

gans in the province before it is too late.”

The net result of these policies was that Nubia became an economically deprived region, and completely undereducated, while the army of Sudan came to be placed almost entirely in the hands of the northerners.

Colonial whiplash

Then, in 1946, when there was open talk of the British leaving Sudan, the Colonial Office suddenly reversed gears and placed the administration of the whole country in the hands of the northern Muslims. “Native rule” was abrogated in the south and handed over to Muslims from the north—after the British had so assiduously cultivated a “Nubian identity”! On April 23, 1946, the Colonial Office issued its reversal, stating that it was acting “upon the facts that the peoples of the southern Sudan are distinctively African and Negroid, but that geography and economics combine (so far as can be foreseen at the present time) to render them inextricably mixed to the middle Eastern and Arabised northern Sudan.”

Lord Winterton, arguing in the House of Lords against the reversal of apartheid, noted that “the southern Sudanese strongly objected, so far as they were able vocally, most of them of course being illiterate, to the removal of our power to protect them, and the dreadful events which have resulted [the 1955 civil war] show that their fears were justified.”

As the British pondered the civil war in the south, the debate in the House of Lords during the mid-1950s presaged precisely Baroness Cox’s demands today for a separate zone to be carved out of the south and overseen by international agencies. As the Marquis of Reading stated in debates in 1955: “It has been proposed that an international commission should be sent to the south, possibly under the auspices of the U.N., to see that the southerners get fair treatment. Other suggestions have been made that the International Red Cross or the World Health Organization should send a mission to the South. Either of these measures could be taken only with the agreement of the Sudan government, who would probably regard such proposals as a sign of lack of confidence and therefore be calculated to weaken its positions.

“The dispatch of the U.N. observers would almost certainly revive and strengthen the movement for some sort of self-rule in the South, thus widening the gap between North and South. . . . The present difficulties in Sudan can be solved only if the Sudanese government itself seeks a solution by consultations with all parties.”

The British colonial policy—first apartheid against the southerners and then placing them under northern administration—created the preconditions for the outbreak of civil war in 1955, which did not end until 1972. By the time the British had left Sudan, the identity exhibited by the southerners at this time was not only Nubian, it was pro-British! As Mbali Yangu admits: “British departure from the Sudan was thought of in the South with great anxiety.”

British family helps ignite two continents

by Scott Thompson

The Evans-Pritchard family, father and son, have been involved, respectively, in laying the basis for the operations of John Garang’s Sudanese People’s Liberation Army (SPLA) insurrection in southern Sudan, and in the bloody Thirty Years’ War-style insurgencies in Central America. Whereas the father, structural anthropologist Sir Edward Evan Evans-Pritchard, fostered the myth of the “Nilotic tribes” from which Garang today recruits for his war against Khartoum, his son Ambrose Evans-Pritchard worked with British intelligence on all sides of the war in Central America.

And today, as Washington Bureau Chief of the London *Sunday Telegraph*, which is owned by a multibillion-dollar British intelligence firm, the Hollinger Corp., Ambrose Evans-Pritchard is seeking to stir up every possible scandal he can against President Bill Clinton, who has broken the “Anglo-American special relationship.”

The myth of the ‘Nilotic tribes’

Sir Edward Evan Evans-Pritchard was instrumental in creating the myth of the “Nilotic tribes.” He was born on Sept. 21, 1902, the son of Rev. John Evans-Pritchard, a vicar of the Church of England. During 1916-24, he was educated at Winchester College and at Exeter College, Oxford, where he studied under A.R. Radcliffe Brown, with whom he would later introduce structural anthropology to Britain. During 1923-27, he did his Ph.D. studies at the London School of Economics, in part under C.G. Seligman, who was among the first Englishmen to study the “Nilotic tribesmen,” especially the Dinka tribe of which Garang is a member, and the Shilluk of southern Sudan.

E.E. Evans-Pritchard started his field work with the Azande tribe, doing a study of their beliefs in oracle and magic. In 1930, he began his research on the Nuer tribe and their relationship with the Dinka. As E.E. Evans-Pritchard admitted in his anthropological “classic,” *The Nuer: A Description of Livelihood and Political Institutions of a Nilotic People*, first published in 1940: “My study of the Nuer was undertaken at the request of, and was mainly financed by, the Government of the Anglo-Egyptian Sudan, which also contributed generously toward the publication of its results.”

In short, E.E. Evans-Pritchard’s studies of the “Nilotic tribes” were financed and broadcast by the Colonial Office of His Britannic Majesty’s government.

Among E.E. Evans-Pritchard’s tasks was to complete a

census of various of the southern tribes, by tribe, clan, and sub-clan, thus giving the British Colonial Office a detailed historic and current profile of each family-grouping in southern Sudan. In this context, he accurately noted that the southern Sudanese represented a "melting pot" of various groupings, some from northern Sudan, some from central Africa, others having settled there from as far away as west Africa. This reality stands in sharp contrast to the myth of a racially distinct "Nilotic tribal grouping."

One of the "political structures" stressed by E.E. Evans-Pritchard was the constant warfare of each against all among the different "Nilotic tribes," particularly between the Nuer and the Dinka—conflicts that the British would use to their own advantage.

More importantly, E.E. Evans-Pritchard stressed that the "Arabs" of the north—an "Arab" being any Sudanese who was a Muslim—were to be painted as "slavers" against the south:

"The Arab slavers and ivory traders who caused so much misery and destruction among the peoples of Southern Sudan after the conquest of Northern Sudan by Muhammad Ali in 1821 . . . sometimes pillaged riverside villages. . . [But] I do not believe that anywhere were the Nuer deeply affected by Arab contact. The Egyptian government and, later, the Mahdist government, which were supposed to be in control of the Sudan from 1821 to the end of the century, in no way administered the Nuer or exercised control over them from the riverside posts they established on the fringes of their country. The Nuer sometimes raided these posts and were sometimes raided from them, but on the whole it may be said that they pursued their lives in disregard of them."

E.E. Evans-Pritchard also profiled the magical practices of the Azande tribe of southern Sudan. The work on the Azande spanned Central Africa between the Nile and the Congo rivers, including what became Sudan, Zaire, and the Central African Republic. He reported to his government that the Sudanese Azande had fallen from their "golden age," when the British killed King Gbudwe in 1905.

E.E. Evans-Pritchard discovered the structure of a triangle between witchcraft, oracles, and magic in the tribe. Oracular pronouncements, a function limited to the nobility, were done by haruspication from poisoning a chicken, and the interpretations were then used for such purposes as determining which witch may have murdered somebody.

Soon after E.E. Evans-Pritchard's Zande studies, the Zande Scheme was launched by the British to market the tribe's labor on the world market. Under this scheme, the leaders of the tribe, the Abvongara, were induced to force the relocation of 50-60,000 families.

In the 1950s, as the British prepared to leave Sudan, E.E. Evans-Pritchard was called in again, to carry out other profiling studies of the "Nilotic tribes," which were published as *Nuer Religion*, in 1956; and *Kinship and Marriage Among the Nuer*, in 1951.

Seconded to British intelligence

Although E.E. Evans-Pritchard had already in effect been an adjunct of British intelligence, he was officially seconded to it, according to his son Ambrose Evans-Pritchard, when he joined the British military's wartime effort. During World War II, E.E. Evans-Pritchard was posted in special Army units, whose role included pitting Abyssinian tribes against the Italians in Ethiopia; striking across the Western Desert with the Bedouins to fight the Germans, which ended up with Evans-Pritchard founding the Kingdom of Libya; and, trying to drive the Free French out of Syria with a British-organized peasant revolt.

In the Western Desert, E.E. Evans-Pritchard won the Sufi mystics to the side of Britain, then installed their head, Idris, as king of Libya after World War II, as payment for services rendered. There is no question, based on Evans-Pritchard's book *Cyrenaica and the Sanusi*, that despite his 1944 "aesthetic conversion to Catholicism" (as his son Ambrose described that "religious" event), E.E. Evans-Pritchard was quite absorbed by Sufi mysticism.

As noted by biographer Mary Douglas in the 1980 book *Edward Evans-Pritchard*, the anthropologist had a high appreciation of Sufism: "The Sanusiya is an Islamic Brotherhood, an order of Sufis or Dervishes. Of Sufi mysticism, Evans-Pritchard wrote that it fills the need of simple people for warmth and color in religion and provides personal contact and tenderness in the cult of the saints."

Douglas quoted E.E. Evans-Pritchard: "The aim of Sufism has been to transcend the senses and to attain through love identification with God so complete that there is no longer a duality of 'God' and 'I,' but there is only 'God.'"

The use of E.E. Evans-Pritchard's field work was not limited to colonial and post-colonial policy. His 1930s book *Witchcraft, Oracles and Magic Among the Azande* was revived in the 1960s and 1970s as part of the "New Age" counterculture movement in western nations. Ernest Gellner, one of E.E. Evans-Pritchard's colleagues from Oxford who promoted the book, influenced a Manchester school of anthropologists and historians studying witchcraft and the occult. Gellner is today head of George Soros's Central European University in Prague's Institute for Nationalism and Liberty, which manufactures and attaches the designation of "Nazi" to any opponents of Soros's looting of the former East bloc.

Auguste Comte and other influences

Together with A.R. Radcliffe-Brown of Oxford, E.E. Evans-Pritchard introduced structural anthropology into Britain, and he achieved near-sainthood at some colleges there for doing so. Among those upon whom the two relied heavily were Auguste Comte, Emile Durkheim, and Lucien Lévy-Bruhl of the Année Sociologique group; the latter practiced psychoanalyzing the "collective representations" of the primitive mind.

In 1968, with the assistance of Sir Isaiah Berlin, E.E. Evans-Pritchard wrote a lecture titled *The Sociology of Comte: An Appreciation*, lavishing praise on Auguste Comte as a man of contradiction between being a "Catholic freethinker" and a "republican royalist." As E.E. Evans-Pritchard noted, Comte believed in the "Science of Number," which subsumed geometry. Comte had been the secretary to Saint-Simon from 1817 to 1824, and was a French *catamite*, adhering to the empiricist trend of the eighteenth-century Encyclopedists in general (e.g., Voltaire), but above all to the radical British empiricists such as David Hume, Adam Smith, Thomas Hobbes, and John Locke. Comte, in turn, had influenced John Stuart Mill, Lucien Lévy-Bruhl, and Emile Durkheim.

These are the influences underlying E.E. Evans-Pritchard's structural anthropological creation of the myth of the "Nilotic tribes."

Ambrose spills the beans

In a Feb. 10, 1994 interview with this author, Ambrose Evans-Pritchard spilled the beans on his involvement with British intelligence on all sides of the Thirty Years' War scenario in Central America, where he was ostensibly working as a journalist. Ambrose Evans-Pritchard stated that starting with the first three years of his involvement in Central America in the early-1980s, he had reported to the British political attaché in Managua, Nicaragua, whom he knew was an agent of British MI-6.

Evans-Pritchard defended this contact on the basis of the need for "swapping information" with British secret intelligence services, saying that they had such good sources that it was indispensable. He also made clear that he was using SIS sources, when possible, for his current stories designed to topple, or to set up the assassination of President Bill Clinton (see *EIR Special Report*, June 2, 1995, "International Terrorism Targets the United States").

In a second interview on Feb. 23, 1994, Ambrose Evans-Pritchard said he had spent a total of four and a half years working in Central America during the 1980s, where entire nations were being torn apart in bloody conflicts involving governments, religions, ethnic divisions, and drug-trafficking. He boasted that he was the only journalist to befriend both the Nicaraguan rebel Contras backed by Oliver North, and the guerrillas of El Salvador and Guatemala. He also visited Nicaragua, Peru, and Mexico.

Regarding Mexico, Ambrose Evans-Pritchard stated that he had gone to the Chiapas region, where he interviewed the pro-Zapatista guerrillas, who have since threatened to tear Mexico apart. In January 1994, he took a break from his Clinton-bashing crusade to do an eyewitness report for the *Sunday Telegraph* on the revolt in Chiapas, which had broken out on Jan. 1, 1994. His coverage was unabashedly pro-guerrilla.

During his first three-year stint in Central America, Am-

brose Evans-Pritchard worked initially as a free-lance journalist; then as a correspondent for the British *Spectator*, later taken over by the Hollinger Corp., owner of the *Sunday Telegraph*, where he is now employed; finally, he was hired as Central American correspondent for the London *Economist*.

One of the tribal, terrorist groups with which Ambrose Evans-Pritchard worked in Guatemala was the Orpa, an indigenous guerrilla group usually hostile to outsiders, which was

Ambrose Evans-Pritchard stated that starting with the first three years of his involvement in Central America in the early-1980s, he had reported to the British political attaché in Managua, Nicaragua, whom he knew was an agent of British MI-6.

one of the four groups that founded the Guatemalan UNRG guerrilla group. He eventually won this group's confidence. In El Salvador, he worked with the FPL guerrillas.

Living with narco-terrorists

Ambrose Evans-Pritchard also decided to meet with the Shining Path narco-terrorists, a group that had been largely shaped by anthropologists like his father to destabilize Peru. Ambrose Evans-Pritchard went to Ayacucho, Peru in 1986 to meet with the Shining Path. He claims he had to take a canoe up the Amazon to finally establish contact. His destination was a Shining Path cocaine laboratory, and he now claims it took him some time to convince the Shining Path that he was not an agent of the U.S. Drug Enforcement Administration or some other agency. He spent a week in the cocaine lab run by these "Pol Pot"-style terrorists, without harm to his person, before he was "released" for his trip back up the Amazon.

American Spectator editor-in-chief R. Emmett Tyrrell, Jr., in a fawning column in the Feb. 11, 1994 *Washington Times*, described Ambrose Evans-Pritchard as "equal parts scholar, journalist, and adventurer."

Whatever the full extent of Ambrose Evans-Pritchard's real activities in Central America with his tie-in to British SIS, his propagandistic role of pitting indigenous, tribal, and ethnic guerrilla groups against sovereign nation-states is in imitation of his father. Now, as Washington Bureau Chief of the *Sunday Telegraph*, Ambrose Evans-Pritchard has filed more than 30 stories, often based upon sleazy lies he himself has generated, to try either to topple President Bill Clinton or to pave the way for the President's assassination.