

BIBLIOGRAPHIES

SOME RECENT PUBLICATIONS FROM AND ABOUT THE SUDAN

R.S. O'FAHEY

The purpose of the present note is to bring to wider notice some recent publications from the Sudan (and in a few cases about the Sudan from elsewhere) on that country's history, culture and politics. A principle reason for recording these works here is that most do not appear to be available outside the Sudan. My purpose here is not to attempt to review the works noted here, but rather simply signal their existence and to give some information about their contents. The present note is divided into four sections, on the writings of the late Dr M.I. Abū Salīm, some recent books on Darfur, some recent works on Sufism in the Sudan and finally some works on national and local history, and a dictionary.

The writings of the late M.I. Abū Salīm

Muḥammad Ibrāhīm Abū Salīm (b. 1927), died in 2004. For many years, he was Secretary-General of the National Records Office (*Dār al-wathā'iq al-qawmiyya*) and was without doubt one of his country's greatest and most prolific scholars.¹ He will be remembered by several generations of

* I must here thank my perhaps unwitting benefactors, the United Nations Mission to the Sudan (UNMIS) and, more recently, the World Bank, through whose consultancy missions to the Sudan (in 2005 and 2006) in connection with the current crisis in Darfur I have been enabled to scour the bookshops of Khartoum. My impression is that there is much more waiting to be discovered. I hope to publish a second part to the present note as time and opportunity allow.

Sudanese and expatriate scholars with great affection, for his unstinting kindness and consideration, and with respect by all of us, for his truly awesome scholarship.² Dr Abū Salīm left numerous unpublished works behind him; in order to publish these, a centre, Markaz Abū Salīm [*sic*] li'l-Dirāsāt, has been established and a number of works have already been published. I list here those that I was given on a recent visit (2005) to the Sudan by Dr Abū Salīm's family. I am told that Dr Abū Salīm's son, al-Walīd Abū Salīm, has been given the resources by the Khartoum Government to publish all the unpublished works left by his father.³

1. *Muḥarrarāt al-khalīfa °Abd Allāhi. Al-Mujallad al-awwal, 22 Muḥarram 1301–Ākhir Dhī 'l-Hijja 1302* [23 November 1883–9 October 1885]. Khartoum: Markaz Abū Salīm li'l-Dirāsāt 2001 (?), *Alif-lām*. 540 pp.

This gives the texts of 801 letters, administrative documents and decrees issued by the Khalifa in the period given above. The volume concludes with a comprehensive general index (pp. 507-27) and a list of the documents included (pp. 528-40). Dr Abū Salīm's notes are largely confined to textual and philological matters.

2. *Muḥarrarāt °Uthmān Diqna*. Khartoum: Markaz Abū Salīm li'l-Dirāsāt 2004, *Alif-dhāl*. 452 pp.

This gives the texts of 480 letters and administrative documents from °Uthmān Diqna to the Khalifa and others.

1 See further R.S. O'Fahey & Anders Bjørkelo, 'The Writings of Muhammad Ibrahim Abu Salim', *SAJHS*, 1, 1990, 11-18, listing some forty-eight works, a list very much out of date.

2 Aḥmad Ibrāhīm Abū Shūk, *Muḥammad Ibrāhīm Abū Salīm: muḥaq-qiqan wa-mu'arrikhan*, Umm Durmān 1999.

3 Dr Abū Salīm's successor, Dr °Alī Ṣāliḥ Karrār, has concentrated his efforts on establishing a new and modern archive; in this he has succeeded brilliantly, creating a new complex of buildings that will house the treasures of the National Records Office in the most worthy way possible.

The first is dated 20 Şafar 1302/27 November 1885 and the last dated item is 27 Dhū 'l-Ḥijja 1315/18 June 1898, followed by three undated items. The volume is not indexed, but is attractively laid out and easy to use.

3. *Muḥarrarāt 'Abd al-Raḥmān al-Nujūmī*. Khartoum: Markaz Abū Salīm li'l-Dirāsāt 2004, *Alif-hā'*. 194 pp.

The first part (pp. 1-123) presents the texts of 150 letters and reports from 'Abd al-Raḥmān w. al-Nujūmī to the Khalifa dated between 6 Sha'ban 1302/21 May 1885 and 10 Dhū 'l-Qa'da 1306/9 July 1889. The second part (pp. 124-94) presents letters and reports from al-Nujūmī to other Mahdist commanders. The volume is not indexed, but is clearly laid out and easy to use.

4. *al-Khuṣūma fī mahdiyyat al-Sūdān*. Khartoum: Markaz Abū Salīm li'l-Dirāsāt 2004, *Alif-waw*. 560 pp.

This work represents the culmination of one of Dr Abū Salīm's abiding and long-term interests—I have an earlier unpublished version from the early 1990s—namely the *idea* of the *mahdī* and its proponents and opponents.⁴ In this work, Dr Abū Salīm brings together all that he was able to find in a lifetime of reading on the idea of the *mahdī*; one suspects that very little escaped his attention! Pp. 1-93 reproduce what one may term the classical Islamic arguments for and against the concept of the Mahdi (Ibn Khaldūn, Ibn al-'Arabī, al-Sha'rānī and the like), while the rest of the volume gives all the texts known to the editor from, again, proponents and opponents of the Sudanese Mahdi. Abū Salīm provides sparing but useful footnotes and

4 An earlier expression of this interest is Abū Salīm, *al-Ḥaraka al-fikriyya fī 'l-Mahdiyya*, 3rd edn., Khartoum: Khartoum University Press 1989.

cross-references.⁵ The volume will provide more than enough material for several doctoral dissertations.

5. *Makkī al-Tayyib Shibayka, 1905-1980*. Khartoum: Markaz Abū Salīm li'l-Dirāsāt 2006. 34 pp.

A brief but illuminating intellectual biography of a great and influential Sudanese historian, whose writings were characterised by great precision in regard to written sources and great scepticism in regard to what he regarded as the woolly realm of oral tradition.⁶

One can only wish al-Walīd Abū Salīm all the best in his endeavours to complete the publication of his father's *œuvre*.⁷

Recent books on Darfur

The ongoing genocidal conflict in Darfur has inevitably generated a rapidly growing literature.⁸ Various relevant

5 One piece in defense of the Mahdi in *al-Khuṣūma* (pp. 539-45), had earlier been published as M.I. Abū Salīm & Knut Vikør, 'The man who believed in the Mahdi', *SAJHS*, 2, 1991, 29-52.

6 As a young colleague of Professor Shibayka at the Department of History, Khartoum, I was the target of various scathing comments about my annual forays to Darfur in search of oral tradition. Otherwise, he was the wisest of guides.

7 The Markaz Abū Salīm li'l-Dirāsāt seems also to have started to republish some of Abū Salīm's earlier writings; thus, for example, the Centre has republished his *Fī 'l-shakhsiyyāt al-Sūdāniyya*, Khartoum 2004 (104 pp. Originally published, Khartoum 1979), with a new introduction by Professor Yaḥyā Muḥammad Ibrāhīm. This comprises three essays on 'The Sudanese Identity', 'The Rizayqāt and their Nāzirate' and 'Custom [*al-urf*]'. It is to be hoped that some of Abū Salīm's earliest works can be republished in this way.

8 Two recent accounts in English are Gérard Prunier, *Darfur: the ambiguous genocide* (London 2005) and Julie Flint and Alex De Waal, *Darfur. A Short History of a Long War* (London 2005). Prunier's account is strong on the wider regional context but weak on

publications are noticed here, two in English, one in French and the rest in Arabic. The English work is:

1. Sudanese Media Center, *Darfur. The Absent Truth*. Khartoum, January 2005. 248 pp.

The book is written in truly barbarous English and much of it is frankly incomprehensible. If the book has a perspective—and this is hard to discern through the linguistic fog—it is that the Darfur crisis has been engineered by outsiders working against a well-meaning Khartoum Government. Rather than waste too much time on the book, let me just focus on two pages, namely pp. 103-4 where the role of Norway (and, indeed, the University of Bergen) in the Darfur conflict is examined—I quote:

It is strange for such a small country [i.e., Norway] to have such unusual influence in the world. However, the source of surprise disappears if one looked deeper into the international politics of Jews in dealing with Islamic countries through being an unquestioned intermediary [this is far from clear, but seems here to refer to Norway] by the Islamic countries, that was allowed to engineer the Oslo agreement between Israel and the Palestinians.

A little later we find the following:

Norway represents the entrance to the world's Jews in the direction of the Third World countries, the Sudan being of them. The Norwegian Organization for Peoples Solidarity⁹ annually obtains the sum of \$US 7 billions as grants and gifts from the Jews in the world. During the seventies there was a Norwegian lecturer at the University of Khartoum called Brank Aliston.¹⁰ He was attached by the intelli-

Darfur with many factual inaccuracies, while Flint and De Waal provide a concise well-documented account of what has been happening on the ground over the last years.

9 I guess this is meant to refer to Norsk Folkehjelp, 'Norwegian People's Aid'.

10 Despite some thirty-two years of involvement both in Khartoum and Bergen, this name means nothing to me.

gence and visited the student Sharif Hareer and tried to develop a relation with him.

And, finally,

Shareef was given a chance to study in Norway and joined a hostel for Sudanese which was established by an Israeli ex-army officer and was therefore active in the Israeli intelligence (Mosad).¹¹

To turn to rather more serious works, we have,

2. *Al-Tanmiya: miftāḥ al-salām fī Dār Fūr*, eds. Ādam al-Zayn Muḥammad & al. Juba: Centre for Peace and Development Studies, University of Juba, and Khartoum: The Friedrich Ebert Stiftung 2003. 310 pp.

This comprises twelve extended essays mainly by social anthropologists and political scientists of Darfurian origin, covering such topics as centre/periphery relations, problems of development in Darfur, Darfur/Chad relations and urbanisation in Darfur. It is hoped that some of these essays will appear in the near future in English in a volume to be edited by Dr Alex de Waal.

3. *al-Nizā'āt al-qabaliyya fī 'l-Sūdān*, eds. Ādam al-Zayn Muḥammad & al-Ṭayyib Ibrāhīm Wādī. Khartoum: Institute of African and Asian Studies, University of Khartoum, 1998. 302 pp.

Thirteen essays centred on the issue of tribalism and uneven development, again with a primary focus on Darfur, by many of the authors who appear in no. 2 above. This collection of essays is in many ways prophetic since it focuses on an issue which may be termed the 're-tribalisation' of rural Sudanese society and the deepening and

11 Dr Sharif Harir did indeed write his doctorate in Bergen under the supervision of Professor Fredrik Barth. It is unlikely that Mossad were involved. To the best of my knowledge, there was never a hostel for Sudanese in Bergen.

politicisation of the Arab/African divide that have been marked characteristics of the conflict in Darfur since 2003.

4. *Understanding the Crisis in Darfur: Listening to Sudanese voices*, eds. Abdel Ghaffar M. Ahmed and Leif Manger. Bergen: Centre for Development Studies, University of Bergen 2006. 113 pp.

Linked in a way to nos. 2 & 3, this is a report comprising six chapters (written in a number of cases by authors who appear in nos. 2 & 3) and various annexes from a meeting held in Addis Ababa in July 2005; its emphasis is on the sociological and social anthropological aspects of the crisis. Despite the reality of a crisis that is almost weekly mutating into new forms and dimensions, the present collection is a very useful starting point for an understanding of the root causes of the conflict.

5. Zakī al-Buḥayrī, *Mushkilat Dār Fūr: al-Judhūr al-taʿrīkhiyya al-abʿād al-ijtimāʿiyya li-taṭawwarāt al-siyāsiyya*. Cairo: Mt. Madbūlī 2006. 350 pp.

This is essentially an analysis of the crisis in Darfur by an Egyptian historian, based documentation drawn from the Web and official reports.

6. Sulaymān Ḥāmid al-Ḥājj, *Dār Fūr. Wadʿ al-niqāṭ ʿalā ʿl-ḥurūf* [which might be translated as ‘Calling things by their right names’]. Khartoum: al-Sharika al-ʿĀlimiyya liʿl-Ṭibāʿa waʿl-Nashr 2005. 80 pp.

A brief account of the crisis in Darfur by a prominent Sudanese Communist intellectual associated with the newspaper *al-Maydān*.¹²

Three other books are historical in their orientation:

12 According to my daughter-in-law, Majduline El Hajj El Tahir, Rashid Sid Ahmad is preparing an English version for publication in London.

7. Tāj al-Sirr °Uthmān al-Ḥājj, *Ta'rikh Salṭanat Dār Fūr al-ijtimā'ī, 1445-1874*. Khartoum: Mk. al-Sharīf al-Akādīmiyya, 2005. 123 pp.

A brief, attractively-written and, generally, accurate account of the social history of the Darfur Sultanate.

8. °Uthmān °Abd al-Jabbār °Uthmān, *Ta'rikh al-Zaghāwa fī 'l-Sūdān wa-Tshād*. Cairo: al-Miṣriyya al-Duwwaliyya li'l-Di°āya wa'l-Tawrīd, 2006. 407 pp.

This work has to be regarded as marking a major milestone in the historiography of Darfur (and of Chad), being a formidably well-documented and judicious account of the history of the Zaghāwa in Chad and Darfur. Its strength lies in the fact that the author has read more or less every work pertinent to his topic (in a variety of languages), has revisited many of the major historical episodes with a fresh eye and has been unafraid to come up with new interpretations, reinforced by a very wide range of oral informants, which gives his work a great freshness of interpretation. The work has something new to say on almost all aspects of Zaghāwa history.

The book appears to have its origin in a doctoral thesis from the University of Khartoum in 2000. I can only summarize here some of its main themes: the Berber origins of the Zaghāwa (pp. 49-76): the emergence of the tribes, kingdoms and clans of the Zaghāwa in Chad and Darfur (pp. 77-163, ending with an interesting section on the Zaghāwa and Islam): the relationship of the Zaghāwa to the sultanates of Wadai and Darfur and to the Sanūsiyya movement, here especially the Sanūsiyya and the Bideyāt (pp. 164-223): the relationship between the Zaghāwa and Turco-Egyptian rule in Darfur (1874-82) and to the Mahdiyya (1882-98: pp. 224-81), the Zaghāwa and Sultan °Alī Dīnār, and the accommodation (*al-amn* is the term the author uses) between the two sides (pp. 286-319) and, finally the Zaghāwa and the French and the British (pp. 320-59). The book concludes with a very

informative and useful list of informants and a full and solid list of archival sources and published works.

I can only salute the author's endeavour with the greatest possible respect; I hope in the future to write a more detailed review of this seminal work. On a personal note, I find it heartening in these days of vicious ethnic conflicts in Darfur that the first serious history of the Zaghāwa should be written by a Fūr from Jabal Marra. Its publication in a very handsome format was apparently financed by various Zaghāwa merchants. In this, there lies some hope for the future.

Finally, in this section, a work on Darfur that was sent to me by the author in France,

9. Marie-José Tubiana, *Carnets de Route au Dar For (Soudan), 1965-70*. Saint-Maur-des-Fossés: Éditions Sépia 2006. 223 pp.

These are the travel diaries in Darfur between 1965 and 1970 of Professor Marie-José Tubiana, a French ethnographer, who together with her husband, Professor Joseph Tubiana, has devoted her life to the study of all aspects of the history, physical and social anthropology, ecology and culture of the Zaghāwa people of Chad and the Sudan. It is invidious to single out any one work from Madame Tubiana's *œuvre*, but the book I learnt most from her, as a young man, is *Survivances préislamiques en pays Zaghawa*, (Paris: Institut d'Ethnologie 1964), while the book I most cherish is *Contes Zaghawa* (with Joseph Tubiana), recently reprinted (2004).

Carnets are the down-to-earth travel diaries of journeys by Madame Tubiana and her husband in Darfur's Dār Zaghāwa, enriched by many lively and telling photographs of people and places. It is a book that will be savoured by a small group that knew Darfur at that time, but it also documents indirectly Darfur 'before the storm', when

the province was still seemingly a quiet backwater. I think towards the middle of the 1970s the Tubianas and I began to sense that trouble was ahead, but it was still beyond the immediate horizon. Reality is brought home in an epilogue to *Carnets* by Madame Tubiana's son, Jérôme Tubiana, who has been working recently in Darfur for Action Contre le Faim.

Jérôme meets in al-Fāshir *malik* °Alī Muḥammadayn of Umm Boru, whose family archive of charters from the sultans about their land was photographed by Jérôme's mother and father in 1965. In 2004 the archive was destroyed by the *janjawīd* when they pillaged Umm Boru. Unbeknown to the *janjawīd*, the Tubianas and I had published translations of the documents in R.S. O'Fahey & M.I. Abu Salim, eds., *Land in Dār Fūr. Charters and Related Documents from the Dār Fūr Sultanate* (Cambridge 1983, repr. 2003, 79-99). The barbarians do not always win.¹³

The Sufis

Here are notices on some recent books on Sufism in the Sudan:

1. *Mawsū'at ahl al-dhikr fī 'l-Sūdān*. Khartoum: al-Majlis al-Qawmī li'l-Dhikr wa'l-Dhākīrīn 1425/2004. 6 vols.,

13 If I can add a footnote, I should like to note the recently published autobiography of Glencairn Balfour Paul, *Bagpipes in Babylon. A Lifetime in the Arab World and Beyond*, London: Tauris 2006. Balfour Paul has had a distinguished career as a British diplomat in the Arab world, but in the early 1950s he served in Darfur (pp. 137-51 in the present work) about which he wrote much of great interest. As H.G. Balfour-Paul, he wrote a gem of a pamphlet, *History and Antiquities of Darfur* (Khartoum: Sudan Antiquities Service, Museum Pamphlet no. 3, 1955), which in its descriptions and plans of the royal palaces of Darfur has never been surpassed. I suspect that Balfour Paul's memoirs will be the last of their kind.

2315 pp.+ills.

Published under the auspices (*°alā nafaqa*) of the Government of the Sudan, National Ministry of Finance and Economy (*Wizārat al-māliyya wa'l-iqtiṣādiyya al-waṭan-iyya*). Three names are given on the front cover are being responsible for seeing the work into print, namely al-Shaykh Ṭahā al-Shaykh al-Bāqir (*al-mushrif al-°amm*), Professor Yūsuf Faḍl Ḥasan (*ra°īs al-tahrīr*),¹⁴ and *al-ustādh* °Abd al-Ḥamīd Muḥammad Aḥmad (*mudīr al-mawsū°a*).

This splendidly-produced work is a twenty-first century update of the celebrated *Kitāb al-Ṭabaqāt fī khuṣūṣ al-awliyā° wa'l-ṣāliḥīn wa'l-°ulamā° wa'l-shu°arā° fī 'l-Sūdān* of Muḥammad al-Nūr b. Dayf Allāh.¹⁵ It begins by discussing the main Sufi affiliations current in the Sudan, but the bulk of the work is a biographical dictionary of the Sufis of the Sudan. 'Sufi' is interpreted generously; thus President Field-Marshal °Umar al-Bashīr, who does not immediately spring to mind as a Sufi, is included. Contrarily, the entry on the Adārisa, the descendants of Aḥmad ibn Idrīs,¹⁶ is singularly uninformative, but I would guess that the Adārisa would have no wish to figure too prominently in such a volume.

The reason for the latter remark is that there is a complicated political agenda behind this work, which does not *per se* invalidate its usefulness, and indeed it contains a great mass of useful and interesting information, not least on recent publications and not least in testifying to the evolu-

14 To whom I owe my copy.

15 For the manuscript and print history of this work, see *ALA*, I, 22-4. For later works from the Sudan in the biographical dictionary or *ṭabaqāt* genre, see Heather Sharkey, 'Ṭabaqāt of the Twentieth-Century Sudan: Arabic Biographical Dictionaries as a Source for Colonial History, 1898-1956', *SAJHS*, 6, 1995, 17-34.

16 On whom see my *Enigmatic Saint. Ahmad ibn Idris and the Idrisi Tradition*, London 1990, and Yaḥyā Muḥammad Ibrāhīm, *Madrasat Aḥmad ibn Idrīs wa-ātharuhā fī 'l-Sūdān*, Beirut 1993.

tion and continuing vitality of Sufism in the Sudan.¹⁷

2. Ibrāhīm al-Qurashī, *al-Sharīf Muḥammad al-Amīn al-Hindī*. Khartoum: Markaz °Abd al-Karīm Mīrghanī al-Thaqāfī 2005. 348 pp.

This is a solidly-documented biography of an important transitional figure in Sudanese Sufism, Muḥammad al-Amīn al-Hindī (d. 1883), who while associated with the Mahdi in the earliest phase of his movement propagated his own 'way', the Hindiyya, which had its centre in the Khartoum suburb, Burri, and was an offshoot of the Sammāniyya *ṭarīqa*. His son, al-Sharīf Yūsuf al-Hindī (d. 1942), was briefly a significant actor in Sudanese nationalist politics in the 1920s, but was soon overshadowed by the Mahdī and Mīrghanī families. The son was the author of, among other works, *Tāj al-zamān fī ta' rīkh al-Sūdān*, apparently in eight parts, based in part on the writings of his father; the manuscript is in the possession of the family and deserves publication.

Al-Sharīf al-Hindī was a specialist in *tajwīd* or Qur'ānic recitation and the present work gives four of his writings on this topic.¹⁸

3. Aḥmad Muḥammad Aḥmad al-Fakī Muḥammad wad °Abd al-Wāḥid al-°Arakī, *Dīwān ahl al-ḥikma wa'l-idrāk khuṣūs al-sāda al-A°rāk*. Al-Rahad [Kordofan] 2004. 53 pp., ill.

A volume of poetry by or in praise of the °Arakiyyūn holy family, one of the oldest and most prestigious such families

17 A forthcoming article by Rüdiger Seesemann discusses the politics behind this book.

18 Dr al-Qurashī's listing of the mss. works of al-Sharīf al-Hindī (pp. 339-40) replaces and amplifies my listing in *ALA*, I, 279-80. It is gratifying to note that Dr al-Qurashī has made use of both *ALA* and of my 'A History of the Awlād Hindī', *SAJHS*, 13, 2002, 75-82.

in the Sudan.¹⁹

And finally in this section,

4. °Abd al-Raḥīm Muḥammad Waqī° Allāh al-Bura°ī, *Dīwan Riyāḍ al-janna wa-nūr al-dujunna*, ed. °Abd al-Raḥīm Ḥājj Aḥmad Waqī° Allāh. Khartoum: Markaz al-Asbāṭ li'l-Intāj al-A°lāmī wa'l-Nashr, 3rd edn., 2005. 182 pp.

A reprint of a *dīwān*, one of many [most are listed on the back cover page of the present volume] written by a renowned Sammānī shaykh of Zarība in Kordofan. Born in 1923, Shaykh °Abd al-Raḥīm worked tirelessly all of his life to spread Islam throughout Kordofan. Nevertheless his fame will survive above all as a poet combining classical forms with colloquial language.

Shaykh °Abd al-Raḥīm died in March 2005. On their way back from a memorial service for Shaykh al-Bura°ī, two friends of mine were killed in a car crash near Kosti, namely Sayyid Aḥmad-ibn-Idrīs al-Idrīsī, *shaykh* of the Idrīsīyya *ṭarīqa* and Dr °Abd al-°Āl al-Idrīsī. The new shaykh of the Idrīsīyya is Shaykh Ibn-Idris b. Muḥammad al-Ḥasan al-Idrīsī.²⁰ To conclude this catalogue of loss, I shall here note the death in June 2005 of Dr Ḥasan al-Fātiḥ Muḥammad Qarīb Allāh, shaykh of the Qarībiyya Sammāniyya *ṭarīqa*, onetime Vice-Chancellor of the Omdurman Islamic University, a discerning collector of manuscripts on Sufism from all over the Middle East, and a longterm member of the Egyptian Higher Sufi Council; he was a prolific scholar,

19 On the history of the °Arakiyyūn, see Neil McHugh, *Holy men of the Blue Nile. The making of an Arab-Islamic community in the Nilotic Sudan, 1500-1800*, Evanston 1994, *passim*.

20 I owe this information to Sayyida Ruqayya al-Idrīsīyya. Sayyid Ibn-Idrīs al-Idrīsī has written a Khartoum University MA thesis on the Sanūsīyya.

particularly on issues of education,²¹ and a wonderful leader of *dhikr*.

National and Local History — and a Dictionary

1. al-Amīn °Abd al-Raḥmān Aḥmad °Īsā, *al-Farīq Ibrāhīm °Abbūd, ra'īs Jumhūriyyat al-Sūdān 1958-1964, wa-°aṣr al-dhahabī*. Khartoum: Sharīkat Maṭābi° al-°Umla al-Maḥdūda 2005. 254 pp.

A biography of the Sudan's first military ruler, General Ibrāhīm °Abbūd, who was commander-in-chief of the armed forces at the time of the Sudan's independence in January 1956. Just over two years later, in November 1958, the civilian politicians being unable to agree among themselves invited °Abbūd to assume the office of president, which he held, increasingly ineffectually, until he was forced to resign by a popular uprising, led largely by the students and staff of the University of Khartoum, in October 1964. It was the university's finest hour.²²

°Abbūd emerges as an honest if unimaginative product of a colonial military environment, as is confirmed by several patronising if very positive appraisals of him by various British officers in the 1930s onwards which are reproduced at the end of the present work. The biography is hardly critical, as can perhaps be inferred from its subtitle, 'The Golden Age'—a sentiment I have admittedly heard over the years from many Sudanese friends who remember the °Abbūd era. °Abbūd, after leaving the presidency had a successful career as a chicken-farmer. No-one ever impug-

21 See *ALA*, I, 113-17.

22 A brilliant account of the downfall of the °Abbūd regime is given in Yūsuf Faḍl Ḥasan, 'The Sudanese Revolution of October 1964', first published in *Journal of Modern African Studies*, v, 4, 1967, 491-509 and reprinted in no. 4 below. Professor Faḍl Ḥasan wrote it both as a professional historian and as a participant, which gives his account both vibrancy and intellectual distance.

ned his personal integrity, perhaps touchingly illustrated in the present volume (p. 202) by a letter of complaint to the Sudan Light & Power Co. in 1953 about a 'live' wire that could possibly hurt his children. The author does not say if General ʿAbbūd ever received a satisfactory response.

2. Nāṣir Bābikr Nāṣir al-Makk, *al-Jamūʿiyya, ʿabiqā ʿl-taʿrīkh wa-ʿamiqā ʿl-aṣāla*. N.p. [Khartoum?] 2004. 286 pp.

This work represents a growing trend in popular Sudanese historiography, namely local histories/collective biographies of local tribal communities. My guess is that many are intended for a 'diaspora' audience as tribal identity along the Nile becomes a matter of sentiment and nostalgia, in grim contrast to the process of 'retribalisation' that currently obtains in Darfur, where one's ethnic identity is, literally, a matter of life or death.

The present volume brings together oral traditions and biographies of prominent families of the Jamūʿiyya, a subsection of the Jaʿāliyyīn who live along the west bank of the White Nile roughly south of Omdurman.²³

3. ʿUthmān Aḥmad Muḥammad Nūr & Qāsim ʿUthmān Nūr, *al-Kawwa: al-taʿrīkh waʿl-rijāl*. Khartoum: Wizārat al-Thaqāfa, 2004. 448 pp.

Similar to the volume above, this book describes the history and genealogies of the town of al-Kawwa on the west bank of the White Nile south of Omdurman. In some ways the volume is a disappointment because it has little to say about al-Kawwa's role as a gateway between the Gezira and Kordofan. In compensation, it has much to contribute on the biographies of prominent Kawwān families.

23 Their place within the Arab genealogical 'map' of the Sudan is described in Harold MacMichael, *A History of the Arabs in the Sudan*, London 1922, I, 221-3.

There are two recent publications by Professor Yūsuf Faḍl Ḥasan to be noted:

4. Yusuf Fadl Hasan, *Studies in Sudanese History*. Khartoum: Sudatek 2003. 234 pp.

This volume brings together a number of Professor Yūsuf's most important studies in English. These include articles on Arab migration into the Sudan, the processes of Islamisation within the Sudan, the Funj Sultanate, education and the University of Khartoum, the October 1964 Revolution, and the role of religion in the North/South conflict. Needless to say, Professor Ḥasan has much that is worthwhile to say on all of these topics.

5. Yusuf Fadl Hasan (ed.), *Some Aspects of Sudanese-Turkish Relations*. Khartoum: University of Khartoum Press 2004. 190 (Arabic) + 79 (English) pp.

This volume of essays is the result of a conference to inaugurate a chair of Turkish studies at the University of Khartoum, to be held by the volume's editor, Professor Yūsuf Faḍl Ḥasan. The volume is of the greatest interest and even the most experienced historian of the Sudan will learn something new. John Alexander, 'The Ottoman Empire in Nubia: the First Turkia' (pp. 19-38), rightly reminds us that the first *Turkiyya* was not the Turco-Egyptian occupation of the Sudan between 1821-85, but the older and much longer occupation of parts of Nubia from around 1521 to about 1815—thus in Alexander's scheme of things, the British rule in the Sudan was not the *turkiyya thāniyya* but the third *Turkiyya*. We all stand corrected. The archaeological and written records from Qaṣr Ibrīm provide a fascinating record of a colonial outpost *in extremis*. From the other side of the Sudan, °Awad °Abd al-Hādī provides a vivid history of Sawākin and Maṣawwa° under the Ottomans, 'Sawākin wa-Maṣawwa° fī °ahd al-ḥukm al-Turkī-Miṣrī' (77-109). The whole volume is very thought-provoking and timely.

Finally, a dictionary:

6. °Awn al-Sharīf Qāsim, *Qāmūs al-lahja al-°āmmiyya fī 'l-Sūdān*. Khartoum: al-Dār al-Sūdāniyya li'l-Kutub 2002, 3rd edn. 1080 pp.

Dr °Awn al-Sharīf Qāsim, who died recently at the age of 73 (1933-2006), was one of his country's most distinguished scholars, professor of Arabic at the University of Khartoum, onetime minister of religious affairs (1971-81), Vice-Chancellor of the Omdurman Islamic University, he held at one time or another most of his country's leading educational or cultural positions. He was a prolific author, whose *Mawsū°a* or Encyclopedia of Sudanese Culture has been reviewed in an earlier *SAJHS*.²⁴ The work noticed here represents the last edition of a work that preoccupied °Awn over many years, namely a dictionary of Sudanese Arabic.

The second edition, published in Cairo by al-Maktab al-Miṣrī al-Ḥadīth (1985, 1249 pp.) built upon the first edition of 1972. The third edition is an extended version of the two previous editions, but in a more compact format. The *Qāmūs* is a marvellous work, not least for being a work of citation, that is words and phrases are explained within their context with quotations from informants and, directly or indirectly, linked to their classical antecedents. The edition is beautifully and clearly laid out and the publishers, al-Dār al-Sūdāniyya li'l-Kutub (whose bookshop in downtown Khartoum is a joy to browse in), are to be congratulated on the care with which they have published the volume.

24 *SAJHS*, 8, 1997, 196-9 (review by °Alī Ṣāliḥ Karrār).