

al-Hamadānī dans son ouvrage, écrit dans les premières années du X^e siècle, *Kitāb al-Buldān*⁴. Enfin, le mot entre en composition: 1^o du nom de la tribu berbère *Īlāsyaḳušen* (**Īlāsyaḳuš*?). C'est le géographe arabe Ibn Hawqal écrivant dans la deuxième moitié du X^e siècle qui évoque le nom de cette tribu en l'expliquant par „peuple d'Allah“⁵; 2^o de celui d'une autre tribu berbère, les *Mazalyaḳuš*⁶.

Quant à la seconde forme vieux-berbère à désigner le Dieu Unique, à savoir: *Yūš*, nous la trouvons dans un certain ouvrage ibādite anonyme, de la deuxième moitié du XII^e siècle, intitulé *Kitāb as-Siyar*. Il s'y trouve des citations de sentences prononcées soit par le cheikh ibādite Abū 'Utmān ad-Daġmī vivant au IX^e siècle de n. é. dans le Ġabal Nafūsa en Tripolitaine septentrionale et réputé pour sa sainteté, soit par sa fille Manzū. Le mot *Yūš* y revient à plusieurs reprises et équivalant au mot arabe Allāh⁷. C'est dans un pareil sens que le mot *Yūš* se retrouve dans l'ancien dialecte berbère de l'île Djerba, en Tunisie⁸. L'idiome actuel en oasis Ghadamès de Tripolitaine a conservé le mot dont il fait usage, de nos jours encore, lors d'invocations faisant parti du rituel des prières pour obtenir la pluie⁹.

Certains chercheurs voudraient identifier le nom *Yākuš* (*Yākuš*, *Yakuš*), avec le nom d'un dieu *Bacax* d'inscriptions latines de Numidie ou même avec le *Bacchus* (*Iacchus*) de la mythologie classique¹⁰. De telles assertions me paraissent aussi gratuites qu'est fantastique l'hypothèse posée par G. Marcy lorsqu'il déduit aussi bien *Yākuš* que *Yūš* du nom *Jésus*¹¹. Pour moi, c'est plutôt R. Basset qui a raison quand il fait dériver l'un et l'autre vocable de la forme verbale berbère *uš* „donner“ (forme fréquentative *ukš*)¹². Il faudrait donc, selon l'opinion de ce savant, ne voir là que le calque berbère du surnom arabe bien connu d'Allāh „le Donnant“, *Wahhāb* en arabe. Faut-il souligner que le savant

⁴ *Bibliotheca Geographorum Arabicorum* ed. M. J. de Goeje. Pars quinta. *Compendium libri Kitāb al-Buldān* auctore Ibn al-Fakīh al-Hamadhānī, Lugduni—Batavorum 1885, p. 78, l. 12.

⁵ *Opus geographicum* auctore Ibn Hauqal, éd. J. H. Kramers, t. I, Lugduni—Batavorum 1938, p. 106, l. 6.

⁶ *Ibid.*, p. 106, l. 20.

⁷ T. Lewicki, *Quelques textes inédits en vieux berbère provenant d'une chronique ibādite anonyme*, „Revue des Études Islamiques“, 1934, cahier III, Paris 1935, pp. 282 et 289.

⁸ T. Lewicki, *Mélanges berbères-ibādites*. „Revue des Études Islamiques“, 1936, cahier III, p. 282.

⁹ Marcy, *op. cit.*, p. 37.

¹⁰ R. Basset, *Berghawāṭa*, dans „Enzyklopaedie des Islam“, t. I, p. 736.

¹¹ Marcy, *op. cit.*, pp. 33—36, *passim*.

¹² R. Basset, *Berghawāṭa*, l. c.

ibādite du XII^e siècle, Abū 'Ammār, traduit *Yakuš* au moyen du mot arabe *al-Muṭi*, lequel a pareillement le sens de „Celui qui donne“¹³.

Pour finir, il y a lieu de rappeler que du nom *Yakuš* attribué à Dieu dans le langage berbère on a façonné de mots en vigueur encore en Afrique du Nord: *yokša* „écriture magique“ et *yokkāš* „fabricant d'amulettes“. Je cite les deux d'après E. Doutté¹⁴ lequel toutefois ne semble pas se douter de leur rapport avec le nom de *Yakuš*.

Tadeusz Lewicki

SIR DOUGLAS NEWBOLD'S FILE AN UNEXPLORED SOURCE TO THE NEWEST HISTORY OF THE BEJA TRIBES OF THE SUDAN

The renowned British administrator of the Sudan — Sir Douglas Newbold (1894—1945)¹ rendered also, like many other colonial officers did, some services as an amateur historian. His interests were concentrated chiefly around the problems of the history and of the archeology of the eastern part of the Sudan and he studied especially the history of the Beja tribes of the Red Sea Hinterland. We owe to him the first synthesis of the history of these tribes from the ancient times up to the contemporary period² and it is regrettable that the detailed account of the history of the Bejas he had planned to write was not achieved by him. After his death the file which he had compiled was deposited at the library of Griffith Institute, Ashmolean Museum, Oxford, and a part of it has been utilized by A. Paul — former District Commissioner, Tokar, for his book on the history of the Beja tribes³.

The file has been mentioned by Prof. P. M. Holt in his article on Beja published in the new edition of the *Encyclopedia of Islam*⁴ with a short remark that it contained „some tribal and other material“. It was during my visit to London in January 1965 that I had a chance

¹³ Marcy, *op. cit.*, p. 37.

¹⁴ E. Doutté, *Magie et religion dans l'Afrique du Nord*, Alger 1909, p. 319.

¹ Cf. Sir Douglas Newbold, 1894—1945, *Memoir based on the Making of the Modern Sudan, African Affairs*, 1953, pp. 188—190; Douglas Newbold, an Appreciation, SNR, vol. 26, 1945, pp. 205—211.

² D. Newbold, *The Beja Tribes of the Red Sea Hinterland, The Anglo-Egyptian Sudan from within*, London 1935, pp. 140—164.

³ A. Paul, *History of the Beja Tribes of the Sudan*, Cambridge 1954.

⁴ *Encyclopedia of Islam*, New edition, vol. I, pp. 1157—1158.

to meet Prof. Holt who kindly approved of my intention of examining this file once again. In effect, during my one day sejour in Oxford I could review it very briefly and I copied this description which may be, I am afraid, rather inaccurate in some points because of the haste in which I had to work⁵.

Sir Newbold's file is collected in two volumes of the type-script size with the following notes written on the covers:

File No B1

Subject — History and archeology of the Beja tribes of the Eastern Sudan, vol. I, pp. 1—200 (with special reference to the site of 'Aidhab) covering:

Prehistoric rock-pictures and graves

Dynastic Egyptian period B. C. 1400—300

Greek, Roman and Ptolemaic period B. C. 300—A. D. 40

Early Christian Period A. D. 400—800

Medieval period (coming A. D. 800—1800 of the Moslems, Crusaders and Chinese mariners)

Modern travellers

File No B2

Department — D. Newbold's Personal File

Subject: History and Archeology of the Beja tribes of the Eastern Sudan, vol. II, pp. 200—500. Covering...

File No B1 contains 254 cards of different size. It consists of manifold hand-written or typed sheets such as notes and sketches done by Newbold himself, excerpts from various, mainly European sources, bibliographical notes, correspondence with different scholars, travellers and colonial officers on the Beja and on the Eastern Sudan in general. Most of the data that are to be found there have been included in A. Paul's book and in the article on 'Aidhab seaport by the same author⁶. I think, however, that the following material would deserve a more accurate investigation:

- pp. 58—59 Note on Suakin el-Gadim by G. E. R. Sandars
- pp. 89—102 Sheikh Mohammed Ibrahim's MS history of the Beja
- pp. 174—175 Early history of Tokar Delta (Mohammed Abulla (sic!) Gobal)
- p. 176 Sheikh Nafi Ibrahim, Bisharin, on early Beja history
- pp. 205—206 Genealogies of Bisharin
- pp. 118—124 Wyatt's notes on Hadendowa customs

⁵ All of the names are written accordingly with the original.

⁶ A. Paul, *Aidhab — a Medieval Red Sea Port*, SNR, vol. 36, 1955, pp. 64—70.

The historical value of these sources which are in most cases traditional, is very limited but they cannot be simply overlooked without examination.

The material contained in the second volume is much more interesting and valuable. A part of it has already been used to some extent and in not a very systematic way by scholars like Crawford⁷, Paul⁸ and most probably also by G. R. E. Sandars as well as by some authors of the other articles on Beja which were published in Sudan Notes and Records but this is still to be verified. The bulk of the material, however, seems to be unpublished and not utilized by the other writers. I should like to point out the following parts:

- p. 252 El Haj Salih on the Ababda
- pp. 302—304 Notes on de Bellefondes route and Sheikh's Met 1838 (Sandars)
- p. 314 History of the Habab. C. H. Thomson, District Commissioner Tokar.
- pp. 318—320 The history of the Habab. Jan. 1932. Kantibai Muhammad to F. T. C. Young
- pp. 321—325 History of Beja (found in Kassala). Files written by Woodland
- pp. 327—333 History of Beja by Sheikh Mohammed Ibrahim, Amarar
- pp. 338—339 Amarar pedigree
- pp. 348—361 Tribal history, genealogy etc. of Beni Amer tribe
- pp. 362—363 Tribal records of the Ababda
- pp. 364—368 Tribal records of the Halenga
- pp. 369—396 Tribal records of the Bisharin (including Hemalab, Nefidab etc.)
- pp. 397—398 Wadis and wells claimed by Ashshab (D. C. Amarar-Bisharin District)
- pp. 399—403 Route report Halaib-Meisa-Baanet-Mersa Sha'ab Febr. 3-March 8, 1931
- p. 404 Gowaza (inhabitants of Goz Regeb), Sandars, 26. 1. 1931
- pp. 407—411 R. Davies' note on Wad Hashi's religious school for Beja
- pp. 412—414 Note on recent history of Amarar Nazirate
- pp. 415—431 Sandars' notes on Amarar clans and tribute list
- pp. 432—433 List of Hadendowa bedanas
- p. 437 Creation of Sinkat Merkaz (extract from R. S. P. Mudiria Archives)
- p. 438 Hadendowa tribal files filling numbers

⁷ O. G. S. Crawford, *The Habab Tribe*, SNR, vol. 36, 1955, pp. 183—187; by the same author *The Ashraf of the Sudan*, SNR, vol. 36, 1955, pp. 180—182, and *The Fung Kingdom of Sennar*, Gloucester 1951, p. 120.

⁸ A. Paul, *Notes on the Beni Amer*, SNR, vol. 31, 1950, pp. 223—245.

- pp. 439—445 Ingleson's note on Eritrea, administration etc.
 p. 446 List of motor roads made in Beja area in 1299—1930
 p. 448—452 Précis of archeology of Aqiq, Badi and Bahdur
 pp. 453—462 Miller's tribal note on Amarat from K. P. files

A part of the material mentioned above may have originated from the archives of the British administration of the Sudan. They are usually typed and scrupulously composed and they contain a number of interesting information on the demography, ethnography and sociology of the Beja tribes. We may expect that in the future all of these materials will be treated with the same care as any other historical source of that kind.

BULLETIN CRITIQUE ET BIBLIOGRAPHIE

R. C. Prasad, *Early English travellers in India*, Delhi 1965.

The volume is a study of narratives of travels written by English voyagers to India during 1579—1630. It is an important period in the history of India, because then the British East India Company was founded and it started its trading. The first colony of the Company was in Surat at the mouth of the Tapti river. As it was on the territory belonging to the Mughal imperium, the representants of the Company made many efforts to obtain privileges and freedom of trade from the Emperor Jahangir. They were hindered in their endeavours by the Portuguese who had their colonies on the Western Indian coast. The Portuguese Jesuits were highly respected by Jahangir because of their wisdom and they stayed permanently at his court in Agra. But the weakness of the Portuguese, as it had been seen in two battles at Surat where they had been defeated by the English fleet, impressed Jahangir very deeply and he granted the privileges to the British Company.

Almost all English travellers to India were employed by the East India Company or were connected with it. Their narratives describe their personal adventures, contemporary historical events, the products of Indian soil and of handicraft, and sometimes also the customs of the Indians and their religion. Among these travellers there were adventurers, merchants, ambassadors and priests. Their reports have contributed very much to the knowledge of India in England and they were useful for the expansion of the Company in India.

The first traveller was an English Jesuit, Thomas Stephens who spent about forty years in India. He is the reputed author of religious poems in the Marathi language. His chief work is a Christian Purana which contains 11 018 strophes. The other travellers were merchants, as Ralph Fitch, John Mildenhall, William Finch and Nicholas Withington. Their narratives were used by the Company while organizing further voyages. There are also reports of two first English ambassadors, i. e. of William Hawkins and Thomas Roe who handed letters of King James to Jahangir. Their reports deal chiefly with the person of Jahangir and his life at the court of Agra and describe him as a capricious tyrant. The British Company had in its service chaplains also. The author presents relations of two chaplains, Edward Terry