



Saharan Studies Association *Newsletter*

December 2003 Volume XI Number 2

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INTRODUCTION

The *Newsletter* is the principal organ of the Saharan Studies Association, a group 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 190, from the USA, Canada, Denmark, Great Britain, France, Germany, Norway, Spain, Algeria, Mauritania, Mali, Nigeria, 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 2004 *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.

RESEARCH REPORTS

Reading Books by their Covers: Cultural Boundaries in Saharan Africa

Charles Stewart, University of Illinois at Urbana-Champaign

In recent years Arabic manuscript ‘discoveries’ in West Africa, in particular in the Timbuctu region, have attracted attention in the popular¹ and not-so popular press.² This modest upsurge of attention to West African source material is not, alas, due to a massive new infusion of scholars trained to research these materials, although we are much better staffed in this area today than was the case thirty years ago. Rather, these articles are a reflection of a quest for authentic (non-European) documentation about Africa coupled with the entrepreneurial activities of an enterprising few African custodians of local literary capital. This congruence of interests adds up to a positive development for those of us interested in raising the profile of a long-marginalized and often-overlooked body of source material. This is not the first time these treasures have been uncovered; the possibilities that Arabic source material holds for bold new insights to the history of the Sahel have been rediscovered at regular intervals during the past fifty years.³ What gives new substance to the most recent publicity given to these materials is the generous support that funding bodies (UNESCO, Ford, Mellon) have recently given to the collection and preservation of manuscripts and the support the Al-Furqan Foundation has provided for printing catalogues of the major Timbuctu collection and the private Mamma Haïdara Memorial Library.

A by-product of the recent attention these collections have received and the notoriety they have garnered from non-specialists has been a concomitant and rising set of expectations about the contents of these treasures. Clearly there do exist remarkable manuscripts and, as in the European tradition, it is by the exceptional finds that collections shall be known. But in the absence of a methodical survey of even the sizeable numbers of manuscripts already uncovered, our ignorance can also lead to unrealistic expectations of what may actually be found in these manuscripts. This is compounded by the fact that the current listings of manuscripts, themselves, can be confusing. In the finding aids for the half-dozen of the major manuscript compilations in the Sahel, some are accessible only in French, others only in Arabic, (one only in German) and still others exclusively in English transliteration. The type of information about these items in collections is uneven, not easily compared, and not easily accessible. It follows that claims can be made about the mysteries of Arabic manuscript finds in the southern Sahara and the seemingly unlimited range of possibility they hold for historical and social research.

In an effort to tackle this dilemma a team at UIUC has been working over the past decade toward a union bibliography that combines a number of the major collections. This bi-lingual listing seeks to make a sizeable cross-section of known and catalogued material easily accessible on the internet in the Arabic Manuscript Management System, temporarily lodged at a University of Illinois site (and being up-loaded more or less as this paper is being delivered at: <http://test.atlas.uiuc.edu/amms/>)

The first version of AMMS was created in 1987 as a finding aid for an Arabic manuscript microfilm project that preserved over 100,000 folios of material from the private library of Haroun o/ Sidiyya in Boutilimit, Mauritania.⁴ Our object then was to produce a bilingual hardcopy finding aid for that collection which consisted of diverse types of material from letters and notes to local histories and classical treatises in the Islamic sciences mainly from the 19th century. Our goal was a simple computer-generated entry system using un-transliterated Latin letters alongside Arabic entries that could be equally accessible to readers (and input specialists) using either Arabic or English. Our end product was to be a bilingual catalogue with indices that would be user-friendly in both languages.⁵ The original AMMS program was written using an early ARABDOS software sold by Gulf Data to create 31 possible fields for entries about each manuscript and with an indexing capability to cross-reference and locate up to three fields in either language. Two years later the same software was

employed to input a finding aid and generate indices for the Mauritanian national manuscript collection at the Institut Mauritanien de Recherche Scientifique.⁶ The possibility of expanding the number of entries to include other West African collections prompted a second version of AMMS, on the same platform, with the capability of merging files into a single database. Subsequently, in the early 1990s other published catalogues and hand-lists from West African collections housed in Niger,⁷ Paris,⁸ Timbuctu,⁹ and Evanston, Illinois¹⁰ were entered in the database. Taken together, over 19,000 records from these six collections were recorded in the AMMS vers.2 database, possibly a majority of the extant titles for the West African Sahel (excepting correspondence).

The research potential of a union index of authors, nicknames, titles and subject matter in these collections of West Africa's Arabic literary heritage, with the capability of expansion as other collections are uncovered, became obvious. AMMS provided us with a mechanism to re-unite a literary tradition represented by tens of thousands of Arabic documents across the West African Sahel that has been largely unknown beyond the work of a small band of local scholars and an even smaller cohort of Western-trained Arabists. Even where these materials were accessible to researchers in public repositories, the importance of this literary tradition has been well masked by the disparate systems used to record it and the dispersal of individual collections in Africa, Europe and North America. The AMMS project seeks to bring together, in a single database, a sizeable cross-section of these Arabic materials, despite their imperfect annotation and documentation, to provide us with an index to roughly two hundred years of Sahelian literary activity.¹¹ It was at this point, in the early 1990s, that the work of editing over 19,000 entries for consistent orthography and subject identification foundered on the magnitude of that task, an increasingly fragile software platform, and difficulties in disseminating an unwieldy end product.

One positive result of my inattention to the project for nearly a decade is that these problems have now been largely resolved, thanks to advances in computer technology. In summer 2002 all of the 19,778 records were ported onto a Windows platform, the screen was redesigned, and, most significant, a search engine was created that overcame many of the previous difficulties that had arisen from the diversity of input parameters. The present AMMSvers.3 allows for easy addition of new material, and internet access to these collection entries. Most important, it provides an opportunity to finally reunite an impressive quantity and range of Arabic writing representative of a broad sweep of West Africa in, mainly, pre-colonial times. During the decade this project was on hold, new finds of manuscripts in private libraries in Mauritania and Mali continued apace, and the numbers of additional manuscripts now catalogued from 'new' collections may add a third, again, to the number of initial entries in AMMSvers3; we welcome the addition of these new entries into the AMMS.3 data base to build this resource for future generations of scholarship.

In sum, for the first time we have under one system a representative cross-section of the literary heritage documented in these West African Arabic and Arabic-script collections. This is a literary base that dates from the late 18th century and includes both 'high culture' of the 'ulama and literatures shared by the less erudite. The inclusion of roughly 20,000 items may also provide us with a statistical foundation from which some preliminary predictions can be made about the nature of comparable materials elsewhere in the Sahel. It may also provide us with the beginning of some distinctions that can be made about the role and function and depth of Arabic literacy across several regions in the Sahel. In short, some of the predictions that fuel claims being made for the yet-to-be-discovered manuscripts may be better informed by reference to this bibliography.

In the comments below, a good deal of weight is placed on the subject headings that appear in the AMMS.3 data base and in preface a few words need to be said to qualify these comments. The subject headings that identify the AMMS.3 entries were developed from the content of individual manuscripts identified by catalogers of manuscripts cited in AMMS rather than an externally-imposed set of classifications. The rubrics represent an editing of those subject entries, their consolidation and standardization, but they retain their character as subjects founded firmly in the manuscripts themselves. Occasionally the same or similar material may appear under more than one general rubric, following the best judgment of different catalogers.

Cross-references draw attention to the most common of these overlapping references. Clearly, from

one cataloguer to another, different ‘default’ subjects are employed for the imperfectly identified items (most commonly, when in doubt, ‘jurisprudence’ or ‘Sufism’ was used). Where a particular item could be fully identified by reference to a second, more complete citation, that information has been transferred. The advantage of consolidating such a large number of references is, of course, this cross-referencing; the weaknesses include the painful realization that many, many manuscripts have yet to be adequately identified (or, conversely, remain poorly or misidentified in this data base). In brief, any hypotheses based on what we now know about these 20,000 items must remain a very tentative reading of these books by their very incomplete covers.

That said, the overall distribution of material in this compilation can be compared against three other efforts to track the distribution of subject matter in Sahelian collections. In 1909 the French orientalist Louis Massignon analyzed the contents of private libraries at Boutilimit and Medredra (in southwestern Mauritania) both of which were compared to the Mauritanian national collection (I.M.R.S.) at the time it was published in 1992. Here are those global figures compared to the material in the AMMS.3 data base (30% of which includes the IMRS and Boutilimit material).¹²

Subject	Boutilimit	Medredra	IMRS	AMMS.3
Jurisprudence	20%	24%	33%	24%
Sufism	13%	7%	11%	7%*
Arabic language	11%	11%	10%	8%
Qur’an	8%	11%	8%	5%
Literature	7%	11%	7%	11%
Prophet + Hadith	16%	15%	9%	6%
Theology/Belief	12%	9%	6%	12%
Devotional	n.a.	n.a.	n.a.	10%
total identified:	87%	88%	84%	83%

* inclusive of ‘esoteric sciences’

These broad subject topics exclude all material that falls outside the main Islamic sciences (biography, conduct, education, economy, ethics, geography, history, logic, medicine, politics, science, reform and social matters are additional principle rubrics in the AMMS.3 compilation, in all about 19% of the identified subject matter.) But I would argue that however imperfect, this is a rough guide to the distribution of subject matter (and intellectual activity by the literati) in Sahelian libraries. This is confirmed by the relatively similar quantity of work in libraries as noted in classifications produced by different scholars and in different times. Among the insights such a distribution provides is the remarkably modest attention scholars paid to Sufism, despite the significance of the Sufi story for the dissemination of Islam in West Africa, and the fairly consistent (25%) material that falls under ‘jurisprudence.’ The one range of literature that appears inconsistent across these collections may be explained by the addition of “devotional” in the AMMS.3 classifications that probably redirected a certain amount of material that may appear under “Qur’an” and “Prophet/Hadith” in other inventories.

However rough these kinds of estimates may be, they do lay a foundation for a second tier of questions about the principle subjects and sources that appear in a simple search for subject that cut across these broad topics. For instance, a recent search of the database by a colleague who was interested in matters of warfare sought all references to ‘campaigns’, ‘jihad’, ‘booty’, ‘conflict’, and ‘warfare’ and found 106 citations scattered across major headings like “Prophet Muhammad”, “Jurisprudence”, “Reform”, and “Social Matters.” Thanks to a word-sensitive search engine it is easy to select individual topics in the AMMS.3 collections and even word fragments (especially helpful where only a string of several Arabic letters are revealed in an author’s name or title). Within specific topics, an adequate number of sub-headings further break down the principle issues taken up by these materials. For instance, for the nearly 4,000 manuscripts identified as jurisprudence, 2720 have

some sort of additional description that allows us to postulate the main subjects that preoccupied Sahelian jurists:

AMMS.3 Jurisprudence entries identified by sub-theme:

612 or 22% of the “jurisprudence” entries deal with Principles of law (mainly the four law schools and the study of law, but with some attention to legal problems such as radios [and the end of Ramadan], pensions, and the relation between rulers and the judiciary);

541 or 20% focus on Duties (mainly the five ‘pillars’ of Islam);

450 or 17% are accounts of adjudication (possibly the most interesting part of jurisprudence for students of social history, since it includes ‘opinions’, ‘legal action’ and ‘judgments’ [topics that overlap a good deal, depending upon the cataloguer];

280 or 10% deal with marriage (and another 23 with divorce);

184 or 6% take up inheritance (a topic that also appears under ‘transactions’ and ‘economy’).

Other jurisprudence themes that generally account for 3% or fewer of the items identified fall under “lawful & unlawful”; “sanctions” and “transactions.”

What can this kind of bibliography suggest to us about the nature of Islamic scholarship in the pre-print era of West Africa? By sheer repetition of discrete works on particular subjects it does point to something of a ‘core curriculum’ that seems to have been in play across the Sahel in at least the 19th century. The dominance and/or absence of authors from one region or another also suggests that subsequent research should identify particular schools of thought that relate to specific subjects and geographical regions. For instance, in the study of Arabic grammar there is one source that dominates all others, the 13th-century Muhammad b. Malik al-Andalusi al-Jayani al-Dimashqi [“Ibn Malik”]: 87 of the 638 records under ‘Arabic language: grammar’ are attributed to him and they are distributed across all the collections. Yet it is clear by the 55 copies of works by Mukhtar b. Buna al-Jakani (d. 1805-6) in the Nouakchott, Boutilimit and (a few in) Timbuctu collections, that this particular authority (from the Tajakanet in modern-day Mauritania) is of local fame only. Similarly, the Niger Bend collections appear to hold the 16th-century ‘Abd al-Rahman b. Abi Bakr al-Suyuti in great esteem as a grammarian (as well as a jurist) but his grammatical works only appear in the Timbuctu, Segou and Niamey collections. By contrast, a large number of the manuscripts on grammar do not appear to be identified by author, as yet, in the Kano collections. In short, simple quantitative summaries of this data may raise questions and identify subjects that are evident simply as an artifact of the number of copies of works that appear in these collections. Armed with this same knowledge, it may be possible to re-address some of the only partially-identified manuscripts where enough of a name or a segment of a title is known to complete the citation with fuller information available in neighboring collections.

Such an approach does not account for the significance of two copies of, say, ‘Abdullahi ibn Fudi’s Qur’anic *tafsir* lodged in separate libraries in Mauritania and Morocco, or the appearance of fragments of other classics in unexpected places. But the ‘reach’ of particular ‘local’ authors, or their contribution to the intellectual activity across the Sahel, much less the comparison of that literary activity with centers of learning in the Maghrib and Fertile Crescent is now possible as we expand the listings in AMMS.3. This paper has only been an exercise in ‘reading books by their covers’ and pointing to the evidence for separate culture zones within the Islamic scholarship of West Africa. We hope that researchers will be able to use the AMMS.3 to now know where to go to actually read the books.

¹ In this country the PBS series featuring Henry Louis Gates Jr. (“Wonders of the African World” first broadcast October 25-27, 1999) gave great play to ancient scholarship in and around Timbuctu. Other recent coverage on these manuscripts comes from the London *Sunday Times Magazine*, “Writings in the Sand” (by Kathy Brewis) 1/28/01 and the *Chicago Tribune* that provided generous coverage on additions to the Arabic manuscript collection at Northwestern University. See also the

WEB site of the Timbuctu Heritage Institute)

² *The Chronicle of Higher Education* has documented visits of John Hunwick to Timbuctu in Daniel del Castillo's "Decaying Manuscripts Reveal Africa's Literate History" (9/6/02). And, most recently, the *Chronicle* quoted a freelance writer, Christopher Reardon, writing in a Ford Foundation Report that "as many as a million...manuscripts survive." 7/25/03 For Reardon's full text which dramatically summarizes the story of recent activity in Timbuctu see: http://www.fordfound.org/publications/ff_report/view_ff_report_detail.cfm?report_index=432#top

³ H.F.C. Smith was one of the early West Africanists to draw attention to the Arabic literary riches plundered from Segou by French invaders and carried back to Paris in his "Arabic manuscript material...the archives of Segou" in the *Bulletin of News*, Historical Society of Nigeria, 4, 2, 1959 (1-20), but uncovering and locally preserving manuscript material from the Niger Bend was to await another 25 years.

⁴ This project was described in C.C. Stewart and Kazumi Hatasa, "Computer-Based Arabic Management", *History in Africa* 16 (1989), 403-411.

⁵ Published by xerography: C.C. Stewart, *Catalogue of Arabic Manuscripts among the Ahl al-Shaykh Sidiyya, Boutilimit, Mauritania* (Urbana, 1989) 4 vols.

⁶ Published by xerography: Charles Stewart, Sidi Ahmed b. Ahmed Salim, Ahmad b. Muhammad Yahya, *General Catalogue of Arabic Manuscripts at the Institut Mauritanien de Recherche Scientifique* (Urbana & Nouakchott, 1992) 5 vols.

⁷ *Liste des manuscrits en langues arabe et ajami a l'Institut de Recherche en Sciences Humaines, Niamey – Niger* (IRSH, Niamey, 1979) Only the first 603 items of the 2551 listed have been entered at this time (6/03).

⁸ Nouredine Ghali, Sidi Mohammed Mahibou, Louis Brenner, *Inventaire de la Bibliotheque Umarienne de Segou* (CNRS, 1985) manuscripts seized by the French at the time of occupation of Segou, conserved at the Bibliotheque Nationale.

⁹ Based on the first 5640 entries in a handlist filmed at the Centre de Documentation et de Recherches Historiques Ahmed Baba, Timbuctu (Mali) in 1991. A description of the Center's first 6,000 items appears in John Hunwick, "CEDRAB" in *Sudanic Africa* (Bergen, Norway), no. 3 (1992),

¹⁰ Three collections, labeled as "Paden" from a purchase by John Paden, "Falke", the Umar Falke Library, both from Kano, Nigeria, and "Hunwick", the collection of Professor John Hunwick.

¹¹ "Roughly two hundred years..." refers to the 'window' of surviving manuscripts circumscribed on one side by the quality of papers used for writing (generally material pre-dating the late eighteenth century did not survive unless re-copied) and on the other by the advent of competing (European) systems of learning and scholarship that gradually undercut much, but not all, local literary work.

¹² Summarized from Charles Stewart, Sidi Ahmad b. Ahmad Salim, Ahmad b. Muhammad Yahya, *General Catalogue of Arabic Manuscripts at the I.M.R.S.* (Urbana & Nuakchott, 1992) vol. VI, p. 22.

* * *

RECENT BOOKS

Le Sahara d'Henri Lhote

Henri Lhote, Jean Louis Grünheid

**format 27 x 24 cm - 104 pages - broché avec
larges rabats; 82 photographies N&B - 24 euros
ttc - ISBN 2-909550-35-4**

**Editions Grandvaux - F 18410 Brinon-sur-Sauldre
- France**

Ce livre est un témoignage unique sur le Sahara : ces photographies ont été prises entre 1938 et 1970 par Henri Lhote - un des découvreurs des peintures rupestres du Tassili N'Ajjer. Il fut l'un des derniers grandsexplorateurs du Sahara.

En nous présentant un florilège de ses photographies les plus représentatives de son parcours saharien, ce livre est un document exceptionnel, comme une fenêtre ouverte sur un monde fascinant : le pays touareg, de Tamanrasset à Tombouctou, de Djanet à Agadez.

Il nous renseigne aussi sur l'esprit de découverte qui sévissait dans les années trente : « besoin de contempler l'immense pour pouvoir ne pas croire au mesquin... » Cet état d'esprit lui permettra de devenir un véritable savant car il acquit au fil de ses nombreuses expéditions une connaissance charnelle du Sahara. C'est au cours de la campagne du Tassili, effectuée en 1956 et 1957 grâce à son fidèle guide Djibrine, qu'il découvrit le plus grand site de peintures et gravures rupestres du monde. L'exposition qui s'en suivit à Paris fut pour André Malraux «une des expositions les plus marquantes du demi-siècle».

Christelle JUS, *Soudan français-Mauritanie, une géopolitique coloniale (1880-1963). Tracer une ligne dans le désert*, Collection L'Ouest saharien, Paris, L'Harmattan, 2003, 262 p. (préface de Pierre Boilley)

(Sudano-Mauritanian Colonial Geopolitics (1880-1963), Drawing a line in the Sand)

Cet ouvrage retrace l'histoire d'une frontière en plein milieu saharien, l'histoire d'une ligne tracée dans le sable. Quelle furent les enjeux qui se sont noués autour

de cette frontière qui sépare actuellement les Républiques du Mali et de la Mauritanie ?

Travaillant sur de nombreux fonds d'archives, étudiant les cartes anciennes, l'auteur a analysé les conceptions et les volontés administratives qui ont présidé au découpage, et tenté de comprendre comment les traces pré-coloniales anciennes ont pu resurgir dans l'action d'acteurs exogènes.

L'objectif de la recherche présentée ici est en effet d'envisager les actions concrètes qui furent à l'origine de cette abstraction que semble constituer une frontière, d'appréhender ce qu'en attendaient l'administration coloniale, de saisir comment l'ont vécu les sociétés autochtones. La frontière soudano-mauritanienne, rectifiée en 1944 et aujourd'hui entérinée par les Etats malien et mauritanien, était-elle finalement justifiable ?

En ce sens, l'ouvrage de Christelle Jus constitue une nouvelle et utile contribution à l'important débat historiographique concernant les frontières africaines.

Ali Omar Yara, *Genèse politique de la société sahraouie*, collection L'Ouest saharien Hors série no 1, Paris, L'Harmattan, 2001, 234 p.

The political evolution of Saharawi society

This study of the political evolution of Saharawi society since the end of the 19th century comprises three sections. It illustrates the evolution of society by drawing on the archival collections of the Bulletin of two key French colonial committees, the Comité de l'Afrique française et le Comité du Maroc, covering the period 1891-1959. These collections reveal the manner in which French colonialism hoped to manipulate indigenous social divisions, notably marabouts on the one hand and warriors on the other, in order to establish control of the region. It was from this same social cleavage that emerged the organisational framework of Saharawi society via a process of political and military resistance against the encroachment of colonialism. The study underlines the Saharawis' evident capacity for social cohesion, initiative and the continuity of their political aims.

In the face of such resistance and cohesion, the

colonists attempted to advance their social and strategic objectives on a series of different levels. Firstly along the whole of the Saharan coast; of which Rio de Oro and Saguia El-Hamra formed the central axis. The colonists targeted the two provinces alternatively threatening them with occupation, blockade, sporadic military actions via coordinated action by all four French colonies. This occurred against the continual backdrop of potential «collaboration» with Spain for access to Rio de Oro. During both the third and fourth French republics, such policies reflected the geo-strategic importance to Paris of Rio de Oro as a corridor between central and western Sahara. Such policies of incursion were accentuated during the inter-war period, when the vulnerability of France's hold to North West Africa to German ambitions became all too apparent. Even if the outcome of colonial policy strategy was never particularly conclusive for France, its impact upon Saharawi society was decisive. Trapped between rival imperialist ambitions, Saharawis had to overcome narrow ethnic divisions in order to wage a more focussed struggle. The study attempts to provide a theoretical framework within which one can achieve a broader sociological understanding of the events during the period. The final section of the study presents a bibliographical guide to the sources found within the Bulletin which are of relevance to the region in general and Saharawis in particular.

SOUS LA DIRECTION DE Laurence Marfaing et Steffen Wippel

Les relations transsahariennes à l'époque contemporaine. Un espace en constante mutation

Editions Karthala et ZMO (Paris / Berlin 2004), ISBN: 2-84586-475-2, Prix: 29 euros

Le Sahara, souvent considéré comme une barrière difficilement franchissable entre l'Afrique du Nord et l'Afrique subsaharienne, représente également un espace de transit, de rencontres et d'échanges pour les hommes, les biens et les idées. On retrouve dans cet espace les traces des relations qui existent depuis toujours bien qu'elles aient souvent été inégales au fil du temps. Les relations actuelles, qui ont connu un regain d'intensité, surtout dans cette dernière décennie, incitent à parler d'une revitalisation des anciennes relations à travers le Sahara.

C'est dans la multitude des perspectives que se dessine la complexité du Sahara et de l'espace transsaharien. Selon la perspective utilisée, on percevra un espace de

relations aux références communes, tant historiquement parlant que de nos jours ou, au contraire, un espace de violence et de conflits issus de tensions latentes contradictoires. Dans cet espace où les frontières établies pour limiter les États-Nations perdent une partie de leur signification et où leurs perceptions sont floues, où les logiques économiques et politiques sont telles que les alliances et les références se renouvellent sans cesse, les espaces de sociabilité sont en constante mouvance en fonction des nouveaux paramètres qui se font et se défont, forment de nouveaux espaces intermédiaires et de nouveaux points charnières.

En prenant en considération l'espace maghrébin, saharien, sahélien et transsaharien, et leurs populations dans leur ensemble, ce que l'on ne fait plus depuis l'époque coloniale, les auteurs parviennent à surmonter une « balkanisation » de fait de cet espace et sont allés sur les traces des acteurs par le bas, qui, eux, ne l'ont jamais pris en considération.

Laurence Marfaing et Steffen Wippel, tous deux au Zentrum Moderner Orient (Centre de Recherche de l'Orient Moderne) ont travaillé ensemble dans un projet de recherche portant sur les « Relations transsahariennes entre le Maroc et l'Afrique subsaharienne : Réorganisation et revitalisation de liaisons transrégionales ».

Laurence Marfaing est historienne. Ses champs d'études portent sur l'évolution du commerce ouest-africain depuis le XIXe siècle, les logiques de fonctionnement et le monde des affaires au Sénégal ainsi que sur l'articulation des réseaux, l'émergence et les transformations des « espaces de sociabilité ».

Steffen Wippel est économiste de formation. Il s'est spécialisé sur les pays de l'Afrique du Nord et notamment sur les orientations régionales politiques et économiques du Maroc (Europe, Maghreb, Afrique...) et sur les perceptions et les positions qu'elles y déclenchent.

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“‘Transes Sahariennes - Transsahariens’ : une contribution ciné-ethnographique à propos des cultes d’obsession des Gnawa du Maroc”, Gerd Becker

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“L’évolution d’un programme de recherche : la

‘translocalité’ au Centre de Recherche sur l’Orient Moderne (ZMO)”, Berlin, Achim von Oppen

“La translocalité, pour quoi faire?”, Michel Ben Arrous

“Espace(s) en mouvement: Quelques réflexions comparatives sur des processus translocaux”, Brigitte Reinwald

“Régionalisme et régionalisation à travers le prisme de l’aire saharo-sahélienne”, Daniel Bach

* * *

RECENT THESES

Title: The impact of biophysical conditions on food security in three Sahelian countries (Mali, Niger, Burkina Faso)

Author: Brown, Molly Elizabeth;

Degree: PhD

School: UNIVERSITY OF MARYLAND COLLEGE PARK

Date: 2002

Pages: 168

Adviser: Prince, Stephen D.

ISBN: 0-493-90116-7

Abstract: Extensive efforts have been made to find operational metrics of food security and its geographical variation in the West African Sahel since the catastrophic famines of the 1970s and 1980s. Food insecurity has been estimated using many different types of data, including satellite-derived vegetation indices and food prices in markets. By developing a series of multi-linear models, the relationship between the price of the primary subsistence crop, coarse grain millet, and seasonal fluctuations in satellite-derived vegetation indices has been established for Mali, Niger and Burkina Faso. It was found that, although the use of Normalized Difference Vegetation Index (NDVI) time series improved the price estimation in the linear models, the improvement was small. Using a new time series decomposition technique known as Empirical Mode Decomposition (EMD), a seasonal component and an interannual trend were extracted from the price and NDVI time series. Although Sahelian NDVI has 80% of its variance in the seasonal component, only 7% of the variance of the price was due to seasonal oscillations. By using the EMD components instead of the raw time series in the model, the errors in the price per kilogram were reduced from an average RMSE of 13.2 CFA/kg to 7.9 CFA/kg. Building on these models, historical and future price movements were estimated. Continuous images of vegetation health were integrated with known historical behavior of prices in Mali, Niger and Burkina Faso in order to derive maps of annual anomalies from mean millet prices. A one-year forecast of millet prices was made in the form of a map that combines information on the previous growing season and a three-year cycle found in the interannual millet prices between 1981 and 2000. The combination

of forecasting and imaging capabilities provides a powerful new indicator of access to food in West Africa.

Title: Mobilizing capital: Globalization and business politics in North Africa (Morocco, Tunisia)

Author: Cammett, Melani Claire;

Degree: PhD

School: UNIVERSITY OF CALIFORNIA, BERKELEY

Date: 2002

Pages: 474

Adviser: Chaudhry, Kiren Aziz

Abstract: In the debate on how globalized manufacturing transforms domestic institutions, little consensus has emerged on whether national or international factors play a greater role in shaping institutional outcomes. This study compares patterns of change in the institutions regulating business-government relations. With similar economic, cultural and historical backgrounds, Morocco and Tunisia are well matched for comparing the local effects of integration in world markets. Focusing on the same industrial sectors - textiles and ready-to-wear apparel - further controls for economic differences across the cases. Given these similarities, standard trade theories would predict the construction of parallel domestic political coalitions in the two countries. In fact, Moroccan and Tunisian industrialists mobilized in distinct ways and, as a result, post-reform institutional arrangements took on varied guises in each country. In Morocco, struggles between export and locally oriented manufacturers undercut the clientelist system, producing more formal, institutionalized patterns of business-government relations. In Tunisia, where the expected trade-based cleavage not politicized, the state corporatist system of interest representation remained intact. I argue that different patterns of interest group mobilization are the key to understanding these distinct institutional outcomes. While the policy preferences of Moroccan and Tunisian businesspeople underwent identical shifts in the face of economic change, varied capital structures, which were shaped by the size of the

domestic market, fueled different patterns of collective action. Sustained by a sufficiently large local market, the existence of a well-connected domestic elite in Morocco promoted an oppositional identity among new exporters, galvanizing them to lobby vigorously for their interests. In Tunisia, the small local market induced policy-makers to create an offshore economy well before the adoption of comprehensive trade liberalization in the 1980s. Big, protectionist capital did not occupy a preponderant role in the state's social base and tensions within the private sector did not erupt. The explanation is founded on a multi-level model of institutional change, which stresses the dynamic interaction of firm-level preferences, the role of national and sectoral-level institutions in shaping initial producer behavior, and the role of global incentives in reinforcing or creating new classes. The findings defy prevailing conceptualizations of the relationship between international economic change and domestic politics, which either predict uniform reactions to world price shifts or maintain that national institutions remain fixed in the face of exogenous economic change, and underscore the importance of integrating global economic variables in models of institutional change.

Title: The shifting sands of authority and ambiguity in natural resource management in eastern Mauritania

Author: Dunford, Beth Pennock;

Degree: PhD

School: MICHIGAN STATE UNIVERSITY

Date: 2003

Pages: 205

Adviser: Wiley, David

Abstract: There have been far-reaching legal changes in Mauritania that allow new possibilities for traditionally disadvantaged groups such as women and Haratines to access natural resources upon which they depend for their livelihoods. Community-based natural resource management schemes and increasing privatization have become important avenues for less powerful groups to obtain access to land and other natural resources. However, these new laws often fundamentally contradict traditional hierarchies, which remain powerful forces in natural resource access negotiation. This research examines the nature and impacts of power in social relations on natural resource access. It focuses on the ability of different social groups to

negotiate access to natural resources within a strong tradition of hierarchy and new state laws and policies favoring privatization, either at the individual or community level. This research finds that disadvantaged groups are more able to maintain control over resources when they have geographic and institutional distance from groups favored within traditional hierarchy.

Title: History from the Musadu epic: The formation of Manding power on the southern frontier of the Mali empire

Author: Geysbeek, Timothy William;

Degree: PhD

School: MICHIGAN STATE UNIVERSITY

Date: 2002

Pages: 1281

Adviser: Robinson, David

ISBN: 0-493-95168-7

Abstract: This dissertation chronicles how oral traditions describe the early history of the town of Musadu in Guinea-Conakry, and discusses how these traditions broaden our understanding of Musadu and West Africa's past. From the mid-nineteenth century to the late-twentieth century, more than one hundred oral traditions were collected from the Manding, Kpelle and several other of today's ethnic groups which claim that some of their ancestors immigrated from Musadu in the distant past. These oral narratives that were collected in today's Guinea and Liberia tell how Musa Kromah founded Musadu or "Musa's town." A later Kromah named Zo Musa became a leader in Musadu. The traditions then relate how the warrior Foningama Kamara went to Musadu and drove Zo Musa south. Foningama is said to have been the descendant of a well-known chief who fled from the Mali empire. Foningama's move to Musadu is tentatively dated to the second half of the fifteenth century during a period of out-migration as Mali began to weaken and some of its outlying provinces started to break away. Musadu would have been founded before the mid-fifteenth century according to this schema, perhaps one or two centuries earlier. Musadu is centrally located in the savannah between the Manden and the ocean, and is an important link between both regions. The Manden is situated along the Middle Niger River, and formed the nucleus of the Mali empire that Sunjata Keita founded in the early-to-mid thirteenth century. Many Manding

who left Mali claimed the prestige of the empire. The name Mani or Konya-Mani where Musadu is located indicates that its people were culturally and economically connected to the Mali empire. Mani is a variant of Mali, Mandi, Mande, Mane and Manden. Musadu also seems to have been associated with events that occurred off the Atlantic coast of today's Liberia and Sierra Leone in the sixteenth and seventeenth centuries. Portuguese and Dutch traders reported that Mane warriors embarked from an area in the interior called Mandi and invaded the coast. This dissertation argues that these invaders were led by Kamara warriors who traveled from Mani. Musadu's location in Mani and some of the oral traditions support the notion that the Mani of Musadu is the same as Mandi, and that some of the Mane invaders came from Mani. The supplementary appendix comprises English translations of several English and French sources that provide most of the source material for this study.

Title: Dramas of ethnic elites accommodation: The authoritarian restoration in Mauritania

Author: Jourde, Cedric;

Degree: PhD

School: THE UNIVERSITY OF WISCONSIN - MADISON

Date: 2002

Pages: 396

Adviser: Young, M. Crawford

ISBN: 0-493-63985-3

Abstract: This dissertation posits that the relationship between processes of regime change and cultural pluralism are mutually informing. It explains why it is possible that, despite the recurrence of ethnic tensions in a multicultural state like the Islamic Republic of Mauritania, a country that bridges the Arab and African worlds, an enduring accommodation amongst authoritarian elites from the country's different ethnic groups has developed. This dissertation contributes to the nascent body of literature on the failed democratic transitions of developing countries, or process of 'authoritarian restoration.' It explores two under-theorized aspects of the interaction between the regime change and cultural pluralism literatures. First, I analyze political tensions *within* ethnic groups and accommodative relations *among* ruling elites of *diverse* ethnic groups. I show that even if elites from

the country's different ethnic groups often struggle against one another, along ethnic lines and along factional lines, they also fight within an agreed-upon structure that denies wider political participation for the population. In other words, ruling elites of different ethnic origins share common interests in preserving the authoritarian regime, as well as common norms about how relations between the rulers and the ruled ought to be organized. These shared interests and norms allow them to better resist domestic and international pressure for democratization and to maintain the basis of the authoritarian regime. Second, I analyze the symbolic and dramaturgical dimensions of political relations. Such a premise pertains to a larger conception of dramas as social moments that can directly or indirectly affect political relations and in which political actors fully engage one another. I compare three political dramas in Mauritania: a party congress, an Islamic ritual, and a presidential tour to the country's peripheral regions. I show that the shared interests and norms of the ruling ethnic elites are, in part, constructed and communicated through dramaturgical performances. In the course of political dramas, ruling ethnic elites fought one another by way of dramaturgical performances, but they simultaneously resisted domestic and international demands for democratization, by staging their elite solidarity and by symbolically conveying the restrictive definition of the rulers-ruled relationship they value.

Title: 'A most opulent Iliad': The Portuguese occupation of southern Morocco (1505—1542). The fortunes of a frontier society

Author: Racine, Matthew Thomas;

Degree: PhD

School: UNIVERSITY OF CALIFORNIA, SANTA BARBARA

Date: 2003

Pages: 462

Adviser: Dutra, Francis A.

Abstract: My dissertation examines the history of the Portuguese occupation of four cities - Safi, Azamor, Mazagao, and Santa Cruz - and a large portion of southern Moroccan territory during the first half of the sixteenth century. From 1505, the Portuguese redirected their previously amicable trade alliances with major Moroccan port cities and began a campaign of direct conquest and occupation of cities and land. The area

under Portuguese control expanded rapidly until the 1520s, when the Portuguese met increasingly potent resistance from the Sa'adid empire that had emerged from the Sus region of Morocco. After a series of battles and sieges during the next two decades, the Portuguese were forced to abandon all of their southern Moroccan holdings by 1542, except the enclave of Mazagao, which they would retain until 1769. The basic outline of the political history of this period is well known, but little has been written about the daily lives of the Portuguese, Moroccans, and Jews who lived and worked with each other in the fortresses and territory controlled by the Portuguese. My study focuses on these issues, looking specifically at commercial and personal interactions, the ways various members of each group were treated, and the complex way in which local Moroccan Muslim tribal and village leaders interacted with their Portuguese overlords. By examining both underutilized printed documents and extensive archival sources, my dissertation demonstrates that what is known about the political relations between Portuguese kings and Moroccan sultans tells very little of the story of this brief but initially highly-effective colonial occupation. The great diversity of people and motivations present in Portuguese-controlled Morocco created a frontier society, where stability was often sought, though only fleetingly achieved. This dissertation helps to fill a large void in the study of the Portuguese presence in Morocco and makes the topic accessible to those who do not routinely read Portuguese- or French-language histories.

Title: Back from Barbary: Captivity, redemption and French identity in the seventeenth- and eighteenth-century Mediterranean

Author: Weiss, Gillian Lee;

Degree: PhD

School: STANFORD UNIVERSITY

Date: 2002

Pages: 425

Adviser: Baker, Keith Michael

ISBN: 0-493-87665-0

Abstract: This study, which examines the French experience of captivity in the Barbary States of Algiers, Tunis, Tripoli and Morocco, considers both the mechanics and perceptions of an often forgotten

phenomenon that pitted Crescent against Cross and implicated tens of thousands of subjects. When French fishermen, merchants or fortune seekers set sail during the early modern period, they had reason to fear seizure by pirates and internment in North African prisons. Condemned to a lifetime of servitude in Muslim lands if they did not die, escape, convert or purchase their freedom, slaves spent months to decades awaiting deliverance. Sometimes families and communities managed to raise the necessary ransom money; on other occasions the king dispatched warships and emissaries to demand the captives' release. Often the work of redemption fell to one of two Catholic orders founded during the Crusades. Tracking these charitable, military and diplomatic responses to Barbary captivity, and considering various representations in processions, narratives and correspondence, this study delineates changing notions of French allegiance and changing relations with North Africa over two hundred years. In the seventeenth century, French leaders viewed captivity as a regrettable but prosaic risk of travel - one manifestation of extra-territorial violence perpetrated by enemy equals, who might be fought but not vanquished. Although Catholic and secular authorities made regular attempts to combat piracy and liberate slaves, whether to defend French commercial and strategic interests or save souls from apostasy, they did not seek to stamp out the phenomenon altogether. In the eighteenth century, however, as the religious rationale for redemption became less potent, officials and captives alike increasingly cast the enslavement of French subjects by perceived inferiors as both inhumane and an affront to France's honor. By 1830 the Mediterranean slave system from which France suffered (but also profited) had virtually disappeared. Yet the very idea of citizens in chains served as a pretext for invading and then colonizing Algeria.

Title: Children of the Mission in Kano Emirate: Conflicts of Conversion in Colonial Northern Nigeria, c.1899-1953

Author: Shankar, Shobana

Degree: PhD

School: UCLA

Date: 2003

Abstract: This dissertation examines the politics of Christian conversion among youth in the context of missions in Kano emirate during British colonial rule.

Studies of colonial-era Christian missions in Muslim Northern Nigeria have focused on governmental efforts to limit, segregate, secularize, and otherwise control evangelistic activities in education and medicine in order to protect the indirect rule of the British through indigenous authorities. Yet popular histories of missions among Muslims reveal that interactions with Christian evangelists occurred and shaped Hausa ideas about colonialism in the early twentieth century. Using original personal papers, oral narratives, and archival materials from the most active, but least studied, Christian society in Kano, the Sudan Interior Mission, I reexamine the history of missions in the colonial project to demonstrate the significance of Christian evangelism and conversion. While not statistically impressive, conversion in the missions generated categories of difference that prefigured mission activity but had a disproportionate impact on colonial politics. Religious interaction, a concern for colonial administrators and missionaries, did not hold the same significance for Muslim Hausa until the 1930s, when the Native Administration collaborated with the missions in the establishment of a provincial leprosarium and rural dispensaries. In Hausa society, certain social strata were actively engaged in religious inquiry and exploration.

I trace conversion to Christianity historically, finding that youth were of greatest interest to missionaries, and orphaned or unattached boys converted most often. A historical approach to their life stories shows that conversion changed from a scholarly activity to a process centered on bodily healing as the missions themselves transformed strategies of evangelism from unofficial schools to medical institutions and orphanages. While these youth came from backgrounds of social marginality, their conversion in the context of mission institutionalization and collaboration with the Muslim government created conflicts of authority that gradually dissolved the working relationship. This study demonstrates that the nature of this conflict over religious identification changed and culminated in the social and spatial separation of Christians and Muslims in Kano on the eve of independence from Britain.

TITLE : SOUFISM AND SOCIO-POLITICAL AND CULTURAL REFORM IN AFRICA : LIFE AND WORK OF THE CHEIKH UTHMAN DAN FODIO (1754-1817) STUDY OF FOUR UNPUBLISHED MANUSCRIPTS

Author: MOUMOUNI Seyni

Degree: PhD

School: MICHEL DE MONTAIGNE UNIVERSITY (BORDEAUX - FRANCE)

Date: 2003

Pages: 384

Adviser: DOMINIQUE MALLET, CHRISTIAN COULON

Résumé: SOUFISME ET REFORME SOCIO-POLITIQUE ET CULTURELLE EN AFRIQUE : VIE ET ŒUVRE DU CHEIKH UTHMAN DAN FODIO (1754 – 1817), étude de quatre manuscrits inédits. Seyni Moumouni, thèse de doctorat cultures et sociétés dans le monde arabo-musulman, université Bordeaux 3, 384 pages. Soutenue le 08 janvier 2003 devant le jury composé de : Mrs Dominique Mallet, directeur, Christian Coulon, Alain Ricard, Mahmoud Azab. Mention très honorable. Félicitations du jury.

Cette thèse se propose d'aborder le soufisme à travers la vie et l'œuvre du cheikh Uthmân dan fodio, son apport dans les mouvements de réforme socio-politique et culturel en Afrique. Le présent volume regroupe trois parties portant sur la vie du cheikh, islam et soufisme dans la pensée danfodienne et l'analyse codicologique des œuvres danfodiennes. La première partie est consacrée à l'étude de la personnalité du cheikh à la suite d'une brève description de l'espace culturel « le pays haoussa » dans lequel notre auteur est né.

Cette étape constitue un chemin d'accès essentiel à notre sujet.

Au XIV^e siècle, les Haoussas passaient sous l'influence de l'empire du Mali. Le développement du commerce entre l'empire du Mali et les régions annexées favorisa les contacts entre les peuples. Ces contacts ne furent pas sans conséquences sur l'équilibre politique et sur les croyances religieuses des Etats Haoussas. Les commerçants mandingues fondèrent un petit Etat au milieu des Etats Haoussas appelé Gamgaran, qui devint un foyer commercial et religieux où se côtoyaient des gens d'origine diverse, parmi eux : des commerçants et des Uléma.

Au milieu du XV^e siècle, le Soudan central connut une forte émigration des Peuls. originaire du Fouta-Toro, ils furent essentiellement un peuple nomade. Parmi eux, des familles qui jouissaient d'un rang social élevé parce qu'elles avaient tout particulièrement la tâche d'assurer l'éducation religieuse de la communauté. La famille du cheikh Uthmân dan Fodio (Fodiawa) fut une de ces

familles Peules lettrées qui vint se fixer au Nord-Ouest du pays Haoussa, au bord du Gobir, descendant d'un certain Moussa Jokollé appartenant au groupe Toucouleur.

Le XVIII^e siècle a connu un développement culturel important, Tombouctou (Mali) Agadez (Niger) et Sokoto (Nigeria) furent des principaux centres d'intense pratique d'écriture. Au fil des siècles, ces trois centres ont joué à la fois un rôle d'islamisation et de consolidation de la culture arabo-islamique. Les principaux supports sur lesquels l'écriture est posée sont : les stèles, les planchettes, le parchemin et le papier. Cependant, c'est la diffusion massive du papier venant d'orient et plus tard d'occident qui a permis un développement considérable des pratiques d'écriture.

L'arrivée du papier à même temps qu'elle a transformé le mode de transmission et d'acquisition du savoir islamique, a permis aux gens du peuple d'accéder à l'écriture.

Ainsi, la présence islamique en Afrique s'appuie sur l'enseignement de l'écriture sacrée. Elle eut pour conséquence l'invention d'autre forme d'écriture, telle que l'écriture dite «*agami*», l'écriture des langues locales jusqu'alors orales (Haoussa, Peul, Djerma, yuruba, etc.).

Or, l'image habituelle de l'Afrique, largement diffusée, est celle d'un continent où l'animisme, le féchitisme et le culte des ancêtres ont élu domicile depuis des millénaires.

Une étude fouillée de ces textes dans la deuxième partie de ce travail examine les rapports qu'entretiennent les musulmans avec les animistes. Car, ces derniers ne font pas partie des gens du livre «*ahl al-kitâb*» (les gens du livre).

Le soufisme ou mystique musulmane bénéficia au XVIII^e siècle d'une large reconnaissance en Afrique. Son attachement au modèle prophétique explique ce phénomène, ainsi que la fascination qu'exerce la sainteté sur la société.

Cependant, le nom du cheikh Uthmân dan Fodio est lié beaucoup plus à l'empire de Sokoto et au gihâd qu'à ses œuvres mystiques.

J'ai essayé de montrer comment dans l'empire de Sokoto, par le biais du «*renouveau*» se focalise la vie et l'œuvre du Cheikh Uthmân dan Fodio dans la recherche d'un élan spirituel.

Un moyen de rompre avec l'enseignement théologique

de la tradition véhiculée par «*l'école de Tombouctou*». Le rôle des influences internes et externes dans la diffusion du soufisme en Afrique s'explique par la pratique chez le cheikh de plusieurs affiliation et la diversité des formes de rattachement spirituel.

J'ai ainsi cherché à démontrer l'influence des éminents savants de la civilisation islamique occupent dans l'œuvre danfodienne une place prépondérante. Il en fait références sans passer par des sources intermédiaires. Il avait une très grande connaissance des œuvres de Muhâsibî, de Ghazzâlî, de Ibn Arabî, d'«*Abdoul-wahab al-sa'rânî*», ... dont il cite constamment les principales œuvres (*'Ihyâ' ulûm al-dîn*, *Futtuhât al-makiyya*, *madârij al-sâdiqîn*...). Cette production du savoir ne se limite pas à une simple lecture ou à de quelconques explications, mais fut généralement une relecture accompagnée d'une interprétation de ces textes.

C'est dans l'œuvre d'Uthmân dan Fodio dont, sans doute, nous avons les textes les plus importants, que sa pensée mystique peut être vraiment retrouvée. A l'espèce, nous avons eu recours à plusieurs de ces textes qui abordent plus au moins le *taşawwuf*. Parmi ces textes, nous en avons sélectionné quatre qui ont fait l'objet d'une étude descriptive suivie d'une traduction.

L'apport du soufisme dans l'œuvre du Cheikh se distingue à trois niveaux ; la littérature technique à usage interne destinée aux aspirants tels que : «*kitâb salâsil al-qâdiriyyat*» et «*kitâb salâsil al-dhabîyyat wa l-sâdât al-sûfiyyat*»; les textes décrivant ses expériences spirituelles et initiatiques, tels que : «*kitâb lamma balaghtu*», «*'ummdat al-'ubâd*»; et enfin, les textes à caractère polémique visant surtout à défendre le *taîawwuf* tels que : «*kitâb fath al-başâ'ir*» et «*kitâb al-tafriqa bayna 'ilm al-alladhî lil-takhalluq wa bayna 'ilm al-lladhî lil-tahaqquq*». Le contexte socio-politique s'impose ensuite, le Cheikh détient à la fois l'autorité spirituelle et politique. Les *turûq* dont ils recevaient les *silsilâ* (chaînes initiatiques) ont vu le jour sous d'autres cieux.

Dans cette étude l'influence des maîtres à penser du monde arabo-musulman, de ces confréries *turûq* sur le cheikh et son rôle dans la diffusion du soufisme en Afrique aurait un intérêt certain. Car les enjeux que le soufisme porte alors ne peuvent qu'apporter une nourriture spirituelle dans un contexte de revendication éthique.

En Afrique l'histoire de la bibliographie n'a jamais été écrite ou ne l'a été que partiellement. Cela signifie que si l'on connaît quelques répertoires des manuscrits qui

se sont succédés au cours des siècles, nous restons encore mal éclairés sur les raisons ou les circonstances qui ont provoqué ou entouré leur création.

Les études et recherches longtemps consacrées aux manuscrits africains, et en particulier aux œuvres du Cheikh, ont négligé la description codicologique de ces textes.

Néanmoins, elles ont permis de localiser les textes, d'en établir une liste et de garantir leur authenticité.

Etude codicologique des manuscrits permet à partir des éléments d'analyse de mettre en valeur le manuscrit. Son application aux manuscrits d'occident médiéval et depuis quelques années aux manuscrits du Moyen-Orient s'était révélée productive.

En ce qui concerne les manuscrits africains, j'ai essayé de l'appliquer aux œuvres du cheikh Dan fodio. Car, sur bien des points, les études sur les manuscrits africains souffrent de manque d'instruments de travail et de répertoires adéquats.

Par exemple, les colophons renferment des informations de nature diverses qui indiquent le nom du copiste, la date et le lieu où le manuscrit a été réalisé la copie, les demandes du copiste au lecteur, l'identité du destinataire, le nom d'une bibliothèque où le volume a été conservé ou encore signaler que des corrections ont été apportées à la copie.

Ces informations qu'on trouve dans les colophons sont d'une importance considérable pour comprendre le texte et pénétrer la pensée de l'auteur. Ainsi, en ce qui concerne les textes du cheikh +dan Fodio nous remarquons que les manuscrits dédiés à la communauté Muhammadienne « *'Ummat Muhammadiyya* », à la communauté islamique « *'Ummat islamiyya* » ou aux gens du soudan « *ahl al-soudan* » se différent beaucoup dans leur orientation idéologique.

Les manuscrits dans lesquels « *ahl al-soudan* » est mentionné tels que : « *Misbah li-ahl al-damân min ahl bilâd al-sûdân* » sont destinés à un large public composé d'élite, du peuple d'en bas, des musulmans et des non musulmans.

* * *

IN RECENT PERIODICALS

“CHARISMA AND BROTHERHOOD’
REVISITED: MASS-MEDIATED FORMS OF
SPIRITUALITY IN URBAN MALI”

Author: Schulz, Dorothea E.
Source: Journal of Religion in Africa 33, no.
2 (2003): 146-171

“FETISHIZING RELIGION: ALLAH KOURA AND
FRENCH ‘ISLAMIC POLICY’ IN LATE
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Author: MANN, GREGORY
Source: The Journal of African History 44,
no. 2 (2003): 263-282

“Changing population mobility in West Africa: Fulbe
pastoralists in Central and South Mali”

Author: de Bruijn, M.; van Dijk, H.
Source: African Affairs 102, no. 407 (2003):
285-307

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LAW REFORM IN DEMOCRATIC MALI”

Author: Schulz, Dorothea
Source: Islamic Law and Society 10, no. 1
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“Symbols, not data: rare trees and vegetation history in
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Author: Duvall, Chris S
Source: The Geographical journal. 169, no. 4,
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“Etudes et essais - Le developpement a l’epreuve des
systemes locaux de relation. Conflits et pouvoirs autour
de la construction d’une maternite dans le Maasina
(Mali).”

Author: Marcis, F Le
Source: Cahiers d’études africaines. 43, no.
171, (2003): 629

“Women, Men, and Market Gardens: Gender Relations
and Income Generation in Rural Mali”

Author: Wooten, Stephen
Source: Human organization: journal of the

Society for Applied Anthropology. 62, no. 2,
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“Mali - La decouverte de Tombouctou : deconstruction
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Author: Surun, Isabelle
Source: L’Espace géographique. 32, no. 2,
(2003): 131

“Managing resources in large irrigated schemes of
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Author: Coulibaly, Y. M.; Sangare, Y.
Source: Cahiers Agricultures. 12, Part 4
(2003): 247-252

“Les enjeux politiques dans la colonie du Niger (1944-
1960)”

Author: Djibo, M.
Source: Autrepart. Part 27 (2003): 41-60

“MOROCCO’S MODERN HISTORY”

Author: BURKE, EDMUND
Source: The Journal of African History 44,
no. 1 (2003): 145-194

“RECENT DEBATES ON FAMILY LAW REFORM
IN MOROCCO: ISLAMIC LAW AS POLITICS IN
AN EMERGING PUBLIC SPHERE”

Author: Buskens, Léon
Source: Islamic Law and Society 10, no. 1
(2003): 70-131

“Medicine for the Heart: The Embodiment of Faith in
Morocco”

Author: MacPhee, Marybeth
Source: Medical Anthropology 22, no. 1
(2003): 53-83

“Preliminary survey of the continental dunes in South-
Eastern Morocco (Tafilalt, Morocco)”

Author: Kabiri, L.; Boudad, L.; Krimou, A.,
and others
Source: Sécheresse. 14, Part 3 (2003): 149-
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