



Saharan Studies Association *Newsletter*

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INTRODUCTION

The *Newsletter* is the principal organ of the Saharan Studies Association, a body of scholars with common interests associated with the African Studies Association of the United States. The *Newsletter* is published twice a year in the Spring and Fall and is designed to be a forum for the exchange of news about publications, projects and scholarly debates in our chosen area.

Broadly speaking, the aim of the Association is to foster collaboration and exchange of information between interested scholars in a variety of disciplines ranging through the arts, the humanities, the social sciences and the natural sciences, as they encounter new research materials, engage with local fieldwork problems and seek avenues for bringing the results of their research to a wider circle of colleagues. Given that French is the *lingua franca* of much of North Africa, the Sahara and West Africa, we shall be happy to publish communications and comments in French as well as English, though we regret that we are not in a position to publish a fully bilingual newsletter.

Membership in the Saharan Studies Association is open to all interested persons. Currently membership is free of charge and entitles members to the *Newsletter* and any other occasional publications, and to present papers at panels sponsored by the Saharan

Studies Association at annual meetings of the African Studies Association and the Canadian Association of African Studies. The annual business meeting is held during the ASA meeting in November/December each year. At last count membership totalled approximately 130, from the USA, Canada, Denmark, Gt Britain, France, Norway, Spain, Algeria, Morocco, Tunisia, Japan, Senegal and Cameroon. We hope existing members will pass on information about the Association and actively recruit new members.

Contributions for the Fall 2002 *Newsletter* should be sent no later than October 1 to :

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It would be most helpful if contributors could submit items in both paper and electronic copy preferably by email or, if on disk, formatted in Microsoft Word, though most other programs can be handled. Membership data forms (included in this newsletter and available online) should be sent to David Gutelius at the above address.

NEWS AND RESEARCH REPORTS

THE WESTERN SAHARA PROJECT: PREHISTORIC ARCHAEOLOGY OF THE EASTERN SAGUIA AL-HAMRA

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(Note to readers: A full version of this proposal, with illustrations, is available at :

<http://www.cru.uea.ac.uk/~e118/wsahara.htm>)

Project summary

This proposal describes an archaeological survey project centred around a short season of fieldwork in the Western Sahara. The project was originally proposed by Margaret Raffin after a visit to the region in October 2000. The principal objective of the project is to assess the archaeological potential of the little-studied eastern Saguia al-Hamra region and to record examples of rock art, burials and other sites such as stone arrangements and concentrations of lithics materials in this rarely-visited region.

Archaeological sites and materials will be interpreted within the context of evidence of past environments and archaeological studies carried out elsewhere in the Sahara. A major aim of the study will be to examine evidence of links between the prehistoric populations of the Western Sahara and other Saharan cultures. The survey will be carried out in cooperation with the Polisario Front, which controls the part of the Western Sahara containing the study area. The role of the archaeological heritage of the region in any future development strategy will also be considered. This project is intended as a pilot study that will lead to further fieldwork in the region, possibly including excavation, if the political situation permits.

Introduction

The Saguia al-Hamra is situated in the northern part of

the Western Sahara, a disputed territory on the Atlantic coast of northwestern Africa, bordering Morocco in the north, and Algeria and Mauritania in the east and south. Morocco occupied the Western Sahara in 1975, the year before Spain formerly renounced its claim to the territory. The Polisario Front have been fighting for an independent Western Sahara since the 1970s from their bases in western Algeria, where they operate an effective mini-state that serves a population of some 140,000 Western Saharan refugees, or Saharawis, displaced as a result of the Moroccan occupation. While Morocco controls most of the Western Sahara, having built a 2500 km defensive sand wall (the “Berm”) to keep out Polisario insurgents, the Polisario controls parts of the eastern region near the borders with Algeria and Mauritania. In 1992, the United Nations brokered a ceasefire between Polisario and Morocco; since then the United Nations Mission for Western Sahara (MINURSO) has been attempting to organise a referendum on independence, although negotiations have broken down due to disagreement between the Polisario and Morocco over voter lists. The United States and France currently favour a settlement involving limited autonomy within Morocco, a solution that is unacceptable to the Polisario. As a result of this impasse, the UN is considering withdrawing from the region, although the UN Security Council has recently agreed that MINURSO will remain in the region until February 2002. For further information on the political situation, see the relevant background briefs from the Foreign and Commonwealth Office, and Seddon (2000). A number of organisations operate web sites and email lists via which up-to-date information concerning Western Sahara may be obtained, for example the Norwegian Support Committee for Western Sahara (wsahara@online.no), Sahara Update (wsahara@wsahara.net) and ARSO (www.arso.org).

The region where the borders of Algeria, Morocco,

Western Sahara and Mauritania meet is rich in archaeology, particularly rock art and burial sites. These sites are reminiscent of sites elsewhere in the Sahara, although the rock art exhibits certain distinct local characteristics. Access to this region is difficult, and access to the northeastern part of Western Sahara (the easternmost part of Saguia al-Hamra) is particularly problematic because of the political situation. Access to the region controlled by Morocco is problematic due to the security situation, and the only access to the regions outside Moroccan control is via the Polisario camps around Tindouf in southwestern Algeria; Polisario cooperation is essential for travel in this area.

Team representatives have developed close links with members of the Polisario administration, who have promised full cooperation in facilitating a preliminary archaeological survey of an area within the eastern Saguia al-Hamra; the project has the backing of the Saharawi Minister of Culture. The Polisario have offered logistical support on the ground in the form of vehicles, drivers and guides, and will also assist with travel and transfer arrangements in Algeria, necessary in light of the current security situation. Polisario support and active cooperation means that the team have the opportunity to conduct archaeological research in a part of the Sahara whose archaeology and pre-Islamic history is poorly documented and not well understood.

This opportunity will not remain open if the “peace process” breaks down and hostilities resume between Morocco and the Polisario. War will also increase the likelihood of damage to, or destruction of, archaeological sites, making the need for a physical record of the sites all the more urgent. If the conflict is eventually resolved, archaeology may play an important role in regional economic development via tourism, and a comprehensive inventory of sites will be necessary in order to ensure their conservation. Where possible, the team would work to encourage Saharawi academic involvement in regional archaeological studies; in the event of independence indigenous archaeological knowledge and skills will be necessary to ensure the appropriate management of archaeological heritage and resources. Whatever the outcome of the current political process, it is important

that the heritage of this region be recorded, studied and, if possible, preserved. The bleak prospects for a political solution to the conflict mean that time may well be running out for archaeological research in this potentially important part of North Africa.

Academic research is usually not carried out in regions marred by conflicts such as that between Morocco and the Polisario, resulting in large gaps in our knowledge of their physical environment and relevance to the study of human prehistory. The archaeology of the study area represents a rich record of human prehistory, and is therefore of potential interest to a wide range of specialists and lay-people alike; there is a good case for preserving such areas as “World Heritage Sites”. Archaeology may encourage the international community to view regions marred by conflict as important for reasons other than regional security. Paradoxically, interest from groups that generally operate outside the political arena may help to mediate political conflicts by tying the political process to wider cultural and humanitarian concerns.

Archaeological survey

Evidence of prehistoric human occupation is widespread throughout the Sahara. Stone tools, rock paintings, rock carvings, pottery, burials and other archaeological sites and materials have been found in all Saharan countries (e.g. Alimen, 1957; Phillipson, 1985; Muzzolini, 1993). The rock art of the central and southern Saharan highland regions has been well documented (e.g. Mori, 1965; Brentjes, 1969; Lhote, 1984; Muzzolini, 1990; Coulson and Campbell, 2001), and prehistoric sites have been excavated throughout northern Africa. Some archaeological research has been undertaken along the coastal region of Mauritania (Petit-Maire, 1979). However, very little research has been carried out in the Western Sahara, largely as a result of political marginalisation and armed conflict which have resulted in little attention being paid to the territory, and have mitigated against field surveys. Consequently, the relationship of the archaeology of this region at the western fringe of the Sahara to that representing the rest of the Sahara is at present very poorly understood. Muzzolini (1996), referring to the rock art of the western Saharan

regions in general (rather than the distinct territory of Western Sahara) states that “As for the western Sahara it remains poorly known even today. Only some short site reports have appeared, as chance finds were made, dealing with the pictures from Tichitt (southeastern Mauritania), northern Mauritania, Rio de Oro and southern Morocco.”

A preliminary visit to the Saguia al-Hamra study area in October 2000 by one of the team members (Margaret Raffin) revealed a rich variety of archaeological sites. Rock paintings and carvings are widespread, with numerous paintings existing in extensive cave complexes. Other evidence of past human occupation is also abundant, including burial sites, groups of stone stelae, and other stone arrangements.

Rock art

Both paintings and carvings from the Saguia al-Hamra are superficially reminiscent of those found elsewhere in the Sahara, for example in the Acacus mountains and the Messak Settafet in the Fezzan region of Libya (Mori, 1965; Lutz and Lutz, 1995; Brooks, 2001; Coulson and Campbell, 2001). These and other Saharan regions exhibit a wide variety of different styles representing a number of periods, often classified as the “Bubaline” period of 12,000 to 8000 uncalibrated years before present (BP), “Round Head” period (10,000 to 8000 BP), Pastoralist period (7500 to 4000 BP), horse period (3000 to 2000 BP) and camel period (2000 BP to present) (as summarized in Coulson and Campbell, 2001). Muzzolini (1996, 2001) also describes other “schools” or styles such as the “Bovidian”, “Tazina” and “Libyan Warrior”. However, the separation of rock art types into distinct and non-overlapping periods is controversial and datings are uncertain, and there appears to be a developing consensus that such classifications are unreliable, particularly for the earliest material (Muzzolini, 1993, 1996). Nonetheless, distinct styles of rock art are apparent throughout the Sahara. One of the objectives of the field survey will be to determine to what extent the stylistic variety found elsewhere in the Sahara is reflected in this part of the Western Sahara. Little mention is made of this

region in the literature, although Muzzolini (1993) states that “rock engravings of the ‘Bubaline school’” show “pastoral scenes often attributed to europoid populations and [are] widespread from the Rio de Oro to the Saharan Atlas, the Fezzan, Tassili, the Hoggar and the Djado”. The Rio de Oro is the region comprising the territory of the Western Sahara to the south of the Saguia al-Hamra, although the term is sometimes used to refer to the entire territory of Western Sahara.

Rock paintings and carvings in the study areas depict a variety of fauna, including ostrich, giraffe, gazelle, rhinoceros and bovids. It is anticipated that representations of other species will be recorded in the course of the initial survey, although at present it is unknown whether more humid climate fauna such as hippopotamus and crocodile are present, suggesting Holocene climatic conditions similar to those existing elsewhere in the Sahara. An initial examination of the carvings of the Saguia al-Hamra suggests a distinct regional style most reminiscent of the Tazina style, named after a site in the Saharan Atlas of Algeria (Muzzolini, 1996). Particularly notable is the elongation of the legs in depictions of ostrich and giraffe, a feature rarely noted elsewhere in the Sahara.

While many of the rock carvings noted in the preliminary visit are situated on near-horizontal surfaces in the open, a much rarer feature elsewhere in the Sahara, paintings are concentrated in rock-shelters and cave complexes. In southwestern Libya, rock-shelters whose walls are adorned with paintings have proved rich in other archaeological materials such as pottery, human and animal remains and dung layers, all of which can be used to date the occupancy of such sites (Cremaschi and di Lernia, 1998, Trevisan Grandi *et al.*, 1998). Any similar sites in the Saguia al-Hamra will be recorded for future excavation, which will facilitate the development of an occupation chronology for the region, augmenting our incomplete knowledge of Saharan prehistory.

Other archaeological sites

Probable burial sites marked by large cairns and also by small stelae have been recorded in the study area (Figure 4), although their frequency and distribution

has not been determined. The stela burial in Figure 4 is reminiscent of the grave-sites in the numerous Garamantean cemeteries of the Wadi al-Ajal in the Libyan Fezzan dating from the Classical era, while the cairn burial is similar in appearance to the pre-Garamantean burials of the same region (Mattingly *et al.*, 1997, 2000). However, recent research in the eastern Sahara (Wendorf *et al.*, 1997) and southern Sahara (Paris, 1997) indicate that such cultural features are widely distributed across northern Africa. Hypothetical direct or indirect cultural connections therefore should be comprehensively investigated, notwithstanding the large distance separating these African regions.

Stone settings are another feature of the study area; these take a variety of forms, including groupings of stelae and circular arrangements. The significance of these sites is not known, although similar features have been found elsewhere in the Sahara. One of the tasks of the field survey team will be to identify sites suitable for excavation in future surveys, in order to obtain materials for dating. An initial examination of the field photographs obtained in October 2000 suggests the presence of dark desert varnish that has formed *in situ* on the rocks forming a circular arrangement. Such desert varnish is the result of microbial activity that fixes oxides of iron and manganese to the rock surface, and requires considerable time to form. It is believed that this varnish forms in conditions more humid than those extant in this part of the Sahara today, suggesting that such features date from one of the Saharan pluvial phases that occurred over 5000 years ago (Cremaschi, 1996). However, rock varnish is only a very approximate means of dating such sites, and further examination of varnished features and their archaeological and geomorphological contexts in the field is required.

Geographical and geomorphological survey

The field survey will pay particular attention to the physical environment of the study area, especially geomorphological evidence of past lakes and river channels. Previous fieldwork elsewhere in the Sahara has demonstrated that palaeolake deposits are often associated with abundant lithic remains representing a

long period of human history, from the Acheulian to the Neolithic (Brooks *et al.*, 2002). These remains generally derive from the humid phases coincident with interglacial periods (Maley, 1977; Grove, 1993; Szabo *et al.*, 1995). While climatic changes associated with glacial cycles have affected the Sahara as a whole, humid and arid phases have not necessarily been synchronous throughout the Sahara. The location of the study area in the northwest corner of the Sahara, subject to the influence of the Atlantic ocean and its weather systems, and close to the Atlas mountains, means that past climates in this region may have been quite different from those of most Saharan regions. Palaeolake deposits may be associated with organic-rich sediments and materials such as gastropod shells that can be collected easily and dated using accelerator mass spectroscopy (AMS) (White *et al.*, 2000). Remains of larger animals may also be present, but the retrieval of such remains generally requires excavation; such studies may be possible at a later date once promising sites have been identified. To the knowledge of the authors, no archaeological or geomorphological materials from the Saguia al-Hamra region have been dated; the occasional mention of the Western Sahara in the relevant literature consistently refers to the Rio de Oro (Muzzolini, 1993). The recovery and analysis of such material would therefore make a significant contribution to our understanding of the climatic and environmental history of the region, providing a context within which to interpret archaeological remains.

Methodology

The areas surveyed will be determined to a large extent by factors of accessibility and safety (much of the region is mined), and the wishes of the team's Polisario hosts as to which regions are examined. However, the Polisario representatives and guides who will accompany the team are intimately familiar with the study area and will therefore be of great assistance in locating significant sites, especially sites of obvious archaeological importance such as stone arrangements, groups of stelae, burials and concentrations of rock art. The study area as defined is extensive, and it is anticipated that the initial field survey (and any future work) will focus on specific

localities containing sites of particular interest. However, at this stage it is impossible to be more specific as one of the main tasks of the initial survey will be to identify such sites.

The principal purpose of this preliminary survey is to locate archaeological sites and to document their nature. Site locations will be determined using global positioning system (GPS) handsets, and sites will be mapped and photographed. Fieldwalking will be undertaken in areas particularly rich in surface scatters of lithics and/or pottery. The retrieval of samples will be kept to a minimum, although samples of pottery and lithic remains may be retrieved subject to discussion with Polisario.

If satellite data can be obtained prior to the survey, pre-survey analysis of the study area will be undertaken using visible Landsat Thematic Mapper (TM) imagery, available from NASA. TM imagery has been employed with great success in the Libyan Fezzan to identify palaeolake deposits, watercourses containing abundant prehistoric art situated on rock faces, and palaeochannels of ancient rivers. TM imagery also allows the broad geomorphological context of a study area to be assessed efficiently, and facilitates navigation through difficult terrain such as sand seas. Satellite imagery will be used in conjunction with a geographic information system such as ERDAS in order to visualise the location of archaeological sites within the landscape.

Logistics

This project was originally conceived after a visit by Margaret Raffin to the Saharawi refugee camps in the region around Tindouf in southwestern Algeria. While in Algeria she was shown the study area by her Polisario hosts, who expressed interest in an archaeological survey of the region by an international team. Since her return to the UK, Margaret has maintained contact with Polisario representatives, including the Saharawi Minister of Culture, who continue to be supportive of the idea of the survey. Nick Brooks, the project co-ordinator, has also met Polisario representatives in the UK to discuss the proposed fieldwork. These close links with the Polisario are vital to the success of the project, due to

considerations of security and the remoteness and inaccessibility of the study area.

The Polisario have agreed to facilitate travel with Algeria and to provide transport, drivers and guides for the field survey. They will also assist with the acquisition of Algerian visas (and all other necessary paperwork) and with transfer from Algiers to Tindouf: Polisario representatives will meet the team on arrival at Algiers and will provide transport between the airport and a hotel. The team will stop over in Algiers for one night on both the outward and homeward legs of the trip. Transport between Algiers and Tindouf will be on the twice-weekly internal flight; these arrangements will also be made by Polisario.

The Saharawi camps are effectively run as a mini-state, and the study area lies in the part of Western Sahara controlled by the Polisario, so the team will have the logistical support of the *de facto* regional governing body once in the field. The team will operate from the camps, although fieldwork will consist of a number of excursions into Western Sahara, each lasting several days. During these excursions team members will camp in the desert; food, fuel and other necessities will be brought from Polisario stores but will be paid for by the project.

Group insurance for the team and any expensive items of equipment will be arranged by the project co-ordinator. At least one of the team members will be qualified in first aid, and a comprehensive medical kit will be taken into the field. Advice on inoculations will be distributed well in advance of the trip, and team members will be asked to declare any medical conditions.

Future work

It is anticipated that this pilot study will pave the way for more detailed surveys and excavations in the future. The nature of any future work will obviously depend on the findings of the initial survey and negotiations with Polisario, who are keen to facilitate any such work as it raises the profile of the Western Sahara and highlights the political situation in the region. Future work will require facilities such as storage space for finds, and such issues will be discussed with Polisario representatives in the course

of the first field season.

A major objective of future field surveys will be the retrieval of material for dating. Whereas materials such as organic-rich lake sediments and gastropod shells may be retrieved for AMS dating and are easily transported, other dating methods such as optically stimulated luminescence (OSL), used to date non-organic materials, entail somewhat more complex collection techniques and produce more bulky samples. A range of dating techniques may be employed for different materials if appropriate sites are recorded during the initial survey, and if funds are available to pay for laboratory dating.

Depending on the results of the initial survey and information gleaned from TM satellite imagery, other types of satellite image may be acquired for the purposes of landscape interpretation. For example, synthetic aperture radar (SAR) has proved highly effective in identifying ancient drainage systems in Saharan landscapes; later studies of the area may employ SAR imagery if such analyses are deemed appropriate.

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The team (provisional list)

Dr Nick Brooks (Project Coordinator)

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Specialist in northern African climatic and environmental change and human-environment interactions. Has conducted geomorphological and archaeological fieldwork in the Fezzan region of Libya (three field seasons). Wide experience of North Africa and the Sahara, Arabic speaker.

Role: General coordination of project, data acquisition and processing, field survey.

Margaret Raffin (Logistics, Saharawi liaison, Proposer of project with backing of Polisario Minister of Culture)

Email: mrraffin@hotmail.com.

Has already visited the study area and is familiar with some of the archaeological sites. Principal point of contact with Polisario, good links with Polisario administration and familiarity with regional political context. Background in archaeology and anthropology.

Role: Coordination with Polisario, field survey.

Dr Savino di Lernia (Archaeologist)

Dipartimento di Scienze Storiche, Archeologiche, Anthropologiche dell'Antichà, Università "La Sapienza", Rome. Email: dilernia@uniroma1.it.

Specialist in Saharan archaeology, particularly rock art and burial sites. Extensive experience of excavations and survey in the Libyan Fezzan and elsewhere.

Role: Field survey, archaeological interpretation and assessment of sites for future excavation.

Dr Tim Reynolds (Archaeologist)

Cambridgeshire County Council, Castle Court, Shire Hall, Cambridge CB3 0AP.

Email: Tim.Reynolds@cambridgeshire.gov.uk.

Lithics specialist. Extensive field experience in the Sahara, Middle East and elsewhere, including field survey in the Libyan Fezzan.

Role: Assessment of evidence of past stone-tool technologies.

Professor David Seddon (Archaeologist and Development Specialist)

School of Development Studies, University of East Anglia, Norwich NR4 7TJ, UK.

Email: j.d.seddon@uea.ac.uk.

Background in archaeology, has made several visits to the Western Sahara, links with Polisario as development consultant.

Role: Assessment of archaeology in terms of cultural heritage and development potential.

Dr Sue MacLaren (Geomorphologist)

Department of Geography, University of Leicester, University Road, Leicester LE1 7RH. Email: sjm11@leicester.ac.uk.

Specialist in arid zone geomorphology and palaeoenvironments. Extensive field experience in the Libyan Fezzan, Jordan and elsewhere.

Role: Field survey, landscape interpretation, collection of materials for dating.

Jamie Preston (Archaeologist)

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Specialist in archaeological surveying, extensive field experience in the Libyan Fezzan, UK and Italy.

Role: Field survey, surveying and recording of archaeological sites.

Toby Savage (Photographer)

Email: toby@tobysavage.co.uk.

Extensive field experience in the Libyan Fezzan, including archaeological photography, transport logistics and vehicle maintenance. Has travelled widely throughout the Sahara.

Role: Field survey, project photographer.

All communication to Nick Brooks, Tel: +44 1603 593904; Fax: +44 1603 593901; Email: n.brooks@uea.ac.uk

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LES MANUSCRITS DE L'OUEST SAHARIEN
SOURCE D'HISTOIRE SOCIALE ET INTELLECTUELLE.

Rahal BOUBRIK

Chercheur associé: GDR 1118 (CNRS)

Histoire de l'Afrique. Mémoires et identités (XVIIe
XXe siècle)

(To our readers: An extended version of this paper with references and an extensive bibliographic annex is available on line at this address: <http://www.multimania.com/anthropa/boubrik.html>.)

Pour étudier l'histoire dans l'ouest saharien nous disposons de sources qu'on peut classer en trois catégories principales : les documents arabes, la tradition orale et les documents européens. La première catégorie de documents exprime la vision d'une élite intellectuelle religieuse restreinte, la deuxième catégorie se compose de sources orales et la troisième de récits de voyageurs ainsi que d'archives militaires. Nous nous limitons ici à la première catégorie, en soulevant quelques questions à propos des manuscrits. La deuxième partie de cet article est consacrée à Mâ' al-'Aynayn, afin d'illustrer la difficulté d'évaluer ce patrimoine culturel en péril.

En Mauritanie, hormis quelques textes publiés ces dernières années, la quasi majorité reste encore sous la forme de manuscrits dispersés dans des bibliothèques privées à travers le pays. Nous présentons d'abord des remarques d'ordre général sur la production historique et culturelle manuscrite :

1 - Tout d'abord la tradition savante écrite dans le pays bidân, de l'avis d'un spécialiste, est l'un des secrets les mieux gardés dans le monde des études islamiques et de la vie intellectuelle musulmane de l'Afrique du Nord et de l'Ouest. L. Massignon avait inventorié la bibliothèque d'une grande famille savante saharienne. C'est une bibliothèque fondée par l'Imam Sidiyya Al-Kabîr (1774-1868) à Boutilimit. D'après cette étude, nous remarquons les caractéristiques suivantes en ce qui concerne la composition du fonds bibliothécaire : jurisprudence (30%), théologie (12%), langue arabe (10%), Coran (8%), littérature (7%). Les autres disciplines ne représentaient que 4%, notamment en histoire, logique, médecine,

géographie...

Ainsi la culture religieuse traditionnelle dominait assez nettement aux dépens des autres domaines. La production culturelle se limitait elle-même à des matières connues telles que théologie, droit, littérature, grammaire. Pour l'intellectuel bidân, l'histoire demeurait avant tout une discipline secondaire.

2 - Nous pouvons noter que les textes manuscrits sont rarement identiques. Un seul texte peut être réécrit en plusieurs versions. En raison de l'absence de l'imprimerie et du fait de la rareté des livres, le seul moyen de reproduction dont on disposait était de copier les textes ; ceci entraînait des retraits ou des ajouts de certaines phrases voire même de pages entières.

3 - La majorité des manuscrits se trouve dans des bibliothèques qui ne sont pas stables puisque nous sommes dans une société nomade. Lors de chaque déplacement, les hommes sont contraints de transporter avec eux leurs livres, ce qui augmente les éventualités et les risques de disparition dûs notamment aux pluies, aux vents ou simplement à la fuite d'un chameau des livres.

Les sources arabes locales ont été peu exploitées jusqu'à nos jours soit parce qu'elles ne sont pas à la portée de tous les chercheurs, soit par ignorance de l'arabe. Aussi les études actuelles sur la région sont-elles basées dans leur majorité sur les écrits européens ou la tradition orale. Ces dernières années nous avons remarqué un début d'intérêt pour ces écrits.

Au début du XXe siècle, L. Massignon a établi un catalogue de la bibliothèque de Shaykh Sidiyya; cette bibliothèque comprend 1195 titres différents dont 683 imprimés et 512 manuscrits. Un certain nombre d'administrateurs français se sont aussi intéressés à des documents arabes. Ainsi Destainez cite soixante-dix manuscrits arabes dans un article publié en 1911. Chaque manuscrit est présenté en quelques lignes. Administrateur de colonie, Thévenient a développé des relations avec le monde des lettrés musulmans et a de ce fait obtenu des manuscrits importants. Il les a confiés à Ismael Hamet qui en a traduit trois en français.

Dans les années soixante, les historiens al-Mukhtâr w. Hâmidûn et Hay Heymowski avaient entrepris un

recensement des auteurs et des textes existants. Ils ont compté plus de 425 auteurs et 2000 titres. En 1989, un catalogue de 2239 manuscrits microfilmés est publié par l'Institut Mauritanien de Recherche Scientifique (IMRS), dans le cadre d'un projet avec l'université allemande de Tübingen de collecte des manuscrits et de leur copie microfilmés. Les initiatives se sont multipliées ces dernières années pour répertorier et conserver ce patrimoine .

De plus les archives de l'ex-Afrique Occidentale Française (AOF), archives du Sénégal à Dakar et la bibliothèque Nationale de Paris contiennent des manuscrits arabes recueillis en Mauritanie.

Les centres publics, notamment l'Institut Mauritanien de Recherche Scientifique (IMRS), Institut Supérieur d'Etudes et des Recherches Islamiques (ISERI), possèdent un fonds important. Toutefois la majorité des manuscrits se trouvent dans des bibliothèques privées.

Parmi ces manuscrits il y a ceux concernant l'histoire sociale, religieuse, politique et culturelle du pays bidân en général et ceux concernant uniquement certaine région ou certaine tribu. Ces écrits se composent d'abord d'annales des anciennes villes comme : Walâta, NaÔma (Néma), Tîshît, Tijagja. Ces textes ont été rédigés, pour la plupart, entre le XVIIIe et le XIXe siècle, relatent des événements identiques.

Leurs auteurs étaient parfois de simples rapporteurs ; ce qui pourtant ne diminue pas leur importance voici quelques titres :

- Shay' min at-Târîkh al-muritânî Bibliothèque de la Faculté des Lettres et Sciences Humaines, université Mohammed V, Rabat, cote 272/1 klm ()
- Târîkh an-Na'ma, op., cit., cote 272/2 klm ()
- Târîkh Walâta, op., cit., cote 273 klm ()

En effet le texte forme un seul texte sur l'histoire de Walâta et Néma. P. Marty a déjà fait, au début du siècle, une traduction partielle de cette chronique.

- AT-TÂLIB BABAKAR B. AHMAD AL-MUSTAFA AL-MAHJÛBÎ, Manh ar-Rab al-ghafûr min dhikr mâ 'ahmala sâhib fath ash-shakûr.
- JADDU W. AT-TÂLIB AS-SAGHÎR, Târîkh at-Tâlib b. Jadû as-saghîr al-Bartalî al-walâtî.

- WULD NBÛJA AL-ÔALAWÎ, Fath ar-rab al-ghafûr fi Tawârîkh ad-Duhûr, ms, BNP., 5 409, Paris.

- Anonyme Târîkh Tijagja.

- Anonyme Târîkh Tîshît.

Il existe d'autres textes importants qui n'étaient pas proprement des annales, mais ils contiennent des enseignements sur les événements survenus dans la région; nous pouvons citer dans ce domaine le manuscrit de Sâlih w. 'Abd al-Wahhâb :

- SÂLIH W. ABD AL-WAHHÂB, Al-Haswa al-baysâniyya fi al-'ansâb al-hassâniyya.

- SÂLIH W. ABD AL-WAHHÂB, Wafâyât al-'aÔyân wa nubdhat min târîkh 'aÔlâm hâdhâ az-zamân.

Outils essentiels pour rétablir la chronologie des faits survenus en pays bidân, les annales d'une ville sont des documents d'une grande richesse. Y sont inscrits, les faits et gestes des personnalités éminentes, les événements ou faits divers, les assassinats et les décès, les razous, les conflits tribaux etc... Entre autres textes hagiographiques ou biographiques des lettrés de la région, ces manuscrits constituent un fonds de renseignements très important, sur la vie sociale et culturelle, notamment parce qu'ils classent plusieurs centaines de biographies d'ulamâ' ayant vécu dans l'ouest saharien durant les trois derniers siècles.

Les dictionnaires biographiques apportent des informations intéressantes sur les centres d'enseignement ainsi que sur les sujets d'études et les livres répandus dans cette partie du monde musulman. De plus, ces textes comme Wafâyât al-'aÔyân wa nubdhat min târîkh 'aÔlâm hâdhâ az-zamân et Manh ar-Rab al-ghafûr min dhikr mâ 'ahmala sâhib fath ash-shakûr traitent de la production culturelle de l'élite intellectuelle locale et nous présentent une vision générale de la vie culturelle sur plusieurs siècles. Ils servent également à donner des précisions chronologiques sur des événements marquants.

Aux manuscrits chronologiques et biographiques, s'ajoutent des textes relatant l'histoire tribale et généalogique (ansâb), un domaine qui a suscité l'intérêt de nombreux auteurs. Les lettrés bidân, retracent leur origine celle de leur entourage, en privilégiant souvent l'histoire de leur propre tribu.

D'ailleurs, ce genre d'écrits continue d'alimenter des débats passionnés. Dans une société où la tribu est au centre de la dynamique sociale, les textes anciens ou récents sur tel ou tel groupe social sont de véritables outils politiques. Les textes anciens sont ressuscités pour servir des stratégies actuelles, soit pour défendre l'origine d'une tribu soit pour la dénigrer. D'autres dont l'histoire n'a pas été fixée par les autres textes traditionnels, y ont trouvé matière à (ré)écrire cette histoire.

En général, un texte est apprécié selon son positionnement par rapport à telle ou telle tribu, personnage, confrérie ou région. C'est ainsi, par exemple, que l'ouvrage de Ahmad al-Amîn, al-Wasît fi tarâjim 'udabâ' shangît qui a été longtemps - et le demeure - un des ouvrages de référence sur la société bidân pré-coloniale, est qualifié actuellement par certains de petit (et médiocre livre).

Dans la même optique, un autre auteur a écrit un manuscrit historique Ta'rif fi abnâ' shams ad-dîn, sur l'origine de sa propre tribu, les Smâsîd, qui jadis habitent Shangît avant le malentendu avec les IdawaÔlî, qui les l'obligèrent à quitter cette ville pour aller fonder Atâr. L'auteur dénonce la partialité de al-Wasît, reliant le silence de son auteur sur l'histoire de sa Smâsîd au conflit qui opposa les deux tribus par le passé. L'auteur de al-Wasît appartenait en effet à la tribu des Idawa'lî.

Motivés par les intérêts politiques et sociaux des groupes qui les ont conduit ces écrits ne peuvent être exploités sans un travail de recoupement avec les autres textes : chronologiques, hagiographiques, biographiques et généalogiques afin de dégager une histoire sociale, politique, culturelle et religieuse de la société bidân pré-coloniale.

Nous tenons ici à achever notre travail sur les écrits de l'un des personnages marquants de l'histoire intellectuelle de l'ouest saharien. Il s'agit de Ma' al-'Aynayn, figure religieuse et politique de la fin du XIX^e siècle et le début du XX^e siècle. Jusqu'à présent le personnage a attiré les chercheurs par sa carrière religieuse et politique extraordinaire, cependant, ses ouvrages sont peu exploités voire dans leur majorité disparus.

Mâ' al-'Aynayn est né au Hawd en 1831, il quitta les

campements de sa tribu à l'âge de 28 ans pour le pèlerinage. Un périple qui le conduisit dans les grands centres culturels et politiques de l'époque : Marrakech, Fès, Alexandrie et la Mecque. A son retour, il passa par la ville de Tindouf, alors, centre de culture animé par le grand savant al-Mukhtâr b. La'mash, qui invita Mâ' al-'Aynayn à enseigner dans sa mahdra. Mais le Shaykh avait d'autres ambitions. Il nomadisa des années durant, entre la Sâgiyya al-Hamrâ' et l'Adrâr, en tissant des liens avec les tribus de la région et recrutant des disciples. Grâce à son charisme et sa stratégie mise en oeuvre sur le terrain, il réussit à établir son pouvoir spirituel. Il consolida son ancrage dans la région en fondant la ville sainte de Smâra. Cette ville devint un véritable foyer de savoir et rayonnement intellectuel.

Cependant, la conquête française ne permit pas à cette jeune cité de jouir de la place à laquelle le Shaykh pouvait souhaiter. Mâ al-'Aynayn, anima l'un des mouvements de résistance au Sahara le plus redouté des Français. Il réussit à rassembler un grand nombre de tribus pour le jihâd qu'il mena avec succès. Devant les troupes du Colonel Gouraud, il quitta Smâra, à la fin de l'année 1909, pour le Sud marocain à partir duquel, il conduisit une marche sur Fès. Une fois de plus, l'intervention française mit fin au projet du saint. Défait à Tadla près de Marrakech, le shaykh épuisé par des années de combat retourna à Tiznit où il mourut en octobre 1910.

Revenons maintenant à la production culturelle de Mâ' al-'Aynayn. Nous nous contentons de présenter quelques observations ainsi qu'une liste (provisoire) des ouvrages que nous avons pu répertorier.

La première difficulté qui se pose consiste à déterminer le nombre de ces ouvrages. At-Tâlib Akhyâr, fils de Ma' al-'Aynayn, dit que son père a écrit 313 ou 314 livres, autant qu'il y eut d'envoyés de Dieu ... Il a traité de toutes les matières connues par les Hommes. Al-Mutabassir a déclaré dans l'un des premiers articles sur Mâ' al-'Aynayn que ce dernier n'a écrit que cinquante ouvrages, dont un en cinquante volumes, tel serait le bagage littéraire et scientifique du Qotb de Changuît. Lévi-Provençal cite quant à lui quarante livres publiés par la lithographie de Fès. Un livre apparu en 1989 sur l'ensemble des livres lithographiés au Maroc ne cite que trente livres de Mâ

al-'Aynayn. Une bibliographie des livres et manuscrits en Mauritanie établie par al-Mukhtâr w. Hâmidûn et Heymowski présente cent vingt-neuf textes de Mâ' al-'Aynayn.

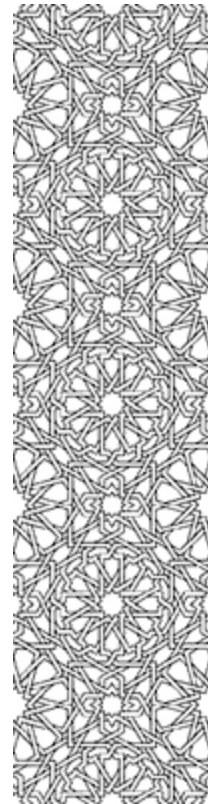
Les ouvrages cités par Al-Mutabassir et Lévi-Provençal sont les livres publiés au Maroc et ne représentent pas l'ensemble des écrits. Mâ al-'Aynayn a passé en effet toute sa vie au pays bidân et de ce fait la plupart de ses écrits sont diffusés dans cette région. Il nous faut aussi rappeler que lors de l'arrivée du colonel Mouret à Smâra en 1913 des livres furent probablement saisis. As-Sûsî mentionne par ailleurs la dispersion de la bibliothèque de Mâ' al-'Aynayn après la défaite de ce dernier en 1910. Norris rapporte même qu'à la fin de sa vie, Mâ' al-'Aynayn aurait vendu certains de ses livres pour assurer sa subsistance, une hypothèse peu crédible.

En revanche à la conquête de l'anti-Atlas en 1934, les Français ont saisi les livres de la maison de Mrabbîh Rabbu - fils de Mâ' al-'Aynayn et son deuxième successeur - à Kardûs fief de la famille Mâ' al-'Aynayn au sud marocain à partir de 1912. Dans une lettre du chef de la section sociologie au directeur des affaires indigènes il est écrit : J'ai l'honneur de vous rendre compte qu'à la suite des opérations de l'Anti-Atlas, M. le Général Cahaux m'a fait remettre deux caisses et deux ballots de livres manuscrits ou imprimés provenant de la maison de Merebbih Rebbo à Kerdous. J'ai fait faire l'inventaire de tous ces documents et, suivant vos instructions, je les ai pris en compte à la bibliothèque de la section sociologie où ils figurent les n° 8939 à 9097.

Jusqu'à présent, l'histoire de l'Ouest saharien est établie d'après les écrits coloniaux ou bien, notamment ces dernières années, à partir de la tradition orale. Les manuscrits, malgré leur importance comme source d'histoire sociale et culturelle, demeurent peu exploités. Certes un premier travail nécessite la collection, la classification et la conservation des ces manuscrits. Mais il faut aussi leur faire parler et témoigner sur leur époque.

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RECENT CONFERENCES

LIBERTÉ, IDENTITÉ, INTÉGRATION ET SERVITUDE

Al-Akawayn University 29-30 juin 2000

**Michael A. Gomez Professor (Dept. of History
New York University)**

**“American Moors: Islamic Sensibility and
Identity Re-Formation in Post-Slavery North
America.”**

The paper focuses on the rise of Noble Drew Ali, founder of the Moorish Science Temple in the early 20th century. I situate this development within intersecting streams of the legacy of orthodox Islam as practiced by enslaved African Muslims, the adoption of Freemasonry within the African American community, and the concomitant movement of Sufism in North American cities. As I see it, the peculiar brand of Islamic-like religion that later takes hold in the black community has its genesis in this three-streamed confluence. Noble Drew Ali was born Timothy Drew in North Carolina. Self-educated, he would acquire fragments of information from a number of sources early in his peripatetic career. In the face of American Jim Crow and during the period of the Gilded Age, questions of citizenship, religion, and identity became conflated for many, and Noble Drew's response was the creation of a new path, a distinctly African American path, predicated upon the mutually-reinforcing notions of Muslim identity and Moroccan citizenship. This is an absolutely fascinating resolution to the problem of race in the early twentieth century. The creation of his “Circle Seven Koran,” which has absolutely nothing to do with the Qur'an of orthodox Islam, is simultaneously emblematic of the creativity and potential of the movement on the one hand, and its problematic and troubled foundations on the other. One of its clear offshoots is the Nation of Islam; one not so clear is Garvey's Universal Negro Improvement Association. Can you envision a forum more perfectly

suited to discuss the meaning and legacy of Noble Drew Ali than a conference on Islam and slavery in Morocco?

**Chouki El Hamel, Ph.D. Assistant Professor
Durham**

**“Race, diversity, slavery and Islam in precolonial
Morocco: The question of the Haratin”**

The approach of a super hegemonious concept of slavery and one ideology of enslavement in Islam doesn't fully grasp and define the intricate social realities in North Africa. I argue that using Islam as a crucial key to explain social relations is over-emphasizing and overstating the role of Islam. However, if we totally neglect to study Islam we will undermine its role in affecting identities, cultures and social relations. In the case I am studying I will demonstrate how complicated and incoherent the practice of slavery could be. I try to present the different systems of ideas and to identify the different aspects of the established biological, social, political, theological and cultural order concerning the slaves and ex-slaves issue for the given period of my study. In all north Africa people shared many tenets that are an articulation of Maghrebine Mediterranean thinking concerning power relations, I label these tenets: one Islam, one nation (the Maghreb Arab), one culture and one language, one silence. Here I am interested in the silence about slavery and racial attitudes. Thus in the name of hegemony (e.g. Arab-Islamic hegemony in North African) these sensitive issues are now concealed. It is a Mediterranean fact that slavery was ignored by historians. Interestingly, we find similar silence in the European Mediterranean. Jacques Heers, a specialist of European history, in his study of slavery in medieval Europe, wrote that this silence reflects some kind of embarrassment felt collectively throughout the centuries of guilt towards the past. (J.Heers, *Esclaves et domestiques au Moyen Age dans le monde méditerranéen*, Paris, Fayard, 1981, 10 and 14). The North Africans must have felt

likewise an embarrassment not only vis-à-vis the questioning of the interpretations of the sacred codes of Islam and its ethics regarding slavery but also vis-à-vis common sense and human dignity. Undeniably, Muslims permitted the enslavement of non-Muslims, of any race or ethnicity, even though the Islamic creed explicitly discouraged slavery. The Islamic law explicitly prohibits the enslavement of free people that is Muslims. But history bears witness to cases where Muslims enslaved other Muslims, but not any Muslims these are black people (not of slave origin). I am not talking about particular cases in which Muslim individuals are enslaved but about a whole group. The enslavement of the Haratin (so called black ex-slaves) during the Mawlay Isma‘il’s reign (1672-1727) is the most outstanding Moroccan example. The illegal enslavement of the Haratin—and the well-documented debate it generated—marked a crucial turning point in Moroccan history, one that shaped the future of racial relations and black identity. I intend to direct my inquiry towards investigating how the image of the blacks was constructed and changed and exploring the contrast between Islamic theory and practice of race and slavery in Morocco from Mawlay Isma‘il’s reign until the post-colonial era

Ibrahim Hamza

“Spirits, slaves and the Jihad in context of the nineteenth-century Sokoto Caliphate”

The paper seeks to address the influence of spirit possession in the court of Gobir kingdom and its influence in the transformation of the ideals of the Jihad. The paper shall also discuss the influence of slavery in the Jihad movement as well as the ideology of enslavement. A link will therefore be established between the “Hausa” religious practices in the Mediterranean and how such a community represent a classic example of Hausa bori cult in the Muslim areas.

Ismael Musah Montana (York University)

“The ‘Hatk al-Sitr’ of Al-Timbuktawi: An Early Nineteenth-Century Account of Bori Practice in Tunis”

This paper examines “Hatk al-Sitr Amma Alayhi Sudan Tunis min al-Kufri”, a treatise on Hausa Bori in Ifriqiyya (now Tunisia), written by Ahmad Ibn al-Qadi b. Yusuf b. Ibrahim al-Timbuktawi for the Husaynid

Ruler, Hammuda Pasha (d.1814). The treatise was written in 1813, when the author was returning from pilgrimage to Mecca. In his text, al-Timbuktawi discusses the non-Muslim religious practices of slaves from the central and western Sudan. The text is 23 folios length consisting of four sections and appears to have been written to validate the author’s justification of enslavement of the blacks of Tunis (Sudan Tunis) also labelled by the author as Kuffar Tunis (the infidels of Tunis), since they were unbelievers. The account is one of the fullest descriptions of slave religion in North Africa and is perhaps the earliest discussion of the Bori cult. The paper considers the significance of the document in the context of the jihad movement in the central and western Sudan in the early nineteenth century.

John Hunwick (Northwestern University)

“Slavery and Social Transformations”

In theory, if not always in practice, persons taken into slavery within the Islamic umma were non-Muslims. In Africa they were adherents of ancestral animist beliefs. Yet, by the time African slaves were put up for sale in markets in North Africa, Egypt, or Arabia, they were, or were proclaimed to be, Muslims, and the men among them (and sometimes also the women) were circumcised. Indeed, in order to be acceptable in a Muslim society, especially within a domestic environment, they had to be categorized as Muslims. This paper will attempt to look at the transformation from “pagan-ness” and “non-Arab-ness” to Muslim-ness and Arab-ness. What were the mechanics of this transformation? How were slaves more profoundly Islamized or Arabized? What about freed slaves? Did they adopt an uncompromising style of Islam to assert their identity in the face of social discrimination? Or did they continue to adhere to ancestral beliefs and practices as they were shut off from the dominant culture? To what extent, if at all, did, or do, black Africans in the Arab world see themselves as “African” rather than “Arab”?

Madia Tomson (Boston University)

“Tikettan yat familia/Once upon a family: Narratives of Family Origin among Descendants of Slaves”

In regions where family origins serve as the basis of

social identity, stories about the past play a critical role in the social dynamic of village life. This paper examines narratives of family origin among descendants of slaves in the Berber village of Iligh in southwestern Morocco. The stories not only represent collective memory, but also reflect the socio-economic status of their tellers who, in most cases, are only one or two generations away from a West African-born ancestor. In addition to providing insight into the history of their tellers, these stories outline the intricacies of current slave descendant concerns, notably the dilemma between claiming asl (origin) and emigrating from the village in an attempt to construct a modern autonomous identity versus one based on personal links to a former master.

Descendants of slaves typically wish to establish asl in Iligh, a process which involves not only living and having children in the village, but also gaining access to land still controlled by the shorfa, the local aristocracy. The ability to acquire land in turn is dependant on both one's ability to generate an income which, without emigrating from the village, is quite limited and ultimately dependent on the goodwill of the shorfa. The further away from the West-African ancestor, the stronger the desire to claim village asl and Moroccan identity, and the greater the likelihood of using emigration to generate an income. By examining the family histories of descendants of slaves in Iligh, my paper will show how Ilighi blacks use history to explain the present, allowing us to understand the dynamics of black social identity in Morocco.

Raëd Bader (Aix-en-Provence)

“L’abolition de l’esclavage en Algérie : les méandres de la politique française au XIXème siècle.”

La question de l’esclavage en Algérie durant la période coloniale a été considérée comme une affaire musulmane, une affaire indigène par les autorités françaises militaires et civiles. L’esclavage en Algérie n’a jamais été considéré comme une priorité par les autorités coloniales, en revanche l’occupation de l’ensemble de territoires de l’Algérie était au départ la seule préoccupation de l’armée dans cette nouvelle colonie ; l’Algérie est devenue par la suite à partir de 1845, partie intégrante du territoire français.

Cette politique coloniale n’a pas empêché les hauts responsables dans la Métropole de décréter certaines lois pour interdire l’esclavage dans les colonies françaises et particulièrement en Algérie, au moins de manière formelle ; ceci pour calmer les anti-esclavagistes qui ont été actifs en France pendant le XIXème siècle et qui ont été représentés à la Chambre des Pairs à Paris, je pense ici à Victor Schoelcher. D’après le décret du 4 mars 1848, dix jours après la formation du gouvernement provisoire en France, l’Algérie est devenue un département français ; elle n’était donc plus un pays esclavagiste, dans le cas contraire, la France le serait aussi.

Un autre élément était en faveur pour ne pas classer l’Algérie comme un pays esclavagiste, c’est le but de l’importation d’esclaves en Algérie : pour les responsables français de l’Algérie, les “musulmans” algériens importent les noirs essentiellement pour les services domestiques ; quant à Daumas directeur central des Affaires arabes, il affirme que “ les esclaves ont toujours été bien traités en Algérie”.

Certains chercheurs considèrent que le nombre d’esclaves en Algérie (10000 sur une population de trois millions) comparé à celui d’autres colonies, britanniques ou françaises, constitue un élément positif pour ne pas classer l’Algérie comme pays esclavagiste. Et Jacques Frémeaux, spécialiste des bureaux arabes fait écho au général Daumas : “ les esclaves noirs employés par les grandes familles algériennes se trouvent dans un état tout aussi supportable et peut-être moins dur que la domesticité dans nos sociétés. Ils sont uniquement chargés du service de la maison, rarement maltraités et finissent par faire partie de la famille “. Pourtant les Français, maîtres de l’Algérie, interdiront la vente des esclaves publiquement dès leur arrivé en Algérie, mais d’un autre côté ils autoriseront la possession de noirs par des personnes riches et des chefs algériens, qui rendent des services à la France.

Dans cette communication, j’essaierai de montrer le processus suivi pour abolir l’esclavage dans ce pays musulman par un autre pays qui n’a pas le même droit. La France n’a pas suivi une politique ferme et directe pour interdire l’esclavage. Il y avait à mon avis deux points de vue opposés sur cette question : les responsables en Algérie ne voulaient pas abolir

l'esclavage pour certaines raisons que je présenterai ; au contraire les hauts responsables de la Métropole, souhaitaient édicter une loi interdisant le commerce d'esclaves en Algérie. Toutes les lois ou les projets de loi établis pour interdire l'esclavage en Algérie de manière formelle, n'ont pas empêché la présence d'esclaves jusqu'à une période tardive.

Cette "volonté" d'interdire l'esclavage est apparue, avec la loi du 4 mars 1831 qui concerne la répression de la traite des noirs par la voie maritime. Cette loi n'eut guère d'efficacité car l'Algérie dépendait d'esclaves venant du Sud et non du Nord. Excepté dans le transport d'une ville à une autre de la côte algérienne, trafic qui a été autorisé dans les lois françaises!

Il faut attendre le projet de loi de 1847, qui vise à abolir l'esclavage ; il est établi à la demande de certains Pairs anti-esclavagiste, mais les responsables en Algérie (le gouverneur général en premier) souhaitait que la date définitive de l'interdiction prenne lieu dans l'année 1850 ; le général Daumas, quant à lui proposait l'année 1857. Mais le projet ne sera jamais officialisé en raison de la révolution de 1848.

Le décret du 27 avril 1848 pris donc durant la République, constitue pour la première fois une interdiction prononcée contre l'esclavage, mais la seule peine encourue par les contrevenants sera la perte de la qualité de français ! Constatons donc que pour abolir l'esclavage, la France " avait besoin " de plusieurs années, y compris dans la période républicaine même si l'interdiction avait été établie de manière formelle. Le système politique avait changé mais non les personnes ; de nouveau, on ne parle plus de l'abolition de l'esclavage.

L'esclavage en Algérie reprend son activité sans bruit : les responsables français en Algérie, et la presse française ne se manifesteront que quand la situation dépassera toutes limites. Quand dans les années 1890, des caravanes ramènent de nombreux noirs, des caravanes traversent l'Algérie sans être arrêtées par les autorités françaises, la presse commence alors à parler de ce trafic honteux à la fin du siècle. Le gouvernement réagit en décrétant la loi de 1906 qui interdit à jamais l'esclavage dans toute l'Algérie.

Mohammed Ennaji (Université Mohammed V)

"Esclavage, liberté et islam"

Après une étude sur la réalité de l'affranchissement et son effectivité dans le monde musulman (Maroc, 19ème siècle) qui a montré que le recours à cette pratique ne fut pas aussi courant que le laisse penser la littérature courante, l'auteur se propose dans cette étude de montrer à travers les textes fondamentaux de l'islam les dispositions réelles pour inciter les croyants à l'affranchissement de leurs esclaves et à partir de là poser la problématique de la liberté dans le monde musulman.

Cette étude est basée essentiellement sur une lecture critique des textes existants vise aussi à montrer à l'occasion la myopie qui a caractérisé le regard sur une question telle que celle de l'esclavage dans le monde musulman. Elle s'inscrit dans le cadre plus large d'un livre en élaboration sur « Servitude et autorité dans le monde arabe ». Elle est actuelle dans la mesure où la question de la liberté est aujourd'hui centrale dans le monde arabe.

Sean Stilwell (University of Vermont)

"Power, Honour and Shame: The Ideology of Royal Slavery in the Sokoto Caliphate, 1807-1903"

This paper takes issue with ahistorical typologies that depict all slaves as "dishonoured" persons. It demonstrates that royal slaves in Kano Emirate of the Sokoto Caliphate were initially valuable to the elite because they were indeed dishonoured outsiders, but, over time, slaves tried to limit their exploitation by developing their own systems of honour and status. The paper traces when, where and how royal slaves in Kano acquired and attempted to acquire "honour" as officials, kin and members of a broader social world. This royal slave ideology, and their status as elite slaves, was also informed by Islam, and the paper will therefore explore the role of Islam in shaping the lives and experiences of royal slaves in the nineteenth century. However, the paper also concludes that although slaves did indeed develop systems of honour, their ability to acquire this status was nonetheless limited by their status as slaves, which they remained despite their power and position.

Viktoria Schmidt (Universität Trier, Fb III)

“RACE, SEX AND CRIME, The discourse on Islam and Slavery in french 19th century painting”

The paper is not about slavery in the Muslim world, but about its representation in the western culture of orientalism. Colourful scenes of urban slavemarkets and slavetrade in the desert, eunuchs and black and white women’s slavery in the harem are the crucial motifs in french orientalism painting throughout the 19th century. Obviously, in spite of their realistic style these paintings do not depict the reality of slavery in north africa, but western anxieties and desires, which are inscribed in the image of the colonised Other. The beholder is encouraged to deny the european problems of slavery and abolition and to enjoy the depictions of pre - modern barbarism and sexual cruelty, confirming his position of western superiority.

An enormous corpus of european paintings were shown in the yearly held “Salons” in Paris and London, which formed the cultural consciounes of a large public , connecting Islam with slavery and sensual excesses. A close reading of this painterly discourse gives some insight in the formation of prejudices and projections of the european self on the oriental other. I will analyse the arguments of racialisation and sexualisation of slavery and the social and cultural function of the artistic amalgam of slavery and Islam in regard to debates and practices on Europe and french colonial interests in the Maghreb. Finally I will discuss the amazing interest of Muslim elites in these paintings today. While western art historians blame the paintings to discriminate Muslim culture, Muslim art collectors appreciate them as visual documents of their own history and cultural identity.

E.S.D. Fomin

“Slavery in peripheral islamic societies in africa: a case study of adamawa region (1200-1900)”

The Sudan region of Africa received tremendous Islamic influence from North Africa and across the Red Sea between the tenth and the twentieth centuries AD. Many traditional societies within the region remained at the periphery of these influences that came from outside the continent. As a result their traditional institutions, including slavery were not dramatically affected by these foreign influences.

Peripheral Islamic societies in Africa, the appellation I have used to designate societies that were on the margin of Islamic influence in Africa, practiced a slavery system that was not comparatively Islamic in the main. That the system upheld dual values in which indigenous factors underpinned the practice while Islamic tenets sustained it. These societies took advantage of this type of dualism to perpetrate slavery even when European abolitionists in the area mounted anti-slavery measures.

This is because abolitionists, for practical purposes, were accommodative with slavery in the Islamic societies in Africa. They believed that slavery was an integral part of Islamic practice and to set out to abolish it outright would disrupt the very fabric of such societies. This accommodative view of the European colonial administrators was shared by European traders, explorers and to some extent Christian missionaries.

The “Adamawa” used here, refers to the nineteenth century Adamawa District that extended from Lake Chad in the North to Yoko in the South and from River Logone to the East to the eastern Watershed of River Benue in the West. This area was peripheral to Islamic influence in time and space. Its remoteness kept it out of reach of contemporary foreign influences for centuries when such influences were already fashionable in many parts of the Sudan. Even the main trade routes across the deserts such as Murzuk-Bilma-Chad and Dar Fur-Kenem, which were closest to Adamawa, kept this region only at the periphery.

In this paper, it is also shown how slavery was practiced before the advent of Islam and how it was affected by it. Here emphasis is in such aspects of slavers as the acquisition of slaves, the integration of slaves into the kinsgroups and the corporate life of the society especially, the use of female slaves as wives and concubines and male slave as administrative officers and laborers respectively. It is in these aspects that the paper finds a dualism peculiar to these peripheral societies, unparalleled by other Islamic societies in Africa.

Ghislaine Lydon, UCLA

“Slavery, Exchange and Islamic Law in Nineteenth Century Sahara”

In the course of the nineteenth century, the slave trade across the Sahara increased significantly for reasons that are still confounding scholars of African history. A combination of factors explain this trend including the end of the Atlantic slave trade, the general drop in slave prices, the creeping European control of African commerce, the rise of international trade, and political and social mobilizations through Islamic and resistance movements. Although the eastern branches of trans-Saharan slave trafficking were perhaps predominant, the western Saharan trade routes linking western African markets to Morocco were also significant. This is clear from both the oral and written records of Mauritania, Mali, Senegal and southern Morocco.

In nineteenth century Sahara, Islamic law provided the institutional framework for civil and economic behavior. Muslim jurists, who were often themselves professional traders, regulated exchanges by providing legal advice, issuing sentences and arbitrating disputes. From the *nawāzil*, or record of their legal recommendations, it appears that the bulk of the litigation brought to jurists for deliberation revolved around the question of sales. Based on a sampling of the *nawāzil* and *fatāwā* of several notable Saharan jurists, this paper examines the legal discourse of nineteenth century exchange with particular reference to transactions in slaves. I pay particular attention to the questions of inheritance and donation of slaves, enslavement in nineteenth century western Africa, as well as issues concerning the long-distance purchase of slaves. This paper argues that in the context of nineteenth century Saharan economics, slaves were considered luxury goods; indeed wealth was often measured and remembered in ownership of slaves. Moreover, local and inter-familial exchange in slaves was carefully regulated and controlled by legal precedence and the rulings of local and regional scholars of Islamic law.

Mohamed Taifi (University of Meknès)

“L’islam noir face à la modernité”

permettent de cerner cette problématique :

1. La pénétration de l’islam en terre d’Afrique noire a été extrêmement bénéfique pour les peuples de ce continent. L’islam ayant introduit de nouvelles valeurs de civilisation telles que la tolérance, l’égalité, la

solidarité, l’éthique et le respect de l’être humain. Grâce à ces valeurs libératrices, l’islam a pu gagner la confiance des populations noires et s’imposer sans grands heurts ni dégâts.

2. Avec la colonisation occidentale, l’islam a joué un rôle déterminant dans la lutte pour les indépendances et pour la sauvegarde des valeurs africaines ancestrales. Il a permis de mobiliser les masses contre l’occupant. Il y eu cependant quelques dérapages de la part de certains représentants de l’islam qui, pour des raisons basement matérielles ont collaboré avec l’occupant.

3. Le dernier axe traitera les grands conflits qui ont déchiré les populations africaines tiraillées entre les valeurs occidentales efficaces et les valeurs africaines humainement et spirituellement supérieures. CE déchirement sera analysé à partir d’ouvrages romanesques africains d’expression française. Une analyse minutieuse sera, cependant, appliquée au roman célèbre et combien adéquat de cheikh Hamidou Kane (l’aventure manquée)

John Shoup, (al-Akawayn University, Ifrane)

“Afer Emancipation: Former Slave Populations in Bahrain”

While there has been a good deal of discussion on slaves and slavery in the Arabian Peninsula and the Gulf region very little has been done on the current social and economic situation of these former slave populations. Given the tribal nature of the society in the region, slaves were often incorporated as “slave” lineages within the tribal structure. Once the “status” of slave has been abolished by the legal system, these lineages have only the fact that they can claim a connection, a “kinship”, with the “free”, and often “noble” lineages of Bedouin ancestry including the Al Khalifah. While these connections are uncontested through the use of family and tribal names, the treatment that former slaves receive from the general population is not the same as those from the “free” lineages. Distinctions are made that may be more important in the current social and economic setting than it was when the institution of slavery existed legally. The former slave population of Bahrain is not uniformly African in origin. Slaves in Bahrain came from a number of different sources including what is

today Iran, Pakistan, India, and even Oman and Yemen. Once the British navy began effective partols in the Indian Ocean slave traffic from East Africa became more difficult. Effective British control of the East African coast reduced the ability to bring slaves from Africa although it was difficult to actually stop the trade into even the 20th century. Kidnapping of young girls and boys in Oman by Omani and Emirati slavers filled the gap and operated until the 1950s, although again illegally since enslaving Muslims has always been against Islamic law. Another major source of especially household slaves was the border region between Iran and Pakistan known as Baluchistan and the Baluchi presence as paid labor as well as among the former slaves in the Gulf remains important even in the military. While slavery existed as a legal institution slaves could gain important social status as the household retainer, scribe, or even trusted government official. Since a slave's status was a reflection of that of the owner, it was possible to achieve a type of high status that is not as easily done nor accepted today. Obligations from the "free" lineages to whom the slaves were attached are no longer seen as required by the "free" families; and in fact they may not even accept or recognize the "slave" lineage as part of their tribal structure. This lack of recognition or acceptance leaves those from the "slave" lineages without the needed protection and patronage the older, traditional system gave them.

Ahmad Sikainga

"Ex-Slaves and Popular Culture in Contemporary Sudan"

A major part of the debate on Sudan's current conflict has revolved around the questions of cultural diversity, identity, and ethnicity. There appears to be a consensus now that the old classification of the Sudan into an Arab/Muslim North and an African/Christian South was totally inaccurate. Recent studies have stressed not only the fluidity of ethnic and linguistic boundaries but also the impact of migration and dislocation on the ethnic composition of both Southern and Northern Sudanese societies. However, little attention has been given to the rôle of slavery in this process. This paper will explore the role of ex-slaves and their descendents in the development of popular culture in the northern Sudan. It will examine the way

in which these groups developed a distinct identity within the northern Sudanese society and highlight their contributions in the area of music, religious practices, and so forth.

Cynthia Becker

"Visualizing Slavery: Enslaved sub-Saharan African Communities in the Tafilalet"

In the Tafilalet, descendents of enslaved sub-Saharan Africans gather every year for a three-day festival or "moussem" in honor of their ancestors. Descendents of the enslaved refer to themselves as Ismxan, which literally means "slaves" in Tamazight, the Berber language of southeastern Morocco. Hundreds of men, women, and children come from the many villages and towns of southeastern Morocco in order to observe the festival of the Ismxan. Many visit the region in hopes of being cured by the "baraka", or "divine blessing", attributed to the descendents of the enslaved. Others wish to watch the unique music and trance dance that will be performed. Everyone receives some of the food cooked at the festival, and when they return to their homes, they hope that the baraka generated at the "moussem" will continue to protect them.

The pre-Saharan region of southeastern Morocco has long been the crossroads between northern and sub-Saharan Africa. It is the region where African and Islamic aesthetics meet, interact, and give birth to an Afro-Islamic identity that is expressed at the annual moussem of the Ismxan. Prior to French colonization in the 1930s, Berbers of the region were active in the trans-Saharan slave trade and enslaved many sub-Saharan Africans, who they called Ismxan. Descendents of the enslaved still have vivid memories of the forced displacement and migration of their ancestors and use the visual and performative arts to express their identity and empower themselves. This paper will examine the annual festival of the Ismxan and illustrate how the Ismxan use music, dance, and clothing to express an identity that is distinct from other historically subordinate groups in the Tafilalet, such as the haratin. It will focus on the possession-trance and healing ceremonies of the Ismxan and demonstrate how the arts can be used to reconstruct the history of contact across the Sahara and the power

struggles between groups above and below this expanse of desert.

Alaine Hutson

“Enslavement and Manumission of Africans and Yemenis in Saudi Arabia, 1926-1938”

This paper will give a glimpse at the lives of enslaved Africans and Yemenis in 1920's and 1930's Saudi Arabia. Data for the paper are from the files of the British Legation, Jeddah from 1926-1938. The files are of the 227 people enslaved in Arabia who sought manumission at the British Legation between 1926 and 1938; for ten of those years, 1926-1936, the Legation had the right to manumit enslaved people. The bulk of the files were summarized in a 1933 report. The files and the report tell historians many things about the state of Africans and Yemenis enslaved in Saudi Arabia: how they were enslaved, where they came from, how long they were enslaved, the work they performed while captive, and even give impressions of captives' family lives. This paper will use the information garnered from people enslaved in Saudi Arabia as indications whether the conventional wisdom about slavery in the Middle East holds true for Arabia in this period. The paper will compare the conventional wisdom taken from European observers and Middle Eastern masters' perspectives to the data collected from enslaved Africans and Yemenis.

Through a statistical analysis of the data, hypotheses will be formed about various aspects of slavery in 1920's and 1930's Arabia. 1) The most utilized methods of enslavement, the most enslaved African groups, and how methods of enslavement varied by geographic location will be examined. 2) Slaves' roles in the economy will be explored through an analysis of their occupations. 3) Slaves' status within Saudi and slave families will be analyzed to determine whether they were treated “like family” or not, if they were able to keep ties with their blood relatives, and if Africans regularly sold family members. 4) Conclusions will be drawn about the adherence of Saudi's to Shari'a laws and Muslim conventional notions about slavery. Particular issues to be examined are whether Africans and Yemenis were enslaved legally, was their labor utilized in a legal manner, were they freed after seven years, and were they manumitted after the death of a

master or the birth of children. 5) A gender analysis of slavery will compare male and female rates of running away, integration into Arabian family life, fecundity and mortality, and roles in the economy of Saudi Arabia. The status of Africans in Saudi Arabia will also be extrapolated from the data.

Martin Klein (University of Toronto)

“Emancipation of Slaves and Muslim Social Movements in West Africa”

There is a tendency to stress the role of Islam in the development of slave societies in Africa. Many writers have rightly stressed the role of Muslims both in the slave trade and in the development of agricultural systems based on slave labour. This paper will argue that such analysis simplifies the role of Islam. It will stress the other side of Islam, comparing the functioning of Islam to Christianity. It will refer to the critique of enslavement by Ahmed Baba and discuss the role of Islam in imposing limitations on the exploitation of slaves and in encouraging liberation. It will discuss the liberation of slaves during jihads and then discuss the work of Boubacar Barry and Ismael Barry on such radical reformers as the Hubbus, Thierno Ndama and the Wali of Goumba in Mali. It will then look at the Mourides and the Hamallists.

Paul E. Lovejoy (York University)

“Mirage of Ethnicity: Mahommah Gardo Baquaqua of Djougou and the Experience of the African Diaspora in the Americas”

The paper examines the account of Mahommah Gardo Baquaqua, a Muslim enslaved near Djougou in the interior of the Bight of Benin who was taken as a slave to Brazil in c. 1845. Because Baquaqua's biography was published in Detroit (USA) in 1854, it is possible to examine the difficulties of identity and survival for enslaved Muslims in the Americas. The account, along with newspaper articles and personal letters, reveals that Baquaqua's Muslim identity remained central to his struggle for survival, even though he is reported to have converted to Christianity in 1849 and otherwise conform to the wishes of his abolitionist patrons in the United States. Nonetheless, the retention of his name and his style of dress suggest that there was another side to this man's personality that remained loyal to his Muslim upbringing.

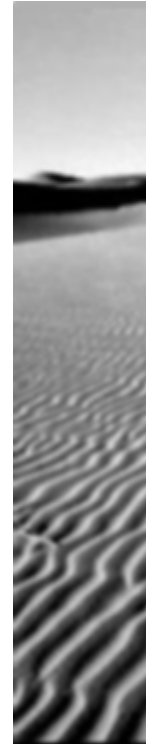
societies. Therefore, this study will seek to dispute the understanding that slaves were imported for social integration and it will argue that economics were primary reason for slavery in the Islamic world and especially Southern Somalia. While the theory of integration may hold true in many Islamic worlds, however, the Southern Somalia case clearly shows the contrary.

Abdellatif Bencherifa (AlAkhawayn University)

“Stratification, ethnicity, and social mobility in the oases of Morocco”

The presentation is based on recent field research on issues of irrigation and society in the Oases of Todgha valley. The area of the lower Todgha is used since centuries by a mosaic of various groups, bearing different ethnic affiliations as well as stratifies social statuses. In observing modern processes of social change, the dynamics of social mobility as determined by new open market opportunities, education impact, internal urban migration as well as international labour migration towards Europe, the presentation shall highlight a few instances in which change in statuses and roles between those ethnic groups is prominent, and discuss some of their implications.

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RECENT BOOKS

SOME RECENT WORKS ON BERBER POLITICS, HISTORY AND CULTURE:

THE BERBER LITERARY TRADITION OF THE SOUS WITH AN EDITION AND TRANSLATION OF 'THE OCEAN OF TEARS' BY MUHAMMAD AWZAL **Nico van den Boogert**

This book is the first exploration of the Tashelhit Berber manuscript texts produced in the Sous (South Morocco). The first part describes the region and its traditional schooling system and offers a general description of the manuscript texts, their form, contents, orthography (fully vocalised Maghribi-Arabic script) and language. It presents a survey of all manuscript texts known to date, the oldest of which was written around 1580 AD. The second part describes the life and work of Muhammad Awzal (±1680-1749 AD), the most important Berber author of the period, and contains a list of all Awzal manuscripts. Awzal's lexicon and language are explored separately. An edition in transcription of Awzal's versified exhortation Bahr ad-dumu "Ocean of Tears", with English translation, notes and glossary is also included.

Nederlands Instituut voor het Nabije Oosten (Witte Singel 25, Postbus 9515, 2300 RA Leiden, Netherlands, fax : 071-5272038), publication of De Goeje Fund (n° XXVII), Leiden, 1997, 456 pages, Hfl 150. ISBN 90-625-8971-5

LES GHOUSDAMA, MUTATIONS SOCIALES DANS LE HAUT ATLAS **Ali AMAHAN**

Anthropologue et inspecteur du patrimoine au Ministère des affaires culturelles au Maroc, Amahan essaie, par une étude historique et une connaissance profonde du milieu rural dont il est issu, de nous montrer les mécanismes de résistance des structures sociales traditionnelles et les manières dont elles gèrent le changement introduit, et ceci pour comprendre leurs rapports avec le pouvoir central et leur intégration des apports extérieurs. Aussi, le livre apporte une contri-

bution très importante au débat sur la notion de la tribu, de lejmaât et de Siba.

Édition de la Maison des Sciences de l'homme - Paris. Les Éditions La Porte Rabat (1998).

LES PREMIERS BERBÈRES, ENTRE MÉDITERRANÉE, TASSILI ET NIL **Malika Hachid**

L'auteur est allée à la recherche de l'origine géographique des premiers Berbères de l'Afrique du Nord, s'attachant à reconstituer le peuplement du Sahara, notamment celui du Tassili des Ajjer, depuis l'aube de l'histoire jusqu'à la veille de l'islam.

24*30 cm pages, environ 500 illustrations couleur et noir et blanc, cartonné sous jaquette, 340 F (51,83 •) Éditions Édisud, 2000

POUR UN MAGHREB D'ABORD MAGHRÉBIN **Mohamed Chafik**

Pour un Maghreb d'abord maghrébin, published by the Tarik Ben Ziyad Center in the fall 2000, gathers the main articles (in French or Arabic) published by Mohamed Chafik through its rich scientific carrier.

Articles about linguistics, history and thoughts on the amazighity and the national cultural problems.

Rabat: Centre Tarik Ibn Zyad, 2000, ISBN: 9954-0-1662-7. 367 pages.

MERVEILLES DU RIF **Mohammed El Ayyoubi**

Merveilles du Rif published by Mohammed El Ayyoubi at the M. Th. Houtsma Stichting Editions gathers 15 tales in the Amazigh language (tarifit), transcribed in the latin alphabet and translated in French. These tales from the Rifan oral tradition have been narrated by Fatima n Mubehur, born in 1910 in the village of the Ayt Adifa in the territory of the Ayt Waryaghel tribe (Province of El Hoceima).

Utrecht: M. Th. Houtsma Stichting, 2000, ISBN: 90-801040-4-3. 243 pages, ill. coul., carte.

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INSTITUTIONAL UPDATE

ISITA PROGRAM 2001-2002

The theme of the program, to be held at Northwestern University, is “Muslim Commentaries on the State”. Although this will cover the broad range of relationships between African Muslim scholars and political powers, an important focus will be on how Muslims responded to the overrule of European colonial powers in the late nineteenth and the first half of the twentieth century.

A number of African Senior Scholars will be visiting Northwestern University to pursue their research, and to give public lectures or seminars. The following scholars have so far accepted invitations, though in some cases the precise schedules of their visits have not been determined. This page will be updated from time to time as schedules become known, or if any changes have to occur.

In the Spring Quarter, 2002, four African Junior Fellowships will be available. In May 2002 an INTERNATIONAL COLLOQUIUM will be held at Northwestern.

Senior Fellows

Professor Ousmane Kane
University of St. Louis, Senegal
15 November—14 December, 2001

Professor Lamin Sanneh
Yale University
January, 2002; dates to be announced

Dr. Abdelwahab El-Affendi
Centre for the Study of Democracy
University of Westminster, UK
4-16 March, 2002

Dr. Shamil Jeppie
Department of History
University of Cape Town, South Africa
Early April, 2002

Dr. M.H. Abdulaziz
Dept. of Linguistics and African Languages
University of Nairobi, Kenya
8 April—1 May, 2002

Professor Isaac Ogunbiyi
Dept. of Foreign Languages,
Lagos State University, Nigeria
13 May—3 June, 2002

Professor Muhammad Mahmoud
Department of Religious Studies
Tufts University, USA
dates to be announced

Hussein Ahmed
Department of History
Addis Ababa University, Ethiopia
dates to be announced

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2nd International Colloquium

INTERNATIONAL COLLOQUIUM, 16 - 19 OF
MAY 2002

MUSLIM RESPONSES TO COLONIAL RULE IN
AFRICA

108 Harris Hall

Evanston, Illinois

The principal theme of the colloquium will be the analysis of how Muslim scholars dealt with the problems that arose from a situation in which Muslim peoples' lives were dominated by principles and practices introduced by non-Muslim rulers. How did Muslims react to the introduction of other systems of law, and secular systems of education for example, and the corresponding suppression of Shari'a, and the lack of official endorsement for Qur'anic education?

What kinds of arguments did Muslim scholars make for establishing a relationship with colonial authorities - whether to fight them, literally or metaphorically - or to work with them on matters political, social, and economic?

A special sub-theme of the colloquium, to which an entire day of discussion will be devoted, is colonial policy towards the languages of two of the major Muslim populations of sub-Saharan Africa: Swahili and Hausa.

ISITA Spring 2002 colloquium invites papers to address the broad theme of Muslim commentaries on the state from several disciplinary perspectives and various research traditions, including but not limited to the following:

Islamic Law

Judges and Judgements on political cases

Fatwas and Muftis on state matters

Courts and Judicial Administration

Legal Treatises on state matters

Interpretation, Application, and Enforcement on political/state issues

Sufi Orders and Transformation of Muslim associations

Redefinition of Sufi ideas, practices, authorities, and institutions

Formation of new Islamic associations and Movements

Anti-Sufi discourses, movements, and institutions

Education, schools, and the making of new Muslim elites

Muslim NGOs, Civil Societies, and Public Spheres

Historiographical Discourses

Muslim Narratives on the Colonial State

Conceptions of Pre-colonial Muslim polities

Post-colonial Discourses on the pre-colonial and colonial past

Charters, Declarations, and Foundational Narratives

Visual and Artistic Discourses

Posters, Portraits, and Pictures

Music, songs and dances

Mural Designs, Interior Decorations, and Architecture

Applications are invited from scholars to give papers at the colloquium. Please send your application with a 250-word abstract of your paper to

ISITA Coordinator, Program of African Studies
Northwestern University
Evanston, IL 60208

before 28 February 2001. Since ISITA will pay the expenses of colloquium participants (air fares and accomodation in Evanston), the number of participants will be restricted. If your application is successful, we will inform you as soon as possible, and in any case by 15 March 2002. A selection of papers presented at the Colloquium will later be published in a volume edited by John Hunwick and Sean O'Fahey.

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ON THE WEB

The Fezzan Project: Geoarchaeology of the Sahara

http://www.cru.uea.ac.uk/~e118/Fezzan/fezzan_home.html

The aim of the interdisciplinary Fezzan Project is to increase our understanding of environmental change and past human occupation of the Fezzan region of southwestern Libya, in the hyper-arid heart of the Sahara Desert. The project is a collaboration between researchers in the fields of archaeology, geomorphology, climatic and environmental change, and remote sensing. The period under investigation is the Late Quaternary (in this case defined as the past 300,000 years or so), spanning the Early Stone Age (Palaeolithic), Late Stone Age (Neolithic), Classical, Medieval and Modern periods. Fieldwork and excavations have been conducted in January and February since 1997.

Convention to Combat Desertification

<http://www.unccd.int/main.php>

<http://www.unccd.int/regional/africa/menu.php>

This is the United Nations' main organization for studying and fighting desertification around the world. It includes an extensive knowledge base and experts database that are searchable by country. It also includes links to partner organizations and news from the UN Secretariat.

L'Observatoire du Sahara et du Sahel

<http://www.unesco.org/oss/>

UNESCO-sponsored observatory based in Tunisia that collects desiccation data on Saharan Africa. Site includes links to a network of observatories, access to monitoring data, and a virtual library offering additional resources.

Comité Permanent Inter-Etats de Lutte contre la Sécheresse dans le Sahel

<http://www.cilss.org/>

The main purpose of CLISS is to support and organize research on desertification, disseminate findings, create and offer training programs and - last but not least - get Sahelian nations to cooperate at the government level. It has nine state members: Cape Verde, Senegal, Mauritania, Burkina Faso, Gambia, Guinea-Bissau, Niger, Chad. Only some of the links on the site function. The links to its two working organizations are listed below.

Centre Régional AGRHYMET

<http://www.agrhymet.ne/>

CRA is a CILSS branch office in Niger that disseminates information and offers a number of training programs.

Institut du Sahel

<http://www.insah.org/index.html>

Insah is another branch of CILSS charged with coordinating, integrating and promoting scientific and technical research in Sahelian countries. The site includes a list of publications available from Insah members. Also includes information on Insah's Population and Development and Agro-socioeconomic research programs.

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