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SUDAN NOTES AND RECORDS

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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
ب	b	ز	z	ق	q (coll. g)
ت	t	س	s	ك	k
ث	th (coll. t or s)	ش	sh	ل	l
ج	j	ص	ṣ	م	m
ح	h	ض	ḍ	ن	n
خ	kh	ط	t	ه	h
د	d	ظ	ẓ	و	w
		ع	ʿ	ي	y

Vowels.

fatha	a,	lengthened	ā
kasra	i,	—	ī
damma	u,	—	ū

Diphthongs.

اِى	ai (as in aisle)	coll. ē
اِو	au (as in mauser)	coll. ō
The ل 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.

SUDAN NOTES AND RECORDS

FOREWORD

BY GENERAL SIR F. R. WINGATE.

It was with the liveliest satisfaction and pleasure that I learned that the proposal to establish a scientific journal for the Sudan had matured. The need of such a publication is a very real one and the field of its study will be wide and, in a great measure, virgin soil. I say this without any disparagement of the really admirable work already performed by individuals (the names of several of whom I am glad to see on the Editorial Staff of the new journal) : but, having regard to the extent of the Sudan and to the obstacles to systematic research, it will be admitted that our knowledge of the country and its people requires to be extended in many directions.

Knowledge is power, in Africa and elsewhere, and if, as I confidently hope, this journal will be the means of recording and disseminating information that will conduce to a clearer outlook on the country and a better understanding of its natives, their past history, social conditions and future development, it will confer a lasting benefit not solely on those responsible for Government but also on the community at large.

There is one corner in particular of the wide field of research to which I suggest early and careful attention should be paid if valuable material is to be rescued from oblivion. The creeds — I refer of course chiefly to those parts of the country untouched by Islamic culture — the superstitions and the folk-lore of primitive tribesmen are subjects of the deepest interest in themselves and,

apart from their anthropological and ethnological values, are of importance as contributing to that sympathetic comprehension of the people and their mentality which is so essential to a successful administrator. There are, I think, few branches of research requiring more time and patience, more tact and conscientious application, than this : nor in view of the rapid spread of new ideas, with changed conditions and material advancement, is it a branch of study which can safely be deferred indefinitely. The membership of the Editorial Committee gives satisfactory assurance that no pains will be spared to render *Sudan Notes and Records* a really valuable publication and I, with all those interested in the country, wish it every possible success now and in the future.

REGINALD WINGATE.

OUTLINE OF THE ANCIENT HISTORY OF THE SUDAN

BY PROF. G. A. REISNER.

PART I. — EARLY TRADING CARAVANS

(4000 TO 2000 B. C.)

The country called by the ancient Egyptians the «Southern Lands» included all the vague region of Egyptian influence which lay to the south towards Central and Eastern Africa. Among its inhabitants, the inscriptions name the red men of the famous land of Punt which lay perhaps on the Somali coast, the black men of the southern districts, the Nubians of the Nile valley; the Libyans of the western desert, and the nomads of the eastern desert. Thus the Anglo-Egyptian Sudan forms the greater part of the «Southern Lands» and indeed much the same part with nearly the same races, which was administered by the Egyptian officials of the New Empire. The northern part, now called Berber, Dongola and Halfa Provinces and Lower Nubia, is that whose history is most fully revealed by the Egyptian inscriptions. This territory was called in the earliest times «the land of the negroes», but later, the most frequent names were Ta-sety («land of the bow») and Kash. Kash is the Cush of the Bible, the Ethiopia of the classical writers. Strictly speaking, Kash was a smaller district, but the first independent kingdom which arose in this part of the world called itself the kingdom of Kash and ruled with shifting boundaries from Egypt to Central Africa. Thus the name Kash, or its equivalent, Ethiopia, may very properly be applied to all this region.

Ethiopia is in natural resources the most poverty-stricken stretch of the Nile valley. The rock-hemmed river has left scattered alluvial deposits at the mouths of the lateral ravines and occasional wider banks of alluvial

soil where the rocks are more distant. The grazing lands are arid or difficult of access. The inhabitants, always called «wretched» by the Egyptians, have never initiated any industries worthy of mention. Yet, at times, the government of Ethiopia has been rich and prosperous, and always the men of Egypt, ancient Egyptians, Arabs, or Turks, have been drawn southwards to gain control of this poor land. The reason for these incongruous facts lies in the geographical situation. Ethiopia has always been the land of the trade-routes which run between Egypt and Central Africa, the land of the caravan roads along which passed the gold of Abyssinia, ostrich feathers, ivory, ebony, resins, oils, animal skins, captive wild animals, and above all the black slaves so greatly desired by the Oriental world. This peculiarity of its geographical situation is the great fact which underlies the whole history of Ethiopia.

As Ethiopia was the land of roads between Egypt and Central Africa, its history is inseparably bound up with that of Egypt and can only be understood in the light of the history of its great northern neighbour. The list of the Egyptian kings and dynasties begins with Menes, the uniter and first king of Upper and Lower Egypt. His date is reckoned by conservative methods at about 3300 B. C. With his reign begins the dynastic history of Egypt and much is already known of the long age before his time now called the Predynastic Period. Thousands of predynastic graves (see Part III, N° 1) ⁽¹⁾ have been excavated in different parts of the valley from Cairo to Dakka and have provided a fair insight into the manner of life and the development of the culture. The period reaches back to a late neolithic age when men were still dependent on stone, bone, and wood for their weapons and implements. The earliest graves may be dated between 4000 and 4500 B. C. Even in the early part of the period, the Egyptians had obtained possession of quantities of copper ore and made from it a green cosmetic which was in use by all the tribes. The great event of the whole age was the discovery that this ore could be converted into a malleable metal, as far as we know the first discovery of that metal by man. Gold was already known and used especially for beads and various other ornaments such as cases for bow tips and the handles of flint knives, rings and

⁽¹⁾ To appear in a later number.

bracelets. Copper seems to have been first used in similar ornaments as a substitute for gold, and the process of reducing the ore to metal may possibly have been discovered in some attempt at obtaining gold. The first

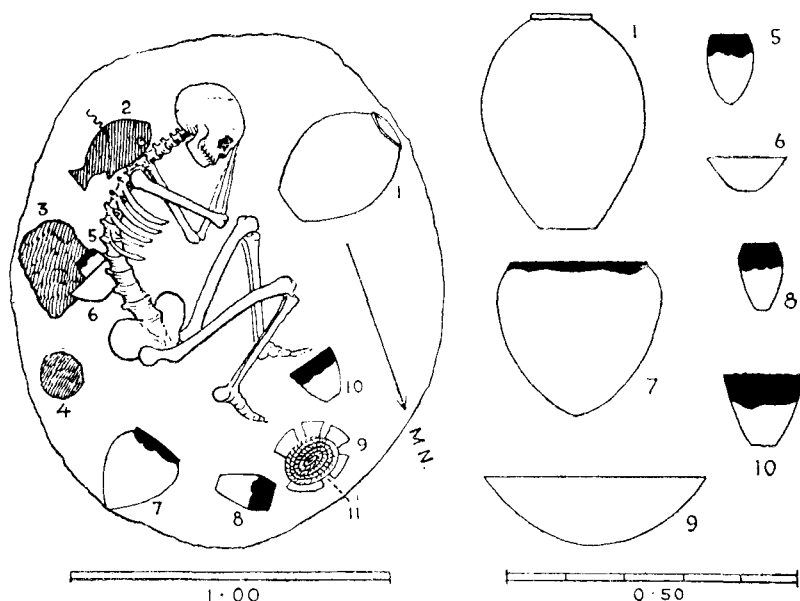


Fig. 1. — Predynastic grave, 17/65 at Khor Ambikol, slightly restored.

Objects :

1. Large red-polished jar, pottery.
2. Slate paint-palette in form of fish.
3. Rough grind-stone.
4. Rubbing stone for same.
5. Small pottery jar of black-topped red-polished ware.
6. Bowl of red-polished pottery.
7. Large pointed jar of black-topped red-polished ware.
8. Small jar like 5.
9. Large bowl of red-polished ware, with basket (11).
10. Beaker of black-topped red-polished pottery.
11. A flat basket lying on 9.

effective use of copper, which seems to have followed soon after the discovery of the metal, was for the manufacture of serviceable weapons, the prime necessity of early man. Copper tools were soon added to copper weapons. The increased power thus placed in the hands of the discoverers is manifest, — power over the neighbouring tribes, over wild animals,

and over the hard materials of the earth. We can only surmise the course of the revolution effected in the life of the Egyptian tribes, but within a century or so, this impelling discovery had brought the Egyptians to the first united monarchy and to the brink of the first great civilisation known to man.

The time of the first three dynasties, known as the Early Dynastic Period (about 3300 to 2900 B. C.), was marked by the development of writing, of the arts and crafts, and of mud-brick architecture, of all those technical methods and many of the forms which were to dominate all future work in Egypt. The time of the IVth to VIth dynasties, the Old Empire (about 2900 to 2500 B. C.), was the period of the development of sculpture and stone architecture. These six dynasties form the great creative period of the Egyptian arts and crafts. After that time, the Egyptian learned little more of technical processes and seldom strayed far from the traditions then established. The later history is rather a story of political and religious development.

During the Predynastic Period, our knowledge of Ethiopia is very scanty. The graves of the neolithic Egyptians have been found as far south as Dakka in Lower Nubia, but these were only just previous to the dynastic period in date. The early predynastic Egyptians do not seem to have lived so far south. In Egypt, however, the predynastic graves contain now and again a negro, while ivory and resins are abundant and figures of the elephant, the giraffe, and the ostrich appear in the drawings on the pottery. It may be concluded therefore that the trade routes to the south had been opened even in those early days. The material is meagre, affording a mere glimpse; but one is inclined to infer a Central Africa as it was centuries later and an Ethiopia already serving as a land of roads.

The first direct mention of the south in an Egyptian inscription occurs in a reference to the reign of Seneferuw, the builder of the second great stone pyramid (at Dashūr) and a great king of about 2900 B. C. Both in early dynastic Egypt and in Babylonia of the corresponding age, the years were designated, or named, by the chief events in each. One of the earliest uses for which writing was invented was the registration of these year names. Among the most ancient examples of hieroglyphic writing are the year-names written on little wooden or ivory tags found in the graves

of the kings of the first dynasty. Lists of year-names were prepared, probably in very early times, but the only one which has come down to us was written about the end of the Vth dynasty (about 2600 B. C.), although it was certainly made up from earlier lists. This is the famous stone first discovered in the museum at Palermo whither it had been brought in some obscure manner from Egypt. Originally the Palermo stone had borne the year-names of all the reigns of the first five dynasties but only about a third of the stone is preserved. On that piece, one of the years of Seneferuw is named : «Year of the building of . . . ships of 100 eells (52 metres) of *mer*-wood, the devastation of the land of the negroes, the bringing of 7000 captives, men and women, and 200,000 head of cattle, large and small». In fuller terms, a military force had been embarked on a number of large Nile boats and sent on a raiding expedition to the «land of the negroes» whence it brought back 7000 male and female slaves and 200,000 head of cattle of all sorts. The only difficulty lies in the interpretation of the word negro (Egyptian : *nehsi*) and the resulting conclusion as to the situation of their land. At this time, Lower Nubia as far as Halfa was inhabited by Egyptians, or at any rate descendants of the neolithic Egyptians altered by an admixture of a negroid race. In the Middle Empire, some 500 years later, the population of Dongola Province was negroid but not negro, and yet Sesostri II, in his Semneh proclamation, forbade the «boats of the negroes» to pass Semneh except to go to a certain market place further north. The *nehsi* represented on the Egyptian monuments is a typical woolly-haired black man. Nevertheless it is quite clear that both Seneferuw and Sesostri used the term *nehsi* for the negroid Nubians as well as for the true negroes. Thus it is probable that Seneferuw harried what is now Halfa and Dongola Provinces.

It may be mentioned in passing that the grandchildren of this Seneferuw were buried in the great mastabah-tombs north of the second pyramid at Gizeh. In these tombs, a number of portrait heads in white limestone have been found representing the princes and princesses of that generation. Among these, in Mastabah G. 4440 the wife of one of the princes is plainly a negress. Other representations of negroes occur in the royal monuments of the Vth dynasty found by the German expedition at Abusir. The products of the southland are depicted abundantly in the reliefs and paintings of the

IVth and Vth dynasties, and some of them, such as ebony, ivory, resins and ostrich feathers, have been found in the graves of quite common people.

All this material points to certain permanent relations between Egypt and the south, but it is only the inscriptions of the VIth dynasty which permit a fuller comprehension of these relations. The great officials, in particular those of Elephantine, who led the caravans and the military expeditions, have left us a number of inscriptions on the walls of their tombs in the cliffs opposite Assuan and in other parts of Egypt relating their adventures in the «southern lands». The Archæological Survey of Nubia has given us a clear picture of the population and the conditions in Lower Nubia during this time which assists us in interpreting these accounts. The population had lost its Egyptian character, inherited from the predynastic period, and had become the curious negroid race which is hereafter known as the Nubian race. It was living in an impoverished condition in small agricultural settlements founded on the little patches of alluvial soil in the mouths of the side wadys. Except for an occasional bronze (or copper) awl and a few beads of Egyptian manufacture, the people were in a neolithic condition. The inscriptions show that the land was harried by the southern tribes up to the walls of Elephantine, the southern gate of Egypt. It may well be that earlier raids from the south had caused the disappearance of the older Egyptian population or its retirement behind the frontier fortress of Elephantine, and that Nubian tribes with little to lose had drifted in to win a precarious livelihood in the harried territory. One could always save his life by swimming the river or taking to the hills for a day or two. Egyptian expeditions were also passing on their way to the south, and Lower Nubia thus became a sort of no-man's land with no possibility of prosperity, — a land of no value to the Egyptians and of no use to the strong southern tribes except as a good place to surprise and loot caravans. Further south the conditions were very different but for our picture we must turn to the inscriptions and to the excavations at Kerma.

The Egyptian monarchy was now at a great height of magnificence. The divinity of the king as the living Horus was the basis of all court etiquette. The luxury and the ostentation of the palace was borne by a system of taxation based on a biennial census and by the income of vast personal

estates acquired doubtless by age-long violence. The power of the king, depending largely on these material resources, was supported by a number of great officials, many of them with a tribal following, and by a regular mercenary army. The Governor of the south, Wený, in his tomb at Abydos, gives an enlightening account of the levying of an army by Pepý I to make war on the Sinaitic Bedawin : « His Majesty made an army of many ten thousands of men, (taken) from all the southland southwards from Elephantine, and northwards from Aphroditopolis, from all the northland on both sides, from Sezer and from the fortresses, from Irthet of the negroes, Mazoi of the negroes, Iam of the negroes, from Wawat of the negroes, from Kauw of the negroes (and) from the land of the Temehuw (Libyans). His Majesty sent me at the head of this army, while the provincial princes, the royal seal bearers, the sole companions of the palace, the governors and the commandants of the south and the north, the caravan leaders, the high priests of the south and the north, and the overseers of the royal domains, were each at the head of a company of the south or the north, of the fortresses or of the towns which they commanded, or of the negroes of these foreign lands. »

Under these circumstances of wealth, luxury and power, the Egyptians naturally reached out their hands for all they desired from neighbouring lands, the oils and the cedar-wood of Syria, the turquoises and hard stones of Sinai, the slaves, the gold and the other products of the southern lands. The usual procedure appears to have been to send a royal expedition with a small military escort. In Sinai, the records of these expeditions are numerous enough, beginning as far back as the reign of King Semerkhet, the seventh king of the 1st dynasty. The first authenticated expedition to Punt is recorded on the Palermo stone as taking place in the reign of Sahura of the Vth dynasty and bringing back myrrh, electrum, and some kind of wood, but many expeditions to Punt must have taken place both before and after this time. As for Ethiopia, the most instructive account is that of the expeditions led by Harkhuf about 2570 B. C. : « The « Majesty of Merera, my Lord, sent me with my father, the sole companion, « the lector-priest, Iry, to Iam to open a road to that country. I did it in « seven months and brought back all the products thereof, ... I was « greatly praised therefor. His Majesty sent me a second time and alone. I

«went forth on the road of Elephantine and came back through Irthet,
 «Makher, Tereres, Irtheth in a matter of eight months. When I came down,
 «I brought the products of this land in great abundance. Never had the
 «like been brought to this country (Egypt). I came down from the district
 «of the ruler of Sethuw and Irthet after I had opened up these lands. Never
 «. . . , had any caravan leader done so who had gone to Iam before this.
 «Then His Majesty sent me a third time to Iam. I went forth. . . . on
 «the road of the Oasis and found the ruler of Iam had gone to the land
 «of the Temehuw (Libyans) in the western quarter of the heavens. So I
 «went after him to the land of the Temehuw and I pacified him so that he
 «gave praise to all the gods for the king's sake. . . . (several unintel-
 «ligible lines). Before Irthet and behind Sethuw, I found the ruler of
 «Sethuw and Wawat. . . . I came down with 300 asses laden with
 «incense, ebony, castor (?) -oil, *sat*-grain, leopard-skins, ... ivory,
 «throwing-sticks (?), every good gift. Then the ruler of Irthet, Sethuw and
 «Wawat saw the strength of the company of Iam which came down with
 «me to the court together with the soldiers sent with me (from Egypt),
 «and so this ruler brought and gave me bulls and goats, and guided me
 «into the mouth of the roads of the hills of Irthet (*i. e.* the *aqaba* of Irthet)
 «because excellent was the watch which I kept more than any caravan
 «leader who had ever been sent to Iam.»

Harkhûf made other journeys to the south and he reproduces a letter which Pepy II sent to meet him at Assuan on his return from one of them. Harkhûf had sent word to the king that he was bringing back a dancing dwarf «like the dwarf which the sealer of the god, Ba-wer-ded, had brought from Punt in the time of King Isesy». The king in his delight replied urging great care that the dwarf might not fall into the river or meet with any other accident on the journey down to Memphis.

The inscription of the caravan leader, Pepynekt, of the time of this same Pepy II, gives a picture of a different kind of an expedition: «His Majesty my lord sent me to devastate Wawat and Irthet, and I acted so «that my Lord praised me. I slaughtered a great number there, children «of the chief and excellent leaders of his court, and I brought away a «great number of living captives, for I was a hero at the head of many «mighty warriors. His Majesty satisfied his desire therein in every expedi-

«tion upon which he sent me. Then His Majesty sent me to pacify these
«lands and I did it so that my lord praised me more than anything. I
«brought the two rulers of these lands to court in safety, and living cattle
«and goats which they to court, together with the children of
«the chief and the court leaders who were with them.»

The inscription of Sebni, of about the same time, gives a still different
view of these early expeditions to the south : in the mutilated beginning
lines, it is related that a ship's captain named Yentef brought word that
the father of Sebni had died while on an expedition to the south and that
Sebni set forth «with a troop of my estate and 100 asses laden with
«ointment, honey, clothing, and faience objects of every sort in order to
«make presents (?) in these countries. Now these were the countries of the
«negroes. I sent men who were in the Door (of the south) and I made
«letters to give information that I was come forth to bring back my father
«who was dead in Wawat and Wetheth. I set at rest these lands. I
«found this sole companion (his father) on an ass and I caused him to be
«borne by the company of my estate. I made for him a coffin. I
«brought him with me out of these lands. I came down to
«Wawat and Wethék, while the royal. Iry, with two men of my estate
«were (sent) in advance bearing incense, ..., and a tusk of 3 ells to
«bring word that the best one was a tusk of 5 ells (about 260 cm.) and
«that I was bringing my father and all the products which he had brought
«from these lands.» Further on Sebni tells how he handed in the goods
brought by the expedition, to the royal store-house in the presence of the
members of the expedition, apparently as an evidence of his honesty.

Add to these inscriptions the fact that the rocks of Nubia as far as
Semneh bear the graffiti of dozens of caravan leaders and we get a clear
idea of the remarkable traffic between Egypt and the Sudan in the third
millennium before Christ. It is more difficult to determine how far south
these expeditions penetrated. Harkhûf took eight months on his second
journey to Iam. How far could a donkey caravan go and come back in eight
months? Even with all the delays of trading and treating with native chiefs,
Harkhûf must have reached Dongola province. The actual travelling time of
a slow moving caravan is less than a month between Assuan and New
Dongola (el-Ordi). In the troubled times of 1820-1821, Cailliaud,

delayed by the negligence and the ill-will of Turkish officials and by frequent stops to examine and plan ancient ruins, went from Assuan to Dongola in 50 days, to Gebel Barkal in 78 days and to Berber in 104. But owing to delays of the Egyptian army and to 14 days stay at Meroe, Cailiaud took 211 days to reach Sennar. Harkhûf took 240 days for his whole journey. There would have been no difficulty so far as the mere travelling goes, in reaching Sennar in that time and returning to Egypt. But we have no means of knowing the length of the delays caused by negotiations with local chiefs and by the actual trading operations. Perhaps the nearest parallel to these operations would be the trading expeditions of the Arabs in East and Central Africa described by the European travellers previous to the partition of that country. It is quite clear that most of the products brought back, whatever their origin, might have been obtained in trade anywhere between Dongola province and Sennar. From the excavations at Kerma, it is known that resins of several kinds, ivory, ebony, and ostrich feathers were abundant there about 2000 B. C. even among the native population. To sum the matter up, I doubt whether the Egyptians of the old Empire went as far as Sennar, and I infer that their advance, if it reached so far, would have been along the Blue, not the White, Nile.

Two further references in the inscription of Wenÿ and two rock inscriptions of King Mernera must be mentioned in order to complete the material. Wenÿ says in line 42 : «Never had the visit to Ibhet and Elephantine been made with only one war-ship in the time of any king». Ibhet is not far south of Elephantine. In line 45, he says : «His Majesty sent me to excavate 5 canals in the southland, to make 3 freighters and 4 towing boats of acacia wood from Wawat while the chiefs of the lands of Irthet, Wawat, Iam, and Mazoi brought wood therefor. I did the whole thing in one year, launched and loaded with great granite blocks for the pyramid called *Mernera-kha-nefer*». The two royal inscriptions are on the rocks on the east bank at Phile and record a visit (or visits) of King Mernera and that «the rulers of Mazoi, Irthet, and Wawat kissed the earth and gave praise greatly».

From these inscriptions it appears that the country southwards of Assuan was inhabited by a series of tribes whom the Egyptians designated as negroes. The names of the Wawat and the Mazoi are known in later

inscriptions and there can be no doubt that these tribes lived in the districts between Dongola and Assuan. Our present evidence is that they were not true negroes. All these tribes, schooled by experience, feared and respected the king of Egypt, and they were quite content to take presents from the official expeditions and to pass them in safety. But occasionally, too grasping, or badly treated, they fell upon and plundered an expedition and had to be punished by a military force sent for this purpose. In our day, we all understand fully the nature of these conditions. The references of Speke in his journal to the trading-stations, the caravans and the wars of the Arab traders of Zanzibar are particularly instructive. One imagines Harkhûf and the chief of Iam, sitting on Egyptian stools, and discussing, like Speke and the chief of Karagwé, men and gods and all visible things. The tale of the divinity of the king of Egypt and the building of his pyramid, the magnificence of his court, and the order of his administration, lost nothing in the telling and did not fail to stir in the chief the desire to send *his* sons to Memphis to see and to learn. One imagines the later returns of Harkhûf to Iam and the greetings between him and his old friend. It was such friendships which opened the roads to the trading caravans and kept them open for many generations. Equally easy of mental reconstruction is the affair of Pepy-nekht who first acting as leader of an army broke the power of the chief of Wawat and Irthet and then returned to make peace with him, in order to reopen the trade routes. The chief, whose influence over his own people had been shattered by defeat, came in chastened and humble mood, probably with his garments hanging in disarray as an outward mark of his mood, to place himself at the mercy of the Egyptian and to swear unending loyalty to the king of Egypt. He and his children were taken to the Egyptian court to impress them with the greatness of Egypt, and while the children were probably kept as hostages, the chief himself was sent back to Wawat to serve the roads as before.

The goods sought in the south were resins, woods, ivory, oils, certain special grains, incense, myrrh, and leopard skins (the ceremonial dress of the Old Empire). Gold, which became so prominent in the later inscriptions, is never mentioned. In exchange, the Egyptians brought faience objects, presumably amulets and beads (always one of the chief commodities in Africa), ointment, honey and woven cloth. It may be mentioned

that at Kerma there is a mud-brick building, probably an old trading station, under the Middle Empire Fort, near which we found fragments of a large number of alabaster ointment jars inscribed with the name of Pepy I. Fragments of larger stone vessels were also found which may have contained honey. In all probability, copper implements and weapons also formed part of the stock in trade of the Egyptians. The goods were carried on donkeys, and if we may judge by the Kerma evidence, stations of mud-brick were built at one or two points where the expeditions made their head-quarters for longer periods. The collection of the "good gifts" sent to Egypt appears to have been by barter and trade, but of course the military expeditions simply looted the country or exacted tribute. Their chief profit was in captive slaves and in cattle. The military expeditions do not seem to have been numerous and in the long run they could not have been so profitable as the trading expeditions.

Such was the condition of affairs in Ethiopia during the Old Empire, down to about 2500 B. C. Then follows a time in Egypt when the central government was weakened and a period of general poverty prevailed, which lasted for three or four centuries. During this period nothing is known of conditions in Ethiopia. Certainly the tribes lost their fear of Egypt and free of foreign interference strengthened their tribal organisations or fought among themselves after the manner of the African tribes of the nineteenth century of our era. Trade is to the interest of all concerned and trading caravans almost everywhere among primitive races have enjoyed a certain measure of tolerance or even active protection. It is probable therefore that the intercourse between Egypt and Central Africa was maintained somehow, either by Egyptian or by Nubian caravans. Possibly the Nubian merchants came down by boat to Halfa or Assuan, a very ancient market for southern goods, and the Egyptians came south to meet them. The large and prosperous Nubian population found at Kerma in the Middle Empire must have been gaining headway during this intermediate period, and the natural conclusion is that all the Ethiopian tribes securing for themselves a larger share of the profits of the trade between Egypt and the south became prosperous and fairly strong.

Towards the end of this period between the Old and the Middle Empires, Egypt began to recover both politically and economically. Northern

Egypt felt the revival first and the rulers of Heracleopolis (Xth dynasty) made a successful effort at the domination of the whole country. But in the end, the southern provinces united under the Theban princes proved the stronger, and King Mentuhotep I (XIth dynasty) of Thebes re-established the monarchy of united Egypt. From the time of Pepy II of the VIth dynasty to that of Mentuhotep I, no mention of Ethiopia has been found in the Egyptian monuments. Even in the time of Mentuhotep I, there is only a relief from a temple at Jebel'en (between Luxor and Edfu) representing the king smiting four of his enemies, one of whom seems to be an Egyptian, while the other three are named «Nubians», «Asiatics» and «Libyans».

The accompanying inscription, referring to the king, reads (according to Prof. Breasted) : «Binding the chiefs of the Two Lands, capturing the South and Northland, the highlands and the two regions, the Nine Bows and the Two lands». These epithets of the king, taken with the pictures of the defeated enemies, would seem to indicate that Mentuhotep I had made an effort, perhaps successful, to curb the independence of the Ethiopian tribes. This inference is supported by the next notice which appears in an inscription of Mentuhotep II on the rocks near Assuan (recorded by Prof. Petrie) : «Year 41 under Nebkherura (Mentuhotep II), came the royal treasurer, the sole companion, the overseer of the sealers, Khety, born of Sitra; ships to Wawat, ... ». Without doubt, the traffic with the south was being maintained much as it was in the Old Empire. The phrase «ships to Wawat» may, however, be significant. Hereafter it is by ship and not by donkey caravan that the communications with the south are to be chiefly maintained. It may be doubted whether the high sounding-words of the inscription of Mentuhotep I refer to anything more than a punitive expedition, but the power of Egypt was growing and the time was at hand when Ethiopia was to pass under the administration of resident Egyptian officials.

GEORGE A. REISNER.

SCENT AND SIGHT AMONGST GAME AND OTHER ANIMALS

BY MAJOR C. H. STIGAND.

Most persons know that the sense of smell plays an important part in the life of such game animals as the hollow-horned ruminants, the carnivores and the pachyderms. Not all perhaps realize that this sense is so predominant that — in the daytime at least — the sense of sight plays, by comparison, an unimportant and subsidiary role. The average mammal is almost wholly guided by scent, whilst searching for food or prey, in avoiding its enemies and in seeking a mate and breeding.

With the great majority of mammals the power of vision is poor during the daytime — with some, such as the elephant and rhino, sight seems almost non-existent. Their eyes appear to be especially adapted to obtain a maximum power in the dark; at night they see well — much better than the average human being — and this power enables them to move about freely in the dark without fear of running into obstacles.

Any poacher, or mole-catcher, knows that if he touches his snares, or traps, with the bare hand nothing will come near them. A hare, or mole can recognise the human scent clinging to such things many hours afterwards and whilst some distance from them. The animal's nose warns it, whereas if there is no scent — as when gloves have been used in setting the traps — his eyes generally fail to show him anything peculiar about the snare and so he is caught. Every huntsman knows that his hounds hunt purely by scent until within a few feet of their prey. A hare may double close in front of a pack and the pack overshoot the trail and have to pick it up again by casting. If any one of the hounds used its sight it could not fail to have seen where the hare had gone.

Many of the greater game, notably elephant and buffalo, can wind their chief enemy — man — at an immense distance when the breeze is favourable. In a dry country water is detected by the same sense. In following

a spoor across the wind one has noticed the track suddenly turn at right angles up the wind and proceed unerringly to some little mud hole, or rainpool a mile or so distant.

Selous mentions an incident which occurred in a drought in, I think, Khama's country. A herd of cattle were driven to a waterhole and it was found to have dried. At that moment a light breeze sprang up, the animals tossed up their heads and started up-wind whilst their herdsman, not being able to turn them, followed behind. After travelling for a considerable distance they arrived exhausted at a waterhole which neither the cattle nor the natives had visited before.

An animal in danger seems to depend almost entirely on scent — a dangerous scent conveys an instantaneous warning to the brain and the animal bolts without hesitation. If an animal sees anything suspicious it generally looks for a little, then bolts a short distance and then often turns to look again. On hearing anything it will generally wait for confirmatory evidence, unless it was anything very startling, such as a rifle report. Elephant on being disturbed by a rifle shot will stampede down wind for about a thousand yards, or a mile, and then stop, turn round and take the wind for half a minute or more. After this pause they will, as a rule, go off more leisurely but for an immense distance. So invariably do elephants stop for this testing of the wind, after being alarmed by sound, that, if one races behind them directly after firing one can generally count on getting up for another shot in about five minutes. However, this practice, when followed in thick grass or bush, is apt to lead one into the most disagreeable situations.

Game animals practically always graze up-wind and bolt down-wind, depending on their range of scent to keep them out of any danger threatened. After bolting to a safe distance they will circle round and come up wind again to some spot they have ascertained free from noxious scent.

Animals which lie in open country depend to a greater extent on sight for the detection of their enemies but even so I have proved their vision defective on so many occasions that I feel sure that they cannot focus well, or see anything clearly in daylight. They are often quick enough to pick up a moving object but such objects must appear to them blurred and without defined outline — they tell by the manner of its moving

whether it is friend or foe, whether familiar or strange. If the object is distant they have to watch it for a considerable time; a stationary object defeats them.

I believe that the average hollow-horned ruminant would walk up within a few yards of any stationary object — even if it was a man or a lion — without detecting it, provided such object was absolutely motionless and the breeze was in the right direction. Such unfortunate *rencontres* seldom occur owing to the animal's almost invariable habit of grazing upwind or, at least, guarding itself against surprise, like the steamer fearful of the submarine, by taking a zigzag course. Sometimes they will omit taking such precautions and I have occasionally had animals walking up within a few yards of me when I have been sitting or standing quite still. I have had hartebeest, duiker, warthog, bushpig, waterbuck, lion and several other kinds of game within a few yards of me and quite unaware of my presence until I moved, fired or the wind betrayed me. With the blinder game, such as elephant and rhino, it is not generally necessary to keep still, so long as one makes no noise or rapid movement. I have also known of cases where hartebeest and zebra have been killed by lion under such conditions that it is only possible to assume that they walked up within the lion's springing distance.

If gazelle, or other animals in captivity, be observed it can be noticed how blind and unable to detect still objects by shape or colour are the majority. For instance some food it is fond of, such as a banana, is dropped within a few inches of a warthog's nose, where it must be visible to any normal vision. Yet the warthog quarters the ground, sniffing backwards and forwards, for an appreciable time before finding it. This seems to show that in finding its food it is dependent on scent alone and offers one explanation of the fact that animals practically always graze upwind, although considerations of safety also would account for this.

Horses and mules do not seem to see well, they cannot distinguish a stationary object, such as a motionless rhino, but are filled with alarm if they get its wind, or smell its spoor. Even in detecting moving objects they seem very slow. I could tell the moment a certain mule of mine had sighted a rhino, as he suddenly stopped dead and stared at it. It was not often that he saw one although there were plenty about.

Horses do not shy at, or try to avoid distant stationary objects — it is only when they get within a few yards of an alarming object that they shy. Although much of this is affectation some at least is genuine and seems to prove that they are unable to see such objects clearly until close up to them. Coming from Fasher to Nahud on a camel which shied and made a *détour* to pass every dead camel on the road, I had several opportunities of estimating the range at which he could distinguish these, to him, alarming objects. Whereas I could recognise a dead camel at perhaps a thousand yards distance, he would give a start and then bolt off the road at thirty yards or so.

The other day I was observing my mule plucking grass as we rode along. The grass was of two kinds, a fine and a coarse one, and the mule would only eat the former. Once having noticed the difference I found no difficulty in distinguishing a clump of the one kind from a clump of the other twenty yards ahead. Not so the mule, everytime he wanted a fresh mouthful he made for the nearest clump and put his nose into it, then if it was the right kind he plucked it whilst if it was the wrong kind he turned away in disgust to look for another clump. It seemed obvious that he had sufficient vision to detect a clump, but not that clear focus which would enable him to distinguish a fine from a coarse grass.

As regards mating, scent is all important, the male as a rule locates the female by scent and knows in that way when she is ready for mating. Many of the antelope have scent-secreting glands, on face, foot or elsewhere, which are supposed to be of purely sexual utility.

The he-goat rushes round a zariba, sniffing the females alternately, to see if any are ready for his attentions. He sniffs at, say, a speckled she-goat and evidently decides that she is of no use. He then sniffs a second and next to this the speckled one again, having failed to notice that it is the same goat which has moved to a different part of the zariba. If she moves about much he perhaps comes back to her half a dozen times before he has inspected all the other females. If sight played any part in this proceeding, he would surely be able to distinguish every member of his particular herd and know that there was only one speckled one amongst them.

As to sight at night, it is undoubted that most mammals see at this

time very much better than the human being. It is inconceivable that herds could stampede wildly over difficult country on a dark night, without breaking neck or limb, or even falling unless they could see where they are going. A horse can see well at night, it can pick its way and often stumbles less than in the daytime. Practically all mammals, except apes, are nocturnal — either purely nocturnal, such as the carnivores, porcupines, rats, etc., or partly nocturnal such as elephants and the hollow horned ruminants, which graze and court chiefly at night but also graze during the day. Of the latter I believe the buffalo is the least nocturnal as it seems to lie down for part of the night.

If sight plays an important part in the life of the ordinary mammal, it is because it is of the kind adapted to the dark rather than to the light. In fact, the sight of the majority is of a kind, rarely and imperfectly known amongst human beings, called, I believe, *nyctalopia*; the sign of which is an immensely enlarged pupil and the effect is that the sufferer is almost blind in a bright light and can see well in twilight or the dark.

If the eye of a gazelle or antelope be examined, it will be seen that the pupil is out of all proportion to that of the human eye — a condition shared by the owl. Most birds, on the other hand, are diurnal in habits, like ourselves, and seem to see as much as we do except that their sight, particularly in the raptorial, is much longer ranged.

C. H. STIGAND.

THE SAKIA IN DONGOLA PROVINCE

BY W. NICHOLLS.

The word «Sakia» (*Sāqiyah*), which literally means a Water-Wheel used for irrigating land, is now in Dongola Province more generally used to denote not only the Wheel itself but also the plot of land which it is used to irrigate.

For cultivation purposes every sakia must have a şamad or overseer (except in some parts of Dar El Shaigia). This şamad may or may not have any share in the ownership of the land. In many cases, especially where the owners of the land do not themselves work it, a suitable man is put in to act as şamad and receives a fixed share of the crop as his remuneration. Care must be taken not to confuse this cultivation overseer or «şamad moiya» as he is called, with the şamad appointed by the owner of the sakia and registered in the Government books as the headman of the sakia, who is responsible for the collection of the tax from the various owners and for its payment to Government.

They may be one and the same person in many instances but it is not necessary that they should be.

The people who work under the şamad and assist him in the cultivation and watering of the land are called the turābla (plural of turbāl) and there is also the boy who drives the oxen which turn the wheel, and who is called the auretti.

The şamad is responsible for (a) the working of the water-wheel (b) the making of the ḥeḍān (plural of ḥōḍ) or small basins into which the land to be cultivated is divided up for the purpose of watering it and (c) the sowing of the seeds.

All the other work of the sakia is performed by the turābla alone

except the following duties in which the şamad takes his share with the turābla :

1. The clearing of the kōdēk or excavation in the river bank, beneath the water-wheel, from which the water is drawn.

This work is generally performed at the tettig (the midday interval).

The şamad's particular share in this is the clearing of the gawatti which is the well in the kōdēk into which the pots of the water-wheel dip.

2. Frightening off the birds from the crops. Many devices are adopted for this purpose. The most usual is to erect high wooden platforms here and there among the crops joined together by ropes from which are suspended old tin cans and various oddments which when shaken make a noise. Each platform has its tenant, generally a child, who now and then pulls the ropes. Another device is a thick rope which is cracked like a whip. When wielded by a skilful hand it produces a very loud report, like that of a gun.

3. Clearing the gadwal (or water conduit), called in Dongolawi malti, of weeds and grass. The şamads special charge in this work is the main conduit of the sakia (El gadwal el dakar), which is cleared every eight days; the turābla looking after the subsidiary gadwals.

After the main gadwal has been cleared of weeds and grass the şamad drags a large stone, called the maltin oclul to which a rope has been attached, along the bed of it in order to smooth it out and facilitate the flow of the water along it.

4. If the wheel has to be worked by night as well as by day, as is very often done when there is a large area under cultivation, the şamad and the turābla share this extra work.

The night work is divided into two shifts of approximately four hours each; the first, beginning shortly after sunset and called the 'Ishā, being done by the şamad and the second, called the Figrāwi which begins at about 1 a. m., being carried out by the turābla.

This work during the day is done by the aurettei.

5. When any heavy work has to be undertaken which the şamad and his turābla cannot do alone, such as making a new main gadwal or when

a crop has to be put down quickly, a crowd of neighbours is summoned in to help. This crowd is called a faza'.

The faza' does not receive any pay or wages but is supplied with food and drink by the şamad and the turābla, each supplying half.

Sometimes a sheep is slaughtered but there is always a plentiful supply of merisa (native beer). This is a *sine qua non*.

We have thus considered the duties to be performed by each of the persons who work on the sakia. The next point to consider is the remuneration which each of them receives for his toil.

Remuneration is always in the form of a share in the crop except in the case of the aurette who is generally hired at a monthly wage, usually amounting to from 15 to 20 piastres. Of course when the şamad and the turābla have children of their own capable of doing this work, no aurette is hired, the work being done by the children in turn.

To examine the question of the division of the crop we will take firstly the most difficult instances, that is when neither the turābla nor the şamad have any share in the ownership of the land, or the wheel or the bulls and when the seeds have had to be borrowed.

Then when the division of the crop takes place the first call upon it is the repayment of the man from whom the seeds were borrowed.

The actual amount he receives will have been arranged at the time of borrowing, such as an ardeb and a half for each ardeb borrowed or any other amount as previously fixed.

Then one sixth of the crop is set apart for the owners of the land, one fifth for the owner of the wheel and, as the şamad is merely a «şamad moiya», one eighth is set apart for him as his remuneration.

This roughly disposes of half of the crop. The other half is divided up between the turābla and the owners of the bulls on the arrangement that each bull receives half a turbāl's share.

Thus when there are four turābla and eight bulls, a very usual number, the turābla receive one-quarter of the crop and the owner of the bulls receives one-quarter.

In Argo the number of turābla seldom or never exceeds four and the usual arrangement is for each of the turābla to produce a bull and the şamad to produce one for each one the turābla produce.

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The amount paid for the hire of the water-wheel varies sometimes, as if there is a shortage of wheels and a good demand for them, the owners of them naturally put up their prices. The same is also the case with the amount paid for the hire of land; in the case of high permanent land (called *barjok*), which is difficult to water and not very fertile the land-lord may get as little as one-tenth of the crop as rent while in the case of newly-formed alluvial land (called *gurēr*) he may get as much as one quarter of the crop. Among the *Shaigia* also the «*šamad*» is very often dispensed with and all the *turābla* work together without any headman.

There are many minor claims on the *sakia* to be satisfied from the crop such as the *ra'is* of the ferry-boat who generally receives 8 *ḥōḍ*s, the *bašir* or native carpenter who keeps the wheel in repair, the Arab who makes and supplies the baskets for carrying the manure (*marōg* or *sibākh*), the persons who supply the donkeys for carrying the manure, in case the cultivators have none of their own, and the blacksmith who repairs the hoes (*tōriya* or *fās*). These latter four though sometimes paid in money are very often remunerated in kind, a certain number of *ḥōḍ*s being set apart for them.

The payment of the tax is always a matter of arrangement between the land owners and cultivators; a very usual arrangement being that the cultivators pay half the tax on the land cultivated while the landlords pay the other half and also all the tax on the uncultivated land (called «*bur tax*»).

The above cultivation arrangements are very much simplified in the case when the *šamad* is the owner of the land and the wheel. In this case the *turābla* supply half the bulls and half the seeds and pay half the tax on the cultivated land while the *šamad* supplies half the bulls, half the seeds and the *auretti* and pays half the tax on the cultivated land and all the *būr tax*. All the crops are then halved the *šamad* taking one half and the *turābla* the other.

W. NICHOLLS.

ARABIC NURSERY RHYMES

BY S. HILLELSON.

The specimens of nursery lore presented in the following pages require only a few words of introduction and comment. They were obtained from school boys at the Gordon College and are known to everybody in this part of the country. As might be expected the texts of these jingles are not in any way fixed, but are quoted in many different versions, though it did not seem worth while to note any variants. Our material is rather fragmentary, but for fuller details about child life and the manners and customs of the nursery one would have to go to the womenfolk, a source of information that is not easily accessible to the inquisitive official. Perhaps the specimens given in this number will bring in further examples from other contributors in different parts of the country.

Students of folklore know that nothing is so universally distributed among the human race as the simple tales and jingles of childhood. Whether the common fund is the inheritance of a common origin, or whether the stories have wandered from tribe to tribe, and if so by what routes, these are questions not easily solved. A glance at the Arabic specimens is sufficient to show that they also belong to the common stock. But for the accidents of local colour they bear a very close resemblance to the nursery rhymes of Europe, and numbers 3 and 4 definitely belong to a very common group the English versions of which are familiar to everyone. It is perhaps worth mentioning that one of the oldest known examples of this type belongs to the Semitic East : it is the Aramaic story of the goat (*Khad gadyā*) which has found its way into the Passover service of the Jews.

1

Yā ṭālī' esh-shedera
ḥalābat el-'ashara

hāt lei⁽¹⁾ māāk bagara
taḥlib ta'ashshini

⁽¹⁾ Pronounced with the diphthong.

fi mā'lagā sīnī
min be'ashshīnī?
ligēt ḥabīb Allāh
giddāmo ḥamām akḥḍar
yā reṭnī kān dugto

el mā'lagā inkasarat
rauwaḥte bēt Allāh
gā'id lo fōg bambar⁽¹⁾
yīṭa'im lo fi sukkar
ḥatta en-nabī zurto.

Oh you going to the forest,
 with milk enough for ten;
 in a china spoon.
 who will give me my supper?
 I found the Beloved of God,
 a grey pigeon before him,
 wish I had tasted it,

bring me home a cow
 then milk her and give me my supper
 The spoon is broken,
 I went to the house of God,
 sitting on a stool,
 he feeds it on sugar,
 I would have made pilgrimage to the
 Prophet.

Another version of the same rhyme was quoted with the following introductory lines :

Gumrīya dibāsa
gal lēk el-Khalīfa
fi gar'a nadīfa

um ḥalḡan mīwāsa
ṣiffī marīsa
nīshrab negōgī⁽²⁾

fi ḥillat Selogī

Dove and pigeon
 the khalifa said to you :
 in a clean gourd,

with the soft throat
 make marisa
 that we may drink and
 make merry

in the village of Selogri

2

Eṭ-ṭēr el-khuḷārī

afīrrak w aṭṭīka

shebābī nūr el-wāṭi

Zaghāwa⁽⁴⁾ ḥārabōna

dabaḥma leḥum zarzar

kafāḥum jōt Allāh⁽⁶⁾.

ab rīshan bīvārī

ashūf shebābī fīka.

el laḥemar⁽³⁾ u bāṭi.

u sheddō jemālun⁽⁵⁾ jōna

zarzar mā kafāḥum,

⁽¹⁾ A stool with a seat of rope like an angariḥ

⁽²⁾ Meaning uncertain.

⁽³⁾ Note the reduplication of the *l*; this is a regular feature in Sudan Arabic.

⁽⁴⁾ A tribe in Kordofan and Darfur.

⁽⁵⁾ *Jemālun* = جمالون : the *h* is silent.

⁽⁶⁾ *Jōt Allāh* = جود الله said to be a crested bird.

jôt Allāh yāb goṭīya ⁽¹⁾ *ḥumārīk, yā Rogaiya.*
Rogaiya bitt aḥanna ⁽²⁾ *um sha'ran mitanna.*

The grey bird with shining feathers;

I will spread your wings and fold them, I behold my delight in you; My delight is the light of the valley, the red and shining. The Zaghawa made war upon us, they saddled their camels and attacked us. We killed sparrows for them, but sparrows did not satisfy them. The hoopoo satisfied them; Oh hoopoo of the hut; your donkey, Rogaiya. Rogaiya is our daughter, she with the curly hair.

3. -- A LULLABY ⁽³⁾.

<i>Doha yā Dōha</i>	<i>Doha shāl bēt Makka</i>	<i>jāb lei mā'aho kā'ka</i>
<i>el-kā'ka fīl-makḥzan</i>	<i>el-makḥzan 'a'iz muftāḥ,</i>	
<i>el-muftāḥ 'ind en-najjār</i>	<i>en-najjār 'ā'iz gaddām,</i>	
<i>el-gaddām 'ind el ḥaddād</i>	<i>el-ḥaddād 'ā'iz fulūs,</i>	
<i>el-fulūs 'ind es-sultān</i>	<i>es-sultān 'ā'iz 'arūs,</i>	
<i>el-'arūs 'ā'iza mandīl</i>	<i>el-mandīl 'ind el-juhḥāl,</i>	
<i>el-juhḥāl 'ā'izin leban</i>	<i>el-leban taḥt el-bagara,</i>	
<i>el-bagar 'ā'iz ḥashīsh</i>	<i>el-ḥashīsh taḥt el-jubāl,</i>	
<i>el-jubāl 'ā'izin maṭar,</i>	<i>yā rabb, tejīb el-maṭar.</i>	

Dōha, oh Dōha, Dōha went to God's house at Mecca, he brought me back some cake.

The cake is in the cupboard,	the cupboard wants a key.
The carpenter has the key,	the carpenter wants an adze.
The smith has the adze,	the smith wants money.
The king has got the money,	the king wants a bride.
The bride wants a kerchief,	the babies have the kerchief.
The babies want milk,	the cow has the milk.
The cows want grass,	the grass is at the foot of the hills.
The hills want rain,	Lord Thou givest rain.

4. -- THE GOAT THAT WOULD NOT GO HOME.

Kān fī ghanamāyatēn, es-sughaiyara isema ⁽⁴⁾ *Krēt,*
el-kabīra tamruḡ tūkul el-gashsh es-samīḥ u tikhallī ukhta ⁽⁵⁾

⁽¹⁾ *Goṭiyah*, pl. *gatati* : a grass tuft.

⁽²⁾ *Aḥanna* = اهنا.

⁽³⁾ This is said to be of Egypt origin, but is fairly well known in the Sudan.

⁽⁴⁾ = اسمها.

⁽⁵⁾ = اختها.

teramrīm fil wisākhāt.

Ba'dēn Krēt galet le ukhta : allā tekhallinī amrug ma'āki?

wakīt maraget u ligat el-khudār es-samiḥ abat mā tīrja' el bēt.

1. *Ba'dēn ukhta kōrakēt : yā-l-marfa'in, yā-l-marfa'in, ta'al ukul Krēt.*

Krēt mā lehā? Abat mā tīnzil el-bēt.

Abēt mā bākul Krēt.

2. *Yā kilāb, ta'ālū imbahū fil marfa'in.*

El marfa'in shīn sauwa? Abā yākul Krēt. Krēt shīn sauwat?

Abat tīnshī l-bēt. Abēna.

3. *Yā 'l-aṣāya, ta'ālī duggi 'l-kilāb. El-kilāb shīn sauwō?*

Abō ye'addō 'l-marfa'in. El marfa'in shīn sauwa?

Abā yākul Krēt. Krēt shīn sauwat? Abat teshīl el-bēt.

4. *En-nār ta'ālī ukulī 'l-aṣāya. El-'aṣāya shīn sauwat?*

Abat ma tedugg el-kilāb etc.

5. *El-moiya ta'ālī ifi 'n-nār. En-nār shīn sauwat?*

Abat tākul el-'aṣāya, etc.

6. *El-jemel, ta'al jerjīb el-moiya. El-moiya shīn sauwat?*

Abat tūfi 'n-nār etc.

7. *Esh-shuwāl ta'al, taggil el-jemel. El-jemel shīn sauwa?*

Abā mā yishrab el-moiya, etc.

8. *El-fār, ta'al gidd esh-shuwāl. Esh-shuwāl shīn sauwa?*

Abā ma yehammil el-jemel, etc.

9. *El-kadis, ta'al ukul el-fār.*

El-kadis gal bākul el-fār,

el-fār gal begidd esh-shuwāl,

esh-shuwāl gal behammil el-jemel,

el-jemel gal bashrab el-moiya,

el-moiya galet baṭfi 'n-nār,

en-nār galet bākul el-'aṣāya,

el-'aṣāya galet bedugg el-kilāb,

el-kilāb gālan benimbah el-marfa'in,

el-marfa'in gal bākul Krēt.

Krēt raja'at el bēt.

It will be sufficient to give a translation :

There were two goats, a little one and a big one, the name of the little one was Krēt.

The big one used to go out to eat the luscious grass and left her sister to rummage among the filth at home.

One day Krēt said to her sister won't you let me go out with you? When she was outside she enjoyed the pleasant herbage so much that she refused to go home.

1. Then her sister called out : Hyena, come and eat Krēt.

What is the matter with Krēt?

Krēt won't go home.

Won't eat Krēt.

2. Dogs, come and bark at the hyena. What has the hyena done?

Won't eat Krēt.

What has Krēt done? Won't go home. Won't.

.....

8. Mouse, come and gnaw the sack, ...

Sack won't burden camel, camel won't drink water, water won't put out fire, fire won't burn stick, stick won't beat dogs, dogs won't bark at Hyena, hyena won't eat Krēt, Krēt won't go home.

9. Cat, come and eat mouse,

The cat said : Right I'll eat the mouse,

Mouse said : I'll gnaw sack. Sack said : I'll burden camel. Camel said : I'll drink water. Water said : I'll put out fire. Fire said : I'll burn stick. Stick said : I'll beat dogs. Dogs said : we'll bark at hyena. Hyena said : I'll eat Krēt.

Krēt went home.

S. HILLELSON.

NUBIAN ELEMENTS IN DARFUR

BY H. A. MACMICHAEL.

When the Arabs, after the conquest of Egypt in the middle of the viith century, turned their attention southward to the Sudan, they found their way blocked beyond Aswan by the Christian Kingdom of Dongola, which extended upstream for some short distance beyond the junction of the Blue and White Niles.

The organization of this Kingdom was very loosely knit and its people were not homogeneous. The inhabitants of the southern districts were to all intents and purposes negroes : their northern neighbours, living in what are now the provinces of Halfa and Dongola, though much mixed with negro, appear to have had very much more in common with the ancient Egyptian element and to have represented in part the old red-black stock of the Nile valley.

In the extreme north of Nubia, round Aswan itself, the immigrant Arabs in the course of the following centuries amalgamated with the local Nubians, a process greatly facilitated by the existence of a matrilinear system among the latter, for by judiciously marrying into the ruling family of Nubians the Arab ensured the power passing in a single generation to his own son.

Thus came into being the Kenūz (*sing.* Kanzi) of the present day. The Aulād Kanz were originally a branch of the Rabī'a Arabs from Yemāma, who, having entered Egypt in the middle of the ixth century, eventually settled round Aswan⁽¹⁾; but so completely did they coalesce with the Nubian element that gradually they ceased to speak Arabic as their native tongue and became all but indistinguishable from their neighbours.

⁽¹⁾ QUATREMÈRE, *Mémoires...*, II, 84-85.

Thousands of other Arabs also settled in Upper Egypt and Lower Nubia and at the time when the Kingdom of Dongola finally collapsed before the arms of the Mamluks of Egypt the fusion of races in its more northerly districts was rapidly becoming complete.

Broadly speaking it was the Arabs of Juhaina, a powerful Kahtānite tribe from the Hejaz, and various branches of the Ismailitic Quraish, the Prophet's own tribe, that were most plentifully represented in Upper Egypt and Lower Nubia, though these were accompanied by many other Arab tribes, particularly by branches of Qais 'Ailān (*e. g.* Fezāra), Rabī'a, etc., and by semi-arabized Berbers, notably Howāra and Luāta.

The Juhaina tended to remain nomadic and many offshoots of them found their way in the xivth, xvth and following centuries into the Gezīra, Kordofan and Darfur, and there became the founders of some of the largest Arab tribes of the present day, camel-owners and Baqqāra.

The Quraish, on the other hand, do not appear to have gone far afield. They tended to settle among and intermarry with the Nubian or Barābra peoples and so became largely responsible for the Danāgla and soi-disant Ja'lin stocks whose habitat proper is now in Dongola and Berber provinces.

In this latter case the religious prestige attaching to the name of Quraish has by a natural process led those Nubian tribes who were brought into contact with them to claim descent from one or another member of the Prophet's own section of the Benī 'Abbās (Quraish), and hence it arises that, though the Danagla Ja'lin, etc., may represent an admixture between the Barābra stock and a score or more of Arab tribes it is only the relationship with the Quraish upon which they lay any stress in their traditional pedigrees, and the pretensions of the Ja'lin, to be descended from the Benī 'Abbās are universally accepted throughout the Sudan at the present day.

Now the linguistic resemblances which were noticed in the xixth century as existing between the Barābra and the inhabitants of the most northerly group of Nuba hills in southern Kordofan, reinforced by the similarity between the names Nuba and Nubia, led to a misconception which was radically unsound. It was suggested that the Nuba of Southern Kordofan and the Nubians of Nubia were racially identical or very closely

cognate, and that the latter had once had their home in the mountains of the south. As a matter of fact it is difficult to conceive of two peoples who differ more profoundly in all essential respects, and physically they are almost the antithesis of one another. It has been assumed and for the purposes of this argument it need not be denied that the stock to which the Nuba of the south belong did at one time, previously to the Assyrian conquest of Egypt, spread over the Gezīra and occupy Nubia by force of arms and even conquer Egypt and for something less than a century rule it, but, even if this be allowed, it would remain true that the wave of negro aggression was shortlived and that in time it duly ebbed. It may even have been responsible for the name of Nuba, but it certainly cannot be held accountable for the light-coloured lightly built race that now lives in Nubia.

The facts appear to be that for centuries after the time of the Arab conquest of Dongola, if not earlier, there was a more or less continuous flow of slightly arabicized Barābra emigration from Nubia to the fertile country, well suited to cattle-breeding and cultivation, which lies to the south of the latitude of El Obeid. So there came into being the semi-negroid Bedairā, Jawāma'a, Tomām, Tumbāb and other tribes which inhabit that neighbourhood and pretend to a Ja'li descent in the knowledge that, if that be granted, the Quraish connexion will be assumed to follow.

Now this connexion between the Nubian (Barābra) tribes and those of southern Kordofan is a more or less accepted fact, but, to the best of my belief, little if any evidence has been adduced to show that the emigrant Barābra penetrated in those early days in any numbers so far afield as Darfur.

Of course it is common knowledge that the royal houses of Darfur and Wadai lay claim to a Ja'li descent—in the former case, illogically, through the Benī Hilāl—but even if this were accepted it would prove no more than that certain individuals from the Nile found their way so far westwards and by virtue of their superior attainments and religious pretensions succeeded in getting the direction of affairs into their own hands. But a theory to the effect that Barābra settled in Darfur wholesale would rightly have been regarded as entirely unproved.

The object of this paper is to adduce certain evidence which may remove

the theory from the realms of pure hypothesis and make it at least a presentable assumption.

A word must be said first concerning the population of Darfur and the lines of approach to it from the valley of the Nile.

As regards the latter point : there have never been any natural difficulties to overcome between the Nile and Darfur to one travelling along the line of the Baqqāra country south of the latitude of El Obeid, but this lies too far south to be relevant to the purpose of this paper. From Central Kordofan the direct approach to Central Darfur must have been extremely difficult until the Kunjāra Sultans (Fūr) in the xviiith century opened the line of great rock-hewn wells from El Fasher towards the Kaga hills, because eastern Darfur and western Kordofan were practically waterless. The Ḥamar did not systematically develop the system of storing water in baobabs until about the end of the same century, and wells were not opened at El Nahūd until the Mahdist era. Consequently the ordinary road from El Fasher to El Obeid, instead of running as it does now, used in the xviiith century to turn slightly north from Jebel el Ḥilla and pass through Kernak, Kāga Surrūg and Fōga to Kāga Sōderi and Katūl and thence turn south-east through Bāra to El Obeid; and it was this line that was invariably followed, in default of any other sufficiently well watered, by the invading forces of Darfur.

Now from Kāga and Katūl it is also quite feasible to travel east-north-east along the line of Jebels Abū Ḥadīd and Um Durrāg and El Ḥarāza to the river. In fact, the great Wadi el Muqaddam, which must in prehistoric times have been an artery of the Nile, rises not far east of El Ḥarāza and runs into the Nile near Korti, and this Wadi, containing water at a shallow depth all along its course, provides an easy passage to and from the Nile.

The traditions, and the very existence, of the large and long established Dongolawi colony, known as the Dōālīb, at El Ḥarāza provide evidence that the Wadi el Muqaddam was so used.

Another great Wadi which runs into the Nile some 40 miles from the mouth of the Wadi el Muqaddam is the Wadi el Melik, so called, it is said, because it was reckoned the appanage of the ruler of Darfur. This Wadi rises in the neighbourhood of Fōga near the Darfur border and runs north-east direct to Debba. Wells can be dug in it at a succession of points

and in the rainy season it is flooded for a great part of its length. There is reason to suppose from the existence of old deserted stone villages and the abundance of baobabs in the vicinity of the Wadi el Melik that five hundred years ago the rainfall was heavier and the country therefore more easy of transit. There is ample evidence of early racial movements from Dongola southwestwards by way of the Wadi el Muqaddam, El Ḥarāza and Kāga and it would not be unnatural to suppose that the Wadi el Melik was also used. The journey westwards from Kāga, supposing there were no wells in the somewhat arid stretch which has to be crossed before the really fertile districts of Darfur (viz. all but the eastern district) are entered, could always have been performed with ease between July and the end of the year, when the rainwater was still standing.

The only other lines of approach from the Nile to Darfur that need be considered are the caravan roads that run from Assiut and Esna through the oasis of Selima and Bir Natrōn (*El Malḥa*) direct to Midōb, and that which starts from New Dongola and passes through Elai to the same place. These however were primarily trade routes crossing vast desert spaces, and there is at present no evidence that they were, or could have been, channels of tribal migration.

As regards the more important tribes that at present inhabit Darfur, it is only necessary to make a few general remarks.

In the north-eastern corner is the large range of the Midōb hills. Southwest of them are the Tagābo hills peopled by the negroid Berti. This tribe has linguistic affinities with the Zaghāwa who live west of it and a vague traditional connexion with the «Arab» tribes of Kordofan and the Ja'lin, and Howārā of the Nile valley. Its country extends to within a day or so of El Fasher, but within the last half century many Berti have also settled, for the sake of cultivation, in the sandy and undulating but poorly watered country which lies east of El Fasher and comprises much of western Kordofan.

West of Jebel Midōb and the Berti live the Zaghāwa. These are neither Arabs nor negroes proper but rather a Tibbu race from the north-west. Excepting Jebel Midōb the whole northern boundary of Darfur is held by the Zaghāwa and they also extend in the north-west to the borders of Dār Qimr and Dār Tama, buffer states between Darfur and Wadai.

In the more southernly parts of their country the Zaghāwa villages are much mixed with those of the Tunjur. These latter are not easy to place, but they appear to have entered Darfur as Arabs, some 400 or 500 years ago, either from Tunis or, far more probably, by way of Dongola ⁽¹⁾, and to have become subsequently negrified. Traditionally they are always connected with the Benī Hilāl of «Abū Zaid», who, having been brought over to Egypt by the Fatimites at the beginning of the xith century, settled for the most part in the Berber country to the west but are known to have pushed in some numbers up the Nile Valley to the Sudan.

The Tunjur were the ruling race in Northern Darfur for a time in the xvith century, but they mostly moved on to the west through Wadai, and those that remain in Darfur have nothing but scattered villages among the Zaghāwa in the north and the Fūr in the central districts.

The Fūr themselves are a negro race inhabiting primarily the great range of Jebel Marra, which with Jebel Sī and the other hundred smaller hills that lie near them, forms the main watershed or backbone of the whole province. Until the first half of the xviith century they were savage mountaineers but they were then brought into touch with Muhammadan Arab influences from the east and were converted to Islam. Their early Sultans ruled from Turra in Jebel Marra, but in the xviiith century they not only conquered all the plains on either side of the Marra range but overran Kordofan, and the Sultan Tirāb carried his victorious arms so far afield as Shendi, Metemma and Omdurman. The credit for this work of conquest is entirely due to the royal Kunjāra branch of Fūr, who represent the semi-Arabicized element. The wilder and more backward Fūr still live in Jebels Marra and Sī and in the southwestern corner of Darfur. The Kunjāra, though mixed with other branches, are mostly east of the main range or round Kebkebia.

To the east of the southern part of Marra, that is to say some three to six days south of El Fasher, live a group consisting of Birqed, Baiqo and Dāgu.

⁽¹⁾ Cp. BARTH, vol. III, chap. LI, p. 430.

The last-named were the paramount power in southern and central Darfur before the advent of the Tunjur. They claim to have come from the east and there is some evidence that their original house may have been in Southern Sennar and Fazōghlī. Other Dāgu are in Southern Kordofan in the so-called «Messirā» jebels, and the Dāgu also form the population of Dār Sula in Southern Wadai. The name «Fininga» by which they call themselves may possibly be connected with «Funj».

The traditions of the Baiqo as to their origin resemble those of the Dāgu.

It is with the Birqed that this paper is chiefly concerned.

Of the Arab tribes, Baqqāra in the south and Maḥāmīd Zayādīa, etc., in the north, there is no need to say anything but that, excepting the case of certain of the Baqqāra—who are racially identical with those of Southern Kordofan—they are few and poor. They were more numerous until the Dervish days, but the Fūr Sultans have always disliked and oppressed them and the Dervishes all but exterminated them.

On the west Darfur proper is bounded by the buffer states of Sūla, Maṣālīt Qimr and Tāma. Sūla is now a part of Wadai. Both it and the other three «Dārs» were, under the old Egyptian Government and by the Dervishes, counted a part of Darfur.

Beyond them is Wadai.

On the north the Zaghāwa of Darfur march with the wild Bedayāt and Quraʿān of the Ennedi highlands.

On the south, beyond the Baqqāra, are the Dinka and Fertit negroes of the Baḥr el Ghazāl.

On the east is Kordofan with a sedentary population of negroid Arabs and various nomadic Arab tribes.

Arabic is the *lingua franca* of Darfur and, practically speaking, it is only in Jebels Marra and Sī and in some of the villages west of them that it is not understood.

Arabs apart, the Qimr and the Tunjur are the only people among those mentioned who speak Arabic only. Each of the other tribes has its own dialect, though in some cases, more especially in the east and near El Fasher, they speak only Arabic and have forgotten their proper tongue. Further afield they talk among themselves in their proper tongue and,

when conversant with Arabic, use the latter for intercourse with their neighbours.

But an interesting fact emerges in this connexion. Whereas the language of the Fūr is distinct from any other Darfur dialect and, so far as I can judge, from any of those spoken by the Fertīt tribes to the south, and Zaghāwa belongs to the Tibbu family, and Berti seems cognate to it, the dialects of Jebel Midōb and of the Birqed both bear quite obvious resemblances to those spoken by the Barābra of Nubia. The Dāgu and Baiqo speak dialects which are, generally speaking, distinct in vocabulary, but approximate now and then to that of the Birqed.

Now it is notorious that linguistic affinities between two parties do not necessarily imply community of racial origin, but none the less it is clear that they can only be explained by the fact of the parties having at one time or another been brought into close and prolonged contact — unless they are in fact of the same stock.

Some account of the people of Midōb and the Birqed must precede any attempt to decide in what way the linguistic affinities between them and the Barābra are to be explained.

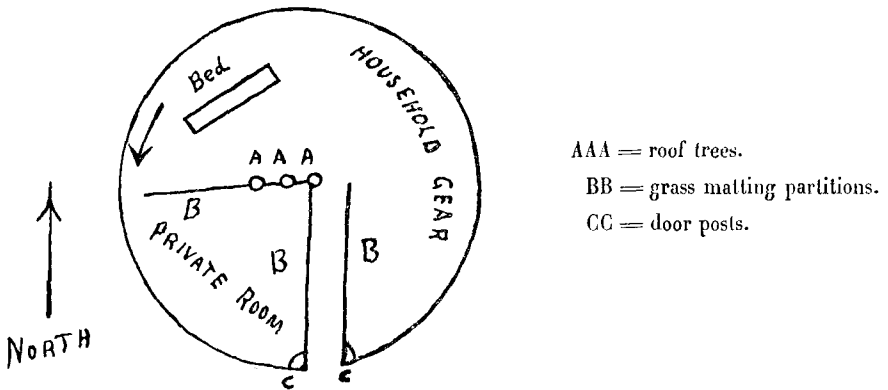
Jebel Midōb lies about 400 miles west of Khartoum and 350 miles west-south-west of Debba, the point at which the Wadi el Melik joins the Nile. It consists of a jumbled mass of hills of volcanic origin between 100 and 200 miles in circumference. None of them rise to any great height and they are intersected by innumerable small valleys. The water supply in the dry season is from moderately shallow wells dug in these valleys. In the rains and early winter the people water from pools and *geltis* (cavities in the rocks on the hill sides).

They are a semi-nomadic folk : that is to say for the greater part of the year they constantly shift camp from place to place in and about the hills according to the grazing facilities; and in the rains, though a few folk remain stationary in villages for the sake of cultivation the great majority are away with the flocks in the great uninhabited area lying east of Midōb and west of the Wadi el Melik, where the Kabābīsh Arabs send their camels and sheep at the same season from the opposite side. They are primarily herders of sheep and goats and have very little cultivation and keep no fowls. They buy most of their corn from the Berti to the south.

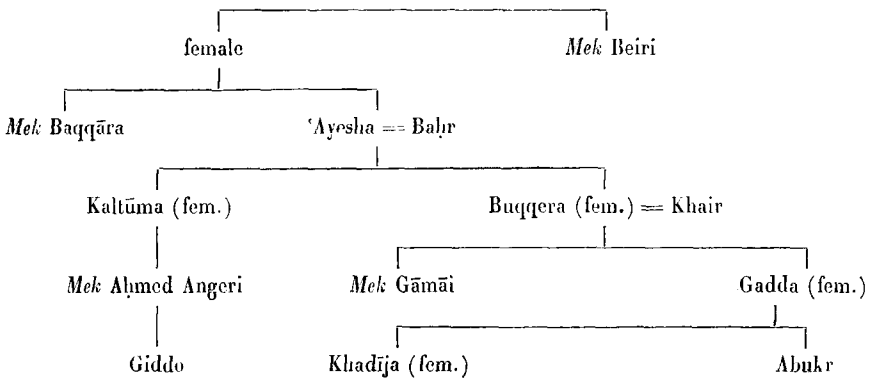
The huts which compose a Mîdôbi village are of a design which is unique in my experience of the Sudan. In appearance they look from a distance like large rounded boulders or beehives. On closer approach they seem to resemble, but on a larger scale, the round grass huts of the Fellâta of West Africa, or else the similarly shaped shelters of palm-matting built by the Shukriya and the Arabs east of the Blue Nile. But in fact they are quite distinct in design and composition from either. As having no permanent value they are naturally built in a ramshackle manner, and when the site is changed they are generally abandoned. In shape they are circular and in content slightly larger than the ordinary village *tukl* of the Sudan. The sides are formed of long boughs stuck in the ground so as to lean slightly inwards. If they are curved rather than straight so much the better as the curve provides additional room in the house. These boughs do not converge at their tops so as actually to meet — this would make the house too small — but the space between their tops is filled in by interlacing many other shorter boughs horizontally from fork to fork in such a way that the whole appears at this stage like the framework of a birds nest upside down. Support and stability are given to the whole structure by two or more stout roof-trees, forked at the tops, which are planted side by side two or three feet apart near the centre of the hut. Smaller boughs and sticks of any shape and kind are thrust in among the forks of the larger boughs and the interstices are plugged with bunches of grass and cornstalks laid on without any design and held in place by more forked sticks and boughs.

The doorway opens to the south and is low and formed of two *shaibas* or stout forked posts. The interior is not left open and unpartitioned as in the case of a *tukl*. On entering the door one advances along a kind of gangway which extends as far as the roof-trees. This gangway consists of a high partition of grass-matting (*Sherqānīa*) on either side reaching nearly to the roof. On one side the partition is continued along the line of the roof-trees, at right angles to the outer wall of the hut in such a way as to form a private room in its angle. On the other side the partition ends near the centre of the hut. The household gear is kept in the open part of the hut or stuffed into the interstices of the roof.

The general plan of the hut may best be explained by a diagram thus :



The villages are all on the plain but usually near the foot of the hills. The people are Muhammadans but there are plentiful traces of more ancient manners and beliefs. For instance a matrilinear system of succession and inheritance is still followed and on the death of a *mek* he is succeeded by his sister's son. «The bone», they say, «is from the mother, the flesh from the father». There are two *meks* in Midöb, one of the northern portion of the range (Urti section), the other of the southern portion (Shelkōta section). The following genealogical tree, as supplied by the latter, explains itself



The latest *meks* in order of succession have been Beiri Baqqāra Aḥmed Angeri and Gāmā'i wad Khair (the present *mek*), and the last named will

be succeeded by Abukr. Aḥmed Angeri and Gāma'i, being sons of sisters are reckoned «brethren», but Kaltūma being the elder sister Aḥmed succeeded first.

In the matter of inheritance it is usual nowadays, in order to conform to Islamic practice while preserving the ancient customs, for a man before his death to give his wealth to his sons, and the sister's son finds nothing left to inherit.

The well-to-do men carry a sword the rest are content with a few spears or a knobbed stick. The throwing stick or boomerang, universal in the rest of Darfur, is not used at Midōb.

Circumcision of both sexes is practised.

Marriage with the daughter of the father's brother, usual among the nomadic Arabs to the east, is taboo at Midōb, though the same does not apply to the daughter of the mother's brother. It is a matter of indifference whether a man marries a girl from his own section of the tribe or not.

Two annual festivals are held by the southern Midōbīs. The first takes place when the corn is ripe and the first few heads are being cut but before the general reaping. On this occasion the young men and the girls go to Khor Odingār and camp there for fifteen days enjoying themselves with dancing and horseplay (*e. g.* the girls plait the boys' hair). The older folk merely act the part of spectators and bring out the food and drink for the others.

The second fête-day is a harvest festival. The young men have their heads anointed and go to Khor Tat and take part in manly sports, running and riding, etc. The women and girls look on. In the evening each young man has to jump over the Khor, and then all go home. Some ten to twenty days later the performance is repeated, but I was unable to find out what factor decided the exact date of this subsequent occasion.

Just before the rains a ceremony is also held at the holy rock of Udru, a broken unshaped block of granite some 2 1/2 feet high lying at the foot of Jebel Udru (called by the Arabs Mogrān), a large prominent detached hill on the south side of Midōb. The holy rock is called Telli (northern dialect) or Delli (southern dialect), and the same word in Midōbī dialect means «God».

Over it is built a rough hut of boughs, which is repaired yearly before the ceremony but left in bad repair for the greater part of the year. The rock, when I saw it in July 1917, was still covered with milk stains. Another smaller boulder near by had similar stains upon it and some stones and cow-dung on the top of it. This second boulder was referred to as the son or brother of the larger one and the reasons of its having also been honoured was said to be that the hut built over the big boulder had so consistently fallen to pieces that the people thought the rock was perhaps annoyed at the neglect shown to the smaller boulder; so of late years they had taken to making offerings to both. The stones and cow-dung had been deposited by children in play. The ceremony at Udru is performed by certain old women of the Ordarti section who inherit the privilege from mother to daughter. The offerings of milk, fat, flour, meat, etc., are handed by the votaries to these old women and by them placed on the rock. The rest of the people stand some away off and pass the time dancing and jumping and singing.

There is said to be another holy stone at which similar rainmaking ceremonies are held a day's journey away to the east at Jebel Abu Nuḡṭa (in Mīdōb), but this I did not visit. It is also called Telli (Delli).

Elsewhere in Darfur, among Fūr, Zaghāwa and others, analogous ceremonies are held with the object of ensuring good rains, and in every case the medium is an old woman and offerings are made at some particular stone or tree. It should also be noted here that traces of a similar practice were noticed by Professor Seligman a few years ago at Kāga.

The three main sections into which the Mīdōbīs are divided are the Urti (in the northern hills), the Torti (or Dorti), and Shelkōta (in the southern hills), but there are also certain well-defined subdivisions such as the Ordarti, the Genāna (who seem to have an Arab strain), the Turkeddi, the Usutti and the Kāgeddi.

All alike claim to be by origin Maḥas from Dongola but they preserve no written record nor definite oral tradition as to the time at which they settled at Mīdōb nor as to the circumstances of their migration.

They call themselves *Tiddi* (not «Mīdōb»), a word which in the Berti language means «white», but one hesitates to see more in this than a mere accident.

The old burial grounds at Midōb are always at the foot of the hills and the sites are marked by rough cairns of stones. Exactly similar cairns occur between Midōb and the Wadi el Melik, at Kāga and Katūl, on the Wadi el Muqaddam, in the hills immediately west of Omdurman and again in the hills between the Blue Nile and Abu Dileig.

The dialect spoken at Midōb is a form of Barābra, but more will be said of this in dealing with the Birqed dialect.

Let us now turn to the Birqed.

They are known to the Fūr by the name of Kajjara and their country — also known as Kajjara in the days of the Fūr Sultanate — lies to the east of Jebel Marra between Jebel El Haraiz and Dar Rizeiqāt (Baqqāra). Their immediate neighbours are the Dāgu, the Baiqo and the Tunjur. There is also a small but long-established colony of Birqed a day's journey to the north-east of El Fasher at Turza.

At the beginning of the xivth century there were also some Birqed in Wadai — one supposes the wadi which forms a boundary between Dār Maṣāliṭ and Wadai and which appears variously on the maps as Kajja or Kaja or Kia may be named after them — and these El Tunisi spoke of as « traitres, brutaux, pillards . . . la honte et la plaie du Ouadāy ». « C'est de cette peuplade », he added, « que sortent les ouvriers en fer et les chasseurs. » The ironworker in Darfur, by the way, is as much despised throughout the length and breadth of the country as anywhere else in central or eastern Africa or eastern Asia. So too the Birqed of Darfur to El Tunisi were « traitres, voleurs et rapaces à l'excès, sans crainte de Dieu ni du Prophète ⁽¹⁾ ».

Barth merely mentions them (« Birkīt ») among the negro tribe on the Wadai-Darfur frontier ⁽²⁾.

Nachtigal says ⁽³⁾ : « This tribe, composed of the slaves of the Sultan (*of Wadai*) has remained free of racial admixture. The Birguid are very dark (« gris foncés »), more so than the Mabas, and are of a negro type and have the character and customs of the Central Africans, and speak a language entirely peculiar to themselves. »

⁽¹⁾ EL-TUNISI, *Voyage au Darfour*, p. 133-136, and *Voyage au Ouadāy*, p. 249-250.

⁽²⁾ *Travels*, vol. III, p. 543 (App. 7).

⁽³⁾ *Voyage au Ouadai*, p. 67.

The main divisions of the Birqed in Darfur at present are as follows :

Madargarkei. The ruling house. The cattle brand of this section is , which represents a war drum and sticks.

The Serār Buqquer («cattle folk») section of Nuba at Jebel el Ḥarāza in Northern Kordofan similarly use a brand  representing a (smaller) round war-drum and stick.

Tuddugei. Said to be Benī Hilāl by origin.

Sirindikei.

Togongei. Said to be Benī Hilāl by origin.

Kamunga.

Mirowgei.

Kuklukei.

Izmandikei.

Turingei.

Fileikei.

ʿEraiḳāt. That is some Arab ʿEraiḳāt (Baqqāra) living with the Birqed.

Tongolkei.

Kagurtigei.

Morolkei.

Sasulkei.

The component parts of these divisions are, in the view of other tribes than the Birqed themselves, largely adulterated by alien elements.

In the palmy days of the Darfur Sultanate the Birqed country was the appanage of the Fūr dignitary known as the Urundulu. The latter employed four *mulūk* as farmers of revenue there⁽¹⁾.

The Birqed, unlike the Baiḳo, Dāgu, Zaghāwa, Borqu, Mīma and Tunjur had, it seems, no «Sultan» of their own⁽²⁾, and it is stated at the present day that they had only a «shartai», or local «ʿomda» at the head of their tribe. Consequently, it may be presumed, they had no *naḥās* (royal war drum).

Their country was known as «Kajjar» and the Birqed are still known to the Fūr as Kajjara, to the Dāgu as Kagarūgei, and to the Baiḳo as Kajargei. They call themselves Murgi.

⁽¹⁾ TUNISI, *Voyage au Darfour*, p. 137.

⁽²⁾ *Ibid.*, 138, where no Birqed Sultan is mentioned.

ENGLISH.	MĪDÖB.	BIRQED.	BARĀBRA ⁽¹⁾ .	REMARKS.
One.....	pirki	meirt	wërum (K), wërun (D), wëra (F. M.)	
Two	uddi	ulla	awum (K), owun (D), üwo (F. M.)	
Three	täsi, or, däsi	tizzit	toskum (K), tōskin (D), tūsko (F. M.)	
Four	égi	keimzi	kēmsum (K), Kēnsin (D), Kēmsō (F. M.)	
Five	tēchi, or dēchi	fishi	dijum (K), dijīn (D), dīja (F. M.)	
Six	korrehi	korshi	gōrjum (K), gōrjūn (D), gōrjo (F. M.)	
Seven	olloti	koldi	kōlladum (K) Kōlladin (D), Kōlloda (F. M.)	
Eight.....	iddi	iltu	īduum (K), īduwin (D), īduwo (F. M.)	
Nine	ukuddi	ijmoldi	īskodum (K), īskodin (D), ōskoda (F. M.)	
Ten	timmiḡi	timmun	dīmaum (K), dīminun (D), dīm (F. M.)	
A hundred..	immil	mia (Ar) meirta	īmīl wërum (K), īmīl wërun (D), īmīl wëra (F. M.)	
Iron.....	tessi	sirti	šārti (K. D.), (tirissi (F. M.))	Dāgu of Sula "isingi"
Hair.....	tēdi	fille	dūlti (K. D.), singīrti (F. M.)	Tāma, "Kurra"
Mountain...	ör	kūr	kūllū (D), (kit (F. M.))	Tāma "Kollongatatt"
A stone....	ulli	kuldi	kūlu (K. D.), (kit (F. M.))	
A woman...	iddi	ein	ēn (K. D.), idēn (F. M.)	
Boy.....	tutchi	otonti	tēndi, tōd (K. D.)	Dāgu of Sula "tchat- chung"; Tāma "tatt"

⁽¹⁾ Taken from Leo Reixsca's *Die Nuba-Sprache*, publ. Vienna 1879. K = Kanzi, M = Mahas, D = Donglawi, F = *Fadūda* (i. e. Sukkot), Brackets are placed round words that are apparently formed from a separate root.

ENGLISH.	MĪDŪB.	BIRQED.	BARĀBRA.	REMARKS.
Green.....	tessē	(?)	dessi	Tāma, «nunun». Dāgu of Sula, «angē»; Tāma, «ngāt». Dāgu of Sula, «murtē»; Tāma, «firat»; Fūr, «murtā»; Berti, «burto»; Zaghāwa, «hirtē»; Teqali, «mūrdan»; Gōlo, «mroto»; Fertit ⁽¹⁾ , «murtā»; Kamāmīl, «mūrla»; Galla, «fardā». Dāgu of Sula, ūkē; Tāma, «kull». Dāgu of Sula, «bā».
Red.....	kayli	Kaylē	gel	
Black.....	uddi	ūdia	ūrum	
White.....	addē	aylē	āro (K. D.), (nullu (F. M.))	
Mother.....	iya	ennon	ēn	
Name.....	urri	einerē	ēri (K. D.), laugis (F. M.)	
Horse.....	porinyi	(Kisi)	(Kaj (K. D.)), mū-ti (M. F.)	
Mouth.....	āl	enagud	agil (K. D.), Ak (F. M.)	
Father.....	abba	embābōn	ambāb (K. D.), ābo (F. M.)	
They.....	(ung-a)	tir	tir (K. D.), ter (F. M.)	
He.....	(ōn)	ter	ter (K. D.), tar (F. M.)	
Meat.....	(osongyē)	kōzi	kūsu (K. D.), (ārij (F. M.))	
Winter.....	itchi	kizidi	kis (K. D.), (ōrim (F. M.))	
Milk.....	itchirri	eshi	iji (K. D.), ingāssi (F. M.)	
Star.....	(ongyedi)	weindi	wīssi (K. D.), wīji (F. M.)	

⁽¹⁾ Sic Reinisch, the Digga tribe of Fertit use «murtā», the Banda «bertā», the Kāra «murtā», the Sāra «sindā», the Gula «sundā».

ENGLISH.	MĪDŪB.	BIRQED.	BARABRA.	REMARKS.
Water	urtchī, ushi	eigi	ēssi (K. D.), āman (F. M.)	Burckhardt gives "amanga" as = "river" in Nuba and "essig" in Kanzi.
Watercourse (<i>chor</i>).	(?)	māntūti		
Head	orr	urr	ur (K. D. F. M.)	Tāma, "ngurr".
Donkey	utchi	(Kusuldi)	(hānu (K. D.)), kaj (F. M.)	Dāgu of Sula, "katchē"; Baiqo, "kad- chinē". Dāgu of Darfur, "kachinē".
Dog	pewrl	meil	wel, or uel (K. D.), (mug (F. M.))	
Man	(etl, or, irr)	Kortogé	ōg'id, or, ōg'ij, or, id	If my memory is not at fault the word for "man" in the Dilling group of hills (S. of Kordofan) resembles "Kortoge". Similarly the first two syllables of "Kordofan" were held, I think by Ruppel, to be derived from a Nuba word for "man". The Dāgu of Sula use "yōgi".
Corn	urti, urdi, u'di	uzzē	iu (K. D.), iw (F. M.)	Tāma, "iwit".
Cow	tur	tei	tī	Dāgu of Sula, "teinvi"; Tāma, "tei".
Rain	arri	ālī	āru (K. D.), āwu (M.), ōlī (F)	Tāma, "ārri".

EDITORIAL.

The Fore-word which His Excellency the High Commissioner has most kindly written for this number, relieves us from the task of explaining why this paper has been started and, in a measure, what subject matter we hope to provide. A few words, however, may be offered on some of what Sterne would have called our «antenatal accidents». «My Tristram's misfortunes, said Mr. Shandy, began nine months before ever he came into the world» and the troubles of our embryonic life began more than nine months ago.

In the first place there has been trouble over the printing, because so long as the War lasts it is out of the question for a dozen excellent reasons to print in England : happily we have found at Cairo in the French Institute of Archæology a printing house which has been for years turning out works of the highest scientific character, and, with the permission of the French Government, we have signed a contract which will both ensure our appearance in seemly form, and save us from employing any labour which would otherwise have been better occupied.

Our second trouble was over the contents of our early numbers : we count ourselves fortunate in having secured from Professor Reisner of Harvard a series of papers on the ancient history of the Sudan, about which, in the course of excavations extending over many years, he has discovered more than any living person : later numbers will give accounts of his finds at Kerma, Nuri and Jebel Barkal. Major Stigand writes upon Natural History, which will be illustrated in later numbers by papers upon Nile Fishes by Mr. Pekkola. Mr. Nicholls' paper on the Sakia in Dongola shows what a highly organised system of cooperative farming this purely native institution represents, and will, we hope, be followed by other studies of a similar nature : Mr. Hillelson's note on Nursery Rhymes is of obvious human and linguistic interest, while in the last article Mr. MacMichael discusses migrations into Darfur as only he can. Our table of contents touches therefore most of the objects for which this paper was specially started, but there is one grave lacuna : we have received nothing at present from the Pagan South, and though Colonel Logan, Major Stigand and Dr. Oyler have promised papers dealing with the Beirs, the Nuers,

and the Shilluks, respectively, we must appeal to residents in the Southern Provinces for generous support lest one of our principal objects, and one specially signalized in the Foreword, fail of fulfilment. In succeeding numbers we hope to expand greatly the Section headed «Notes and Correspondence», and it is for this Section that we appeal for contributions however informal to those who cannot give us more.

The last trouble which calls for mention here is the old and much debated question of transliteration. We have printed on the inside of the cover an alphabet for the transliteration in Roman characters of Arabic words and names. We do not propose to apply the system to names which have assumed already a familiar conventional form : we shall write El Obeid and Mecca, for instance, instead of Al 'Ubaiyaḍ and Makka, though in this and in other matters we are prepared to relax our rules for contributors who conscientiously object to the compromise we propose, reserving to ourselves the right in such cases to insert in brackets our own version after that adopted by the contributor.

Also, it must be remembered that our alphabet, designed to represent the sounds and letters of classical Arabic, cannot be used without the necessary modifications to represent the colloquial. The spoken dialects all show certain phonetic divergences from the classical, which it is the more important to record because natives when writing the vernacular often try to assimilate the spelling to that of the classical, and there is further a wide range of dialectical variations in different parts, peculiarities of local pronunciation, curiosities of vocabulary and grammar, which are of real linguistic interest and should be recorded with the nearest possible degree of phonetic accuracy.

The alphabet will not, of course, be found adequate for the scientific transliteration of Negroid languages, and we suggest that, as no uniform system seems yet to have found general acceptance, contributors dealing with these languages should follow a system analogous to that adopted for Arabic : sounds which find no place in our Alphabet would be represented by the Roman letters which most nearly suggest them with a diacritical mark, a dash or a dot, above or below, a note being added to explain the exact nature of the sound : *e.g.* ṇ might be used to represent the interdental *n* in Dinka and Shilluk.

REVIEWS.

The Nile-Congo Watershed, by MAJOR CUTHBERT CHRISTY, p. 199 *f*
(*The Geographical Journal*, London, September, 1917).

This is the report of a journey made in 1915-1916 from Rejaf *via* Meridi, Yambio and Tembura to Deim Zubeir, which for the last hundred miles at least passed through country which was «practically unmapped and almost unknown». As the country was also largely uninhabited, Major Christy has not much to say about the people, but he seems to have been favourably impressed both with the intelligence of those he did come across and with the fertility of the land. The most important discovery made was that the «Nile-Congo divide, from the Lado Enclave north-westward as far at least as Deim Bekeir, is not merely high ground composed of iron-stone hills, broken ridges, and nullahs, but is a continuous and more or less level strip of bush-covered country, sometimes as much as 2 miles in width but often only a few yards». Major Christy thinks that this watershed will provide an ideal route for one section of the Cape to Cairo railway, joining Rejaf or Wadelai *via* Darfur with the Khartoum—El-Obeid line which, he prematurely assures us, «is being extended as fast as possible to el Fasher». This may be, but the Sudan is not deficient in continuous level strips of bush-covered country which it may be more profitable to exploit first.

J. W. C.

The Imatong-Agora Mountains, by H. PELLEW WRIGHT, p. 283 *f*
(*The Geographical Journal*, London, October, 1917).

Mr. Pellew Wright, District Commissioner in the Northern Province of Uganda, visited in September 1916 with Captain Somerset and Captain Worsley a hitherto unexplored range of mountains on the frontier between Uganda and the Sudan. Hostile natives, heavy rains and swollen rivers made travel very difficult, and the country with its mountains rising over 8000 feet would obviously repay further exploration under more favourable conditions. The writer mentions elephant and pig, colobus and blue monkeys, magnificent tree ferns, maidenhair and plentiful flowers.

J. W. C.

The Physical Character of the Arabs, by C. G. SELIGMAN, p. 214 f
(*The Journal of the Royal Anthropological Institute*, London, 1917).

This paper deals chiefly with Arab skull forms in Arabia, which are of two quite different types, long in the north and round in the south, the latter conforming in part at least with a known Mesopotamian type. Prof. Seligman devotes a few paragraphs to the Kababish, who are very mixed, the richest divisions tending to contain the highest proportion of members with negroid characters, because they have possessed the largest number of slaves.

J. W. G.

Butterflies of Southern Kordofan collected by Capt. R. S. Wilson, Lancashire Regiment, by G. B. LONGSTAFF, M. A., M. D., F. L. S. (*Trans. Ent. Soc. Lond.*, 1916.—Part II, p. 269-288).

In this paper the author deals with a collection of 223 specimens made by Capt. (now Major) R. S. Wilson in the Nuba Mountains in 1904 and presented by Capt. C. A. Willis to the Hope Collection at Oxford. The collection consisted of representatives of 62 species of butterflies and one moth and included one species and two varieties new to science. Dr. Longstaff visited the Sudan in 1909 and again in 1912 when he made collections of butterflies on the White Nile. These are referred to in his *Butterfly hunting in many lands* (1912, p. 415-423) and in a paper entitled *The butterflies of the White Nile: a study in geographical distribution* (*Trans. Ent. Soc. Lond.*, 1913, p. 11-56).

H. H. K.

NOTES.

BLUE NILE PROVINCE.

The charm of Ṣālīḥ ibn Ḥusaina

«embroidered with names of the djinns, a miraculous weaving».

The rising of Wad Ḥabōba of the Ḥalawīn tribe is of recent memory. Muḥammad Aḥmad el-Ṣādiq who is believed to have been one of the two who murdered Mr. Scott-Moncrieff was killed in the fighting, and on his body was found a charm which appears of sufficient interest to merit reproduction in these pages. It is written on ordinary native paper in a careless and ugly hand : apparently the efficacy of the charm lies in the words themselves and does not in any way depend on the choice of the writing materials or the manner of the writing. The document of which we give the text and an English translation speaks for itself : a few points of interest may be noted by way of introduction.

The object of the charm is to «bind» the senses of the «rulers» so that they may remain unaware of the brewing sedition and powerless to prevent it. The word used for «binding» (*ʿaqad*) has an old-established association with magic : at the present day in the Sudan the tying of knots and breathing or spitting on them is a common incident of magical practices, and in the Koran we read of «the evil of women that blow upon knots» (*el-naḥḥāṭātī fi ʿl-ʿuqad*, Kor. 113).

The text of the charm is a jumble of magical invocations and verses from the Koran. Characteristic features are the threefold repetition of words and phrases and the invocation of jinn by name. It would be idle to seek any particular significance in the names of Dōsem, Ḥōsem and Brāsem : the effect aimed at is to create an atmosphere of mystery; and many similar names of the jinn — all equally devoid of meaning — could be quoted from the popular books on magic. The Koranic verses are chosen with some appropriateness to the object of the charm, but without any reference to their context. In the translation we have followed Palmer's version of the Koran.

«In the name of God the Merciful, the Compassionate. God bless our Lord Muḥammad and his people and followers.

«Praise belongs to God, the Lord of the worlds, the merciful, the compassionate, the ruler of the day of judgment! Thee we serve and Thee we ask

«for aid» (Kor., i, 1). Thou hast bound the heavens to smoke and hast bound clouds to rain and hast bound rain to air, and hast bound air to the sun, and hast bound the sun to plants, and hast bound plants to the running water, and hast bound the mudir Qundus (Dickinson) and the mamur Muḥammad Ḥilmī and the tongue of the ḥukmdār ‘Abd-el-Ghanī and the mu‘āwin ‘Abd el-Khāliq, and hast bound the tongue of all the rulers, the sons of Eve, and hast strengthened the strength of the bond, and hast bound Abraham and Isaac and hast made dumb, made dumb, made dumb so that they may not speak except with good. Your good is between your eyes, and your evil and your evil is under your feet. If thou speakest evil, I will return the words on you. In the name of Dōsem, in the name of Dōsem, Dōsem, Ḥōsem, Ḥōsem, Ḥōsem, Brāsem, Brāsem, Brāsem, deafness, deafness, deafness, dumbness, dumbness, dumbness, blindness, blindness, blindness, so that they may not speak except for good. God has sealed the tongue of the mudir Qundus, the mamur Muḥammad Ḥilmī, and the ḥukmdār ‘Abd el-Ghanī. «On their eyes «is dimness and for them is grievous woe» (Kor., ii, 6). «And if we please we «could put out their eyes and they would race along the road : and then how «could they see? and if we pleased we would transform them in their places «and they should not be able to go on nor yet return» (Kor., xxxvi, 66). Bind oh ‘Anqūd, all the tongues, by the truth of the Loving, the Worshipped. «At «this new discourse then do ye wonder? and do ye laugh and not weep? and «ye divert yourselves the while. But adore God and serve him» (Kor., liii, 59).

«Fear not, thou art safe from the unjust people» (Kor., xxviii, 26). «Fear «not, verily I am with you twain. I hear and see» (Kor., xx, 46). «God loves «not publicity of evil speech, unless one has been wronged, for God both «hears and knows» (Kor., iv, 147). O God, ‘accept the words of Ṣāliḥ ibn Ḥusaina, whose speech is acceptable. And the prayers and blessings of God on our Lord Muḥammad and on his followers.»

بسم الله الرحمن الرحيم صلى الله على سيدنا محمد وعلى آله وصحبه وسلم
 الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين اياك نعبد واياك نستعين
 عقدت السماء بدخانه وعقدت السحاب بالمطر وعقدت المطر بالهوى وعقدت الهوى
 بالشمس وعقدت الشمس بالنبات وعقدت النبات بالماء للجارى وعقدت المديرقندس
 والمأمور محمد حلى ولسان الحكمدار عبد الغنى والمعاون عبد الخالق وعقدت لسان

جميع الكام أولاد حوى وشددت شدة الوثاق وعقدت ابراهيم واتحاق واصممت
 واصممت واصممت فلا يتكلمون الا بخير خيركم بين عينيكم وشركم وشركم تحت
 قدميكم ان تكلمت بالسوء رددت الكلام عليكم باسم دوسم باسم دوسم حوسم
 حوسم حوسم براسم براسم صم صم بكم بكم عى عى فهم لا
 يتكلمون الا بخير ختم الله على لسان المدير قندس والمأمور محمد حلمى والحكيم⁽¹⁾
 والحكيمدار عبد الغنى وعلى سمعهم وعلى ابصارهم غشاوة ولهم عذاب اليم ولو نشاء
 لطمسنا على اعينهم فاستبقوا الصراط فانى يبصرون ولو نشاء لمسخناهم على مكانهم
 فما استطاعوا مضيا ولا يرجعون اعقد يا عنقود جميع الالسن بحق الودود المعبود اثنى
 هذا الحديث تعجبون وتعجبون ولا تبكون وانتم سامدون فاتجدوا لله واعبدوا لا
 تخف نجوت من القوم الظالمين لا تخافا اذنى معكما اسمع وأرى لا يحب الله الجهر
 بالسوء من القول الا من ظلم وكان الله سميعا عليما اللهم اقبل كلمت صالح بن حسينه
 مقبول القول وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم

W. S. and S. H.

KHARTOUM PROVINCE.

The sign of the cross.

According to the local chronicles Christianity only ceased to be the official religion of this district some 400 years ago when Soba was destroyed by the founder of the Fung Dynasty, and there are two or three superstitious practices still prevalent here which can hardly be explained except as survivals from the Christian period.

For example, when a child is born it is the custom on the first day to mark a small cross, they call it ṣalīb, upon the child's forehead and lines upon the eyebrows: the marks are made with black grease or with kohl which is also put on the eyelids as a charm against the evil eye. On a chair by the side of the mother's bed the people put a copy of the Koran, a knife,

(1) Thus in the original: we have strictly preserved the form and spelling of the original.

a Kohl-pot and an iron Kohl-pencil and they beat the last against the knife in the evening and the morning to frighten away the Jinn, which is the object also of the Cross and the Koran. On the seventh day when a sheep is sacrificed they sometimes mark the cross with blood, and they renew it with either blood or grease or Kohl for the first forty days.

Another use of the cross is as a protection for milk which is allowed to stand over night : according to orthodox Muslim practice, if the milk is not covered, a piece of straw should be laid across the vessel in which it is kept to protect it from Jinn, but in Omdurman and elsewhere it is the custom to lay two pieces of straw in the shape of a cross. Similarly on sweets which are made in the morning for a banquet or wedding feast, it is the custom to make a cross in almonds again with the alleged object of protecting them during the day.

Yet another superstitious use of the same sign I saw once in a village near Khartoum North. I was with a local Sheikh at the time and a woman with a boy about ten years old came out to ask for the Sheikh's blessing, the boy having a large white cross of the Greek pattern chalked on his stomach, which was explained by the Sheikh as a common charm for pain in that region.

These practices are all common, though not of course universal, in Omdurman, the Gezira and Kordofan, and perhaps some of our readers will inform us whether they are found in other districts or not? Do they exist, for example, in Kassala or the Red Sea Province or among the Dongolawis?

J. W. C.

MONGALLA PROVINCE.

We have received two photographs and a note from Captain P. M. Brett, R. A. M. C., which we hope to utilise on a future occasion.

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