

animals don't speak in actuality? I cannot vouch for the Kuranko but I know their Temne neighbours think they do.

Such ambiguity is, however, endemic in our writings. I recommend this book to colleagues for the pleasure to be got in reading it, and as a useful text for beginning students. Jackson writes also to persuade those who, from a background in Eng. Lit., regard folktales as unworthy of serious attention: his book should certainly be placed in the hands of such people.

JAMES LITTLEJOHN

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KAPTEIJNS, LIDWIEN, *Mahdist faith and Sudanese tradition: the history of the Masalit sultanate, 1870-1930* (Monogr. Afr. Stud. Cent. Leiden), xviii, 366 pp., bibliogr. London: KPI, 1985, £30.00.

The study of Sudanese history is an excessively complicated business, given the uneven distribution of sources, their wide dispersal throughout the Sudan and other countries, and the variety of languages needed to study any one area within the country itself. Lidwien Kapteijns's innovative study of the Masalit Sultanate is ample demonstration of this, for she draws on indigenous Arabic documents, official records found in various parts of the Sudan, Britain, France and Norway, publications in Arabic, English, French, German, Italian, and extensive interviews of informants in Arabic and Masalit. Less tenacious scholars would have been daunted from the outset, and Kapteijns's perseverance is certainly not the least virtue of this admirable book.

Dar Masalit is a litter-day Sudanese state in the far west of the Sudan Republic, now split between Chad and the Sudan. For some centuries it lay either within or between the hegemony of its greater neighbours, Wadai and Dar Fur. The new sultanate of Masalit arose in the 1870's after the Turco-Egyptian conquest and dismemberment of Dar Fur. The Masalit sultans drew not only on older Sudanese state traditions, but on the new currents of Mahdist ideology and the centralising political and economic institutions of state slavery and slave armies which were introduced by the old Turco-Egyptian empire and the contemporary Mahdist state. The innovations of the sultans were restricted not only by the encroachment of the Mahdist, French and British empires, but by internal Masalit resistance to centralisation. The sultanate was territorially divided between France and Britain, but the state structure was incorporated intact into the Native Administration system of the Anglo-Egyptian Sudan. There it was considered the purest example of Nigerian-style indirect rule to be found anywhere in the Sudan.

It is in Kapteijns's use of oral sources, col-

lected during several sessions of fieldwork, that she gives us truly new insights into Sudanese history. In this her book must stand as a landmark in Northern Sudanese historiography, because up to now most historians of the Northern Sudan have been preoccupied with more orthodox documentary sources. In the case of Masalit such sources would not have revealed, as Kapteijns manages to reveal, the impact of long distance trade and the slave trade on the local economy, the local social structure and political organisation; nor would they have revealed the conflicting interpretations of Mahdist faith, or local resentment to even small-scale centralisation. Kapteijns's oral sources add importantly to our factual knowledge of certain topics of general interest to Sudanese history, in particular the identity and motivations of that mysterious charismatic figure, 'Abu Jummayya', and the alterations to the 'traditional order' which were wrought by the Condominium system of indirect rule, whose ideological justification was that it worked through and strengthened 'tradition'. Those of us whose main concern has been the history of the Southern Sudan, where there are scarcely any indigenous written sources, will be impressed by Kapteijns's perceptive remarks about what can only be called the colonial perspective of even 'indigenous' documents, such as those produced by the Mahdist state. One suspects that there are many areas of the Northern Sudan on the fringes of state centres for which this holds true. One might now say that the only way to study the history and institutions of most Sudanese peoples lies through fieldwork and oral data, as well as through surviving — though alien — documents.

This book is of interest to Sudan scholars for what it tells us about Sudanese states, the Mahdiyya, and Condominium administration. It will be of use to others interested in the more general topics of slavery, the fluidity of ethnic boundaries, and the ambiguities embedded in border regions. It invites immediate comparison with Sandro Triulzi's *Salt, gold and legitimacy: prelude to the history of a no-man's land, Bahr Shaghal, Walagga, Ethiopia (c. 1800-1848)* (Naples 1981). It is a substantial contribution to African, as well as Sudanese studies.

DOUGLAS H. JOHNSON

Oxford

KERZER D. & J. KEITH (eds), *Age and anthropological theory*, 244 pp., bibliogr. Ithaca, London: Cornell Univ. Press, 1984.

Ageing, as David Maybury-Lewis points out here, is a fact of life we tend to take for granted and poses problems familiar to any student of kinship. During the past decade, research on this topic has proliferated and some of the best

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Mahdist Faith And Sudanic Tradition History Of Dar Masalit 1870 193 Book Review: Unveiling the Power of Words

In some sort of driven by information and connectivity, the power of words has be evident than ever. They have the ability to inspire, provoke, and ignite change. Such could be the essence of the book **Mahdist Faith And Sudanic Tradition History Of Dar Masalit 1870 193**, a literary masterpiece that delves deep into the significance of words and their effect on our lives. Written by a renowned author, this captivating work takes readers on a transformative journey, unraveling the secrets and potential behind every word. In this review, we shall explore the book is key themes, examine its writing style, and analyze its overall impact on readers.

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