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SUDAN STUDIES: Number 19 (February 1997)

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SUDAN STUDIES

Official Newsletter of the
SUDAN STUDIES SOCIETY OF THE UNITED KINGDOM
Number 19 February 1997

ISSN – [0952-049X]

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EDITORIAL

Welcome to Issue No. 19 of *Sudan Studies*, which, I hope members will agree, contains an interesting and diverse range of material. Advance notice is given of two events in the 1997 Calendar. The next AGM and Annual Symposium will be held on Saturday 27th September 1997 at the **London Voluntary Sector Resource Centre** at 356 Holloway Road, London N7 6PA. A Programme and details of how to reach this location will be distributed to members in July.

This year also sees the Fourth Triennial Meeting of the International Sudan Studies Association, which will be held at the American University in Cairo on 11th-14th June. Further details about this event are included within this issue.



LILIAN M PASSMORE SANDERSON 1925 - 1996



Lilian Sanderson in October 1960 when headmistress of Khartoum Girls' Secondary School. With her is Fatma Taleb, deputy headmistress and history teacher and the first Sudanese woman to obtain a University of Khartoum degree, and Abdullah, clerk to the headmistress.

Before she was 30 years old, Lilian Sanderson (or Lilian Passmore as she was before her marriage in May 1960 to G. Neville Sanderson) had established herself as an important figure in girls' education in the Sudan, having become headmistress of Omdurman Girls' Intermediate School in 1954 and, in 1958, headmistress of the new Khartoum Girls' Secondary School, a post which she held until it was 'sudanised' in 1962. Leaving the Sudan in November 1964 following the army *coup*, from 1967 she moved from teaching pupils to teaching the teachers, holding various posts in Bucks Colleges of Education, until 1980 when she retired following amalgamation and reorganisation of the colleges. From then on until only a few weeks before her untimely death from cancer on 16 September 1996, she devoted her very considerable energies and abilities to working (voluntarily) to abolish the practice of all forms of female genital mutilation worldwide, but particularly in the Sudan.

Born on 22 February 1925, Lilian was brought up in South-West England, attending Barnstaple Girls' Grammar School, taking an external London B.A. at Exeter University College in 1947, and then a Diploma in Education at Exeter in 1948. In 1951, following three years or so teaching at a girls' preparatory school in High Wycombe, she went to teach in the English Girls' College, Alexandria, Egypt and looked back on those years as among the



happiest of her life. She recalled that while on a visit to the Sudan from Egypt in 1953, the girls and women she met had begged her to come to the Sudan to teach them in Omdurman, in what was then the only secondary school for girls in the Sudan, and later in 1953, she duly took up a post in Omdurman Girls Secondary School. It was here that the foundations of her lifelong interest in and commitment to the development of education for girls and women in the Sudan were laid. Forty years later she still remembered her deep shock on learning of the genital mutilation suffered by little girls in the Sudan - euphemistically, as she said, called female circumcision - a misnomer for the particularly severe form of mutilation practiced in the Sudan. From the beginning her approach was both practical and academic. While participating fully in educational debate in the Sudan and striving for the very best facilities and teaching for the girls in her charge, for example, appealing in 1958 to Sudanese and British companies for funds to buy a tropicalised piano for school use, Lilian found time to study for a University of London MA resulting in 1962 in a thesis "A history of education in the Sudan with special reference to the development of girls' schools". This was the first major piece of work amongst an output of well over 50 published and unpublished writings between 1958 and 1995, the first article appearing in *African World* under a pseudonym, Margaret More. In the 1960s too, her and Sandy's three children were born, and when Sandy took up a teaching post at Royal Holloway College, University of London in 1965, the Sanderson family moved to Englefield Green, Surrey. More study followed. Her London PhD, which was obtained in 1966, entitled "Education in the southern Sudan, 1898 - 1948", formed the core, for the period it covered, of the book she published in 1981 jointly with her husband, G.N. Sanderson (currently President of the SSSUK), *Education, religion and politics in Southern Sudan 1899-1964* - a veritable mine of information, and not just on education.

Between the 1960s and 1980s she worked with the Anti-Slavery Society and with other groups and individuals to promote awareness of the issues to which she had committed herself. A lengthy report produced for the Associateship of the University of London Institute of Education in 1980 entitled "Education in the Middle East with special reference to the Sudan, Egypt and education for the eradication of female genital mutilation", which was undertaken as a result of a year's secondment for study in 1979-80, pending redundancy, demonstrates that work on female genital mutilation (or FGM for short) had by then become Lilian's priority as it was to remain for the rest of her 'retirement'.

She visited the Sudan a number of times in the 1980s, notably in March 1981 for workshops at the invitation of the Babiker Bedri Scientific Association for Women's Studies in connection with the book *Against the mutilation of women: the struggle to end unnecessary suffering*, her second book - published in 1981. At this time too she worked closely with Asma Abdel Rahim el Dareer, author of *Woman, why do you weep* (1982). In 1984, she carried out research to support Lord Kennet's Bill to make female genital mutilation illegal in



Britain - this was to come to fruition in the Prohibition of Female Circumcision Act, 16 July 1985. In July 1985 also she attended (at her own expense) the NGO workshops organised by the Inter-African Committee on traditional practices affecting the health of women and children, which were held as part of the UN World Conference on Women in Nairobi, producing a 91-page report on the workshops within a couple of months of returning. In 1986 her comprehensive *Female Genital Mutilation, Excision and Infibulation: A Bibliography* was published by the Anti-Slavery Society. After this she continued to give talks, write reviews and articles, attend conferences, rarely missing the Conference and AGM of the Sudan Studies Society of the UK, and correspond with Sudanese and other colleagues involved in the struggle to free women from harmful traditional practices. Only in the month before she died, she was in touch with Mrs. Berhane Ras Work, President of the Inter-African Committee, urging support for further village work among women in the Sudan.

It was characteristic of Lilian Sanderson that when she became seriously ill in the last weeks of her life, she was concerned to ensure that all her research material and correspondence relating to Sudanese girls' education and to female genital mutilation was sorted so that it could benefit future researchers by being made available in the Sudan Archive at Durham University Library. Educationalist, campaigner, wife and mother, Lilian will long be remembered with affection and admiration by all who knew her.

L.E. Forbes

Durham University Library.



A Service of Remembrance and Thanksgiving

For the Life of

Lilian Margaret Passmore Sanderson

will be held

on Saturday, 12th April 1997, at 2.30 pm

in the College Chapel

Royal Holloway, Englefield Green

A Reception will follow at:

The Jurgens Centre

St. Cuthbert's Close, Harvest Road, Englefield Green



EDITOR'S FOREWORD

What follows is a translation of the preface and introduction to Massimo Zaccaria's *Il Fondo Sudan nella Biblioteca della Curia Generalizia dei Missionari Comboniani del Cuore di Gesù*, published by the Missionari Comboniani, Rome in 1996 on the occasion of the beatification of Daniele Comboni.

This bibliography of the Sudan Collection is available from the librarian, Dennis W. Conway, MCCJ, at the library (Missionari Comboniani, Via Luigi Lilio 80, 00142 Roma, Italy) for \$20. The bibliography itself will be reviewed in the next issue of *Sudan Studies*, but in the meantime it was thought worthwhile to reproduce this text, as itself being of historical and bibliographical interest to students of the Sudan. Incidentally, a further translation of this introduction, by Dennis W. Conway, will shortly be available on an Internet page.



PREFACE

Daniele Comboni (1831-1881), missionary bishop, worked, suffered and died for Africa, particularly for Sudan.

He accomplished a lot in the missionary field and was also a true "man of culture", studying geography, ethnology and languages of Sudan and Africa in general. He drew geographic maps deemed of value by the experts and, with his fellow missionaries, composed grammars and dictionaries of some Sudanese languages. Comboni read a lot, subscribed to several contemporary periodicals on the problems of Africa (then in the limelight of contemporary history) and corresponded with scientists, explorers and writers. He himself wrote long reports on what he had seen in Sudan and articles for the above-mentioned publications.

The work presented here is a "tribute" to Daniele Comboni on the occasion of his Beatification. The compiler is a young scholar of Sudanese affairs, Doctor Massimo Zaccaria. He has already written some articles on Sudan and in 1994 presented his Doctoral Dissertation with a thesis on "I prigionieri del Mahdi" (The Prisoners of the Mahdi", Sienna University, Siena, 1994, pp. XVIII, 340).

The following introduction will help the reader evaluate the work.

Rome, Library of the Curia Generalizia
of the Combonian Missionaries of the
Heart of Jesus,
17 March 1996

Fr. Alessandro Trabucchi
Librarian



INTRODUCTION

The missionary is generally considered a particular type of religious person. Often facing hostile environments, away from all the comforts of his motherland, by his very nature he is forced to deal with practical and concrete matters foreign to other types of orders.

Therefore, the association of a missionary with books seems quite unusual, almost unexpected. Except for the sacred texts, one does not expect a missionary to carry other types of papers in his baggage, as he needs to make room for a sort of travelling workshop.

Reality is, however, quite different. Books play a very important role in the life of every missionary. Often the call to mission itself stems from passionate reading. With reference to Daniele Comboni's life, the Mazza Institute in Verona is a good example of this link. Don Nicola Mazza was very aware of the missionary renaissance which spurred the Christian world in the last century, and furnished his library with many works on the subject. Now 20,000 volumes rich, even towards the middle of the last century the library must have been quite important and capable of satisfying the appetites of many students interested in geography and Africa. At the Institute there were also frequent discussions on the topic of Africa and the missions. Therefore it was not just coincidence that in 1847 Angelo Vinco, a student of Mazza's, took part in the first missionary expedition to Central Africa. Other students followed. Looking through their writings it is still possible to understand the spirit of the Mazza Institute. For example, Giovanni Beltrame, who went to Sudan three times between 1853 and 1863, confessed in the introduction to his book "Il Fiume Bianco e i Dénka" (The White River and the Denka): "I do not deny it; I have had the calling to actually go to Africa since I was twenty years old [...] I spent many hours avidly looking at the map of Africa; I fed my imagination reading the journeys of missionaries and other travellers; I studied Arabic day and night; I dreamed and daydreamed..."¹ Another famous student of Mazza's, Fr. Stanislao Carcereri, acknowledged the same debt. When talking about the Mazziani missionaries he stated: "... from a very young age we have shared with the good people the never ending pleasure of avidly reading the reports of such expeditions..."² Among the students of the Veronese

¹ G. Beltrame, *Il fiume bianco e i Dénka*, Verona, G. Citalli, 1881, pp. [5]-6

² F. Vezzani, *Stanislao Carcereri. Contestato e Contestatore*, Milan, Ancora, 1983, pp. 36



Institute was Daniele Comboni and it is not difficult to imagine that he too was a regular user of the library.

Even after his vocation had grown strong, reading remained a constant habit for Comboni. He read everything available on Africa and the missions. The composition of his library emerges from references in his correspondence. The library had all the main works then existing on Sudan³. One can deduce his interest in science and studying from his "Quadro Storico delle scoperte africaine" (Historical Summary of African Discoveries⁴), where Daniele Comboni shows his not-so-common knowledge of Central Africa. In fact it is this work, more than any other, which shows that only through an exhaustive reading of all material published on Central Africa could Monsignor Comboni gather such a body of knowledge. His correspondence too shows that he was in contact with all the main geographic and missionary periodicals then published in Europe (at least 42 of them)⁵. True, he needed to write often to "my private benefactors in Europe in order to obtain funds from the beard of St. Joseph...",⁶ but it was not only the need for their contributions which sustained such a habit. In Comboni's missionary plan reading and studying played a large role in the training of missionaries. Many times Comboni stressed this concept and encouraged his men to study. With reference to the Cairo community, in 1871 he wrote "In order to promote the sanctification of souls I have prescribed the following to the missionaries:

- 1) Frequent study of the Scriptures, implementation vis-a-vis Dogmatic Theology, Ethics, Canon Law, History of the Church and of its missions, knowledge of heretic and pagan doctrines. The last one is the main object of missionary studies [...].

³ A study of this kind can be found in the *Positio Super Virtutibus Ex Officio Concinnata relating to Daniele Comboni*, Rome, 1988, vol. II, pp. 899-902

⁴ *Quadro storico delle scoperte africane* for Monsignor Daniele Comboni, Bishop of Claudiopoli i.p.i. Vicar of Central Africa, Verona, Tip Merlo, 1880, 94p. It has recently been reprinted under the title: *Le scoperte africane*, introduction by Aldo Gilli, Verona, P. Perosini, 1993

⁵ For a bibliography of the works by and about D. Comboni, see P.L. Franceschini, *Mons. Daniele Comboni (1831-1881) Bibliografia*, Rome, 1984, 146p.

⁶ Comboni to Card. Simeoni, Khartoum. 24/4/1878. All the writings of Mons. Daniele Comboni have appeared chronologically in *Daniele Comboni gli scritti*, Bologna, EMI, 1991



- 2) In-depth study of Arabic, French, Dinka, Berber, Bari languages etc.
- 3) Study of the history, geography, agriculture and customs of the Sudanic belt.
- 4) Some notions of medicine, phlebotomy, and various arts and skills useful in countries of the Sudan.
- 5) Caring for the sick, spiritually and corporally.
- 6) Preaching, explanation of the catechism and administering of the Sacraments in Negro Institutes and Churches⁷.

He was convinced that the main effort should be devoted to the study of languages, the only useful tool to break the first great barrier to evangelization. His idea was that all missionaries should at least have a working knowledge of Arabic, the only language spread widely enough to guarantee a minimum of communication with the Sudanese peoples. Even towards the end of his life Comboni again stressed this need to Fr. G. Sembianti who, in Verona, was preparing the candidates for the missions: "It is imperative that in Verona both missionaries and nuns study Arabic: the language is indispensable and is also an indication of each candidate's vocation. He who has a vocation shall seek to acquire the necessary means and, after piety and morality, language is the first means. This I have preached and shall always preach".⁸ But the knowledge of Arabic alone was not enough. Speaking of the linguistic situation in his Vicariate Comboni wrote: "At this point attention must be drawn to the extremely difficult task of the missionary in Central Africa, where many peoples with many different languages live: more than a hundred different languages plus Arabic and its many African dialects are spoken by the Muslim peoples in the Egyptian Vicariate. And these hundred languages are unknown to the Europeans: There are no dictionaries or grammars or books on them. We do not know even the simplest words e.g. "to read", "to write", "to learn" and "to pronounce"."

While the missionaries leaving for the Indies, Persia, China, Mongolia, America and Australia are able to learn the languages of those peoples while still in Europe, where the training centres have dictionaries, grammars and books, the poor Central Africa missionary, with incredible effort, must learn it all from the locals, who, in the most

⁷ Report to the Society of Cologne, "Jahresbericht...", 19 (1871), pp. 26-28

⁸ Comboni to Fr. G. Sembianti, Khartoum, March 1881



fortuitous cases, were slaves to the Muslims and so understand some Arabic. Those missionaries going to the Sudanic belt must not only face hardship and a very hot climate, but also have to struggle to learn the most basic language skills and write dictionaries and grammars, verbs and their conjugations and the declinations of nouns".⁹

The above cited passage shows the importance of the study of languages but also introduces us to another aspect of the complex relationship between missionaries and books. Whilst already being a habitual reader, for operational reasons, he soon becomes an author. His motives initially are more practical than scientific: the work of evangelization necessitates contact with the local populations and for this he needs dictionaries and grammars first, ethnographic works later. The lay world would not begin to produce such works until the 1920's, so the missions had to produce them in order to fill the void.

A first consequence of this situation was a rich production of ethnographic and linguistic studies, then very soon of historical and archaeological works. These books are today quite dated and can be subject to criticism but one must bear in mind that they were not borne of the academic world but out of practical necessity. Some of the studies are still considered useful and appreciated for their scientific value.

Without fear of being contradicted one can state that, with time, the experience created a sort of missionary school able to engage in dialogue on an equal footing with scholars of the various other disciplines.

The relationship between missionaries and books does not confine itself to the "high" sector of production (grammars, dictionaries, and ethnographic studies). From the very beginning of the missions the press was an ideal means of communication between the missionaries and the Faithful. The press became almost a natural ally of the missions. Comboni began this process in 1864, with his idea of an international review on Africa.¹⁰ The idea was too ambitious and difficult and in 1871 he founded the Associazione del Buon Pastore (the Association of the Good Shepherd) which started a periodic publication

⁹ D. Comboni, Historical Report and State of the Central Africa Vicariate, "Jahresbericht...", 25 (1877), pp. 46-47.

¹⁰ A. Zanotelli, "Da "Gli annali del Buon Pastore" a "Nigrizia". Cento anni di servizio all'Africa", *L'Africa ai tempi di Daniele Comboni*, Rome, 1981, pp. 303-306



"The Annals of the Buon Pastore" (1872). After 13 years the journal became "La Nigrizia", and is still published today (as "Nigrizia").

The missionaries also started publishing a series of very diverse works: catechisms, adventure novels set in Africa, celebratory works, calendars, etc. Soon, in order to deal with this enormous production of printed materials, the Congregation opened its own print shop.

In 1909 the first issue of "La Nigrizia" was printed by the "Scuola Tipografica Nigrizia"¹¹ of Verona: this was an important step for the Congregation as a publisher and marked their increased commitment to printing. The number of publications grew and soon the missionaries were able to offer very extensive catalogues. The first "series" appeared in 1920: "Opuscoli Africani" (or African Pamphlets); from 1940 to the mid-60's the series "Africa" appeared along with its contemporary series "Pioneers". These were mainly popular works but the many reprints show that they had a great impact on many sectors of Italian society. This type of literature certainly helped create a certain idea of Africa in the imagination of the Italian reader. One must not draw the wrong conclusion just because the books were not sold through the conventional distribution network. The parishes, especially during the various religious festivals, have always been powerful means of cultural promotion. Thanks to its presence through the whole territory, the Church in the 19th century became a kind of network of informal bookshops.

Side by side with these popular series, in 1948 the Comboni Museum began publication: it had a more scientific character and as of today it has published 50 volumes. Production was not directed exclusively at the Italian market. From the early 1920's it began to diversify and to respond to requests from Africa. The first texts in local languages, created in Africa and printed in Verona, began to appear. When this practice became too expensive the "Scuola Tipografica Nigrizia" (Nigrizia Printing School) opened some branches in Africa. In Sudan there were the printshops at Khartoum, Juba and Wau. It is hard to determine the total volume of the publications printed in these centres, there are no studies on the subject, but it must not be forgotten that in many places the missions were not only the first to introduce printing but in many cases produced the first transcribed and printed texts in the local languages.

¹¹ The Congregation previously used the Tipografia Vescovile G. Marchioro



Initially the Combonian publications appeared under the imprint of the "Missioni Africane" in Verona, which was not a true publishing house. In the 1950's, however, the Congregation decided to create "Editrice Nigrizia" (Nigrizia Publishing) with its head office in Bologna. By the 1970's the Missionary Congregation of the Sacred Heart of Jesus managed its own publishing house with a central print shop in Verona and several branches in Africa. The congregation also published a monthly magazine, several series and most of its internal documents.

Although today the Scuola Tipografica Nigrizia is no longer operational and the Editrice Nigrizia has merged with Editrice Missionaria Italiana, the Combonian Congregation is still very actively producing publications: its main focus recently has been the study of the Congregation and the missions; the linguistic, ethnographic and historical studies for which the Congregation had distinguished itself in the past, have been almost abandoned. This change is due to the fact that the missionary does not set off for a "dark unknown Africa" anymore: over the years a network of useful knowledge has been created, able to fulfil the most urgent needs of the missionaries. Scholars of ethnography, linguistics and history have come out of African and western universities and the missionaries have willingly given them space so as to devote their entire efforts to evangelisation. These changes have not marked a break but a reallocation of tasks between missionaries and researchers more suited to today's needs. The missionary has not forgotten that his activity presupposes a global knowledge of his operational environment. He still needs to keep up with all the information and data available.

Naturally this intense activity of documentation and production has created interesting collections of documents. Presently almost all the Combonian Communities have their own libraries: the Rome and Verona centres are undoubtedly the most interesting among them. In Verona the presence of the editorial office of Nigrizia has stimulated and influenced the creation of a rich library (circa 20,000 volumes), all computerised and accessible to scholars outside the Congregation.

The history of the library of the Curia Generalizia in Rome is worth telling in order to understand better the composition of its collection.¹²

¹² We refer also to the article by Fr. L. Franceschini "La biblioteca della Curia Generalizia". *MCCJ Bulletin*, n. 143, Oct. 1983, pp. [19]-23



In the mid-60's when the construction of the buildings of the Curia Generalizia started, the library was assigned to the third floor and Fr. Stefano Santandrea, one of the best scholars of the Congregation, became head librarian: he held the post from 1965 until 1981. During these years he organised all the material, creating indexes by author and subject. He used the various countries as references and divided the documents by thematic area: for Sudan there were 17 sections:

A - Explorations

B - Turkiya-Mahdiya

C - History

D - General

E - Neighbouring Countries

F - The Nile

G - Modern

H - Contemporary Issues

I - Economics

L - Government Publications

M - Archaeology

N - Languages

O - Ethnography

P - Miscellaneous

Q - Missions

R - Various

S - Khartoum University

Some limitations in this arrangement will not escape the expert eye, but this system continues to be quite functional for the needs of the reader. The sections relating to other nations have also been arranged according to the same scheme, with exceptions created according to the specific requirements of each country.



Fr. Santandrea was a great scholar and had also spent his missionary life in Sudan, which was a very fortunate coincidence. Sudan was the country where the Congregation had started its missionary work and where the head librarian had worked for many years becoming a very competent scholar. Naturally these facts produced a unique reality. In fact the Sudan section of the Curia Generalizia library represents the richest collection of works on this African country available to the Italian reader.

In the same library there are other rich and well structured sections (Ethiopia, Egypt, Uganda), but it is obvious that Fr. Santandrea devoted his greatest attention to the Sudan section. Even with some gaps the value of this section is quite unique.

Fr. Santandrea devoted so much care to the creation of the library that soon the space on the the third floor was insufficient. In the meantime the Curia was forming several other collections of documents; the Secretariat for the Missions started its own documentation centre on the second floor and the Scholastic Secretariat also had its own library.

In 1982-83 the General Council approved a reorganisation of the Curia: all the document collections were merged into a single library on the ground floor, with a reading room and a periodicals room. These modifications and investments underscore the greater awareness of the role the library plays in the knowledge of the history of the Congregation. With the same goal in mind the archival and photographic material have been reorganised.

After Fr. Santandrea, in 1981, Fr. L. Franceschini became librarian, then Fr. L. Salbego until 1987, and Fr. A. Trabucchi (1988-1995). At the present time Fr. Dennis W. Conway is the librarian. There are 60,000 volumes in the library. The Sudan section which is described by author comprises about 1600 items and documents. There are also in the library a similar number of documents classified "unconventional literature". We also plan to insert this material in the basic catalogue in the near future. It is a heterogeneous body of works among which there are some very interesting items. For instance there is a series of works published by the Congregation at the beginning of the century in some of the Sudanese languages (Dinka, Shilluk, Nuba, Bari, etc.) The catalogue of periodicals is useful in accessing the material. Among them there is a section of periodicals published in Sudan which are not easily found even in the better supplied centres.

In the library there are broadly two types of works: Theological and historical/ethnographic. This at times causes some management problems due to the lack of space.

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The awareness of dealing with a unique reality - i.e. the fact that one section of the library concerns its founder, the Congregation and the history of a country together - has prompted Fr. A. Trabucchi to promote the work presented here. The original idea dates back to 14 February 1995 and the following pages are meant to be the tribute to Mons. Daniele Comboni from the Rome Library on his Beatification.

Acknowledgements: The insertion of the data on CDS/ISIS has been possible thanks to Progetti Informativi, Milan. A special thanks goes also to the Office of Libraries of Ravenna Province, to the Istituto Italo-Africano, to the municipal library of Alfonsine and to Madeo Antonietta.

Massimo Zaccaria

Translated by Laura Bandirali



THE LIFE AND LIFESTYLE OF THE BAGGARA

By Gibril Ali

INTRODUCTORY NOTE

The following article, further parts of which will appear in future issues of *Sudan Studies*, was forwarded to the editor some time ago by Patrick Early, then Regional Officer for the British Council in the Sudan. It consisted of a 50 page partially corrected typescript written by Gibril Ali, himself an employee of the British Council at Khartoum.

In editing the piece, I have endeavoured as much as possible to retain the flavour of the original. The author, from the Humr Baggara of south-west Kordofan, writes in the bright and lively style of his people, who are great conversationalists and storytellers. I hope that their wit, wisdom and humour emerge in the article, without being sanitized by too much editorial overlay.

A full bibliography relating to this article will be included in the final part to be published.

Paul Wilson

PART I

The Baggara, or cattle breeders, of Western Sudan dominate vast stretches of grassland in southern and south-west Kordofan and southern Darfur - where the soil suits hooved animals, especially in the rainy season when it is soft underfoot. Cattle depend on grazing grass unlike camels with their padded feet, long and supple necks and forked upper lips modified to browse on the leaves of trees and fresh twigs; their padded feet slip easily on muddy wet land, their short tails are no help to ward off flies and mosquitoes and, hence, there is a natural barrier between the camel and cattle habitat designated by climatic conditions.

These cattle breeders, popularly known as *ruhhal* [nomads], are varied; ranging from the Messeriya *humr* and *zurug* ['red' and 'black'], the Hawazma and the Rizaygat, the Bani Halba and the T'aisha. The latter three tribes are in Darfur - around the Ed Daein, Idd al Ghanam and Rahad al Birdi. The word Baggara, which is picturesque and descriptive, has overtaken



the name Messeriya in everyday usage of the language when referring to the Messeriya. The Baggara is a popular term used by the layman rather than the man of letters.

ORIGIN

The Messeriya's roots radiate from the Yemen, from the Juhayna tribes whose great grandfather is Abdulla (or Abdullahi) al Guhani. The late Nazir Babo Nimir¹³ and his full younger brother, who is the chief of the native administration, retain an ancestral list tracing the tribe to those ancient roots and giving names of next of kin among other Sudanese tribes who migrated from the Arabian Peninsula. Prominent among our next of kin along the River Nile are the Rufa'a al Hoi. Wad Dayfalla¹⁴ confirms that the Mahass in Northern Sudan are also our cousins. Shaig, the grandfather of the Shaygiyya, comes third, after Mohamed al Musair - from whom the name Messeriya is derived, on the ancestral list. Patience, fortitude and tea drinking are characteristics amply demonstrated by both the Messeriya and the Shaygiyya.

It was told that Shaig abandoned his cousins because of murder.

The Messeriya filtered into Africa in the course of history as other human races have moved into different zones on mother earth. The possible route they followed, as delineated by their folk-tales, is north west Africa, through Tunisia/Libya to Darfur where they were led by Abu Zaid al Hilali and his brother Ahmad al Ma'agur - who is alleged to be the forefather of the Sultans of Darfur.

Our blood link with the Rufa'a al Hoi¹⁵ is further supported by a special breed of heifer or cow we call *el Rufa'aiya*. These are either brown or orange coloured, with black eyes and

¹³ For Babo Nimir, see F.M. Deng *The Recollections of Babo Nimir*, Ithaca Press, 1982. Sudan Studies Series No. 9

¹⁴ The "Tabakat wad Dayfalla", a series of biographies of holy men, is reproduced in H.A. MacMichael, *A History of the Arabs in the Sudan...* Cambridge, 1922, Volume II, pp. 217-323

¹⁵ For the Rufa'a al Hoi, see Abd-al Ghaffar Muhammad Ahmad, *Shaykhs and Followers: Political Struggle in the Rufa'a al-Hoi Nazirate in the Sudan*, Khartoum, 1974



whitish lips. Their milk yield is greater than that of an ordinary local breed but they are softer in structure, with less fortitude to withstand the rigours of drought and the long dry seasons. They are not great walkers of the long distances covered by Baggara cattle in their seasonal movements during the rainy season and winter, but they do manage to keep pace in the middle of the herd. They are also beautiful to look at to the extent that a Baggara youth may describe his girlfriend as *el Rufa'aiya*. One needs to be a Baggara to notice and appreciate the beauty of cattle, which a veterinary officer whose job it is to tend them might fail to observe. Cattle are a mark of prestige, social standing, wealth, hospitality, fame, family building, and a step on the right track for tribal supremacy among the Baggara community. It is exactly like industry in the developed and developing world. The possession of cattle enables a Baggara to earn a living by having a reliable source of milk food, their hooves as they walk about destroy the grass in a confined area and their dung and urine is a natural fertilizer for the cultivation or growing of types of grain, including the pearl millet [i.e. sorghum (*sorghum vulgare*), *dura*] which is the preferred and staple food of the Baggara. From their milk we produce sour milk [*robe*], butter and ghee [clarified butter, *semm*] - which are cash products; sour milk is also sold to town dwellers for use as sauce and is mixed with water to extinguish thirst; it is called whey and if it is cooled in a fridge and either sugar or honey is added it becomes an exceedingly refreshing and relaxing drink sending a tear from the eye. The local name for this is *nassiya* or *gubasheh*. It is given to a guest when he arrives at a camp in the heat of the day, or to the cowboy when he arrives with the cattle in the evening having walked with them all day long as they grazed in the forests or plains. Milk added to sour milk results in coagulated milk called *ratiya*, or a cow could be milked directly into a container of sour milk (*ruwaba*) - the resulting drink is called *um gaffgafty*. Both *el ratiya* and *um gaffgafty* are food for the one who looks after the cattle when they leave the camp in the early morning and return just before sunset.

The Baggara cattle have names, in fact a surname, just like Europeans, British or Americans. Such a name is used for all the offspring of a cow, i.e. if a cow is called *hamra* (red), *dara'a*



(spotted), *zarga* (black) or *hawah* (dark red) all the lineage is called *hamra*, *dara'a* etc. They understand these names and either change direction or stop when they hear their names shouted. They follow the owner when the camp moves from one place to another in search of water and grass. The young calves also understand their names and come out of their *zariba* enclosures (thorn circles) to suckle their mothers. When the herd comes to the camp in the evening, the cattle gather round fires made of wood or dry cow dung to ward off the flies and the mosquitoes after sunset.

MILKING

Milk cows are milked twice a day, in the morning and in the evening, when either the herdsman, his wife or his children would bring their earthen pot (*calal*) or big *clabash* *Backsal* in which to pour the milk. The milk pot is put under the thorny branches of which the pen (*zariba*) is made for the calves. If they are not kept inside a *zariba* but simply tied with a rope then someone has to stand sentry over the milk container lest an animal may overturn it. Calves are called by name to come out for milking and they suck some milk before they are tied to the front leg of their mother or held by hand. A one-year old calf would be allowed to go and join its mother in the herd but the udder is bespattered with wet cow-dung to prevent the calf sucking milk because of the nasty smell. In the evening the udder is washed and the cow is milked. Some people might sharpen two or three pieces of wood and tie them over the calf's mouth so that when it stands under the mother the spikes prick the mother and she kicks the calf off.

When the herd is on the move, as the camp moves from one place to another, the same technique is applied to all one-year-old calves, while the younger calves are prevented from udder milk feeding by putting small nets called *shabakah* around their mouths. These nets would prevent sucking milk but not the drinking of water. Milk is harmful to young calves when they are on the move. Once the new place is arrived at, the young ones are separated but shown to their mothers before the mothers go away for grazing with the rest of the herd. The mothers would bring the herd back to the camp where their calves are, i.e. if the herd was



not accompanied. When a cow is milked, its hind legs are tied by a short rope called *el goran*.

The Baggara are so fond of their cattle that their minds are not at rest if the herd is underfed.

COWS & RAIN

The Baggara are very sagacious and observant of things around them. Watching is a science applied to their everyday life.

A Baggara accompanying his herd for grazing will watch the sky when the day is young, especially in the wet season. He will look at the cumulus clouds, when they are just forming, and will know whether these will build into towering anvil-shaped cumulo-nimbus which usually bring rain-bearing clouds in the afternoon: He will know this from the shape of the clouds, the direction and intensity of the wind, the degree of humidity felt by his body, the coolness of the weather and the behaviour of the herd. Some cows or bulls in the herd may occasionally raise their heads skywards, open their nostrils and sniff the air in the same way as a bull smells the urine of a cow to detect whether it is on heat. The herdsman will then forecast the coming of rain. The wind continues to fan the plains, swaying the tops of the trees, little birds fly from tree to tree or from one branch to another as the boughs sway, and specks of clouds appear and swell on the limitless sky; they grow and grow - forming moving fleecy hills, gradually turning dark blue at their bottoms with the colour spreading to their anvil-shaped heads. The thunder murmurs, groans and growls, lightning dances and flashes, thunder screams, and the clouds weep with a downpour of tears. The Baggari will cover himself with a sheepskin and follow the herd. It is characteristic of cows that they do not stand still under the rain but walk in the direction of the wind. The poor herdsman does not even have the chance of standing under a tree, which on second thought is inadvisable since the running water fills holes and crevices and may force a snake to creep out and cling to a branch or the trunk of a tree: a man and a snake are not good company in the wilderness.



The cattle will keep moving until the rain stops. They will then browse on the leaves of trees such as the *gubbesh* and the *babanous* in preference to the wet grass. We are ill-equipped to withstand cold and rain because we have to travel light, carrying our belongings on ox or donkeys backs, hence priority is given to the carrying of grain, the staple food, rather than to building materials.

WEATHER FORECAST

We use our traditional experience to forecast the weather. During a long dry spell the drinking water on the surface of land becomes brackish and smells. When an elongated dark cloud shows itself early morning in the eastern sky it is called *al Majura* and indicates the end of the dry weather. Another indication of the end of a dry spell is flying white silky threads drifting in the wind, or the cry of a special bird called *at-tair rayo* by night. This little bird is said never to drink water on the ground, but to open its mouth for falling rain drops to extinguish its thirst. The fable is that *rayo's* father or mother was killed by a grass blade of rice when it was drinking from groundwater and that since that day *rayo* has abandoned groundwater. It begs the Lord for rain and the Lord accedes to the little bird's request. *Rayo* has therefore become one of our forecasting elements.

Rain and Distance

If the boom of thunder is within earshot then the rain area is within walking distance. If the lightning elevation above the horizon is as high as the back of a cow, the distance to it would be covered by a moving camp in a day. If it is lower than a cow's back it is very distant.

Types of Lightning

There are two types of lightning, the broad vibrating fluorescent lamp-like lightning, called *Khashum Kadab*, i.e. "the mouth of the liar", and the bright twisting lightning, called '*ud harba* ("stick of the lance"). The former indicates prowling or grazing rain while the latter



indicates a downpour over a limited area. If the twisting lightning appears three times at short intervals it is an indication that surface water is available resulting from that rain.

Names of Rainfall

If the rain falls in the afternoon it is called *Duhriya*, after four o'clock and before sunset it is called *Osriyah*, if in the night - it is called *Layliyah*, if the night rain continues all night long it is called *sarayah*, if from early morning it continues to midday, coming and stopping for seven times, it is called *dahawi* or *dahawiyah* - and it is the type of rain that leaves the greatest amount of surface water and fills the water pools. *Dahawi* or *dahawiyah* rain coincides with the English rain "starting at seven, stopping at eleven".

Chakatur is an abrupt, short interval rain covering a narrow area. The narrowness of the *chakatur* rain-covered area is sometimes exaggeratedly described by the Baggara when they say "one horn of the cow is wet while the other is dry".

Chakchakah - the loping of a dog. This is rain with tiny drops continuing for long periods, as a dog would lope for long distances. The *dahawi* rain is a good omen to the Baggara as it is an assurance of surface water in abundance. We sometimes make songs in praise of our strong and brave youth, comparing them to *el dahawi* rain such as *Juhali el foddah*, *maha um kimeh*, *el dahawi saba ragimeh*, which means that "my youth are as precious as genuine silver, they are not aluminium". *Dahawi* rain features in our life very strongly. It falls from August to September and starts at sunrise continuing until midday or the afternoon. When it stops the sky is full of the shreds of clouds, the sun looks whitish, small and hazy like an old man's watery eye, surface water runs to low-lying land and fills water pools to the brim - flooding woodland *um Hataba*, saucer-shaped troughs called *kalagi* (singular - *kalgiya*), water puddles (*danagir* - singular *dungor*) and *hatakir* (singular - *hitkireh*). The latter are usually spots where gigantic trees are uprooted by rain storms: The roots run deep and wide, thus when such a tree is uprooted it leaves a deep scar in the ground, which catches water. On a *dahawi* rain day, the frogs sing in daylight - especially *um borrtati* which is a very large



frog producing a harsh intermittent sound. Snails crawl from under the water, carrying on their backs their hard protective shells and feeling their way with their feelers or antenna like an American Advanced Warning Aerial Control System on an Iraqi/Saudi border line. *El Waral*, or the lizard, prowls about eating insects or attacking a goat or sheep to suck the milk from their udders. It winds its tail around the hind legs of the goat or sheep and starts sucking milk. When seen by the shepherd it runs away and either climbs up a tree or hides in a hole with its tail still sticking out. The shepherd would then climb up and stab it with a spear and pull it out. The lizard's meat is edible and I have tasted it myself. It is more delicious if cooked and left overnight and eaten in the morning, with a dog lying nearby sniffing the smell of the meat and raising its mouth with every movement of the hand towards the mouth or the dish - saying, as the Baggara put it, "let me see, oh you want it". But it still receives some bones - which it crunches with closed eyes for fear that, as the Baggara jokingly says, the oil from the fat on the bones will spray into the dog's eyes. A cup of tea after such a meal is a blessing to help digestion and to draw forth a word of grace to God the benefactor. Having finished such a meal, a Baggara would rub the traces of oil on his fingers into his skin to heal the tiny fractures, uttering the words *Al Hamdu lillahi*, "God ends our lives in this bounty" (*Alla Yaktullna fee nimatna dee*). A Baggara would then walk out of his camp tending his cattle or sheep, hunting, fishing (if they were in the vicinity of the Bahr al Arab), or to collect gum Arabic or honey from beehives found up the trees or in termites hills on the ground. Arriving at his camp in the afternoon his wife would give him a container of whey, called *el kass*. He would drink the whey and rub the butter droplets on his legs over the slight scratches made by the bushes or the rough dry grasses of the forest. This would relieve the irritation and ward off the flies which settled on such scratches. His wife might bring him some food - usually porridge [*assida*] whose sauce is a mixture of dried meat [*sharmut*] (venison or beef), dried powdered lady's fingers [*waika*], onion, chilli, salt and spices all cooked together. The Baggari would then ask for someone to share his food. If there was no one nearby he would be content to eat alone. Having finished he would lie back on his bed



(*angareb*), using his cap as a pillow between the back of his head and the hard wood of the bed, and enjoy his siesta until the sheep came home from grazing - waking him with their bleating. He would lie in bed until a sheep came and sniffed at his bed side, then turning round and round, licked the toes of his feet before going up to his head, grasping the cap in her teeth and running away. The chase would then begin to save the cap. The baggari would jump out of bed and run after the fleeing sheep, stooping every now and then to catch one of the hind legs. By the time he caught the sheep, the cap would be torn to shreds and full of holes, wet with saliva, and greenish from the traces of green grass ruminated by the sheep. He would wash what was left of the cap and put it on a thorny bush or the high branch of a tree to dry, while cursing his sheep. His wife may have coolly said that the animals needed salt which he had not provided for them, preferring to spend his money on tea. The man would reply "who can live without tea?, especially you. One day without tea and the household is destroyed. Why, I could take that very sheep to the market and get tea with its price". "I know that is what you are after, wasting your property on tea which causes headaches and turns your teeth yellow", his wife might comment.

The frogs sing in daylight on a *dahawi* day. The land becomes so soaked and the weather so humid and cold that the preferred food for a baggari would be porridge with sauce, made of dry lady's fingers powder, dry meat powder, onions, and spices - all baked with butter: It is called *waika tagaliyah hamra*. The porridge should be of millet (*dukhun*) pounded in a mortar, to remove the outer scales of the grain, and soaked in water for three days until it acquires a whitish colour and different flavour. It is called *damirgah rakhasa lisan el zarafa* (the tongue of the giraffe), an indication that porridge made of the *dukhun damirigah* is so supple and slippery in the mouth that, like the tongue of the giraffe, it is easily swallowed. After such a meal, tea is a delicacy. A married baggara would then retire to the warm breast of his wife, sent into a lullaby by the antiphonal music of the singing frogs, or awakened by the nasty smell of a fart from a dog under his bed, the movement of a goat taking refuge from the rain at the family shelter, the yelp of a puppy in defiance of another dog (which may have



entered the shelter in search of food), or a cold rain drop finding its way through the shelter into the man's ear or nostril, or settling on one of his toes. As the baggara shelter is usually small the legs of long-legged family members could penetrate an inch or so outside.

An unmarried baggara young man might prowl about the camp or go to a distant camp to find his girlfriend on such a cold and rainy night, but usually returned empty-handed since the father would be sleeping inside the same shelter as the girl (on a rainy night) and any whisperings might be heard or scent sensed by a guard dog usually under the *darangal*¹⁶ (the baggara collective bed which accommodates about six people). A young man might be more successful on a non-rainy night - since male family members sleep outdoors then and the dogs as well.

The antiphonal music from frogs goes on all night long intermingled with the sharp sounds of lizards and that of smaller frogs - called *el kekaw*. The Baggara say that the frogs and the lizards are fighting by word of mouth. The dispute is started by a frog when it wishes death to the lizard and the lizard, in turn, wishes pain to the frog, and the abusing words are repeated by all frogs and lizards in the area. The song words are as follows:-

Frogs to the lizards: *Al Aini ya el dab bil mut*

Al Aini ya el dab bil mut

Al Aini ya el dab bil mut...

Lizards to the frogs: *Waga* (i.e. pain), *wageh*, *waga*, *wageh...*

El Kekaw would join in by warning both the frogs and the lizards that the *chororo* sauce has cooled (*chororo* is burnt *dukhun* stalks ashes collected in a porous or perculative container with water passed through. The resulting water which accumulates in another container, put under the one holding the ashes, is yellowish and bitter in taste; this water is mixed with other

¹⁶ The *darangal* is the Baggara bed, consisting of strips of split bamboo bound tightly together with leather. It can thus be rolled up when the camp is on the move. It occupies much of the interior of the Baggara 'house', a domed structure of palm fibre matting *burush* (*birsh*, pl.) tied over a framework of pliable branches. See further the editor's article "Baggara" in Paul Oliver (Ed.) *Encyclopaedia of the Vernacular Architecture of the World*, Cambridge University Press, 1977 (forthcoming).



ingredients to make *chororo* sauce for eating porridge). The *kekaw* states that the *chororo* sauce has cooled down and that they should dip their lumps of food but not take too much of the sauce. The lizards produce sharp whistling voices saying that they would pour all the *chororo* and save none. The words run like this:

Al chororo barad, gutto gat, Al chororo barad gutto gat, gutto gat.

In the morning, snails leave their hiding places and crawl about in search of food where young boys might kill them and make their shells into tops to play with. Such a game is called *al karkoor* or *immarah*, which is better than a white-faced cow, i.e. *bara* (cow) *gara* (white-faced). Baggara youngsters are fond of merriment and playfulness. They make heaps of wet sand into little cottages and make horses and cows of mud and put them near their sand cottages thus creating an artificial cattle camp. The sheep are the first to return home followed later by cattle. The camp is full of bleating and bellowing until milking is finished. When a sheep's nostrils are irritated and it starts sneezing loudly the shepherd boy is asked to scratch the back of his head (*angra*) to smooth down the nasal irritation of the sheep. The sentence is "*fullan hook angaratak* " and he laughingly does so sending those near him into a roar of laughter.

THE EVENING MEAL (or *EL ASHA*)

All grown up males congregate around a fire under a tree selected at some distance from the camp where the women's shelters are. They seat themselves on low beds made of wood and interwoven ropes or leather strips; some sit on sheepskins. Food comes from every shelter of the married men: it is usually porridge with milk or *mullah* (sauce made of dried meat, dried lady's fingers powder, onion, butter, salt and chilli). Unmarried young men may bring a bowl of paste made of flour and milk - called *madeeda um halabia*.

While they wait for the food to be collected, they talk about the camp's everyday worries, i.e. the availability of grazing grass, water, soil under foot, mosquitoes and flies. When the food is gathered, they divide the dishes among themselves - groups of four or five men for every



dish. When the meal is served, they talk about general affairs such as the prices of sugar and tea, cloth material, grazing grass, animal health, veterinary services, taxes, tribal leaders (such as sheikhs, omdahs and the nazirs), the receding of grassland before the advance of agriculture, rainfall or drought, marriages, divorces, tribal animal wealth, brotherhood, tribal cohesion and dissensions: all this is discussed over cups of black, sweet tea.

Then the elders disperse to their shelters, each carrying his bed by hand. Arriving at his shelter, he would put his angareb outside and utter the words "it is time to go to bed", as a reminder for his wife, who is already half asleep, to provide him with a portion of a chicken or some other delicacy she may have set aside for him. Sometimes the answer from the wife is "wallahi, the children have spared none". With a turn of his lips and a scratch of his head or side the father goes to sleep, content with what he has been able to eat at the *dara* (or fireplace), together with the others. "Is there any oil to rub my feet from the day's walking?" She brings some, sits on the side of the bed, smiles, "Which one of your feet?". He smiles and pulls her towards him...

As I recall, our knowledge of external affairs did not go beyond the British Empire, and prominent names arising from the resulting conflict when the Empire was occasionally challenged. Such names included Mussolini of Italy and Hitler of Germany. A nephew of mine and of my age, whose father did some business in en Nahud, received the name of Mussolini, by which he is still called, although his real name is Mohamed Billal Dawdaw. Mohamed Billal Dawdaw is white and coincides with his European name. Nobody was named after Hitler, but several baggara children were nick-named Tipps (and Cunnison), in memory of Mr. Tipps, a District Commissioner in Kordofan at the time, whose son (a medical student) came from the UK on a visit to Khartoum Medical School and then visited the British Council office in Khartoum. He mentioned the Messeriya to the representative of the British Council and was then referred to me. I confirmed the fact that his father's name has been given to some of our children and that he is still remembered in the vicinity of Muglad. I gave him an introductory note to introduce him to the tribe. He went there and



was received by the late Babo Nimir, Nazir and member of parliament who hangs on his chest a medal of King George the VI (which was offered to my grandfather, Ali al Julla, a fighter of the Mahdi and messenger of the Khalifa Abdullahi and later on a friend of Slatin Pasha who recommended him for the native administration of the Messeriya when the country was reconquered in 1898. My grandfather, Ali al Julla, was among the Sudanese notables, i.e. Sayed Sir Abdel Rahman al Mahdi, Sayed Ali al Mirghani and al Sharif al Hindi when they received King George the VI when he visited Port Sudan after the Allied victory over the Nazis). The medal on Babo's chest drew the attention of Her Britannic Majesty when she visited the Sudan and went to al Obeid where she was met by tribal leaders in Kordofan.

Coincidentally, Babo was among the guests in London when the Queen was crowned: Babo knew two English words, i.e. fish and chicken, and was of immense help in ordering food for his friend Sheikh Ali al Tom, Nazir (or tribal leader) of the Kababish - the camel herders of the sand dunes of northern Kordofan. Sheikh Ali al Tom, naturally, detested fish - since his sheikhdom consisted of sand dunes, deserts and oasis where fish were non-existent. Whenever food was served for the guests invited to attend the Queen's coronation, Sheikh Ali al Tom, always sitting beside Babo Nimir, would look at him knowingly and Babo would order chicken for Sheikh Ali al Tom and fish and chicken for himself. When the Arabs, both Baggara and Kababish, asked what Babo and Ali al Tom did during the coronation, the answer was that Babo combed the Queen's hair, while Ali al Tom arranged it in plaits in the Sudanese style...

[To be continued]



SUDAN STUDIES SOCIETY OF THE UNITED KINGDOM NINTH ANNUAL GENERAL MEETING 23 SEPTEMBER 1995

Dr. David Lindley called the meeting to order and welcomed members to the ninth Annual General Meeting of the Sudan Studies Society of the United Kingdom.

The minutes of the Annual General Meeting of 24 September 1994 were signed as a correct record of the meeting.

1. Matters Arising from the AGM of 24 September 1994

No matters were arising.

2. Chairman's Report

Dr. Lindley expressed his deepest regrets on behalf of the Society on the passing away of Sir Gawain Bell. Members of the Society will remember that Sir Gawain was our first President. A full tribute will be prepared for the Newsletter. The thoughts of Society members are with Sir Gawain's family.

Dr. Lindley also expressed his deepest regrets on behalf of the Society on the passing away of Professor Yusef Bedri of Afhad University. Dr. Ahmed el Bushra expressed a personal appreciation of his life. Sudan and all friends of Sudan will miss Professor Yusef and his contribution to education in Sudan.

Dr. Lindley thanked Sir Douglas Dodds-Parker for accepting the role as President for one year.

Dr. Lindley was concerned about membership numbers. The need for a membership database and the recruiting of new members was of paramount importance.



The following have resigned from the Committee:

Professor G.H. Sanderson

Mr. Alan Kunna

Dr. Tony Trilsbach.

Dr. Lindley thanked the above for the assistance and their hard work on the Committee.
Dr. Lindley thanked Mr. Kunna for arranging the Symposium and AGM, Miss Forbes for her work as Treasurer and Mr. Wilson for the production of the Newsletter.

3. Honorary Secretary's Report

Mr. Kunna outlined membership numbers:

1994 - 114 paying members

1995 - 111 paying members

Mr. Kunna expressed the need to target lapsed members over the first three years. Mr. Kunna outlined the need for timely production of the Newsletter in January and August of each year. All lapsed members would be written to.

4. Honorary Treasurer's Report

The audited accounts were circulated. Miss Forbes confirmed that the Society was just about breaking even, but needed a core of 150 members to continue to be viable. Comment was made over the suitability of our bank account. Dr. Lindley stressed that convenience for the Treasurer (who conducted her work in her spare time) was important. Miss Forbes asked the floor for information about banks and charitable status accounts.



5. Editor's Report

Dr. Lindley mentioned that the delay in issuing the Newsletter seems to be caused by the difficulty in obtaining suitable manuscripts from members. Dr. Lindley requested members to send any papers for publication to Mr. Wilson.

Mr. Wilson apologised for the late issue of *Sudan Studies*. Articles from the SSA/SSSUK International Conference will be printed over the coming issues.

6. Any Other Business

Ms. Imogen Wiper thanked members of the Society for their support to the Sudan Walk. The Walk raised over £2,500 for Southern displaced people in Khartoum refugee camps. The walk for 1995 would be on 8 October.

Ms. Wiper also mentioned the formation of the Sudan Cultural Forum which was to support writers, artists and poets in exile.

Miss Forbes spoke about developments at the Sudan Archive, University of Durham, funded in part by the Higher Education Funding Council.

7. Election of Officers

It is traditional that the Chairman is elected for a period of three years. Dr. Lindley was asked, however, if he would undertake to carry on in the post of Chairman for a further year. This was carried.

Mr. Simon Bush was proposed as Secretary and seconded by Alan Kunna. Carried.

Two members of the Society, Mr. Alan Kunna and Mr. Philip Bowcock, were co-opted to the Committee.

Simon Bush

Honorary Secretary



SUDAN - WHAT PEACE FOR THE NUBA? THE NUBA PEOPLE'S STRUGGLE FOR SURVIVAL IN THE FACE OF SUDAN'S CONFLICT

London University's School of Oriental and African Studies hosted this one-day symposium on 20th April 1996. Convened by Nuba Mountains Solidarity Abroad, and held in the SOAS Old Lecture Theatre, the atmosphere was initially dampened by the news that Suleiman Rahhal, Chairman of Nuba Mountains Solidarity Abroad, had suffered a heart attack a few days previously; all present wished him a full recovery.

The symposium was opened with remarks by Professor Richard Gray, and an opening address by Ahmed Abdel Rahman, Vice-Chairman of Nuba Mountains Solidarity Abroad. There then followed the opening session, *History and Context*, chaired by Peter Verney. This featured papers by Peter Woodward on 'The State of Sudan today', Ahmed Diraige on 'Unity in Diversity - Is it possible in today's Sudan?' and 'Culture and History of the Nuba', written by Omar Shurkian but read in his absence by Ja'afar Ali.

The second session, *Contemporary Issues*, was chaired by Wendy James of the Social Anthropology Department, Oxford University. The first paper in this session was for me one of the highlights of the day. It was entitled 'Nuba Agriculture: poverty or plenty?' and given by Ian Mackie, formerly consultant to the European Union's Nuba Mountains Pilot Project, but bringing to bear an experience and knowledge of, and affection for, the Nuba and their land going back to his first visit to the region in 1942. His talk was a delightful mixture of detailed information, humour, and impassioned common-sense, all of which can be found in his recently published book *Trek into Nuba* (Pentland Press, 1994) which will be reviewed in a future number of *Sudan Studies*. The session was completed with a paper on 'Islam in the Nuba Mountains' given at short notice by Ahmed Abdel Rahman, in the absence of Mary James who had been scheduled to speak on 'Women and War in the Jebels' and 'Shari'a - Sudan's New Apartheid' by Peter Anton van Arnim.



Media issues dominated the lunchtime and early afternoon periods. Over lunch there was a screening of Julie Flint's television documentary film 'Sudan's Secret War'. Lunchtime also gave those present the opportunity to talk informally, and to see the various photographic displays and information boards that had been laid on by the conveners. The early afternoon was given over to a session entitled *Images from behind the lines* and chaired by Peter Moszynski, a journalist. It featured a slide-show by freelance photographer David Stewart Smith, discussing his recent experiences in 'rebel'-held areas of the Nuba Mountains and showing his most recent pictures. The impression given was that there had been some improvement in conditions over the last year, and some cause for guarded optimism about the future.

The final session, *Future Prospects*, was chaired by Iain Marshall and began with Alex de Waal of African Rights speaking on 'Human rights and human needs'. This speaker was, as ever, well-informed and lucid in his presentation. In the absence of the Chairman, whose daughter also gave a short but moving address, the former's paper 'The Nuba's political dilemma' was read by Ahmed Abdel Rahman.

Following a review of the day's proceedings, the debate was thrown open to the floor and a lively question and answer session developed.

In all, a most interesting and stimulating day.

Paul Wilson



SOS Sahel International (UK)

The Sahel of Africa is one of the poorest regions in the world. In this 4,200 km stretch of Semi-desert, the sparse vegetation is relied on by 60 million people to provide fodder for their animals, poles for building, shade from the fierce tropical sun to grow vegetables, and, most valuable of all, fuelwood. Yet the farmers of the Sahel constantly struggle against sand, strong winds, low rainfall and inevitably, drought.

But the rural people of the Sahel are experts in their own lives. They understand only too well why their harvests so often fail, why the desert encroaches burying whole villages, and why they should preserve their forests. But for the people of the Sahel, simply providing for their families' needs is a daily struggle, let alone planning for the future.

SOS Sahel International (UK), a British NGO, has been implementing projects in Mali, Niger, Sudan, Ethiopia and Eritrea since 1985. Working in partnership with rural communities to conserve and manage their natural resources, SOS Sahel is helping to alleviate poverty, improve livelihoods and increase food production. By combining local knowledge, skills and available resources with technical expertise, SOS Sahel is developing workable solutions for rural people in their struggle to become self-reliant.

Projects range from soil and water conservation in Mali, where the severe degradation of land through drought and over-exploitation of forests and soil has led to the steady decline of crop yields and livestock, to combating desertification in northern Sudan. Hundreds of kilometres of tree shelter-belts have been planted in several highly fertile farming areas along the River Nile where windblown sand damages crops and machinery and the cultivable land is gradually being buried by encroaching desert sand.

Winner of one of only five world-wide, "Saving the Drylands" awards made by the United Nations Environment Programme this year, the evaluators summed SOS Sahel's work in sand encroachment by saying "The main and most direct benefit of the project is the peace of mind brought about for people who had almost lost hope."

1 Tolpuddle Street London N1 OXT • 0171 837 9129 • Email sossaheluk@gn.apc.org
Registered Charity 296311



SOS SAHEL IN SUDAN

Country Profile

| | |
|----------------------------------|--------------|
| Population: | 30 million |
| Growth Rate: | 2.35% |
| Life expectancy at birth: | 54.71 years |
| Employed in ag'culture: | 80% |
| GDP from agriculture: | 35% |
| Total area: | 2.5 m sq. km |

Principal exports: Gum arabic, livestock/meat, cotton, sesame, peanuts.

SOS Sahel is one of the few international agencies still working in Sudan, Africa's largest country. Ten times the size of the UK, Sudan is an agricultural country yet only 13% of the land is farmed. Experts see Sudan as the largest unused area in the world for food production. Northern Sudan is dominated by desert. Vegetation is sparse, with clumps of grasses and thorn bushes in the dried up river-beds and an occasional acacia in the sand dunes testimony to the inexorable advance of the desert.

SOS Sahel operates in the arid regions of the north with six projects whose activities range from the protection of villages and their agricultural land from the destructive effects of moving sands, village nurseries, women's forestry and back-yard vegetable cultivation and improved, fuel efficient stoves to water management, community forestry and natural pesticide management and improved agriculture.

SOS SAHEL PROJECTS

Khor Arbaat Rehabilitation Project, Port Sudan

The Khor Arbaat delta, one of the many water courses for the seasonal floods from the Red Sea Hills is a potentially rich fertile area. Working in partnership with the Beja semi-nomadic pastoralists who live and farm in the delta, and the local government, the project is giving technical assistance to combat soil erosion and increase household agricultural production by improving the use of the flood water. During 1996 the project began planning a separate women's programme, including training in vegetable cultivation, improved stoves, improved chicken breeds and tree seedling protection.

Village Extension Scheme, Shendi

Working with 42 Nile side villages to protect their homes and agricultural lands from encroaching sands, the Village Extension Scheme is now run almost entirely by locally elected village committees. Since the project began in 1985, over 60 km of trees have been planted and project staff will continue to offer technical advice and support as the project comes to an end in December '96.

Community Forest Project, Ed Debba

Began in 1989, and now in its final phase, the Community Forest Project continues to help combat sand encroachment by supporting villagers in raising tree seedlings to plant as shelterbelts and windbreaks for the protection of their homes and farms. Winner of one of the five worldwide UNEP awards in 1996 for its outstanding work, the project will continue for a further two years.



Natural Forest Management Project, El Ain (El Obeid)

Working in partnership with the Forests National Corporation and 38 villages, the project is improving the management of the government-owned El Ain Forest Reserve and its surrounding non-reserved area. As well as a range of forestry related activities, the project is helping 13 villages to establish Community Forests and to legally register them as their own.

Women's Forestry Programme, Ed Dammer

Through training in tree nursery management, from seedling production through to tree establishment and marketing, women in 30 different villages have produced a wide variety of trees for shelterbelts, fruit production and shade. Together with an improved stoves programme, the project has helped to reduce not only wood consumption but also the amount of time women and children must spend collecting firewood, food and fodder for their livestock.

El Giteina Greenbelt Project, El Giteina

El Giteina is a desert town near Khartoum, threatened by sand encroachment. Since 1993 SOS Sahel has worked with the local community towards combating the problem in a variety of ways including the digging of boreholes, mesquite tree seedling production and their planting in the establishment of a protective shelterbelt around the town, and training in forestry activities. SOS Sahel is currently in the final stages of handover to the local community and the local government forestry service.

SOS Sahel projects are 100% reliant on donations, and are supported by governments and charitable agencies such as the British Government's Overseas Development Administration, the European Commission, The Royal Government of the Netherlands, International Fund for Agriculture Development, Comic Relief, together with private individuals, trust and foundations and organisations such as Rotary and Inner Wheel.

The communities of the Sahel are more than qualified to plan and manage their own resources. In all its work, SOS Sahel aims to promote projects which they themselves can manage, thus creating self sufficiency, not dependency.



Fourth Triennial Meetings of the International Sudan Studies Association

In Whose Image?

Reconstructing Sudan

11-14 June 1997

Office of African Studies, American University of Cairo
P.O. Box 2511, Cairo, Egypt.

About the Conference:

The Fourth Triennial Meetings of the ISSA, the first to be held in Cairo, will be hosted by the Office of African Studies at the American University in Cairo. They are designed to incorporate the scholarly and cultural richness of Sudanese Studies from around the world, and particularly that found in Egypt and Sudan. The conference will include academic presentations, an NGO Forum, and will draw upon the lively Sudanese visual and performing arts community in Cairo.

Preliminary Program:

- 11 June: Registration.
- 12 June: 9.00am - 6.00pm, Panels and NGO Forum; Plenary Speaker; Opening Reception.
- 13 June: 9.00am - 6.00pm, Panels and NGO Forum, followed by guest speaker.
- 14 June: 9.00am - 6.00pm, Panels and NGO Forum, Closing Banquet with guest speaker.



Registration:

- * \$135 for International and Internationally Sponsored participants.
- * LE 135 for Participants based in Egypt and Sudan.

Merit based waivers of Registration Fees for Sudanese presenters residing in Sudan, or displaced in Egypt may be available upon request.

- * Registration fees include:

Breakfast, lunch, tea, *daily*; opening night reception, and closing banquet; conference program; abstracts; list of participants; and other materials.

Payment should be in cash or via certified bank check in US\$ payable to The American University in Cairo. *Individuals must be registered to gain access to conference activities.*

About the ISSA:

The ISSA is composed of three constituent members, the Sudan Studies Association (SSA), Sudan Studies Society of the UK (SSSUK), and the Institute of Afro-Asian Studies at the University of Khartoum. Past conferences have been held in Khartoum (1988), Durham (1991), and Boston (1994).

The Office of African Studies (OAS):

OAS promotes the interdisciplinary development of Africanist scholarship and coordinates course offerings on Africa by various departments at AUC. It also works closely with organizations in Egypt and sub-Saharan Africa to develop joint programs. The OAS International Lecture Series and Colloquia provide an opportunity for scholars and activists in Cairo to keep abreast of research and developments in African Studies.



Accommodation:

The Nile Hilton has guaranteed a conference rate of \$78/room, double or single. Make reservations directly with Mohammed Ismail, Assistant Business Manager, FAX: (20+0) 578-0685 or TEL.: 5780444/666 by 20 May, 1997.

Organization:

The Executive Committee of the Conference is comprised of Dr. Wm. Cyrus Reed, Conference Chair and Director of African Studies at AUC, Ms. Anita Fabos, Program Chair and Visiting Research Fellow at OAS and Doctoral Candidate, Boston University and Mr. Zacheria Deng, Local Arrangements Chair, and member, Sudanese Cultural and Information Center. The Steering Committee includes a broad range of scholars and activists in Egypt interested in Sudan.

Contact:

ISSA/Office of African Studies, Dept. 417

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Cairo, Egypt

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Fax: 20+2 355-9190 and 20+2 355-7565

E-Mail: ISSAC@ACS.AUC.EUN.EG

For updates on Conference developments, visit the **OAS Homepage** at: <http://AUC-INF.EUN.EG/WWW/NOTANNO/OAFSTC.HTML>



SUDAN STUDIES SOCIETY OF THE UNITED KINGDOM TENTH ANNUAL GENERAL MEETING

28 SEPTEMBER 1996

Dr. David Lindley called the meeting to order at 12:05 and welcomed members to the 10th Annual General Meeting of the Sudan Studies Society of the United Kingdom.

The minutes of the Annual General Meeting of 23 September 1995 were read and following corrections of some typographical errors the Chairman signed a corrected copy as a true record of the 1995 meeting.

1. Matters Arising from the AGM of 23 September 1995

No matters were arising.

2. Chairman's Report

Dr. Lindley reported that three members of the Society attended the memorial service for Sir Gawain Bell, the former President of the Society.

He further reported that following the resignation of Sir Douglas Dodds-Parker the Society had requested Professor G.N. Sanderson, a former chairman and longstanding member, to be the President of the Society and that Professor Sanderson had kindly agreed. He thanked Sir Douglas for staying on as the Society's President in spite of his original intention to only serve for 1994/5. There was a unanimous vote of thanks to Sir Douglas.

Dr. Lindley informed the meeting that at the Executive Committee's meeting in January 1996 it had been reported that the Anglo Sudanese Association was possibly being revived.

Several members of the Society are planning to attend the 4th International Sudan Studies Conference in June 1997.

A number of members' subscriptions had lapsed and this was a cause of concern to the Society. Two attempts in the form of letters to overdue members had been sent. The Chairman recommended a further attempt to encourage non/late payers to bring the subscriptions up to date be made.



The Chairman went on to report the need for some changes to the Officers of the Society following several resignations including himself. Professor Peter Woodward, the Vice-Chair, was nominated to succeed him and this was carried unanimously.

Miss Forbes, the Society's Hon. Treasurer of 10 years standing, resigned as Treasurer. The membership expressed unanimous appreciation of her work. Dr. Lindley was nominated to take over as the Treasurer and this was carried unanimously.

The Honorary Secretary, Simon Bush, had resigned from the Executive Committee at the beginning of September 1996, following his posting to Jerusalem with the British Council. Before leaving Simon Bush had nominated Richard Brook as a candidate for the Honorary Secretary's role and this was seconded by Dr. Lindley in the meeting and endorsed by members present. No other candidate was nominated.

Dr. Lindley thanked Mr. Bush for his work as the Society's Secretary and for organising the 1996 Symposium, Mr. Alan Kunna for looking after the membership and Miss Forbes for her 10 years of work for the Society.

In summary, the following resigned at the AGM:

| | |
|--------------------|------------|
| Mr. David Lindley | Chairman |
| Miss Lesley Forbes | Treasurer |
| Mr. Simon Bush | Secretary. |

The following were elected on the day:

| | |
|--------------------------|------------|
| Professor Peter Woodward | Chairman |
| Dr. David Lindley | Treasurer |
| Mr. Richard Brook | Secretary. |

3. Membership Secretary's Report

Mr. Kunna reported that at the time of the meeting there were 76 fully paid up members and that of these 55 were paying by standing order.



It was of some concern to the Society that 40 members who paid by cheque in 1995 had failed to pay the 1996 subscription despite two reminders. He invited the meeting to suggest how this situation could be rectified and how the Society might increase its membership. It was suggested that the inclusion of stamped addressed envelopes in reminders would encourage late payers.

With regard to increasing the Society's membership suggestions from the floor included advertising in the Geographical Magazine. Dr. Douglas Johnson invited the Society to make use of his African Studies Association of the UK newsletter that he edits.

Miss Forbes reminded the meeting (especially in light of the talk by Dr. Fatima Babiker on life as a Sudanese in the UK, immediately before the AGM) that the Society should do more to publicize itself through the various networks of Sudanese living in the UK.

Two further suggestions from the floor were made; that an analysis of the Directory of Africanists in Britain should be made and those that held an interest in Sudan and were not already members of the Society, should be invited to join; and that Mr. Dick Bird of VSO be requested to put up a general invitation to membership of the SSSUK on VSO's noticeboard.

4. Treasurer's Report

Miss Forbes presented the Society's audited 1995 Income & Expenditure Statement to the meeting. She stated that the Society's assets had declined because of the reduced number of paying members, but that she did not recommend increasing the membership fee at present, in case this would lead to further reduction in membership.

She further stated that while she was resigning from the office of Hon. Treasurer she would remain on the Committee and interested in the Society's affairs.

5. Newsletter Editor

Mr. Wilson informed the meeting that issue 18 of the Newsletter had been published in August and had been distributed to all members along with the invitations to the 1996 AGM and Symposium. Issue 18 was approximately a year late and the Editor stated that 3 issues (19, 20 & 21) would come out in 1997.



He invited submissions of papers and articles for the newsletter from the members attending the meeting and anyone with an interest in Sudan studies, known to them.

6. A.O.B.

Miss Forbes informed the meeting that a new volume of *Sudan Notes and Records* had been published, copies of which could be obtained from Oriental & African Books of Shrewsbury.

Ms. Imogen Wiper informed the meeting that the dates for this year's Sudan Walk had not yet been set but that she would keep the Society informed.

A member fundraising for the Sudanese Church Association (SCA) invited members to purchase stamps from him which the SCA had purchased at a discount. Proceeds from the sale of the stamps would go to support the SCA's work in Sudan.



SUDAN STUDIES SOCIETY OF THE UK

Accounts 1 January - 31 December 1995

(Figures for 1994 in brackets)

| INCOME | £ | |
|------------------------------------|----------------|------------------|
| Membership dues 1995 | 767.00 | (908.36) |
| Back Membership dues | 181.00 | (20.00) |
| Future Membership dues | 50.00 | (63.00) |
| Sale of Publications | 24.00 | - |
| Donations | 18.00 | (23.00) |
| Interest on Bank Accounts | 60.88 | (37.07) |
| Payment for University Publication | - | (34.10) |
| 1995 AGM/Symposium | 427.00 | |
| 1994 AGM/Symposium | 42.00 | (384.00) |
| 1993 AGM/Symposium | - | (12.00) |
| Transfer fr. Reserve Fund | - | (1350.00) |
| (1994 Int. Sud. Studies Conf.) | | |
| Sale of 1991 Conf. papers | 94.50 | (255.18) |
| | <hr/> | <hr/> |
| | <u>1664.38</u> | <u>(3086.71)</u> |

I have examined the accounting records kept in relation to the above period and certify that this income, expenditure and assets statement is in accordance with them.

J.R. White B.A., I.P.F.A.



| EXPENDITURE | £ | |
|--------------------------------|----------------|------------------|
| Printing | 225.66 | (347.50) |
| Postage | 272.90 | (245.96) |
| Administration | 175.97 | (110.15) |
| 1994 AGM/Symposium | 110.00 | (532.90) |
| 1995 AGM/Symposium | 244.00 | - |
| Committee Travel | 116.80 | (210.40) |
| Refunds | - | (39.50) |
| Auditor's Fee | 50.00 | (50.00) |
| Bank Charges | - | (74.32) |
| Assistance for 1994 Int. Sudan | - | (1350.00) |
| Studies Conference | _____ | _____ |
| | <u>1195.33</u> | <u>(2960.73)</u> |

ASSETS

| | | |
|--------------------------|----------|------------|
| Bank Balance on 1.1.95 | £2498.29 | (£3521.35) |
| Bank Balance on 31.12.95 | £3075.86 | (£2498.28) |

L.E. Forbes, Hon. Treasurer

21 September 1996



BOOK REVIEWS

The Nile Quest

By J.L. Cloudsley-Thompson (1994)

Available from: R & A Research and Information Ltd.,
37 Rowbarton Close, Taunton, Somerset, England TA2 7DQ.
ISBN: 1 85913 033X, 153pp. Pbk. £3.99 (post free)

"To be, or not to be: that is the question."

The hero of *The Nile Quest*, Quintus Decius Saturninus, is a sort of Hamlet character, always questioning and reflecting on the motives and sources of his and others' actions, always weighing up the practical and moral pros and cons of each course of action, and always weighing up the significance of particular events against the great abyss of the soul - eternity. And he is perhaps in sympathy with Hamlet in his final comment: "the chief condition of happiness is contempt of death. Let's find out for ourselves!"

And also earlier, when he quotes from the memory of his father: "When injustice becomes law, resistance is a duty." During his epic quest to discover the source of the Nile, Quintus Saturninus comes to realize that the hierarchy and establishment of the Roman Empire are corrupt, but that this does not remove the requirements for integrity and honour from an individual's obligations; rather it heightens them.

James Harper

York



JUAN MARIA SCHUVER'S TRAVELS IN NORTH-EAST AFRICA 1880-1883

By Wendy James, Gerd Baumann and Douglas Johnson (eds).
Hakluyt Society, Second Series, Vol. 184. London, 1996. cvii + 392pp. £35.

The lesson of this book is to be careful what you throw away. Schuver's manuscripts, on which this edited volume is based, were discovered in 1985 by Jan Schuver in an attic where his father, a great-nephew of Juan, had placed them for safe keeping. The discovery was not though accidental, for Jan had been prompted indirectly by the editors of this volume who were aware that Juan had sent drafts of manuscripts and letters home during his travels, and their search has certainly paid off with this publication, which has been excellently edited.

Juan Maria Schuver was born in Amsterdam in 1852 into a wealthy business family. A restless young man, he developed a liking for travelling and writing and this took him to Cairo with the intention of travelling up the Blue Nile and exploring a new route into East Africa. However, he was unfortunate in his timing, for 1880-1881, the time of his departure, was when the Mahdist movement was beginning, as well as rumblings in Ethiopia. As a result he was not able to progress as far as he wished and spent nearly two years in the area of the Sudan-Abyssinia border. At the end of 1882 he returned to Khartoum. In 1883, in spite of the deteriorating security situation, he journeyed up the White Nile by boat. It was when he tried to proceed further southwards on foot that he was killed in Dinka country.

In 1883 an account of Schuver's travels appeared in German. But this book is not only the first appearance of his work in English, it is based also on additional materials. Schuver himself wrote the first drafts on the upper Blue Nile area in English, later re-writing in French, with the intention of publishing in both languages. The material is presented as three books - *Between Two Niles*, *On the Abyssinian Border*, and *Last Journey South* - as well as a series of appendices.

The books themselves give us no great revelations or discoveries: they are in many ways linked sketches by an observer and writer with a good eye for place and character, though hardly the '*Africanist de Tocqueville*' suggested by the editors. And while recording, Schuver had to survive; thus, he is himself a part of the unfolding scene so that we note his experiences and reactions as much as his views. He was keenly aware that the local communities amongst whom he was travelling were themselves under increasing pressures



and he had his thoughts on those. Islam was not his favourite religion (but then he had none at all), and he makes critical comment on its impact and on 'dervishes' he has encountered elsewhere in his travels. In contrast Abyssinian colonization of the Galla areas he reached won his approval.

His death at the hands of the Dinka is poignant. In one of his last letters Schuver is aware that his determination to push southwards by land from Meshra el-Rek could cost him his life, and he wrote to his uncle, 'Do not believe that it was ambition to make a name for myself that has steered me towards my fate; something much deeper, that I don't wish to put in writing, something nobler was my driving force.' Quite what it was remains something of an enigma, but readers will be grateful for the colourful scenes from a turbulent time which form his epitaph.

Peter Woodward

University of Reading



NORTH EAST AFRICA SEMINAR

Convenors:

Wendy James, Douglas H. Johnson, Patricia Daley, Alex de Waal

FRIDAYS, 2.15 - 3.45

Institute of Social and Cultural Anthropology Annexe
61 Banbury Road, Oxford

ALL WELCOME

HILARY TERM 1997

| | | |
|------------------------------|--|--|
| <u>Week 5</u> 21 February | KAREN MIDDLETON (<i>Oxford</i>) | Tomb Work, Body Work: Karembola birth and death rituals (Madagascar) |
| <u>Week 6</u> 28 February | HAROLD MARCUS (<i>Michigan State University</i>) | Official Culture in Ethiopia during the Reign of Haile Sellassie: Nationalism, State Formation, and Ethnic Reaction |
| <u>Week 7</u> 7 March | BONA MALWAL (<i>Editor, Sudan Democratic Gazette; Member, National Leadership Council of the NDA</i>) | The current military and political situation in the Sudan and its impact on the future |
| <u>Week 8</u> 14 March | VIGDIS BROCH-DUE (<i>The Nordic Africa Institute, Uppsala</i>) | Power and Possession(s): Ecstatic Christianity, Gender, and the Search for Commodities in Turkana, Kenya |



Please note the following information, which will be included in all future issues of *Sudan Studies*:

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