
THE MASALIT SULTANATE

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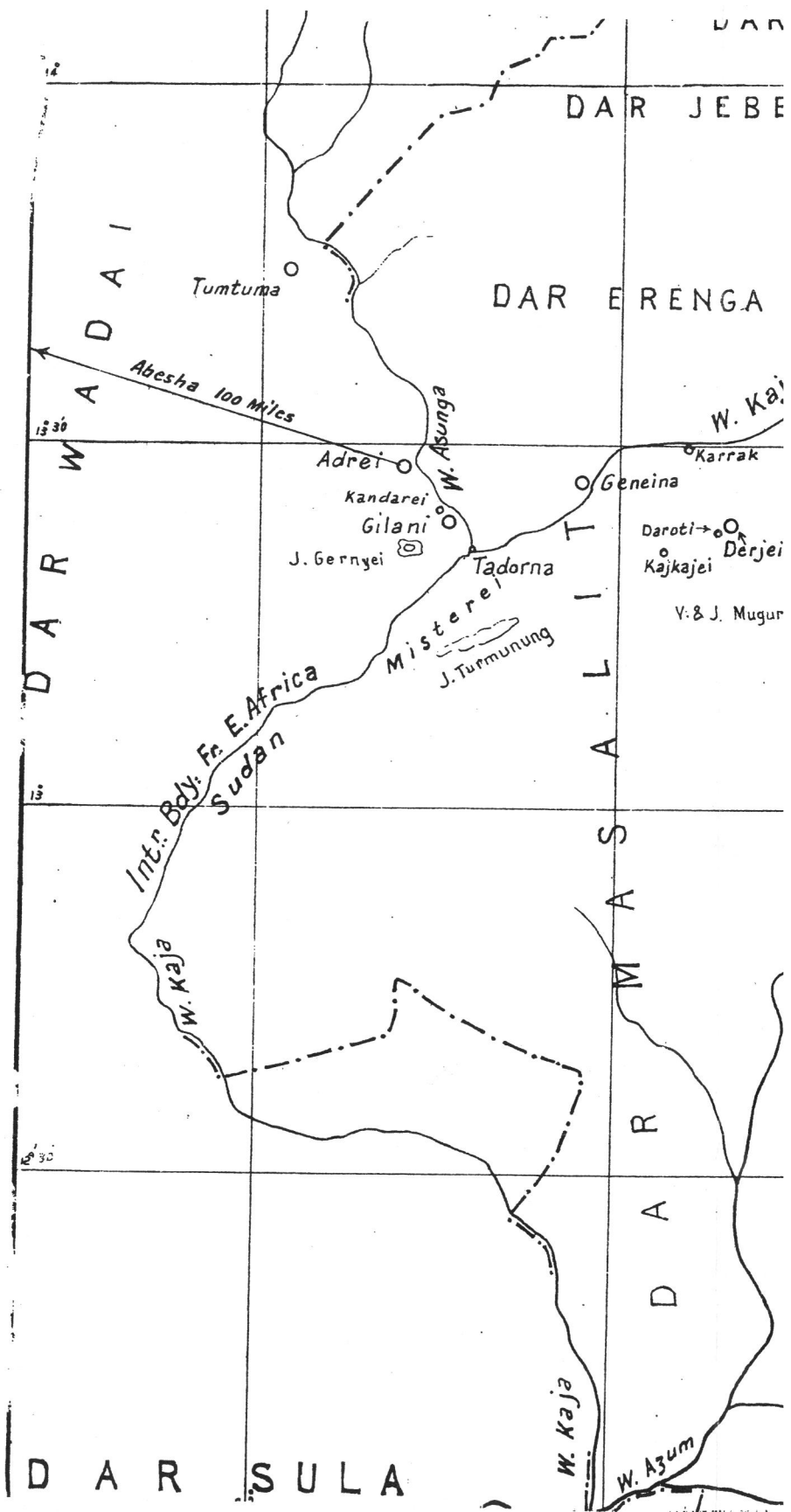
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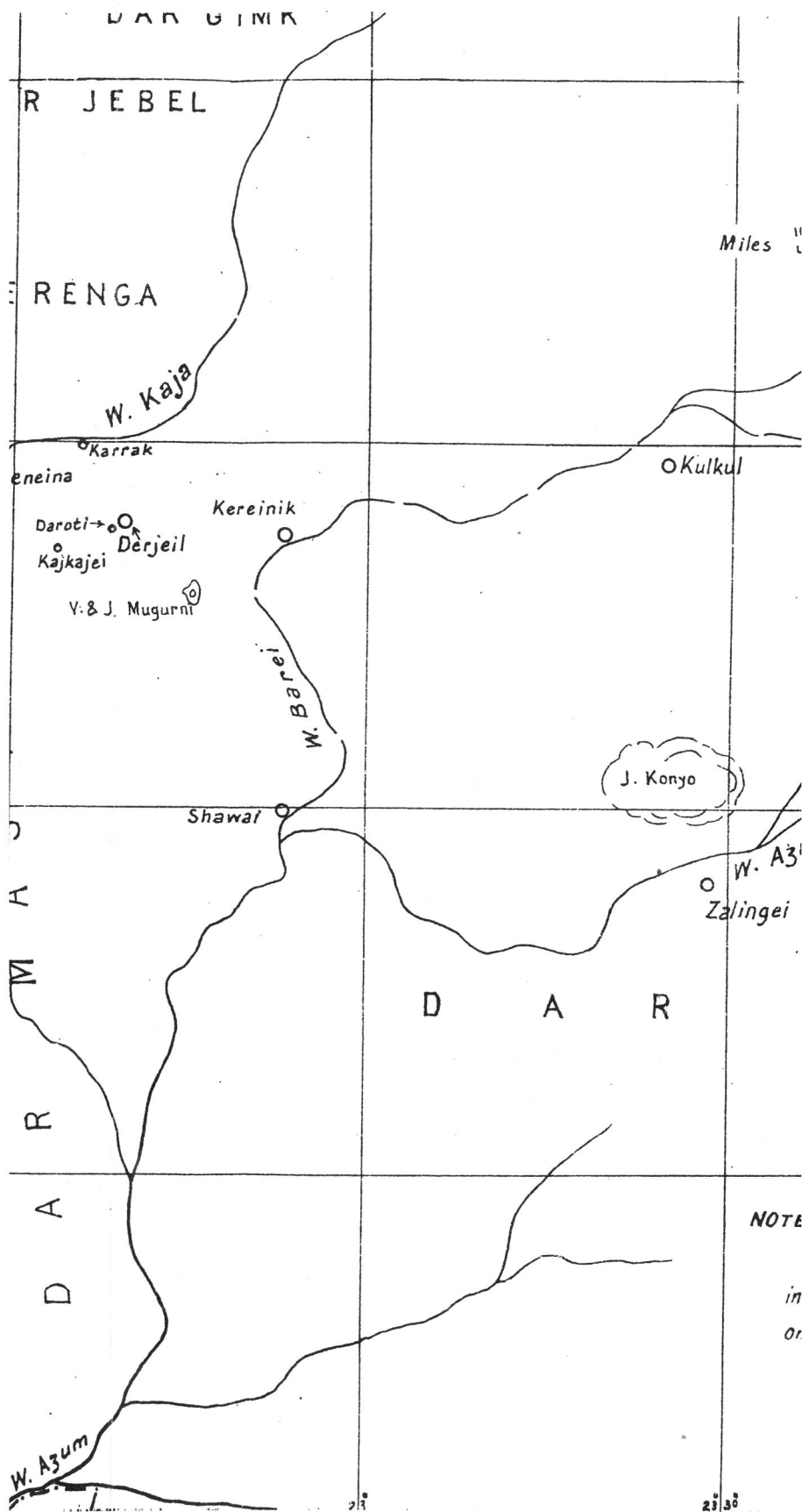
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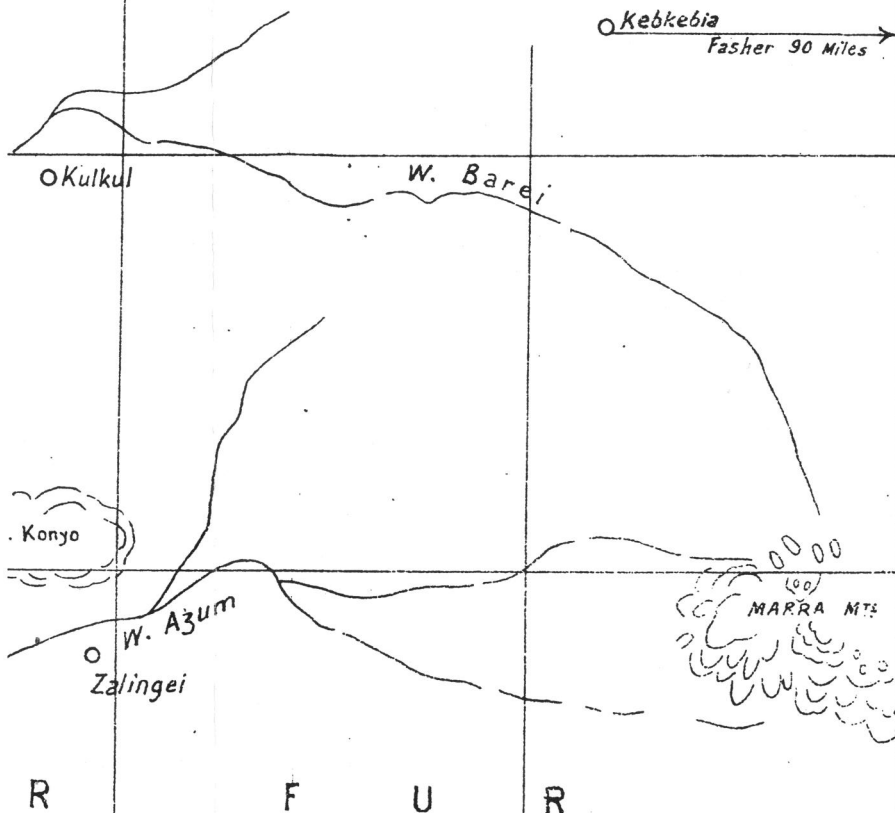




Sketch map showing DAR MASALIT & VICINITY. SUDAN

Scale 1:1,000,000.

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THE MASALIT SULTANATE.

By R. DAVIES.

The history of the Masalit Sultanate, as an independent political entity, lies within the forty years or so preceding 1922. Its phases are a sudden rise, in the troublous times which succeeded the outbreak of the Mahdia, a war of independence against the Sultan of Darfur, followed by a still more bitter war of defence against the French, and a final absorption, under a form of indirect rule, in the Anglo-Egyptian Sudan. The archives of Darfur Province and of the Chad Colony furnish authorities for these last two phases and, of course, the whole story is in the memory of many men now living.

In the account which follows I have relied for the most part on one man who was an eye-witness of all the important events in Masalit history during the present century. He was attached to the persons of successive Sultans, but was without responsibility for the incidents which he recounts, and he tells of them with phlegmatic impartiality, neither exulting in victory, nor lamenting defeat.

In saying that I believe his account to be substantially correct, I do not mean to question the accuracy of the French version of the same events. A good deal must be allowed, however, for the difference in the points of view of the narrators, as also for the mutual misunderstandings of motive between French Officer and native Sultan. Thus the killing of Capitaine FIEGENSHUH and his force, which the French regard as an act of the foulest treachery, wears quite another aspect when recounted by a Masalati.

The songs which accompany the story are the work of various anonymous damsels of the GERNYANG section of the Masalit tribe. Their poetical level is perhaps not high, but they are interesting, as typical of the only records, in a more or less permanent form, possessed by the tribe.

THE MASALIT AND THEIR DAR.

Dar Masalit lies in the middle of the Western border of Darfur. It comprises Dar Masalit proper, in the South, Dar Erenga, to the North of it, and Dar Jebel, to the North of Dar Erenga. The accompanying sketch shows the main geographical features of this region and its relation to French Posts and those of Darfur.

The origin of the Masalit is obscure. Their language is fundamentally the same as that of their neighbours the Wadai, although neither tribe can now understand the other's speech. Such divergences of dialect between neighbouring and related tribes are not uncommon, but a curious feature

of this instance of the phenomenon is that there are other Masalit, also neighbours of the Wadai, on their South-Western border, speaking approximately the same language as that of their relatives in Darfur.

The fashionable thing, in both tribes, is to claim an Arab origin in the Hedjaz and to explain their languages as acquired from the aborigines of the regions where the wandering Arabs came to rest. On these lines, the Masalit Sultan even claims descent from the KOREISH, a theory to which his appearance lends no support. Unkind neighbours, of true Arab origin, say that the Masalit are descended from a slave of Abu Jahal el Koreishi, and that this is their sole connection with the Hedjaz. It is probably true to say that the Masalit are of non-Arab origin but that in fairly recent times there has been a certain amount of inter-marriage with Arabs.

When the tribe nominally adopted Islam is not certain, but pagan customs persisted until very recent times and are probably still to be found in the remoter parts of the Dar. It is said that cannibalism was only finally suppressed in about 1890. The Northern Masalit are rapidly becoming arabicised. Their language, as spoken to-day, contains a very large proportion of Arabic roots.

Before the rise of the Masalit Sultanate, Dar Masalit, Dar Erenga and Dar Jebel had no independent existence, but were split up among the three Fur administrative divisions of Madi, Fia and Kerne, Dar Masalit proper being divided between the last two. Two or three years before the outbreak of the Mahdia, however, the Government seems to have contemplated separating the Masalit from the Fur, for the Administrator of the Fia division, whose Headquarters were at Kulkul, appointed one Hajjâm as "Bey" of the Masalit. Hajjâm was of the Mistereng section, but the Gernyang claim that even then they were recognised as the senior section of the tribe. Their chief man, Ismail Abdel Nebi, who was a religious teacher, was possibly regarded by the authorities as unsuitable for an administrative post. For the time being, at any rate, he allowed Hajjâm's appointment to pass without protest.

RISE OF THE MASALIT SULTANATE.

Hajjâm took advantage of the removal of control resulting from the outbreak of the Mahdia to become oppressive, so Ismail Abdel Nebi went to El Obeid and got himself appointed by the Mahdi as Emir of the Masalit. Returning he raised a force and drove out Hajjâm, establishing himself at Derjeil, which remained the Headquarters of the Sultanate until 1914.

Hajjâm fled to Darfur, whence he made three attempts, with Fur aid, to regain his lost position. His first two raids were successful to the point of burning down Derjeil, Ismail saving himself, in each instance, by sudden flights on horseback, but the advantage could not be pressed home, and

the third expedition was so badly defeated that Hajjâm retired from the struggle to Omdurman.

It may be inferred that Ismail was the popular choice, for the local method of waging this kind of warfare is for the leaders to tour their constituencies collecting forces (the *حربة*) as they go: and Hajjâm failed even with Fur support.

A few years later, Ismail and all his sons went with the Taaisha to Omdurman. Permission was subsequently granted to all the sons but two to return to Dar Masalit, whose Government was entrusted by Ismail to the eldest of them, Abukr. Ismail himself remained at Omdurman and died there some little time after.

SULTANATE OF ABUKR ISMAIL, CIRCA 1889-1905.

During this long reign, Dar Masalit had a period of comparative peace and prosperity.

Before the assumption by Ali Dinar of the Sultanate, there were two or three small wars with the Fur, but Darfur contained no one strong enough to challenge Abukr, who consolidated his position as Sultan of Dar Masalit, Dar Erenga and Dar Jebel, appointing a Viceroy over the last two regions. He established a central Government, with Kadi and Vizier, and instituted taxes based on the Koranic system. Cannibalism and other pagan habits were suppressed.

Among his reforms is mentioned the fixing of a woman's dowry at two cows. Formerly the high prices set on girls by their parents had led to raiding and stealing on the part of suitors hard put to it to find the necessary cattle. He enforced this decree by the simple expedient of confiscating all the property of parents shown to have demanded or received more than the legal dowry.

Sultan Abukr maintained excellent relations with his brother Taj El Din, on whose advice he greatly relied. Altogether, it was something of a "golden age," to which the older Masalit look back with regret.

When Ali Dinar assumed the Sultanate of Darfur, he naturally wished his authority to run as far as the boundaries of the old province, to which ambition the independent Masalit Sultanate was a well-established and formidable obstacle.

It was not, in fact, until 1905 that he felt himself in a position to undertake the subjugation of the Masalit. In April of that year, he sent two forces simultaneously. One, under ADAM ALI, came in from the North through Dar Gimr, while the other, under MAHMUD DEDINGAWI, came from the East along Wadi Barei. Fiki SENNIN, of Kabkabia, sent a warning of this danger to Abukr and advised him to await the Fur at Derjeil.

The Sultan disliked the idea of allowing the outlying portions of his Dar to be laid waste and decided to meet the Fur. TAJ EL DIN made what appears to be a sound suggestion to the effect that there was time to fall on Mahmud and defeat him first, thus setting all the Masalit forces free to deal with Adam Ali. The Vizier HASSAN TUNJI, however, persuaded Abukr to divide his forces, going himself against Mahmud and sending Taj el Din to oppose Adam. The "forces" in question would consist of a nucleus of "jehadia" or "regulars"—horsemen and riflemen—plus as many footmen with spears as could be collected from the villages in the time available.

This advice was not accepted without vigorous opposition from Taj el Din and, as he had anticipated, it proved disastrous.

SININ BAREIWO KILINAN TIREI

WAZIR NGO BIO KHAFAL KENDEINA

KAMBASKANDU TENEINDEI

NYORI NGO BIO KINDINYANA

"Says Sennin, 'Do not cross Barei'"

"How evilly the Vizier has confounded you !

"He has no manliness.

"How evilly has the force eaten you up !

Sultan Abukr, with whom were his sons MOHAMEED BAHR EL DIN ("ENDOKA") and BEDAWI and many other notables, met Mahmud at Shawai, on Wadi Barei where the Fur had made a zariba, with a staked trench around it. Thinking that the Fur were not intending to fight that day, Abukr sent his horses off to water and dispersed many of his footmen to collect firewood and prepare a camp. These movements were observed by a Fur sentinel, posted up a tree, and immediately Mahmud's force issued from its zariba and made for the spot where the Sultan, Endoka, Bedawi and other notables were almost unattended. These scattered and fled on horseback in different directions.

Among Mahmud's force were some who knew Sultan Abukr well by sight and they led a party which overtook and captured him, towards sunset. Leaderless, the Masalit army was dispersed by the Fur and remnants of it were driven into the western district of Misterei, where they were joined by Taj El Din and his force, who had received news of the Shawai disaster while on their way to meet Adam Ali.

Sultan Ali Dinar announced this victory to the Governor of Kordofan Province in a long letter, from which the following are extracts :—

"After offering you many salaams and my best compliments, I write this to inform you that Dar Masalit belongs to our kingdom from olden times. The Sultan of that country is Sultan Abukr El Masalati. He has displayed disobedience and pride and has committed evil and dangerous actions which are contrary to Mohammedan Law. He has, further,

murdered poor people and plundered them. When we wrote to him to abstain from such doings he would not listen to our orders and showed signs of rebellion.

"We resolved to proceed to him personally with the necessary forces, but before our start we were prevented by all the Mohammedans here, as they, being our subjects, offered themselves to carry out this important duty and would lose their lives rather than allow me to go against that man myself. I agreed, for their sake, and furnished them with our army, horses, arms, spears, etc.

"The horsemen were 1,500, with 4,000 riflemen, and they set off under the blessing of God. The Army was under the command of the Kings of our kingdoms, such as El Melik Mahmud Ali Abu Dadinga, El Melik Gamar El Din Abdel Jabbar, El Melik Ali El Nur Datil . . . On their arrival in Dar Masalit they built the necessary zariba and harboured the army in it.

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"He (Sultan Abukr) . . . came to our Army in the zariba and the fight began for some time and then he retired. After a while he returned with all his army and camped near our army until the next day had shown its dawn, when the great battle took place and all his men fell dead from the bullets of our firing. The number of their killed is so many that none could know, save God alone. Their Sultan Abukr escaped to seek for safety, but our men were so brave that they endeavoured their utmost and went after him. He did not get very far thence before he was caught, but only after the killing of three horses under him. He was sent here to El Fasher, where he arrived to-day, Friday, the 13th of Rabi El Awal 1323 A.H. (19.5.05).

"As it is our custom and the custom of Kings and Sultans to pardon and forgive, I have therefore forgiven him and covered him with our favours and he is now at El Fasher, free and well-treated.

"We have captured from him 1,800 horses, besides their armour and trappings. His arms were few, 500 rifles only, which we have duly received. Our victorious army has conquered his countries and confiscated all that he possessed.

"Knowing well that you will certainly be glad and pleased to hear of our victory, I have accordingly informed you herein of this pleasing affair, and, also, because it should be reported and announced to Your Excellency. With Salaams."

Meanwhile, the situation was discussed among the defeated Masalit at Jebel TURMUNUNG. Taj El Din disclaimed all desire to take the Sultanate and suggested that Endoka should assume it, he himself promising to support him as he had supported his father Abukr. Again the Vizier,

Hassan Tunji, intervened with evil counsel, telling Endoka and Bedawi that Taj El Din was merely cheating them with fair words, intending to eat up their inheritance later. The result was that each of these three notables kept himself, with his following, apart from the others.

While the Masalit leaders were thus at odds, the Fur of Mahmud Dedingawi and Adam Ali, now united, fell on them and routed them completely. Endoka, with a few followers, fled to Abeshsha, Bedawi, with others, to Dar Sila, where the Dagu relieved them of everything they had. Taj El Din went to Tumtuma, in the extreme north-west of Dar Masalit.

Two songs denounce the Vizier's behaviour on this occasion. One opens " At Turmunung the Vizier's people bellow like a cow " and goes on to celebrate his son Mahdi, who, rather than follow his father, preferred to die with Taj El Din. The other runs :—

WAZIRKINI AGURA TUKA

• DAR BEREIM NIO NGO TUNDONGA

GERNYANG KIMING SAWIJEI LUDON

" Your Vizier has become a crow.

" How has he set his heart on Dar Sila,

" Having poured out as orphans the children of the Gernyang ! "

SULTANATE OF MOHAMMED TAJ EL DIN ISMAIL 1905-1911.

Taj El Din summoned Endoka from Abeshsha to Tumtuma and told him that he proposed to assume the Sultanate and that he would look after his young nephew's interests. Allah, he said, did not appear to have approved his former proposal to remain in the background. Endoka perforce agreed.

In the meantime, the Fur leaders were still in the country, Mahmud at Mugurnei and Adam at Karrak, on Wadi Kaja. They had been appointing as " Meliks " of regions and villages certain Masalit who were willing to be subservient.

Towards the end of the rains, Taj El Din moved southwards from Tumtuma, to Gernyei, the ancestral land of his section, and thence through Misterei back to Gilani, on Wadi Asunga, collecting a following as he went.

On his way, he wrote deceiving letters to the Fur, saying that he was going to Fasher to join Abukr and that if they would not let him through he would make his way by force. They replied that they would not molest him and a date was arranged for him to come to Mugurnei.

Taj El Din then proceeded to capture or kill and despoil those Masalit who had accepted appointment as Meliks from the Fur, both his force and his prestige growing the while.

News of this soon reached Mahmud, who sent out mounted parties to reconnoitre. These were severely handled by the Masalit, who claim to have captured thirty horses and seventeen rifles from one of them.

This affair brought out all the Fur, under Adam Ali and Gamar El Din, the latter vice Mahmud, who was sick. They came to the Masalit at Gilani and were routed and driven eastwards out of the country. This was in the month of September.

After the defeat of his forces at Gilani, Sultan Ali Dinar vented his rage on Abukr and other Masalit prisoners, whom he put to death at El Fasher.

In the early days of the Ramadan (October 1905), Gamar El Din returned with another force, but was defeated and killed at Kaj-kajei and this was the end of Ali Dinar's attempt to subdue the Masalit.

Song against the retreating Fur :—

ABUNGA GUREI KIMSIEI
KUFURTA KANARKA KOMO KEIEI
FASHERI NYELLREI
SHEHADO LAMEI

" They of the Sultan's house are buffaloes in the fight.

" Overtake the unbelievers ! Make heaps of them !

" Fasher is far away :

" Make your confession of faith ! "

The last two lines are addressed to the Fur, who are exhorted to perform the last act before death, since Fasher is so far away that they cannot hope to avoid being overtaken and killed before they can reach it.

In the early rains of 1907, Ali Dinar sent an old man called Abdel Nebi El Hajj Ibrahim to Derjeil to negotiate with Taj El Din, who received him favourably and sent an envoy to make peace with the Fur Sultan.

Endoka and Bedawi were averse from coming to terms with the murderer of their father, so they plotted to wrest the Sultanate from their uncle who, however, obtained news of their intentions. Cheating them with the prospect of a raid into Dar Wadai, he got them away from Derjeil and into his power at Tadorna, in Misterei, where he seized them and kept them in irons for three months.

The following verse records the event laconically :—

ALI DINARMBO KHASIMA MENEI-RU
GERNYANG KIMING SULUMENDIEI IRNEI
TAJ ED DINLO KINANGO NDOKATA KIBINU SEIREM TOLONA.

" 'We have enmity with Ali Dinar' they said :

" 'We will not make peace,' say the sons of Gernyang.

" But Taj El Din heard and seized Endoka and put him in irons."

So ended the war with the Fur, although unofficial raids and counter-raids continued to take place until much later.

In the meantime a far worse trouble for Dar Masalit was working up from the west.

In September, 1909, the French, led by ASIL, a disaffected member of the imperial family of Wadai, came to Abeshsha, whence Dud Murra, the Wadai Sultan, fled to Dar Senusi, afterwards, as will be seen, coming to Dar Masalit. His flight was derided by the Masalit, who had yet to experience warfare against Europeans.

ASIL WARAGO KULLUTANARA
KUNYUNGA IJABA KEI.
DUD MURRA TINDIRMBO KOSU
INDEIHO NUCHUNU TOYORA

"Asil, also, brought a letter (saying)

" 'Sit still and prepare charms!'

"Dud Murra, firmly established as he was,

"Simply saddled up and went out."

The turn of Dar Masalit was soon to come. At the beginning of January, 1910, Capitaine FIEGENSHUH, with a column of French native troops, entered Dar Masalit and camped at Jebel Kandarei. Taj El Din sent two men to enquire whether he had come in peace or to treat him as the French had treated other sultans and take him away with a rope round his neck. Fiegenshuh tied up and detained the two envoys, a fact which was reported to the Sultan by other messengers whom he sent out to ascertain why no reply had been brought by the first.

He himself collected a force and awaited the French at a big Gemmeiza tree, called Kirinding, which stands on the east bank of Wadi Kaja, at Geneina, where the road branches off to Zalingei. His force had instructions not to attack.

As a precautionary measure, until the intentions of the French should become clear, Taj El Din kept apart and sent Endoka and others to meet the invader, when he reached Geneina. Fiegenshuh asked which was the Sultan and they pointed to Endoka. He next asked how it was customary to salute the Sultans of the Masalit and, being told, he dismounted from the horse and clapped his hands gently. He then offered to shake hands with Endoka, and took umbrage when the latter drew his hand away.

There were three rough shelters in the Wadi, which had been put up for the Sultan. Indicating these to the French Officer, Endoka informed him that some sheep and other entertainment would be brought to him if he would occupy them.

While this colloquy was proceeding, Taj El Din, with two or three hundred horsemen, was in full view under the Gemmeiza, and there were many footmen among the trees by the Wadi.

FIGENSHUH inspected the three shelters and did not appear pleased with them. On coming out of the third, for some reason unappreciated by the narrator of the event, he suddenly flung his helmet on the sand and shouted an order to his men, who immediately opened fire, killing many of the Masalit.

Taj El Din at once ordered his people to fall upon the French troops, most of whom died fighting where they were, though some ran away and were overtaken and killed. Capitaine Fiegenshuh himself was killed and a great booty of rifles, ammunition and equipment was captured by the Masalit. Endoka was wounded in the shoulder. The date of this battle was 4th January, 1910.

The following is one of the songs celebrating the victory :—

NASARI DANABO SHALNANG TENEI
ABO KINGINANG GUREI NGO TIREI
MUJALDU NGARAMTEI
KIRINDING ALBOIYA KENDEINA.

“ The Christian has a tail like a shawl.

“ ‘ How like a buffalo in the fight is the Sultan ! ’ he says.

“ Where is the trysting-place ?

“ At Kirinding they have made you a screen.”

In the first line, the tail is the “ kanfus ” worn by girls, the implication being that the Christian lacked manliness. In the last line, an “ alboiya ” is a big sheet of homespun cotton-cloth set up on poles to act as a shelter from the wind. The allusion is to the Masalit encompassing the French forces like a screen.

Perhaps it was this success which attracted the Wadai fugitives to Daroti, near Derjeil, for during 1910 Dud Murra arrived, preceded by his Vizier, Jatiniei, and followed by his anxious mother.

MABA GOINYI-INIM KEI WARFI
KAITA NGO TORI
JATINIE NASARO KURAN

“ The hinder part of Wadai is astir, coming.

“ How the Kaita calls !

“ Jatiniei, fear the Christian ! ”

The “ kaita ” is a primitive bagpipe, of which the bladder is formed by the player's distended cheeks. It is a very popular instrument in Wadai.

DAROTI DULUNGO TIREINGA
KIMATA KURI TEINJI
DATA TINGER JO NDAMO TARA
DUDMURRA NYORU TUSURIINDEI

“ Daroti remained a deserted site.

“ Love of the child is compelling.

“ His mother went forth and tracked him and came.

“ Dudmurra does not fight the force.”

The French did not leave the Fiegenshuh disaster unavenged. As in Wadai they were led to Abeshsha by Asil, who, it may be remarked, did not long retain the Sultanate which he earned by his treachery, so in Dar Masalit, the column under Col. Moll was guided by the equally treacherous Tuja, a notable of the Gernyang section who coveted the Sultanate.

DAROTI DULUNGO TIREINGA
TUJA KHATAIEI NGO LAMINA
ABUNGA SURO NYARIEI
NASARI JI TENEINDEI FID KIGEIAN

"Daroti is left a deserted site.

"O Tuja how great a guilt have you borne !

"O people of the Sultan run quickly !

"The Christian has no milk (of human kindness). Make no turning of the head ! "

Col. Moll's main column arrived at Daroti, a mile and a half south-west of Derjeil, on the 9th November, 1910, a lieutenant, with a small force, being behind him at a place on what is now the main road from Geneina to Derjeil. His force, which included a couple of small guns, halted, in square, for the day, the baggage-camels being sent out under guard, to graze.

The French leader would appear to have been negligent in the matter of posting outlying picquets, for it was a complete surprise when, in the afternoon, the square was suddenly and impetuously attacked by the Masalit, who broke into it, killing Col. Moll, one other officer and many of his men, and scattering the remainder.

Instead of making victory complete, the Masalit turned to pillage the baggage, what time the scattered tirailleurs rallied to the lieutenant, who led them back to the attack. They fired four volleys, causing great slaughter among the Masalit and routing them. Taj El Din was killed and Dud Murra wounded.

Four days later, the Masalit again attacked the French force, between Daroti and Mugurnei, but were again defeated.

The battle of Daroti is sometimes incorrectly referred to as a victory of the Masalit over the French, but, although it began favourably to them, they clearly recognise it as a defeat and the songs about it are all in the nature of laments.

BUNDUG ET TEIRA HIJABA TENEINDEI
TEIRABU NDELEIYEI KA GERNYANG
NASARI DIRIO KONODAN
AMIN DA'UDTA NGARAEI

"No charm avails against the El Teira rifle.

"Leave their seed to the people of Gernyang !

"Christian, cut not off their posterity !

"The people of Amin Daud where are they ? "

El Teira is the name given to the French rifle. Amin Daud was Taj El Din's Vizier, killed at Daroti.

Contempt for certain of the Masalit was not unexpressed by the Gernyang women.

BASINGA ANADEI LAMO

AMIN DAUDMBO NIENA NGAREI

NYERNENG INDANANG DANABANJ ENEI

"The leaders are vain talkers.

"Those who died with Amin Daud what are they?

"Nyerneng all of them have tails."

The allusion of the last line has already been explained. This time the taunt is levelled at the Nyerneng section of the tribe.

SULTANATE OF MOHAMMED BAHR EL DIN ABUKR,
NICKNAMED "ENDOKA," 1910 TO DATE.

Mohammed Bahr El Din, the eldest surviving son of Abukr Ismail, naturally succeeded to the Sultanate and his first act was very characteristic.

The traitor Tuja had been captured at Daroti by the Masalit and Endoka was minded to placate him by pardoning him and making him an *amin*, that is to say, one of his personal following, but public opinion was too strong for him, so Tuja was imprisoned.

A month or two after the battle of Daroti, the French sent another column from Abeshsha. The Sultan met them with a force at Habila, but his men ran away at the first volley and he had to fly.

Tuja was released by, and joined the French, but he did not enjoy the fruits of his treachery, for he was shortly recaptured by a guerilla force of Masalit, who put him to death.

The songs before the flight from Habila contain but a flicker of defiance; and after that event their tone is one of philosophical despair.

GANU NDELEI WAIEI

ABO TINDAM GAMANANG WAIA

BANADIGTA SABA URI

NASARU ARADMBO SAWU KEIEI

"They left the land to them coming.

"They came to the Sultan on their knees.

"In the east the rifles call.

"Make the Christian level with the ground.

TUKINDAN KELA LANIRI

ABO ENDOKAWO DING NYU KELA

NASARU GANU NDELEI

"If it may not be, leave it and return.

"You turned your backs on Sultan Endoka there.

"You have left the land to the Christian."

After this affair the French withdrew to Abeshsha and, shortly afterwards, Dud Murra set off with his people, accompanied by an escort provided by the Masalit Sultan. The French attacked and defeated them at Shekoiung, two days' journey from Abeshsha, and the ex-Sultan of the Wadai returned to Mugurnei, where Endoka was established. The latter refused him further assistance and he went back to Dar Wadai and surrendered to the French during the rains of 1911. He is now a political prisoner at large in Fort-Lamy, living on an adequate pension provided by the French Government.

The French next wrote to Endoka, proposing peace. The Sultan agreed and received them at Geneina, subsequently going with them to Tuntuma. By the terms arranged, he gave up to them that part of Dar Masalit which lies to the West of the Wadis Asunga and Kaja a region which includes Jebel Gernyci, the ancestral home of the Sultan's own section, the Gernyang.

From 1912 onwards the external relations of the Masalit were peaceful, though unofficial raids against the Fur took place. These, as usual, were encouraged by the women, who were equally ready to mock those who did not raid or those who raided unsuccessfully. Jebel Konyo, in Darfur, seems to have been a standing objective of the Masalit.

MBEILIJEI ANODEI LAMO
MARTU NAKINDA GANO KURAKEI
FURTA ISIMBO KIMBIBINA
KONYO SAMAN DOLEI TIJIKI

"The youths are braggarts.
"You who did not raid feared the country.
"The Fur with sorcery have seized you.
"Konyo in the sky above appears".

MBEILIJEI ANODEI LAMO
KUMA KONYA BILEFU KENDEINA
GAMANANG KIEIEI

"The youths are braggarts.
"Jebel Konyo is a thunder-cloud over you.
"Crawl."

Sultan Endoka, at his accession, forsook Mahdism for the Tijani Tariqa, under the influence of a teacher from the West, and displayed more enthusiasm for religion than was popular with many of his relatives and notables, who referred to him contemptuously as a *fiki* or *jellabi*.

In the first four years of his reign, the internal peace of the country was four times disturbed by fanatical risings led by false prophets,

one of whom was instigated by the Sultan's uncle, Ali Sennan, who coveted the Sultanate. All these risings were energetically suppressed by forces under the leadership of the Sultan's brother Bedawi and his Wazir, Ahmed Ijeiber, nicknamed Abu Shulukh.

Endoka showed the same clemency towards these enemies as he had done to the traitor Tuja, and Ali Sennan was permitted to retire to Darfur, where he was given a military command by Ali Dinar.

The reconquest of Darfur by the Sudan Government, in 1916, again complicated the external relations of Dar Masalit. In the following year the French, who had established themselves at Tumtuma after their previous negotiations with Endoka, moved down and built a post at Adrei, only seventeen miles west of Geneina, which had become the Sultan's Capital in 1914, owing to failure of the water-supply at Derjeil.

Early in 1918 a British force came and established a post at Kereinik, on Wadi Barei, on the Eastern border of Dar Masalit, thirty miles East of Geneina. The Sultan felt himself hemmed in and did not conceal his distrust.

It was evident that some sort of suzerainty must be established over Dar Masalit by one or other of the two Great Powers, and the boundary agreement made between them in September, 1919, recognised all the country, except the part previously surrendered to the French by Endoka, as part of the Anglo Egyptian Sudan.

This agreement was not ratified until April 1921 and the proposed peaceful occupation of Geneina in the autumn of that year, to which the Sultan had wisely agreed, was delayed, and its character altered by the fanatical outbreak at Nyala, in Southern Darfur, in September of that year.

The Nyala rising was led by a fiki of Masalit origin and caused very serious unrest in Dar Masalit, whose notables saw in it the possibility of averting the impending occupation of their country, which they had always resented, though they had hitherto felt too weak to resist it.

Fortunately, the Nyala rising was suppressed before the Masalit unrest came to a head in actual hostilities, and it was found possible to occupy Geneina, in January 1922, with no more than a formidable display of force.

It had been decided to administer Dar Masalit indirectly, through its Sultan and its native institutions, and this decision was adhered to in spite of the inauspicious circumstances attending our occupation.

A resident was installed at Geneina for this purpose, with a small staff to enable him also to deal with matters in which non-Masalit are involved. These are numerous, owing to the proximity of the French

Chad Colony, the presence at Geneina of a garrison and foreign mercantile community and the fact that the pilgrim road from the west brings thousands of strangers through the country annually.

In some directions limits were set to the Sultan's powers, while certain functions, such as the custody of prisoners and money, were in the first instance assigned to the Government staff, but the result of the administrative experiment has been such as to encourage those who have taken part in it to look forward to further delegations of power and responsibility to the Sultan and his subordinates.

He, for his part, is intelligent enough to realize that the exchange of a troubled and precarious independence for the peace and security of British tutelage is not without its advantages. The hostility of 1918 has already given place to a considerable measure of friendly confidence in the good intentions of the Government and there is every reason to hope for a tranquil and prosperous future for the Masalit Sultanate.

