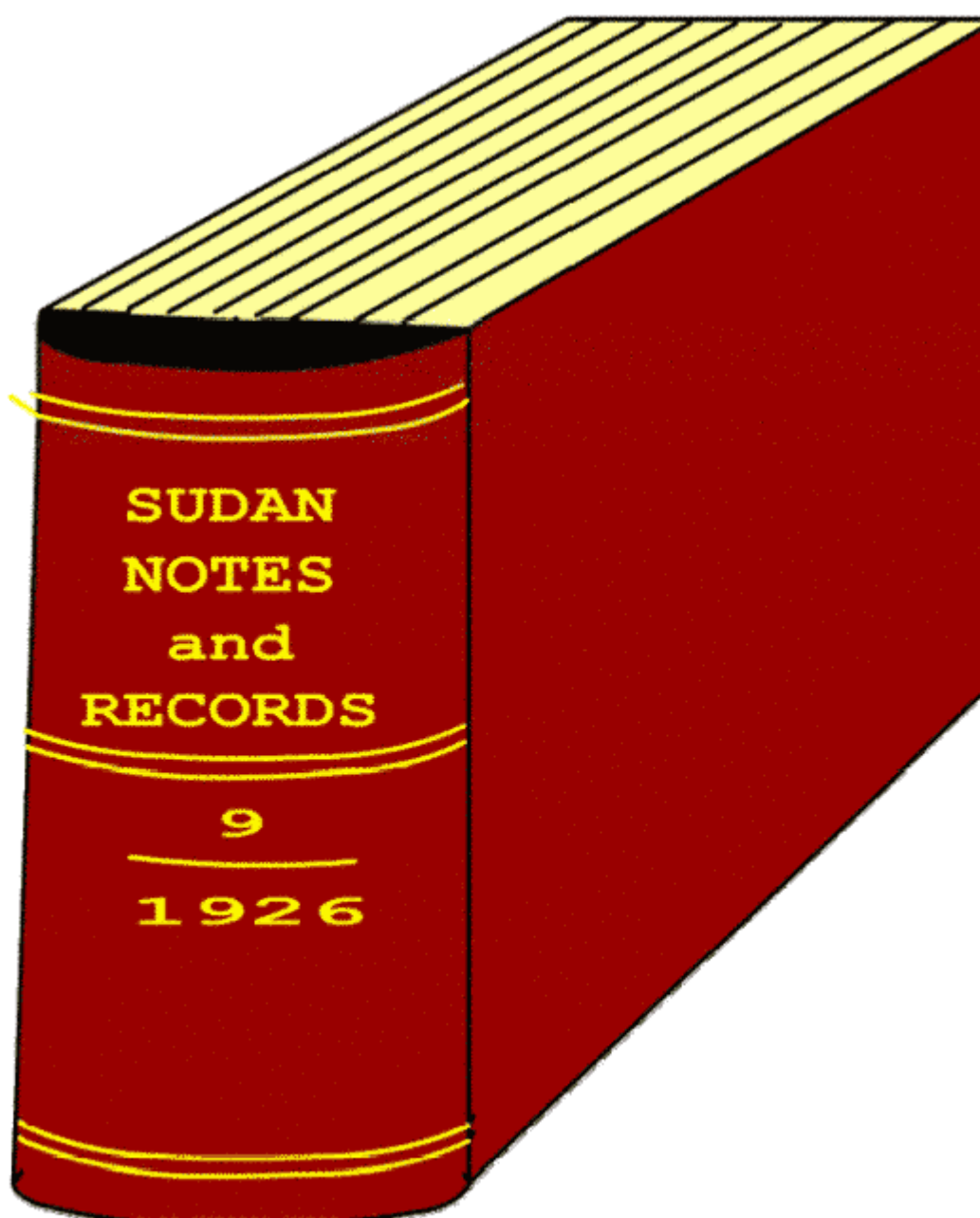




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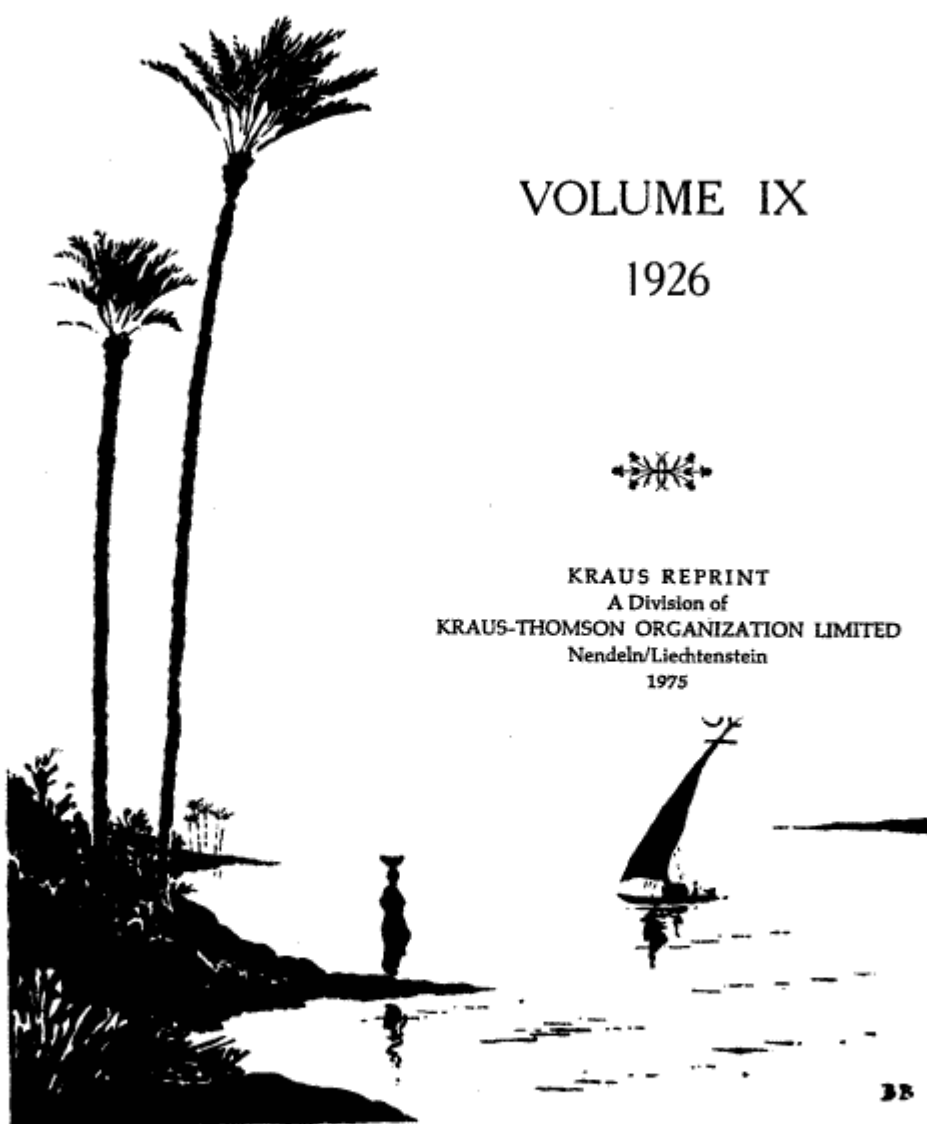
SUDAN NOTES & RECORDS

VOLUME IX

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(a) Major Larken's Account of the Zande. E. S. THOMAS

(b) Mr. Palmer's Notes on the White Races of North Africa. E. S. THOMAS .

Transliteration of the Arabic alphabet

adopted by the Editors of «Sudan Notes and Records».

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

Vowels.				Diphthongs.	
fatha	a,	lengthened	ā	اَـ	ai (as in aisle) coll. ē
kasra	i,	—	ī	اِـ	au (as in mauser) coll. ū
damma	u,	—	ū	The ا of the article always remains <i>l</i> .	
				Silent <i>t</i> (ة) to be omitted.	

Notes.

1. The system will not be applied to well known names. Write Khartoum, Omdurman, instead of Khartūm, Umm Darmān.
2. In transliterating colloquial Arabic follow the pronunciation and not the spelling, giving the vowels their value as in Italian.

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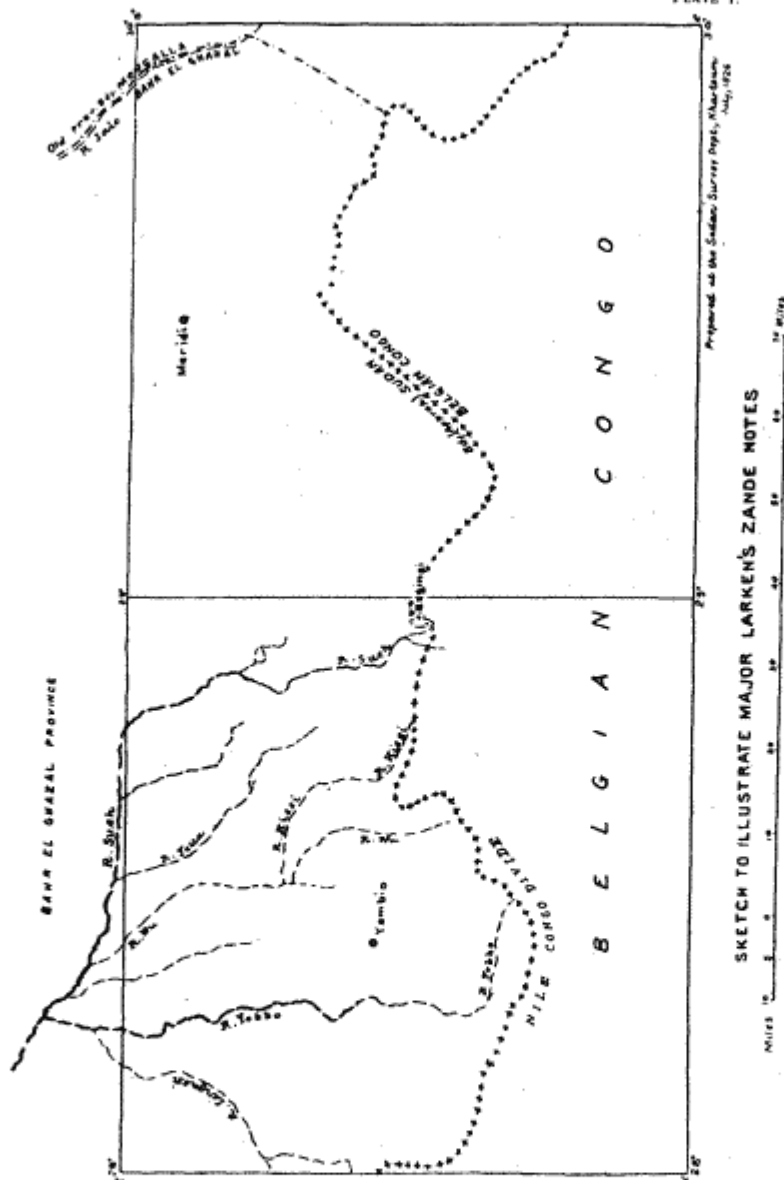
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AN ACCOUNT OF THE ZANDE

By Major P. M. Larken

(PLATES I-XI.)

CHAPTER I.—THE COUNTRY

THE country lying between the upper reaches of the Sue River and the Nile-Congo Divide, from Mount Bangenze where its sources are, as far westward as the Yubo River which itself rises on the Divide and flows to the Sue, is inhabited by tribes who have become so permeated by Zande influence that they may be called, for the purpose of these notes, Zande.

Actually, pure Zandes are comparatively few, and are far outnumbered by the aborigines whom they have in past times conquered, but their influence has been paramount for so long, at least three generations having passed away since their invading waves swept over the region from what is now the French and Belgian Congo, and the original inhabitants have been so ready to assimilate the customs and language of their conquerors, that for a rough survey no differentiation between victors and vanquished need be made.

Starting from Mount Bangenze (which appears to be a Zande name, the aborigines having merely called it *itara*, or "the rock," although the masses of granite composing it rise to a height of 600 feet from the surrounding country), the following tribes are found in the order given: The Bangmindas, a large cannibal tribe of Bantu stock, whose original home was further west, between the head waters of the Yubo and Kisi rivers, were forced eastward by pressure of invasion three or four generations ago. Finding the Bakas in occupation of the country round Bangenze, they drove them out and occupied it themselves. They also dispossessed of their land the small Huma tribe, of which a few members still remain in situ, the majority having fled and settled some 70 miles north-west of Tambura Station.

West of the Bangmindas are the Barambos, also a large cannibal tribe. The original home of the Barambos was on the Katinga, in the

valley of the Mbomu. They were conquered some five generations ago by the Zandes, who attacked them under the leadership of the Vungara Chiefs Yekpati and his son Mabenge, and drove them north. They crossed the Divide between the Lingasi and Mongo rivers, and found various small tribes inhabiting the land—Nguli, Bananga, Bapuru, Metanga, Bakaia and Gbogü (these last “climbed rocks,” and wore skins, and talked a language that is no longer known), and forced them in their turn far to the north, occupying their country.

West of the Barambos again are the Pambias. These appear to be truly aboriginal of their district, which lies between the Mongo and Yubo rivers, and not refugee conquerors. They have no tradition of ever having lived elsewhere than in the chain of rocky hills that run parallel to, and some ten or fifteen miles down the Nile slopes of, the Divide, from the Mongo to the Yubo.

North of all these tribes are the Bukuru, who live in the Sue valley. Attempts to elicit any legends of people who used stone implements have failed. Yet, on the granite outcrops may be seen marks which suggest strongly that such tools have been shaped there—smooth circular shallow depressions, like the impression of a saucer or plate, and others a foot or more in length and two or three inches in breadth. Zandes call them *Fuó Mbali* (Marks of the Deity). One man stated that he had seen, as a boy, a shaped stone tool, “like a meteorite,” and another that he had heard of stone axes and spears being used in very old days, but it is very doubtful whether the answer was not suggested by the way in which the question was put. A spear cut in the rock, and imprints of human and buffalo tracks are said to exist on the hill called “Bagit,” in Tambura district. In this connection it may be noted that de Calonne Beaufaict in his work “Azande” (Ch. III) signalizes the discovery of similar marks on hills in the Congo. Mysterious fires are said to be seen on the tops of some of the hills, due to no human agency.

The Barambo and Pambia dialect is the same, to all intents and purposes, as far as is known. So, more or less, is that of the Humas and the Bukurus. The Bangminda language is totally different to either of these two, and so is the Zande, the master tongue of them all to-day.¹

¹ It is a Bantu language. See Preface to Vol. 2 of Sir H. H. Johnston's “Comparative Study of the Bantu and Semi-Bantu Languages.” Clarendon Press, 1922.

Among any of the tribes described above, pure Zande may be found, but probably they cannot compete in numbers with any but the Humas.

The land within the limits laid down above has an aspect that at first is monotonous and uninteresting. It is seamed with innumerable watercourses, the bigger having a northerly direction, flowing to the Sue and being fed by smaller tributaries, so that it is difficult to go a mile without crossing a stream, either flowing or dry. The Sue itself runs northwards from its source for some thirty miles or so, and then takes a twisting course to the west for nearly a hundred, when it turns north again to join the Bahr el Ghazal at Lake Ambadi.

From east to west through the area are four large rivers rising on the Divide and flowing to it. They are the U, Yubo, Biki, and Mongo, while the second Yubo which forms the western limit does the same. Some tributaries of these are themselves nearly large enough to be called rivers, but the majority are streams having courses of a few miles only. All have names, nearly every one of which begins with the feminine prefix Na—e.g., Nambia, the mother of rocks—though they are not looked upon as in any way feminine, and are given the neuter gender as any other inanimate thing.

The rivers and their bigger affluents flow through open flat plains which increase in width as their mouths are approached. They are grass covered and are sometimes more than a mile broad, with a few scattered trees here and there, or isolated ant-heaps on which a bush or wild date palms (*sikisa*) grow. Through the plains, inundated during the rainy season, the rivers pursue their sinuous ways, continually changing them as the great volume of water they bring down erodes the sandy soil.

Forest ends at the plain's edge. Only where the banks are high does it reach the river. The one tree that seems to thrive in spite of annual inundations is the *nzali*, a large wide-spreading hard-wooded tree with small leaves, bearing in its season a crimson oval fruit, the kernel of which is edible. Clumps of *nzali*, or isolated trees, may be seen anywhere standing out thick and dark along the banks.

A noticeable feature of the larger rivers is the tendency of their banks to become barer as they near their mouths. On such bare banks no grass grows, or only does so weakly and in tufts. The soil there is usually a light-coloured clay, with a mixture of small irregularly-shaped

whitish stones in it. Or it may be of a sandstone character, with little beds of mica—called *hilidiwe* (slough of the moon)—in small flakes.

The smaller streams are of two types. One has its banks clothed in *nzali* trees, which meet overhead and form a high green arch over the winding water, with or without a strip of grassland between it and the forest. The other, usually the more sluggish, flows through a flat grassy valley, which may be as much as two hundred yards across, its bed being usually choked by a growth of *marungbiti*, a rush whose leaves and stem are covered with minute spines (which penetrate the skin and cause uncomfortable inflammation until they are removed by brushing on a Zande head or by passing sticky adhesive tape over them) or of *bubu*, a tall water plant with smooth leaves shaped like a broad-bladed spear. In some such streams papyrus, *badumo*, is found, but this is rare. A thorny bush, of a bramble-like habit, with a mauve flower resembling a mimosa is everywhere.

In the rivers and larger streams water is available all the year round, either flowing or in pools. In most of the smaller ones it is lacking during the dry weather. The sources are also true to two types. The spring may have eaten away the soil and appear from a cleft in a deep ravine, where maidenhair grows on mossy ironstone or granite rocks, and great trees, giant kapoks and others, with wide-girthed boles, branchless for a hundred feet, rise out of a tangle of lianas and creepers to form the "gallery forest" of Schweinfurth. Or it may well up in an open meadow or marshy swamp, favoured of buck. Sometimes there is a bog in such places, the home, Zandes say, of the rainbow. The water is sometimes clear as crystal, but more usually has a bluish smoky tinge.

As might be expected of a country with so intricate a water system, the land is undulating, and a long stretch of level path is not to be found. There are, however, few marked features. Here and there an ironstone bluff may be noticed, and in places granitic outcrops occur, either as isolated hills, or, notably in the Pambia country near Tambura Station, as a chain or group, which do not exceed six or seven hundred feet in height. They usually take the form of an immense smooth dome of grey rock surrounded by a conglomeration of gigantic boulders, cracked and riven by weather and by lightning. Their forms must change with comparative rapidity, for there seems to be a process of flaking going on continually, the surface coming away in chips and slabs. Among these

to enter its mazes. It is a great haunt of the bongo. Snakes are particularly numerous in it.

Bamboo brakes are seen in places, some covering many square miles, but the bamboos are small, usually not more than two inches in diameter.

Except where the density of the leaves overhead forbid it, a thick growth of grass and plants ten feet high makes it impossible to travel across country in the rainy season, and a man must keep to the paths until the annual fires have cleared it all away. About October this blanket of vegetation begins to lose its viridity and to take on a yellow hue. Even before the regular rains are over, much is ready for burning, and no time is lost by the Zande in setting fire to any patch that is dead, unless it is to be reserved for burning later on in the dry weather for hunting purposes. Their eagerness to get at the rats and mice, a favourite food, and the necessity of protecting their houses and crops from the general conflagration that will soon occur, by surrounding them with a belt of already burnt ground, are reasons for this. In course of time, all the dry grass is burnt off, except in the ravines and thickets where the undergrowth is for ever green, no fire being able to penetrate them. The uplands are burnt over first, and the valleys often only just before the next rains.

The rapidity with which a new growth springs from the blackened tufts, after the burnings, is amazing. In a few days shoots will appear, and one rain-storm is enough to cover the land with a flush of young grass, which, however, will wither away into a grey-green dryness before the real rains begin and the permanent growth appears.

The soil which produces such wonderful richness of plant life is either ferruginous or a grey clay, but there is no cotton-soil. It contains a certain amount of sand, which is washed out into the hollows, and graphite, which may be seen in the form of dark grey metallic powder on the paths. Graphite (*liki*) and iron are extracted from surface pits. Good pottery clay is also worked, and a white clay, found in pockets by the streams, mixed with silver sand, makes a capital whitewash, its effect being enhanced by the sparkle of the mica flakes contained in it. When found in proximity to ironstone, it takes on a delicate pink or yellow tint. This white clay is called *pembe*. Gold and tin are found, but are not known to the Zande. Garnets occur in the bigger streams. The formation being entirely igneous, no fossils are ever seen.

rocks, squeezing themselves through cracks so narrow that their trunks are flattened and distorted, grow trees with a poisonous sap, producing incredibly long roots, and with a curious habit of pressing so closely to the rocks by which they grow that their stems take on the contours of the latter. Aloes, and a kind of ling, grow on the bare rock, and lichen is everywhere. On some of the hills stone sangars still exist, built by aboriginal bowmen for use when attacked by the Zande or slavers.

The whole face of the land is covered with low forest, and this it is that makes it so uninteresting to travel through. The trees probably do not average more than thirty feet in height. Open country is rarely seen. There is a tract, however, perhaps ten miles square, just east of the sources of the Mongo, which is almost devoid of trees except the vegetable ivory palm, *akua*, and presents an appearance that is almost park-like. Why no forest should grow here, and why there should be so many hundreds of *akua* trees which are scarce elsewhere, is unknown. Open ironstone or granite flats, *monga* in Zande, are common. In these flats, the rock face is bare or covered only with an inch or two of soil so that the grass grows thin and only knee high. The flats are usually a few acres in extent, but sometimes occur in chains, especially along the bigger watersheds. They are often covered with the small mushroom-shaped ant-hills of the *matundu* ant.

Visibility in this forest country varies greatly. Where the trees are close together, and consequently small, it may not exceed fifteen yards. Where the wide-spreading *baheikpa* tree, with its thick, rough, cork-like bark, occurs in groves, the smaller trees do not thrive, and one may see ten times as far. Such a grove makes a welcome break in the deadly monotony of the low forest. So, too, do woods of *banga*. This is always a beautiful tree, with its silvery birch-like bark and graceful outline, and the tender green of its small leaves, especially in spring. It attains a considerable height, and provides excellent wood for building—hard, straight, and disliked by the white ants.

Where conditions favour the growth of creepers, dense and impenetrable thickets are found, the home of the red bush pig, and the dainty little *mvuru* antelope, which in size and colour so resembles an Italian greyhound. Near the source of the Lingasi river is an area of several square miles of this type of country. Only three men exist who dare

The dry weather begins early in November, as a rule, with intermittent winds from the north-east, which become more regular as the month wears on, until they are of daily occurrence. They bring with them sharp mornings when the thermometer sometimes reads as low as 42 degrees, cloudless skies, cold, still nights, and a great dryness. The Zande hates this harsh weather. It cracks his lips and chaps his skin, and he looks on it much as an Englishman does on such a wind at home—a bringer of physical discomfort and mental irritability.

Before December is out the wind is over, and for a short time the weather is very pleasant, but it grows steadily warmer until March, which is a very hot month, with a temperature of about 85 degrees in the shade, and sometimes more. A humidity is added to the atmosphere by odd showers, which it has lacked since November—for though a few falls of rain may have occurred during the preceding months, they have not been sufficient to have had any effect on the prevailing dryness. The wind veers through east to south-east. In April, showers become more frequent and the temperature drops. May brings refreshingly soft winds from the south, a growth of herb and tree of an astonishing vigour, butterflies, nesting birds, and the regular rains. This delightful weather continues until the end of September. October is often very hot and oppressive, with violent storms of rain and wind from the south and west. By the end of the month the rains are over, except for rare falls, which are dreaded by the Zande, as they may ruin his ripening crop of eleusine.

In a normally good year, 50 inches of rain should have fallen. It usually comes in the afternoon and lasts for an hour or so. It is nearly always accompanied by thunder and lightning, and ushered in by a tempestuous wind. Rain that falls in the morning is called *sangu*, and usually lasts longer than that which is precipitated in the afternoon.

CHAPTER II.—THE MAN AND WOMAN.

(I.)

UNDER the above conditions of surroundings and climate lives the subject of these notes, the Zande and the Zande-ised native of the southern Bahr el Ghazal, in his isolated family settlement.

He is not by nature a village dweller¹. He will choose a site for his house where the omens tell him he will experience good fortune. He may live there quite alone, with his wives and children; or, if he be of a more companionable disposition, he may collect a member or two of his family, or a relation-in-law, around him. If he be a headman, or a man of local standing, some of his more intimate friends may be found near by, a few hundred yards away. But he is essentially a seeker after privacy. This is curious, when one considers that the people as a whole are of bright intelligence until the state of old age is reached—(old age is almost a synonym for stupidity)—and take a deep interest in what is going on, and like to chatter and gossip all day and night long. The reason for this seclusiveness is, probably, to be found in the fear of magic which obsesses a man's mind from his birth to his death, and, in a minor degree, to jealousy in regard to his womenfolk. Magic has commonly a purely local effect, and by keeping apart from his fellows he runs less risk of being bewitched than he would if he lived in close contact with them. Moreover, the ladies of the land, not being remarkable for their fidelity to their husbands, are relieved of a great deal of temptation when a mile of forest separates them from the nearest potential lover.

Paths, a foot wide, run from his house to those of his neighbours, to the watering place, to any outlying cultivation and possibly to the Chief's *nbanga* (court). So a network of tracks covers the country. Bridges are not built, unless an impassable stream has to be crossed, when a few poles will be stretched insecurely over the water, resting on convenient forks in the boughs of the trees, and higher in the middle "because the water is deeper there," or, if the stream be a shallow muddy one, they may be laid on the mud, for the Zande does not like to get mud between his toes.

When the grass has reached rather more than half growth it is beaten down along any paths that are much used. To do this, a stick six feet

¹ Inhabitants of Tambura and Yambio District have now been collected into villages for sleeping sickness reasons.

long is taken, and a longer cord tied to each end of it. The cord is held in the hand, and the foot placed on the middle of the stick. One movement of the leg is sufficient to press down six feet of grass. The path to the Chief's *nbanga* and that leading to the drinking place are always cleared in this manner.

The drinking place is some spring on the banks of the stream; water is not drawn from the main, or, as the Zande would call it, the mother, stream, when it is possible to get it from a spring, even though it may be necessary to excavate the latter with considerable labour, and the resulting water be turgid and discoloured in its pool, while the stream itself flows clear and sparkling a few feet away. It is said that spring water is a better thirst quencher. It is as well that this should be so, for there are many agencies which might contaminate the water supply; some up-stream neighbour might have been using fish poison, or his wife might have placed a basket of manioc to soak, with its penetrating and disgusting smell, while dysentery is endemic in the country.

The prevalence everywhere of the tsetse fly, *nganga*, makes it impossible for the Zande to be a keeper of stock. In any case, people living in isolation amid forests full of predatory animals could not protect their flocks and herds from their ravages. There seems to exist no tradition that his ancestors were ever pastoralists, though it must be confessed that it would be difficult to find a worse historian than the Zande, who has no written language, nor any pride of race to encourage him to hand down his tribal story in song or legend. Dogs and chickens are the only domesticated creatures. The latter are kept for purposes of divination, and sometimes for food, the former for hunting. The Zande does not eat his dog. He will not even sell it. It is his chief game provider and worth its weight in gold to him. It is possible and easy to buy a puppy, but never a grown dog, unless it be a bad worker.

He is now, and according to his own account always has been, an agriculturist pure and simple. For nine months of the year he is actively employed in his fields, or in watching his wives and children as they tend the crops. For three months in the dry weather he diverts himself by hunting, either alone with a dog or with his friends at a drive, by digging out rats and mice, by wandering through the forest after a fire, if haply he may stumble upon the charred carcase of some small mammal, bird

or reptile that has perished in the flames, or by following the Honey Indicator (*turugba*) in search of wild bees' hives.

His wives and daughters, heedless of *glossina palpalis* fish with round hand nets (*suma*) in the shade of the *nzali* trees.

When termites flight, the house is shut up and the whole family visit the termite heaps, staying out all night if the flight is delayed.

Dances, wakes or beer parties are an irresistible attraction to both sexes and all ages of Zande. A man does not like his wife to attend them, but in spite of this there is no lack of women at them. It is a question whether the presence of the latter constitutes their main fascination. It is, undoubtedly, a great one, but a Zande will often, when tired out from a hard day's work, attend a purely male dance, where he knows perfectly well that he will not see one of the opposite sex. It seems possible, therefore, that he may be drawn to them as much by the pleasures of song and dance as by any ulterior motive.

He will continually go off long distances visiting, and he will also have many calls paid on him. Periodically he will be summoned by his Chief, to repair the huts and buildings at the *nbanga*, and his sons may be ordered in to work on the Chief's crops, which may take up a lot of their time. If he lives near the *nbanga* he will certainly pass any spare hours he may have (and they are many) sitting there talking with his friends at great length and with much repetition about the simple small matters that go to make up his life, or listening to the litigants as they unfold, with unceasing gesture, their longwinded complaints to the Chief or his deputy. If he is lucky, he will get a free meal there now and again, and this, no doubt, is why he does not object to his sons being taken from him at crop time to work in the Chief's fields, which really form a communal cultivation. On these visits, a small son or relation will probably go with him, carrying his little chair or long pipe, the other children staying at home to play or to help in the housework.

The only specialised trades are ironworking, potting, wood-carving, weaving rarely, and medicine. Shops are unknown. A craftsman only executes orders and keeps no stock on show. Grass-plaiting, the preparation of bark cloth, the making of rope, spear hafts and articles of personal or household use, are arts practised by all.

(2.)

A Zande infant at birth is of a dusky-pink colour, but exposure to



ZANDE DANCE.
WOODEN DRUM (GIGU) IN CENTRE OF RING OF DANCERS.



ZANDE DANCE.

the sun and air soon changes that into the dark brown tint of the race. No particular nursing attention is shown him. He is washed daily in warm water and his head is kneaded to ensure its taking a proper and normal shape, though the cranium is not compressed and elongated after the manner of the Maingbitu, or distorted in any way. It is smeared with grease, which forms a sort of scale over it. No other methods of hygiene are followed, and as the baby lies in a dirty bark cloth when carried by his mother, and is often covered with another equally filthy, it is not to be wondered at that he suffers from the national disease of scabies from his earliest years.

He may be suckled until he is three or four years old. This appears to be a luxury and not a necessity, for the smallest and most toothless babies may be seen eating boiled manioc, or sweet potato, or banana, or maize, and no ill effects are said to ensue. At night he sleeps in his mother's arms by the fireside, hence burns are common. Cases occur of children dying from being overlain. In the daytime he is carried as above described in a bark cloth. When his mother is busy, he lies on a mat near by. At about two he will be carried astride the mother's hip. If she is going any distance she will put on a broad loose belt of hide (*kua*), a thong over her shoulder preventing it from slipping down. This supports the baby's back and leaves both hands of his mother free.

At four or five years old, he will help his mother in little ways, fetching and carrying for her, and drawing water in a small pot, but his time will be passed principally in play. At six or seven, he will begin to transfer his allegiance to his father, and to carry his pipe and stool for him when he is paying a visit to a near neighbour. At nine or ten, he will help in the crops, collect firewood, and generally change from a child into a boy. He will no longer be sleeping with his parents, but in a little hut built apart, either by himself or with his brothers if he has any, but never with his sisters, for to do so would be considered very shameful, as in Zande eyes to sleep in a house with a woman is tantamount to lying with her.

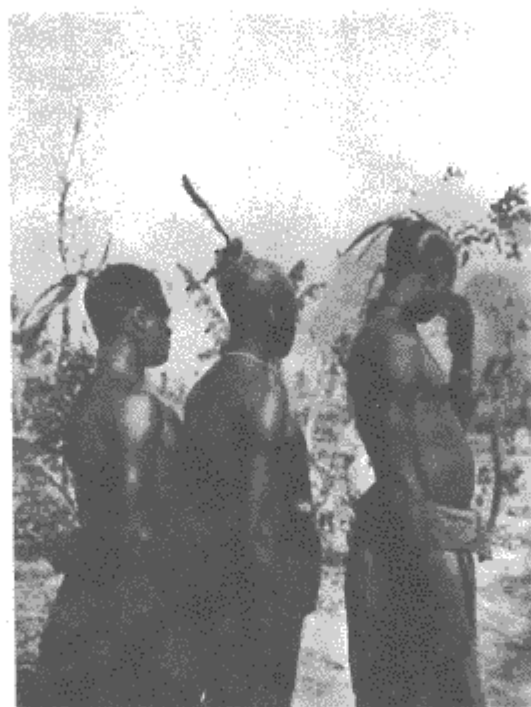
His parents will display considerable affection for him. During his baby days they will have nursed and played with him in a manner delightful to watch. It is noticeable, however, that as he grows up his favourite parent will be his father, while his sisters will be more attached to their mother. At twelve or thirteen, he may be called upon by his

father's Chief to help in the latter's crops, or, if he is exceptionally intelligent, to work as a servant. At this stage he is just like an English schoolboy of equal years, bright, merry, full of mischief, and as inquisitive as a monkey. He will be greatly given to attending dances or other parties, and will begin to feel the impulse of sex, if indeed he has not already done so, and to start having relations with little girls of his own age. This is generally the period when he will be circumcised, the actual year being decided by the inevitable omens.

His father should now be making provision for his son's future by betrothing for him a wife and paying, from time to time, a few of the twenty marriage spears that represent the value of a woman. The girl selected must not be in any way related to the boy. She may not even belong to the same clan. The Zande are most particular about the rules of exogamy being strictly obeyed. On one occasion only has a case come under observation where two relations had married. It was looked on as an unheard of thing that they should have done so, but both parties were quite happy together, and the criticisms of their neighbours left them entirely calm.

The general feeling in the matter is exemplified by a tragic affair that happened at Yambio lately. A man met a girl at a dance, and, without making any enquiries about each other, they retired into the grass. Soon after, they discovered that they were relations, or at any rate members of the same clan. The girl's husband brought action for damages against the man before the Chief's Court. The officiating Chiefs, while ordering the adulterer to pay the usual compensation for his crime, refused to send him before the District Commissioner for imprisonment, stating that the horror that both guilty parties would feel at their act would be a far severer and more lasting punishment than any imprisonment would be, and one glance at the faces of the pair was enough to show that this was so.

At seventeen or eighteen it is quite possible that he may settle down to married life. His wife will be well known to him, for she will have spent a lot of time in his home and he will have often visited her in hers. Healthy children are often born to these young couples, but as a rule, though the man is fertile at this age the girl usually is not, and ordinarily she will not become a mother before she is twenty-three or twenty-four.



ZANDE CARRIERS.
WEARING THE SMALL HATS THAT ARE NOW OUT OF DATE.



ZANDE WOMEN WEARING LEAVES.



GIRLS AND WOMEN—ONE WEARING A HAT—AT A DANCE

The typical Zande is a well-developed muscular man of medium height, with arms rather longer than those of a white man of corresponding build. He is round-headed, with dark brown eyes, the whites of which are tinged with the same colour. His features are not markedly negroid. His teeth are good, and none are removed, though a V-shaped notch is cut between the centre pair of upper incisors. Under normal conditions he does not run to fat, though when employed as a servant he is inclined to become so. Cases of extreme obesity are practically unknown, as are those of emaciation. He is not a hairy man, either as regards his face or his body, and rarely grows a heavy beard.

Dwarfs are seldom seen, only three or four having come under observation. These have all been males, and their mental equipment has been normal. One hermaphrodite was reported by a late Medical Officer as having been seen in Chief Zungumbia's country. He had, curiously enough, a good beard.

Light-coloured Zande, with skins as fair as those of Europeans, are sometimes seen. They are not true albinos, their eyes being greyish brown, peering and unsteady. Their hair is usually ashen in colour. They often seem to be weak-minded. Their skins are thick and coarse, and are often inflamed by the sun, and reddened and spotted by scabies and dirt. When the pigmentation is more pronounced, a type with a light copper-coloured skin is found. The hair is red, the eyes brown, and the individual is normal in expression and mind. Such light-coloured persons produce, as often as not, offspring of the ordinary brown tint.

A Zande supports fatigue well, and can carry a load of fifty pounds on his head twenty miles a day for a week on end with ease, provided that he gets his food. Without the latter, he gets very thin and tired, but even so, he carries on in a wonderful way, and soon picks up flesh again. He is a good walker but a poor runner, though he can go short bursts at good speed and trot at six miles an hour for miles. He is very clever at slipping through the forest tangle, disappearing through the most uncompromising jungle without effort, and very quickly. He is, on the whole, a bad climber of rocks, and often will refuse to go up a tree. He is useless at jumping, either breadth or height. He cannot fight with his fists, and if deprived of a knife or a club can only wrestle with his opponent in a mild sort of way. He feels damp very much,

but not dry cold. Cold and damp are synonymous in Zande. He is very dependent on water. His sight is, on the whole, better than that of a white man, and his hearing more acute. Although the first thing he will do on being shown some new substance will be to smell it, his sense of smell does not appear to be much developed, nor is his palate very refined.

Though he has very many good and attractive points about him, his warmest admirer could not say that he possesses a fine character. He is entirely un-moral, and has no sense of honour or *esprit de corps*. He lacks a real sense of gratitude, and is inclined, if he receives one favour, to ask another. He is fond of power, and abuses it if he can do so safely. He would be a thief, if he were not afraid of the consequences of the medicine which might be made against him by his intended victim. He is thoughtlessly cruel. No oath exists that will bind him. He lies fluently and, as a rule, convincingly. He is excitable, idle, superstitious and improvident. He has no application and becomes rather easily bored. He is never too proud to take a mean advantage of an enemy. In fact, looked at from his worse side, he is very like a dishonourable schoolboy.

On the other hand, he is delightfully cheerful even in adversity, and a laugh is always near his lips. He will do more for a smile than for a frown, but it is necessary that he should know that where the smile is, there exists the frown also. He has a strong sense of humour. He bears no malice for just punishment. He is often very open-handed, not always with an eye to the future. He is physically clean in person and habits. He is not a drunkard nor a gambler, though access to spirits would soon transform him into the first. Entirely without morals as far as women are concerned, he has no unnatural vices. He is very tractable, and submits himself easily to authority, any change of which he dislikes, through nervousness as to what the new régime may mean for him. He shows great keenness in modelling himself upon the lines of any superior civilisation with which he may be brought into contact, so far, at any rate, as external appearances go.

He is strongly appreciative of form, colour and sound.

He possesses that uncanny power, which he shares with children and dogs, of finding sympathy for himself, or the reverse, in another's mind, however much it may be cloaked by manner. If he finds there liking, he will respond; if repugnance or indifference, he will never

give his confidence or friendship, but only lip service, however just the other may be, and upright in his dealings with him. He is generally supposed to have no imagination or nerves, but this is emphatically not the case. He will worry over impending misfortune in the same way as anyone else, and is by no means insensible to boredom. A ghost story, though he does not believe in ghosts, will make him shiver, and to speak of anything repulsive or disgusting at meal times will put him off his food. He is an animist, with no religion at all, though he recognises a Deity, *Mbali*, the creator of all things and the author of good and evil.

He is deeply attached to his home and family, and becomes very homesick after a comparatively short time. Nothing will keep him from returning there after a period of absence. He knows that it is by the family he stands or falls, and that if any troubles arise, it is with them that he will find a refuge. This is noticeable even more in the women than the men. However happy their surroundings might be expected to make them, they are miserable if they are denied free access to their relations when the desire to see them makes itself felt, even though the latter may be poor and the life led by them primitive to the extreme, and represent almost discomfort when compared with their own.

(3.)

The adult Zande will not rest content with one wife. The more he can get the better he will be pleased. He will obtain the spears to marry additional ones either from the marriage spears paid him for his sister, or by begging from friends and relations, or by inheritance, or possibly, as a last resort, by his own industry. His first wife will not be jealous of a successor. In fact, she will encourage him to provide her with a companion, for she will not care for the loneliness of being the only one, but he must always remember to distribute his favours fairly between them and not to forget that the first is the senior wife. If he does not remember this, she will become sulky and probably unfaithful to him, and perhaps run off to her family or with a lover, involving him in the litigation which no Zande can expect to avoid, and which he probably in reality enjoys. Should she do so, he will probably succeed in getting her back from her relations, without a lawsuit if they be willing, by the decision of the Chief if they are not, provided that he has paid up the marriage spears

for her. The aid of the Chief will possibly be necessary to recover her from a lover. Her husband will not care whether or no she is agreeable to return to him. Nothing will ever induce him to believe that he will be better off if he sends her back to her family, and, with the repaid spears marries another girl. He would feel that she had gained a moral victory over him should she regain her freedom at her own wish, and so, though she be sulky, disobedient, unfaithful even, and worry him to death with her escapades, he will keep her if he can. In the old days, he would have resorted to force, tying her up in a hut, putting her leg in a pierced log, a sort of portable stocks, or beating her cruelly. He might have gone so far as to scarify her with knives, or kill her outright. In any case he would have soon broken her spirit, and she would have become one of those hardly human incarnations of misery that were to be seen in the southern Bahr el Ghazal in the old days.

For mere infidelity, if the woman works well for him on her return, he does not bear her malice for long, though he will probably refuse to house her bastard child.

The more wives he has, provided always that they live with him in contentment, the greater is his physical and mental comfort. For the more they are, the greater is his food supply, and the higher his position in the eyes of his fellows, who are apt to esteem a person in proportion to what they can get out of him. The more open-handed he can afford to be, the bigger man he appears to his friends, and the strain of vanity in his character demands popularity and acclaim.

Moreover, it is not the services of the woman only that a man gains by marrying her. By Zande custom, relationship by marriage imposes on the families of both parties the duty of mutual help and support to an even greater degree than does blood relationship. Therefore, the greater the number of families he allies himself to, by marriage with one of their members, the stronger is his position in society, for he will have them at his back in all his doings. On the other hand, his fathers-in-law probably expect more from him than he from them, for it is they who are the conferrers of the benefit, in allowing him to marry their daughters. He must treat them, and his mothers-in-law, with the deepest respect. He should not even mention the latter's name but address her always as "mother" and refer to her as mother-in-law." He, in his turn, will receive the same treatment from his sons-in-law.

Even if a Zande be so poor as to be unable to marry, he still need not stand alone. He has the whole support of his relations and of his clan. He may also go through the ceremony of drinking blood with a friend, which obliges each to assist the other and to respond to any demand that either may make. Real destitution is unknown.

At fifty he is an old man, his sensual life having helped to make him so. He will have surfeited himself to the utmost of his powers with all gastronomical and amorous delights, and will never, except when hunting, or while engaged in the semi-magical practices incumbent on him after the death of a wife or some near relation, have curbed his appetites in any way. In spite of this, children are sometimes born to fathers who are even older than this. Such men, however, are usually remarkable for their strength of character, and possibly have not lacked the gift of self-restraint that is denied to the average Zande.

Finally, he will die, possibly from senile decay, but more probably from disease. Cerebro-spinal meningitis, small-pox, dysentery, sleeping sickness, leprosy and influenza are all endemic in the country. Rheumatism and filaria are common. No one escapes the minor ills of yaws, scabies, lung complaints—the latter claim many victims—or probably some form of venereal disease. Deaths from murder are rapidly decreasing. Suicide is rare, the method usually adopted being hanging, though one case of drowning has been noted. Beasts of prey and snakes are responsible for a small proportion of deaths: hunting accidents for rather more.

(4)

The first few years of a girl's life do not differ materially from a boy's, though she will assume her responsibilities earlier.

A natural Zande child, when her shyness and self-consciousness wear off, is full of fun and the joy of life, and warmly affectionate. She is a great tease, very inquisitive, prying into everything and asking innumerable questions, knocking things over, and doing what she is told not to do. No reticence in conversation being thought of by her elders talking in her presence, she is often startlingly precocious. She will love her parents dearly, but is not long before she decides that she loves her mother the better of the two. Perhaps this is because she sees more of her than she does of her father, and also possibly because she gathers from her mother's conversation that he is a man to be worked for rather than

cherished, and that it is he who will eventually dispose of her to a husband, thus separating her from her home. When she is a baby her father may dandle her on his knee and kiss her (the only kissing done by Zande is that between parents, or elder brothers and sisters, and very small children), but she is a woman, and an inferior being, not to be admitted into companionship with him, so she is soon relegated to the background, to work and eat with the female members of his household, who take their meals apart.

If, however, her mother behaves badly, and runs off with a lover, she often becomes very bitter towards her and will have nothing more to do with her. In spite of the affection which the average Zande woman feels for her child, her dislike of her husband is sometimes so strong that she will prefer to give it up to him, and to leave him. This is less an example of lack of maternal love, than of the cruelty involved by the action of her father in giving her to a man she detests, or by the old system of bartering the women about willy-nilly, although it is probable that a mother would feel less affection for the child of a man she did not care for than for one of a man she loved.

A Zande girl keeps a warm corner always in her heart for her brothers, especially that one of them who is by Zande law entitled to receive her spears when she marries.

Serious work in the household begins when she is five or six. She will, by then, be able to help in the grinding of flour, a small stone being provided for her to work with, in the preparation of food, in collecting firewood, drawing water, and nursing the baby, and her playtime hours are considerably curtailed. Henceforth, as her strength increases, so do new duties arise for her. She will probably at this age be affianced to a man, who will pay the first instalment of the marriage spears to her father. She may remain an inmate of the parental home, or be sent off to that of her future husband. If the latter is the young son of the man who has paid the spears, she will probably stay for some years with her family. But if he is grown up, she may be sent to be looked after by one of his existing wives, returning home at intervals as a school-girl comes home for the holidays. Thus she learns his likes and dislikes, and is trained in the ways of his household while yet a child. If her foster-mother is kind-hearted she is probably as happy there as she would be at home, provided that she can see her parents at frequent intervals. If the reverse is the case, her lot is deplorable.

Morally, she doubtless benefits from this system of child marriage. Being swayed by her sexual passions even before she has reached the

age of puberty, if she were allowed to run riot in her own home she would soon become a little prostitute. For she would not have to exercise even that restraint—such as it is—that she keeps on her feelings when living in her husband's house.

In Zande eyes, it is no disgrace for a girl to give herself to men. It is an accepted fact that all girls do so. That an illegitimate child should be the property of the mother's family shows that the latter stand to gain by her non-morality, and that no premium is placed on good behaviour in the case of an unmarried girl. Were she affianced to a man, and took a lover while living with her own family, the latter would indeed have to pay up damages to her husband. But it is easier for her to elude her father's eye than the latter's; moreover, if living at home, she runs less risk of corporal punishment, or even death, at the hands of an outraged spouse in the heat of passion at discovering her conduct. She would be well aware that it does not take long for his feelings to calm down, especially if she reveals the name of her lover.

The better the husband treats her, the less likely she is to be unfaithful to him. But sometimes the nicest girl with the most pleasant of young husbands may suddenly be impelled by an urge that she cannot resist into a momentary act of infidelity. A revulsion of feeling against her lover often occurs immediately, when she will go and confess all to her husband, indignantly accusing her paramour of having taken advantage of her weakness. When an adulteress is questioned as to why she committed her act, the reply usually is "He asked me," spoken in a tone implying that such a reason is surely unanswerable. But if her husband be an old man and she a young woman, or if he be a wife-beater, she will be prone both to commit adultery and, having done so, to conceal her accomplice's name.

As regards affection for her husband, it may be said that if the ages are more or less equal, and he treats her reasonably well—she does not demand much—she may be quite fond of him, and cases where real love exists, though it may be but fleeting and consist largely of passion, are not unknown. Especially where a man and woman have grown old together does one find mutual regard and affection which amounts very nearly to love. It always seems to be stronger on the woman's side than the man's.

The life of the average Zande woman is one of drudgery. She is not free to choose her mate for herself, but must take the man her father selects for her—and some fathers are entirely selfish in their choice, not taking the welfare of the girl into account at all, but only the question

whether the man is likely to prove a desirable son-in-law from a material point of view. For this man, whom she may detest, she must toil continually. The laborious pounding of the grain in ear, winnowing and grinding it, the equally fatiguing stirring of the boiled flour dough, *bakinde*, the fetching of the water and the wood, all belong to her sphere. Hers also are the duties of crop-work (which she shares with her husband), saltburning in the forest and fishing, in addition to the bearing and rearing of babies. If she has to do all this for a man she dislikes, it is not astonishing that she should seek consolation in the arms of a lover.

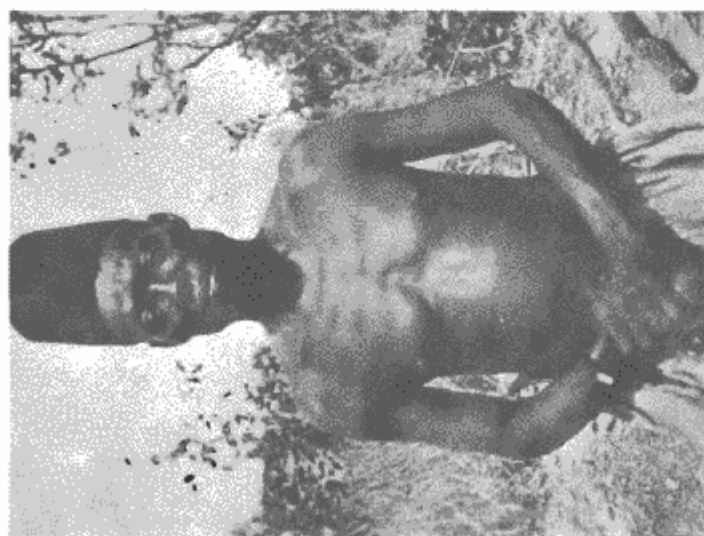
With all this work to fill her time, she has not much chance of recreation. If her husband does not object, she will attend any dance she can. If she is debarred from this, gossip with her fellow-wives or passers-by is the only amusement she has. Yet, if her husband treats her well, she is bright and happy with it all. Her character differs little from that of the Zande man, except that she has her sense of affection and gratitude somewhat more pronounced than his.

Physically, she is a softer copy of the man. Girls up to the age of fifteen or sixteen are often very pretty, in face and figure. But they age rapidly, and, while many retain their good looks for many years, the majority become coarsened, while the figures of all lose their beauty soon—their beauty, that is to say, according to a European's idea; the Zande standard demands a certain age, pendulous breasts—young girls often tie theirs down and are heard sighing "Oh, if my breasts would only fall!"—and a full habit of body.

Her mentality and personal pride insist on her being wooed by, or given by her family to, a man of whom they approve. The old customs, by which she might be sold by her husband, or paid as damages to another man, were humiliating to her in the extreme, and were another incentive towards unfaithfulness. On the death of her husband she passes to one of his heirs. If she has a son, she will probably settle down with him, and keep house for him. If she goes to another relation, she will go as his wife. In the majority of cases, this custom does not seem to be particularly distasteful to the woman. Should she die before her husband, he will break down his house, destroy or give away all articles touched by her, even to the grain she grew, and, observing all the forms of mourning, start a new home elsewhere.



KOSAKTIO (VUNGARA).



THE LATE CHIEF BINZA (VUNGARA), ONE OF THE
COMMANDERS OF TAMBUKA'S ARMY.

CHAPTER III.—THE CHIEFS.

AS far as can be gathered from such historians as the Southern Bahr el Ghazal boasts of, it is now some thirteen or fourteen generations since the Zande came under the influence of the ruling Vungara Dynasty. Under the leadership of these extraordinary men, whose origin is locally unknown, the tribe advanced from the south or south-west, through the north-eastern Congo and over the Were River. They then crossed the Nile-Congo Divide and, descending the Nile slopes, conquered the aboriginal tribes of that much-harried region. Twenty-five years ago they were attacking the southern clans of the Dinkas, and there is no doubt but that the latter would to-day be vassals of the Vungara, had not the arrival of the Government in 1905 stopped any further progress in this direction.

They appear to have followed the Roman system of enlisting the conquered tribes in their armies, and with them subduing the people ahead. Their invariable victories were made possible by the fact that the aboriginals they encountered were only in the clan stage of development when the tide of invasion reached them, having no tribal leaders, and therefore no cohesion, to withstand the shock of attack delivered by an enemy who possessed a semi-military, though perhaps somewhat rudimentary, organization. With the honourable exception of the Badi clan of the Barambo, and of the Vozupu and Bukpwa section of the Pambia, no conquered tribe rose in rebellion against them, to embarrass them and delay their advance. Every tribe seems to have accepted the occupation of its country without giving trouble, which was doubtless due to their appreciation of the benefits brought them by the administrative system of their invaders.

Control by a Chief, unknown before, was imposed upon them. Fighting feuds between clans were forbidden, quarrels being settled by this individual, who was always a Vungara. As new territories were conquered, selected members of the royal house were sent out by the paramount Vungara to rule them.

The late Chief Gbudue, for example, and his brother Mainge, were given charge of the tribes living on the upper reaches of the Sue and Yiba Rivers, while Mvuta, their cousin, took over the Barambo west of the Lingasi. Liwa was a fugitive from another member of his house when he settled among the Pambia and announced his intention of becoming

their ruler. So the movement would have spread northwards until they had reached the cattle country on the Nile plains. What they would have done with that, and with its queer inhabitants who would have been unlike anything they had ever seen before, is an interesting question. The Zande still looks on the Dinka as an outer barbarian.

Such Chiefs as these divided the lands allotted to them between their sons and brothers, who were responsible to them for their areas. Boundaries were delimited along streams. If there were uninhabited tracts between them petty warfare and raids were the order of the day, which do not seem to have resulted in any intervention on the part of the paramount Chief.

A sub-Chief, on being given a country, would install himself wherever the omens showed that he would be fortunate. They alone would guide him in his choice. He would then take stock of his neighbours, and place his most loyal headmen on that side of his territory which he felt was the most likely to be filched from him, or to suffer trespass by the subjects of his rival. He would not tolerate any such immigrants, unless they renounced their Chief and acknowledged him as their overlord. Over the rest of his country he would appoint headmen, sometimes defining the boundaries of their authority, but not always. Since the followers of these headmen would all be influenced by the omens in selecting sites for their houses, and even, when possible, which headman it would be desirable to live under, it would have been difficult to persuade them to live only along or between certain laid-down streams. It resulted that all were rather mixed up, some men living twenty miles from their immediate superior.

This organization was doubtless primarily a military one, each headman serving in war at the head of his following, the bands being grouped under the command of a Vungara whose character particularly suited him for the post. At the same time it facilitated peace-time administration, the headmen acting as a reliable link between the Chief and the people.

A ruling Vungara had limitless powers. The people existed for his pleasure, a position they accepted without demur. Life and death were in his hands. Mutilations of men were common, hands, ears, upper lips and genital organs being removed, and eyes extracted. Women were frequently burnt on the body. A common punishment was to rub into



GATANGA (VUNGARA), WITH CHARMS OF WOOD ROUND
IN NECK AND WRISTS.



KENGEE (VUNGARA).

the skin the red spines of the pod of a creeper, which caused great inflammation. Executions were carried out by spearing or strangling. Victims were also cast over precipices, where these were convenient. A crouching position was assumed in his presence. He could demand any of his people's property, and they would hand it over to him without considering that he was acting *ultra vires*. This typifies the respect in which he was held, and which his descendants to-day still retain. The title *gbia* is accorded to any member of the Vungara family, irrespective of age or sex, by all Zande, whether subjects of another Chief or not. As much outward deference is paid to small boy Chiefs, who have succeeded their fathers (the eldest son being his father's heir) or who have been given a country to govern by them, as to older ones. They rule, while still small, through a regent, whom, in the old days, the boy would slay when he grew up. Women Chiefs are not unknown. Nanzia, daughter of the late Chief Tambura, controlled her country well. She married a Zande, who had, however, no enhanced position thereby.

Descent from a female Vungara does not raise a person above the ordinary level. Occasionally, a "son of the sister of the Chiefs" tries to impress people with his lineage, but—nowadays, at least,—he gets laughed at for his pains. Female Vungara may marry into any tribe, including their own, and so may the males. The only forbidden relation is a child of the same mother. Children by the same father but of different mothers frequently do marry and, what is more, sometimes breed offspring who are physically at all events, perfectly sound and well-grown. Perhaps, owing to this inbreeding, there seems to be a greater proportion of imbeciles among them than among their subject tribes, on whom, as has been remarked above, exogamy is incumbent. Stammering is common amongst them.

They are of a more refined type of face than the Zande, with better noses and thinner lips, and a general air of good breeding. Some have features of almost an Arab cast. The expression is often hard and cruel. Their hands and feet are small. They are much more hairy than the other races, a strong beard being by no means rare. Many are magnificently-made men, with broad chests and narrow hips, and a graceful and upright carriage. On the other hand, small stunted Vungara are not uncommon. The majority possess an air of dignity and command that stamps them at once as belonging to a race apart.

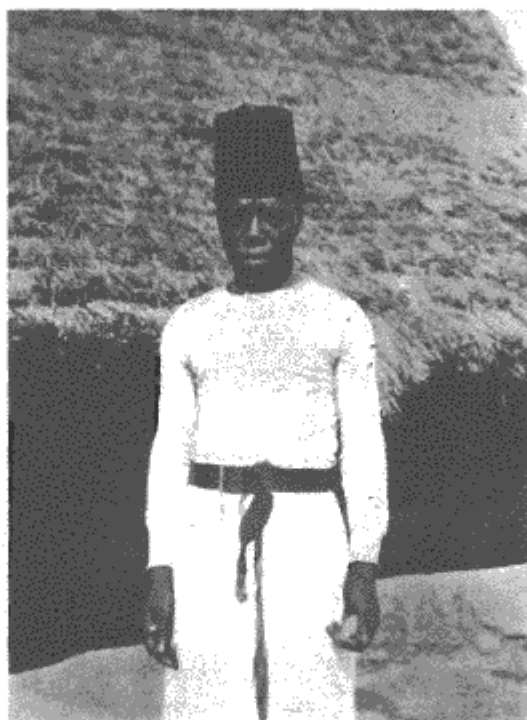
In small matters they are less prone to lie than a Zande, and they possess a strong feeling of tribal pride of which he has none. Their manner is less excitable than his under stress, and normally very distinguished. They are cruel and sensual, more inclined to drink than he is. They are remarkably good judges of character. In the past homosexuality was practised to a slight degree. This is said to have been due to a fear of *moti*, a mysterious disease of the venereal group which is still common. If the omens warned a Vungara that he would be affected by *moti* if he lay with one of his wives, he would call in a boy, whom he had married by a payment of spears, to take the place of his wife for that night. Only the more powerful Chiefs seem to have adopted this custom.

The Vungara had a language of their own, which they kept very secret. They used it when they did not wish their conversation to be understood by any who might overhear it. Were it possible to obtain information about this language, doubtless the difficulty of tracing the cradle of this exceptionally interesting race would vanish. It is, however, in the highest degree unlikely that it will ever become known through researches undertaken in the Sudan, for the last few Vungara who know the dialect will soon die out, and they guard their secret tenaciously. It is to Congo ethnologists that the solution of the problem may be still given.

The Vungara have names that are reserved for their own use, the Zande rarely taking them. They often, however, adopt Zande names. Their totem animals are the lion and the leopard.

If further proof were needed that they spring from a different stock from the Zande, it can be found in the old custom, peculiar to themselves, of breaking the limbs of wives of a dead Chief and burying them alive in his grave. This would seem to argue the existence of a belief, at one time, in a life after death, which the Zande do not hold.

They also used to try to keep the fact of a big Chief's death secret for as long as possible, and not to allow the place where he was buried to become known.



NZIHE (VUNGARA), DEPOSED ON ACCOUNT OF LUNACY.

CHAPTER IV.—BIRTH AND CHILDHOOD.

(I.)

DURING the period of pregnancy, no particular hygienic routine appears to be followed by the expectant mother. Certain foods are abstained from and others sought after. Meat of animals, for instance, is eaten, while that of a chicken is not. Milk, when available, is greedily taken. When possible, heads of the *mboio* plant, which yield a slimy juice, is mixed with the stews.

Except that sexual intercourse is refrained from, the woman leads her usual life until her time is very near, or her condition renders her incapable of performing a task.

Her social position is unaltered.

When her pains come upon her, a midwife, known as *na-samba*, is called in, who causes the woman to crouch between her knees, and massages her sides with smooth, strong, downward strokes until the child is delivered. Another woman receives it into her hands, and it is immediately washed with warm water, and held in the smoke of a small fire, in order that it may grow strong, and to purify it.

The umbilical cord is sometimes preserved, for varying periods, in oil, and sometimes buried, according to the tribe.

A newly-born child is decorated with necklaces of beads, either blue imported ones, or the locally-made brass kind, called *areke*, and with bracelets and anklets of the same. Numbers of amulets are attached to these—leg bones of the land tortoise, small pieces of the skulls of the *ngaru* and *mongani* (catfish), strips of skin from warana lizards, or otter, and small squirrel tails, all of which have the property of warding off disease from the wearer. Twists of *gbaranga* fibre have the virtue of ensuring that a boy will become a lucky hunter, and a girl a successful fisher.

It is said that a baby is a gift from the spirits, and that if it were not decorated, the latter would feel that their gift was not properly appreciated, and would, in their annoyance, cause it to become thin and ill. It apparently is not generally believed that the practice is necessary to divert spells from the child to the charms. No woman shows any objection to her baby being praised, nor fear that any harm may come to it as a result.

No name is given to it for a year or so. Since it is given by *Mbali* (the Deity) to the mother, it might be presumption to do so, and to begin with, it must be looked upon as belonging to him. It is merely called *badi* or *nadi*, a male or female baby.

If a child at the moment of birth appears to look backwards, it is a sign that it is one of twins. These are not uncommon, and triplets have been reported, though they have not come under observation.

The elder twin is called *bi*, the younger *sira*. No special significance is attached to them. They are not considered either lucky or unlucky. But that they are not accepted as being entirely normal is shown by the fact that, should they die, they are buried by the roadside, where passers-by can fling a leaf or wisp of grass on their graves for luck. Pambias spit in addition, which ensures a meal being eaten shortly, and believe that ill-fortune will be theirs if they omit these marks of respect.

Abnormal children are never killed, nor do they seem to lack the love of their parents. The idea of making away with them by reason of their abnormality would not be entertained.

At teething time, the lower teeth should appear before the upper ones. Should the reverse be the case, they are not removed, but they are considered as unlucky and known as *kere lindi* (bad teeth). No rites seem to be adopted to counteract their adverse influence on the child. No interest or excitement is shown at the coming of the first tooth.

When the time comes, a single name only is bestowed on the baby. It is usually chosen quite fortuitously by the father. Very often it is a mere sound of no meaning, but more commonly it is a real word or short phrase, sometimes recalling an event such as *Romai*, a girl's name given her because she was born during a heavy rainstorm, *ro mai* meaning "in the rain." More rarely is the name of an ancestor given. Divination does not seem to be resorted to in choosing the name.¹ Later on in life the owner will probably change his name. He will certainly do so when he has been circumcised, and may do so at any time. It is a breach of etiquette for any except near relations to call a person by his discarded name.

Zande children are not well off for toys, nor do they play many games. Perhaps this is due to the early age at which they begin to do their

¹ The mother will often discard her own name and take that of her child, with the female prefix *na*...

share of the housework, and to the isolation in which their families dwell. Such games as have been noticed usually only require two participants.

A sort of tip-cat is played with a curved piece of wood about a foot long. One boy will dash it on the ground in such a way that it will bound again into the air. His companion must snatch it in a running noose before it falls. If he does so, he is the winner, and pretends to belabour the other, who makes a feint of running away.

Children are often seen playing cat's cradle.

Banga, a kind of draughts, is played by young and old. This requires the equivalent of a board, which is made by scooping out little hollows in the ground in some sheltered place, perhaps beneath the granary. Four rows of these hollows are made usually, with sixteen hollows to a row. A number of pebbles or beans are provided, the aim of a player being to possess himself of his opponent's store by disposing his own in a certain way, which gives him the right to take some of those belonging to the other. The rules seem to be somewhat complicated, but are well understood by every child in the land.

Ake, a game of dice, is played with beans that have a black marking on one side. These are thrown, and points are scored according to the way they fall, that is to say, whether the marked side is uppermost or not.

Only one child has been noticed playing with a home-made doll, roughly fashioned out of a piece of wood, which she said was her baby. It is possible that she may have got the idea from seeing other children playing with real dolls that had been given them by Europeans, nothing delighting a Zande girl more than such a present.

"Touch last" is played everywhere, and called *mara basira*. A rule of it is that if the "last toucher" when going away responds to a remark or a "good-bye" of the other, he thereby becomes the "last touched," and the loser. This game always produces great amusement.

If a convenient festoon of liana is available, it is used as a swing (*yangilia*).

Ball games are immensely popular, since their introduction by Europeans. A disc of tin, nailed to a stick, and pushed along the ground, is also a modern invention.

Children love splashing about in shallow water and making mud pies.

Boys turn somersaults, *baketikpia*, and some can stand on their hands. They are sometimes good climbers of trees, but many refuse

to attempt this, even in later life, saying "I am not a climber," and seeming to imply that it requires a special gift.

When quite young they arm themselves with sharpened wooden spears. Though they cannot throw these to any distance, they soon become very expert at transfixing an object a few yards away, and this is all they will need to do when they start serious hunting.

They also make for themselves small bows, and arrows of dry grass stems, into which are inserted light points of wood. With these they will kill mice and small birds.

But any of the pleasures described above pale before the joys of a dance, which will attract a Zande of whatever age and either sex, from any other occupation whatever. Small children may be seen, solemnly going through the steps, quite taken out of themselves by the fascination of moving their bodies to the rhythm of the drum.

The Zande equivalent of the fairy story is the string of tales, called *Sangba Ture*, relating the trials and experiences of a mythical personage named Ture, who was always getting into trouble and who was terribly henpecked by his wife Nanzagbe. There are scores of these tales, which are told to the children by their parents. There is also a collection of *sanza* or proverbs, which are recited to them. Some are simple and easy to understand, while the analogy of others is somewhat incomprehensible.

There are many stories and songs about birds and beasts which talk and act as human beings.

Though one exceptionally intelligent girl, the daughter of an equally clever man who was a doctor by profession and who dabbled in magic, stated that during an illness she went down below the earth and there found a race of tiny men and women, living just like Zandes with minute dogs and chickens, the idea of fairies seems not to exist.

(2.)

Probably about the age of twelve a boy will be circumcised. The custom is said to be a purely tribal one, and not to have been copied from the Arabs.

The actual year during the dry weather of which the circumcision is to take place is determined by divination. The dry season is selected so that the boys do not suffer from rain during the time they are in the circumcision camp.

When the omens are favourable, the boy is sent to the man whom his father wishes to operate on him. He will be accompanied by another man who is known as the boy's *samba*,¹ and whose name must not be mentioned by him, though if he change it for a new one this restriction is cancelled. Otherwise the boy will always speak of him as *samba re*, my circumcision attendant. The name of the operator may be spoken by the boy as soon as the wound is healed.

The foreskin is pulled forward and severed by the stroke of an ordinary knife, the boy being seated in front of the *samba*. In some of the tribes the foreskin is kept for a time and then buried, in some it is dried in the sun, burnt and mixed with oil, and applied to the boy's lips with a stick when his wound is healed and he leaves the camp.

When newly circumcised, a boy is called *gorgasi*.

There will probably be other boys who undergo the operation at the same time, and they will all go into camp together, rough shelters being built to live in. Each will be accompanied by his *samba*, who will fetch water, help dress the wound, and generally attend to the invalid. A boy should not mention this friend's name until he is grown up. The camps are usually situated near a stream for the sake of convenience in drawing water, and perhaps for the shade and privacy afforded by the thicker vegetation.

Here, his first step will be to insert his penis into a ring of grass bound round with fibre, which is tied round his loins by a cord. This keeps the wound away from the body so that it does not rub against it when walking, and is very necessary, for the part gets very swollen and inflamed from the cut, since antiseptics are unknown.

After a little time, during which the boy goes naked, a short skirt, rather like a ballet dancer's, is made of strips of fine fibre, about nine inches or a foot in length. A loin cloth cannot be worn until the wound has healed.

While in camp the *samba* provides food for the boy. Ordinary food is eaten, except that the bark of a tree is mixed with the *bakinde* sometimes. Later on his relations may send him some food, but while in camp he may not see them, under penalty of a small fine payable by them to the *samba*. The boys are free to leave the camp at all times,

¹ *e.f.* above, *na-samba*, midwife.

and to go where they like, provided that they do not see their relatives. One of the rites, indeed, is that a boy should run off and plant a spear haft in the roof of his father's hut.

Special songs and dances take place in camp. The dance step consists of a sideways twisting of the body from the hips, the feet hardly moving, causing the skirt to swing outwards and make a sort of frill round the loins.

When the wound is healed, a female member of the boy's family or of the *samba's*, approaches the camp and calls him. She appears to have a special status in the boy's eyes in after-life, for he will often, when speaking of her, add that she was the person who "took him out of the valley." He must not eat in her presence or mention her by name, or see her until the circumcision fee has been paid to the *samba*.

When he returns home a particular dance is held in honour of the event. He is tricked out in new clothes with strings of *areke* round his neck and waist, red powder is placed in his hair, and his body anointed with oil. This is supposed to be a reward for the hard time he has spent in camp. The finery is lent him by his *samba*, to whom he will return it in a few days with a small present of food or oil.¹

His parents pay a fee of spears to the *samba* for his services, which he well deserves, for he has fed the boy while in camp, and has had to refrain from cohabiting with his wife or other women during that time—if he had connection with a woman the boy's wound would not heal.

The boy is given a new name by the *samba*, and no longer will use his old one. He may change the new name later on if he likes.

Though meat of red-skinned animals may be eaten while the boy is in camp, he must not touch it for some years after he leaves it, or he might get leprosy, and his wound might break out again.

Circumcision is a voluntary act, but public opinion, the laughter of friends, and the refusal of the girls to submit to the embraces of an uncircumcised youth, make it to all intents and purposes obligatory. Some boys, however, are not circumcised until young manhood.

Girls are not mutilated in any way.

¹ Sometimes the *samba* thus dresses up his patient just prior to the calling up.

CHAPTER V.—DRESS AND ADORNMENT.

The adolescent Zande of either sex pays a considerable amount of attention to the adornment of the body.

A V-shaped notch is cut with a chisel between the central pair of upper incisor teeth, merely, it is said, to improve the appearance and not to facilitate the tearing of meat as has been suggested. It could not, in fact, be of any assistance in this direction, as no point results from the cutting of a single V if the neighbouring teeth are left untouched.

White teeth are always desired, and the *korinde*, a short length of fibrous wood, as big as a pencil, is used as a rubber to keep them so.

A rough dry skin is looked on as ugly, and oil or grease is applied whenever it can be obtained, as an emollient, after washing. A Zande may fairly be called clean, and he will wash when he can, either in a convenient stream, or with hot water at home. An unwashed individual will often excuse his condition by saying he has no oil to anoint himself with, and it is therefore useless for him to wash.

The red juice of the *nzura* berry, or *kpuruku* tree wood ground on a stone into red powder, mixed with oil are pigments used on the skin and hair.

Elaborate patterns are traced on the face and body with the juice of the *mbiango* fruit, produced by a creeper that grows on the trees and bushes in the thicker forests by the banks of streams. This juice is mixed with powdered charcoal, and the design drawn with a pointed stick. When well done, it gives the effect of a patterned veil, and is sometimes very attractive. Often, however, it is just roughly smeared on the body with the fingers in streaks or spots, or a fruit is squeezed and the juice allowed to trickle down the skin. On a white skin the dye persists, in spite of two hot baths a day, for ten days or more.

No ashes or white clay are used. Such would be looked on as a disfigurement, like a dry skin which tends to grey.

Tattooing is not practised, but cicatrisation of the body is general. The face is usually not touched, except where an individual has come into contact with Arabs and copied their habit in this direction. Tribal marks are unknown, and there is no outward means of distinguishing between one clan and another.

Cicatrisation marks on the upper arm and forearm are usually made in a series of small cuts half an inch long, or perhaps simple patterns

resembling broad arrows or the imprint of a bird's foot. The breast and belly, with their larger surface, offer more scope to the artist, and he may design patterns of circles, lines, squares and angles on the abdomen and back.

Sometimes the resulting scars are large and run into each other. This is considered a blemish.

Nothing is rubbed into the little wounds, except oil to encourage healing.

The legs are often treated in the same way as the arms. The cuts are all small and not deep. A sharp knife is used.

Both sexes favour cicatrisation.

Nails of the hands are pared with a knife, and their surfaces sometimes scraped. Among the Vungara excessively long ones are occasionally seen, especially that of the little finger. Toe nails are not attended to. They keep worn down by the mere act of walking, and are often completely knocked off. No dye is put on the nails.

Hairdressing plays an important part in the toilette. A comb, or a hairpin of iron or brass shaped like a tiny spear, or a bone needle is usually worn in the hair by women, and often by men, especially when a frizzed-out coiffure is affected. There are many methods of hairdressing in vogue among men. It may be teased out into a pad or tuft sloping backward from the forehead to a height of three or four inches, but it is usually only a dandy who does his hair thus: perhaps it is a sign that he is such a fine fellow that he never carries anything on his head, always having someone to do his work for him.

Or the head may be shaved in various ways, furrows, circles or half-moons being left. A common fashion is to have a narrow parting shaved down the centre of the head from front to rear. Men sometimes shave the head completely, and small girls also, but in the bigger ones it is a sign of mourning. Hair growing low on the forehead and temples is always removed by anyone valuing their personal appearance. It is said that this custom of shaving the head is not a Zande one, but was copied from the Arabs, and that in the old days if a man adopted it he was told to go and join the Northerners as he was no longer a true Zande.

The hair may be plaited in large or small plaits that lie close to the scalp. Sometimes two large ones, starting at the top of the head

and tapering to points projecting over the forehead are made, the sides and back of the head being shaved.

An effective method, more often noticed in women than men, is a narrow circular concentric plaiting, either all round the head or in two separate circles, one on each side.

In nearly every style, two little pig-tails were arranged, upright on the poll, looking like the horns of an oribi. They were called *kpara*, and were occasionally ornamented with a bead or a ring, but this fashion seems to be dying out nowadays.

All these different styles have a particular name, in Zande, and many require an expert to do them. No one, of course, can do their own hair, except the man who goes in for the frizz, who has only to pass his comb through it.

No particular style is confined to any age, sex, or calling, but mourners always shave the head entirely.

Ten years ago, the women made most elaborate coiffures, using slips of cane as a foundation on which they twisted their hair as it grew. These slips were sometimes made round the head, like the brim of a hat, an inch or two wide, or from back to front like a cock's comb or Roman helmet, or, more coquettishly, diagonally from front to back. Women followed their own fancy, and the results were often exceedingly striking. It is to be regretted that this fashion has now completely died out.

The hair, before dressing, is always unpicked from its old state and thoroughly combed out, but never washed.

No artificial hair is woven into the natural curls.

No superstitions appear to be connected with the hair, except that occasionally someone is seen with an abnormal growth which has never been cut. It is held that such hair is made to grow in profusion through an act of *Mbali*, and that the bearer of it would fall ill if it were tampered with. The late Chief Mainge of Maridi had a leonine head of hair, falling to his shoulders, matted and unkempt. He had never had it cut for this reason.

Old men sometimes dye their hair with *mbiango* juice and charcoal, or water and charcoal, to make it black, and their beards also. Baldness is rare, but when it occurs a wig is sometimes worn. A wig is called *suma* and is made of the sponge-like interior of a gourd, cut open and

dyed black, and is a most deceptive transformation. One artificial beard, made in the same way, has come under notice, the wearer, a young Vungara, saying that he thought he looked nicer with it than without.

Cut hair is concealed usually, though by no means invariably, on account of the danger from magic, as are nail parings. But it is more important to conceal hair, as a shaved head being a sign of mourning, if it is left lying about, a death in the family may follow. Such a death may also occur if it is burnt. Therefore, it is advisable to conceal it.

The hair of the body, around the genital organs, is sometimes shaved, but not that of the chest or armpits.

Elder men who possess beards occasionally shave the face clean, or leave a moustache or beard. As a rule, they do not shave below the chin.

All shaving is carried out with a small knife of the ordinary shape, which is kept for this purpose.

Ears are often pierced at the lobes by both sexes, for the reception of short lengths of grass stem, or cartridge cases.

The nostrils are pierced for the same reason, but by women only. This appears to have no significance, and to be done simply for adornment.

The habit of many young girls of tying down the breasts with a band of cloth has already been referred to.

With regard to clothing, many of the aboriginal tribes wore skins passed between the legs and supported by a cord round the loins, the tail hanging down behind them, before the advent of the Zandes. Perhaps this is a reason why ancient writers described the Central African as a man with a tail.

Their conquerors, however, introduced the wearing of bark cloth, which is obtained from a tree of the ficus family. One species is indigenous to the country, but this does not give such good material as the cultivated kind, which is grown in every homestead and is called *roko*. During the rains, about July, two horizontal cuts are made round the stem four or five feet apart, a perpendicular one joining them. The bark is loosened and removed in a single piece. The outer skin is scraped away with a knife, and the dark brown fibrous remainder beaten on a log with a *wata*.

This is usually the point of a small tusk about a foot long. The pointed end is used as a handle, the other, of which the face has been scored with a series of closely-crossing lines to a depth of about the tenth of an inch, as a stamp, the bark, lying on the log, being punched all over with it. The process is gradual, and not too much force may be employed. The fibres become spread out and the thickness of the substance reduced, though somewhat unevenly so. The resulting cloth when dry is of a light reddish brown colour, harsh in texture, and bearing throughout its not very long life the marks of the corrugations on the face of the *wata*.

If the tree is so small that the strip of cloth is not big enough for its destined purpose, other strips are sewn on to the first with fibre.

The cloth may be dyed black by immersion in the mud of a stream, where chips and pieces of the wood of a *bang*a tree have been placed. Parti-coloured garments of black and brown are often noticed.

The cultivation of cotton was introduced by the Arabs, and a certain amount, of very poor quality, is grown. Looms are few. They are called *kapi*, and are cumbersome affairs of wood. Weaving on them is a slow process. The thread, twisted on a rough spindle, is of unequal thickness, though fairly strong, and the cloth made with it is coarse and rough. However, it wears better than bark cloth and fetches a good price.

A belt of skin—green, for the Zande knows nothing of tanning—two or three inches wide, is worn round the waist, and supports the cloth, which is passed between the legs. When new and stiff, the edges stand up above the belt, unless the wearer prefers a flap. The cloth is not drawn tightly into position but hangs halfway between the fork and the knees. Young men often arrange the folds so that they enwrap the thighs like the husks enfolding a head of maize. Elderly men affect a more voluminous dress than the younger ones.

An overcoat made of dry banana leaves attached one over the other in several layers is worn by some men in the rains, who present the appearance of a large caddis grub when so apparelled. More commonly, the skin of a small antelope, such as a kob or bush buck, is carried suspended round the neck as a shield from the wet grass bending over the path.

Waistcoats, puttees and blankets of *roko* are becoming increasingly fashionable among the modern Zandes.

Women and girls, whether married or not, wear the same kind of dress. A loin string of fibre or *areke* beads is tied above the hips, and in this they insert either a single leaf, or a bunch, fore and aft. They may substitute a small square of *roko* cloth for the leaves in front. A colobus monkey skin is greatly prized for this purpose, and looks very well. Often they wear the *gaka*, which is a large oval pad of banana leaf strips about a foot or a little more in length, the strips at the top being twisted into a large knot. It is worn behind, the knot being passed under the loin string, and makes a comfortable seat, for it is an inch or two thick. It is always disposed under the buttocks with the hand as a sitting posture is being assumed.

A more graceful type of *gaka*, usually only worn by the younger girls, is made with a smaller knot, and much longer and more narrow than the above. It looks like a horse's tail, and sways alluringly when in motion.

Zandes are great hat wearers. Every man who can will, in local idiom, "erect" one, while many women do so at dances. It is doubtful if a hat is popular *qua* hat, or as a means of securing a bunch of feathers to the head. The commonest form of hat is plaited of soft, white grass, and is exactly like the lining of an Egyptian's fez. The top is gathered into a point. The edge may be folded back once or twice, or the ends of the grass may be reversed and cut off neatly to form an upward pointing fringe. A small bunch of feathers is often attached to the top as a tassel.

Another type is similar to a pill-box cap, about two or three inches deep, the sides patterned, perhaps, with geometrical designs of grass dyed black in mud, and the flat top stretched square by a cross of thin strips of wood. More elaboration is given to this style by the addition of a rim, an inch or two wide, the depth being increased to four inches or a little more. Such, called *kisi kindi*, are more worn by the elder men, or men of a certain position in society.

Some of these hats are most beautifully made.

Ten years ago, young men in Tambura used to wear very small hats, two or three inches high, and as many in diameter, made of soft plaited grass. These were affixed to the *kpara* or top-knot with a skewer, and can only have been intended as a means to hold a bunch of feathers. They are no longer seen, the fashion having passed, and a Zande hating anything at all *démodé*.

Only certain kinds of grass are suitable for plaiting.

A hat is not really complete until a bunch or plume of feathers has been attached to it. The great thing is to have on it something that will nod at a dance. Feathers must be long and springy. Tail feathers of a cock pheasant, for instance, are very popular, with their barred markings, but those of a domestic cock are almost better, because with their natural curve they have more movement.

Large feathers of any big bird, such as a bustard, goose or guinea-fowl are stripped from the quill, remaining like short lengths of ribbon. A bunch of these is made and tied to the side of the hat. Some people prefer a large pompom of stiffer feathers, clipped into a round ball; this is usually not seen on a young man, but on an older one who does not go in any longer for dancing.

Bunches of the crimson wing feathers of the *kurua* (*turacus leucolophus*) are common, or of the brown *tuutu* (*centropus Heuglini*), but the latter should not be worn by young men or they will lose their strength and become weak and aimless like the bird itself.

Feathers are sometimes bound on to a comb and held in the hair thus, but they are never attached directly to the head.

Wooden clogs are very common. They are called *rakata*, an onomatopœic word derived from the noise they make. *Rakata* are carved out of blocks of wood, shorter than the owner's foot, and narrower. The toes and heels are rounded. The upper part is flat, but below the wood is chipped away, leaving at both ends a half-moon not more than two inches deep. A thong of leather passes through a hole, and forms a loop into which the second toe fits, or else a broader band of leather may be attached, which fits over the instep.

Greenhide sandals, larger than the foot, and attached to it in the usual way by leather thongs, are also worn, but only when a man is on a journey or hunting, or is past caring about looking smart.

Women sometimes wear the clogs, but never sandals.

Sandals of bark, with fibre strings, are made on the spot for travelling over newly-burnt ground, to protect the feet from the embers. They are thrown away as soon as the need for them has passed.

Men do not greatly favour ornaments. A warthog's lower tush may be suspended at the back of the neck by a string, or there may be an inconspicuous bracelet of copper or brass wire on the wrist with a few

little wooden talismans depending from it, but the only jewellery that is universal is a flat brass ring, roughly chased (*tongo*) a quarter of an inch broad, of thin metal, or one of wire perhaps the tenth of an inch in section, with contiguous indentations.

An ingenious form of ornamental purse has just been invented and is very fashionable at the moment. A broad circular band of grass is plaited, and the edges turned inwards. This is worn on the upper arm, with the edges next the skin. A coin slipped into the fold formed by an edge cannot fall out. Belts made on this principle are also being made.

Women wear necklaces of beads, the only true local variety of the latter being the *areke*. These are made of very short lengths of metal, brass, copper or iron, the tenth of an inch in breadth, hammered flat and bent into circles. They are strung on a thread, each bead lying in close contact with the next one, and at a distance a string of them looks like a thick wire.

Sometimes a warthog's tush is suspended from the necklace.

A waistcord or two of *areke* sometimes supports the leaves referred to above.

Light bangles of copper, brass or iron, *benge* in Zande, usually round in section and a quarter of an inch thick, but occasionally flattened and chased in the same way as the rings, are worn on the wrists and ankles. Or these may be replaced by a strap running through a large number of rings, so many, possibly, that they fill the whole strap.

No ear-rings are worn by either sex.

A very favourite form of ornament with the women is known as a *maka*. This is a long piece of brass wire like a compressed spring, worn on the forearm. It requires an expert to coil wire properly for this. He will start at the wrist, the first few turns being made rather large, about an inch wider than the wrist, and then diminish the size until they nearly fit it. From this point he will gradually increase them according to the swell of the arm until half the distance between the wrist and the elbow has been passed, when he will increase their size rapidly for six or seven turns to the end, where the diameter of the *maka* may be twice that of the arm.

Attached to a man's waist-belt is the sheath in which he carries his dagger-like knife. It is called a *puka*, and is made of leather, with a longitudinal seam running down one side, flat and pointed. A thong

attaches it to the belt. The point and top are usually bound round with brass wire, or with brass or iron or copper beaten into a narrow flat ribbon; or the whole *puka* may be so embellished. It will be from three to six inches in length, and from one to two in width at the top, according to the knife. The knife (*sape*) is firmly clasped by the sheath, and though it hangs head down seldom falls out. It is small, and spear-shaped, double-edged, with a simple design incised on the blade. A tongue of metal is passed through the wooden handle, which has a narrow waist, like an elongated cotton-reel, and is two or three inches in length. The top is circular, the guard straight. The metal tongue of the blade comes out at the top and is turned over. The handle is often decorated with a binding of finely-twisted wire, or brass-headed nails.

A smaller knife is often carried as a razor.

Women usually carry knives without sheaths. They slip them, point downwards, between the upper part of the buttock and the loin string.

On the waist-belt is usually seen a small leather purse, generally containing some small articles that might be lost easily, or often hemp (*baingsi*).

A Zande carries a spear (*baso*) or a club (*kere*). The former has a blade from fourteen to eighteen inches long, and about three inches broad at its widest point. It has a socket of four or five inches, into which the haft (*para*) fits. Both edges are kept sharp, as it is often used as a billhook or knife, but the blade is not polished, nor is any covering or sheath used.

The haft is about six feet long and an inch or less in thickness. It is made from the heart of a tree called *bakiwe*, though if a young bamboo is available it will be used. A binding of narrow flat bands of beaten brass, copper, or iron is sometimes applied to one end or the other. One end of the haft is cut to a point and inserted in the socket of the spear, and sometimes fixed there by a nail. On the other is usually a small iron shoe, called *sunguru*, which is used to dig up roots, or to make holes for posts when house building. Smaller spears are made for boys, and heavier ones for hunting elephant or buffalo. Only one spear is usually carried.

The club is about two-and-a-half feet long, and an inch-and-a-half thick, tapering at one end to a sharp point, which may or may not carry a

sunguru, while the other has a bulbous swelling near its extremity, which is also pointed. It is scraped perfectly smooth. Various woods are employed for clubs.

Cane walking-sticks, with bent handles, staffs of *ngao*, a pithy cane not found on the Nile slopes of the Divide, or sticks made out of a branch of which the curve, sometimes grotesquely exaggerated and twisted, pleases a man's eye, are usually carried. The canes have geometrical patterns scratched on them, and are often given a rich red stain by being hung up in the roof of the hut where the smoke collects. The sticks have black serpentine markings made with a hot iron.

Billhooks (*mvuka*), with curved blades and wooden handles, are common as are also throwing knives (*pinga*) among the older men. The *pinga* has an over all length of perhaps eighteen inches. It is of flat iron about an inch broad and has four or five diverging double-edged blades, one of them being a short one. There is no handle of wood, but only a tongue of iron, bound round with string. They are no longer in general use, however, and, like the shield (*vura*) will soon be no longer carried. Shields were, it seems, forbidden after the taking over of the country by the Government in 1905. They were made of strips of cane, held together by fibre or hide ties, and were about four feet long by two or two and a half wide, oblong with rounded corners. A plaited cane border surrounded them. They were convex on the outside; a block of wood, hollowed out so as to leave a bar across for a handle, was fixed to the centre at the back.

Representatives of Chiefs carry a weapon of the billhook type, called *mambere*. It is a badge of office only to be awarded by an independent Chief. If a subordinate Chief issued them to his headmen, he would be suspected of disloyalty to his superior. The *mambere* has a blade about eight inches long and four broad. The back, which is straight, is perhaps a quarter of an inch thick. At the extremity it is beaten to a hooked point, turned at right angles to the back. From the turn to the point may be six inches. On the back is a small blunt projection of iron. In the angle is pierced a small hole. From the point the cutting edge recedes in a curve, and then goes parallel to the back about four inches from it, until it runs into the spike, which transfixes the handle, with another curve. The handle is of wood, simply but artistically carved and bound with copper or brass bands.

Bows and arrows (*mboto* and *guanza*) were carried by the aborigines and probably by the Zandes as well, but they are not in general use nowadays. The bows noticed have all been short and not very stiff, none exceeding three feet in length. The arrowheads were serrated and barbed, about two or three inches long, the shafts of *gbagi* grass or perhaps of millet stalk, about two feet in length. The heads were inserted and the end of the shafts bound with fibre, the binding being painted with an exudation from the root of the *kao* tree as a protection. Poison was used on them, and they were carried in small quivers of skin.

A man going on a journey will carry a bag, called *mongu*, made out of the skin of some small animal with its fur outwards. Its four legs are tied together, the fore pair to the hind pair, if he likes to carry the bag under his armpit, and only requires one loop, or each hind leg to its corresponding fore, making two loops, which enables him to carry it in the middle of his back, a loop over each shoulder, like a rucksack. If he is not going far and does not require much luggage, he may take only a plaited grass bag, square in shape with a grass handle, which he will again carry under his armpit.

He will always have with him his gourd water-bottle (*ndukuru ime*) slung over his shoulder by a cord, his oil-bottle, a small gourd, which is tied to the waist-belt, its orifice closed by a piece of gourd shell carefully cut to fit it exactly, with a short length of string to extract it, and his sleeping mat of plaited grass (*ira*), rolled up and placed anywhere convenient.

In his *mongu* he will carry food, a pipe, firesticks, perhaps a cooking pot, possibly his divining instrument (*iwa*), and anything he thinks he may want on the road.

CHAPTER VI.—ELEMENTS OF MYSTERY.

NOTE.—While the whole of the information contained in this Chapter should be accepted with reserve, the paragraphs marked with a marginal line should be particularly suspected of inaccuracy, for they are the result of direct question and answer. Although the Zande concerned was an exceptionally trustworthy and intelligent man, it is doubtful whether he could resist the strong impulse, felt by all his tribe, either to reply as he thinks his interlocutor expects him to do, or to embroider facts with fancies in order to make up a good story.

Mbali, the Deity, the creator of all things good and evil, appears to be an all-pervading spirit whose dwelling-place is supposed to be at the heads of streams that rise in the dark overgrown ravines, or in the great trees that grow in such places. Good fortune and bad flow from him alone. No moral sense is attributed to him. He is not pleased by good, or angered by evil deeds. He is a blind Providence—a glorified god of luck.

At first, there was darkness in the world, and then Mbali created light. Light exists as a distinct phenomenon. It is not produced by the agency of sun or moon. If they were both extinguished there would still be light. Morning and evening light is one.

Every day there is a new sun. Where that of to-day goes at sunset, nobody knows. If it suddenly returned in its course from the west to the east, the land would be destroyed. It is no small thing, since it is visible from Tambura and Yambio, over a hundred miles apart, and, perhaps, even from the Englishman's country.

The new moon comes out of the west. When it is first seen no work is done, as there is no strength in it. It is a baby, and not like the one that died before it. When it is two or three days old, all is well again, and events resume their normal course. It waxes and wanes, and there is no further unfavourable time. It dies in the east.

On one occasion it was observed that the new moon was hailed with ululations by the people. This was the only time such spontaneous action was noticed, but if it be suggested that a greeting should be accorded her, men readily acquiesce without surprise, as if they were following an ordinary custom, but one which was of no importance.

An evening star, called Tungu, is said to be the moon's wife. A Zande, questioned on this point, replied "Yes, we call Tungu the moon's

wife, because they are seen in close proximity to each other, but it is only a joke. It is not its wife really."

The Morning Star is called *nengi agbe*, the deceiver of the buffalo, because of its brightness; the night-feeding buffalo see it and think the sun is coming, so they leave their feeding grounds and salt-licks and retire into the forest thickets to lie up for the day.

While acknowledging the fact that *Mbali* created all the heavenly bodies, the Zande assigns a supernatural position to them, and when speaking of them always use the supernatural neuter gender. This is the gender also of *Mbali*.

Fireballs are known as *hu Mbali*, God's property. They are of celestial origin, but are not portents. Shooting stars are but stars that fall and are extinguished.

Meteorites are *mongua gumba*, axes of the thunder, because they are produced by thunder and have the appearance of a Zande axe.

Comets and eclipses are presages of misfortune.

No special ideas are held regarding storms or winds. All winds are the same.

The Zande fears thunder more than lightning. If a man is struck it is by the thunder and not by the lightning. He is probably the victim of counter-magic, that is to say, he has by his magic killed another, whose relations have therefore made magic against him.

Thunder has been described as visiting the earth either as a great bird or in the form of a squirrel, which runs along the branches of a tree with fire in its tail and bearing a little axe in its mouth with which it splits the wood.

The outward form of thunder that is usually seen, is fire, as many people know from having seen houses and trees struck and burnt.

In Tambura it is sometimes held that only certain trees are struck, the rest being immune; but this belief does not seem to prevail in Yambio.

The rainbow (*wangu*) lives in bogs, or in cracks and holes usually at the heads of streams. It is said to be like a snake. It comes out in the rain, because it wants to wash. No tracks of it are ever found. People who see one approaching them will fly from it in terror. Some years ago, the guard on duty in Yambio fort turned out on their own account and fired some rounds at one that seemed to be issuing from a large ant

heap in the vicinity. They said that if it had reached them they would all have been dead men. A Zande gunbearer, returning from shooting with his master, was delighted to be allowed to run off ahead to the camp to escape a rainbow that was moving in his direction over a wide river-plain. Even the prismatic colours thrown by an angular surface of glass, should they fall on a man, will cause him great fear. The rainbow is supernatural, as is shown by its gender.

Rain, however, is not so. *Mai* takes the ordinary neuter of all inanimate objects. With a purely agricultural people such as the Zande rain plays a more important part in his existence than anything else.

A general belief exists in rain-stoppers. The power of controlling rain runs in certain families, and descends from father to son, but the particular root or medicine used in the family must be made known to the latter, or he will not be able to exercise his gift.

If a drought occurs, and there be living in the neighbourhood any person credited with such power, he may be tied up, or beaten or dipped in a stream or sluiced with water until rain comes. On one occasion, at Tambura, a rainmaker buried his rain charm with the body of his son, in revenge for the latter's death, which he suspected to have been caused by magic. A drought followed, and when the situation became serious the grave was violated and the charm thrown into the stream. Rain fell. In 1915, on July 23rd, a man came in to the District Commissioner to complain that he had been beaten by his neighbours for holding up the rain. On the 24th, rain fell. On the 25th, his Chief came to make a formal complaint against him for his action in ruining the crops. In Chief Sasa'a country crops were withering from a drought. Sasa sent for the man who was supposed to be responsible and had him dipped in a stream or beaten, and heavy rain fell at once. Similar conditions obtaining in Chief Gbefe's country, the Chief sent a message to one of his subjects, whose forefathers were known to have been rain-stoppers under the Vungara régime, to the effect that he would hold him responsible if the drought continued. It did not.

Such coincidences, of course, strengthen the Zande belief in rain-makers. They are not, however, very remarkable when it is remembered that no one expects rain out of the rainy season, and that it is only when crops begin to suffer after several days of dry weather that people begin to worry about it being held up by human agency. A drought cannot

last for ever, and the longer it goes on the more likely is it to break. Therefore the chances in favour of the rainmaker increase daily, and the probabilities are that when at last he is charged rain is near.

It seems to be the general opinion that rain-men only put forth their power when they suspect their Chiefs or neighbours of not sending them as many presents of food as they should. Chief Ninda, a most enlightened and exceptionally intelligent Vungara, shares his first maize crop with one of his men, fearing that if he does not do so the rest of the crop will perish through drought.

Two wooden figures at Tambura, which were carved by some Mbaridi or Mbegumba man for the late Chief Tambura, and represented a married couple whom Tambura disliked, were supposed to have rain-compelling properties. During a drought, they were placed in the Yubo River, in order to bring rain, where they probably lie to this day, there being a popular prejudice against taking them out.

In 1924, the white-painted rain-gauge standing in the open square at Yambio was thought to be keeping the rain away. Clouds rolled up every afternoon, but never burst, although there were showers all round. It was said that rain wanted to fall, but that it disliked the idea of being measured in the white pot, so it passed on and fell elsewhere.

When in 1912 the Italian Mission was started at Tambura, it was said to be keeping the rain away.

Horns of oribi are often carried as charms to protect the wearer from being rained upon while travelling. They are blown when rain threatens.

Inanimate objects, therefore, and not only persons, seem to be able to affect rain.

Spirits of the deceased, if successful application be made to them and small offerings placed in the altar, will send rain. Certain places, and perhaps certain spirits, seem to be more effective than others. For instance, the rock Wanga, in the Pambia Hills where Liwa, father of Tambura lies buried, is a good place. It may be because this rock is vaguely connected with *Mbali* that it has a special reputation. For it possesses a curiosity in the *kura Mbali*, or God's charm. The grey rock face is bare and sheer, rising precipitously for perhaps two hundred feet. At half its height there is a small hole, through which protrudes what looks like the snapped off root of a tree. This withdraws into the hole,

or stretches out from it for a yard, according as to whether rain is coming or the reverse, and is the *kura Mbali*.

Moreover, if a gun were discharged against this rock, at all events in Chief Tambura's time, the man who fired it would be drenched by a storm before reaching home.

But in spite of this it is Liwa's spirit, and not *Mbali*, that is supposed to be the rain-giver here. It is said that only the application of Renzi, the heir of Tambura, or one of Tambura's surviving brothers, is certain of success, as Liwa probably would not trouble about the wants of any less important people.

Some torrential rain fell in 1922, for a few weeks. Chief Bigbitagbia stated that he had seen similar rains in his young days, and that they were the tears of the sky, presaging the death of some great Chief.

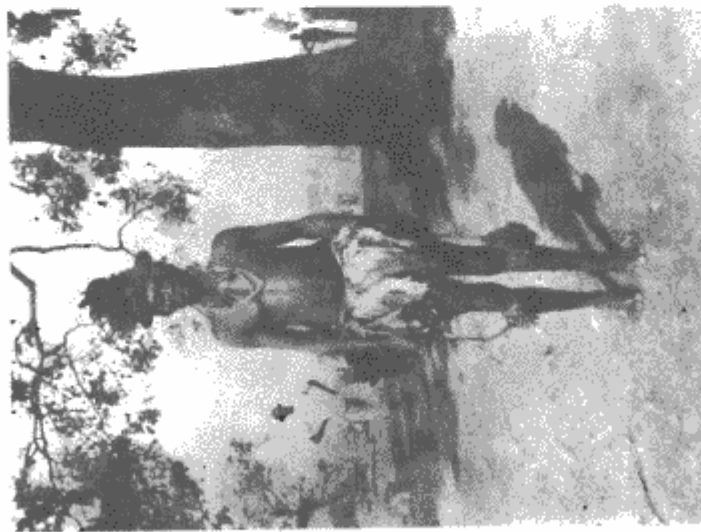
Earth tremors are rare. One occurred at Tambura about 1912, probably the dying waves of an earthquake reported subsequently as having taken place at Rejaf at practically the same moment. It was of sufficient violence to upset waterpots and to make a bed shake as if someone had stumbled against it. Chief Renzi consulted his old men, who reassured him with the statement that they had experienced the same thing before, and no evil effects followed. A Yambio man, when asked his opinion, said that an earth tremor was of no consequence.

Fear of magic (*mangu*) is universal among Zandes. If bad luck or misfortune occur to a man, he will cast about in his mind for any person he can think of who might benefit by it, or who would be pleased at his affliction, and will firmly believe that he is the victim of this individual's spell. Probably, in a serious case, where he contemplated bringing an action for damages against the person, he would seek the confirmation of his suspicion by consulting the oracle. To be bewitched is taken rather as a matter of course, and no terror, but merely indignation, is felt.

Magic may be made by anyone, and it is not necessary to have recourse to professionals, or to people who have strong charms, or the receipt for making them. Certain roots or herbs are required, and a part of the body of the intended victim, if possible, such as nail parings or cut hair. As an example of the efficacy of the latter, the case may be cited of a man who was found in possession of some nail parings in a bushbuck horn. He stated that they were those of his wife, and that he had kept them so that if, when she went on a visit she stayed too long



The Zande doctor, taking a sip of water from the cup by the mat, applied his lips to the stomach of the patient. After a few seconds he withdrew them, and produced a small splinter of bone from his mouth, which he told the woman was the cause of her trouble. She, though she had been lying in hospital for a long time, professed herself completely cured, and walked away. The bone trick is obviously an easy one to explain.



An obstinate case in the Tambura Hospital many years ago resisted all efforts of the Medical Officer to effect a cure. The local doctor was therefore called in, and is here photographed before starting operations. The M.O., Tambura, is seen standing by the tree.

away, he could by their means compel her return. On another occasion, a woman brought a case against her husband, complaining that he had possessed himself of her nail parings in order to kill her by magic.

The commonest charm, to cast a spell or to ward off evil, is a short piece of wood, of varying lengths from one inch up to six, and under half an inch in diameter, of which one end is hollowed out, and the other pierced for stringing to the wrist or neck. To operate them, they are blown like a whistle, and they are used for all sorts of purposes—to protect crops from disease, to drive away elephants, as an antidote to snake bite or to harm an enemy. All that is needful in the latter case is to blow the whistle, while repeating the name of the man against whom the spell is to be directed. A Zande will often bring a complaint against another, saying that the latter has "whistled him."

Magic, apparently, has often only a local or temporary effect, and is unable to see at night. Two people at Tambura who were going on a visit to Chief Nzikes' country, were stopped three days in succession by rain. They decided that this was due to somebody's magic, and on the fourth day left before dawn, so that it could not follow them as it would not be able to see the way they went.

A man who had had a loss in his family built a new house only a short distance from the one he had abandoned on account of the death. When it was suggested that it was hardly worth while moving so short a distance, he replied that he had gone far enough to escape the magic that had killed the deceased.

Great fear was expressed by the people when they were collected into villages, that they would all be destroyed by their neighbours' spells if they had to live side by side with them.

By Zande law, if a man dies while on a visit, his host may be held liable for the death, and be called upon to pay compensation. But if the deceased has spent only a few weeks in the house, it is accepted as a defence that he was suffering from the results of a spell thrown over him before his arrival there. This does not seem to mean that the magic, but only its effects, have accompanied him.

It appears that a man who has cast his spell over another can remove it at will. Recently a woman lay dying of an obscure disease. One evening she rose from her bed, walked in the yard as if she were in good health, and approached her husband. "To-night there will be crying

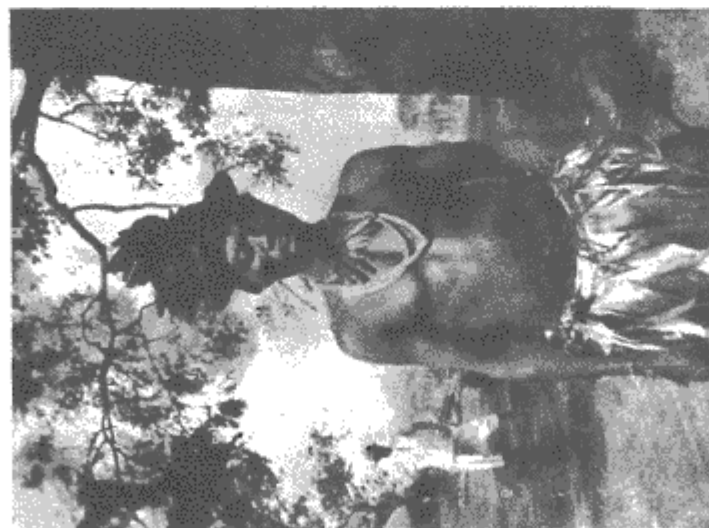
in this house," she said, "you and I will be separated very soon." She went in to her bed again, and shortly began calling for a certain man by name. This man was supposed to have been her lover, and to have been so jealous that he had, either by enchantment or by the application of some medicine known to him, caused her illness because she had lain with her husband. She asked that he might be brought to her, so that he might pull her arms and remove his spell. He was not to be found, and she died before midnight. Soon after her death, her sister also died of some swiftly fatal disease. Members of her family said that it was the spell cast on the mother that was still working and that it would soon kill them all. Apparently they did not subscribe to the theory of the lover.

Magic sometimes takes a concrete form, and is discoverable by a post-mortem examination. If a person is a witch, there is to be found in the belly a round hairy ball, which may have teeth, and which is very dreadful to look at. Bodies of persons accused during their life of making magic are examined. If no sign of it is found in them, then any sums they may have been sentenced to pay as damages for acts of magic, are reclaimable by the next-of-kin.

The magic powers of a man will pass to his son, and of a woman to her daughter. A female witch will go into the woods and have sexual affairs with wild cats. There is a general horror of being "shown cats." It seems that a witch who is evilly disposed to anyone can produce wild cats in his sight. He will then become subject to fits (but not epilepsy). A man who was being carried on the back of a friend, very dazed and feeble and semi-conscious, was pointed out as being one to whom cats had been shown. "What a bad woman that was, who showed him the cats" was the remark of the bystanders. On another occasion, a man stated that when walking along the path he had encountered a witch, who was followed by her two cats, male and female, the male being recognisable by a bunch of charms round its neck. When he got home, he became dazed and dizzy. He slept, and when he awoke he was unable to rise, and his head felt very heavy. As he lay there, the woman entered the hut. She explained to him that it was not by any wish of hers that he had seen her and her cats, and that she had no desire to harm him; so she had come to put matters right. She took hold of his arms and made him rise. She then told him to crawl from behind



THE ZANDE DOCTOR'S PRELIMINARY DANCE.



N'GHAZIGINE, OF TAMBURA, WITH NECKLACE OF
CHARMS.

her between her legs. He did so, and was cured. He was afraid to mention her name lest he should die, but stated that he was willing to point her out at any time. A friend standing by advised him strongly not to do the latter, saying "The D.C. will only go and ask her questions about her cats, and she will be angry with you for having spoken about her, and will probably kill you."

Evil influences may be carried by smoke. A particularly repulsive image was some years ago returned by a purchaser in England to Tambura, with the request that it might be replaced on the grave from which it had been originally taken, as it had brought bad luck to everybody with whom it had come in contact. It was thought that the grave was in the southern Bahr-el-Ghazal. This image was lying in Tambura some time, for about then sleeping sickness broke out and the matter was lost sight of. Eventually, the case containing it was opened, and the evil-faced thing was condemned to immediate destruction. It was taken out to be burnt, for it was not of local origin at all, but was thought to be the handiwork of some tribe south of the Mbomu River in the French Congo, and it was impossible to get it there.

As preparations for the burning were being made, an expert in matters magical, a very intelligent and efficient Zande doctor, hastened up and said that on no account must this course be followed. The evil of the figure would be wafted over the whole countryside by its smoke. It must be chopped in pieces and the fragments thrown into the river, by which it would be rendered for ever innocuous. So this was done. Water seems to extinguish the mystical virtue of many charms. For example, the medicine used by a man to destroy some unknown enemy, by whose magic one of his own family has died, must be protected from rain. So must the charm against thieves, which is hung in the crops. It must have a little roof of grass built over it. Water, again, is applied to obstinate rain men, though in this connection it has another obvious significance.

Only one case of evil eye has been noticed. A man brought before an Acting District Commissioner was accused of having caused the death of a child by looking at it. He stated in Court that he had indeed this power, and had, in fact, caused the death. But an interpreter was used at the hearing, so a grave doubt must exist as to whether he did in reality make this somewhat astounding admission.

A Zande stated that in Chief Gbudues' time there lived a man who could by the glance of an eye prevent food from becoming cooked, however big a fire were lit under the pot.

The soul of a man is known as his *mbisimo*, and inhabits the body till death. Although the Zandes express the phrase "I love you" as "Your soul is in my body (*mbisimo ro ti kpoto re*)", this does not seem to be more than a beautiful abstract idea, not implying that it can leave its living body any more than does the kindred phrase in Elizabethan English, used by Shakespeare in the Sonnets and by other writers of his age.¹

After death and burial, it emerges from a crack in the grave as a small beast, which after a few days goes away into the grass. Later, the soul passes into the totem animal of the clan. It remains in the animal until the latter dies, when its existence ceases.

Unconnected with the *mbisimo* is the spirit (*atoro*). This persists for ever. It does not appear as an apparition, but is only seen in dreams. It must be treated with respect, for it will, if neglected, bring misfortune to the living descendants of its late owner. A man of Chief Tombu, when told he must move his house, said, "But my father and brother are buried here. If I leave their graves I, too, shall die from the anger of their spirits." By a dream or by divination does a man discover the particular *atoro* that is troubling him. Having done so, he hastens to placate it by laying a small offering of food or beer in the *tuka*, or altar, erected for the purpose. He himself may not eat this food, but his friends may do so. The *tuka* is a stake, four feet long, fixed in the ground outside the house. It is split several times down the top for a foot or eighteen inches, and the pieces opened out into a funnel-shaped receptacle. They are kept from closing again by a hoop of wood to which their tops are bound. It is necessary to find out, by a process of trial and error, what kind of wood will please the spirits, and to make the *tuka* of this kind only. If a man is lucky, he is satisfied that he has selected the right variety.

Spirits occasionally take possession of a person, causing fits. The father of a very thin little girl said she was suffering from spirit sickness. An eruption round the mouth is described as being due to a burning by

¹ e.g., "As easy might I from myself depart
As from my soul, which in thy breast doth lie."



A *TUKA*.

the *aloro*, and to signify that a near relation has been eating a good meal without asking the sufferer to share it.

Blacksmiths erect tukas in their smithys, and place an offering of food in them to their father (the trade is hereditary) so that the spirit of the latter may hasten the heating of the iron.

Inanimate objects are not generally supposed to have a spirit. But on one occasion, when a number of men were carrying a heavy beam that they had cut in the forest, it was noticed that a man with a small bunch of twigs brought up the rear, beating the log to urge it on. Invariably, too, a man playing a leather-topped drum will beat it three or four times round the rim with the drumstick at intervals to make it sound loudly.

To ensure success in hunting, it seems only necessary to offer the spirits the skulls of game killed. These are either placed on the *tuka* or on the spikes of a branch of a thorn tree which is sometimes put up outside the house with a few plants which produce hunting medicine growing at its foot. A torn net was noticed hanging on such a thorn, and the owner explained that at his last drive a waterbuck had broken through it, and he had therefore cut out the torn part and hung it up, so that the spirits might arrange that this should not happen again.

Divination is resorted to for the solution of nearly all the problems of life which may confront a man. There are three systems which may be followed, namely, those of the *iwa* and *dakpa*, which were known before the Zande days, and that of *benge*, which was introduced by the latter.

In minor enquiries, such as the result of an intended journey, the method of "throwing the *dakpa*" is employed. Two sticks, one of *dakpa* wood and the other of *kpoio*, are placed in the ground near an ant heap, or in one of its holes. The answer is read from the condition of these sticks the next day. If the white ants have eaten the *dakpa*, the omen is bad. If they have attacked both woods, it is somewhat unfavourable. If they have chosen the *kpoio* for their attention, all is well.

The *iwa*, a dumb oracle, is regarded a little more seriously. For instance, a man who had to be moved from his home and settled elsewhere, when asked what Chief he wished to settle under, replied that he must use his *iwa* first to find out who would be the most fortunate for him.

The *iwa* is made out of wood, in two pieces. The lower has a flat smooth, circular top, about three inches in diameter, with three legs beneath. Two are short and upright, the third is longer as it is sloping. All are carved thick. Thus it forms a little table, perhaps two or three inches high, and six or eight in length to the end of the longest leg of the tripod. It is all cut out of one piece of wood of the *dama* tree. The second part of the instrument consists of another piece of wood, cut to fit the top of the lower part, with a little projection as a handle, and its lower surface smooth.

Water is placed on the top of the under part, and the upper placed on it and pushed to and fro. According as to whether it moves freely or sticks fast is the reply construed.

There is the third system, *benge*. A red powder, made from a tree that grows only in the Congo, is administered to young chickens, rather less than half grown, with an invocation to *benge*, which appears to have a limited spirit entity, to decide the question at issue by the death or otherwise of the bird. *Benge* is said to have a bitter taste. "Bitter as *benge*" was the description applied by a Zande invalid to quinine.

Benge is administerable by any male person, but as a matter of practice people who are noted for carrying out the ceremony are generally employed. It must be done out of sight of women, but apart from this no secrecy is kept. If women were to see the *benge* it would lose its power, as it does if it comes into contact with elephant meat. If handled by many people it becomes temporarily inactive, but it regains its potency in a few days if the owner undergoes various rites of abstention that will be referred to later.

If *benge* is accepted as being itself a spirit, which is by no means certain, its power and use are confined to divination, and it does not affect a human being in any supernatural way, except that if a man elect or be forced to undergo ordeal by *benge* to establish his innocence or guilt, *benge* will kill him when he swallows it if he be guilty. An alternative ordeal was that by boiling water. If, when it was applied to the skin, no mark resulted, innocence was proved. From a case that occurred at Tambura, it would seem that the water was poured on the wrist when this test was carried out. The victim here was a young girl, married to a soldier, who suspected her, though they were really quite a devoted couple, of infidelity. When asked whether she would

not like to be separated from the man and sent back to her family, she replied "No, it was not his fault that he did this to me—he has been bewitched."

Mbali made animals and men at the same time. Dogs and chickens were never wild. They were created tame.

The Zande classifies the mammals of his country as red and black. No white animal exists, and only one bird, the *dada* or cattle egret, so he has no need for a white category. Red animals are those with bright skins, such as the kob, bushbuck, or hartebeeste. Black animals include brown or fulvous-coated ones. Red-coated beasts may not be eaten by lepers, or by boys who have recently been circumcised. If a man under a spell eat elephant meat he will certainly die. A man may never eat the meat of his totem animal.

Apart from witches and their cat lovers, alliances between human beings and animals seem to be confined to the Pambias, who claim that they are descended from a progenitor who married a female chimpanzee. They will not kill a chimpanzee for this reason. But there is held to be close connection between some people with particular beasts. For instance, if a leopard crosses the path of a Vungara, it will sneeze. Again, if one of the Ndebili or Nbapiu clan (Zandes), goes near the latter animal, he will shiver and feel uncomfortable, even if he does not know that it is there.

Members of these clans are said to be able to transform themselves into leopards or lions at will. Some years ago, a lion was harboured in a thicket near Yambio. A cordon was drawn round by troops, and the men gradually closed in. The only living thing found was a man asleep in a hut. Yet everybody was sure that no lion had broken out. It was, of course, decided at once that the sleeper was one of those who can metamorphose themselves. It would have been interesting to examine the feet of a man credited with this power. It seems possible that some physical reason might exist by which he could, walking on the ball of the foot, leave a track like a lion, which does not differ much from that left by a runner on soft soil. If he could do this, it would require no more for a Zande to believe that he could transform himself into the animal.

Some individuals, irrespective of tribe, can control the movements of snakes. One man stated that he had this power, and could call snakes out on to the path, to wait for a person and strike at him. Curiously

enough, one of his wives died from snake-bite. These snake-controllers are themselves only immune from bites while they are practising their art.

Owls and bats, like cats, are connected with magic. The larger bats, by touching a man's head with their wing when they flit past him, infect him with the spell. Chameleons, if seen on the path, are unlucky. Should one be seen with its head in a hole it is a presage of death in the beholder's family. To avert bad luck, the chameleon must be killed and a little mound of sticks and leaves raised over it. This diverts the ill-luck to relations. Slow worms foreshadow bad fortune. A pink one noticed on the Mabia stream, near Tambura, is a sign that a death will soon occur of a near relation.

If a guinea-fowl be killed by an arrow, a death will take place in the archer's family, but they may be snared or shot with impunity.

The existence of various monsters, which may reservedly be called mythical, is believed in. It is noticeable that they are all said to live in rivers, and none on dry land.

The *ndutu* is bigger than a house. Its skin is covered with a growth of grass and water weeds. Nobody of the present day has ever seen one. They live in some of the smaller streams, but mostly in the big rivers like the Sue. They are so huge that they have stopped the course of that river ere now.

Moma ime, or the water leopard, are said to live in deep pools of large rivers, and big fissures in the banks have often been pointed out as being their homes.

Wanga, a kind of lizard with a smooth skin like a fish, inhabits only the Congo or the Nile. It has breasts.

Ngambue, a big snake, its skin covered with a substance like flour, and possessing a beard, may live in all waters. The well in Yambio was thought to harbour one. Its bite is poisonous.

There is also a beast, of unknown name, with a prehensile limb "like an elephant's trunk" that lives in rivers, and seizes people with its tentacle. They are not in the Sue but only in the Were River in the Congo. They do not eat the bodies of their victims, but merely suck their blood. It was reported to an English Missionary that a bloodless corpse had been found in a stream in the Congo, which had been sucked dry by this creature.

Parasitic plants are looked on as medicine for many things, but if seen growing on a *zawa* (shea butter tree) are looked on as bad omens. The *dakpa* or *kao* tree has mystical properties. It is employed in divination, as has been seen above. Its fibre is also twisted into a rope which is worn round the waist by mourners. The latter sleep on the leaves of the *dama* tree, which is used to make the *iwa* divining instrument.

There is a fairly common and always fatal disease known as *bumbu*, the outward appearance of which is the swelling of the patient's stomach to a great size. It seems to be endowed with an evil personality, for if it is not exorcised and destroyed it may affect the relations of the deceased.

SHILLUK NOTES

By the Rev. D. S. Oyler

SOME CEREMONIES CONNECTED WITH ELECTRIC STORMS

THE wonderful natural display in an electric storm is terrifying to the Shilluk. He fears not only the vivid flash, which may send his dwelling up in flames, and may even strike him dead, but he also dreads the terrific crash which accompanies the flash. Such natural forces must be appeased by forms and ceremonies. If it is possible he will not be abroad during such a disturbance of nature. He prefers to crouch in his little hut, where the gleam of the lightning does not penetrate, but where he can hear the terrifying crash.

Once when caught in a rain storm with two native boys, a blinding flash of lightning (*lōđ kōt*, club of the rain) was followed by a terrific crash of thunder (*mal efōdo*, heaven strikes). The boys came to their knees for an instant, and then were up and hurrying toward shelter. They had kneeled to the lightning, which, according to their custom, was the proper thing to do. Natives when caught in a storm make haste to reach a house. When that is impossible they must take measure to protect themselves from the storm. Any decorations he happens to be wearing, such as bracelets, beads or necklaces, should be smeared with mud. They think the lightning desires an honourable sacrifice when it strikes a person, hence the effort to appear poor and unworthy of the notice of the lightning. At such a time they carry their spears with the handle resting on the shoulder, and the tip pointing upward.

Natives in a house must observe certain formalities during a storm. It is dangerous to sit in front of the door, and so the inmates shrink to the sides of the house. They prefer to sit on the right side of the door, but if more people have taken refuge in the house than can sit on the right side, some of them will sit on the left side, but in any case a wide aisle must be left from the door clear back to the wall opposite the door. All ordinary work must be laid aside during the storm. If a man is smoking he must put his pipe away. Should a woman be pounding grain in a mortar she must tie a bit of dome palm leaf to her pestle and put it away. When

the storm is very severe an offering must also be made. A hoe must be placed in front of the door. If no hoe is in the house then a fish spear, or something else made from iron, may be used instead. When a hoe or spear is thus offered it is taken back to the ordinary uses after the storm. In case they can find nothing of iron to offer, one of the inmates of the house takes a handful of dura and kneels in front of the door. He then turns back the door mat, and, reaching out, he casts the grain upward into the air.

Sometimes the lightning strikes (*mal agoc*, heaven hits). In former times when a house was struck by lightning each house in the circle had a rope tied around the apex of the cone-shaped roof. A bit of skin from the sacrificed sheep was supposed to be tied to each house. Then the houses were all connected by ropes running to these ropes. I have seen this arrangement only once. To the rope at the apex of the house old bones and snail shells are often tied. They are afraid to move the walls of the house that has been struck, and so the walls are pushed inward. If someone has been killed in the house the walls form a sort of earth covering, as he is not buried as other men. The custom in regard to electrical disturbances are changing. Many of the rites now practised are borrowed for the Dinkas, but seem to be well established at the present time.

According to the present usage, when a house is struck, the owner usually calls a servant of *Deñ* (*Bāñ Deñ*). After the servant of *Deñ* arrives he surveys the place and then exclaims, "Deñ says bring an ox." If the people are poor he may demand a sheep only. He usually adds, "I do not ask for this offering, but Deñ asks for it." The offering is then brought, it is killed, cooked and eaten in the same place. After the meat has been eaten the bones are carefully collected, and a large branch from a *higlig* tree is stuck up on the site of the house. Then the bones of the sacrifice, with its horns and tail, are hung on this branch. Each guest partaking of the feast is supposed to offer an iron bracelet, and these bracelets are also hung on the *higlig* branch.

A person who has had a narrow escape from death by lightning may become a servant of *Deñ* (*Bāñ Deñ*), if he so desires. When they travel they say, "Deñ asks for this," and few people will refuse them when they beg in that way. In one case a person who dreamed he had been struck by lightning became a servant of *Deñ*.

When someone has been stunned by lightning, the proper treatment is for two men to take the patient by the heels and, with his head hanging down, to dip his head in water. He is then taken from the water, but continues to hang head downward. After he has been held in this position for some time, snails and frogs will pour out of his mouth, and he will then be restored to health. One man assured me that he had once seen the frogs and snails come from a patient.

When a person is killed by lightning he is not buried as other men. If his death occurs in a house the walls are pushed down over him, and form his grave. If he is killed out in the open, each person in the village is supposed to bring a bit of earth and throw on him, and thus the grave is formed. It is thought that anyone who refuses to do that will be struck by lightning.

The person who is killed by lightning is not mourned as other people. The ox that is killed immediately after his death is looked upon as an offering to Deñ rather than as a sacrifice for the dead. The relatives are not to weep for them as they do for those taken by disease. The thought seems to be that the man who is struck by lightning is called by Deñ, and that it is an honour to be called by Deñ, and that weeping and lamenting over such a death would be dishonouring to Deñ. Death by lightning is looked upon as bad, but not as bad as death that comes through disease. The family of the deceased is supposed to be prospered. They feel that the family has made an offering to the higher powers, and they in turn should be blessed by the higher powers for the offering they have made.

When a house is struck by lightning the war cry is given. The men all run to the river with the tips of their spears pointing upward. The spears are waved in imitation of the lightning. This is done so that Deñ will fear and return to the upper regions. Then they run to the boat landing where they throw their spears on the ground. Then each man cuts a bit of green grass. He carries this grass to the fire and throws it on the blaze. Occasionally, instead of running to the river in that manner, they run to the fire with their hands raised as if in supplication, and they give the war cry as they run.

A day or two after the fire, as soon as the walls are cooled, the people assemble. If no one has been killed in the house, a sheep is killed and cooked and beer is made. After the sheep is cooked, bits are cut from

the liver, stomach, heart, tongue, upper lip, lower lip, and lungs. The walls of the house are then pushed down, and these bits are cast on the mound. They are to be thrown by a servant of Deñ. The soup in which the meat was cooked is taken by the chief servant of Deñ present, and the next in rank takes a gourd of beer, and they pour these upon the mound at the same time that the meat is thrown on it. The people then dance, while they sing a song of Deñ. While the servants of Deñ put the higlig branch (ȳk Deñ) in place, the rest of the people run to the river to take a bath.

At the close of the rainy season the family of the person who has been struck by lightning invite the people of the village to drink beer. One gourd full of the beer is thrown into the air for Deñ. This observance often becomes an annual event in the family. They think it helps to keep the lightning away.

A house is never built on the exact location of a house that has been struck by lightning, though another may be built near the place. An object that has been struck by lightning is sometimes worshipped. Sacrifices may be killed and eaten in front of it.

Many of these ceremonies are borrowed from the Dinkas. Deñ is worshipped by the Dinkas; they are "Deñ's people." He is the spirit of the rain, or the rain.

The rains at the beginning and close of the rainy season are very often accompanied by considerable electrical displays. It is small wonder that the natives behold in amazed terror the wonderful power of nature, and it is still less cause to marvel that they try to placate the powers of the storm. The westerner, with his scientific knowledge of electricity, is often awed by the gleam of the lightning and the crash of thunder, and it is not surprising that the uneducated native is even more awed by it.

Rites connected with the Dance Initiation.

The Shilluk lad looks forward with eagerness to the time when he will be permitted to join in the dances of his people. Not only does he long for the time because of the social pleasure, as dancing is the chief amusement of the people, but the right to dance carries with it other privileges.

Many things are denied to the young man who has not been properly initiated. He cannot take part in the formal dances, though he may join in the moonlight dances of the children. He is debarred from that pursuit so dear to the heart of the small boy, that is, he is not permitted to go to their tribal fights. However, he enjoys immunity from danger in these fights, as women and boys who have not danced are placed in the same class; it is a disgrace to kill them. In the few cases that I have known of small lads being killed, the ones who did the killing insisted that it was a mistake—that either the weapon had miscarried or they had mistaken the lad for someone else. Some timid lads may delay their initiation through fear, but to the majority it is a challenge to claim the full rights of men. The boy who has not danced is not permitted to wear the large necklaces made from the heavy hairs of the giraffe tail. He may wear a band of a few hairs, but the large ones called *win* are forbidden to him. He is also forbidden to wear the *rek*, the beads made from the eggshell of the ostrich. He is not permitted to use "*ajōño*" on his hair. This is a brick-like substance made by taking the cleaning from the floor of the stable in the morning, and then dried cow dung is put with it, and the resulting mixture is made into a loaf and burned with cow dung. It has a brick-like appearance when finished. It is then powdered. The young man puts oil on his head. The dust is poured on his head, and he keeps shaking his head to get it to form little balls. Other red preparations for the head may be used by the small boys. The lad who has not danced is not permitted to wear the skins of the various members of the cat tribe that the men wear at fights and dances. Finally, he is not permitted to make a formal call on the young ladies until after he has danced, and he is not granted any political rights in the village council.

The ages at the time of initiation vary. A strong lad is initiated at an earlier age than a weakling. The older men say that boys dance at an earlier age than they did formerly. The average age now is perhaps fifteen years. Some of the older men say it used to be at least twenty years. When all the older males in a family are dead a boy may be initiated younger so that he can inherit the property of his father, and also to give the family representation in the civic life of the village. Initiations may occur at both the spring and autumn dances. Those initiated the same year have a feeling of relationship for others of the same

class. In the fights the last class to be initiated is placed in the rear, and the other men endeavour to protect them. The older men fear that if these lads, who are still novices, should be wounded they might cry out in their suffering and weaken the hearts of the older fighting men.

When a young man feels that he is old enough to dance, he usually goes to his father or guardian and asks permission. If the father gives his consent, the lad gets the ostrich eggshell beads (rek) and the dancing skin (okwar). He may also get the giraffe tail necklace (win). Then when a dance occurs in some near-by village he adorns himself with all the ornaments that he can get. The skin and the beads must be tied on him with ceremony the first time. The lad selects a man who is popular with the ladies in the mixed dances, and asks him to tie them on him. The man who performs the ceremony takes a string of the ostrich beads and places them about the waist of the lad, as though he expected to tie the rek in place. He then lets it drop almost to the ground, and then brings it again to the waist of the lad. Three times he acts as though he would tie it, and then lets it down again. Then the fourth time he actually ties the string. The skin is tied in the same way. After the skin and beads have been tied once, the young man may tie them for himself on later occasions.

Sometimes the parental permission is not given for the son to dance. The father feels that he is too young to dance. He says, "You are too small and weak, and in a battle you would be killed." Sometimes the son heeds the advice of his father, and waits until he is older and is able to dance with the consent of his father. Other young fellows are more determined, and such a one goes to some man to get him to tie his skin and beads. He usually goes to a man of some other village, because the men of his own village would not care to offend his father. The man usually asks the young man if his father consents, and the son says that he does not. He goes from one to another till he finds a man who will act for him. The ceremony is binding in spite of the father's objections, and the young man cannot be released from his responsibilities. When a boy has danced in defiance to the wishes of his father he does not feel so brave after the period of dancing is over, and he asks someone to go with him to "soften his father." The intercessor kneels before the father with the boy behind him, and he says, "The boy went to a dance. You refused,

but he grasped it. He asked me to come and see if you are displeased. I have brought him, I give him to you. He is not the only one who has done such a thing, for even of old our boys have so done." If the father says, "I refused because he was small, but I am not angry," the affair is settled, and the boy returns to his home. If the father is angry, and refuses to be reconciled the boy goes home with his friend. The friend then undertakes to make a reconciliation. He gives the father a present, which is usually a sheep or a spear. If the present is refused he will send other and greater presents until the father accepts, and the acceptance implies that the son has been forgiven.

Young men who are initiated to the dance the same year usually have a kindred feeling for each other. When the village goes forth to battle, the ones initiated last and the old men are supposed to be in the rear, so that they will be protected by the stronger fighting men. In a fight, men who have been initiated the same year usually keep together, though that is not always the case. When a feud begins between two villages there are men in each faction who were initiated the same year. While the men go forth by villages, yet their fights are broken up into a number of personal combats. Many men refuse to contend against men who were initiated in their class, and when they find themselves near such men, they move on to seek different foes. On the other hand, others seek to engage men of their own class. Perhaps they follow the analogy of a family, for the most bitter fighting occurs when a family is divided.

After the young man is prepared for the dance he joins the young men of his village who are going to the dance, though he must keep in the rear. In the dances the men go through a regular form, which is largely military in nature. The novice takes part in all of these movements though he must keep to the rear. Then the mixed dances begin, and then comes the real test for the young man. In the mixed dances the woman asks the man to be her partner. Happy indeed is the young man who is asked by some woman at his first dance. He says of the first woman who asks him to dance, "She cut my cloth (*kōk lanā*)." In that he refers to the skin he wears. The woman who asks him to dance cannot be a relative, nor may she be a married woman, though a girl who is engaged may ask him to dance. It is preferred that the girl asking him to dance should belong to a different sub-tribe (*kwā*).

After a boy has danced for a year or two, he may dance with a married woman who has no children. After another lapse of time he is eligible to dance with the mother of one child, and so on until he is eligible to dance with any woman. A man never dances with his own wife. Often the girl who first dances with a boy is in love with him, and sometimes they later get married. Such marriages are usually happy. If a young man is not asked by a girl to dance with her within two or three years of his initiation, it is not likely that any girl will ask him to dance with her, as the other girls would ridicule her for dancing with an unpopular man. Such a man usually experiences difficulty in getting a wife, as no woman wants to marry a man who is unpopular with the women. The mother of the young man who has been asked to dance prepares a feast for the girl who asked him to dance, and sometimes the girl prepares a return feast for the young man and some of his friends. Many an old man speaks with great respect of the girl who first asked him to dance. When a man is dancing with a woman he calls her (*cīgā*) "my wife."

If a boy makes unseemly haste to call on the young ladies after his initiation, his father is angry, and says, "Is your reason for dancing to get the right to call on the women?"

After a boy has danced he takes a second name. He may choose his own name, often from something he has done, or from a cow he has bought. If he cannot think of a suitable name he may ask his friends for suggestions. In some cases an older man may go to him and say, "Do you have a name?" If he replies in the negative, the man may make a suggestion. The boy does not announce his name to his parents. They may hear his young friends call him by his new name, and they ask, "Is that his name now?"

If a man dies leaving only a small son who has not danced, they say, "His property is on the ground (*jumē ya pīñ*). Later when the boy has danced, they say his property has been inherited (*alukē*).

People who are of the same age are called (*tiñ ayaj*). They are expected to help each other.

The girls may dance when they are very small, but they must wear a sheep-skin. Later, when the girl is larger, and her breasts begin to develop (*tiñ atwī*) she wears a calf-skin, which is supplied her by her father. If she has no father or close male relative to get her a calf-skin, she will wear the sheep-skin until she is married, and then her husband

will get her a calf-skin. The mother of the girl is supposed to tie the calf-skin the first time the girl wears it to a dance. If her mother is dead, then a woman the same age as her mother ties it for her.

Some Begging Customs of the Women.

The Shilluk women seem to derive much pleasure from begging for cattle from some of the richer men of the tribe. The occasion is made a holiday for the women of the village, and they go forth in their finest clothes. If the recipient of their honour lives at some distance, the start is made early in the morning, and all the women of the village go. If there are too many women in the village, then the women of a certain age go. The women of two different villages will not unite to go on these expeditions. The proper season for these begging dances is just before the rains begin, though they may be held any time during the dry season.

The women decide upon the man to be honoured by their party before they start. Occasionally, they honour a man from their own village, but in that case they only ask for a sheep. Often they go five or six miles, and sometimes they go as far as fifteen or twenty miles. While they are gone the men must stay at home to care for the babies. Often, on such occasions, a mother will leave a tiny baby at home for the whole day. Usually, they object to leaving their babies at home, but for this event it is different.

The man to be honoured is not warned, lest he hide from them. Should the man they are seeking be absent from the village, the women hang a string of beads made from the shell of the ostrich egg (rek) in the enclosure between his two houses. When he returns, he says, "Who brought this rek?" His wife replies, "The women brought it." He asks, "What do they want?" His wife replies, "An ox." His wife says "They will return." He says, "They will find nothing." His wife replies, "So many should have something, I have children, so many women should not be refused by red lips." When the women return they usually get the ox.

Before the women start on such a trip they choose a leader, unless they already have one. She is called a *baña*. She has the powers of a magistrate. If any trouble occurs among the women, she acts as judge. She is crowned with the rek, as the chief of the village is crowned. In

future expeditions of the same party she will be chief. In the village she has the right to judge cases that are strictly between women.

A man may refuse to give an ox, making the excuse that he has nothing to give. Then the women will mutter, saying, "He kills us by making us stand in the hot sun." They seem to think he is cheating them. The man's wife may intercede on their behalf. She will put on her husband's cloth, put a rek about her neck, anoints her body with oil, and then takes the chief's spear, and dances among the women. For such a display the chief will usually relent, and tell his young men to bring out the ox. He may be very churlish, and refuse to give them what they desire. They depart, muttering curses on him and his family. If in a short time sickness should occur in his family it is attributed to the ill-will of these women. He sends a messenger to call them. They come and get the ox. He then tells them of the sickness in his family, and the women order ashes to be brought. The women fill their hands with the ashes. They then pray after this manner, "You are God. We were refused an ox by this chief. He now has sickness. We are no longer angry at him. Permit him to escape." Next they spit on the ashes they hold in their hands, and then sprinkle them all over the members of his household. The women then depart, and the patient recovers.

When the women go to a chief and he gives them an ox, they sprinkle ashes about his house as a blessing. The ox is taken to their village, and it may be killed immediately, though it is more likely to be kept for a time. When the animal is killed the brisket is given to the old men of the village. The old women take the rump, and the younger women divide the remainder of the meat.

A man is glad to have the women come to beg from him, even when he refuses to give them what they desire. It is a great compliment to have the women come, as it shows that his fame has spread abroad as a rich and generous man. Then, too, the ceremony is such as to feed the vanity of the man singled out for the honour. The women usually rush up to the house shouting and singing his praises. They sing songs about his bravery, and tell of his virtues, but the chorus of their song usually is: "Brother, lead out that ox."

After a chief has given an ox, the women go away saying that he is a fine man, and a great chief. The women seem to demand a great deal. Once, in a case observed, the ox was given. The women did not watch

the animal carefully, and he made his escape, and ran away. It was too much trouble for them to catch the animal, and so they went back to the old chief and demanded that he give them another animal in exchange for the one that had escaped. The new animal was given to them, and they departed.

Once some women went to dance before a chief, who was away from home. One of his followers, anxious to save the property of his master, took a whip made of hippopotamus hide, and used it freely on the women. They retreated to a considerable distance, and sat down to discuss the matter. At that time the chief returned, and he was distressed when he heard what his follower had done. He made peace with the women, and gave them the ox.

Visitors from other villages are not supposed to go on these trips, nor are they allowed to eat of the meat when the animal is killed. When a woman is married and goes to the village of her husband, she is not allowed to go on these begging trips until after she has lived there a full year. The women might consent, but her husband would be angry, as it might lead to her being led astray. She does not have the right to return to her old home and go with her old friends on their begging expeditions. Women in the advanced stages of pregnancy are not permitted to go on these trips.

These dances are a great diversion for the women. They are looked upon as memorable occasions. The chief visited may not be in a financial position to afford to give the ox, and yet he gets full value for the animal in the prestige it gives him.

The women have another begging custom that is suggestive of Ruth. When a man threshes his grain he calls in the young men, who beat it out with flails. The women of the man's family winnow the grain. Often the man does not have enough women-folk to do all the work, and other women are called in to help. The helpers get all the grain that is left in the chaff as their portion.

Many women come to beg from the owner of the threshing floor. They do not speak to the owner of the floor, but they make a general statement that they have come to beg. They sit in silence, and watch the progress of the work. They do not ask for grain, but each woman keeps her gourd in a prominent position. When the threshing is finished, the owner of the field fills a basket with grain, and from that basket he

fills the gourds belonging to the women. If the basket is not sufficient to fill all the gourds, and if the man is of a good disposition, he brings out enough more grain to fill them all. If the man is churlish he will say, "I have given you enough" and will refuse to give them any more than the one basket full. Sometimes a man will say, "Why do you make sport of me by coming here to beg? See, my grain is very little indeed." That is the line the man takes when he refuses altogether to give grain to the women.

If the women are pleased with the amount of grain that has been given them, they will bless the owner of the threshing floor. Each woman takes a few grains of the grain that has been given her, and sprinkles it on the threshing floor. As she sprinkles the grain she says, "I return you yours, I eat, and am satisfied." After such a blessing his crop the next year should be very abundant. Often the recipient will say, "I am a woman belonging to God. I am happy, because you have given to me, now I bless you."

It is an honour to have the women come to a man's floor to beg, as it implies that he is a rich man, and can supply them. However, it is often a hardship, and many of them can ill afford the grain they give away to the women. One man said that one year all the grain he raised was given to the women who begged from him, and the only way he got food for his family was by his wife's going out to other threshing floors, and begging from the owners of the floors. It is not unusual for a woman to go to a village at some distance and beg from all the men in the village. She may return with ten or more baskets of grain. Sometimes she is refused the grain that she seeks. The man who refuses to give from his threshing floor is considered a very mean man, and to make a good showing, they give more than they can afford.

Men sometimes go to the threshing floors to beg, but in that case the procedure is different. The man who begs gets a basket and, unbidden, helps carry the grain to the village. At the end of the threshing the owner is supposed to give him a basket of grain, but often he is given less than that. Both sides profit. The beggars have a picnic, and the man from whom they beg is highly honoured.

THE WHITE RACES OF NORTH AFRICA

By H. R. Palmer

IN Volume VII of *Sudan Notes and Records* Mr. Newbold has an interesting article on the White Nuba of Jebel Haraza and White Races of North Africa. On page 30 he discusses the location of the ancient Leucæthiopes.

The Leucæthiopes have been invoked by various writers to account for the existence of the Fulani in West Africa, but there is really no evidence to show that the Fulani existed as a people in West Africa before about A.D. 1050: and even then, they were apparently a not very numerous nomadic people who formed encampments in the neighbourhood of large indigenous towns in the Upper Niger and Senegal regions. Thus beyond the vague impressions derived from map-makers who thought that the Upper Nile region and what is now called the Bight of Benin were fairly close together, there is no really strong evidence for placing Leucæthiopes in West Africa.

The spread of, and multiplication of, the Fulani as a negroid race was due to intermarriage with the indigenes of the Senegal region—Tacrur.

All natives of the West are at the present day known in the Eastern Sudan region by this name. The regions to the North of the Senegal were populated by Berber tribes who, as the Arab writers tell us, were from the time of the invasion of West Africa by Ocba and other Arab leaders, permeated by many heterogeneous elements.

On the other hand, we have very definite statements that the rulers of Ghana before the Hejira of the Prophet were white.

As regards the other or Eastern half of the Sudan, Mr. Newbold's observations are rather strongly supplemented by two facts which are drawn from the Arab authorities.

The first is that the early rulers of Kanem, that is to say, the Saefawa dynasty of Bornu, were of the tribe of Zaghawa.

The second is that, according to Ibn Khaldun, these Zaghawa belonged to the second race of Sanhaja Berbers, who had multiplied in the vast plains between the Upper Nile region and the "rif" of Abyssinia. Ibn Khaldun states elsewhere that certain North African Berbers had joined the Zaghawa. There can be no question that if these authorities are

correct about the genesis of the early kings of Kanem and the Zaghawa, these races, which were of white affinity, were the ruling factors in the regions East and North-East of Lake Chad as far as the Nile down to about A.D. 1000.

The skin colour of the Kanem rulers is shown by many circumstances as, e.g., the fact that it is specially stated of one of the early kings of Kanem that he was the first Sultan who was not white.

Again the Bornu court historians have endeavoured to arrange their line of Sultans on a patrilineal basis—though it is very evident that as regards the succession to the Sultanate matrilineal descent was the only thing that counted in the earliest times.

The Kanuri (that is to say, the inhabitants of the Kanem kingdom), in the 16th century called the Tuwareg Barabar, but they did not call the Tebu by that name. The peoples to the West of Bornu, on the other hand, called the Kanuri "Beriberi," which is merely a local variant of Barabar. It would appear that the reason why the Barbar, i.e., white Barbar or Libyan, origin of the early kings of Kanem and Bornu, has not been recognised is that in later times Bornu became so permeated with the Tebu influence—its language being related to that of the Tebu and Barabra of the Nile—that the real origin of its kings was obscured and, as is customary, their genesis was ascribed to an Arab of distinguished ancestry, to wit, Saif ibn Dhi Yazan.

In fact, however, Leo Africanus does tell us the truth, for he states that the kings of Bornu were *lineal descendants of the Libyan tribe of Bardoa*.

This passage, so far as I have seen, has been misunderstood, for it is assumed that Bardoa means "Tebu," because the Tebu are now dominant in the areas where these Bardoa roamed.

On the contrary, it appears that Bardoa is merely a variant of Barabar, being composed of the root "Bar," the Kanuri "ti" or "di," which means "land or land of," and the plural suffix "awa" or "oa."

The key region in regard to this point is naturally the Kauwar oasis and Tibesti and Borku. There, tradition is unanimous that the Tebu were the indigenes—i.e., they were the masters of the Tibesti and Kauwar regions, before they were conquered by the early kings of Kanem about A.D. 1000-1200, i.e., the Tebu under their commoner name of Gara (Guraan or Garawan) were the "swift-footed Æthiopians" whom

Herodotus called Garamantes, having a more or less civilized capital city in the North, i.e., Garama in Fezzan.

It was against these Tebu occupiers of the Kauwar oasis that we must assume the early Arab expedition from Fezzan was launched—at a time when Jawan in the North of the oasis was the capital.

But just as the Tebu races called the capital city of Fezzan, Gara-ma, i.e., place of the "Gara," so also they called the modern capital of the Kauwar oasis Bul-ma, i.e., the place of the "Bul," i.e., whites, i.e., people of the Barbar (Beriberi) stock (the rulers of Kanem) who conquered the indigenous Tebu, and developed the natron trade of the oasis.

From the time of the Kanem (Kanuri) conquest of Tibesti and Kauwar therefore, i.e., from about A.D. 1000-1100 the ruling people of the Kauwar oasis were Kanuri (Zaghawa), and it is these who are the Bardoa of the Arab authors—the Libyan tribe of Bardoa, from whom the rulers of Kanem were descended.

Another argument lies in the apparent fact that the Zaghawa and Beli (Bideyat) speak the same language, and appear to be differentiated sections of what was once a people of Tuwareg, not Tebu affinity. The Beli (under the name of El Belun) are spoken of by Edrisi as being Jacobite Christians and raiding Assuan, and are by Dosy equated to Blemmyes.

Another rather significant piece of tradition is that the early rulers of Mandara, S.E. of Lake Chad, combined:—

- (a) A Tuwareg connection of some sort;
- (b) A Kanuri genesis;
- (c) Some tradition of having been Christians at one time.

It seems rather relevant to this subject to note that the name of the country where the Beli (Bideyat) live and have lived so far as can be judged for at least 1,000 years, viz., Ennedi is composed of the two Kanuri and Tebu words Ana (or Ama) = people and di (or ti) = earth or land, also that among the Beli and Zaghawa Bar. (plural Barri) is a word for "man," corresponding to the Kanuri Kam (singular of Ana or Ama).

Now the Kanuri word for Tuwareg in general is Kindin, a word which seems connected with forms like Makinta (chief of a village), Ama^{ur} (Tuwareg of the Southern Sahara) as well as with the place nanadi (Ennedi).

The inference from these various forms

seems to be that the word

Anag is merely the Kanuri-Teda word "An" with the Tuwareg termination *ek* or *ag*, i.e., the An-ag would naturally live in An-di (Ennedi), and be called by the Kanuri of Kanem and Wadai Kan-di-in = Kindin.

I think also—speaking from memory—that a variant name for the Anag is Abu Gonaan. Here also in the case of the Kwararafa or Kwona, who were in origin cognate to the ancient rulers of Kanem, they claim as a point of departure in migration from the Nile Valley—the "Jebel Kwon," said to be in Kordofan.

In Kanem during the 16th century, near the town of Sulu, there was a tribe—apparently different to the other Kanem tribes—called by the chroniclers Kananiyin, who were probably of Tuwareg affinity, i.e., imrad or servile Tuwareg.

The red brick palace of Shau Dorshid, naturally brings to mind the brick buildings of the old Bornu capital N'gasargamu, Gambaru on the Komadugu, and other places. These, however, only date from about A.D. 1500 and were probably built under direct Nubian or Egyptian influence.

With all respect to the etymology ascribed to To-Ra on page 35 of Mr. Newbold's article, it is possible that To-Ra is the common Tebu and Kanuri term which is applied to the white races of the North (e.g., of Fezzan), i.e., Tura; whence the common designation of a "white man" in Hausa Ba-Ture (plural Turawa).

With regard to the root of the word Berber, i.e., Bar = man, as it is a common noun and a third personal pronoun in the Zaghawa and Beli languages—its use in place names in those regions explains itself—but in addition to such names as are noted by Mr. Newbold, we may compare such names as Barku (both Wadai and a region West of the Niger), the Barames of Ibn Khaldun (i.e., Southern Berbers who came from the East), Barabish (tribe N.W. of the Niger), probably Barti (Berti); and the Kel Baram, who are said to have invaded Mandara at an early date.

It would seem, in fact—if conjecture on such a vast subject is permissible at all—that the earlier Hamitic stratum throughout the Sahara and upper part of the Eastern half of the Sudan were the Tebu, Teda, or Gara (Guraan) peoples, who called themselves An (Am) or Ana (Ama), whence the ancient Egyptian term for them.

Then at a later date, following Ibn Khaldun's belief, a large group of peoples whose word for man, men, was Bar, Barri, etc., grew to large portions in the country between Tibesti and Abyssinia (included proper the Blemmyes and other Æthiopians known to the among these being the ancient world).

The final stage would seem to have been the blending of these "Bar" races with North African or Libyan races, so that the "Bar" languages came to predominate over almost the whole of North Africa, leaving the pre-existing Gara stocks, the Tebu, Garamantes and ancient Nobatæ, and later the Kanuri, like islands in the middle of an encircling Barbar flood.

Certain German scholars have, I believe, made comparisons between—

- (a) The Kanuri language and the Barabra dialects of Nile.
- (b) The Barabra dialects and ancient Sumerian.

If the inference one would naturally draw from these comparisons is correct, it would seem to suggest that these races are the Kash (Cushites) of the Egyptian monuments, and that the early "white races" in Kordofan Wadai and Darfur and Bornu were Ibn Khaldun's second race of Sanhaja, who spread North of the Tibesti Massif till, as Ibn Khaldun says, they occupied the whole Sahara, and incidentally provided ruling dynasties for most of the Northern part of the Sudan—from Kanem to Ghana in the West.

With regard to the latter (Ghana), it is interesting to note that its first or "white dynasty," which ruled before the Hejira of the Prophet, was called Kayamagha. As the second element in this word is a Berber word for "great," we have the somewhat curious coincidence that whereas the Ghana rulers were Kaya, the tribal mother stock of the early Kanem dynasty, which began soon after the Hejira, was also Kayi or Kiyi.

A connection between the two is definitely suggested by traditions—having, of course, the usual Moslim garb—which are recorded by the Timbuctu Arab historians to the effect that an invasion under a member of the army of the Ummayyad Caliph Umr ibn Abd ul Aziz, founded both the kingdom of Bornu (Kanem) and the Kayamagha dynasty of Ghana. (*See the Tarikh-el-Fettach.*)

Further than this, the subjects of the "white dynasty" of Ghana were the Wan-gara of Wa-Kore, i.e., just as the Tebu (Gara) were the subjects of the Kayi (Zaghawa) of Kanem, so were the Wan-gara (i.e., Gara people) subjects of the Kaya-Magha of Ghana.

This analogy between East and West is carried still further by a fact noted by M. Israel Hamet in his work on Mauretania, viz., the servile clans of the Sanhaja Berbers were, and I gather still are, called "Anbat," i.e., the Anbat of the Sanhaja.

This seems not unreasonably to suggest the equation of these western Anbat to the Nile Nobatæ, who, coming originally from the western oases of Egypt, were settled in the cataract region of the Nile by the Romans,

with the help of whom they crushed and dispersed the Blemmyes from the Nile Valley about A.D. 400-500, and became the basic element of the Christian Dongola Kingdom—with its language—now represented by the Barabra dialects, which in structure are very similar to the Tebu and Kanuri languages.

Surveying the whole field, the conclusion to which one inclines is, that the ancient rivalry between the Nobatae and Blemmyes was only the first phase or manifestation of a conflict which has gone on ever since between the earlier Kushite (Gara) races of the Sahara and Sudan like the Tebu and the later Barbar races, who, like the Blemmyes, took up a dominating portion in the Eastern Sudan and Sahara between about 500 B.C. and A.D. 500, they being partly descendants, if we may believe the Arab traditions, of migrants across the Straits of Bab-el-Mandeb, from Asia, but having also a large measure of Libyan, i.e., Tehenu or Tamahu admixture.

Had these people been of the ordinary type met with in North Africa or Libya, the sight of them at a "Triumph" would hardly have astonished the Romans in the way, which we learn from Volpiscus, it did.

But when about A.D. 500 the Blemmyes were crushed in the Nile Valley, a great people like them can hardly have vanished without trace. We hear of them in the time of the Patriarch Nestorius as seizing an oasis in the Western District which Imoshagh (Tuwareg nobles) were to occupy; while Ibn Khaldun assigns to the Sanhaja and Ketama in Fezzan an Arabian origin that did not admit of doubt—an origin similar to that ascribed by the Greek and Roman writers to Blemmyes and other mythical heroes, who stood for a "chivalry" not unlike that of the modern Tuwareg, and had "fought against Bacchus" in Asia.

The sequence of events and such history of Northern Africa as has come down to us, seems to indicate that the Blemmyes revenged their defeat at the hands of the Nobatae in the East by becoming Ibn Khaldun's second race of Sanhaja, and over-running the West from Kanem to Ghana, making tributary to themselves as servile tribes (imrad) the same Nobatae (Gara) races who had, with Roman help, driven them from the Nile Valley.

THE INFLUENCE OF ANIMISM IN ISLAM

By L. F. Nalder

DURING a visit to Khartoum in February last, the well-known authority on Islam, Dr. Zwemer, gave a lecture on "Animism in Islam." The lecture contained a mass of matter which it was felt would be of the greatest interest to all those interested in Sudan folk-lore; and it was accordingly suggested to Dr. Zwemer that a transcript of his lecture for *Sudan Notes and Records* would be received with the utmost gratitude. To this he replied with another suggestion, that, as the matter of his lecture was contained in his book, "The Influence of Animism in Islam"¹ a long review of this, with lengthy quotations therefrom, would meet the same purpose. This present article is the result.

In one respect the book may appear disappointing to some readers as being unfair at times to the religion Dr. Zwemer is discussing. All peoples have their folk-lore existing side by side with, or intermingled with, their religion, and among the ignorant this body of folk-lore may come very close to superstition. The names of the old Norse gods and goddesses are embodied in our names for the days of the week. Easter is, we are told, the name of an old heathen festival. The habit of bowing to the moon is not unknown amongst Christian peoples; and warts are still cured in England by charms; but these practices, and many similar, are not necessarily a reproach to Christianity. Or to go a step further, if cases have been known of the West African negroes, nominally Christian, practising Voodoo ceremonies, it does not necessarily follow that Christianity is a degraded religion; similarly, if the semi-Islamised Malays combine the name of Allah with that of heathen gods in magical and superstitious ceremonies, it is surely unfair to argue that Islam is therefore a religion of degradation. It is true that in one or two passages Dr. Zwemer utters a caution against this attitude. A foot note on page 67 reads as follows:—

"Professor F. B. Dresslar, of the University of California, prepared a list of those things with which superstition was connected in that

¹ S.P.C.K., 1920, 246 pp.

State. He secured the list through questions to grown-up people in the present century. It was as follows:—Salt, bread and butter, tea and coffee, plants and fruit; fire, lightning, rainbow, the moon, the stars; babies, birds, owls, peacocks and their feathers, chickens, cats, dogs, cows, swine, horses, rabbits, rats, frogs and toads, fish, sheep, crickets, snakes, lizards, turtles, wolves, bees, dragonflies; chairs and tables, clocks, mirrors, spoons, knives and forks, pointed instruments, pins, hairpins, combs, umbrellas (most unlucky); candles, matches, tea-kettle, brooms, dishcloths, handkerchiefs, gardening tools, ladders, horseshoes, hay; days of the week and various festivals or fasts, especially Hallowe'en, birthdays; various numbers, counting, laughing, singing, crying; starting on a journey and turning back, two persons simultaneously saying the same thing, passing in at one door and out at another, walking on opposite sides of a post, stepping on cracks, sneezing, crossing hands while shaking hands, use of windows as exits, stumbling, itching of palm, eye, nose, ear or foot; warts, moles, various articles of dress, shoes, precious stones, amulets and charms, rings, moneys; wishbones, deaths and funerals, dreams, spiritisms, weddings, and initials."

This would seem a sufficiently comprehensive warning. It should be remarked, however, that in the various passages where the superstitions of Islam are condemned, Dr. Zwemer is more often quoting others than speaking in his own person.

The headings of the twelve chapters give a sufficient indication of the ground covered by the book. They are: (1) Islam and Animism; (2) Animism in the Creed and the Use of the Rosary; (3) Animistic elements in Moslem Prayer; (4) Hair, Finger Nails and the Hand; (5) The Agiga Sacrifice; (6) The Familiar Spirit or Qarina; (7) Jinn; (8) Pagan Practices in connection with the Pilgrimage; (9) Magic and Sorcery; (10) Amulets, Charms and Knots; (11) Tree, Stone and Serpent Worship; (12) The Zar; Exorcism of Demons.

Chapter I is devoted to a brief description of what is meant by Animism, and various theories which have been held concerning it. There is a list of some of the more important Meccan gods of the Ignorance and a mention of some of the ceremonies connected with them which became embedded in Islam. Most of the instances of Animistic observances given in this chapter are from the Far East, Sumatra, Malaysia and Borneo.

Chapter II deals with the use of the Koran as a charm and with the use of the Rosary. The origins of the Rosary are discussed and illustrated by quotations from early Mohammedan divines and the Traditions, from which it is interesting to see that the use of the Rosary, now so universal, was originally regarded as an innovation and reprobated. Dr. Zwemer states that it is to-day used for three distinct purposes, in prayer and Zikr for counting pious ejaculations and petitions. It is used for divining the will of God; and it is used in a magical way for healing. The second practice is called Istikhara. The chapter concludes with a mention of those beliefs as to death, burial, and the period, Al Barzakh, between death and the resurrection, in which Animistic ideas are particularly conspicuous, as, for example, the "Lailat Nush Sha'ban." It is supposed that on that particular night Allah determines the fate of mortals during the forthcoming year. The most popular idea is that there is a celestial tree of symbolic import, on which every human being has a leaf to represent him. This tree is shaken during the night preceding the 15th of Sha'ban, causing the leaves of all those who are to die during the coming year to fall.

Chapter III deals with the ritual of prayer and the various animistic observances which the eyes of scholars have detected therein. First and foremost comes ablution, and the theory is put forward that originally the object of this observance was to free the worshipper not from bodily but from demoniac and supernatural pollution. It is suggested that the practice of the Prophet who, when he wore sandals, used to cleanse his feet by passing his hands over the outside of his sandals, shows that his object was not to cleanse bodily impurity but to ward off demons. The need of spreading wide the fingers with the prayer, especially with the left hand and in the "takhil" or washing of hands, to prevent demons lurking between the fingers, is given as a further instance of the same thing; and the danger of the occupation of the body during sleep is shown by the tradition, "If any of you awakens up from sleep, then let him blow his nose three times. For the devil spends the night in a man's nostrils."

Very interesting is the account given of the "Sutra." According to tradition a Moslem cannot perform his prayer without a "Sutra" or some object between him and the Kibla in order that nothing may harm him by passing in between. The word means something that covers

or protects, and it is suggested that it is clear from the traditions that it is against demons that the protection is required. The Prophet followed the practice using, according to various authorities, either a stick or a spear or his camel saddle, sticking them upright before him when he made his prayers. A quotation given from Muslim is very definite: "If any of you pray, do not allow anyone to pass between himself and the Sutra, for it protects from the demons," while another given from Abu Daud says: "If any one of you prays without a Sutra before him, his prayer is apt to be annulled by a dog or an ass or a pig or a Jew or a Magi, or a menstruating woman; if they pass before him they ought to be punished on that account with the pelting of stones."

The "Sutra" is only to be used in public places. If stones are used, they should be at least three in number to avoid any idea that the stone itself is the object of worship. In a mosque the "Mihrab" takes the place of the "Sutra."

In this connection Dr. Zwemer gives the rules as to how and where it is lawful to pass one engaged in prayer. When he who prays chooses an unexposed place, and although there is room to pass behind him a man deliberately passes in front of him, the sin is on the passer-by and not on him who prays. But if he chooses a public place in preference to one less exposed, and a man passes in front of him deliberately it is accounted sin to both; or if it is impossible to pass behind, the sin is on him who prays; while if he is obliged to pray in a public place and there is no room behind him it is accounted sin to neither.

Certain times are forbidden for prayer owing to demoniac influence, when the sun is rising and setting, because it sets and rises between the horns of the devil, and at high noon, the midday prayer taking place a short time after the sun has reached the meridian. A German scholar is quoted as alleging that the sun god is a demon and must not be worshipped by the monotheist; but the Prophet, according to the tradition quoted, postponed the prayer on the grounds that "the greatest heat of the day belongs to the heat of hell."

The forming of ranks in the Mosque prayers is stated to be regarded as of great importance, not only that the actual ranks shall be formed but that the worshippers shall stand so close to each other that nothing can pass between them, each man placing his shoulder in touch with that of his neighbour.

Customs in regard to prayers for rain and against eclipses are also noted. While Mohammed forbade his followers to see in eclipses anything more than manifestations of God's powers and ordained certain ritual prayers for these occasions, these are not generally regarded as sufficient by the people at large, and beating of drums is resorted to all over the Mohammedan world to frighten away the enemies of the heavenly bodies. This practice is common in the Sudan ; although the most general answer to a query as to the cause of an eclipse is that it is a sign of God's anger with the sins of the world.

Rain-making in the Sudan is usually accompanied by the sacrifice of a bull. One curious custom given by Dr. Zwemer as characteristic of Turkish and Chinese Mohammedans is the collection of large numbers of stones, 7,000 or 70,000, in bags, which are used as a kind of gigantic rosary, the stones being eventually deposited in the bed of a wadi in the hope of rain. I have met this custom in Mesopotamia, in a Turkoman town, but do not know if it is found anywhere in the Sudan. Nor have I heard of the following belief, mentioned by Dr. Zwemer, that it is unlucky to drink standing up, but that if it must be done the ill-luck may be averted by rapidly moving the big toe.

Dr. Zwemer's next chapter deals with superstitions concerning the nails, hair and hand. The belief that the trimmings of hair and nails, being living parts of the human body are full of 'soul stuff,' and that it is therefore dangerous for their original possessor if they fall into the hands of an enemy who may use them for magical purposes, is world-wide, and is common in Islam. From the examples given by Dr. Zwemer it would appear that generally less care is paid to hair trimmings, but that it is the almost universal custom that nail trimmings must be carefully collected and buried in some safe place. Not only must they not fall into an enemy's hand, but also it will bring ill-luck if they are trodden on. Dr. Zwemer gives the order in which the nails should be cut—though the practice varies in different countries—first the little finger, then the middle finger, the thumb, the ring finger, and last the index finger the *sababa* or finger of cursing.

During the pilgrimage, as soon as the pilgrim has put on the *ihram* or pilgrim dress, he must abstain from cutting hair or nails, on pain of an expiatory fine. As soon as the pilgrimage is completed he must shave his head and cut his nails, offering a special prayer.

Dr. Zwemer quotes the Hedaiya to the effect that human hair must not be dishonoured or sold. "The sale of human hair is unlawful, in the same manner as is the use of it. It is, moreover, recorded in the Hadith el Sharif that God denounced a curse upon both a Wasila and a Mustaw-sila (a woman who unites the shorn hair of one woman to the head of another to make her hair appear long, and a woman to whose head such hair is united). Besides, as it has been allowed to women to increase their locks by means of the wool of a camel, it may thence be inferred that the use of human hair is unlawful." Do the Sudanese belles always observe this prohibition?

Of superstitions concerning the hand Dr. Zwemer has not so much to say. The ancient and world-wide custom of making a hand print in blood or paint on doors, etc., receives mention, as does the talisman called the Khumsa or Yad Miriam. This, though known in Egypt and Palestine, seems to derive from Tunis. I have never seen it in the Sudan. By an author quoted by Dr. Zwemer it is said to come originally from Tunis.

One or two Egyptian gestures are mentioned, e.g., that the hand held up, fingers outstretched toward the adversary, is a gesture of abuse; or that touching the two little fingers together signifies enmity. Natives of the Delta are said to believe it unlucky to count five on the fingers, and to use the formula "one, two, three, four, in the eye of an enemy." In this connection there is room for a note on gestures used in the Sudan. I have been told that to place the palm of the right hand on the left upper arm is a most scurrilous and offensive gesture, and there must be many others which it would be useful to know.

In his fifth chapter the author deals with the 'Agiga' sacrifice, when an animal is sacrificed on the seventh day after the birth of a child, whose head is, at the same time, shaved. At the same time the child receives its name. The traditions on which this sacrifice is based are fully given, and authorities are quoted for its practice throughout the Islamic world, though Lane is quoted as saying that the practice was on the decline in Egypt when he wrote. Dr. Zwemer suggests that the underlying idea is that of the redemption of the child from sin.

In his sixth chapter Dr. Zwemer deals with a most interesting subject in the familiar spirit or Qarina, which he enunciates as follows: "Among all the superstitions in Islam there is none more curious in its origin and character than the belief in the Qarin or Qarina. It probably goes

back to the ancient religion of Egypt, or to the animistic belief common in Arabia as well as in Egypt at the time of Mohammed. By Qarin or Qarina the Moslem understands the double of the individual, his companion, his mate, his familiar demon. In the case of males a female mate, and in the case of females a male. This double is generally understood to be a devil, shaitan or jinn, born at the time of the individual's birth, and his constant companion throughout life. The Qarina is therefore of the progeny of Satan."

Unlike many of these Islamic beliefs, this of the Qarin depends not on the traditions but on the Koran itself, as is shown by the passages quoted by Dr. Zwemer. Thus, from the Sura of the Women: "Whosoever has Satan for his mate [Qarin] an evil mate has he"; from the Gilding: "And whosoever turns from the reminder of the Merciful One, we will chain to him a devil, who shall be his mate"; from the Ranged: "A speaker amongst them [those in Paradise] shall say 'Verily, I had a mate who used to say 'Art thou verily amongst those who credit. What, when we are dead, and have become earth and bones, shall we surely be judged?' He will say, 'Are you looking down?' and he shall look down and see him in the midst of hell. He shall say 'By God, thou didst nearly ruin me.'" From these passages it is plain that the Qarin is regarded as the man's evil spirit through life, tempting him to destruction, particularly in the way of disbelief in Islam, and being judged with him on the day of judgment. A tradition is also quoted: "Said the Apostle of God 'There is not a single one of you but has his Qarina of the Jinn and his Qarina of the Angels.' They said: 'And you also, O Apostle of God?' He replied: 'Yes, I also, but God has helped me so that she does not command me except in that which is true and good.'" According to Mohammedan tradition, Christ had a Qarin, but because He was sinless and Satan was unable to touch Him at birth, His Qarin, like that of Mohammed, was a good one.

The effect of this belief on popular superstition is given by Dr. Zwemer as follows: "The general teaching is that all human beings, non-Moslems as well as Moslems, have their familiar spirit, who is in every case jealous, malignant, and the cause of moral and physical ill, save in so far as his influence is warded off by magic or religion. It is just here that the belief exercises a dominating place in popular Islam. It is against this spirit of jealousy, this other self, that children wear

beads, amulets, talismans, etc. It is this other self that through jealousy, envy and hatred prevents love between husband and wife, produces sterility and barrenness, kills the unborn child, and in the case of children as well as of adults is the cause of untold misery." Various examples are given of the effect of these superstitions upon the ignorant in Egypt. "A woman never dares to leave her infant child alone for fear of the Qarina. The growing child must not tramp heavily on the ground for fear he may hurt his Qarina. On no account must the child be allowed to go asleep while weeping. Its every whim must be satisfied for fear of its evil mate. It is the firm belief in Egypt that when a mother has a boy her Qarin (masc.) has also married a Qarina (feminine) who at that time gives birth to a girl. This demon child and its mother are jealous of the human mother and her child. To pacify the Qarina, they sacrifice a chicken, which must be absolutely black, and sacrificed with the proper ceremonies. It is impossible to see the Qarina except in one way. Following a Jewish superstition, a man may see evil spirits by casting the ashes of the foetus of a black cat about his eyes or by sprinkling these ashes around his bed he can trace their footsteps in the morning." An authority from North Africa is quoted as saying that the Qarina endeavours to prevent its mortal mate getting married, because it sleeps with its mate and has relations during sleep as is known by dreams. This appears to be a parallel to the Sudanese belief in 'bint iblis.'

It is suggested by Dr. Zwemer that the origin of the Qarina may perhaps be found in the ancient Egyptian belief in the 'Ka,' in which case Egypt, and perhaps the Sudan, might be expected to be particularly receptive to it. The belief undoubtedly exists in the Sudan, but I am doubtful whether to so great an extent as in Egypt. For instance, to certain cursory questions I could get no suggestion that the sex of the spirit varies with that of its mortal companion. Similarly one might expect to find it used as an excuse for wrong doing, "I was tempted by my Qarin and succumbed." In any case it is a subject which would well repay investigation.

From the Qarin to the Jinn in general is an easy step, and to the Mohammedan, whether in the Sudan or elsewhere, the Jinn are an ever-present reality. To give only one instance of their hold on popular imagination, the "Arabian Nights" are full of them. But there, it is interesting to note, they are not only terrible and destructive but at times

almost comic and playful. A good instance is that engaging creature, the Simurg, with his peculiar methods of propelling himself through the air, and further instances occur in the description of the Kingdom of the Jinn in the story called Heart's Miracle, Lieutenant of the Birds.

The subject is fully dealt with in this book. Dr. Zwemer quotes at length the various Koranic passages dealing with the Jinn, their nature and functions, how, according to tradition, they were created of fire many ages before Adam, how, in the order of nature, they come between angels and men and are believers and unbelievers, capable of future salvation and damnation. The traditions dealing with Mohammed's preaching to the Jinn are also given. Of these one particularly interesting deals with one of the Jinn who came to Mohammed in circumstances very reminiscent of the Wandering Jew; he informed Mohammed how when Cain killed Abel he was only a boy, how he had met with all the Prophets, last of all "Jesus, the Son of Mary, who said to me, 'If you meet Mohammed, greet him with my salutations.'" A somewhat similar figure in Islam, who is not mentioned by Dr. Zwemer, but who is of great interest, is Khidhr Elias. Identified perhaps with Elisha, he is believed to have talked with Moses and to be still alive to-day. He is mentioned by Lane as supposed to be present at times by the Zuweilah Gate in Cairo and to appear to men, often as the bringer of good luck or as the restorer of property which has been lost. In Iraq to-day he is firmly believed in, and in 1921 was believed to have appeared in the desert to the west of Mosul, coming to an Arab encampment in the guise of an ancient dervish, with a long beard and a mighty staff. He asked for food and slept; and waking in the morning found his staff missing. Search was made for it, and it was found that one of the boys had taken it to tend the flocks. He cursed him, saying that every animal it touched should die. Soon after the boy rushed terror-stricken into the camp, saying that fourteen of his goats had died before his eyes. The old dervish seized his staff and disappeared into the desert, and that day the boy was said to have died also.

We are further told by Dr. Zwemer what are in popular belief the favourite dwelling-places of the Jinn. How a citron in the house will drive them away, while whistling, on the other hand, may call them up, and is therefore of evil omen. The crowing of the cock and the braying of the donkey are signs of their presence.

They have a special connection with certain animals, particularly with snakes, and several instances are given of men befriending snakes or tending their dead bodies, and subsequently finding that unwittingly they had befriended the Jinn. The question of Lycanthropy, the transformation of men into were-wolves or other animals, is not mentioned by Dr. Zwemer. Belief in its possibility is apparently common in this country. The following story, recently told me, is in some ways very similar to an account of suggested lycanthropy which recently appeared in the "National Review." My narrator told me how a man had been fishing for crocodiles in the White Nile, with the 'bedenga,' a kind of crocodile hook. He hooked what was evidently a large and powerful crocodile, which eventually broke his line and made off, carrying the 'bedenga' with it. Shortly afterwards, the fisherman had occasion to go to Singa, and was entertained by an acquaintance of his in one of the regions of the vicinity, whom he found suffering from a serious wound in his breast. The guest retired for the night and was amazed to see, hanging on the wall of the room, what he was convinced was his own 'bedenga.' Terror-stricken, he could not close his eyes all night. In the morning his host saw that something ailed him, and having discovered by questioning what had disturbed him, confided to him that he was wont at intervals to change himself into a crocodile, and that it was indeed he who had been hooked by the fisherman. Hyenas and crocodiles seem to be the favourite animals chosen in this country. In a somewhat different category comes the Ba'ati, or ghoul of Kordofan. Another point not directly touched on by Dr. Zwemer is the belief in marriage between Jinn and human beings. Dhamiri, in his "Natural History" discusses at some length the question whether this be possible or not, and decides, on the strength of the Koranic words, "whom neither man nor Jinn has deflowered," that it does occur. Traditionally, the mother of Bilkis, that Queen of Sheba who visited Solomon, was a jinniya, while the mysterious Dhu'l Qarnain was similarly born. The belief occurs frequently in the Sudan. In Omdurman, for instance, there are said to be women who have never been able to get married because of the belief that they have had intercourse with the Jinn; and I am further informed that there are certain families in the Sudan who are supposed to have Jinn amongst their ancestors, by virtue of which certain of them can invoke the aid of the Jinn to assist them in their enterprises, somewhat in the manner of

Aladdin. There is also a story which ascribes the original inhabitants of Suakin to a union between the White Jinn of the Sea and seven beautiful damsels who were being taken from Abyssinia for the special delectation of the Sultan. Their ship being wind-bound, they were allowed by the Wazir in charge, as a relief from the monotony of ship-board, to spend the night on the apparently deserted island, where their charms fell victim to the invisible spirits of the sea.

From the Jinn to the means to guard against them, amulets, charms and magic, is an easy step, and to these subjects he devotes two chapters. Of amulets he mentions many different kinds and varieties, from the simplest consisting of the names of God or Koranic texts to the most complicated spells. He gives a specimen of the tables used by the popular magician and the general method of their use. One very common spell mentioned by him is the BIDUH, the ا ب د ه ز commonly written at the top of letters to ensure their safe arrival at their destination. This formula is, he tells us, based on the magic square invented by El Ghazali, but that to the popular mind the word Biduh has become a kind of guardian spirit. He gives us also a literal translation of a common talisman against Um es Subyan, the child witch, whose special function it is to afflict mothers in childbirth, to cause sterility, etc. (and who is well known in this country). After the customary invocation to God and the Prophet it proceeds: "But after this, it is related of the prophet of God, Solomon, son of David (peace be upon both) that he saw an old woman with hoary hair, blue eyes, joined eyebrows, with scrawny limbs, dishevelled hair, a gaping mouth from which flames issued. She cleaved the air with her claws and broke trees with her loud voice. The prophet Solomon said to her: 'Art thou of the Jinn or human? I have never seen worse than you.' She said: 'O prophet of God, I am the mother of children (Um es Subyan), I have dominion upon sons of Adam and daughters of Eve, and upon their possessions. I enter houses and gobble like turkeys and bark like dogs and neigh like horses . . . and represent everything. I make wombs barren and destroy children . . .'. Then Solomon (peace be upon him) seized her in anger and said to her: 'O cursed one, you shall not go before you give me covenants for the sons of Adam and daughters of Eve, and for their wombs and their

children, or I will cut you with this sword.' She than gave the following:—

THE FIRST COVENANT.

'By God, there is no God but He, the Profiter, the Harmful, the possessor of this world and the next, the Life-giver, the Guide to the misbelievers, the Almighty, the Dominant, the Grasper, from whom none can escape, and whom no one can overcome or defeat. I shall not come near the one upon whom this amulet is hung, neither in travel nor in sleep, nor in walking nor in loneliness, and God is witness to what I say, there is its seal, etc.' "

The commonest use of amulets against the evil eye is barely mentioned by Dr. Zwemer, possibly because it is so widely spread in Christendom also. But he gives the traditional answer of the Prophet when asked whether spells might lawfully be used against it or not. "Yes, for if there were anything in the world which would overcome fate, it would be an evil eye."

He deals with various kinds of magic, both black and white, whether to cause pain, illness or misfortune, or to cure them. Every town and village in the Sudan has its Fekis to whom resort is made for these purposes, to cure illness, to detect a thief, to find lost property. One common instance of Sudan superstition he does not refer to, the great reluctance of the women to mention their husband. They will refer to 'the father of my children,' or 'Abu Mahmoud' or 'Abu Mohammed' as the case may be, but it is sometimes quite impossible to obtain the man's real name. What is the idea underlying this, is it fear of the Eye or of the Jinn, and why should the mention of his name by his wife bring their unwelcome attentions upon him in any case?

The tree or bush covered with countless pieces of rag, the cairn of stones by the wayside are familiar to all. These, Dr Zwemer suggests, are relics of the tree and stone worship prevalent in all primitive Semitic religions. Sacred trees abound throughout Islam, and the Black Stone at Mecca is the best example of the survival of stone worship. Still more curious is his account of snake worship in Islam. The provision of a bowl of milk for the serpent protector "believing that calamity would come upon them if the serpent were neglected. This is undoubtedly a survival of the ancient belief that the serpent was the child of the earth, the oldest inhabitant of the land, and the guardian of the ground." More extraordinary still is the case of Sheikh Heridi "whose

tomb or shrine, with that of his 'wife,' is to be seen in the sand-hills of Upper Egypt some distance from the town of Akhmim. Sheikh Heridi is really a serpent, supposed to occupy one of the tombs. The birthday festival of this serpent saint takes place during the month following Ramadan."

The last chapter of the book deals with the Zar, or exorcism of demons. He quotes Professor MacDonald. "Within only a comparatively short period of years, we have come to know that practically all through the Moslem world there is an observance exactly like the Black Mass in Christendom. That is to say, it is a profane parody of a sacred service . . . what it travesties is the dervish zikr." But "in Islam there is no precise feeling of rejection of Allah and of blasphemy against his name. It is, rather, akin to the old Arab 'taking refuge with the Jinn,' denounced, it is true, by Mohammed as a minor polytheism, but compatible with acceptance and worship of Allah. Perhaps it might be described most exactly as a kind of perverted saint worship." Various descriptions of the ceremony are given. It appears that it is always or nearly always performed by women on a woman; that drumming and incense are used to produce hysteria, that sacrifice of a sheep or a fowl is an essential part of the ceremony, that in many cases the patient from whom the evil spirit is to be driven must ride the sacrificial animal round the circle, and often must drink and be sprinkled with the warm blood. The state of hysteria induced in such circumstances may be imagined, and is shown by the fact that in Omdurman in the past twenty years, cases have occurred of the patient either killing herself or inflicting very serious self-injuries in her frenzy. The practice is supposed to be forbidden, but it is very difficult to stop, as its performance is generally kept very secret. It has been suggested that it is sometimes accompanied by promiscuous sexual orgies, but I do not know whether any positive evidence to this effect has ever been obtained.

Such are the main headings of Dr. Zwemer's book. It has not been possible to deal with more than its main features, but enough has been said to show the great interest it has for students of the people of this country. There are numbers of hints and suggestions in it, any one of which would provide great interest in working out its application to this country. Quite apart from the interest which it will have for its readers, the suggestions contained in it should stimulate a sufficient number of contributors to *Sudan Notes and Records* for a long time to come.

MAGIC AND MEDICINE IN DAR MASALIT

By A. J. Arkell

IT was June, and in the course of a trek round the southern parts of the *dar* with Sultan Mohamed Bahr el din I came to Masmagei and pitched my tent in the shade of a large Sudan mahogany, while the Sultan camped a little further down the wadi. We were met here by two *firshas* or district heads with their meliks (village skeikhs), as the object of the Sultan's tour was to collect as much of the annual taxes as possible, after reconsidering the assessment, which, having been carried out at the beginning of the year by boards of notables according to the custom of the more eastern Sudan, had inevitably here in the more spacious West resulted in orgies of feasting by the boards at the villagers' expense, and a farcical assessment. As my duty was merely to exercise a general fatherly supervision, to offer such advice as to method as I might consider necessary, and to be ready as a court of appeal, as which I practically never have to function in view of the lenient character of the Sultan and the respect in which he is held by his people generally, I found I had more leisure than many of my brother District Commissioners of the East when on trek; and hence, for good or evil, this Note.

Masmagei is situated on the bank of a wadi, which about a mile further on falls over a ledge of rock into a gorge, where it scoops out a pool, which even at the end of summer this year is forty yards long. When I made its acquaintance a year ago with the Doctor it was considerably smaller, though even then it was deep, and you could, if possessed of sufficient piscatorial acumen and the necessary tackle, or failing that powdered *heglig*¹ catch two kinds of fish in it.

It was here, too, that the Doctor fetched me out of my bed, from which I had already been driven once that night by the collapse of my tent before the blast heralding an approaching storm, with excited whispers of "Lion!" though all I saw was a police pony that had broken loose and a hyena vanishing in the fitful moonlight. But that, like much that has already gone before, has little to do at first hand with

¹ The Masalit catch fish in small pools by throwing in the powdered wood of the *heglig* tree overnight, and collecting the drugged fish that are found floating on the surface in the morning.

my title, and must form part of another Note or Record in the future, if it is not to be lost for ever to posterity.

Last year was the first time, I think, that the Masalit of this part were introduced to European methods of medicine. Naturally from the innate conservatism of man and his fear of the unknown, many of them were shy, but such of them as plucked up courage and tried the Doctor's injections of Novarsenobenzol discovered that "Government" does know a better remedy for the worst and commonest "thorn in the flesh" with which people of this part of the world are troubled, than the simples and charms that alone their fathers knew. And since then they have been coming to our hospital at Geneina in numbers that increase steadily if slowly. For custom dies hard, and there seems no immediate prospect of the "*Erukis*" (Root-men)¹ or local herbalist magicians going out of practice.

I was returning at sunset one evening from a bathe in the pool that had been most refreshing, after sweltering all day in my tent, when I found a Masalati gentleman of middle age wearing a kind of double rosary formed of bits of sheep's rib bones about 4 inches apart and each about an inch and a half long, roughly adorned with black lines, squatting near the tree under which my police were encamped; and spread before him were a collection of bags made out of the skins of wild cats, tame cats, several kinds of monkeys, and numerous horns of various sizes and shapes. It was the Eruki, the man whose trade will one day be completely destroyed by the spread of belief in the science, of whose benefits the Doctor gave people their first taste last year; a man whose counterpart could no doubt have been found in most localities at home not so many centuries ago, and probably survives in places still.

After passing the time of day with him, during which he paid a doubtful compliment to my Arabic by saying that in the course of his practice he had learnt to understand any bad kind of *rotana*²—as a matter of fact he was much happier himself in Masalit than Arabic—I persuaded him to visit my tent next morning with a promise to buy some of his wares. On his arrival our Eruki was inclined to be shy; but he spread out a mat made out of a baboon's skin, and slowly brought out of his various catskins a wonderful assortment of horns, which he

¹ From Arabic *'irq*, a root, pl. *'urāq*.

² Arabic; *rutāna*, a foreign language.

had filled with different kinds of vegetable powders, much as an ice-cream man fills his cornets. Besides these he tipped out various roots and bulbs, and beans of every size and colour.

I broke the ice by picking up a very ordinary piece of dried root, and asking him what it was for, he told me it was known as "irq el ḥaḡar," and if given to horses ground up with their corn it would cure them of worms. I then picked out the yellow bulb of some wild lily, and was told that if ground up and eaten with chicken it would prevent syphilis. There was also an orange bulb which, if worn, would ensure that no spear could possibly hurt the wearer.

These questions gave him confidence, and I soon learned that no root has any power by itself, they are always a pair, male and female, though of course only an Eruki knows which should be combined with which. Similarly each powder has to be kept in the proper horn, and each root or bean in the proper kind of skin bag, be it that of cat, wild cat, jackal or what not—not any skin bag would do.

Each of the pieces of bone forming his necklace or rosary contained pieces of root or vegetable powder, whose various functions were to prevent him from being affected by the charms of other wizards or erukis, or being hurt by the (? ill-will of the) roots that he digs. Similarly he was wearing eight rings on his fingers, one of which was to prevent him getting soaked with rain when he was travelling, and several copper ones (red, for blood) were to prevent the roots killing his children from anger at being dug up by him.

He had learnt his trade from his father, and has several brothers practising in various parts of Dar Masalit. He has a small son, who will one day also become an Eruki; and should he himself not survive long enough, one of his brothers would teach the lad.

It seems to me that his "pharmacopoeia" consists of herbs and simples which probably are more or less efficacious, supplemented by sympathetic magic where the herbs fail.

The following are instances of the former :—

In addition to the cure for worms in horses mentioned above, he had another two roots, which, ground up together, he claimed would expel worms from humans. Another root, ground up with its "wife" and dissolved in water, would form a lotion which would reduce swellings due to bruises, etc., or could be drunk to relieve internal pain. Another would

check internal bleeding (? dysentery) ; and another taken in some liquid would cause miscarriage, which hereabouts is considered most desirable, if a wife, as she often is, has been unfaithful. There was also a wood ash which, rubbed on the gums, would cure tooth-ache or gumboils. And, when asked for a cure for chilblains, our Eruki said he could supply a pair of roots, which should be ground up and applied with grease. Though the roots may have been ineffective, he seems to have been on the right track in prescribing grease, for I believe that most oily substances will relieve chilblains.

But magic seems to play a greater part in his remedies than herbs, as witness the following three charms by which he pretends to control the rain :—

A *komerka* made out of a small horn, filled with a vegetable powder in which are embedded seven pieces of grass stalk, if tied to the *dead* branch of an arad tree which has grown towards the *East* (the quarter of the rising sun, and that from which the rain nearly always comes out here), and waved in the direction of the approaching storm, will cause it to divide and pass by on the other side, leaving you nice and dry. This is an expensive charm, and is never sold for less than a *tukīa* (a length of native cloth worth about seven P.T.).

But if, on the other hand, you want rain, you can be supplied with a root, which should be dissolved in water, *and the water then thrown up in the air and allowed to fall* wherever you want the rain.

Or if you want your crops to do well, buy a bulb and plant it near your hut. *When it sprouts up, take its young leaves* and rub them on the soles of your shoes before you go out sowing. Everything planted where the soles of your shoes have trod will come up well.

Sultan Mohamed Bahr el din tells me of another kind of *komerka* that used to be popular in the good old days when raiding cattle from Wadai was not unknown. It was one that would raise a terrific storm of wind that would cover your tracks, and so you would easily evade pursuit.

Then, if you are going on a journey where you may meet a lion, our Eruki could supply you with a pair of beans and some *lion's* hair. You have only to burn these in the fire when you think there may be a lion about. If there is one near, he will be bound to betray his presence by coughing and then run away. Or they can be worn as a charm, and then no lion or leopard can hurt you.

Similarly, if you are afraid of snakes, you should carry in your pocket a root and a red onion from Darfur ground up with flour. Then,

if at any time you think there is a snake near, you should mix this powder with fat, and rub yourself with it. When a snake smells it he will either swiftly and silently vanish away, or hiss and you will be able to kill him easily.

If you are in love, you can buy a *maḥabba* and so ensure that your beloved will return your affection. If next time you go near her (or him) with your face rubbed with a kind of brown vegetable powder and a certain root ground up, you will be simply irresistible.

If you are an anxious husband, and your wife has been presenting you with nothing but daughters, you can ensure that you will have a son to carry on the family, if you catch a pregnant black house-mouse of the kind that is famous for its large families, and grind it up with a small bulb that is growing from a large bulb of a certain kind, and give the mixture to your wife to eat on three different occasions. If your wife has failed to present you with even a girl baby, you should add butter made from the milk of a perfectly black cow to the above.

If when baby is born it is weak and you are afraid it may die, there is a certain root which you should chew. Then spit the juice three times in the baby's mouth if it is a boy, and once more if it is a girl. Also tie a bit of the root on the baby's right wrist, and fumigate the baby over a fire in which the remainder of the root is burning, and all will be well.

If you are liable to be mixed up in a fight, the "*ḥiḡāb abu 'urda*" (which is composed of a hyena's toe and some black vegetable powder in a leather case), will bring you through unscathed. If you get wounded in the fight through not having this charm with you, you should bathe yourself in water in which a certain powdered root has been dissolved; and then fumigate yourself in the smoke of other roots.

If you are a hunter, whatever your weapon, whether gun or throwing stick, or anything else, two black beans (the male) and two pink beans (the female) each bound up separately with a piece of bark, and tied to your weapon, will guarantee its hitting the mark. Or, if you prefer, three small beans and bits of a certain root, tied to your wrist, will ensure your getting a bull's-eye every time. Or there is another *arkab*, as these charms are called, which is specially recommended if you go hunting a kind of rat known as *fār el būs*, which is common along the Wadi Barei. To get one of these animals every time with your throwing stick, you

should have two small long red beans and bits of another root on your wrist.

Or if you or any of your belongings are failing under the influence of the evil eye, there is a certain vegetable powder which, worn on the neck, and drunk, will put things right. Or, as prevention is better than cure, if you have anything valuable, it is best to use some of the powder beforehand just in case.

If you are afraid that someone is trying to bewitch you, just before going to sleep rub yourself with the powder of a certain root, and the wizard will not be able to do anything to you, for if he tries anything on he will vomit. If you want to find out whether anyone is a wizard, you should invite him to your house and give him some native beer in a bowl, the edge of which has been rubbed with this root. If he is a wizard he will have a severe attack of vomiting.

It was an honest Eruki. He did not pretend to be able to supply any monkey gland or other elixir that would make an old man young again.

As I seemed to have won his confidence, when he was packing up his simples, I plucked up my courage and asked him whether he could supply anything that would kill a man, thinking that thereby I might find out some vegetable poison, the knowledge of which might be useful in the future if one got a case of alleged murder by poisoning, as I have had here more than once, though the complainant has never succeeded in proving his case. His answer was to give me two further good examples of sympathetic magic. He said you could either plant two kinds of bean when the moon was new, and then one morning at the end of the month cut them down with a spear, at the same time naming the person whose death you desired. As the plants wither and die, so will the person named sicken and die at sunset. Or you can take a copper needle and a brass needle and place them both in a new ant hill. As the ants build up and cover the needles, the person named when you set up the needles will be overwhelmed and die.

The Eruki added that killing was nearly always bad, and he had never enabled anyone to take life; but whereas a fiki would fear Allah (and so presumably be afraid to supply the necessary written charm), he was only an Eruki and (presumably being safeguarded against evil from the roots, as we have already seen), he would give the necessary information if asked and sufficiently paid.

A NOTE ON THE BIRDS OF KHARTOUM PROVINCE

By E. H. Macintosh

IT is not generally realised what a variety of bird-life there is within a short distance of Khartoum. This article is an attempt to describe the various species existing in the Province, with short notes on their habits. The largest variety of birds occurs in the vicinity of Geili where, in addition to the various warblers and weaver-birds, numerous hawks and waders are encountered. There, also, the three species of sand-grouse, namely, the spotted sand-grouse, the singed and the Lichtenstein are found nesting in large numbers.

It may be of interest to describe the birds seen during a trip made by the writer last May from the Shabluka to Khartoum. The names employed by the natives in describing particular birds are given, when possible, and it is somewhat refreshing to find that they have means of describing a bird other than the usual terms *şugur* and *'aşfür*, which indicate nothing more than its size.

At the Shabluka entrance a number of rock pigeons were observed, evidently nesting in Gebel Royan. This privilege they shared with at least one pair of peregrine falcons, which could be seen every evening working their beat round the hill. That their joint tenancy was uncongenial was clear one evening when the peregrines were watched harrying a pair of pigeons with an obviously young bird in their company. It was very pretty to see the hawk cut out the parent birds whilst the tiercel stooped and took the young bird in his stride.

Two tawny eagles were seen in the vicinity of Gebel Royan and doubtless had their eyries in the North-Western Crag, which affords an ideal site for them.

In the rough water amongst the rocky islands, numbers of Nile geese battled with the current, the majority of them having a party of goslings in their wake. For the most part they nest in the clumps of *dis* grass growing on the rocks, a fact which is not unknown to the various owners of boats passing through. Indeed, it seems remarkable that any of the eggs escape the attentions of these hungry sailors.

At Wad El Basal the river widens into a large shallow tract of water with two or three swiftly-running channels, swirling amongst the many islets. These islands mainly consist of sand with a rocky core surmounted by a few tufts of *dis* grass or an occasional coarse shrub. It is on these islands that all the more common sorts of Sudan river birds congregate.

Spur-winged plovers' nests were found on almost every stretch of sand, the four eggs laid in a scratching. The natives know it by the name of *sugud*. They do not appear to have yet realised that the eggs are a delicacy. These eggs are of the same colour as the lapwing's and about one-third the size. The chief difficulty of the sitting plover appears to be to keep the eggs from getting too hot, and the writer observed a plover making numerous peregrinations to the river for the purpose, as far as could be seen, of getting beakfuls of water to place on the eggs. Plovers' eggs collected for the museum and left on a shelf in the shade hatched out some twelve days after collection.

The Egyptian plover was met with nesting on the islands. This bird possesses the peculiarity that she sets her eggs when the latter are completely covered by sand. Frequently the eggs were only discovered by following the tracks of the bird. In all cases they were about an inch below the surface, the sand above them being in a compact mass. The eggs are light brown with dark red spots.

Numbers of nests of the Senegal stone curlew, consisting only of a scratching in the sand, were found. It is known by the natives as "Hamad lebad" owing to its method of crouching amongst pebbles or in the sand. Two eggs are laid and are dirty brown in colour with dark brown and black streaks.

A colony of skimmers was in possession of a sandy bar, on which were also found two groups of turtles' eggs. The skimmer is a strange bird in appearance, having a long red beak with the upper mandible foreshortened. The inside of the beak has serrated edges. The plumage is white with grey underneath. The birds move in formation, skimming along the water snatching up small fry. In nesting habits they appear to be similar to the terns, nesting in colonies. Three eggs are laid, light brown in colour, with dirty brown streaks. The skimmer has a mournful cry, and may frequently be heard at dusk as he wings his way along the surface of the water.

A nesting hole of the pied kingfisher was found, but the nest was so

far in that its examination was not possible. This bird is chiefly remarkable for its habit of hovering over its prey and then dropping with a splash which would do credit to a heron. This peculiarity of the kingfisher caused an amusing incident two years ago, when a short-sighted gun out sand-grouse shooting, having failed to cause casualties amongst the grouse, essayed a shot at a hovering kingfisher. As he discharged his piece the kingfisher fell on its lawful prey, thus possibly saving its life. The efforts of the optimistic gun to persuade a boy to go out and retrieve the long-departed kingfisher were ludicrous in the extreme. The kingfisher is called by the natives the "*Kaddāb 'aḡīb*" (the wonderful liar) because they say he hovers telling the world "now watch me catch a fish." He plunges and immediately retires with empty beak.

Numerous herons were fishing along the edge of the river for all the world like a Saturday afternoon anglers' party on the local canal. No one can question the reason for the native name of *wāk* if he has heard them returning from their feeding grounds. The large sand stretches to the West of Wad El Basal were always covered with waders of different varieties. A few curlew could be distinguished surrounded by a flock of black-tailed godwits. Of the small birds flitting about on the edge of the water, the following were identified: the Siberian ringed plover, Kentish plover, Kittlitz sand-plover, little stint, common sandpiper, green sandpiper, wood sandpiper and marsh sandpiper. The little ringed plover was met with on the islands, and two nests were discovered in fissures of rock. Its eggs are sand-coloured with buff spots. Red shanks and green shanks also abounded in great numbers, and a few pairs of stilts were observed feeding in the shallows.

A point of interest may here be recorded, namely, that the sand-grouse at this time of year, when they are nesting, water at least twice daily. Hundreds of birds watered every evening about 5 o'clock, and on one occasion a greater bustard accompanied them and stayed on the sandbank for over an hour.

A short distance inland from the river on the wide open stretches of sandy scrub, the sand-grouse nest in large numbers. I have found as many as six nests in a ten yards circle. The birds do not appear to have any fixed system of choosing a nesting site, as in some cases I found a scratching under a tuft of grass, and in the others a bare open sand patch, utilised as a site for their nests. It is presumed, however, that in years

of good rains when grass abounds the former would be the normal site. The Lichtenstein sand-grouse is found in the woods near Desheinab. Flocks of these birds can usually be seen at dusk congregating in this vicinity to drink. This grouse has a deep note, more like the Imperial grouse, and has a slow, faltering flight as distinct from the quick incisive wingbeat of the spotted and singed sand-grouse. All three types appear to be known locally as *gaḥā*.

In the woods adjoining the river the five species of Sudan dove occur—the long-tailed dove, turtle dove, rose-grey dove, debbas dove, and laughing dove. The natives designate them all alike as *gimri*. Several flocks of ruffs were seen feeding near the river, and it is worth remarking here that these birds are often mistaken for sand-grouse, having a very similar appearance in flight.

Of the predatory birds the two that were most prominent in the vicinity of the river were the marsh harrier and Montague's harrier. These two species glide along a few feet above the crops of lubia and dukhn waiting their opportunity to snatch up a mouse or beetle. Their alternative mode of attack is to swirl down wind into the numerous flocks of finches rising like clouds of smoke out of the crops. Only once did I see one of these somewhat cumbersome birds successful by this latter method.

The chanting goshawk and the Gabar goshawk were both met with at Sururab, and the nest of the chanting goshawk was found in a *ḥarāz* tree. This nest, which was a light structure, contained two dirty-white eggs. A peregrines' eyrie appeared to exist in the cliffs at Sheikh el Tayeb, but owing to its awkward situation it was impossible to examine the contents.

The Barbary falcon and lanner falcon were seen at various times in this vicinity, and of the smaller hawks, the kestrel and the lesser kestrel were very common. In no case was a nest of any of the latter hawks discovered although some of them appear to remain in the Sudan throughout the year.

Of the owls the barn owl is very common everywhere in the Province. The long-eared owl is a rare visitor. I saw a pair in the cliffs at Royan in June standing on an open ledge in broad daylight. An amusing incident in connection with a long-eared owl occurred in 1923 near Gebel Mandara. The Sheikh, who was riding his camel on ahead, came back and

said that he had seen two fine birds. Pressed for a description he could only reiterate that they were excellent birds for the table. On arrival at the clump of trees two birds rose and one was shot and proved, to the writer's regret, to be a long-eared owl. The Sheikh was jubilant and said, as he cut the bird's throat, that its meat was magnificent because it fed on mice, rats and beetles. The Mamour remonstrated with him and pointed out that the bird was forbidden to be eaten, as it had claws. The Sheikh's remark, "It won't have when I eat it" appeared to leave no room for further comment.

The owl is known by the natives as *būma*, and almost all over the Northern Sudan there is a superstition that if an owl is heard in the vicinity of a house where a woman is pregnant, abortion ensues unless the evil is averted by incessant hand-clapping and invocation.

Of the finches and weaver birds met with on the trip, the greater variety were found at Wad el Basal. There the small bifurcations of the river are overhung with thick trees and bushes, and in these quantities of weavers' nests were clustered. A colony of the yellow sparrow, whose nest is made of soft, fine grass, and is rather a flimsy structure, occupied a large haraz tree near my tent. Numerous groups of the nests of the fire finch hung from the bushes that lined the stream bordering Kegabi Island. These nests are made of coarse grass, and the eggs are plain white.

The bulbul's nest occurred from time to time. It is rather like that of a greenfinch, and the eggs of these two birds are of somewhat similar colour. (Native name: *kaddād ed duwak*.) The metallic sunbird and beautiful sunbird were also found nesting in this neighbourhood.

The Lichtenstein weaver was observed, not however, nesting. Other of the smaller birds seen in this vicinity were the black bush "robin," wax bill, indigo finch, chestnut-bellied spreo (which is the only starling that occurs in this Province and is called *Um kuruny*) and the pearl-spotted barbet. This last makes a nest in holes in walls.

The lesser grey shrike and the red-backed shrike both nest in large numbers in the thorn bushes east of the Railway. These birds are responsible for the numerous nests seen adorning the various bushes in the *Khala*. Of the larks, the finch lark with the male's striking black and white head, the Sudan crested lark with his attractive abbreviated song, and the short-toed colandra lark, were all found in large numbers.

Of the larger birds were identified the hoopoe, the Abyssinian roller with his beautiful blue marking, the white-browed coucal, blue-naped coly, and the desert babbler, which last is so often heard at dawn giving vent to his strange metallic call.

No other birds worth noting were seen on this journey. A brief list is appended of the birds met with at various times near Khartoum, classified as far as possible in their groups.

PICIDÆ.

Goertan woodpecker.

Nubian woodpecker.

Both were seen on the sunt trees at Wad el Basal.

The former was seen with two fledglings in May. The native name locally is the onomatopœic word *Kuru Kuru*.

MEROPIDÆ.

European bee-eater, a migrant.

Blue-cheeked bee-eater, fairly common.

Nubian carmine bee-eater, seen at Soba in April, 1923.

Little bee-eater, fairly common.

BUCEROTIDÆ.

Arabian grey hornbill, occasionally found near Khogalab and occurs to the west in the Wadi Mugaddam.

Abyssinian ground hornbill, fairly common near Geili.

CAPRIMULGIDÆ.

Egyptian night-jar, common near Khogalab, found in February in groups of four or five, crouching in broken ground east of the railway.

Golden night-jar, only once seen near Gebel Fururi.

European night-jar, common throughout the Province in Winter.

Standard-winged night-jar, a bird answering to the description of this bird was twice seen at dusk near Wad Ramli. If it was, in fact, the bird in question, it is very interesting, as it is the only known instance of this bird being found so far north. Natives know the night-jar as *Labîd* or *Labbâd*.

ÆGYPIIDÆ.

Rüppells griffon.
 African white-necked vulture.
 Lappet-faced vulture.
 Egyptian vulture.

These are all fairly common throughout the Province and are known by various names, *Nisr*, *Rakham* or *Şugur*.

MICRIPODIDÆ.

Common swift } Fairly common in Winter.
 Dalmatian swift }
 Sudan palm swift.

The last is found nesting in date and dôm palm trees. Barn owls may be seen brushing the dry leaves at night in an attempt to beat out these birds roosting under the palm fronds.

GLAREOLIDÆ.

Cream-coloured courser.
 European pratincole.
 Black-winged pratincole.

Seen in fairly large numbers opposite Kalakla on West bank White Nile.

LARIDÆ.

Yellow-legged herring gull }
 Lesser black-backed gull } Rare, seen in December and
 Black-headed gull } January on White Nile.
 Gull-billed tern }

Caspian tern, common; one shot in breeding plumage in May, 1926.

Sandwich tern, rare; one seen January, 1923.

Black tern, very common up to June.

SCOLOPACIDÆ.

Common snipe, White Nile, found among stones near Jebel Aulia.
 (Native name *girwil*).

SCOLOPACIDÆ—continued.

Solitary snipe. I shot one of a high flight passing over Jebel Aulia in November, 1923.

Jack snipe; one shot at Jebel Aulia, 1924.

Painted snipe; only one seen at Royan in May, 1925.

Curlew sandpiper, December, 1925, Kalakla.

Dunlin; common on White Nile December and January.

Little stint, as above.

Knot; one only seen at Um Gerf, White Nile, 1923.

Sanderling, March, 1926, White Nile.

Ruff, very common on White Nile.

Common sandpiper, as above.

Green sandpiper, as above.

Redshank, as above.

Marsh sandpiper, as above.

Greenshank, as above.

Wood sandpiper, as above.

Black-tailed godwit, very common on White Nile.

Curlew, as above.

Whimbrel, occasionally seen on White Nile.

CHARADRIIDÆ.

Little ringed plover, nesting at Shabluka, May, 1925.

Kentish plover, common on rivers.

Siberian plover, fairly common.

Kittlit's sand plover, fairly common.

White-tailed lapwing, common in December.

Spur-winged plover, abundant.

Red-wattled plover, seen at Geili, 1923.

Turnstone, White Nile, 1924, common.

Avocet, White Nile, Kalakla, 1925, rare.

Stilt, common on rivers.

ARDEIDÆ.

Grey heron, common everywhere.

Black-headed heron, fairly common.

Goliath heron, a few seen on White Nile.

ARDEIDÆ—continued.

- | | |
|--|--|
| African yellow-billed egret, White Nile,
Jebel Aulia. | } Native name <i>Teir el Bagar</i>
or <i>Abū Widē</i> . |
| Little egret, common. | |
| Cattle egret, common. | |
| Squacco heron, White Nile. | |
| African green-backed heron, found on White Nile, May, 1926. | |
| Night heron, Geili and Khartoum. | |
| Little bittern, White Nile, 1923 and 1926. | |
| European bittern, White Nile, Winter months (rare), January, 1925. | |

CORVIDÆ.

- Brown-necked raven. (Native name *Ghurāb*.)
 White-bellied crow. (Native name *Ghurāb*.)

CICONIIDÆ.

- White stork, very common, passing through on migration in March.
 (Native name *Bāḡbār*).
 Abdin's stork, appears on White Nile in April to May. (Native
 name *Simbirīya*).
 African open-bill stork, White Nile, Winter.
 Marabou, common on White Nile. (Native name *Abū Si'n*).

PLEGADIDÆ.

- Sacred ibis, common nesting in Khartoum in May and June. (Native
 name *Abū Manḡil*).
 Glossy ibis, White Nile, May and June.
 European spoon-bill, a few on White Nile in Winter.
 African spoon-bill, common.
 Lesser flamingo, White Nile, April to June.
 Greater flamingo, two seen May, 1923, Jebel Aulia. (Native name
Ḡamal el Bahr).

ANATIDÆ.

Pochard	}	Common on White Nile, November to March. (Native name <i>Baff.</i>)
Tufted duck		
Shoveler		
Gadwall		
Widgeon		
Common teal		
Garganey		
Pintail	}	All common on White Nile. (Native name <i>Wizz.</i>)
Comb-billed goose, rare; one seen June, 1925.		
Egyptian goose		
Spur-winged goose		
Ruddy shelduck		
White-faced whistling teal		
Fulvous whistling teal		

FALCONIDÆ.

European peregrine; one seen Khartoum, 1924. (Native name *Şugur.*)
 Eastern peregrine (rare), Royan, 1925.
 Barbary falcon.
 Abyssinian lanner, Khartoum North, January, 1924.
 Hobby, Geili, 1924.
 Western red-legged kestrel, fairly common.
 European kestrel, very common.
 Western lesser kestrel, fairly common.
 Grey kestrel, fairly common.
 Egyptian kite, common.
 African black kite, very common.
 Abyssinian tawny eagle, common. (Native name *Nisr 'Ugāb.*)
 African river eagle, White Nile and Geili.
 Rüppells goshawk, rare.
 White Nile chanting goshawk (nesting at Geili, 1925).
 Gabar goshawk, fairly rare.
 Montague's harrier, common.
 Marsh harrier, common.

CUCULIDÆ.

European cuckoo	}	Winter migrants.
Great spotted cuckoo		

HIRUNDINIDÆ.

Wire-tailed swallow	}	Fairly common in Khartoum.
Gordon swallow		

The only other birds of interest are the smaller European migrants, which begin to arrive about October and leave in March. Amongst these may be mentioned :—

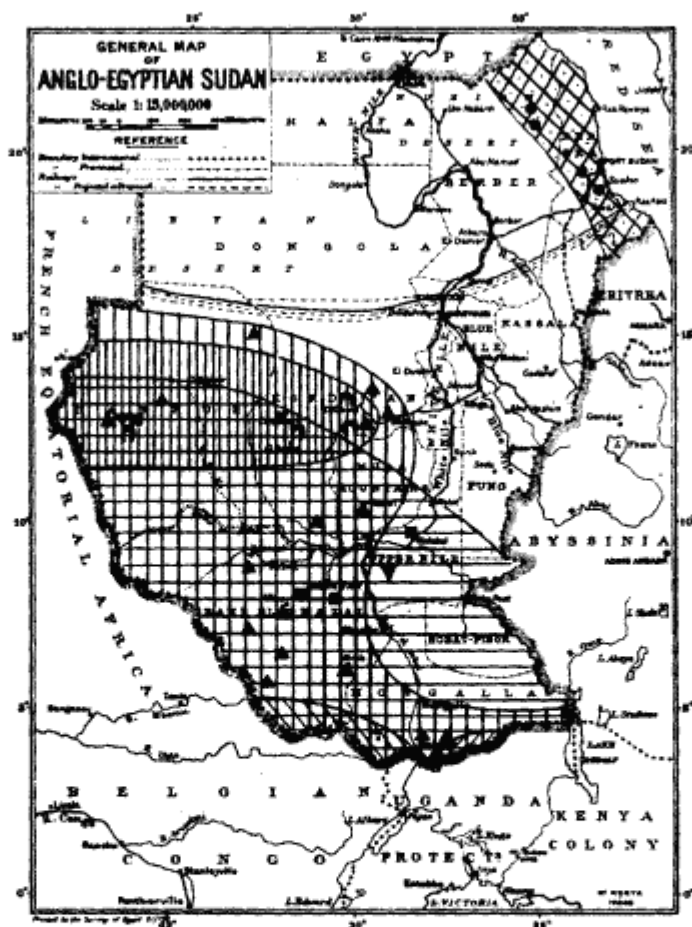
White wagtail	Black redstart
Yellow wagtail	Whinchat
Pied wagtail	Stonechat
Wheatear	Pied Flycatcher
Redstart	and the various finches.

Mention should also be made of the European quail, arriving in September and departing in March, known by the natives as *Sammāna*, or *Firra*, and the demoiselle crane, whose arrival roughly synchronises with the advent of the quail. These latter birds' picturesque formations on their way to feeding grounds are seen by the early-risers of Khartoum throughout the Winter. The natives know them as *Rahū*.

No attempt has been made to enter into a lengthy description of the birds mentioned in the foregoing notes, in view of the fact that there exists in the Sudan Government Museum, at the Gordon College, an excellent collection, embracing the majority of the birds found in the Sudan.

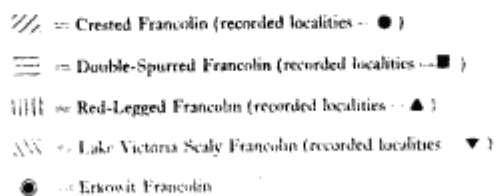
It is hoped that these rough notes may be a guide to anyone interested in ornithology who wishes to observe the birds of the Sudan in their native haunts after identifying those cited as being found in this Province, from the Gordon College Museum.

MAP SHOWING APPROXIMATE DISTRIBUTION OF SUDAN GAME BIRDS OTHER THAN FRANCOLINS



- XXX = Sessie (recorded localities — ●) |||| = Quail-Plover (recorded localities — ●)
 |||| = Harlequin Quail (recorded localities — ■) |||| = Stone-Bantam (recorded localities — ▲)
 |||| = Button-Quail (recorded localities — ▼) |||| = Tufted Guinea-fowl (northern limit)
 \\\ = Blue Quail \\\ = Crested Guinea-fowl

MAP SHOWING APPROXIMATE DISTRIBUTION OF SUDAN FRANCOLINS



THE GAME-BIRDS AND WATER-FOWL OF THE SUDAN†

By W. Wedgwood Bowen

(PLATES XII, XIII.)

II. THE TRUE GAME BIRDS—ORDER GALLIFORMES.

Key to the species of game birds occurring within the Sudan.

Size small; length 6·5 inches, or under (wing, under 4·2 inches)	See 1
Size larger; length over 7 inches (wing, over 5·0 inches)	See 6
1. Under-parts slate-grey and chestnut	<i>Blue Quail</i> (male)
Under-parts black and rufous	<i>Harlequin Quail</i> (male)
Under-parts light-coloured	See 2
2. Feathers of the upper parts with conspicuous whitish shaft-streaks	See 3
Feathers of the upper parts without, or with only indistinct, whitish shaft-streaks	See 4
3. Primaries barred on their outer webs; under-parts whitish	<i>Common Quail</i>
Primaries not barred; under-parts rufous buff	<i>Harlequin Quail</i> (female)
4. Upper parts dark brown; under-parts barred	<i>Blue Quail</i> (female)
Upper-parts reddish; under-parts not barred	See 5
5. Sides of head, neck and breast spotted with black	<i>Button-Quail</i>
Sides of head, neck and breast not spotted	<i>Quail-Plover</i>
6. Plumage black, spotted with white	<i>Tufted Guinea-fowl</i>
Plumage black, spotted with pale blue	<i>Crested Guinea-fowl</i>
Plumage not black, spotted with white or blue	See 7
7. Feet and toes bright red	See 8
Feet and toes yellow or orange	See 11
8. Upper-parts with conspicuous whitish markings	See 9
Upper-parts without conspicuous whitish markings	See 10
9. Feathers of under-parts with conspicuous black centres; closed wing appearing barred	<i>Clapperton's Francolin</i>
Feathers of under-parts without dark centres; closed wing without barred appearance	<i>Crested Francolin</i>
10. Centres of feathers of upper-parts rufous; a uniform buff patch on centre of breast	<i>Stone-Bantam</i>
Centres of feathers of under-parts dark brown; no buff patch on breast	<i>Scaly Francolin</i>
11. General plumage vinous fawn	<i>Seesee</i>
General plumage not vinous fawn	See 12
12. Under-parts barred	<i>Coqui Francolin</i>
Under-parts blotched or spotted	See 13
13. Plumage slaty-grey with chestnut markings	<i>Erkowit Francolin</i>
Plumage brown with blackish markings	<i>Double-spurred Francolin</i>

† Continued from *Sudan Notes and Records*, Vol. VIII., p. 85.

FAMILY PHASIANIDÆ

I. THE SEESEE OR ROCK PARTRIDGE, *Ammoperdix heyi cholmleyi*
Grant*Description*

Male.—Length 9·5 inches, wing 5·2, tail 2·4. Upper parts, chest and breast deep vinous fawn, paler on wings, rump and upper tail-coverts, which are also barred and vermiculated with bluish grey. Inner webs of primaries dusky grey. Tail mostly chestnut. A white band from behind eye to ear-coverts; chin rufous chestnut; rest of head vinous grey. Belly and flanks mottled white and vinous chestnut with black streaks on margins of feathers. Bill and iris orange; feet greenish yellow.

Female.—General plumage dusky brown irregularly barred and vermiculated with rufous buff. Wings and tail as in male; belly paler. Bill brown; iris orange brown; feet dusky yellow.

Young.—Somewhat like the female, but with a whitish patch at the extremity of the shaft of each feather of chest.

Distribution

The Red Sea Hills north to Upper Egypt. *In the Sudan* it occurs in the hills and plain surrounding Suakin, as well as in the rocky jebels of north Berber Province.

Sub-species

On the Arabian side of the Red Sea its place is taken by a nearly-related form, *A. h. intermedia* Hartert, while further north in Palestine and the Sinai Peninsula the typical form *A. h. heyi* (Temm), occurs.

Never in large parties, but rather in coveys of from three to eight or nine, these little stone-partridges are fairly common, and when in more open country are not hard to approach. In the hills, however, they are more often heard than seen, as they are active little birds and spring from rock to rock with astonishing vigour. The call-note somewhat resembles the clinking of two stones together and, according to Butler (4), the male mounts to the top of some large boulder to utter it. There are no available records of its breeding habits.

II. COQUI FRANCOLIN, *Francolinus coqui* Schleglii Heugl.*Description*

Male.—Upper parts light red mixed with brownish grey, and with whitish or buff shaft-streaks edged with black and with narrow, transverse, black markings across webs of feathers. Rump and upper tail-coverts buff, irregularly barred and vermiculated with blackish grey. Head and neck buff, reddish brown on crown and nape, blackish brown on ear coverts. Under parts whitish, with transverse black bars. A pair of sharp spurs on feet. (No specimen seen.)

A rare form, differing but slightly from the typical South African Coqui, *F. c. coqui* (Smith), and known only from a specimen (the type) taken on the Bongo River, Bahr el Ghazal, and another from North Cameroon.

III. CRESTED FRANCOLIN, *Francolinus sephaena grantii* Hart*Description*

Male.—Length about 11 inches, wing 5·5, tail 3·5. Upper parts umber brown with chestnut edges, and white shaft streaks to the feathers of the upper back, scapulars and wing coverts. Flight-feathers brownish black, chestnut on the outer webs of the inner primaries. Outer tail-feathers blackish. Top of head umber-brown, bordered on either side by a narrow black, and a wider white, superciliary stripe; ear-coverts brown; rest of head and throat whitish. Lower neck with triangular chestnut central streaks to feathers. Rest of under parts ochreous, paler on abdomen, and with paler shaft-streaks and faint darker vermiculations. Iris hazel; feet red, a long, sharp spur on tarsus.

Female.—Like the male, but with blackish and buff vermiculations on the back, scapulars, wing-coverts and rump. No spurs.

Young male.—Like the female, but with well-developed spurs.

Distribution

From the Shoa district of Abyssinia and the Upper Nile south to Tanganyika Territory. *In the Sudan* it occurs only in south Mongalla Province.

Sub-species

The typical form, *F. s. sephæna* (Smith), from which the Sudan bird differs chiefly in its smaller size, is a resident of South Africa. Several other races occur in the eastern half of the continent.

A rather shy bird, keeping to small coveys of about three to six or eight individuals, it retreats to the thickest cover when its range is invaded, trusting to its legs, rather than to its wings, for escape (14). At times it will take refuge in trees when hard pressed. It is thus rather difficult to flush, but if surprised in more open country it will usually rise well and afford good shooting. Its flesh is, however, tough and not particularly good eating. Somewhat noisy, its harsh, defiant, chattering note, uttered in the early morning just before sunrise and in the evening, as well as occasionally throughout the day and on moonlight nights, is characteristic, and when once heard is not easily forgotten (15). "During the heat of the day it lies up," according to Sir F. Jackson (15) "in small coveys of from three to five, often less, but rarely more, under the shade of a bush, where it squats very close, and will allow itself to be approached to within a few feet." Little or nothing has been written about this bird in the Sudan, and there are consequently no records of its breeding here. In East Africa it appears to have two breeding seasons, one in summer (May-July), the second about December. A nest found by Sir F. Jackson in Uganda in December "was a small depression scratched by the bird, with a few dry grass-stems as a lining, at the foot of a small bush." The eggs are remarkable for their extreme thickness of shell.

IV. DOUBLE-SPURRED FRANCOLIN, *Francolinus icterorhynchus**Description*

Male and Female.—Length 13.5 inches, wing 6.8, tail 3.2. Upper parts brown, finely vermiculated and barred black and buff and with reddish brown shaft-streaks and some wide blackish patches. Sides of throat, neck and mantle blackish with buff margins to feathers. Top of head black, shading to brown on crown and nape; an indistinct white eyebrow stripe and a black line running from nostrils through eye; ear-coverts brown; rest of head white. Under parts buff with blackish shaft streaks on breast and flanks, and spots on belly. Two

pairs of spurs, upper pair shorter and blunter, in male. Iris brown; bill yellowish orange, culmen dusky; feet orange yellow.

Distribution

North Central Africa, from the Upper Nile valley to Lake Chad and Uganda. *In the Sudan* it occurs only in the southern portions of Bahr el Ghazal and Mongalla Province.

Sub-species

- (a) *F. icterorhynchus icterorhynchus*, Heugl.

Description as above.

Distribution.—South-Western Bahr el Ghazal, west to Shari River.

- (b) *F. icterorhynchus dybowskii* Owst.

Description.—Similar to the above form, but considerably darker and more heavily spotted and marked on underparts; also somewhat larger—wing of male 7.2 inches.

Distribution.—Southern Mongalla Province, south to Uganda and the north-eastern Belgian Congo.

Although a common bird within its range, so little has been written on this species either from within or without the Sudan that I can give little or nothing concerning its habits. Butler (4) met with the typical race on the iron-stone country of Bahr el Ghazal, between Wau and Chak Chak, where he notes it as common and generally in coveys; also, he remarks, it is a better flier than the red-legged bird (*F. clappertoni gedgi*). It rather favours well-wooded country with a certain amount of grass.

V. RED-LEGGED OR CLAPPERTON'S FRANCOLIN, *Francolinus clappertoni*

Description

Male and Female.—Length 14 inches, wing 7.4, tail 3.1. Upper parts rufous brown, with wide, whitish-buff margins to feathers, shading to umber brown, with darker centres to feathers of the lower back, rump and upper tail-coverts. Some buffish bars on scapulars and wing-coverts. Primaries buff with brown markings; secondaries brown, barred with buff on their outer webs, giving closed wing a barred appearance. Tail

brown with irregular wavy buff bars. Forehead black shading to reddish-brown on nape; a black patch at gape; ear coverts pale brown; rest of head and neck white with dark shaft-streaks to feathers of cheeks and sides of throat. Under parts creamy buff with large blackish-brown, club-shaped shaft-stripes. Male with two pairs of spurs, the upper pair shorter and blunter. Bill blackish brown, yellowish at base; feet and naked skin round eyes red.

Distribution

Northern Nigeria, east through the Sudan to Eritrea and Abyssinia, south to Uganda. *In the Sudan* from Darfur across to Fung and Kassala and southward.

Sub-species

- (a) *F. clappertoni clappertoni* Childr.

Description as above.

Distribution.—Northern Nigeria and Lake Chad region to Kordofan and the White Nile, where it merges with the next race.

- (b) *F. clappertoni heuglini* Neum.

Description.—Like *F. c. clappertoni*, but much darker and greyer on the back and with heavier and broader markings below.

Distribution.—Upper Nile, northern Mongalla and Eastern Bahr el Ghazal Provinces; merging into the following race south of Mongalla.

- (c) *F. clappertoni gedgei* Grant.

Description.—As dark as *heuglini*, but of a brownish, less grey, colour above.

Distribution.—Southern Mongalla Province, through Uganda to the regions about Mt. Elgon.

- (d) *F. clappertoni sharpii* Grant.

Description.—Feathers of breast and throat pale brown margined by black and with a clear-cut whitish edge, giving a V-shaped appearance. Upper parts only slightly darker than *clappertoni*.

Distribution.—Fung Province and South Kassala, east to Abyssinia and Eritrea.

All the races of this species, of which all but one doubtful form are represented in the Sudan, tend to merge one with the other in the regions where their respective territories adjoin.

This bird, often known locally as the "Sudan Partridge," is the commonest of the Francolins in the Sudan. It frequents more open bush country and keeps to small coveys of from two to six or eight. Writing on its habits in Darfur, Lynes (2) says that "throughout summer, and to some extent even earlier and later in the year, the cocks fly up at sunrise to some commanding branch of a tree, rock or other point of vantage and crow at intervals for half-an-hour or more before feeding; and when this performance is in full swing, one soon realises what an abundant species it is." Its breeding season is in summer; a female, shot on September 18th by Lynes in Darfur, "was in the middle of laying her clutch." The flesh of this species is only moderately good for eating, and usually requires hanging for a short period before being cooked.

VI. LAKE VICTORIA SCALY FRANCOLIN, *Francolinus squamatus zappeyi*
Mearns

Description

Male.—Length 13 inches, wing 6.9, tail 3.4. Upper parts brown with deeper reddish-brown centres to feathers. Feathers of neck and mantle margined with greyish; chin and throat whitish. Under parts brown with greyish margins to the feathers. Iris brown; bill and feet coral red. One or two pairs of spurs on feet.

Female.—Like the male, but with margins to feathers below pale buff instead of greyish.

Distribution

Uganda, and the adjacent portions of the Belgian Congo and the Sudan.

Sub-species

To the east, in Kenya and Tanganyika territory, its place is taken by two other races (*F. s. dowashanus* Madarasz and *F. s. maranensis* Mearns), while to the west, from the Ituri district to Gaboon and Cameroon the typical form (*F. s. squamatus*) occurs, merging into another race (*F. s. schuetti* Cab.) in the Southern Belgian Congo and Angola.

A specimen taken at Meridi, Bahr el Ghazal, by Major Cuthbert Christy in January, is, I believe, the only record of this Francolin from within the boundaries of the Sudan. In East Africa and Uganda it is,

according to Sir F. Jackson (15), a somewhat local bird, rarely found away from forest-belts, or thick bush bordering the same. "In the early morning and again in the evening it leaves the thick covert to feed in the 'shambas' or on land lying fallow, and, like all Bush Francolins, it is a great runner and is difficult to flush." Its breeding season is in summer (15).

VII. ERKOWIT FRANCOLIN, *Francolinus erckeli pentoni* (Praed)

Description

Male.—Length 17 inches, wing 8.5, tail 4.8. Upper parts dove grey with broad chestnut streaks on upper-back, scapulars and wing coverts. Forehead and most of sides of face black, with white shaft-streaks; top of head chestnut; chin and upper-throat white; neck and under parts whitish grey with broad chestnut shaft-streaks. Bill black; iris brown; feet yellow, two pairs of spurs equally developed.

Female.—Like the male but smaller, length 15 inches, wing 8.1, tail 4.4, and with tail, upper tail-coverts and outer scapulars barred with wavy lines of buff and black; also lacks the spurs.

Distribution

Confined to Erkowit in the Red Sea Hills.

Sub-species

The Erkowit Francolin is a markedly distinct form of Erckel's Francolin (*F. erckeli erckeli* (Rupp.) from Abyssinia, differing chiefly by its paler and greyer colour. In Eritrea an intermediate race occurs.

This fine species, the largest of the Sudan Francolins, is only found in the vicinity of Erkowit, where it is quite common and is usually met with in small coveys of from two to six or seven, probably family parties. In the early mornings and, to some extent also, in the evenings the hills and khors around resound with its harsh, cackling call, and according to Bulter (4), at this time it is easily approached if stalked quietly. Butler's visit was, however, in March when, no doubt, the shrubbery was thin, for, at the time of my visit, in September, when every tree and bush was thick with leaves, I found it anything but an easy bird to stalk. It seldom takes wing, but rather, threads its way around and between

boulders and bushes, usually working its way up the face of a hill at the same time. During the heat of the day it lies up in the shade of a tree or bush, and at this time I have on one or two occasions surprised small coveys thus resting and dusting themselves. There are no published records of its breeding habits; in September I secured a couple of specimens that were not more than two or three months old, so it would appear they breed early in the summer. This species makes an exceptionally good table-bird.

VIII. COMMON QUAIL, *Coturnix coturnix coturnix* (Linn.)

Description

Male.—Length about 7 inches, wing 4.2, tail 1.3. Upper parts brown, irregularly barred and marked with rufous and black and with conspicuous buff shaft-streaks. Outer webs of primaries barred with rufous buff. Three streaks on crown; a black patch on chin; throat whitish; a black band, followed by one of rufous on base of throat. Breast pale rufous with white shaft-streaks; flanks rufous streaked with buff; rest of under parts buffy white. Bill brown, black at tip; iris and feet light brown; no spurs.

Female.—Like the male but lacks the black band on throat and with the breast spotted dark brown.

Distribution

The greater part of Europe, Asia and Africa north of the Sahara, south in winter to India and North Africa. *In the Sudan* throughout, though the majority winter between latitudes 11° and 15° N.

Sub-species

South of the Sudan a resident form, *C. c. africanus* (Tem. and Schleg.) occurs, while another form *C. c. erlangeri* Zedl. takes its place in Eastern Abyssinia.

The common European quail is a winter visitor to the Sudan, and, while a few remain in suitable localities in the northern provinces, and a few others penetrate further south, the majority winter in the arid acacia-grassland belt between latitudes 11° and 15° N. It seldom affords

any good shooting in this country since, unlike in Egypt where vast numbers pass through during a comparatively short period, here they have already begun to disperse, and are infrequently met with other than singly and at wide intervals.

IX. HARLEQUIN QUAIL, *Coturnix delegorguei* Deleg

Description

Male.—Length 6 inches, wing 3.7, tail 1.3. Under parts as in male of common quail, *Coturnix coturnix coturnix* (Linn.), but much darker, outer webs of primaries unbarred. The black band on throat more strongly marked. Under parts light chestnut with a large black patch on middle of chest and breast. Bill black; iris rich brown; feet salmon, no spurs.

Female.—Like the female of *Coturnix coturnix* but much darker; outer webs of primaries unbarred, under parts rufous buff.

Distribution

The greater part of tropical Africa, except the West Coast. In the Sudan it is known only from the southern half.

As in other parts of Africa, so here, the Harlequin Quail is much given to local movements which seem definitely to correspond with local rainfall and the consequent growth of young grass; thus Butler (4) records having met with it in the Bahr el Ghazal, between Wau and Meshra, in April when "some rain had lately fallen and the young grass was springing up." Later, in January, when he passed over the same ground again the grass had all dried up and he saw no quail. Again, Lynes (2) records a very marked migration of this species in Darfur between 19th and 30th July "exactly coincident with the mid-rain period," and he "used, during those twelve days, to flush these birds constantly in the grass which had not yet grown high, but never before and never for certain afterwards." Birds shot during that period were becoming sexually active, and appeared to him as though they would breed about August, though where, he was unable to ascertain. Sclater (8) records a similar irruption of this quail in a locality in South Africa in December (summer) following on local rainfall. There, "soon after their arrival they began to breed; no nest was made, but the eggs, varying in number from seven to twelve, were laid on the bare ground under the shelter,

as a rule, of a tuft of grass." The eggs are "dirty-white or olive with dark brown spots, these varying from pin-points to considerable splashes; the female sits very close all day, leaving her duties only in the evening in order to feed. According to Kuschel, eggs laid in captivity measure 1.1×0.95 inches." Its food is recorded (8) as consisting almost entirely of little black grass seeds, together with an occasional caterpillar or termite; and its note a double one as opposed to the triple one of the Common Quail (*Coturnix coturnix africanus*.)

X. BLUE QUAIL, *Excalfactoria adansoni* (Verr.)

Description

Male.—Length 5.2 inches, wing 2.9 to 3, tail 1.1. Upper parts blackish-brown washed with slate and vermiculated, barred and blotched with black; most of the feathers with white shaft-streaks. Wing coverts, scapulars, upper tail-coverts, sides and flanks bright chestnut with slate-grey shaft-streaks to feathers. Quills brown. A large white crescent-shaped band of white, bordered by black, on the foreneck and a smaller white patch on cheek below eye; chin and throat black, rest of underparts dark slate grey.

Female.—Average wing measurement 3.1–3.2 inches. Upper parts as in male but without the chestnut. Chin and throat whitish; rest of under parts rufous buff, paler towards middle of breast and belly; chest, sides and flanks barred with black.

The Blue Quail has not as yet, so far as I am aware, been recorded from within our territory. Mr. Chapin informs me that he has shot it close to, but on the Congo side of, the Sudan border, and he is of opinion that it must undoubtedly occur here. It frequents long grass and reeds on land of a slightly swampy nature. A nest found in the Cameroons, by Reichenow, in November, "was placed in a slight hollow in the ground, lined with grass stalks and sheltered by a tussock; the eggs, eight in number, were light yellowish, blunt and not shiny; they measured about $.80 \times .70$ inches.

XI. STONE-PHEASANT, OR STONE-BANTAM, *Ptilopachus petrosus*

Description

Male.—Length 11 inches, wing 5.2, tail 3.6. Upper parts brown finely vermiculated with lighter brown and with rufous shaft-streaks

to feather of neck and scapulars. Forehead, sides of head and throat dark brown with buffish edges to the feathers. Middle of breast uniform buff; rest of under parts irregularly barred and vermiculated with dark brown and buff and with some dark shaft-streaks to feathers. Bill yellowish-brown, iris pale ochraceous red; feet coral red.

Female.—Like the male but smaller; length 9.5 inches, wing 4.7, tail 3.1.

Distribution

Senegal and Northern Nigeria, east to Abyssinia and Kenya Colony. In the Sudan from Darfur and Kordofan south through the Bahr el Ghazal to south Mongalla.

Sub-species

- (a) *P. petrosus brehmi* Neum.

Description.—As above.

Distribution.—Northern Kordofan.

- (b) *P. petrosus butleri* Scl. and Praed.

Description.—A good deal darker and more rufous than *brehmi*.

Distribution.—Nuba Mountains and western Bahr el Ghazal, west to Lake Chad.

- (c) *P. petrosus emini* Neum.

Description.—A good deal darker than *butleri*.

Distribution.—Eastern Bahr el Ghazal, South Mongalla Province and the Nile Province of Uganda.

At the boundaries of their respective ranges these three races tend to merge one into the other. Lynes (2) found that some birds from Jebel Marra (Darfur) approached an intermediate form *petrosus* > *emini*, instead of, as would have been expected, *petrosus* > *butleri*, while others, from the same region, were intermediate between *brehmi* of Kordofan and the typical race, *P. p. petrosus* (Gmel.), of Senegal.

The Stone-Pheasant or "cockyolly," or as Lynes calls it (17), on account of its Bantam-like attitude and carriage of tail, the "Stone-Bantam," is a common and well-known bird to residents in the southern half of the Sudan. As the first half of its name suggests it is a frequenter of rocky, broken ground with a sufficient amount of bushes and grass for cover; but this is not invariable, since it is quite often met with in

the thicker vegetation bordering khors, as well as in other sandy localities. It almost invariably goes in parties of from five to eight or nine, and seldom takes wing, preferring to rely for safety on its legs. According to Butler it is very shy, and when approached scuttles off into thickets with great rapidity. In the evenings, especially during the courting and breeding season, they are somewhat noisy, and utter a shrill whistle which Lynes describes (2) as "' whee-e-ü'; often preceded by a little crow." In Darfur, Lynes records late winter and early spring as their breeding season, and on February 21st and April 2nd, he flushed sitting birds from nests of four and three slightly-set eggs, respectively. In one case the sitting bird was found to be a male; the sex of the other was unascertained. The nest he describes as "a scrape in loose soil with a dry grass lining, near the base of a tree or foot of a stone, well concealed in grass. Eggs: pale uniform stone-colour; ovate; slightly pointed at the small end; glossless. Average 33.5×25.5 mm." The flesh, especially of a young bird, is very good eating.

XII. TUFTED GUINEA-FOWL, *Numida meleagris*

Description

Male and Female.—Length about 18 inches, wing 10.3, tail 6.

Entire plumage black, with numerous white, round spots. Head and upper neck bare; a "helmet" of variable size on top of head and a tuft of horny bristles at base of culmen. Bare skin of neck, face and wattles, blue; bill and feet dark horn-colour.

Distribution

From Lake Chad to the Aden Protectorate, south to Uganda and the northern part of Kenya Colony. *In the Sudan*, throughout, except in the thin desert-scrub of the north.

Sub-species

(a) *N. meleagris meleagris* (Linn.).

Description.—As above.

Distribution.—The whole of the Sudan (except desert-scrub of the North) north of Lake No, east through Abyssinia, west to Lake Chad. Fusing with the next race about Lat. 10° N.

(b) *N. meleagris major* Hartl.

Description.—Like *meleagris* but with less feathering on the back of the neck.

Distribution.—The Sudan south of Lake No, to south Abyssinia and Uganda.

Other races occur in Kenya Colony, Somaliland, and the Congo.

The tufted guinea-fowl is extraordinarily abundant in the savana and acacia-bush country of the south, north of which it is only infrequently met with. Usually in immense flocks, it runs before an intruder, dodging in and out amongst the undergrowth, and when hard pressed takes wing, often alighting in a tree. It is a noisy bird, especially in the early morning and evening, and is often a source of annoyance to sportsmen out after bigger and less common game, by giving the alarm to all and sundry within hearing distance. At night it roosts in trees. It is a summer breeder; Lynes (2) records August as being about the mid-laying time in Darfur, "very little crowing," he says, "was heard after that month, and in mid-September packs of young began to be found abroad with their parents." It makes a good table bird and frequently appears on the menu of those on trek.

XIII. CRESTED GUINEA-FOWL, *Guttera edouardi*

Description

Male and Female.—Length about 20 inches, wing 10·5, tail 4·5. General plumage black with numerous round bluish-white spots on all but the feathers of the lower neck. A prominent crest of curly black feathers on crown of head; rest of head and neck bare. Primaries dark brown; outer webs of outer secondaries broadly edged with dirty white. Bill yellowish-horn; iris blood-red; bare skin of head and neck dirty leaden blue; feet black.

Distribution

Western Africa, south to Natal.

Sub-species

The Uganda race, *Guttera edouardi sethsmithi* Neum., to which the Sudan birds, most likely, belong, is a sub-species of the South African

typical *G. e. edouardi* (Hartl.). Four other races are recorded from various parts of west-central Africa.

A single skin in the Museum, without locality or date, together with the fact that Mr. King has picked up odd feathers, undoubtedly of this species, in the Imatong hills of South Mongalla Province, is all I know of this species in the Sudan. In South Africa (9) it is said to be of a retiring nature, and a great runner, seldom taking wing. It is mostly a bird of the forest. Its call is, according to Sir Fredrick Jackson (16) "a soft musical trill, very different from the harsh, far-sounding cackle of the helmeted birds" (*N. ptilorhyncha*), and "when calling it stands bolt upright with its throat slightly inflated."

FAMILY TURNICIDÆ

XIV. BUTTON-QUAIL, *Turnix sylvatica*

Description

Male.—Length 5.0 inches, wing 2.9, tail 1.5. Upper parts dull light red, feathers barred and margined internally with black, externally with white or grey, giving a scaly appearance. Flight feathers brownish black, edged with buff. A white line down middle of head; feathers of sides of head and neck tipped with black; chin and throat white. Sides of chest and breast whitish buff with terminal black spots to feathers; centre of chest bright rust-colour; rest of under parts whitish buff. Bill bluish horn colour, black at tip; iris very pale yellow; feet white, no hind toe.

Female.—Length 5.7 inches, wing 3.2, tail 1.7. Somewhat darker than male and lacks the scaly appearance on the nape

Distribution

Southern Europe and Africa to Aden. *In the Sudan*, the Southern half only.

Sub-species

(a) *T. sylvatica sylvatica* (Desf.) is the European form, extending to North Africa as far as the northern limit of the Sahara.

(b) *T. sylvatica allenii* Mearns. Inhabits the western half of Africa.

(c) *T. sylvatica lepurana* (Smith).

Description.—As above.

Distribution.—Africa, on the eastern side, from the southern half of the Sudan to the Cape; also the Aden Protectorate.

Little is known of the habits and distribution of the Button-Quail in the Sudan; it is unquestionably migratory in the local sense, but how far north it spreads in summer and how far south one must go in winter before it is met with, is somewhat obscure. Butler (4) records it at Dud Mavok (Bahr el Ghazal) on March 31st, and as Lynes (2) considers that May is probably its earliest date in West Kordofan, it may be that Butler's bird was a winterer. Lynes suggests the northern, drier parts of Darfur and Kordofan as its summer quarters, where presumably it breeds, since the sex-organs of all birds shot by him showed signs of coming activity; his "July birds from Kulme (Darfur) came through the place along with the Harlequin-quails, and in exactly the same manner, during the mid-rain period." It is a bird of solitary habits, though occasionally it is met with in pairs; a fast runner, it seldom takes wing but rather sits tight until almost trodden on, and then flies only a short distance before alighting again. It appears to be more partial to open bush-country (16), but is met with on grassy plains at least during its breeding season. A number of nests found in the Transvaal in December (S. African Summer) (8) "were merely slight hollows in the ground lined with grass, and contained four eggs in each case when incubation had commenced. The eggs were abruptly pointed, of a dirty green-coloured ground, densely spotted with indistinct purple, and light and dark brown. Mr. Oates gives the measurements of .87 to .88 x .62 to .72 inches, in the case of eggs taken in East Africa. Its food consists of small seeds and insects."

XV. QUAIL-PLOVER, *Ortyxelos meiffrenii* (Vieill.)

Description

Male and Female.—Wing about 3 inches. Upper parts rufous sandy with white margins to the feathers and some fine black streaks and vermiculations. Wing-coverts white; flight-feathers black tipped with

white; a rufous buff patch on outermost primaries. A conspicuous white superciliary streak. Upper breast rufous buff; rest of under parts white.

Distribution

Senegal, east through Northern Nigeria and the Chad Region to Central Kordofan and the Turquel country north of Mt. Elgon.

This little bird has for many years been a puzzle to ornithologists, and was long placed among the Coursers, but as Dr. Percy Lowe (18) has recently conclusively demonstrated its nearest relationship is with the Button-Quails (*Turnix*).

It is quite a common bird; the country frequented by it being "principally of red sand thinly studded with acacias, and everywhere covered with the detestable burr-bearing grass called by the Arabs 'heskanit' (*Canchrus catharticus*). A small thistle-like *Blepharis* (*B. linariifolia*) is also very abundant." (3). It is usually seen in pairs and, as Butler remarks, when on the ground, "it appears to be a *Turnix* pure and simple, always concealing itself in grass-cover, through which it threads its way very rapidly, running in a crouching attitude. When hard pressed it crouches until almost trodden on, but as it rises all resemblance to a quail ends. Springing up with none of the 'whirr' that characterizes even the smallest game-birds, it flies in jerky undulations, often rising to a considerable height, and sometimes going a long distance before settling again—to all appearance a bob-tailed, broad-winged *lark* and nothing else. In flight the white shoulder-patches are very noticeable." The only sound it was heard to make for certain was "a very soft low whistle," (2) uttered whilst on the ground. Lynes records that "besides seeds it eats termites in the 'white-ant' form, perhaps only for moisture, since its habitat is waterless for most part of the year." One of the birds shot by him was found to have its gullet "crammed with termites, and about five drops of their juice dropped from the bird's bill after death." In Darfur and West Kordofan winter is, according to Lynes, the breeding season, the nest being "among light open bush; a tiny scoop in firm sand near the foot of a herb, lined with a few dry bits of leaves and stalks;" and the eggs, two in number, are "oblate-

oval; medium gloss; light stone-colour, with a few undershell inky-purple and many surface black spots and irregular blotches. As Dr. Lowe remarks, distinctly Turnicine, size $17.2 \times .8 \times 14.3$ mm."

REFERENCES

As was the case in the first part of this paper, so also here, the text is made up mainly of extracts and quotations from various authors, and throughout, acknowledgment is made by means of numerals, in brackets, which refer to the list of references given below.

- (1)–(13) As in Part I. of this series (*S. N. and R.*, Vol. VIII., p. 85).
- (14) Catalogue of a Collection of Birds obtained by the Expedition into Somaliland, by D. G. Elliot, F.R.S.E. Field Columbian Museum, Publication 17, Ornithological Series, Vol. I., No. 2, 1897.
- (15) East Africa and Uganda Francolins, by F. J. Jackson. *Journal of the East Africa and Uganda Nat. Hist. Society*, Vol. I., No. 1, 1910.
- (16) Game Birds of East Africa and Uganda Protectorates, by F. J. Jackson. *Journal of East Africa and Uganda Nat. Hist. Society*, Vol. I., No. 2, 1911.
- (17) *S. N. and R.*, Vol. IV., 1921, p. 135.
- (18) *Ibis* 1923, p. 276.

By an oversight, no acknowledgment was made in the previous instalment of a work which has been consulted constantly throughout. I refer to the "*Systema Avium Ethiopicarum*" by W. L. Sclater, M.A., M.B.O.U.

Another work, of the systematic type, which has been found of considerable help in the present paper is: "A Short Systematic Review of the African Francolins," by C. W. Mackworth-Praed, M.A., F.Z.S., M.B.O.U. *Ibis* 1922, pp. 105–136.

A HISTORICAL NOTE ON THE GUINEA-FOWL

By D. Newbold

THE Guinea-fowl is so familiar a bird to officials and visitors in the Sudan that the following rather unrelated notes on its appearances in history may be of interest.

The guinea-fowl and jungle fowl doubtless played a prominent part in the early history of many peoples as game birds comparatively easy to kill or capture, and it is probable that the former genus was subject to intermittent domestication by African tribes in their transition stage from pastoral to agricultural habits. Professor J. L. Myers draws a graphic picture of a woman of such a tribe anchoring herself to some spot in the tribal wanderings and becoming the first Poultry-keeper. "Jungle fowls which come pecking after pips and peelings may be induced to stay: perhaps to lay eggs near by."¹

The Ancient Egyptians, we are told by Sir Harry Johnston, kept guinea-fowl as curiosities, together with francolin and red-legged partridges, "but did not develop them into permanently tamed additions to the poultry-yard."² I believe guinea-fowl appear on ancient Egyptian wall-paintings.

In Kordofan the guinea-fowl, whose numbers there are countless, has a link with antiquity in one of its nicknames, viz.: "*Gidad Abu Kona'an*." *Abu Kona'an* (= Canaan) is an alternative name for the "*Anag*" or ancient pre-Arab inhabitants of Northern Kordofan, and I was told by a respectable and learned fiki that the reason why the bird was given this name is a local belief that guinea-fowl were the domestic poultry bred by the aboriginal races and ran wild on the extermination or migration of their masters. The *Anag* are popularly supposed to have been giants, and are therefore endowed with gigantic cocks and hens.³

¹ "Dawn of History" (Home Univ. Series), p. 25. It should be noted that the guinea-fowl is not simply a feral version of the domestic rooster. He is a separate genus, the genus *Numida*, and the common fowl (of the genus *Gallus*) is derived from the red jungle fowl of India (*Gallus ferrugineus* or *G. Bankiva*). This eastern wild fowl appear on Babylonian cylinders between 6th and 7th centuries B.C., and on the Lycian marbles of 600 B.C. now in the British Museum, but has nothing to do with the guinea-fowl, which was originally purely African.

² "Opening up of Africa" (Home Univ. Series), p. 56.

³ The Sudanese guinea-fowl is about four or five times the size of Sudanese domestic poultry. The legend is interesting, and not so fantastic if we remember that the ordinary guinea-fowl of the English poultry-yards, *Numida Meleagris*, does run wild very quickly. Examples of imported domesticated fowl run wild are found in the Cape Verde Islands (*N. Meleagris*), Rodriguez (*N. Mitrata*), and Ascension (*N. Meleagris*).

The guinea-fowl is not explicitly mentioned in the Bible, but may be referred to in the "fatted fowl" of Solomon's table, described in I Kings, iv, 23.⁴

To leave the East and come to Greece, we find the humble guinea-fowl the subject of one of the better-known legends of classical mythology. Meleager was a handsome, curly-haired prince, son of Oeneus, King of Calydon, and suffered a tragic death, in which the Erinyes or Fates played a rather interfering part. The sorrowing sisters of the young hero were so disconsolate that the goddess Artemis, out of compassion, changed them into guinea-fowl and removed them to the Island of Leros, where for part of every year they mourned for their dead brother.⁵

From this legend came the name Meleagris, by which the bird was long called, and which still attaches to the commonest of the species. The guinea-fowl appears on Greek vases, but I have not been able to find any evidence of its domestication by the Greeks.

The Carthaginians obtained the guinea-fowl from North Africa, and the bird first reached the Roman world through them,⁶ and was called by the Romans the Numidian Fowl, *Gallina Numidica*. The Romans were too good gastronomists not to appreciate its peculiar flavour, and it speedily became a favourite table-fowl and figured at such feasts as are described in the Satyricon of Petronius. It fetched a high price as a delicacy in spite of the unpleasant after-taste mentioned by Pliny.⁷ The Romans apparently received another species later, which they called by the old Greek name of *Meleagris*.⁸ Columella, the famous writer on agriculture,⁹ distinguishes the *Gallina Africana* or *Numidica* from the *Meleagris*, stating that the former has a red wattle and the latter blue. This confirms Sir Harry Johnston in giving an Abyssinian origin to

⁴ The domestic fowl was unknown in Western Asia till the Persian conquests, and is nowhere mentioned in the Old Testament. The "fatted fowl" may have been stuffed duck or geese.

⁵ See Aristotle *Historia Animalium*, 6.2.3. Ovid *Metam.*, 8. v. 540.

⁶ "Opening up of Africa," page 84. Horace calls the guinea-fowl "Afra avis."

⁷ I have not been able to verify this reference, which, I think, is *Natural History* X.26.38. This curious detail is typical of the elder Pliny, who only ceased to record scientific facts when in his bath, as his nephew tells us.

⁸ This looks as though they got it from the Greeks, but Sir Harry Johnston (*loc. cit.*) says they received it from near Abyssinia, when they were governing Egypt.

⁹ He lived at Cadiz in the 1st Century A.D., and wrote in a diffuse style on corn, garden vegetables, and the rearing of cattle, birds, fishes and bees. His mention of guinea-fowl is in *De re rustica* viii, cap. 2.

Meleagris, as the present species inhabiting Abyssinia, *Numida Ptiloryncha*, differs from most of the other species by "the absence of any red colouring on the head."¹⁰

The Romans introduced the guinea-fowl, as they did the pheasant, into England, where I imagine it was fattened for the table of the richer officials and residents. A leg-bone of a guinea-fowl with a bronze ring was found at the Romano-British town of Silchester, in Hampshire, in 1904. The ring may have been to mark the bird for breeding purposes—as poultry-fanciers still do—or it may have been kept as a pet, as quails apparently were in Roman Britain.

When the Romans left Britain at the beginning of the 5th century A.D. the guinea-fowl seems to have died out. Apparently the native Britons did not inherit the Roman predilection for its flesh and there is no trace of its domestication until its reintroduction some twelve or thirteen centuries later. It came to Europe this time from West Africa,¹¹ where the various navigators sent by Prince Henry of Portugal made known the Guinea coast in the 15th century, and from Guinea¹² came the present name of the bird.

The reintroduced guinea-fowl does not seem to have been commonly known in Europe till the middle of the 16th century, when "John Caius sent a description and a figure, with the name *Gallus Mauritanus* to Conrad Gesner, who published both in his *Paralipomena* in 1555, and in the same year Belon also gave a notice and woodcut under the name of *Pouille de la Guinée*: but while the former authors properly referred this bird to the ancient Meleagris, the latter confounded the Meleagris and the Turkey."¹³

Although, however, the guinea-fowl did not exist as a domesticated fowl in English poultry-yards between A.D. 410 and A.D. 1600, or even

¹⁰ Encyclopædia Britannica, sub "Guinea-fowl."

¹¹ This was purely accidental. It was and is no more common there than elsewhere on that Continent. The present distribution of species in Africa is very wide, e.g., *Numida Coronata*, from Cape Colony to Ovamboland; *Numida Cornuta*, Zambezi; *Numida Mitrata*, Madagascar; *Numida Ptiloryncha*, Abyssinia; *Numida Vulturina*, a striking species with blue plumage and long tail, Zanzibar. (Encyclo. Brit., sub "Guinea-fowl.")

¹² Guinea itself is probably derived from Ghana, the name of the oldest known state in the Western Sudan, established on the Niger about the 3rd century A.D.

¹³ Encyclopædia Britannica, sub "Guinea-fowl."

later,¹⁴ it is not inconceivable that some of the Roman flocks ran wild and escaped slaughter in the centuries before shot-guns, for a good many generations. Such a supposition would at any rate explain an obscure passage in the Welsh Triads of the time of King Howel Dda, the great codifier of the ancient Welsh laws, who flourished about A.D. 950.

The passage is quoted in Probert's "Ancient Laws of Cambria,"¹⁵ and runs:—

"There are three barking hunts: a bear, a squirrel, and a pheasant." The explanation given is "A pheasant is called a barking hunt, because when the pointers come upon it and chase it, it takes to a tree, where it is hunted by baiting." The late Professor Alfred Newton found difficulty in accepting the word "pheasant" but was unable to trace the original manuscript in order to ascertain the Welsh word rendered "pheasant" by the translator. Until the word is discovered we can only speculate: but we know the guinea-fowl to be of the same family of Phasianidæ and to have this habit of going to ground, so to speak, in trees, and also to have been confused in early times with the pheasant, both of which birds were introduced to Britain by the Romans, and must have been looked on as freaks for some time after.

It is quite possible that the Roman officers who garrisoned the forts of Maridunum (Carmarthen) and Castle Fleming in South-West Wales had imported flocks of the "Numidian Fowl" to eke out the coarse Welsh fare of their lonely stations, and that when they departed after 300 years¹⁶ a good many of the birds ran wild. King Howel lived in this neighbourhood,¹⁷ and was himself so fond of hunting in the woods that he

¹⁴ It appears to have been still a curiosity in Gesner's time, and some reports say it was not in common favour again in England till the middle of the 18th century. It has since increased in popularity, and many country poultry-runs are now stocked partly with guinea-fowl, which are reared with ease on a dry sandy or chalky soil in a warm situation. The hens are good layers, but their continued vociferation at night is probably the chief bar to any widespread popularity. The birds, however, are useful in furnishing a supply of poultry for the table in the interval between the period when game are out of season and before chickens arrive at maturity.

¹⁵ Edition of 1823, pp. 367, 368.

¹⁶ About A.D. 410. They had been in Carmarthenshire since about A.D. 78, and they were exploiting the gold mines of the valley of the Cothi before the end of the first century A.D.

¹⁷ He was a grandson of the famous Rhodri Mawr (Roderick the Great), and his father Cadell was, on Roderick's death, given Dehebath (South Wales) and fixed his headquarters at Dynevor, near Llandilo. Howel's Laws, though an excellent codification, were, later, anathema to the Normans, as they were founded on tribal and not territorial system of society. Only tribal custom would legislate for a treed guinea-fowl. We can compare the complicated Brehon Laws of Ancient Ireland, which included "bird-net laws," *án-bretha* (vide Joyce's *Social History of Ancient Ireland*, Vol. II., p. 472).

actually promulgated his famous laws from his hunting-lodge, Ty Gwyn ar Tâf, near the modern Whitland, and it is significant that this lodge lay almost exactly half-way between the two Roman military stations mentioned above.

It would not seem likely that the guinea-fowl was found in Ireland before the 17th or 18th century, but certain passages in the old Irish tales, as curious as the passage in the Welsh Triads referred to above, mention an unknown animal or bird called the *tógmall*, which sounds rather like the guinea-fowl.¹⁸ It was speckled and it was eaten, and it was kept as a pet, and all of these three things apply to the guinea-fowl, which was kept as a pet by the Romans during the very period of the earliest of the Irish tales. Eugene O'Curry conjectures that it was a squirrel, but the squirrel was only introduced in late times, and is not very edible. There are several references to it. The *Acallamh na Seanorach* or "Colloquy with the Ancient Men" mentions "speckled *tógmall*s from Berramain" in Kerry as part of the food-supplies of the Fianna, or clan of Finn. The Fianna were a military and hunting caste who flourished roughly A.D. 200 to 300. Another mention is in the *Táin Bó Cualnge*, the famous Epic of Queen Maeve, the hero Cuchulain and the Red Branch Knights of the first century A.D. It is related that Ailill and Maeve, King and Queen of Connaught were walking, and Maeve had a pet *tógmall* on her shoulder and Ailill another pet, a bird, on his, and Cuchulain killed them both with his sling to show his skill. A curious illustration of this royal practice of carrying birds as pets on the shoulder is found in the 13th century frescoes in Knockmoy Abbey, Galway, where three kings are pictured each carrying a bird quite the size of a guinea-fowl, though not particularly like one. In the absence of evidence the matter cannot be decided, but the suggestion is not wholly unreasonable.

These suggestions concerning King Howel's pheasant and the Irish *tógmall* are admittedly pure speculation, but, if true, they will add another interesting chapter to the chequered history of the familiar speckled fowl.

¹⁸ For the facts about the *tógmall* I am indebted to Joyce, op. cit., Vol. I., p. 59, and Vol. II., pp. 128, 129, 519.

EDITORIAL.

SINCE the last number of this Journal went to press, Sir Wasey Sterry and Mr. J. W. Crowfoot have retired from Government service in the Sudan, and in them the country has lost two very distinguished servants.

Of their work as Heads of Departments and Members of Council, and of the influential part they took in the life of the British community, this is not the place for an appreciation. Here we speak only of their services to *Sudan Notes and Records*.

Mr. Crowfoot has been Chairman of its Committee, and Sir Wasey Sterry its Vice-Chairman, ever since the inception of the Journal in 1918. They guided its affairs in the critical early years, have helped it to survive various difficulties of publication, and they leave it now with these difficulties solved by the conclusion of arrangements for publishing it in England.

Not only in the administration of the affairs of *Sudan Notes and Records* has their influence been felt. Their presence on the Editorial Committee has been an important factor in securing the high standards, scientific and literary, which the Journal has maintained. In this matter Mr. Crowfoot, in particular, has taken an important part, by himself contributing frequently articles and reviews, very various in their subjects, but alike in the distinction of their style and the depth of their scholarship.

The loss of so regular a contributor as Mr. Crowfoot, and also, it should be added, of Mrs. Crowfoot, is an ample excuse for urging readers of *Sudan Notes and Records* once again to send us articles, notes or correspondence for publication. Anyone considering the size of the Sudan, the diversity of its peoples and the range of topics open to discussion might be tempted to suppose that the Secretary would be snowed under with contributions. Perhaps, indeed, it is some such supposition which deters from writing the many who are favourably placed to study and record some aspect of the life or history of the human beings, animals and plants of the country. The fact is, however, that the filling of each successive number of the Journal is a recurring cause of anxiety to the Editorial Committee.

This should not be so, and very little trouble is required entirely to change this unsatisfactory state of affairs. Not infrequently the Editors hear of, or perhaps even see, reports by officials which have all the makings of articles or notes suitable for publication. A little more research in directions perhaps unprofitable for the purpose for which the report was originally written, possibly a little re-casting of its form, and the thing would be done. The subjects for treatment abound. Scores of British residents are well placed to study one or more of them. A little thawing of diffidence or indifference is all that is required to bring down the avalanche of contributions of which this Journal stands in urgent need.

NOTES

Boundary Settlement

(WHITE NILE PROVINCE.)

THE following method of settling a boundary between two separate plots of river land was noticed near Geteina :—

The party, whose oath had been accepted as to the boundary, had to walk along it swearing it to be the true boundary of his father and grandfather. On his head was a basket containing in addition to the "Book," the following :—

- (a) a piece of broken *burma* containing ashes—symbolic of death.
- (b) The head of a small axe which would cut out the roots of the issue of a false oath-taker.
- (c) A dry bone.
- (d) The head of a weeding implement which would weed out his issue completely.
- (e) A small bush.
- (f) Occasionally, a sword is added.

It would seem to be an effective method of settling a boundary, for the case in question ended in an agreement, the excuse being that the parties were related and that the necessity of an oath from either of them did not arise and would be contrary to tribal custom.

The necessary paraphernalia, however, was all ready for use.

A. J. T., F.S

Sudan Arabic

THE publication of Mr. Hillelson's *Vocabulary of Sudan Arabic* has effected a wholesale clearance of the ground for the further study of the language, and has provided a standard of reference for all future work on it, so that it seems opportune to suggest that a small

section of *Sudan Notes and Records* should now be devoted to the publication and discussion of Arabic words, idioms and grammatical forms, which have come to the notice of officials and others residing in the country.

The implication, contained in this suggestion, that the Vocabulary is not complete, does not constitute a hostile criticism of the work, whose object, as its form shows, is primarily to enable the Englishman to find the Arabic equivalents of the words which he is likely to wish to use, not to give a complete account of all words used by the Arabs. It is true that Mr. Hillelson has gone beyond this limited objective and has provided copious illustrations of dialectical and technical forms, but his aim in so doing was to illustrate, not to be exhaustive.

The proposed section of *Sudan Notes and Records*, if well supported, will in due course provide much of the material which, added to the contents of the newly-published Vocabulary, would justify the undertaking of an Arabic-English Dictionary of the Sudan, a work much to be desired, not only on scientific but on administrative grounds. For knowledge of the language of the country is admittedly the key to that understanding of the people which is a pre-requisite of successful dealing with their problems.

The words or idioms contributed to this section will be numbered consecutively by the Editor to facilitate reference by other correspondents. The record should begin with the Arabic, followed by its observed English equivalents. The tribe or tribes among which the word or idiom was heard, and their geographical distribution, should be noted, together with observations as to whether the use is believed to be dialectical or widespread; also theories, if any, as to its connection with literary Arabic or with other Sudanese languages. It will be advantageous if sentences can be quoted, illustrating the use of the word or idiom under discussion.

Correspondents need not confine themselves to words of which they have ascertained the meaning. Queries as to words whose meaning or form seems doubtful will also be useful. It will be interesting, too, if complete technical vocabularies of such things as utensils, the parts of a nomad Arab tent, or of a Nile boat, are contributed by officials who are favourably stationed for the purposes. In some of these instances, a numbered diagram would be almost essential.

The following examples are put forward as illustrations of the present proposal :—

NOTE.—H.-B. stands for Hava's translation of Belot's Arabic-French Dictionary.

1.

طَبَّق	v. i.	To trot (camel).
ṭabbag		Heard among Kababish (N. Kn.), who regard كربت (see Vocab.) as the word of sedentaries and townsmen. Thus طَبَّق طَبَّق ṭabbig ṭabaga = Trot (a trotting)!
		H.-B. gives "To leap in running (horse)."
2.

نَكَّس	v. i.	To buck (camel, horse, etc.).
nakkas		
نَكَّاس	n.	Bucker.
nakkās		Heard among Kababish (N. Kn.) and Homr (S. Kn.). Believed to be widespread. Thus : العود دا نَكَّاس ما بشيل el ga'ūd da nakkās mā bishil = That young camel's a bucker : he won't carry a load.
		H.-B. has نَكَّس or نَكَّس "To throw upside down."
3.

حَرَّان	v. i.	To jib (camel).
ḥarran		
حَرَّان	n.	Jibber (camel).
ḥarrān		Heard in N. Kn. Used typically of a camel which refuses to be ridden away from its fellows or to face unfamiliar buildings.
		H.-B. has حَرَّان "To stop on a sudden. To be restive (beast)."
4.

قَرَّج	v. t.	To hunt small game.
gargag		Heard among the Homr (S. Kn.) and believed to be dialectical to the Baggara.
		Cp. darmad and nyelim in Vocabulary.
5.

مَآخِض	adj.	Near to bringing forth (naga or cow).
mākhiḍ		Used in Kordofan.
		H.-B. has "Seized with the pains of parturition (female)."

6. فحل n. Stallion.
faḥal A common word accidentally omitted from the Vocabulary.
7. برعس n. }
bur'us } Two words for lion, heard in Dar Homr (S. Kn.).
8. بحش n. }
baḥish } Spelling requires verification.
9. حقار adj. Contemptuous of the hunter (game).
ḥaggār Heard used of waterbuck on the Bahr el Arab (S. Kn.), but not dialectical to the Baggara.
H.-B. has حفر "To despise," etc.
10. مفرح n. Pass (across hills).
migriḥ Heard in N.W. Kordofan.
H.-B. has مفروح "Trodden (road)."
11. فلا n. Pasturing-ground pertaining to a particular watering-centre.
fala Heard in N.W. Kordofan in a tribal dispute, where one tribe claimed a certain well-field "with its fala."
H.-B. has "Desert, waterless plain."
12. خم v. t. To collect in a heap (rubbish, spilled grain, etc.).
khamm A common domestic word, accidentally omitted from the Vocabulary.
13. kyirkyir n. Fish-trap.
Used in Dar Homr (S. Kn.). The word may have been taken from Dagu, Nuba, or Dinka, all of whom are neighbours.
14. قمع v. i. To be balked, disappointed, unsuccessful.
gamiḥ
قمحان adj. Balked, disappointed, or unsuccessful.
gamḥān Used all over Kordofan, especially of non-success after game.
رجعت قمعان = "I returned empty-handed."

15. قنع v. i. To relinquish, resign claims to, be quit of (a thing).
gan' Widespread usage.
- قنعان adj. انا قنعان منه or قنعت منه = I resign all claims to it.
gan'an This is rather different from the classical meaning.
H.-B. has "to be contented with."
16. غشيم adj. Unsophisticated, inexperienced.
ghashim The Vocabulary uses this word to translate "foolish" only, but this is not its meaning in the Western Sudan, nor perhaps elsewhere.
17. حلقه n. } Two words for partridge, not given in the
halfa Vocabulary, but common in the Western Sudan.
18. ابو كوير n. } The second is derived from the cry of the bird.
abu kuweir
19. رباع adj. Six-year old (camel).
rabā'
20. سديس adj. Seven-year old (camel).
sadis These ought to be added to the age words given under "Camel" in the Vocabulary, because they refer to the years when a camel is in its prime for working purposes, and are common.
21. بهم n. Lamb.
baham Widespread.
H.-B. has بهمة "Lamb, kid, calf." Vocab. has it under "Kid" only.
22. غابة n. Forest.
ghāba Accidentally omitted from the Vocabulary except under "Scrub."
23. سخر v. t. To commandeering.
sakhkhār Widespread.
This is its classical meaning.

24. عَجَّة n. Turtle.
 Heard among Kababish of N. Kn.
 Word needs verification. No corresponding classical form in H.-B., Badger, or Spiro.
25. مَخْجَان n. Crook.
 Use widespread.
 Generally a long stick with a pointed crook, used by children to shake down the pods of the seiyal and other trees for their sheep and goats.
 H.-B. has مَخْجِن "a crooked staff."

R.D.

CORRESPONDENCE

BIRD MIGRATION

To the Editor, "SUDAN NOTES AND RECORDS."

On April 28th I noticed a flock of demoiselle cranes flying northwards over Abu Hamad.

On March 29th some hundreds of Abu Simbel stork were seen circling near El Kab station prior to their northern migration.

Many thousands of these storks were noticed on March 2nd, 1925, between Shellal and Luxor, making their way to Russia, etc. Duck this year have appeared near Abu Hamad much later than last year.

In fact the northern migration of birds seems to have commenced much later than last year.

If these birds wait for a southerly upper current of air to set in, an observation of their movements might be of considerable interest and even of definite economic value in determining the commencement of summer conditions in the Northern Sudan.

The month of April this year has been generally cooler than last year, and if the northerly migration of birds is later there may well be a connection between the two.

It would be of practical value to the married people in the Sudan if such a connection could be established, as the northerly migration of wives might be delayed until the demoiselle cranes had begun to make a move.

H. C. J.

FOLK-LORE IN THE OLD TESTAMENT

To the Editor, "SUDAN NOTES AND RECORDS."

On page 8 of Volume VII, No. 2, of *Sudan Notes and Records*, Sir Edgar Bonham-Carter, apropos of legends of "The Great Flood," quotes Sir James Frazer to the effect that—

"Legends of a universal flood . . . are hardly to be found at all in Africa . . . indeed, it may be doubted if throughout that vast continent a single genuine native tradition of a great flood has been recorded."

There exists among the ruling class (Jukun) at Wukari, in the Benue region of Nigeria, a tradition of a universal flood. It is there believed that the first man (Twaja or Amma) supported his wife (Yaku) on his shoulder and fed her with fish—he being of immense stature—until the waters, which almost reached his waist, subsided. After the subsidence, water remained in the hills and rocks and forms the streams and rivers of to-day.

The Jukun are the latter-day remnants of the Kwararafa—a powerful tribal confederation from the 13th to 17th century—who, according to their own traditions, migrated from the Upper Nile region via Kordofan, Darfur, and Mandara to the Upper Benue region about A.D. 600-700.

The name Amma—given in their flood legend to the first man—represents also among the Jukun the actual ruler of mundane affairs—who is associated with a sky god of the otiose type (*chinyande*).

The Jukun ruling class is also in origin connected in some way with the ancient ruling dynasty of Kanem and Wadai—the so-called Saefawa—and hence probably very far back related in some way to the tribes now called Zaghawa.

The Jukun "Amma" is represented as a ram, and there are many points connected with the Jukun cult or religion which have led me to think that originally Amma must have been the Ammon or Amani of the Nile Valley and North Africa.

It would be interesting to know whether there are any "flood legends" among the Zagawa, Baele (*Bideyat*) or other tribes of Darfur or Kordofan which resemble the Jukun one, and also whether Ammon or Amani worship still survives in those regions, as has indeed been stated to be the case by natives of those parts visiting Bornu in reply, however, to questions.

H. R. PALMER.

REVIEWS

By D. Newbold

THE LOST OASES. By AHMED MOHAMMED HASSANEIN BEY, F.R.G.S.

(Thornton Butterworth, 1925. 21s.)

IN this well-printed book, to which Sir Rennell Rodd writes a short Introduction, Hassanein Bey gives a full descriptive narrative of his memorable journey in 1923 from Sollum to El Fasher, via Jarabub, Kufra, Arkenu, Owenat, and Ennedi.

The book is more than a mere amplification of the account published by him in the *Geographical Journal* in the autumn of 1924 and reviewed in Vol. VII, No. 2, of this Journal. Its publication is a feat almost as unique in its own way as the actual journey which it describes. The swift ease of the narrative, the perpetual consciousness of the imponderable influence of the desert, the sympathy with his Bedouin companions, the appreciation of Senussism, all betoken a rare alliance of mind and pen, and when we remember that the book is written by an Egyptian in a foreign tongue, we can only agree with Dr. Hogarth—now President of the Royal Geographical Society, whose Founder's Gold Medal Hassanein Bey holds—that “as far as desert lore is concerned the book ranks in the very first class. It almost realizes a hardly possible ideal—that a Bedouin should write of Bedouin.”

Details of the journey and the scientific results were given in the previous review in this Journal. The geological and cartographical notes of Dr. J. Ball and others are reprinted as Appendices. The photographic illustrations are numerous and excellent, especially those of the Senussi leaders at Kufra, and the picture of the rock carvings at Owenat. At the end of Chapter XX are reprinted some graceful verses written at El Fasher by Bimbashi G. F. Foley on Hassanein Bey's arrival there. There is a small but adequate map and a fair index.

Where all is so good, quotation is difficult. The whole of the opening chapter is fine writing. Hassanein Bey carried his religion with him—into the Desert whence it came—and is careful to remark, “There is one thing still more necessary than these three items—camels, water, guide. It is Faith, profound and illimitable Faith.”

Some light is thrown, perhaps, on the recent recrudescence of raiding into the Dongola desert from the West by the following statement on p. 204:—“I gathered that Owenat was the pied-à-terre of Tebus and Goran,

who were going eastwards to attack and despoil the Kababish. Arkenu and Owenat, indeed, were very well placed for that purpose, since they provided water for the attacking party, and at the same time were too far away for the Kababish to dare attempt reprisals or try to recover their own belongings."

The Kababish referred to must be, not the people of Sir Ali el Tom, but the Um Metto Kababish of Dongola, who lie only some 350 miles S.E. of Owenat with more than one oasis in between to help the raiders on their way.

We do not know whether Hassanein Bey has now forsaken the Desert altogether for Courts and Chancelleries, but rumour has it that his eyes are turned upon that Last Secret of the Earth's surface, the Empty Quarter, the great South Desert of the Arabian peninsula. If this is so, none could be better fitted to traverse these 500 miles of uncharted Arabia than this modern representative of the great Arab travellers of the Middle Ages. There is something Ulyssean about a man who goes twice to Kufra :—

"I cannot rest from travel . . .
For always roaming with a hungry heart
Much have I seen and known . . .
Yet all experience is an arch where thro'
Gleams that untravelled world, whose margin fades
Forever and forever when I move,
How dull it is to pause, to make an end,
To rust unburnished, not to shine in use!"

The mantle of Ibn Batuta has not fallen on unworthy shoulders.

D. N.

BEDOUIN JUSTICE : LAWS AND CUSTOMS AMONG THE EGYPTIAN BEDOUIN

By AUSTIN KENNETT (late Administrative Officer in the Libyan Desert and Sinai). (Cambridge University Press, 1925. 7s. 6d.)

THE word "Bedouin" seems for nearly a century to have exercised a mysterious and distressing influence upon many types of writers, from the peripatetic and ink-spilling globe-trotter to the sedentary lady novelist. Hawk-eyed and lean of body, with turban-ends floating in the wind, he is found—in the novels of more westerly Kensington—peering over the great desert spaces, in a sort of perpetual vigilance, either lecherous or pugnacious, according to the writer's taste. To those who have actually sojourned in the desert with the desert-dweller, have smelt his garments on a hot day, have heard his views, punctuated by

the eruptions of hunger or repletion, on the desert and why Allah made it, have been compelled, in order to earn their daily bread, to enforce the Pax Britannica upon him and his kind, it will come as a surpassing relief to read Mr. Austin Kennett's excellent little book. To the general public it will come as a much-needed astringent. By the District Commissioner, whose work lies among Arabs, it will be put for "keeps" on the same small shelf as Temple's *Native Races and their Rulers*, Oldham's *Christianity and the Race Problem*, and the few other gospels of Native Administration.

Mr. Kennett presents, and rightly presents, the nomad Arab firstly, secondly, and lastly as a litigant. All Arabs are litigious, but nomads more so than sedentaries. That this will be disputed by District Commissioners of village Arabs is undoubted. It cannot, however, be decided by mere numbers of cases, but by their artistry, tortuousness and maturity. The sedentary Arab has neither the leisure nor the patience nor the tribal tenacity of the nomad, and, like an untrained hound, flings from scent to scent, and often bays aloud before he finds the proper trail. Though more vociferous he is easier to outwit. The nomad sits amid his browsing herds under the wheeling stars and even if gifted, as often, with but Boeotian wits, manages to produce the most labyrinthine complications in the simplest case, and having done so rides off to confront the perspiring administrative officer with an oafish smile on his face, clutching his misleading petition in one clammy hand and crumbling a piece of irrelevant camel-dung in the other.

So the ball opens—but let us plunge *in medias res* with a typical case in the Western Desert as given by Mr. Kennett:—

"In 1920 an Arab died in Mariut. Numerous members of his family foregathered from all over the desert and from the Nile Valley. Attempts were made to discover how many heirs were entitled to inherit his property. Flocks of men and women then proceeded to rush madly into the office, all talking and gesticulating at once, and were successful in thoroughly confusing the issue by quoting long genealogies of all sorts of people not concerned in the case."

Isn't this delightfully familiar? But let us proceed:—

"After a full day's work it was ascertained that the deceased had left:—

Two legitimate wives;
one divorced wife;
his widowed mother;
eleven sons;
five daughters—three married and two divorced.

The next step was to determine the property to be divided. After a very lengthy discussion this proved to be as follows :—

Three tents (very old, torn and worthless) ;
four bull camels ;
two cow camels ;
eleven goats ;
seven sheep ;
£17.836 in money ;
fourteen hens."

The whole is rather typical of some of the inheritance and dowry cases among the Baggara. Those who want to know what the ultimate decision was must spend 7s. 6d. More interesting still are the numerous examples of blood-money cases to which several chapters are devoted. Space forbids full quotation, but parallels with the Sudan are legion, although the judicial procedure seems more highly developed amongst the Libyan and Sinaitic Arabs than, e.g., our Kababish or Shukria.

Here is a typical judgment given by a Bedouin ("Ourfi") Court. The case was complicated by the fact that, in order to get the accused out of the hands of the Government police, all parties perjured themselves to effect that the killing was an accident, and signed a document so. The assailant on release got hold of the document, and on the strength of it repudiated responsibility for "dia." His people were then asked to swear his innocence on a fiki's tomb but refused, and so he was forced to pay. It is all extraordinarily like the aftermath of a Hadendoa affray. The native judgment runs as follows :—

"Defendant Ali is required to pay full blood-money of £300. But in view of the fact that when the police came to Ali's tent to arrest him seven years ago, in the commotion caused by the police patrol, Ali's wife gave premature birth to a child, therefore the sum of £100 will be deducted from the total, for the sake of the dead baby. Also etc., etc."

The complications arising from the claiming by A of quail-netting rights over B's garden land can easily be imagined by District Commissioners who have had experience of the clash of grazing and cultivation rights, and of gum-picking among grain crops. There are some very interesting pages on the Right to Swear.

Besides the chapters on Blood-money and Land Disputes are chapters on Debts, Inheritance, Trial by Ordeal, Evidence and Bedouin Law, Law Relating to Women, Tribal Organisation, etc. Altogether it is a notable little book of 150 pages, and an unconscious tribute to the Frontier Districts Administration of Egypt. Mr. Kennett ends up :—

"The Bedouin leads a hard life and yet retains a wonderful sense of

justice, and a humour peculiarly his own. At the same time a confiding child and an arch-schemer, generous yet miserly, strong yet weak, he is in one word an anomaly."

D. N.

MYSTERIES OF THE LIBYAN DESERT. By W. J. HARDING KING, F.R.G.S.
(Seeley, Service and Co., 1925.)

THIS book of some 350 pages—with photographic illustrations, two moderate maps, and an index—gives an account of Mr. King's explorations in part of the Libyan Desert before the War. These journeys were made in the winters, we gather, of 1909, 1910, 1911 and 1912, and include gallant attempts, which unfortunately failed, to reach Kufra or Tibesti from the Oasis of Dakhla. Much of the topographical and scientific results were published in the *Geographical Journal* in February, 1912, and September, 1913, though only in abridged form, but enough details were given of routes to and from Kufra, and hints of uncharted oases South and West of Dakhla, to whet the appetite of those interested in these parts for a more detailed account.

It is all the more disappointing, therefore, that after over 12 years' interval Mr. King's book should contain little more than a narrative account of his former journeys, interesting in itself, but with almost no attempt to correlate his topographical information with later discoveries and explorations, e.g., those of Lieut.-Col. Tilho in Tibesti and Ennedi, 1912-17, of the Light Car Patrols in the Senussi Campaign in the War, of the Frontier Districts Administration that came into being later, of Hassanein Bey in 1920 and 1923, of M. Bruneau de Laborie in 1923, etc., etc. Although the vivid light of scientific exploration has now been shed on many of the jebels, wadis, wells, about which he laboriously collected such interesting information a dozen years back, his published map still remains in its tentative and conjectural state of 1912, and in his topographical Appendix he deals hesitatingly with many places in the Northern Sudan that have been for many years now surveyed and described. This whole Appendix, in fact, of 30 pages is little more than a réchauffé of his original articles.

With these reservations, however, the book is well worth reading. The style is breezy, and the author's adventures with the Senussi—whose obstructionist tactics one is inclined to believe are exaggerated by the writer—and with his guides are racily described. The fact that no sensational discoveries were made does not detract from the difficulty of the explorations and the courage of the explorer. The Libyan Desert

is a peculiarly desolate bit of the world's surface, and to wander about in the Hinterland of Dakhla with guides as unreliable as the water-supply, and little backing from the local authorities, needed a stout heart.

Mr. King was observant of birds, plants, insects, and rock inscriptions and has interesting Appendices on the two latter. His description, too, of Dakhla Oasis itself is full and good.

Most interesting of all—and, incidentally, most tantalising—is his account of the legendary Oasis of Zerzura, and of certain native books of treasure which describe it and other marvels, notably the “mines of King Cambyzes.” Mr. King has a lot to say of Arab demonology and Bedouin ideas of magic, but does not disentangle very clearly fact from fancy, and the pages that deal with these curious manuscripts are simply exasperating. There are many things we want to know. What are these “books of treasure” called? In what language and style are they written, and by whom? Who has seen them or has copies of them? What is his authority for dating the one in the possession of Johnson Pasha to the 15th century? Does internal evidence show them to be original works or recensions of Arab geographers? Mr. King seems unaware of the MS. Native History of Siwa of Omar Musellim which gives many interesting details of the very desert which he himself traversed. Nor does he quote Idrisi who also mentions ruins and other peculiar features in these parts, including a mine of lapis-lazuli south of Dakhla. These and other omissions are all the more to be deplored, as evidence from the Sudan other than that from Egypt (both Mr. King's and other) seems to confirm that Zerzura is an actual and not a mythical oasis, and that it is to be sought—if anyone is daring enough to make a thirsty dash thither with a lightly-loaded caravan—about 280 miles West of Halfa and 150 waterless miles from Selima Oasis.

To sum up, in spite of the various inequalities of the book, Mr. King has, besides writing a story of adventure that is in itself of enthralling interest, filled a considerable gap in our knowledge of the South Libyan Desert, and has left all future explorers of this desolate ring of deserts deeply in his debt.

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A TREK IN ABU HAMED DISTRICT.

By H. C. Jackson.

SECTION I.

ONE brief tour in Abu Hamed district hardly justifies the writer in rushing into print. At the same time there is so much of historical and antiquarian interest—of which no account appears to have previously been given—that it may be worth while to put on record, for future reference and a more detailed enquiry, such casual impressions as were made by a cursory visit of inspection.

My tour of the Rubatab and Manasir country—which comprises the administrative district of Abu Hamed—was undertaken with a view to investigating various mournful reports that were being received about the poverty-stricken condition of the inhabitants. It was only gradually brought home to me, as I went along, that the whole of this district was almost one continuous cemetery of buried civilisations. Omdas and sheikhs could not understand my progressively increasing interest in scraps of broken brick or dilapidated pottery—for which even the penurious Rubatabi or Mansuri could find no use whatever. Furthermore, a misplaced consideration for my feelings prevented them from disturbing my midday siesta in order to draw my attention to ruins not more than a mile or two away from where I was camped. In many instances, too, the people were woefully ignorant of, and completely uninterested in, a conglomeration of ancient materials that was only of value in so far as it supplied topdressing for their irrigated land. For these reasons I was precluded from obtaining as much information as might have been possible had I been in possession of as many facts and reports as have since been brought to my notice.

Some of the sites referred to have not been verified by me and rely for their position on the belated rumours supplied by various people

after I had actually left the district, and further investigation is desirable before all of them can be accepted as authentic.

Abu Hamed district commences at parallel 18.30 north and extends along some 180 to 190 miles of river until it reaches the boundary of Dongola Province at meridian 32.15 east. On the west of the river it stretches for an average of some seventy miles and to the east for about thirty or forty. To the north it runs up to the Egyptian frontier, so that from north to south Abu Hamed district extends for a total length of some 240 miles. This corridor to the north is at present unadministered and to a large extent unknown and does not enter into the following account of the district. It consists of desolate sandy wastes interspersed with dark forbidding hills of basalt and Nubian sandstone, and is only used by the wandering Ababda, the Rashaida when they take camels down to sell in Egypt, and an occasional wayfarer who finds the Nile route to the Sudan or Egypt inconvenient or too expensive for his empty purse.

Thus, although the whole of Abu Hamed district may comprise an area of nearly 15,000 square miles, only one half of this forms the subject of the present article, which is concerned mainly with the country bordering the Nile.

Abu Hamed district is composed of two divisions, the land of the Rubatab and the land of the Manasir. These two areas form two distinct entities and have not suffered from tribal disintegration to anything like the same degree as is found to be the case in the southern end of the Province, where the Mireifab, Jaalin, Shaigia, Sowarab and Onia, etc., fight for a fleeting parochial supremacy.

A few Rubatab are to be found at Karkoj near Singa and also in the White Nile Province. At El Nahud is a settlement of Manasir, where they are known as Manasra. Otherwise, with the exception of the able-bodied men who have been compelled to seek a means of livelihood elsewhere, these two tribes still form homogeneous units.

The Rubatab inhabit the southernmost portion of Abu Hamed district from parallel 18.30 north to approximately 19.30 north and 33 east. In all, they dwell along some ninety miles of river. From the western part of their district the Manasir rule as far as the Dar el Shaigia, which commences at the Dongola-Berber Province boundary.

The Rubatab claim to be descended from Rubat, a cousin of Meiruf, Jaal, Shaig, etc. Thus they pretend to be of Abbassid stock and trace their ancestry to El Abbas Ibn Abu el Mutalib, the uncle of the Prophet.

The tribe consists of eight main sub-divisions, Biderab, Deifab, Ababis, Singerab, Salahab, Mohammedab, Agibab and Diabab.* These are again divided into smaller units. There is also a ninth offshoot called the Ababsa, who claim descent from Harun el Rashid, the Khalifa of Baghdad. These people appear to have followed the Rubatab and to be later arrivals in the country while claiming a tribal connection with the original settlers.

Under the Fung there were two meks of the Rubatab, the northern half of the country being under the rulership of the Biderab and the southern under that of the Deifab. Just prior to the coming of Ismail Pasha, a man from the Agibab section, named Abu Higil, distinguished himself in the internecine warfare that characterised the declining days of the kingdom of the Fung and Hameg and was appointed "agid," or commander-in-chief, over the whole of the fighting forces in the two Kingdoms. His gallantry and sagacity made him so popular that the Turks recognized him as chief of the Rubatab country. He and his sons held the reins of government throughout the Turkia and Mahdia, but, unfortunately, the power of the Abu Higil family is now on the wane, although the titular head of the tribe is still an Abu Higil.

Sheikh Omar Beshir, a man of character, has little by little re-established the old influence of the Biderab in the north while the Abu Higil family holds sway now only in the south.

The Manasir claim to be an offshoot of the Kawahla and Ababda tribes and trace their descent from el Zubeir ibn el Awwam, of the well-known Kuraysh tribe. Some people say that the tribe takes its name from the town of El Mansura in Egypt from which they originally came. This theory finds favour with few, and it is more likely that the tribe is called after its founder, Mansur el Kahli.

Their original habitation in the Sudan, according to their own accounts, was in the country of the Kawahla in Kordofan, where they found insufficient grazing for their needs, and, for this reason, they wandered about until they finally settled in the country between Berti

* For some of this information I am indebted to Abu el Fatah Effendi el Dawi.

and Abu Hamed. Unless climatic conditions were very different in those days from what they are now, it seems hardly probable that the Manasir would have exchanged the plenty of Kordofan for the scarcity of their present country. And even this place they only won after many a bloody encounter with the Shaigia and Rubatab, who were already settled in the neighbourhood. MacMichael* says that "some two hundred years ago or less a large colony of Manasir and Fadliin left the Nile and migrated westwards to Darfur. There they settled round Sani Karro, Tulu and Gebel el Hella and called themselves Manasra and Beni Fadl respectively. Subsequently, when the Hamar moved eastwards from Um Shanga and opened up western Kordofan by hollowing the baobabs for water storage, certain of these Manasra and Beni Fadl joined them. More came in the Turkish days; but the largest movement of all took place about 1904, when, tired of the oppression to which they were subjected by the Sultan of Darfur, more than half of both tribes left Darfur and settled in Dar Hamar, the Manasra chiefly round el Odaya and the Beni Fadl in Zernakh and Kebsh and Um Bel districts. Since then these have been joined by others of their kin, until at the present day there are few of them left in Darfur."

According to the Manasir in Berber Province a section of the tribe from the Wahhabab migrated to the fertile plains of Kordofan owing to a scarcity of grazing. This emigration took place about a hundred and fifty years or more ago, and thus bears out the statement of MacMichael. If native tradition is therefore to be believed, the Manasir first settled in Darfur or western Kordofan, but for some reason—possibly intertribal feuds—they then made their way to Berber Province. Finding the conditions there unsuitable for the grazing of their animals, some of the Manasir returned to their old haunts. That the Manasir are later arrivals in Berber Province than the Rubatab or their neighbours, the Shaigia, finds some corroboration in the fact that both the Shaigia and the Rubatab are constantly abusing the Manasir for being interlopers, and if there is a dispute between them a Rubatabi or a Shaigi usually falls back upon the common taunt to the Mansuri that he has no home in Berber Province and is merely a guest in it.

Constant fighting took place between the Manasir and the dispossessed Rubatab and Shaigia right up to the coming of the Turco-

* A History of the Arabs in the Sudan, Vol. I, p. 209.

Egyptian Government, when the Manasir were confirmed in their right to the country that they now occupy.

The Manasir are divided into six main sections: the Wahhabab (of which the most important sub-section is that of the Gamarab), Kagubab, Sulaymania, Khubara, Hamamir and Degisab.

They are a semi-nomadic people, and even amongst members of the same family it is quite common to find that one will be a nomad and another a sedentary Arab. They also keep in touch with their relations in Kordofan by means of letters, visits and presents. The Kordofan Manasra, on the other hand, do not like to emphasise their relationship too much, and prefer to be regarded as members of the Kordofan community: otherwise they might be open to the same retort in Kordofan of being guests that their brothers are in Berber Province.

The country of the Rubatab and Manasir is exceedingly pretty and contains over a quarter of a million date trees—many of them, unfortunately, now of no particular value owing to the fact that there is insufficient labour to water the trees. In addition to the date palms there is a profusion of other trees fringing the river—dom palms,¹ sunut,² haraz,³ talih,⁴ and sidr⁵ being the most common. Numerous grassy islets, on which grows the willow-like safsaf⁶ or an occasional tree of considerable size, or a sandbank edged with rocks, divert the course of the river or break it up into little cataracts at frequent intervals. On these islands are to be found bushes like El Dahassir,⁷ or Terfa⁸ and various grasses like Halfa,⁹ Dis,¹⁰ Timsahia (?), Siada¹¹ and Bus¹².

Heilagut (?), Negila¹³ and Difra¹⁴ grow by the river's edge, and especially where the land has been watered by a sagia.

On the right bank of the river (always referred to by the local inhabitants as the "east" bank, even where the river is running due west or even south-west) there is practically no cultivation whatever; bright golden sands with rocky outcrops come down to the river's edge, which thus forms a very abrupt dividing line between the desert on one side of the river and the cultivation on the other.

¹ *Hyphæna Thebaica*.

² *Acacia arabica*.

³ *Acacia albida*.

⁴ *Acacia seyal*.

⁵ *Zizyphus Spina-Christi*.

⁶ *Salix safsaf*.

⁷ *Indigofera paucifolia*.

⁸ *Tamarix gallica*.

⁹ *Desmostachya cynosuroides*.

¹⁰ *Cyperus schimperianus*.

¹¹ Another name for Dis.

¹² *Phragmites communis* (?).

¹³ *Cynodon Dactylon*.

¹⁴ *Panicum Isachne*.

The view in many places is very similar to that in the Shellal to Halfa reach, though for the most part the hills are not so high nor so prominent a feature of the landscape.

On the left bank is a thin strip of arable land, seldom more than a few hundred yards in width and occasionally narrowing down to a mere nothing. Behind it is a rather depressing range of low gravelly undulations stretching back to the desert proper. Here sandy patches and tufts of tabas or other desert grasses alternate with stony pebbly tracts of country, starred with fairly numerous hills of no great height.

The ordinary stunted desert trees are to be found here, distinguished as usual by thorn and an inability to provide any decent shade; the most common are sellem,¹ samr,² sayyal,³ serih,⁴ tundub,⁵ higlig,⁶ sidr,⁷ ushur⁸ and El Marikh⁹.

The grasses are those to be commonly met with in the Northern Sudan—Tabas (which is burnt in order that the smoke may benefit rheumatism), Siha, Ghutba, Terba,¹⁰ Tawil, Sa'kit, Gau,¹¹ Ararib, Tagha, Demsis, Dihyan, Dereisa,¹² Heskanit in the Wadi Abu Sibaa,¹³ Amioka,¹⁴ of which the seeds are beloved by sandgrouse, Gharaz, Um Dibeina, Ghratim and Turruba.

Of these grasses Dis, Difra, Tabas, Terba, Tawil and Gau are best for grazing, though the natives make other use of the bushes, trees and grasses. Cattle ropes are spun from Halfa grass, donkey saddles and writing slats are made from the Higlig tree; eating utensils from the Haraz. Talih is used by women for fumigation, while various other products of the desert are employed by the people for medicinal purposes; El Hazza for headaches, El Hargal and El Hamareib for abdominal diseases.

There are few minerals in the district apart from some gold in the eastern boundaries. Mica is common, but so far the sheets have proved to be too small to be of any commercial value. At Wadi Abu Haraz and in the hills to the west of Shereik the mica glitters in the sunlight

¹ *Acacia Ehrenbergiana*.

² *Acacia tortilis*.

³ *Acacia spirocarpa*.

⁴ *Maerua rigida*.

⁵ *Capparis aphylla*.

⁶ *Balanites aegyptiaca*.

⁷ *Zizyphus mucronata*.

⁸ *Calotropis procera*.

⁹ (?) *Leptadenia Spartium*.

¹⁰ *Chrozophora brocciana*.

¹¹ *Aristida* sp.

¹² *Tribulus terrestris*.

¹³ *Pennisetum cenchroides* (?).

¹⁴ *Tephrosia Apollinea*.

with a deceptive promise of a jewelled wealth that is not there. Otherwise there is little to attract the attention of the casual wanderer beyond green feldspath, schist, quartz and vivid white limestone on the east bank until one comes to the natrun at Muweilih.

There must be few places in the Sudan—even in the rocky reaches of the Batn el Hagar or the Cataract country of Dongola Province (of which it forms a natural continuation)—where agricultural conditions are so hard as they are in Abu Hamed district. The land is too poor to grow more than a scanty crop of wheat in alternate years; the glories of rain-grown cotton are unknown to the inhabitants except as a beautiful and unrealizable dream; their summer crop of durra is hardly ripe before the Spanish sparrow swoops down upon it and leaves hardly sufficient to feed the people until the next season rolls round. The sagias frequently have to lift water for a height of over seventy feet; from time to time the Nile, too, has an unpleasant habit of altering its course and leaving the sagia high and dry; or a long deep sandbank forms in front of the sagia, and this has to be excavated day by day and re-excavated as the sides fall in or fill with the drifting sand.

It is not to be wondered at, therefore, if the country is rapidly becoming depopulated and dropping out of cultivation. The able-bodied flock to find employment with the Sudan Government Railways, at Kassala, Makwar or some other favoured locality, while the very old and the very young—still with a land hunger for the ancestral estate—struggle on as best they can, working their water-wheels and cultivating any little scrap of mud that is deposited by the vagaries of the Nile between the rocks or on the foreshore.

So poor are the people that jewellery is scarcely ever to be seen; meat is practically never eaten; sugar (when they can obtain it) is the staple diet—eked out with an occasional handful of durra or wheat which—in their own picturesque language—they say that they eat like “siyasu” (small chicken), as they have not the means of transporting it to some place where they could get a decent price for it.

On the occasional market days the natives have to tramp on foot for many a weary mile—donkeys and other means of transport being an unknown luxury—with a few dates or a dom palm mat. This it may have taken a week to make, and for it the craftswoman or craftsman may obtain

2½ P.T. if the market is "hot," but for which no larger a sum than 1½ P.T. (or rather over threepence) is likely to be realized.

Such few donkeys as the people possess are too fully occupied in carrying topdressing for the crops to be able to take a load to market.

Although much of Abu Hamed district appears to be very similar to parts of Halfa and Dongola Provinces the dates—on which the people mainly rely for a means of livelihood—are of very inferior quality and do not fetch in the market one-half of the sum that Halfa and Dongola dates readily command. Most of the Abu Hamed dates are of the "gau" type, *i.e.*, either self-sown, planted from seed or from some better class of date that has reverted to kind either through uncongenial surroundings, improper culture, insufficient water or some other reason.

Nearly two-thirds of the date palms in Abu Hamed district are of this valueless kind, and there are only a few better type dates such as the Um Legai and Um Khattib branches of the Mishrig family. And even these compare very unfavourably with the Bintamoda, Barakawi, Gondeila and other popular fruits of the north.

Abu Hamed district marks the southernmost limit of date cultivation in the Sudan. It is true that even in Berber Province and elsewhere, dates do grow further south than this, but they are more liable to damage from the rains and the howling gales that so often follow a tropical downfall.

The poverty of the people is attributable to several causes: the poorness of the scanty soil, which will only permit of one crop every other year being grown; the high lift of the water-wheels, which puts an unnecessarily heavy burden on the limited number of cattle that the people have for turning their water-wheels; the absence of grass or fodder for the cattle that turn the water-wheel and thus work in a vicious circle, trying to produce an uneconomic crop of fodder without which the cattle would die, but which, at the same time, renders impossible the production of some lucrative crop such as cotton, onions, etc.

In the old days there used to be an almost unlimited amount of slave labour available. Not only were there large and important slave markets at Berber and El Damer, but a caravan going to Egypt frequently sold for what they would fetch at Abu Hamed any enfeebled slaves that would in all probability be too weak to make their way with the slave caravan across the waterless wastes of the Atbai.

Difficult conditions of service, the abolition of slavery under the present Government, the possibility of earning an easier and better-paid livelihood elsewhere, have all combined to attract the young able-bodied men away from their homes to the Gezira, Kassala and elsewhere. The result is that Abu Hamed district is rapidly drifting back to primeval forest of dom palms and desert scrub, with only some unproductive date palms along the river's edge to remind the people of the days when there was an almost continuous belt of cultivation along the Nile.

It will be long, perhaps, before a return to the good old days is possible. Sagia cultivation under existing conditions is not an economic proposition, nor is the unceasing and wearying toil necessary to obtain even a scanty crop by means of this antiquated method of raising water likely to appeal to a people that has recently become accustomed to a far higher standard of living than was formerly ever dreamt of.

But the natives still have a very real affection for their ancestral homes, even if not quite to the same degree as the Barabra of the Halfa-Shellal reach. It is conceivable, therefore, that when the young able-bodied men have earned sufficient to enable them to retire some of them (unless they have squandered all their savings on riotous living in the large cities of the Sudan) may return, and, as a hobby, put up once more the disappearing sagia or irrigate a plot of land by means of a small pump.

One would like to think that this stretch of country, that, in the dim past, was the home of a numerous and, apparently, well-to-do population, will one day regain some of its original splendour. The change of conditions from those days to these is very clearly reflected in the type of building that was erected under the Ethiopian, Meroitic and Christian kingdoms as compared with to-day.

The edifices of burnt brick or unhewn stone that once adorned the district have long since ceased to exist; until quite recently the huts were roofed with durra or dukhn stalks, and only the wealthier people lived in mud or mud-brick buildings.

With the greater peace and security that the present Government has established, the natives are now putting up a far more permanent type of house in mud or mud-brick, and the straw tukl is almost a thing of the past. These houses are frequently perched upon the actual rocks, which thus form part of the living room or compound, and remind one

very forcibly of the houses that are to be seen between Luxor and Wadi Halfa.

How great is the change between the past and the present is well illustrated at Berti, for instance, which to-day only struggles on from one season to another with the greatest of difficulty. Yet it is well known to the inhabitants as having been in days gone by the scene of various prosperous civilisations. In fact, at least two distinct cultural periods appear to be represented here.

Still, in spite of their poverty, the natives are generous with the traditional hospitality of the Arab, as Cailliaud himself was quick to note. On this the Rubatabi justly prides himself, and he is as noted throughout the Sudan for this spirit of generosity as he is for his ready wit. Many are the tales told of the quick repartee that is supposed to characterise the Rubatabi of which a single example will suffice. When Mohammed Abu Higil was a young man he was summoned to Khartoum to be interviewed by the Governor-General. His mother was very anxious for her son to acquit himself well and coached him carefully as to what he was to say and how he was to behave. "Oh, my son," she said, "if the Governor-General asks you about such and such a thing you must reply so and so, and if he asks you about this or that, you must reply like this." "Well," replied the boy, "and if the Governor-General asks me something else I shall have to say to him 'please wait until I have been and asked my mother what the proper answer is!'"

Coolness in times of danger is also said to be a distinguishing feature of their character, and is illustrated by the case of Mek Botran, father of the present Sheikh Omar el Beshir. One day when he was sitting in his room a fire suddenly broke out and the Mek was swiftly smothered in flames. The river was a hundred yards away, but although his friends entreated him to run to the water the Mek slowly and majestically made his way down to the edge of the river and plunged into it.

Of bird life there is little, in comparison with the numerous species to be found in Shendi and El Damer districts.

The bee-eater, firefinch, bulbul, plover, Spanish sparrow, common sparrow represent the types most commonly met with, and of the larger birds storks, vultures, herons and crows are fairly frequent. There are at least three different kinds of sandgrouse, including the beautifully marked Lichtenstein sandgrouse, that can often be heard calling in the

dusk. There are many varieties of dove, as well as the rock pigeon near El Kab and Wadi Um Hadima, and a few other places. Occasionally the demoiselle crane is seen, but the absence of much durra forbids this bird making more than a short stay either on his northerly or southerly migration.

Various kinds of snakes are to be found, but they are not very common; they include El Daggar, a thick black snake, 3 to 4 feet long. El Haiya, a long reddish snake that is said to be very deadly, and may be a kind of spitting cobra. It is probably a snake that I once saw on the top of Jebel Kurbai. Abu Geneib grey, a snake with a grey back that lives under stones. Abu Duffan, a grey snake with thin body and large head. Abu Zunut, a black tree snake with white belly. Um Sumeita, a black snake with a white band (as of a necklace of beads) round its neck and hence its name. Um El Tiyyur, grey, harmless and lives on birds. Abu Daraga, black, with lighter coloured sides; the hooded cobra.

There are also two other snakes that I have seen in the district. One a very thin snake about 3 feet 6 inches long, with a thin brown stripe down each flank; and another a shorter and rather thicker light brown snake, with a thinner neck and viperine-shaped head. The latter looked a nasty type, but the natives had no special name for either of them.

There are still a few gazelle in the neighbourhood, and wild sheep occur near the wells of Sani and on Jebel Abu Nakhl. But increased and easier means of communication, and the introduction of firearms, all tend to cause the extermination of many animals that lived here not so long ago. Ostriches, for instance, ariel and Bagar el Khalla were found quite recently as far north as Musmar and No. 6 Station. During the Mahdia, monkeys were common at Abu Hamed, where they found shelter in a forest of dom palms and other trees that have since been destroyed. Some sympathy can be felt with the natives for their killing of the monkeys, though it is sad to think that they have disappeared completely. But the limited quantity of grain that it was possible to wring from a poverty-stricken country could hardly be expected to supply the needs both of the people and the rapacious monkey; so the natives used to set fire to the dom palms where the wretched creatures were, and when the monkeys were brought by the flames to the ground they were chased by dogs and annihilated.

It is difficult to realize the zoological changes that have come over the Northern Sudan in recent years. Only a century ago Cailliaud refers to "tigres"—by which, presumably, he meant leopards—east of Shendi, while the Wadi Awateib, close to Wad Ben Nagaa, within the memory of the oldest inhabitant, was infested with lions. In fact, they were such a menace in 1833 when Hoskyns visited the Sudan that he was prevented by fear of them from going to see the ruins of Nagaa.

Bits of ostrich shell can still be picked up in the Bayuda desert, but the birds themselves have not been seen there for more than a generation.

Before long, too, the gazelle will have ceased to exist. Not only are they being shot by the patient Arab who will lie up for a day or more with a twelve-bore shot-gun so as to make certain of his prey, but traps are set along any paths that the gazelle are known to frequent.

These traps are fiendish inventions of the same pattern that is used in the Upper Nile Province for snaring giraffe.

A circle of wood or rope about three inches in diameter is made with spokes of pointed bits of wood facing inwards. To this is attached a rope and a heavy log, so that when the gazelle puts its foot into the trap the spokes fasten on to the foot and gradually eat into the flesh. The log of wood prevents the gazelle from moving very fast or very far, and it is then tracked to its doom unless it has first died of hunger or thirst.

A more sporting method of obtaining food is practised by the people of Shellal when the Nile is about four feet high. At this period of its rise or fall a certain fish about two or three feet long—called El Keled—attempts to make its way up a khor between Mograt Island and the main bank. This fish has a peculiar habit of only going upstream, and of this habit the natives take advantage. Some four or five men start walking downstream holding each other by the hand. When the Keled fish strikes one of them it at once attempts to force its way past him and to go upstream. The fish continues to press against the man who seizes it by the mouth, whereupon the rest of the party at once line up behind the man who has the fish and each holds on to the other's middle to prevent the man with the fish from being carried downstream by the floundering efforts of the Keled. In this way quite large bags are frequently made.

Hippopotamuses occasionally get carried downstream by the flood and make themselves an unmitigated nuisance by devouring the scanty

crops of the unfortunate cultivators. Nor is it the quantity that the hippo. actually consumes that matters so much as the damage that is caused where its ponderous feet have wandered. In the spring of 1926 one made its appearance at Abu Hamed itself and remained quite close to the shore while small children on the bank pelted it with stones. Another started to make its way across the desert in the direction of No. 10 Station, but the sand and stones were uncongenial, and after going about half a mile it turned back again.

Crocodiles are common in many places and take considerable toll of the flocks and herds. In the autumn of 1925 one crocodile at Kuddik seized a man who had gone down to the river to pray. Usually, however, these crocodiles will not attack a human being unless they have, in native parlance, "first practised upon the cattle."

The crocodiles do not appear to attack men or women when they are actually crossing the Nile, which is fortunate in view of the fact that the people are constantly passing from one side of the river to the other either by swimming, floating upon an inflated water-skin, supported by a log of wood or else perched precariously upon a rickety dom palm canoe tied up with bits of string, or an ambatch raft obtained from Karkoj.

Three kinds of crocodiles are distinguished by the natives: El Nafar, a dark crocodile that does not exceed six feet in length, but is said to be very dangerous. The female of El Nafar, named El Saffeira, the light-coloured one, of about the same size; El Timsah, the crocodile proper that runs to a length of fifteen feet or more. This is of a nondescript colour, neither very dark nor light, and dangerous to human beings.

The natives of Abu Hamed district have a curious belief to the effect that, in addition to the recognized manner of catching its prey by a swish of its tail or by seizing with its mouth, the crocodile also grabs its victim with its fore paws. It would be interesting to know whether there is any foundation in fact for a theory that I have not come across elsewhere. But if game is gradually becoming scarce in Abu Hamed district there are two things that flourish mightily, nimitti and a vile blood-sucking fly—rather like a nimitti—called gunteib. I have been pestered in my time by various kinds of flies, bitten by mosquitoes and sandflies, punctured by serut, but for real unpleasantness, persistence and insatiate appetite the gunteib is second to none.

The inhabitants of Abu Hamed district are as superstitious as their relatives elsewhere. The Evil Eye is a very real menace to them, and little children wear the *Hafida* (a silver disk suspended from the neck with some charm written upon it, as do the Shaigi children in Dongola Province), in order to ward off its ill effects.

On the Island of Gandeisi is a man with the Evil Eye, who is a fruitful source of business to the local *fekis*. If this man sees a horse galloping he will exclaim "Good heavens, can that really be a horse, it goes so fast? Is it not rather a railway train?" The horse is then expected to fall down dead. Anything good or beautiful is liable to attract the Evil Eye, which casts a murrain or a curse on the flocks and herds or growing crops. Any particularly fine animal has to have a "*hagab*" or charm written by the local *feki* and attached to the creature's neck. Or a pinch of dust must be taken from the grave of a holy man and put beside the crops to ward away harm from them.

The graves most in demand are those of Sheikh Salman, a Jaali and grandfather of the present Omda of Gueir—Hasan wad Dabaa; Sheikh Abeshr of Fitwar; Wad Awadallah at Debr, near Jebel Sihan; Wad Saleh of Kuru and Sheikh wad Ghreneyu, who is buried in Shemkhia. The last named is held in especial veneration owing to a curious sylvicultural phenomenon of a *sayyal* tree near his grave, which has a bough of *sellem* growing out of the middle of one of the branches.

Dust is taken from the graves of any of these holy men, and occasionally a bit of stone or cloth or scrap of brick, which is attached to the *doka* or crossbeam of a deserted *sagia* wheel to prevent its being stolen.

Near these graves the people leave their goods and chattels for safeguarding when they have to make a journey, or occasionally while actually living in their village. Merchants and other wayfarers to Egypt deposit their superfluous furniture beside the grave of Sheikh Abu Hamed as they did a hundred years ago when Cailliaud passed this way.

Presents of grain, money, dates or the leg of a sacrificial animal are also placed near the grave as a conciliatory offering to the departed, whose heirs have the right to remove the offering for their own use. The holy man is supposed to be in especial communion with God and is thus tipped the wink to intercede on behalf of the donor, who may make

the gift either to gain some good in the future or to be released from some curse that has been put upon him. Sacrifices are for this reason frequently made; for instance, if a wife or animal is barren or the offspring die before growing up.

Stories of catastrophes that have overtaken anyone who has violated the sanctity of a holy man's grave are not uncommon. Near El Boshab is a stone that has a rough resemblance to a human being, and this is said to be the transformed body of a woman who stole a jar that had been deposited beside a feki's grave.

On one occasion quite recently a woman slave escaped from her master and went to Shereik to obtain her freedom. Her master came and said that she had left his property—of which she was in charge—near the grave of a holy man. The owner of the slave did not dare to remove this property, so that he lost his slave and his lares and penates at one fell swoop. This was an exceedingly clever move on the part of the woman, if it was done intentionally, as from some points of view one rather hopes it was.

Whenever a sheep is slaughtered some sort of ceremony is performed. Either an offering is made to the shades of the departed or the hand is dipped in the blood of the sacrificial animal and the imprint of the bloody hand is put upon some favourite beast to guard it from evil or to make it prolific. This custom is common to the Rubatab, Bisharin, Ababda, Manasir and possibly other nomad Arabs. I have seen it in the region of Abu Deleig either on a Shukri or Batahin camel (I cannot remember which) in order to prevent the camel from being stolen.

A sacrifice is made when a person sets out on a distant journey.

The top of the ear of a female camel is also snipped if the camel has proved barren or the young have died. Marriages and circumcision feasts are usually held in the late spring or late summer, *i.e.*, at the time of the wheat or date harvests, which form the chief wealth of the people.

Instead of the usual gifts that are made to the bridegroom or to the boy to be circumcised the Rubatab have a custom whereby the boy or the bridegroom may claim the fruit of a palm tree from each garden in the district.

As a rule only a small cash payment for a dowry is made when a marriage is celebrated. But the immovable property of the bridegroom

is made over to the wife so that the husband becomes entirely dependent on the woman and is thus very careful not to divorce her.

As a matter of fact, divorce seems to be extraordinarily rare amongst the Rubatab, and this is, presumably, to be attributed to the fact that divorce would render the husband penniless. Frequently, when an old man dies, there is great competition amongst the relatives to marry the widow and her property. She is given complete freedom of choice and usually decides on the youngest competitor, with the result that grey-haired women are frequently found among the Rubatab with very young husbands.

The mourning customs of the Rubatab differ little from those of the Arabs in other parts of the Sudan. The people collect to sympathise with the bereaved, their sympathy taking the practical form of supplying gifts of money, dates, grain, etc., throughout the period of mourning. Everyone brings what he can afford, and from the fact that gifts often take the form of a platter (*gadah*) of food, the ceremony is called the passing round of the "*gadah*."

In the old days the general mourning used to last forty days, during which period the mourners did not eat meat nor drink tea; they abstained also from the use of scent and grease, and coffee was the only luxury permitted them.

Native bedsteads (*angareeb*s) are not allowed to the near relatives of the deceased during the period of mourning, the people being compelled to sit or sleep on mats (*birish*) on the ground.

The period of mourning now may only last fifteen or even seven days. On the third, fifth or seventh day after the date of death, alms are given to the poor and are called "*sadaga*." If this gift was made on an even day, *e.g.*, second, fourth or sixth, the relatives believe that further trouble would be in store for them.

The alms consist of a slaughtered ram, ewe or camel according to the wealth of the relatives of the deceased. Rice, bread, etc., is mixed up in a big dish and the food is given to the poor. A special contribution is also set aside for the *fekis* who have been summoned to read the Koran.

After forty days the mats are taken up, and this day is called "the lifting of the mats."

The place where the mats have been are sprinkled with water and the relatives make a meal which is not allowed to include meat. After

that they may sleep or sit on angareeb once more, eat meat and drink tea. The mother or sister of the deceased, however, continues her period of mourning and does not put on good clothes nor use scent for a period of as much as six or seven months.

The date of the "sadaga" is announced by the relatives on their return from the funeral. The people then return to their ordinary duties and come back on the day of the Sadaga. The mourning ceremonies are concluded with the reading of some chapters from the Koran when the mats are raised.¹

The customs of the Manasir differ in some respects from those of the Rubatab. At a marriage or circumcision feast the host sacrifices an animal and invites the relations and friends to partake of the burnt offering. The guests usually make some contribution of their own, but are not bound by tribal custom to do so. Any gift is voluntary and not obligatory and may even be returned to the donor. The dowry is paid in cattle, and there are no arrears left over as far as the nomad Mansuri is concerned; his sedentary riverain relation, however, will only pay part of the dowry and leave the balance, whether represented by cattle, land or palm trees for a future occasion. It is hard to avoid the conclusion that the different methods of paying the dowry in the Manasir tribe are due to the comparative wealth of the nomad and the comparative poverty of his riverain sedentary relation.

Like the Rubatab, the Manasir fix a day for the Sadaga, and when this has been made to the poor and needy the ceremonies are concluded by a few recitations from the Koran and the mourners return to their daily avocations.

There is one respect in which the Manasir differ very materially from other Arabs in the Sudan, in that they have no use whatever for fekis and holy men. As far as I have been able to ascertain, there is not a single feki amongst the Manasir who regard with indifference, not to say contempt, those who live on charity or by writing charms to protect the people against the Evil Eye. It is on record that once when a Mansuri had a dispute with a feki over a piece of land and noticed that the feki was moving his lips as if in prayer he said to him: "Oh, feki, you hope that this reading will help you to establish your claim; cease, and

¹ For other customs of the Rubatab, see *Sudan Notes and Records*, Vol. I, No. 2.

trouble yourself no more. You and I are both created by God and He will pay heed to us both."

On the other hand, the Manasir put great faith in "urug," *i.e.*, the roots of certain trees which they use to treat sickness, prevent the Evil Eye and as love or hate philtres. To obtain some special root they will pay as much as a camel. They have a curious belief that when a root is cut to provide a love philtre milk flows from the wound but blood for a hate philtre.

As a race they have a reputation for bravery, cleverness and a certain sagacious cunning, which usually enables a man to justify his action. They recite a little poem as a warning against the telling of lies:

"The lie may journey for two weeks but the truth will one day overtake it.

"Do not swim on the same raft as a liar; you will either be drowned or your clothes will be soaked."

SECTION II.

The district of Abu Hamed owed its importance in the distant past to its geographical position rather than to any agricultural, mineral or other advantages. It is possible that even in comparatively recent years climatic conditions have changed to an appreciable degree. To judge from the size of petrified trees that are to be found in the desert west of Khandak, in Dongola Province, and to the south near Goz Abu Delua, in Khartoum Province, the rainfall in the Bayuda Desert must have been very much heavier in days gone by than it is now. There are, too, rumours of red brick remains at el Mallagi, near Jebel Abu Hashim. It is difficult to imagine a building of any sort being put up there to-day. When Ahmed Ibn Solaim, in the year A.D. 969, headed a mission to the Sudan on behalf of the Greek General Johar he was amazed by the quantity of herds and crops that he came across in the kingdoms of Mukurra and Aloa, which he describes as being richer than Egypt. It would be difficult to make any such comparison to-day, and one is tempted to assume that there has been even in the last thousand years considerable desiccation. This may have been due to, or at any rate have proceeded *pari passu* with, an increasing population that cut down trees for domestic and other purposes. The effects of deforestation can be clearly seen at Abu Hamed

to-day, and at Taragma in Shendi district, where the destruction of trees for firewood is rapidly bringing about desolate, sandy, "goz" conditions.

But even if in the dim past agriculture was in a more flourishing state than it is now, it was not to this fact that Abu Hamed owed its importance so much as to its position on the main trade route between Egypt and Ethiopia. It was the bottleneck through which a considerable traffic poured from south to north.

Even as early as the pre-dynastic era, from 4500-3300 B.C., there appears to have been a connection between the two countries if the bodies of negroes, and pottery with representations of such typical products of the Sudan as giraffe, elephants and ivory that have been found in graves can be adduced as evidence.

In the early dynastic period Seneferuw invaded the Sudan about the year 2900 B.C.¹ In the decade commencing 2570 B.C. (*i.e.*, during the reign of Merenra and the early part of the reign of Pepi II) a certain Harkhuf, a noble of Elephantine, led several trading expeditions to the Sudan, though there is as yet no proof that he ever penetrated beyond what is now the northern half of Dongola Province. There are records of many later expeditions during the old Empire, some peaceful, some punitive, down to about 2500 B.C., after which came four or five centuries when, owing to the weakness of the central government, Egypt lost political power.

A revival came about the year 2000 B.C., when Amenemhat founded the powerful 12th dynasty, reorganized the kingdom, and made of it a great empire. The Sudan was exploited during the next four centuries by various trading or marauding expeditions. Effective control over Ethiopia was established, at any rate as far south as the bend of the Nile in Dongola Province, while the influence of Egypt was felt still further afield.

At Inebuw-Amenemhat (the modern Kerma) was a large Egyptian settlement which lasted until about the year 1600 B.C., but the exact manner and date of its final overthrow are lost in the obscurity which still veils the Hyksos period in Egypt.

It was not long, however, before Egypt again asserted her authority over Ethiopia, and from the time of Amenophis the first, 1550 B.C., to the end of the twentieth dynasty in 1090 B.C. her influence was supreme.

¹ The dates and information as to this early history are taken from Professor Reisner's articles in *Sudan Notes and Records*.

During this period a process of Egyptianisation of Ethiopia continued and was facilitated by the introduction of Egyptian artificers, priests and others, who left their mark upon the monuments of the country and the religion of its peoples; a priestly colony settled at Jebel Barkal, near the modern Kareima.

By the eleventh century B.C. Egypt had lost the greater part of an empire that had at one time extended as far as Mesopotamia. Corruption and peculation on the part of priests, officials and others were universal.

By 750 B.C. Napata—the modern Merowe—was the seat of an independent Ethiopian monarchy that no longer owed allegiance, nor paid tribute, to Egypt. Indeed, the exact opposite was the case, for about that time Kashta proclaimed himself King of Kush and Thebes, while his successor Piankhi conquered the whole of Egypt.

This was, however, but a short-lived triumph, as by the year 661 B.C. Tanutamon was only King of Kush and no longer held sway over Egypt, having been driven from that country by the all-conquering Assyrians.

But though not powerful enough to exercise dominion over Egypt, the kingdom of Ethiopia was too strong to be brought again under the sway of its northern neighbour. Politically it was cut adrift from Egypt and turned its eyes to the south, where it consolidated the area known as the Island of Meroe, between the Atbara and Blue Nile rivers. Little by little Meroe in the south usurped the position formerly held by Merowe in the north.

Somewhere in the second or third century A.D. this part of the world became Christianised and monasteries and churches were built in many places.

For something like a thousand years Christianity was the predominant religion until internal dissensions paved the way for the gradually increasing numbers of the Mohammedan invaders from across the Red Sea to overthrow the Christian kingdom and convert the people to Islam.

It now remains to be seen what indications of these various cultural periods can be found in Abu Hamed district.

For the purposes of this article I propose making a provisional sub-division of such archaeological remains as have been seen into seven periods. This sub-division is in a sense arbitrary, but is convenient

until such time as a more detailed survey can be made and the various scraps of pottery, etc., be allotted to their proper place.

- (1) Pre-historic.
- (2) Egyptian *circa* 1400 B.C.
- (3) Meroitic " 300 B.C.—A.D. 300.
- (4) Post Meroitic " A.D. 500—700.
- (5) Mediaeval Christian " A.D. 1000.
- (6) Early Arab " A.D. 1400.
- (7) Modern " A.D. 1820—1885.

Such remains as were found were scattered over a large area and consisted chiefly of broken potsherds, inscribed bricks, rock pictures, "Anag" graves and forts.

Successive civilisations have used the road that passed through the district of Abu Hamed from Egypt to the Sudan and left behind a palimpsest on which is written so faintly that only the expert can decipher it, some account of the culture of their times. In many places such as Berti or Gandeisi there are traces of more than one type of people who came and went upon their various occasions.

(1) PREHISTORIC.

This period is represented by a few "flint" scrapers of silicated sandstone, and some flints from between Shereik and Dagash and a place about 3 kilometres north of Dagash that apparently belong to the Mousterian era.

Further exploration would doubtless bring to light flint instruments in many parts of the district.

An occasional flint, for instance, is to be picked up on the golf links at Atbara.

(2) THE EGYPTIAN EPOCH.

At Berti, on the Dongola-Berber Province boundary, is a mass of broken bricks, etc., which has unfortunately been much dug over by cultivators in order to obtain for their crops the topdressing or "maroq" which misled Cailliaud into giving the name of "Marouk" to villages where this digging was being done.

One or two Meroitic beads were found here, but of more interest and value were a hieroglyphically inscribed green stone of a much earlier period—probably of the reign of Thothmes III—and a very well-preserved scarab which has been identified as that of Thothmes IV.

This king ruled from about 1420—1411 B.C., and less than seventy of his scarabs are known to exist. There are three in Cairo, but until this last one was found he was unrepresented in the Gordon College Museum. Thothmes IV does not appear to have played a very active part in the history of the Sudan, and he is chiefly renowned for having cleared away the sand from the Sphinx and for having made one journey to Kari or Kali¹. His name appears on the Lateran obelisk, and he extended the temple of Amada not far from Korosko. Dr. Reisner, during his excavations at Jebel Barkal, discovered foundation tablets bearing the name of Thothmes IV, and a rock sculpture on the Island of Konosso, near Philæ, gives some account of his activities in Nubia. Otherwise little is known about him, so that the finding of his scarab at Berti may indicate the extension of his influence further than has previously been supposed.

(3) MEROITIC.

Traces of Meroitic culture were found at Berti, Gandeisi, Kanisa Wadi Dam el Tor and Kanisa Kurgus on the east bank of the Nile, and consisted of a few beads similar in type and colour to those that exist in such profusion at Napata.

At Kanisa Kurgus, however, there are some rock paintings which appear to belong to the Middle Meroitic period, possibly the first century A.D.². These are painted in some red material of which only an indistinct general outline with faded terra-cotta paint can still be recognized. The paintings are on a white quartz isolated hill quite close to the railway line, and have suffered much from the weather and the sun.

¹ See Wallis Budge: *The Egyptian Sudan*, Vol. I, pp. 601-4. Can the place Kari or Kali be the modern Kurru, which the Arabs say is merely another form of Karu, i.e., the land behind that usually flooded by the Nile, which is occasionally watered either by an exceptionally high flood or by the rains? It is a curious coincidence of nomenclature that ancient remains are to be found at both the Kurru in Dongola Province and that in Abu Hamed district.

² Since this was written Mr. Addison has visited the site, and writes as follows:—

"The rock pictures at Kanisa Kurgus are of considerable interest (the rock is situated close to the railway between kilos. 515 and 516). They are not Meroitic, as I suggested at first, but belong almost certainly to the early Ethiopian period. Besides the figures there is, on the rock, an inscription in Egyptian hieroglyphics of six lines, and a cartouche of Shabataka, King of Egypt and Ethiopia 700-688 B.C., and it is, therefore, to this date that the carvings are to be attributed.

"The inscription is almost obliterated, and from the ground it is only possible to make out an occasional character.

"I may add that Shabataka used the same cartouche as Thothmes III (about 1500 B.C.), and there is thus the remote possibility that these rock carvings may be of that date. I consider this, however, very unlikely."

This rock is some fifty feet in height and is a conspicuous object for many miles round as it glistens in the sunlight. It used to go by the name of Hagar el Meroe, and Cailliaud was so struck by the significance of the name that he spent some little time searching for ancient remains here. For some extraordinary reason, although he looked all round the rock, he never discovered these rock paintings, which only appear to have been seen for the first time this year.

The workmanship is excellent and of a very different character from that found elsewhere in the district, although similar paintings are reported from the neighbourhood of Bir Negeim, near the old gold mines.

On the Island of Gandeisi are also remains of considerable interest, which are especially impressed upon my memory owing to the circumstances under which I visited them. Hearing of ancient pottery, I sallied forth (in the simplicity of my heart) thinking to find Meroitic traces of at any rate one of the ladies who went by the name of Candace. It seemed to me to be of peculiar interest that her name should have been preserved throughout the ages in what was practically its original form. I felt confident of finding, at any rate, a few beads similar to those obtained from other Meroitic sites. I was, therefore, correspondingly delighted to come across some of these beads, in accordance with my anticipations, as well as some pottery of the same date. It was disappointing to learn later that the lady did not pronounce her name as I imagined it was pronounced and as one hoped it would have been pronounced. But though a little knowledge is a dangerous thing, in this particular instance it had the merit of dragging me in the heat of an April day to the discovery of a hitherto unsuspected Meroitic site.

To a late Meroitic period are probably to be attributed the numerous rock pictures that are to be found in many places as, for instance, at Wadi Abu Haraz (near Esheir Island), Fillikol, Jebel el Nabati (reported), Zuweira, El Shukuk (Eitanub), Fursib and Jebel Sihan.

These rock pictures cannot be later than the Christian era, as representations of various kinds of Cross are frequently to be found in conjunction with the petroglyphs. It is conceivable that the imposition of the Cross may be of later date than the rock pictures themselves, which are to be ascribed to a late Meroitic period. Some of these Crosses do not appear to have suffered from the weather to the same degree as

have the other inscriptions, and there are Arabic superscriptions (*e.g.*, La allah ill allah) by these rock pictures that are indubitably of later date than the originals, as are some crude delineations of camels and horses that belong to the Arab era.

These Arab illustrations are very badly executed and are to be found in the Eitanub gorge, in the Wadi Geirfulka and elsewhere.

In the bed of the Nile, and submerged during the flood, are some sculptured representations of long-horned cattle and other animals at El Zuweira. The action of the water has made these pictures very indistinct, but they are still sufficiently clear to show that the workmanship was of a very high order. They are better done than other petroglyphs in the district, though perhaps not so fine nor as attractive as the coloured paintings at Kanisa Kurgus.

At Wadi Haraz, near El Esheir Island, on the west bank of the river and just to the north of the Wadi, are some rather indistinct pictures representing cattle, antelope, etc. They are of similar type to, but rather more crudely executed than, the petroglyphs at Fursib and Jebel Sihan.

Jebel Sihan is situated some eight miles to the west of Abu Hamed on the Island of Mograt, which is a repository of ancient remains. There are some dozen grey granite rocks with petroglyphs upon them, many of the boulders being almost covered with various pictures (Figs. 1, 2 and 3). Here are represented human beings of both sexes, long-horned cattle of the Dinka breed, four different types of Cross, a boat manned with fifteen oarsmen, an object something like a rosette that may depict a flower, and numerous animals such as a giraffe, lion, elephant, Mrs. Grey's cob (?), etc., etc.¹

(4) POST-MEROITIC.

This epoch includes all the so-called "Anag" remains that are to be found scattered about in so many parts of the Sudan. They are numerous in the Wadi Mugaddam, for instance, and appear to belong to a post-Meroitic period that is not definitely Christian. They consist for the

¹ Similar rock pictures are reported from various sources to exist in the Atbai. I have recently found crude delineations of camels and men in the Wadi Baramoyo—between Summit and Erkowit—but these are obviously modern and possibly not more than twenty years old.

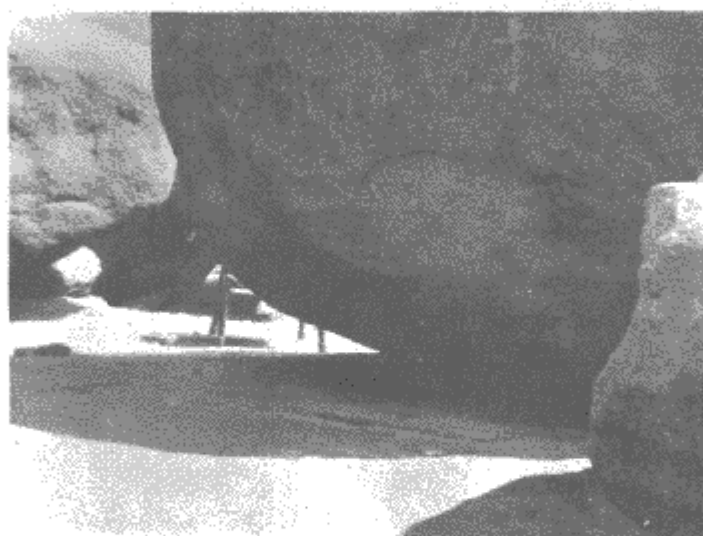


FIG. 1.



FIG. 3.



FIG. 2.

most part of graves, stone villages and indistinct traces of paths and walls. The graves are all some six feet in length and two to two-and-a-half feet in height; they appear to be duly orientated and are composed of heaps of stones that may once have been carefully laid one upon the other.

Such graves are found at Ashkur (near El Ar), El Shellal, Um Beid (near Danab el Kelb), Um Mereikh in El Zuweira Omadia, Khor Tibna, Gurgurib, Abu Haraz, Geziret Boni, Muweilha, Muwalih, Jura, Abu Sibaa, El Mallagi (near Burgat Abu Hashim), Salateib (between Shemkhia and Shellal), Kurru, on an island opposite to Khor Tibna, Wadi Kirbeka, on the east bank of the river opposite to Us Island, and doubtless many other places. Remains of stone villages exist at Fillikol, Magal and El Karmel (all in or near the Island of Mograt), on an island near Khor Tibna and at El Kab, where there are also said to be traces of old iron smelting works that the Arabs date from some period prior to the "Anags."

Pottery from the neighbourhood of these graves appears to be of similar kind to that found by Bimbashi Ryan who, in 1906, opened an "Anag" grave at Abu Haraz opposite to Berber.

Of other buildings attributed to the "Anags" the most imposing are the thick stone-walled forts at Gurgurib, on the east bank opposite to El Us Island, and at El Kab which were put up to protect the stone villages near them. These may, however, belong to another period and will be discussed when we come to the mediæval epoch.

Cailliaud paid a special trip to visit Karmel, which he suggests was the fortress into which Queen "Candace" withdrew when fleeing from Napata before the avenging armies of Petronius.

She might equally well have taken refuge in any other of the numerous fortresses in Abu Hamed district, and it will be interesting to learn some day to what date they are really to be ascribed. The solidity and workmanship of these buildings hardly seems typical of the easy-going Arab. And this fact is recognized by the Arabs themselves, who attribute the well-dug stone-lined wells in Shendi and Abu Deleig district to the "Anags," as they do such finely-dug hafirs as that of Beidumger, etc.

To this same period is probably to be attributed a large burma or jar unearthed at Kanisa Kurgus in May last. It is an interesting indication of the fact that this site has been occupied for several centuries.

(5) MEDIEVAL CHRISTIAN.

Broken pottery and potsherds were obtained from Wadi Um Hadima in Kurru, Um Mereikh, Wadi Dam el Tor, and on the east bank opposite, Kanisa Kurgus, Berti, Salamat, Kirbekan (between the battlefield and the place where the army encamped before the fight), Kaniset el Sur, Abu Sol, Kadeitta, Geziret Abbar, El Zuma¹, Fillikol, Kuddik, Atmur, Gandeisi Island, Artul, near Esri, and El Kab.

At Wadi Dam el Tor was also found a brick inscribed with the letters MM, and here were remains of a basin originally lined with red brick, which had recently been destroyed. It is possible that the basin had once been used as a font. Broken potsherds are reported to exist at Mallagi. This pottery appears to be of two distinct types. Mr. Addison, the Conservator of Antiquities, who has been kind enough to check these notes, inclines to the belief that some belong to the Aloa kingdom and some to the Mukarra or Dongola kingdom. He would tentatively put the boundary between these two kingdoms somewhere near Abu Hamed, as the Mukarra pottery does not occur very much upstream of Abu Hamed nor the Aloa pottery downstream. Possibly the boundary will be found to have been in the neighbourhood of El Kurru, twelve miles to the south of Abu Hamed.

Pottery found at Gandeisi, Kuddik and Artul has been submitted to Dr. Reisner for his views, and, as far as the scanty evidence goes, he supports Mr. Addison's opinion. No very definite conclusion, however, can yet be reached. But much more material lies ready for examination, as there is a continuous chain of these sites where potsherds can be obtained along the west bank of the Nile, from Abu Hamed to a point rather north of Bouga and, in all probability, still further to the south.

Pottery from between Abu Hamed and the western boundary is of the same period as that at Wadi Ghazali and other Christian sites in Dongola Province. None of the scraps of potsherds, etc., that I found have any intrinsic value. They were collected on the surface and were consequently much damaged. A deep terra-cotta pattern of various kinds on a dirty cream background is typical of the period, and samples are preserved in the Gordon College for the delectation of the sceptical.

¹ *i.e.*, the place where some rocky outcrops bar the flow of the river which swirls round them with a roar and gives an onomatopœic title to it.

The name Kanisa (or Church) is common in Abu Hamed district, and, except at Khor el Kanisa, near Kabna, this name always seems to denote a Christian settlement.

Of these sites perhaps the most interesting is that on Artul Island, which merits a more detailed description than it is possible to give of other sites.

Artul is a small island some three miles long, lying just to the north of Shereik. It was reached in a rickety dom palm canoe tied up with string. There had been no attempt at dovetailing, nor had the builder bothered himself with such trifling details as rivets or nuts. It is still a mystery to me why the volume of water pouring through the cracks did not sink the canoe, or why the spasmodic paddling of the native—precariously perched in the stern—did not precipitate our overcrowded party into the maw of the crocodile that had a few months previously snapped up an unconsidered trifle in the person of an elderly individual who had gone down to the river to pray.

A short distance from the landing-place is an ancient mosque said to have been put up 515 Arabic years ago by the four sons of Bosh. This is a square mud-built edifice that has incorporated in its structure some of the stones of a pre-existing Christian Church. It contains ninety-nine small windows just below the roof, and so arranged that the sun can never penetrate into the building. The Mosque is held in very great reverence, and even though I offered to remove my boots, I was discouraged from violating its sanctity with an unbeliever's foot.

A peep through the doorway into its cool interior revealed four fine granite columns, some fifteen feet in height, that supported the roof. These columns were said to have been brought in one night by the four sons of Bosh from China and, when one of the columns was afterwards broken, one of the brothers (needless to say a Sherif) returned to China and fetched another to replace it.

A frieze of stones round the outside of the walls and just below the roof contained some carvings of a Cross, a dove (?) and a design rather like a rose (Fig. 4). There may have been other stones similarly carved, but as their fronts faced the inside of the Mosque it was impossible to find out.

Since writing the above, I have found Christian pottery at Mikelab, Jebel Um Ali and Mahamia, where a few Meroitic beads were also collected.

Near Wadi Um Hadima, at a place called Kuddik (which will recall a village of similar name in Dongola Province) is the Mosque of Wad Saleh (Masjid Wad Saleh), with thick walls that look as if they have been built on the foundations of some earlier edifice. Close at hand is what appears to have been an ancient monastery with the stout walls still intact and much broken brick and stone lying about.

Bricks inscribed with Greek writing are numerous, and part of a headstone of a grave has been taken to Khartoum. It is sad to think that only two years ago this headstone was in perfect condition, but has since that time been broken up by the children of the house where it was stored during the master's absence. Inserted in the entrance to this "monastery" is a granite pillar with the imprint of a large foot, and there are doubtless other remains to be found here. Of more interest is a heavy hollowed-out lump of granite about three feet broad by two in depth. This is said to have been brought on the head of Wad Saleh from the Hedjaz in the dim and distant past. There is little doubt in my own mind that this is an ancient font.

What other vandal acts have destroyed objects either of interest or value will—perhaps fortunately—never be known, although from time to time one is unpleasantly reminded of some regrettable episode.

Before it is too late, may one put in a plea for the preservation of such ancient sites as have so far escaped the casual excavations of the maroq hunters?

Near El Bageir (where Ismail Pasha's army struck the Nile after leaving Jura) or possibly near Feki Zaki (a quarter of a mile south of Kokeih Island) there used to be a crocodile graven in the living rock. This was an image some ten or twelve feet long with a head of two or three feet in length raised from the rock at an angle of about forty-five degrees. A little while ago some children—in a wanton spirit of destruction—hacked off the head as well as the four paws, leaving only a somewhat amorphous mass of body and a scrap of tail to indicate the site of a somewhat unique effort at primitive carving.

Perhaps of far greater consequence was the act of a man named Ahmed el Degigabi who—during the Mahdia—wished to erect a sagia on Abbar Island close to Korta, which is opposite the rock pictures of Jebel Sihan. During the course of his excavations he came across two

very large earthenware jars of antique pattern with exceptionally broad mouths. One contained some barley of a large type unknown to the people of the neighbourhood. This they ground in order to eat, but it proved too old to be edible and crumbled away. In the other jar was a book written in non-Arabic characters and covered with an accumulation of many years of sand. In fear of the Khalifa, the man threw the book into the river and thus, perhaps, destroyed a volume of inestimable value or interest.

On this island are remains of broken brick, which I have not had the opportunity of identifying.

Even a hurried tour through Abu Hamed district was sufficient to prove to me that the whole country was a vast repository of objects of historical and antiquarian interest. A detailed archaeological survey should bring to light many more sites if the various rumours current in the Province have any foundation in fact.

The main routes from Napata to the ancient Island of Meroe appear to have been the same in the olden days as they are now.

Apart from the road along the river there were two main routes with alternative diversions :—

- (a) From the modern Merowe to Sani wells and thence either via Jura to Shereik or the Island of Esheir; or from Sani to Jebel Kurbai and Abu Haraz opposite to Berber.
- (b) From Merowe down the Khor Abu Dom to Furaa and Jakdul, and then either via Inderaba to Ageida or Kitiab, or via Abu Taleih (corrupted by some unknown process into Abu Tleh and even Abu Klea) to Shendi.

Whether from either Inderaba or Abu Taleih, a route branched off to Meroe or not I have no information. Indications, however, of these old routes are many, and though the second route does not properly belong to any account of Abu Hamed district, it may be as well to put briefly on record for others to verify the various reports of the natives.

At Furaa, near Jakdul, is a very old fort, which must have been erected to guard a water supply that was of as much importance in the old days as it was to the Gordon Relief Expedition in 1885.

Near Burgat Gereis (on the route from Korti to Shendi) are said to be carved images of various animals that are to be found about one mile to the south of the main road. These carved images may be found, on

investigation, to consist merely of rock pictures, though my informant assured me that they were of a type similar to those that exist to the east of Shendi in the Island of Meroe.

In the year 1922 I found near the Bayuda wells a partially-worked granite column which was being hewn out of the living rock, so that at almost every stage of the road across the desert it is possible that there are traces of those who passed along it in days gone by.

Near Inderaba are rumours of ancient potsherds and a thin kind of porcelain or pottery. Behind Kitiab there are reports of granite columns; from Atbara a few small Meroitic objects were obtained, and it was here that Captain Longfield collected one or two in 1907.

At Sani wells one might have expected to have found traces of ancient occupation, but I was not long enough in the neighbourhood to make any investigations; further, owing to the lack of water and grazing there, this year the Arabs had deserted the country round. Near at hand, however, in the Wadi Sibaa are said to be remains of ancient buildings, and it is possible that here was the main watering place on the road to Berber.

At Jebel el Nabati there is said to be an inscription on the rock in characters that are not Arabic and may be Greek of a similar type to those found by Mr. Coryton fifty miles south-east of Korti.

Thus at various points along these old routes are remains of various kinds and show how little the old commercial roads have changed in the course of hundreds, if not thousands, of years.

There are one or two other objects of antiquarian interest of no ascribable date that may be dealt with here: near Berti is what appears to be the imprint of a crocodile's foot deeply scratched in some hard basaltic rock and called by the natives a human foot; to the west of Kurgus Island there has been erected a little house over what the local inhabitants maintain is the imprint of the foot of the Prophet Mohammed.

Of rather different interest is a curious resounding rock on the Island of Mograt that gives forth a bell-like note when struck.

(6) EARLY ARAB.

Probably the only remains that can be definitely referred to the early Arab days are some walls in the Shukuk Pass and a few other

places which were put up by the robber gangs of Rubat when the Arabs first came to this part of the world. These are well made of unhewn stone and were merely places in which the robbers could hide before pouncing on the unsuspecting victims that used the narrow path below them.

On the other hand, the people themselves ascribe to the early days of the Arab invasion the numerous walled enclosures that are to be met with fairly frequently in Abu Hamed district. Possibly these fortresses were built to protect the natives and their animals from the marauding Arabs. These may be briefly touched upon here.

The most imposing of these enclosures are on the Island of Sabnas, Abu Hagar (on the east bank of the Nile), close to Shereik, El Kab, opposite the Island of Us, Gurgurib, El Mueis (opposite the Island of Tanta), El Ar, Kab el Marra, Gereif, Kuddik, El Kurru and Zuweira. At the western end of Mograt Island and at Argat there are the remains of a stone village encircled by walls, and at El Karmel a red brick fortress on a granite rock.

These fortresses were made of rough unshaped stone and vary in thickness, some of the walls being anything from seven to ten feet in breadth. A rough sketch (Fig. 5) shows the type of building found at Gandeisi Island, though whether this represents a mediæval fortress or some edifice erected on the foundations of a pre-existing church I am not prepared to say. This erection is a square building some sixty yards long with walls varying in thickness from six to ten feet. There are traces of rooms or bastions at intervals, and what may have been a store in the middle of the fortress. The entrance is on the north and had a double door. The building is composed mainly of rough unhewn stone with a superstructure of red brick and mud that has weathered the sun and winds and occasional rains surprisingly well.

At El Kab is a finely preserved specimen of one of these fortresses, and it is situated in a commanding position on a rock that must have rendered it almost impregnable. There are also buildings here in burnt brick built by a later generation on the foundations of some older fortress or whatever it was. Round about is a surrounding wall to guard the ancient village from assault. Cailliaud attributes the red brick buildings to the Arabs.

It was interesting to obtain from El Kab (through the courtesy of Mr. Longe) some white quartz stones that had apparently been used in the old days as slingstones.*

(7) MODERN.

Coming to more recent times, there are one or two objects that call for comment. Here and there are a few relics of the Turco-Egyptian occupation of the Sudan of which, perhaps, the most imposing is a large mud-brick building that was intended for the Headquarters of a Province at Gereif. But of more interest are the traces of the march of the River Column to the Relief of Gordon in 1885. Almost every rock or bend of the river has its tale to tell of superhuman endeavour that won through to Abu Hamed in spite of unimaginable difficulties. With Butler's Campaign of the Cataracts or Brackenbury's River Column it is possible to follow the progress of the army as it painfully made its laborious way from one rock to another.

And then, to crown all, the battlefield of Kirbeka. To climb this hill unimpeded by a rifle or a walking stick is enough for the ordinary individual, and is sufficient to make him realize what a marvellous feat of arms it was on the part of the Royal Highlanders and South Staffordshires to have captured this precipitous kopje, held as it was by a brave, well-armed and dauntless fighting race. Even now the place is strewn with human skulls, bones and scraps of jibba that have defied the passing of the years, while scattered round the neighbouring hills and gullies the whitening bones of the defeated mark the progress of the victorious British army. Near at hand is still to be seen the place where the army camped before the battle, though the dom palm that marked the graves of General Earle and his brother officers is no longer there.

A few miles further on is the gaunt frame of the steamer that brought Colonel Stewart and his fellow-passengers from Khartoum to meet their doom at the hands of the treacherous Manasir. Looking at the place where the steamer was wrecked it is almost inconceivable that the reis could have so mistaken the course of the river which is at this point quite clearly defined. Moreover, he could have had no possible opportunity before this of arranging with the Manasir for the murder of the refugees. Nor does there seem any reason why—if the reis was a traitor—he had

* I have since found one of these at Jebel Dereira, in El Damer district.

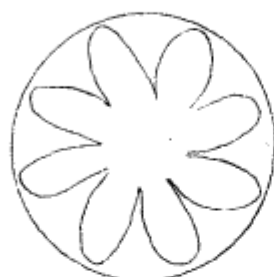
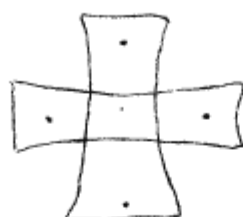


FIG. 4.

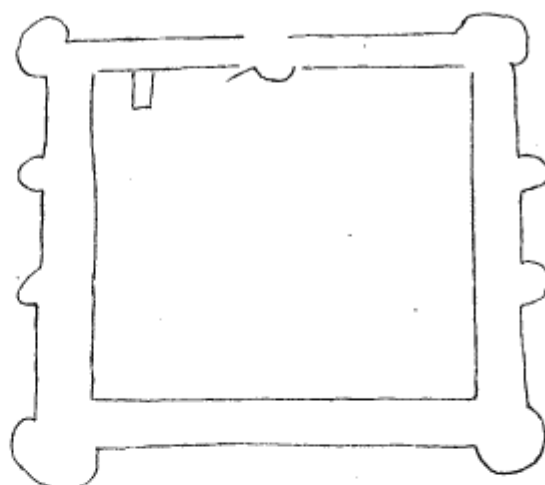
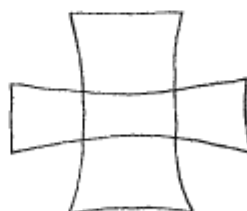
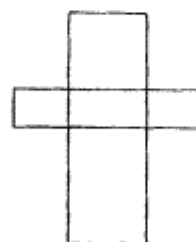
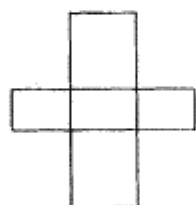


FIG. 5.



Types of cross found in Rubatab and
Monassir Country

March 1926

FIG. 6.

not wrecked the steamer long before, as he had had countless opportunities of doing, instead of waiting until he was almost in touch with the avenging army coming up the Nile. It is possible, I think, that the real explanation of the episode is that given by the Manasir themselves, who say that the party on board saw some cattle grazing near the river's edge, and being anxious to obtain some meat—either by purchase or some other means—made for the bank. In leaving the main channel the steamer struck on one of the numerous rocks that abound here.

After leaving the river at Berti, on the Province boundary, our little party made its way via the Wadi Geirfulka to Sani wells, and were rewarded by the opportunity of visiting some volcanoes in the neighbourhood. Volcanoes in this part of the world were, I believe, first noted by Dr. Chalmers Mitchell from the air during the course of his abortive attempt to fly from Cairo to the Cape, but he appears to have flown rather to the east of Sani wells, so that his volcanic field may be another one nearer to Jura.*

There are at least three extinct volcanoes in this area, and, to judge from the outline of some of the adjacent hills, there may be more as, for instance, at El Rumiya, near Mueilha and Mekheirib.

At Jebel el Marzug (not Masrab as shown on the map), five or six miles to the west of Sani wells, are the remains of a volcano of no particular size. It rises some five hundred feet above the level of the plain, and the whole of the north side has fallen in, so that the bottom of the volcano is now flush with the surrounding plain. The south side is deeply fissured, and ravines run from it for a distance of a few hundred yards. All round are piles of molten earth and lava resembling the slag heaps of a north country coalpit.

At Muwalih, some dozen miles to the south of Sani, is reported to be another volcano of no very great depth. At any rate, natives do go down into it in order to collect natron (carbonate of sodium). There is a little water at the bottom, and for a considerable distance is to be seen the same pimply formation of slag heaps that is found at Jebel Marzug though on a much bigger scale. These heaps have given to the place the name of El Higgir (the little hills).

But by far the most important and the most impressive volcano is that of Hosh el Dalam, or Hosh el Deluma—the Place of Gloom.

* See *Sudan Notes and Records*, Vol. III, pp. 133-6.

To reach this volcano it is necessary to scramble for over a mile over rough heaps of eructated lava and stones with deep ravines on every side. The top of the crater looks as if some giant knife had shaved the mouth for a distance of two or three hundred feet. What the depth or the diameter of the crater was I should not like to say, and I had no time to spend walking round it. At the bottom are some ekhrib and arak bushes that are usually some six feet or more in height. Yet so deep is the crater that they looked like little tufts of grass. The diameter may be a thousand feet and the depth the same, or it may be a vast deal more. The sides of the crater are so precipitous that descent is impossible, the walls falling sheer almost to the bottom. It is on record, however, that one native made the descent by means of ropes a hundred years ago in search of a wild sheep that had been trapped and had fallen headlong to the bottom. The man's labours were fruitless, as the sheep by bouncing on its horns had escaped death and was lively enough to avoid capture.

This sheep deserves to be commemorated with the famous "hoop" snake of the Nuba Mountains that some years ago was solemnly reported to stick its tail in its mouth and roll down the mountain side in order to save itself the trouble of gliding down.

Unfortunately, when the man returned from the depths of the crater his adventures had made him insane and he was unable to give any account of what he had seen, so that the volcano has so far kept its secret inviolate.

For many miles round this system of volcanoes is to be found lava as well as some spirally-shaped ironstone whirled into its present form by its passage through the air. Much of the lava is light and full of holes, indicative of the steam pressure under which it was originally created, some is comparatively heavy. Lava is frequently carried down the Khor Abu Dom as far as Merowe after a heavy storm of rain, but much also litters the ground above the level of the rain water for a distance of at least ten miles. This can hardly have been carried to its present level, even by exceptionally heavy rains, and must presumably have been belched forth by the expiring volcano.

The Hosh el Dalam crater is in an excellent state of preservation, and, according to Mr. Colchester—to whom I am indebted for the following information—must be composed largely of soft materials, such

as pumice stone and ash, and indicates that the vulcanicity belongs to geologically recent times. This volcanic action has, no doubt, been intermittent throughout the Tertiary era, which has been one of instability in Africa. "The foundering of the Indian Ocean and the formation of the huge rift valleys, *e.g.*, the Dead Sea and the Red Sea and others which extend down the eastern side of Africa and the huge outpourings of basalt in Abyssinia belong to this period. The large volcanic ranges of Jebel Marra and Jebel Meidob in Darfur and of Tibesti in French Equatorial Africa—which are also composed in the main of basalt—belong to the same geological era, when this portion of the earth's crust was under tension. The Hosh el Dalam crater appears to be of the 'Caldera' or cauldron type, which is so characteristic of the above ranges, *e.g.*, Deriba crater in the Jebel Meidob range and the Malha crater and many others in the Meidob range and in Tibesti. Many volcanic cones have been partly blown away by one or more gigantic explosions, leaving a cauldron-like cavity which is much larger than the normal volcanic crater, and the dimensions of such cauldrons have often been augmented by subsequent subsidence. Some of these calders, *e.g.*, the Malha crater near the Meidob range have been formed by explosions of quite short duration, perhaps only a few days, leaving a crater which is quite out of proportion to the size of the surrounding rim of volcanic ashes, debris and lava. The Hosh el Dalam, to judge from the photograph, appears to be of this type."

It is time to bring to a termination this article on Abu Hamed district, which has extended far beyond the scope that was contemplated when I began it. Sufficient has been written to show that the district is one of many and varied interests. The geologists can peer for mica, gold or lava; the agriculturist can contemplate the growing of dates or wheat (soon, perhaps, the date of Kurgus and elsewhere will compete in the European market with that from Basra); the archaeologist can dig for relics of a past that will ere long be traced back for, at any rate, three thousand years.

When the time comes for a detailed archaeological survey to be made of the district, I hope that valuable information will not have been lost either by the depredations of "maroq" diggers or others.

The sooner such a survey can be made—both from an antiquarian and a geological point of view—the better.

THE SELIMA OASIS.

By T. A. Leach,

With Notes by G. W. Grabham and F. Addison.

THE purpose of this article is not to write a history of Selima in either ancient or modern times, nor even an account of the Arab and Police Posts that have occupied it on different occasions, still less to attempt any explanation or estimate of its political importance either now or in the past, but simply to give a light though perhaps discursive sketch of two short trips to the place, one in April, 1925, and the other in August, 1926. "Trips" they must be called, though it is an offensive expression; "treks" (almost as bad) they certainly were not; and a descent on to the ancient oasis of Selima in a Ford car within 15 hours from the river cannot be dignified by the title of journey or "Safaria."

On the first occasion I went as a passenger with W. Jennings-Bramly, M.C. He had by that time, with the aid of Kababish guides from Dongola, established a regular road, which has been improved since, but was good enough then for us to get there at 11 o'clock next morning after leaving the river at Wadi Halfa at 3 p.m. and having many punctures en route. The road was practically that now taken by any one going by camel [*i.e.*, from Wadi Halfa. The usual camel road to Selima is from Sagiet El Abd, opposite Abri, which takes only 3 days.] and passes Jebel Sula about thirty miles inland to the south-west where we spent the night. Up to this point the ground continues to rise all the way from the river, and the hills fringing the river bank whose clean-cut horizon from a verandah in Halfa Camp seems the last bourn of the setting sun, are found to be mere pebbles on the great beach of the upper desert.

The interesting thing about Jebel Sula is the petrified wood to be found there—Fig. 1 shows the fallen trunk of a large tree in a place where it seems impossible to believe that there could ever have been any moisture or soil for it to grow in. Every broken piece of it preserves exactly the grain, bark and colour of the rotted wood. Its weight and texture are of stone. I tried my hardest to persuade Sheikh Mohammed

Fadl El Mula that it really was wood (or had been wood). He saw the joke all right, but when I was still serious about it he became quite sorry for me and said soothingly: "Yes, yes—it's exactly like wood," and yet he *must* have been shaken when he saw the whole trunk as well as the pieces taken from it. The unfortunate thing is that it appears he was right after all, since Mr. Grabham has recently informed me that there is nothing of the original wood left in these specimens, every particle of wood having been completely replaced by silica. There are more trunks of this petrified wood at Selima itself just outside the Oasis. In fact, logs from them have been used to mark the road for the car's descent, and a fine piece may be seen forming the lintel of the door in Fig. 7. But scattered bits of it can be picked up almost anywhere round Wadi Halfa itself. Sections of date palms are the most striking, while the most extraordinary place in which I have found specimens is near the top of Jebel Sheitan, which one would conjecture must have been taken up there as firewood.

The road now taken, which was also the discovery of Jennings-Bramly, starts north parallel to the river and is less direct. In fact, it takes a real hair-pin bend, but as the sides of the hair-pin are some miles long and one meets no other traffic, it is not actually dangerous to motoring. Though a little longer it is much smoother and the going is good throughout except for one place known as "the Khor."

The two roads join before the next place of interest, Jebel Magdûd, the Hill-with-the-Hole-in-it, at roughly fifty miles. Space forbids the inclusion of a photograph showing the position of the hole in the hill. It comes (looking towards Selima) in the place of the left eye, and gives the hill a cunning look. The hole, be it understood, is not a mere cave but a tunnel pierced right through the mountain, a short tunnel because the mountain itself is thin. Fig. 2 is a "close-up" of it, in which the contrast of the light and shade makes this clear. The cave (as it may be called now that it has been carefully explained to be not a cave) is an ideal spot to "gaiyil" in and was much used by the intrepid desert explorer shown in silhouette at the mouth of it.

From Jebel Magdûd to Jebel Barga there is nothing to remark. From Jebel Barga to Selima the stark *nothing* is remarkable. For thirty miles you enter upon a vast level ocean of flat white sand, without feature of hill, mound, rock or stone, nor any change even in tint to break the



FIG. 1.



monotony. Neither rise nor fall is discernible in the "lone and level sands boundless and bare" as they stretch far away. But a gentle broad swell, a dip in which will completely hide the car in front for two minutes of eternity, makes yet more Ozymandian the waste, and completes the illusion of a limitless sea. But it is no longer uncharted, and now with a continuous line of pairs of petrol tins set one on the other at intervals apart not much wider than those of telegraph poles, the impression conveyed as the car rushes over the firm surface past them is rather that of a speed trial on an asphalt track along the Esplanade than of a voyage on the Ocean.

At length a small range of hills is seen on the south-west horizon, but this is Selima Atshân, "the waterless," and the true Selima soon appears straight in front. This takes some reaching, and as we approach we have to skirt the hills and finally enter the Oasis from the south.

Fig. 3 is a view of the north-east corner of the Oasis. The big hill on the right is that which is seen in the distance from the east—the back of it, of course. Between the small conical hill and the one next to it is one of the approaches to Selima of the Arbain Road from Egypt, in fact, that by which a recent ill-fated caravan of Awazma on their way to Bir Natrun descended and returned, *minus* their camels, which had been raided by the Bedaiyat. The descent is steeper and more imposing than appears in the photograph—which was taken from high ground.

The Oasis is a cup-like depression about a mile in length lying under a tall range of hills (tall, that is, for this desert) on the north side and bending roughly in the shape of a bow to the east under the big hill shown in Fig. 3. On the south side there is open ground rising, however, very considerably above the bed of the Oasis, and on the west open but broken ground leading to the salt fields.

It is a straggling sort of place broken up by sand dunes, etc., and though not entirely unlike a Child's Story Book picture of an oasis it is somewhat disappointing. But then, properly to appreciate an oasis, one should do one's forty days on the Arbain Road first. After a week even of the scenery depicted in Fig. 10, it would strike the most unimpressible traveller as a Paradise. Fig. 4 gives some idea of the most oasis-like part in the centre, with one of the sand dunes (the dark shadow) on the right; Fig. 3 shows one of the straggling edges.

The water is in an open bath-like pool about six feet in length, one metre below the surface, with a depth of (say) two feet. It is sweet, cool and inexhaustible. Water can be obtained by digging to a similar depth anywhere in the lower lying ground, but this is unnecessary. Camels and donkeys are watered from a shallow trough on the surface by the side of the pool as shown in Fig. 5.

On the high ground to the south, south-east of the water, still stands a row of grass huts which were the house of the officer and barracks of the Police Post in 1906, and on an eminence above them is the building which is described in detail later. The range of hills on the north side cutting off the north wind makes Selima an extremely hot place if it is hot, and at night the air in the bed of the Oasis is always heavy and oppressive. But by sleeping a few yards higher up outside it this is easily avoided. In the day-time it is very pleasant in the shade of one of the matted clumps of date palms near the spring, but not always so. In April last year there was a perfect plague of flies, which made proper rest impossible. In August this year there was not a fly to be seen, and other visitors to Selima in September last year and June this year had no complaint to make of flies. In April there was a sticky exudation all over the palm trees long after the dates had been picked, which, no doubt, accounted for the flies then, but where have they gone? And were they there again in April this year?

On my last visit the only disturbing element was a 4-foot snake which wound its length between the trunks of the clump by which I was sitting and disappeared before any action could be taken.

Foxes are the chief fauna of the place, innumerable tracks being seen everywhere. It is alleged that they are of a distinct species. It would be.

There are birds. To my shame, that is all I can profitably record about them.

The vegetation consists of :—

- (1) Date Palms, not a few.
- (2) Dom Palms, not many.
- (3) One large " Sayal " tree.
- (4) " Itl " bushes rather than trees. This is the tamarisk which, to the uninitiated, is exactly like " tarfa," and which grows into large trees in some of the villages of Halfa District, *e.g.*, Argin.
- (5) Halfa grass.



FIG. 3.



FIG. 4.

- (6) A tall reed-like grass in the lowest ground called in earlier reports on Selima "Papyrus." But I should not have thought it was—or is. The Police called it "Halûf," which struck one as being a picturesque and happy name meaning, presumably, "Wart hog" grass. Fearing disillusionment (as when in perhaps my first Magistrate's case on some boys being charged by an Egyptian Officer for playing "El 'Umar" in the street, the phrase struck me as being so exactly like the English "playing the ass," till I found it referred to gambling) I forebore further inquiry. The Police Officer in 1906 reported that camels like it when young, and he obtained succulent grazing by burning old stalks.

The date trees of Selima were estimated in 1903 by Bimb. Hodgson, who actually counted about one-third of them, to number roughly 2,000. Mr. Pease, in the same year, accounted for about 2,500. I should have guessed myself something like this number, and it is not likely to have altered appreciably since. The trees have grown up untended into thickly-matted clumps (see Fig. 4 for specimen of one, which is by no means the densest mass) in which neither light nor pollen can reach the majority of the trees. They are nearly all of inferior varieties of "Gau," and probably a full half are males. Mulazim Awal Saleh Eff. Zaki, O.C. of the Police Post in 1906, made experiments with shoots of better varieties from the river, but they all failed. He then tried planting the stones (Nawa) which did all right. These, as is well known, seldom turn out true to type, but there are now as many as, perhaps, 50 Barakawi and even about seven or eight Gondeila.

The general quality of the dates can be judged from the following Report (to quote M. A. Saleh Eff. Zaki again): "The dates of 1905 were gathered in thirteen sacks, but as there was nobody to buy them they were kept a long time here and consequently bred worms. Therefore the Governor made a free gift of them to the men of the Post, but they were unable to eat them and so gave them as forage to their camels." This information, no doubt, proved a salutary corrective of earlier ideas. For instance, Bimb. Hodgson's Report in 1903 starts with the statement: "Government has a valuable source of revenue in the Selima Oasis," and proceeds to put forward suggestions for development, which include the terms on which it might be possible to "obtain" an Englishman to

take up a concession for the purpose. Mr. Pease, in a Report later in the same year, was more cautious and had a better appreciation of the facts, but he, too, contemplated the possibility of development by a settlement under the protection of a Post, and his conjecture that "a revenue of perhaps £E25 might be expected from Dom matting and rent from Arabs, who would send camels and flocks to graze there," proves that he was no pessimist.

One of the most remarkable things about Selima which makes it perhaps unique among places in the Sudan is the fact that, though it contains water, palms, several other forms of vegetation and salt, no Arab, tribe or individual, or other class of native claims, or apparently has ever claimed, any form of rights there. This alone is enough to make it certain that the Oasis cannot be worth much. Its true economic value had anyhow been realized by 1908 when, in discussing the question of the re-establishment of a Post, the only inducement put forward on the financial side was the royalty to be collected on natron from caravans returning from the Natron Fields. But it was astonishing to find a proposal being put forward in quite recent times that certain Kababish of Dongola should take a lease of the Oasis, and for quite a substantial consideration too—still more so that there seemed at one time to be some prospect of its being accepted. There were other conditions of course on both sides, but not unexpectedly it fell through.

The other, or more strictly speaking only, industry of Selima is its salt. No one would ever go all that way for its dates, which are valuable only as a form of sustenance chiefly for animals while staying at Selima for some other purpose. But people from Sukkot will take up their camels and donkeys and pay for a licence to go up from Sakiet el Abd and fetch the salt. There was one party of five there on my last visit who, having heard when wandering along the road up to Wadi Halfa that there was a Police Post then at Selima had joined forces, and reinforced later by another party of two were all digging for salt as shown in Fig. 6. They came from several different villages in Argo, Mahas and Sukkot. Thus does Trade follow the Flag, and industry flourish under the *pax Britannica*. But it must not be rashly concluded from this instance that expansion of the salt industry could be brought about by any form of encouragement or protection. Protection is never necessary in the ordinary course of events, and unless raiders are known to be about



FIG. 5.



there is no dread of the journey to Selima. Production is limited by the demand and the market for the salt is very small. These people only expected to get from 24 to 27 P.T. per kantar for the finest salt, and the five of them had been six days extracting about 27 kantars or nine camel loads. The labour is pretty strenuous, too, and they had with them fourteen camels and three donkeys. The second party had two camels only. The journey up from the river takes three days, and down again with full loads four days. It is obviously, therefore, not a paying proposition, and for anyone to whom time is money or who had to pay for either labour or transport an impossible undertaking.

A picture of the Salt Field is given in Fig. 6. It is right outside the Oasis, at a distance of about a mile from the centre of it. I must say that in April, walking there and back on a hot morning, I should have put it at over two miles, but riding on a camel in the equable temperature of August this year one realized that it must really be less than a mile. The salt is of an entirely different nature to that of Rowaya, for instance. It is a rock-salt not found on the surface of the ground, but about a metre down below other rock, which again is covered with loose sand, so that first the sand has to be scooped away, the rock broken through with a pick or a crowbar, and then again the salt has to be dug out—and a good deal of this will probably be mixed with other rock and have to be rejected. The heaps shown in the foreground are of the selected white crystal salt, which is beautiful to the eye and clean to taste, and is, I believe, quite a high-class article.

The building shown in Figs. 7 and 8 raises an interesting problem, or at any rate a problem. What is it? A Church, a Fort, or a Tavern? "Kenisa" or "Endaiya?"

The 1/250,000 Government map, which marks Selima with a cross, records "Remains of Christian Convent." So presumably that is the official description. Anyhow, whether it was a Monastery or a Nunnery or a Hermitage it would have been used also as a Church.

Bimb. D. Comyn in his Report of December, 1906, says that he "went over the ruins which Mr. Ferars recently inspected," and that is the only record other than that of the map that I have ever seen or heard of.

Apart from the actual building there is nothing on the site to indicate its nature. There are no remains of pictures and no arches such as are found in the old Coptic Churches on the river. Scrawls in Arabic on or

about it are, I should say, obviously of no value, but Bimb. Comyn wrote: "A lot of the stones bear inscriptions in what M. A. Zaky Eff. (Saleh) informs me is very ancient Arabic," and possibly Zaky Eff. was right and they may be a precious clue.

Hoping that the plan of the building might prove enlightening to an archæologist I took measurements of all the rooms and made a sketch which the Head Surveyor has converted into the excellent diagram of Fig. 9. Its elevation is shown in Figs. 7 and 8. Fig. 7 shows the front door which faces due north. The view in Fig. 8 is taken from the south-east looking north-west and shows the rest of the building. The front or northern portion is altogether superior to the rest, and the place where the southern portion was joined on to it later can be distinctly seen in Fig. 8.

It is hoped that the description and details given will elicit some authentic information, or at any rate some notes or records.

The building stands in a commanding position, and if it was a fort or watch-tower it could not have been better placed. The Police Post used it for this purpose, as it commands all the surrounding country—south, east and west—and of course they called it the "Tabia" (Fort).

The suggestion of a Tavern has been advanced because the Arabs asserted categorically that it was one. It was built, they relate, by a "Khâdim," a Sudanese slave-woman, named Selima, who set up a merissa-shop for the refreshment of travellers on the Arbain Road, and, making a good thing of it, gave her name to the place. This obviously apocryphal legend seems also entirely superfluous if invented to explain the origin of the name of the oasis. One would rather ask what else could it be called? It would be difficult to invent a prettier or more appropriate name—of good omen, *cela s'entend*. "Barakat" certainly is not.

The conception that a paying trade in beer could have been developed at this resting-place on the Arbain Road is probably not too far-fetched. Selima must have been a place of considerable importance when the Arbain Road was the quickest and shortest route from Egypt to at any rate the Western Sudan. It is easy to remember that there was no railway from Wadi Halfa until very recently—but one is inclined to forget that there was also no railway from Luxor, or indeed from Cairo, and no steamers on the Halfa-Shellal reach. That would be a nice 200 miles to do by



FIG. 7.

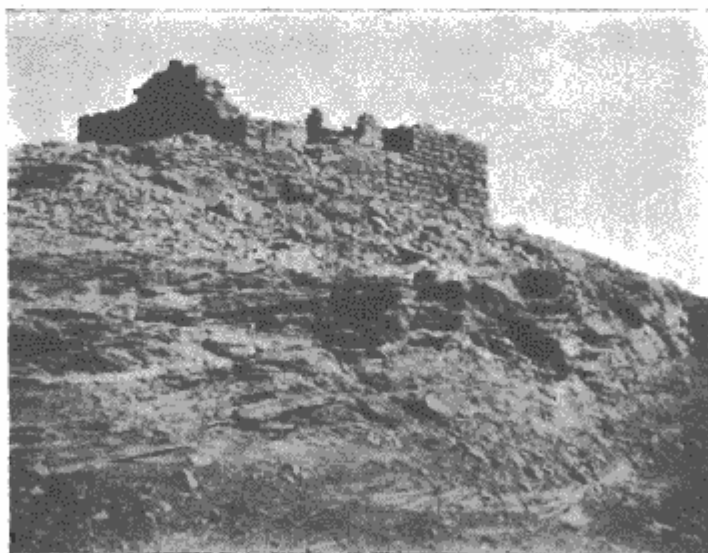


FIG. 8.

camel along the river bank, and if one travelled by boat one could not get beyond the second cataract. The desert route would have many advantages. It was considerably the shortest: the same means of transport would—Inshallah—carry one from door to door and back again without changing; to join a caravan would be safer than journeying alone or in a small party by the river; and avoidance of the heavy tolls, recognized or unrecognized, which would be levied on strangers passing through inhabited country would make it much cheaper.

That the Arbain Road has, in fact, been a much-trodden highway can be seen by going along it. At first sight, it is true, the general desolation and absence of tracks would appear to prove the contrary. As one leaves Selima for the south in the direction of Legia, for the first few miles over an open sandy plain there is no trace of any road—but further on, wherever hard, stony ground is crossed the indelibly worn parallel paths of camels' pads prove the passing of countless caravans in bygone years.

Then there are the Bones. Everybody, I suppose, has an early mental picture of bleached white bones of dead animals strewn along a caravan desert road. It is interesting to have the chance of comparing the image with reality. Mine was the very crude one of a straight broad well-defined road running over perfectly flat sand, rather like the road out of Khartoum to the Deims, only going on for ever into space, with loose scattered bones spread out chiefly on one side of it, not quite continuously, but still never more than about ten yards off the road. Fig. 10 is a picture of the real, but it, too, does not give quite a true idea of the typical aspect of the road as a whole. It exaggerates the loneliness of the single skeleton, and, generally, the road is not so featureless and trackless as here shown. As this is the scene a short way out of Selima, one's first impression was that the bones being so scarce and far apart would be no sign either of the frequent use of the road or even of its existence. But finding further on that at perhaps every 500 yards another skeleton came into sight, while at old halting-places literally dozens were lying round, one came to realize what a very large number of animals had perished on the road, and, therefore, what a very much larger number had travelled over it. A guide subsequently warned me that the finding of the bones is as misleading as a mirage and no evidence whatever of the road being near, because animals abandoned to their fate might stray miles before they lay down and died.

The reliable signs of the road are the worn tracks at intervals, traces of obvious halting-places, numerous "*aldmas*," consisting of stones and small cairns not always easy to interpret, and—not very rarely—human graves. The Shawish who guided me told me they had found two or three, genuine graves enough, as the bodies were partly exposed. Other graves found by the side of the road are those of the few strong-minded victims of the good old Arab custom of "*Gabidiya*" ("*Grab*") in accordance with which a traveller for the first time along any given desert road (or portion thereof) is mulcted by the camel-men for a present on pain of their digging or rather raising a grave for him and reciting the burial service over it. Probably none of these "graves" so far out in the desert commemorate an event for which also graves are set up, but which forms a theme more suited to the "*Arabian Nights*" than a polite Journal like the SUDAN NOTES AND RECORDS. I wonder if the "grave" of poor Adam the Carter at Rufaa is still cherished by the donkey boys. Its tombstone and inscription were, I think, removed at the time as too unseemly.

My own journey along the Arbain Road was easy as we were only making for a dump which had been laid down a fortnight before, two days out from Selima, by the Shawish who led me to it—but his party had had no difficulty in making out the Legia road, though none of them had previously been that way and they had previously reported that there was no road discoverable. I was prevented from going further than the dump by the tyres of the second car having given out. The distance travelled was about forty-five miles, and there appeared to be no difficulty ahead in reaching Legia, though the actual approach to the Oasis on this side is said to be impossible. Jennings Bramly in the previous year, also with a single car, had been about sixty miles along the same road, though his tracks were not found after the first few miles. *He* should have been the author of this article, but his only conscious contribution to it was the suggestion that I should illustrate it with views of Liverpool, which would interest and astonish my public! Had I taken his advice, I might have had one.

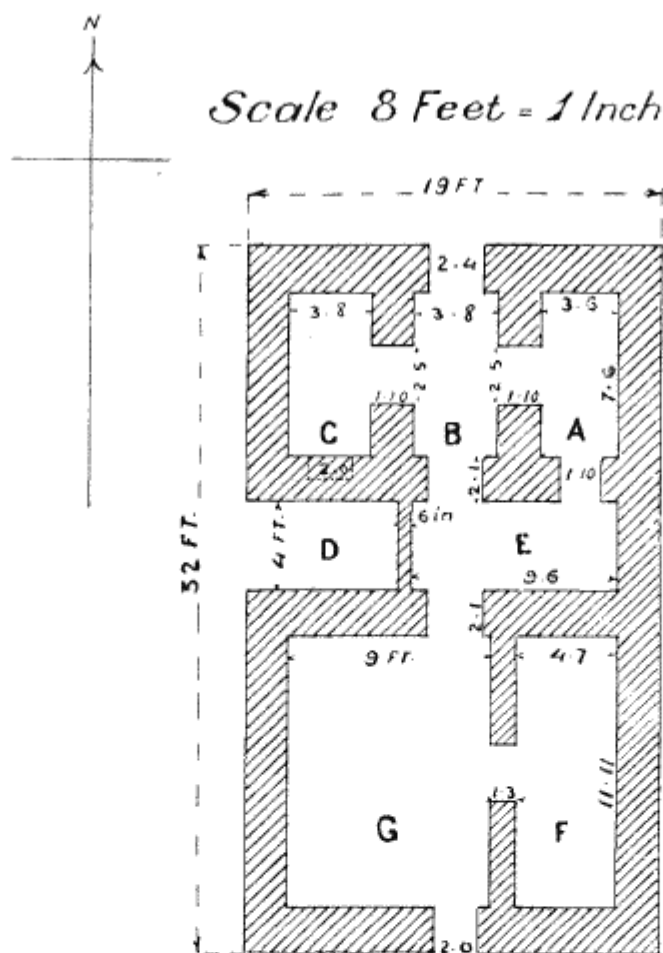


FIG. 9.

HEIGHT OF WALLS AND OPENINGS.

		Ft.	In.	
NORTH WALL.				
Total outside measurement				
at W. corner	...	12	6	
Outside measurement from				
floor level	...	0	0	
Inside measurement from floor	...	6	2	
CENTRAL HALL B.				
North door	...	4	5	
Other three doors	...	3	0	
Room A.				
S. door, but it is blocked above				
1 foot	...	3	6	
Room C.				
Recess (not door) in S. wall...	...	1	10	
Rooms A & C.				
Have each one window in outer wall,				
1 ft. 6 in. by 8 in.				
WALL BETWEEN D. & E.				
Is a more recent addition, 6 in. only				
in width.				
S. WALL OF E.				
At this point the inferior addition has				
been joined on to the south of the				
original building.				
Room G.				
S. door	...	2	0	
E. door not measured.				

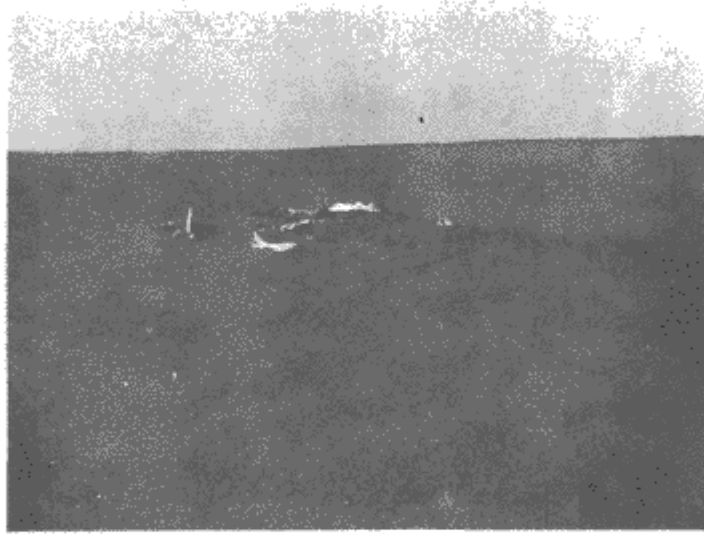


FIG. 10.

APPENDIX I.

Note on the Fossil Trees in Selima Oasis.

By G. W. Grabham.

Fossil wood is frequent in the Nubian Sandstone formation, and it is of interest to find that petrified trees are common in the desert west of Halfa, and that they also occur near Selima Oasis. That, no doubt, means the Nubian Sandstone is continuous over this area.

The specimens are typical of the Nubian Sandstone, namely:—

- (1) From the foreshore of the river in front of the Mudiria.
- (2) Fragment from the trunk of a tree from J. Sula.
- (3) A shiny brown piece of wood collected by Mr. Jennings Bramly and brought in probably from the Western Desert.
- (4) From quite high up on the shoulder of J. Sheitan.

In all these specimens the structures have been preserved by silicification. The original material of the wood has been replaced often particle by particle by silica, so that all the structures may be preserved with microscopic perfection. Sometimes the crystallizing forces of the silica have got the upper hand, the minute structures of the wood have been obliterated though the general appearance still remains. No. 2 has suffered most from the crystallization of the silica.

In some instances wood in the Nubian Sandstone has been preserved by becoming carbonized. We have specimens of coaly-looking material formerly obtained from a well near Halfa. We do not know what conditions result in the silicification and what became of the material displaced by the silica, or what, in other cases, caused the wood to be carbonized.

All this wood belongs to a period very long anterior to the present, when a very large part of North Africa was covered with a sheet of water in which the Nubian Sandstone was laid down. The formation of the Nubian Sandstone itself occupied a very long period of time, but the youngest parts of it were deposited about the same time as the chalk was formed on the floor of a sea which covered a large part of Western Europe, including the whole of the British Isles. The fact that remains are most often in the form of fossilised logs of wood and that traces of leaves, flowers and fruit are very rare suggest that the wood was carried down by floods to the shores of the Nubian Sandstone

Lake and floated out to where it is now found, being knocked and tumbled about in the process so that all bark has been removed. Needless to say it is the leaves, flowers and fruit that would be of most value to the botanist for purposes of identification. Mr. Colchester, the Assistant Government Geologist, has been fortunate in finding some fossil leaves in similar sandstone in Darfur. Careful search might also be rewarded in the Halfa region.

The rarity of fossils, except silicified wood, is a remarkable feature of the Nubian Sandstone. It was certainly deposited in an extensive sheet of water. Had it been the ocean, molluscs would have been abundant. Shells of some kind usually occur in lakes unless the water is so bad that the animals cannot live. It seems as if the Nubian Sandstone lake water must have been inimical to life.

From all this it will be realized that the fossil wood belongs to an age so remote that it has no bearing on present conditions or even those of the geologically recent past.

G. W. GRABHAM,

Government Geologist.

APPENDIX II.

Note by F. Addison.

As Mr. Leach in his article has expressed the hope that it may elicit information regarding existing records, perhaps the following references to the small building shown in Figs. 7, 8 and 9 may be of interest.

Browne, travelling to Darfur via the Darb el Arbain in 1793, passed through Selima and remarks on the building and the legend attaching to it¹.

Cailliaud visited Selima in May, 1822, having been lured thither from the Nile by stories of ancient remains, and he devotes several pages of his *Voyage à Méroé* (Tome III, pp. 235—245) to a description of his journey and of the oasis. One cannot but share his disappointment when, after a journey across the desert in a temperature which at one

¹ *Browne's Travels*, p. 204.

time reached 120° F., he writes:—"En vain je cherchai de toute part ce beau temple . . . ces ruines magnifiques devant lesquelles, à en croire les Arabes que j'avais questionnés, je devais demeurer en extase!" His account of the building is as follows:—"A 300 metres dans le sud-ouest des dattiers du sud, s'élève un rocher où sont les ruines d'une habitation distribuée en huit petites pièces; les murs sont en moellons bruts de grès, liés avec un mortier de chaux: deux troncs d'arbres pétrifiés forment le linteau de la porte principale (voy. la vue, Vol. II, Pl. V, Fig. 1): on voit sur les murailles quelques lettres grecques ou coptes que les Arabes ont surchargées de signes insignifiants qui empêchent d'y rien reconnaître. Mon guide me dit que, d'après la tradition du pays, cet édifice était jadis la demeure d'une princesse nommée Sélimah, qui, à la tête d'une troupe de guerriers, répandait la terreur en Nubie."

In his description of the Plate to which he refers he says: "On croit que ce bâtiment a appartenu à une construction chrétienne."

Mr. (now Sir James) Currie, who visited the oasis in 1901, shares this view, for he writes: "One sees the remains of an old Christian convent, moderately well preserved, but the point of interest attaching to it is that it has apparently been built out of the ruins of something much older, to judge of the inscribed stones one notices."¹ This is doubtless the source of the "Remains of Christian Convent," marked on the map, but there seems little evidence to support this view, for neither in plan nor elevation does the building resemble the known Christian Antiquities of the Nile Valley. Rather does it resemble in its architectural style the Roman buildings found in Egypt along the ancient highways from the Nile to the Red Sea.

I think it probable that it belongs to the same period as the ancient stone "forts" found in Halfa and Berber Provinces, some of which are referred to by Mr. H. C. Jackson elsewhere in this issue, but what this period is has yet to be determined. In short, the origin and purpose of this building still remain wrapped in mystery.

There are many other references to Selima to be found in Budge's *The Egyptian Sudan*, but there is nothing to throw any further light on its history.

¹ Gleichen, *The Anglo-Egyptian Sudan*, Vol. I, p. 203.

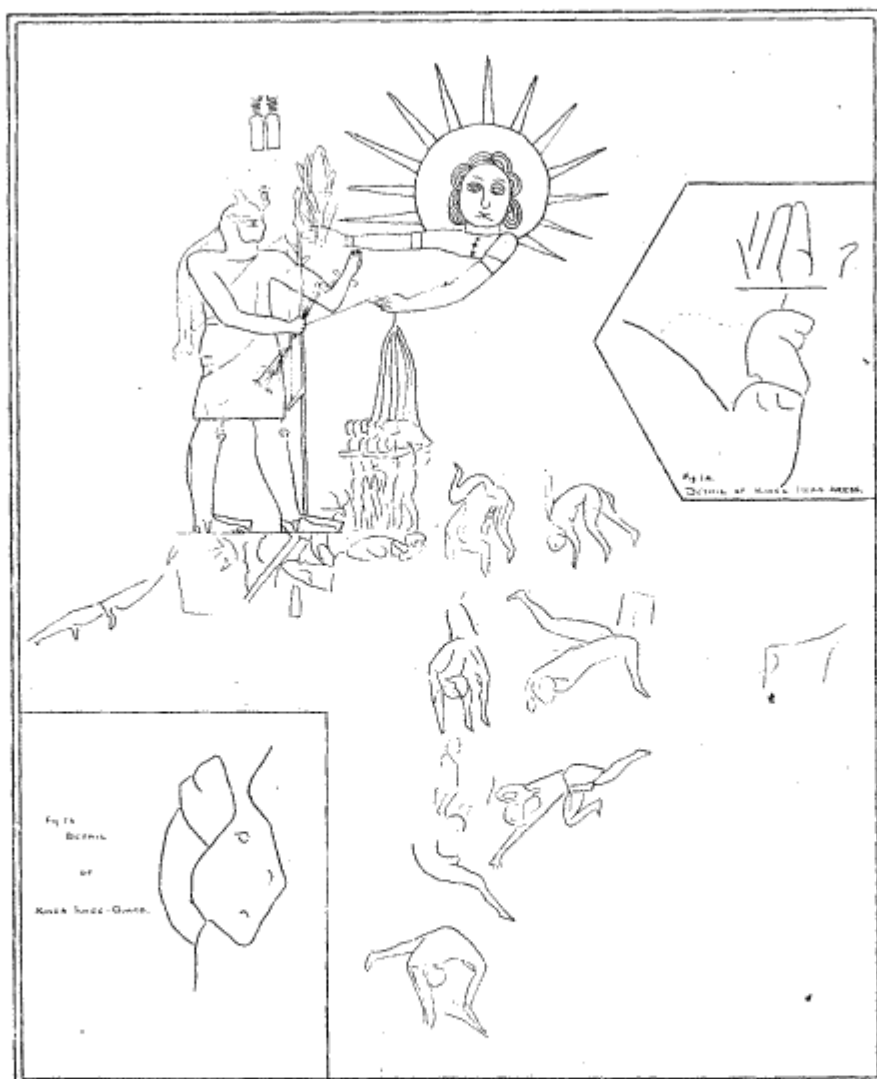


FIG. 1.



FIG. 2.

NEROITIC REMAINS.

By G. O. Whitehead and F. Addison.

GEBEL GEILI.

THE following notes are supplementary to those notices of Gebel Geili, by Mr. J. W. Crowfoot, which have appeared (1) in the 19th *Memoir of the Archæological Survey of Egypt*, pp. 24-27, and (2) in the 3rd Vol. of the *SUDAN NOTES AND RECORDS*, pp. 83-94.

A careful chalking of the incised lines revealed one or two points that had not been noticed, and a comparison of the drawing in Fig. 1 with that opposite page 87 of Vol. III, *SUDAN NOTES AND RECORDS*, will show this.

- (a) The head-dress of the king is a crowned lion. The king on the south wall of the Lion Temple at Nagaa wears the same symbol, and it is here repeated in the king's knee-guards. (*See* Figs. 1A and B.)
- (b) The king is offering the captives to the god and holds in his right hand the end of the cord which passes through the left hand of the god and is then attached to the group of captives.
- (c) A few more details of the falling foemen—the best part of the whole design—are to be seen.
- (d) Traces of other figures by another hand are visible. These are a large horned ox just above the king's left foot, lines of other cattle near the central falling figure on the right-hand side, and a tangle of lines below the king's right foot.

As the two cartouches above the king's head are practically illegible, it is not possible to date the carving accurately. A. Kammerer, *Essai sur l'Histoire Antique d'Abyssinie*, p. 78, says: "The left part still shows a knowledge of Egyptian design, since its symbols are Egyptian; on the other hand, the right part, inspired by remnants of Greek culture,

shows an evolution towards Christianity, almost towards Byzantinism." The likeness seems remote; there is a very similar figure of a sun-god at Nagaa figured in *Budge's Egyptian Sudan*, Vol. II, p. 136.

The existence of some pictures in a grotto facing the main carving had already been noticed by Mr. MacMichael (*A History of the Arabs of the Sudan*, Vol. I, p. 45, note) and recorded by Mr. Crowfoot. Some of them are here reproduced.

The first (Fig. 2), is a picture painted upon a smooth slab of rock some 3 feet long by 2½ feet high. It is to be found above one's head at the entrance of the cave and faces inward.

The main figure is of a seated god. In his right hand he holds the *ankh*, or symbol of life, in his left a staff. The god is apparently ram-headed rather than lion-headed, and so represents Ammon rather than Apezimak. Behind him stands a goddess recognizable from her vulture head-dress. The lower garment appears to show the tags of a woollen fleece, unless they represent the feathers of wings.

Two figures approach the deities. The first is a typical Meroitic queen. Between her hands—the thumbs of which, as usual, both point forward—she may be carrying some offering. Behind her stands a man in the same posture.

The disposition, pose, and emblems of the figures show obvious likenesses to those sculptured on the walls of the Lion Temple at Nagaa, and in general to all Meroitic work.

The colour most easily detected is the brick-red of the limbs and faces. Closer inspection shows that the whole is drawn on a white ground, and that there are traces of colour: yellow and red in the head-dresses of the two gods, blue on the chair of the seated figure, white upon blue with flecks of red in the lower garment of the goddess. The braiding upon the skirt of the king (?) and queen is in black.

Besides the scene described above, the walls of the grotto are covered with numerous rude sketches of animals. These vary in size from 10 to 3 or 4 inches. Some are drawn in outline only, others in full colour.

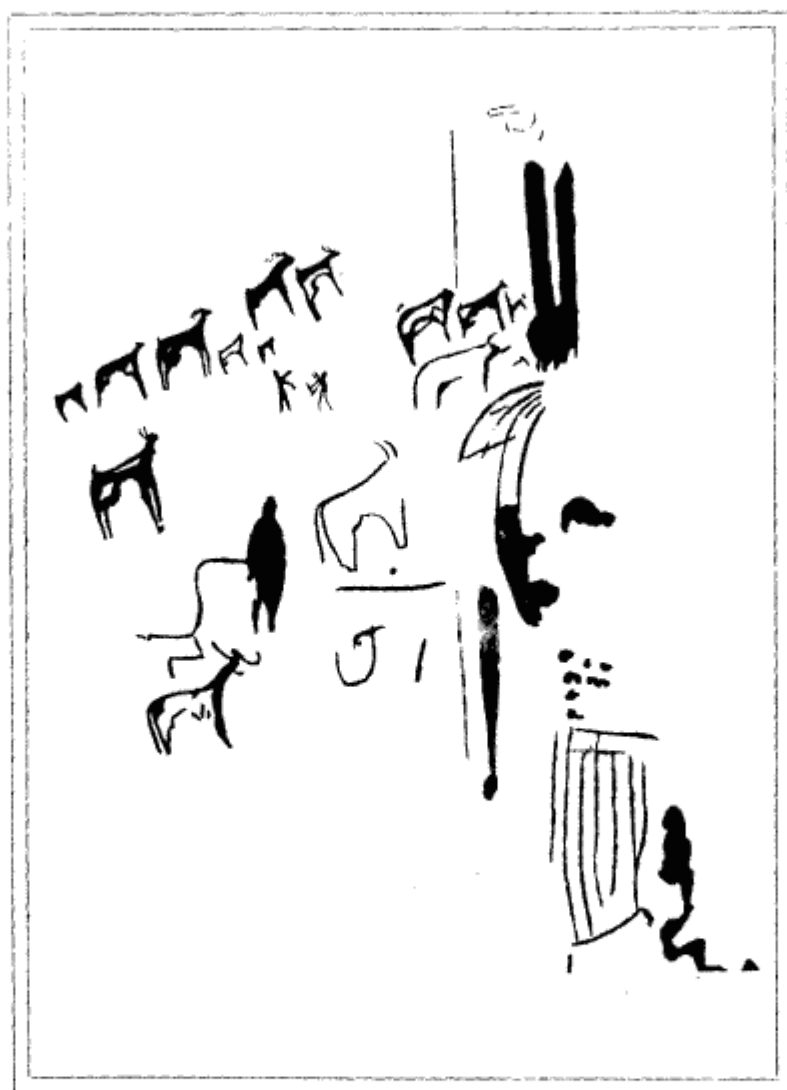


FIG. 1

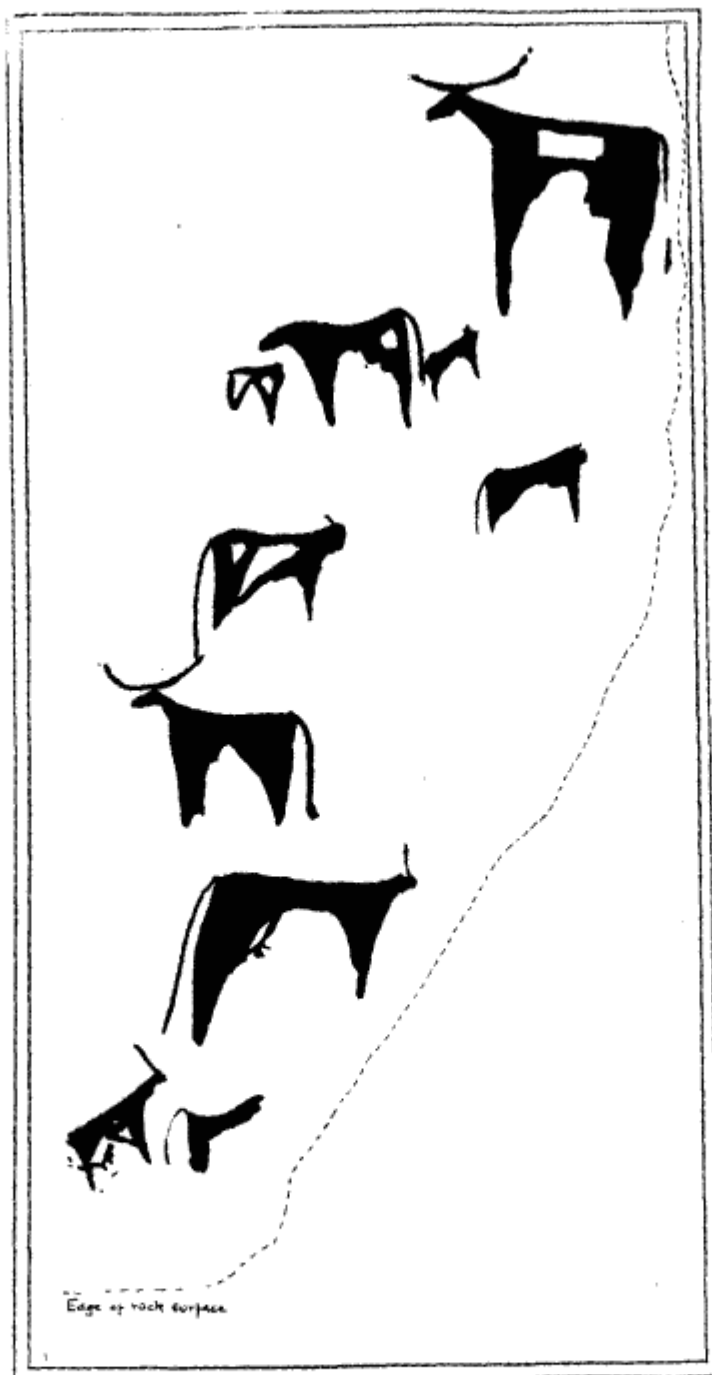


FIG. 4

All those shown in Figs. 3 and 4 are in red, though traces of other colours are to be seen on the walls.

Fig. 3, taken from the right-hand wall of the cave and some distance in, consists almost entirely of goats, which may be recognized by their short upturned tails. The mass of lines covering the right-hand side of Fig. 3 are hardly intelligible. If it is one figure it is out of proportion to the rest. There is some indication of a beak at the top, so that a bird or birds with long necks and long tail-feathers or stilt-like legs may have been intended.

Fig. 4 shows a group of animals on the right-hand side of the entrance to the grotto. These are clearer, bigger, and better drawn than those inside. All are cattle with the possible exception of the animal at the right-hand bottom corner which, from its arched tail and hollow back, may represent a monkey.

ROCK CARVINGS.

Gebel Geili, as is known, is extensively covered with rude rock-carvings. Fig. 5 shows a group of giraffes on the side of the large rock opposite the Meroitic carving, Fig. 6 an animal found higher up the gebel. The technique of these differs, some are scratched in outline, while of others the whole surface is cut out.

These animal figures are without artistic merit, but have some archaeological value in the evidence they afford of the migrations or occupations of early people. Consequently, there arise two questions about them: first, what relation do they bear to other rock-pictures found in the Sudan? secondly, what is their date?

Other pictures have been found in Dongola and Northern Kordofan by D. Newbold, and some of them have been reproduced in *SUDAN NOTES AND RECORDS*, Vol. VII, pp. 43—93. Those at Bir Natrun and Gebel Tageru show sufficient resemblance to be classed with the Geili pictures as the same work. The size of the animals is roughly the same; the technique, an incised outline or the whole body cut out, is the same; and the subjects are similar though Geili shows less variety.

With the rock-pictures found at Qalaat el Wish, Northern Kordofan, the Geili pictures have less in common. On the southern face of the isolated rock with the Meroitic sculpture there is a figure or bust of a man with upraised arms (not shown here) which may offer comparison with similar drawings at Qalaat el Wish.

The camel, so far as I could see, was absent from Geili.

The sketch-map (Fig. 7) shows the distribution of the rock-pictures of the Sudan. The list has been compiled quickly and could probably be easily added to.

The dating of this class of work is not easy. The absence of the camel is a negative argument in favour of its belonging to a period before the camel was introduced into the country, that is roughly prior to the Christian era.

The existence of these drawings side by side with dateable representations as at Geili ought to furnish a useful clue to their date, provided that it is possible to decide whether they were done before or after the Meroitic pictures, *i.e.*, before or after some such period as 300 B.C. to A.D. 350.

To take the case of the rock-pictures first. Here the best side of the rock is occupied by the Meroitic group. Other pictures have been graven on the rock, *e.g.*, the giraffes, but they have had to be content with the other faces of the rock. The animal drawings which do occur on the best face give the appearance of being fitted in to the Meroitic group, *e.g.*, the ox at the king's foot, and the long lines (if they depict an animal at all) to the left and below the king's feet, and in no case do they cross or interfere with the lines of the larger work. The presumption is that these animal figures are therefore later than the main group.

There is less evidence in the case of the grotto paintings. Two points may be noticed: in the first place, the Meroitic group has again occupied the best and smoothest slab of rock; in the second, the red colour in both kinds of picture is to all appearances similar.

Gebel Geili is thus interesting in presenting side by side two phases of culture, though probably the culture of the same people: the one phase that of a settled, riverain people Egyptianized in outlook, the other



FIG. 5.

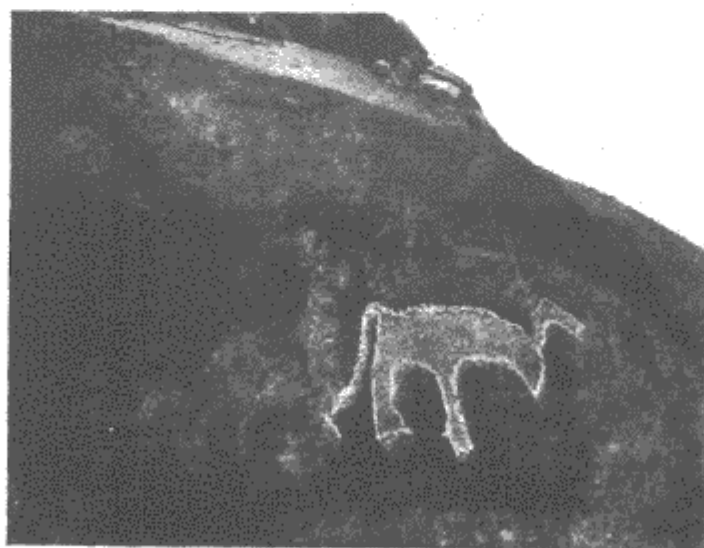


FIG. 6.

that of a nomadic people covering a wide desert area and less affected by neighbouring civilizations.

Since writing the above I have had an opportunity of examining the Meroitic remains at Nagaa and Musawwarat as-Sufra with the object of seeing whether they, too, showed traces of the rude type of animal drawing here discussed. They do so in abundance, and thus support the rather slender evidence which has been put forward in the case of Geili to show that this type of work is contemporary with, or later than, the Meroitic period.

The walls of Musawwarat are covered with every sort of drawing, and I imagine that few of those that have been reproduced from other sites could not be paralleled there. The following is by no means a complete list :—

- (1) Camels, laden or ridden, suckling young (cf. Newbold).
- (2) Lions, sitting and walking.
- (3) Dogs chasing game.
- (4) Monkeys hanging on trees.
- (5) Giraffe.
- (6) Elephant.
- (7) Boars.
- (8) Cattle.
- (9) Ostrich.
- (10) Boat with oar in stern.
- (11) Men standing, fighting, fighting on horseback, holding hands above their heads.

Figs. 8, 9, 10 show examples from Masawwarat, the group of cattle being very like those at Geili.

The drawings at Masawwarat differ widely in merit and could be graded in a series, which would range between weak copies of the animals sculptured by the original craftsmen who decorated Masawwarat to crude and angular diagrams, a series which would probably correspond correctly with the date of their execution.

The conclusion from the facts of Masawwarat is obvious : that these drawings and others like them on rocks were executed during or after

the Meroitic period. Whether they were also done earlier and, if so, at what date, it is not possible definitely to decide.

NOTE.—Thanks are due to Mr. G. W. Grabham and to Mr. F. Addison for their kind assistance and advice.

G. O. WHITEHEAD.

NAMES OF SITES.

NO.	NAME.	REFERENCE.
1.	Gebel Guroguro ...	D. Newbold, S.N. & R., Vol. VII.
2.	Bir Natrun ...	" " "
3.	Gebel Tageru ...	" " "
4.	Abu Sofian ...	" " "
5.	Gebel Hazara ...	H. A. MacMichael, "Journal of Royal Anthropological Institute, 1909," page 562.
6.	Gebel Sagadi ...	J. W. Crowfoot, S.N. & R., Vol. III.
7.	Gebel Otrash, Rera ...	" " "
8.	Gebel Geili ...	" " "
9.	Gebel Hawawit East ...	G. W. Grabham, information.
10.	Gebel el Fururi ...	Bimb. F. Craig, information.
11.	Masawwarat ...	" "
12.	Hadeili {Gebel (?) {Wadi (?)	Native information.
13.	Hagir el Meruwe, near Korgus Island ...	— Humphrey, information.
14.	El Zuweira ...	} H. C. Jackson, information to Conservator of Antiquities.
15.	Gebel Sitran ...	
16.	El Etanub ...	
17.	Murra ...	J. W. Crowfoot, S.N. & R., Vol. III.

ANCIENT SITES NEAR NAGAA.

I. GEBEL HARDAN.

GEBEL HARDAN is a sandstone hill rising from the plain about two miles south-east of Nagaa, and the existence of an ancient site there was reported to me about a year ago.

At the foot of the western face of the hill is a semi-circular reservoir or *hafir* designed to impound the water flowing down that face. Apparently it still holds a little water during the rains, and there is evidence that it is regularly used by the Arabs. In recent times low walls of piled stone blocks have been built at the extremities of the embankment,

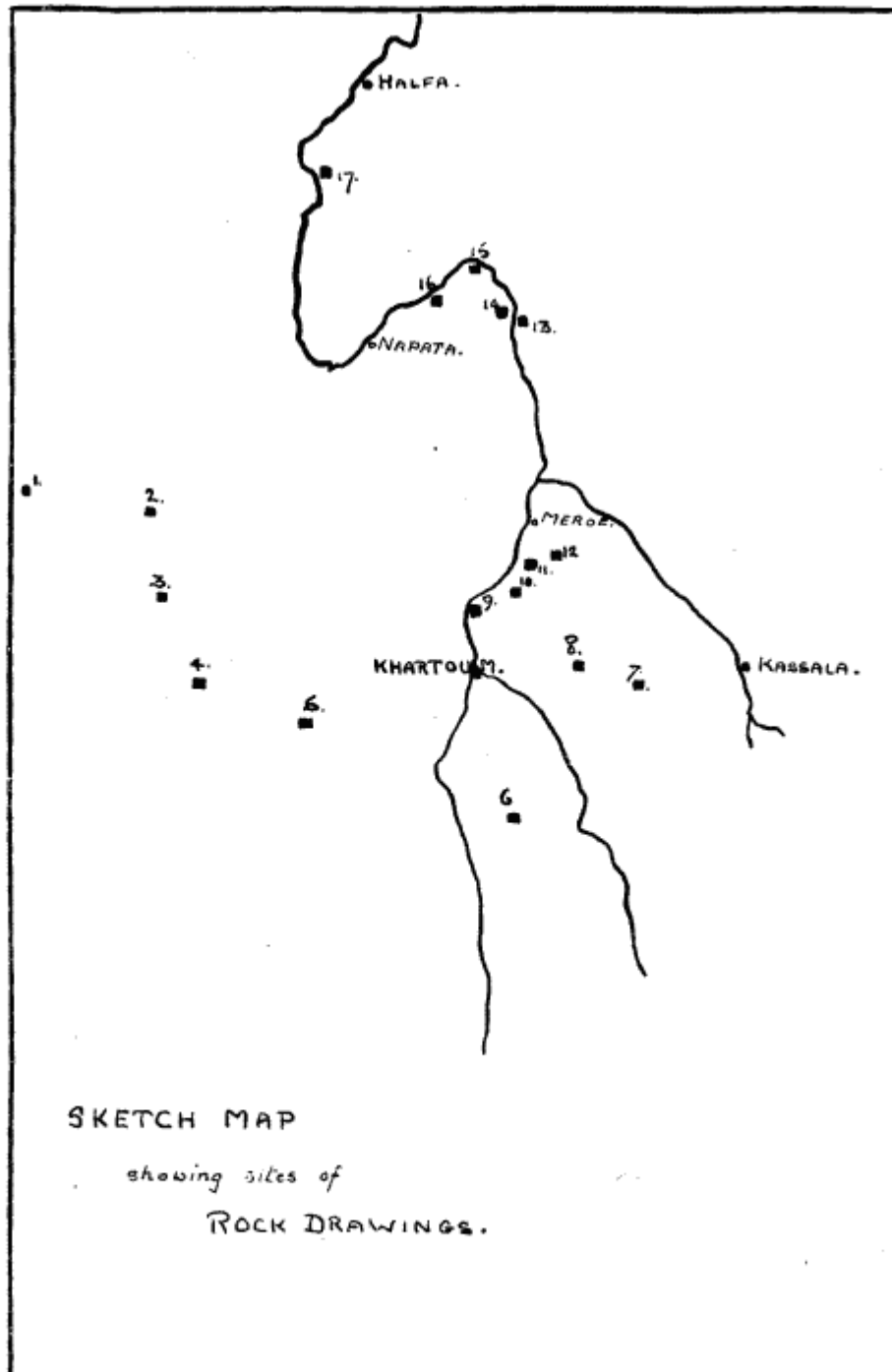


FIG. 7.

where it has been breached in the past, in order to increase the storage capacity of the *hafir*, and these blocks have been taken from the ruins of a temple which lies close by. One of these stones is a fragment of a stela of hard sandstone inscribed on both sides in Meroitic cursive characters, but the inscription is too fragmentary to be of much interest.

The temple itself is very much ruined, and the top of the existing remains is about $1\frac{1}{2}$ metres above present ground level. It is built of very soft sandstone, probably quarried from the hill, and although the lower part of the walls is protected by fallen blocks and drift sand, some of the stones that have been exposed to the elements are so badly disintegrated that they may be crumbled between the fingers.

Originally the building consisted of a single chamber, roughly 6 metres by 4 metres, with a pylon at the east end (see plan). It was surrounded by a colonnade, but the fallen drums now lie in such confusion that the original disposition of the columns is not clear. There are traces of reliefs, apparently human legs, on the exposed north wall, and on clearing away the drift sand and rubble from a portion of the south wall, other reliefs in the shape of three well-executed cows were revealed. No doubt systematic excavation would bring to light other decoration and further details of the temple, but this must await a more favourable opportunity.

Close to the temple on the south is an enclosure or remains of a building, the purpose of which is obscure. Possibly it contained the priests' quarters, though its area is larger than that of the temple. It has thick walls of ferricrete sandstone rubble, plastered on the outside, and there are mounds of stone at both the south-east and south-west corners, which are no doubt the ruins of smaller buildings. It is in the line of the main enclosing wall of the temple area, which is also built of rubble plastered on both sides, and may be traced for its entire perimeter. The gateway in this wall is on the axis of the temple, and opposite the gateway on the outside is a mound of stones, probably the ruins of a raised kiosk which was approached by a ramp or flight of shallow steps.

The general arrangement of these buildings—the priests' quarters (?) on the south, the colonnade, and the kiosk outside the main entrance gate—are suggestive of the Sun Temple at Meroë, but this latter is an older building, while these remains at Hardan are almost certainly of the same period as those at Nagaa, *i.e.*, from 15 B.C. to A.D. 15.

I have to acknowledge the enthusiastic assistance of Mr. G. O. Whitehead in planning this site and in such clearing as times permitted us to undertake.

About 400 yards west of the temple just described, on the direct road to Nagaa, are the remains of a small sandstone building with four column bases inside. This has no enclosing wall and was presumably a small isolated shrine.

II. GEBEL NASB ES SAMI.

This is another isolated gebel about 3 miles west of Nagaa, and near it are the remains of a small building which, no doubt, belongs to the same period as all the others in this region. I am indebted to Mr. Whitehead for the following details. It is a rectangular building 13 metres by 5.2 metres, consisting of two chambers, and oriented slightly south of east. Nothing remains of the walls above ground level, but these were built of sandstone blocks. On the axis of the building, about 30 metres to the east, are the remains of what probably was a kiosk, a feature not unusual in buildings of this period, as already noted.

F. ADDISON.

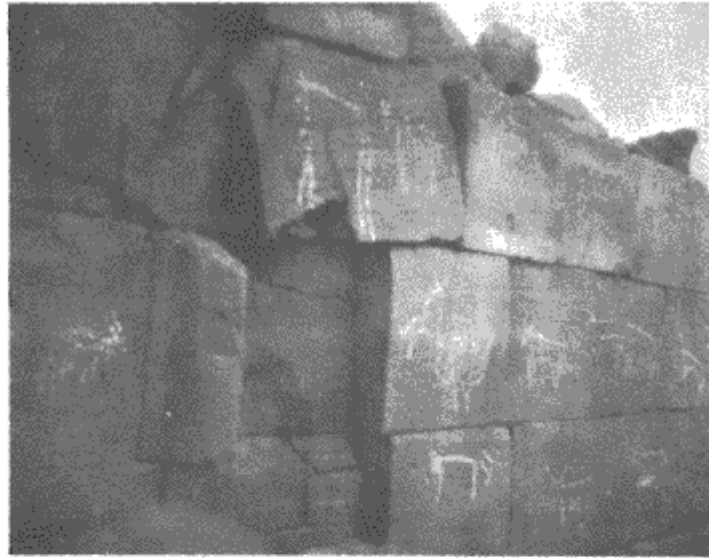


FIG. 8.



FIG. 9.

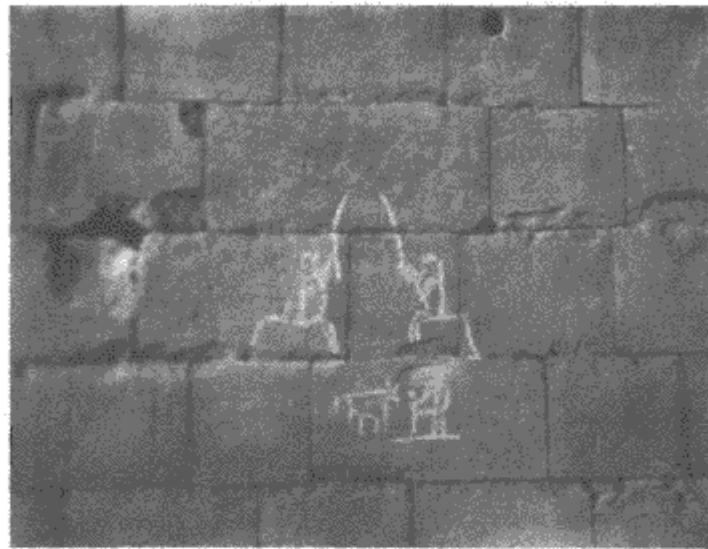


FIG. 10.

NAGAA AND MASAWWARAT.

By G. O. Whitehead.

THERE is no doubt that the antiquities of the Sudan are not popular with tourists. In fact, if they have come through Egypt they are reported to beg, upon their arrival in Khartoum, not to be shown another pyramid or another temple. Yet years ago it was, I believe, thought by the officials of the country that tourists would come south in crowds, stimulated by what they had seen in Egypt, to study the ruins of Ethiopia, the fabled home of Egyptian culture. That hope has been disappointed, and to-day the entries in the visitors' book at Nagaa are dismal reading. Long ago, before the war, a rest-house was built there, a neatly ruled folio book was bought, and the conditions governing a tourist's visit were carefully written out in red ink. Now the book lies on a shelf in the ghafir's house, the writing is stained and illegible, and each succeeding entry records the decay of the rest-house until, as one official remarks, "it will soon be indistinguishable from the surrounding ruins." In the old days distinguished archæologists came: Sayce, Garstang, and Hogarth; officers from Shendi rode over in the week-end; and one stranger, a lady, had travelled out from the incredibly English-sounding village of Upper Upham, Wilts. But for fourteen years no one save officials, if the guide was right, had troubled to come and see the Meroitic temples of Nagaa.

Yet they are not without interest. It is true that they are comparatively uninspiring, and at other places near by, such as Gebel Hardan, the remains have dwindled into the faintest human trace upon the natural landscape. But this has the advantage that they do not, like other greater testimonies to the art of an ancient people, distract attention from their surroundings. In fact, it is only by a rather careful observation of their setting that their meaning can be deciphered. Read rightly, they are evidence of the manner in which people 2,000 years ago maintained themselves and exploited the capacities of this part of the Sudan, and so they may be said to have a certain value to-day from the information that they can give upon the natural economy of the district.

The clue that will explain most of what remains to be seen is the need for the conservation of water in the desert. If people were to live at a distance from the Nile, they had to have enough water for themselves and their flocks. Consequently, the first and inevitable sign of ancient occupation are hafirs and galdas. The first is a basin, generally of horse-shoe shape, dug out (hafar) and embanked to retain the water which runs off the hill side. Sometimes it may be found right under the gebel, as at Gebel Sabaat (Kassala Province); more usually at a little distance from the gebel; and sometimes well out in the open desert on some gentle incline. The galda is a tank, sometimes natural, sometimes improved by man, in the rock of the gebel itself, and here water will lie six months after the rains. So much there must be. The next evidence of human settlement will be what for want of a better name may be called a temple, an oblong building, very often built with a footing of ironstone, and finished with blocks of soft and perishable sandstone. It faces almost invariably between 10 and 20 degrees south of east, and in front of it and on the same axis there often stands a small round kiosk. Around or beside this temple are other buildings, constructed of large red bricks, which were almost certainly made and brought all the way from the bank of the Nile. Possibly these were the priests' dwellings.

Such in their essentials are the tiny and unimportant remains of Gebel Hardan and Gebel Nasb el Sami, which face each other at a distance of some four miles across the headwaters of the Wadi Auetib. Such, too, with amplifications, are the remains at Basa and Um Soda, discovered by Mr. Crowfoot. At Nagaa they may be seen in their fullest development.

But before embarking upon seeing the actual remains, the tourist should inform himself of the main facts of Ethiopian history, as they have now been deduced by the combined effort of historian and archæologist. Twenty years ago the story was known as far as it could be from the documentary side, that is from the literary sources of classical history. And very little it was. Occasionally an Ethiopian figure flitted across the Mediterranean stage, such as Erg Amon, under the Greek form of Ergamenes (circa 200 B.C.), a cultured king and friend of a Ptolemy, and Candace (20 B.C.), a kind of African Boadicea of Roman times. Greek explorers too and Roman generals occasionally penetrated up the Nile and brought back information which, on the whole, has proved surprisingly accurate. But now from the archæological side, as a result

of the excavations of the pyramids of Nuri and Meroë a much fuller chronological framework has been supplied. And the history of Ethiopia falls into a familiar rhythm typical of the history of many better-known races of the Near and Middle East.

A descent from the highlands upon a rich and fertile river valley, the military conquest of the river folk by the hardier nomads of the plateau, and then the slow re-conquest of the conquerors by the conquered and the assimilation by the new settlers of the habits and culture of the old—this is roughly the story of Ethiopia. The invaders of this part of the Nile valley were, so far as is known at present, a branch of the Libyans, the Temehu, a nomadic tribe living in the desert to the west of the Nile. About 900 B.C. Egypt fell into their hands, and in 750 Kashta from Napata, in Dongola, conquered the lower Nile and succeeded in founding the twenty-fifth Dynasty. But this barbaric incursion met its match in another, the Assyrian invasion of Egypt by way of Palestine, which swept up the Nile and routed Tirhaka and his son between 670 and 660 B.C.

Henceforward the Ethiopian kings had to content themselves with a kingdom on the Middle Nile, of great importance, as has often been pointed out, by the fact that it controlled the volume of trade which has always made its way from Central Africa and the Abyssinian coast to the Mediterranean. Ethiopia became an entrepôt state on a river, enjoying the same sort of position as Venice on the Mediterranean in the Middle Ages, and Holland upon the Atlantic in the seventeenth century. The situation is complicated historically by the fact that there were two kingdoms, the kingdom of Northern Ethiopia, with its capital at Napata, and the kingdom of Southern Ethiopia, with its capital at Meroë, seventy miles above the junction of the Nile and the Atbara. Napata was the earlier of the two cities; about 300 B.C. the balance of power shifted to Meroë, and in about 20 B.C., after its defeat by the Roman legions, the northern power seems to have been finally absorbed by its southern neighbour.

The kingdom of Meroë, with its commanding position upon a great river and standing at the terminus of desert ways from the south-east, was not likely to escape external influences, and its remains have the interest that all second-rate and minor work has, the interest not of absolute merit but of association. They remind one interestingly of

other things. There is a tincture of all the neighbouring and contemporary cultures. First and foremost, Egyptian culture under an Ethiopian guise, then Greek, and later Roman influences showing themselves in sculpture and architecture, and, lastly, for those that can see it, a trace of connection with the Axumite kingdom of Abyssinia.

* It is now possible to reach Nagaa from Wad Ben Nagaa station by car in an hour and forty minutes. But no tourist with proper instincts would choose to go except by camel. Travelling at three-and-a-half miles an hour gives one time to study the features of the landscape at one's leisure. Our way lay up the Wadi Auetib for some twenty miles, that is to say two shidds on a camel. This name our guide derived for me, with what plausibility I do not know, as "the loud-sounding flood water." Cailliaud, the French explorer, who travelled up the wadi on March 22nd, 1822, was told that the name meant "the wind of the valley of Thebes" (haua Têbes). It is one of numerous wadis which drain the sandstone plateau to the east of the Nile, and run in a north-westerly direction into the river between Wad Ben Nagaa and Kabushia. Between the wadis stand flat-topped gebels with a cliff-like edge. After the rains the water fills the wide valley and comes close up to the hill sides. The narrow strip between the high-water mark of the flood and the declivity of the gebel is the place to look for ancient remains. When the rains subside they leave the hafirs and gultas full, and the bed of the wadi as green as a garden. It has been pointed out that it is this comparative fertility of the uplands of the Island of Meroë that was one of the causes of its prosperity.

At Nagaa the gebel runs out into a promontory, and the temples standing beneath it continue the line into the wadi. One passes shapeless heaps of stones, the well with its cattle and sheep, then the ruined rest-house and the one standing habitation, the ghafir's house. Beyond lie the temples. The first that the traveller approaches is the Lion Temple, so called because the chief god in its sculptured friezes, and the one to whom it is presumably dedicated, is Apezemak, the Lion-headed. It is an ugly building of iron-brown sandstone; its pylons with their deeply-cut figures give it its only claim to grandeur. One soon learns to know the chief figures sculptured on the walls: the king, Netek-Aman (20 B.C.-A.D. 10), the queen, Amantere, and the prince. In Amantere we are introduced to one of the famous fat queens of Meroë, the Candaces of history. She

stands there an immense and rotund figure with bulging hips and arms. No doubt the fatness was ideal—a standard of beauty to which the living Candaces strove to approximate, but we recognize in it a well-known type of African beauty perpetuated in the fat women of the cattle-owning tribes of Central Africa. Such a triumph of obesity denotes uncommon wealth and leisure, and the long finger nails of the Meroitic queens emphasize the same characteristic. These ladies impressed the imagination of the ancient world, so that an historical misconception about their character and importance arose, and it was reported that Meroë was ruled by a succession of queens. Research has reduced the legend to its proper proportions, and shown that in the first place Candace is a title meaning “queen,” rather than a name, and in the second, that there were only five of these sovereign queens, and that they were probably the queen-regents acting for their sons while they remained minors.

3) In front of the Lion Temple stands quite a small building which may possibly have served as the kiosk to it. It is in a style of architecture quite foreign to the rest, and it is surprising that it occurs so far from the Mediterranean. For in essentials, though not in decoration, it is inspired by a Græco-Roman style and has been pronounced not earlier than the third century A.D.

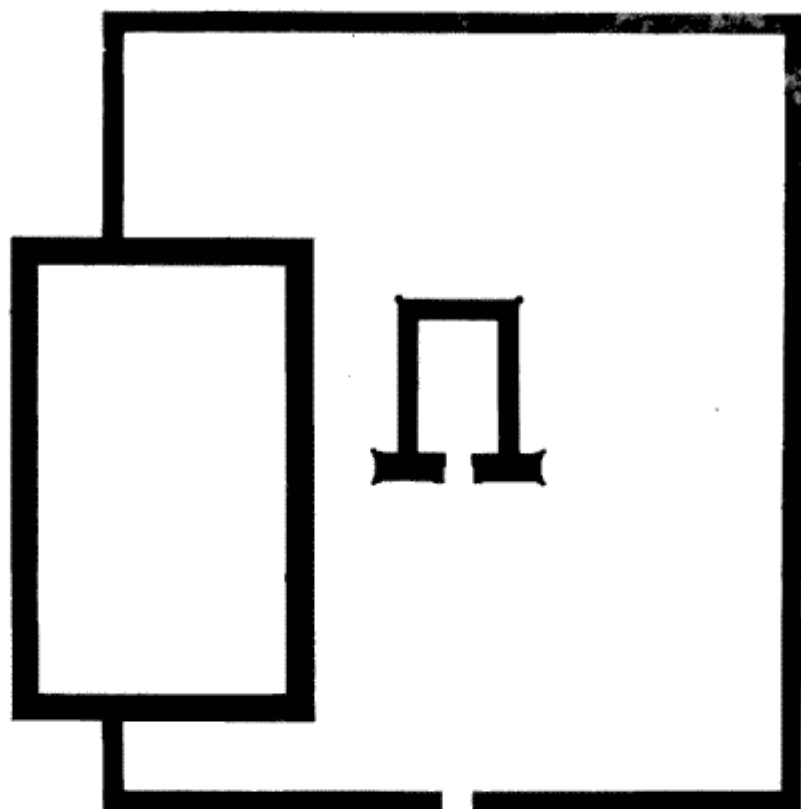
4) Nearer the gebel lies a longer and once a more imposing temple. It is the Amon Temple of Nagaa. Though, apparently, of the same date as the Lion Temple, for it bears the same names of king and queen, it is very different in character. The stone is harder, the sculptured figures are neater and trimmer, the ornament more graceful; while in style it is wholly Egyptian. The approach to the shrine of the temple is guarded by granite rams. They have been dislodged from their bases, and lie hacked and scattered, as if battered by some savage assault. One is cracked in half, another split lengthways; each has its head defaced, and the figure that stood between its paws broken off. It is possible that we are here looking at evidence of the final destruction of the Meroitic civilization. We know that somewhere about A.D. 340 the first Christian king of Abyssinia, Ezana, made a punitive expedition against the kingdom of Meroë, and sent his troops up and down the Nile to destroy dwellings and temples with their statues. But if it is his handiwork, why did the Amon Temple receive such savage handling, while the Lion Temple appears to have come off so lightly? Perhaps

Ezana specially attacked what was already familiar to him as the symbols of a pagan cult, for these large stone animals are known to have been of a style common to Abyssinia as well, where they have been found in the form of large lions or dogs.

Still further up the slope of the gebel is a little ruined temple. It is in too bad a state to be very interesting, but since it is the highest of the series, a good view of the surrounding country can be had from it. To the south-east stands Gebel Hardan, to the west Gebel Nasb el Sami, both within easy reach and worth a visit if one is keen. The bed of the valley is marked by low shrubs and trees; at one's feet well above the valley stand the temples, on one's left the old hafir, on one's right the well, the only focus to-day of any human activity.

The road from Nagaa to Masawwarat is a gentle climb of ten miles from the bed of the Wadi Auetib to a plateau among the range of hills from which its waters flow. It is a pleasant ride, or was on this occasion. The weather was cool and a strong northerly wind was blowing in our faces; we had got used to riding our camels and the going was good, for we soon left the bumpy *adoba* of the valley for the fine, red, sandy soil, the *azaza*, of the higher ground.

Before turning north through the little gap marked by Gebel Mutrugga, we rode out to see the scanty remains of still another temple, facing east like all the rest, with its hafir three-quarters of a mile away under the edge of the gebel. Then through the gap and up on to the *karoda*, the uncultivated plateau whose sweet grass is good for flocks and camels. A map is not of much use here, for the names of the gebels are not recorded and their position apparently only roughly indicated. Leaving Bir Ban Nagaa unvisited on our left, we passed between two isolated hills and so into the great circle of gebels in which the ruins of Musawwarat es-Sufra, the pictures of the yellow gebel, lie. On the left among belts of trees can be seen the red and brown walls and columns of the ruined palace, to the right the yellow banks of an enormous hafir, lying three-quarters of a mile south-east of the ruins. When we rode up to look at it, it proved to be a vast circular bank, consolidated at its base with courses of masonry, and having its mouth open towards the hills. It is now breached in more than one place, but must once have been capable of holding water for many months.



TEMPLE
AT
GEBEL HARDAN



The remains themselves are mysterious and have set each generation of archaeologists guessing. Cailliaud, the first to visit and plan the site, became convinced on very slender evidence that it was a college. The shapeless drawings of birds and animals traced upon the walls were, he said, the work of a childish hand; the names engraved in Ethiopian characters were those of some of the pupils; the others in Greek were, doubtless, those of lovers of knowledge, drawn to Masawwarat by the fame of the spot. He concludes his speculations with the following charming passage:—

“ Absorbé dans mes réflexions, je ne m’apercevais que la lune éclairait seule, de sa pâle lueur, l’intéressant tableau qui les faisait naître; mes yeux avaient peine à s’en détacher. Enfin je me rapprochai de notre bivouac: je ne puis y jouir que de quelques instans d’un sommeil agité. Impatient de ne point voir venir le jour, j’allai l’attendre sur les ruines. À peine les reflets de l’aurore eurent répandu sur elles une clarté douteuse, que, saisissant mes crayons, je me mis à en lever le plan général. J’aurais voulu que le jour s’écoulât avec moins de rapidité; je regrettais les heures que l’impérieuse nature me commandait de donner au repos: établi en permanence sur des monceaux de décombres, j’oubliais quelquefois de prendre la nourriture qu’on venait m’y apporter; le plaisir que j’éprouvais à dessiner et à mesurer, semblait être un aliment suffisant pour réparer mes forces.” *Voyage à Meroë*, Vol. III, chap. 48.

Others have claimed that these remains were a hospital, and others that they were a fortified *khan* or permanent caravan station. Perhaps they were a summer palace with extensive harem quarters. Whatever they were they impress one as the sudden and brief florescence of a wealthy monarchy. They suggest a sort of Ethiopian Versailles, a vast palatial scheme, designed in one piece, and, perhaps, never completely finished, and certainly not long occupied. The inspiration or the money seems to have run dry. There is little decoration and no inscriptions of founder or builder; there is hardly any pottery or signs of a long domestic settlement such as one comes across at Meroë. The architectural plan is said to have affinities with an Abyssinian style, but which of the two neighbours borrowed from the other is unknown. Perhaps for once Meroë was an originator; the temple here is, as one would expect, traditional in style and ornament, but there are sculptures, grotesques of

animals and men, where the artist seems to have broken away and trusted to a native inspiration.

Since it was deserted its blank walls have served for the scribblings of subsequent settlers and the inscriptions of travellers. At first these stray graffiti are done with care and copy the style and drawing of Meroitic decoration; here and there lines of demotic script have been traced; but gradually the drawings have degenerated into the angular cattle, camels, and human figures of some rude and uncultured people.

Then from Cailliaud's day onward occasional European travellers have left their names. Cailliaud's dignified inscription is worth transcribing.

L'AN DE JESUS 1822.

FREDERIC CAILLIAUD A VISITE CES RUINES RENOMMEES
IL EST VENU MANDE DE LA FRANCE, FAVORISE PAR LE
PRINCE ISMAEL PACHA. IL A PENETRE AU DELA DU
FAZOLE PAR 10 DEGRES DE LATDE OU IL A VISITE DES
PEUPLES PAYENS.

Another inscription reads :

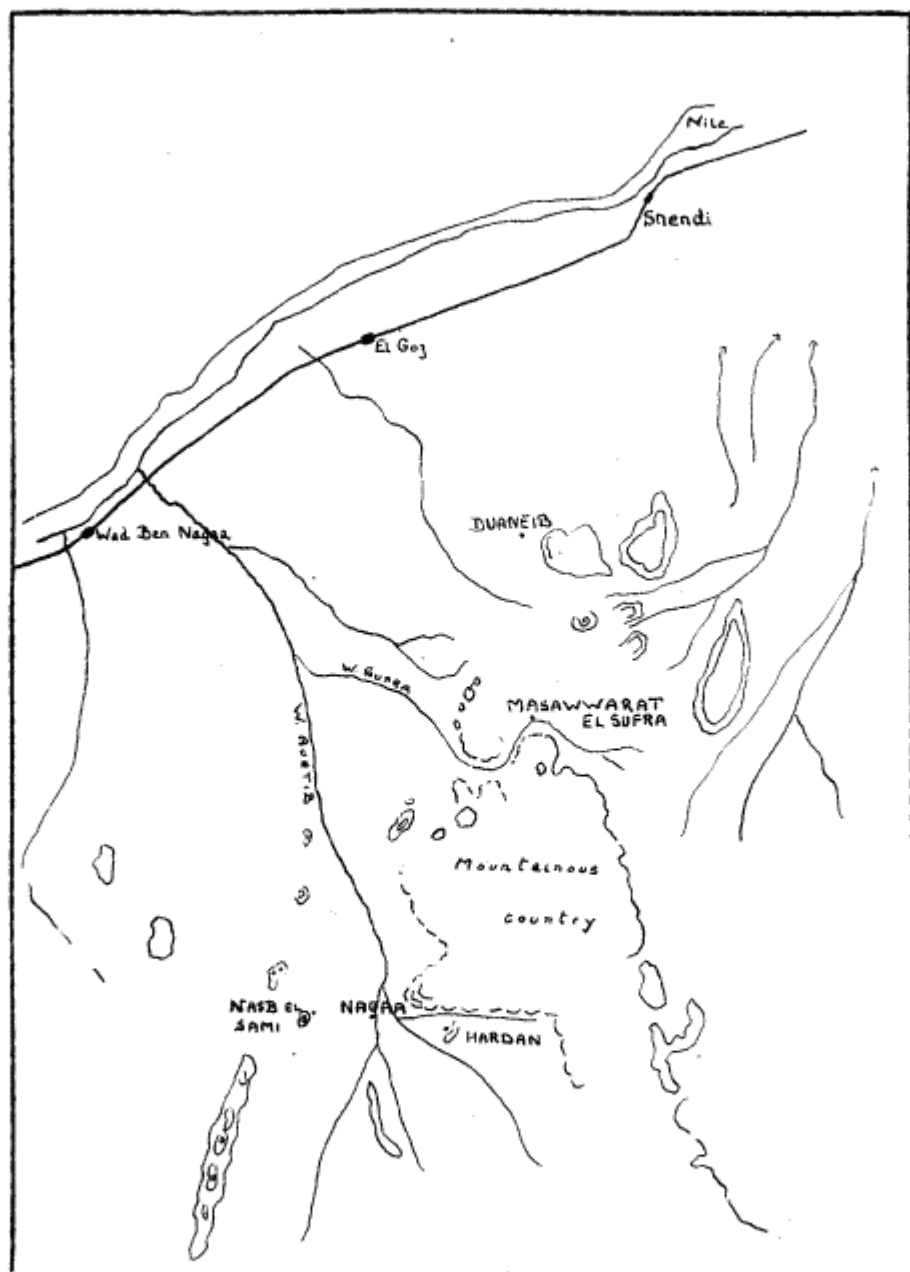
L'AN DE JESUS 1822.

LOUIS LINANT A VISITE CES RUINES RENOMMEES IL EST
VENU MANDE PAR L'ANGLETERRE ET IL A PENETRE
JUSQU'AU ROYAUME DE SENNAR GRACE AUX CONQUETES
D'ISMAEL PACHA GENERAL DES ARMEES DE SON GRACE
MAHAMET ALI VICE ROI D'EGYPTE.

Later a Russian, who travelled in 1838 and left his name at Nagaa, inscribed it here, too: PÜCKLER-MÜSKAU, "mandé par son esprit familier"—enigmatic and romantic phrase.

One would like to have spent an idle hour oneself, cutting upon the wall some pensive and melancholy quotation about the glories of our blood and state, but, unfortunately, the Government does not encourage modern graffiti; it is one of the drawbacks of that archaeological sense that demands the "preservation" of antiquities.

The causes of this abandonment and decay, which is the note of Masawwarat, have so far not been definitely fixed, though almost certainly they soon will be, either by the excavation of Masawwarat itself or of some other Meroitic site. The spade is nowadays a good deal mightier than the pen, but until it has turned up its evidence one



is free to speculate unhampered by inconvenient fact. As we have seen, pressure from a hostile Abyssinia must have been one of the factors in the collapse of Meroë, but with it may very well have gone some internal disintegration. Perhaps Meroë experienced the sudden and disastrous fluctuations that are the lot of a society whose wealth lies in a top-heavy commerce. "Unblest the land, to hastening ills a prey, where wealth accumulates and men decay," the central monarchy may have grown precariously rich by trade and then lost it by the change of a distant trade-route or the disappearance of a market.

Or collapse may have been due to a climatic change. The local population put it down to something of this sort. The people of those days, they say, were powerful, wise, and of great wealth; but Allah grew angry with them and stopped the rains. Their gold became useless to them, for there was no food that they could buy.

On the way in there is one site which may be visited, the temple of Duaneib. It makes a convenient stopping-place between two shidds, but is without any particular interest. Cailliaud stayed here on the night of the 1st of April, 1822, having completed in the short space of ten days the magnificent series of plans and drawings which first brought these two sites to the notice of the civilized world.

SOME RECORDED CASES OF ALBINISM, MELANISM AND ABNORMAL COLORATION IN AFRICAN ANIMALS.

By W. Wedgwood Bowen.

IN the issue of SUDAN NOTES AND RECORDS for December, 1924, a case of albinism in the white-eared cob (*Cobus leucotis*) was recorded from the Pibor district. This led me to keep notes on all recorded instances of albinism and melanism which I came across in zoological literature. An albino may be defined as an individual lacking the pigmentation characteristic of its species. Melanism is the reverse of albinism, that is, an increase of pigmentation. Neither albinos nor melanomorphs, in their broadest sense, need necessarily be complete, for the absence of pigment in the eyes of albinos, or the total blackening of the coat in melanomorphs, does not furnish a criterion. So far as is known from breeding experiments on various animals in captivity, albinism and melanism behave in a Mendelian manner, and where crosses are made with normal-coloured individuals, the colour of the offspring may be predicted with fair accuracy.

The following are cases known to me, other than those given by Capt. H. C. Brocklehurst on pp. 238, 239 of the 1925 issue of SUDAN NOTES AND RECORDS. Most have been extracted from the proceedings of the Zoological Society of London.

I. ALBINO AND MELANISTIC FORMS OF ANTELOPES.

A pale mounted specimen of Sömmering's Gazelle (*Gazella scammerringi*) which was shot by Major C. P. Bradshaw on the Dinder River was exhibited at the June, 1914, meeting of the Zoological Society. It was "remarkable for the whiteness of its pelage, which showed scarcely a trace of the gazelline tint characteristic of the typical form. The typical black markings on the face, the black horns and hoofs, and the black tuft on the tail" persisted.

A pale-coloured specimen of the Reed-buck (*Cervicapra arundinum*) shot by Mr. Ewart S. Grogan at the northern end of Lake Nyasa, was

exhibited at the May, 1899, meeting of the same society. The lips, nostrils, eyes, and hoofs were of the normal colour.

In Fitzsimon's *Natural History of South Africa* the following photographs of albino antelopes are given :—

1. Albino Cape Duiker, ram and fawn from Centlivres and Alexandria in the Cape Province.
2. Albino Blue Duiker from Bushy Park, near Port Elizabeth.
3. A Springbuck ewe, snowy-white, except for rufous side stripes ; from Carlton, Cape Province.
4. Two albino Bushbuck ewes from the woodlands near Port Elizabeth : one snow-white, the other tinged with brownish.
5. A parti-coloured, half-grown Bushbuck ram, with hind-quarters, under parts, legs and face pure white ; neck, back and sides light brown and eyes sky-blue.
6. A parti-coloured Bushbuck ram with abnormally short legs.

A mounted head of a male Sitatunga Antelope (*Limnotragus*), shot by Capt. H. D. Bentinck on the Bahr-el-Ghazal, was exhibited before the Zoological Society in February, 1915. "Instead of being dark brown, the colour characteristic of the males of this buck, the head was whitish-brown, suggesting that the individual was a partial albino."

A mounted specimen of a pale variety of the White-bearded Gnu (*Connochaetes albojubatus*), shot by Capt. Keith Caldwell, R.A., in Masailand, was exhibited at the May, 1920, meeting. It was pointed out that "apart from the general pale yellowish-brown tint, the variation affected different parts of the body in different ways, the neck-mane, the long hairs on the face, and the tail-tuft, which are normally black, being dirty white, whereas the bands on the body, making the brindled pattern, which are also normally black, were brownish-red."

I know of no recorded cases of melanism in African antelopes, but the following Indian record may be of interest :—

A Blackbuck (*Antelope cervicapra*), shot by the Crown Prince of Bhopal in September, 1904, was exhibited at the February, 1905, meeting. "The animal was remarkable for the extent and depth of the dark coloration, which not only covered the body but the whole of the face, obliterating the usual white eye-patches."

II. ALBINO AND MELANISTIC FORMS OF OTHER MAMMALS.

A pale sandy-coloured variety of the Leopard (*Felis pardus*), from the Matabele district, South Africa, was exhibited before the Zoological Society in March, 1882.

Several cases of melanism in the Leopard (*Felis pardus*) are on record. Four are from near Grahamstown, South Africa, and would all appear to have been related. One, which was exhibited in the Albany Museum, at Grahamstown, is described in the *Proceedings of the Zoological Society* for 1883, p. 535. It was abundantly covered with "small black simple spots, almost to the exclusion of the ordinary 'rose' or 'ring' spots." A second was described, and a coloured plate given in the *Proceedings* for 1885, p. 243. Here also single spots take the place of rosettes, and along the back "they are more or less confluent, so that the whole of the back appears to be of black colour, which is most intense above the lumbar region." The third was sold at a church bazaar and never described, while the fourth is described and a photograph of the flat skin reproduced in the *Proceedings* for 1886, p. 205. This was the darkest of all, nearly the whole of the upper parts being deep, glossy black, without a trace of any spots. Two more were seen, but not procured, in the same neighbourhood.

Two melanistic Leopards from Abyssinia, collected by Mr. Clarkson Williams, were exhibited before the Zoological Society in April, 1908. They showed "a deepening of the ground-colour, especially along and on each side of the median dorsal line . . . traces of markings were visible in certain lights and the melanism appeared to be due to a deepening of the ground, not to a multiplication of the spots." Other specimens from this region were mentioned.

A recent case of apparent melanism in Tippelskirch's Giraffe (*Giraffa camelopardalis tippelskirchi*) is recorded in the Zoological Societies' *Proceedings* for 1923, p. 179, by Mr. Caldwell, from Kenya Colony. "The animal, a bull, was recently seen in the South Game Reserve; its markings are said, by a competent European observer, to have shown through the black in the faint manner that the rosettes show in a black leopard."

At the May, 1884, meeting of the Zoological Society, an old Indian drawing, representing a tiger-hunt, was exhibited, and attention was

called to the colour of one of the Elephants represented in it, which was of a creamy-white. This, although not an African record, is, nevertheless, worthy of a note here.

An albino Bat (*Vesperus capensis*), shot at Somerset West, not far from Cape Town, was exhibited before the Zoological Society in March, 1890.

Two albino specimens, one alive, the other a skin, of the Cape Mole-Rat (*Georychus capensis*) were sent to the Zoological Society in 1889 by the Rev. H. R. Fisk, from South Africa, and a further three specimens were recorded. They were nearly pure white, with black eyes, the ordinary colour being a uniform grey.

III. ALBINO AND MELANISTIC BIRDS.

A coloured sketch of an abnormal Cape Lourie (*Turacus corythaix*) was exhibited before the Zoological Society in May, 1917. "The specimen, which was the property of the Durban Museum, Natal, was normally coloured on the head and neck, but the rest of the plumage was pale grey to dirty white, with the exception of a portion of the wings, which retained the normal red colour."

A partial albino specimen of the Blue-naped Coley (*Urocolius macrourus*) was shot in Kordofan by Mr. Irving K. Taylor in February, 1922, and its skin is now in the American Museum of Natural History, New York. The first few secondaries and most feathers of the wing-coverts on both sides are pure white.

A case of similar white primaries in the wing of a Rail (*Sarothrura*) was recently shown me by Mr. W. R. Boulton, who procured the specimen in Angola. He also tells me that he saw a partial albino glossy Starling (*Lamprocolius*) in that country.

Another similar case of white wing-feathers was observed in a Sudan House Sparrow (*Passer domesticus arboreus*) in the grounds of Gordon College during the summer of 1925.

Melanistic individuals of the Gabar Goshawk (*Melierax gabar*) have often been recorded, and until their identity with the grey birds was demonstrated they received the specific name of *M. niger*.

The Red Sea Reef-Heron (*Demigretta schistacea*) is dimorphic; white, or albino, birds occurring frequently. Mr. Pycraft, speaking of Reef Herons in "*A History of Birds*," says: "It seems highly probable

that we have in these instances an illustration of the lines of evolution which will ultimately end in the suppression of the dark and the survival of the white forms. The evolution of the White Egrets has probably followed precisely similar lines." In support of the latter theory, Mr. A. L. Butler records, in the *Ibis* of 1922, p. 220, a blue-grey example of the Little Egret (*Egretta garzetta*) which he saw on the Dinder River in March, 1911. Whether the White Egrets did really arise in this way cannot definitely be stated.

It is hoped that the above-mentioned cases of albinism and melanism will be of interest to some readers of SUDAN NOTES AND RECORDS, and that further cases will be recorded in the pages of this Journal.

NOTE ON THE BURIAL-PLACE OF THE FUR SULTANS AT TURA, IN JEBEL MARRA.

By H. A. MacMichael, D.S.O.

I WAS recently shown a photograph of one of the tombs of the Fur Sultans on Jebel Marra and of the old stone mosque that stands near by, and as I had visited the site at the end of 1916 and made a few notes on it, it was suggested to me that I should write a brief note on the subject.

The great massif of J. Marra lies, roughly, in the centre of Darfur, with its southern extremity at about latitude $12^{\circ} 30'$ and its main bulk at about latitude 13° (longitude $24^{\circ} 15'$). Northwards it becomes merged in Jebel Si (between latitudes 14° and 15°).

For so long as record or tradition provide any data this range has been the main stronghold of the Fur race and the centre from which they have extended their power.

The probability is that Arab families from the Nile found their way via Kordofan to Darfur in some numbers during the fifteenth and sixteenth centuries or earlier, and the garbled records of the Fur suggest that by the end of the sixteenth century an Arab or semi-Arab named Suleiman and surnamed Solong ("Solonga" = "Arabs" in Fur dialect) was ruling over the Fur. This result had no doubt been achieved in the main by virtue of the superior civilization and intelligence of the newcomers, but, as in the case of the Christian Kingdom of Dongola, it was probably facilitated by the matrilinear system then prevailing in the Sudan, under which the child of an Arab chieftain by the daughter of a local ruling potentate became the heir to the throne. It may also be that the accession of Suleiman, which appears to have taken place about A.D. 1596, marks the official adoption of Islam by the ruling classes of the Fur.

Suleiman ruled from Tura, which stands high on a wind-swept ridge in the northern part of Jebel Marra overlooking the source of the great Wadi Barei, and he was the founder of a dynasty, which, after many vicissitudes, came to an end with the death of Sultan Ali Dinar in 1916.

Suleiman's immediate successors and their approximate dates were :—

Musa (son)	...	...	...	...	c. 1637—1682
Ahmed Bukr (son)	...	...	...	...	c. 1682—1722
Mohammed Doura (son)	...	...	...	...	c. 1722—1732
Omar Leila (son)	...	...	...	...	c. 1732—1739
Abu el Qasim (son of Ahmed Bukr)	...	...	...	...	c. 1739—1752
Mohammed Tirab (brother)	...	...	...	...	c. 1752—1785
Abdel Rahman el Rashid (brother)	...	...	...	...	c. 1785—1799
Mohammed Fadl (son)	...	...	...	...	c. 1799—1839
Hussein (son)	...	...	...	...	c. 1839—1874
Ibrahim (son)	...	...	...	...	died 1874.

(The last-named was killed at Menawashi by Zubeir Pasha's invading troops and subsequent Sultans or claimants to the Sultanate, during "Turkish" and Dervish days, were usually in refuge in the fastnesses of J. Marra or the hills to the west of it. None of them reigned long or exercised any real power.)

It is impossible to say whether in the early days of the dynasty the Fur had, or had not, control over all the country to the east of Jebels Marra and Si; but probably the presence there of such tribes as the Dagu and the Tungur was a limiting factor. At the same time it seems to be established that even so early as the reign of Suleiman a section of Fur known as the Musaba'at—under Arab auspices maybe—found its way to Kordofan and established a local ascendancy there. The main body of the Fur, however, in so far as they left their hills and built their stone villages and stone mosques on the foothills and in the lowlands, generally did so to the west of J. Marra, on the banks of the Wadis Barei and Azum and their tributaries.

By the eighteenth century the power of the Sultanate had greatly increased and the Fur transferred their capital from Tura to the plain, choosing for its new site Tina, a fertile spot just clear of the eastern foothills. From here they subdued the country to the East, their armies overran Kordofan, and before his death in 1785 the Sultan Tirab had penetrated as far as the Nile. Tirab's successor moved the capital a day's journey further east from Tina to the open sandy plain and founded El Fasher, the present capital of the province.

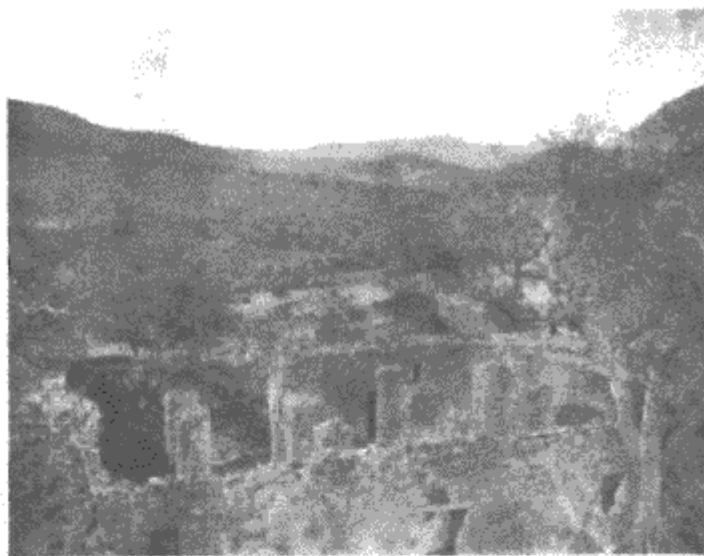


FIG. 1.



FIG. 2.



Throughout the golden age of the Fur dynasty, *i.e.*, until Zubeir Pasha and the "Turks" broke down the existing order and the Dervishes, following them, brought havoc, Tura remained the ancestral burial-place of the Sultans of Darfur.

The stone mosque, close by the tombs (Figs. 1 and 2)*, is said to date from the time of Ahmed Bukr (1682—1722) who installed a family of Gawama'a fekis from Kordofan at Tura to provide Imams and care for the tombs. For seven generations this family had lived at Tura when I visited it, and they told me that the old buildings of stone and mud which had marked the site of the tombs had been rebuilt by Sultan Ali Dinar in 1910 in red brick with buttresses and thatched roofs. It was so I saw them, though the thatched roofs are evidently now a thing of the past. They were well built and in excellent repair, and inside were the long low tombs of the old Sultans, raised only (so far as I remember) a foot or so above the ground-level and perfectly simple in design.

A single building standing alone to the north covers the tombs of Suleiman Solong and Musa his son. Their four successors (omitting Omar Leila, who is fabled to have disappeared in some miraculous manner) lie side by side behind them in a single walled enclosure. The tombs of Abdel Rahman El Rashid, Mohammed Fadl and Hussein are all within the same building.

* The photographs are by Bimb. L. D. Gordon-Alexander

STORY OF A MAHDIST AMIR.

By J. A. Reid,

Acting Governor, White Nile Province.

ISA WAD EL ZEIN, Taaishi, now lives at Um Hayaya, near Kosti. He is a fine-looking old man with delightful manners. During a recent visit to Kosti he gave me the following information about his life under the Mahdist régime and the administration of the Khalifa.

"I was a Wakil of Mahmud Ahmed, in Kordofan, for the last six or seven years of the Mahdia. Previously I was in Darfur with Othman Adam and was wounded at the battle outside Fasher when Abu Gammeiza was killed. We fought from morning to evening and I got a spear thrust in my leg. After that I went in charge of an army to Jebel Marra, but I was there only a few months before being sent to El Odaya to look after the Messeria. It was the Arabic year 7 (1307-1890) and there was famine in the land. We went very gently with the Messeria, as we wanted them to bring grain into the market at El Odaya. In the same year Othman Adam died at El Fasher. Mahmud Ahmed succeeded him. Mahmud sent me with Bushar Wad Wanis, a Taaishi, to war with the Nuba in the Jebels. On our return to El Obeid the 'Jehadia' (black conscripts) mutinied against Mahmud. The mutiny was led by a slave called Atron. Mahmud quelled the mutiny and put Atron and other blacks to death. I went back to El Odaya and was there for a year or more. The Messeria became restive, and I harried three feriks to frighten them. I took 270 cattle and a lot of women, but I released the women later.

"In the year 10 most of the Kordofan army was withdrawn to Omdurman. In the year 11 (1893) I was brought by the Khalifa to El Obeid and remained there until just before the battle of Kerreri. My house was just west of the present Mudiria. I had a very large hosh and a special place for guests with a slave Gumaa wad Galus and six slave women in charge to look after their entertainment. There was a large civil population in El Obeid, most of them living as now in grass houses.

"All law and administration was according to the Sharia. Cases in El Obeid were referred by me to a bench of six Judges. One of them I remember; the President, was a Dongolawi called Mohammed El Amin, who had come west with Othman Adam. Members of the court were Ahmed Dubaro, a Mahasi, Ahmed Tatai, Mahasi, and a Gaali called Abdel Rahman. They sat as a board and all sealed the sentences, which I sent to the Khalifa for confirmation. The Khalifa referred the case to the board of High Judges at Omdurman and then communicated his decision to me. I referred his decision to my board of Judges, and if all was in order the sentence was carried out. I had no jurisdiction in any, except small cases, without confirmation from Omdurman.

"The revenue tax was ushur on cultivation and animals. The rate from time to time was fixed by the Khalifa and communicated to me. I communicated with the district *Ummidl*, who are like Mamurs are now. They counted the animals or assessed the cultivation. They swore the tribal Sheikhs under them to assess truly and the Sheikhs swore the Sub-Sheikhs and the Sub-Sheikhs swore their 'Anfâr.' There was no counting of animals.

"The *Âmil* of a district generally sent an agent to help the tribal Sheikh to collect the ushur. The agent stayed with the Sheikhs sometimes for months. When the ushur had been collected, the *Ummidl* sent the money to me at El Obeid. I wrote to the Beit El Mâl in Omdurman informing them I was sending so many dollars, and I sent it off to Omdurman with an escort who handed over at Omdurman. I think the man in charge of the money got a receipt when he had handed over in Omdurman.

"I was called 'Âmil' or 'Wakil' of Kordofan. I was the equivalent of a Mudîr. The boundaries of Kordofan varied, but most of the time I was there the northern boundary was the Nuba Jebels of Haraza, Kaga, Katul, etc.

"The western boundary was Nahud and El Odaya and the southern boundary included the Nuba Jebels. When Mahmud was in Kordofan all the Shatt and Dueim area was included in Kordofan, as Mahmud pretended he could not feed his army on less.

"There was a slave market in El Obeid under my control, but only women and children were sold there. Full-grown blacks were often put into the Jahadia. Most of the slaves sold were Nuba.

"There was no regular internal intelligence system. When we heard news that a tribe or individual were restive, we sent somebody to find out the truth. The agents were called 'Gawâsis.' We had a periodical post which was increased if occasion arose.

"I had no salary, but I made a lot of money in presents, etc., and so did my 'Ummâl,' but not so much as I did. An uncle of mine (Awdû Duka) acted as my Wakîl, and everybody saw him before seeing me. He died at the battle of 'Um Dabeikerât.'

"I arrived in Omdurman on the Tuesday before the battle of Kereri, which was fought on a Friday.

"I brought 800 rifles and 500 horses to reinforce the Khalifa. I had an interview with the Khalifa on the night before the battle. It was raining hard, and the Khalifa, after greeting me, said that my men were to fight under Yacub and the black flag. We had a council of war. Khalîl Ahmed, Mahmud's brother, urged a night attack, but the Khalifa and Yacub said that it was not the custom of the Mahdia to make surprise night attacks and they would not agree.

"Next morning we advanced to meet the English army. Khalîl Ahmed was killed early in the battle near the river. Yacub sent Mohammed Bushara to find out what had happened to him, but Mohammed Bushara himself never returned. We met the English army near Jebel Kerreri, and the fire was terrific. I saw Yacub drop from his horse. Our ranks broke and nobody picked him up. All my clothes were torn to ribbons by the bullets, but I bore a charmed life and was not actually hit, though a shell splinter knocked my horse and myself over. We went back with the Khalifa to Omdurman and in the afternoon got him out of the town. He wanted to fight to the end, but we took him away by force. We went to Shatt, where a relation of mine gave me some clothes. We went on to Sherkeila and found we had lost all our supporters. We went down to the Nuba Mountains where we had some fighting. We were successful, because one Taaishi is worth 100 of any other tribe in the Sudan. After some time we turned north again to fight the Government. When Ahmed Fadil was defeated at Allob, opposite Aba, we would hear the guns at Um Dabeikerât. Ahmed Fadil came to us at Um Dabeikerât, as a fugitive with only a few faithful followers. We tried to make out he had an army, but it was all a lie. On the Thursday evening our scouts reported the enemy at Jadîd.

We were attacked on the Friday morning and overwhelmed by numbers and guns. The Khalifa and Ahmed Fadil and Ali Helu died together on their praying mats. I was taken prisoner. Sudanese soldiers ordered me to drop my rifle, and Wingate Pasha asked me where Sheikh El Din (the Khalifa's son) was. I pointed to him wounded in the arm. I was at Halfa a prisoner for three years, and on my release went to Singa, where I remained before coming here a few years ago."

DAYLIGHT HUNTING LIONS.

By A. A. R. Boyce, C.B.E.

ON my arrival in the Sudan some twenty years ago, it was my greatest wish to shoot a lion, and, although I have often been in lion-infested country where we heard them roaring every night, I never saw one. I have many times sat all night over a well where they were supposed to drink, and have also watched over a tethered goat all night hoping to get a shot, but always without success.

In 1920, I was surveying along the Bahr El Arab, on the southern border of Darfur. I had heard lions at night, but they did not seem nearly so numerous as in the cattle country I had passed through further north. One morning about 9 a.m. I saw some tiang on an open piece of ground about half a mile away, and as we wanted some meat I got off my pony and took my Ross rifle to shoot one. The beasts moved off and I had to go some distance before I got a shot. I killed one and turned to signal the men to come and get the meat but could not see anyone. I looked round again to see that the animal was still there when, on my right, about sixty yards away, along came a small herd of roan antelope with three lions in full chase. A lioness and a three-quarters grown cub were racing on either flank, getting along with tremendous bounds and apparently easily keeping up with the herd. They were barking almost like dogs, and an old male lion was lumbering along about fifty yards behind giving tongue to deep "woof woofs" every now and then. I had only my Ross rifle (a 230 bore) with no cartridge in it, having fired my last one at the tiang. I can hardly express my disappointment at not having a shot at the only lions I've ever seen in the country. It was very like a bad nightmare. The lions and roan antelopes disappeared into the timber on the other side of the open space where my tiang was lying. I hallooed for my men, and presently saw my sergeant of Police running towards me carrying my .404 Winchester. The men had seen the lions and sent along my heavy rifle and cartridges. I went off with the sergeant to the place where the lions had disappeared into the trees, never hoping to see them again; in fact, I felt sure they would be miles away by the time I reached the trees. My surprise may be imagined when I did reach the trees. There, at a distance of about sixty yards, was the old lion with one of the roan antelope on the ground. He had hold of it by the

throat, apparently sucking the blood. The lioness and the young lion, who probably caught the animal, were sitting on their haunches about three yards away while their lord and master had first helping at the feast.

The lions seemed to take no interest whatever in me and the sergeant. I got beside a tree which I thought I would be able to swarm up quickly if anything went wrong and took a careful aim at the old lion's shoulder. I saw by the lurch he gave when the bullet hit him that he was done for. He staggered off into some long grass near by. I then took a shot at the female which was moving off with the cub, and hit her, but she got into some long grass and I was just wondering what to do, as I did not care about going into the grass after her, when I heard a shout from the other side and there saw my Arab guide on a pony. He had come along to see the fun. I went round the grass and there, about fifty yards off, was the lioness moving off very slowly, evidently badly wounded. I shot her again, and she gave a roar and made a tremendous bound back into the long grass. I again was considering what to do, and thought of setting fire to the grass, when my Arab guide called to me from the south side. I went round to him and he said the lioness was lying down in the grass under a bush. Going up very carefully with my rifle at the ready, I could just see the lioness's head through the grass facing me, about twenty yards away. I did not want to shoot her in the head for fear of spoiling the mask, so I fired a shade to the left, hoping to get her body, but she never moved. I put another shot just to the right of her head, this time she gave a growl and attempted to charge, so I took no more chances and put a bullet straight into her head. I found that she was very badly hit before my final shot and was quite unable to charge, otherwise I might have had all the fun I wanted.

I went back to where they had killed the roan and found the old lion stone dead. The bullet had gone clean through his heart and was in the skin on the other side of his shoulder. I camped on the spot for lunch and skinned the lions, feeling very satisfied with my morning's shoot. I discovered that the roan antelope was a female heavy with young, and this probably accounted for the apparently easy way in which the lions caught her. I have always heard that lions only hunt at night, and was very much astonished at the incident it had been my good fortune to encounter.

NOTES

Notes on the Fellata Melle of Kassala.

THERE are at present to be found in the neighbourhood of Kassala five Farigs of this West African people, and their coming to the Sudan and subsequent history present certain features of interest.

They came from the region of Timbuktu some twenty-five years ago and travelled across Africa in a fairly considerable body under the leadership of El Fagir Mohammed Hashim. Having made the pilgrimage together, their leader stayed on in El Medina whilst the greater number returned to the Sudan and drifted to Kassala. For the first few years of their sojourn there they were very poor and maintained themselves by daily labour and by acting as shepherds. Slowly they acquired a few animals (mostly sheep and goats), and as these have gradually expanded into flocks they have all joined up together again and adopted a nomadic form of life.

With the local tribes they have established very satisfactory relations, and, though still regarded as "Achrâb" when any matter of rights arises, seem to have no difficulty in securing adequate watering facilities and grazing.

They have, moreover, adopted many of the local customs and have evolved a type of bêt, in shape like the West African grass bee-hive hut, but constructed on the same principles as the Hadendoa bêt, viz., long strips of "bursh" stretched across and round a framework of bent branches.

Further, they have adopted the "tiffa" (Fuzzy head) and their young men mostly carry the Hadendoa dagger.

Another remarkable fact is the way they have picked up the local languages and most are trilingual, viz., Fellata, Arabic and Beja.

Administratively they give no trouble, pay their taxes punctually, and I can remember no cases of any violence amongst them during the last few years.

The head Sheikh, Mohammed Ahmed Belu, is a man of considerable religious influence, and there also appears to be a close liaison maintained with El Fagir Mohammed Hashim in the Hedjaz.

I understand from the Sheikhs that in their own country their mode of life is semi-nomadic. In Kassala they have become definitely nomadic, though within a circumscribed area.

The definite reversion to nomadism of this people would seem to be of interest from two points of view, viz., firstly, in connection with the larger one of the future of the nomad in the Sudan, and, secondly, the local one of Kassala District.

It is generally considered that the main tendency is from nomadic to sedentary, both through natural evolution under peaceful conditions and locally through the intensive agricultural development of the Gash during the last few years.

In spite of this the Fellata Melle have set a course against the tide, and so rapid has been their adaptation to the Hamitic tribes' mode of life that within another decade or so they will be almost indistinguishable.

It may be that the tide towards a sedentary life is not set so strongly as one is apt to believe, and, if so, the "future of the nomad" must be regarded from a different angle to the usual one of assuming that he will eventually settle at some date, near or remote. It seems probable—and the case of the Fellata Melle lends support to the conclusion—that, having regard to the physical conditions of the Northern Sudan and the advantages of a free nomad life as compared with the harassing cares of the agricultural, the nomad will always be with us, and as such must be definitely catered for as integral part of the economic life of the Sudan.

J. A. DE C. H.

KASSALA.

The Swallow-tailed Kite.

MR. J. F. P. MACLAREN, in SUDAN NOTES AND RECORDS, Vol. VIII (1925), p. 237, calls attention to the fact that Mr. Abel Chapman, in his *Savage Sudan*, speaks of the Swallow-tailed Kite, *Chelictinia riocourii* (= *Naucleus riocouri* Reich) as a rare bird. It is true that Mr. A. L. Butler, in his *Contributions to the Ornithology of the Egyptian Soudan* (*Ibis* 1905, p. 365), did say that they "seem decidedly scarce in most parts of the country," but this he wrote, no doubt, prior to visiting the right type of country; for these pretty little birds are

common only in certain localities, congregating somewhat to breed, but dispersing and roving at other times.

Messrs. Sclater and Mackworth-Praed (*Ibis* 1919, p. 691) state that "Mr. Butler saw the African Swallow-tailed Kite frequently in Kordofan and less frequently in the Blue Nile country." They also note that "Messrs. Chapman, Lynes and Lowe came on a densely-packed flock in a tree at Malakal."

Admiral Lynes has written at length on this species in his *Birds of North and Central Darfur* (*Ibis* 1925, pp. 399-401), and for the benefit of many residents in the Sudan to whom the *Ibis* is not readily available, I shall quote rather freely from his account. He records it as "common, but local throughout the eastern Plain of Darfur, north to Meidob, frequenting the grass prairies and the most open parts of the bush, keeping in parties even when breeding.

"A curious trait of this bird seems to be that of congregating at the nests of the larger birds of prey. On February 9th, 1922, we found six sitting on the rim of a snake-eagle's nest containing one chipping egg in a tree on the Meidob prairies, and Mr. A. L. Butler gives me a delightful account of how, on March 21st, 1914, near El Obeid, he came on a huge stick-nest which, at a distance, seemed to be covered with a circle of snowballs arranged in a ring round its rim. As he approached the nest, these proved to be some forty or fifty Swallow-tailed Kites, which all rose together and kept circling overhead with little mewling cries. Even after he had shot two specimens, the Kites continued to hang round the tree, and on his withdrawal began to drop down on the nest again. The nest belonged to an *Ologyps* Vulture and contained one rather large squab, and the two Kites shot (male and female) were not breeding."

Admiral Lynes found two breeding colonies in Darfur in spring, but failed to obtain eggs, owing partly to the thorny nature of the trees and partly to lack of time. He describes the nests as "small stick and twig affairs, much like any small Falcon's nest," and calls attention to the fact that the eggs and young are as yet unknown. In view of this fact, anyone so fortunate as to be resident in a locality where this species breeds would perform an extremely useful service by obtaining for the Sudan Government Museum both eggs and young. Eggs are best blown through a single hole drilled at one side, but in the absence of a drill and blow-pipe, two holes, one at either end, may be bored and the contents

blown out through one end, the other being applied directly to the mouth. Young birds should be injected with alcohol by means of a hypodermic syringe before being placed in spirit. Failing that, a slit may be made in the abdominal wall to allow the alcohol quickly to reach the viscera.

Mr. Maclaren inadvertently omits to give the locality in which he found these birds breeding, but from the date, which coincides with that of his record of a bustard's nest (SUDAN NOTES AND RECORDS, Vol. VIII, p. 240), it would seem to be somewhere in North Kordofan. From his note it appears that in this species, as is also the case in a number of other African birds, a definite local migratory movement occurs, and further notes and information on this and other habits would be most welcome.

W. WEDGWOOD BOWEN.

December, 1926.

Nesting Habits of the Bustard.

THE value of Mr. J. F. P. Maclaren's note on the breeding of a large Bustard in Northern Kordofan (SUDAN NOTES AND RECORDS, 1925, Vol. VIII, p. 240), would be greatly enhanced if a more certain specific identification could be made. Three species of Sudan Bustards—*Choriotis arabs*, *Neotis cafra denhami* and *Neotis burchellii*—are equally entitled to the appellation "Greater Bustard," though as *Neotis burchellii* is a very rare bird, only known from a single specimen, it need hardly be considered here. The remaining two are easily distinguishable, as will be seen from the key I gave at the beginning of my paper on Sudan Bustards (SUDAN NOTES AND RECORDS, Vol. VIII, p. 87). The difference in colouration of the wing-coverts, which are black and white in Denham's and sandy-brown in the Arabian bird, is an excellent field-character, and was italicized in my paper for that reason. Possibly Mr. Maclaren was able to observe this character, in which case identification can be made with fair certainty, and a valuable record will result.

On the map showing the distribution of Bustards in the Sudan (SUDAN NOTES AND RECORDS, 1925, Plate V), I think I tended rather to

restrict the range of Denham's more than should have been the case, and there is no reason to suppose that this species may not occur throughout northern Kordofan. To the southward also, the range should have included a great deal more of western Bahr-el-Ghazal, if not possibly the greater part of that Province. Records of the occurrence of this and other species, as well as further notes on their breeding habits, are desired from all parts of the country.

W. WEDGWOOD BOWEN.

CORRESPONDENCE

PITT RIVER MUSEUM,

OXFORD,

March 21st, 1927.

The Editor,

SUDAN NOTES AND RECORDS.

I beg to offer a few observations on (a) Major Larken's extremely interesting and valuable account of the Zande and (b) Mr. Palmer's Notes on the White Races of North Africa.

(a) The Vungara ruling caste are described as of a more refined type in face than the Zande : with better noses and thinner lips . . . features of almost Arab cast and of magnificent physique. Their totem animals are given as the lion and leopard. This description tallies with the so-called "Caucasian" characteristics of the Bahima of Uganda, whose dead kings are supposed to be reincarnate as lions. (Roscoe, *Soul of Central Africa*). They also have the matriarchate system which appears to be latent or obsolescent among the Vungara. The custom of "Suttee" burial of wives at a king's death is a further connection of the Vungara, not necessarily with Uganda, but with the ruling "aristocratic" stock which seems to be increasingly regarded by authorities as probably of Libyan origin. The Bahima speak an archaic form of Bantu and can be traced back to a district near the Zande country (N.E. Belgian Congo) where live a people called the Bahomo (Crabtree, J.R.A.I., liii, 484 seq.). This authority regards the Azande as having affinities with the Fula who are of Libyan extraction.

(b) There are historical indications of the very early permeation of Libyan peoples into the Sudan which rather vitiate the results arrived at in Mr. Palmer's able handling of his material. Dr. Reisner agrees with the conclusions reached by the late Mr. Oric Bates that the "C" Group (c. 2000 B.C.) peoples whose graves were discovered in Nubia by the former were of Libyan stock. ¹ Dr. Reisner also sees reason for regarding the Kerma "suttee" victims, i.e., the Kerma people, of the Middle Empire period, as "of the North African group to which the Libyan

¹ *Kerma*. Harvard. Afr. Studies, 4, 5.

belonged." ¹The "C" Group people dressed in skins ; they used black eye paint and tatued their bodies, proving that they had light skins. Tehenu were encountered by Harkhuf below the 2nd Cataract in the VIth dynasty (2600 B.C.) : Tehenu remains of New Empire age were found at Areika² by MacIver. The establishment in the 22nd dynasty of a Libyan Empire at Napata³ confirms the probability that a Libyan settlement (doubtless of debased stock) was already in existence in that region. The XXVth Ethiopian dynasty of Gebel Barkal appears also to have been Libyan⁴, and Libyan rule persisted at Meroë over the 3rd century A.D.⁵. A further indication of Libyan influence at an early age far into Central Africa is probably deducible from the spread of the throwing knife⁶, the F-shaped forms used by the Chad area peoples being closely similar to those borne by Libyans in the Tell el Amarna Sculptures⁶ (XVIIIth dynasty, c. 1300 B.C.).

Yours, etc.,

(Signed) E. S. THOMAS.

¹ *Kerma*. Harvard. Afr. Studies, 4, 5.

² MacIver, *Areika* pl. viii. A cross-belted, feather-crested, tatued figure.

³ Reisner, *SUDAN NOTES AND RECORDS*, ii, 4, p. 238, *seq.*

⁴ Reisner *loc. cit.*, iv, p. 176.

⁵ Thomas. *The African Throwing Knife*. J.R.A.I., LV, 1925 (*ill.*).

⁶ Davies. *Tel El Amarna*, ii, pl. lx.