

# History

## Kakuwâ Mythology of Creation

This is how we were created on this earth. Our great, great grandfather was **Mungura**. Mungura's wife was called **Muri**. Together, they produced the first living things on this planet: wild animals plus domestic animals. Next, Mungura and Muri produced twins: these were considered a bad omen at that time, and they were handed over to a certain **Jongbo** to throw them away into the bush. However, **Jongbo** remarked that those twins would one day be our fathers. So, he hid the children at his home and nurtured them there until they grew and matured.

**Muri** again became pregnant, and this time, she delivered a baby which was cerebral palsy-like: without ears, without a neck, without a head, without hands, without legs. Cried **Muri**, "I have produced another bad omen. **Maa**, come and carry this thing into the bush. Take it into the swamp. It is bad. Leave it in the swamp." Maa agreed but then abandoned the baby on a *purugi*, a termite-created bare patch of soil usually found in the bushes. This 'baby' turned out to be really bad—an epidemic that gave rise to all the diseases and illnesses. As it lay on the *prurugi*, it one day burst in the sun's heat, with a very loud noise! This bursting caused Mungura to become ill. Then Jongbo instructed Maa to see **Ka'bili**, the doctor, to find out what was wrong with Mungura. Maa, in his usual stubborn mood, was reluctant. Jongbo tried again but all in vain: Maa refused to listen to him. Then Jongbo, herself, ran to Ka'bili for help. She said to Ka'bili, "I had earlier sent Maa to consult with you, in order to diagnose our father Mungura's illness since he is dying. Please find a cure for him."

**Ka'bili** examined the situation and then declared that "Our father is dying. If he dies, Maa will chase him (the spitt of **Mungura**) into the bush. The best thing is to prepare *kilikize*, fill it up with fresh milk, get *meze* or 'ferric oxide solution', and place this inside the milk. When our father dies, Maa will run from the bush on hearing the wailing or crying of the mourners. So, be brave, gather enough strength and aim the *kilikize* at the middle of Maa's head. When the *kilikize* breaks, boast that you have smashed him (Maa) in the brains. Say that you have pierced him so deeply that blood is now gushing out of his head. He will wipe his head and the coagulated milk will be like his brains. He will wipe his head and the *meze* will be like his blood. So, then it will be him who will run away instead of Mungura." Jongbo did as instructed and Maa ran away to into the bush admitting that he was spoilt.

This was what then took place: **Meko** (Buffalo) said that he would follow Maa; **Lo'ba** (Jackson's Hartebeest) said that he would follow Maa; the Branded Bushbuck said that he would follow Maa; **'Bo'bu** (Waterbuck) said that he would follow Maa.

Mungura's home was left for **Yurukuti** who said that she would remain with **Jongbo**. **Kine** (Goat) said that he would be with Jongbo. **Kebilito** (Sheep) said that he would be with Jongbo. **Ka'bili**, in person, said that she would remain with Jongbo.

After being for sometime with Jongbo, the children (twins) whom she had adopted, became seriously ill. Jongbo ran to Ka'bili saying, 'I have my things here and that Ka'bili should find out what was wrong with them. After diagnosing, Ka'bili suggested that Jongbo sacrifice Yurukuti's only child as a cure.

The ritual of sacrificing started from there. Shortly afterwards, and quickly, Jongbo carried out the sacrifice and then hid the bones of the sacrificed child in the backyard garden. When Yurukuti arrived, she did not find her child.

“Where is my child?” Jongbo replied that she had no idea. Yurukuti then called and called. She threw herself. She threw herself all over the compound. Then, she ran to the backyard and scooped the ashes onto her body. She scooped and scooped. She soon scooped out her son’s bones.

“Why, Jongbo? I did not know what happened to my child. Now, I know that you are in fact, my enemy. Jongbo, if you are my enemy like this, for you, never talk again. You should sound as *'biyu-'biyu*, at night. Things should be thrown to you. And, for you Ka’bili, who calls herself as the expert. Now, tell things using your neck. Let pieces of stones be collected, and these will be named so and so, so and so. But, now, your neck will be cut and your head thrown there. When it is now struggling, it will reveal things using the severed neck.” However, Jongbo shot back saying, “You, Yurukuti! You, Yurukuti! I thought that these things (meaning the twins) would in the future be our great parents. But since you are now cursing like this, for you—never talk again. You should sound like this ‘alaallaaaalaaaaalaaa!’ The cursing of each other originated from there and it affected those twin children Jongbo was raising.

### **Kakuwâ Mythology of Genealogy**

The fraternal twins Jongbo raised were called **Biyu** (the boy) and **Iba** (the girl). The two got together as husband and wife and gave rise to our grandfather, **Nyingbo**. **Loteleme** followed Nyingbo as the second child. When these children became of age, Biyu decided to give them a ‘test.’ He made a *bow* out of the *pala* plant for **Loteleme** and a *spear* for Nyingbo. He instructed the children to shoot at a large target using their respective weapons. It was Nyingbo who was the first to start but he failed to operate the spear. Next, Loteleme tried to operate the bow but he too, failed to operate it. Wondered Biyu, ‘What can I do now? Okay, Here is the solution.’ He switched the spear to Loteleme and the bow to Nyingbo. Now, Nyingbo was able to successfully operate the bow and shoot at the target, as did Loteleme with the spear. Then Biyu allocated identical numbers of cattle each to Nyingbo and to Loteleme. He allocated identical numbers of goats for Nyingbo and for Loteleme. He allocated an identical number of chickens for Nyingbo and for Loteleme.

Now, during their hunting expeditions, Nyingbo would come home with a pheasant while Loteleme came without anything and instead, would pick a chicken at home for food. When Nyingbo returned home with a *muri* or Dik-dik, Loteleme would come home without anything and instead he would pick a goat at home to eat. When Nyingbo came home with a *'bo'bu* or Waterbuck, Loteleme would come empty-handed and, instead, he would pick a cow from home for consumption. This practice of Loteleme went on and on until he eventually finished all the animals his father had given him. Meanwhile, Nyingbo continued to take good care of his share of the animals and they continued to multiply. Loteleme continued to finish his until only one cow was left. Then, he thought of a brilliant idea— to demand his brother’s cattle.

This action resulted in enmity between the two brothers and they fought. Nyingbo took his children and cattle and ran away from Loteleme, to a far place called **Goroo**, which was on the other side of a large river. On reaching that river, Nyingbo found that it was flooded to the brim. He then dropped his walking stick and suddenly the river opened up in the middle. Nyingbo and his entourage rushed across the river, which quickly closed up—shutting off Loteleme and his children at the other shore of the Goroo. On settling down, Nyingbo started to produce more children.

We, human beings, are the children of **Nyingbo**. The father of **Nyingbo** was called **Biyu**. This is how our birth has been. Nyingbo’s son who singled himself out as Kakuwâ’s grandfather was called **Guki**. **Guki** produced **Yeki**.

### Meaning of 'Dolowe (variant Lolowe)

What the Kakuwâ call '*dolowe* means 'the starting point' or 'the origin' or 'the source.' This point is variously believed to be around the present Ethiopia-Sudan border, around the Red Sea, or at **Kapoeta** (at the eastern shore of Lake Turkana). Here, the **Nilotic Luo** had arrived in sufficient numbers dispersing the ancestors of the Kakuwâ and other Nilo-Hamitics. These **Luo** movements were spread over time—perhaps over three centuries pushing the entire Kakuwâ westwards, across the River Nile, around the 16th century, and eventually they settled at **Koro'be** [**Koru'be**] Hill in the present Yeyi County. From **Koro'be**, the Kakuwâ then spread over all the areas which they now occupy in Ko'buko District, in the Kakuwâ County and in the **Yeyi County**.

### Hero Ancestor—Yeki

The Kakuwâ founder, Guki, is believed to have produced three sons: **Yeki** was the first-born, followed by **Okube** (**Wokube**) and **Jamo**. Only one daughter, called **Lindro** [song: *Lindro na baazi da ya, Likiso na woro kuwaze, na lo yiki mugu, Iya diyo, Sase, Lindo na baazi da...!*]. In certain sections of Kakuwâ, Lindro is known by the name of **Apele**.

Guki and Yeki looked after their cattle *a kiyuka* i.e. in turns or on alternative days. However, whenever Guki was in the bush with the cattle, he was beaten by the rain. On the days that he was at home, Guki was also beaten by the rain. One day Guki asked himself, *Lo ŋiro de kokondra na de gbanda?* ("Why is this boy treating me like that?"). He then sought and got the services of a native doctor to punish Yeki. The doctor suggested a snake, scabies, smallpox, lightning, lions, etc. But Guki refused all these forms of punishment against his eldest son. He insisted that the doctor look for something else. Sure enough, the doctor said that he had come up with something 'small' *nye lo i riyozu bo na lepe na* "Something small that would get him (Yeki)." Indeed, when it was Yeki's turn to look after the cattle, he was pierced in the foot by the dry stump of the Elephant Grass known *galaka*. When Yeki staggered home with his foot bleeding, Guki remarked: *Waje ki'do!* Or 'You [Yeki] taste it!' Eventually it was *Dikilinya*, the largest bull in the kraal that drove the cattle home. In those days, bulls were trained to, in the absence of the cattle-keeper, look after the entire herd and even to corral and lead the cattle home when the sun set.

Still bleeding profusely, Yeki decided to leave his father's home. His sister, Lindro, joined him and they wandered south and southeast following the sources of the rivers and avoiding crossing them. Eventually, he discovered **Mt. Liru** upon which he settled. Yeki called **Liru**, *Wo'dogo liyo* "My Anti-hill." Yeki had bled throughout the journey and he only found the cure for his wound after dipping his foot in a special 'medicinal' and 'magical' river nicknamed Iodine lo *Kakuwâ* or 'Kakuwâ iodine' near Mount Liru. During his absence, a funeral rite was organized as it was thought that Yeki had died.

Later, however, Yeki returned to his father to report his discovery of Mount Liru. "I have discovered an anthill over there, which is beautiful. In fact, while our mother was pouring the ashes under the banana plant, I was able to see that from the mountain. When she was giving you the porridge, I was able to see that. Our white rooster (cock) over here, I was able to see it. I did get this "anthill" which is very beautiful but there are certain "things" on it that speak a confused language and this has disturbed me." Yeki sought help from Guki in order to drive away those "things" that had settled on the mountain and that were chatting like *Iriyaka* or 'Weaver birds.'

**Guki** sought a native doctor's help who instructed him to give **Yeki** the wild plants of *pala, uka, lodore*. **Yeki** was to take these plants and shake them on the *parine*—the communal place which these strangers used for their recreational purposes. **Yeki** did as instructed and the **Kuludri** were driven away from Mount Liru. In those days,

people walked completely naked from the head to the toe and from the front to the back. So, whenever they sat, the irritants touched their skins instantly. This irritation chased the **Kuludri** away from the mountain. However, one woman who had newly delivered a baby, remained. **Yeki** later adopted this woman's son, and named him **Koyitagele** literally "One Eye."

After this event, **Yeki**—again—returned to his father's home to report on the results of his experiment on **Mount Liru**. **Yeki** requested to be given *kapa* or 'things.' These 'things' were meant to mean cattle, goats sheep, chicken, etc. He also requested that four bachelors be given to him to drive these animals to his new place at **Mount Liru**. These bachelors were drawn from the clans of **Bonyo, Pere, Kaliwara, Patulu** and **Drimu**—five of them.

Before they departed left, **Guki** had pleaded that **Yeki** first enjoy the feast on the **Dikilinya** bull but **Yeki** insisted that he would rather take his wealth to Liru before he could come back for the feast. **Guki** agreed and his departure and the whole journey took four days to reach Mount Liru and another four days to return for the feast—8 days total!

Now, everyday that he was travelling, the brothers back home, would anxiously cut down a tree to count and mark the passage of that day. After four days and four trees were cut, they reasoned that **Yeki** had reached his destination. Then on the fifth day, they began to count his return journey—also by cutting down a tree on each day. On the seventh day, they prepared to kill **Dikilinya**. However, on dissecting the animal, Yeki's followers discovered that its liver had disappeared. When Yeki finally reached back, he was told of the missing liver. Then he placed his stick of honour and of wisdom into the pile of dissected meat and suddenly, the liver reappeared. This magical phenomenon has now prompted a very popular Kakuwâ and strong swearing statement: *Ki do lilijikindro na kuliya kine, likini a munye na Dikilinya ...* "If you lie to me, disappear like the liver of Dikilinya!"

### **Yeki's Progeny**

According to the Kakuwâ, **Yeki** married **Gbele**—and together, they produced **five** sons whose names were as follows:

- **Rigbo** (the first-born) gave rise to the **Rigbo** people found near the River Nile in the West Nile District
- **Gimara** (the second born) founded the **Gimara** people found near the River Nile in the West Nile District
- **Koza-ku-Kala** (the third born) gave rise to some of the **Kakuwâ of the Sudan** and parts of the Uganda Kakuwâ and of the Kakuwâ of the Congo
- **Lugbare** (the fourth born) gave rise to certain sections of the **Lugbara** people in the West Nile and the eastern Congo
- **Biyo** (the fifth born) gave rise to the **Ole'ba** people of the present **Maracha County** in the West Nile Province.

**Zaki** was the sixth child from a different mother called **Da'da** of the Kupera clan in Ko'buko District. Yeki named him Zaki because the child was literally *zazaki nye* i.e. 'brought to him' from Kupera after the mother had delivered and raised him for a while within her Kupera clan. Zaki gave rise to most of the Kakuwâ of Uganda and to members of the clans in certain parts of the Lugbara tribes of Uganda and of the northeast Congo.

**Koyitagele**, the adopted son of Yeki from the **Kuludri** woman abandoned on Mount Liru, founded the clans of **Nyañi, Trara, Robu, Lurujo**, etc. He remained with Zaki near Mount Liru and acted as the older brother to Zaki.

**Wokube**, the follower brother of Yeki, founded such clans as the rain-predicting **Bura** clan— now found around the source of the **Keri** river and town, and others found all over the Kakuwâ areas.

### **Zakis' Progeny**

Zaki gave rise to 12 children, all males as follows:

- **So'dogele**—remains at **Mount Liru** and gave rise to the **Yoñosu** clan
- **Morobu**—founds the **Yumele** clan
- **Kembe** —founds the clan of **'Dukuliya**
- **Abe**—founds the clans of **Matu** and **Lobule**
- **Jamo**—goes to the **Anzinzini Hill** and founds, among other clans, **Nyañiliya**
- **Jambe** —founds the clan of **Kuriyo**
- **Soki**—reaches the River Nile and founds the clan of **Bura** in the **Rigbo** area
- **A'dule**—gives rise to the clans of **Paranga, Otoko, Bura** and **Uka**
- **Dombu**—gives rise to the clans of **Paranga, Otoko, Bura** and **Uka**
- **Gbenyika**—goes to **Lugeperi** and founds the clan of **Midriya**
- **Weri**—goes to **Lugeperi** and founds the **Midriya** clan
- **Temeresu**—is banished to the **Ito Hill** and eventually reaches the **Keri River** where he founds the clan of **Adibu**.

All the progenies of **Yeki, Zaki, Kozakukala, Wokube, Koyitagele** and **Zaki** have multiplied (and continue to multiply) giving rise to **200** or so *clans* that now make up the **Kakuwâ Saliya Musala, Kakuwâ Nation**, or **Kakuwâ Tribe, Kakuwâ Ethno-linguistic Group**, etc.

### **Kakuwâ Contact with Foreigners**

Virtually, nothing is known about the Kakuwâ before the advent of Europeans in 19<sup>th</sup> century. The first Kakuwâ encounters with the foreigners were the slavers, explorers, hunters, missionaries, soldiers, administrators, social anthropologists. The Arab slavers and the Europeans came largely from the north and west—through the Congo, and from the southeast—through Uganda. These foreigners of, radically different social, economic and technological systems, often performed multiple roles in the Kakuwâ territories. To these different groups, we must add the numerous international agencies that have recently flocked into the Kakuwâ territories often with their own agendas and definitions of 'aid.' Here is a brief chronicle of some of the direct and indirect beginnings of the contacts of the Kakuwâ with the foreigners:

525 BC: The Persians under Cambyses invade Egypt. During the reign of Justinian, many Sudanese Kingdoms are converted to Christianity and churches dot the sweep of the Nile.

571-632: Prophet Mohammed (Peace Be Upon Him) rises in Saudi Arabia.

622: Beginning of the Moslem Era (Hegira).

632-661: Orthodox Caliphate (beginning of Arab Empire).

635: Damascus is captured by the invading Arabs.

635-641: Persia is conquered by the invading Arabs.

646: Egypt is conquered by the invading Arabs.

661-750: Umayyad dynasty is setup by the invading Arabs.

709: North Africa is conquered by the invading Arabs.

713: Spain is conquered by the invading the Arabs.

732: Charles Martel defeats Moslems at Tours, France.

750-1258: Abbasid dynasty (Golden Age of Arab Empire).

786-809: Harun al-rashid rises to power.

900-1000: Arab rule in Spain is at its highest; Cordova is the greatest intellectual centre in Europe.

15thC: Islam begins to spread displacing the Christian kingdoms dotted along the Nile.

16thC: Arabs establish themselves in Dongola, Kordofan and Darfur—all located in the present Western Sudan.

17thC: Arabs make up even part of the Royal Fur Dynasty in the Darfur Region.

1797: Napoleon is victorious at the Battle of the Pyramids which shakes the power of the Mamelukes, the Caucasian ruling class of Egypt, and paves the way for the rise to power of the Albanian soldier of fortune, Muhammad Mi.

1819: There is little or no contact with the southern areas of the Sudan, the northern parts of Uganda and the northeast of the Congo until the 19th century. The Arab interest in the south receives its first real impetus in when Mohammad Ali, Khedive of Egypt, decides to invade the Sudan.

1821: Muhammad Mi sends his third son, Ismail, at the head of 10,000 men across the desert and north and claims central Sudan is his. For the first time, and the name *Sudan* meaning *Land of Blacks* begins to take shape as a political entity.

1841: One of the Khedhive's expeditionists reaches Gondokoro, followed shortly by the European explorers Petherick and Miani, who reach Nimule by 1860.

1850: The first Austrian missionaries reach Rejaffù just east of the present City of Juba in South Sudan.

1850s: Egypt controls the Sudan as far as Fazogoli, 120 miles south of Khartoum. Meanwhile, merchants, especially of Dongola stock acquire arms and penetrate southwards opening up stations for the trade in ivory and slaves. These trading stations become razzias (slave camps) in all directions with Khartoum itself the centre of colossal slave trade.

1857: The contemporary Khedhive, Said Pasha, visits the Sudan in person and officially abolishes the slave trade but his return to Egypt is merely regarded as the signal for intensified slaving activity. Meanwhile, the slave traders and ivory merchants penetrate the northeast of the Congo through the Bahr el Ghazal.

1860: The Italian ivory trader, Giovanni Miani reaches the Unyama River in March 1860, on the Sudan side of the present Uganda-Sudan border. Meanwhile, the Maltese trader, Andrea de Bono (Amabile), sets foot on the Ugandan territories and establishes an ivory camp on the east side of the Nile at Faloro, opposite the present town of Rhino Camp.

1863: Ismail Pasha becomes Khedive of Egypt and finds himself confronted by a growing public opinion in Europe over the slaving horrors of the Sudan.

1864: Sir Samuel Baker, after travelling up the Nile to Lake Albert in 1864, returns ten years later as Egypt's first Governor-General of the Sudan.

1867: The Vatican founds the *Instituto Veronese dei Figli dei S.Cuore di Gesu per Le Nissioni Africane*. The Comboni Mission works in Egypt, the Sudan and Uganda, and it decides to establish itself first in the Northern Sudan.

1868: Schweinfirth visits the Bahr el Ghazal and Wele when the slave trade is at its height.

1869: Ismail Pasha appoints the British, Sir Samuel Baker, Governor of the area south of Gondokoro.

1871: Sir Samuel Baker officially proclaims the annexation of Equatoria and the abolition of the slave trade, and even proclaims the annexation of Bunyoro but owing to financial difficulties Egypt cannot ratify.

1874: Charles Gordon becomes Governor General of the Equatoria Province succeeding Baker as Governor of Equatoria province of the Egyptian Sudan in 1873, and in 1874 annexes the area of Lado District.

1874: In the Bahr el Ghazal, the greatest slaver, Zubeir, raises a private army, and proclaims himself an independent ruler, defeating a governmental force that is sent to quell him. Ironically, Ismail Pasha later appoints Zubeir Governor of the Bahr el Ghazal.

1876: Egypt is bankrupt.

1876: Khedive Ismail appoints Charles Gordon Governor General of the whole Sudan; Gordon soon faces revolt, invasion and disintegration and even death.

1876: The explorers: Schweinfurth, Junker Wilhem, Charles Long, Emin Pasah, Cassati, Stanley and others travel west of the River Nile even though, except for Junker, few of them actually did more than skirt the boundaries of Kakuwâ. The day break of November 20, 1877, ultimately establishes the first recorded incursion into the Kakuwâ territories by foreigners. By December 21, 1877, Junker's raiding expedition has encamped along the boundary between the Kakuwâ and the Pojulu. Because of the profitable nature of the raids in the Kakuwâ area, more and more others are organized with disastrous results against those who resist the intrusion. Junker confesses: "These raids were continued during the whole month of December [1877]; as soon as the territories of one chief was completely plundered we marched to the next hamlets [small villages].

Then, choosing a spot on the **Gulumbi Hill** (in Yeyi County), and looking toward the south, the German scientist claims to have *discovered* mountains in the distance: "The three peaks I named *Jebel Gessi* (**Mount Liru** sic), *Jebel Gordon* [Mount Wati sic] and *Jebel Baker* [it is difficult to discern what exact present mountain or hill in Terego, Maracha or Ko'buko *Jebel Baker* stands for]. The most distinct was *Jebel Gordon*; the ground gradually ascends to the lower hills before it. Other ranges lie to the south of the two highest peaks of *Jebel Gordon*, beyond which is the group *Jebel Baker*. To the north of *Jebel Gordon*, the *Jebel Gessi*, a high conical rock on the mountain ridge, can easily be seen.' What a confused description by a scientist!

1870s: The missionaries C.T. Wilson and R.W. Felkin visit West Nile emphasizing the potential commercial importance of the slave trade.

1878: The commercial potential of the Congo-basin and outlining regions is supported by elaborate quotations from the early explorers such as Schweithfurth, Junker, Stanley, Emin, Patherick, Cassati and Gessi. This prompts King Leopold II of Belgium to mobilize a group of financial interests in studying trading prospects in Africa. This results in the creation of the Comite d'Etudes du Haut Congo in 1878.

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1879: King Leopold II pays all non-Belgian capital.

1879: Khedive Ismail is deposed and his successor in Khartoum, Rauf Pasha, makes no attempt to put down the slavery in the Sudan.

1879: Gessi resigns as Governor of the Bahr el Ghazal and Lipton Bey is appointed Governor of the Bahr el Ghazal replacing Gessi.

1880: Emin Pasha is made Governor of the Equatoria and Slatin Governor of Darfur.

1880: Gessi resigns as Governor of the Bahr el Ghazal and Lipton Bey is appointed to replace him.

1881: Salvation comes to the Sudan from the desert in the name of Muhammad Ahmad, the son of a Dongola boat-builder. He grows into a soft-spoken mystic and soon retires to Aba Island, 150 miles south of Khartoum, to live the life of a religious recluse, proclaiming himself to be the Mahdi, the second great prophet. As the Mahdi rises, Egypt is in the throes of a financial crisis, bewildered by the nationalistic uprising under Arabi Pasha on the one hand, and by the English and French on the other, both events have had culminated in the bombardment of Alexandria in 1852.

1882: The venture *Comite d'Etudes du Haut Congo* is re-named *Association Internationale du Congo*. Despite its international title, the enterprise was neither international nor national. In fact, it is a springboard for advancing the King Leopold II's personal interests and not even the interests of Belgium. In effect then, Leopold II is the Association and the Association is Leopold II who alone, nurtures it financially.

1883: Emin Pasha concentrates his forces around Lado (Juba) after abandoning one post after another. He is joined by Junker and later Cassati who have been exploring the country to the west of the Nile, including the Kakuwâ territories.

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1883: Emin Pasha who has been without steamer communication concentrates his forces round Lado (now Juba) abandoning one post after another. He is joined by Junker and later by Cassati who have been exploring the country to the west of the Nile, including the Kakuwâ territories.

1884: The tribes of the Western Sudan rally to the Mahdi's call for a war against the infidels and despots and, early in 1884, the Mahdi is master of all Sudan save Khartoum. Britain, who meanwhile has moves into Egypt, resolves that the Sudan cannot be held, and sends General Charles Gordon to evacuate Khartoum. No man could have been more ill-fitted for the job, and after 317 days, the Mahdi's dervish hordes overrun the city's defences and raze Khartoum. Egypt leaves the Sudan to her fate, after appointing Gordon in 1884 to superintend the evacuation of the military and civil personnel in the Sudan. Five months after the fall of Khartoum, the Mahdi dies of typhus; he is succeeded by Khalifa Abdallah. Hardly has he come to power than the Sudan is plunged in a series of civil wars.

1884: The Gedaref and Bahr el Ghazal garrisons fall to the Mahdists and the Emir Karamalla sends Lipton to

join Slatin in captivity. Karamalla now decides to capture Equatoria and marches southwards from the Bahr-el Ghazal.

1884-1885: The Berlin Conference is held. The scramble for Africa following this conference intensifies. Henceforth, rival European powers, coming inland from east and west, begin to converge on the Congo-Nile watershed's portion of which is the frontier now dividing the Kakuwâ into the Congo, the Sudan and Uganda.

1885: Khartoum falls and the Mahdists who have occupied Amadi, and Emin Pasha retreats to Wadelai fort on the western side of the Nile.

1888: Emin Pasha is reached by Sir Morton Stanley at Wadelayi and the Governor is rescued from the Mahdists.

1890: The Mahdist expedition under Omar Saleh ultimately reaches Rejaff. The western outposts which also include the Kakuwâ territories, are by now also under Dervish control.

1892: The Belgians are the first colonizing Europeans to arrive to the Congo-Nile watershed of the Congo Free State having been inaugurated in 1885. In fact, a Belgian expedition under Van Kerckhoven establishes itself on the Congo-Nile watershed. Van Kerckhoven dies here but the rest under his deputy, Miltz, advances to Wadelai where they persuade the remnants of the Emin's garrison to join the Belgian Headquarters at Wanduïn the present Terego County. From there they are sent on a disastrous expedition against the Mahdists at Rejaff, and after left to their fate as the Nubians!

1892: The Belgians advance from the Congo and capture western Equatoria up to Mongalla and establish the Lado Enclave as part of the Belgian Congo.

1892: The French, led by Marchand occupy large parts of south Sudan (Bahr el Ghazal, western Upper Nile up to Fashoda) and by 1896, they had established a firm administration in these areas.

1894: Britain proclaims a protectorate over Buganda.

1894 (August 14, 1895): The Lado Enclave is created by the Agreement between France and King Leopold II. This is to result in the leasing of the West Nile to Leopold for his life time. It is designed on paper for reasons of European and not African interests. The Enclave is demarcated by 5 degrees 30' North latitude (to the north) 30 degrees West of the Greenwich (to the west), Congo-Nile watershed (to the south), and on the east by the River Nile. King Leopold II, with pressure from the French and lacking sufficient resources, takes effective control of the Enclave in 1897. In February 1897, Commander, Captain Chatlin of Belgian Forces defeats the Mahdists at Rejaf and Lado (Juba). Meanwhile, the French feel free to establish a foothold on the Upper Nile as far as Fashoda. But when both France and Britain fail to agree on their respective spheres of influence, France despatches a military expedition in 1896 to gain control of the Upper Nile. The conflict reaches a crisis level in 1898 in what has now been dubbed the Fashoda Incident, when the French commander, Marchand, was confronted by an equally determined General Kitchener, leading a contingent of British forces to Fashoda.

General Kitchener, fresh from defeating the Khalifates (as the followers of the Mahdists are then called after his death) in the *Battle of Omundurman* of September 2, 1898.

1885: The African Inland Mission (A.I.M) is founded in the USA by Arthur Pierson, Charles Hurlburt, Peter Cameron Scott and others.

1895: The appearance of the Belgians in the Equatoria, sets a stage to the eventual ending of the Mahdist rule. The Belgians consolidate their position in the Uwelle area of northeast Congo and in the present West Nile and Congo and the Sudan Kakuwâ areas. King Leopold II then accelerates his anxiety to annex the territory west of the Nile which coincided with a similar treaty he has signed with the Zande chief, Zamoyi, through whose territory the Belgian columns would march to meet the MahdiÆs followers at Rejaf. Armed with one Kurps cannon, the Belgians leave Dungu for the Nile on December 13 1886, under the commands of Kops, Gehot, Debacker, Sarolea, Cajot, Dupont, Luplume, Gobel and Dr. Rossington (Collins, 1968). The Belgians who have now aligned themselves with the Nubian Fadhil's forces soon cut off most supplies to the Mahdist rebels. Then, they launch their final assault against the Khalifa's General Arabi in the famous Battle of Rejaf in 1897. This paves way for the King to administer as part of the Congo, a section of the Southern Sudan known as the *Lado Enclave*.

1896: Britain proclaims a protectorate over Bunyoro through fear of French encroachment from the west.

1896: From the Pennsylvania Bible Institute, and the Central American Industrial Mission, the first eight AIM missionaries, led by Peter Cameron Scott arrive in Mombasa, British East Africa. By the first Annual General Meeting, missionaries had been placed among the Wakamba in Nzawi, Sakai, Kilungu, and Kangundu in Kenya. Peter Cameron Scott dies of black water fever on 8 December.

1896: Liotard, a French Commander overthrows the Dervish (Mahdist) rule in a large part of the Bahr el Ghazal.

1897: Another French expedition starts from Djibouti and moves along the Baro and Sobat Rivers in Ethiopia but fails to link up with the Fashoda Expedition. The French had wanted to annex the South Sudan. However, an international conflict develops between the British and the French over South Sudan commonly own as the *Fashoda Incident*.

1897: Rejaff falls as it is ultimately stormed by the Belgian Commander Chaltin, who thereupon occupies what is later known as the Lado Enclave. The limits of the Belgian expansion eastward are settled by international agreement oughly the Congo-Nile watershed and a strip of land to Lake Albert in the Mahagi region. Later, the Lado Enclave is leased to King Leopold II of Belgium for life!

1897: The French Commander, Marchand, leaves Congo Brazzaville to complete the subjugation of the Bahr el Ghazal and extend French authority as far as the Nile. An attempt by the British to rush Sudanese troops from Uganda to the Juba River, through Somalia and intercept a threatened meeting between Marchand and

another French Commander, de Bonchamps (operating from Abyssinia), leads to a revolt that has its repercussions throughout Uganda, lasting till 1901!

1898: The last of the first sixteen AIM missionaries leaves Africa. Of the original sixteen three had died, five had left due to illness and four had resigned.

1898 (September): The Anglo-Egyptian force led by General Herbert Kitchener meet the Khalifa's 60,000 warriors on an open plain outside Omdurman, the new Sudanese city built across the Nile. Khalifa's casualties comprise 10,800 killed and 16,000 wounded, and Kitchener enters Omdurman as a conqueror.

1899 (January 19): Britain and Egypt sign a condominium agreement under which the Sudan was to be administered jointly. In the twelve ensuing years, the Sudan's revenue has increased seventeen fold, its expenditure tripled, and its budget reaches a balanced state which is to be maintained until 1960.

1899 (March): Final settlement of the Fashoda Incident is reached by the Anglo-French Agreement when the spheres of influence of both countries north of the Congo Free State boundary are delimited as lying respectively east and west of Congo-Nile divide. This limits any further French claims to the Nile. For its part, King Leopold II continues to actively encourage Belgian explorers to open up ever more and more river systems and routes along Congo-Nile divide. His attention also turns for the possibility of commercial and political ambitions in the Bahr el-Ghazal Province. Iron, ostrich feathers, ebony, timber, fibres, tamarind, gum, honey wax and rubber, are rumoured to abound in that region.

1899: Marchand, after an epoch-making march through a hostile country of the Upper Nile, reaches Fashoda, at the same time that an Anglo-Egyptian force under Lord Kitchener has overthrown the Mahdists at Khartoum killing the Mahdi himself. The meeting of these two European Commanders in the Shiluk country is to result in very strained relations between England and France to this period.

1899: France withdraws her claims on Fashoda and an Anglo-Egyptian regime or Condominium in the Sudan was proclaimed. Since 1899, there have been minor boundary adjustments between Uganda and the Sudan on the one hand, and Uganda and Congo on the other. The most important boundary being the ceding of the Lado Enclave by Belgium in 1908 following the death of King Leopold II, and of the Opari District by Uganda in 1913 in return for the present West Nile District.

1899 (January 2): The Anglo-Egyptian Condominium is established in the Sudan; in reality it is the British who rule the Sudan until 1956 when the Sudan becomes independent.

1899: At the beginning of Condominium rule in 1899, the Verona Fathers Mission starts work in the Southern Sudan: Upper Nile Province (in 1901), Bahr el-Ghazal (in 1905) and Equatorial Province (in 1913). Meanwhile, three Church Missionary Society (C.M.S.) members go to the Mongalla Province "following on the lines of the American and Australian missionaries who are already in the Sobat Valley, the Shiluk country and the Bahr el-Ghazal."

1901: *Bimbashi* or Major Chauncy Hugh Stigand, a young British officer, handles the problem of the *Lado Enclave* by the Condominium authorities. He introduces arbitrary boundaries to divide the different tribes in the Sudan, and later, in the West Nile. Stigand is Weatherhead's mentor. He hunts widely in the Enclave. He specializes in native administration. He died in 1919, at the hands of the Aliab section of the Dinka. His unfinished book on the Lado (published posthumously as Stigand, 1923), provides an unparalleled picture of the Lado Enclave at the time. He describes many of the tribes in Northern Uganda and in the Sothen Sudan and even draws the tribal boundaries which exist to this day. He also spends much of his time hunting game. Theodore Roosevelt (who later becomes America's President after World War II) and Carl Gustav-Jung visit the West Nile area and are influential contributors to the ivory trade

1902 (January 2): King Leopold II organizes his *Compagnie des Fer du Congo Supérieur aux Grands Lacs*. The prescribed capital of the company is 25 million francs, designated to build two railway lines: one from Stanleyville (now Kisangani) to Mahagi on Lake Albert; and the other, from Mahagi to the navigable Nile at Rejaf or Lado.

1902 (February): King Leopold II insists that the Lado Enclave would only be forfeited after his death and that any Congo-Nile railway through the Enclave be owned and operated by Belgians alone. To live true to his threats, he despatched three large consignments of munitions, guns, and equipment for a six month siege.

1902: Middle, the largest concentration of troops anywhere in Africa except for the war in South Africa is put in place. Collins (1968) reports that: "There were nearly 2,400 Native Congolese troops under 60 European officers ready to defend the Enclave against Britain. The present Southern Sudanese Headquarters of Juba itself was defended with three Krupp cannon, five Nordenfelt guns, and a machine gun. In the interior, the Yei post was fortified with two Nordenfelts and a machine gun." Thus, both the Fashoda Incident of 1898 and Leopold's ambitious defence of the Lado Enclave in the middle of 1902, would have sparked World War I in Africa!

1906: The C.M.S. starts work at Malek in 1906, and open a bush school in Yei (in 1917), in Juba (in 1920), in Maridi and Yambiyo (in 1921), and in Lui (in 1924). The Rev. L. H. Gwynne supervises the C.M.S. work in the Southern Sudan and at Khartoum. The girls school, which opens at Maridi (a town in the present Muru area), meets with more success than at Yambiyo (in the Zande area). In fact, Maridi has been intended at an early date to become the largest educational centre in the South.

1907: The Belgian Administration now abandons many of its key posts in favour of those closest to the accessible roads. The Congolese hold only five stations scattered along the road from Congo-Nile watershed (which runs from Keri Town, Baaze to Lasu) through the centre of the Enclave to the Nile at Juba. That road roughly corresponds to the present Aba-Lasu-Yei-Lainya-Juba road. Although the Lado Enclave is denied of rubber, its wooded rolling hills separated by well-watered streams flowing amidst lush vegetation, is ideally suited for elephants. As Collins (1960:218) reports: "nowhere in Africa were elephants in greater concentration than in Lado." Consequently, the expenses of the Belgian administration had to be offset by Lado Enclave's only major product---ivory. Ivory continues to be collected by the Belgians as government monopolies as is

done under the Mudirs of the Equatoria Province, such as Sir Samuel Baker, Gordon and Emin Pasha. In fact, labour services were committed to payment in the elephant tusks. Promotion is given to those Belgian officers who are assiduous in its collection. Sometimes, only those hunters who first secure the proper elephant hunting licences at Boma or Brussels are permitted to shoot legally in the Enclave. When the British attempt to persuade Leopold to abandon the Upper Nile and the Lado Enclave sooner rather than later, His Majesty is visibly upset. He tells his baron (the Belgian Foreign Minister), that the Enclave "is my glory, [panache]; its occupation has been my objective for years; I have dedicated my energies to it; rather than renounce it, I will resort to violence."

1912: Led by John Stauffacher, the first A.I.M. missionaries settle in Kasengu, Belgian Congo (now Democratic Republic of Congo). The British Governor General of the Sudan at the time, Lord Cromer, assures the Arab North that no proselytism or conversions into other faiths would take place in the Muslim areas.

1914: The British establish Uganda Protectorate in West Nile.

1914: The first District Commissioner (DC) of West Nile is **Alfred Evelyn Weatherhead** (1914 to 1922). Before that, he was in South Africa. **Jack H. Driberg**, is the Assistant District Commissioner (ADC), as well as academic analyst and anthropologist. Driberg dies in 1947 and a friend describes him as 'a romantic figure, gay, versatile, and adventurous—an Elizabethan.'

1918: First A.I.M. missionaries reach to Mvara, Uganda, and begin preaching among four unreached tribes.

1919: Kakuwâ's, **Rembi**, leads the *Allah Water* or *Yakanye* uprising in the West Nile. The water is described by the White-men as a hallucinogen, an aphrodisiac, a drug which raises previously teemed men to warfare, violent opposition to British imperial rule in West Nile. Ole'ba is the centre of Rembi's activities. Anne King (1970) gives the most extensive published historical account of the *yakanye*. Several West Nile puppet Chiefs are believed associated with the *yakanye*, and these are exiled to Ankole and Masindi. Louise Piroet, in his *Historical Dictionary of Uganda*, 1925) writes: "[In 1919] ... the British officials were supposed to be faced with possible widespread rebellion. Many chiefs were found to be implicated in *yakanye* and were believed to be involved in plotting against the government... At this stage, the cult appeared to pose a real danger and measures were taken against it. Several chiefs were exiled to Ankole until 1925, and **Rembi** himself was caught and hanged' (Piruet, 1995, p.3678)."

1924: Mounting Egyptian nationalism in the period after World War I culminates in 1924 in the assassination in the streets of Cairo of Sir Lee Stack, Governor- General of the Sudan; British reaction results in the expulsion of all Egyptian officials from the Sudan.

1925: The first professional labour recruiters (British and Indians) arrive in Arua, and the first labour system becomes established in West Nile.

1925: McConell does the first full length ethnographic essay on a West Nile tribe, the Lugbara. There are also articles on *la Nigrizia*, the internal journal of the Catholic missionaries—the Comboni (Verona) fathers on the

Lugbara.

1930: The following parts of the Bible are first published in the Kakuwâ language: *Kuu na'bo Naga Mako* [The Gospel According to Mark in Kakuwâ of Congo] (Tentative Edition), London, British and Foreign Bible Society, 1930, p. 63p; and *Jamet Lo'but/Gbeti Lo Luka* [St. Luke in Bari (Kakuwâ)] Tentative Edition), London, British and Foreign Bible Society, 1930, p. 96p.

1936: After the Anglo-Egyptian entente of 1936, a few Egyptians are allowed to return to the Sudan in minor posts. But the signing of the 1936 agreement stimulates Sudanese nationalists who object both to the return of the Egyptians and to the fact that other nations are deciding their destiny. Expression of this feeling is seen in the formation of the Graduates' Congress, under the leadership of Ismail al-Azhari.

1942: First Ugandan ordinations by the A.I.M. go to Kakuwa Reverends **John Dronyi** (of the Godriya clan) and **Silvanus Wani** (of the Nyanjiliya clan).

1945: Two political parties have emerged: the National Unionist Party (NUP) led by Ismail al-Azhari, demanded union of the Sudan and Egypt; it has the support of Sayed Sir Ali al-Mirghani, head of a powerful religious sect. The Umma Party, backed by Sayed Sir Abdur-Rahman al-Mahdi demands unqualified independence and no links with Egypt.

1949: Church Missionary Society (CMS) invites AIM to take over Opari and Torit in Sudan. Paul Buyse leads the first team into southern Sudan.

1950s: The social anthropologist John Middleton *studies* the Lugbara.

1953 (February 12): Britain and Egypt sign an accord ending the condominium arrangement and agreeing to grant Sudan self government within three years. The agreement also provides for a Senate for the Sudan, a Council of Ministers, and a House of Representatives, elections to which are to be supervised by an international commission.

1953: The elections, which are held during November and December 1953, result in victory for the NUP, and its leader, Ismail al-Aihari, becoming the Sudan's first Prime Minister in January 1954. The replacement of British and Egyptian officers in the Sudanese civil service by Sudanese nationals follow rapidly.

1955 (December 19): The British Parliament votes unanimously that the Sudan should become "a fully independent sovereign state". British and Egyptian troops leave the country on January 1, 1956; the same day a five-man Council of State is appointed to take over the powers the governor general until a new constitution is agreed.

All the Colonial Governors of the Sudan have been British Army Officers:

- Lt. Colonel Sir Stewart Symas (January 10, 1934 - October 14, 1940)
- Major General Sir Hubert J. Huddleston (October 15, 1940- April 7, 1947)

- Sir Robert G. Howe (April 8, 1947 - March 10, 1955)
- Sir A. Knox Helm (March 11, 1955 - January 1, 1956)

1956: Civil War breaks out in Sudan, forcing the missionaries to leave. The government takes over the mission schools.

1960s: The anthropologist Aidan Southall *studies* the Alur.

1960: Independence in Congo (now Democratic Republic of Congo) results in partial and temporary evacuation of AIM, leaving an autonomous church in Congo of 32,000 members and 8,103 licensed and unordained pastors.

1962: Sudan Government enacts Missionary Society Act which restricts activities of missionaries. And expulsions commence.

1964 (August 5): Some 40 or so *Simba* (Kiswahili for Lion) rebels waving palm tree leaves attack 1,500 ANC (Arme Nationale Congolaise - the Congolese government troops) garrisoning Stanleyville, a city of nearly 300,000 inhabitants in the eastern Congo. The rebels take over 1,600 Europeans hostages and nearly a half of the Congo is in rebel hands. After 111 days of fruitless negotiating, a joint operation is launched by American, Belgium, and Mercenary forces to liberate the hostages. One of the Simba leaders is **Christophe Gbenye**, and he vows that the hostages would be tied to oil barrels and set afire if any attempt was made to rescue them. The number of armed Simba rebels in and around Stanleyville is estimated at between 2,500 to 10,000.

“Allied governments (Congo, American, and Belgian)” finalize and execute the *Dragon Rouge* plan and with Belgian paratroops flying in American (Airforce) planes, using a British and then a Congolese base to stage from. The air support consists of B-26's flown by Cuban exile pilots trained and operated by the CIA (many of them Bay of Pigs veterans). ANC re-organizes itself under a force named *L'Ommengang*, after a *Belgian Mardi Gras* celebration, and led by **Colonel Vandewalle**. This force is also a mixture British, French, Belgian, German, Italian, South African, and Rhodesian mercenaries fighting alongside the ANC troops as well as the 5th Brigade of white mercenaries, led by **Colonel Mike Hoare**. The final toll statistics are astonishing: 33 hostages killed, over 1600 are rescued. Twenty-Eight more bodies are found later, south of the Congo River, bringing the total hostages killed to 61. The Belgians lose 2 paratroopers and 5 injured or wounded. Simba casualties are unknown.

Later, Christophe Gbenye is shown with three East African leaders at Mbale, Bugishu District in eastern Uganda: Premier Milton Obote of Uganda, President Jomo Kenyatta of Kenya and President Julius Nyerere of Tanzania. At the meeting, leaders accept Gbenye's explanation of the Congolese affairs and they sympathize with him.

Meanwhile, the ANC continue to pursue the Simbas—well into Kakuwa County and to the border postareas of the present Yei County where many of the rebels crossed into the Sudan and settled in various places—including Yei and Juba.

1972: AIM's International Council meets for the first time. Temporary cessation of war in Sudan permits AIC pastors to reestablish work to East of Nile. AIM and other missions set up ACROSS to work West of Nile.

1973: AIM abandons legal identity in Zaire (now Democratic Republic of Congo) and functions under the African Church, CECA, as one organization.

1977: Ugandan bishops elect Silvanus Wani Archbishop to replace Luwum.

1979: "Liberation forces" from Tanzania, accompanied by Ugandan exiles, enter West Nile in May 1979. Nearly the whole province empties into the nearby Zaire (now Congo) and into the Sudan — as Refugees.

1980s: Harrel-Bond, British sociologist, comes to the Yeyi River District to "study" the West Nile

1986: CECA (Congo/Zaire) has 87,469 communicant members, 459 pastors of which 226 are ordained, 2,561 evangelists and 96 expatriate missionaries.

1990s: Tim Allen comes to "study" West Nile's "Returnees."

2003: The British-American, Mark Leopold, visits the West Nile; he "studies the West Nile 'violence' and publishes a book titled: *Inside West Nile. Violence, History and Representation on African Frontier.*