

B

Bakaree Godaana

B.G. (b.?, Waamaa Mokofa, Naqamtee, d. 1868) was a leader of the ṢLeeqaa during the reign of *aše* ṢTewodros. He unified the Leeqaa around ṢNaqamtee town and founded the Warra Bakaree (or Leeqaa Naqamtee) dynasty (Terefe Woldetsadik 1968:74; Abebe Ambachew et al. 1957:9). A member of the Na'a lineage of the Waayyuu Leeqaa clan, B.G. was the only child of his parents. He lost his father during childhood and was brought up by his mother, Mugee.

B.G. was adopted by his paternal uncle, Bararti Ammo, the Ṣ*abbaa bokkuu* of the Na'a lineage. As an old man with no sons Bararti had been defeated by his enemies several times in defence of his lineage's land rights. B.G. together with Fido Bookkissaa, the *abbaa bokkuu* of the entire Waayyuu clan, supported Bararti. Both had ancient claims on the position of *abbaa bokkuu* of all Waayyuu. B.G.'s help in the defeat of four of Bararti's archenemies boosted his rise to power and his election to the office of Ṣ*abbaa dulaa* by the local Na'a Ṣ*gadaa* assembly in 1851 (cp. ṢLeeqaa; Triulzi 1986:51f., 60).

On the occasion of B.G.'s election and following the advice of Bararti, the *gadaa* assembly gave B.G. control over a stretch of land called Handaq. This was a huge wooded area between the rivers Angār and ṢDidessa rich in ivory, honey, cotton, wild animals etc. Gradually, he started to levy taxes from the people who grazed their cattle, collected wood, hunted animals or collected honey. Thus he gathered considerable wealth and annexed further territory elsewhere in Leeqaa for his family (Tesema Ta'a 2006:65; Bairu Tafla 1969:11).

B.G. surrounded himself with armed followers and continued to consolidate his position by accumulating ever more wealth. He ignored the *gadaa* rules and refused to share the spoils of war. B.G.'s aim was to establish his authority beyond the Na'a lineage over the area between the Waamaa and Didessa rivers. He pushed his rival Fido Bookkissaa out of Naqamtee to Diggaa in the west and established his residence in the centre of Naqamtee town (Tesema Ta'a 2006:66).

Eventually, B.G. became Ṣ*mootii* and established a new government structure and judiciary system; he rewarded his followers by distributing land.

The basis of B.G.'s rule was military strength as well as an aggressive appropriation surplus of goods. He encouraged trade in Naqamtee town by attracting traders from outside. However, after consolidating his dynasty, he died fighting in battle. He was succeeded by his son ṢMoroda Bakaree (Tesema Ta'a 1993:63–66; 2006:66f.).

Lit.: ABEBE AMBACHEW et al., "Field Trip to Nakamte", *Ethnological Society Bulletin* (Addis Ababa) 6, 1957, 1–96; BAIRU TAFLA, "Four Ethiopian Biographies", *JES* 7, 2, 1969, 1–31; TEREFE WOLDETSADIK, "The Unification of Ethiopia (1880–1935) Wallāga", *ibid.* 6, 1, 1968, 73–86; TESEMA TA'A, "The Process of Urbanization in Wollega, Western Ethiopia: the Case of Neqemte," *ibid.* 26, 1, 1993, 59–72; ID., *The Political Economy of an African Society in Transformation: the Case of Macca Oromo (Ethiopia)*, Wiesbaden 2006; ALESSANDRO TRIULZI, "Neqemte and Addis Abeba: Dilemmas of Provincial Rule", in: DONALD DONHAM – WENDY JAMES (eds.), *The Southern Marches of Imperial Ethiopia: Essays in History and Social Anthropology*, Cambridge 1986, 49–68, here 51f., 60.

Tsega Endalew

Bakrī b. Ğa'far b. Bakrī b. Ğa'far aṣ-Ṣādiq b. Muḥammad 'Uṭmān al-Mīrḡanī

B.Ġ. (بكري بن جعفر بن بكرى بن جعفر الصادق بن محمد عثمان الميرغني) b. 1911, d. 1954, Asmāra) was the son of *sīdī* Ğa'far al-Mīrḡanī (b. 1871, d. 1943), leader of the Eritrean "branch" of the Ḥatmīya ṢIslamic brotherhood during Italian colonial rule. When he was seven years old he started learning the Qur'ān under *ṣayḥ ḥalīfa* Ğa'far. B.Ġ. was enrolled by his father, *sayyid* Ğa'far al-Mīrḡanī, at the Salvago Raggi School in Kārān, the first colonial school in the country (founded in 1911), which was designed for the sons of local Muslim notables. At first several locals expressed their resistance to the enrolment of their sons to the Italian school, but later on they were persuaded to follow *sayyid* Ğa'far's example. At the Kārān School, *sayyid* Bakrī studied the Italian language and, after that, pursued the study of Arabic and Islamic sciences with two teachers, *ṣayḥ* Muḥammad Ḥamīd and *ṣayḥ* al-Maḥḡūb.

Bakrī b. Ğaʿfar b. Bakrī b. Ğaʿfar aṣ-Şādiq b. Muḥammad ʿUṭmān al-Mirḡanī

From ca. 1924 B.Ĝ. began to attend colonial official occasions with his father. Despite his tender age, he began to assume a relevant political role in the colony as mediator in conflict resolution. According to *az-Zamān*, in 1925, at the request of the Italian authorities, B.Ĝ. successfully intervened in the local resistance against a settlement in the newly founded town of ʾTāsānāy.

At an unknown date, the Italian Government invited B.Ĝ. to Italy, where he was received with honours and visited “all the Italian cities” with *imām* Iyaya’s son and other Muslim dignitaries. In Eritrea he visited several places whose population asked him to give Islamic instruction and reconcile controversies. He succeeded in local conflict resolution, providing “his righteous recommendations” (Bruzzi 2010: 106f.).

B.Ĝ. began his role as a Muslim religious leader in the western Eritrean lowlands already in the colonial period. In the crucial years following World War II he served as a mediator and was engaged in the political organization of the country. The British authorities sought his mediation role in the ʾtagre-ʾšamagülle conflict (Venosa 2011: 63f.).

Elected president of the ʾMuslim League in 1946, he ended up declaring his alignment with the ʾUnionist Party. The publication of this declaration contributed to the decline of his authority and to the break-up of the Muslim League (Tekeste Negash 2005: 110). Little detail is known about his role during the period of ʾEthiopian-Eritrean Federation, but according to *az-Zamān* he accommodated to the new political setting and was on good terms with *ase* ʾḤaylā Şəllase I’s government.

Src.: Roma, Archivio di Stato, Ministero dell’Africa Italiana, Direzione Africa Orientale, busta 1, Barbato to Ministero Africa Italiana, Asmara 31 October 1948; *Az-Zamān*, Asmara 10 July 1954; Asmara, Research and Documentation Center, BMA/DIS 260/kel/59-42-92; Asmara, Research and Documentation Center, FO 742/23.

Lit.: SILVIA BRUZZI, *Jihād, sufi e colonialismo in Africa Sub-Sahariana: il caso della Khatmiyya in Eritrea ed Etiopia*, Ph.D. thesis, Università degli Studi di Cagliari 2010; ALBRECHT HOFHEINZ, “Son of a Hidden Imam: the Genealogy of the Mirghani Family”, *Sudanic Africa* 3, 1992, 9–27; JONATHAN MIRAN, “A Historical Overview of Islam in Eritrea”, *Die Welt des Islams* 45, 2005, 177–215; TEKESTE NEGASH, “Educational Policy and Praxis in Eritrea”, in: RUTH BEN-GHIAT – MIA FULLER (eds.), *Italian Colonialism*, York 2005, 109–19; JOSEPH L. VENOSA, *Paths toward the Nation: Islamic Identity, the Eritrean Muslim League and Nationalism in Eritrea, 1941–61*, Ph.D. thesis, Ohio University 2011.

Silvia Bruzzi

Bäyyänä Bäraḳi

Däğğazmač B.B. (በዩኑ : በራክ; b. 1887, Ḥma Dərho, Ḥamasen, d. early 1970s, Asmāra) was an Eritrean politician and advocate of the union of Eritrea with Ethiopia.

B.B. was the first son of *raʿasi* ʾBäraḳi Bəḳit, and thus a member of the local nobility of ʾŞäʿazzäga in Ḥamasen; he was closely related to *raʿasi* ʾḤaylu Tāwäldä Mädhən. B.B. received elementary education at the Swedish Missionary School (ʾEvangeliska Fosterland Stiftelsen) in Asmāra.

Although one of the key members of the ruling families of the region, B.B. was not a significant player in Eritrean political affairs until 1946 when he became an active member of the “Unionist” wing of the ʾMaḥbār *fəqri hagär*, a political party which advocated the unconditional union of Eritrea with Ethiopia. On 5 December 1946, the ʾUnionist Party elected *raʿasi* Kidanä Maryam Gäbrä Mäsqäl, who was about 80 years of age at the time, as honorary president, while B.B. (at the time *däggvat*) was elected as president. B.B. took over presidency of the party in 1947 which he retained for the next years.

In 1950 B.B. and ʾTädla Bayru ʿOqbit, who was the secretary general of the party, were elected as representatives of the Unionist Party to the UN Assembly to present the party’s case before the UN General Assembly (ʾEthiopian-Eritrean Federation; ʾUnited Nations).

However, as president of the Unionist Party, B.B. was not involved in many of its activities; most of his tasks as president were accomplished by Tädla Bayru.



Däğğazmač Bäyyänä Bäraḳi (right) with Unionist leaders in ca. 1951: *ras* Kidanä Maryam, Kekkiya *paša*, N.N. and Tädla Bayru (left); from Pankhurst – Pankhurst 1953, pl. IX