



Saharan Studies Association *Newsletter*

November 2002 Volume X Number 2

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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 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 150, from the USA, Canada, Denmark, Great 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 Spring 2003 *Newsletter*** should be sent no later than April 1 to :

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Contributors may send in materials in whatever format is most convenient, but one copy should be electronic. Membership data forms (included in this newsletter and available online) should be sent to David Gutelius at the above address.

RECENT CONFERENCES

COLLOQUE / JOURNÉES D'ÉTUDES AU ZENTRUM
MODERNER ORIENT (ZMO) À BERLIN / ALLEMAGNE

(CENTRE FOR MODERN ORIENTAL STUDIES / CENTRE DE
RECHERCHE SUR L'ORIENT MODERNE)

11 ET 12 OCTOBRE 2002

**Relations transsahariennes aux 20e et 21e siècles
- Réorganisations et revitalisations d'un espace
transrégional**

Organisateurs:

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- Programme -

Vendredi matin:

Ouverture et Introduction (9.00-9.20)

**1. Relations économiques et politiques:
Bilatéralisme ou régionalisme (9.20-11.00)**

Abdelaziz Barre (Univ. Rabat): "Les relations entre le Maroc et les pays d'Afrique subsaharienne depuis 1956"

Steffen Wippel (ZMO Berlin): "Le renouveau des relations transsahariennes du Maroc: Un cas de régionalisme économique?"

2. Migration: Entre le formel, l'informel et la clandestinité (11.30-13.30)

Mehdi Lahlou (INSEA Rabat): "Migrations subsahariennes: réseaux et "routes" vers et au départ du Maroc"

Elie Goldschmidt (EHESS Paris): "Etudiants et migrants congolais au Maroc: politiques d'accueil et stratégies de passage en Europe"

Pierre Boilley (CRA Paris): "Relations transsahariennes: informel et clandestinité"

Vendredi après-midi:

3. Communautés: Réalités de vie et perceptions de l' "Autre" (14.30-15.50)

Yahya Abou El Farah (IEA Rabat): "Mobilité migratoire: Flux de Marocains vers l'Afrique de l'Ouest"

Papa Demba Fall (IFAN Dakar): "Les Sénégalais au Maroc: histoire et anthropologie d'un espace migratoire"

4. Traces et Mythes: L'histoire dans le présent (16.10-18.10)

Rita Aouad-Badoual (CEA Rabat): "Esclavage et situation des Noirs dans le Maroc colonial"

Georg Klute (ZMO Berlin): "L'islamisation du Sahara remise en scène: L'idéologie de la guerre fratricide chez les Touareg au Mali"

Gerd Becker (Univ. Hambourg): "Transsahariens et Trances-Sahariennes: les Gnaoua d'Essaouira (et film)"

Samedi matin

5. La Mauritanie, espace de transit: commerce et religion (9.00-11.00)

Pierre Bonte (EHESS Paris): "La tradition des commerçants dans l'Adrar mauritanien: Tekna et awlâd Busba, de la 2e partie du 19e siècle à nos jours"

Abdel Wedoud Ould Cheikh (Univ. Nouakchott / Metz): "Mouvements confrériques et frontières mauritano-sénégalaises"

Laurence Marfaing (ZMO Berlin): "Commerçants sénégalais vers la Mauritanie et le Maroc dans la longue durée"

6. Cas comparatifs: Relations Libye - Afrique subsaharienne (11.30-12.50)

Emmanuel Grégoire (IRD Paris): "Les migrations ouest-africaines en Libye"

Karine Bennafla (Univ. Lyon): "La réactivation des échanges transsahariens: l'exemple du Tchad"

Samedi après-midi

7. Approches théoriques (14.00-16.00)

Brigitte Reinwald (ZMO Berlin): "Espace(s) en

mouvement? Quelques réflexions comparatives sur des processus translocaux”

Achim von Oppen (ZMO Berlin)

Daniel Bach (CEAN Bordeaux): “Les débats sur le nouveau régionalisme à l'épreuve du terrain: projets régionalistes et processus de régionalisation transsahariens”

Débat final (16.30-18.00)

Débat final des participants

La voix des jeunes chercheurs

Clôture

INSTITUTE FOR THE STUDY OF ISLAMIC THOUGHT IN AFRICA (ISITA)

INTERNATIONAL COLLOQUIUM, 16 - 19 MAY 2002: **MUSLIM RESPONSES TO COLONIAL RULE IN AFRICA**

Session 1: Islam and the State I: Francophone Africa

David Gutelius (Stanford): “Defining Orthodoxy: The Vizirat des Habous, Sufis and Political Power in Morocco, 1912 - 1956”

Created October 30, 1912, the Vizirat des Habous permanently changed one of the most important institutions in Moroccan society: the charitable endowment (*hubus*). *Ahbas* in Morocco, as elsewhere in Islamic Africa, served a variety of purposes, including maintaining mosques and schools and helping the poor. They also served as bases of economic and political influence for sufi groups, some of the most powerful opposition to the Moroccan Sultan and his central government. The Protectorate government's principle goal in forming the Vizirat des Habous was to bring Muslim leaders and sufi orders under its control. To this end, the Vizirat (1) controlled independent, unregulated economic activities, (2) reduced the probability of separate power centers developing in opposition to the central government, and (3) reinforced the legitimacy and primacy of the government. The Vizirat claimed to define the legitimacy and orthodoxy of Muslim leaders throughout the realm. As a result, the Vizirat created a new “holy bureaucracy” that

answered to, and received support from, the Protectorate administration - a bureaucracy that purposefully bypassed those opposed to the central government or the French. Moroccan scholars and sufi leaders responded in a variety of ways. Some leaders chose to work within the Vizirat structure while others vigorously opposed it. But regardless, the creation of the Vizirat des Habous changed the ways individuals mobilized political power and dealt with the growing power of the state. This paper examines these shifts in light of how the institutionalization of *ahbas* under a foreign political system affected Moroccan political dynamics, economic power and social change.

Muriel Gomez-Perez (Paris): “Muslim Associations and Colonial Power in Senegal (1935-1955): Between Assimilation, Loyalism and Activism”

The objective of this paper is to examine the beginning of the transformation of Muslim associations from the 1930s to the 1950s and to understand how Muslim elites emerged in facing the French colonial power and the brotherhoods.

First, these associations sought legal status but the administration remained suspicious of them. The situation became increasingly difficult. Then when the Popular Front emerged, these associations thought that the political situation would change - but this did not happen. In fact this period was symbolized by a certain political and ideological imbroglio. The French colonial government listened to the requests of the Muslim leaders of the associations but it did not want to change its politics towards the Muslim community and kept its close ties to the brotherhoods. At the same time, Muslim associations wanted to have the government recognize its leadership and decided to remain loyal to it, still hoping for legal recognition. How long did this loyalism last? The problem of building the *medersa* in Dakar was the main question and showed the different interests vying for political power, brotherhoods on one hand and reformists on the other.

The political consciousness of the Muslim Reformist elite became real during the Second World War and continued during the fifties. In fighting the Vichy government, the underground Muslim elite developed a heightened political consciousness. At the same time, urban youth organized and created associations. Some political elites like Senghor used the demands of these groups and Islam became an electoral rallying point. This situation continued and during the early fifties other

political demands grew. The emergence of Muslim elites depended on Arabic language, Arabic teaching and the building of schools. Activism became a reality in religious terms. This new Muslim elite sought to establish relationships with political power.

Benjamin F. Soares (Univ. of Sussex): “Colonial Modernity and Dogon Conversion to Islam”

In this paper, I consider Dogon conversion to Islam under French colonial rule. I focus particularly on Cheikh Salah Siby (1888-1982)—a convert to Islam—who is largely credited with spreading Islam among the Dogon from the 1920s onward. I discuss how this Muslim religious leader, who eventually developed a reputation as a saint (*wāli*), was instrumental in many Dogon giving up their allegedly un-Islamic practices and beginning to practice a standardized set of Islamic ritual norms. This Dogon Muslim saint and those who trace their conversion to him illustrate in no uncertain terms how Dogon Muslims are not the oxymorons many continue to insist that they are.

Lorelle Semley (Northwestern): “‘Model’ versus ‘Dissident’ Muslims: Challenges to French Colonial Policy in Dahomey, 1890’s-1930’s”

This paper examines the interactions between the French colonial state and Muslim communities in Kétu and Porto-Novo in Dahomey. Rather than limit Muslim challenges to the colonial state to institutional and intellectual realms, this paper argues that the very manifestation of Muslim religious identity in these regions called into question basic tenets of French colonial policy.

The French colonial state sought to clearly define ethnicities, practices and religious categories. French colonial policy on Islam attempted to define Muslims in Africa on several levels including race, ethnic group, *tariqa* (brotherhood), and degree of orthodoxy. According to French colonial definitions, Muslims in Kétu and Porto-Novo practiced *Islam noir*. The use of this term implied that Yorùbá-Nàgò ethnicity, practices, and language steered the local community from “proper” Muslim practices. In the Kétu case, local Muslim practices ostensibly made Kétu Muslims a “model” example of hopelessly heterodox and thus completely innocuous West African Muslims. However, local formulations of identities that spanned the colonial border challenged ethnic and national categories defined

by French colonial authorities. Meanwhile, “corrupt” Muslim practices in Porto-Novo exposed a “dissident” element. Certain members of the Muslim community wanted to assert different ideals for Muslim practices and local Muslim leadership than those proposed by the French colonial administration.

In the Kétu region, the permeability of geographical and social boundaries reshaped French colonial notions of Muslim religious and local ethnic identity. In the nearby, more urban Porto-Novo setting, some local Muslims actively sought to redefine the limits of religious and political identity. The Porto-Novo case illustrates the significance of “religious” versus “political” identity within French colonial notions of Islam. Both of these themes resonate with the idea of borders and boundaries — boundaries of meanings, power, and knowledge. This paper recasts debates about Muslim religious practices, colonial power, and African identities.

Jeremy Berndt (Northwestern): “The Colonial Islamic Question where the Colonialists Saw None: Macro-Political Change, Social History, and Libraries in Gimbala (Mali)”

In the early twentieth century when French commandants of Issa Ber cercle were preparing their first reports about Gimbala, they wrote their superiors with relief: “the Muslim question does not exist here”. What they meant, of course, was simply that Islam there seemed to present no great political threat to the new colonial order. In fact, precisely because it does not pose the colonialists’ rather unnuanced Islamic question, Gimbala’s historical experience does raise compelling colonial-era Islamic questions.

Considering how quickly the first French administrators issued Gimbala’s Islam a clean political bill of health, it is odd that immediately before French conquest the region was a middle-ground between three competing, Islamically-defined political networks, making for among the most politicized Islamic cultures in West Africa. This disjuncture raises the first set of questions. First, what accounts for the apparent colonial depoliticization of Gimbala’s Islamic culture? Second, still at the level of macro-political change, what was the fate of the politicized Islamic pluralism that characterized late nineteenth-century Gimbala’s Islam? How could the politicized networks into which Gimbala was then drawn survive within a French administrative rubric?

While Islamic knowledge retreated as a language for claiming state-like powers very early in the colonial period and was therefore not important to colonial administrators, Gimbala libraries show that it continued to be important to Gimbala. To understand this continued relevance (and also to make sense of the macro-political questions listed above), we must shift focus and ask a broader set of social historical questions about the relationship of non-state social structures to Islamic knowledge production. Such a focus will, on the one hand, account for the fundamental durability of Gimbala Islamic culture despite considerable macro-political change; on the other, it will also offer a deeper, subtler story of what colonial change meant for that Islamic culture than a narrative about how Muslims resisted or accommodated colonial administration. In this paper, I will examine what preliminary evidence from a few Gimbala libraries reveals about the relationship of Islamic knowledge to three non-state social structures: chiefship, slavery, and the family. Colonial Islamic questions do exist in Gimbala's historical experience. Yet the most compelling were posed by Gimbala not colonialists and filed in rural backrooms not colonial archives.

Session 2: Islam and the State II

Olatunji Ojo (York): "Islamic Responses to Colonial Occupation of West Africa: A Historiographical Study"

Mukhtar Umar Bunza (Usmanu Danfodio Univ.): "The Muslims and the Modern State in Nigeria: A Study of the Impact of Foreign Religious Literature"

This paper examines the impact of foreign (especially Iranian and Saudi Arabian) Islamic publications in Nigeria. The late 1970s and early 1980s saw an increasing influx of foreign publications into Nigeria, often with a "fundamentalist" or state-centered approach. These publications have had an impact on the attitude of Nigerian Muslims towards the state. The paper explores how such writings have caused Muslims to challenge the legitimacy of the Nigerian state and to propose an Islamic alternative. It provides insight into the relationship between local Nigerian politics and global Islamic discourses, especially with reference to *sharia*. It draws upon sources in Arabic, English, and Hausa, including books, pamphlets, news magazines, cassettes and videos, as well as interviews with leading scholars from the different religious movements

concerned.

Iddrisu Abdulai (Univ. for Development Studies, Tamale): "Colonial Control and Muslim Education in Northern Ghana, 1900-1925"

This study examines the dilemma that the British colonial state encountered in its relationship with Muslims and the Muslim tradition of education in Ghana, with particular reference to Northern Ghana. When the British colonized what later became the Gold Coast, they took over a country with an established tradition of Islamic education. Early on, the British colonial administration employed Muslims as research workers, court interpreters, scribes, and teachers to a number of the administrators. Over time, however, the administration vacillated over what use they should make of the Islamic educational tradition.

The study evaluates policies of the colonial state regarding Muslim education, and to what extent those educated in the Islamic tradition found places in the colonial administration. It also explores the administration's perception of Muslim education, and Muslim responses to those perceptions.

Session 3: Hausa, Fulfulde, and the Colonial State

Nikolai Dobronravine (St. Petersburg State): "Hausa Ajami Literature and Script: Colonial Innovations and Post-Colonial Myths in Northern Nigeria"

The main purpose of this paper is to demonstrate that the modern view on Hausa Ajami literature and script is based on the colonial reinterpretation of the earlier written tradition. The paper will address 5 main topics:

- 1) Pre-colonial Hausa writings: were they adjusted to the European views on world literature?
- 2) The take-off of Arabic-script Hausa literature: a colonial innovation.
- 3) Ajami as a script: a missionary myth.
- 4) The take-off of Roman-script Hausa literature: the second wave of colonial innovations.
- 5) Ajami as a post-colonial myth.

The paper concludes that modern Hausa literature is to a large extent an offspring of some colonial experiments with writings in Hausa. The experiment with Roman script has been successful, and Roman-script literature has become part of local tradition and pride. This kind

of development was not rare in the history of world literatures. The early 20th-century writings in Arabic script were forgotten, but the colonial myths about Ajami literature and script have survived, leading to the misinterpretation of the pre-colonial written tradition in the Hausa language.

John Philips, (Hirosaki Univ.): “Hausa in the Twentieth Century: An Overview”

Bernard Salvaing (Centre de Recherches Africaines, Paris I): “Fulfulde Literature and Colonial Rule in Futa Jallon (Guinea)”

By destroying the whole political and social order, colonial rule induced a violent hatred among the old “elites”, and manuscripts written in Fulfulde at the beginning of colonial rule give us an interesting insight into their state of mind : most of them are very hostile to the “Kufar”, although some rare texts advise to “tolerate the French.”

The colonizers did not try to influence that literature. They played no part in trying to appropriate Fulfulde, such as replacing the Arabic script with Roman script, and encouraging new and more secularized literature in Fulfulde. That can be easily explained, if we recall that the French colonial system wanted to introduce the use of the French language.

Nevertheless we can find evolution in Fulfulde literature: in Cerno Abdourrahmane Bahs’ poems, new themes coexist with old religious themes. Some poems played an important part in the expression of growing nationalism, while others dealt with the wonders of nature and with the rural life in Fuuta. We can also notice a new interest in history among the writers: by reaction to colonial rule, there was a strong will to show to contemporaries the roots of the community, in order to reassert Fulanese identity.

Session 4: Swahili and the Colonial State

Katrin Bromber, (Center for Modern Oriental Studies, Berlin): “German Colonial Administrators and the Promotion of Swahili at the Seminar of Oriental Languages in Berlin”

German colonial language policy in East Africa increasingly promoted the use of local languages, especially Swahili, even on the administrative level. This

development created the necessity for most of the prospective German colonial administrators to learn Swahili and to master the language in the Latin as well as the Arabic script. Language instruction was provided by the Seminar of Oriental Languages in Berlin that, apart from language teaching, gave additional lectures on law, geography, transport, religion, Arabic – just to mention a few examples. Experienced former officials of the colonial service or missionaries and Swahili mother tongue speakers prepared the Swahili lessons. It was during the language teacher’s own periods of service in German East Africa that they started to collect manuscripts and oral descriptions about customs, religion etc. in Swahili. The focus of the workshop paper will be the use of this material for publication, teaching and linguistic study and the cooperation between German language teachers and their African colleagues in the preparation of research reports and textbooks.

James Brennan (Northwestern): “Language, Race, and pan-Islamicist Critiques of the Colonial/Post-colonial State in Tanzania, 1945-2002”

This paper examines how a coherent pan-Islamicist critique of the colonial and post-colonial state, directed against its marginalization of Islamic culture, developed in Tanzania over the period 1945-2002. This critique was initially formulated by a small number of South Asian Sunni immigrants from Kachchh, Gujarat, and Punjab, whose frame of reference was India’s colonial experience and partition. South Asian Muslim students in the 1950s led the first organized movement to reinstate Persian/ajemi script for Kiswahili and Urdu publications, but such pan-Islamic agitation was overwhelmed by the dominant forces of racial nationalism at the country’s independence in 1961. Discredited by African nationalists as a retrograde and divisive movement, pan-Islamicists regained credibility during the 1970s and 1980s as Nyerere’s ujamaa socialism proved an economic failure and political dead-end. Pan-Islamicists inverted the earlier African nationalist critique of themselves by arguing that Tanzania’s post-colonial state was a continuation of Christian colonialism and domination. While Roman script remains a pragmatic reality which pan-Islamicists operate within, their criticisms of the contemporary Tanzanian state are characterized by an augmented use of Arabic words and Islamic parables. Today, pan-Islamicists form the main oppositionist critique of the ruling Chama cha Mapinduzi (CCM) party, although its

discursive salience is not yet matched by an organizational equivalent.

Andrey Zhukov (St. Petersburg State): “Old Swahili-Arabic Script and the Development of Swahili Literary Language”

Swahili language and literature occupy a specific place in the literary culture of the peoples of Tropical and Southern Africa. Besides rich oral tradition, written literature in the old Swahili script (Kiarabu) had existed since the 11th/13th centuries. This literature written in the old literary language was an integral part of Swahili culture. By the 18th century the old Swahili literary language became a complex phenomenon including few Kingovi elements, Kiamu as a colloquial base and some later-introduced elements from Kimvita, as well as extensive borrowings from other languages (Arabic, Persian, etc.). The writings in Kiarabu often demonstrated the characteristic features of local dialects. Nevertheless, the written language served as a supradialectal phenomenon based on Kiamu. The authority of writing guaranteed the unity of written texts missing in oral speech.

The old Swahili script and the language based on Kiamu served the needs of the Swahili society until the beginning of the 20th century. The European missionaries first introduced the Latin alphabet and reduced various dialects to writing in the mid-19th century. The colonial period saw the official standardization of new Swahili written in Latin script.

During the postcolonial period the colonial standard has survived, though a tendency toward the revival of the old written tradition has been attested in some circles of Muslim intellectual elite in East African countries.

Kenneth Inyani Simala (Maseno Univ.): “Swahili Poetry as a Source for Understanding Muslim Response to Colonial Rule in East Africa”

The colonial encounter in East Africa played a crucial role in shaping Muslim thought and response to changing socio-political and religious circumstances as expressed in Swahili poetry. The poetry provides insights into the fears, the anxieties, the hopes, and the aspirations of Muslims facing European colonialism. Indeed, the corpus of Swahili poetry is remarkable for its consistent attention to a variety of themes. The poeticisation of history is evidence that there is a lot of response to political events and to history.

Thus, this paper argues that Kiswahili poetry is a historically related text to be interrogated. While discussing Kiswahili poetry as a source for understanding Muslim response to colonialism, the paper recommends various strategies in poetic discourse analysis.

Session 5: Islam in East Africa

Ong’wen Okuro Samwel (Kenyatta Univ.): “Colonialism and Secularization of Islamic Education: The Case Study of the Establishment of Madarasa along the East African Coast—Kenya”

There is a general consensus among historians, sociologists and religious scholars that colonialism enhanced the expansion of Islam in Africa from the urban areas to the hinterland. It is also widely documented that Islam resisted the forces that intended to secularise not only Islamic education but also Islamic faith because both were closely intertwined. To many observers, it was Muslims’ reaction to colonial education that accounts for their contemporary marginalization. While Muslims wanted to perpetuate an education system that espoused the teaching of the Quran and the Hadith, colonial administration provided an education system more in tune with the forces and demands of the then changing African society. This was in direct conflict with Islamic education. This study analyses the process and the result of interaction between Islamic education and Western education. It argues that, in the context of East Africa, the modern and/or integrated Madrasa system of education resulted from the conflict and interaction between the Muslims and colonialists as the latter sought to secularise/modernise the thoughts and attitudes of the former. Similarly, internal and external forces and pressures exerted considerable impacts on the original set up of traditional Islamic education and Western education to the satisfaction of both. The study focuses on the East African coast with particular examples from the Kenyan coast during the colonial period. It attempts to give a representative picture of what happened when Islamic education was confronted by secular western education during the colonial period. It gives a portrait of Ummah as purposeful and dynamic agents responding to the dictates of their time and negotiating a synthesis that addressed the needs of the time.

Lorenzo Dechlich (Univ. of Rome “La Sapienza”): “The Ansab Al-Arab in a 1850s Correspondence

between Two Shafi'i-Ibadi Zanzibari Qadis"

In recent years, some have written on Shafi-Ibadi relations during the Zanzibar Sultanate of the XIX-XX century. My presentation will focus on a particular aspect of the "cooperation" between Ibadi and Shafiis intellectuals before the establishment of British rule: the consciousness of a common "historical" background. I will present the contents of correspondence I found in an Arabic manuscript conserved in the Zanzibar National Archives which shows how deep, the Shafi-Ibadi cooperation was and how this cooperation contributed in the construction of a new and arabized Islamic elite.

The Chief Shafii Qadi, Muhyi al-Din al-Qahtani, asks the Ibadi, Muhammad b. Ali al-Mundhiri, for "expertise" on some verses of Imru al-Qays. Muhammad al-Mundhiri answers copiously, quoting south-Arabic ancestors as Hud, al-Qahtan, Humaysa' (believed in South Arabia to be the third Dhu al-Qarnayn). His "answer" shows how, during this period, the Ibadis, as leaders of a process of "state building", were far from having any particular interests in opposing a Shafii "renaissance". Indeed they included the local Shafiis in the frame of a dignifying literary tradition, giving them a new and more "international" authority.

Hassan Mwakimako (Univ. of Nairobi): "Conflict and Tensions in Electing the Chief Kadhi in Kenya ca. 1965"

The outset of British rule in 1895 initiated fundamental changes in the organization of social life in the coastal enclave towns of Mombasa, Malindi and Lamu along the Coast of Eastern Africa. Amongst Muslims the emergence of colonial rule included changes in the organization of leadership. The protectorate agreement, which established British control over a 10-mile wide coastal strip from Vanga in the south to Kipini in the north, affirmed the Busaidi Sultanate of Zanzibar's influence in that region, recognized the authority of Islamic judges (*qadi* of Kadhi) and guaranteed that the *shari'a* would be maintained. These developments makes a discussion of forms leadership available to Muslims in Kenya incomplete unless it includes a discussion of the authority of local born elites of Islamic faith, the '*ulamā*'. In the coast of eastern African, as in other parts of the Muslim world, the Ulama are identified and located in society through the institutions of the mosque where they perform ritualistic duties. In

1898 Arthur Hardinge, the British Consul General indulged in an innovation with far reaching consequences on the organization of Ulama leadership in the Coastal areas. During that year Hardinge, wishing to streamline the organization of the Ulama to fit into the colonial state bureaucracy promulgated the Mohammedan Marriage Divorce and Succession Ordinance 1898 to achieve two goals. First, it created an institutionalized forum for Ulama articulation of power. Second, to established a hierarchy of positions for the Ulama who wished to serve in the colonial state. The ordinance created Sharia courts for the Ulama as a hierarchical position of Kadhi with its apex, the Shaykh-ul-Islam and its generic form of Chief Kadhi were established. This paper traces in a chronological order all the Ulama appointed to the position of Shaykh-ul-Islam and Chief Kadhi in Kenya to evaluate the role of colonial power, and communal strife in the process of social changes in the Islamic communities of Kenya.

Session 6: Islam and the Colonial State in the Sudan

Paul Schrijver (Univ. of Amsterdam): "The Khalwa as National School: State Policies towards the Integration of Quranic Schools in the National Education System in the Sudan"

During the era of colonial rule a dualistic school system originated in the Sudan. The colonial state set up a new school system with a modern and secular outlook. Alongside the government schools the traditional institutes of Islamic learning continued to exist. With support of the state an Azhar type of school system was introduced. However, the Islamic education system had a low status, because of a lack of funds and limited job opportunities for its graduates. After independence the dualistic school system was regarded by the government as a major problem. The new policy aimed at unifying the two systems and upgrading the position of Islamic education. The position of the Quranic school (*khalwa*) changed by these policies. The *khalwa* as a type of elementary school became an integrated part of the formal school ladder. This provided the national education system with an Islamic basis and improved the career opportunities of the *khalwa* pupils. Moreover, the *khalwa* began to play an increasingly important part in the campaigns to eradicate illiteracy in the Sudan.

Michel Hoebink (Utrecht): "Genesis of a Sudanese

Islamist Discourse: The First Years of Mahmoud Taha's Career as a Political Activist. (1945-6)"

Mahmud M. Taha is known as the Sudanese Muslim reformer who was executed in 1985 for his opposition against the application of Islamic shari'a law. This paper will focus on the Republican Party, a small political party that was established in 1945 by Mahmoud Taha and others and that played a role in the Sudanese nationalist movement. The Republican Party can be considered the first Islamist group in the Sudan. The few publications it issued, which were mainly written by Taha, build on the heritage of the literary movement of the early 1930s and pave the way for his later vision of Islamic reform. The future independent Sudan should be both Islamic and modern; Islam and modernity must be reconciled through a reform of Islam. This reform, however, is not specified and Taha would later admit that at this stage he was not sure as to its exact nature. It was only after a prolonged period of religious retreat that Taha emerged with an elaborate vision of Islamic reform.

Afisi Oladosu (Univ. of Ibadan): "Cooperation, Conciliation and Confrontation: Dynamics of Muslim Response to 'Anglo-Egyptian' Rule in Sudan"

Even though the advent of colonial rule in the late 19th and early 20th centuries in the Muslim world elicited a lot of negative reactions, Muslims' response to "Anglo-Egyptian" rule in Sudan which included cooperation, conciliation and confrontation was, however, unique. Apart from providing a locus of interaction for a number of questions that border on 20th century Sudanese politics, its inner need is for a re-assessment and a reconstruction of the colonial history of Africa as a whole. This paper attempts an inquiry into the former, first as an important matrix for the appropriation and appreciation of the inner dialectics of the colonial experience in Muslim states in Africa and second, as a feature of the problematic of 20th century African history as a whole. Our strategy is to re-examine the classical Islamic theories of the State especially as they relate to the "Anglo-Egyptian" rule in Sudan. This is followed by a critique of the "Anglo-Egyptian" remit within which Sudan was pigeonholed during the colonial period. The paper examines the political set-up in the country as a premise for its analyses of the reasons for, features and impacts of the specific responses of the Muslims in Sudan to colonial rule. Even if they are "cooperators", "conciliators" and "confrontators," the paper concludes that the Muslim response to colonial

rule in Sudan is not only instructive of the inherent dynamics of the 20th century Sudanese society but also an important index for the understanding of the African reaction to colonial rule in general.

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REPORT - FONTES HISTORIAE AFRICANAE
An International Meeting held in Accra, University of Ghana, Legon, January 28-31, 2002

Institute of African Studies Chalets, South Legon, Accra

Attendance

- a. FHA national committees
Belgian Committee: Jean-Luc Vellut
British Committee: Robin Law
Danish Committee: Ole Justesen
Ghanaian Committee: Reginald Fraser Amonoo and Irene Odotei
Slovak Committee: Viera Pawlikova-Vilhanova (International Director of the FHA Project)
There was no representation from the national committees of Israel, Portugal and Russia
- b. Individual invited African scholars who attended as observers
Cameroun: Thierno Mouctar Bah
Mali: Ousmane Sow
Nigeria: Anthony I. Asiwaju
Senegal: Ibrahima Thioub
- c. A USA-based Ghanaian scholar (Emmanuel Akeyampong) attended as an unofficial observer for the American Association for the Publication of African Historical Sources

Publications

- a. Robin Law, the Chair of the British Committee tabled a list of FHA publications to date, comprising 24 volumes, with two further volumes forthcoming.
- b. It was noted that all volumes since 1990 had been published by the UK Committee. However, other national committees reported current publication plans, as follows:

Belgium

1. *Le prédications de Simon Kimbangu*, par J.L.

Vellut

2. *Mémoires du Capitaine Van Haverbeke*, par J. Everaert
3. *Carnets de campagne de l'adjudant Jean-Joseph Cajot (1871-1897)*, par P. Salmon
4. *Correspondance du Gouverneur Général Ryckmans*, par J. Vanderlinden
5. *Corpus de documents sur l'origine de Lourenço Marques (Compagnie asiatique d'Anvers)*

Denmark

1. *Documents danois concernant l'histoire du Ghana 1657-1754*, par Ole Justesen

Grande Bretagne

Volumes sous presse

1. *Arabic Medieval Inscriptions of the Republic of Mali*, édité par Paulo Fernando de Maraes Farias. Forthcoming 2002.

Volumes en préparation

1. *The History of Ashanti Kings and the Whole Country Itself: Agyeman Prempeh's Asante History*, édité par T.C. McCaskie et al.
2. *The Goggam Chronicle (Ethiopia)*, par Girma Getahun
3. *Al-ghayth al-wabl (Political Writings) by Sultan Muhammad Bello of Sokoto (Nigeria)*, par O. Bello

Projets retenus par le Comité FHA

1. *Arabic Historical Literature among the Tuareg*, par H.T.Norris
2. *Gonja Drum History*, par Jack & Ester Goody
3. *Conquering the Nuer: Documents and Texts from the Pacification of the Southern Sudan 1898-1930*, par Douglas Johnson

Propositions

1. *Correspondence of King Kosoko of Lagos*, par Kristin Mann
2. *Lawson Family Papers (Aneho, Togo)*, par Adam Jones & Peter Sebal
3. *Zulu Intellectuals and African Nationalism in Natal in the Inter-War Period*, par P. la Hausse de Lalouvière

4. *Douala Petitions*, par Andreas Eckert

Russie

Volumes sous presse

1. *The Comintern and Africa. A volume of archival previously top-secret documents*

Volumes en préparation

1. *History of Tropical and Southern Africa in Documents. In three volumes, vol.1 1870-1918, vol.2 1918-1960, vol.3 1960-2000.* It contains, particularly vol.1, previously unpublished documents mainly from Russian and African, but also from German, British and French archives, many in African languages. All volumes will be published in Russian, however, Russian colleagues are seeking for a possibility of publishing at least one volume both in Russian and English.
2. *Documents in Swahili from German archives, 1888-1935.* Par A. Balesin. A manual for students containing original sources and a study on sources, archives etc.

Slovaquie: Volume en préparation: Count Morice Benyowsky. Sources relating to his activities on the island of Madagascar kept in Great Britain, France, USA, Madagascar and Slovakia. A two-volume critical edition of unpublished documentation, établi par V. Pawlikova-Vilhanova

African Participation

- a. The Ghana national committee, which had been non-operational since 1996, had now been revived.
- b. In the case of African countries which do not have functioning Academies, alternative arrangements for their institutional representation in the project should be explored.
- c. At the same time, contacts should be maintained with interested individual African scholars, including their attendance as participants or observers at international FHA meetings.
- d. In the case of scholars from African countries without FHA national committees, it was noted that it was possible for them as individuals to make proposals through other national committees (works by African scholars had in fact been accepted for publication by the UK national committee), and that there was also the possibility of seeking

recognition from the FHA international committee, in case the latter would have in future some resources to finance actual publication.

Priorities for Future Publications

- a. It was noted that the established policy of concentration on the pre-colonial period was not appropriate for some national committees, especially for the case of Belgium, where the bulk of source material related to the colonial period. A shift of emphasis has been also noticeable in the past years from Arabic and Ajami sources to European historical materials.
- b. It was noted that actual publication was organized by the national committees, the International Director having only a coordinatory role, and recognised that the priorities of different national committees would inevitably vary.
- c. The African representatives generally wished to see more emphasis placed on oral as well as written sources. There are three categories of sources for African history that await publication:

I. Arabic and Ajami historical materials relating to Africa

There are huge collections in many African countries. The Centre de Documentation et de Recherches Historiques Ahmad Baba (CEDRAB) in Timbuktu, Mali contains some 14,000 Arabic manuscripts (a five volume handlist of the first 9,000 items has been published by the Al-Furqan Islamic Heritage Foundation). One of the largest private libraries in Timbuktu, the Mamma Haidara Memorial Library houses over 6,000 volumes of manuscripts that the Haidara family has been collecting since the 16th century. The library rivals the Ahmad Baba Centre for the sheer volume of ancient material it holds. To this day, there remain about 60 private collections, ancient reminders of Timbuktu's once golden past as a centre of Islamic learning. Another important centre in Mali is Djenné, le Pays Dogon. Many manuscripts are kept by Marabout families. The problem is that they do not want to give them up, some sell the manuscripts to foreign tourists. The policy is to conserve the manuscripts in their care. There are huge collections of Arabic manuscripts in other African countries as well, in the Nigerian National Archives, Kaduna (see a two volume Catalogue of Arabic manuscripts edited by John Hunwick for the Al-Furqan Foundation), Senegal, Ghana, Cameroun, Niger, etc. Thierno Mouctar Bah from Cameroon has recently published an Arabic

manuscript: *Un manuscrit arabe sur l'histoire du royaume Peul de Kontcha dans le Nord-Cameroun (XIXe-XXe siècle)*. Texte établi, annoté et commenté par Hamadou Adama & Thierno Mouctar Bah. Rabat, Royaume du Maroc, Université Mohammed V-Souissi, Institut des Études Africaines - Ngaoundéré-Anthropos, Université de Ngaoundéré, Cameroun, Série: Textes et Documents 8, 2001, and is preparing another volume.

II. Oral historical Sources

Much research has been done in many African countries and many projects are still in progress, in Ghana (Institute of African Studies, University of Ghana, Legon), Senegal (Centre de Recherche Ouest-Africaine, L'IFAN Cheikh Anta Diop), Cameroun (Université de Yaoundé & Université de Ngaoundéré), Mali (Institut des Sciences Humaines, Département Histoire-Archéologie). Le CERDOTOLA (Centre Régional de Recherche et de Documentation sur les Traditions Orales et pour le Développement des Langues Africaines), integrates all countries of the sub-region (Afrique Centrale): Angola, Burundi, Cameroun, Congo, Gabon, Guinée Equatoriale, République Centre-Africaine, République Démocratique du Congo, Rwanda, São Tomé et Príncipe, Tchad. It was founded in 1979 and its seat is in Yaoundé. There are some collections of oral traditions ready for publication, e.g; Senegal: *Corpus de cartes historiques relatives à la Sénégalie*. Environ 600 cartes et un texte spécifique sur la cartographie historique de la vallée du Sénégal. Rapport dus à des administrateurs coloniaux français (XIXe-XXe siècle), consacrés à diverses régions sénégalaises. Mali: *Les biographies des personnalités célèbres du Mali*. Il y a une banque de données et une documentation photographique considérables qui ne demandent qu'à être publiées.

III. European source materials related to pre-colonial and colonial periods.

Problems of Dissemination

- a. It was noted that the limitations of distribution, and especially the high cost, of previous FHA volumes restricted their availability to scholars within Africa.
- b. There was some discussion of the possibility of UNESCO purchasing FHA volumes in bulk for distribution to African institutions, but some scepticism was expressed about the likely

effectiveness of UNESCO in such a role.

- c. In the long run, Internet publication might resolve or at least reduce this problem, but given the current state of Internet access in Africa this would not be an effective answer for the foreseeable future.
- d. It was agreed that the most effective approach to this problem was likely to lie in arrangements for co-publication between FHA National Committees outside Africa and local publishers in Africa. New directions should be also explored by the Fontes Committees, namely a closer association with ongoing work by African colleagues.

Future of the Project

- a. The International Director reported that the UAI had requested clarification of the intended duration of the project. According to Robin Law, the Chair of the British Committee, the British Academy had raised similar concerns. It was agreed that the concept of “completion” of the project of publication of source material for African history, or even of an agreed list of priority texts, was not applicable to a venture which was by its nature open-ended. Unless sufficient alternative outlets for source publication became operational (Internet publication etc.), there seemed little prospect of the FHA project in its current form becoming redundant in the foreseeable future.
- b. It was noted that financial assistance provided by the UAI (and CIPSH) in the last few years did not support actual publications, which were organized and financed through the national committees, but related solely to the organization of international meetings. It was agreed that such meetings were of great value in facilitating the exchange of information about activities and ideas about priorities not only among FHA Committees, but also between the FHA and other institutions involved in source publication, especially in Africa, in order to promote complementarity and avoid duplication of effort. The UAI was therefore requested to continue its support for such meetings; if the idea of an indefinite duration of the project caused difficulty, the UAI might be asked to continue its support for a fixed period of five years, with the possibility of renewal for further such periods, in the light of progress achieved and ongoing plans reported. It was noted that some ways of financing African projects should be sought, i.e. some financial assistance should be provided by the UAI

and/or CIPSH to support actual publications prepared by individual African scholars. According to the International Director, the publishing house of the Slovak Academy of Sciences could publish such volumes provided some financial assistance could be advanced by the UAI and/or CIPSH.

- c. It was noted that the holding of the meeting in an African country had been successful in facilitating African participation, and agreed that the practise should be continued. Subject to continued UAI support, the next meeting should be held within two-three years, also in Africa, and preferably in a francophone country.

2001 Text Prize

In November 2001, the African Studies Association (ASA) announced the winner of the 2001 Text Prize. The Text Prize honours the translator, compiler, or editor of the best critical edition or translation into English of primary source material on Africa. The winner was John Hunwick, the former International Director of the FHA Project: Hunwick, John (Ed. and Trans): *Timbuktu and the Songhay Empire: Al-Sa'di's Ta'rikh al-sudan down to 1613 and other Contemporary Documents*. Leiden, E.J.Brill 1999. The honourable mention was: Winsnes, Selena Axelrod (ed. and trans.): *A Reliable Account of the Coast of Guinea (1760)* by Ludewig Ferdinand Romer. London, Oxford University Press for the British Academy. Fontes Historiae Africanae New Series: Sources of African History No.3, 2000.

RECENT BOOKS

GROUPES SERVILES AU SAHARA: Approche comparative à partir du cas des arabophones de Mauritanie

Études réunies par Mariella Villasante-de Beauvais

Les textes de ce collectif analysent, dans une perspective historique et anthropologique, le problème des hiérarchies sociales et des formes de servilité encore existantes dans des contrées saharosahéliennes. Après une approche historique sur les groupes serviles de la région saharo-sahélienne, le paradigme mauritanien contemporain est analysé afin de pouvoir aborder les questions du statut et de la « race » au Sahara. Le volume est un collectif d'auteurs dirigé par Mariella Villasante-de Beauvais (EHESS).

L'objectif de cet ouvrage collectif est de dresser un premier état des lieux de la situation historique et contemporaine des groupes serviles au Sahara à partir du cas de la société arabophone (bidân) de Mauritanie. L'ensemble des contributions remet en cause un certain nombre d'idées et d'analyses conventionnelles sur la question, en particulier celles qui considèrent que les hiérarchies et les statuts "serviles" seraient fixes et rigides, associés à un phénotype, et se reproduisant depuis des siècles ad vitam aeternam. C'est une réalité bien distincte qui est ici mise au jour, faite de fluidité, de changement, de mobilité forte et d'un grand métissage culturel et social entre les groupes "libres" et "serviles".

CNRS ÉDITIONS, mai 2000

(Études de l'Annuaire de l'Afrique du Nord)

360 p. - 200 F

Tricolor over the Sahara : the desert battles of the Free French, 1940-1942

Edward L Bimberg

Westport, Conn. : Greenwood Press, ISBN: 0313316546 (alk. paper) 2002, xii, 134 p. : ill., map ; 24 cm.

Islam's Black slaves : the other Black diaspora

Ronald Segal

New York : Farrar, Straus and Giroux, ISBN:

0374227748 (hardcover : alk. paper) 0374527970 (pbk.)
2001 1st ed. xi, 273 p. : maps ; 24 cm.

Negritudes du Maroc et du Maghreb : servitude, cultures à possession et transtherapies

Bouazza Benachir

Paris : L'Harmattan, ISBN: 274750509X, 2001

302 p. ; 22 cm.

Les touaregs

Edmond Bernus; Jean-Marc Durou

Paris : Vents de sable, ISBN: 2913252702 2913252060, 2002, 171 p. : col. ill. ; 27 cm.

Mysterious Sahara : the land of gold, of sand, and of ruin

Byron Khun de Prorok

English Book Book 221 p. ; 22 cm.

Santa Barbara, Calif. : The Narrative Press, ISBN:

1589760727 (pbk.) : 1589760735 (eBook), 2001 1st ed.

La piste du commerce transsaharien Tripoli - Lac Tchad : etude d'anthropologie economique et historique

Abdoulhadi Hamit

Villeneuve d'Ascq, France : Presses universitaires du

Septentrion, ISBN: 2284019102 (pbk.), 2001

722 p. : maps ; 24 cm.

Touaregs : apprivoiser le desert

Helene Claudot-Hawad

Paris : Gallimard, ISBN: 207053362X, 2002

143 p. : ill. (some col.) ; 18 cm.

The Qadiryya brotherhood in West Africa and the Western Sahara : the life and times of Shaykh al-Mukhtar al-Kunti, (1729-1811)

Aziz A. Batran

Rabat : Publications de l'Institut des études africaines, ISBN: 998137024X, 2001.

284 p. ; 24 cm.

South from Barbary : along the slave routes of the Libyan Sahara

Justin Marozzi

London : Flamingo, ISBN: 0006531172, 2002, 2001.
320 p., [16] p. of plates : ill., maps, ports. ; 20 cm.

Voyager d'un point de vue nomade

sous la direction de Helene Claudot-Hawad

Paris : Aix-en-Provence : Paris-Mediterranee;
IREMAM. Institut de recherches et d'etudes sur le
monde arabe et musulman, ISBN: 2842721489, 2002
174 p.

Touaregs du Niger. Le destin d'un mythe

Emmanuel Gregoire

Paris, Karthala, 2000, 339 p. - ill. h.t. et cartes - 24 x
16 cm ISBN = 2865379663 / Ouvrage disponible chez
l'éditeur / Prix public France = 24,40 •

Une histoire politique et économique du pays touareg
nigérien menée à partir de l'étude du développement de
la région d'Agadez

Les médecines touarègues traditionnelles

Jacques Hureiki

Paris, Karthala, 2000, 200 p. - 16 x 24 cm, préface
d'André Bourgeot (Hommes et sociétés), ISBN =
2845860404 / Ouvrage disponible chez l'éditeur / Prix
public France = 19,80 •

Recueil des données sur la médecine traditionnelle
touarègue provenant des écrits de missionnaires,
administrateurs, médecins coloniaux et ethnologues. Un
élément central, la notion d'équilibre, équilibre dans le
corps entre le chaud et le froid, équilibre du corps dans
le monde entre Dieu et les génies

***Figures du féminin dans la société maure,
Mauritanie: désir nomade***

Aline Tazine

Paris, Karthala, 2001, 212 p. - 24 x 16 cm (Hommes et
sociétés), ISBN = 2845861834 / Ouvrage disponible
chez l'éditeur / Prix public France = 19,80 •

Les Mauresques conservent plus d'empire sur leurs
maris que nos dames françaises (René Caillié).
Singularité toujours présente d'une société qui en même
temps affirme son appartenance à la civilisation arabo-
musulmane et traite la question du féminin sur un mode

radicalement différent de ce que l'on peut constater
ailleurs: pas de polygamie, pas de voile, pas de division
de l'espace et ce sont les épouses qui en l'absence de
leur mari recoivent et assument seules toutes les règles
de l'hospitalité. La femme tout à la fois charmeuse,
séductrice et mortifère est dangereuse comme dans
tout le monde arabe mais ici les stratégies d'évitement
de cette menace s'effectuent différemment

New Series from Brill: Islam in Africa

Brill Academic Publishers' Islam in Africa is designed
to present the results of scholarly research into the
many aspects of the history and present-day features of
Islam in Sub-Saharan Africa. The series will take up
issues of religious and intellectual traditions, social
significance and organization, and other aspects of the
Islamic presence in Africa. It includes monographs,
collaborative volumes and reference works by
researchers from all relevant disciplines.

#1: Muslim Modernity in Postcolonial Nigeria

Ousmane Kane

Hardback, 312 pp., 3 illus., ISBN 90 04 12588 4, List
price EUR 79.00 / US\$ 92.00

This book deals with Muslim modernity in a country
with the largest single Muslim population in Sub-
Saharan Africa. It provides much needed new grounds
for comparative study. Until now, virtually all socio-
anthropological works about any specific African
country are either authored by nationals of that country
or by Western scholars. This book is an exception
because its author is an Islamicist and a social scientist
from Senegal trained in the French social science
tradition. Therefore, his work does offer an original
perspective in the study of Nigeria. In addition, the
study of Islam south of the Sahara has so far focused
on Sufi orders, which form the mainstream of Islam, but
which by no means, covers the whole Islamic field; so-
called Islamic fundamentalist movements are also part
of the religious landscape. However, very little has been
published on these movements. In that respect, this
book is again an exception in that it is devoted to the
study of the largest single Muslim fundamentalist
organization in postcolonial Sub-Saharan Africa, the
Society for the Removal of Innovation and
Reinstatement of Tradition. Muslim Modernity in
Postcolonial Nigeria is part of an effort to rethink the
concept of modernity by challenging master narratives
of Western modernity and investigating new
perspectives on alternative modernities.

ON THE WEB

Ketabook

<http://www.ketabook.com/>

Ketabook is a new online bookstore also dealing in rare books, lithographs, musical recordings, and maps. Its catalog is impressively large. Besides offering easy access to rare materials related to North Africa and the Sahara, Ketabook also offers a convenient bibliographical consulting service for academics and students. Ketabook staff can perform custom searches to find requested materials. For more information, contact them at info@ketabook.com.

Soumbala.com

<http://www.soumbala.com/>

Soumbala.com is a new online bookstore based in France that offers a surprisingly good variety of books related to the Sahara and Sahel. Soumbala makes a special effort to offer works from African publishers. Their suggested bibliographies, arranged by subject and by country are particularly helpful finding aids. Catalogs include African Literature, Colonial Literature, Writing in Mali, Cooking and Cuisine in Black Africa, and the Peoples and Languages of the Sahara and Sahel. Soumbala also offers reprinted colonial lithographs. Most material is in French. For more information, contact them at contact@soumbala.com.

Affrilivres.com

<http://www.affrilivres.com>

For literary selections from African publishers, point your browser to [Affrilivres.com](http://www.affrilivres.com). Affrilivres carries nothing but offerings from African publishers in francophone Sub-Saharan Africa. The subject focus is, however, literature and the arts.

Centre des Archives d'Outre-Mer

<http://brea.culture.fr/sdx/bibarchives/index.xsp>

The Centre des Archives d'Outre-Mer, Aix-en-Provence, has finally begun to transfer its catalogs to a publicly accessible web-based format. A quick perusal of this new tool was somewhat disappointing, as it seems CAOM has only begun to transfer materials. The search facility is also currently somewhat cumbersome to learn. The project is clearly a work in progress, but promises to be a great help to researchers in time.

* * *

IN RECENT PERIODICALS

Autrepart n 16: Afrique noire et monde arabe: continuités et ruptures (Emmanuel Grégoire and Jean Schmitz)

Afrique noire et monde arabe

Afrique noire et monde arabe L'Afrique noire et le Maghreb sont des ensembles habituellement dissociés car le Sahara est perçu comme une mer intérieure qui fait obstacle à la circulation des hommes et des marchandises. L'examen de leurs interrelations montre, au contraire, qu'il a été de tout temps un trait d'union entre ces deux univers qui demeurent intimement liés malgré l'inhospitalité de l'environnement et la naissance d'États-nations modernes. Les formidables mutations des systèmes de communications – du camion ou de l'avion au téléfax – rapprochent l'Afrique noire des pays de la péninsule Arabique avec lesquels elle entretient des liens qui sont à la fois politiques (les pays du Golfe ont mis en place des programmes d'aide en matière de développement), économiques (commerce, migrations de travail) et religieux comme l'atteste le pèlerinage à La Mecque. Le dynamisme et la diversité des liens entre le monde arabe et l'Afrique noire, que la recherche n'a jusqu'à présent guère explorés, apparaissent ici avec éclat.

E. GREGOIRE et J. SCHMITZ, "Monde arabe et Afrique noire : permanences et nouveaux liens"

A. BOURGEOT, "Sahara : espace géostratégique et enjeux politiques" (Niger)

P. BONTE, "Faire fortune au Sahara (Mauritanie) : permanences et ruptures"

K. BENNAFLA, "Tchad : l'appel des sirènes arabo-islamiques"

E. GREGOIRE, "Les chasses du prince Bandar"

M.-A. PEROUSE DE MONTCLOS, "Réseaux financiers, diaspora et hawilad : le rôle clé de la péninsule Arabique entre l'Occident et la Somalie"

J. SCHMITZ, "L'islam en Afrique de l'Ouest : les méridiens et les parallèles"

M. MIRAN, "Vers un nouveau prosélytisme islamique en Côte-d'Ivoire : une révolution discrète"

Karine BENNAFLA, "Tchad: l'appel des sirènes arabo-islamiques"

Depuis la décennie quatre-vingt-dix, le Tchad intensifie ses relations avec le monde arabo-musulman (pays d'Afrique du Nord, du Golfe, du Proche-Orient) alors qu'approche la mise en exploitation du pétrole de Doba (prévue en 2003-04) et que l'État libyen accentue sa coopération bilatérale au nom de la solidarité islamique. Sur le plan commercial, les importations tchadiennes en provenance de Dubaï et Djeddah croissent et empruntent la voie des airs ou transitent par le Cameroun ou le Soudan; la diffusion de produits en provenance de Libye et d'Égypte entraîne une réactivation des routes de commerce transsaharien. Le regain d'influence arabe au Tchad touche également les secteurs industriel et immobilier, l'aide au développement socioéconomique, les activités culturelles. Ce retour du Tchad dans le giron oriental suscite des réserves chez la population tchadienne non musulmane et demeure complexe à cause de la diversité des objectifs et procédés employés par les pays partenaires.

André BOURGEOT, "Sahara: espace géostratégique et enjeux politiques" (Niger)

Charnière ou trait d'union entre l'Afrique subsaharienne et la partie nord du continent, zone d'échange, de contact, de transition, le Sahara peut être en même temps zone d'exclusion, rempart politique. L'histoire de ce "Sahara mouvant" en a fait un espace de turbulences politiques dont les enjeux sont la constitution de "territoires sahariens". S'appuyant sur quelques événements repères, le corps de cette étude est consacré, d'une part, au "plan d'organisation du Sahara" élaboré par le père Charles de Foucauld en 1912 et, d'autre part, à l'Organisation commune des régions sahariennes (OCRS), créée en 1957. Bien que ces organisations spatiales ne soient pas de même ampleur, leur analyse s'enracine dans les contextes de l'époque, afin d'en montrer les enjeux stratégiques. Des annexes des territoires du Sud à l'OCRS en passant par un Sahara français, l'étude tente de montrer comment et pourquoi, à partir de ces ancrages territoriaux, se sont

élaborées des politiques berbéristes, développés leurs phénomènes récurrents et, selon les endroits et les circonstances, les oppositions Blancs/Noirs.

Pierre BONTE, “Faire fortune au Sahara (Mauritanie): permanences et ruptures”

Depuis plus d’un millénaire, les populations sahariennes ont été entraînées dans les mouvements d’échanges transsahariens, dont elles ne semblent cependant véritablement tirer un bénéfice commercial direct qu’à partir du XIXe siècle lorsque l’inscription de ces mouvements au sein du marché mondial suscite un premier essor commercial et financier local. Les premières fortunes sahariennes datent de la seconde moitié de ce siècle; la colonisation va contribuer à leur développement. Dans un contexte de domination et de crise, dont les effets sociaux sont indéniablement dramatiques, de nouveaux investisseurs locaux se révèlent. Occupant rapidement le domaine de la distribution et du demi-gros, mais aussi celui du commerce international du bétail et des céréales, ces investisseurs tentent de tourner par tous les moyens le monopole colonial, particulièrement pesant dans le domaine bancaire. La création de “ sociétés commerciales “ (sharika) et l’utilisation des solidarités tribales (casabiyyât) leur permettront de préserver leur place sur le marché malgré les options étatiques dans le domaine commercial, jusqu’à ce que la création d’une monnaie nationale, la sortie de la zone franc et le développement du secteur bancaire permettent à ces “ boutiquiers “ de se transformer en redoutables hommes d’affaires.

Emmanuel GREGOIRE, “Les chasses du prince Bandar”

Le prince saoudien Bandar Ben Abdul Rahamane Ben Saud se rend, chaque année, au Niger pour y chasser l’outarde et l’autruche grâce à des faucons dressés à leur capture. Aux dires de nombreux écologistes africains, il décime déjà une bonne partie de la faune sauvage en Mauritanie, au Mali et au Burkina Faso. Au Niger, il poursuit son œuvre dévastatrice en toute impunité car ses moyens financiers lui permettent de se soustraire à la loi. Le déroulement de ses chasses permet de mettre en évidence ses relations avec le pouvoir politique mais aussi économique local: si le Niger reste un pays charnière entre le Maghreb et l’Afrique noire, il s’ouvre également à la péninsule Arabique grâce au pèlerinage à La Mecque et au développement de ses relations commerciales avec les pays de cette zone.

Marc-Antoine PEROUSE DE MONTCLOS, “Réseaux financiers, diaspora et hawilad: le rôle clé de la péninsule Arabique entre l’Occident et la Somalie”

La guerre civile en Somalie a provoqué de nombreux déplacements forcés de population qui, par strates successives, ont fini par constituer une diaspora fort conséquente. Établie en Occident, dans le monde arabe et dans les États riverains de la Somalie en Afrique de l’Est, cette diaspora joue un rôle économique essentiel vis-à-vis de son pays d’origine. Elle y envoie notamment des fonds qui transitent par Dubaï ou Djeddah et soulignent l’importance historique de la péninsule Arabique pour l’économie somalienne, en particulier en ce qui concerne une activité traditionnelle comme le commerce de bétail.

Jean SCHMITZ, “L’islam en Afrique de l’Ouest: les méridiens et les parallèles”

L’expansion de l’islam en Afrique au sud du Sahara peut être assimilée à la diffusion des confréries soufies (tariqa) selon un système d’opposition entre ligues duales méridiennes combinant alliances militaires et réseaux d’échange. Au sein de l’espace saharien, les principales confréries se sont identifiées aux tribus maraboutiques commerçantes suivant l’axe des méridiens, comme dans les deux cas de la Qadiriyya et de la Sanusiyya, ou suivant celui des parallèles, à cause du pèlerinage, avec la Tijaniyya. Parmi les diverses branches de cette dernière, celle de la famille Niass de Kaolack au Sénégal illustre l’articulation entre ces deux axes puisque, actuellement, ses adeptes se recrutent aussi bien en Mauritanie et au Sénégal qu’au Nigeria ou au Soudan. Autour de la seconde guerre mondiale, les pèlerins reviennent de la péninsule Arabique avec des idées “ réformistes “, critiquant les confréries soufies et modernisant l’enseignement du Coran et de la langue arabe. Plus récemment, un second type de réformisme proche de l’islamisme bénéficia de l’aide directe des pays arabes – Arabie saoudite, Iran, Libye – issue de la manne pétrolière des années soixante-dix. À l’inverse de la personnalisation des rapports maître-disciple “ traditionnels “, on assiste à une matérialisation des moyens de transmission de l’islam: construction de mosquées, cassettes audio ou vidéo des prédicateurs utilisant la langue nationale et les médias modernes.

Marie MIRAN, “Vers un nouveau prosélytisme islamique en Côte-d’Ivoire: une révolution discrète” Depuis le début des années quatre-vingt-dix, l’élite réformiste de la communauté musulmane de Côte-d’Ivoire s’est inspirée du concept de da’wa, ou “appel à l’islam”, pour réorganiser et rénover toute la sphère

islamique, engendrant en douceur une véritable révolution religieuse. Cet article s'interroge sur le processus par lequel la da'wa, notion coranique classique récemment redynamisée par la théologie dominante du monde arabo-islamique, a été réappropriée et transformée par les musulmans ivoiriens. L'environnement local, l'expérience de la modernité et le christianisme ont en effet influencé à des degrés divers la relecture ivoirienne de la da'wa. Cette synthèse culturelle et religieuse originale atteste de la participation des musulmans ivoiriens au phénomène de mondialisation du fait islamique contemporain et dissocie la globalisation d'une stricte uniformisation. La radicalité des changements introduits par la da'wa en Côte-d'Ivoire est illustrée par les efforts de rationalisation et de professionnalisation du prosélytisme ainsi que par l'accent mis sur l'action sociale et économique. Cet article montre combien cette évolution marque, à tous égards, une profonde rupture historique.

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L'OUEST SAHARIEN, Hors série, n° 1, 2001

GENÈSE POLITIQUE DE LA SOCIÉTÉ SAHRAOUIE

Ali Omar Yara

La Collection l'Ouest saharien ouvre ses hors-séries par une étude sur la genèse politique de la société sahraouie. Les fractions tribales sont à l'origine de l'effort collectif nécessité par la progression des coloniaux français et espagnols. Ces derniers perçoivent dans le Rio de Oro et la Saguia El-Hamra des terres à maîtriser, pour parachever leur dessein dans la région saharienne qu'ils se sont attribuée. La conjoncture coloniale est perçue ici dans son champ initial politique et stratégique, sans faire abstraction de la prépondérance de l'action militaire ni ignorer l'apport théorique d'une sociologie historique. Le corpus d'articles événementiels et documentaires publiés dans le Bulletin du Comité de l'Afrique française entre 1891 et 1959 représente un support scientifique et un lieu d'élaboration idéologique. Il permet de saisir la dualité franco-sahraouie, complexe, considérée à trois niveaux d'actions réciproques, intimement liés: local, régional et international colonial. Dans ce contexte, l'émergence de la puissance sociale sahraouie trouve ses assises politiques, qui la poussent à se déployer dans les

tumultes du partage colonial, malgré les subordinations politiques et symboliques imposées par les gouvernements et administrations des anciennes sous-colonies françaises.

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L'OUEST SAHARIEN

FRAGMENTS: DROIT ISLAMIQUE,
LITTÉRATURES SAHARIENNES, POLITIQUE
REGIONALE

Vol.3, 2001

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L'Ouest saharien poursuit dans ce volume sa démarche pluridisciplinaire. Cette collection veut appréhender l'espace saharien sur la longue durée et dans ses diverses dimensions, le considérer comme un espace culturel original étroitement relié aux espaces voisins. L'archéologie ou la politique territoriale rejoignent ici la géopolitique ou le droit musulman, exemples des liens existant entre l'espace saharien et l'extérieur. Ces «fragments» présentent aussi un tableau passionnant de la jurisprudence maure reliée à celle du monde musulman, et montrent, à travers l'action géopolitique algérienne ou l'évolution du conflit du Sahara Occidental, combien les liens politiques et stratégiques sont forts à travers le Sahara. Une critique historique du phénomène des « littératures sahariennes » complète le volume, alors que l'étude des guides bibliographiques du Sahara occidental précise le lien entre leur élaboration et les projets géopolitiques. De nombreux comptes-rendus d'ouvrages récents terminent le volume.

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Sahara Journal 13 (2002)

Timothy Insoll, "The archaeology of post Medieval Timbuktu"

Timbuktu, a city whose name is familiar to most, has only recently begun to be investigated systematically through archaeology. This paper presents the results of a programme of trial excavation which was completed in several parts of Timbuktu in September 1998. These excavations recovered assemblages of various types of archaeological material - pottery, tobacco pipes, beads, bracelets, metals, shell, glass, and spindle whorls. This material is considered and placed in context as regards the information it provides on trade and the history of the city between the eighteenth and twentieth centuries. Finally, a solution to the problems of completing archaeological research in Timbuktu and to assessing the origins of the city is proposed.

Steven E. Sidebotham and Willemina Z. Wendrich Berenike, "Archaeological fieldwork at a Ptolemaic-Roman port on the Red Sea coast of Egypt 1999-2001"

Continued survey and excavation of the Ptolemaic-Roman (third century B.C.-sixth century A.D.) entrepôt of Berenike on the Red Sea coast of Egypt between 1999 and 2001 and on-going fieldwork in its environs greatly supplemented documentation obtained in 1994-1998. Long distance commercial contacts have been recorded between Berenike and the Persian Gulf, southern Arabia, India, Sri Lanka, the Kingdom of Axum, many areas of the Mediterranean basin, central Europe and the Near East. Possibly, too, indirect contacts extended as far as Afghanistan, Vietnam or Thailand and eastern Java. Floral and faunal remains and artifacts, including at least 11 different written languages, attest a wide variety of ethnic and linguistic groups involved not only in the "international" commerce, but also in the vibrant local and regional economies in which Berenike played such a pivotal role. While the Ptolemaic period (third-first centuries B.C.) was one of fairly extensive activity at the site, little evidence has come to light bearing on the port's long distance commercial contacts at that time. The peak periods of Berenike's long distance trade were in early Roman (first century A.D.) and late Roman (mid-fourth to fifth centuries A.D.) times. The reasons for Berenike's ultimate, but gradual, demise are uncertain. Silting of its harbor, intense competition from the Kingdom of Axum and, possibly, a plague may have contributed to Berenike's final abandonment sometime before the middle of the sixth century A.D.

Maria Carmela Gatto, "Two Predynastic pottery caches at Bir Sahara" (Egyptian Western Desert)

In 1973 the Combined Prehistoric Expedition found at Bir Sahara, in the Egyptian Western Desert, two ancient caches with pottery vessels, some strange ceramic objects and clay rings. Close to them, an "Old Kingdom" site was noted. At the time, all this evidence was only briefly recorded and never studied in the following years. The aim of this paper is therefore a closer analysis of the ceramic material found at Bir Sahara, in order to place it in its right cultural context. The identification of Naqadian and A-Group pottery productions, both dated to the second half of the fourth millennium BC, seems to be related to the presence of the A-Group in the desert. This is also confirmed by new data from other desert areas, such as Laqiya. The Nubian territory was therefore not confined to the area along the Nile, but it extended also into the deserts on both sides of the river.

Christian Dupuy, Philippe Fluzin, Alain Ploquin, Alain Durand et Christiane Rolando, "Nouvelles données sur l'Age ancien des métaux au Mali"

Our knowledge of the early Metal Age in Mali has recently been increased by new data concerning 72 engravings depicting silhouettes of bent objects in the rock art of the Adrar des Iforas region, and a slag-pit furnace found in an archaeological dig near the village of Koussané in the Kolimbine valley. The originality of the shapes suggests a local production. The association to motifs found in the rock art of the Adrar des Iforas and more northerly regions bears witness to the exchange, in the North-West of the continent, of valuable goods and of new world concepts from the West and the East Mediterranean countries in the second millennium B.C. The engravings of bent objects in the Adrar des Iforas probably date to this time, approximately a thousand years would thus seem to separate the first engraved representations of metallic objects in the Adrar des Iforas from the oldest known metallurgical remains found in archaeological digs in Mali. The furnace excavated at Koussané counts amongst the oldest remains. Its functioning is dated to the second-third centuries calibrated AD. It was used for direct reduction of iron ore rich in silica and was composed of a basin-shaped pit surrounded by a clay construction supporting at least four puddled clay tuyeres.

Adriana e Sergio Scarpa Falce “Uadi Sakallem (Tadrart Acacus): il ‘sito del drago’”

The rock painting described here is unique for its complex and indecipherable subject. The shelter, situated high above wadi Sakallem bottom, seems to be ideal as a sacred place. On the left, a few animals of the so-called “Large wild fauna” painted in a white silhouette and some human figures in the “Round head” style are heading towards an enigmatic painting depicting a series of ovoid segments surmounting a few therianthropes walking in the opposite direction. At least three therianthropes show rhino’s attributes and one of them has the head of a feline. From the latter’s nose a number of lines seem to indicate an epistaxis, rarely shown in Saharan paintings and for this reason a fact still baffling the authors. Nosebleed is reminiscent of south African art and is commented in various texts on eastern Africa and the sub-Saharan regions. However, if a connection with southern art exists, what does this exactly mean? The authors feel that speaking of shamanism or experiences of a primitive way of life is too simplistic. It must also be noted that two more paintings showing ovoid shapes are depicted in an adjacent shelter and in a small shelter situated not far from the site described here.

Aldo Boccazzi e Donatella Calati, “I pastori di Ouri”

An astonishing coherent scene is painted in a rock art site of the Ouri region. It depicts a scene, in “Karnasahi style”, including 146 human figures that are split in two clearly distinct groups: one of herders, the other of hunters. This paper describes the scene and draws some conclusions about the kind of society that is depicted: a well-organised society with advanced social relationships allowing the organisation of such large meetings; an egalitarian society structure, as no human figure is represented with particular attributes; and a lay society, as no divinity symbol can be even inferred either in this painting or in others of the same style.

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