Abstract:

- The author of this book has provided a summary of the substantive laws regulating native administration and judicial powers entrusted to tribal leaders. He argued that the main purpose behind the introduction of the 1922 Pastoralists Local Sheikhs Act by the colonial masters is to control the pastoralist’s movements as well as to facilitate the collection of cattle taxes. The author also argued that the Act has recognized tribal customs as a source of legislation. However, the Act was subjected to several amendments. In 1927 it was abolished and replaced by the Powers of Local Sheikhs Act in order to give more powers to local Sheikhs. Under the new Act any tribal leader has statutory powers in his areas of responsibility or ‘tribal jurisdiction’. However, during the Nimeri Regime 1969-1986 native administration was neglected in terms of legal regulations and tribal leaders lost their powers.

- The author has focused on the customs and traditions of the *Hawazma* tribe, in particular procedures for appointment of tribal leaders such as *Nazirs, Omdas* and *Sheikhs* who are normally appointed by the immediate family members. However, during the *Incas* regime (National Salvation regime) the tribal custom of selecting *Nazirs, Omdas* or *Sheikhs* was changed by the regime; the practice now is that any five *Omdas* in the tribe have the right to remove any *Nazir* from leading the tribe and appoint a new one. Also, the title of *Nazir* was even changed and replaced by ‘Amir’. Furthermore, any five *Omdas* in any tribe may create a new ‘*Imara*’ after getting approval from the province security committee which has jurisdiction over the tribal area. As a result, the title of the *Hawazam Nazir* was changed to *Hawazma ‘Amir’*. 