The Total Somali Clan Genealogy
(second edition)

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2nd edition

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Introduction

Somali clan genealogies, and their importance in ordering and influencing daily life, politics, and violent struggles in Somalia, have always held fascination for many observers, beginning at least with Richard Burton in his fascinating book *First Footsteps in East Africa* (1856). In the absence of long traditions of state-making and strong or even successful central government, the social and political-economic uses of such a genealogical ideology for the local people are obvious. Locally it is known as abtirsinyo or abtirsiiimo (litt. ‘the counting of fathers’). Its development can also be considered a major cultural achievement of the Somali people.

The following sketch of the ‘total Somali clan genealogy’, updating a first edition of 1999, was prepared on the basis of my own interest in this achievement as well as to provide people interested in Somali social and political history and the underlying (sub-) clan relations, always a touchy and nebulous issue. This paper does not claim to give ‘authoritative’ answers to the features of the ‘system’, e.g. on the historical nature of the descent lines. This is due to the nature of the Somali genealogy: while one could claim that the genealogical relations and ‘descent trees’ presented are historical ones, this can never be ascertained. I.M. Lewis has found that in northern Somali the genealogies contain a very significant basis in fact and can in fact usually be taken as ‘history’ (Lewis 1994a: 96), but from some other work (e.g., Mansur 1995: 122) it is evident that the facticity is highly doubtful, due to the multiple assimilations of groups to genealogical lines not their own having taken place, not to speak even of manipulation of the lines (ibid.: 120). The well-known Somali saying *to the tolane*, meaning ‘clan [or agnates, patrilineal kin] is something joined together’, illustrates this point.

Some people therefore, including many Somalis, will find the exercise of making a total Somali genealogy misguided or futile. But others may be stimulated in reflecting on the game of clan-line classification or finding out past and current relations between (alleged) clans and clan names and their distribution and fusion due to historical and socio-political processes. Surely, due to the fusion of narrative and fact, the idea that there will ever be an
undisputed total genealogy is a chimera: the very basis of genealogical tracing in Somali culture is its flexibility as an idiom of social and political positioning of people: within the broad outlines of the major clan-families, alternative reckonings, reclassification and 'manipulation' of descent and lineages are the very game of Somali life. As said, there is still is a minimal and shared idea of the structure and order of genealogical relations among Somalis, from the six main clan-families down to the sub-lineages, the lowest recognized groups. These are recognized by most Somalis, because there simply has been a historical process of clan segmentation and growth. Only in Somali diaspora communities this genealogical thinking is said to be in decline (cf. Luling 2006: 483). But a historical interest may be returning, as evident from some Somalia genealogy websites (like www.abtirisi.com/list.php).¹

Somali studies scholar Virginia Luling has made the pertinent remark (2006: 474) that a certain 'intellectual compulsion' is at play when discussing or writing about the Somali genealogy, which theoretically would map the entire nation and supposedly bring order out of chaos. She continues: "The idea that the relationships must be there if only one can establish them is very powerful. It has the compelling force that great simplifying ideas have: it is so logical that it must be true" (ibid.). So caution is needed, but one should not forget that Somalis themselves are very much busy with this idea and cherish it as a cultural ideology. Luling cites (2006: 482) the efforts by the scholar Mohamed Abdi Mohamed, who used computer analysis for preparing a database with all known names, yielding a very complex and perhaps unintelligible genealogical tree schema including all Somali (sub)groups ever mentioned. Another writer (J.L. Davies 2002)² has tried to apply DNA methods into the study of Somali genealogies.

The following genealogy is a simpler outline and based on the tracking and checking of references in the relevant literature on Somali studies and among some Somalis in the Netherlands. It is a reflection of, perhaps perennial, 'work in progress', and as will be clear by now does not purport to be an accurate historical tree at any specific point in time. While there is an historically rooted socio-cognitive 'schema' among most Somalis about descent lines, relating to which clan groups and 'tribes' (Lewis 1994b: 14) existed where and had (historical) rights in certain territories above those of others, such an accurate tree would be impossible to obtain, due to various factors:

¹ Special websites on the different clan families are also emerging (in the diaspora); see for the Dir clan-family: http://codkabeeshadireed.blogspot.com; for the Darod clan-family: www.bookrags.com/wiki/Darod. In addition, various Wikipedia articles are being written on the separate Somali clans and clan-families.
² See: www.somalishir.org/genealogy, but this website is not freely accessible. It is not clear whether this project made any significant progress since 2002. Also: www.freewebs.com/nabarjecnline/index.htm.
- the diverse and partly untraceable historical origins of most of the groups referred to. There are also complex linkages with other peoples, e.g., the Oromo and Orma in the Kenya and Ethiopia border areas, which make it difficult to speak of some groups as 'belonging' unambiguously to either the Somali or Oromo category (cf. Schlee 1989, 1994).
- the multiple association and dissociation of parts of clans and lineages to other clans (e.g. for ritual-religious, economic, or political purposes, often through heer, or 'contract'). This often depends on developments in modes of livelihood. The institution of sheegat, a patron-client relationship between two (sub-)clans, also falls into this category. Here individuals and clans can temporarily 'submerge' in another one, due to problematic economic and political conditions, but can move away and reclaim their original identity at a later stage.
- the frequent, ideologically inspired, modifications in stated levels of inclusiveness and alleged descent relations (cf. Luling 2006: 479);
- the 'telescoping' of lines and levels of recognized descent. This holds on two accounts: a) the names of the groupings above the level of the reer (local group) or the individual households are a conflation of real people and legendary people. Lineages are contracted and placed under a given collective name which has been retained because of its importance in indicating a collective identity. Some Somali individuals, however, can enumerate a descent line of more than a hundred individuals along a patriline; and b) the distinction of levels and groupings within the genealogy is subject to change in actual social life. As an example of one individual line, I have included the lineage of an Isaaq Somali at the end of the genealogy. Interesting was that when asked to give his descent line and clan affiliations, the informant started with the top of the genealogy (Isaaq) and not, as one would expect, with his own family, and then tracing upwards from the lowest level.
- the erosion of the system of genealogical thinking and respecting of historic and clan rights due to the persistent crisis in property relations; in the observance of customary law and contract, and due to the Islamist radicalization of much of Somali society in the last decade, where dogmatically applied forms of Muslim shari'a are often held to supersede, or rather are superimposed on, clan and customary law.

The growth and decline of lineages and clans (in size, wealth and political influence) has also had a great impact on the recognition of genealogical relations. As time and demography proceed, new units emerge (split off) from existing ones and previous ones are telescoped.

It should be emphasized that the 'total genealogy' is therefore also a metaphorical, symbolic construct; but nevertheless it is constantly referred to by Somalis and by scholars concerned with their rich history and culture and studying the political use to which these labels are put. A.O. Mansur has noted that because there are so many versions of descent
lines and clan relations, the Somali clan system is mythic (Mansur 1995: 122) and not based on blood relationships but primarily "...the fruit of the nomadic pastoral life" (ibid.) and the challenges of defense, migration, new alliances, etc.

While its key organizing principle is stated by Somalis to be the idea of patrilineal descent or tol (with significant excursions and tracing through maternal or 'uterine' lines if need be), the actual lines of the genealogy have thus been determined in the course of history by alliances formed in the process of harsh socio-economic life in conditions of nomadic pastoralism and other politico-economic considerations. However, in the context of the post-Siyad Barre civil war and warlord group violence in Somalia, a select number of these 'clan-identities' have tended to become fairly rigid. The Siyad Barre regime was also notorious - under the façade of a non-clan ideology - for systematically politicizing and playing out the presumed clan identities and differences (especially after 1978, the year of the lost war against Ethiopia, and intensifying after 1988 when the North revolted). It thus created a specific arena of segmentary political conflict and predatory violence which has marked Somali society throughout the late 1990s and into the 2000s. Such rivalry was even visible within the Transitional Federal Government. This TFG, which was installed in 2004 after lengthy negotiations and a complex power-sharing agreement, is now virtually defunct. In the last decade of militia warfare, large-scale criminal activities and radical-Islamist violence in a stateless context, clan affiliation or belonging is as important as ever, providing the perpetual basis for 'survival' and mobilization of people. Clan affiliation was simultaneously always a discourse of antagonism and divisiveness, e.g. in the urban wars between militia groups, the warlord depredations, and also, despite their denying it, in the activities of the new Islamic Courts Union since 2004, which claimed an overarching Islamic identity. The presently active radical-Islamist Al Shabaab militia is predominantly a Hawiye/Habr-Gidir/'Ayr movement (although with important leaders from other clan groups). As in any 'segmentary system', (sub-)clan identities keep on clashing at various levels (There is never any balance in a segmentary system). At the higher levels of segmentation, there is no longer a guarantee of unity or common action. Indeed, what marks the current phase of destructive violence is the deep divisions within the Hawiye clan family, with many sections and clan elders opposed to the, what for many observers can only be termed terrorist, violence of Al Shabaab and its leaders, but powerless to act against it. One could say that while the genealogy of the Somalis is a cultural achievement and a core constituent of personal and of group identity (the latter in Somali called tolnimo, pre-eminent group solidarity vis-à-vis other kin groups), it is at the same time an insurmountable obstacle to
establishing a stable polity and an incentive to disorder, volatile alliances, and inter-group cheating.  

In 1957 the noted British specialist on Somali studies Professor I. M. Lewis (emeritus professor of anthropology at the London School of Economics and Political Science) produced a work entitled *The Somali Lineage System and the Total Genealogy*. This unpublished typescript - which is no longer available and is also very rare in libraries - contained historical information on the lineages and clan-families, but did not present a list of all the reputed lineage and clan-names in a lineal order. For this Working Paper, I have extensively used Lewis’s updated *Peoples of the Horn of Africa - Somali, Afar and Saho* (1994b), outlining the clan and (what he calls) ‘tribal’ divisions among the Somali (This work also has a very interesting and amazingly detailed map of the distribution of Somali groups on the ground). A remarkably fascinating and solid work on Somaliland and its clans is that of J. Dent (1951), presenting a richly detailed survey of all levels of genealogical branching in the area until c. 1950. This level of detail is not aimed at in the present paper; here only the main outlines can be presented, and at the right end of the pages below one could add many additional names, if only because of the growth of sub-lineages and the changes in the diyapaying groups over time.

2.

The words ‘clan-family’, ‘clan’, ‘sub-clan’, or ‘lineage’ have no universally accepted equivalent words in Somali. Clan (below the clan-family) is often called with the Arab word qabili or with qoqo. The various groups distinguished on the basis of kinship are neither corporate nor cohesive localized groups, except perhaps a certain number of lineages. Usually these groups can only be recognized as levels of genealogical depth. In Somali, the word for ‘patrilineal’ descent or kinship is tol, and indeed the question usually asked in a meeting between two unacquainted people is: *Tol maa tahay?* (= Who are your agnates / clan?). In the chart below the lines are reconstructed and distinguished from right to left on the basis of this concept of patriline tracing. However, the genealogy occasionally also uses ‘uterine’ lines, traced through one of the women married to the male ancestor. The word for this uterine line is Bah (See for instance below, under the Hawiye: Bah Girei vs. Bah Arbera).

I have distinguished six levels of tol, starting from the top: the clan-family; the clan (family) moieties (if distinguished) or territorial divisions; the clans; the sub-clans; the lineages;

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and the sub-lineages or *diya*-paying groups (Arabic *diya* = blood; the Somali equivalent is *mag*). Within the latter, more levels could be distinguished. As time passes, the level of inclusion shifts, and lineages may become sub-lineages, individuals become the focus of a family within a *diya*-paying group, etc. Thus, there may emerge an increasing measure of confusion about the *intermediate* levels of segmentation. In general people know their clan and clan family on the one hand, and their immediate lineage and *diya*-paying group on the other, but the levels in-between may be fused or telescoped.

The terminology for the levels of segmentation is complex, also because of the fact that territorial dispersion and social change have given rise to a shift in labels. Thus, the terms ‘clan sub-family’ and even ‘clan’ may be ambiguous and sometimes not correct: the names on this level (below the clan family, but above the clans) can also refer to territorial associations of clans known under a certain label. Furthermore, I.M. Lewis speaks of lineages but also of three levels of segmentation below the clan: primary, secondary and tertiary segments (cf. Lewis 1994b: 210-211). Others use only clan, sub-clan, or lineage but not segments. Some authors call a ‘clan’ what others call a ‘tribal family’, ‘clan confederacy’ or a ‘clan family’. What is termed a ‘sub-clan’ could also be called a clan. Thus, the terms for the group distinguished according to level of segmentation are used inconsistently in the literature (see also Bradbury 1994). They remain ‘emic’, formal terms. The term ‘sub-lineage’ can perhaps be retained as the most recognizable, lowest level of segmentation, indicating an existing kin-group showing solidarity and corporate identity on the basis of its obligation to unite and pay ‘blood money’ in case of a homicide (the *mag* or *diya*-paying groups).

Nevertheless, the distinction with a ‘lineage’ is often not clear. This lowest-level group is often indicated with the Somali word *jilib*, and sometimes with *reer* (‘people of ...’), although this can also refer to a group with some collective identity on the basis of territorial settlement or *beer* (‘contract’).

3.

The graphic depiction of a total clan genealogy should ideally be done on a very large folding map. In the chart below, spread out over several pages, the levels of genealogical segmentation downwards are depicted from right to left. As said above, there is no pretension to give an historically accurate construct. Neither presented here are the connections with descent line versions of the Quraish lineage (of the Prophet Muhammad),

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1 Compensation payment in case of homicide.
2 They vary in size, but typically range form c. 1000 to 4000 people.
claimed by some clans, e.g. the Sheikhaal (cf., however, Mansur 1995, and Lewis 1994b: 15). The status of the named groups followed by a question mark is insecure and could not be confirmed from more than one source.

The genealogy is incomplete notably on the right side: that of sub-lineages. The empty spaces on the right usually mean that not sufficient information was available, not even on the main lineage names. In case there was, only a few well-known lines were given. To be sure, a full picture of all the known sub-groups for several lines would require enormous space. In addition, the sign -/- below means that intervening ancestors or nodes in a line are omitted, due to unclarities or vagueness about certain names as ancestors. Finally, in the descent lines names often are similar. But in that case adding the father's name (one higher) will exclude ambiguity. In this paper no strict transliteration rules for Somali names were followed.

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Source:
Map of the Somali clan areas

This well-known CIA map of the Somali clan-families (reproduced with permission and based on an older map, see: www.lib.utexas.edu/maps/africa/somalia_ethnic77.jpg) gives their approximate distribution of clan groups in the 1970s-1980s. The lines have changed in the 1990s and 2000s (especially in the South) due to the multiple conflicts, power struggles and migrations, whereby several well-armed clan groups expanded on lands not originally theirs and displacing others.¹

Somalia's Clan Families and Major Subclans

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Source:
www.cfr.org/content/publications/attachments/cia_somalia.pdf

1. Chart of the main lines in the total Somali clan genealogy

The chart below is a modified version of the one presented on p. 9 of Lyons and Samatar 1996 (See: References). It is one version of a chart which has been presented by various authors and informants as having several alternative branches.
2. The total genealogy

From Hill (the alleged first mythical ancestor) is traced Samaale, and often, on the same level, Sab (cf. Lewis 1994: 15). From Samaale are traced: Irir and Darod. The Sab are not classified as ‘Somali’ (cf. Lewis 1994:15), but are seen to descend from the mythical common forefather Hill. They are mainly cultivators in southern Somalia, the two others mainly pastoralists. Following M. Colucci, Lewis (1994: 26-27) has also distinguished the ‘pre-Hawiya’, a group descended from an unknown ancestor collateral to Irir. These four categories are then subdivided as follows:

SAAB: Digil
      Rahanweyn
      Tunni
IRIR: Dir
      Isaaq
      Hawiya
DAROD: Harti & Ogadeen
       Marehan
‘Pre-Hawiya’: Gardere
       Yakabur
       Mayle

‘Clan-families’ Clan ‘moieties’ or Clans Sub-clans Lineages Sub-lineages or diya-paying
uterine/territorial divisions

1. DIGIL

   Dobarre
   Dirmedo
   Ieran
   Dubdere
   Irole
   Garre
   Dagone
   Osman
   Dube
   Jiddu
   Hafow
   Gadinale
   Gowsitta
   Gulle
   Seyye
   Wa’ayse
   Qorowa’
1a. RAHANWEN | A. Mirifle Siyeed | 1. Medovo

- Boqol Hore
  - Dissow
  - Eimid
  - Komal
  - Jalalle

- Boqol Daabe
  - Ma'alim Weyne
  - Jiron
  - Reer Dumal
  - Leisaan Hersi
  - Leisaan Bari
  - Harau
  - Garuwale

- Boqol Dambe
  - Harlen

- Helai (Elay)
  - Borohad
    - Barre
    - Lelle
  - Nassiye
    - Alemo
    - Madwewayne
  - Gedafade
    - Reer Weyne
    - Waraslay
    - Yarre
    - Rawallan
  - Da'ud

Sub-clans: Odleh, Maḥammad, Maddow, Masulle, Surow, Yokor.
Clan-families

Clan 'moieties' or uterine/territorial divisions

Clans

Sub-clans

Lineages

Sub-lineages or diya-paying groups, and further sub-groups

Jembalul
Gurballabo

1. Kassanle
   - Wen (Herdo)
   - Yer (Ifmogi)
   - 'Irde

2. Aysha Omardin
   - Hubeer
   - Wakdere
   - Wakbio
   - Gasar Gudda
   - Galluweger
   - Luwal
   - Hadama
   - Jelible
   - Sarma
   - Yantaar
   - Mangiar
   - Balguri
   - Wangial
   - Geledi

Gobron

2. Leik Au Edda
   - Barbaro
   - Yantar
   - Helleda
   - Waravane
   - Gibile
Lineages

Clan 'moieties' or clans

Clan 'families'

uterine/territorial divisions

Sub-clans

Eyle
Hegblo?
Radana?

1b. TUNNI

Daffarat

Arweri
Boqolle
Reer Mudun
Geesi

Mudove
Gaffle
Tera, or Yare
Furur

Werillle

Ajiuwa

Hura
Waaqsheyn
Mabagolle
Nljey

Daqtira

Min-horaad
Waransille
Bedelamma
Kummurto

Goigal

Hamar
Doile
Matangalle
Fadilido
"Clan-families"  
Clan 'moieties' or  
uterine/territorial divisions

2. DIR

- Madoobe
  - 'Isa
    - Hawla Gati
      (Abgal?)
    - Mekahir
      - Idleh
      - Ma' jamud
    - Hassan
    - Abokor
    - Yusuf
    - 'Ali
    - Dalool?
    - Fourlaba (Holleh)
      - Ma'jamud
      - Birbore
      - Abokor
      - Sa'eb
      - Ahmed
      - Eli

- Walal Doon (Haula Gati)
  - Mekahir
    - 'Idleh
    - Ma'damud

- Ellye
  - Mamasan
    - Omr
      - Hassan
      - A'ur
      - Khaireh
      - Mo'orrre
    - Musa
      - Sa' ad
      - Bideh
      - Yunis
      - Ma'damud
      - Reer Gedi
      - Reer Hubla

- Horone
  - Habr Walal
    - Galalla
      - Barrah
      - 'Idleh
      - Awse
      - Abdalla

- Gelwalal

Sub-lineages or "diya-paying" groups, and further sub-groups
Sub-clans

Lineages

Sub-lineages or "diya-paying" groups, and further sub-groups

Mahad Assa

Adan

Musa

Barreh

Abokor

Sa'ad

Maha Awad

Mahe

Gurgura

Mandeluq

Hiniftire

Hassan

Barreh

Abdalla

Se'ed

Usman

Mohammed

Garliir

Laylle

Guure

Reer Awsad

Ali (Warday)

Gaadsan

Dabrube

Barsuk

Mandeluq

Hassan

Biyamaal

I Dahir

I Mullah

I Mahamed

I Aadan

I Barreh

I Abdalla

I Se'ed
'Clan-families' Clan 'moieties' or uterine/territorial divisions

3. Mahamed Harti
   - D'ulbahante
     (Se'ed Harti)
     - Alamaad
       - Mahammad
       - Yuunis
       - Muuse-Yahia
         - Habrwa
     - Shurshere
       - Almed
         - Nalaye
         - Nuur
         - Samakaab
         - 'Igaal
         - 'Ali Geri
         - Aadan
         - 'Ali
         - 'Abdi
         -- Fayir
           -- Umar
           -- Ma'amuud
             -- Silyaad
             -- Wa'ays
         -- Hassan Ugaaz
         -- Haamud Ugaaz
         -- Husseen Ugaaz
         -- Mahamuud Ugaaz
     - Faraah
       - Almad
         -- Mahammad
         -- 'Igaal

1 For a full genealogy of the D'ulbahante down to the lowest level, see Lewis 1999, map in the Appendix.
"Clan-families"  Clan 'moieties' or uterine/territorial divisions

Sub-clans

Lineages  Sub-lineages or $ayya$-paying groups, and further sub-groups

- Barkad  Ma$bamud
  - 'Ali
  - 'Ilise
  - Wiggid

- H$aagaag
  - Khaalid

- Majerteen (Mohamed Harti)

- Ma$bmoood
  - Osman Ma$bmoood
  - Isa Ma$bmoood
  - Omar Ma$bmoood
  - Reer Khalaf
  - Reer Hersi
  - Reer Mahad
  - Awlyahan
  - Isma'iil
  - B'l'ldyahan
  - 'Umar
  - Sa'id

- Saleeban
  - 'Ali
  - Se'ed
  - Ugar
  - Isma'iil
  - Aden
  - Aderahin
  - Ma$bmoood
  - 'Isa
  - 'Ismaan
  - 'Omr

- Noleys

- Muse
  - Abdalla
  - Jibrahil
  - 'Ali

- Nuh
Clan 'moieties' or Clans
uterine/territorial divisions

Sub-clans

Lineages

Sub-lineages or dryya-paying
groups, and further sub-groups

Tuure
Garad
Maḥumud

Awi
Bah Habr 'Ismaan
Bah Habr Ḥassan
Bah 'Idoor
Reer Farah
Bah Yabare
Bihna Guuleed
Habr ʾAbmed

Gerri
Ow-Bere
Ḥassan

Kaskikabe
Reer Warsame
'Ade
Da'ar
Baarl

Gashanle
Se'ed Harti
Gesagul
Ugastabe
Libangashe

D. Sa'ade
Mareban
Moḥamed
Nur, Ḥassan, Siyad, Diini, Taḥbe
Ali Dheere, Isak, Samatar, Islam,
ʾAbmed, 'Ali Hussein, Eli, Habr
Yakub

24
Clan 'moieties' or Clans
uterine/territorial divisions

Sub-clans

Lineages

Sub-lineages or diya-paying groups, and further sub-groups

Hawrarsame
  Yusuf
    Aadan
    Maḥamud

Reer Taihe
Reer Ḫassan
Reer Abmed
Habr 'Isse
Siyad Hussein
'All Hussein
Reer Dini
  Guled, Koshin, Shirwa, Nuur,
  Warfaa, Moḥamoud, Slad,
  Warsame, Ugas-Shamarke, Hersl,
  Dala, Moḥamoud-Guled,
  Shamarke

Reer Soonfure
Reer Ell Dhere
Reer Uur-Mudug
Yacoub
Osman
Wagardhai
Guled Farah
Hersl Farah
Ina Nuur
Bah Abaskul
Reer Yusuf
Garad

Awrtable
  Mur'ase
  Fahaie

25
Sub-clans Lineages

'Clan-families'

Clan 'moieties' or Clans uterine/territorial divisions

Wagardha
Urmidig
Idigsoor
Aya\h ud
Ara\h Adag
Aw Same
I\h assan
I\h assan
Isaaq
Lebiyal
Waqmashe
Sonfure
Amanrer

E. 'Ilse
F. Su\hurre

4. HAWIYE
A. Bah Girei
1. Gurgate
Abgal

Sul Harti
Wa'Aysle
Eli Omar
Matan
Yusuf
Warsengell
Wa'abudan
Da'ud
Se'ile
Agon-yare
Mobileen
Hillivi
'Usman

Derandole

26
'Clan-families' Clan 'moieties' or uterine/territorial divisions

Clans

- Ujudeen
  -/- Sheikhaal
    - Lobogay
    - Aw Qudhub
    - Gandershe
    - Aw Hassan
    - Martile
    - Reer Fiqi Omar — Reer Sheikh — Aw Gutub

- Damay
  -/- Hirab
    - Mudulood
    - Maḥamud
    - Madarki'ls
      -/- Habr Gidir
        - Sa'ad
          - Reer Hillwe
          - Reer Jalaf
          - Reer Nimale
          - Lugayare
          - Absiye
          - Ayanle

- ‘Ayr
  - Saleeban
    - Farah
      - Maḥamed Abdi
    - Heysow
    - Dashame
      - Gaabane
    - Abokor

- Saruur

- Duduble
- Qudib
- Ibraḥim
- Abmed

Sub-lineages or diya-paying groups, and further sub-groups
Lineages Sub-lineages or diya-paying groups, and further sub-groups

2. Jambelle

<table>
<thead>
<tr>
<th>Clans</th>
<th>Sub-clans</th>
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<tr>
<td>Ajuraan</td>
<td>Garen</td>
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<td></td>
<td>Gelberis</td>
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<td>Yibidalla</td>
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<td>Gashe</td>
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<td>Dulițata</td>
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<td>Arure</td>
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<td>Olagir</td>
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3. Gugundabe

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<tr>
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<td>Doqondlle</td>
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<td>Aloofi</td>
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<td>Barsame</td>
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<td>‘Aafi</td>
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<td>D’eemoow</td>
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<td>Nooloow</td>
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<td></td>
<td>Makaḥill Weynaha</td>
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<td>Oda 'Ad</td>
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<td>Abtisame</td>
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<td>Dirsame</td>
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</table>

- Jajele
- Molaal
- Jillideen
- Badi-Adde
- Murilie

28
'Clan-families'  Clan 'moieties' or uterine/territorial divisions  Clans  Sub-clans  Lineages  Sub-lineages of *diya*-paying groups, and further sub-groups

- Degodiye
  - Masare
  - Fardanow
  - Midjimaal
  - Gelible
  - Dumaal
  - Jibrail
  - Fau
  - Reer Moḥamud
  - Mau
  - Samatar

- 4. Sil'is

- 5. Wadalan

- B. Bah Arbera

- Rarane
  - 'Arid
  - Idin
  - Gidir
  - Kaariye
  - Siḥawiye

- Haskul

- Karanle
  - Siḥawiye

- Wadare

- Murosade
  - Mohamed Amal
    - Nur'Abdi
    - Septi
    - Gabdi
    - Foo'ulus
5. Gardere - Yakabur - Mayle ('Pre-Hawiya' group, claimed descent from 'Imr, an ancestor on the same genealogical level as Samaale; see p. 10)²

² How these groups (most of them much reduced in number) relate to the current Hawiye clan-group is not entirely clear, but some of them, for instance, the Hawadle, are today often presented as one of the major clan-group within the Hawiye. There may thus have been processes of incorporation of these 'pre-Hawiye' into the Hawiye.
6. ISAAQ

Clan-families

Clan ‘moieties’ or uterine/territorial divisions

Habr Magaadleh / Habr Garhaaji

Habr Yunis

Sa’ad

Sub-clans

Lineages Sub-lineages or ayo-payin groups, and further sub-groups

Sa’ad Yuunis

‘Ali

Logh

Belehi

Sala’i

Khalli

Gamba

Dandan

Kul

Isahaq

Isma’ii

Musa

Gunbuur

Reer Abdi Hirsli

Reer Wald

Reer Sugulle

Kharrab

Muuse

Isma’ii

‘Alle

‘Abdalle

Isma’ii

Muuse

Yuunis

Isaaq

‘Ali

Yuunis

Da’ud (‘Idagalle)

‘Ali

‘Ali

Urkurag

For more background details, including uterine lines, of the Isaaq genealogy, see Lewis 1994b: 106.
Lineages Sub-lineages or diya-paying groups, and further sub-groups

Clans Sub-clans Lineages

Musa Abokor Ḥassan
  Ḥassan Adan
  Adarahlman Yunus
  Abdullah

Arap (Arab) Ḥalim
Elli Moḥamed
  Moḥamed Musa
  Zubeir

Ḥidma Ḥadul
Abdulla
Isma’il

Musa Gadwein

Habr Awal Zubeir Muuse

Sa’ad Abokor
  Reer Dalal
  Reer Samatar-Haad

Abduralḥman Ḥassan
Isaq Abokor
  Yesif
  Makahil
  Abdullah

Isma’il Ḥadul
Idkisa
Abadan
Abokor
Moḥammed

Idrais Afgab
Egalla

32
3. Individual example

This example is the line of Suguleh, from the Isaaq clan-family. The levels of segmentation is not that of generations (which some Somali claim might even run into 120 to 140 names) but are considerably more detailed (and perhaps more idiosyncratic) than in the genealogy above.

(For continuation, see next page)
4. Groups ‘outside’ the clan framework

Somali society is not homogeneous in either an ethnic, linguistic or even religious sense, although virtually all Somalis adhere to varieties of Islam. There is no complete survey of ethno-linguistic and socio-cultural diversity within Somali society in the past and present, but recent research has emphasized that there exists a large number of groups that do have not a place in the traditional Somali genealogy (cf. Luling 1984, Besteman 1992; cf. Lewis 1994b: 41-43). They are either occupational caste groups (traditionally considered ‘inferior’) known as sab, descendants of Swahili and Bantu-speaking communities near the coast, or hunter-gatherer groups of diverse origins, who live mainly in the riverain areas. These peoples were usually endogamous and rarely intermarried with the ‘mainstream’ Somali population. The names of these groups differ in the various regions of Somalia. They have often suffered greatly in the upsurge of violence in the past few decades, with abuse, killings, land grabs and other depredations. Many of them have fled the country, for instance to Kenya, and a large number Bantu-speakers (e.g., the Bajuni) have found asylum in the United States.

The Sab Somali groups (‘Sab’ with capital S), i.e., the Digil-Mirfe and Rahanwein, in the South are also seen by many as different from the ‘real Somali’ (descendants not of the alleged ancestor Sab but of Samaale) and to speak the Af-May language, a variety of Somali not readily understood elsewhere, e.g. in northern and eastern Somalia. For linguistic diversity in Somalia I refer to the work of Heine (1992), Nurse (1992), and especially Lamberti (1986).

The sab groups considered as being outside, but appended to, the clan framework are the following:

Baidari (or sab): Yibir (hunters and magicians) (1)
   Midgan (leather workers, tanners and hunters)
   Tumaal (blacksmiths)

Gabooye
Madjiban
Gobaweyn (non-Somali hunters-cultivators in the Rahanwein area)
Mosa Dirie
Waraabeye (near Mandera)

Other groups outside the framework have a primarily non-clan identity, when they identify on the basis of, e.g., place of residence or linguistic/historic affinities. Some
among these groups are also of non-Somali origin. They mainly live in southern Somalia. Some groups speak of their sub-groups also as ‘clans’, but they differ from the units in the segmentary structure of the system outlined in Section 2 above.

1. The main group consists of the 'Benadiri':

- the Reer Hamar (people of Mogadishu and the Benadir). They are often called ‘Gibilcad’ (= ‘fair-skinned’) and are divided in the following subgroups:
    - Dhabar Weyn
    - Shanshiya, or Shansi
    - Moorshe
    - Qalmashube
    - Bandhahwau
    - Rer Faqi

- Shangani:
    - Amudi
    - Bah Fadal
    - Rer Sheich
    - Abakarow

- Ashraf:

- the Merca ‘clans’: Shukereere
    - Rer Maanyo
    - Ahmed Nur
    - Ali’iyo Mohammed
    - Duruqbe,
    - Gameedle, a.o.

2. Baraawa (people of the town of Baraawa, divided in: Bida, Hatimi and Ashraf)

3. Bajuun (fishermen and sea traders of Swahili origin, mainly in the Kismaayo area and the Bajuni islands off the coast)

4. Ribe (hunters, in the middle Juba area)

5. Zanj (descendants of pre-Somali settlers, live between the two great rivers, mainly in the Garbaharre and Jowhar districts)
6. Helai (near Baidoa town)

7. Reer Shabelle (fishermen and small-scale cultivators of the Shabelle river area), possibly also of Bantu origin

8. Aweer (or ‘Boni’, a Cushitic-speaking group)

9. Jareer, or Gosha (litt. ‘people of the bush’, a diffuse category, partly of people of Bantu origin). Some allegedly Bantu-speaking groups are often also referred to as Adoon (=’slaves’) or Muki. The main subgroups of the Jareer/Gosha are: Gabaawlin, Reer Dhooboy, Shiddle, Kaboole, Makanne, Duubo, Jaali, Mushungulu (the only group sure to speak a Bantu language), Eyle (or Aylo), and in the Lower and Middle Juba area: Manyasa, Miyau, Majindo, Makuu, Mlima, Pokomo, and Manyika.

How these groups relate to each other and what self-terms they use is unclear. Many of them are often linked or co-opted to the Somali clans (via sheegat, or ‘adoption’).

---

(1) Note

Lewis (1994b: 55) gives the following clan segmentation of the Yibir:

```
____ Reer Beli
  |   __ Reer Malekhal
  |     |____ Musa
  |     |     |____ Yibir Gudud
  |     |     |________ Ayub
  |     |____________ Galab
  |_________ Gedi
  |      |____ Reer Gedideri
  |      |________ Anjid
  |      |_________ Jama

Mohammed Hanif (Yibir)
```

38
APPENDIX 1

Main political organisations and/or ‘warrior’ or ‘warlord’ groups and religious or Islamist movements and their dominant (sub-)clan since the 1991 central state collapse

For an overview of recent Somali political history and the emergence of these ‘clan militias’ and parties, see the chapter on Somalia in I. Frame, ed., *Africa South of the Sahara 2008*, with a list on p. 1072). Many of these organizations have ceased to exist or were merged with others (those marked with an *). The list below does not include all political groupings, religious associations and civic organizations in Somalia.

In line with the very complex, volatile and opportunistic alliances made by groups and individual strongmen, many additional small-scale clan-based militias have also emerged in recent years, next to the Islamic Courts Union (or SCIS, see below) in 2005-06 and various radical-Islamist combat groups.

Certain regional authorities (e.g., the former Juba Valley Authority) also had their own militias. Puntland as an autonomous region has its own armed forces and a security service (the P.I.S.).

<table>
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<tr>
<th>Organization</th>
<th>Clan reference</th>
<th>Main area of residence</th>
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<tbody>
<tr>
<td>USC - United Somali Congress*</td>
<td>Hawiye</td>
<td>in and around Mogadishu; and central Southern Somalia</td>
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<td></td>
<td></td>
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<tr>
<td>Divided in:</td>
<td></td>
<td></td>
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<tr>
<td>USC/SSA (Somali Salvation Alliance)</td>
<td>Abgal and Murosade sub-clans</td>
<td></td>
</tr>
<tr>
<td>USC/SNA (Somali National Alliance)</td>
<td>Habr Gidir, Hawadle, Galjaal sub-clans and some Ogadeni groups</td>
<td></td>
</tr>
<tr>
<td>SNM - Somali National Movement</td>
<td>Isaaq</td>
<td>in Somaliland</td>
</tr>
<tr>
<td>USF - United Somali Front*</td>
<td>Isa</td>
<td>in Somaliland</td>
</tr>
<tr>
<td>(a 1991 offshoot of SNM)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SDA - Somali Democratic Alliance</td>
<td>Gadabursi</td>
<td>in Somaliland (Boroma region)</td>
</tr>
<tr>
<td>Organization</td>
<td>Location/Description</td>
<td></td>
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<tr>
<td>SSNM - Southern Somali National Movement*</td>
<td>Bimaal and southern Dir clans, south central Somalia</td>
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<tr>
<td>SSDF - Somali Salvation Democratic Front</td>
<td>Majerteen, northeast</td>
<td></td>
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<tr>
<td>USP - United Somali Party*</td>
<td>Warsangali - Dulbahante, central</td>
<td></td>
</tr>
<tr>
<td>SNUO - Somali National Democratic Union*</td>
<td>Various Darod clans outside Warsangali - Dulbahante, central</td>
<td></td>
</tr>
<tr>
<td>RRA - Rahanweyn Resistance Army*</td>
<td>Rahanweyn, south, between Juba and Shebeele rivers</td>
<td></td>
</tr>
<tr>
<td>SNF - Somali National Front*</td>
<td>Marehan, south and central, (ex-president Siyad Barre's supporters; general 'Hersi' Morgan's group)</td>
<td></td>
</tr>
<tr>
<td>SAMO - Somali Asal Muki Organization</td>
<td>'Muki', Bantu-speaking groups, south</td>
<td></td>
</tr>
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</table>
| SPM - Somali Patriotic Movement* | a) Ogadeni (around Kismayo; general Omar Jess's group, and the SPM-Harti faction of Adan Abdullahi Nur 'Gabiyo' (Awlihan Ogaden clan) 

b) Majerteen, central Somalia |
| SDM - Somali Democratic Movement* (since ca. 2000 split into three factions) | Rahanwein, Digil, Mirifle, in and around Baidoa town and south, between the rivers |
| SNU - Somali National Union* | (Reer Hamar; urban people, and others outside the clan system), south central |
Al-Ittihad al-Islami (Islamic Unity)  
Islamist militant movement that emerged in the early 1990s and aimed at a Somali state ruled by *shari'a* and anti-democratic. Tried to transcend clan-divisions. Among its leaders was Hassan Dahir 'Aweys', a hard-line Islamist now in the ARS-Asmara. Declined after military setback in the late 1990s; resurfaced in the SCIS and the Al-Shabaab.

SCIC – Supreme Council of Islamic Courts  
Exists since early 2006. Also known as ICU (Islamic Courts Union). Opponent of the Transitional Federal Government. Of mixed clan composition, but mainly Hawiye Habr-Gidir Having emerged from *shari'a* courts and Al Ittihad elements, they were seated in Mogadishu in 2006 and with their own militias conquered most of Southern Somalia. Defeated and dispersed by TFG and Ethiopian forces in December 2006.

ARS - Alliance for the Re-Liberation of Somalia  
Formed by remnants of the SCIC in early 2007 after their ouster by the TFG and its Ethiopian allies. Led by Islamist radicals and some other, mainstream Muslims. Mixed clan-background. In late 2008 it split into two parts: the ARS-Asmara (led by the unreformed radical Islamist Hassan Dahir Aweys) and ARS-Djibouti (led by Sheikh Sharif Sheikh Ahmed, who became the Somali President in December 2008).

Mujahidinta al-Shabaab - 'The Youth Warriors'  
Originally a combat group of radical youths with the SCIC led by Somali ex-Afghanistan mujahidiin veterans and Al-Ittihad al-Islami combatants, it became an autonomous Islamist group in southern Somalia, aimed at destroying the TFG and later in 2008-2009 also the reformed SCIC-branch ARS-Djibouti. Drew support from radical-Salafist religious figures and sheikhs. Its apparent goals were a theocratic state in Somalia under *shari'a*, and violently expelling all foreigners, including AU peace-keeping troops. Also NGOs, the press and aid workers were targeted. Dominated by 'Ayr (Hawiye) sub-clan members, but it
includes also other Hawiye, several Digil-Rahanweyn and people from other clans. Notorious for their uncompromising, violent extremism, also against ordinary Somalis, mainstream religious leaders and civil society organizations, the 'Al Shabaab' were put on lists of terrorist organizations, e.g., by the US (Cf. the ICG reports).

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<table>
<thead>
<tr>
<th>Vol. 31</th>
<th>Wijnand Klaver &amp; Robert K.N. Mwadime</th>
<th>Food consumption and nutrition in the Kenya Coast.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vol. 32</td>
<td>C. Manona</td>
<td>De-agrarisation and the urbanisation of a rural economy: Agrarian patterns in Melani village in the Eastern Cape.</td>
</tr>
<tr>
<td>Vol. 33</td>
<td>P. McAllister</td>
<td>Agriculture and co-operative labour in Shixini, Transkei, South Africa.</td>
</tr>
<tr>
<td>Vol. 35</td>
<td>Deborah F. Bryceson</td>
<td>African rural labour, income diversification and livelihood approaches: A long-term development perspective.</td>
</tr>
<tr>
<td>Vol. 37</td>
<td>Barth Chukwuezi</td>
<td>De-agrarianisation and rural employment in Igboland, South-eastern Nigeria.</td>
</tr>
<tr>
<td>Vol. 38</td>
<td>Mohammed-Bello Yunusa</td>
<td>Not farms alone: A study of rural livelihoods in the Middle Belt of Nigeria.</td>
</tr>
<tr>
<td>Vol. 40</td>
<td>Kate Meagher</td>
<td>If the drumming changes, the dance also changes: De-agrarianisation and rural non-farm employment in the Nigerian Savanna.</td>
</tr>
<tr>
<td>Vol. 41</td>
<td>Jon Abbink</td>
<td>The total Somali clan genealogy: A preliminary sketch.</td>
</tr>
<tr>
<td>Vol. 43</td>
<td>Deborah F. Bryceson</td>
<td>Sub-Saharan Africa betwixt and between. Rural livelihood practices and policies.</td>
</tr>
<tr>
<td>Vol. 44</td>
<td>A. van Vuuren</td>
<td>Female-headed households: Their survival strategies in Tanzania.</td>
</tr>
<tr>
<td>Vol. 46</td>
<td>Poul Ove Pedersen</td>
<td>Busy work or real business: Revaluing the role of non-agricultural activities in African rural development.</td>
</tr>
<tr>
<td>Vol. 48</td>
<td>Boureima Alpha Gado</td>
<td>Variations climatiques, inéssit de alimentaire et stratégies paysannes.</td>
</tr>
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<td>Vol. 49</td>
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<td>2002</td>
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<tr>
<td>Vol. 52</td>
<td>Jan Abbink</td>
<td>2003</td>
</tr>
<tr>
<td>Vol. 53</td>
<td>Henk Meilink</td>
<td>2003</td>
</tr>
<tr>
<td>Vol. 54</td>
<td>Chibuike C. Uche &amp; Ogbonnaya C. Uche</td>
<td>2004</td>
</tr>
<tr>
<td>Vol. 55</td>
<td>Jan Abbink</td>
<td>2004</td>
</tr>
<tr>
<td>Vol. 56</td>
<td>Samuel M. Kariuki</td>
<td>2004</td>
</tr>
<tr>
<td>Vol. 57</td>
<td>Marcel M.E.M. Rutten</td>
<td>2004</td>
</tr>
<tr>
<td>Vol. 59</td>
<td>Samuel M. Kariuki</td>
<td>2004</td>
</tr>
<tr>
<td>Vol. 60</td>
<td>Jan-Bart Gewald</td>
<td>2005</td>
</tr>
<tr>
<td>Vol. 61</td>
<td>Jan-Bart Gewald</td>
<td>2005</td>
</tr>
<tr>
<td>Vol. 62</td>
<td>John Sender, Christopher Cramer &amp; Carlos Oya</td>
<td>2005</td>
</tr>
<tr>
<td>Vol. 63</td>
<td>Jan-Bart Gewald</td>
<td>2005</td>
</tr>
<tr>
<td>Vol. 64</td>
<td>Abel Ezeoha &amp; Chibuike Uche</td>
<td>2005</td>
</tr>
<tr>
<td>Vol. 65</td>
<td>Dick Foeken</td>
<td>2005</td>
</tr>
<tr>
<td>Vol. 66</td>
<td>Marcel Rutten</td>
<td>2005</td>
</tr>
<tr>
<td>Vol. 67</td>
<td>Judith van de Looy</td>
<td>Africa and China: A strategic partnership?</td>
</tr>
<tr>
<td>Vol. 68</td>
<td>Tabona Shoko</td>
<td>“My bones shall rise again”: War veterans, spirits and land reform in Zimbabwe</td>
</tr>
<tr>
<td>Vol. 69</td>
<td>Lwazi Siyabonga Lushaba</td>
<td>Development as modernity, modernity as development</td>
</tr>
<tr>
<td>Vol. 70</td>
<td>John Sender &amp; Carlos Oya</td>
<td>Divorced, separated and widowed female workers in rural Mozambique</td>
</tr>
<tr>
<td>Vol. 71</td>
<td>Wale Adebanwi</td>
<td>Necrophilia and elite politics: The case of Nigeria</td>
</tr>
<tr>
<td>Vol. 72</td>
<td>Sabelo J. Ndlovu-Gatsheni</td>
<td>Tracking the historical roots of post-apartheid citizenship problems: The native club, restless natives, panicking settlers and the politics of nativism in South Africa</td>
</tr>
<tr>
<td>Vol. 74</td>
<td>Jan-Bart Gewald</td>
<td>Transport transforming society: Towards a history of transport in Zambia, 1890-1930</td>
</tr>
<tr>
<td>Vol. 75</td>
<td>Jan-Bart Gewald</td>
<td>Researching and writing in the twilight of an imagined anthropology in Northern Rhodesia 1930-1960</td>
</tr>
<tr>
<td>Vol. 76</td>
<td>Dick Foeken, Samuel O. Owuor &amp; Alice M. Mwangi</td>
<td>School farming and school feeding in Nakuru town, Kenya</td>
</tr>
<tr>
<td>Vol. 77</td>
<td>Jan-Bart Gewald</td>
<td>Spanish influenza in Africa: Some comments regarding source material and future research</td>
</tr>
<tr>
<td>Vol. 78</td>
<td>Zekeria Ould Ahmed Salem</td>
<td>Le partenariat Union Européenne – Afrique dans l’impasse ? Le cas des accords de pêche</td>
</tr>
<tr>
<td>Vol. 79</td>
<td>Jeremiah O. Arowosegbe</td>
<td>Decolonising the social sciences in the global South: Claude Ake and the praxis of knowledge production in Africa</td>
</tr>
<tr>
<td>Vol. 80</td>
<td>Abigail Barr, Marleen Dekker &amp; Marcel Fafchamps</td>
<td>Risk sharing relations and enforcement mechanisms</td>
</tr>
<tr>
<td>Vol. 81</td>
<td>Basile Ndjio</td>
<td>Cameroonian feyman and Nigerian ‘419’ scammers: Two examples of Africa’s ‘reinvention’ of the global Capitalism</td>
</tr>
<tr>
<td>Vol. 82</td>
<td>Khalil Alio</td>
<td>Conflict, mobility and language: the case of migrant Hadjaraye of Guéra to neighboring regions of Chari-Baguirmi and Salamat (Chad)</td>
</tr>
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