on ne connait pas bien.

(Affaire des Etoiles).

Cette affaire (qui) est des étoiles, ainsi elle est. Aux yeux des azande, elles (sont) comme la lune, toutefois quand il n'y a pas de lune, elles seules apparaitront. Toutefois la lune les dépasse aux yeux des azande. Ils ne considèrent pas l'affaire des étoiles comme une grande affaire à leurs yeux ; elles sont à leurs yeux comme des animaux. Elles sont vraiment des animaux, toutes à leurs yeux. Cette affaire (qui) est au sujet des étoiles, les azande ne la considèrent pas beaucoup. Ils ne se préoccupent pas de ce que font les étoiles au firmament.

(Affaire de la foudre).

Aux yeux des azande, la foudre est un animal (qui) est au firmament. Les azandes disent ainsi : qu'ils ont vu la foudre, qu'elle (est) comme le *bodèli*.[1] Ils connaissent bien la foudre, ils disent elle est un animal, car elle prend les hommes sur terre. Ils disent ainsi : La foudre (est) là ou est Dieu, comme son chien. L'homme se met à faire une mauvaise

[1] *Espèce de gros rougeur.*

Boro naza ka manga gbigbita pay, kù kedi /u fwe ni. Gu boro ni nakpi sende no be gumba, azande ni ya wɛ :

Kina Mboli nikedi /u fwe ni, si du u niyé tini ka ziya ni. Gumba bangirani wa kina ga Mboli ango.

Anga gumba bangiliio sa te ; ami bangiliio ni dungu /a. Ku azande no, gumba aziyanga boro gbwa te. Kina gu boro he/a ti may, gumba ki zi kina ni ; kina gu boro nagindigë ahɛ, gumba ki zi kina ni. Boro nadi ga kureni hɛ, gu boro i nidi gëni hɛ, ni ki gwali, ki dungu/a ngwa gumba, ki möyi he ba gu gëni ahɛ /e ; fwe ke ki raki tòni. Gu boro nadi agu ahɛ /e, gumba ki su, ki zi kina ni. Wo du pa gumba kpwurani no/e. Gumba aziyanga boro gbwa te, u nizi boro ti kina ndu pay.

Pa wangu.

Gu pay nga ga wangu, wo du he bangili azande /e. Wangu ni gu hɛ nga nya, bangirani nga azande. Gu nya nga wo. Azande nabera pa/u kina ku ti wo, nga gu bakere wo, Mboli amangi /u kiya dagbwa awo.

chose, il l'envoit derrière lui. Cet homme qui meurt sur terre à cause de la foudre, les azande disent ainsi :

Vraiment Dieu l'a envoyée derrière lui, c'est pourquoi elle est venu pour le prendre. La foudre à nos yeux comme le chien de Dieu.

A leurs yeux la foudre n'est pas unique ; elles (les foudres) sont, à leurs yeux, en grand nombre. Ici chez les azande la foudre ne prend pas l'homme sans raison. Cet homme qui boude en temps d'orage, la foudre le prend ; cet homme qui refuse la nourriture, la foudre le prend. ' Un homme vole le bien d'autrui, cet homme dont on a pris le bien, il s'en va, et rassemble le poison de la foudre, et le dépose à l'emplacement de ses objets ; après cela il reste un peu. Cet homme qui a pris ces objets, la foudre éclate et le prend. Ainsi est l'affaire de la foudre ici dans nos villages. La foudre ne prend pas l'homme sans raison, elle prend l'homme pour un grief déterminé.

(Affaire de l'arc-en-ciel).

Cette affaire (qui) est de l'arc-en-ciel elle est ainsi aux yeux des azande. L'arc-en-ciel (est) comme cette chose (qui) est un animal, aux yeux de nous autres azande. Cet animal est un serpent. Les azande le considèrent comme un serpent, c'est ce grand serpent, Dieu a fait lui différent parmi les serpents.

Azande niya; u na dia/u. Gu/u ni kuru ku sende, dia/u ni du; kumba ki ngia gu/u ni du kuali awu/u.

Wo azande obera pa wangu /e. Gu pay i nape ku ti /u, mi abinga ha ya. I niya we; wangu na ziya aboro; pay sa, ni abinga /u u nizi boro ya. I niya we; may naza ka na, u ki kuru kina rogo, ki ye ku kpwolo, ki zokodi bombu azokoda dunduko. Aboro kini o/o ao/a be /u. Gu boro ni sungu, u ki zi ni aziya.

Wo azande agumba pa wangu /e.

I niya we: mbumbuda /u nga kina we dunduko, si na ukëdi boro, ni ki mbu/u ambu/a be he dunduko.

I niya we: wangu sende no, u nikuru akura, ka ndu ka sunga ti vurë mongbwetu/u. Kpwu/u kina sende no u naraka gó yo pavuru di I niya we: ka boro himinga wangu te. Ka boro himi /u, lingara gu gbiyā ka ni himi /u rogo, aboro akpi rogo dunduko be hime; bombiko mbata. kumba

Les azande disent; qu'il (est) avec sa femelle. Ce qui apparait vers la terre, c'est sa femelle; le mâle est celui qui est en haut, au dessus.

Ainsi les azande considèrent l'affaire de l'arc-en-ciel. Cette affaire qu'ils disent à son sujet, je ne l'ai pas vue. Ils disent ainsi: l'arc-en-ciel prend les hommes, mais je ne l'ai pas vu qui prend un homme. Ils disent ainsi: la pluie se met à tomber, il apparait à cet endroit, et arrive au village, et enflamme la maison tout-a-fait. Les gens et s'enfuyant, s'enfuyent, à cause de lui. Cet homme qui rest, il le prend.

Ainsi les azande racontent l'affaire de l'arc-en-ciel.

Ils disent ainsi: les miettes à lui sont du feu tout-a-fait, cela couvre l'homme qui est tout couvert de blessures à cause de cela.

Ils disent ainsi: l'arc-en-ciel (est) sur terre ici, il apparait pour aller s'arrêter sous la voûte du ciel. Sa residence est ici sur la terre, il loge dans les termitières, le long de la rivière. Ils disent ainsi: L'homme ne peut tuer l'arc-en-ciel. Si l'homme le tue, (dans) le territoire du chef ou il l'a tué, tous les hommes mourront la bas par suite de l'eau, car jadis un

ahimi /u, hime ki hī ahī na ngbi dunduko. Agu aboro nali /u, i ki kpi akpi awo dunduko. Wo azande na gumba ha. I niya we : ka boro binga kpwoto wangu gbwa te. I nibi lu ni kina kpe/e. Hu kpe/e nga u.

Boro nabi /u, agumeni ki kpi akpi su gu gala nga ha le ni nibi /u na ni.

Anga u ni gu ke i abi /u te. I nabi kina kilimo /u gbwa. U bangiliio ni gu bakere pay, I na gunde agunde be he.

I niya we : Wangu akuranga ugure te, u na kura kina rogo may ; u adenga aboro ade wo gu kura /ukutu awo na de aboro te ; gu pay sa nga kina nyo/a aboro, nga kina zokoda aboro na we /u.

Azande ni ya we : Wangu ni wo, du ni gu wo du kiya, i abinga /u ya, u naziya boro, ka ni ahinanga ya, bombiko u nanyo/a boro anyo/a, he ni ku /ame yo, u aziyanga boro aziya ku bangili aboro te, u nayé ka ziya boro, kina yulu. Wo azande agumba pa wangu le.

homme l'a tué, l'eau monta, monta sur toute la terre ferme. Ces hommes qui l'avaient mangé, ils moururent tous également. Ainsi les azande racontent cela. Ils disent ainsi : L'homme ne peut voir le corps de l'arc-en-ciel, sans suite. On le voit avec appréhension de malheur. Il est une chose de malheur.

(Si) l'homme le voit, ses parents meurent en cette année ou il l'a vu.

Ils n'est pas une chose qu'on peut voir. On ne voit que son image seulement. Il est à leurs yeux comme une chose dont on a peur.

Ils disent ainsi : L'arc-en-ciel n'apparait pas en temps de sécheresse, il n'apparait qu'à l'endroit de la pluie ; il ne mord (coupe) pas les hommes, comme mordent les autres menus serpents ; la seule chose est sucer les hommes et bruler les hommes avec son feu.

Les azande disent ainsi : L'arc-en-ciel (est) comme un serpent, mais un serpent tout autre, on ne le voit pas, il prend l'homme sans qu'il le sache, car il suce l'homme, le suce, le laisse en sommeil ; il ne prend pas l'homme sous les regards des gens, il vient pour prendre l'homme, seulement la nuit. Ainsi les azande racontent l'affaire de l'arc-en-ciel.

Voilà bien la pensée des azande. Nous n'avons fait que noter l'exposé que nous a fait un indigène. Nous savons que ces idées sont admises par tous les azande.

Reste à savoir si tout cela doit être pris au pied de la lettre. A en croire les indigènes, la lune, les étoiles, la foudre, l'arc-en-ciel, sont des animaux *sui generis ;* ils les prennent pour tels. Ils disent bien qu'au fond ils n'en savent pas grand chose, mais ils y croient. C'est une croyance général.

On serait tenté de s'en tenir là. Mais une autorité réputée, ayant vécu une vingtaine d'années au milieu des Cantons, nous met en garde. Le primitif, dit Mgr Le Roy,[1] "fait aux astres, aux animaux, à tout, "des histoires qu'on répète, le soir, autour du feu de la maison "commune ou sur la grande place du village . . . . . Avec ces "histoires et d'autres pareilles, l'homme primitif charme la solitude de "ses soirées et donne aux phénomènes qu'il ne peut élucider, une "explication naïve et parfois intéressante, mais dont on aurait tort de "croire qu'il est dupe . . . . . le sauvage le plus obtus ne croit pas "que le soleil est réellement un homme, la lune réellement une femme, "les étoiles réellement leurs enfants, l'éclair un grand oiseau, le tonnerre "un animal etc. Tout cela se dit sans doute; mais c'est une manière "de dire."

Cette remarque, dans l'idée de Mgr Le Roy, s'adresse aux Bantous et non aux azande.

Les azande ont une littérature orale très étendue Les "*Sangbwa Tule*" contes ou dits de Tu/e, abondent. On se les raconte, le soir, autour du feu. C'est un délassement qui a toujours du charme, car les exploits du bonhomme Tu/e sont très variés. Tantot Tu/e en sort avec honneur : il se pique d'ailleurs d'être plus intelligent et plus rusé que ses semblables. Mais souvent il en sort bien piteusement, roulé d'importance par un plus malin que lui.

Les contes animaux ont tout autant de succès. Ces animaux parlent et agissent comme des hommes. Même des êtres inanimés entrent parfois en scène.

Il est certain que les azande ne prennent pas ces contes au sérieux. Ce sont des historiettes amusantes, et non des histoires vraies. Eux-mêmes l'avouent bien franchement.

(1) *Mgr Le Roy-La Religion des Primitifs—1911 pp.76—77.*

Il n'en est pas de même des récits concernant les astres qui sont représentés comme des animaux. Ces récits ne se présentent pas sous une forme plus ou moins stéréotypée, commc les contes de Tu/e et les contes animaux. Ce sont des exposés qu'on discute très sérieusement, et non des historiettes qui prètent à rire.

Le zande fait une distinction si nette, qu'elle n'a pu nous échapper. Ces exposés sont marqués de l'empreinte de la croyance. Les azande sont-ils donc en désaccord avce les Bantous ?

* * *

Il importe, malgré tout, de chercher un élément de solution, sur une base plus objective. Cette base nous la trouvons dans la langue même de l'indigène. La grammaire peut nous donner des renseignements précieux.[1]

Quelle est, chez les azande, la classification des genres, au point de vue grammatical ? Nous trouvons quatre genres déterminés ; (1) le masculin, ne comprenant que les *personnes* du sexe masculin ; (2) le féminin, ne comprenant que les *personnes* du sexe féminin ; (3) le genre animal, comprenant tous les animaux ; (4) le genre neutre, comprenant les plantes et les êtres inanimés.

Ces différents genres ont, chacun, leurs adjectifs possessifs et leurs pronoms, spécifiques et distincts.[2]

Ainsi, les adjectifs possessifs pour le genre animal sont : *gau* au singulier, *gaami* au pluriel. Les pronoms sujets sont : *u*, au singulier, *ami*, au pluriel. Les pronoms régimes sont : *lu*, au singulier, *la*, au pluriel. Le sexe ne différencie pas le genre grammatical animal.

Le genre neutre, comprenant les plantes et les êtres inanimés, se contente de *si*, *he* ou *ha*, comme pronom sujet, et de *he*, *ha*, et *ni*,

---

(1) *Nous n'avons en vue que les azande. Il est bon, toutefois, de signaler la conclusion de Mgr Le Roy, pour ce qui regarde les Bantous. "On le voit, dit-il, par la langue qu'ils parlent, il est facile de saisir dans quelle catégorie d'êtres les Bantous rangent les différents éléments de la Création. Or, pour eux, le soleil, la lune, les étoiles aussi bien que l'air, la terre, le bois, les minéraux etc. sont des êtres sans vie ni mouvement, et classés comme tels, lors même que dans un récit merveilleux ils seraient personnifiés : ce qui montre bien que, en fait, on ne les prend pas, en eux mêmes, pour des êtres vivants et animés" loc. cit. p. 80.*

(2) *cp.* Grammaire et Dictionnaire de la langue zande *pas C. R. Lagae, et V. H. Vandeu Plas. Le travail sera sous presse cette année.*

comme pronom régime. Le pluriel ne différencie pas les pronoms du genre neutre.

La distinction est bien nette. Voilà pourquoi nous disions plus haut, que le zande fait parfaitement la distinction entre le genre animal et le genre des êtres inanimés.

Or, dans quel genre grammatical le zande range-t-il la lune, les étoiles, la foudre, l'arc-en-ciel ? Dans le genre animal, uniquement. Chaque fois que dans la vie courante, il parle de ces entités célestes, il emploit l'adjectif possessif ou le pronom, propre au genre animal, jamais celui des êtres inanimés. On peut controler le fait daus les textes que jài cités. Le soleil, n'étant pas, d'après le zande, un animal, il ne peut, dans la phrase, être régi ou déterminé par un adjectif possessif ou un pronom du genre animal. Il sera toujours déterminé par un pronom du 4ème. genre, celui des êtres inanimés. La logique a été poussée jusqu'au bout.

Peut-ou dire, dès lors, que la question est résolue ? D'aucuns le croiront, peut être. Il reste pourtant un point obscur.

Nous disions tantot que le genre grammatical que nous désignons sous le nom de "genre animal" comprend tous les animaux, mâles ou femelles. C'est exact. Tous les animaux doivent être régis ou déterminés, dans la phrase, par un adjectif possessif ou un pronom du "genre animal." Les plantes et les êtres inanimés sont du genre neutre et ne peuvent donc être regis ou déterminés par un adjectif ou un pronom du genre animal. Voilà la règle mais il y a des exceptions. Nous avons trouvé une vingtaine de noms d'êtres inanimés et plantes, qui sont du genre animal, alors que normalement ils devraient être du genre neutre.[1] Voilà le point obscur. Les azande assurent que ces

(1) *Voici la liste des êtres qui, par exception, sont du genre animal :* Maugwa (*hache*), lingasi (*serre troumbache*), bingë (*anneau bracelet*), tongo (*anneau*), gbwaku (*herminette*), funde (*aiguille*), kombe (*hameçon*), maängili (*épingle à cheveux*), nzoro (*clochette en fer*), abanambwëli (*cloche en fer*), gbweka (*clou*), tala (*laiton*), kundi (*espèce de mandoline*), aleke (*perles*), abangbe (*patates douces*), awande (*arachides*), abapwo *et* abondu (*haricots*), boko (*courge non oléagineuse*), mbasa (*pipe*), akoke (*parfum*). *S'il y en a encore d'autres, ils ne doivent plus être nombreux. Il y a lieu d'ajouter, pour être complet,* diwi (*lune*), kelekura (*étoile*), wangu *arc-en-ciel*), gumba (*foudre*). *Ces quatre derniers mots désignent des animaux, dans la mentalité zande. Ils suivent donc la régle.*

Détail curieux : les médailles d'impot et les médailles des chrétiens, objets d'importation donc, sont rangées dans le genre animal.

êtres ne sont pas des animaux. Pourquoi alors se rangent-ils dans le genre animal ? D'aucuns diront peut être, qu'au fond, aux yeux des azande, ces êtres sont moins inanimés qu'ils ne l'avouent. Ces êtres cachent-ils une propriété qui, aux yeux des azande, ne se retrouve que parmi les animaux ? Je ne puis, pour le moment, répondre à cette question. Je signale simplement le chose à l'attention du lecteur.

* * *

On a pu constater, par les textes cités plus haut, que la lune et surtout la foudre et l'arc-en-ciel, décrits comme des animaux plus ou moins fantastiques, inspirent une grande crainte aux azande. Aussi, ils observent vis-à-vis d'eux certaines pratiques qui, dans le problème qui nous occupe, peuvent avoir leur importance. Nous croyons utile de les signaler à grands traits.

Le soir ou la nouvelle lune apparait pour la première fois, le zande ne peut s'attarder longtemps à l'extérieur. Il faut qu'il rentre dans sa hutte avant que la nouvelle lune n'ait disparu à l'horizon. S'il néglige d'observer cette prescription, il s'expose à une maladie mortelle. En tout cas, la chasse serait mauvaise pendant ce mois-là. Il peut s'y attendre.

Même en rentrant dans sa hutte à temps, toute appréhension n'est pas écartée. Le zande ne manquera pas de prendre une gorgée d'eau et de la cracher à terre, en protestation de sa droiture. Et s'addressant à *Mboli* (Dieu), il dira : Hélas, *Mboli*, préserves-moi de tout malheur. Je n'ai dérobé le bien de personne je n'en veux pas à mon semblable. Ah ! que je ne meure pas pendant ce mois-ci.

Le lendemain, il s'abstiendra de tout travail. Il fera des visites à ses parents et a ses amis des environs qui, à leur tour, rendront la visite et on se fera mutuellement de petits cadeaux.

Quand la lune est à son déclin, toute affaire importante est remise. Le zande n'ira plus à la chasse qui, d'ailleurs, ne donnerait aucun résultat. Ses chiens ne parviendraient pas à dépister le gibier. Tout languit. Ses femmes n'iront plus barrer les petites rivières, en vue de la pèche des tout petits poissons. On ne fera pas l'augure : l'oracle ne peut être véridique au déclin de la lune. L'attente amieuse est générale.

La bête-foudre (*gumba*) [1] inspire plus de crainte encore que la lune, car, aux yeux des azande, elle est chargée de règler les mauvais

[1] *La bête-foudre n'est pas unique. Selon les azande, il y en a en grand nombre.*

comptes. A l'approche d'un orage le zande ne manquera pas de boire sa gorgée d'eau et de la cracher à terre, en disant : si j'ai manqué en quoi que ce soit, si j'ai dit des paroles de colère, voilà, tout est fini, je souffle l'eau en protestation de mes bonnes intentions.

Si par hasard il avait refusé, dans un moment d'excitation, la nourriture préparée par sa femme, il s'empressera de prendre une bouchée, bien vite, en faisant force protestations. La foudre grande, il faut que toute dissension prenne fin, sinon elle papperait le coupable, sans pitié. Les femmes également seront, à ce moment, d'une condescendance extrême. Il ne peut être question alors, de donner une correction corporelle aux enfants méchants. Ceux-ci d'ailleurs, entendant les coups de tonnerre devenir de plus en plus forts, se calment comme par enchantement. Trop souvent ils ont entendu raconter combien la foudre est impitoyable vis-à-vis des coupables.

A ce moment, les voleurs ne sont pas en paix et non sans raison. Car celui qui a été victime de vol, a généralement pu préparer son maléfice de la foudre. S'il ne connait pas personnellement le secret de cette drogue merveilleuse, il achète la drogue toute préparée, et la dépose à l'emplacement des objets volés. L'homme lésé ébruite la chose ; il signale que la bête-foudre est avertie, que si l'on ne rend pas son bien, la foudre frappera le voleur. Les azande savent que le voleur ne pourra échapper.

Les clans des *avurubanga*, des *abagbwate*, des *akalinge* de *agbembara*,[1] ont pour totem la bête-foudre. Après leur mort, les hommes de ces clans vont transmigrer dans le *gumba*. Aussi, la bête-foudre ne leur fait pas de tort. Le jour ou un homme de ces clans meurt, il y a toujours un orage. C'est la foudre qui vient à la rencontre du défunt.

L'arc-en-ciel *(wangu)*, serpent fantastique, dont on ne voit, paraît-il, que l'image, le jour ou il apparait au firmament, inspire également une grande crainte aux azande. Aussi, ils évitent tout acte qui pourrait lui sembler une provocation.

[1] *Les* agbembara *(ceux qui trainérent l'eléphant) sont un sous-clan des* agiti. *On raconte que jadis la foudre a voulu détruire le* ngbege, *arbre de brousse, mais le ngbege a retenu la bête captive. Un homme du clan de* agbembara *passant par là, et ayant remarqué la foudre captive sur le ngbege, sous la forme d'un chien, l'a délivrée. Depuis lors le* ngbege *est considéré comme une espèce de para-foudre. D'aucuns en coupent un gros morceau, et le placent dans leur village, pour se prémunir. L'usage pourtant est loin d'être général.*

On ne peut le désigner du doigt, car on ne tarderait pas à être atteint de la lèpre. On peut tout au plus le désigner du poing, ou de la main, les doigts rentrés.

S'il apparait au dessus d'une rivière. on ne peut s'y rendre ce jour là, ni boire de son eau, sans s'exposer à une maladie mortelle.

Parfois le *wangu* (arc-en-ciel) apparait à une époque de sécheresse, alors qu'aucune pluie ne menace. Cette apparition est de très mauvais augure. Si elle se manifeste à l'Ouest, c'est un signe que beaucoup de femmes mourront. Pour se prémunir du danger, les femmes se frottent alors le bras gauche de la poudre de *zali*,[1] et de cendres. Si elle se manifeste à l'Est, c'est un avertissement pour les hommes qui alors se frottent le bras droit de la foudre rouge de *zali*.

Ce qu'on voit au firmament, n'est, d'après les azande, que l'image du *wangu* réel, qui est un animal terrestre. Celui-ci peut faire de grands ravages. Comme il projette des étincelles de feu, il peut embraser la hutte et l'anéantir. Aussi, dès que l'arc-en-ciel parait très rapproché du village, les azande frappent le gong et s'enfuyent dans un terrain de *bimba*, ou croit l'herbe pour couvrir les toits. Cet endroit est, parait-il, sans danger. Si on néglige de fuir à temps, on risque de périr dans sa propre hutte.

Si l'arc-en-ciel (*wangu*) apparait trop fréquemment aux environs immediats du village, il y a lieu de consulter l'augure, qui déclarera s'il est opportun de chercher un emplacement moins dangereux.

Le serpent arc-en-ciel (*wangu*) est le totem du clan des *aũmwõli*. Après leur mort, les *aũmwõli* se transforment en *wangu*. Le jour ou un homme de ce clan meurt, il y aura toujours une vague pluie. Le *wangu* apparaitra et viendra recueillir le sang du défunt. Le *wangu* ne fera du tort à un *ũmwõli* que par erreur. C'est pourquoi, quand le *wangu* s'approche trop près de son village, le *ũmwõli* l'avertira. Il frappera deux pièces de fer l'une contre l'autre, se

(1) *La poudre rouge de la racine du* zali *est la drogue magique par excellence chez les azande. E'lle entre dans la composition de la drogue magique de la société secrète de nebeli, le* nzula, *melée avec du sperme humain. Presque toutes les drogues magiques et les médicaments requièrent un peu de* zali. *C'est une poudre de grand prix, non seulement parce qu'on doit aller la chercher assez loin au Sud, cet arbre étant très rare au Nord du fleuve Uele-Kibali, mais surtout à cause des prescriptions rituelles à observer au cours de sa fabrication. Celui qui veut se fabriquer de la poudre de* zali *doit s'abstenir de toute relation sexuelle et de toute ablution, à partir du jour ou il s'est proposé d'entreprendre ce travail, jusqu'à l'achèvement final. Ses femmes ainsi que tous ses aides sont tenus aux mêmes prescriptions. Or le travail dure parfois plusieurs semaines.*

servant pour cela de couteaux ou de houes en disant : *Wangu*, ne viens pas ici, nous sommes des *aūmwōli*. [1]

***

Pour peu qu'on examine ces pratiques, on constate qu'elles sont mêlés de superstition et de magie. Elles ont pour but, soit de neutraliser le caractère nocif de ces animaux fantastiques, dont le zande a grand peur, soit de capter leur force mystérieuse pour châtier ses semblables. Le zande ne se sent pas vis-à-vis d'eux dans un état de dépendance totale. Bien au contraire. Ces êtres, comme d'ailleurs tout ce qui l'éntoure, dépendent de *Mboli*, Dieu. Lui seul est le grand maitre. On ne le voit pas ; il ne se présente pas sous une image quelconque. Il est au dessus de tout, et tout lui appartient. Voilà ce que disent les azande. Ils disent de la lune ; *ku Mboli nga u* : elle est une chose de Dieu, elle lui appartient. La bête-foudre, *gumba*, est entre les mains de Dieu. Elle lui obéit, "Elle ne fait pas ses ravages sans raison, elle prend l'homme pour un grief determiné. *Gumba aziyanga boro gbwa te, u nizi boro ti kinandu pay.*" Ne disent-ils pas aussi : *gumba yo du Mboli ni wa gako ango. Boro naza ka manga gbigbita pay, kù kedi lu fwe ni ; gu boro ni nakpi sende no be gumba. Azande niya wê : kina Mboli nikedi lu fwe ni.* C'est-à-dire : "La bête foudre est là ou est Dieu comme son chien. Quand l'homme se met à faire une mauvaise action, il l'envoit derrière lui ; et cet homme meurt sur terre par la main de la foudre. Les azande disent donc : C'est vraiment Dieu qui l'envoit à ses trousses."

Quand la crainte le presse, le zande prendra une gorgé d'eau et la soufflera à terre, en signe de ses bonnes intentions, et s'adressant à *Mboli*, il dira : Helas ! Mboli, que je ne meure point, écartes ce danger ! Il n'invoquera que *Mboli*, dont il attend secours. C'est là sa prière.

Il ne s'en tiendra pas là, il s'aidera aussi. Voilà pourquoi, par toutes sortes de procédés, il tachera de neutraliser les mauvaises influences des êtres mystérieux qui l'entourent. Cela nous permet-il de dire que les azandes sont animistes ? Si oui, cet animisme reste distinct de sa pensée profondément religieuse.

---

(1) *Le* wangu *tue aussi les gens dans les grandes rivières. Il attire ceux qui vont se baigner, et les plonge dans un endroit profond ou il les retient. Il renverse aussi les pirogues. Celui qui est victime ainsi du wangu, reste parfois deux jours dans l'eau. Quand on le retrouve, on constate que son corps est tacheté ou strié. Ces méfaits du* wangu *sont généralement provoqués par un procédé d'incantation d'une tierce personne. Toute fois cette conception ne parait pas d'origine zande. Elle semble leur avoir été donnée par les* Bakangos, *riverains de l'Uelé Kibali.*

A SYSTEM OF SAND DIVINATION.

BY R. DAVIES.

The method of foretelling the future, here described, is that practised by the Arabs. The Maḥāmīd and Ta'āīsha are said to be patricularly expert in it, but it is common in northern and central Kordofan and probably, also, all over the northern Sudan. Other methods, practised by non-Arab-tribes, such as Zaghāwa, Nūba and Kāra, are of little interest, for the marks in the sand and the accompanying mutterings merely serve to conceal from the credulous client that the seer is relying solely on his imagination; but the Arab system is elaborate and intelligible and the seer can justify his prophecies in detail from the writing in the sand. It is called "Khaṭṭ El Ramāl" (خط الرمال) and an exponent of it is called a "Khaṭṭāṭ" (خطاط) or "Khaṭṭāṭi (خطاطي). It differs from mere fortune-telling in that it is applied to determine only one particular event, such as the result of a search for a lost animal, of an illness, of a hunting-expedition, or of an attempt to collect a debt.

At a propitious hour, noon, or one third of the day before or after noon, the Khaṭṭāṭ having prepared a smooth patch of sand, his client places the tip of the middle finger of his right hand on the ground and states to himself, not aloud, the "nīya" (نية), or object of his quest.

Also with the tip of the middle finger of his right hand, the Khaṭṭāṭ makes in the sand four lines of finger prints of random length and then counts off the prints of each line, in pairs, to see if it contains an odd or an even number. If the former, one print is left over at the end of the line: if the latter, two. Fig. 1 shows an example, 'o's representing fingerprints. The prints thus left over are then recorded one below the other on the smooth sand, forming a little figure (Fig. 2) and the lines of prints are smoothed out. This process is repeated four times

o o , o o , o o/, o o
o o , o o/, o
o o , o o , o o , o o/o
o o , o o , o o/, o

Fig. 1.

o o
o
o
o

Fig. 2.



Fig. 3.

the resulting figures being placed in order from right to left. Fig. 3 illustrates this stage of the proceedings.

The four figures thus obtained "breed" (ولد) the whole of the Khaṭṭ shown in Fig. 4 in the following manner. "House" No. 5 contains the figure formed by taking in order the top components of the figures in "houses" No. 1, 2, 3 and 4. The four components next below these give the figure in house No. 6; those next below, that in No. 7; and those at the bottom, that in No. 8. The figure in No. 9 is bred from those in No. 1 and 2. The two top components are combined to form the new top component. which is a single print if the combined components amount to an odd number of prints, and a double print when they amount to an even number. Similarly the remaining components of the figure in No. 9 are derived by combining in pairs the remaining components of Nos. 1 and 2. In exactly the same way, Nos. 3 and 4 breed No. 10, No. 5 and 6 breed No. 11, Nos. 7 and 8 breed No. 12, Nos. 9 and 10 breed No. 13, Nos. 11 and 12 breed No. 14 and Nos. 13 and 14 breed No. 15.

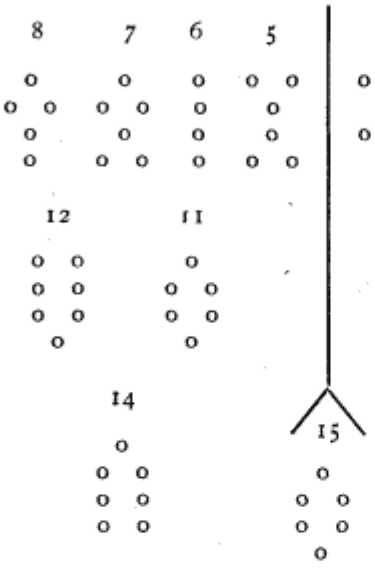


Figure 4.

The "houses" containing the figures are named as follows, those on the right pertaining to the searcher and those on the left, with exceptions to be noted later, to his enemy, e.g. the thief of his stolen animal or the defaulting debtor.

No. 1 :—Beit el Nīya (بيت النية), the house of the object of the quest.
No. 2 :—Teni El Beit (ثنى البيت). the repetition of No. 1.
No. 3 and 4 :—Buyūt El Jīrān (بيوت الجيران), the neighbour's houses.
No. 5 :—El Beit El Mugābila (البيت المقابلة), the house opposite.
No. 6 ;—Beit El Ẓulm (بيت الظلم), the house of wrong.
No. 7 :—Sābi' El Buyūt (سابع البيوت), the seventh house.
No. 8 :—El Shaṭṭeir (الشطير), the double-faced.
Nos. 9, 10, 11 and 12 are each a Witid (وتد), a peg.
Nos. 13 and 14 are each a Furāsh (فراش), a bed.
Nos. 15 :—El Khātima or Majma' El Khaṭṭ (الخاتمة او مجموع الخط), the seal or sum total of the Khaṭṭ.

There are sixteen possible figures, which provide, as it were, the vocabulary of the Khaṭṭ. They are named and described as follows, the numbers under the diagrams corresponding with those in the list of names.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
o	o o	o o	o	o o	o	o o	o	o o	o	o o	o	o	o o	o o	o
o	o o	o o	o	o o	o	o o	o	o o	o	o o	o	o	o	o	o o
o	o o	o o	o	o	o o	o o	o o	o o	o	o o	o	o	o o	o	o o
o	o o	o	o o	o	o o	o	o o	o o	o	o	o o	o	o o	o o	o

1. Ṭarīq (طريق), a road, indicating a journey.
2. Tiql (ثقل), an ape, a man of empty talk.
3. Jihīn or Abu Um Ḥeila (جهين او ابو ام حيلة), a fiki, red in colour.
4. Rakīza (ركيزة), a woman who brings news.
5. Rasn (رسن), a head-rope, indicating a journey.
6. Jebbār (جبار), a powerful sheikh or notable.
7. Ḥurr (حر), a tall yellow man with a fire-mark or pock-mark in mid-forehead.
8. Rāiya (راية), a tall woman, like a flag, full of words.
9. Gābiḍ (قابض), indicating a successful seizure of an animal etc.
10. Khārij (خارج), an indication of a journey, or selling, or loss of a stolen animal, etc.
11. Beyyāḍ (بياض), a poor unimportant man.
12. Jōdala (جودلة), a woman of no importance.
13. Maḥzūm (محزوم). a stouthearted man, the thief (if found in the enemy's houses), but weaker than Jebbār.

14. Ḥumra' (حمرا), a red woman, with face-markings, an indication of blood.

15. Ḍāmir (ضامر), a hungry man on a journey.

16. Ṣurra (صرة), a woman of good omen.

It is to be noticed that these figures, read from left to right, are complementary to each other in pairs, the one having a single print where the other has two. This relationship is interpreted to mean that Jihin and Rakīza are man and wife, as also are Ḥurr and Raiya, Beyyāḍ and Jōdala, Maḥzūm and Ḥumra', Ḍāmir and Ṣurra, Jebbār and Rasn are brothers and so are Gābiḍ and Khārij. No relationship is recognised between Ṭarīq and Tiql.

Those figures which contain an even number of prints are said to be "ḥelu" (حلو), sweet, or of good omen, while those which contain an odd number are "murr" (مر), bitter, or ill-omened, when they occur in those houses which pertain to the searcher; vice versa when they occour in the houses of the enemy.

As has been noted already, the searcher's houses are those on the right, but in addition to these "the seventh house" belongs to him, presumably because seven is a lucky number. Further, the figure in No. 8, "the double faced", will never be actively hostile, while if its complementary figure is found in any of houses No. 1 to 4, it will "come over" to the searcher's side, unless it is prevented by the presence of its complementary figure in its "witid", No. 12. In general the "awtād" exert a detaining influence. Thus, while a Rasn in No. 1 would indicate a journey on the part on the searcher, if it were combined with a Jebbār in No. 9 the inference would be that the journey would be delayed by some powerful person. Two figures of the same kind in houses No. 1 to 4 would bring over a third figure of the same kind, found in the enemy's houses, to the aid of the searcher. It would thus appear that the enemy is considerably handicapped in the struggle; and, as a further precaution against a complete dashing of his hopes, the searcher has the right to try the Khaṭṭ three times, if a preliminary inspection of the first two tries should show the omens to be unfavourable.

The figure in No. 15, "the sum total of the Khaṭṭ", indicates the general trend of the search. Should it be a Gābiḍ the seeker for a lost animal or the collector of a debt would consider it a

conclusive omen of speedy success, for, as the jingle goes, "Gābiḍ fi 'l 'īd, mā ba'īd" (قابض في الايد ما بعيد), "Should Gābiḍ appear, success is near". Conversely, a Khārij in No. 15, in the same circumstances, would be the worst possible omen.

Clearly a Khaṭṭ will often be susceptible of an elaborate interpretation, according to the skill and imaginative power of the Khaṭṭāt. Sometimes, however, a weighty, or even a decisive, omen appears at once. The following are some examples.

Identical figures in houses No. 1 and No. 2 are infallibly a bad omen for the searcher, for, as the rhyme says, "Ṣadagu el tīmān, wa law ṭurgān (صدقوا القيمان ولو طرقان), "Twin-figures speak the truth, even if they be Ṭarīqs"—the Ṭarīq being the most insignificant of all the figures. In particular, when the fate of a sick man is in question, a Jihīn in each of Nos. 1 and 2 means that he will certainly die, while if the search is for a lost animal, a Khārij in each of these houses means that there is no chance of success.

If game is the object, a Ḥumra' in No. 9 signifies blood and indicates a succesful hunt.

A Ḥumra' in No. 1, with no similar figure anywhere else in the Khaṭṭ, means that the red woman has sworn that the quest shall succeed. Therefore they say "El Ḥumra', leban fi 'umra" (الحمراء لبن في عمرة). "The Ḥumra' means milk in the vessel", for to have milk to drink is to be in luck. But a Ḥumra' elsewhere in the Khaṭṭ gives the lie to a Ḥumra' in No. 1.

A Jebbār in No. 9 with a Ṭarīq in No. 10 forms a good omen which sets the mind of the seeker at rest and enables him to say, "Ṭībat khāṭir, ḍiḥik el fawāṭir" (طيبة خاطر ضحك الفواطر), "Laughter showing the teeth goes with a mind at ease".

The Gābiḍ in No. 15 has already been referred to. One of my informants made his name as a Khaṭṭāṭ by "throwing" the Khaṭṭ for some police who came at night to his village looking for an escaped prisoner. Seeing a Gābiḍ as the "seal" of the Khaṭṭ, he prophesied immediate success to a search of the village and the prisoner was duly caught in one of the houses. Conversely, a Gābiḍ in No. 5 or No. 6 would indicate that the thief had a pretty firm hold on the stolen animal, or that the debtor was most unlikely to pay up, as the case might be.

A Ḍāmir in No. 1 or No. 2 is lucky but implies a tiring search. The same figure in No. 9 indicates great toil before success is achieved, while in No. 10 it points to an easier search. In No. 15 a Ḍāmir is called a "Ḍāmin" (ضامن) and spells success in a lawful quest but non-success in an unlawful one.

Further examples of the interpretation of the Khaṭṭ might be continued indefinitely, but enough have been given to show the general method.

The nomad Arab appears to spend a considerable portion of his life in quests for lost or stolen animals, so it is not surprising that an elaborate system of divination should have been evolved to ascertain the results of such searches; and, since hope springs eternal, it is only human nature that in the majority of cases an interpretation of the Khaṭṭ should be possible which allows to the searcher at least a sporting chance of success. Equally naturally, as in most other oracles, there is a certain measure of ambiguity for the protection of the Khaṭṭāṭ.

As a tribute to the nice adjustment of the system and to the skill of its exponents it must be recorded that on the only occasions, three in number, when serious trial of the Khaṭṭ has been made in the presence of the writer, the forecast of the Khaṭṭāṭ has each time been justified by the event.

THE COINAGE OF THE MAHDI AND THE KHALIFA.

BY H. S. JOB.

During the Mahdist occupation of the Sudan, 1302—1316 A. H. (1885—1898 A. D.) coins were struck first by the Mahdi at Khartoum, and later by the Khalifa at Omdurman. These coins form an interesting addition to the Mohammedan Coinage of Africa, and provide a modern illustration of the debasement of currency in the hands of a despotic ruler.

The Mahdi was probably unaware of the laws which experience has evolved for the control of currency, but he certainly had the good sense to make the coins he issued of a good standard. The Khalifa and his advisers however, quickly realised that the business of minting could be made personally profitable, and during his rule we find that the intrinsic value of the coinage rapidly depreciated, until the Silver Dollar of the Mahdi is finally replaced by a coin of the same nominal value but made entirely of copper.

In writing the following notes on the coinage of the Mahdi and the Khalifa, I have endeavoured to gather together the information that has been published on the subject, and to supplement it by such details as I have been able to obtain from native sources.

The late Yacoub Pasha Artin described in the "*Bulletin de l'Institut Egyptien*" a number of the coins which came under his notice from 1887 to 1894.

The late Samuel Smith, Jnr. contributed a valuable article on the Coins of the Mahdi and the Khalifa to the Chronicle of the British Numismatic Society in 1902. (*Part. 1, Fourth Series, No. 5*). References to the coins are to be found in "*Mahdism and the Egyptian Sudan*" (1), and in the narratives of Slatin, Ohrwalder, Neufeld and others. I have added at the end of this article a list of the references which I have been able to trace.

(1) *Mahdism and the Egyptian Sudan by Major F. R. Wingate, D.S.O.. R.A., pub. Macmillan 1891.*

The large number of coins of the Khalifa which came to light after the occupation of the Sudan in 1898 have been widely dispersed through being regarded as interesting mementoes by visitors to the country, and they are now difficult to obtain.

Fortunately two, at least, representative collections have been made, the one by Col. P. R. Phipps, formerly Civil Secretary to the Sudan Government, who has kindly supplied me with a Catalogue of his collection, and to whom I am indebted for much information regarding these coins; the other is owned by the American Numismatic Society of New York, and has been built up from the collection of the late Samuel Smith Jnr. whom I have previously mentioned, and the collection of André Salles, who was an officer in the French Fashoda Expedition.

A number of the original dies used for coining at Omdurman have been preserved and are now in the collection of the Gordon College Museum, Khartoum, where it is hoped, in time, to bring together a representative collection of the coins of the Sudan.

At the time of the fall of Khartoum in January 1885 (A. H. 1302) the currency in the Sudan consisted of Egyptian and English gold coins, the Mejidi Dollar, the Maria Theresa Dollar (*Abu Noqta*) this latter being chiefly used for trade with Abyssinia, Suakin and Masawa, and Egyptian coins of smaller denominations. Ohrwalder refers (1) to the French Five Franc Piece, the Spanish Dollar (*Abu Madfa'*) the Austrian quarter-gulden piece and "copper coins of all descriptions" as being current.

After the fall of Khartoum, considerable quantities of the precious metals, consisting of gold and silver coins and trinkets, were accumulated and stored in Khartoum, probably in the Palace, and placed under the charge of Aḥmed Wad Suleimān, a native of Dār Maḥas, who was appointed by the Mahdi Amīn Beit el Māl, or Treasurer.

Instead of using the coins thus accumulated for currency, the Mahdi decided to strike his own coinage in order further to prove his independence of Egypt and the establishment of his rule. He

(1) *"Ten Years Captivity in the Mahdi's Camp" Father Ohrwalder, 15th Edit. p. 231.*

instructed Aḥmed Wad Suleimān to call together the silversmiths of Khartoum; and Eliās Abu 'Abdalla, a watchmaker, known also as Eliās el Kurdi, was appointed as chief die cutter.

It was decided that two coins should be struck, a gold pound and a silver Dollar: later a half Dollar was added. For the first, the Egyptian gold piece of 100 Piastres of Sultan 'Abd-al-Mejīd, dated 1255 A. H., was taken as a pattern, and dies cut to copy it as exactly as possible. For the silver Dollar (*Plate I. 1*). the pattern taken was the Turkish Mejīdi Dollar, which was well known in the Sudan. This was copied closely except that the names of the Sultan in the "tughra" (1) on the obverse were replaced by the words بامر المهدي "By Order of the Mahdi", and the words "Struck in Constantinople" on the reserve were changed to ضرب في الهجرة "Struck in (the year of) the Hejira" and the date 1302 and the figure 5 added.

The Half Dollar of the Mahdi, according to Yacoub Pasha Artin(2), followed closely the design of the Dollar with the exception that the words محمد المهدي "Moḥammed the Mahdi" were substituted in the "tughra". I have not seen a specimen. This coin also has the year number 5 on the reverse.

This figure 5 is interesting as indicating that the Mahdi dated the years of his rule from his departure from Abba Island to Masat, and later Gedīr, in 1881 (1298 A. H.), which journey he referred to in the addresses to his followers as his Hejira or flight.

(1) *The "tughra" according to Yacoub Pasha Artin, is the representation of the imprint on paper of the inside of the left hand. The little finger separated to the left, the three fingers together in the middle pointing upwards, with the thumb to the right. The space representing the palm of the hand is in the lower portion between the little finger and the thumb, and it is in this space that the names of the reigning Sultan are written, together with the names of his father and his grandfather and his titles. The fingers are formed by the prolongation of the letters composing the inscription, thus forming an interlaced collection of letters, fantastically grouped, which is alike permissible in Arabic as in Latin and Gothic caligraphy in Europe.*

(2) *Bulletin de l'Institut Egyptien, 1894.*

In indicating the regnal year on his coinage, he was following the custom adopted on the Turkish and the Egyptian coinage.

Details are given later of the manufacture and use of the dies, it is sufficient here to state that the metal was weighed, melted and beaten into discs of the requisite size. The impression was given by the disc being struck between a pair of dies and the milling added by hand. The coins of the Mahdi were struck in Khartoum.

It was apparently intended that the Mahdi's gold pound and silver dollar should resemble as closely as possible in weight, size and fineness, the Egyptian pound and the Turkish Mejidi Dollar. In view of the variety in the fineness of the metals contained in the loot collected at Khartoum and the somewhat crude methods of weighing and analysis then available, it is not surprising to find that the results achieved by the Mahdi's coiners varied considerably from the patterns they had set themselves to copy.

The standard weight of the Egyptian pound is 8.5 grammes, 7/8ths fine, or 21 carats, whereas the gold piece of the Mahdi, described by Yacoub Pasha Artin (1), weighs 8.21 grammes and is of a fineness of 23 carats, and therefore better in quality than the Egyptian pound.

The standard weight of the Turkish Mejidi Dollar is 24.055 grammes, of a fineness of 830 per 1000 or approximately 4/5ths fine; the Dollar of the Mahdi averages 23.5 grammes and is also approximately 4/5ths fine.

Though these coins were issued by command of the Mahdi, and were of good quality, they were regarded with mistrust, and only accepted by the merchants at less than their face value. The circulation of the foreign coins which were becoming much worn was still allowed. The Mahdi's coins, circulating concurrently with the old foreign coins, would, in many cases, be found by the silversmiths to be of higher intrinsic value than the old coins, and would tend to disappear from circulation. We therefore find that ingots were made of the gold pounds and silver dollars of the Mahdi for export to Suakin, Assuan, Korosko, &c., (2)

(1) *Bulletin de l'Institut Egyptien, 1887.*

(2) *Bulletin de l'Institut Egyptien, 1887.*

The Mahdi thus quickly found that the establishment of his own coinage was not such a simple matter as he had hoped, and although instructions were given by Proclamation, (1) with threats of severe punishment for disobedience, for all descriptions of money to be taken at their face value, it had not the desired effect.

The Mahdi's stocks of gold and silver continued to decrease, and he finally gave orders for the striking of coins to be discontinued (2)

The Mahdi died on the 22nd June 1885 (1302. A. H.), five months only after the fall of Khartoum.

At the time of his death the supply of currency in the Sudan was diminishing, the better coins current were either being melted down for export or finding their way out through the Egyptian frontier towns and Suakin, as has already been explained, in exchange for goods required. We can presume that occasionally new supplies were brought in by merchants in exchange for gum but, everything having to be transported by camel, the more valuable coins such as dollars, and gold, if obtainable, would be carried in preference to coins of smaller denominations, and as the Mahdi struck no coin smaller than the half-Dollar there was a great scarcity of small coins at this time.

Ohrwalder reports that when he arrived in Omdurman in April 1886 (1303 A. H.), owing to this scarcity of small coins "pieces of *dammûr*, valued at ten, five and two and a half piastres were used as currency; but these rags became so dirty that people refused to accept them. The Khalifa threatened those who refused with confiscation of property and imprisonment", but he found later that his orders could not be enforced, and this form of currency had to be withdrawn. (3)

One of the Khalifa's first steps on becoming ruler of the Sudan (1302. A. H.) was to dismiss from his position Aḥmed Wad

(1) *Mahdism and the Egyptian Sudan, p. 599.*

(2) *Fire and Sword in the Sudan. Rudolf C. Slatin Pasha. 1st Edit. p. 407.*

(3) *Note. In parts of Darfur rolls of cloth are still used as currency.*

Suleimān, the Mahdi's Amīn Beit el Māl, whom he regarded with suspicion (1). It is said that Aḥmed Wad Suleimān was beaten to death by Zāki Tummal by order of the Khalifa.

The Khalifa appointed (1303. A. H.) in his place, as Amīn Beit el Māl, Ibrāhīm Wad 'Adlān, of the Kawāhla Tribe, who had spent many years of his life as a merchant in Kordofan. (2)

From 1302. A. H. to 1304. A. H., the Khalifa did not strike any coins. During this time the stores of loot were transferred from Khartoum to Omdurman where they were accumulated in the Beit el Māl. Slatin states (3) that "an immense stock of silver trinkets had beed collected there, and quantities of them had been sold for much below their value and had been secretly taken, from time to time, by dealers to Egypt. In order to put a stop to this, the Khalifa decided to make his own coinage."

Ibrāhīm Wad 'Adlān having organised the mint at Omdurman, began in the year (1304. A.H.) the issue of silver coins of a new type. Under the Khalifa no gold coins were minted. This new issue consisted of pieces of 20 Piastres *(Plate. I.2)*, 10 Piastres *(Plate. I.6)* 5 Piastres *(Plate. III. 17)* and 1 Piastre. The words "By Order of the Mahdi" of the Mahdi's issue were replaced by the words "Maqbūl" ("accepted" or "to be accepted") in the "tughra," and the reverse bore the inscription "Struck in Omdurman 1304". The standard of fineness, being approximately 3/4ths, is lower than the standard of the Mahdi.

This issue is of good workmanship, the dies were cut by Eliās 'Abdulla el Kurdi, who cut the dies for the Mahdi's issue; he was assisted about this time or later by Ḥāg 'Abdulla Gharandal of Bokhara, a jeweller of Khartoum, who ultimately succeeded him. Eliās 'Abdulla and later 'Abdulla Gharandal are said to have been responsible for the cutting of all the authorised dies for the Khalifa's issues. They were evidently men of considerable skill and had trained assistants under them.

The head of the workshops where the coins were struck, was at this time, 'Abdulla Suleimān, a gun-repairer.

(1) *Fire and Sword in the Sudan. p. 381.*
(2) *Fire and Sword in the Sudan. p. 382.*
(3) *Fire and Sword in the Sudan. p. 407.*

From 1304 A. H. to 1309 A. H. (1886—1891 A. D.) this issue remained unchanged. As dies wore out or broke new ones were made, copied from the old, and no change was made in the date 1304. A. H.

Some of the dies of this issue, owing to continual striking, became depressed in the centre, thus causing the surface of the coin struck to protrude in the centre, instead of being flat, and gave rise to the nickname "Abu Ṣidr", a colloquial mispronounciation of Abu Ṣadr (ابو صدر), meaning "the possesser of a chest." This variety is more frequent in the later issues and may possibly be due to a softer steel being used for the dies.

Owing to this issue being of a lower standard of fineness than the Mejidi Dollar or the Mahdi Dollar, difficulties in putting it into circulation soon arose. Ohrwalder states (1) that the Khalifa "had no small trouble in circulating the Maqbūl Dollar; the merchants refused to value them at 20 Piastres, and in spite of most stringent orders and continued threats of confiscation of property, imprisonment &c, the order was somehow continually evaded." One can reasonably suppose that they raised their prices.

At this time the business of coining counterfeit money began to flourish. Eliās 'Abdulla el Kurdi, the Khalifa's chief die cutter, was suspected, probably correctly, of making dies for his own use, and lost his hand and foot in consequence by order of the Khalifa in 1306 A. H. (1889 A. D.). This punishment, according to Neufeld (2), "for a time at least acted as a deterrent upon others, leaving the Beit el Māl the entire monopoly of the coinage".

The prevalence of illicit coining which was carried on more or less openly during the whole time the Khalifa was in power, and the fact that the official die cutters were not averse to providing the necessary dies, makes it extremely difficult to detect unauthorised issues, and much further investigation is required before reliable information can be given with regard to them.

Ḥāg 'Abdullah Gharandal succeeded Eliās 'Abdulla as chief die cutter, and the latter's son 'Abdulla Eliās was also employed as a die cutter at this time in the Beit el Māl (1306. A. H.). 'Abdulla

(1) *Ten Years Captivity in the Mahdi's Camp. p. 232.*

(2) *A Prisoner of the Khalifa. Charles Neufeld. 4th Edit. p. 211.*

Suleimān, the head of the workshops at the mint, was transferred about this time to the armoury, and was replaced by his son, Aḥmed 'Abdulla Suleimān, whose two chief assistants were 'Abdel Mejīd and Waqi'alla. Ibrāhīm Wad 'Adlān, while holding the position of Amīn Beit el Māl, proved himself a man of unusual capacity, his popularity however gave rise to jealousy on the part of the Khalifa, who succeeded in finding reasons for getting rid of him, and he was hanged in 1307. A. H. His successor was el Zāki, later Emir of Berber, who fell ill and resigned the post (1). The Khalifa then appointed Nūr Wad Ibrāhīm, whose father was a Takrūri, as Amīn Beit el Māl, he is usually known as Nūr el Gereifāwi.

Nūr el Gereifāwi carried on the coinage issue of Ibrahīm Wad 'Adlān without change of type or date until 1309 A. H. (1891. A. D.) when new dies were made. These were similar in type, but the design was smaller and the inscription not so well cut, they were dated 1309 *(Plate I. 3)* and the "Abu Ṣidr" variety is common. The percentage of silver was again reduced. I have been unable to obtain any reliable evidence of any other values of coins of this date having been issued except the dollar.

An interesting coin dated 1308 is described in the Numismatic Chronicle, 1902, (2) it is a copper coin of 10. paras, from the Codrington collection, said to have been found at Suakin, it is the only coin of the Khalifa of a less value than one Piastre of which I can find evidence. I know of no other specimen and it may probably have been a pattern, as the author suggests.

In 1310 A.H. (1892 A.D.) the dies were changed and two new issues were coined. They were known as the "Abu Kibis", from the broad-bladed spears in the design, and the "Umla Jedīda" or "new coinage".

---

(1) *Ten Years Captivity in the Mahdi's Camp. p. 342.*

(2) *"Some Notes on the Coins struck at Omdurman by the Mahdi and the Khalifa." Samuel Smith Jnr. British Numismatic Chronicle 4th Series, No. 5. 1902.*

It is difficult to say which of these two issues appeared first, but seeing that although both are inferior in fineness to the dollar of Ibrāhīm 'Adlān, the early dollars of the "Abu Kibis" issue are better in quality than the "Umla Jedīda" dollars and therefore probably appeared first.

The design of the "Abu Kibis" issue (*Plate I. 4*) according to Artin Pasha was copied from the new Egyptian Coinage of the Khedive Moḥamed Tewfik, of 1303 or 1304. The dies are said to have been cut by 'Abdulla Gharandal and the coins struck by Aḥmed 'Abdulla Suleimān. This issue, though circulated with difficulty at first, seems to have been ultimately the most successful of all the types issued by the Khalīfa. It was issued in slightly varying design in the years 1310, 1311 and 1312, and it was the origin of a new design issued in 1312 and of another issued in 1315.

The early silver dollars of this issue are rare and seem quickly to have given place to copper coins with a slight quantity of silver, and later to copper coins containing no silver at all.

Half Dollars of this type were struck but are now very rare. I am pleased to be able to give an illustration (*Plate II. 13*) of a specimen in silver which Mr. H.A. MacMichael has kindly lent me.

It appears that this was the last issue of Half Dollars by the Khalifa. I can obtain no information of Half Dollars being issued after this date (1310). Their issue was probably abandoned owing to the rapid depreciation in the value of the Dollar.

In 1310 were also issued silver coins of 5, (*Plate III. 18*) 4 and 2 Piastres similar in design to the Egyptian coins of Mohamed Ali. The 4 Piastre piece was an innovation, no coin of this value having previously been issued either in the Sudan or Egypt.

The "Abu Kibis" dollar was not favorably received and much difficulty was found in forcing it into circulation owing to its lower intrinsic value compared with the dollar of Ibrāhīm 'Adlān.

From this date, 1310, onwards, we find that successive attempts were made, by the issue of new types, accompanied by threats of severe punishment, to induce the public to accept at its face value a continually depreciating currency.

Neufeld's account (1) of the state of the currency at this time is interesting. He states that, "Nur el Gereifawi, 'Adlān's successor at the Beit el Māl, came to the conclusion, evidently, that a coin was but a token, and that it was immaterial what it was made of, provided it carried some impression upon it. The quantity of silver in his dollars grew less and less, and then was only represented by a light plating which wore off in a few weeks time. When people grumbled he unblushingly issued copper dollars pure and simple. All the dollars were issued from the Beit el Māl as being of equivalent value to the silver dollar, and when these coins were refused, the Khalifa decreed that all future offenders should be punished by the confiscation of their property and the loss of a hand and foot. The merchants, though, were equal to the occasion; when an intending purchaser inquired about the price of an article, the vendor asked him in what coinage he intended to pay; the merchant then knew what price to ask.

"As the silver dollars gradually disappeared, the few remaining went up enormously in value until, in the end they were valued at fifty to sixty of the Beit el Māl coins, so that an article which could be bought for a silver dollar could not be purchased under fifty to sixty copper dollars. Although a rate of exchange was forbidden, the Beit el Māl took advantage of the state of affairs by buying in the copper dollars, melting them up, recasting, and striking from a different die. These coins would again be issued at the value of a silver dollar, and the remaining copper dollars in the town were put out of circulation by the Beit el Māl's refusal to accept them".

For the "Umla Jedīda" dollar, which appeared also in 1310, it was thought that the design most likely to impress the public was one similar to that of the Mahdi's dollar. The Mejīdi dollar was therefore again taken as the type, and copied generally as to design, with the exception that the words "Umla Jedīda" عملة جديدة ("new coinage") were introduced in the "tughra" (*Plate II.7*) and the words 'Az Nusroh عز نصره (may his victory be glorified) added on the reverse. These words had been used in the Turkish coinage since the 17th century, and were no doubt intended to impress those who handled the coins. In addition the word جيد ("good") was cut in (incused) on the obverse, as a further inducement to accept the coins. This issue was known as the "Umla Jedīda," and was first introduced in 1310, though very few

(1) *A Prisoner of the Khalifa*, p. 214.

coins of this date are now to be found. A die of this date is in the Gordon College collection. The coins usually found are of the dates 1311 and 1312 and contain about 30% of silver. Some of them appear to have had the plating of silver referred to by Neufeld.

In 1311 A.H. (1893 A.D.) Nūr el Gereifāwi was incapacitated by a fall from his horse, and was replaced by 'Awaḍ el Marḍi as Amīn Beit el Māl. The chief die cutters were still 'Abdulla Gharandal and 'Abdulla Eliās. who continued in their posts with several others to assist them until the Occupation. Before, or about this time, the coinage section of the mint, where the coins were actually struck, appears to have been divided into three parts, and Ahmed 'Abdulla Suleimān, 'Abd el Mejīd and Waqi'allah, all of whom have been previously mentioned, were each given charge of a third of the work. They had numerous assistants.

The "Abu Kibis" and the "Umla Jedīda" dollars continued to be issued, and in 1311 a new type *(Plate II 9)*, following closely in design the "Umla Jedīda", but without the stars and roses in the borders, appeared, and is known as the "Abu Hilāl" or "Crescent Dollar", owing to the crescents in the borders. This coin was also known as "Abdel Mejīd" from the name of the coiner.

The small coins struck in 1311 consisted of 5-Piastre pieces of two varieties, copied from the 5-Piastre piece of 1304, 5-piastre pieces of the "Umla Jedīda" and "Abu Hilāl" types and 2-and 1-Piastres of the Mohamed Ali type.

In 1312 a new type of "Abu Hilāl" dollar appears *(Plate II 11)*, known as the "Waqi'allah" from the name of the coiner, in this the word "Maqbūl" replaces "Umla Jedīda" in the "tughra", and the words هو نصره are omitted on the reverse.

Both the "Abu Hilāl" types were silver plated.

In 1312 also new dies with a new design of the "Abu Kibis" dollar were made (*Plate III.15*), with a spray of flowers to the left of the "tughra" and with the spears on the reverse omitted. Large quantities of coins of this issue were struck, and they are still frequently found. Although all have the same date and year number, they were probably not only struck in 1312 but in the succeeding years 1313 and 1314. There is a large number of minor varieties, tending to prove the existence of numerous unauthorised dies. The first issues are silver plated, and in analysis show about 10% of silver. These

quickly gave place to pure copper dollars; and later, when the supply of this metal was short, even kitchen utensils were melted down for the coinage and their use is evidenced in the varying colour of the metal of the coins.

In addition to the above issues two new types of the "Abu Kibis" dollar were struck in 1312, probably by Aḥmed 'Abdulla Suleimān, following closely in design the 1310 type, except that in one case one flower appears in the wreath on the obverse (*Plate II.12*). In the other all the buds in the wreath are replaced by flowers (*Plate III.14*).

There were thus no less than six different types of dollars bearing the date 1312 in circulation at the same time. They were the "Umla Jedīda", 2 types of "Abu Hilāl" the "Abu Kibis" with flower spray, and two types of the ordinary "Abu Kibis."

One can imagine the confusion caused in dealings in the market by the existence of so many different coins, and how the prices of articles would vary according to the type of dollar in which payment was offered. The dollars containing any trace of silver became rare and enhanced in value, and, as Neufeld states, the old silver dollars were worth from fifty to sixty of the copper dollars.

These copper dollars were nicknamed by the unfortunate public who were forced to use them "Bazagori". This word, Mr. Hillelson of the Gordon College tells me, is a Kordofan colloquialism meaning "bad, worthless". It was punningly interpreted as "bada joru" بدا جورة meaning "his oppression has become manifest".

The small coins bearing the date 1312 are of 2 piastres and 1 piastre. Coins of 5 piastres do not appear to have been struck, and I have not seen a specimen of the 1 piastre. The coins of 2 piastres were of three types, the "Umla Jedīda," the "Abu Hilāl", and the third which is the only type having مقبول ("maqbūl") on the obverse, with عز نصره on the reverse. These coins were of copper.

It is said that about the year 1312, 'Awaḍ el Marḍi, Amīn Beit el Māl, discharged 'Abdel Mejīd and Waqi'alla, two of the chief coiners of the mint, after whom two issues had been named, and placed in full charge of the workshops Aḥmed 'Abdulla Suleimān, who remained until the Occupation.

'Awaḍ el Marḍi continued as Amīn Beit el Māl until 1315 (A. D. 1897), and then was replaced by Ibrāhīm Ramaḍān and a new type of dollar was issued (*Plate III.16*). This design is again copied from

the "Abu Kibis" type, which seems to have been the favorite type of Aḥmed 'Abdalla Suleimān. The coins are of red copper and bear the date 1315 (*Plate III.16*). The majority are carelessly made. They were nicknamed "Abu Shalāya" ابو شلايا, probably meaning "remains" or "remnants."

Ibrāhīm Ramaḍān was succeeded in 1316 (A.D. 1898) by Ḥāg Aḥmed el Nīla until the fall of Omdurman on September 2nd 1898. No new type of coin was issued by him, and the copper dollar of 1315 above described was the last issue of the Khalifa.

Before giving a detailed list of the coins issued under the Mahdi and the Khalifa, I give here a few explanatory notes on the minting of the coins, their weights and fineness and year numbers.

MINTING.—In the time of the Mahdi, and in the early years of the Khalifa, the metal necessary for the coins was first weighed and then melted in crucibles, a separate crucible being used for each coin. While cooling, the metal was hammered into a disc of the requisite size and thickness. The blank disc was then placed between a pair of dies, the upper die being struck with a hammer and the impression thus given to both sides.

The blocks for the dies were made of steel, cast in the arsenal at Khartoum, which had been developed to a high state of efficiency under Gordon. These steel blocks were then passed on to the die cutters, of whom Eliās 'Abdulla el Kurdi and 'Abdulla Gharandal were the most important, as already mentioned.

The dies for the gold coins were cut entirely by hand; but in cutting the dies for the silver and other coins steel punches, made locally, were largely used. A circle, the size of the coin to be minted, was first cut in the steel block, and the stars, crescents, dots &c, were then cut by means of punches. The centre was next covered with a film of beeswax in which the more complicated parts of the design, the "tughra", wreaths, inscription and date, were cut with a style and filled with an acid mixture (composed chiefly of sulpuric acid and corrosive sublimate), the design was thus transferred to the steel, where it was more deeply cut and finished by hand.

Milling, or rather an imitation of milling, was put on the coins, after they were struck, by means of a hammer and chisel, and they were annealed by being dropped into a mixture composed chiefly of alum and salt.

The system of melting the metal separately for each coin was found too slow when large numbers of coins were required, and methods were tried by which the metal could be melted in bulk. I am informed that one system was to mould the metal into bars, pieces being then cut from the bars, weighed and beaten into discs. Neufeld says that the metal was cast into moulds the size and thickness of the dollars, and this would account for the great variety in the weights of the later issues.

I give Neufeld's description of the making and use of the dies. He states,[1] writing in the later years of the Khalifa, that at the Khartoum arsenal "two men were kept constantly engaged casting square steel blocks for the Omdurman mint; these blocks were polished and cut in Omdurman, and twentyfive sets were generally in use at the same time. Possibly two hundred men were employed in the melting of the copper and casting it into moulds the size and thickness of the dollars. The discs were then passed on to the people who gave them the impression; this was obtained by placing the disc on the lower block, and then hammering the upper block upon it. The impressions produced were in the main very poor; the coins spread and split, and the dies were constantly splitting and breaking."

The dies in the Gordon College Museum number 29. There are also several blanks. The dies are chiefly of the dollar type. There are no dies of the Mahdi's coins, and the earliest example is a die used for the first dollar of the Khalifa, dated 1304 with year number 4. The majority bear evidence of skilled workmanship.

The dies are oblong in shape and vary considerably in size, from $3\frac{3}{4} \times 2\frac{1}{8}$ inches in the earliest examples of 1304 to $4\frac{1}{2} \times 2\frac{1}{4}$ inches in the latest of 1312.

The early dies are $\frac{5}{8}$th. inch thick and weigh $1\frac{3}{4}$ lbs. It was evidently found that these were not heavy enough as several are broken in two or cracked, the size was consequently increased and the latest examples of 1312 are $1\frac{3}{8}$th. inch in thickness and weigh 4 lbs.

Each die is pierced by two holes, one at each end about half an inch from the edge, Iron pegs were fixed in the holes in the lower die and fitted into the holes in the upper die, to hold the pair together when being struck.

---

(1) *A Prisoner of the Khalifa. p. 213.*

In several cases the iron pegs have been replaced by wooden pegs.

The designs are not cut deeply below the surface of the dies, and no "collar" was used as in modern minting. The result was that the coin, when struck, frequently spread beyond the limits intended.

Illustrations are given in the plates of plaster casts taken from the dies, and four of the dies are also shown; Nos 34 and 35 of Plate V are the two parts of a pair of dies, showing the pegs and holes above mentioned.

WEIGHTS AND FINENESS.—The following list of the weights and fineness of the coins is taken from Slatin's "Fire and Sword in the Sudan" 1896, page 541.

	Weight in Dirhems.	
	Silver.	Copper.
1. The Mahdi dollar	7	1
2. The first dollar made by Ibrāhīm 'Adlan ...	6	2
3. The second do. do. ...	5.	3
4. The first dollar of Nūr el Gereifāwi. (This is known as the "Maqbūl" dollar)...	4	4
5. The second dollar of Nūr el Gereifāwi. (This is known as the "Abu Ṣidr" or "Maqbūl")	3	4
6. The dollar of Suleimān 'Abdulla. (This is known as the "Abu Kibis" or "crossed spear" dollar)	2½	4½
7. The first dollar of 'Abdel Mejīd (also called the "Maqbūl)	2½	4½
8. The dollar of Waqi'alla	2½	4½
9. The dollar of " 'Umla Jedīda," (new money)	2	5

After this lapse of time, and seeing that the dates of the coins are not given in the above list, it is difficult to know exactly which coins are referred to, particularly the numbers 2,3 and 4.

Through the kindness of Major R. G. Archibald D. S. O., Director of the Wellcome Tropical Research Laboratories, I have been able to have the percentage of silver in a number of coins in my collection ascertained, and I find that, as regards the dollars of the Mahdi, Ibrāhīm 'Adlān and "Abu Ṣidr "varieties, the percentage corresponds approximately with Slatin's list, but the later coins are inferior in quality to those shown.

As regards the weights, the dirhem is usually considered as equal to 3.12 Grammes, which would give a weight of 24.96 Grammes to the early dollars according to Slatin's list, but none of the coins actually come up to this figure. The dirhem used in the time of the Mahdi was probably the dirhem still used by Silversmiths in the Sudan, who take the Mejīdi dollar as their basis and consider it as weighing 8 dirhems. The standard weight of the Mejīdi dollar is 24.055 grammes. One can reasonably expect those reaching this country to be somewhat worn, and that the dirhem would consequently weigh slightly less than 3 grammes, and a coin of 8 dirhems less than 24 grammes. Of 9 dollars of Ibrāhīm 'Adlan which I have weighed, the average is 23.9 grammes. The later coins according to Slatin's list should weigh 21 grammes, but I find a great variety in the weights of coins I have tested, some weighing only 18 grammes, that is 6 dirhems, and others occasionally less.

It is probable that the list given by Slatin contains the weights of silver and copper that it was originally intended the coins should contain; owing to the rapid debasement of the currency after 1310. A. H. few of the coins now found come up to the standard given in the list.

THE YEAR NUMBER.—Since the accession of Abdel Hamid I, Sultan of Turkey, in A. H. 1187 (1773. A. D.) it has been the custom to state the year of reign on the coinage of Turkey. The date given on Turkish coins is the year of accession. The regnal year is indicated by a number. To obtain the date of a coin the regnal year number has to be added to the accession year and 1 deducted for the accession year itself.

The meaning of this year number on the coins of Turkey and also of Egypt, appears to have puzzled the coiners of the Mahdi and the Khalifa.

The Mahdi, as has already been stated, struck the year number 5 on his Dollar, which was dated 1302. This 5 is generally taken to refer to the year 1302 being the fifth year since his flight from Abba Island in 1298 A. H. (1881 A. D.).

The Khalifa's first dollars are dated 1304, and have two year numbers each. One issue, which I have taken as the first issue, has the number 4 both on the obverse and the reverse. This apparently refers to the year of the century.

It is said (1) that a belief was prevalent among Mohammedans "that one of the principal signs for the recognition of the true Mahdi would be his appearing at the close of a century" and for this reason it is suggested that the Khalifa adopted the year 1300 A. H. as the date of beginning of the new dynasty.

The other issues, with date 1304, have the number 1 on the reverse and 5 over سنة (year) on the obverse. I have been unable to find any satisfactory explanation of these figures, and can only suggest that the figure 1 refers to the first type of the Khalifa, and that the figure five may mean that the coin was first struck in 1305.

The dollars dated 1309 have also the figures 1 and 5 copied from the 1304 issue.

The year numbers of the remaining coins of the Khalifa can be grouped into two classes; in one class the year numbers correspond to the year of the century, and this is the usual form. In the other the year numbers indicate the number of years after 1302, the first year of the Khalifa's rule. For example, the 10 Para coin dated 1308 has the year number 6, the "Abu Kibis" Dollar of 1310 has the number 8, and the "Umla Jedida" Dollar of 1311 can be found with the number 9.

The year number 9 on the dollar dated 1302 (? 1312) *Plate 11.10*, is presumably an error, and on the dollar dated 1315 the year number 8 is treated as part of the design, its significance having been overlooked or forgotten.

---

(1) *Numismatic Chronicle 1902, Part I, 4th Series No 5, (page 69).*

LIST OF THE COINS ISSUED BY THE MAHDI AND THE KHALIFA.

This list contains the descriptions of all the principal coins issued by the Mahdi and the Khalifa as far as I have been able to ascertain them.

The descriptions are taken from coins in my own collection or the collection of the Gordon College. Two rare Half Dollars *(Nos. 15 and 16)* and a two-Piastre Piece *(Plate III, 23)* have been kindly lent me by Mr. H. A. MacMichael, D. S. O. Descriptions of other coins, of which specimens are not available in Khartoum, have been taken from the publications of Yacoub Pasha Artin or the catalogue of Colonel P. R. Phipps.

Each type and each important change of type in the dollars of the Khalifa is given a separate number, in the order in which it appeared, as far as this can be ascertained.

Of the coins of the Khalifa the dollars are described first, and the half-dollars, quarter-dollars and lesser values are grouped separately after the dollars, for ease of reference.

The year given is the first year of issue. When the same type was issued in several years these are given under the same number.

Photographs (actual size) of most of the coins described appear in the plates.

The weights, in grammes, are the actual weights of the coins which appear in the plates. There is great variation in the weights of the coins of each issue.

There are many minor varieties to be found, particularly in the later issues, in the number of stars, roses, crosses etc. in the field, and in the number and arrangement of flowers and buds in the wreaths and sprays. These minor varieties have been omitted as being beyond the scope of this article.

I. MOHAMMED AHMED, the Mahdi.

A.H. 1298—1302 = 1881—1885 A.D.

KHARTOUM.

YEAR.

(1302) **No. 1.**[1] **Gold. 100 Piastres.** Gr. 8.21

Obv. "Tughra" of Sultan Abd-al-Majīd ;
at right, branch ; beneath, ١٠٠ over ش

Rev. ضرب ٢ في
مصر
١٢٥٥

Translation 2
Struck in Cairo
1255.

A copy of the Egyptian coin of the same date. Milling by hand.

1302 **No. 2. Silver. 20 Piastres** Gr. 23.53

Design copied from the Turkish Mejīdi.

Obv. Centre, بامر المهدي (By order of the Mahdi).
in "tughra" form.
At right, sprig.
Borders of stars, crescents and stars.

Rev. Centre — ضرب ٥ في
الهجرة
١٣٠٢

Translation 5
Struck in
(the year of)
the Pilgrimage
1302.

Borders of stars, crescents and stars.
Year number 5. Plate I. 1.

Variety (i). Beneath "tughra", سنة

(1) *This coin is described by Yacoub Pasha Artin in the "Bulletin de l'Institut Egyptien" of 1887.*

YEAR. **No. 3.**[1]

1302 **Silver.** **10 Piastres.** Gr. 11.55

Obv. محمد المهدي (Mohammed the Mahdi)
in "tughra" form.

At right, sprig; beneath, سنة
Borders of stars, crescents and stars.

٥

Rev. ضرب في
الهجرة

Translation 5
Struck in
(the year of)
the Pilgrimage.
Borders of stars, crescents and stars.
Year number 5.

(1) *This coin is described by Yacoub Pasha Artin in the "Bulletin de l'Institut Egyptien" of 1894.*

II. ABDULLAHI ibn MOHAMMED, the KHALIFA.

A.H. 1302—1316 = 1885—1898 A.D.

OMDURMAN.

All the coins of the Khalīfa have on the obverse, in the centre, in "tughra" form, either the word مقبول "Maqbul" (accepted) or the words عملهٔ جدیده "Umla Jedīda" (new coinage). The word مقبول "Maqbūl" is the most frequent, and in this list all coins described have this word in the "tughra" on the obverse, except where otherwise stated.

All the coins, without exception, have, in the centre, on the reverse, the words ضرب في ام درمان "Ḍarab fī Omdurmān" (Struck in Omdurman), in three lines, with the date beneath. This inscription is therefore not repeated in describing the coins.

The year number, given in the description of each coin, is the figure appearing above سنة "sanna" (year) on the obverse, or above the ب of ضرب "Ḍarab, ("struck") on the reverse. When two numbers appear on the same coin both are given.

DOLLARS.

No 1. TYPE I.

YEAR. Design copied from the coinage for Egypt of Sultan Maḥmud II (A.H. 1223—1255).

1304. **Silver.** **20 Piastres.** Weight Gr. 24.3

Obv. مقبول in "tughra" form. At right, sprig. beneath, ٤ over سنة, all enclosed in circle 2 cm. diameter. Year number ٤ (4). Borders of double crescents and roses.

Rev. Inscription in circle and borders as obverse. Year number ٤ (4). Date ١٣٠٤ (1304).

Other Issues. (a) Obv. Year number ٥ (5); Rev. year number ١ (1). Weight Gr. 23.75 **Plate I.** 2.

This issue is the most common.

YEAR.

No. 2. TYPE I.

1309 **Silver.** **20 Piastres.** Gr. 21.00

Like No. 1, but smaller design, and circle on Obv. and Rev. 1.8 cm. in diameter.

Obv. Year number ٥ (5); Rev. Year number ١ (1).

Date ١٣٠٩ (1309). **Plate I.** 3.

Variety. (i) Rev., ٩ of date reversed.

(ii) ,, , Year number omitted.

NOTE. The variety known as ابو صدر "Abu Ṣadr", with convex surfaces, is common in coins of this date.

No. 3. TYPE II,

1310. Design copied from the coins of the Khedive Moḥammed Tewfik[1].

Silver. **Native Name "Abu Kibis".** Gr. 19.9

Obv. مقبول in "tughra" form; at right, branch; beneath, ٢٠ over ش; above, three groups of three roses.

Wreath beneath, of leaves, buds and pods, no spears.

Rev. Inscription enclosed in wreath of leaves and flowers, with crossed spears through knot of wreath; above, group of three roses.

Year number ٨ (8). Date ١٣١٠ (1310).

Plate I. 4.

---

(1) *Bulletin de l'Institut Egyptien 1894.*

No. 4. TYPE II.

YEAR.

1310 **Silver (base).** **"Abu Kibis".** Gr. 19.7

Obv. Like No. 3 but spears in wreath, instead of pods.

Rev. Like No. 3.

Year number ٨ (8). Date ١٣١٠ (1310).

Plate I. 5.

No. 5. TYPE III.

1310. Design copied from Turkish Mejidi.

Silver (base). **Native name** Gr. 20.05

عملة جديده "Umla Jedida".

Obv. عملة جديده in "tughra" form;

At right, sprig; left جيد "gaid" (good) incused.

Beneath, Year number ١٠ (10) over سنة

Borders of stars, crescents and roses.

Rev. عزنصره "Az Nuṣroh" (May his victory be glorified) added over ضرب of inscription.

Borders as obverse. Date ١٣١٠ (1310)[1].

Other Issues.

(a) Obv. Year number ٩ Rev. Date ١٣١١ Plate II 7.

(b) Obv. ,, ,, ١١ Rev. ,, ١٣١١

(c) Obv. ,, ,, ١٢ Rev. ,, ١٣١٢

(d) Obv. جيد twice. Rev. ,, ١٣١٢

NOTE. The Year number on obverse is frequently omitted.

(1) *This coin with date 1310 is described in the "Bulletin de l'Institut Egyptien" 1894 by Yacoub Pasha Artin.*

No. 6. TYPE II.

YEAR.

1311 **Silver (base).** **"Abu Kibis"** **Gr. 17.34**

Obv. Like No. 4 but claw shaped buds in wreath, as well as spears.

Rev. Like No. 4, but year number ١١ (11) and date ١٣١١ **Plate II.** 8.

No. 7. TYPE IV.

1311. Design derived from Type III.

Silver (base). **Gr. 20.28**

Obv. عمله جديدة, جيد and design generally the same as No. 5, type III., but without stars or roses in border.

Year number ١١ (11) over سنة.

Rev. عز نصره and design like No. 5, Type III, but without stars or roses in border.

Date ١٣١١ (1311). **Plate II.** 9.

Other Issues. (a) Obv. Year number ١٢, Rev. Date ١٣١٢.

No. 8. TYPE V.

Design derived from Type III.

1312 **Copper, little silver.** **Gr. 21.15**

Obv. مقبول in "tughra" form; at right, sprig;

Beneath ٢٠ over ش and جيد (incused)

Border of 12 crescents and 12 circles.

Rev. Usual inscription; no عز نصره.

Year number ٩ (9) and date ١٣٠٢ (? for ١٣١٢)

Plate II. 10.

No. 9. TYPE. V.

YEAR.

1312 **Copper, silver washed.**

Obv. Like No. 8, but no جيد
Border of 12 crescents and 12 dots.

Rev. Year number ١٢ Date ١٣١٢
Border as obverse.

No. 10. TYPE V.

1312 **Copper, silver washed.** Gr. 20.00

Obv. Like No. 9, but border of 11 crescents and 11 dots.

Rev. Year number ١٢ Date ١٣١٢

Border as obverse. **Plate II.** 11.

No. 11. TYPE II.

1312 **Copper, silver washed. "Abu Kibis".** Gr. 20.64

Obv. Like No. 4, but wreath of leaves, buds, and one flower on each side, instead of spears.

Rev. Like No. 4, but Year number 12, and date ١٣١٢

Plate II. 12.

No. 12. TYPE II.

1312 **Copper, silver washed. "Abu Kibis"** Gr. 18.70

Like No. 11, but Obv. flowers, instead of buds, in wreath.

Plate III. 14.

No. 13. TYPE VI.

YEAR.

1312 Copper, silver washed. "Abu Kibis". Gr. 21.77

Obv. مقبول in "tughra" form; at right, sprig; at left, spray of flowers; beneath, ٢٠ over ش in triangle of three stars; all enclosed in wreath of leaves and flowers with two crossed spears through knot. Above, one group of three roses between two groups of three stars.

Rev. Usual inscription within wreath of leaves and flowers; star above knot, also below; no spears.

Above, three groups of three stars.

Year number ١٢ Date ١٣١٢

Plate III. 15.

Other Issues. (a) Obv. above, three groups of three stars.

Rev. Date ١٣١٢ [1]

NOTE. There is a large number of minor varieties of this type VI, and what appear to be coiners' private marks are not infrequent, e.g. 2 dots under knot on Obv. Plate III. 15.

No. 14. TYPE VII.

Design copied from Type II.

1315. Copper. Gr. 18.88

Obv. Like No. 12, but wreath of leaves only.

Rev. Like No. 12, but year number ٨ (8) and date ١٣١٥ (1315).

Plate No. III. 16.

(1) *From the Catalogue of Colonel P. R. Phipps.*

HALF DOLLARS.

No. 15. TYPE I.

YEAR.

1304. **Silver.** **10 Piastres.** Gr. 11.67

Obv. Same as No. 1. Year number ٤ (4).

Rev. Same as No. 1. Year number ٤ (4).

Plate No. I. 6 [1].

No. 16. TYPE II.

1310. **Silver.** **10 Piastres.** Gr. 10.18

Obv. Like No. 3, but no buds or pods in wreath. Value ١٠ over ش

Rev. Like No. 3. Year number ٨ (8) Date ١٣١٠

Plate No. II. 13. [1]

QUARTER DOLLARS.

No. 17. TYPE I.

1304. **Silver.** **5 Piastres** Gr. 5.77

Obv. Same as No. 1. Year number ٤ (4).

Rev. Same as No. 1. Year number ٤ (4).

Plate No. III. 17.

Other Issues. (a) Obv. Year No. ٥ (5). Rev. Year No. ١ (1) [2]

---

(1) *These two coins Nos. 15 and 16 are from the collection of Mr. H. A. MacMichael, D.S.O.*

(2) *This coin is given in Colonel Phipps's catalogue.*

No. 18. TYPE VIII.

YEAR. Design copied from the Egyptian coins of Mohamed Ali.

1310. Silver. 5 Piastres. Gr. 5.47

Obv. مقبول in "tughra" form; at right branch; Beneath, value ٥ (5) over ش; field, plain.

Rev. Usual inscription in plain field. Year number ٨ (8) Date ١٣١٠ (1310)

Plate III. 18.

No. 19. TYPE I.

1311. Copper, silver washed. 5 Piastres. Gr. 4.30

Obv. As No. 1., but beneath "tughra," value ٥ over ش instead of سنه

Rev. As No. 1., Year number ١١ (11) Date ١٣١١

Plate III. 19.

No. 20. TYPE I.

1311. Copper, silver washed. 5 Piastres. Gr. 3.25

Same as No. 19 but year number ١١ over سنه on Obverse instead of value. Rev. Year number ١١ and date ١٣١١

Plate III. 20.

No. 21. TYPE III.

YEAR.

1311. Copper, silver washed. 5 Piastres. Gr. 5.03

Obv. Like No. 5, but value ٥ over ش instead of صنه ; no جيد ; stars in outside border instead of roses.

Rev. Like No. 5 ; date ١٣١١ ; borders as Obv.

Plate III. 21.

No. 22. TYPE IV.

1311. Copper, silver washed. 5 Piastres. Gr. 5.07

Obv. As No. 7, but value ٥ over ش instead of صنه ; no جيد .

Rev. As No. 7, date ١٣١١ Plate III. 22.

4 PIASTRE PIECE.

No. 23. TYPE VIII.

1310. Silver (base). 4 Piastres. Gr. 4.05

Obv. Like No. 18, value ٤ over ش Sprig to left of value, 3 roses in field.

Rev. As No. 18, with 3 roses in field, one of which replaces the · in date ١٣١٠

Year number ٨ (8)

2 PIASTRE PIECES.

No. 24. TYPE VIII.

YEAR.

1310. Silver (base) **2 Piastres.** Gr. 2.10

Obv. As No. 18 but value ٢ over ش

Rev. As No. 18.

Date ١٣١٠ Year number ٨ (8) [1]

Other Issues. (a) Obv. 3 stars in field.

Rev. Year number ٩ Date ١٣١١

Plate IV. 28.

(b) Obv. 4 stars in field.

Rev. Year number ١١ Date ١٣١١

NOTE. Other varieties are found, varying according to the number of stars in field.

No. 25. TYPE IX.

With wreath on obverse and reverse.

1311. Copper. **2 Piastres.** Gr. 0.82

Obv. مقبول in "tughra" form. Beneath, value ٢ over ش

Wreath beneath of wavy lines.

Rev. Usual inscription within wreath of leaves, Year number ١١ and date ١٣١١

Plate III. 23.

[1] *This coin is described in the "Bulletin de l'Institut Egyptien" 1894.*

No. 26. TYPE III.

YEAR.

1312. **Copper.** **2 Piastres.** **Gr. 2.27**

Obv. As no 5. عملة جديده "in tughra" form, but value ٢ over ش, instead of سنه and date, no جيد and circles instead of roses in outside border.

Rev. As No. 5 عز نصره and date ١٣١٢; borders as obverse.

Plate IV. 29.

No. 27. TYPE X.

Mejidi type, with مقبول ("maqbûl") on obverse.

1312. **Copper.** **2 Piastres.** **Gr. 2.66**

Obv. Like No. 26, but مقبول instead of عمله جديده in "tughra."

Rev. As No. 26, عز نصره and date ١٣١٢

Plate IV. 30.

No. 28. TYPE IV.

1312. **Copper.** **2 Piastres.** **Gr. 2.82**

Obv. As No. 7 عمله جديده in "tughra" form, Value ٢ over ش instead of سنه and date; no جيد

Rev. As No. 7, عز نصره and date ١٣١٢

Plate IV. 31.

ONE PIASTRE PIECES.

No. 29. TYPE VIII.

YEAR.

(1304). **Silver.** **1 Piastre.** **Gr. 1.15**

Obv. As No. 18, but value ١ over ش

Rev. As No. 18, but date ١٣٠٤

Year number 1. (1)

No. 30. TYPE VIII.

1311. **Silver (base).** **1 Piastre.** **Gr. 1.00**

Obv. As No. 18, but value ١ over ش Circles in field.

Rev. As No. 18 but date ١٣١١ Year number ٩ (9).

Other Issues. (a) Obv. As above.

Rev. Year number ١١ Date ١٣١١

Plate IV. 32.

QUARTER PIASTRE PIECE.

No. 31. TYPE VIII.

1308. **Copper.** **10 Paras.**

Obv. Like No. 18 مقبول in "tughra"; at right, sprig. Beneath ١٠ over پ "p." for "paras" in a field of sprays of flowers and leaves.

Rev. Like No. 18, inscription, Year number ٦ (6), date ١٣٠٨ (1308). Field as obverse (2).

---

(1) *This coin is described in the Bulletin de l'Institut Egyptien 1894, by Yacoub Pasha Artin.*

(2) *This coin is described in the Numismatic Chronicle 1902. Part 1., 4th Series.*

DIES.

The following dies, and casts, taken from the dies belonging to the Gordon College Museum, appear in the Plates, the dies being reduced in size.

Dies.

Plate V. Fig. 33. Obv. of 2 Piastre. ٢ (reversed) over ش Date probably 1310. Size of Die: 6.8 × 3.7 × 1.7 c.m.

Fig. 34 & 35. Pair of dies showing obv. and rev. of a dollar of 1312, smaller in size than usual and probably a pattern. Size of obv. die: 8.2 × 4.4 × 2.7 c.m.

Fig. 36. Obv. of dollar of 1312. Size of die: 11.5 × 5.8 × 3.0 c.m.

Casts.

Plate. IV. Fig. 24. Rev. of dollar of 1304, Year number 4.
„ 25. Obv. of „ 1310, „ „ 10.
„ 26. Rev. of die, Fig. 34, Plate V.
„ 27. Obv. of die, Fig. 33, Plate V.

In conclusion I have to express my thanks to the Authorities of the British Museum, the Louvre, and the Sultania Library, Cairo, and the American Numismatic Society of New York for the information and assistance they have kindly given me; to Mr. H. H. King, Curator of the Sudan Government Museum, Khartoum, who has kindly placed at my disposal the collections of dies and coins in the Museum; and to Mr. H. A. MacMichael D.S.O., Mr. J. D. Craig, O.B.E. and Mr. S. Hillelson who have given me much help in obtaining information.

I am much indebted to Major R. G. Archibald D.S.O., Director of the Wellcome Research Laboratories, Gordon College, for his assistance, to Dr. A. F. Joseph and Captain F. J. Martin for the analysis of coins, to Mr. Alex. Marshall for taking the photographs for the plates, and to Mr. H. Symes Prideaux for kindly making the casts from the dies.

I have also to thank 'Awaḍ el Kerīm, silversmith, Aḥmed 'Abdulla Suleimān and their friends of Omdurman for the information with which they have supplied me.

BIBLIOGRAPHY.

The following books and publications contain references to the Coins of the Mahdi and the Khalifa.

. *"Monnaies du Mahdy Mouhammed Ahmed du Soudan", par S. E. Yacoub Artin Pasha, from the Bulletin de l'Institut Egyptien. 1887, also 1892 and 1894.*

"Mahdism and the Egyptian Sudan," by Major F. R. Wingate, D.S.O., R.A. 1891.

"Fire and Sword in the Sudan" by Rudolf C. Slatin Pasha. translated by Major F. R. Wingate C.B., D.S.O., R.A. 1st. Edition 1896.

"Ten Years Captivity in the Mahdi's Camp" Father Joseph Ohrwalder. 15th. Edition.

"A Prisoner of the Khalifa." Charles Neufeld. 4th Ed. 1899.

"Der Mahdi—Aufstand im Sudan und die daraus hervorgegangenen Münzen," von Dr. H. Nutzel. Berliner Münsblätter. 1894.

"Une Monnaie d'Argeut du Mahdi," by E. Drouin, Revue Numismatique. 1901.

"Some Notes on the coins struck at Omdurman by the Mahdi and the Khalifa," by Samuel Smith Jnr. Numismatic Chronicle, London, 1902.

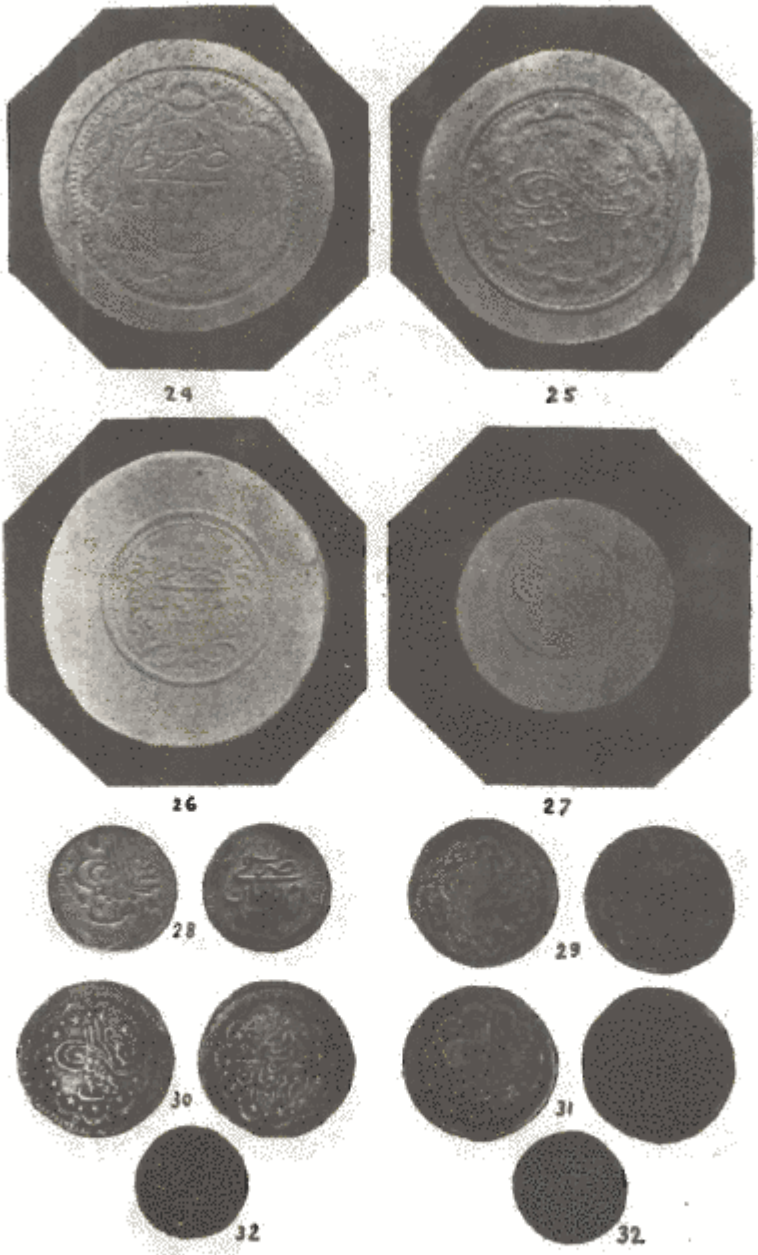
"Une Monnaie d'Argent du Mahdi," by M. Ghalib. Revue Belge de Numismatique, 1904.

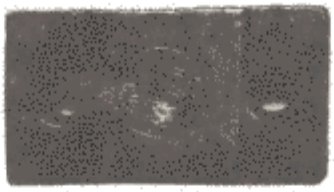
"La fin de la Monnaie d'Omdurman sous le Khalifa Abd-Allah et-Taaischi, 1885—1898.," by Commandant A. Babut. Revue Belge de Numismatique, 1912.


1
1
2
2
3
3
4
4
5
5
6
6

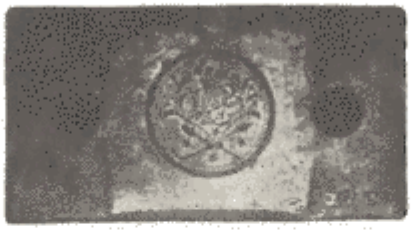

7
8
9
7
8
9
10
11
12
10
11
12
13
13


14
15
16
14
15
16
17
18
19
20
21
22
23
23

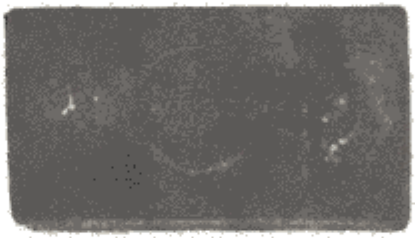

24
25
26
27
28
29
30
31
32
32



33



34



35



36

DARFUR LINGUISTICS.

BY H. A. MACMICHAEL.

The following tabulated vocabularies of certain Darfur tribes was compiled in Darfur in the course 1917 and 1918.

The Fūr live chiefly in Jebel Marra and J. Sī and west of the former, but they are scattered elsewhere throughout the province, which takes its name from them. Most of them, and all to the east of Marra and Sī, can speak Arabic, but the Fūr language is commonly spoken among themselves in the hills and to the west of them.

The Berti have their headquarters between Fasher and J. Mīdōb, in the Tagābo hills. Among them too Arabic is commonly by used as a *lingua franca*. The Berti settled further east, round J. El Ḥilla and near the Kordofan border, use practically no language but Arabic. The Bertị language has affinities with that of the Zaghāwa. who stretch across northern Darfur from east to west.

The Birged and Dāgu live south of Fasher and north of the Baggāra belt, round Dāra and Nyāla. The language of the former appears akin to that of the inhabitants of J. Mīdōb in the extreme north-east of the province, and consequently to that of the riverain Barabra.

Dar Sula, which is peopled by a branch of the Dāgu, lies south of Dar Maṣāliṭ, beyond the south-western border of Darfur, and is under French administration.

The Birged probably came originally to Darfur from the north-east, across Kordofan, via J. Kāga, and the Dāgu from the east via the Messīrīa (Baggāra) country. The Baygo are neighbours, and probably congeners, of the Dāgu in south-central Darfur (east of J. Marra). Dar Tāma lies north of Dar Maṣāliṭ and west of Dar Qimr, beyond the north-west boundary of Darfur. Dar Erenga forms a part of Dar Maṣāliṭ, and lies between the Maṣāliṭ country proper and Dar Qimr.

H. A. M.

N.B. In the appended table all vowels should be pronounced short unless marked to the contrary. u should be pronounced as in "*puṭ*" unless written *u*, in which case pronounce as in "*huṭ*".

In obtaining these vocabularies Arabic was used as the translation — intermediary.

English.	Fur.	Berti.	Birged.	Dagu of Darfur.	Dagu of Sula.	Baygo.	Tāma and Erenga.
one	dīk	sa[ng]	meirti	nuāni	ung-un	nuāni	kūr (*Er. do.*)
two	ow	su	ullu	faddā	biddak	fidda	warri (*Er. do.*)
three	is	sōti	tizzit	koddōs	koddōs	koddōs	ishi (*Erenga, itcha*)
four	ung-al	sitti	keimzi	kashfei	tishek	teshwet	kus (*Er. do.*)
five	ós	pi	tishi	muddak	muddak	middik	massi (*Er. mussi*)
six	usundik *or* sitta (*Ar.*)	dūti	korshi	arann	arann	arann	tōr (*Er. do.*)
seven	sābi (*Ar.*)	tayti	koldi	fahtindi	faktindik	fātindi	kal (*Er. do.*)
eight	tamāni, *or* tamān (*Ar.*)	kūzi	ittu	kosonda	kohandak	kosonda	kimis (*Er. kibis*)
nine	tisa (*Ar.*)	kidassi	ijmoldi	wishtanda	bistandak	tibishtenda	ūku (*Er. do.*)
ten	woié	mussa[ng]	timmun	assing	assin	assin	merr (*Er. do.*)
eleven	waynadík	mussa[ng] sāma	timmun kimeirti	assingnuāni	assinta ung-un	—	merr kurtalekk
twelve	waynaow	mussa[ng] sūma	timmun kullu	assing wangifaddā	assinta biddak	—	merr wartalekk

thirteen	waynais	[mussang] sōtima	timmun kitizzit	assingwangi koddōs	assinta koddōs	—	merr istalekk
fourteen	wayna-ung-al	mussa[ng] sittima	timmun kikeimzi	assing wangikashfei	assinta tishek	—	merr kustalekk
twenty	ishrīn (*Ar.*)	mussu	ishrīngi (*Ar.*)	ishrīn (*Ar.*)	assingi biddak	—	tilwarri (*Er. Ishrín*) (*Ar.*)
twentyfive	khamsa wa ishrīn (*Ar.*)	mussu pima	ishrīngi tishi kei	khamsa wa ishrīn (*Ar.*)	assingi biddak wa muddak	—	tiwarri massi
a hundred	firri, *or* pirri (*in west*)	ommar	mia (*Ar.*) meirta	mia (*Ar.*)	assingi assin	—	mia (*Ar.*) (*Er. do.*)
man	duodei, *or* dūo.[1]	fā	kortogei, *or* korti	yóhé	yōgi	fabangei	ma (*Er. do.*)
woman	yankwei, *plur.* yanga.	nokka, *or* nohha	ein	wurrei, *plur* bongjei	wurrei, *plur* bongjei	wurrei	i (*Er. do.*)
boy	kwei	merr	otonti	chĕchei	tchatchung	firachei	tatt (*Er. do.*)
girl	kweinyu	marr	taranti	farshagalei	tchatchung wurrei	shalei	mein (*Er. do.*)

(1) An onomatopaeic plural "kwarkeia" is used to denote a number of men together. "Um Kwark" is used to denote native levies.

English.	Fūr.	Berti.	Birged.	Dāgu of Darfur.	Dāgu of Sula.	Baygo.	Tāina and Erenga.
father	abba	fo	embābōn (2)	bābanei, *or* bāba	bā	bāba	anung (*Er. abba.*)
mother	iya	yo	ennon (2)	iya (the speaker's mother) bongo (anyone else's mother)	bōngi, *plur* bonginna	bōna	unnun (*Er. do.*)
ancestor	ua, *plur* uonga	gid (*Ar.*)	inwun, *plur* inwūna	kukku *plur* kukkunangei	kukku	—	ōlong, *plur* ullongo *Er. umbarak.*
brother	barra	ufwu	immerōn (2)	wāgōn	bēnitchi (the eldest brother) idinga (a younger brother)	—	(*Er. Akhu.*) (*Ar.*)
sister	niu	kortigin	inintōn (2)	wāgōn	bēnitchuma	—	(*Er. assa.*)
father-in-law (of man or wife)	magal	sogorto	ingēlōn (2)	ēdanung	ārei	—	—
mother-in-law (of man or wife)	mārei	sogorto	inisitōn (2)	ēdanung	kārei	—	—
paternal uncle	abba barra	fōdi[ng]	embābunti (3)	bāba (4)	mēngi (5)	—	—
maternal uncle	duing khāla (1)	kutūgi[ng]	indishōn	māma	kālta *plur* kāltunga	—	—

husband	dūo	fā	korti	yōhei	yōgi	—	—
wife	duónya	nokka, *or* nohha	ein	wurrei	wurrei	—	—
fire	uttu	azza	uzzug	māsi	māsi	māsei	ū
water	korro	mi	ēgi	ungei	ungei	māgi	kāl
mountain	fūgo	wi	kūr	mangei	gebalni (*Ar.*)	—	kurra (*Er. Katl.*)
sky	gawill	sama (*Ar.*)	sama (*Ar.*)	samani (*Ar.*)	sama (*Ar.*)	—	arr
the ground	surru	anna	izzidi	assakei	wadei	sikei	anār (*Erenga*, annar)
corn	kāng	kʉmʉr	uzzei	kunjei	kunjei	kunjei	iwit (*Erenga*, iwing)

(1) Khāla is simply the Arabia "Khāl," meaning a maternal uncle.

(2) The termination — *on* may signify " my."

(3) This word was explained as meaning literally "my little father."

(4) The same word as for "father."

(5) Informant calls his fathers brothers "my small fathers."

English.	Fūr.	Berti.	Birged.	Dāgu of Darfur.	Dāgu of Sula.	Baygo.	Tāina and Erenga.
tree	kurru, *plur.* kurrunga	gūta	kān [3] (*sing.* & *plur.*)	ettei, *plur.* ēwagei	attei	—	gān, *plur.* gēnik, (*Er. do*)
"haráz" (tree)	kurrul	tarrti	harāz (*Ar.*)	harāzni (*Ar.*)	ittei	—	ittung (*Er do*)
"gemmeiza" (tree)	buru	gemmeiza (*Ar.*)	buggu	gimeizaini (*Ar.*)	abo·ombei	—	—
summer (before rains)	wurri	seif (*Ar.*)	kul·ūn	tēneni	rōng·i [3]	—	ar·matt
rainy season	lowéll	gī	kulfisha	ōshoni	murrei	urwolnei	owt
winter	dilli	wishing	kizidi	shittanei (*Ar.*)	meggei	pulbulgei	sulongun
a stone	dito	wiserei	kuldi	nangei	nangei	nangtchei	kollongatatt (*Er. kati*)
village	elli [1]	bŏ	tugudi	tugudi	hilla (*Ar.*)	tugudei	hillei (*Ar.*)
hut	tong, *plur.* tong·a	bei	kildi, *plur.* kildir	ārei	agitchei, *plur.* achinkenna	ārei	woll, *plur.* wullu
the world	bāru	dunya (*Ar.*)	ursulāti	dunyanei (*Ar.*)	wēin	—	dunya (*Ar.*)

name	keriu	tirr (?) ung· (?)	ĕnerei	angei	angei	—	ngāt
road (track)	dōra	g*u*nd*u*r	tōndi	sōgi	sōgi	sōgei	terr (8)
grass	dai	wi	anyei	niārtei	nierkei	niertei	tirri
"khor" (watercourse)	metin (large) bai ing (small)	ala	māntiti	alalei	alāli	alalei	billok (*Er. birrók*)
"wádi" (valley)	oro	allā	firgidi	alalei	alāli	alalei	follo
rain	kuee	muzzung	āli	kōrei	murrei	kornei	arr(7)
cow	ū, *plur.* kū	firr (2)	tei, (*sing and plur.*)	teinyei(4)	teinyi, *plur.* teindiggi	teinyei(6)	tē (*Er. do.*)
bull	nūng, *plur.* kūng	wurti	kugul, (*sing and plur.*)	tang-atchei	tōrei	tānchei	wēr (*Er. do.*)
horse	murta	burto	kisi	murtani	murtei	murtannei	firrat (*Er.do.*)

(1) Probably only a corruption of the Arabic "ḥella".
(2) "Cattle" = err.
(3) "Many trees = "kān ferra".
(4) "Cattle" = tukkei.
(5) i.e. "The sun".
(6) "Cattle" = tikkei.
(7) "Sky" is also "arr". (8) "Terr" is possibly onomatoparic. Throughout Darfur "terr-r-r-r" is used to express "on and on and on", especially of a road or a valley that is continuous and well defined.

English.	Fūr.	Berti.	Birged.	Dāgu of Darfur.	Dāgu of Sula.	Baygo.	Tāima and Erenga.
mare	murta purni, *or* purni	āngwang	kisinein	murtani	ūrei	murtannei	firrat orrom, *or* orrom
lion	nāso, *or* mūru(l)	muddū	ārun	osohi	kirkei, *or* kirchei	osohei	ngo
snake	nūm	dering	kungu	kokani	kōkei	—	owi
camel	kummal, *plur.* kummala	derri	kamal	kamalei	kammāri, *plur.* kammargi	kamalnei	durr, *plur.* durrong (*Er. dór.*)
donkey	lēl	di	kusuldi	kakinei, *or* kachinei	katchei, *plur.* katchingi	kātchinei	lēl, *plur.* līlu (*Er. do.*)
dog	assa	murr	mēl	ısi	ısi, *plur.* ısingi	ısei	wī, *plur.* wlang(*Er.do*)
hyaena	tōro, *plur.* torunga	marfīb (*Ar.*)	nyānyu	lebdik	ngarei	seletchei	—
milk	borra	ang	eshi	mēngi	mēngi	mengei	ging (*Er.do.*)
meat	nīno	nī	kōzi	iyei	iyei	iyei	ēya (*Er. issa*)
sun	deulei	tung	izzi	urong'ei	rōng'i	rōng'ei	— (*Er. orri*)
moon	deuāl	wurr	māl	emesherei	tulung'i	—	— (*Er. ai.*)

star	oori, *plur.* ooringa	mār (*sing. and plur.*)	wēndi, *plur.* wānyi	anicha, *plur.* ichatna	negimei, *plur.* negim-genna[3] (*Ar.*)	—	ming·it, *plur.* ming·ei (*Er. nigma.*)
sand	nyei	ramla (*Ar.*)	shēshi	ramalli (*Ar.*)	alāli[4]	—	wayak
iron	dowra	kebbi	sirti	hadīdnei (*Ar.*)	bunyukei (*iron ore*)[5]	—	—
ironworker	mīr, *plur.* mīro	mussung	kāsigarti	digginei	hadādi (*Ar.*)	—	—
head	tabu	yung	urr	ássei, *or* issei	isi	isei	ngurr (*Er. do.*)
foot	tār	watta	fabatkidi	ērungei	erengei	ernei	mār, *plur.* maritt, *dual* maritt warri (*Er. do.*)
hair	nīlu	werr	tillei	afarkei	isingi	—	iggitt (*Er. sigi.*)
body	dunsur[2]	tirra	ennēlei	warn·ang	—	waninga	merrett
back	dueinsur	ginā	emunyi	ōng·ei	ading	ōnga	ngei

(1) Mūru, *plur.* mūrunga is used of the particular caste of Fūr who turn themselves into lions.

(2) The word may mean "front" or "chest" rather than body.

(3) From Arabic "nigma" = "a star" and "genna" = "brood" or "offspring".

(4) Same word as for "khor" (see above).

(5) There is no word for the worked metal as distinct from the implement into which it has been worked.

English.	Fūr.	Berti.	Birgee.	Dāgu of Darfur	Dāgu of Sula.	Baygo.	Tāima and Erenga.
mouth	ūtto	*a*	enagul	akkei	ūkei	ikunga	kull (*Er. do.*)
eye	nung·i	sing	kuldi, *or* enguldi	ong·oni	ongongi	ōgnei	metti(*Er.do.*)
The two eyes	kung·i	sindusu	engáli	on·ongei	ononjigei	—	mungwarri
hand	donga	may·	enesi	andei	andei	andei	owi (*Er. "right hand" owung ; "left hand" kujung.*)
The two hands	tōringa	maytusu	enesāli	asungei	adingei biddak	—	owkang
arm	duru	abi	kogor	talakarnei	andei	—	alla (*Er. owung.*)
The two arms	kong·a	—	—	talakūgi	—	—	alla kingyei
The Sultan	abba kurri	Sultan (*Ar.*)	Mugur	Bōgei	Bugei	Būei	

dowry	sadāg (*Ar.*)	mālking[1]	sidāgin (*Ar.*)	sadagnei (*Ar.*)	faktindi[4]	–	—
I	kā	su	ama	āga	ananga	ānga	wā (*Er. do.*)
you	in	negei (*masc. and fem.*)	idi	ĭgi (*masc. or fem.*)	ining	ĭ	ĭ (*Er. do.*)
good	gameili (*Ar.*)	simmis[2]	azein	shēdi	nyero	titchil	—
bad	gitti	fāidi kitiba[3]	mattana	rabbur	walla nyero[5]	tass	—
white	fatta	tiddi	ēlei	fāsh	papāra	fāsh, *or* pāsh	—
black	dikko	bukuli	ūdia	gill	gĭra	gill	—
red	fukka	matti	kaylei	firr	pirra	pirr	—
God	—	Missa	—	—	—	—	– (*Er. Mula ; Ar. ?*)

(1) Probably formed from the Arabic "māl" which is commonly used to mean "dowry".

(2) Possibly formed from the Arabic "samih". As with the Fūr there is no exact equivalent for "good". Some specific kind of goodness must be denoted.

(3) i.e. Lacking in "fāida" (Arabic for "profit").

(4) Cp. the word for "seven".

(5) i.e. "Not bad". "Walla" is used for "la" (Arabic for "not") by all the dialect-speaking tribes for Darfur.

NAME OF TRIBES IN DARFUR.

English and Arabic	Fūr.	Berti.	Birged.	Dāgu of Darfur.	Dāgu of Sula.	Baygo.	Tāina and Erenga.
Berti	Kurmu	Sigāto	Sulgu	—	—	Berti	—
Fūr	Fūrakang, *singular* Fūrdongo	Kurkura	Kadirgi, *sing.* Kadirgidi	Onāgei, *sing.* Wadachei	Yargei, *sing.* Yarkei	Wadanagei	Forōk, *sing.* Fort*u*tt (*Er. do.*)
Baygo	Bēgonga, *singular* Bēgodongo	Bēgo	Bēkei, *sing.* bēketi	Bēogei, *sing.* Bēgotchei	Bēgo	Bēogei	Bēgukung, *sing.* Bēg*u*tt
Dāgu	Miringa, *sing.* Mirdongo	Dāgu	Nishigi, *sing.* Nishigidi	Fininga, *sing.* Finichei	Kōska[1]	Finingei	Dājukung, *sing.* Dāj*u*tt
Arab	Solonga, *sing.* Solongdongo	Selli	Sōgalei, *sing.* Sōgulkidi	Solinga, *sing.* Solunchi	Solingi, *sing.* Solei	Solingei	Arumung, *sing.* Ar*u*m (*Er. Armuk*)

Tungur	Tungur	Tungur-ningīa	Tungur	Tungur	—	Tujurukung, *sing.* tujurutt
Birged	Kajjara	Murgi, *sing.* murgidi	Kagārūgei, *sing.* Kagārtichei	Birged	Kajargei	Birgukung, *sing.* Birgitt
Qimr	Orang'a	Gimr nishei (1)	Gumerkei	Gimr	—	Gimruk
Zaghāwa	Mērida	Zaugei	Zagāwa	Zagāwa	Meridda	-(*Er. Kuyuk*)
Maṣālit	Masala	Musulatkei	Musulatkei	Umbuzni	—	Masalak (*Er. Masarak*)
Ḥōtia (*Arabs*)	Hōtinga, *or* hōtena	Hōtianingei	Hōtianingei	Hōtia	Hōtia	Hōtia
Ta'elba	Taelba	Taelba	Talbinagei	Taelba	—	Taelba
Tergam	Tergam	Tergam nishei	Terga-mangei	Tergam	—	Tergam

(1) "Nishei" = "tribe".

English.	Fūr.	Berti.	Birked.	Dāgu. of Darfur.	Bayko.	Tāma.
Come !	gyala, *or* giella	kay	kirri	bong· (*Dagu of Sula*, bo)	bong.	lōk
Go !	go	abung·	nāzi	widi. (*Dagu of Sula*, edda)	daha	lo, *or* lū
I ate	alka, (*or* ka) ammei	su satigis	amma kilēin	akasīsa	an kessi	wa nēringa
thou atest	algi (*or* gi) dammei	negesetting	idi kilēo	ikisīsa	ini kissi	iy ērninga
he ate	alya ammei	korta (1) kasegedis	kilēm	abakasīsa	abūn kassi	assi tēninga
we [all] ate	alki kammei	sin setidis	adi kilēōn	[ishonga] kasīsanaka	washkōni kasīka	wei īgola kerninga
we [two] ate	kuwāo kammei	ansu setidis	adi kilēōn	kasīsanaka	—	īgi wāgi kerninga
ye ate	bi bammei	negung setizi	udi kilē*u*n	ingo kisianna	angōni kisia	oi ereging·a
they ["illi"] ate	kilakwa kammei	kasegidi	tir kilē*u*n, *or* kilēlālun	āna kasīsanna	—	usung tēganga

Eat!	—	sei	kilei	siana	—	nʉn
the dog ate the meat	assa nīno ammei	murr nī kasegidis	mēl kōzo kullum	īsi kasi iyei	—	wir ēyaring tēninga
do not go	aggōba	abunūngo	sōmi	igdohoba	dōhoba	urruwaito
I will not go	āniba, *or* kāniba	su seshiba	ama sōmdi	adohōba, *or* ak adōba	adōhoba	wā nōto
I am going to Fasher	[ka] Fasher enni	Fasher seshīs	ama Fasherei sōrei	adoho ti Fasherei	—	wā Fasher tanoi (3)
I am going to Kebkebia	[ka] Kebkebia enni	Kebkebia seshīs	ama Kebkebi-arei sōrei	adoho ti Kebkebianei	—	wā Kebke-bia noi (3)
I came from Fasher.	[ka] Fasher ella	Fashergidi kēsa	ama Fasherei kiēn	akown min Fasherei	—	wā Fasherinn nonong'a
I did not come from Fasher.	[ka] Fasher ēliba	Fashergidi kēsediba	ama Fasherei kīmen	akownba min Fasherei	—	wā Fasherinn nonongto
I am not going to Fasher	[ka] Fasher āniba	Fasher seshība	ama Fasherei sōmdi	adohōba ti Fasherei	—	wā Fasher tanōto
he (*or* she) went to Fasher	Fasher yang'a	Fasher kōgush	Fasherei nāzalum (2)	kadō ti Fasherei	—	essi Fasher tōweringa

(1) Cp. the Birged word for a man (and husband).

(2) From the Arabic "nazala" = "to go down".

(3) The "ta" in the first example is said to be purely euphonic.

English.	Fūr.	Berti.	Birked	Dāgu of Darfūr.	Bayko.	Tāma.
What is your name?	aigi keriu [īgi]	nōgnsuno	enerei nenta	angeng munap	anginga mina	ino ngātir nānika
(1) The horse is yours	dī murta	burtonogosi	ingusi (*accent penult and ult.*)	murta nunga	murtanei ninga	ferratt inōr
(1) The horse is mine	murta dueng·i	burtosōsi	*in*gusi (*accent propenult.*)	murta nung	murtanei nanga	ferratt hinār
(1) The horse is his, *or* that man's	murta dēng·i	burtokorosi	kisin	murtanén (3)	—	feratt ōnorr
give it to me	gāneggi	shing	tèni	tōkni	—	tei
give it to him	gāni	nigei	tiri	tōgi	—	sek
I have given it to you	aneggi	momognitei	tiren	āga (*or* ak) kotong	—	nisining·o
I will give you a piastre	girsh (2) gingani	girsh nigei	girsh katirtei	āga atoktong girshnei	—	wā ining girsh nisei
give me a piastre	girsh gīgani	girsh shing	girsh tēni	tōkni girshnei	—	girsh atei

you stole the cow	ku gulli	err(3) ziminti	tēgimargon	ik kifil teinyei	—	ī tēr utung· ūnunga
did not steal it	ku illibà	sūziminseriba	ama margimmen	ak kifil ba	—	wā nutung· ūnungto
he saw the corn	kāng āgilo	kumur nonokidis	ter uzzei elum	kunyei kungei	—	—
The Sultan has died	Abba kurri wei	Sultān nūshish	Mugurtināi um	Bōgei kirsa	—	—
The Sultan is alive	Abba kurri salei	Sultan uggin	Mugurānyin	Bōgei aiyei	—	—
Where did he die	āl wei	nō nūsi	usoka tinalla	kirsa tīa	—	—
He died at the village	ella wei	bōgudi nūsi	tugudei tinallum	kirsa tētugudei	—	—
I married the woman	[ka] sīo duōnya	su nakko gōzintis(4)	ama eingi gozēn (4)	āga kago-wazei(4) wurrei	—	—

(1) The Arabic for these phrases and for "your horse", "my horse" etc. being the same, it is not certain that in every case the translation refers to the former rather than to the latter.

(2) "Girsh" = "piastre".

(3) "Lit" = "cattle".

(4) "Gōz" is an Arabic word: "gowaza" = to marry.

(5) "Murtanān" = the horse is theirs", or "their horse"!

English.	Fūr.	Berti.	Birked.	Dāgu of Darfur.	Tāma.
Where is the road ?	dōra airiki	g*w*nd*w*r nōgi	tōndi ossei	sōgi antia	terr teterei
There is the road !	dōra ini	g*w*nd*w*r yunkoros	tarei tōndi	sōgama	nungwoi terr
The man and the woman	duodei ki yankwei	fata nokkota	ein kei kortogei	yōhei la wurrei	ī gi mā gi
How much is this ?	inki nīni	yanāti	nān tukonda	man anni kerēm	—
How many men ?	kēa nīnga	fada nāti hadi	(1) kurkusa, *or* (2) kurtukusa*	yugei kerēm	—
Where are you going ?	gī āl genni	negonōnishi	osokosora	igdohotia	—
I want a rifle	bunduk ell	bunduk urōgus	uzugortigei† sāberei	āga angei fudugnei (1)	—
I do not want a rifle	bunduk ēlba	bunduk urōgiba	uzugortigei sabumdi	āga angēba fudugnei	—

I want to go to Fasher	ēlul*un* Fashero	su Fasher subaigus	Fasherei sōnigerei	āga angei ado ti Fasherei	—
I want to see the man	ēlul*un* duong aba	su fāsung (*or* ansung) nonoinyigos	ama kortogei ellani garrei	aga angei anyei yōhei	—
I want to eat	ēlul*un* amm	su sayigus	ama kilēni garrei	angei asisa	—
The white horse	murta fatta	burto tiddi	kisi ēli	murtanei mafāsh	—
Where is the white horse?	murta fatta aiyi	burto tiddi nōri	kisi ēli usei	murtanei mafāsh antia	—
What did you say?	gi aigua	n*ug*uzienti	nanta fēo	igi (*or* ik) kinowgei nyana	—
What did he say?	i aikua	koriziekidi	negatafāra §	āba kowgei nyana	—
Where has he gone?	yi al yenga	kuri nōbei	ter osaka nāzila (*Ar.* "*nazala*"?)	āba kodo tia	—
What do you want?	gi kagēl	negiziero	nenta gida sābero	* igi ingei dūa	—

* (1) is used, according to informant, if the question is asked by a man, and (2) if by a woman.

† Uzugorti = rifle. Cp. "uzzug" = "fire".

§ "Negatafādira" = "what did he say to you"?

(1) Fudugnei = rifle.

English.	Fūr.	Berti.	Birked.	Dāgu of Darfur.
I came	[ka] ella	su kaisus	ama kienn	āga kōun
thou camest	gīagella	negi kainer	etdi kīo	īgi kōun
he came	yi ella	kuri kirish	ter kim	āba kōn
we [two] came	kio kella	sunu[ng] kaiter	adi kēon	ishonga kōnuka
we [all] came	ki kella	sunu[ng] kaiter	adi kēon	ishonga kōnuka
ye came	bīla bella	nugung kainunnung	udu kēu	ingo kōnum
they came	yi ankelli	anzi sunkerei	tīr kēun	āna kōna
Why did you come?	kāng igella	ziero kainer	nanti gananda kīo	ik kōnti duok
Why did you not come?	kāng igellāba	zīmeri kaineri	nanti gananda kīmo	īgi nāda kōnba
come with me	giellōgi	kaynda abendi	ama kēkiri	bōng aniāk
he refused	yi ōringi	[kori] kumungitis	tēr kīm	āba kassa
he refused to go	oringi langi	kumuna ababa	ter sōmnuduri mūnum	āba kassa nyādo
I am afraid	ka kellio	su sakosodos	ama selkeri	āg anyāgatcha
I am not afraid	ka kelliōba	su sakōsegaba	ama selkimdi	āg anyāgatchaba
he was afraid of the rifle	bunduk si kellio	bundukidi sakōsus	ter uzuku selkin	āba nyagei min fundugnei

NOTES ON THE TURKANA TRIBE.

BY THE LATE MAJOR R. F. WHITE(1)

Many years ago a large community living at or near the Loreng pass on the Dodōsi escarpment (Uganda) was split up by internal feuds and divided into the following tribes :—

Dodōsi, Karamojon, and Jie all living in Uganda.

Topōsa living in the Sudan.

Turkāna in North West of British East Africa and South East corner of the Sudan.

The original name of this community or tribe is not known. The word Turkāna means cave dweller, and seems to have originated in the fact that they lived in caves to the south of Loreng.

The Turkāna moved north from Loreng and spread north, east and south, they now occupy the large area lying between parallel 2 north lat., Lake Rudolf, the Sudan-Abyssinian frontier and the high land from Mt. Lotūki southwards to and along the Dodōsi escarpment, which is the present boundary between British East Africa and the Uganda Protectorates.

The Turkāna are entirely a nomadic people and own large herds of cattle, camels, donkeys, sheep and goats. Raids and counter-raids have been taking place in this corner of Africa for many generations, but latterly the Turkāna have obtained firearms and have succeeded in taking large quantities of stock from their neighbours, among whom they have acquired a great reputation as fighting men.

The main divisions of the tribe are :—

1. Billai, living on the Kerio and Kalabata rivers in the south.
2. Ny-Izirr in the centre and north.

---

(1) *Major R. F. White of the Essex Regiment, attached Egyptian Army, met his death at the hands of the 'Aliāb Dinka at Jabor in Mongalla Province on Dec. 8. 1919 at the same time as Major Stigand.* [*Ed.*]

The Ny-Izirr are divided into the following sub-tribes :—

a. Neseto, mouth of the river Kerio, S. W. shores of lake Rudolf and in the Loreu hills.
b. Ngamatak, on the Turkwel river near Muruessi.
c. Boicheras, at the mouth of the Turkwel river.
d. Nisigarr, western shores of Lake Rudolf.
e. Tarash, on the river Tarash.
f. Nijie, on Mt. Zingote and in the west of the country.
g. Nimonia, near Mt. Lorienatom, and in the north.

Each sub-tribe has its own chief, but their power is purely nominal and the people only obey them as long as the orders given are in accordance with their wishes. Witch doctors have far more hold over the people and appear to be regarded with considerable respect. The witch doctors are consulted and a bull or bullock killed in order that the omens as shown by its stomach may be read before any war or raid is undertaken. This is also done to bring rain, when certain rites are performed. Fighting leaders are chosen, but when the war or raid is at an end they have no further power.

The people normally live in small groups of from three to ten families. The grass is so poor that no great quantity of stock can be kept in any one place.

The men are spare and tall, and can cover long distances in a very short space of time. They are naked except for a skin cape roughly triangular in shape which is fastened round the neck and extends to the loins. The young men wear their hair in a knob at the back of the head: older men plait with their own hair that of their fathers or enemies: forming a large oval pad which is plastered with mud and fat, it hangs down the back and is sometimes 18 inches or more in length. Small wooden sockets are let into the pad to hold ostrich feathers which are worn on festive occasions. This head-dress necessitates the use of a pillow to prevent it from being crushed while the wearer is asleep. For this purpose a small wooden stool is used, it is sometimes slung round the neck but more usually carried in the hand, and it is also used to sit on. Iron rings round the neck, nose rings, bracelets and finger rings are commonly worn. The most striking of the ornaments is a ring with a long hook, which is worn on the third finger of the left hand.

The arms are long stabbing spears, shields of hide or wicker, and wrist knives.

A large number of incisions are made on the body to record the fact that an enemy has been killed. The right side shows that a man has been killed, the left a woman.

The incisions are made as follows. A hook is inserted under the skin, the skin is raised and a cut about half an inch long is made in the raised portion. Fat and clay are then rubbed in until the man can stand the pain no longer. The endurance of the men can be well imagined from the fact that many of them are covered from waist to shoulder with such marks. It is only on the first occasion on which a man or a woman is killed that the cuts are made, other deeds of valour being left unrecorded. The two centre teeth in the lower jaw are extracted. Circumcision is not practiced.

As in the case of many other tribes in the south eastern Sudan, the men take a name from some exploit performed in war or raid, a name being often taken from a bull, as the following examples will show.

Murueta Loteputh Kodet (a witch doctor of the Nimonia sub-tribe), "born on a hill, a yellow bull, killed a man with a blow in the back".

Lowolel Essingyen Lorogomoi (a witch doctor of the Nisigarr), "a bull like a rhinoceros killed a sick man".

Achapanamoi, "killed a woman who was cutting grass".

Ebbi Lokedok....., "pushed his enemy off a high rock".

The Turkāna are stated by their neighbours to treat their women with great harshness, and the latter are made to perform all the hard work.

The women are clothed in skins, a skin round the waist short in front and long behind, with another over the shoulders, being the usual costume. Some of the skins are very neatly ornamented with patterns of small beads of various colours, while the edges are bordered with heavy iron beads. Necklaces of large beads and

pieces of shell. heavy iron collars, iron bracelets and anklets are also worn; the ear ornament is often of brass; nose rings are seldom worn. Both sexes and even very small children wear sandals. Children are carried in a skin on the back.

The M'nyata, or group of families, live close to one another, often if poor using a common zeriba for their stock, round which huts for the various families are built. The form of hut is invariably the same: they are made of branches over which skins are fastened, bee-hive in shape, small, with very low entrance. The door always faces west and in front of it, and some three paces from it, is a higher structure of branches, semi-circular in shape, which is presumably to give shade from the afternoon sun.

The Turkāna live principally on meat and milk. A little grain is grown by the Boicheras near the mouth of the river Turkwel, and at a few other places by the Nimonia and Tarash, but the total amount produced can only be very small. A certain amount is obtained by barter from the Marile tribe which lives on the northern shores of Lake Rudolf and from other tribes living on the river Kibbish. Those sections of the tribe which live on the shores of Lake Rudolf catch fish in several ways. A few traps and bone fish hooks were seen. Rafts of palm logs are used but are not very serviceable as they float very low in the water.

A form of flour is made from the nuts of the dom palm. Its production is a slow process and the result far from pleasant.

The Turkāna are great meat eaters. Once on the march between 6 a.m. and 10 a.m. a guide (a woman) ate two legs of mutton, and was quite ready for more when camp was reached. Meat is eaten either raw or partially roasted. Blood of slaughtered animals is collected and either consumed while still warm or mixed with milk.

Most of the household utensils are of wood: the commonest are bowls and spoons. Wooden bottles with skin covers are made to hold fat. Leather bottles for fat and milk are used. Gourds are used for carrying water, and a few clay pots were seen.

A young man works for his father until he is grown up. When he marries the father pays the dowry and gives the son a proportion of his stock, as well as any which the son may have obtained in raids.

The dowry asked for a wife varies greatly and may be as much as 50 cows: 5 to 10 cows is the average. Men usually have two or three wives, chiefs and owners of large herds more.

The cattle are of medium size, not as large as those of the Dinka tribe. White or black and white bulls are marked in the most fantastic manner, some being striped to resemble zebras. The leaders of herds wear plaited hide collars from which large iron bells are hung. Cattle are not tied up at night but are put in zareebas with the other stock. Cows only are branded, the brands being nearly always on the near side. Camels are not used for transport purposes, but are kept to provide milk and meat only.

Donkeys are very numerous and are used for transport, the females being preferred. They are branded like the cows and the ears are cut. A forked stick is passed through the nose and the ends tied together, this forming a convenient method of holding the donkey while it is being loaded. The saddles are primitive and very hard on the animals. Those which have been used invariably have bad galls on the withers and the quarters. They are used for carrying household goods and children when moving from place to place and for water when the m'nyata is built.

The watering of stock from wells or water holes 10 to 15 feet deep is very hard work: it is done entirely by women and girls. Large wooden bowls are used: these are filled by a girl standing in the well and passed from hand to hand to the troughs from which the stock drink. The cattle are watered every second day, donkeys and camels every third day.

The Turkāna are very fond of tobacco which they chew or use as snuff. None is grown in the country. It is obtained by barter from the neighbouring tribes.

Latterly the Abyssinians have been selling rifles to the tribesmen, a rifle and bandolier costing from 5 cows and 5 sheep to 8 bullocks. One round of ammunition is given with the rifle: additional cartridges must be bought, one bullock being the price of 20 rounds. A few men wear trousers and shirts of the pattern usually worn by the Abyssinians, and small round caps. Major Austen describing his march up the west shore of lake Rudolf states that the Turkāna are very treacherous. The following story

told me by a Karamojon chief bears this out. Two Turkāna visited a Jie village on the Dodōsi escarpment near Magosi to buy tobacco. They stayed several days with one of the Jie, and when they left their host sent his son with the Turkāna to show them a short cut down the escarpment. The boy did not return, search was made and when the body of the boy was found the tracks showed that the boy had guided the Turkāna down the path and when the bottom was reached they had speared him. Girls and boys captured during raids are sometimes taken away by their captors but they do not appear to be treated as slaves.

Water being scarce in the country, the Turkāna are very unwilling to give information even to one another as to the whereabouts of springs, water-holes etc. Cases are known in which water-holes in river-beds have been filled in and cattle driven over the spot to hide all trace of the hole.

The Turkāna are very conceited and idle. Both their huts and their persons are extremely dirty. The habit of fastening a lump of fat round the neck, which as it melts is smeared over the body, does not make them pleasant neighbours. They do not hunt, although game of many kinds is plentiful.

NOTES.

THE SACRED STONE OF FURNUNG IN NORTHERN DARFUR.[1]

In a deep eerie rocky-sided gorge in the Furnung hills a day's journey W.N.W. of Kuttum lies a small boulder known as the sacred stone of Furnung. Beside it rises J. 'Anab (known in the Fūr tongue as J. Mununin Fogu) so called from an ever-green plant which grows in one inaccessible fissure in the sheer rock face of the mountain. Zobeir Pasha is said to have endeavoured to shoot down some of this plant without success, and the late Sultan is also said to have made a fruitless attempt to obtain some of it.

Legend has it that the plant possesses rare medicinal properties, but no one is ever known to have reached or plucked it, and is said that whenever a leaf of it has been knocked down a small bird has appeared, seized it in its fall, and borne it back to the mountain. Its inaccessible position renders it impossible to determine what it is, and has, without doubt, resulted in its being invested with legendary attributes.

Whenever a new Shartai succeeds to the headship of the Tungur-Fūr of Dar Furnung he repairs to the sacred stone accompanied by a few of the elders of his tribe amongst whom is a Tungurāwi, the hereditary holder of the office of Warendulu.

The Shartai smears the stone with "diḥn" in the form of a cross and the Warendulu butchers a goat and makes a cross on the stone and marks the newly elected Shartai on the forehead, stomach and shoulder blades with the blood of the sacrifice. The newly elected Shartai them jumps over the carcase of the slaughtered animal, after which its heart, liver and entrails are removed and placed upon the stone.

---

(1) *See Article "The Tungur-Fur of Dar Furnung" in S. N. and R. of Jan. 1920.* [*Ed.*]

On completing the ritual the Warendulu addresses the stone in the Fur tongue as follows :—

DEETO FURNUNG	DAING SAGGAL	NIGGIS	DAING AMUR
"Oh stone of Furnung"	"our Malik"	"may be"	"his life"

KURREIYYING	DAING DURRA	LULA	YEING
"long"	"his rule"	"cold i.e. unoppressive"	"grant it so".

No newly elected Shartai would dream of omitting to visit the sacred stone for the performance of this ritual.

Malik Hasan Kanjok, the present Shartai, has indeed been through the ceremony on two different occasions ; once on his first succession and a second time on reinstatement after his deposition by the late Sultan.

No offerings are made to the sacred stone and no celebrations are held in connection with it to ensure a successful rainfall for harvest, and it is only used in connection with the ceremony described above.

If however any of the people of Dar Furnung pass the stone they place for luck, and not as act of veneration, a twig, a piece of grass, a stone or a piece of dung, beside it.

The only functions performed by the Warendulu are in connection with the ceremony at the sacred stone of Furnung, but in a year where there seems likely to be a lack of rain he is also called upon to sacrifice a sheep at another stone near by.

Sacred stones are not uncommon in Fūr land, but the ceremony performed at the stone of Furnung is perhaps of special interest as it appears to be a mixture of pagan Fūr practice and ancient Tungur ritual, in which elements of that Christianity which the Tungur once professed, survive.

It is significant that the celebrant is a Tungurāwi.

E.G.S.-H.

THE SACRED DRUM OF DAR TURRTI. J. MEIDOB [1].

Legend has it that in the dim past a camel uuattepded, but saddled, and carrying a sword and a copper drum on its back, made its appearance one day in the large Turrti village then existant on the slopes of J. Tannour.

The villagers knew not whence it had come, but marvelled at its coming and regarded the sword and drum it bore as gifts from God.

A special hut was built to house them, they were placed reverently therein, and as time progressed various rites and ceremonies grew up in connection with them.

One day, however, after the lapse of many years a raiding party of Fungs came from the east led by one Aman Gannu, attacked and laid waste the village and carried off the drum.

The villagers scattered and the village was never reoccupied, but the sword which had been hidden from the raiders was in course of time placed once again in its hut. A new wooden drum was provided and the ceremonies in connection with the two were resumed.

During the time of the Dervishes the 'Emīr 'Osmān Adam, hearing of the existance of the sword, sent one Moḥammed Bishāra to J. Meidob to fetch it. The latter bore it oft to Fasher and from thence it is said to have been sent to the Khalifa in Omdurman. Malik Jāma'i Kheir, the present Malik of Dar Shelkōta in J. Meidob, who actually saw the sword, describes it as having been a weapon of the ordinary Arab pattern but with a slightly longer, thicker and wider blade It appears however to have had no hilt or scabbard.

Though the sword was taken the drum still remained and was found last year in a miserable broken down hut on the desolate slopes of J. Tannour. It lay wrapped in an old "ferwa" on an improvised shelf, and appeared to be just an ordinary small drum of a kind commonly seen. The hut in which it was housed was so dilapidated and neglected in appearance that it was not a little surprising to learn that it was still an object of regard, and that the ceremonies in connection with it were still perpetuated.

---

(1) *See Articles "Nubian Elements in Darfur" and "A Seasonal Festival at J. Mīdōb" in S. N. and R. of Jan. 1918 and April 1919 respectively.*

Enquiry elicited the fact that these ceremonies take place on three different occasions.

(1) When boys attain the age of puberty.

(2) In the Meidobi month of Arhani—two months before the rains.

(2) In the Meidobi month of Usshudi—after the first light rains have fallen.

1. Meidobi boys, on approaching puberty grow their hair long and plait it like women. As soon as a Turrti boy reaches manhood he is dressed up with a necklace and bracelets and takes to the hut in which the drum is kept.

The drum is not removed from the hut but another drum is produced and a dance takes place outside the hut which is characterised by much leaping and bounding into the air, significant of the desire of the candidate to grow and wax strong.

As the drummer beats out the time for the dancers he chants "Oh drum this is a good boy, the son of so and so : bring him fortune and long life".

At the conclusion of the dance the "sacred" drum is brought out. Its skin is smeared with 'dihn' in the form of a cross by an old man, and it is once more put back in its place.

The celebrants then repair to a small stony Jebel near-by where there are the remains of what was once an extensive settlement. Here animals are butchered and a feast held. This ends the ceremony. The boy returns home and his head is shaved.

2. In the Meidobi month of Arhani, two months before the rains, a small female kid is butchered in the village of the Malik of Dar Turrti. Its skin is cured with the hair on, filled with water from Anuyro spring (no other water will do) and carried by the Malik and two attendants to Wadi Tehro. Here the Malik fills a special bowl with the water, and taking the bowl in his hand proceeds on foot to the hut of the 'sacred' drum sprinkling the track with water as he goes, and chanting "God give us good Rains".

On arrival at the hut water is sprinkled all around it. The hut is then opened and the drum taken down, placed on a "ferwa" and sprinkled with water. Its skin is smeared with a mixture of flour and water in the form of a cross and it is put back in the hut.

That night the Malik and his two attendants sleep beside the hut and next morning they are joined by a large party of people.

The water remaining in the skin is mixed with flour, the people form up facing east, and the Malik sprinkles them with the mixture chanting "God give us plenty".

If any of the mixture remains over it is given to those people who have sick relatives.

The sick are marked with it on the forehead and both cheeks, "the mark on the forehead being the sign of a cross", and given whatever remains of it to drink. A heifer is butchered, a drum produced, and a dance held which is again characterised by much hopping and bounding into the air, significant of the desire that the coming crops may grow tall. All the people of J. Meidob appear to believe in the rain-producing efficacy of these rites and requests are annually sent to the Malik of Dar Turrti to perform them.

3. In the Meidobi month of Usshudi after the first light rains have fallen a similar ceremony takes place. The morning after the sacred drum has been sprinkled it is reskinned by the Malik and his two attendants and a sign of the cross in dihn and flour is made on the new skin.

No dance or sacrifice takes place and only the Malik and his two attendants are present.

The old skin is kept for a year and then burnt without ceremony.

The Meidobis have a language of their own, which bears strong affinities to the language spoken by the Barabra of Dongola, and there is amongst them a tradition that in the dim ages of the past their ancestors came from the north.

If this was the case, as seems most likely, one may suppose that these ancestors were of a stock at one time professing Christianity and that they held certain Christian rites in remembrance and brought with them a re-collection of the symbol of the Christian faith.

As they mixed and intermarried with the indigenous inhabitants of the region in which they settled, the relics of their Christian faith must have fused with the pagan rites and customs of the latter, so that we find them to day indulging in practices which reveal undoubted elements of both Christian and pagan origin.

E.G.S.-H.

CORRESPONDENCE.

HAUSA SYMBOL.

The enclosed drawing is a symbol frequently used in decorative leather-work and in embroidery on robes in the Hausa States. I am anxious to know whether there is any evidence of its use in the Anglo-Egyptian Sudan and the Nile valley; and if so, whether any thing is known of its origin, history and significance. I should be most grateful if any of your readers could give me information on the subject. No doubt it is to be found amongst the Fulani settlement of the Anglo-Egyptian Sudan. The Hausa name for this sign is Dargi.



BA-TURE.

February 1st 1920.

ART IN THE SOUTHERN SUDAN.

On my return to duty in this country I travelled by the Nile; owing to bad steamer connections I did not take the usual Nimule—Lake Albert route but struck inland via Opari and so down through our stations of Kitgum and Lira to Lake Kioga.

On the very edge of the Sudan—Uganda boundary at the camp of a chief named Ocheng Farajok (a most obliging gentleman wearing a double terai with a marabou plume and sporting a complete bugle band) I came on the work of a native artist who had frescoed the walls of the chief's huts in the compound and also the rest camp, with rude but spirited representations of game. I took photographs of these but unfortunately most did not turn out well; still I send you a copy of one in case you may think it of sufficient interest to your



ART IN THE SOUTHERN SUDAN.

readers to reproduce. The artist has here attempted a lion, several giraffes and a number of European soldiers riding mules and wearing helmets.

I believe that such work is not uncommon among Nilotic natives but it is quite unknown to the Bantu races amongst whom I have always worked.

J. DE G. DELMEGE,
(District Commissioner
Uganda Protectorate).

Mubendi, Uganda, B. E. A.
24th March, 1920.

ERRATA.

The Rev. A. Shaw writes, apropos of his article ("Dinka Animal Stories") in the October 1919 number, to point out certain printer's errors. Owing to lack of the necessary type the printers of Sudan Notes and Records are unable to give these *errata* in the usual form but they are as follows :—

The *n* in the word *nem* should have a dot over it on p. 258 line 14
" " " " " *ben* " " " " " " " " 261 " 11
The second and not the first
n in the word *anonic* should " " " " " " " 263 " 3
" " " " " *no* " " " " " " " " 266 " 8
" " " " " *anu* " " " " " " " " 275 " 3
Two dots should be placed under the *n* of *mandie* on p. 264 line 1
" " " " " " " " " *man* " " 264 " 9
" " " " " " " " " *mandie* " " 264 " 23
" " " " " " " *t* " *kwet* " " 271 " 1
" " " " " " " *t* " *tiec* " " 271 " 3
A line " " " " " *a* " *anin* " " 272 " 25

p. 259	line	9	for	*ku*	read	*ku*	
" 261	"	17	"	*kuan*	"	*kwan*	(with mark over *n*)
" 263	"	14	"	*tuo*	"	*tou*	(with dots under *t*)
" 264	"	17	"	*juo akumdeic*	"	*juoakumdeic*	
" 265	"	26	"	*ka um*	"	*kak nim*	(with dots under *n*)
" 266	"	6	"	*herac*	"	*kerac*	
" 268	"	9	"	*ko*	"	*ke*	
" 272	"	3	"	*laid*	"	*lai*	
" 274	"	19	"	*hu*	"	*ku*	
" 274	"	23	"	*vari*	"	*wari*	
" 275	"	17	"	*un*	"	*um*	
" 275	"	24	"	*beat*	"	*bent*	
" 275	"	27	"	*bearer*	"	*hearer*	

SUDAN NOTES AND RECORDS

Volume III. No. 4.

THE KHEIRAN.

BY H. A. MACMICHAEL.

The following paper was written in 1911, after the writer had been Inspector of Bara District in Northern Kordofan for some five years. The term "Kheiran" is of course the plural of the Arabic "Khor," a word normally used of a watercourse but here extended to denote a small water-bearing basin.

The "Kheirān" cultivable by artificial irrigation lie in a belt of country 50 miles long from north to south but only about four miles broad from east to west at any point, and running from slightly east of Shershār to slightly west of Bāra. The water in the Kheirān comprised in this belt is generally some 5 to 12 ft. below the surface and seldom at greater depth than 20 feet.

To the west of the northern and central part of this belt is the slightly higher and almost level well wooded country, thickly dotted with villages and rain cultivation, known as El Bāṭin. Here the wells are uniformly 35 feet deep. South of El Bāṭin i.e. west of the Southern Kheirān the surface country rises again and wells are 50 and 70 feet deep. To the east of the belt of cultivable Kheirān the country is similar in formation to it and is very undulating for a breadth of some nine miles east and west but the troughs between the ridges are sufficiently choked with sand to render the water supply in this part of the country as a rule too deep for artificial cultivation. The depth at which water is found here varies from 30 to 50 feet: and a little to the east again wells are still deeper e.g. 55 feet at El Ḥadeid and 85 at Um Nāla.

To the north, sandy undulations, though less marked, extend as far as El Mei'a (S. E. of Jebel Um Durraj) with the difference that beneath them the ground is hard and rocky and the water supply scanty in the extreme : e.g., wells dug at 'Id El Fiki range from 35' to 50' and run dry by March. El Mei'a has not been dug for wells. The wādi under Jebel Mufenniḥ occasionally gives a little water at about 40 feet in winter, but more often fails.

There are four important cultivable basins on the east edge of the undulating country that lies along the east of the Kheirān proper, viz 'Kajmār, el Fīlīa, el Ḥamra and Bāra, but with the possible exception of Bāra, they are not an integral part of the system of the Kheirān, but only "sigāi", i.e. basins such as commonly are formed at the foot of rocky hills on the side least exposed to the action of the prevailing wind: in other words, if the little jebels of Kajmār, el Fīlīa and el Ḥamra had not existed, there would have been no cultivable basins there.

I chiefly confine my remarks however to the main belt of cultivable Kheirān. As one travels North or South along it the country exactly resembles the waves of the sea in rough weather, substituting red sand for water and fixity for motion. The ridges of sand, formed by the action of the prevailing north wind are in the northern Kheirān from 50' to 100 feet high and run east and west : tufts of coarse grass and scattered merakh bush *(Leptadenia Spartium)* serve as a rule to keep them stationary, but in the southern Kheirān round El Ṭawīl and El Ḥamra the sand is here and there gradually encroaching southwards over the basin at the foot of the ridge. The troughs between the ridges have a shallow bottom of fine grey black soil very largely permeated by lime, and are either covered with dense bush or cleared and cultivated by shadūf, as the case may be. Beneath the bed of soil lies a thin rock stratum : the water is drawn from below the latter. The ridges are connected every 400 yards or so by much lower necks of sand, formed by cross winds and thus the trough between the ridges is divided into a series of basins lying east and west of one another. From the top of a main ridge in the northern Kheirān some five or six basins are thus visible and generally one or two, or even three, of them viz. the deepest, are under artificial cultivation, and are known by definite names. The rest lie waste and are generally nameless. The basins and ridges from Abu Dellum to Ṭawīl are on a larger scale altogether, but to the south again round Asḥāf and el Ḥeimrāt the basins are no more than small circular depressions in

a maze of shapeless dunes. For some reason, which may be a decrease in the rainfall, the rain water does not lie on the surface in the Kheirān as it is said once to have done, and wells are said to be slightly deeper than they were 50 to 100 years ago. The only exception is El 'Adeik, where the water lies in the Khōr all the year and its level rises slightly just before the first rain storms at the same time as the trees are beginning to change their leaf. There is probably a spring buried underneath and indeed when Khōr Megeitī'a, which is a continuation eastwards of El 'Adeik, was dug a few years ago, the water welled up from beneath and to prevent an over-flow had to be choked down. The diminution of the water supply is general, and is not, so far as one can see, due to any general silting up of the basins, as it is only in the southern Kheirān that there has been any apparent encroachment in the last few decades.

An increased depth of water is noticeable also at Shershār. Here the wells were only 15' deep in the Mahdia and are now about 30'. The same has happened to the south at Bāra, and to the North at 'Id El Fiki (near Abu Ḥadīd), which in Turkish days gave water at 7 feet or so.

Now the line of Kheirān proper is so definite and the slope of the country towards it from either side so marked that it seems a fair inference that the line of Kheirān either represents the bed of an ancient stream rising in the hills of Um Durraj and Abu Ḥadīd and eventually losing itself on the level plain round El Obeid, or at least the trough into which the water drains from the higher country on the east and west. Or, having regard to the similarity of the undulations and the uniformity of natural features in both the cultivable belt of Kheirān and the non-cultivated partly choked Kheirān flanking it on the east, and the still less marked undulations to the north, it may be that the whole of the country now covered with these undulations was at one time the bed of a lake fed by various streams from the hills lying to the north and by the general concentric shelving of the ground towards it. Native tradition in fact says that the Kheirān district was once a baḥr and that "Rabbuna" rolled the sand into it to choke it.

As far south as Abu Dellum all these dunes are now stationary and fixed by the vegetation growing upon them. To the south how-

ever the ridges are capped with shifting masses of red sand that will no doubt in time smother the basins below.

It is perhaps worth noting, though perhaps it has no bearing on the question, that on three sides of the area now covered with sand-dunes salt is very plentiful. To the north is El Mei'a, to the west El Gā'a and Shershār and to the east El Jehenīa. The main outstanding feature of the geography of northern Kordofan, not to be forgotten in this connection, is that south of the approximate latitude of Kajmār and Jebel Katūl, from J. El Senāgir on the west almost to the river on the east, the ground is soft and sandy to a certain depth, well wooded and comparatively fertile. To the north the land is hard and level, and covered with thin scrub, and barren, save where hills have formed a focus for sand drifting southwards and so have been the means of forming areas fit for cultivation.

The large Kheirān, viz. those lying round Abu Dellum and El Bashīri, admit of fifteen to more than twenty shadūfs, and in the Turkish days, when slaves were numerous, most of the basins (Kheirān) that could be cultivated had shadūfs or sagias. In the majority of cases the actual cultivation was in the hands not of the Dār Ḥāmid tribes that owned the country but of Dānāgla, Shāigīa, Ga'aliīn and other riverain people who generally paid small yearly dues to the owners of the soil. Most of these people were killed or fled at outbreak of the Dervish revolt, and a number of the Kheirān were for the early years of the Mahdīa cultivated by the tribe that owned them. In the latter days of the Khalifa's rule, when a reign of terror prevailed, the Kheirān were left practically desolate. Since the re-occupation the lack of slaves has prevented cultivation on as large a scale as formerly, but the large profits obtainable induce a yearly increasing number of Dār Ḥāmid to throw off their lethargy and work with their own hands. A judicious discouragement of the "dog-in-the-manger" attitude furthers the same desirable result. It will be noticed that, though Dār Ḥāmid consists of eight tribes, by far the largest percentage of the Kheirān is in the hands of the Ferāḥna. The reason is the following :— for some time after Dār Ḥāmid came to Kordofan they were almost entirely nomadic and the Kheirān were of no great importance to them except as watering places for their flocks in the dry weather. Consequently such tribes as the Habābīn and Nauāḥia, who had large herds and were for most of the

year wandering far to the North, let the immigrant strangers from the river cultivate gardens in their Kheirān and gradually lost their hold over them. Needless to say these immigrants do not admit this, but say they bought or were granted the Kheirān by Government. The Ferāḥna were less rich in herds and so more sedentary in habit. They made their villages in the Kheirān, and though they let strangers cultivate they seldom failed to collect their dues and so to assert their ownership. This state of affairs continued over the beginning of the Mahdīa and thus, when the strangers decamped, the Ferāḥna were at hand to take possession of and cultivate their Kheirān. Most of the other Dār Ḥāmid tribes, being still very nomadic in habit, and despising cultivation, did not bother or were unable to follow the example of the Ferāḥna and left their Kheirān lying waste.

Finally, at the re-occupation, many of the strangers returned and re-established themselves in these Kheirān, but they found the Ferāḥna had forestalled them in the rest. Thus in the northern Kheirān such aliens as have returned and claimed ownership have generally failed to prove their claims and have either retired or cultivated on payment of rent as previously. To the south, however the Danāgla (chiefly Jawābra) have long established themselves as definite owners of the soil in the best Kheirān, e.g. Bashīri, Ṭawīl and Asḥāf.

In addition to the lack of slaves another factor has greatly militated against the cultivation of the Kheirān, namely the fact that a number of old men have considered themselves sole hereditary owners of small districts and have neither been willing to cultivate in person nor to allow any other of their relatives, much less fellow tribesmen, to do so.

As affecting the claims of the present day it is important to understand on what grounds this alleged ownership is founded. In the Kungāra days, i.e. in the early years of the XIXth century when the Fūr were paramount in northern Kordofān, the central part of Bāra district was, as we have seen, apportioned among the various Dār Ḥāmid tribes and to the Ferāḥna fell the greater part of the Kheirān. They, though more sedentary than the others, lived under a tribal system and each section had its own more or less powerful leader. These men, being both the richest and most powerful in the section, regarded certain Kheirān where the water was near the surface, and where wells could therefore be dug for the watering of the flocks most easily, as their perquisite, and would prevent other persons from digging in

them. Then came the immigrants from the river desirous of experimenting in artificial cultivation. In their way stood the tribal chieftains and to propitiate them the settler would pay yearly little dues of the produce of the earth, and the same system was applied to the poorer and less powerful members of Dār Ḥāmid who wished to follow the example of the settlers and cultivate in the Kheirān by shadūf.

It is easy to see how in a few years these dues became a fixed institution and how the receiver came to be called the owner of the Khōr of which the ownership properly considered was vested in the tribe and not in the individual. As time went on different chieftains arose, and, as before, might was right, and the prospective settler applied for leave to cultivate from the man most capable of ejecting him if he failed to pay and most likely to protect him if he did.

This system continued during the Turkish régime, and as a result one finds naturally that the names of the alleged owners of Kheirān in the Turkia are simply the names of successive leaders of sections. Although the tribe has practically become sedentary and the Sheikhship is vested in the village Sheikh and not in the Sheikh of the sub-tribe, the descendants of one one-time leaders of the sub-tribe have sometimes continued to take dues and to be considered as owners of the soil. This, being in conformity with custom, would be more tolerable were it not for a further objectionable development of the idea, namely the occasional practice of considering the land to belong, not to the descendants of the original holder in common or in share, but only to the eldest or most obstreperous male of the family. If this system were upheld and were perpetuated one could not logically complain if the owner declined to cultivate or to let any one else do so. Nor could one expect the ordinary individual who wished to erect a shadūf to do so when he knew that he was liable to ejectment, had to pay dues, or else quarrel with the elders of the family, and had no prospect of ownership. It is true the dues when charged are very small — 4 ḥōḍs of onions and a bag of shaṭṭa are not excessive—but the very fact of the smallness of the dues charged lends colour to the assertion made by the cultivator to the effect that he does not pay the dues so much as rent, but rather as a bribe to be left in peace and to avoid recriminations.

Here as usual it is the prospect of ownership that chiefly allures the cultivator, and for this reason, and because one cannot admit the entire

cogency of claims based on the extinct system of "might is right" that prevailed under the previous Government, nor hold that, granting a certain Khōr to have belonged to a certain family, it is only the eldest or most obstreperous male representative who should be able to cultivate if he wishes, that one is led to work on the theory that the land is vested in the tribe and that a willing cultivator should be allowed to clear the ground and cultivate with a prospect of individual ownership in the future as a reward for his trouble. Where the traditional "owner" has himself cultivated, or where his children have done so—so much the better. On the same lines, where several persons have desired to reopen a waste Khōr it is judicious to give preference to the family of the party who cultivated under the past régimes if he or his decendants are among the applicants; and indeed by far the greater number of the present cultivators in each Khōr are relatives of ancient cultivators of the Khōr.

Again it is noteworthy that the people who claim hereditary rights are not even always the eldest lineal decendants of the old "owner" but merely the most aggressive and avaricious of his relatives who happened to be on the spot: their claims are therefore the more flimsy.

As a rule it is not the ground rights that are so difficult to decide as the innumerable disputes about nakhl and dōm palms that grow in the Khōr. Rights to these palms are on a slightly different basis, but matters have been somewhat simplified by the fact that the half-starving Dervishes in the lean years preceding the re-occupation cut down most of the nakhl in order to eat the pith of the wood, and the nakhl of the present are generally bārōs (i.e. sprouted up "sākit") and belong to no one in particular. Exceptions are Khōr El Aṣfar, El Ḥomra and a few others which the Dervishes left alone. The dōm palms however were untouched: a number of them are of fine growth, but very many more are stunted and only two or three feet high and of comparatively small value at present. It is practically impossible to discover who planted them or what their numbers are.

There are too a number of cultivable Kheirān in which all individual ownership in the soil has lapsed; but where rights to the dōm palms have been continuously exercised a presumption in favour of the owner of the palms also owning the land no doubt arises, and provided the claimant to the palms is willing to cultivate no objection is made,

as quarrels are less likely to arise. But since it is customary in many cases to leave the collection of fibre as a means of livelihood to the old women of the family the presumption of ownership is often nullified; and one is justified in allowing others of the same tribe to cultivate the soil; and, as already suggested, it almost always occurs that the cultivator and the fibre collector are, in the result, either one and the same person or at least closely related.

Now in Khōr Bashīri, El Ṭawīl and Abu Dellum El Mufettiḥ nearly half of the basin is left permanently uncultivated and is used as a meshra for the herds of the Kawāhla, Shenābla, Dweiḥ and Gima' nomads in winter and summer. None of these tribes own any land in Kordofan and consequently they have not the right to dig wells without permission of the owners of the land.

The nomads pay dues to the people of the Kheirān mentioned on each herd that waters in the Kheirān, and the distribution of the money leads to a deal of bickering between the different members of the family that owns the Khōr. It is very hard to determine the amount of dues collected in this way as they are sometimes remitted altogether or sometimes collected in full, and in the latter case usually paid in kind. As a general rule it may be said that a herd of camels (numbering anything from 70 to one or two hundreds) is charged 20 to 50 piastres for the whole season. How many herds of camels the nomads may possess, and in how many cases the dues are remitted it is impossible to ascertain, but the revenue from this source is not inconsiderable. The nomads must water, and they must be prepared to pay rent for the wells: beyond safe-guarding these two rules one does best to avoid all interference with regard to the amount to be paid and its distribution.

Let us now turn to the produce of the Kheirān.

1. *"Nakhl" (Phoenix dactylifera).* The great majority of these are "male" palms and bear no dates. Such dates as do grow do not come to full maturity as the rains destroy them. The revenue from dates is therefore very small indeed. The fibre of the nakhl is hardly used at all as it is inferior to that of the dōm but there is a large sale for the maṭārig, i.e. the long leaf-stalks, which are used, or sold to the nomads, to iform couches. The maṭārig are laid side by side and so fastened together that they can be

rolled up like the cover of an "X" pattern table and easily transported. 130 to 160 of these maṭārig used to be (1911) sold for 20 piastres.

2. *"Dom" (Hyphaene thebaica).* The fruit of the dōm is very lightly prized and is sold in small quantities and for very small sums. The value of the dōm is two-fold;—firstly, the tips of the shoots of the low stunted trees (which are the most numerous) are cut off every few months and sold in bundles (gubda, *lit.* = a fistful). These bundles are a cubit long and the thickness of the fist and are used for making bursh matting. The Jawāma' villages are the chief buyers. Seven fistfuls used to fetch 1 piastre (1911). Secondly, the gulūb *(Sing.* galb = heart), which are the offshoots of the larger trees, from the junction with the trunk to the tip, are sold to make plaited bags for carrying salt and gum. The chief purchasers are the salt dealers of El Gā'a and Shershār and the gum transporters. Ten gulūb were worth 1 piastre.

3. *Sunt (Acacia arabica).* Many of the Kheirān contain a few sunṭ trees, but the total is not large. The garaḍ are used for tanning. The timber of the sunṭ is also used for the framework of sagia. There is a magnificient group of these trees, as large as fine English elms, at Khōr Abu Gā'ida. At El Rugāb and elsewhere there are a number of young sunṭ.

4. *Wheat.* Previous to the Mahdīa wheat was grown on much the same scale as onions are now. The importation of flour has been the chief factor responsible for the comparatively small amount of wheat now grown. An ordinary ḥōḍ yields at very most a midd of grain (7 rotls), and more generally it takes four or five ḥōḍs to yield a midd. A midd in 1910—1911 fetched 5 P.T. (and up to 7 P.T.) in the market at El Obeid. The conditions for wheat growing by sagia in the Kheirān are said by those who have had opportunities of judging to be considerably better than they are in Khartoum, the soil being richer, and the wheat only needing water at intervals of 6 and 7 and up to 10 days.

5. *Onions.* With the exception of the scattered plots under wheat cultivation the whole of every artificially cultivated garden is planted with onions. At different stages in its existence the onion is known under three names, viz. (A) kow, (B) faḥl, (C) musmus.

A. B. At the close of the kharīf, as soon as the land has been cleared, and the shadūf is in working order, and the ḥōḍs made, and when the heavy clouds have disappeared from the sky, the bulbs that have been kept for the purpose from the seed crop of the preceding year are planted. The smaller bulbs are planted in open order, usually 150 to 200 to the ḥōḍ, and are known as kow. The best and biggest bulbs are kept for seed and are planted in the empty ḥōḍs eventually destined for the musmus at the rate of 6 or 7 to the ḥōḍ. These are the faḥl (i.e. stallions). The kow remains in the land 2½ to 3 months and the onions are then (i.e. about December) put on the market. The produce of a ḥōd used (1910—1911) to fetch three and four piastres, They are somewhat coarse and inferior but their value lies in the fact that the demand for onions is continuous and the kow are ready for sale when the best onions (musmus) are still immature. In addition the kow are hardier and can stand the final rains of the kharīf which would ruin a seed crop. The faḥl remain in the earth for 8 months (i.e. until about May) and by that time have flowered and come to seed. The seed is then collected and kept for planting as will be described, and the useless faḥl bulb is thrown away.

C. The musmus is the really important onion crop. It is planted from the seed of the faḥl early in December in the same ḥōḍ as the parent faḥl. It is planted very densely, several thousands of seed being placed in a ḥōḍ. After a month or so, when the shoots are some 7 inches high, and the young bulbs have formed, they are taken up and transplanted in more order to the empty ḥōḍs that have been prepared for them; and others also to such ḥōḍs as previously held kow and have become vacant by the sale of the kow. A single ḥōd of seed onions as a rule fills 15 to 20 ḥōḍs, each holding 200 to 300 onion plants, when transplanted. After transplantation the musmus remains a further 6 months in the land and by the end of summer (i.e. about June) is ready for sale, and the ḥōḍ would fetch from 5 up to 10 piastres, according to the state of the market and the quality of the onions. All the musmus onions are now put on the market, except the inferior bulbs which have been set aside to plant in the next season as kow and the very best which are kept to plant as faḥl. It will thus be seen that by the above arrangement the

whole of the land watered by a shadūf or sagia is at one time or another under onion cultivation.

A shadūf is generally worked by a partnership of 3 or 4, sometimes 5 or 6, and occasionally 7 or 8 men, according to the richness of the water supply. Each man is calculated to plant about 100 ḥōḍs of onions and the ordinary shadūf may thus be said on the average to water at least 400 ḥōḍs of musmus onions. Taking the average ḥōḍ to contain 250 musmus onions and to be worth 7 P.T. (pre-war) we get an average result of about 100 000 onions with a value of 2800 P.T. (the onions set aside for kow and the faḥl being neglected in the calculation). To this sum must be added the ḥōḍ of kow. There are usually some 100 of these to a shadūf each holding about 170 onions. Taking the value of a ḥōḍ at 3½ P T. (pre-war) on an average we get 17000 onions valued at 350 P.T. That is to say an ordinary medium shadūf at pre-war rates brought in at least £E. 31.500 a year from onions alone. The prices calculated above represent the amounts paid for wholesale consignments delivered by the gardeners to the vegetable merchants at El Obeid. The onions are sold by the bagful or the donkey load.

In a number of Kheirān, such as Abu Dellum and El Bashīri, where the wells are only 7 or 8 feet deep, eight men work on a single shadūf, and as each man accounts for at least 100 ḥōḍs, the shadūf in a year would produce (pre-war) at least £E. 63 worth of onions a year. Where a sagia is used profits are greater and all go to one man instead of being divided.

When it is mentioned that Khōr El Bashīri has two sagias and 17 shadūfs, and Abu Dellum in one basin has 14 shadūfs and in another 16, and that the Arabs use two of these three basins as watering places, it will be realized that the owners are well to-do. To the profits mentioned above there must be added those made by the sale of shaṭṭa and helba and shammām and tomatoes etc., which are also grown, but not those obtained from wheat and garlic, since to whatever extent wheat or garlic is grown onions cannot be grown, the given area being planted with one or other, but not both.

6. *Garlic (Tōm).* This is planted at the same time and in like manner as the kow onions, i.e. from the bulb, but whereas the

latter are only in the ground for 2½ or 3 months tōm remains 7 months before it is ready for sale, and so comes on the market with the musmus. It is never brought to seed. It is not planted on a very large scale—probably one to 20 or 30 would represent its proportion to the onions. The natives do not greatly appreciate it, but find a sale for it with the Egyptians in El Obeid and Bāra.

7. *Red Pepper (Shaṭṭa).* The shaṭṭa is sown in close order at the end of December, i.e. at about the time of the transplanting of the musmus, It is watered from the shadūf and after three months is transplanted in open order to the musmus ḥōḍs on the scale of about 9 plants to the ḥōḍ. Here it gets the same watering as the onions, and when the latter have come to maturity and been taken away, the shaṭṭa continues in their place. It has to be watered throughout the summer and until the rains commence. It remains unpicked throughout the kharīf and the fruit is collected in the late autumn, i.e. about the same time as the ground is being prepared for the fresh season of onions. The whole of the land watered by the shadūf in the dry weather thus can be, and usually is, under shaṭṭa cultivation in the kharīf.

Shaṭṭa is sold by the rotl, which in 1910—1911 fetched as a rule 2 P.T. but used to rise to 2¼ and 2½ P.T. The average shadūf produces about a kantar of 100 rotls in the year. As a rule the owners of the Kheirān instead of selling their shaṭṭa exchange it for corn, for they have no dukhn or dura in the Khōr.

8. *Helba (Trigonella).* On the banks of the onion ḥōḍs there is generally a little helba planted, but only seven or eight plants to a single ḥōḍ. The seed of the berrries is used for flavouring milk, and a rotl fetches 2 to 3 piastres (pre-war) in the market.

9. *Other products.* A little shammām *(Cucumis melo)* and a few tomatoes are grown on the banks of the water channels, and sometimes a little bedingān *(Aubergine, Solanum Melongeno)* and Indian corn and radishes. A certain number of limes are always seen, and in several Khōrs figs and prickly pears.

The expenses of a shadūf are nil and the risks infinitesimal. The owner of the garden and the friends he has invited to join him in the work and the profits make and work their own well and take the vegetables to market themselves.

The onions from the Kheirān are almost all sold in El Obeid, but there is also a trade with Rahad and the south and with the neighbouring villages. At Rahad onions are often exchanged for weika *(Hibiscus esculentus)* and a double profit so made.

A certain amount of expense is involved in running a sagia as an ōsta has to be engaged: also there are risks of a break-down. The compensating advantages however greatly outweigh these considerations. *

It is the Dār Ḥāmid tribes that have in most cases taken up the cultivation of the Kheirān which were cultivated in past days, and the Danāgla have only reopened El Bashīri, Ṭawīl, Raqoi, and one or two others of the best Kheirān. The reason for the disproportion is of course that the Danāgla in the Turkia were rich owners of many slaves and were favourites of the Turks. In consequence they were almost wiped off the face of the earth by the Dervishes and their numbers are still few.

The most necessary step to be taken at present is the introduction of more varieties of garden vegetables and fruits. At present the supply of onions is more or less equal to the demand and so there is little inducement to new cultivators. Were other vegetables imported the price of onions would not decrease appreciably, the profits of the shadūf would increase, and there would be more openings and opportunities for new-comers.

In 1908 a large number of seeds and sugar cane were obtained from Khartoum and distributed, but the results were disappointing for three reasons: firstly there was the usual apathy with regard to any innovation; secondly there was ignorance of the proper times for sowing and watering and of the general treatment to be applied;

---

* *Including Bāra, Kajmār, Um Kadmūl, El Fūla and El Ḥamra, which lie just outside the main system of the Kheirān, there are some 150 basins which might possibly be cultivated by artificial irrigation, but in the case of about 25% of these the water is at rather too deep a level to be lifted easily. About 100 of the 150 basins were cultivated by sagia or shadūf in the days of the old Turkish Government (1822—1882) and about 60 in the Mahdia. In the winter of 1910—1911 only 49 were under artificial irrigation and there were no more than 20 sagias and 186 shadūfs in all at work.*

thirdly, it was alleged, there was the white ant. The first two hindrances are remediable and one is inclined to think that the white ant was very largely made a scape-goat to cover laziness. One also suspects that there was a tendency to overwater vegetables. If onions, pepper, wheat etc. will grow, as they do, in the Kheirān, no doubt other vegetables will also, though white ants and other insects take their toll. In Bāra certainly potatoes, cabbages, cauliflowers, carrots, beetroot, beans etc. will grow, not to mention vines and figs, and the circumstances do not appear to differ from those in the Kheirān, except that the soil is richer and water nearer the surface in the latter.

The large profits to be made from potatoes are realized and they are sought after: the difficulty is that the seed potatoes will not keep, but go rotten. This has proved the case with each consignment that has been obtained and planted at Bāra; but possibly if proper methods were known and observed the difficulty would vanish. Sugar cane too used to be grown and was tried in 1910. Fruit trees might also, one supposes, be planted with advantage.

TWO MURDER TRIALS IN KORDOFAN.

The Editors hope that the following reports of two Murder cases in Kordofan may be of help not only to those who have to deal with people among whom the belief in "possession by spirits" is still strong, but to others who are interested in demonology and similar subjects.

The first of these cases was tried at El Obeid in 1913 by a Court over which Mr. E. N. Corbyn presided.

The prisoner, Husain Suliman Karrar, was charged with "having committed murder by whipping and strangling the woman 'Aisha bint 'Agab till she died."

The first witness was the father of the girl, a Sereihi from a village near Rahad. He stated as follows :—

"The girl 'Aisha was my daughter and newly grown up (about 16 years old). She was taken about Fatr last (September) with illness which she said was dasātīr,[1] possession by devils. I went to 'Aisha Um Barūd at Rahad who has a reputation for casting out devils. She played the ṭambura for my daughter to cast them out, but my daughter only nodded her head and the devil refused to speak from her lips and say what he wanted given him to leave her. Then Um Barūd said he was too strong for her to cast out. So I took her and left her with her mother outside Um Barūd's house, and I went to look for some one else to undertake it. This was at sunset.

---

[1] *It is interesting to note that the accused in his appeal against the sentence passed on him refers to the Dasātīr as being identical with, Zār. The following passage from the appeal may be quoted: 'The death of the girl 'Aisha was caused by the disease of dasātīr (Zār) and not by stabbing or wounding or beating inflicted by me. I am innocent of her blood. I only treated her by means of the ṭambura, just as is done by others in the Sudan who are learned in this craft. Some employ the ṭambura and others drum on a tisht (basin) or other implements. Usually the Zār demands certain things of the patient, and if these are not produced serious trouble to the patient results, until he either dies or is cured.'*

Early in the night I returned having found no one. When I arrived I heard my wife, the girl's mother, shouting. I asked what was the matter. She said accused, who was there, had beaten our daughter. I asked him why. He said he was a "Sheikh el dasātīr" one with power over the devils to cast them out."

"*By Court :* Who brought him in your absence ?."

"*Answer :* I don't know. He arrived himself. When he offered to cast out the devils, I said I must return to my village, where I had my animals. He said he would come too and cure my daughter, and if he failed to do so he would not ask for so much as a millieme.

When we arrived at my home he started beating her with a medium-sized kurbag which had a piece of tin fastened round it a good way up the lash, but so that the tin would reach the body also when a blow was struck. When I saw that this beating was severe I asked him to stop it. He said those blows are not on her : they are blows on the devil. I have learned the language of the devils in Egypt, and I can bring him out be he jinn or devil. On the third day, the Monday, I had had enough of it, and I told him to stop. He used to use foreign words, as he struck her, which he said were English, and others. When I said it must stop, he refused. He said he could make her well in seven days, and even if the Mamur came now he should not stop him. Already she was able to walk, and he would cure her. If she died he was responsible. I made the people of the village witness to what he said.

On Tuesday, the fourth day, I went out in the morning, leaving my daughter sleeping there and leaving accused there also sitting doing nothing. When I came back she had been brought dead to the house from outside. Bashīr Lāzim and 'Awaḍ El Nūr told me accused had taken my daughter out to the Wadi and strangled her there."

By Court : On the Monday was she very ill from the beating ?"

Answer : She was extraordinarily strong. She would run and fight with accused and tore his clothes, and he would say they were Christian devils that were in her, and talk strange language to them. She had cuts from the whip over her back and round to her breast, and her cheeks were swollen from his cuffing her. She did not speak until the Sunday at night, and then she said 'That is my father' and

that is my mother,' of me and her mother, and when he asked her who the "devils" were, she said "Sidna Ḥasan and Ḥusain." Whereupon he said those two were not devils, but the devils in her must be Christians or obstinate English. [1]

"*By Court :* Was she sleeping with you and her mother ?"

"*Answer :* Her mother and I were in one tukl, and she and accused in another just by."

"*By Court :* Why did you not stop this cruel treatment ?"

"*Answer :* He told me it would effect a cure, and I believed him."

"*By Accused*: Did you not come to me yourself to my house" with a woman from your village to invite me to undertake the cure ?—

"*Answer :* No : I don't know your house at all."

Evidence read over.

Accused does not examine further.

Witness withdraws.

The second witness, Medina bint 'Alī, Sereihia of El-Inderāba, mother of dead girl, sworn, states as follows :—

"My daughter 'Aisha got ill three months ago. We took her to Um Barūd in Rahad to make her well, but Um Barūd failed, and said she could do no more. We took the girl outside Um Barūd's house. A man came and told us he knew of another woman who could make a cure and would go to get her. My husband and this man went off to the woman he mentioned, leaving me and my daughter outside Um Barūd's house. My husband on reaching the woman was told by her that she would not come, but he could bring our daughter to her. Just as he was coming back to me, the accused came up and began beating my daughter with a kurbag. I began screaming out. My husband arrived and asked why I was screaming. I said this

---

[1] *Definite nationalities are often ascribed to Zār spirits, and the invocations used contain references to the national characteristics of the particular spirit with whom the operator is dealing. Cp. the Zār invocations published by P. Kahle in Der Islam, 1913, p. 1 ff... In these Maghribī, Sa'īdī, Beduin and Sudanese, spirits are mentioned. A Christian Ẓār spirit occurs in the text published by W. H. T. Gairdner in, Egyptian Colloquial Arabic', p. 253.*

man has just beaten the girl. He asked him why he had done so. He said "Because she has got a foreign devil, a Christian one, who won't come out except by beating". My husband asked him, "Do you know how to cast them out". He said he did. My husband took a piece of P.T. 10 from me and gave it to accused. He took me with him to the Suk, and bought some 'libān' and 'fitna beiḍa' and 'mistika' (perfumes), and said this is what the devils want. Then we went to our village, the girl walking with us because he beat her till she did. There he first smoked her with the smoke from the perfumes we had bought, and then that failed. He then said they were not ordinary devils but jinns. I said then we would look for someone else to treat her. He then said he could cure her. And then he started to go on beating her, Finally we told him he must not beat her any more. He agreed to stop it, and said indeed that the beating was evidently no use; this was on the last morning. That morning he started to take her out of the village into the open country. I followed them. He then started squeezing her throat with his hands, and striking the front of her throat, (about the Aḍam's apple) with the side of his hand. I protested, 'You will kill her'. Her feet were kicking spasmodically by then and this shifted her clothes off her, and left her naked. I went and tried to pull her clothes back over her. He struck at me with his kurbag and said 'Woman, are you trying to prevent me from curing her? I swear by Wad El Hindi she will be alright now. The devils have left her'. Just then from the distance my husband, who had gone out before, shouted to me to come and fill the waterskins with water, and I went. I was anxious and ill at ease though and did so hastily to go back to my daughter. As I went. back I met accused coming in carrying her. He said, 'She will be all right now', and carried her into the house, and sat down by her side and began rubbing her hands and feet and saying "the devils have left her: she will be well now". The people said to him she is dead, but he said no. It was not till about midnight that he admitted she was dead. He had put her on an 'angarīb about sunset, and he sat on the 'angarīb himself, till he finally admitted she was dead."

"*By Court:* Was the beating very severe"?

"*Answer:* Yes, her body was all cut about with it, and the new strokes on the old would bring out matter from the wounds. One day when I was away she was tied by the hands to a tree-stump for the

beating. She had black marks afterwards at the side of the throat made by the throttling."

"*By Court:* When you saw the throttling why did you not scream for other people?"

"*Answer:* He struck me with the kurbag and said 'Don't let the devils get the better of us: let us show them that we are stronger than they': so I believed in him."

"*By accused:* Did not your husband tie her up, for the beating, not I?"

Answer: The only time I saw her tied, it was you who had tied her: whether her father tied her up another time, I don't know."

"*By accused:* Was she not violent?".

"*Answer:* I heard that when she had her senses a bit she asked you why you had beaten her so and ran after you to strike you, but whether with a stick or an axe or what I don't know, and someone, I don't know who, interposed and she struck him on the arm instead".

"*By accused:* Did she not strike one on the head and one on the arm, with an axe, and chase the whole village with a spear?".

Accused does not examine further.

The third witness, Mohammed Abu Rāsein, Tereifi, Hillet Inderāba, sworn, states :—

"I was in my cultivation on the Monday. I came back and found people in the village crying out about something. I went and found 'Agab's daughter tied up by her wrists to a shei'ba outside their house with her back covered with whip cuts, and accused there with a new kurbag in his hand bound round with a piece of tin in the middle, and the girl's cheeks and side of face under the jaw also all swollen with hitting. I asked him what he was doing: he said he was a doctor, and could drive out devils. I said there was the way of writing holy passages to cure them and the way of smoking the person who was ill, but there was no other way, unless he was a genuine doctor and authorised by the Government. He said he had been beating her for three days and that four more days would cure her. I told him to stop it. He said as there were four more days of his treatment he

would not stop even though the Mamur came and ordered him to. I said, what if she dies or you throttle her? He said he was responsible. I left him.

On Tuesday I went out to my cultivation. When I came back I found the girl had been brought in dead from the Wadi. We sent to the Markaz. A policeman and the Sanitary Barber arrived that night, and the Sub-Mamur early next morniug. They saw the corpse with the marks of the beating and the throttling".

"*By Court:* When you found her tied up, was she conscious?"

"*Answer:* She had her head lolling at first, but when we stopped the beating, she wept and cried."

"*By Court:* Was the girl violent and did she fight with the people?"

"*Answer:* I never saw or heard it. I only know she was said to be possessed by devils.

Accused does not examine.

Another witness, El 'Awaḍ El Nūr, aged about 33, a distant relative of deceased girl, Sereihi of Um Heglig, sworn, states :—

"I and Bashīr Lāzim were together when we heard the girls' mother Medina screaming. We went up, and found accused throttling the girl. We told him to stop. He said it is no business of yours; I am throttling the devils. We believed him and left him. We watched. We came up again and found her finished, dead. We had stood watching. We told him to carry her to the house; he did."

"*By Court:* How could you stand there and see a girl throttled?"

"*Answer:* It was our ignorance; he said, "Don't say anything: the more you object the more you encourage devils and handicap me". We believed him".

"*By Court:* Did her mother stop protesting?"

"*Answer:* The girl's legs kicked spasmodically and kicked her clothes off. I told accused to put them on again. Her mother put them on. Her mother then looked on crying. We all believed he was throttling the devils only as he said".

"*By Court:* Do you think you played a proper part in standing by to see a girl killed?".

"*Answer:* We are ignorant and he deceived us: he said he was only throttling the devils".

"*By accused :* Did you not see my shirt torn ? "

"*Answer :* No : I found you with your shirt taken off and tied round your middle, your body bare from the waist upwards ".

"*By accused :* Did you not come out with me from the village together ? "

"*Answer :* No.

"*By accused :* On the Monday did she not attack us all with a spear ? "

"*Answer :* She hit Ahmed with a stick on that day after accused had beaten her, asking why they had brought a man to torture her like this. I saw her bound after this."

"*By accused :* Did you not bind her ? "

"*Answer :* No.

Accused does not examine further.

The first witness for the defence, 'Aisha Um Barūd, Bedeiria, of Rahad, sworn states as follows :—

" 'Agab and Medina brought me their daughter and stayed two nights. Then I told them I could not put her right. They were no ordinary devils (dasātīr) in her but malicious jinns who had made her make water on my bed clothes. They took her outside. Her father rode off to look for a Fiki, as I had advised. The mother and daughter sat near my door. Then accused appeared with a bamboo cane in his hand. He started beating the girl. I stopped him and asked him why. The girl having been beaten got up and seized the man. Her father then came up. Accused said to him "I can cure her." Her father, agreed. I said to her father, there is no medicine for jinns : if you are going to have treatment of this kind, take her away from my zarība. He took her away and I know no more."

"*By Court :* Was the beating with a stick only ? "

"*Answer :* He beat her with the stick, and when I interfered he beat me and her and broke the stick over us, and then went on punching her with his fist. He was calling the devil a foreign Christian one and telling me I did not know that kind."

"*By accused :* Was it a light bamboo ? "

Answer : Yes, thicker than a finger".

By accused : When they brought her to you, was she not carried on a donkey, and when I took her off was she not on her feet, so that the beating treatment was already effective ? ".

"*Answer :* They brought her on a donkey, and took her away walking : accused was walking with them with a handful of sticks he had brought, driving her with hard words."

"*By accused :* Is not beating a proper treatment to cast out devils ? "

"*Answer :* Never."

"*By accused :* Does not a devil, if its requests are refused, break the neck of the afflicted person ? "

Answer : No, the dasātīr do not do so : if their original request is more than people can afford, they (the latter) plead with them and they agree to reduce it."

"*By Court :* And the jinns ? "

"*Answer :* The difference in their case is that they never request anything."

"*By accused :* Do they not break necks ? "

"*Answer :* No : the Fikis treat the patient for them. "

Accused does not examine further.

Witness withdraws.

The accused makes the following statement :—

"I was imprisoned in Egypt once on a charge of theft. I was born at Sayyāla near Aswan. I was about 15 years old when I was imprisoned. There I became rather mad for a time and they transferred me to the Asylum in Cairo, where I stayed about seven months, and was then let out about 22 years ago. I then went all over Egypt. I was servant to Fathi Bey, an officer, then at Korosko, and went with his regiment to Halfa (1896). I was then a donkey boy there and I married there. I was then in Atbara and Suakin. I worked there on the Port Sudan-Atbara Railway when it was made : then on Khartoum Bridge : then on the El Obeid extension to Kosti, and then went to Um Ruaba ; then to Semeiha, and Rahad.

A year after I came out of the Asylum the jinn Abu El Kabbas came to me in a dream, and appointed me a Sanjak of the dasātīr. The meaning of this is that I am empowered to use the ṭambura (a musical instrument, mandoline style) to drive out the dasatir. Each devil has its special note. When it is struck the devil speaks, and makes his demands for what he wants, which has to be provided by the friends of the patient, when he is satisfied and leaves the patient. Sidi El Geili is my destūr and he comes to me at times in the kharīf, and orders me to produce his demands. He sends me a dream first in which he makes his demands. I ask him for a few days grace: if I have not then brought them he catches me by the throat and I lie as though half throttled until he leaves me. This is not continuous but happens off and on for two or three days, and if a friend lights a match and holds it to my throat, that drives him away at once. He may ask for clothes or dura or whatever it may be. If clothes, it is I who have to put them on, but other things I have to give as a gift to other people in his name. His time comes in the kharīf and then he comes on a Friday, and then on a Friday a month later, and again a month later, four times.

As to this matter, I was invited to undertake it by the girl's father and mother. I told them I could try for seven days and if I failed I would take nothing. We all went together to their village, her father riding. There I played the ṭambura, and the father and the mother brought pepper to smoke her with. I said that was no good, and said I would go. There was a Ḥalabī[1] there and he said he would cure her with branding and heated a nail and branded her on the head and back of her neck. She remained without speaking, but got up and took me by the hand into a goṭṭia (hut). She made as though she wanted to drink. I told her mother to fetch water. She did so and she drank. Then she took me by the hand, and began walking back and down for a long time, from midday to evening. I got tired and sat down. Then she took a tōb and filled it with sand and carried it and went on walking up and down. Then she said to me, 'I want two large amber neck-laces (mansus) and a gold ring and a gallabia and a nose ornament. If these are not brought I shall die.' They refused to bring these things. That is all I have to say."

[1] *Gypsy.*

"*By Court:* What did you do? That is not the end of your action."

"*By accused:* No, that's true. I am forgetting."

"I told them the devil demanded these things. They said they would bring them. They did not.

By Monday the devils got angry because nothing came and oppressed her terribly. I smoked her with perfumes on the Tuesday and then she said that she and I and her mother and those two men should go out with her. She stripped the upper part of her body and girded herself and went out. I had on a shirt and drawers and waist-coat. We all went out to a little distance. I had my kurbag. She caught me by the throat. Then I struck her with the whip. She fought with me. The whole village was looking on. She tore my clothes off me. Then I girded myself up also with my shirt off. She fought with me and the people looked on as at a spectacle. Finally we were both on the ground each catching at the other's throat kneeling: then she made the noise she used to make when thirsty and her mother brought water and she drank: she signalled to me to drink pushing the water over to me. Then she became unconscious. Her mother and her cousin each took her by a leg and we carried her in. As she lay there in the house she asked for water. After she drank she was as though panting. I left her for an hour. I came back and put my hand on her and said 'In the name of God etc'. She then died, and her mother and father raised the cry of mourning. The Sheikh of the village came and took me by the wrist and drew me out of the house. He said: "Give me £E. 10 and I will settle this so that you can go." I said I had not got it. Then he brought a rope and they bound me, and the Sheikh went off to the Markaz."

"*By Court:* Did you not beat her?"

"*Answer:* I stopped the beating."

"*By Court:* Did you not then adopt the throttling as a method of treatment?"

"*Answer:* My jinn and her jinn entered on a struggle for mastery. Mine in me was throttling hers in her and vice versa. She was majnūn and I was majnūn, Her jinn overcame my jinn.

"*By Court:* If she lay dead and you alive did not yours win?"

"*Answer:* Hers killed her because its demands were refused. Mine would do the same with me if I refused its demands."

The Court finds that the accused is guilty of Murder under Section 230 Sudan Penal Code.

The second case was tried at Abu Zabad in 1920 by a Court over which Mr. C. G. Dupuis presided.

The prisoner was a Nubāwī from Gebel Kasha who gave his profession as Kajūr, and the charge against him was that he committed murder by causing the death of El Ṭāhir Ādam.

The first witness, Fātima bint Isma'īl, Baza'i, Hillet Taiyiba near Rahad, sworn, states as follows :—

"I know nothing about the accused. He came to our village; he said to me "I saw a boy sitting in that big house there; there is a devil dwelling in his house". I said "Are you a Fiki"? He said "Thank God:- I have 3 familiars, one Kagawi and 2 Nubas, and 3 Fikis who pray for me, and I fight devils and am gifted with the power to see them". I said "If you really fight devils, come to my house, and cure my son". My son was a boy nearly of age, usually of sound health, but at times he had fits and was as one asleep for an hour or so. He used to twitch and then go to sleep, and when he woke up again he was well. He was quite responsible, but did no work, though he could run small errands. My husband was out. I asked accused to wait till he came in. When he came in he consented to allow accused to cure our son, provided he was genuine.

Accused then said "Bring a whip, we will get the familiar ready." He brought a whip and started beating the boy on the head. I said "Don't". He said "I'll make the devil get off his head. You must let me do as I like". He took the boy away with him, beating him as he went, on his head and body.

He took him out and brought him back still beating him. I said "I can't stand it: stop beating him". He said "You have seen the shaiṭān come off the boy's head and you want to cheat me of my pay". He then said "Bring two chickens, one must be a white one. I will sacrifice them for the familiars. Then his father must get some

hyena-dung and anoint him with it". Then he took the chickens and led out the boy into the open country, saying he would take him out to a Sarḥ tree and do the ordinary rites and bring him back.

He took him up the hill. I was waiting in his house. Then he came back dragging the boy by the leg along the ground. He left him half way from the hill, and came into the village. He said "The boy fainted. I could not bring him in, come and fetch him". I took some water in a bowl and ran out and the small boys showed me where he lay. He was lying on his back with his mouth open, stone dead. His body was covered with scars. You could not put a blade of grass on his head without touching a whip mark. He had dragged the boy down the hill by the leg and his head was bruised to a pulp. I screamed. The villagers came out and fetched him and brought him in".

No question; withdrawn.

The second witness, Ādam Ṭāhir, 'Omrānī, Hillet Taiyiba, sworn, states as follows :—

"I am the father of the boy I was out in the cultivation. When I got in I found my wife had swept the house and prepared the big 'angarīb. She said a Kajūr was going to cure our son. I said "How many times have I told you not to go in for that nonsense" The Kajūr was not there. She said "This man is genuine, and he will cure our son to day". I ceased my protests. I neither agreed nor objected. Accused came from the village. I said "If you can really cure the boy, let us wait for the Sheikh of the village, and we will go before him and make an agreement". He refused to listen to this but fell upon the boy with a whip, kicking him and beating with the whip and also with an axe. He threw the boy on the ground and stamped on him and beat him. I did not stop him. He took the boy to the Wadi; took him up the hill. I could see him beating and stamping on the boy. Then he dragged him down by the legs. All the time the boy was howling. Then he came back without the boy and said "The devil is obstinate; when he leaves the boy, he will get up and come in". His mother ran and found the boy dead and screamed. When we found him dead the Kajūr wanted to take him into the house and bring him to life again. I refused this. Finally he said, "I am ready to take his place".

"*Q.* Do you realise that you let this man kill your own son and that you stood by and consented and never raised a finger to stop him?"

"*A.* I did not stop him. God held my hands. I hoped he would be cured. The Fiki seemed genuine because he did not ask for payment in advance. I did not know he would kill the boy. It was full midday."

No question : withdrawn.

The third witness, Hanafi El 'Ebeid, Gabri, Sanitary Barber, Abu Zabad, sworn, states as follows :—

"I inspected the corpse of the boy Ṭahir Ādam. He was brought in to Abu Zabad, and the Sub-Mamur told me to go and see him in the house of Aḥmed 'Adīl. He himself came with me. That was late at night. The boy had died that afternoon. In the first place his neck was broken. Secondly his body was covered with whip marks. His face was all scraped as if he had been dragged along the the ground. No marks of blows with anything but a whip, but his head was much bruised from being apparently beaten against rocks. No other bones broken."

No question : withdrawn.

The accused makes the following statement :—

"I left Abu Zabad at night in pursuance of my trade as witch—doctor and went by night past the blacksmiths' shops. Muhammed Sa'īd, Sheikh of Ghaffirs, met me, carrying a heavy stick and challenged me. When he knew who I was he asked me "Where are you going?" and I said "Nahud." I went on and slept in the Khala between Hillet Honoa and Hillet Ganbo. Early in morning I went to Hillet Ganbo, and passed through going to Hillet Ghanoa. I found the people making morning coffee. Wad Ghanoa was sitting with a bowl of merisa and he gave me 2 glasses of tea and asked me where I came from etc. I mentioned that his slave, Tutu, was a Nubawi and a friend of mine. I was going on to Taiyiba. I drank his merisa and he came in to Abu Zabad to the suk. I spent the day there till they came back. Spent the night and in the morning went to Taiyiba. To the south of the village I put down my luggage. There is a Ghulfan woman living there. I saw Fatima's son on the S. E. of the house, he was twitching like one possessed. I found his elder

brother and told him that the boy had a big jinn in his head. He said "Can you cure him?" I said with God's help I thought I could. I found the boy's mother talking to the Ghulfan woman, with her back to the hill. I told her about the possessed boy I had seen, and the other woman told me Fatima was the boy's mother. I went on and found a woman who said she was ill and I said the Fātiḥa etc. etc.

(is urged to get to the point).

The boy's mother swept the house and prepared the 'angarīb and said to me "Go and get your apparatus." I brought my sack with potent roots and my axe and spear. I asked for the boy's father. When he came from the cultivation, I said to him and to Fatima: "Before this I have cured people of Cerebro-Spinal; it is all the work of devils. I cured people at Gebel Kudur. Let me have a try." I asked for the dung of wild cats and hyenas and ground rats. Also there were some roots I wanted from the hill. They would not wait for this, and urged me to get on. I said that they were not to hurry me lest I offend against the Government. If they hurried me the spirit might leave him with violence, and break his neck or tear out an eye. I asked for resinous wood to make vapour. They brought cloves. They promised me 4 dollars in advance and a bull when the boy was cured. I refused saying I only worked by results. I covered up the boy and got underneath the cloth and made vapour. I asked for 2 chickens, one to be a white cock, and told them to bring two or three witnesses. I asked for a whip. They brought me a great big one. I said it was too big and would cut the boy, and I asked for a small one. They brought me the chickens, and I took the boy outside the village. There was a white stone and a Sarḥ tree. I wanted to get him to climb the rock and the tree and so get the spirit to come down out of him. The spirit refused. Then I thought the spirit might be hungry and I went back to sacrifice the chickens. Several witnesses came up. One of them said he had a son with a paralysed side and asked me to cure him also.

The parents of the boy said "Take him away and work your cure on him, he is better dead than alive."

I took him up to the hill. There is a Sarḥ tree on the hill. I hugged the boy to me and I took the chickens and wrung their necks and threw them away. I tried to get him up the tree. He refused. I took him down the hill on the north side. He fell to the ground.

I carried him on my shoulders. I put him down again. He started running north. I caught him and dragged him by the leg. I left him. The shaiṭān came out of his mouth, and broke his neck.

I did not run away. I could easily have done so. The man told me to do my best and they did not mind if he died etc, etc.

(Accused rambles endlessly on).

"*Q.* When you first took him outside the village, did you not beat him with a whip ?"

"*A.* Yes."

"*Q.* When you went up the hill did you not beat him ?"

"*A.* Yes"

"*Q.* Did you not drag the boy down the hill by the leg ?"

"*A.* No, I carried him on my shoulder till we got down the hill."

All three members of the Court know something about the accused. I [1] was at Gebel Shifr early in May, and both the members of the Court were with me. We stopped the night there. Accused climbed up the Gebel and standing on the summit made night hideous with incantations, gibberish, snatches of prayers and row and the military words of command. He refused to come down when shouted to and answered insultingly. Finally as he was keeping the camp awake, I fired my shot gun in the air. This apparently frightened him for he shortly afterwards subsided. In the morning I sent for him. He was apparently a harmless imbecile Kajūr. He said he had only lately come to the Gebel from Abu Zabad, as his relatives lived at Shifr.

Thinking that his activities might lead to trouble among the ignorant Nubas, I ordered him to go back to Abu Zabad.

The Court finds that the accused is guilty of the first charge of murder, but the Court consider that the accused is of unsound mind and therefore should not be sentenced to the extreme penalty of this offence: On the other hand so long as he is at large he is a public danger.

The Court comments on the attitude of the boy's parents who calmly looked on while their son was brutally ill-treated.

---

[1] *The President of the Court.*

THE NUBIAN AND BARI LANGUAGES COMPARED.

BY G. W. MURRAY. M. C., F. ROY. ANTHROP. INST.

The general characteristics of the Nilotic family of languages have been summarised by me (1) elsewhere : It is sufficient to state here that they fall into two sharply defined categories, which have been distinguished by (2) Westermann as Nilotic-Sudanic and Nilotic-Hamitic ; the latter exhibiting far more evidence of foreign influence than the other. To this latter group both Bari and Nubian belong, though it should be stated at the outset that the resemblances set forward below are due mainly, though not entirely, to the common foreign influence to which they have both been exposed—almost certainly Hamitic, though it cannot be ascribed to any living language known to-day. It should be added that certain of these features common to both languages may also be traced in Masai and its kindred dialects (Suk, Mandi, Turkana, Latuka etc.), but in view of the extremely limited knowledge of the languages that we possess, it would at present be premature to pursue the subject further than I have done already in the article cited above.

Our authorities for the languages to be compared are to be found in the Nubian grammars compiled by (3) Lepsius, (4) (5) Reinisch, and (6) Almkvist, the essays on the cognate Nubian dialects in Kordofan

---

(1) *Journal of the Royal Anthropological Institute Vol. I., 1920.*

(2) *D. Westermann. The Shilluk people, Philadelphia, 1912.*

(3) *R. Lepsius. Nubische Grammatik, Berlin, 1880.*

(4) *L. Reinisch. Die Nuba Sprache, Vienna, 1879.*

(5) *L. Reinisch. Die Sprachliche Stellung des Nuba, Vienna, 1911.*

(6) *H. Almkvist. Nubische Studien im Sudan. Upsala 1911.*

(7) (Junker and Czermak), and Darfur (8) (9) (MacMichael) : Mitterrutzner's (10) Bari grammar and the translation of this latter into English by (11) Capt. R. C. R. Owen. (I hope to add to this literature shortly by the publication of a Nubian comparative dictionary).

Reinisch in 'Die sprachliche Stellung des Nuba' comes to the conclusion that the nearest allied languages to Nubian are those spoken round lake Tsana, such as Dembea, Quara, Agaumeder etc. and that Nubian constitutes a connecting link between these undoubted Hamitic dialects and such Nilotic languages as Dinka, Shilluk etc. : so that the whole of these languages would in his opinion have a common origin. Westermann however would connect Dinka, Shilluk etc. with his Sudan family which includes the West African languages and reject the suggested common origin with the Hamitic family. (12) Meinhof considers Masai and probably Bari also to be Hamitic in origin and to have been later influenced by contact with Sudan languages. The truth would appear to be that in the remote past all these languages had a common orgin viz. Dinka, Shilluk, Bari, Masai and Nubian, that they have all to a greater or lesser degree been permeated by Hamitic influence : in the case of the last three to such an extent that their original Nilotic features have in a large degree been obscured.

Now, having thus briefly dismissed the general aspects of the case, let us consider the particular parallels to be drawn between Nubian and Bari.

---

(7) *H. Junker and W. Czermak, Kordofan Texte im Dialekte von Jebel Dair, Vienna, 1913.*

(8) *H. A. MacMichael, Nubian Elements in Darfur, Sudan Notes and Records January 1918.*

(9) *H. A. MacMichael, Notes on the people of Jebel Meidob. Journ. Roy. Anthrop. Inst. Vol. XIII, 1912.*

(10) *Mitterrutzner. Die Sprache der Bari, Brixen, 1867.*

(11) *R. C. R. Owen, Bari Grammar, London, 1908.*

(12) *C. Meinhof. Die Sprachen der Hamiten, Hamburg, 1912.*

1. THE VERB.

At first sight the Nubian verb, which has personal endings, differs remarkably from the Bari verb, which has not, and the methods of tense formation also differ—Nubian suffixes, Bari reduplicates. But both verbs possess in common a remarkable system of extending the meaning of the verbal root by means of suffixes, as the paradigms below will show :—

English.	Nubian (Kenus-Dongola dialect).	Bari.	Meaning.
root	bog	buk	pour
imperative	bog-u	buk-e	pour
inchoative	bog-an	buk-un	become poured
reflexive	bog-ij	bukö-ji	pour one self
intensive	bog-ir	bukö-rö	pour away
causative	bog-kid	bukö-kin	pour for some one
instrument	bog-ad	buk-et	thing poured with
agent	a-bog-il	ka-bukö-nit	one who pours
infinitive used as a substantive	bog-an	buk-ön	to pour

NOTE 1. I would add here that I consider the examples of suffixes in-bu,-du given by Mitterrutzner to be assimilations of the above intensive-ri,-rö e.g. rem-bu slay, göm-bu surround for rem-ru, göm-ru. gwad-du sprinkle, baran-du overflow for gwad-ru, baran-ru.

Cf. Nubian usage—*r* commonly becomes d after n—e.g. ai gen-di for ai gen-ri ; and occasionally after r as ted-dē (Dongolawi) for ter-rē.

And I would further suggest that the same assimilations once took place in Nubian and that such roots as tomb break to pieces, gend reconcile stand for tom-r, gen-d which represent tom-r, gen-r from roots tom, gen.

2. THE SUBSTANTIVE.

The Nubian substantive possesses case-endings derived from contact with Hamitic languages which the Bari substantive has either lost or never possessed: their chief points of resemblance lie in the method of plural formation.

1. Formation of the Plural from the Singular.—

Bari, like Masai, has a multiplicity of plural suffixes, which fall under three main headings.

(a.)—k: ku—.

The 'nomina agentis', whose singular suffix is—nit, drop this in the plural and assume a suffix—k. Certain pronouns and nouns of relationship prefix ko—, ku—e.g.

ko-baba fathers; ko-yanggo mothers; ku-lu (masc.), ku-nu (fem), they.

(b.)—t,—at,—et,—öt,—āt etc.

kungo-āt knees, aburi-et gazelles, yöbū-öt, pieces of wood etc.

(c.)—an,—en,—on,—ön, etc. with which I would associate the suffixes —a, —e, —o, —ö etc. from which the final —n would appear to have been elided.

bar-a streams, gwang-an cats, gor-o lances, jur-on lands etc.

(d.)— And numerous other suffixes—ji,—jin,—jik,—ki,—kin,—la, —lan etc: some of which may represent compounds of the foregoing; or others may preserve a final consonant which has been elided from the singular.

These three main suffixes — k, — t, — n appear in Masai and Shilluk, and Meinhof has found them in Nama, where they represent masculine, feminine, and common grammatical genders. It seems more probable that they represented originally classes such as perhaps men, beasts, things and that in spreading from one language to another their original significances have been lost sight of.

Nubian preserves the first in the forms —chī (Kenus) —nchī (Dongola), —gū (Mahas), which are the regular plural suffixes of the language: thus angarē-chī, angarē-nchī, angarē-gū bedsteads.

The second is more difficult to trace, but the occasional forms in —rī may represent an original —dī, examples: ādemi-rī men: eged-rī sheep.

The third is represented by the common forms in —ī, which examples from the Daier dialect in Kordofan extend to —in.

Agar-ī places; kulul-ī loins; bol-in (Dai.) dogs; ob-in (Dai.) roads.

II. Formation of the Singular from the Plural:—

The suffixes described in the foregoing paragraph can be paralleled in Hamitic languages; but the method of forming the singular from the plural by suffixes seems to be peculiarly Nilotic and appears in the Shilluk and Masai families as well as in those under discussion. The noun of which the singular is to be formed in this manner may be considered as denoting some quality or other.

For instance the 'nomina agentis' already mentioned under the verb and in the preceding paragraph as possessing a plural suffix —k may also be regarded as possessing a singular suffix —nit, since this latter does not appear in the plural. It is undoubtedly cognate with the Shilluk word nyate man, prefixed to verbal stems in the same way to denote an agent.

Similarly the suffix —tat, —tot, —töt, —tet, which appears in the singular of many Bari words was in origin a diminutive: but this meaning has in many cases been lost sight of and it now becomes a singular suffix. Examples:—

fiom—tot	a drop of water	pl. fiom	water
le—tat	a drop of milk	pl. la	milk.
chiwa—tat	bee	pl. chiwa	bees.
chiro – tat	louse	pl. chiro	lice.

Various other singular suffixes are cited by Mitterrutzner. In the Nubian dialects of the Nile Valley, this phenomenon does not occur, though the cognate diminutive 'tōd' is often employed; but

a relic of the process lingers in the Daier dialect in Kordofan where a singular suffix—do is occasionally dropped in the plural as orn—do star, pl. orn—in.

III. The Article :—Traces of the Masai article appear clearly in Bari and less obviously in Nubian. The Bari adjective has in many cases a masculine prefix lŏ, fem. na, which corresponds to the Masai ol, fem. eng. Further many Bari nouns have a prefixed k, which a comparison with the cognate Masai root shows to be another variant of the Masai feminine article eng. Cf.

k—omong.	Ba.	face	eng	omom	Mas.
k—amulāk	Ba.	saliva.	eng	amulak	Mas.
k—ufir—öt	Ba.	Hair, feather	eng	opir	Mas.

A similar prefixed k or g occurs in many Nubian words, though it is omitted from the corresponding roots in other Nilotic languages. The conclusion seems irresistible that Nubian and Bari once possessed feminine and perhaps also masculine articles like Masai. Examples :—

g'alat or alat Nub.	adze.		
g'ugm-ē or ugm-ē Nub.	owl.	Cf. ogomu-t	Dinka.
k'obosh Nub.	shell	Cf. awoch	Shilluk.
k'orāb Nub.	spider, wasp	Cf. orāp	Shilluk.
k'ashring-ē. Nub.	vetch	(Cf. *anshiri*	Copt.)

IV. The Numerals :—The Bari system of numerals is quinary and the older forms of the first four appear to be preserved in the numerals 6—9. We have ;—

1. tü	6. bu—kēr.
2. öri	7. b—urya.
3. sāla	8. bu—dök.
4. unguān	9. b—unguān.
5. kānat	10. mere.

where we may suppose kēr, urya, dök, unguān to approximate to the older forms. Unguān, four, occurs in Masai, Dinka, Shilluk, Nuer etc. but not in Nubian and we are consequently restricted to the first three for our comparison. Reinisch has shown wēr the first Nubian numeral to stand for guer : ōw, the second, is contracted for orw : and tosk, the third, contains a letter, s, which is not a Nilotic letter at all. Introducing the Shilluk group for comparison, we have for the first four numerals :—

Bari (reconstituted)	Shilluk	Dinka	Nubian (reconstituted)	Nuer
kēr	a—kyel	(tok)	guer	kel
urya	a—rio	rou	orw	rau
dök	a—dak	dyak	tosk for tyok ?	diak
unguān	anguen	unguān	(kems)	ouan

and there is little doubt of the common origin of the numerical systems of the whole. Also cf the Bari mere, ten, with bure, ten, in the Nubian dialect of Jebel Daier (Kordofan) : though Nubian proper uses a Hamitic word.

V. Particles :—Further resemblances may be traced in various particles common to both languages.

(i). The copula a 'is' prefixed in Bari, but suffixed in Nubian : ngun a—duma Ba. God is great ; as ashri—a Nub. the girl is beautiful.

(ii). anyān in Bari signifies 'in order that' ; Nubian uses, āni.

(iii). on in Nubian means 'if', in Bari 'unless'.

(iv). ko is prefixed to many Bari adjectives ; kō, kō—l is suffixed to many Nubian ones. This ko, kō is connected with a Hamitic root kun, 'have'.

ko—magor Ba. hungry : ko—mūri Ba. feverish.

kurun—kōl Nub. hump-backed : kirsha—gō Nub. having a paunch.

(v). 'i' is prefixed in Bari to denote in, to, from, out ; 'ia' was suffixed in Old Nubian with the same meaning.

Appendix—Roots common to Bari and Nubian.[1]

Note :—Many of these roots are merely Hamitic loan—words borrowed by both languages.

NUBIAN.		ENGLISH.	BARI.
abāg.	DM.	backside	fung–ōt.
angi.	M.	enclosure	ang.
ark.	D.	throw	ryok.
aru.	KD.	rain	ru. to water.
arou.	O.N.	to water	
aul.	O.N.	save	wul. choose.
awi–j	K.	weave	wiwi–jö
awir.	M.	wing	k-ufir. feather.
bab.	KD.	father	baba.
bāi.	D.	avoid	baï–in. absent.
baj.	K.	be finished.	baka.
bar–j.	DM.	scratch	wor–ju.
bei–c̄.	KM.	fringe with tassels	bini pl. binyat. cow's tail ornament.
bel.	KD.	go	wala.
bel–ti.	KD.	abscess	wel–an be swollen.
bend–d.	D.	pray	wan–du.
bēr.	KD.	content	bura. good, right.
beri.	K.	summit	filya.
beri.	KD.	rib	merete.
bitt.	D.	collect	fit. bind up.
bekki.	D.	outside	bakai.
bochi	KD.		
bod.	Dai.	beat	but.
bog.	KD.	pour	buk.
bok.	KDM.	hide	bok, bury.
bott.	KD.	be flayed	bōt.
bud.	KDM.	be dislocated	futu–kö.
bugbuge.	K.	barren salty ground	bugi, be mouldy.
buny.	KD.	bottom	wuyut.
bure.	Dai.	ten	mere.

[1] *Abbreviations D. Dongola : Dai. Daier : K. Kenus : M. Mahas : O. N. Old Nubian.*

NUBIAN,		ENGLISH,	BARI.
deg.	DM.	cover	(lo) dek. roof.
deny.	KM.	have intercourse with	dingga.
desi.	KDM.	green	deti, grass.
di.	KDM.	die	tu.
dil–ti.	KD.	hair	duli.
dilig.	K.	full of holes	dili, hole.
ding.	M.	fight	dung, cut off, kill.
dog.	M.	sit on, ride	dogu, carry.
dōny.	M.	educate	den, understand.
dûr.	K.	reach	dur, arrive.
duk.	KDM.	raise	dok.
dû–l	KD.	long, big	du.
dumm.	M.	seize	dum.
eri	KD.	name	k–arin.
ew.	KDM.	sow	we.
firr.	KDM.	flee	bora.
gāny	DM.	taste	gayu, look for.
gar	M.	son	ngörö.
gĕli.	KDM.	red	kiri, coloured.
gen.	KM.	be	gwon.
gind–ē	M.	thorn	gin–dya, tear.
gōb.	K.	circle	göm, surround.
gōl.	K.	dig	gulu, deep.
gōldi,		hole	
gōr.	M.	cut, reap.	nger.
gur.	DM.	land, world	jur.
gub–ē		pitcher	chafe.
gum.		expectorate	gum, throw.
a) hanu.	K.	for hanyu ?	k–ayne.
kaj.	M.	for k–any ?	ass
ibir.	K.	cover with earth	boro, smear with clay.
ind.	KD.	take, pick up	udd–ya.
ishin.	KD.	send	chon.

a) for ny = j cf. jakum-nyekem below. It is a common Nilotic metathesis and results from j being originally dy.

NUBIAN.	ENGLISH.	BARI.
jakum. K.M.	jaw	nyekem.
jāl. KDM.	talk	kul-ya.
jang. DM.	fill (dyang)	yik, cf. di tyang.
jawwar. M.	wet.	jawe, rainy season.
jer. K.	watercourse	jor, pond.
jīg. K.	be on, near	dingö.
jigid. K.	wooden pillow	tiket.
jok. KDM.	grind	jok, pound corn.
jog-ōs. M.	mesh	jong-an, be entrapped.
jū. KDM.	millstone	jū, grind.
kag. K.	split	kagu.
kāg. KDM.	hold	gog, hold back.
kanyar. DM.	necklace	kā'nare, red beads.
kereny. KD.	crooked	geri, cross.
kid. M.	hill, stone	kodu.
kid. M.	a little	chit.
kilkil. KM.	tickle	kukudi.
kina. M.	closet, privy	kin, human excrement.
kinyug. D.	wrathful	kangā.
kiy. K.	take hold of	gei, make use of.
kō, kō-l. KD.	alone	gele-ng.
kob. KD.	shut	koba, to patch.
kochi. KDM.	head, top	kwe, pl. kujik.
kōd. K.	scratch	köt, wound, hurt.
kōg. KDM.	crow	korūk.
kor-j. KM.	break, split	kor, divide, share.
korr. KD.	snore	gor.
kondo-n. M.	left hand	kadonge.
kony DM.	upper part of the face	konye, eyes.
koru. DM.	whip	kau (for karw ?).
kub. K.	ship	kibo.
kub. K.	lard	kafu-tat.
kudūd. M.	little	kudik.
kukulul DM.	cock	chukuri.
kulu-m. M.	strong	gol-et, strength.
kure. Dai.	river	kare.

NUBIAN.	ENGLISH.	BARI.
kuru. KM.	palm-dove	gure.
māg. KD.	steal	mok, catch.
mar-ti. M.	canal	bar, river.
mĕr-el. D.	sour (of milk)	gwor-an, curdle.
mili. KD. belu Dai.	bad	bele, greedy.
miny miny DM.	measles	myen, be ill.
mogor. DM.	antelope	mekor, buffalo.
mōn. KDM.	hate	man.
mor. O.N.	be dismissed	more, free (not a slave).
mōr. KD.M.	fasten	mor, be united.
mul-ē. KM.	mountain	mere,
nā, nāi. M.	who ?	nga.
nel. KD. gil. Dai.	tooth	kelē.
ner. KD.	desire	nyar.
nōg. M.	house	nak, tent.
ō. KD.	sing	yo-yu.
og. KDM. Dai.	breast	nögu, suck.
ony. M.	weep	won.
ōw. KD.	two	öri.
sung-unt. M.	pinch	tong.
tāch. M.	cry, call out	taku.
-tāg. K. -tan. M.	until	teng.
tan-ch. M.	taste	dāng.
tōg. KDM.	strike, break.	tok.
tol. KDM.	pull	tur.
tōr. KDM.	enter	doro.
tosk. KD.	three	dök.
tuk. K.	scourge, tattoo	tōk, peck, bite.
turu. Dai.	water pot	tuli.
ulut. K.	charcoal	fulöti, burning charcoal.
ur. KDM.	head	ur-et, crown, crest.
oura O.N.	scribe	wur, scratch, write.
urr. M.	blaze	wur, set on fire.
waiyi. M.	be healthy	bia recover from illness. wayu be courageous.
wal. M.	be cooked, boil	walala.
wēr. KDM. (for guer)	one	kēr (for kyer).
wis. M.	rob, plunder	fes-un.

BELIEFS ABOUT THE MANSIONS OF THE MOON.

BY J. W. CROWFOOT.

The old astronomical division of the year into twelve Houses of the Zodiac is familiar by name at least in Europe. In the countries which have come under the influence of Islamic civilisation the astronomical year is more commonly divided into twenty eight parts which are known as Mansions of the Moon, and these are still of considerable importance because, unlike the shifting months of the Mohammedan Calendar, they give practically fixed dates year in, year out. An almanac based on them can, therefore, be of immediate practical use to the agriculturist, like the Coptic Calendar in Egypt.(1)

Each Mansion (menzil) has thirteen days except one which has (2)fourteen and the twenty-eight therefore provide a year of 365 days: in leap years here in the Sudan an extra day is generally added to the last Mansion. Each is named after one or more of the stars which lie about the ecliptic or apparent path way of the Sun, and the table in the appendix gives a list of the star names in question with

(1) *Cp. S. N. and R. I. p. 296, II. p. 10 f. for examples of the use of these divisions to agriculturists in the Sudan. The writer of the second article mentioned should not however have spoken of the "Mansions* or phases *of the Moon": they are two quite different things.*

(2) *There is some difference of opinion in the Sudan as to whether Jebha or Ṭarfa should be given the extra day. The extra day was added, according to local report, when Joshua the son of Nun was fighting against the Amorites and called upon the Sun and Moon to stand still "and the sun stayed in the midst of heaven, and hasted not to go down about a whole day" (Joshua X. 13): the question in dispute is whether he was in the Mansion of Jebha or Ṭarfa on that occasion.*

the identifications of the stars given by Ginzel (1) and the European dates for the present beginning of each Mansion.

Calendars somewhat similar to those in use among the Arabs are found in India and China, but the learned are not agreed as to where the 28 fold division of the year originated. Some, such as Ginzel, think that it came first from Mesopotamia, others, the writer of the article 'Zodiac' in the Encyclopaedia Britannica for example, think that the Arabs borrowed it from India.

In the Sudan this Calendar, as we have already said, is of genuine practical value to the agriculturist, but it has many other uses besides. Here, as elsewhere, the belief in the influence of the heavenly bodies upon all human affairs is widely held, and those who know will not contract a marriage or start any important business unless the Moon is in a lucky Mansion. I am indebted to the most learned native astronomer I know, Sheikh El Ḥajjāz Sulimān, for two documents which bear upon these beliefs; Sheikh El Ḥajjāz, I should say, is a real astronomer and not an astrologist.

The first of these documents is a series of verses which are attributed to the Perfect Walī Sheikh El Taiyib El Sammāni El Jami 'ābi of Khōgalāb, whose tomb is at Um Merhi where he is said to have died in the year 1822.

The verses run as follows :—

"Oh you who wish to be happily married, do not be in a hurry :

Do not get married except when the Moon is in a lucky Mansion :

For in some mansions it is lucky and in others it is not :

In Sharatān the wife will die ; in Buṭain the husband :

In Thuraiya the marriage will be happy : in Dabrān you will become poor :

In Haq'a your wife will bear a son ; in Han'a only a girl :

---

(1) *Handbuch der mathematischen u. technischen Chronologie, Leipzig, 1906, Vol. I. pp 72, 73. So far as I can control them, his identifications correspond with the stars and groups of stars recognized by my local informant, except in Mansion 2.*

(2) *I have to thank Ferid Eff. Atiya for much help in translating both these documents.*

In Dirā' perhaps an honourable and respected man :

It is your fault if you are married in Nathra and in Ṭarfa you will certainly become poor :

Marriages in Jebḥa end in divorce, in Zubra they are lucky :

Ṣarfa brings ill luck and poverty, and 'Awwā also avoid :

Simāk is lucky and blessed and Ghafr too is happy :

In Zabnān your wife will commit adultery, in Iklīl you will become poor :

In Qalb your wife will be loving, but Shaula is to be avoided :

In Na'aīm you will be prosperous, and happy too in Bulda :

In Sa'd Dābiḥ the husband will die the same year :

In Sa'd Bula' you will grow rich, so haste to be married then :

Happiness is in Sa'd El Su'ūd and also in Sa'd El Akhbiya :

In Fargh El Muqaddim and Fargh El Mu'akhkhar it is said women are childless :

In Ḥūt a wife will prove the best of women and bring you all happiness :

These rules are taken from our ancestors who have tried them and proved them :

But God is the only Judge and He may change these rules :

So if things follow not according to them, the change is also good :

We have given you our advice."

The second document given to me by Sheikh El Ḥajjāz describes the beliefs of the Fellata concerning the Mansions of the Moon, and is more interesting than the first because it is not so exclusively concerned with matrimony: in fact there must be little in "the common round, the daily task" of the Fellata which does not find mention in it. Sheikh El Ḥajjāz tells me that the Fellata assert that Noah's ark settled in Bornu (hence the name—Barr-Nūḥ!) and that these cret lore of the lunar influences was written on the boards out of which the ark was made. This knowledge they will not part with for love or money and few therefore know all the details which the Sheikh has managed to learn. He admits, however, that there are good and learned people among the Fellata also who do not believe these

fables, for instance, a certain Sheikh 'Abdulla Ibn Fūdi, who has written a book to prove that those who believe them are erring against the teaching of the Koran and should be regarded as unbelievers.

The Fellata Calendar is as follows :— (1)

1. *El Naṭh* A mixed period. Good for writing charms to obtain the love of women, for marriages, for buying men and women slaves, for sowing and building. Bad for putting on new clothes which may lead to wounds, for approching and serving kings. Bad for business. Do not make friends, treat patients, travel, measure grain, meddle with alchemy or call up jinn. Men born now are bad and fail in business : women immoral but their immorality not becoming public they win and retain men's love.

2. *El Buṭain.* Lucky. Good for works of science (magic), sowing, treating patients, approaching kings and sherifs, making friends, writing love-charms. Men born now are good, wise, prosperous and wealthy, though having many enemies : women grossly immoral, evil-living and hateful.

3. *El Thuraiya.* Lucky. Good for mixing deadly poisons, for 'science', travel, petitions, approaching kings and sherifs ; for marriages, purchases in general, building, intercourse with friends, sowing and reaping, measuring grain, wearing new clothes. Children of both sexes are happy aud good.

4. *El Dabrān.* Unlucky. Bad for approaching kings, starting new projects, marriages, petitions, building, planting trees, meddling with spirits and treating diseases. Good for writing charms to cause separation and hatred. Men now born are evil-livers, vicious and murderers ; women immoral and hateful.

5. *El Haq'a.* Mixed. Good for mixing poisons, making talismans, psychical experiments, approaching kings, purchasing slaves, wearing new clothes and travelling. Bad for petitions, marrying and building. Men now born are unpopular and dangerous : women good and moral, they have few children but are beloved by men and do not want.

---

(1) *I have abridged the accounts of the later Mansions because they contain so much repetition.*

6. *Han'a.* Lucky. Good for charitable actions, new projects and for approaching kings. All born now of either sex are happy and prosperous.

7. *El Dirā'.* Lucky. Like the preceding.

8. *El Nathra,* Mixed. Practically the same as No. 5.

9. *El Ṭarfa.* Unlucky. Good only for undertakings which lead to destruction, war, enmity, separation and divorce. All born now unlucky and blame-worthy.

10. *El Jebha.* Mixed. Good for relieving people from the effects of charms. Bad for measuring grain which will be stolen. Men born now are clever, crafty and deceitful, women much beloved and very passionate.

11. *El Khuraṣān.* Lucky. Good for works designed to please kings, princes and clerks.

12, El Ṣarfa. Mixed. Do not fight your enemies for they will beat you.

13. *El 'Awwa'.* Mixed. Good for making love-philtres.

14. *El Simāk.* Unlucky.

15. *El Ghafr.* Lucky. Good for all useful projects. Men and women born now are chaste, trustworthy and a blessing to their parents.

16. *El Zubānā.* Mixed. Good for meeting kings, petitioning, sowing, marrying, purchasing animals, making preparations for war and for quarreling. Bad for putting on new clothes, any one doing so will have a fit or fall from the roof. Children of both sexes bad.

17. *El Iklil.* Unlucky.

18. *El Qalb.* Lucky.

19. *El Shaula.* Mixed.

20. *El Na'aīm.* Lucky.

21. *El Bulda.* Unlucky.

22. *Sa'd El Dābiḥ.* Mixed.

23. *Sa'd Bula'.* Mixed.

24. *Sa'd El Su'ūd.* Lucky. Especially good for marriages.

25. *Sa'd El Akhbīya.* Unlucky.

26. *El Fargh El Muqaddam.* Lucky. Good for charms and for counter-charms, for magic to find treasures, for beginning a journey.

27. *El Fargh El Mu'akhkhar.* Mixed. Good for approaching kings but bad for marriage and wearing new clothes. Men born now immoral, women chaste.

28. *Baṭn El Ḥūt.* Lucky.

Another Fellata document which I owe to the same source is concerned not with the Mansions of the Moon but with the days of the ordinary Mohammedan months, the days of the week and the hours of the day. It shows, as the Sheikh points out, the same dangerous disbelief in Providence as the sole author and only foreseer of human happiness and the reverse.

The days of the month which are unlucky are the third, the fifth, the thirteenth, the sixteenth, the twenty first, the twenty fourth, the twenty fifth and the last Wednesday in every month.

Of the days of the week, Saturday is good for sport both by land and water, Sunday for beginning to build, Monday for starting a journey, Tuesday for letting blood, Wednesday for taking medicine. Thursday for proffering petitions to judges, kings and great ones, and Friday for weddings.

It would be long and wearisome to transcribe the luck of each hour of the day, as the day is divided by the Fellata into twelve hours beginning with sunrise and each hour of each day has its own special qualities, so I will be content with the hours of the first day of the week which is Sunday. The first hour is good for making love, for approaching rulers and for putting on new clothes : the second is bad for everything : the third is good for writing love charms and requests : the fourth is bad, do nothing in it, neither buy nor sell : the fifth is good for making trouble, quarrels and such like : in the sixth ask kings for anything you want : the seventh is bad, do nothing in it : the eighth is particularly fortunate for all purposes : in the ninth write to win the affections of men and to incline their hearts : in the tenth do anything you like for it is very fortunate : in the eleventh write talismans and charms and such like, for it too is very fortunate : the twelfth is bad, do no fair action in it for it is good only for what harms.

This is what they say, writes the Sheikh in conclusion, things advanced with no proof in support, pretending to a knowledge of the hidden which is known only to God Almighty, things contrary to Intelligence and the Faith.

The documents from which the extracts in the last sections have been taken are interesting for the light which they throw upon the little things with which the Fellata is chiefly concerned. Interesting further, I suggest, because they are so curiously like, even in small details, the calendars which circulate elsewhere, for example in English villages. In such a publication, for instance, as Raphael's Prophetic Almanac you will find, side by side with forecasts of the weather and tables of the dullest information, sections on the 'Voice of the Heavens' for each month and an 'Every day Guide' for each day in the year. I borrowed a well-used copy last summer from a Lincolnshire shepherd and read as follows :—

1920 Jan. 1. A very fortunate day for all purposes.

Jan. 2. Avoid females and keep quiet. Do not court or marry.

Jan. 5. Ask favours until 4.42 p.m. : after that avoid doing so, avoid superiors.

Jan. 6. Buy, speculate, and push thy business before 3 p.m.

Jan. 7. Be careful. Avoid females, sign no writings.

Jan. 13. In the P.M. travel, remove and deal with females.

Jan. 22. Court, marry, and ask favours in the P.M. and evening.

On the same page one learnt that "Mercury in the ninth is good for science and many discoveries in psychical and metaphysical sciences are denoted." From other pages I learnt when the rising of the moon is likely to accelerate the germination and growth of seeds, what are the most favourable times for gathering herbs for purposes of astrology and medicine, and on what days in each month maid-servants and men-servants respectively should be hired. With regard to the last point, which of course recalls the Fellata's periods when it is lucky to buy men or women slaves, I was surprised to find that there are only about half the days in the year when you can safely hire either men-servants or maid-servants and not a single day on which you can safely hire both together.

"The Companion to Raphael's Almanac" which follows the "Prophetic Messages" contains birthday information respecting the fate of any child born during the year 1920, as for example :—

14th. March. A child born on this day will have to work hard for its living. It will meet with many troubles, particularly if a female, her husband will be far from an ideal one.

29th. March. A child born on this day will be quiet in temper but fortunate in business. It will rise rapidly in life. If a female, a happy and successful marriage.

The book from which these quotations are made is very popular in England and editions of it are published in India, Australia, South Africa, Canada and the United States, but the differences between this book and the Fellata Calendar are, I submit, more external, less fundamental, than the resemblances. The same principles underlie both ; in the one they are applied day by day to the Gregorian Calendar, in the other they are applied to the larger units of the Mansions. A few very old and once widely held beliefs, such as the dangerousness or "sacredness" of putting on new clothes and measuring grain, have dropped out of the English Calendar, but the greater part of the contents of the two almanacs is the same, the Fellata version being rather the more primitive, picturesque and fullblooded, but still essentially the same in kind. The reason is not far to seek : both have drawn their knowledge of the heavens from the same ultimate source in the East. The fact, none the less, seems worth considering (which word also carries you back to the stars).

APPENDIX.

ARABIC NAME.	STARS.	DATE OF BEGINNING.
1. El Sharatān or El Naṭḥ.	α 6 Aries.	23rd April.
2. El Buṭain.	a b c Musca.	5th May.
3. El Thuraiya.	Pleiades η Taurus.	18th May.
4. El Dabrān.	αθγδε Taurus.	31st May.
5. El Haq'a.	λφ(1)φ(2) Orion.	13th June.
6. El Han'a.	ημνγξ Gemini.	26th June.
7. El Dira'.	α 6 Gemini.	9th July.
8. El Nathra.	γδε Cancer.	22nd July.
9. El Ṭarfa.	ξ Cancer λ Leo.	4th August.
10. El Jabḥa.	αηγξ Leo.	18th August.
11. El Zubra or El Khuraṣān.	δθ Leo.	31st August.
12. El Ṣarfa.	6 Leo.	13th September.
13. El 'Awwa.	6ηγδε Virgo.	26th September.
14. El Simāk.	α Virgo.	9th October.
15. El Simāk.	ικλ Virgo.	22nd October.
16. El Zubānā.	α 6 Libra.	4th November.
17. El Iklīl.	δπ6 Scorpio.	17th November.
18. El Qalb.	α Scorpio.	30th November.
19. El Shaula.	λ Scorpio.	12th December.
20. El Na'aim.	γδεηφτξ Sagittary.	25th December.
21. El Bulda.	Starless region near π Sag:	8th January.
22. Sa'd El Dābiḥ.	α 6 Capricorn	21st January.
23. Sa'd Bula'.	εμν Aquarius.	3rd February.
24. Sa'd El Su'ūd.	6 ξ Aquarius.	16th February.
25. Sa'd El Akhbīya	αγζη Aquarius.	29th February.
26. El Fargh El Awwal.	α 6 Pegasus.	14th March.
27. El Fargh El Tāni	γ Pegasus α Andromeda	27th March.
28. Baṭn El Hūt,	6 Andromeda.	9th April.

EDITORIAL.

The Editors much regret that the appearance of the present number has been so long delayed. This delay will probably result in a corresponding delay in the appearance of the first two or three numbers in 1921. Except however for this possible change in the dates of issue, it is proposed to continue the publication of Sudan Notes and Records in 1921 on the same general lines as heretofore and from the same publishing firm as in 1920. Subscriptions will be P.T. 50 per annum as hitherto, and subscribers are earnestly requested to send their subscriptions as soon as possible. Owing to the low rate of the subscription and the increased cost of all printing we are working on a very narrow margin, and, though with the assistance of the Governmnet, we have been able to pay our way up to the present, it has been sometimes difficult, on account of the number of subscriptions in arrears, to meet printing accounts as soon as they fall due.

We have been asked to draw the attention of our readers to the work of the African Society. The Society was inaugurated in 1901 with the object of providing a central institution in England for, the study of African subjects and for the collection and diffusion of knowledge relating to the varied interests of the continent.' The Society publishes a quarterly journal which is sent free to all the members, and a lending library is attached to the offices of the Society at 64 Victoria Street. Members have the right to use this library and to be present at and to introduce visitors to the meetings and dinners of the Society. Applications for membership giving address and full particulars as to profession or occupation, should be sent to the Secretary, African Society, 64 Victoria Street, S.W. 1.

REVIEWS.

The Kababish, a Sudan Arab Tribe
by C. G. Seligman and Brenda Z. Seligman.
(Harvard African Studies. Vol. 2 Cambridge Mass. 1918.)

Dr. and Mrs. Seligman have already published some very remarkable papers on various southern tribes in the Sudan which have thrown a flood of new light upon their subjects. In the paper above-named they have made a study of one of the most famous Sudan Arab tribes which they visited in the winter of 1911-1912. This study is a most interesting result of the application of the anthropological methods in which Dr. Seligman is a past master to a tribe which has never been studied from this particular stand-point. In these circumstances it is natural that the authors should have discovered much that was unknown before : it is equally natural that in many respects their work can be supplemented and corrected by Government officials who have spent as many years among the people concerned as they did months and started with the advantage of a fluent command of Sudan Arabic. We count ourselves fortunate, therefore, in having secured a review of this paper from Mr. R. Davies who was Inspector in the Kababish district during several years. Ed.

The materials for this paper were collected by its authors during a short visit to the Kababish country in the winter of 1911-1912. In view of the difficulties under which Dr. and Mrs. Seligman worked, chief of which was their unfamiliarity with Arabic, the amount and variety of the information obtained are considerable, but it was perhaps inevitable, under the circumstances, that their picture o the tribe should be incomplete and, in some particulars, inaccurate.

Dr. Seligman formally recognizes that the Kababish are not, except politically, a tribe at all, but a congeries of tribes of divers origins, and that there are various other tribes which formerly were attached to the Kababish but have broken away from them. Nevertheless, he invariably attributes to "the Kababish" manners and customs observed only in the Nazir's section, which is peculiarly circumstanced, and in the Berāra, who are of Ja'aliyīn origin and joined the tribe comparatively recently ; while on the other hand he describes as "characteristic of the Kababish" phenomena such as the shape of their tents—common to all the camel-owning nomads of Kordofan and probably to others also.

How far such generalisations and such restrictions are valid is doubtful. The sheep-breeding Awlād 'Ugba of eastern Dār Kababish, for instance, are so distinct from some of the camel-breeding sections of the west that they speak a noticeably different dialect of Arabic; and it seems not improbable that many of their customs are different also. For example, Dr. Seligman writes: "The yearly migration to the north-west is indeed such a special feature of the Kababish life that there is a particular word to express it nesûk (نسك, to go north-west)." This statement illustrates both types of error; for the "nushûgh" is by no means exclusively a Kababish habit, nor, if it be taken to mean a migration to the north-west, is it common to all the Kababish. The Awlād 'Ugba, for instance, go south-west, to the region of J. Abu Tabr. But نسك, as is should be spelt, does not mean "to go north-west" at all * : its correct meaning is that given in "Muḥiṭ El Muḥiṭ", "to disperse in the wadis in the season of the rains".

Two of Dr. Seligman's general propositions seem hard to reconcile. He argues at some length that the suffix "-âb" in the name of a section or subsection of the tribe indicates an eastern and, more particularly, a Beja origin ; yet in discussing whether certain non-Islamic customs of the Kababish are a relic of pre-Islamic times in Arabia or are the result of Beja influence, he writes " There is not the slightest reason to adopt the latter hypothesis." If the former theory be accepted, a Beja origin must be assigned probably to more than one third of the tribe; and this would seem to be no slight reason for attributing a similar origin to any non-Islamic custom common to the Kababish and Beja.

The general perspective of the picture drawn by the authors requires some correction.

The wealth of the tribe is much exaggerated and a uniformity of distribution has been assumed which is not in accordance with the facts. Judged by the gross total of their herds, the Kababish are perhaps as rich as any tribe in the Sudan, but this is due to the great

---

* *Since writing the above, I have heard the word used in eastern Wadai as meaning "to go north," referring to the traeks of a thief, but this does not affect my remark on the word as used by the Kababish.*

number of tribesmen. On the average, the Kabbashi is poorer than the Messiri or Homrawi and very much poorer than the Kahli. The tribe owns about six times as many sheep as it does camels (a fact which may throw some light on its name) and more than twice as many camels as it does cattle. Dr. Seligman writes of the wedding-present customarily given by a father to his son: "A wealthy man might give his son as many as a hundred she-camels, the least gift of a poor man would be ten or fifteen sheep, though few would give less than five or six she-camels". In point of fact, there are not a dozen Kababish who own a hundred she-camels, many subsections own practically no camels at all, while a man who could give his son even five or six she-camels would be far from poor by the tribal standard. Again, blood-wit is specified as "in practice, 30 oxen", but there are whole sections which do not own a single cow.

So also the description of the social organization of the tribe requires modification. Justice has not been done to the paramount position of the Nazir, who administers his tribe through a multitude of sheikhs of subsections. Some of these, by reason of age or force of character or the number of their followers are men of fair influence, but the majority are petty people, subject to dismissal, to fine and even, secretly, to imprisonment by the Nazir, who also ratifies their appointment, after an election by their people in which considerations of hereditary right have much force.

The fact that Sh. Mohammed El Tôm was one of Dr. Seligman's chief informants perhaps accounts for the exaggerations already noticed and for the absence of any hint of another aspect of Sh. Ali El Tôm's supremacy. From Mohammed El Tôm downwards, all those who live in the Nazir's ferīg are almost completely economically dependent on his bounty. He gives them what animals they own, feeds them, clothes them and pays their dowries when they marry.

The authors' ignorance of Arabic leads them not only into verbal inaccuracies but into errors of interpretation. Among the former may be noticed aśka (sing. sûka) for shuqâq (sing. shuqqa) the ordinary word for a tent; yizet for yazid; yakhayf for yakhiff; iktisi for ikhtishi; she-camels called baḱra for bakra meaning a virgin she-camel; and so on.

To their explanation of "Id el Faiḱa" criticism has already been directed in Sudan Notes and Records Vol. II, No. 1 Their readiness

in that instance to find a resemblance between two such dissimilar objects as a long tassel and an udder contrasts curiously with their failure to recognise the Pole Star when, as they say, "a star was pointed out to us which was said to be specially important to travellers; it was called Jidi, which, in Sudan Arabic, means a young goat." Similarly, they are wide of the mark when they write: "The fact that the Showa encampment was over a mile from the wells at first struck us a clumsy arrangement, implying unnecessary labour, but the wisdom of the Kababish was vindicated when we saw the enormous flocks and herds driven there daily and the extent to which the ground became fouled." Sanitary considerations have little weight with the Kabbashi, to whom the welfare of his animals is everything. The herds coming to water eat up all the grass within easy reach of the wells, so the ferīg is put where there is grass at hand for the lambs and kids which are too small to go out to graze with the herds and for the donkeys permanently near the camp.

Considerable space is devoted to describing the relationship which subsists between a sheikh and a stranger from another section or subsection of the tribe who may come to live in his ferīg. Dr. Seligman states that the latter is called a "muhana" of the sheikh. Actually, of course, the "muhanna" is not the man but the friendly feeling which exists between him and the sheikh; nor is the term confined to this particular relationship. Any man may be "sīd muhanna" with another, whether they live together or not. The usual name for the clients to whom Dr-Seligman refers is jirân el sheikh (جيران الشيخ) "the sheikh's neighbours"; while an unpopular hanger-on, who had long outstayed his welcome would be referred to behind his back as a ga'id (قعيد), "a stayer".

Translations of a number of songs appear in the text, but of only one, described as one of the more obscure dancing-songs, is the Arabic given, in transliteration. Of this it must be said that the obscurity of the song finds but little illumination in the translation, which reads:

"He is like a buffalo with horns held low to his enemy;

"He applies the actual cautery.

"Muhammed is victorious."

This version further disregards the fixed principle that each line of the Arabic is complete in itself. The song appears to mean :

"(He is like) a buffalo with curling horns :
"To his enemy (he is like) the first touch of the branding-iron :
"Mighty is Muḥammed."

In the classification of songs one very common type is omitted, the short lyrical outburst in praise of camels, girls or what not, often sung to while away a journey. These contain the nearest approach to poetry of any. The following example is descriptive of a girl and another is to be found in S.N. & R., Vol. II No. 1. P. 73.

ان مشت مو سريعة	"When walking, not in haste :
إن ضحكت مو قريقعة	"Her laughter not misplaced :
ضيفة بيوم الليعـــة	"Guest of the desert lamb (gazelle)
تقول نوّار في الصليعة	"You'd say, 'a flower in the waste'."

Space does not admit of detailed criticism of each of the eighteen chapters devoted to different aspects of Kababish life, nor does the writer pretend to accurate knowledge of many of the matters dealt with. It must suffice to draw attention to one or two points.

In Chapter VIII the authors say : "The Kababish have no organised games for children or adults." This is certainly not the case. In Ramaḍân, especially, the fasting Arabs forget their hunger by playing games for hours at a stretch. Under the name of "Um El Bagara", they play the game commonly known elsewhere as "Mangala", while in "Um El Banât" they have a game which seems to be little known elsewhere in Kordofan. Both these games are played with counters, for which, as for so much that they use, the Arabs are indebted to the camel. They have also a most ingenious race game, involving cattle, a well and a hyaena. Three short split sticks furnish the dice ; and the system of scoring is complicated.

Chapter XII deals with shrines and oaths. The tomb of Abu Goreiba, on the borders of Dar Kababish, is unmentioned; and the 'Arifia fiki, El Hajj El Leiyin, is described as a Kabbashi. The Bara shrine, "called by the Kababish" (and by everyone else) Surrat Sīd El Ḥasan, might well have been omitted from the list, since it has nothing to do with the tribe, who practically never use it.

The authors do not appear to have understood the nature of an oath among the Arabs, who are bound to the degree to which a particular tomb or copy of the Koran inspires fear of catastrophe in this world, not the next. A tomb or a copy of the Koran is potent, not, as they seem to assume, because of the holiness of its occupant or owner, but because it has been known, in fact, to kill or injure one or more perjurers in the past. Government Korans for the most part, are regarded as innocuous.

In the same chapter Dr. Seligman says: "We did not hear of any form of scrying being practised." There are, however, numerous exponents of sand divination, to whom recourse is commonly had to obtain foreknowledge of the results of searches for lost or stolen animals, and so on. (See S. N. & R., Vol. III. No. 3.)

If, in the foregoing remarks, attention appears to have been directed too much to the ungrateful task of pointing out errors and omissions, the excuse must be that ethnologists themselves call for rigid accuracy of observation as the first requirement of their science. The demand, as M. George Foucart writes in the introduction to his Questionnaire, is for "accuracy in the first instance; accuracy in detail." That the work under review falls short of this high standard must be attributed to the handicaps under which Dr. and Mrs. Seligman worked and to the brevity of the time at their disposal. But in putting forward the two theories, already mentioned, of the origin of the tribe and of its non-Islamic customs, both of which have the merit of being disputable, it is to be hoped that they will have stimulated the curiosity of the officials who are in a position to follow up their work and further to extend our knowledge of this most interesting collection of tribes.

R. DAVIES.

Carl Meinhof, Eine Studienfahrt nach Kordofan. (Abhandlungen des Hamburgischen Kolonialinstituts, vol. XXXV). Hamburg 1916.

Dr. Carl Meinhof spent about six weeks in the Sudan during the winter of 1914. The outcome of his journey is the present book which forms part of a series of ethnological, linguistic and political studies published by the Hamburg Colonial Institute in which the

author holds the chair of African languages. The object of the journey was the solution of a linguistic mystery to which we shall return presently. But while devoting his main attention to his quest the author kept his eyes open for impressions of the social and economic life of the country, and he gives a readable account of what he has seen. There is a rapid survey of the journey itself which extended from Port Sudan to El Obeid and thence back to Shellal, with brief chapters on the population, history, administration, the state of education and the missionary problem, and the arts and crafts of the natives. As might be expected this part of the book does not yield much information which will be new to those residing in the country and sharing in the task of administering it; but it has the interest attaching to an unbiassed view of our own activities as seen by a competent observer, and it must be acknowledged that the book, produced though it was in the early period of the war, does not show any traces of prejudice and ill feeling such as might have been expected in the circumstances.

Some of the writer's aperçus will hardly seem worth controverting to those conversant with the deeper aspects of problems which are here so lightly touched upon; others are stimulating even where we disagree. Some of us will feel the justice of the complaint (p. 39) that little is being done by the Government for the furtherance of research, except where definite results of practical usefulness are obtainable, and that linguistic studies are left to the amateur efforts of individual officials. The suggestion (p. 37) that it would be worth while to make languages like Nubian and To Bedauye the medium of instruction in the districts where they are spoken instead of promoting the use of Arabic, is interesting, though the author probably does not realise the practical difficulties of the proposal, nor the opposition which it is likely to meet at the hands of those whom he intends to benefit.

We pass to the two features of the book which make it of real value even to those who are necessarily more conversant than the author with the political and educational problems. The first is a series of excellent illustrations from drawings by Fräulein H. Wagener exhibiting the products of native arts and crafts such as baskets, ornaments, tools, weapons etc. These are beautifully executed and form an excellent basis for the study of the subject.

The second feature to which we wish to draw attention is the discussion of the linguistic problem, the solution of which was the primary object of the author's journey. Here Professor Meinhof speaks with unquestioned authority as one of the foremost students of African languages.

The problem was to determine the position of Nubian amongst the languages of Africa. The vocabulary and grammar of the four Nilotic dialects of Nubian were known to European scholars through the works of Lepsius, Reinisch and Almkvist, but its linguistic affinities had not been clearly determined, Reinisch placing it amongst the Hamitic languages and thus connecting it with Ful, Berber, Somali, To-Bedauye etc., while Lepsius assigned it to a group known as Sudanic languages which includes a series of idioms spoken over a wide territory extending from the West Coast to the Nile Basin. Professor Meinhof rightly felt that an examination of the more primitive dialects of Nubian spoken in the Nuba Mountains would throw light on the question, and accordingly devoted much attention to the study of those languages concerning which very little was known hitherto. On the evidence of phonetic and grammatical features he arrives at the conclusion that Reinisch's theory about a connection between Nubian and the Hamitic languages is to be rejected, and that it is without doubt to be assigned to the Sudanic group to which also belong Dinka and Shilluk amongst the languages spoken in this country.

Incidentally the study of the Kordofan dialects has thrown considerable light on the early history of the Nubian language and people. Professor Meinhof concludes that the Nubian idioms spoken in the Mountains are closely related to the dialect of Dongola, but that the separation of the Hill people from their Nilotic kinsmen must have taken place at a very early period. The absence of Greek and Coptic loanwords from the Hill dialects shows, according to the author, that the period at which the separation took place must have been anterior to the time when Christianity was dominant in the Nile Valley, and that there is therefore no foundation for the view that the inhabitants of the Nuba Hills are descendants of fugitives who left the Nile Valley in consequence of the Arab and Muslim invasion.

The study of the dialects spoken by the Hill 'Nubas' led to another discovery of great interest: it appeared that some of the languages in question are not related to Nilotic Nubian at all, but belong to one or the other of two quite different groups which the author denotes as (Non-Nubian) Sudanic and Prefix languages. The Sudanic languages are characterised by the occurrence of the sounds *gb* and *kp* and by the use of suffixes and postpositions in forming the plural and other grammatical categories, while the Prefix languages employ prefixes which recall similar formations in Ful aud the Bantu languages. The characteristic usage of thr Bantu languages to distinguish 'classes' of objects by means of prefixes is not clearly defined in this group, but the author claims to have discovered traces of it in the Tagoy dialect. In vocabulary the different languages of the Hills have much in common—no doubt owing to mutual borrowings; in determining the linguistic affinities of each language it is therefore necessary to rely on phonetics and grammatical structure as the final test and to disregard accidental similarities of vocabulary.

Although the evidence of language is by no means conclusive in fixing ethnic affinities Professor Meinhof's discoveries seem to point to the conclusion that the population of the Hills whom we indiscriminately describe as "Nubas" belong to three distinct stocks, viz. Nubians who separated from their riverain kinsmen at a very remote period—the speakers of Sudanic dialects who connect with the Nilotic negroids like the Dinka and Shilluk—and the speakers of Prefix languages whom the author designates as Pre-Hamites. The term Pre-Hamitic is not clearly defined, but appears to refer to a linguistic stage anterior to the separation between Hamitic and Bantu. With regard to the Pre-Hamites the author hints at a possible connection with the Sumerians of ancient Babylonia, and suggests that it was Pre-Hamitic emigrants from Asia who thousands of years ago brought the first elements of culture including cattle-breeding to the dark "Sudanic" aborigines. Such guesses however will have to be treated with caution pending the collection of further evidence.

For the convenience of readers of this Journal who may have occasion to follow up Professor 'Meinhof's researches we append a list of

the Hill languages mentioned by him, arranged under the linguistic groups in which each is placed :

NUBIAN.	SUDANIC.	PREFIX.
Dair (Daier)	Dagig	Eliri
Dilling	Kadugli	Kawarma
Dulman	Katla	Kinderma
Garko	Koalib	Lifofa
Gulfan	Krongo	Lumun (?)
Kadero	Miri	Sheibun
Koldegi	Rashad	Tagoy
Nyima (?)	Tagale	Talodi
	Tima	Tumeli
		Tumtum

The book also contains the diary of a journey from El Obeid to Tonga via Dilling, Kadugli and Talodi, by Dr. Otto von Wettstein short notes on a journey in the same district by H. Ebner, and an interesting, if not always accurate, list of "vegetable products" sold in the Khartoum market.

S. H.

NOTES.

DARFUR PROVINCE.

The Dumbari or Locust Banisher of Darfur.

There exist amongst the autochthonous Fur and Birgid of Darfur a number of persons, who claim to have the power to banish locusts and who are known as Dumbari. These Dumbari as might be expected, chiefly function in the Southern regions of the Province where cultivation is most extensive and where there is the greatest demand for their services, but they are also occasionally found in Northern Darfur.

A short time ago an ancient Furawi named 'Abd el Raḥmān 'Abdullāhi appeared at Kuttum, announcing that he was a Dumbari and begging for the release of his assistant, another Furawi, who was employed by the Government as a day labourer.

He stated that the locust season was approaching and that it was therefore necessary for him to mount a Jebel and remain there continuously keeping a sharp look out for locusts until all danger of their coming was past, that "his brother" kept him supplied with food and water during his long watch, and that if he was deprived of his services, he would be unable to protect the crops.

Needless to say his brother was released, but not until the Dumbari had given a solemn undertaking that he would keep the environs of Kuttum clear of locusts during the coming cultivation season.

He is now on watch and it remains to be seen whether he will carry out his undertaking. When questioned he stated that he had only been a Dumbari for a little over a year and that he had acquired his knowledge of the Dumbari business from a Birgid youth named 'Abdullāhi Kapriot himself a Dumbari, who had come from the South and offered to initiate him. 'Abd el Rahmān 'Abdullāhi paid him a cow and the youth then gave him some powdered root mixed with water to drink and tied up a Dumbari's wand for him. This wand which he produced for inspection consists of a thin straight shaft about

eight feet long with two little balls of powdered root done up in linen, a small bunch of black ostrich feathers and a gazelle's horn bound to the end of it. No incantation or form of words was used in connection with the initiation and there was no formal rite of any kind. The power over locusts was acquired by a mere drinking of a portion of the root dissolved in water and the gift of a Dumbari's wand. It is unfortunately impossible to discover what the root was. The actual procedure of banishing locusts appears to be as follows;—

At the beginning of the rains the Dumbari armed with his wand mounts a Jebel and remains there during the danger season scanning the horizon for flights of locusts. On sighting a flight at any range, he raises his wand towards it and makes a series of stabbing motions into the air, at the same time crying out, "Go away, red things, God guard you, go away enemies. There is no God but God and Mohammed is the prophet of God."

The flight against which action is thus directed is said to retire immediately discomfited. If a flight is discovered on the ground the wand is pointed at it and then raised into the air, the above mentioned stabbing motions being executed and the above mentioned formula repeated.

In addition to being able to banish locusts in this manner a Dumbari is said to have the power of rendering locusts innocuous by catching one locust out of the swarm, filling its mouth with a mixture of 'ardeib plant dissolved in water and then releasing it. This mixture is said to cause it a disease of the teeth which it imparts to all the other members of the swarm to which it belongs and which results in their being unable to eat and consequently to cause any damage to crops.

There appears to be a universal belief in the efficacy of the Dumbari, but I have unfortunately had no opportunity of seeing one at work. No Dumbari operated near Kuttum in 1918, but after 'Abd el Rahmān 'Abdullāhi had been initiated he functioned in the environs of the station in 1919.

It is perhaps worthy of comment that there were a large number of locusts round Kuttum in 1918, but that none approached it in 1919, though numerous flights were seen in the far distance.

Kuttum,
12/5/1920. E. G. S. H.

DONGOLA PROVINCE.

Mr. E. G. Coryton has given me a hand-copy of two inscriptions from rocks at Bayuda about 50 miles South-East of Korti.

The inscriptions are in Greek characters similar in form to those in Christian inscriptions found in Dongola Province dating from about the 10th. and 11th. Centuries A. D.

One of them I am unable to decipher from Mr. Coryton's copy: the other runs "Hagios Mena" and shows that the worship of this very popular Egyptian Saint penetrated in the medieval period at least as far south as to the Bayuda Desert. J. W. C.

RED SEA PROVINCE.

MARRIAGE CUSTOMS AMONG THE BENI 'AMER TRIBE.

A fuller account of Beni 'Amer marriage cutoms was contributed to this Journal last year (Vol. II. pp. 74 ff.) by Mr. Fleming, but the following note is of interest because it contains various new details which are parallel to customs reported from many other countries in both ancient and modern times—for example, the part played by a child whose parents are both alive (compare Frazer, Golden Bough, Vol. VI. pp. 236) and the care taken to prevent the feet of the bride-groom from touching the ground Frazer, ib. Vol. X. pp. 2 foll.). The gallop in the direction of Mecca, or towards the south according to Fleming, reminds us of the races which occur in the accounts of marriages elsewhere (Frazer Vol. II. pp. 300 ff.) and these are often combined with similar "historical" legends about the death of the bride-groom and changes in the succession.

On the marriage of a Nabtab, that is to say a direct descendant of 'Amer 'Ali, the founder of the tribe of the Beni 'Amer, the following rites are observed.

After the first formalities, the bridegroom and his relations visit the place where the bridal hut is going to be built. They make choice of a small boy who has not reached the age of puberty and whose parents are both alive, to ensure luck and he with the tip of a sword draws a line along the full length of one of the pieces of matting which is going to make the hut.

This is to commemorate the fact that the Nabtab succeeded to their heritage by the sword. After this has been done the hut is built. In accordance with the customs of the Bello people, who reigned supreme in this part of the country before the coming of 'Amer 'Ali to power, a bull is slaughtered; the bull's blood was formerly used to make a mark like a cross within a rectangle on the hut of the wedded couple, but now this mark is made with red paint and the blood of the bull is dispensed with,

When the building of the hut is finished the bridegroom mounts a horse and is thus led by two persons seven times round the hut, after which he and his relations, all mounted, ride at full gallop from the hut for several hundred yards towards the east—the direction of Mecca. On their return the bridegroom is carried from his steed to the newly made hut, so that his feet should not touch the ground, and is set on an 'angarīb. Then the small boy who had previously drawn the line on the matting with the sword pours the contents of a bowl containing dura, mixed with various food stuffs and water, over the head of the bridegroom as he sits; seven grains of this dura are collected and tied, together with a piece of camel's dung, above the bridegroom's forehead in the tōb in which his head is swathed, and an 'imma is wound over the whole. For seven days this headgear remains as it is, and then the bridegroom is led to the place where the female camels are kept and the grains of dura and the dung are unrolled from his head covering by a religious person and are allowed to fall on the ground. This is to ensure the bridegroom being prosperous in herds and crops.

The bridegroom also wears a silver bracelet on his right wrist for these seven days, and it is the duty of all who see him during this time, to give him a present of some sort, generally of animals—the present must in any case be given within a year or disgrace is incurred on the giver and his family.

In the days when the Bello people ruled this part of the country, they had a custom of making small drums (or nuggāra) for a funeral, which were beaten by the women folk. These drums were made of wooden bowls with skin stretched over them. When the father of 'Amer 'Ali who was a stranger married into the Bello tribe, the King of the Bello was very much annoyed. 'Amer 'Ali's father was a man called Abū 'Ali Gāsim, a Ja'ali from the family of El Sha'dinab of

Berber. He married the grand-daughter of the king of the Bello and in his anger the King ordered that a funeral drum should be hung up in the hut of Abû 'Ali Gāsim to ensure his early death. Accordingly to this day, when a Nabtab marries, a similar drum is hung in the bridal hut, it hangs there for the space of one year and is then taken down and crushed under foot by the owner of the hut. Abu 'Ali Gāsim was killed a year after his marriage, hence the reason for the drum hanging for a year.

For seven days after the wedding the bridegroom may not see the stars—it is bound to bring him bad luck if he does.

The bridegroom does not wash or change his clothes or cut his hair for forty days after his marrriage.

As a rule a Nabtab does not see, speak to, or live with his wife till twelve months have elapsed.

J. H. GOLDSMITH.

UPPER NILE PROVINCE.

THE SHILLUK PEACE CEREMONY.

This district had been disturbed by a feud for more than three years. The people of the district were tired of the continual guerilla warfare, and some of them were anxious to have the trouble finally settled, and to return to normal conditions. Each side was afraid to make the suggestion lest it appear to be weak.

After an outbreak the mamur and the king or mek advised the chief men of the district to get together and make peace. The chief of the district came to the mission and asked to have their conference of the chief men here. Since the feud the chief of the district had been able to exercise his authority over one faction only. The Mainam, faction, which included Mainam, Fakoi and Fatwara recognized him, but the people of Failo refused to accept him as chief. However the old men of Failo answered his call, and after several conferences both sides agreed that they desired to end the feud. They decided to inform the government and the king of their decision, and that peace, would be established, when it suited the government to send a representative with the king.

The king came to the mission as being neutral ground where both sides could come. He had two days to work before the arrival of the inspector. He needed only a few hours. The old men of both factions presented themselves before him. He said "You are the chief men. How is the talk?" They replied that it was finished. Akol, the chief of the district, then said it was his desire to rule the district well, but that he needed the help of the king, and the government to unite it. The king then dismissed the old men, and told them the talk was finished. He warned them to bring their fighting men to have the final ceremony as soon as the Inspector arrived.

The Senior Inspector of the province, Mr. Jackson, arrived in the night. Chief Akol, heard the boat pass his village, and he was so anxious for the peace, that he ran to the mission to make sure it was the province boat. When he had found it was the boat belonging to the Inspector he ran back to call his men. He told the people he was

having the feud brought to a close, and warned them, that they would do well to support him. He also told them, that should any man seek to renew the feud he would find great trouble. The quiet of the night was broken by the kudu horn calling the men to assemble.

In the morning Akol came to inform the king that the men had arrived. The fighting men stopped at a respectful distance. Akol called the Mainam faction to come near. He was told to call the rest of his country, and he said 'it is my country' and he then called the Failo men, and they came near. The king greeted them, and then Akol proceeded to give them some advice. He informed them that the king had given an ox to be used in the peace conference. He told them that in the future they were to refrain from murder, on the road, in the fields, or wherever they might meet their neighbours. He added, "The person who will commit a murder will ruin his own house. If you have a disagreement bring a case before the king or the government. If busybodies from outside bring reports against your neighbours, do not let it estrange you again."

The young men with their weapons then moved out into an open place where they could find plenty of room for the final ceremonies. The men of each faction were separate, and Mr. Jackson, and the king stood between them. A great crowd of spectators had gathered. Some of them were from other villages, and some were men who from some reason or other could not appear in the performance even though from the interested villages.

Akol threw some dust into the air near the animal. It signified that as chief of the district he held the land, and it was also to ensure that no accident would mar the ceremony.

A time of speech making followed. The visiting chieftains made talks of exhortation in which they emphasized the sacredness of a conference sealed with the blood of a victim. The king made a talk in which he pointed out that in colour the animal to be killed had bits of both red and black. The red was for the blood that would be shed should some one break the covenant, and the black was for the evil of such a course. "We, the black people unite with the red (white) people of the government to reconcile you." He told them that Akol was to be chief, and that the other responsible men were to obey him. He informed the people that the animal was a cow of Nyikang, that it was a descendant of a cow owned by Nyikang and

that its ancestors had also been owned by Dok, son of Nyikang. (That was added because the people of this district pay great honour to Dok.) The king added most seriously, "The flesh of this animal is as my flesh, and its blood is the same as my blood. Great disaster will come on you if you break the covenant, for you will be cursed by the blood."

The other chief men spoke. The Inspector inquired whether or not they were ready to abide by the promises they were making, and both sides declared they were.

Then the king called Akol saying "take the spear". The king then took the spear to be used from the hand of his follower, who had been carrying it. The spear was held up for the people to view, and they were informed that the person, who dared to break the oath would have the spear enter his body, even as the spear would later enter the body of the sacrifice.

The next ceremony was to pull the tail of the animal. Akol pulled for the Mainam faction, but one, who would have pulled for the Failo faction was rejected as being too young. Then one of their oldest men stepped out and pulled its tail. This act they looked upon as an oath, that the men pulling the tail were to bear the blame if the peace should be broken. Disaster would come both to the man who pulled and his family, should his faction break the agreement.

Akol then rubbed the spear on the back of the animal, and then called for some one to give it the first thrust. A number who were called to do it refused because they were too young, and they feared the responsibility, because in case the feud should be renewed the man who shed the blood would be held guilty. Even then a chance was given to the people to refuse. They said, If you do not want peace, do not let the blood be spilled." A man was found to strike the animal. He gave it a serious wound. The animal walked toward Failo. The people declared that the animal was showing that Failo was responsible for its death, that is Failo had been the original transgressor in the trouble. One young man from the Mainam faction said the decision was sure to be against Failo because the animal had been brought from Malakal with some cattle which were then in Failo, and the wounded animal was almost sure to turn back toward them. Then men from both factions speared it, and the animal fell.

After the animal fell the two factions moved closer together. The animal was then cut open, and some of the contents of the stomach was taken by the old men, and thrown on the young men. That was done to show their united condition. The thought was that the animal eats a bit here and there, but in the stomach it all becomes one mass. Even so the inviduals of the two factions were to become one. The two factions then united in singing the song of Dok.

To conclude the ceremony the men of the two factions started to march, and as they marched the two factions mingled until the onlookers could not tell to which faction the people belonged. The old chief was so happy that he leaped about, and danced like a boy.

The Inspector then gave some tobacco to the chief men: After that the meat of the animal was divided, and part taken by each faction.

The meat was to be eaten in the villages, and the tobacco was to be smoked, and the people were to become one also through the eating, and smoking of the same thing. The formal ceremony was finished.

Before the people separated the king called a man, who had been under arrest for several months because he had taken part in the feud. The king said "When you see a man from the other village will you again curse him, and call to your friends to come on to slay him? The man said he would not. The king said "we heard of this man and his big words, but when we took him he was very small." He added that was often true of boastful men.

Both factions now profess to be glad that peace has been made, and declare that they intend to keep the peace.

Rev. D. S. Oyler.

CORRESPONDENCE.

CANNIBALISM IN THE BAHR EL GHAZAL.

In Sudan Notes and Records Vol. III., No. 1, p. 78 there occur two statements which cannot be allowed to pass without challenge. They are "The Azande are charged in the lecture with being cannibals; but the reviewer has as yet seen no evidence that would lead him to this conclusion" and "The aboriginal inhabitants of this part of Africa (The Southern Bahr el Ghazal) were undoubtedly cannibals, and do not deny it."

As regards the first statement, it is as well to remember that as far back as records go, the words Zande and cannibal have been synonymous; the very origin of the Zande makes them suspect, for they came from the western part of Africa; of their history they know nothing, but they invariably point to the west when asked whence they came. At present the majority of the tribe live in the Belgian Congo and French Equatorial Africa. One of the first men to penetrate their country and, at the same time, probably the ablest observer who has ever done so was Schweinfurth. He was himself an actual eye witness of most revolting acts of cannibalism perpetrated by the Azande, as were other white men who penetrated these regions about the time.

Since these days innumerable acts of cannibalism have been reported from time to time by both Belgians and French, the most recent of which I have actual knowledge being the waylaying by a party of Azande of a Belgian Official proceeding on leave from the Lado Enclave (now Western Mongalla); they tore him limb from limb and ate him raw; this occurred 12 years ago. The testimony of French and Belgian Officials who have had to do with the Azande where they occur as a pure-bred tribe invariably bears out the statements of earlier observers. Now the Azande of the Bahr el Ghazal are an offshoot of these Azande; they were in fact the cream of the tribe—the fighters—who overran the territories to the North, West

and East, subduing and enslaving tribe after tribe in their irresistible progress. Are we to suppose that these gluttonous meat-eaters accustomed to cannibalism from remote times suddenly abandoned their established custom and left the dead to rot in the field of battle? Having seen their tame descendants drive a lion off its somewhat decayed kill in order to devour it themselves and having seen them tear up and eat a putrid semi-liquefied elephant, I doubt it.

Now let us see what the Azande of the Bahr el Ghazal themselves have to say about it. Those of comparatively pure blood number only some thousands scattered amongst the tribes they conquered on the uplands of the Congo Nile Divide. Yambio district contains the greatest number with Tembura second and Meridi third. Some 50,000 of those people in all three districts have recently passed through one's hands and as one was interested in tribal lore it was only natural that such an interesting phenomenon as cannibalism should receive its due share of enquiry.

It was one's experience that Azande of all ranks, sometimes freely and sometimes after considerable questioning, invariably admitted the former cannibal habits of their tribe. More than this, many hundreds of them actually admitted having eaten human flesh up till 20 years ago. It was the edicts of the French and Belgian "Jugus" (Judges) that first checked the practice. (Up to 1906 the French and Belgians occupied the strip of country on the Sudan side of the Divide now known as Bahr el Ghazal).

All that the Arabs were able to state was that there was cannibalism among the Nyam-Nyams, but Arab testimony is worth nothing because the Arabs rarely if ever trouble to draw any distinction between the Azande and the tribes conquered by the Azande. The actual word Nyam-Nyam, which is a Dinka nickname for the Azande proper, the Arabs adopted as they passed through the Dinka country and applied indiscriminately to all the people inhabiting the Southern Bahr el Ghazal who were ruled by the Azande, much as we describe tribes in various parts of the Lado by their Arab names, e.g. Dinka, Zaghawa.

We have followed suit in this instance also, and it is quite common to hear the officers of a Sudanese Battalion telling of Nyam-Nyams in their ranks, the great majority of whom are not true Azande at all but members of the conquered tribes. Arab testimony therefore on the particular point at issue is valueless.

As regards the majority of the indigenous tribes of the Divide who are far from being like the Azande, West African in type, everything points to their affinity with the Nilotic tribes. Although amongst them you meet with individuals who acknowledge having eaten human flesh, it is never admitted that the eating of human flesh was a general habit amongst them. The first instances of cannibalism amongst them were invariably stated to have occurred shortly after their conquest by the Azande. But the most striking testimony is afforded by the convincing description one gets in all districts of the way in which one tribe after another from west to east acquired in turn the cannibal habit as they fell under Zande sway. This wave of cannibalism which swept the Southern Bahr el Ghazal spread just so far as the wave of Zande conquest and spent itself in the outlying parts where Zande influence was most recent, till it was finally checked by civilisation.

BASIL SPENCE.

It may be added that Dr. Junker's testimony is to the same effect. He speaks of himself having witnessed acts of cannibalism by the A-Barmbo, a tribe conquered by the Zande, and the A-Kahle, a branch of them. See Junker's Travels in Africa, London 1891 and 1892, (Vol. II. pp. 248, 398; vol. III. p. 280). Of the Mangbattu he writes, Vol. II. p. 283:

"In other respects also and especially in their higher artistic faculty the Mangbattu show a marked superiority over many other Negro peoples; yet they otherwise stand at the lowest level of culture—at least if cannibalism is decisive on that point. This practice is more wide-spread amongst them even than amongst the Niam-Niams. But it cannot serve as a final test in estimating the relative position of uncultured races, as determined by their general capacity and mental qnalities. Why some of these more highly gifted races should be addicted to anthropophagy remains an unsolved riddle, but the fact is beyond dispute. The inhabitants of the equatorial region within the Congo basin are also more or less cannibals; yet they take a high position amongst the riverain populations in respect of their intellectual faculties. The same impression was produced on me in comparing the various races in the regions comprised within the