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## Sudanese Resistance to Discrimination in the Short Story *Dūmah Wad Hāmid* by Tayyib Šālih

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### Abstract

This research aims to determine the forms of resistance of the Wad Hāmid village community against discrimination in the short story *Dūmah Wad Hāmid*. The method used in this research is a qualitative descriptive method with data collection techniques in the form of reading and note-taking techniques. The data analysis technique was carried out by describing discrimination data based on Newman's discrimination theory. The results in this research include; There are 2 forms of resistance and 10 quotation data in the short story *Dūmah Wad Hāmid*. Among them, public found 9 data quotes for 4 characteristics. First, resistance that takes the form of conforming to the applicable system, is organized between one party and another and works together with each other. Second, there is the impact of change (revolutionary consequences) in the movement which can affect survival. Third, be rational by focusing on the interests of many people. Fourth, aiming to eliminate acts of domination and oppression from those in power and hidden transcripts, 5 quotation data were found for 3 characteristics. First, disorganized resistance. Second, it is individual (aims to seek profit by focusing on individual interests). Third, resistance that does not contain the impact of change.

**Keywords:** Arabic literature, Resistance, Sudan

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## Introduction

The creation of literary works usually comes from the author's experiences, observations, and thoughts about the social circumstances in his or her society. Therefore, literary works can be considered social documents because they summarize social reflections related to the phenomena that occur in society. Therefore, literary works not only show the author's position toward the social situation in his society but also reflect the social situation (Waroi, M.R., 2021, p. 92). The presence of literary works proves that literary works come into society as a picture of the author's imagination and a reflection of the social phenomena that exist around him (Pradopo, 2001, p. 6).

One of the social phenomena that is often encountered in society is discrimination. According to Theodorson and Theodorson, discrimination is the unequal treatment of individuals, or groups, based on something, usually categorical, or distinctive attributes, such as race, nationality, religion, or membership social classes (Fulton et al, 2009, p. 3). Discrimination does not only occur in social reality, but is also written in the form of literary works. One of the Arabic literary works in which there are social problems related to discrimination is the short story entitled *Dūmah Wad Hāmid*. The discrimination described in the short story occurs because the villagers oppose the felling of the *Wad Hāmid* trees to make a harbor for steamships. The villagers oppose the felling of the *Wad Hāmid* tree, because the tree is a sacred place for the villagers. Under the tree was the grave of their ancestor who was considered the most pious person in the village, and also the *Wad Hāmid* tree symbolized faith, prosperity, and wisdom for the villagers. It is because of this opposition that the people in the village are discriminated against.

A person who experiences discrimination will respond to the discriminatory treatment they receive. The response is a form of resistance to maintain or protect themselves from the psychological and physical effects that arise from discriminatory treatment. the action is called resistance. Resistance according to Scott is a resistance that is carried out openly or secretly by someone to oppose or protest against the rules and actions of others who are considered not in accordance with the prevailing ideology or provisions (Scott, 2000, p. 382). This research uses the title "Sudanese Resistance to Discrimination in *Dūmah Wad Hāmid* Short Story by Tayyib Šālih". This title is motivated by the researcher's desire to reveal how the Sudanese people's resistance to discrimination is depicted in the short story *Dūmah Wad Hāmid*. Resistance in this research is studied using the theory of James C. Scott's theory which is divided into two types in terms of their nature and characteristics, namely, (1). Public transcript and (2). Hidden transcript.

Based on the research on "Sudanese Society's Resistance to Discrimination in the Short Story *Dūmah Wad Hāmid* by Tayyib Šālih", researchers found several studies with the theme of discrimination that are relevant to this research, namely Rika Astari (2023) research entitled " The Arabic Language of Resistance to Polygamy on Social Media: Study on Hastag Ta'addud al-Zaujat" the article lies in its examination of how social media, particularly through the hashtag Ta'addud al-Zaujat, serves as a platform for Arab netizens to express resistance to polygamy. It identifies two typologies of resistance: one that critiques polygamous men using satire

and religious interpretations, and another that highlights the negative consequences of polygamy on financial, psychological, and social aspects. The research emphasizes the role of social media in amplifying marginalized voices, especially those of Arab women, and illustrates how cultural backgrounds influence these expressions. Additionally, it discusses the legitimization of resistance through selective sharing of religious fatwas, showcasing the intersection of culture, religion, and modern communication in contemporary debates on polygamy. Research by Ira Nurhasanah (2021) with the title "Resistance and Ambivalence in the Novel *Al-Yaum Al-Maw'ud* by Najib Kailani". Research by Isma Fauziyah (2019) with the title "Resistance to the Hegemony of the Egyptian Ruler in the Novel *Mudzakarati Fii Sijni Al Nisa* (Gramsci's Hegemony Study)".

The research that discusses the *Dūmah Wad Ḥāmid* short story has been discussed in several studies, namely Jozef's (2012) research with the title "Some Notes on the Mystical Elements in Al-Ṭāyyib Ṣāliḥ's *Wad Ḥāmid* Cycle". Then Aron Blesch's (1990) research with the title "An Analysis of Tayeb Salih's "The Doum Tree of *Wad Ḥāmid*". And Rimun Murad (2018) research with the title "Emotional Distance: Transnational Pleasure in Tayeb Salih's Season of Migration to the North Arab Studies Quarterly". Overall, this research aims to reveal the forms of resistance carried out by the sudanese community in the short story *Dūmah Wad Ḥāmid* by using James C. Scott's resistance theory. Scott's theory of resistance. This research aims to provide a picture of resistance that can be a concrete solution to deal with social problems, especially discrimination in social life.

## Method

The method used in this study is a qualitative descriptive method. The descriptive method in question is describing the problem in the study and then analyzing the data that has been obtained. By using a qualitative descriptive method, this study will systematically describe and describe the data in the short story *Dūmah Wad Ḥāmid* by Tayyib Ṣāliḥ which shows the forms of resistance carried out by the community in the village of *Wad Ḥāmid* against discrimination. The type of research used in this study is a literature study with a sociology of literature approach. Sociology of literature is an approach that pays attention to literature as a social aspect created by the author as a member of society. The researcher uses James C. Scott's theory of discrimination which describes two types seen from their nature and characteristics, namely, (1). Open resistance (public transcript) and (2) Closed resistance (hidden transcript). The primary data source in this study is the short story *Dūmah Wad Ḥāmid* by Tayyib Ṣāliḥ. The secondary data in this study are the English translation of the short story *Dūmah Wad Ḥāmid* entitled The doum tree of *Wad Ḥāmid*, as well as other written works such as articles, journals, and so on. The data collection technique used in this study is the reading and note-taking technique. Then after the data is collected, data analysis will be carried out by classifying the data, describing it in points, and making conclusions from the results of the data analysis.

## James C. Scott's Theory of Resistance

Resistance refers to actions taken by subordinate groups to reject claims made by dominant groups (Haslam and Reicher, 2012). It often arises from the oppression faced by a community or group in their everyday lives, serving as their effort to defend their rights (Martí and Fernández, 2013). This concept illustrates how those who are mistreated push back, whether through conflict, demonstrations, or expressing grievances via formal channels. Regardless of its form, resistance represents a stance manifested through actions opposing injustice (Medina, José, 2017). Henry A. Landsberger (1981) posits that protest movements are collective responses to disadvantaged positions vulnerable to social, economic, and political injustices (Sager, 2016).

Resistance can manifest in both social and scientific contexts. In science, resistance acts to hinder or slow progress. In the social realm, it often involves rejecting changes deemed inappropriate (Stoknes, 2015). The term "resistance" is used to describe the reaction of oppressed groups, particularly those marginalized due to injustice. It is also seen as the materialization of efforts to oppose the domination of knowledge or power (Medina, José, 2012).

James Scott (2000) reveals that resistance focuses on the forms of resistance that occur around everyday life which clearly shows how the resistance of the weak, namely those who do not have the power to make public transcript. James C. Scott argues that inter-class resistance includes actions taken by the losers that are aimed at reducing or rejecting the claims made by the upper class. James C. Scott reveals that resistance is divided into two types, namely:

### a. Public Transcript

Public transcript is a form of resistance that is public, observable, concrete and there is direct communication between the two disputing parties. public transcript has the characteristics of open interaction between the upper class and the lower class. James C. Scott revealed that there are four characteristics that characterize public transcript, namely: (1) Resistance that takes shape according to the prevailing system, is organized between one party and another, and works together. (2) There are revolutionary consequences in the movement that may affect survival. (3) Rational by focusing on the interests of many people. (4) Aim to eliminate acts of domination and oppression from the ruling class.

### b. Hidden transcript

Hidden transcript is a form of resistance carried out through less structured procedures. Hidden transcript tends to refer to a slow movement of resistance by taking into account the form of resistance, the achievements obtained and the determination of individual attitudes in organizing the desire and ability to resist. James C. Scott explains that there are four characteristics of a hidden transcript, namely: (1) Occurs irregularly. (2) Disorganized. (3) Individualized (aiming for profit by focusing on individual interests). (4) Contains no impact of change.

Both types of resistance show that people use resistance as a way to help the oppressed maintain their own systems and culture.

## Form of Public Transcript in *Dūmah Wad Hāmid*

The following are the characteristics of the public transcript found in the short story *Dūmah Wad Hāmid*:

1. Resistance That Takes Shape According To The Prevailing System, Is Organized Between One Party And Another, And Works Together.

Data 1 (Tayeb, 1960, p. 37)

قررت الحكومة مرة قطعها عندما أرادوا أن ينظموا مشروعًا زراعيًّا وقالوا إن موضع الدومة هذا هو خير موضع لإقامة مكنة الماء. أهل بلدنا كاتراث منصرون كل إلى هم يومنه، ولا أذكر أنهم ثاروا على شيءٍ فقط. ولكنهم لما سمعوا بأمر قطع الدومة هدوا عن آخرهم هبة رجل واحد، وسلوا على مفتش المركز السبيل. كان ذلك في عهد الحكم الأجنبي.

Once the government decided to cut it down (the Wad Hāmid Tree) because they wanted to run an agricultural project, and they said that this Dūmah location was the best place to install a water machine. The people in our village, as you can see, were all in a poor state, and I don't remember them ever rebelling against anything. **But when they heard the order to cut Dūmah, the whole community rose up as one, and blocked the way of the central inspector.** This happened during the time of foreign rule.

The actions taken by the people of *Wad Hāmid* village in the quote above are included in the type of public transcript because there are characteristics of public transcript, namely, resistance that takes shape according to the prevailing system, organized between one party and another, and working together. These characteristics are shown when the people of *Wad Hāmid* rose up as one and blocked the inspector's path.

2. There Are Revolutionary Consequences In The Movement That May Affect Survival.

Data 1 (Tayeb, 1960, p. 37)

وأعاتهم الذباب أيضًا، ذباب البقر. وعلا اللغط من حول الرجل يقولون له إذا قطعتم الدومة فإننا سنحارب الحكومة حتى نموت عن آخرنا وفعل الذباب فعله في وجه الرجل. فشتت أوراقه في الماء وسمعناه يصبح: خلاص... في دومة... ما فيش مشروع ولم تأت مكنة ماء ولم يأت مشروع.... ولكن بقيت لنا دومتنا.

Flies also help them, cow flies. Loud voices surrounded the man, who told him: **If you tear down the tower, we will fight the government until the last of us dies, and the flies do their job on the man's face.** The leaves scattered in the water and we heard him shouting: Enough... in the Duma... no projects, no water machines are coming, and no projects are coming... but the Duma remains for us.

The actions taken by the people of *Wad Hāmid* village in the quote above are included in public transcript, because their actions are characterized by the impact of

changes that can affect survival, which is shown when the people of *Wad Hāmid* village surround the inspector and shout at him. As a result of their shouting, the inspector canceled the government project and left *Wad Hāmid* village.

Data 2 (Tayeb, 1960, p. 51)

فَلَمَّا حَدَثَ حَادِثَ الدُّوْمَةِ مَعَكُمْ وَأَخْذُوكُمْ فَأَلْقَوْا بَكُمْ فِي السِّجْنِ، نَثَرْتُ الصَّحْفَ النَّبَأً وَخَطَبَ رَئِيسُ الْحُكُومَةِ الْمَقَالَةِ فِي الْبَرْلَانَ خَطْبَةً نَارِيَّةً «لَقَدْ بَلَغَ مِنْ طَغْيَانِ هَذِهِ الْحُكُومَةِ أَنَّهَا أَصْبَحَتْ تَتَدَخَّلُ فِي مَعْقَدَاتِ النَّاسِ، فِي أَقْدَسِ الْأَشْيَاءِ الْمَقْدَسَةِ عَنْهُمْ». وَوَقَفَ الْخَطَّيْبُ وَقْفَةً ذَاتَ أَثْرٍ، ثُمَّ قَالَ وَصَوْتُهُ يَتَهَدَّجُ بِالْعَاطِفَةِ اسْأَلُوا رَئِيسَ وَزَرَائِنَا الْمُوَقَّرِ عَنْ دُوْمَةٍ وَدَ حَامِدَ اسْأَلُوهُ كَيْفَ أَبَاحَ لِنَفْسِهِ أَنْ يُرْسِلَ جَنْدَهُ وَأَعْوَانَهُ فِي دُنْسُوا ذَلِكَ الْمَكَانِ الْطَّاهِرِ الْمَقْدَسِ؟

When the *Dūmah* incident happened to you and they took you and threw you in jail, [the newspapers published the news and the dismissed Prime Minister gave an impassioned speech in Parliament](#), "This government has become so tyrannical that it has begun to interfere with the customs of the people, with their most sacred matters. The dismissed Prime Minister paused in emotion, then said, his voice trembling with emotion, "Ask our honorable Prime Minister about *Dūmah Wad Hāmid*. Ask him how he allowed himself to send his soldiers and servants to desecrate such a holy and sacred place?"

The actions taken by the Prime Minister in the quote above belong to the type of public transcript because there are characteristics of public transcript, namely there is an impact of change, this characteristic can be seen from after the Prime Minister's speech in parliament, the current ruling government resigned from their power.

Data 3 (Tayeb, 1960, p. 51-52)

وَيَعْدُ شَهْرٌ مِّنَ الْضُّوضَاءِ وَالصَّرَاخِ وَالشَّعُورِ الْمُلْتَهَبِ، اضْطَرَّ خَسُونَ مِنْ نَوَابِ الْحُكُومَةِ أَنْ يَسْحِبُوا تَأْيِيْدَهُمْ مِّنْهُ فَقَدْ أَنْذَرُوهُمْ أَنَّهُمْ إِمَّا أَنْ يَعْلَمُوا ذَلِكَ، وَإِلَّا فَهَذِهِ الدَّوَائِرُ الَّتِي اتَّخَذُوهُمْ تَنْفِضُ أَيْدِيهِمْ. وَهَكُنَا سَقَطَتِ الْحُكُومَةُ وَعَادَتِ الْحُكُومَةُ الْأُولَى إِلَى الْحُكْمِ.

[After a month of noise, shouting, and hot feelings, fifty government representatives were forced to withdraw their support for the movement. Their constituencies had warned them that they had to announce this, or else the constituencies that elected them would walk out on them. Thus, the government fell and the first government returned to power.](#)

The actions taken by the people of *Wad Hāmid* village in the quote above are included in the type of public transcript because there are characteristics of public transcript, namely the impact of change, this characteristic can be seen after the struggle carried out by the people of *Wad Hāmid* village, finally the current government was replaced.

### 3. Rational By Focusing On The Interests Of Many People.

Data 1 (Tayeb, 1960, p. 51)

فَلَمَّا حَدَثَ حَادِثَ الدُّوْمَةِ مَعَكُمْ وَأَخْذُوكُمْ فَأَلْقَوْا بَكُمْ فِي السَّجْنِ، نَشَرَتِ الصُّحفَ النَّبَأً وَخَطَبَ رَئِيسُ الْحُكُومَةِ الْمَقَالَةِ فِي الْبَرْلَانِ خَطْبَةً نَارِيَّةً «لَقَدْ بَلَغَ مِنْ طَغْيَانِ هَذِهِ الْحُكُومَةِ أَنَّهَا أَصْبَحَتْ تَتَدَخَّلُ فِي مَعْقَدَاتِ النَّاسِ، فِي أَقْدَسِ الْأَشْيَاءِ الْمَقْدَسَةِ عِنْهُمْ». وَوَقَفَ الْخَطَيبُ وَقْفَةً ذَاتَ أَثْرٍ، ثُمَّ قَالَ وَصْوَتُهُ يَتَهَدَّجُ بِالْعَاطِفَةِ أَسْأَلُوا رَئِيسَ وَزَرَائِنَا الْمُوَقَّرَ عَنْ دُوْمَةٍ وَدَ حَامِدَ أَسْأَلُوهُ كَيْفَ أَبَاحَ لِنَفْسِهِ أَنْ يَرْسُلَ جَنْدَهُ وَأَعْوَانَهُ فِي دِنْسُوا ذَلِكَ الْمَكَانَ الطَّاهِرِ الْمَقْدِسِ؟

When the Dūmah incident happened to you and they took you and threw you in jail, [the newspapers published the news and the dismissed Prime Minister gave an impassioned speech in Parliament](#), "This government has become so tyrannical that it has begun to interfere with the customs of the people, with their most sacred matters. The dismissed Prime Minister paused in emotion, then said, his voice trembling with emotion, "Ask our honorable Prime Minister about Dūmah Wad Ḥāmid. Ask him how he allowed himself to send his soldiers and servants to desecrate such a holy and sacred place?"

The action taken by the Prime Minister in the quote above is included in the type of public transcript because there are characteristics of public transcript, namely, it is rational by focusing on the interests of many people. The speech of the dismissed Prime Minister was very rational because his speech focused on voicing justice for the benefit of the people of *Wad Ḥāmid* village.

### 4. Aim To Eliminate Acts Of Domination And Oppression From The Ruling Class.

Data 1 (Tayeb, 1960, p. 37)

فَرَرَتِ الْحُكُومَةُ مَرَّةً قَطَعُهَا عِنْدَمَا أَرَادُوا أَنْ يَنْظُمُوا مَشْرُوْعًا زَرَاعِيًّا وَقَالُوا إِنَّ مَوْضِعَ الدُّوْمَةِ هَذَا هُوَ خَيْرُ مَوْضِعٍ لِإِقَامَةِ مَكْنَةِ الْمَاءِ. أَهْلُ بَلْدَنَا كَاتِرَاهُمْ مُنْصَرِفُونَ كُلَّ إِلَى هُمْ يَوْمَهُ، وَلَا أَذْكُرُ أَنَّهُمْ ثَارُوا عَلَى شَيْءٍ قَطُّ. وَلَكِنَّهُمْ لَمْ يَسْمَعُوا بِأَمْرِ قَطْعِ الدُّوْمَةِ هُبُوا عَنْ آخِرِهِمْ هَبَةً رَجُلٍ وَاحِدٍ، وَسَلَوْا عَلَى مَفْتَشِ الْمَرْكَزِ السَّبِيلِ. كَانَ ذَلِكَ فِي عَهْدِ الْحُكْمِ الْأَجْنبِيِّ.

Once the government decided to cut it down (the Wad Ḥāmid Tree) because they wanted to run an agricultural project, and they said that this Dūmah location was the best place to install a water machine. The people in our village, as you can see, were all in a poor state, and I don't remember them ever rebelling against anything. [But when they heard the order to cut off Al-Duma, the whole community rose up as one](#), and blocked the way of the central inspector. This happened during the foreign rule.

The action taken by the villagers of *Wad Ḥāmid* in the quotation above belongs to the type of overt resistance because there is a characteristic of overt resistance, namely, aiming to remove the domination of the upper class. This characteristic is shown when the villagers of *Wad Ḥāmid* blocked the inspector's path to prevent him

from cutting *Dūmah Wad Hāmid*. The villagers of *Wad Hāmid* took this action to remove the domination of the inspector who always acted arbitrarily.

Data 2 (Tayeb, 1960, p. 37)

وأعنهم الذباب أيضاً، ذباب البقر. وعلا اللعنة من حول الرجل يقولون له إذا قطعتم الدومة فإننا سنحارب الحكومة حتى نموت عن آخرنا وفعل الذباب فعله في وجه الرجل. فشتت أوراقه في الماء وسمعناه يصيح: خلاص... في دومة... ما فيش مشروع ولم تأت مكنة ماء ولم يأت مشروع... ولكن بقيت لنا دومتنا.

Flies also help them, cow flies. Loud voices surrounded the man, who told him: If you tear down the tower, we will fight the government until the last of us dies, and the flies do their job on the man's face. The leaves scattered in the water and we heard him shouting: Enough... in the Duma... no projects, no water machines are coming, and no projects are coming... but the Duma remains for us.

The actions taken by the people of *Wad Hāmid* village in the quote above belong to the type of public transcript because there are characteristics of public transcript, namely, aiming to eliminate acts of domination and oppression from the ruling class. This characteristic is shown in the threat from the people of *Wad Hāmid* village which aims to eliminate the oppression of the government, which is the ruling class.

Data 3 (Tayeb, 1960, p. 42-43)

ولو أن ذلك الموظف قال لأولئك الرجال في تلك اللحظة أن لاً منهم ابن حرام، لما أغضبهم كما أغضبهم عبارته تلك . فهبا لتهم هبة رجل واحد وعصفوا بالرجل وكادوا يفتكون به لو لا أني تدخلت فاترعته من براثنهم ، وأركبته حماراً وقلت له انج بنسك.

Had the official known those people at the time that each of them was a sinner, he would not have made them angry because his statement made them angry. They rose up and united, charged at the man, and almost killed him, if I hadn't intervened, so I snatched him from their clutches, mounted him on a donkey, and told him to flee for his life..

The action taken by the people of *Wad Hāmid* village in the quote above belongs to the type of public transcript because there is a characteristic of public transcript, namely, aiming to remove the domination of the upper class. This characteristic is shown when the people of *Wad Hāmid* stormed the officials, this action was taken to remove the domination of the officials who arbitrarily ordered the people of *Wad Hāmid* village to change their pilgrimage schedule to the *Wad Hāmid* tree.

Data 4 (Tayeb, 1960, p. 49)

ولا أطيل عليك فقد أخذنا بناصيهم وأقيناهم في الماء، وانصرفنا إلى أعمالنا.

To cut a long story short, we grabbed them by the neck, threw them into the water, and we went back about our business.

The actions taken by the people of *Wad Hāmid* village in the quote above belong to the type of public transcript because there are characteristics of public transcript,

namely, aiming to remove the domination of the upper class. This characteristic is shown when the villagers of *Wad Hāmid* grabbed and threw the government into the water. This action aims to eliminate the government's continuous discrimination.

### Form of Hidden Transcript in *Dūmah Wad Hāmid*

The following are the characteristics of the hidden transcript found in the short story *Dūmah Wad Hāmid*:

#### 1. Unorganized Resistance.

Data 1 (Tayeb, 1960, p. 41)

في أول العهد الوطني جاءنا موظف في الحكومة، وقال لنا إن الحكومة تبني أن تنشئ لنا محطة تقف عندها الباخرة. وقال لنا إن الحكومة الوطنية تحب أن تساعدنا وتطورنا، وكان متھمساً يتحدث ووجه متھل ونظر فإذا الوجه التي حوله لا تستجيب لشيء ما يقول.

At the beginning of the national era, a government employee came to us and told us that the government intended to set up a station for us where ships would stop. He told us that the central government would be happy to help and develop our village, he was enthusiastic and spoke with a cheerful face. **He looked and saw that the faces around him did not respond to anything he said.**

The attitude of not responding in the quote above is included in hidden transcript because the attitude explains the characteristics of public transcript such as disorganization. This characteristic is shown when the people of *Wad Hāmid* village do not respond to anything said by the government. This attitude was carried out by the people of *Wad Hāmid* village spontaneously without prior planning.

#### 2. Individualized (Aiming For Profit By Focusing On Individual Interests).

Data 1 (Tayeb, 1960, p. 45)

وقفت تحت الدوامة وأنا لا أكاد أقوى على الوقوف وناديت بأعلى صوتي يا واد حامد - جنتك مستجيرة وبك .. لأنّة سأرقد هنا عند ضريحك وتحت دومنتك، فـما أمني وإـما أحـيـتـيـنـيـ ولـنـ أـبـرـحـ مـكـانـيـ هذا إلا على إـحـدىـ الحالـتـيـنـ.

**I stood under Dūmah, barely able to stand, and I cried out loudly, O Wad Hāmid - Your heaven is sheltered and within you... Now I will lie here, in your temple and under your Dūmah. Either you make me die or you bring me back to life, and I will not leave this place except in one of the two cases.**

The actions taken by the main character in the quote above belong to the type of hidden transcript because there are characteristics of hidden transcript, such as, being individual. This characteristic is shown when the main character calls out and asks for help from *Wad Hāmid* alone without any connection with other residents..

Data 2 (Tayeb, 1960, p. 46)

حدثني أبي نقلًا عن جدي قال: «كان ود حامد في الزمن السالف مملوكاً لرجل فاسق وكان من أولياء الله الصالحين، يتكلّم أيمانه ولا يجرؤ على الصلة جهلاً حتى لا يفتك به سيده الفاسق.

My father recounted to me, quoting my grandfather, who said: "In the past, Wad Hāmid was the slave of an immoral person, and in Wad Hāmid was one of the pious saints of God. **He prayed in secret and did not dare to pray openly so that the immoral man would not kill him**".

The action taken by *Wad Hāmid* in the quote above belongs to the type of hidden transcript because there are characteristics of hidden transcript, such as, being individualized. This characteristic is shown when *Wad Hāmid* prays alone and secretly.

Data 3 (Tayeb, 1960, p. 47)

ولما ضاق ذرعاً بحياته مع ذلك الكافر، دعا الله أن ينقذه منه. فهتف به هاتف أن افرش مصلاتك على الماء، فإذا وقفت بك على الشاطئ فانزل . وقفـت به المصلـة عند موضع الدوـمة الآـن، وـكان مكاناً خـرابـاً . **فأقامـ الرجلـ وحـدهـ يـصلـيـ نـهـلـهـ.**

When he had had enough of his life with the heathen, he prayed to God to save him from the heathen. Then someone shouted to him, "Spread your prayers over the water, and if I am standing with you on the shore, come down." The prayer hall stood where Duma was now, and it was a lonely place. **So the man stayed alone and prayed throughout the day.**

The action taken by *Wad Hāmid* in the quote above belongs to the type of hidden transcript because there are characteristics of hidden transcript such as being individualized. This characteristic is shown when *Wad Hāmid* prays throughout the day and this prayer is done alone..

### 3. Resistance That Does Not Result In Change.

Data 1 (Tayeb, 1960, p. 37)

في أول العهد الوطني جاءنا موظف في الحكومة، وقال لنا إن الحكومة تتوى أن تنشئ لنا محطة تقوف عندـهاـ الـباـخـرةـ. وـقـالـ لـنـاـ إـنـ الـحـكـوـمـةـ الـوطـنـيـةـ تـحـبـ أـنـ تـسـاعـدـنـاـ وـتـطـوـرـنـاـ، وـكـانـ مـتـحـمـساـ يـتـحدـثـ وـوـجـهـ مـتـهـلـلـ وـنـظـرـ إـنـاـ الـوـجـوـهـ الـتـيـ حـولـهـ لـاـ تـسـتـجـيـبـ لـشـيـءـ مـاـ يـقـولـ.

At the beginning of the national era, a government employee came to us and told us that the government intended to set up a station for us where ships would stop. He told us that the central government would be happy to help and develop us, and he was enthusiastic and spoke with a cheerful face. **He looked and saw that the faces around him did not respond to anything he said.**

The attitude of not responding in the quote above is included in hidden transcript because the attitude explains the characteristics of public transcript such as, not containing the impact of change. This characteristic is shown when their attitude

towards the government does not change the government's statement to turn the *Wad Hāmid* tree into a steamboat harbor.

## Conclusion

After researching the background and forms of discrimination in the short story *Dūmah Wad Hāmid* by Tayyib Sālih, the researcher found that there are 2 (two) forms of resistance and 10 (ten) quotation data in the short story *Dūmah Wad Hāmid* by Tayyib Sālih. Among them, public transcript is found in 9 (nine) quotation data from 4 (four) characteristics. First, resistance that takes shape according to the prevailing system, organized between one party and another and cooperating with each other, there is 1 (one) data quote. Second, there is an impact of change (revolutionary consequences) in the movement that can affect survival, there are 3 (three) data quotations. Third, it is rational by focusing on the interests of many people, there is 1 (one) data. Fourth, it aims to eliminate acts of domination and oppression from the ruling class, there are 4 (four) data quotes and hidden transcript found 5 (five) data quotes from 3 characteristics. First, unorganized resistance, there is 1 (one) data quote. Second, individualized (aims to seek benefits by focusing on individual interests), there are 3 (three) data quotations. Third, resistance that does not contain the impact of change, there is 1 (one) data quote.

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