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traveller's account

# ETHNOGRAPHICAL NOTES ON THE SUDAN IN AN EARLY TRAVELLER'S ACCOUNT.

by

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It is to the undisputed credit of Crawford that he used for his profound investigation into the "Fung Kingdom of Sennar" a source that had escaped almost all authors : the itinerary of Theodor Krump. Crawford, in co-operation with Dr. Maria Bersu, published a full translation of a few pages of this book which deal with the history and administration of the Fung Kingdom. Since it did not form part of his task, he either did not take into consideration most of the ethnographical notes given by Krump, or else merely summarized them. My contribution may therefore bring to light through my translation those sketches in Krump's book that describe the everyday events happening in the life of the average Sudanese of more than 250 years ago.

Theodor Krump, who was born about 1660 at Aichach in Bavaria (Germany), was a member of the Catholic Franciscan order. He went to Rome, after the Pope at the end of the 17th century had sanctioned new attempts to convert the Abyssinian Christians to the Catholic Church. After having studied Arabic and medicine he was attached to a deputation of missionaries who in 1700 left Cairo for Gondar, at that time the residence of the Abyssinian sovereign. Joining one of the great caravans, these missionaries travelled on the Darb el-Arba'in southwards to the Selima Oasis, where they all turned towards Mosho at the third cataract of the Nile, which they reached on 6th January, 1701. After crossing the Bayuda, they stopped at Sennar, which most of the friars left soon to penetrate further into Abyssinia ; but Krump, not being one of the leaders of the delegation and as he had some knowledge of medicine, was ordered to remain behind to act as a physician in the Sudan, being placed at the disposal of the Fung king. Krump therefore never saw Abyssinia. During his stay in the Fung kingdom he spent a few months at Gerri, and then returned to Sennar where he met those of his fellows who had survived. Meanwhile the friars had been expelled from Abyssinia. Krump made his journey home by the same route, i.e. through the Bayuda and via Old Dongola. In November, 1702, he left Selima Oasis and the Sudan, where he had lived for nearly two years. An exact chronology of all the events in Krump's life during this period is given by Crawford.<sup>1</sup> Upon his return to Germany, Krump became a curate at Dingolfing, where he died on 8th October, 1724.

Using a diary that he had carefully kept Krump wrote a book of 501 pages (including preface and imprimatur) which was published at Augsburg in 1710. The extremely long title of 198 words begins in the original as follows : "Hoher / und Fruchtbahrer Palm-Baum / Dess Heiligen Evangelij / Das ist : Tieff-eingepflantzter Glaubens-Lehr / In das Hertz dess Hohen Abyssiner Monarchen / erwisen In einem Diario . . ." (High and fruitful palm-tree of the Holy Gospel, that is : deep-rooted dogma in the heart of the high Abyssinian monarch, shown in a diary . . .) These first words are followed by an emphasis of the supposed success in making converts, which I omit. Of interest to anthropologists are the last lines of the title that read : "Neben unterschiedlichen Anmerckungen / und Beschreibung deren Länder / Städt / Sitten der Menschen / Beschaffenheiten der Thieren / Fischen . . . mit Fleiss verzeichnet / auf guter Freund anhalten in Druck gegeben von . . ."

<sup>1</sup> Crawford, O. G. S. : *The Fung Kingdom of Sennar*. Gloucester, 1951, pp. 299-306.

(Besides various remarks and descriptions of the countries, towns and customs of the people, condition of the animals, fishes . . . recorded with assiduity, at the suggestion of good friends put into print by . . .).

Krump was no talented man of letters ! We feel this clearly in his book, the reading of which is no easy task even for a German, because too many words in old Bavarian dialect are interlarded, which are often more difficult to understand than the foreign words derived from Latin or Italian.<sup>1</sup> He shows an inclination for interminable sentences ; for instance he describes the crossing of the Nile by raft in one single sentence of 156 words ! His mode of expression varies according to whether he is recording events in his confraternity or in the Vatican, when it is grandiloquent and full of affectation ; but when he is narrating events and things of everyday life it is simple and often includes coarsenesses. In chapters dealing with religious questions he likes to use Latin citations in full, but for the rest he confines himself to single words, inserted into German sentences, inflecting the Latin nouns but furnishing Latin verbs with German endings. His orthography outdoes his style in lack of uniformity ; he uses different spellings for the same words that occur frequently, e.g. one can find four spellings of the plural of "place" (Ort). Unusual also is his punctuation, putting an old-fashioned and already at his time obsolete stroke (/), instead of a comma.

There are, however, some advantages in Krump's book, especially in that he does not compile from other publications of the Middle Ages, and where he makes use of authors of Greece and Rome, for example Pliny, he mentions them as sources. In the general survey of Africa he follows Leo Africanus (Hassan ibn Muhammad el-Wassan) ; and in other connections he refers to the Portuguese Alvarez, the Spaniard Marmol, and the German Kircher. The travel-book of Poncet who went to Sennar by the same route three years before, appeared too late to be known to Krump, though he knew of Poncet's and de Brévedent's journey as he himself states (p. 233).

The lay-out in the form of a diary causes descriptions concerning the same subject to be widely spread all over the volume. Sometimes he repeats similar observations, first made on the way to Sennar and a second time on the return journey. Aroused by either events in the Sudan or by reminiscences, Krump includes in his diary long passages dealing with religious quarrels in Europe. Tolerance towards dissentients was not one of Krump's qualities ! He complains about Lutherans or Calvinists as much as about Copts, Jews or Muhammadans. He is convinced of the miraculous power of a relic, a piece of wood which, it is alleged, has come from the cross of Christ ; he believes it is possible to appease sand-storms (haboobs) and to exorcise evil spirits by it. To Gumprecht<sup>2</sup> this passionate love of miracles is sufficient reason for expressing a hostile opinion, and calling Krump "a man of limited ability and knowledge . . . who in many ways shows a most narrow-minded superstition". Krump was evidently (and in this point I agree with Gumprecht) no exact scientific explorer in the modern sense, nor was he influenced by the nascent rationalism of his age. In my view, he still clings to some extent to the ideas of the Middle Ages ; to prove this I prefer, however, to select arguments which are not connected with religion. Krump, with regard to the fabulous stories told by Pliny and other classical authors, reveals his obsolete outlook when, admitting that there is no evidence of monsters at all, he yet goes on to defend ancient legends :—

<sup>1</sup> Some of Krump's words I could not even find in Andreas Schmeller's Bavarian dictionary.

<sup>2</sup> Gumprecht, T. E. : *Die Reise des Pater Krump nach Nubien in den Jahren, 1700–1702. Monatsberichte über die Verhandlungen der Gesellschaft für Erdkunde zu Berlin. N.F. Band 7, Berlin, 1850, p. 53.*

- (p. 46) "Other (classical authors) write of a nation, called Cynocephals, who ought to be found there (in Africa), having heads and paws like dogs and yelping and barking as these do; and this I cannot consider a fable . . ."
- (p. 47) "Some dream of the Sciabodes—that is shadow-footed creatures (Schattenfüsser) who, when fleeing, run very quickly and know how to protect themselves from the sun's great heat in the shadow of their broad feet. Many speak of an other nation in Africa, called Blemmyes, who are said to have heads and eyes on their chests; though I have not met such men and have not heard anything about them in the country of the Moors, one cannot deny that no part of the world brings forth more monsters by land and by water than Africa."

Leaving aside these shortcomings in learning and style, Krump personally seems "to have been kind-hearted and likeable" as Crawford<sup>1</sup> states. The annals and records of the superiors of his confraternity mention his reliability and thrustworthiness<sup>2</sup>. Indeed, Krump's itinerary appears incomparably clearer and more comprehensible than the fanciful stories of those supposed great travellers who pretend to have seen North-east Africa too, like Mandeville, Reubeni and Arnold von Harff; all three, I consider, to be compilers with a strong imagination whose undeveloped veracity was overwhelmed by an unchecked attempt at showing-off. Only Poncet's report, which was published at nearly the same time as Krump's, is a source of similar authenticity. As Poncet's short book is less extensive, one cannot by any means expect detailed ethnographical observations, such as those given by Krump on the baking of bread, ornaments or clothing.

It is a striking fact that Krump's book did not produce any effect either in the countries where German is spoken or in the world of learning abroad. On the contrary, until very recent times, it remained completely forgotten. In the middle of the 18th century Krump was not mentioned either in the first German encyclopaedia (Zedler) or in an essay on religious conditions in Abyssinia<sup>3</sup>. The first person who paid any attention to him—as far as I could trace—was Stuck<sup>4</sup> who, 74 years after it appeared, mentioned a report entitled "Palm-Baum des heiligen Evangelii" which was said to be part of a travel-book to Abyssinia, published in 1715. It is wrong to state that Krump's "Palm-Baum" forms part of another work and the date is incorrect. Stuck can hardly have had a copy in his hands. The conscientious bibliographer Meusel, in a survey headed "Scriptores de rebus aethiopicis sive habessinici", repeated Krump's title more accurately and gave the right date;<sup>5</sup> but as it is one of the very few books without a summary, one may suspect that he too could not find a copy. Bruce did not refer to Krump's report, which was apparently unknown to him. The preface and glossary for the German edition of Bruce's "Travels" were written by Blumenbach and Tychsen; both well acquainted with the anthropological, geographical and historical literature on Africa, they omit Krump in the list of Bruce's predecessors. It was Blumenbach, one of the earliest physical anthropologists and professor at Göttingen, who had a special interest in all books

<sup>1</sup> Crawford, 1951, p. 214.

<sup>2</sup> Wilke, Leonhard: *Im Reiche des Negus vor 200 Jahren. Aus allen Zonen, Bilder aus den Missionen der Franziskaner, Band 20, Trier, 1914, p. 13.*

<sup>3</sup> La Croze, Maturin Veyssière: *Histoire du Christianisme d'Ethiopie et d'Armenie*. Den Haag, 1739.

<sup>4</sup> Stuck, Gottlieb Heinrich: *Verzeichnis von aeltern und neuern Land-und Reisebeschreibungen, Band 1, Halle, 1784, p. 165.*

<sup>5</sup> Meusel, Johann Georg: *Bibliotheca historica*, Vol. III, Leipzig, 1787, p. 132.

on voyages and discoveries ; consequently he kept a hand-written alphabetical catalogue, which is now in the Department of Manuscripts of the University Library in Göttingen, Germany. And strangely enough, Krump is not mentioned, though there was already a copy of his book in this library during Blumenbach's life-time (it is this one that I used for my investigations). Up to the end of the 18th century two other Germans, Bruns and Hartmann<sup>1</sup>, dealt with the Nile valley without using Krump's "Palm-Baum" as a source.

In the 19th century the book suffered the followed fate : after being quoted with a partly wrong title and a wrong date by Boucher de la Richarderie,<sup>2</sup> it remained buried in oblivion for decades. In the famous travel-records such as those of Burckhardt, Cailliaud, Waddington and Rüppell, Krump is never quoted. It did not find a place in Ritter's copious bibliography either.<sup>3</sup>

On 2nd March, 1850, Gumprecht read a paper to the Geographical Society of Berlin on Krump's "Palm-Baum", in which he said it was an "exceedingly rare work which had almost entirely vanished", thus attempting to recall its existence to scientists. For good reasons he argued : "It is surprising that in consideration of the scanty sources of the geographical understanding of Abyssinia and Nubia the information supplied about these countries by a German, the Franciscan Father Krump from Bavaria, have hitherto remained completely ignored".<sup>4</sup> Striking as is the fact that up to this time Krump was unknown, one is even more surprised that Gumprecht's well-intended attempt was a failure. One is entitled to state this because none of the important collections and bibliographies of the following decades takes notice of Krump. In 1860, Waitz in that volume of his "Anthropologie der Naturvölker", which deals with Africa, neglects him as does Külb,<sup>5</sup> who deals exhaustively with the travels of Catholic missionaries and who shows a knowledge of Poncet, de Brèvedent and Le Noir du Roule, but not of Krump. In efforts spread over many years Paulitschke, a Catholic like Külb, collected titles on Africa in all languages—but Krump however is missing. In the preface Paulitschke<sup>6</sup> thanks many librarians of the most important European libraries for their help ; I therefore conclude that the "Palm-Baum" escaped the attention of all these specialists. Prince Ibrahim-Hilmy's bibliography contains neither Krump's original nor Gumprecht's contribution on it.

In the 20th century Beccari in his 14 volumes did not mention Krump,<sup>7</sup> but Wilke, in proceeding to glorify the Franciscan order, tried to remind people of Krump. He mainly summarized, however, those passages which gave prominence to the religious zeal of the missionaries ; he did not enter into a scientific analysis. Wilke characterizes Krump's style as bombastic. His little book,<sup>8</sup> too, failed to interest the public in Krump. Even in 1943 Hassert,<sup>9</sup> who nevertheless knew the name, supplied the false information that Krump had reached Abyssinia (where, in

<sup>1</sup> Bruns, Paul Jakob : *Versuch einer systematischen Erdbeschreibung. Afrika*, 2. Teil. Frankfurt, 1793.

Hartmann, Johann Melchior : *Das Paschalik Aegypten*. Anton Friedrich Büschings *Erdbeschreibung*, 12. Teil, 1. Band. Hamburg, 1799.

<sup>2</sup> Boucher de la Richarderie, G. : *Bibliothèque universelle des voyages*, tome IV. Paris, 1808, p. 319.

<sup>3</sup> Ritter, Carl : *Die Erdkunde im Verhältniss zur Natur und zur Geschichte des Menschen*. 1. Teil, 1. Buch. 2. ed. Berlin, 1822.

<sup>4</sup> Gumprecht, 1850, p. 49.

<sup>5</sup> Külb, Philipp H. : *Die Reisen der Missionäre*, 2. Abt., 2. Band. Regensburg, 1862.

<sup>6</sup> Paulitschke, Philipp : *Die Afrika-Literatur in der Zeit von 1500 bis 1750*. Vienna, 1882.

<sup>7</sup> Beccari, C. : *Rerum Aethiopicarum Scriptores*, vol. XIV. Rome, 1914.

<sup>8</sup> Title see note 2, p. 119.

<sup>9</sup> Hassert, Kurt : *Die Erforschung Afrikas*, 2nd edition. Leipzig, 1943, p. 45.

fact, he had never been) and brought much information from there ; in the list of reference-books one looks in vain for the "Palm-Baum". Hill<sup>1</sup> mentions Gumprecht's essay, but not Krump's original. Only in a volume edited by Montano<sup>2</sup> is the "Palm-Baum" used as a source for an ecclesiastical history.

Upon looking for reasons for the disappearance of a significant eye-witness report on early conditions in the Sudan, I am not satisfied with the assumption that probably only very few copies of Krump's book were printed. I personally consider the author himself, by choosing a highly confused and misleading title, to some extent to blame for it. Most people who may have read these long head-lines expected a tedious religious treatise, a form of literature that seems to have been unattractive to geographers and anthropologists ever since Krump's days. This serves to prove the truth of the experience of booksellers that bad titles scare buyers and readers !

Poncet, the first European traveller to visit Sennar, was accused of unreliability by French scholars until he was rehabilitated by the Scotchman Bruce. In spite of Gumprecht's efforts, Krump, who was the second man to follow this route, remained surrounded by dead silence until Crawford introduced him again to people interested in Sudanese history and anthropology.

After this detailed introduction I may begin to translate passages of Krump's "Paul-Baum" which are not already published by Crawford and which touch upon our subject.

The author entered Nubia, as previously stated, at Mosho and he does not seem to have made inquiries into conditions north of this village, i.e. in Mahas, Sukkot and Batn el-Hagar. He gives an explanation why he and his companions, mainly merchants, preferred to take the fatiguing desert route (Darb el-Arba'in) instead of travelling along the Nile banks through northern Nubia :—

- (p. 225) "As we made our way with difficulty across vast deserts . . . the curious reader probably wishes to know why we did not use the route from Esna which passes through Nubia along the Nile and among populated villages, in order not to cause discomfort to ourselves and our animals and at risk of losing our lives ? To this I answer that we did not keep away from this route on account of the distance, but because of the great danger of being robbed or killed by the Arabs, for between Esna and that part of Nubia that belongs to Sennar, most of the villages are occupied by Arabs who pay tribute to the Turks and are permanently waging war against the Moors in the adjoining country of Nubia."

Here Krump is apparently referring to the arbitrary rule of the Kashefs in Ibrim, Derr, etc.

On the condition of Selima Oasis, at that time already uninhabited, Krump has the following to say after mentioning the rich saline deposits :—

- (p. 214) "This place is surrounded by a desolate, rocky mountain-chain ; its length and width is about 1,000 paces ; in the centre of the plain there is an ancient monastery which is situated on a hill and built of strong stone-walls, so that fierce animals could not harm the monks at night. This monastery in olden times was inhabited by Coptic monks who obtained their supplies of provisions from passing caravans. It encloses

<sup>1</sup> Hill, R. : *A Bibliography of the Anglo-Egyptian Sudan*. Oxford, 1949.

<sup>2</sup> *Etiopia Francescana II*, ed. by Giovanni Maria Montano. *Biblioteca bio-bibliografica della Terra Santa. Seria terza, tomo II*. Florence, 1948.

eight cells, now in a rather ruined condition, which I have visited this afternoon and where I have carved my name in the stone."

How wearying the desert journey was and how great the danger of starvation can be seen from the following remark written one day's march before Mosho :—

- (p. 219) "The famine increased so much that in the whole caravan there was less than half a hundredweight of bread or vegetables, which had to feed 2,000–3,000 men."

Vivid and colourful is his narrative describing the celebrated reception of the caravan in Mosho at the end of all their trials :—

- (p. 220) "At 10 o'clock we caught sight of many of the finest palm-trees growing near the river Nile in the villages. Meanwhile we kept our camels proceeding at a slow pace until the whole caravan had approached, and at 12 o'clock all had assembled and we stood only half an hour's distance from Mosho. Our entry was very imposing and in excellent order and took place in such a manner that always 2 or 3 camels of one Gelab (several of these had 10, 15 or 20 but others less) proceeded side by side ; then the master followed with his Barbarins or servants in his retinue, riding either on horse-back or on donkeys or following on foot, there being some distance between them and the next group of camels. This made a picturesque impression, especially because all had put on their best attire. As the Barbarins (of Mosho) recognized us, they came to meet us with exultations and welcomed the whole caravan. They had less than one hour's time during a halt of the caravan in which to perform this. Afterwards we continued our way with the greatest jubilation and rejoicing and beating of drums, five pairs of which the merchants of the kings of Sennar, Gerri and Dongola had brought with them.

The manner of beating these drums is as follows : after the manner of the cavalry (in Europe) they tie them to a camel on which a Moor is seated using a big drumstick in his right hand and a much smaller one in his left, who continuously beats the drum three or four times with the big stick before beating once with the small one.

To return to our entry, about 150 young women from different localities dressed in all their finery joined us and went at the head of the caravan cheering and shouting with joy and singing at the top of their voices . . . ; this music they kept up without a pause until we reached Mosho where they formed a lane and continued to play music until we had pitched camp. The men did not wish to rank below the women . . . those furnished with guns fired without intermission ; we had distributed all our pistols and guns to our Barbarins who by these means brought the caravan and themselves into high vogue."

In contradiction to Crawford, I am sure that Krump's caravan crossed the Nile at Mosho and continued along the Eastern bank, because during the quarrels with the melik of Old Dongola which lasted for two months, they obviously camped near this town, which they had passed by night. All communications were sent by messengers running on foot or riding, but the crossing of the river is never mentioned. The only boat of this region—to all indications—was stationed at Mosho, though Krump does not state this especially, but generalizes as follows :—

- (p. 239) "For lack of wood there are no boats in these countries, except at these places where the caravans have to cross the river. They built rafts in such a manner . . ."

The following lines have already been translated by Crawford.<sup>1</sup> The scarcity of boats on the Middle Nile is verified by Rüppell<sup>2</sup> more than hundred years later. The undeveloped fishing carried on by the Nubians was already known in Rome before Krump's company set sail for Africa. In the rules of conduct recommended to the missionaries we read :—

- (p. 22) "Though in the river Nile there is an abundance of the best and most palatable fish, they are sold at high prices because these Moors do not know how to use fishing-nets, but only to fish with the line."

Krump sketches a picture of the camels swimming across the Nile :—

- (p. 240) "The camels being too heavy to ferry over the river are conveyed in this manner across the river : first of all they inflate two tanned sheep-skins, such as used to carry water in the desert, then tie them so tightly that no air can escape, and then they fasten them with ropes to both sides of the camel's belly and tie many camels together ; a man holding on to the neck of the first camel directs this one straight ahead in order to cross the river. Sometimes another holds on to the tail in order to get along easily. I often observed this form of navigation."

Crawford has already indicated Krump's remarks (given on p. 240) on the Nubians' way of swimming, which is the style known as the crawl in our own day. This style seems to have been common in the Near East since the times of Babylon and Assur.<sup>3</sup> On another page Krump writes :—

- (p. 264) "One cannot find a single Barbarin who cannot swim like a poodle, and this is a necessity because they could not cross the river otherwise, as there are no bridges, though both banks of the Nile are inhabited."

To some extent the lack of communications may have caused the sparseness of population in the region north of Old Dongola, described by Krump as follows :—

- (p. 236) "Today and yesterday we passed miserable places which are completely desolate, uninhabited and laid waste. Here no palm-trees are to be found, the soil is neither drilled nor is it fit for sowing, because on both banks of the Nile there already exists a desert."

Only a few years before, Poncet observed that permanent irrigation is indispensable ; he wrote : "They water their land, which without this help would be fruitless and barren." Poncet<sup>4</sup> attributed the trifling number of inhabitants to an epidemic. "It was not above two years since that country was depopulated by the plague. It was so violent at Cairo in 1696 . . . This terrible scourge fell upon all the higher Egypt and the country of the Barbarins ; so that we found several towns, and a great number of villages without inhabitants, and large provinces at other times very fertile, quite laid waste and entirely abandoned." In consequence of this epidemic the sheikh of Mosho became a quarantine-officer. Krump says :—

- (p. 230) "The reason for our long stay (at Mosho) is that two persons of our caravan had suffered from small-pox which causes death to most of

<sup>1</sup> Crawford, 1951, p. 216.

<sup>2</sup> Rüppell, Eduard : *Reisen in Nubien*. Frankfurt, 1829.

<sup>3</sup> Schröder, Bruno : *Der Sport im Altertume*. Berlin, 1927, plate 1b.

<sup>4</sup> Poncet, Charles Jacques : *A voyage to Aethiopia*. London, 1709, p. 13.



them who become infected and which people here fear more than the plague . . . If he (the sheikh) were to have reported to the king at Sennar that this disease was raging in our caravan, he would not have permitted us to move for many a long day."

These preventive measures against the introduction of diseases from Egypt was reasonable, for in general the state of health of the Danagla was not bad ; Krump records :—

- (p. 230) "In these villages no other diseases are prevalent, except abostem, ulcer, coughing and ophthalmia; but *il mal Francese* (that is syphilis) is common."

Krump, who had pursued some medical studies in Rome, gave his professional attention to a widespread form of treatment, cauterization, of which he writes the following, after dealing with its application on animals :—

- (p. 245) "In these countries they not only treat camels and donkeys in this way, but men, too. If anyone suffers from sciatica they fetch a cotton cloth, bind it very firmly to the thickness of a thumb, set it alight and cauterize the spine up to the neck, so that a space of two or three fingers' width lies between each branding-mark. In a similar way they treat colic, cauterizing both sides of the navel. To remove a headache they apply this treatment behind the ears and on the temples."

If somebody died, he was buried in the same way as today. Krump notes the lamentations for the dead and the tomb :—

- (p. 228) "They take out the corpse and bury it according to Muhammadan custom in a pit in the open field. The grave is decorated with different beautiful pebbles which they find in the desert."

Krump records particulars concerning other evils afflicting the country beside diseases ; he notes for example the *arda*, the white ant in Nubia, which still causes damage at present day :—

- (p. 221) ". . . must be known that in this country everywhere underground there occur certain worms, not a thumb long . . . which are strong enough to be able to gnaw through trunks and boxes, demolishing everything."

I noticed that Krump does not speak of the nimitti, swarms of gnats that annoyed me very much during my stay in the Dongola reach. Could it be that these insects were not as numerous in Krump's time as they are nowadays ? He passed through Nubia in just these months in which millions of nimitti are flying about at present.

These were the simple household utensils of the Danagla :—

- (p. 227) "All their cooking-vessels are composed of one or two earthen pots in which they cook their meals, consisting usually of rice, beans, or lentils. Their drink is fresh water, their drinking-vessel is a hollowed pumpkin split in the middle . . . they have no table-cloth but use the bare ground or a mat twisted out of the bark of palm-trees ; each of the servants has a mill to grind the wheat or durra. This mill consists of two stones which are turned about by means of a stick or by hand in the same way as painters grind their colours."
- (p. 243) "In this country people grind flour manually on two stones, which are about three spans in length and one and a half spans broad . . . which is incredibly hard work that is mostly performed by slaves."

Krump describes the food of the people too :—

(p. 222) "They (the people of Mosho) brought us fowls, chickens, kids, sheep, milk, grass and fruits for the camels and donkeys, as well as bread which was doughy because it is not baked in an oven but in layers on hot, round, earthen pans in the following manner : They pour the dough on the earthen pan which has been well heated on fire . . . to the thickness of about one finger, and after one side is baked they turn it over ; therefore it is only natural that the outside is partly burnt while the inside is nothing but dough . . . , this is their bread which inhabitants and travellers have to eat unsalted and without lard . . . such bread, our Khessere [Kisra], is not made of wheat but of durra . . . In due time the grain (of the durra) is threshed out of the husk by flails, and cleaned in the wind by the women who throw away the chaff ; afterwards it is kept for a whole year for their own use and for their cattle in special baskets made out of the bark of palm-trees.

(p. 223) In addition they supplied us with dates, a delicious meal . . . these as well as other things are cheap but they are not sold for money because money is not current in these countries except among the Gelabs."

Dates were exported from Nubia to other parts of the Fung kingdom. Crossing the Bayuda, Krump's caravan (p. 258) was increased by 200-300 camels carrying dates to Sennar. Durra was needed not only to bake bread but also to brew busa-beer, of which Poncet<sup>1</sup> tells us : "They eat no other bread than that of Dorra, which is a small round grain, and which they make use of for a sort of thick beer . . . which they will drink till they are intoxicated." Krump completes our knowledge by adding detailed notes :—

(p. 246) "Not only here but in many other countries of the Moors, too, they make a drink or beer called busa from this durra in the following way. They soften this cereal in water, then dry it in the sun as we do (in Europe) in the malt-kiln, then they pound it to flour on which they then pour boiling water and leave it until it has cooled, then they leaven it so much with yeast that it becomes similar in colour and smell to hops . . . by drinking this brew they get drunk."

In connection with the food-supply we may repeat Krump's praise for the abundance of game in the Bayuda :—

(p. 258) "In this desert there is plenty of the most delicious game ; we often started hares, deer and similar beasts, many of which our Barbarins killed by throwing cudgels or stones at them."

Dangerous animals were to be seen especially near Dereira :—

(p. 263) "There is a vast quantity of crocodiles as well as hippopotami, which do little harm to men since they are able to find sufficient food."

At Krump's time there were still lions in Selima Oasis, assuming that he had properly understood the explanations of his companion :—

(p. 214) "Then I went together with Father Carol and one of our Barbarins in an easterly direction to the mountains, where I was alarmed very much on perceiving several lions' dens. My companion, however, told us that the lions in fact stay here pretty often for it is not too far

<sup>1</sup> Poncet, 1709, p. 11.

from the river Nile and the populated places, so that they can maintain themselves by camels that have fallen by the wayside or other prey. But when a caravan arrives here, they withdraw of their own accord, as we became aware by the tracks."

The horse, once bred widely in the Dongola reach, was of great advantage for hunting as well as for military expeditions. Poncet<sup>1</sup> described the horses on Argo Island as being "exactly well shaped, and very proper for the manège". To this statement he added: "Their saddles are very high both before and behind, which fatigues a horse much". Krump made similar observations near Mosho:—

- (p. 229) "He (the son of the melik) rode bare-headed on a handsome, excellent horse, the saddle of which was, according to the custom, like a chair embracing the body from behind, and extending nearly up to the shoulders, and in front there is a high fork covering the heart in order that no dart may strike home; the saddle lies almost on the withers."

On the costumes of the northern Sudanese we learn more from Krump than from Poncet,<sup>2</sup> who only mentioned that "the common people wrap themselves about with a piece of linen cloth, which they wear after hundred different manners. The children are almost naked". Krump, after indicating the *rahat* as the dress worn by young girls,<sup>3</sup> portrays the adult Sudanese of his time:—

- (p. 223) "Boys up to 12 or 15 years go about naked, but the older ones put a leather apron round their genitals . . . others, both males and females, tie round their loins a coarse cotton cloth several ells<sup>4</sup> long and about three spans broad; in winter-time, when nights are cool here, women wear cloaks of blue and brown cotton, five ells long and 1½ ells broad. Ordinarily the upper parts of the body remain bare in the case of persons of both sexes, both young and old . . . with regard to the garment of the notables, it is the custom for them to wear a wide blue shirt, which extends to the feet, sometimes with and sometimes without sleeves. Several wear clothing either of blue and white striped cotton or of worsted yarn or of cotton and silk or even of pure silk . . . some present a very fine appearance with scarves wound round their hips. Nevertheless nobody puts anything on the head except their kings and the most distinguished of their people."

As to the style of their hair-dressing, ornaments and jewellery Krump continues:—

- (p. 230) "Instead of a cap the inhabitants of these countries use their own hair, which is braided in the necks of the men, and in the women is plaited all round their heads, forming a parting . . . In order to protect their skin from the intolerable heat of the sun they grease it with the fat of camels or of other animals, being blended with sweet scents and spices, so as not to emit a bad odour."
- (p. 227) "The ends of these tresses of hair are adorned with the teeth of fishes or with glass or bronze ringlets from Venice, or with bits of glass or corals. It is the habit among the rich to hang on their persons silver

<sup>1</sup> Poncet, 1709, p. 11.

<sup>2</sup> Poncet, 1709, p. 12.

<sup>3</sup> cf. Herzog, Rolf: *Der Rahat, eine fast verschwundene Mädchentracht im Ostsudan*. *Baessler-Archiv, N.F. vol. IV*. Berlin, 1956.

<sup>4</sup> 1 ell=about two-thirds of a metre.

coins, small bells or chainlets of brass, or even Venetian sequins.<sup>1</sup> On their foreheads, cheeks, thumbs, breasts and calves they tattoo designs with pins . . . Their bracelets are of wood or glass or buffalo-horn, in their ears they wear great brazen rings ; I have also seen several people wearing such rings of silver or pewter in their nostrils . . . a habit in fashion among the women in the whole kingdom of Nubia and other Moorish countries."

- (p. 262) "The women here (at Dereira) decorate their necks, hair, ears, nostrils, hands and feet, with more beautiful and more precious jewellery, made from corals, mother-of-pearls, ambergris and coloured gewgaws of glass."

The last quotation I am giving from Krump's "Palm-Baum" deals with social affairs of the Danagla, showing the high esteem in which virginity was held and the punishment for offenders. He witnessed the following event :—

- (p. 247) "Today a Gelab here severed the throat of his unmarried sister because her bad moral conduct had come to his knowledge. For this homicidal act he was fined only 15 florins."

Having translated this selection of ethnographical notes, I conclude my contribution, entertaining the hope these examples may have sufficed to show that Krump's book, which is well worth looking at, is of great value not only to historians but to anthropologists also.

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<sup>1</sup> Which is an old Italian gold coin, named after the mint of Venice, "*La Zecca*".