

The following are part of my notes from 1976. I have no idea if any of these files still exist.

April 2007  
R.S. O'Fahey

### KUTUM 1976

8 August 1976 Condominium Files HQ [majlis al-sha<sup>°</sup>b]

In the following notes I list files even if I did not take notes from the.

#### **NDD/66.B.4/2/5 Tribal: Inter-tribal questions: Magdumate area: Dar Anka-Beiri: boundaries**

Report on boundary dispute between Dar Furnung and Dar Beiri: 28/1/1921

”Ex-malik Giddo Adam [of Dar Beiri] produces two decisions given by Sultans Hussein [Muḥammad al-Ḥusayn, r. 1838-73] and Ali Dinar [r. 1898-1916] in which Gur Beidak and Mooni [the disputed villages] are both in Dar Beiri.

[What follows is a transl. of DF 294.40/1, *q.v.*]

”From Sultan Hussein Ibn Sultan Mohammed el-Fadl [Nuḥammad al-Fadl, r. 1803-1838] to all who see our seal from sons of Sultans, Mayarim, Vizirs, Magdoums, Takanawis, Shartais, Demilgs and heads of tribes. The Shartai Adam Dobo ibn Ahmed Abbo produced a letter given to his father sealed by my father Sultan Mohammed El-Fadl re the boundaries of Dar Beiri and accordingly I gave him this letter and sent with him Takanawi Mohammed Arbab for this purpose.

The Dar Beiri boundaries run as follows:— From Hosh to Hagar Teiga and then goes to the west till Zurga

Naggad from where it traverses the Wadi till Bimbi and Bir Gafa to Barako to Bawroh to Harazaya Taman with Nabagaya to Hagar Margagi to Harazaya Kabir at Fugma then it goes to the west of the Wadi to Hagar Ortoh to Hagar Tondobaya at Abu Khardi to Gebel Kisa to Gara Wadi Fout to Garadaya Targari to Hagar Abu Ereif to Dai-andah and Sardaf and then Gora [r. *jarā*, "runs"] Wadi to Dekeim to Feki Andolo west of Monni Undulu then it runs between the Jebel till Sihbarna and then it runs cross Wadi Ammo to Lubous and Hagar East of Ammo Gumaza and then traverses [traverses] Wadi Naro til Shag J. Arro to Hagar Marfaein to Daggag and Karkar and crossed Wadi Atroun til Ras Dabba Goz-Sharafa near to a stone beside the Wadi in the northern part till Hagar Suk Fatta to the big road lies between the Jebels to Sardaf and Sih to Dulga in the Harazaya and after that from Gara Wadi to Hagar Farsha and Gara Sih to Hagar Bashoun to Groof El-Ahmar to Harazaya Bardani and from Gara Wadi Kuttum on the Northern Part to El Gimazaya to date palm trees and from Karkar on the Southern Part to El Gimazaya to Hagar Um-Sayali west of the Wadi to Bir Tiraya to Zalata and then Gara Wadi Salam to Hagar Beida to Darb El Ataba south of Jebel Fuguri to Fulat El Fellata to Hagar Bashoun to El Wadi and Gara to Harazaya Um Dodala and Fufrat Tin Hadahid to Nabagaya Magati and then Gara Wadi to Toma Malwi Wadi Gimri El-Sani Hayi at Adadaya in the West and Wadi Magroure to Jebel Hirif and then Gara Wadi to Rigriga and to Abu Seneit to Hagar Teiga."

Case of Zayyadiyya Hakura "Abu Mukhair" in Dar Beira, report 29.3.1938

(a) "This land [Abū Mukhayr] came to them [the Zayyādiyya] in the time of Sultan Hussain [Muḥammad al-Ḥusayn, r. 1838-73] through Meiram Um Bereima who had married Mirni wad Sulman a Zayyadi

”Mirni

|

Bukhari

|

Ibrahim

|

Dumo

|

Ibrahim

Shaykh of Aulad Um Badr of the Zayyadia under Shaikh  
Jizzu Idris.

”The land had stayed in the hands of the above  
without a break up to the present day.

”That on the above facts it was recognised that the  
Zayyadia were ‘Siad Et Tin’ [*asyad al-ḥīn*] holding it in  
unbroken occupation from Mirni wad Sulman.

”That this holding of the land entitled them to all  
land rights and titles etc. Thus the Zayyadiya as Siad Et Tin  
have two thirds of the tithes — other settlers from other tribes  
have one third rights to the work of their own pioneering  
(i.e. rights on tithes or ”Akhraj” of any kind such as gum  
dues).

”In the case of Hukm (Amara) the original Hakim of  
the Belad Beira (i.e. Melik of Beira or his agents) had rights  
to 2/3rds and the Zayyadiya as Siad Et Tin to 1/3rd.

”e.g. all small cases such as are seen by outside  
Meglises (i.e. insult – minor assault – women’s affrays etc.  
which are settled by minor fine and do not come up to the  
courts) — in these matters the *Awaidh* [*awā'id*] of the  
Melik of Beira or his agents are 2/3rds, the Zayyadiya  
Shaikh 1/3rd. This applies only to tribes other than the  
Zayyadiya,

”The Melik of Beira does not concern himself with  
Zayyadiya Hukum.”

**NDD/66.F..... [incomplete] Tribal: Berti: boundaries**

**NDD/66.B.4/7 Tribal: Magdumate area: Dar Hamra**

**NDD/66.B. 4/3 Tribal: Magdumate area: Dar Sereif**

Letter from DC, NDD to Resident, Geneina, 12 March 1924.

”While on trek recently about 70 miles due East of Kulbus at Fashil, certain people calling themselves Abidia appeared and asked permission to return and re-occupy their old Dar.

”These Abidia appear to have been slaves captured in was from the Baggara. They claim [to be] Shaat, a black tribe survient to Baggara (like Mandara [Mandala]), as ancestors. They say that Sultan Mohd. Fadl of Darfur planted near Fashil years ago.

”The present people were driven out of their Dar by Abdel Shafi Sineen [°Abd al-Shāfi°ī Sinīn] and went to Fasher where they arrived about the time of Ali Dinar’s return from the East. They became soldiers in his army. On the fall of Fasher they fled to Dar Masalit where they settled on the Giraf north of Wadi Kaja near Haggar Kuruba. They have about 5 villages and number about 40 men. Now that the country has settled down they wish to return to their old Dar.”

— their request was refused.

**NDD/66.B.4/3/5 Magumate area: Dar Sereif: boundaries**

**NDD 39.A.1 Famine Control: general**

**NDD/66.B.7/4 Tribal: Dar Artag**

**NDD/66.B.7/3/6 Tribal:Dar Galla: boundaries**

**NDD/66B.8/3 Dar Fia: Gimr (Gimr movement within the province)**

**NDD/66.B. 8/4 Tribal: Beni Husein**

**NDD/66B. 4/4 Tribal: Dar Jebel Si**

Letter, 15.3.1951

”Abder Rahman Hamid Mohammed Ali is a son of the man who held the post of Tekanyawi during the latter part of the reign of Sultan Ali Dinar”.

**NDD/66. 7/2/7/2/1 Tribal: Awlad Diggain**

**NDD/66.B. 4/9 Tribal: Magumate area: Dar Furok**

**NDD/66.B.9 vols. I and II Tribal: Magumate area: northern Rizeigat**

**NDD/66.B. 5/2 Tribal: Malit area: Berti**

**NDD/66.B. 7/5 Tribal: Zaghawa: Dar Kobbe**

**NDD/66.B. 5/3 Tribal: Mellit area: Zayadia**

**NDD/66.B. 5/3/6 Tribal: Mellit area: Zayadia: boundaries**

**NDD/66.B. 8/2/6 Tribal: Dar Fia: Fur: boundaries**

Report, 16.12.1945

”Zubeir Pasha had cut a boundary between the Beni Gusein (Sheikh Hamid Torjok) and the Fur (Hanafi, forefather of Shartai Ahmedai [of Dar Fia]). After Zubeir the Taaisha had driven the Beni Husein to Dar Bergo [Wadai], where they stayed one year before returning to Dar Gimr, where they remained until the time of Sultan Ali Dinar, who settled them around Tarni and Tawila in what is

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now Fashir district. Here they remained until the Government moved them back to Dar Otash, which had become wilderness full of lions. They cleared the forest and killed the lions and now they claimed their original Dar as cut out by Zubeir Pasha.”

**NDD/66.B. 4/8 Dar Furrong**

**NDD/66.B. 4/6 Dar Sweini**

Meglis held 5.5.1924 concerning boundary between Dars Sweini and Furok.

”In Sultan Mohd. Fadl’s time, the sultan took part of Dar Sueni and part of Dar Furnung and gave it to Ibrahim, malik of the Jellaba. Later Sultan Husein divided this hakura into three, one to Fiki Abida (father of Shams al-Din), one to Meram [*mayram*] Um Dereis his daughter, one to his son Abu el Bashr. Later still the Sultan Husein gave part of Abu el Bashr’s dar to one Fiki Isagha was Bedeiri, a Gimrawi. When Meram Um Dereis died, her sister Meram Arifa (who died recently in Fasher) took her sister’s dar and put in Mohd. Daldum, Ahmad Mohd. Again’s father, to run the Dar.

”Abu el Bashar put Saadalla Gelam in to run his hakura. When Abu el Basher died Saadalla carried on as a Shartai dealing direct with the Sultan. He was followed by Hasab el Karim elected by the people of the hakura (he was killed by the people of Osman Gano [°Uthmān Janū] in the Mahadiya). The whole of these hakuras then became deserted owing to wars etc. ....

”Dar Abu el Basher contained 25 villages ....”.

**NDD/66.B. 7/2/5 Tribal: Zaghawa: Dar Tuer**

**NDD/66.B. 9/3 Tribal: Northern Rizeigat: movement within the province**

**NDD/66.B. 8/2 Tribal: Dar Fia: Fur**

This file contains a 17 pp. Note "Kebkebia, a Darfur Historical foot-note written by ? in November 1936, Much of the information appears to come from local sources — I give below the important passages or *précis*.

"Sultan Tairab succeeded to the throne in Darfur in 1756 [*recte*, 1752-3] The capital was then at Bensi. The ruins of the latter lie near Baldong [Buldanga?] in what is now Western Dar Fia. Tairab moved east to Shoba (6 miles south of the present Kebkebia) in about 1760 and made it his capital. A large palace and fine mosque all in red brick remain in a state of very fair preservation. About this time, shortly after the removal of the capital from Bensi to Shoba, the name Kebkebia originated. A threat developed from the Bergo [Wadai] and Tairab summoned all the Fur to meet it; while they were assembling around Shoba (and particularly in the area of the wells which are now Kebkebia) an advanced force drove the advanced forces of Bergo with news that a vast Fur [force] was moving out against them. The Sultan of Bergo abandoned his original intention and returned to the defensive. A truce ensued without the Fur assembled at Shoba being called upon to fight and they at length received the order kebi-kebia the Fur equivalent for "Disperse" (literally kebi = Shields Bebia or Kebia = Lay down).

"In the meantime [while Tayrāb was in Kordofan] his son, Isagha Daldum, had been left as "Khalifa" at home and was residing at Urra (some 6 miles east of Kebkebia). Tairab's brother Abdur Rahman was also residing in the neighbourhood (near Mailo in the Zalingei area). Abdur Rahman fell under suspicion with Daldum for aspiring to the rule at home and, the latter having decided to kill him, Abdur Rahman fled in disguise to join up with Tairab in the East ...

*Al-khalīfa* Ishāq killed in the civil war near Girgo in Dār Fia.

”Abdur Raḥman had returned slowly from Bara [bringing] with him many groups of eastern tribes (origins of Juama [Jawāmi<sup>ca</sup>] etc, in Darfur). On his way the present El Fasher Fula was discovered and was made the main base from his early expeditions against Daldum operated. After he has settled with Daldum he decided to keep his headquarters at the present El Fasher and relinquished Shoba as the capital.

Under Sultan Muḥammad al-Faḍl

”In the Kebkebia area 4 Shartai-ships were created under a Magdum of the West with his Headquarters at Kebkebia.

”These Shartaiships were :—

Kerni [Kerne]

Madi

Fia

Kuniar [Konyir]

”The Shartais of Kerne, Madi and Fia were of one Khasm Bait but were separated into different commands to make them more widely [*sic*].

The reigns of Muḥammad al-Faḍl and Muḥammad al-Ḥusayn were

”The golden age of Darfur .... According to the accounts of men who saw the latter days of Hussain. Prosperity and justice prevailed on a scale not far short of the present era.

”In Kebkebia during the last years of [Sultan] Hussain Abdallah Runga was Magdum of the West with his Headquarters at Tiniat and Kebkebia,

1874 ”When Zubair having disposed of Ibrahim turned his attention to the west for slaves and booty Hussain wad Ali was Magdum in Keblebia. He in company with the 4 Shartais (Adam Hanafi of Fia, Abbakr Daldum of Madi, Othman Muzzamil of Kerni and ----- [*sic* in original] of

Kuniar were persuaded to meet Zubair at Kulkul near Birket Saira and were all put to death on the spot.

”During the first 4 years of the transition from Zubair’s rule to that of Egyptian bureaucratic control, under various foreign officers, Sultan Haroun (the son of Ibrahim) kept up hostilities against the new government from his Headquarters at Niurnia in Jebel Marra with varying success until killed in action by Nur Angera [al-Nūr Muḥammad °Anqara], one of Zubair’s relatives now operating for the orthodox administration at the end of 1879. Thereafter the 4 Shartais of Kebkebia (successors to those killed by Zubair) with other Fur leaders rallied to Yusif, the brother of Haroun, and remained in exile in the west, for the most part in Dar Sila, until Yusif was called back to El Fashir by Mohammad Zogal in 1886.

”Zubair erected a fort manned by his personal forces close to the site of the present Government fort. He was in personal control for about 6 months and then handed over to his lieutenant Nur Angera. At the same time he left a subsidiary post at Kulkul near Birket Saira under Sulfas. Later Adam Effendi Omar took over Kebkebia from Nur Angera who went off east.

”Adam Effendi remained for about 4 years in command of the west with his Headquarters at Kebkevia and Kulkul. During his ”rule” the whole area was practically depopulated; those who had escaped the clutches of Zubair had fled west to Tama and Bergo”

While he commanded in al-Fāshir Zogal [Zuqal] married *mayram* °Arafa, daughter of Muḥammad al-Ḥusayn. Zogal had some sympathy with Sultan Yusuf.

”Yusif during his short rule (1886-87) had attempted to restore the old order over the harried remnants of Darfur. In Kebkebia he appointed Abdel Gaffar wad Hanafi (uncle of the present Shartai) to ber Magdum; Ahmad Shatta (Kerni) Hassan Abukr (Madi) and Bishara Abu Shillaka (Kuniar) were also returned to theirs Dars by him.

”On the arrival of Othman Jano in the latter part of 1887 and death of Yusif (who was defeated and killed near Kebkebia) most of the inhabitants once again fled west to the sanctuary of Dars Sila, Tama and Bergo. Abdel Gaffar and his Shartais rallied to Abu Khairat, the son of Ibrahim, vested him, with the other Darfur Shartais and Melliks, as Sultan in the place of his brother Yusif and returned with him into exile in Dar Sila.

”On assuming power in El Fasher (1887) Othman Jano sent recruiting expeditions to the west. Their path through the Kebkebia country was easy until arriving in Dar Masalit they were met by the dervish Mohammad Abid Zain (Abu Gommaiza) and completely routed. After this success on the part of the westerners a large force began to collect composed of Tama, Masalit, Bergo and Dar Sila whose Sultans composed their differences and united for a time in the purpose of smashing Jano and restoring the Fur Sultan Abu Khairat. This force actually took shape and under the principal direction of the Sultan of Dar Sila advanced in mass on El Fasher. Its last assembly point of importance before the attack on Jano was at Kebkebia and once more for a short space this area, now desolate and depopulated, became alive with activity and thick with the armies of the west —’like locusts from Shoba to Abu Dungul’.

”The expedition moved on, was beaten badly by Jano outside El Fasher and the various sections of the force, Tama, Sila and Bergo dispersed to their respective territories.

1888 Jano advanced on Dar Masalit; forced to retreat by sickness, probably Cholera. ”Jano left Fiki Sinin, one of his Emirs, at Kebkebia to collect stragglers and hold the place against a possible resumption of the offensive by the western tribes.

1888-98 Sinin at Kabkabiyya

°Alī Dīnār surrendered to °Abd al-Qādir Dalīl at al-Fāshir. Dalīl in charge while Maḥmūd Aḥmad was in the

east. °Ali Dīnār plotted to kill Dalīl, who sent him to Omdurman.

1898 Return of °Alī Dīnār. He appointed Muḥammad (father of Aḥmaday) to Fia; Muḥammad Ibrāhīm (uncle of Atim) to Kerni, Ḥasan Abbakr to Madi and Nūr Aḥ'ad to Konyir, but Sinīn held out in Kabkābiyya; held out for 10 years, repulsing 4 major expeditions. Beseiged for 2 years, "finally subdued by Adam Rigal" and killed in 1909.

Fia and Madi now much smaller as a result of the rise of the Masali Sultanate.

Kerni — H.Q. at Karari

Fia—Mualaga

Madi—Khursha

Konyir—Abu Dungul

—Adam Rijāl *maqḍūm* of the west (including the old southern maqḍūmate and Dār Dīma). Recalled in 1911 and his maqḍūmate split up.

"Basi Uyyuma Abbo was made 'Dimingawi' over the old Dima command with Headquarters at Zalingei, and Kerni was detached to it from Kebkebia.

"Mansour Abdur Rahman (grandson of Sultan Hussain) was appointed to the western Magdumate of Kebkebia, having now only Fia, Madi and Kuniar. This organisation continued until the present Government in 1916.

"Two years previous to this, in 1914 Sultan Ali Dinar built a mosque at Kebkebia and appointed Fiki Osman Mohammed to be its Imam.

"His intention was to restore again the importance of Kebkebia, the half way house to the west, and moreover to make it his ersonal headquarters for a contemplated campaign against the Sultan of Masalit ....."

#### **Note on Gelli Hakoura [in Dār Konyir], 23.4/1931**

"a. The Hakoura of Gelli was carved of Dar Kanyar (Konyir) and given to the Gellabo [*jallāba*] Korobat by Sultan Mohd. Fadl.

”b. The boundaries of the hakoura was limited to the actual site of Gelli and its immediate surroundings. It did not include cultivation rights outside these limits.

”c. The original Korobat settlement prospered as the profits of slave-trading increased. On the return of the Darfur caravan from Egypt the Korobat traders always gave presents to the Shartai of Dar Konyar as well as to the Sultan. In return slaves of the Korobat were allowed to cultivate extensively in Dar Konyar [i.e. outside the area of the *hakūra*].

”On these areas [i.e. the areas outside the *hakūra* cultivated by the Korobat slaves] the Shartai of Dar Konyar took ”Futra” and ”Zaka”

”The slaves were subscribers to ’dia’ collections by the Shartai of Dar Konyar, But the Korobat at Gelli could not be called on for this service.”

**NDD/66.B.4/2/6**

**Tribal: Magdumate area: Dar Anka – Bairi: Headship**

Dar Anka separated from Dar Beiri by °Alī Dīnār and given to one of his sisters; she appointed Hisabo Tor Jokeil to ’farm’ it for free.

Note on Tribal Administration in AD’s [°Alī Dīnār] time.

” If the people belonging to one Shartai and one Dar wished to go with their flocks and graze in the Dar of another they had to ask permission of the latter and could only come with his approval. If A’s people came with B’s approval into his Dar to graze and water their flocks, during the time they were in B’s Dar B passed judgment upon them for misconduct but A came and collected taxes due from them to AD [°Alī Dīnār].

”The people of one Shartai if desirous of joining the Dar of another Shartai merely asked the latter’s and the former’s permission for their transfer.

”If the people of one Shartai went to the Dar of another and lived there and then refused to return to their

own Dar; and their Shartai complained they were forcibly returned by AD. Occasionally two Shartais would agree as to the disposal of their people”.

**NDD /93. E Relations with FEA [French Equatorial Africa]: Goran. Sub-files; XR, 36. F. 3 Raids on Bir Natrun**

**NDD/66 B. 7/3/6 Tribal: Zaghawa: Dar Galla: Boundaries**

Further Note, 16.9.1938 on Genigergera Karnoi dispute [see other notes]

”(a) It is a historical fact that the Genigergera were in this area from the earliest times of Zaghawa occupation coming from Dar Bedaiyat previous to Sultan Bukor [Ahmad Bukr, r. c. 1700-20] and settling the area Furawia – Um Boru and north west to around what is now Kobe country. They were a numerous and influential tribe.

”Sultan Bukor recognised their ’Hukum’ in this area and settled in the country roughly described by their Sultan Hussain document [doc. not traced] – but at that time a wider area.

”(b) The Kiliba tribe (now the ruling house of Dar Galla) appeared long afterwards in the area and were at first a very poor family settled near Kapraru (close to Um Buru) in the latter part of the reign of Abdur Rahman.

”Abdul Karim, the first shartai of this house, was one of two Kiliba orphans taken to Fasher by their mother to seek ’aisha’. Abdul Karim found his way into Sultan Mohammed Fadul’s palace – was noticed and taken up by the sultan.

”Later when he had come to manhood the Sultan entered on a campaign against the Ereigat, at that time a numerous Arab confederation. Abdul Karim was given command of some horse in the expedition; he did well and was instrumental (with the rest of the force) in defeating the Ereigat around Karnoi. This action founded the fortunes of his house and Sultan Mohammed Fadul gave him Karnoi to

settler in and command of the Zaghawa sections from there to the south; the Genigergera were not put under him.

”Abdul Karim settled some Baga (relative by marriage) at Karnoi.

”Later Sultan Hussain confirmed the rule of the Genigergera in their ancient territories (which are in fact Dar Galla — the rock of that name lying well inside Gengergera lands not now in dispute) and gave them the paper of title which was recently taken from them [by the Governor of Darfur to al-Fāshir]. At that time Salih Dankusa (the son of Abdul Karim) was still in charge of the other Zaghawa sections to the south and east of Karnoi and held the title of Shartai. Karnoi was at that time a bone of contention between him and the Genigergera which the latter had settled in their favour by the Sultan’s document. A few years after this document was given to the Mellik of Genigergera Sultan Hussain died [1873] followed shortly by the death of Said Ahmed (the Genigergera Mellik) [Sultan Ḥusayn had married a sister of Sa°id Aḥmad].

”These events coincided with the first break up of the Sultanate and the arrival of Turkish Power under Zubair. Shartai Salih made his peace with the new power; the Genigergera were distracted with internal feuds after the death of their Mellik and Salih took them over — cutting out to his house what is now ’Dar Galla”

**Note on Kobbe Galla dispute over area Wurshing – Abu Odham – Um Harraiz – Id al Kheir (G.M. Moore April 1935)**

”The area called DAR DARROK on the map which includes Kaidaba – Goz El Dib area and Zaghawa Wol Kerna which includes the area now under dispute has a mixed history. It could be called the cockpit of dispute between Fur – Zaghawa – Gimr over a long period.

”In the time of Sultan Tairab – (and Hussein) there were settled at varying periods Abidia (brought by the Fur

Sultans) and Darrok who were allied to the Gimr. The Sultans of Kobbe held parts of the country according to their varying fortunes with the Sultans of Fur and Bergo. For a long time the area was definitely ruled by the Shartai of Dar Saraif – which included there mixed elements of Fur (to the east) Aulad Manna (to the east and centre) Abidia and Darrok to the West in the area under discussion.

”When Zubair came to Darfur his hand fell heavily on this area seeking slaves – i.e. Abidia and Darrok – (who had been the great slave Shartaiships of the Sultan) – it was immediately emptied; Abidia and Darrok fled south to Dar Gimr and Dar Masalit, Kobbe moved west to what is now the French area and other Zaghawa moved North. The area was completely cleared of people and the well centres fell into disuse. This state of affairs continued through the Mahdia and, when Ali Dinar returned to Darfur, it remained practically unoccupied. Only a few of Fiki Sinin’s people from Kebkebia penetrated as far as Abu Odham, but they were still upholding the Mahdia and were at war with the Sultan. This hold was precarious and unstabilised. No reopening of the area occurred at all from the time of Zubair up to the time of the present Government. During that period the wells of Wurshing, Id el Khair, Abu Odham, Kaidaba, Foqui, Ereigi were all opened out each year by Arabs and others from all parts who came and drank on them without any definite authority.”

From the evidence brought in this dispute, one witness (Abidia) said,

”Sultan Tairab put my forefather Osman Farraj in this belad and he was Mellik over Abidia in this area under the Shartai of Sarraif; he was succeeded by a number of children who held the Dar I have described successively until the Mahdia when the Taiesha brought war and famine and drove us all out into Dar Masalit where the majority are now living.”

Evidence from Sultan Dosa [Dār Kobbe].

”Sultan Mohammed Fadsl brought them [the Abidia] from the East or South (Balduna) and settled them as slaves in the area they have described. They were the personal slaves of the Sultan. They paid no dues on land or anything else except to the Sultans. Kobbe was obliged to accept them as the Sultan’s personal following and could not come down on them for anything. They were turned out when the blad became yabis [*yabis* ”dry” sc. of land] by Zubair followed by the Taisha. They never followed Saraif nor was their Dar which they have described ever under Saraif. They were settled in both dars Kobbe and Dar Saraif – but their biggest settlement was Jebel Faragallah in Dar Saraif ....”.

**NDD/66.B. 4/3/5 Tribal: Magdumate area: Dar Seraif: boundaries.**

A translation of DF53.11/1 in this file.

”Dar Sraif has its boundaries and moshraas and now we wish to show the boundaries with the neighbouring and adjoining Dar to us :—

”1. First the boundary started from the East of BIR FINWA and followed the eastern Bank of the Wadi until Moshra’ BIR EL DILAIBAY and near to HILLAT EL TAKARIR. Then it went to SHA-ET HAGGALA, WARAGAI TATWA ABBO and cut through HILLAT FALGINA. Then it went to LAYYDUN and RAHAD GAMBILAYAT GANDOLIYYAT MADI. Here stopped and started Shartai Gonji Kano from GANDOLIYYAT to RAHAD EL GARADAY and stopped Shartai Teirab of Dar Furnong and

2. mounted Shartai Suni of Dar Swaini. The boundary went to GIZAN TIBNAT SWAINI and stopped and

3. Mellik Bahar of Dar Um Burru mounted to RAHAD ABO LIHA, DALAMI, TORAM (B) EL AHMAR. Here stopped Melik Bahar and

4. mounted Sharati Salih of Dar Galla and went to SANAGIT, RAHAD UM TIYOR, ARD EL-MALIH,

NIBAIGA, TABALDIYYAT RAS, IDD EL KHAIR, URSHING and RAS KIREINIK and here stopped Salih of Dar Galla and

5. mounted Sultan Abdel Fugara El Kobawi and went to RAS HOGAI, ABO GALDI and followed the Wadi Maun to UM HARBIB and JOGHAN and here stopped Sultan Abdel Fugara and

6. mounted Sultan Abbakr El Gimrawi and went to BIR ATROUN, BIR GANTOURA, BIR TAWIL, KILEIKIL IDD EL HAG, WASSATA, BIR MUHAGI and cuts through to HAGAR EL NOSS and went to HASSAYIS the tombs of the Gimr Sultans and followed the branch of GOSSA and joined Wadi Kaja and cuts through KOLI OMO athere stopped Sultan Abbakr and

7. mounted Shartai Abbakr Tawat of Dar Madi and went to TAMAD GIMR, SITIR, WADI DARROK, KOSKI, SODONIYYAT and went south TAMAD KOROSO and went to HAJAR GELLI, the road cross [*sic*] and went BAIT EL HKABIR DAKHIRI and followed the hill from its southern end and went to KOLKOL, WADI JADDARA and came to FAGGO and stopped, and

8. mounted Sambu and went to ARADAIBAY BERRI TOTI and from the NABAGAI went to RAHAD SOLONT and from BIR DITI went to SIYA SAKA and NABAGAY SOMBOL and here stopped Sambu, and

9. mounted Shartai Terab and went to HILLAT KOROL, NAGAAT EL ARANIB, BAIT EL GHORAB, HILLAT TIGO, GIRWAIWID TALONA and EL MUKHAIT EL TIMAN and went to the ARADAIBAY and SIF SIF then followed the tributary and stopped on the DILAIBAY and joined at BOBAYAT TOWA

”As regards the MOSHRAAS in Dar Siraif. They are KOLAGI, BIR DAWLA, BIR RABIA, BIR ARBANGI, BIR LOKKA, ABU DUMM, KOIBA, BIR GIRAIDA [.....here the paper is cut and names not clear] BIR SHALKHA, BIR TAGWINA, BIR GAAR EL HAGAR, BIR KOSKI, IDD EL HKIRWI, BIT MORO, BIR

GADDARA, BIR DANGO, BIR KORI TARO and BIR TEIRI.

”This is what we reached to from the boundaries of Dar Siraif and made out this paper from fear of what happened in the past and will happen in the future. All of this was made on evidence of those present.

”From the old days no dispute occurred on the boundary except at the end of the days of Sultan Hussain when he nominated his Vazir Khali Abdel Sid who came and settled the boundary as mentioned in this letter.

”This the copy of Shartai Muhammad TINI”.

**NDD/66 .b. 6/5 Tribal: Inter-tribal questions: Meidob: personalities and headship**

**NDD/57 B. 1 Reports: Districts Reports (General) NDD Annual Reports, 1947-1949**

**NDD/57. C. 1 NDD Monthly, 1940-1944**

**NDD/66. B. 3 Tribal: NDD-NK [Northern Kordofan]: tribal relations: sub-files**

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**NDD/66 B. 3/1 Tribal: inter-tribal questions: NDD-NK: tribal relations: policy and meetings, vol. II (1946 –)**

**NDD/66 B. 3/2 Tribal: inter-tribal questions: NDD-NK: tribal relations: Kababish-Meidob relations – individual major cases**