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978-1-108-01026-9 - A History of the Arabs in the Sudan, Volume 2

H. A. MacMichael

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A History of the Arabs in the Sudan

H.A. MacMichael was a member of the Anglo-Egyptian Sudan government between 1905 and 1933. This two-volume work, first published in 1922, is the culmination of almost twenty years' ethnological research conducted while MacMichael was stationed in various parts of Sudan. This ethnography provides detailed histories of the origins, movements and degrees of relation between indigenous groups in Sudan based on oral histories gained from interviews with local people, and on Sudanese genealogical records known as 'nisbas'. These records provide a valuable insight into the construction and fluidity of ethnic identity at a local and regional level, and have been widely used as a basis for subsequent investigations concerning identity in Sudan. Volume 2 contains translations of nisbas with an analysis of their relation to ethnic identities. This book contains opinions on ethnicity which were acceptable at the time it was first published.

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A History of the Arabs in the Sudan

*And Some Account of the People who Preceded
them and of the Tribes Inhabiting Dárfūr*

VOLUME 2

H. A. MACMICHAEL



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A HISTORY OF THE ARABS
IN THE SUDAN

IN TWO VOLUMES
VOLUME II

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A HISTORY OF THE ARABS IN THE SUDAN

AND SOME ACCOUNT OF THE PEOPLE
WHO PRECEDED THEM AND OF THE
TRIBES INHABITING DÁRFÜR

BY

H. A. MACMICHAEL, D.S.O.

SUDAN POLITICAL SERVICE

VOLUME II

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1922

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*This map is available as a download from www.cambridge.org/9781108010269

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EXPLANATORY NOTE

1. Square brackets [] are used :
 - (a) to enclose words which do not occur in the Arabic text but which are added in the translation to complete the obvious meaning;
 - (b) to enclose a transliteration of an Arabic proper name or other word.

2. When a line of dots occurs thus, . . . , some words or sentences have been omitted in the translation. Such omissions are made in six cases :
 - (a) When there occur laudations of God following mention of His name.
 - (b) When there occur complimentary phrases, such as “upon him be blessings,” which always follow mention of Muḥammad, the Prophets or the Companions.
 - (c) Where a passage is identical, or practically so, with a passage quoted elsewhere. In such a case the reference is always given.
 - (d) —Chiefly in AB and D₃—where the subject-matter is of insufficient interest to warrant translation. In such a case a short *précis* is generally given of the passage omitted.
 - (e) When the author has added an explanation as to what are the vowel points of the preceding proper name: the result in such a case is made clear by the English transliteration.
 - (f) When a word is illegible: in this case the word “*illegible*” is added in brackets.

3. When it is said that a passage is identical with another the statement must be understood with the implied reservation that there may be slight grammatical variations not affecting the meaning.

4. The textual notes give obvious emendations for misprints that occur in the text, and conversions of dates from the Muham-

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EXPLANATORY NOTE

madan to the Gregorian calendar. As regards the former, it may be noted that throughout the MSS. there is a continuous confusion between غ and ق.

5. It is not enough merely to compare the genealogical trees and neglect the text, because several persons or tribes, whose names occur in the text, are not entered in the trees owing to their relationship to the main stock not being specifically defined.

6. In common parlance the forms "GA'ALIÍN," "'ARAKIÍN," etc. are used in all cases instead of the grammatically correct forms "GA'ALIYYŪN," "'ARAKIYYŪN," etc. In the MSS. sometimes one form and sometimes the other is used, independently of the grammatical construction. For the sake of consistency I have used, in translating the MSS., the form ending in -IYYŪN throughout.

7. The paragraphs have been numbered by the translator for the purpose of reference.

NOTE

The three trees following Chapter 1 of Part II illustrate the genealogical connections between the Arabian tribes to which reference is frequent in Part IV. Thus, when there is a reference to Wüstenfeld's *Register* in the notes, recourse may be had to these trees, which are compiled from that work, and the introductory note which precedes them in Vol. I, p. 154.