

SAHARAN STUDIES ASSOCIATION

NEWSLETTER

No 1, September 1993

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* will be 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.

The Saharan Studies Association was formed at the African Studies Association's annual meeting in Seattle in November 1992, following a panel entitled "The Missing Link: the Sahara and African Studies". In discussion it was agreed that the way in which research tends to be regionally compartmentalized—Middle East, North Africa, sub-Saharan Africa—is essentially a legacy of colonialism with little scholarly justification. Such a division effectively excludes the Sahara and provides little opportunity for pursuing inter-regional connections. While the focus of the Association is to be the Saharan region, it is intended that the association will provide a forum for linking the West African Sahel (from the Atlantic to Lake Chad) with North-West Africa, Libya and Egypt. We deliberately excluded the Nilotic

Sudan from our purview since there already exists an active Sudan Studies Association. We hope, however, to establish fruitful dialog and exchange of information and ideas with the latter body.

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

Membership in the Saharan Studies Association is open to all interested persons. The annual dues of US\$10 (or Sponsoring Membership of US\$25) entitle members to receive 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. As of August 1993 membership totalled 30, from the USA, Canada, Gt Britain, France, Norway, Spain, Morocco, Japan and Cameroun. A list of paid-up members will be published in *Newsletter* #2. Contributions to the *Newsletter* may be sent to one of the following persons:

Ann McDougall, Department of History, University of Alberta, Edmonton, Alberta, CANADA T6G 2H4 (fax: 403 492-9125, email: amcdouga@vm.ucs.ualberta.ca), or

John Hunwick, Department of History, Northwestern University, Evanston, IL 60208, USA (fax: 708 467-1393, email: jhunwick@casbah.acns.nwu.edu).

It would be extremely helpful if contributors could submit items both in paper and electronic copy (Microsoft Word preferred but other programs acceptable). Membership dues should be sent to Priscilla Starratt, Humanities, Box 43, 23 Bridge Street, New England College, Henniker, NH 03242, USA.

PANELS SPONSORED BY THE SAHARAN
STUDIES ASSOCIATION FOR THE AFRICAN
STUDIES ASSOCIATION MEETING, 1993

Tuesday 7th December, 11:00 – 1:00

1. Transformations in Saharan Identities

Chair: James Webb (History, Colby College)
Discussant: Janet Ewald (History, Duke)

P. Lovejoy & S. Kanya-Forstner, 'The "Construction" of the Sahara: African agents in the development of European expertise in the nineteenth century'.

D. Cordell, 'The trans-Saharan slave trade and the reproduction of Saharan oases: some hypotheses and preliminary research'.

J. Webb, 'How whites became blacks: the ethnic transformation of the Idaw al-Hajj'.

C. Besteman, 'Invention of Goshā: slavery, colonialism and stigma in Somali history'.

L. Casanelli, 'Diaspora networks and their political implications in the Somali conflict'.

2. Transsaharan Commerce

Chair: Paul Lovejoy (History, York Univ.)
Discussant: Jan Hogendorn (History, Colby)

Eldredge Mohammadou, 'Adamawa and the transsaharan trade in the nineteenth century'.

Tim Cleaveland, 'Women in nineteenth century Walata'.

Paul Lovejoy, 'The transsaharan and trans-atlantic slave trades from the Sokoto Caliphate'.

Brahim Harakat, 'La société du Grand Sahara au Moyen Age'.

NEWS OF GRADUATE STUDENTS

1. Research in Progress

—Timothy Cleaveland (History, Northwestern University) is writing up his dissertation on social change in Walata in the 19th century.

—Glen McLaughlin (History, Northwestern University) is writing up his dissertation on the Fādiliyya Sufi order in 19th century Mauritania.

—Alain Hutson (History, Indiana University) is in Kano conducting research on Muslim women as religious leaders.

—Benjamin Soares (Anthropology, Northwestern University) is on his way to Niore du Sahel in

Mali to conduct research into varieties of religious practice and their social imbrication in the Niore area.

—Eric Silla (History, Northwestern University) is in Mali researching the social history of leprosy.

—Muhammad Sani Umar (Religion, Northwestern University) is in Nigeria investigating Muslim intellectual responses to colonialism.

—Ghislaine Lydon (History, Michigan State University) is beginning doctoral research on the history of ethnicity and identity among the so-called "Moors" of Mauritania.

—Timothy Insoll (Archaeology, Cambridge University) is engaged in doctoral research for a thesis to be entitled "An archaeological study of the acceptance of Islam in the Western Sahel, c. 800-1200 AD".

—Rebecca Popenoe (Anthropology, University of Chicago) is presently writing up her doctoral dissertation on health issues relating to women among Ḥassāniyya speakers in north-western Niger. She holds a two-year Doctoral Fellowship at the University of Virginia, Charlottesville.

2. Theses Defended

—Chouki Hamal (Université Paris I Panthéon-Sorbonne) defended his doctoral dissertation in December 1992 at the Centre de Recherches Africaines under the title: "*Fath ash-Shakūr. Hommes de lettres, disciples et enseignement dans le Takrūr au début du XIXe siècle*". See below for an abstract.

—Hamidu Bobboyi (History, Northwestern University) defended his Ph.D. dissertation in March 1992. Its title was: "The 'Ulama of Borno: a Study of the Relations between Scholars and State under the Sayfawa, 1470-1808". See below for an abstract.

—Knut S. Vikør (History, University of Bergen, Norway) defended his doctoral dissertation in 1991 under the title "Sufi and Scholar of the Desert Edge. Muḥammad b. 'Alī al-Sanūsī (1787-1859)".

—Stefan Reichmuth (Islamic Studies, University of Bayreuth, Germany) defended his doctoral dissertation in 1992 under the title: "'Ilm und Adab. Islamische Bildung und soziale Integration in Ilorin, Nigeria, seit ca. 1800".

—Priscilla E. Starratt (History, University of Michigan) defended her doctoral dissertation in May 1991 under the title "Oral History in Muslim Africa: Al-Maghili Legends in Kano". See below for an abstract.

—Cheikh Saad Bouh Kamara (History, Uni-

versité Laval) defended his Ph. D. thesis "Le foncier rural et le développement en Mauritanie: perspective historique" in August 1993.

—Rebecca Walker (International Relations, Carlton University, Ottawa), defended her M. A. thesis "Tuareg Status Hierarchy and Gender Relations: determinants of resource control at the Imanan Canton, Niger" in 1992. A paper drawn from this work was presented at the Canadian Association of African Studies conference in May 1992 and was awarded the Association's Fraser Taylor Prize for excellence in work by a graduate student.

—Jean-Louis Triaud defended his thesis "Les relations entre la France et la Sanūsiyya (1840-1930). Histoire d'une mythologie colonial. Découverte d'une confrérie saharienne", doctorat d'état ès-lettres et sciences humaines, Université Paris VIII 1991, 4 volumes. He now holds an appointment at the Département d'histoire, Université de Provence.

—Mohammed H.A.S. El Shazly defended his Ph.D thesis "The Provenance of Arabic Loan Words in Hausa: a phonological and semantic study" at the School of Oriental & African Studies, University of London, 1987.

—Seydou Cissé defended his thesis "L'Islam et l'éducation musulmane au Mali", doctorat d'état ès-lettres et sciences humaines, Université de Strasbourg, 1989, 2 vols.

—Mohamed Naji defended his doctoral dissertation in Economics at the Faculty of Law, Mohammed V University, Rabat in 1987. Title of thesis: 'Slavery and Social Relations in 19th century Morocco' (French title not available).

—Bahija al-Shādhilī presented her M.A. thesis at the Department of History, Mohammed V University, Rabat in 1989-1990 under the title: 'Infāq al-maysūr fī ta'rikh bilād al-Takrūr li-mu'allifihī Muḥammad Bello: dirāsa wa-tahqīq'.

—Mohamed Zaouit & Idriss Fakihi, 'Mi'rāj al-ṣu'ūd ilā ḥukm nayl mujallab al-sūd d'Ahmad Bābā', Mémoire de maîtrise, Université Hassan II, Faculté des Lettres Modernes, III, Mohammadia, 1988-89.

—Ahmed Said Fitri, 'Tripolitania, Cyrenaica and Bilād al-Sūdān. Trade Relations during the Second Half of the Nineteenth Century', Ph. D. thesis, University of Michigan, 1982. [This item, though very dated as "news" is included because of the central importance of its topic.]

Diplômes d'études supérieures (DES), Département: d'histoire, Université Mohammed V.

Rabat.

—Chafic Arfag, 1991. Topic: 'al-Ṭarā'if wa 'l-talā'id min karāmāt al-shaykhayn al-wāliḍa wa 'l-wāliḍ de Muḥammad b. al-Mukhtār [al-Kuntī], édition annotée des parties I, IV et V.

—Ahmed Chorki, 1991. Topic: 'L'Islam et la société soudanaise: empire du Mali 1230-1430.

—Khalid Chegraoui, 1991. Topic: Religion et pouvoirs en Afrique de l'ouest. Contribution à l'étude de certaines structures politiques au Soudan occidental (628-1000 H / 1230-1591).

—Said Sami, 1991. Topic: Contribution à l'étude de l'histoire de la vie religieuse au Soudan occidentale pendant le Moyen-Âge: la religion et le savoir (1493-1591).

3. Abstracts of Theses

i) Chouki Hamal: *Faḥ ash-Shakūr. Hommes de lettres, disciples et enseignement dans le Takrūr du XVe au début du XIXe siècle.*

The *Faḥ al-Shakūr fī ma'rifat a'ḡyān 'ulamā' al-Takrūr* ("The Key Given by God for Making Known the Noteworthy Scholars of Takrūr") is an Arabic text written in 1214 AH/1800 AD by the Mauritanian scholar al-Ṭālib Muḥammad b. Abī Bakr al-Ṣiddīq al-Burtulī al-Walātī (1140/1727-8—1219/1805). It represents a sequel to the *Nayl al-ibtihāj* of the Timbuktu scholar Aḥmad Bābā (963/1556 —1036/1627), a dictionary of Mālikī scholars of Islamic Africa down to the sixteenth century, and the *Ta'rikh al-Sūdān* of 'Abd al-Raḥmān al-Sa'dī (1004/1596—1065/1655), also of Timbuktu, who chronicles the history of the Songhay empire and the Moroccan conquest and occupation, placing special emphasis on the role of Timbuktu in West African history.

The *Faḥ* is a synopsis of the intellectual and religious history of Takrūr, a cultural region surrounding the Senegal and Niger rivers (present-day Mauritania and Mali). It contains 208 biographies of leading intellectuals who lived between the 16th and the very beginning of the 19th century. More than a simple collection of biographies, this work speaks eloquently of the different aspects of Saharan and sub-Saharan culture, specifically in Mauritania and Mali, and shows that this culture, like that of other parts of the Muslim world, was rich in 'ulamā' who participated in the development and flowering of Arabo-Muslim intellectual life in general.

Al-Burtulī recounts the intellectual formation

of these Takrūrī scholars, especially the role of the teachers in the transmission of knowledge. Because of his insistent emphasis on detail, al-Burtulī's *Fath* constitutes an amazingly rich bibliographical and prosopographical source. In addition to listing the writings of the subjects of his biographies (often the most complete lists yet known), al-Burtulī also lists the works they studied, thus in effect outlining the basic program of teaching and study in Islamic West Africa in the period. By assembling all the names cited in the text we can establish a comprehensive list of a large number of teachers and students and their social and geographical origins. By distinguishing the local from the foreign we can determine the lines of migration and cultural contact between different regions of western Africa.

Most of the scholars appearing in the *Fath* were at the same time *faqīh* (jurist) and *sūfī* (mystic). The people of Takrūr did not, it seems, make any distinction between the terms or did not consider the distinction important. In this society to possess Islamic learning was to have respect and influence, because only the scholar with an insight into the essential nature of knowledge and mystical truth (*haqīqa*) could be expected to know what matters and what was required for public welfare, and to settle disputes in the segmentary society of Mauritania and Mali.

In my study of the *Fath* I have presented the author, the manuscripts used, the geographical scope with three maps, and the historical context. I have also extracted important themes relating to social life, the roles of scholars in Takrūrī society, Islamic teaching, Takrūrī teachers who were versed in many religious and secular sciences, fundamental books for Islamic teaching and teacher-disciple relationships. [Adapted by John Hunwick from a text by Chouki Hamal]

ii) Hamidu Bobboyi: *The 'Ulamā' of Borno: a Study of the Relations between Scholars and the State under the Sayfawa, 1470-1808*.

This study examines the nature of state-*'ulamā'* relations in Borno from c. 1470 to 1808 and the complex social and political processes that determined and modified the role of the *'ulamā'* in state and society. It begins with a reconstruction of the hierarchy of learned status in Borno society and the ordering of teacher-student relations, considering the role of the *'ālim* both as a transmitter of learning and as a guardian of Islamic religious and social values.

The participation of the Borno *'ulamā'* in the political process is also examined and in particular the role of *'ulamā'* as officials of state. The integration of religious and political offices is highlighted as well as the interaction between the *'ulamā'* within and outside the political system. This is to determine the extent to which the *'ulamā'* officials controlled access to the sultan and the consequences of this for the vitality of the Sayfawa political system. The discussion is further extended to the issue of political patronage of the *'ulamā'* by the Sayfawa state with particular reference to the *māḥram* system and the use of the *māḥrams* (charters of privilege) as instruments of sedentarisation and political integration. The role of the *mallemtis* (semi-autonomous *'ulamā'* settlements) in Borno society is also considered as well as the limitations on their growth and influence.

Lastly, the role of Sufi communities in Borno society under the Sayfawa is looked at. We examine the Kulumbardo community using the evidence of the newly discovered *Rayḥān al-qulūb* and related sources as well as the activities of the *Mallemtwa Karibiriwa*, another group of Borno Sufis associated with Shaykh 'Abd Allāh Yale Garuwa. The role of Sufism in defining Muslim identity in a centralized state is considered as well as how these groups mediated their relations with the state. [Hamidu Bobboyi]

iii) Priscilla E. Starratt: *Oral History in Muslim Africa: al-Maghili Legends in Kano*

This thesis analyzes oral traditions collected from 1985 to 1989 in Kano, Nigeria in order to examine the position of oral history in a segment of Muslim Africa. It strives to combine the skills of Africa area studies specialists with the tools of Islamicists to draw a more precise picture of this portion of Muslim Africa.

The study contends that written history is relatively recent in Kano, despite centuries of Arabic literacy, because of the negative Sufi attitude towards political power. The thesis argues that to understand Kano's local oral history, the researcher must be *au fait* with the Hausa oral genre called *labari* into which historical prose narrative is classified.

The dissertation sets out to evaluate both the meaning and process of constructing and re-constructing oral history in Kano. Examples are taken from a dozen oral legends about Shehu Abdulkarimu al-Maghili, a fifteenth century

Algerian who became a seminal figure in Kano's oral history. The thesis shows how the rhetorical meanings of the legends serve the culturally specific political and religious institutions of the huge Sahelian trading city including the emirship, the Sufi mystical organizations, the *sharifai* (the reputed descendants of the Prophet), their leader the Sarkin Sharifai, and the scholar classes led by the Babban Malamai of Madabo. This synchronic analysis shows how the legends work to socialize listeners to accept and support these institutions.

In examining the process of oral historiography, the study contends that elements from both oral and written discourse form a pool from which new elements are adopted and old ones discarded. The evidence suggests that some legends act as mnemonic devices for international Islamic written documents by animating those documents with human interaction and conversation, and then resituate that action in Kano where it would have more immediate significance for a Kano audience. When the dominant political unit shifted from the Kano emirate to the modern nation state, the mythic images and discourse of the Maghili legends shifted accordingly. This diachronic analysis yields evidence of intellectual trends and helps reconstruct a more Afrocentric view of different periods of African intellectual history. [Priscilla Starratt]

INSTITUT DES ÉTUDES AFRICAINES
UNIVERSITÉ MOHAMED V, RABAT

The director of the Institute is Professor Ahmad Toufiq and the Institute's address is: B.P. 6541, Rabat-Instituts, Rabat, Maroc. The following materials are taken from the first issue (janvier-juin 1992) of *al-Maghrib al-Ifrîqî*, the Institute's twice-yearly newsletter:

L'institut des Études Africaines est un centre de recherche fondamentale et non d'enseignement. Le Décret ministériel relatif à la création de l'IEA ainsi que le texte qui en régit la vocation sont publiés au Bulletin Officiel du 15-9-1987 sous le numéro 3909. L'IEA a entamé des activités au mois d'Avril 1990.

Il est chargé, dans les domaines relevant de ses attributions:

- d'effectuer et de promouvoir la recherche scientifique;
- d'organiser des cycles d'études, des séminaires,

des conférences et des expositions avec la participation notamment de personnalités africaines:

- d'établir les relations de coopération avec les organismes internationaux poursuivant le même objectif;
- de participer, à l'intérieur et à l'extérieur du pays, aux manifestations culturelles et scientifiques;
- de suivre l'activité scientifique mondiale et de collecter tous documents, bibliographies, manuels, publications, travaux de recherche inédits, périodiques et revues spécialisées;
- d'assurer la diffusion d'un Bulletin de l'Institut et de tous documents et études en rapport avec sa vocation.

Publications de l'IEA

A. Conférences:

- 1) Amadou Mahtar Mbow, *Quel avenir pour l'Afrique?* (1990, pp. 40)
- 2) John O. Hunwick, *Les rapports intellectuels entre le Maroc et l'Afrique sub-saharienne à travers les âges* (1990, pp. 36)
- 3) Adam Ba Konare, *Les relations politiques et culturelles entre le Maroc et le Mali à travers les âges* (1991, pp. 32)
- 4) Mohammed Bencherifa, *Ibrâhîm al-Kânimî: figure illustre dans les relations culturelles entre le Maroc et Bilâd as-Sûdân* (1991, pp. 47)
- 5) Zakari Maikorema, *Les raisons d'une ambassade Bornuane au Maroc en 1583, une réinterprétation* (1991, pp 31)

B. Textes et Documents

- 1) Mohammed Yahia al-Walati, *al-Rihla al-Hijâziyya* (Voyage à la Mecque). Texte établi et annoté par Mohammed Hajji, Beyrouth: Dar al-Gharb al-Islâmî, 1990, pp. 410.

Sous presse

- 2) Al Mokhtar Ibn Hamidoun, *La Vie de Mauritanie*, vol. 3, Géographie, Beyrouth: Dar al-Gharb al-Islâmî.
- 3) Ahmad Baba as-Soudani, *Fadâ'il al-'ulamâ'* (Les Mérites des 'Ulamâ'), texte établi par S. Sami, traduit en français par M. Zniber.
- 4) M'hammed Ould Ahmed Youra ad-Daymani, *Ikhbâr al-aḥbâr bi-akhbâr al-âbâr* (Le livre des lettrés renseignés sur l'histoire des puits), texte établi par Ahmed ould al-Hassan qui a également corrigé la traduction de Paul Marty.

CONFERENCES

1) UNIVERSITÉ MOHAMED V, RABAT, INSTITUT DES ÉTUDES AFRICAINES:

Colloque International sur le Maroc et l'Afrique aux débuts des Temps Modernes, Marrakech, 23-25 octobre, 1992. The following papers were presented:

—Djibo Hamani, 'Le Hausa entre le Maroc et le Songhai à la fin du XVI^e siècle'.

—Mustapha Naimi, 'Espace tribale et spécificités sahariennes en 1592'.

—Michal Tymowski, 'Dispute au sujet du caractère de la propriété au Songhay au XVI^e siècle'.

—John Ralph Willis, 'The *bay'a* in Islam, and some aspects of the *bay'a* in Morocco's relations with the Western Sudan'.

—Oumar Kane, 'Les relations entre le Maroc et les états riverains du fleuve Sénégal de la fin du XV^e au milieu du XVIII^e siècle'.

—Ahmed Boucharb, 'La présence européenne sur la côte ouest africaine et la politique soudanaise de la dynastie sa'adienne'.

—Charles C. Stewart, 'The legacy of Islamic scholarship in post-Songhay West Africa'.

—Mohamed Laallaoui, 'Regards sur le monnayage Saadien'.

—Ferrau Iniesta, 'Un aspect de la crise sonrai au XVI^e siècle: les Askya et la fin de la royauté divine'.

—Azucena F. Manzano, Ismael D. Haidara, Reynaldo F. Manzano, 'Introduction à la tradition musicale des Arma de la Boucle du Niger'.

—John Hunwick, 'Piety and Power: relations between the religious estate and the ruling estate in Songhay under the Askiyas'.

—Mohamed Rezouk, 'La question de l'Andalousie lors de la conquête du Soudan sous Ahmed al-Mansour ad-Dahbi'.

—Thierno Mouctar Bah, 'La bataille de Tondibi (1591): essai d'interprétation'.

—Thomas A. Hale, 'La chute de l'empire songhay en 1591: une interprétation comparative à partir des *Tarikhs* et *l'Épopée d'Askia Mohammed*'.

—Abdelmajid Kaddouri, 'L'expédition d'Ahmad al-Manşūr au Soudan: historiographie et discours'.

—Ismael Diadie Haidara, 'La conquête saadienne du Songhay: les questions logistiques'.

The Institut des Études Africaines is proposing to publish a volume of the conference proceedings.

2) YALE UNIVERSITY

Workshop on Islam and Nationhood, 12-14 November 1992. The following papers were presented:

—Lamin Sanneh, 'Religion, state and society, with particular reference to Africa'.

—John Hargreaves, 'The curse of the nation state: the decolonization of British West Africa'.

—John Hunwick, 'West Africa and the wider world of Islam: an introductory essay'.

—John Paden, 'Religious identity and political values in Nigeria: the transformation of the Muslim community'.

—Allan Christelow, 'Mosques, communities, and the state in Algeria: a long term perspective'.

—Mary Jane Deeb, 'Islam and national identity in Algeria: a model'.

—Lucy Creevey, 'Islam and women in the Senegalese state: the hidden world of women'.

—Joseph Kenny, 'Sharī'a and Islamic revival in Nigeria'.

—Patrick Ryan, *Ariadne auf Naxos: Islam and politics in a religiously pluralistic society*'.

—Rex S. O'Fahey, 'Islam and Ethnicity in the Sudan'.

3) CANADIAN AFRICAN STUDIES ASSOCIATION

Meeting 13-15 May 1993: *In the wake of the Atlantic slave trade: community life in the Sahara-Sahel* (panel sponsored by the Saharan Studies Association)

—Tim Cleaveland, 'Slavery and service in Kaarta and the Hodh in the nineteenth century'.

—John Hanson, 'Islam and community life: the case of Umanian development'. [Presented by Ghislaine Lydon]

—Martin Klein & Ann McDougall, 'Desert-edge communities in transition: slavery and social change, 1830-1900'.

—James Searing, 'The master's household and the slave family: runaway slaves in Senegal, 1870-1905'.

4) THE SCHOOL OF ORIENTAL & AFRICAN STUDIES, LONDON:

Qaṣīda: the Literary Heritage of an Arabic Poetic Form in Islamic Africa and Asia, 14-16 July 1993. The following papers relate to Africa:

—Jean Boyd & Graham Furniss, "'Mobilize the people": the *qaṣīda* in Fulfulde and Hausa as

purposive literature’.

—John Hunwick, ‘The Arabic *qaṣīda* in West Africa: forms, themes and contexts’.

—Mohamed H. Abdulaziz, ‘The influence of the Arabic *qaṣīda* on the development of Swahili rhymed and metred verse’.

5) UNIVERSITÉ EURO-ARABE ITINÉRANTE, GHARDAIA, ALGERIA.

Le désert, un enjeu pour le XXI^{ème} siècle

The eighth session of the Université Euro-Arabe Itinérante was held in the oasis of Ghardaia in Wādī Mzab, Algeria, 2–10 May 1992. The theme of the conference was “Le désert, un enjeu pour le XXI^{ème} siècle”. The session, which in spite of its “University” name functioned as a normal, albeit very hectic, inter-disciplinary conference, covered both humanist, social and natural sciences, organized around the following themes:

- Des espaces et des hommes
- Au service d’un espace menacé
- Un espace pour la médiation

Among the more than 100 papers, these titles may be mentioned from the programs in humanist and social sciences:

—Mourad Betrouni, “Le désert des hommes préhistoriques”

—Nadjib Ferhat, “Mode de vie et économie de l’homme préhistorique saharien”

—Slimane Hachi, “Hommes peintures et autres êtres fragiles au Sahara”

—Midhat Mohamed Mitwali, “L’homme du désert et son territoire. La morphologie de l’espace clos”

—Yannick Yotte, “Le rôle fondateur des valeurs bédouins dans la formation de l’identité arabo-musulmane”

—Hassan Hanafi, “Jardins et désert dans la pensée arabo-musulmane: le jaune et le vert”

—Aberrahmane Moussaoui, “Logique du sacré et mode d’organisation de l’espace”

—Lotfi Benaissa, “Désert et prophéties”

—Nabahani Koribaa, “Les Ibadhites”

—Knut S. Vikør, “The Sanūsīya—a Muslim community of the Sahara”

—Hamid Ougouadfel, “Kenadsa ou le mythe de l’Atlantide”

—Fanny Colonna, “L’itinéraire d’un lettré algérien au XIX^e siècle”

—Frederick de Jong, “European exploration of the Sahara: the case of Alexandrine Tinne 1835-1869”

—Anissa Benzakour Chami, “Le désert dans l’imaginaire Touareg”

—Youcef Sebti, “Le Sahara en représentation(s): Image(s) et mirage(s).”

—Beida Chikhi, “La métaphore du désert dans la pratique du vide inaugural”

—Si Anderrahmane Arab, “The desert in Algerian fiction”

—Giuliana Toso Rodins, “Le désert de Le Clézio et l’invention du désert chez Djaout”

—Ahmed Jabri & Michèle Schneider, “Variations sur le désert dans les oeuvres de Mimouni Khatibi, Kaminov et Shams Nadia”

Among the non-humanist papers, the problems of desertification, aridification and oasis development were of primary importance. There were also discussions on architectural and urbanist features of the oases of Sahara. The participation was about half and half Algerian and European. The session was arranged with the sponsorship of the Algerian government and the Université de formation continué, Alger. [Knut S. Vikør]

JOURNALS

With the aim of introducing members of the SSA to a range of journals publishing materials in the broad area of Saharan studies we shall from time to time highlight specific journals and their recent contents.

1) *Islam et Sociétés au Sud du Sahara*, cahiers annuels pluridisciplinaires. Directeur: Jean-Louis Triaud. Publié avec le concours de l’Université de Paris VII et du Centre national des lettres. Éditions de la Maison des Sciences de l’Homme, Paris. Diffusion: CID, 131 bd St-Michel, 75005 Paris.

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—Gerard Prunier, ‘Les Frères musulmans soudanais’.

—John Hunwick, ‘An Introduction to the Tijānī Path: being an annotated translation of the chapter headings of the *Kitāb al-rimāh* of Al-Ḥājj ‘Umar.

—Anne Kubai, ‘The Early Muslim Communities of Nairobi’.

—Ahmed Rufai Mohammed, ‘The Popular Phase of Islam in Ebiraland, Nigeria: the roles of Shaikh Ahmad Rufai and Al-Hajj Abdulmalik’.

—Thierno Ka, ‘Al-Ḥājj Mukhtār Touré de Ndiaye-Ndiaye Wolof (1863-1918), un marabout méconnu’.

—Robert S. Kramer, 'Two Tijānī scholars of Kumasi, Ghana: biographical notes'.

—Said Bousbina, 'Mūsā Kamara, le savant "autodidacte"'—Jean Schmitz, "'Florilège au jardin des opprimés... ". Une traduction de la monumentale Histoire des Noirs de Shaykh Musa Kamara'.

—Georges Djian, 'Étude sur les Sénoussistes et leur action dans le Centre africain (suite et fin)'.

2) *Sudanic Africa: a Journal of Historical Sources*

The journal appears annually in December and is distributed by the Centre for Middle Eastern and Islamic Studies, University of Bergen, Parkv. 22A, N-5007 Bergen, Norway. Editors are Knut S. Vikør and R.S. O'Fahey of the University of Bergen, J.O. Hunwick, Northwestern University [Evanston, Illinois] and Jay Spaulding, Kean College of New Jersey [Union, New Jersey].

Articles in Volume 3, 1992, relevant to the interests of the readers of this newsletter are as follows:

—John O. Hunwick/Paul E. Lovejoy, 'Falkeiana II: a letter from the *amīr* of Mafara to the *amīr* of Zamfara'.

—P. F. de Moraes Farias, 'A letter from Ki-Toro Mahamman Gaani, King of Busa (Borgu, Northern Nigeria) about the 'Kisra' stories of origin (c. 1910)'.

—John O. Hunwick, 'Studies in the *Ta'rīkh al-fattāsh* II: an alleged charter of privilege issued by Askīya *al-hājj* Muḥammad to the descendants of Mori Hawgāro'.

—Knut S. Vikør, 'The Sanūsī letters'.

—Paul Lovejoy & Sydney Kanya-Forstner, 'Collaborative research in the recovery of documentation on the conquest of the Sokoto Caliphate'.

—John O. Hunwick, 'CEDRAB: the Centre de documentation et de recherches Ahmad Baba at Timbuktu'.

Other contributions related to Somalia and the Sudan.

GRUPE D' ANTHROPOLOGIE COMPARATIVE DES SOCIÉTÉS PEULES (GRÉFUL)

Le Groupe d'anthropologie comparative des sociétés peules (GRÉFUL), à composante pluridisciplinaire (anthropologues, ethnologues,

géographes, historiens, linguistes, sociologues, spécialistes du développement) et pluri-institutionnelle (CNRS, EHESS, INALCO, ORSTOM, Paris-X Nanterre), s'est constitué sur une base informelle en 1989 afin d'entreprendre une analyse comparative des différentes sociétés peules.

En effet, malgré la diversité des conditions écologiques et économiques comme des antécédents historiques et culturels divers, il nous a semblé qu'une telle analyse s'imposait afin d'évaluer des tendances d'ensemble que l'observation limitée à un seul groupe ne permet pas de mettre en évidence. Le comparatisme des années 1960 mettait l'accent sur les Peuls nomades en privilégiant les systèmes de parenté et d'alliance. Sans abandonner ce point de vue, notre problématique insiste sur les formations étatiques, les problèmes socio-économiques et la place de l'islam.

L'activité du groupe s'articule autour d'un séminaire conçu, sur la base d'un exposé, comme un lieu permettant de confronter approches et terrains différents. Simultanément, nous avons amorcé un travail de dialectologie comparée à partir des catégories définissant les attributs du *status* social et, enfin, nous avons commencé à réfléchir sur la manière d'établir un Atlas du monde peul.

Certes, les résultats de notre travail sont modestes mais ils montrent qu'une véritable collaboration interdisciplinaire est possible: de même ils soulignent à quel point la diversité des terrains peut être fructueuse. C'est pourquoi nous croyons utile aujourd'hui d'élargir le groupe à tous ceux qui pourraient être intéressés par un point ou un autre de l'activité du GRÉFUL (atlas, lexique, séminaire). Si telle était votre intention faites-la nous connaître en précisant le ou les domaines où vous souhaiteriez intervenir. Enfin, nous nous interrogeons sur l'opportunité d'éditer une Lettre d'information qui permettrait d'assurer le suivi de notre réflexion et nous aimerions avoir votre sentiment sur l'utilité ou non d'un tel lien. Nous serions de toute façon heureux que vous nous communiquiez l'adresse d'autres correspondants. [Roger Botte & Jean Schmitz, Centre d'Études Africaines, 54 bd Raspail, 75006 Paris]

[An English text was also submitted as well as descriptions (in both French and English) of plans for an atlas of the Fulani world, thematic lexicons and a special issue of the *Cahiers*

d'Études Africaines devoted to the Fulani. Space does not allow us to publish these in full, but those interested in any of GRÉFUL's activities should contact one of the authors of the above note.]

MUSLIM SOCIETIES UNDER FRENCH COLONIAL RULE

David Robinson of Michigan State University and Jean-Louis Triaud of the University of Aix-en-Provence have received support from the National Endowment for the Humanities for the study of Muslim societies under colonial rule in the territories that constituted the Federation of French West Africa between the late 19th century and 1960.

The French often gave the name of "Black Islam" to the Muslim culture of the Sahelian zone of the federation, to signify a certain distinctiveness vis-à-vis the ostensibly more orthodox Islam of the Mediterranean heartlands. We prefer to use the term "society", and to put it in the plural, to reflect the variation and change in Islamic practice and to emphasize the contribution not only of European policy and practice but also of indigenous leaders and followers. We wish to concentrate on those leaders and followers who chose not to emigrate and not to mobilize a futile resistance, on those who came to accept a kind of implicit compact of collaboration with the colonial authorities. They created, along with those authorities, the colonial Muslim societies that operated throughout the seventy years of the duration of the federation of French West Africa.

At the same time it is important to recognize that some Muslim communities chose to live at the margins or indeed outside the compact, throughout the period. The heritage of colonial Muslim societies is important today not only in affecting the responses to petrodollar investment and the movements of Islamic "fundamentalism", but also in shaping the political and social lives of their countries.

We propose to conduct, encourage and channel research in this important domain through a carefully structured workshop and several volumes to be published in English and French. The first year (1992-3) calls for Robinson and Triaud to complete the research for the works they will be writing in the second year, and for the planning committee, composed of Robinson, Triaud, Louis Brenner of the University of

London, Ousmane Kane of the University of St Louis, Senegal, Abdel Wedoud Ould Cheikh of Nouakchott, Mauritania, and Asani Kouanda of the University of Ouagadougou, Burkina Fasso, to make the selection of topics and participants for a workshop.

The second year (1993-4) calls for Robinson to write his book on the transition from militant to cooperative Islamic practice in the wider Senegambian region, for Triaud to write his work on the Muslim Affairs Service of French West Africa and its interaction with local Muslim societies, and for the holding of a workshop on "Muslim societies under French colonial rule". In the third year (1994-5) the translators will prepare the revised workshop papers and the Robinson and Triaud manuscripts for publication in English and French editions.

Through the project and its publications we expect to shape and stimulate research on the subject of Muslim societies under colonial rule in general. By recognizing the difficulties of supporting research in African universities, providing research stipends for Africa-based participants in the workshop, and making the findings of the workshop available in French and English volumes, we hope to nurture the research enterprise in West Africa, strengthen the ties of collaboration between North American and European universities on the one hand, and those in West Africa on the other, and to overcome some of the barriers of language. [David Robinson & Jean-Louis Triaud]

THE CENTRE D'ÉTUDES SUR L'HISTOIRE DU SAHARA

For some years now, the Paris-based "Centre d'études sur l'histoire du Sahara" has provided services that may be of interest to the members of the Saharan Studies Association. The Centre works on a membership basis, and its main activity has been to publish or re-publish studies on Saharan history, primarily from Algeria and the Niger-Chad region. The emphasis has been on items from French colonial sources, but also include explorers and other European sources. They range from small pamphlets reprinting journal articles, to sizeable monographs. Most of these, excluding the monographs published by outside publishers, have only been distributed to the membership of the Centre.

The following is a list of the items having appeared over the last six or seven years. They fall in two major groups; reprints from earlier sources, and monographs first published by the Centre. In the last two years, the Centre has also distributed some externally produced works of interest to the membership, they are indicated at the end. Not all of the reprints give complete details of the original source; I have included what information could be gleaned from the items.

Reprints

- Gustave Nachtigal, *Voyages & explorations 1869-1875*, Tome I; Au Tibesti du Bornou au Baguirmi [Translation Jules Gourdault], Tome II: Au Ouadaï [Translation Joost van Vollenhoven], 124, 103 pp. Reprinted from *Le Tour du Monde*, 1880; *L'Afrique française* [?], 1903. (1987).
- Dr. Huguet and Lt. Peltier, *Le Sud de la province d'Alger (El Goléa et les trois forts)*, 24 pp. Reprinted from *Le Tour du Monde*, v, 9-10, 1899, 97-120. "Voyage exécuté en 1897-1898". (1987).
- Guillo, Lohan, *Un contre-rezzou au Hoggar*, [25] pp. Reprinted from *L'Afrique française* [?], n.d. Diary dated 18 février 1903. (1987).
- Paul Duclos, *Rapport de Tournée. In-Salah, Hassi-Boughessa, Fort-Motylinski, In-Salah*. 46 pp. Reprinted from [pamphlet published by?] *Société de Géographie d'Alger et de l'Afrique du nord*, xvi, 3, 1911; also includes extracts from Léon Lehuraux, *Lettres d'un Saharien: Commandant Paul Duclos*, Alger, 1933. (1987).
- Cpt. Pein, *Chez les Touareg Azdjer. Une reconnaissance à Tarat juin-juillet 1903*, 18 pp. (1988).
- Lt. Ardaillon, *Notes sur les Touareg Ajjer. L'oasis de Djanet* [Aperçu sur l'oasis de Djanet et son utilisation au point de vue du commerce transsaharien], 28 pp. Reprinted from [pamphlet published by?] *Société de Géographie d'Alger et de l'Afrique du nord*, xvi, 3, 1911. (1988).
- Cpt. Blandin de Thé, *Historique des compagnies méharistes, 1902-1952*, 127 pp. Reprinted from edition, Alger 1955 (preface by Jacques Soustelle, gouverneur general de l'Algérie. Author designated in preface). (1988).
- Conrad Kilian, *La liaison automobile Ouargla-Djanet. Juin 1926*, 20 pp. Reprinted from *Renseignements Coloniaux du B.C.A.F.*, 2, février 1927, 70-5. (1989).

Jean d'Arbaumont, *Le Tibesti et le domaine Teda-Daza*, 69 pp. Reprinted from *B. IFAN*, xvi, 3-4, 1954. (1989).

Jean d'Arbaumont, *Organization politique au Tibesti. Une convention entre Arna et Tomagra*, 22 pp. Reprinted from *B. IFAN*, xviii, B, 1-2, 1956. (1989).

Original editions

Michel de Wailly, *L'escadrille du desert, Sahara, 1935-1937*, 211 pp. Memoirs of an air force officer in Mali and Niger (Gao-Bilma). (1988).

Jean-Louis Dufour, *La revolte de l'Aïr, 1916-1917*, 262 pp. A historical study, based on local archival material. A number of documents reproduced. (1987).

Blandine Journet, *Nomades de Tobmouctou, Autopsie d'une colonisation*, 158 pp. A study of the colonial impact, 1893-1923. (1988).

Cahiers Charles de Foucauld: Index des articles consacrés au Sahara 1946-1957, 23 pp. (1989).

Roger Delerive, *Forts sahariens des territoires du Sud*. Sous la direction de Marc Franconie, CEHS, 278 pp. Published by Librairie orientaliste Paul Geuthner [Centre indicated on cover]. Architectural study of Algerian forts. (1990).

Monique Verité, *Odette du Puigaudeau, Une bretonne au désert*. Preface by Théodore Monod. "Sous l'édige du CEHS"; published by Jean Picollec, Paris 1992, 444 pp. Biography of the explorer of the Mauritanian desert.

Other publications distributed by the Centre.

Jacques de Person, *Un médecin au Sahara. ... 1911-1913*, Ed. Grandvaux Témoins, Paris 1992, 48 pp. Memoirs, pictures.

Albert Rousanne, *L'homme suiveur de nuages. Camille Douls, Saharien, 1864-1889*, Eds. du Rouergue, Rodez 1991, 229 pp. Biography of the explorer/adventurer, enslaved and later killed by Tuareg. Includes reproduction of "Cinq mois chez les maures nomades du Sahara occidental", *Le Tour du Monde*, lv, 1888, 177-224.

The basis for this list is the mailings I have received since I joined in 1987. I do not have any list for earlier publications, but a flier mentions these items not in the above list:

- Charles de Foucauld, *Esquisses sahariennes: trois carnets inédits de 1885*, "Ouvrage publié

sous l'égide du Centre d'études sur l'histoire du Sahara", XXI, 131 pp. Published by Jean Maisonneuve 1985.

- "La reconnaissance Flye-Sainte-Marie"
- "La mission Couturier au Tibesti"
- "La mission Schneider en 1935"
- "La compagnie saharienne du Kaouar"
- "La mission Wauthier au Ténéré"

The below are marked "en préparation":

- G. Rohlf: "Reconnaitances au Sahara"
- E. Vogel: "Lettres d'exploration".

Apart from this, the Centre also has a "Bourse de livres", which at infrequent intervals distributes to members lists of rare and second-hand books for purchase.

The General secretary of the Centre is Marc Franconie. The address is 83, rue Vieille du Temple, F-75003 Paris, France. Membership is about FF 200 a year.

[Knut S. Vikør]

RECENT IBĀDĪ WRITINGS

During a visit to Ghardaia and the Mزاب valley in connection with the session of the Université Euro-Arabe last year, I was able to register an apparent upsurge of writings by Ibādī scholars on their religion and history. In one of the relatively modest bookshops of the oasis, I found the following items of Ibādī literature. The publication dates of the cited works is striking, the majority of them were printed in the last three or four years. This would seem to indicate an active policy of literary production among Ibādī scholars of the Algerian Sahara. I believe that professor Frederick de Jong, Utrecht, is working on a more complete study on the developments of the "Ibādī upsurge"; the present list is offered merely as a partial and provisional list of found literature. It is taken from my own harvesting, and probably only represents a portion of the works produced in this region.

Aicha Daddi Addoun, *Sociologie et histoire des algériens ibadites*. Ghardaia, 1977, 165 pp.

Bakīr b. Sa'īd 'Awshat, *Wādī Mīzāb, fī zill al-ḥadāra al-islāmīya—dīniyan, ta'rikhīyan, ijtimā'īyan*, Ghardaia 1991, 142 pp.

Bakīr b. Sa'īd 'Awshat, *Quṭb al-a'imma al-'allāma Muḥammad b. Yūsuf Afīyash, 1236-1332h, 1820-1914m. Ḥayātuhu. Athāruhu al-fikrīya. Jihāduhu*. Ghardaia 1989, 184 pp.

Bakīr Sa'īd 'Awshat, *al-Imām Ibrāhīm Bayyūd wa-jihāduhu al-islāmī fī 'l-Jazā'ir*, Ghardaia 1987, 104 pp.

Ibn 'Umar al-Azdī al-Baṣrī, *al-Jāmi' al-ṣaḥīḥ mundhu al-imām al-Rabī' b. Ḥabīb* (edited by 'Abd Allāh b. Ḥamīd al-Sālimī). Masqat / Beirut 1388 [1967, 1985], 396 pp.

Baḥḥāz Ibrāhīm Bakīr, *al-Dawla al-Rustamīya, 160-296h-777-909m wa-dirāsa fī 'l-awḍā' al-iqtisādīya wa'l-ḥayāt al-fikrīya*, Alger, n.d. [1983], 479 pp.

Yaḥyā Muḥammad Bakūsh (ed.), *Fiqh al-imām Jābir b. Zayd*. Ghardaia, 1408/1988, 2 volumes, 730 pp in all.

Ibrāhīm b. 'Umar Bayyūd, *al-Mujtama' al-masjīdī* (edited by Muḥammad Nāṣir Bū Ḥajjām). Ghardaia, 1409/1988, 172 pp.

Ibrāhīm b. 'Umar Bayyūd, *Fatāwā al-imām al-shaykh Bayyūd* (edited by Bakīr Muḥammad al-Shaykh Belḥājj), Ghardaia 1988, 2 volumes, 753 pp in all.

Muḥammad al-Shaykh Belḥājj, *al-Ijtihād fī 'l-madhhab al-ibādī*, Constantine 1403/1983, 37 pp.

Muḥammad Nāṣir Bū Ḥajjām (ed.), *Abū al-Yaqzān fī 'l-dawrīyāt al-'arabīya*. Ghardaia 1985, 220 pp.

Muḥammad Qāsim Nāṣir Bū Ḥajjām, *al-Shaykh Bayyūd wa'l-'amal al-siyāsī*. Ghardaia 1412/1991, 159 pp.

Pierre Cuperly, *Introduction à l'étude de l'ibādisme et de sa théologie*, Alger, n.d. [1991], 372 pp.

Ibn al-Ṣaghīr, *Akhbār al-a'immat al-Rustamīya* (edited Muḥammad Nāṣir and Ibrāhīm Bahhāz), Alger 1986, 134 pp. Includes A. de C. Motylinsky, "Chronique sur les imams Rostemides de Tahert", 10 pp.

Jannāw Ibn Fatī and 'Abd al-Qaḥḥār b. Khalaf, *Ajwibat 'ulamā' Fazzān [min 'ulamā' al-qarn al-thālith al-hijrī. Al-majmū'a al-ūlā]* (edited by 'Amr Khalīfa al-Nāmī and Ibrāhīm Muḥammad Ṭallāy). Constantine 1991, 111 pp.

'Abd al-Waḥḥāb b. 'Abd al-Raḥmān Ibn Rustam (d. 250h), *K. Masā'il Nafūsa* (ed. Ibrāhīm Muḥammad Ṭallāy). Ghardaia 1991, 196 pp.

Ibrāhīm b. Yūsuf, *al-Ḥukm al-siyāsī fī 'l-islām, min manzūr al-ibādīya*, Alger 1991, 75 pp.

Ibrāhīm b. Yūsuf, *Ishkālīya al-'umrān wa 'l-mashrū' al-islāmī*, El-Harrache 1992, 169 pp.

Brahim Benyoucef (Ibrāhīm b. Yūsuf), *Le M'zab, Espace & société*, El-Harrache, n.d., 290 pp.

- Sulaymān b. al-Ḥājj Dāwūd b. Yūsuf, *Thawrat Abī Yazīd, jihād li-i‘lā’ kalimat Allāh*, Alger 1402/1981, 110 pp.
- Sulaymān Dāwūd b. Yūsuf, *Musāhamat ‘ulamā’ al-ibādīya fī ‘ilm al-tafsīr wa’l-ḥadīth wa’l-fiqh wa’l-bayān (wa-huwa al-juz’ al-thānī min Kitāb al-khawārij hum anṣār al-imām ‘Alī)*, n.p. [El-Harrache] 1992, 135 pp.
- Farḥān al-Ja‘bayrī, *al-Bu‘d al-ḥadārī li’l-‘aqīda ‘inda ‘l-ibādīya*. Guerara 1408/ 1987, 2 volumes, 920 pp in all.
- ‘Adwan Jahlān, *al-Fikr al-siyāsī ‘inda al-ibādīya, min khilāl āra’ al-shaykh Muḥammad b. Yūsuf Aṭfayyash [sic], 1236-1332h : 1818-1914m*. Guerara, n.d. [after 1986], 303 pp.
- ‘Awd Muḥammad Khalīfāt, *al-Uṣūl al-ta’rīkhīya li’l-firqat al-ibādīya*, n.p. [Amman?], n.d., 54 pp.
- ‘Alī Yaḥyā Mu‘ammar, *al-Ibādīya fī ‘l-Jazā’ir: Al-Ibādīya fī mawḳib al-ta’rīkh, al-ḥalqa al-rābi‘a*. Ghardaia 1985, 267 pp.
- ‘Alī Yaḥyā Mu‘ammar, *Muslim—walakinnahu yudakhhin* (ed. Aḥmad Ḥammū Karūm). Ghardaia 1410 / 1990, 60 pp.
- Yūsuf b. al-Ḥājj Yaḥyā al-Wāhij, *al-Mar’a fī ‘l-mujtama‘ al-Mizābī*, Alger 1403/1983, 88 pp.
- Ibrāhīm Muḥammad Ṭallāy, *al-Mudun al-sab‘a fī wādī Mizāb*, n.p., n.d., 48 pp.

[Knut S. Vikør]