



saharan studies association
Newsletter
Vol 4, no. 1, May 1996

INTRODUCTION

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

Broadly speaking, the aim of the Association is to foster collaboration and exchange of information between scholars in a variety of disciplines interested in the Sahara and its northern and southern peripheries, 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. In particular, it aims to foster dialog between scholars working on North Africa and those working on the Sahelian lands of West Africa that have been influenced by the culture of Islam.

Given that French is the *lingua franca* of much of north Africa, the Sahara and West Africa, we are 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 bi-lingual 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 and the Canadian Association of African Studies. The annual business meeting is held during the ASA meeting in November/December each year. As of January 1996 membership totaled approximately 80 from the USA, Canada, Gt Britain, France, Norway, Spain, Morocco, Japan and Cameroon. We hope existing members will pass on information about the Association and actively recruit new members. Contributions for publication in the *Newsletter* should be sent to: John Hunwick, Department of History, Northwestern University, Evanston, IL 60208, USA (fax: (847) 467-1393, email: j-hunwick@nwu.edu)

AFRICAN STUDIES ASSOCIATION
MEETING IN SAN FRANCISCO,
23-26 NOVEMBER 1996:
SAHARAN STUDIES PANEL

ECONOMY, POLITY, AND IDENTITY
ALONG THE SOUTHERN SHORE OF THE
SAHARA

Chair: James L.A. Webb, Jr., Colby College

Discussant: Endre Stiansen, Nordic African Institute, Uppsala

Presenters: **Tim Cleaveland**, University of Florida: "Pastoral Economy and Identity Among the Nineteenth Century Hassan".

Scott MacEachern: Bowdoin College: "Mandara Politics and the Extension of Enslavement in the Eighteenth and Nineteenth Centuries".

Raymond Taylor, University of Illinois: "Nomads, Colonial Frontiers, and Territoriality in the Mauritanian Hodh, 1912-1922".

G. Michael LaRue, Clarion University: "'We Went to Salaam the Sanusi': How the Tuareg Became Kinin in Sultan 'Ali Dinar's Dar Fur, 1910-1916".

*At this panel an announcement will be made about the time and location of a members' meeting. Please plan to attend. We shall discuss the possibility of reducing frequency of publication of the "Newsletter" to once a year, and the publication of substantive communications in *Sudanica Africa*. Your views are solicited, at that time or by e-mail any other time.*

TIJANIYYA TRADITIONS AND
SOCIETIES IN WEST AFRICA IN THE
19TH AND 20TH CENTURIES

Workshop held at the Allerton Conference Center, University of Illinois, 1-5 April 1996.

EARLY TIJANIYYA CONTROVERSIES

Jillali al-Adnani: "Le *Kitāb al-Jāmi'* d'Ibn Al Mushrī, ou les origines de la Tijaniyya vues par un disciple zélé et inconnu".

Dedoud ould Abdallah: "La Hafiziyya dans la Tijaniyya ouest-africaine (1800-1864)".

Said Bousbina: "Faire pleurer le pleureur" un épisode de la polémique entre la Tijaniyya et la Qadiriyya vu travers la Tabkiyyat al-Bakkay de Yirkoy Talfi.

Fatima Harrak: "Reactions to Tijani teachings in the early 19th century: a reading of Aḥmad b. Twayyir al-Janna's *Fayḍ al-Mannān fī al-radd 'alā muḥtadi'at al-zamān*".

Charles Stewart: "Documentation on the Tijaniyya in the University of Illinois inventory".

20TH CENTURY TIJANIYYA CONTROVERSIES

Ousmane Kane: "Muhammad Niassé et sa réplique contre le pamphlet anti-tijani de Khidr b. Mayābā".

Abdel Wedoud Ould Cheikh: "Les perles et le soufre. Une polémique mauritanienne autour de la Tijaniyya (1830-1935)".

Jean-Louis Triaud: "Autour d'un manuel hérésiologique anti-tijani. Un saint satanique et une voie soufie inventée. La réfutation de 45 propositions tijani par Ibrahima al-Qattān, disciple de Muḥammad al-Khadīr b. Mayābā al-Jakanī al-Shinqīṭi.

THE TIJANIYYA IN THE SUDAN, CHAD
AND NIGERIA

Malik Balla: "Tijaniyya in Sudan: an indigenous Sufi order or a prelude to other sects".

Beverly Mack: "The introduction of Tijaniyya ideas into the heart of the Sokoto Caliphate during the time of Bello".

Moukhtar Bechar Moukhtar: "Les affrontements confrériques au Tchad, de Tombalbaye à Idris Deby".

Muhammad Sani Umar: "The Tijaniyya and British colonial authorities in Northern Nigeria".

THE TIJANIYYA AND ISLAM IN NIGER
AND BURKINA FASO

Maikoréma Zakari: "La Tijaniyya au Niger".

Assimi Kouanda: "Relation entre l'affiliation à la Tijaniyya et les changements toponymiques au Burkina.

Mahir Saul: "Ejecting and embracing Islam: revisiting the history of West African conversions".

HAMALLISTS, THE TIJANIYYA ESTABLISHMENT AND COLONIAL AUTHORITIES
David Robinson: "Between Hashimi and Agibu: the 'Umarian Tijaniyya in the early colonial period".

Louis Brenner: "Amadou Hampate Ba: Tijani francophone".

Boukary Savadogo: La communauté "Yacuba Sylla": courant autonome ou ramification de la Tijaniyya Hamawiyya?

Ben Soares: "Islam in Niore du Sahel in the 20th century: the Tijaniyya, the Hamawiyya and the nature of their hegemony".

THE TIJANIYYA IN MAURITANIA AND SENEGAL

Diana Stone: "The inversion of a historical tendency? The Tijaniyya Niass movement in Mauritania".

Penda Mbow: "Querelles de succession au sein de la confrérie Tijaniyya de Tivaouane dans les années 1950".

Ibrahima Sall: "Diffusion de la Tijaniyya au Fuuta Tooro".

Leo Villalon: "The Moustarchidine of Senegal: the family politics of a contemporary Tijani mouvement".

Commentators: **John Hunwick** and **Robert Launay**.

RECENT PUBLICATIONS

HANDBLISTS OF ARABIC MANUSCRIPTS IN AFRICAN COLLECTIONS

The Al-Furqān Islamic Heritage Foundation, London, has just published (1995) the first volume of a *Handlist of Manuscripts in the Centre de Documentation et de Recherche Historiques Ahmed Baba, Timbuktu*, prepared by Sidi Amar Ould Ely, late director of the center and edited by Julian Johansen. It is listed as "Handlists of Islamic Manuscripts Series: V African Collections—Mali". Apart from an English title page, the volume is entirely in Arabic. The manuscripts are classified into sections on the Qurʾān, Hadīth, Fiqh, Grammar, Tawhīd/ʿAqāʾid/Kalām, Taṣawwuf, Sīra, Literature, Prayers and Invocations, Rhetoric/Logic/Philosophy, Astronomy,

Esoterica (al-ʿulūm al-ghaybiyya) Medicine, Mathematics, Historical works, Admonition/Sermons/Advice, Reform/Jihād, Miscellaneous Letters, Other Documents. Altogether 1,500 manuscripts are analyzed. Details are few: title of work, author, number of folios, lines per page, page size, calligraphy, and below, references to the *Encyclopaedia of Islam*, Brockelmann's *Geschichte der Arabischen Litteratur*, *Arabic Literature of Africa*, Kahhāla's *Muʿjam al-muʾallifīn*, Ziriklī's *al-Aʿlām*, etc. There are indexes of titles, authors and other persons mentioned, and copyists. The volume runs to 575 pages, and retails at £24.00—a splendid bargain.

Earlier in 1995 the Al-Furqān Foundation published part 1 of *Handlist of Manuscripts in the Nigerian National Archives of Kaduna* (on dust jacket) or *Handlist of Islamic Manuscripts: Nigeria: Section 1: The Nigerian National Archives, Kaduna State, Volume I* (English title page). The volume was prepared by Baba Yunus Muhammad and edited and annotated by John Hunwick. It lists 746 manuscripts, each classified individually, with a subject index at two and sometimes three levels. The fields for entries are: title, author (with GAL or other reference), opening verse (poetry) or opening and closing lines (prose), subject, date of composition, date of copying, copyist, number of folios, page size, text size, number of lines per page, physical state, remarks. For some entries a number of these fields have no information. There are indexes of authors, titles, first lines of poetry and subjects. The volume runs to 342 pages; the price is around £20.00. A second volume is in preparation.

LES IMAGES RUPESTRES DU SAHARA par Alfred Mazzolini

Ouvrage relié carton sous jaquette, 448 pages, format 21x29, 515 illustrations (dont 194 quadrichromies, 251 photos Noir et Blanc, 56 dessins au trait) - 5 Tableaux, 27 cartes.

L'ouvrage débute par une mise en situation détaillée de l'ensemble rupestre saharien dans

son cadre géologique et dans les oscillations climatiques Humide/Aride des millénaires récents. L'effet-tampon des nappes d'eaux souterraines est souligné.

Un historique des recherches vise surtout à retracer la genèse et l'évolution des problématiques, dont certaines sont encore en débat. A grands traits est ensuite résumée la préhistoire du Sahara, des premiers Homo à l'Islam, mise à jour notamment d'après les spectaculaires découvertes récentes dans les déserts d'Égypte et du Soudan.

L'ambition de l'ouvrage est alors précisée. Sans se laisser intimider par les diatribes structuralistes à la mode, l'auteur vise une histoire des cultures, et si possible celle des groupes ethniques reflétés par les divers groupes artistiques ou écoles. On débat longuement les problèmes que soulèvent la classification et la chronologie - relative, puis absolue—de ces écoles. Le critère majeur du style, d'emploi difficile, mais nécessaire, est légitimé. Après exposé et critique des classifications/chronologies traditionnelles, notamment celle de Monod et Lhote, l'auteur propose une classification partiellement différente et une chronologie résolument plus "basse", toutes les écoles de l'art rupestre saharien se situant dans l'ère pastorale, c'est-à-dire totalement dans le Néolithique. Les périodes récentes sont elles aussi révisées et mises en position après discussion de certains problèmes spécifiques de ces périodes (datation "basse" des chars rupestres imposée par deux modèles technologiques datables, relations avec Cyrène, avec l'Égypte, problèmes des Garamantes, des origines des Touaregs, etc.).

On confronte alors les écoles de figurations rupestres avec les résultats des fouilles archéologiques. On discute notamment les plus importantes, celles de l'Acacus. Cette confrontation permet de remonter—laborieusement, modestement—des groupes artistiques aux groupes ethniques. Les expansions et discontinuités ethniques traduisent essentiellement les événements climatiques majeurs.

La deuxième partie de l'ouvrage (p. 223 à 404) constitue une suite d'études régionales. Les sites principaux de chaque région sont recensés et éventuellement décrits mais, au-delà de leur inventaire, on

voit les problèmes d'ordre général qu'ils suscitent.

Il ressort de cette étude, à la fois analyse et synthèse, que certaines régions, au moins à certaines époques, constituaient des unités d'ordre ethnique. Les figurations rupestres balisaient de vastes espaces, vides en apparence, en réalité socialisés, et structurés dans un univers symbolique d'une extrême richesse.

EXTRAITS DE LA TABLE DES MATIÈRES

Ch. 1. LE CADRE PHYSIQUE. La carte géologique. Les vents, les pluies, la végétation. L'eau souterraine. Les alternances Humide/Aride des derniers millénaires.

Ch. 2. LA DÉCOUVERTE DU SAHARA. L'ère des explorateurs. Le Sahara oriental s'ouvre. L'origine du Néolithique saharien. Henri Lhote. Wendorf et Schild à Nabta Playa.

Ch. 3. LA PRÉHISTOIRE DU SAHARA. L'émergence d'Homo sapiens. L'Atérien. La fin de l'"Hyperaride Postatérien". L'"Humide Néolithique". La cassure de l'"Aride Postnéolithique". Premiers contacts avec les mondes méditerranéens.

Ch. 4. L'ART RUPESTRE SAHARIEN. UNE VUE D'ENSEMBLE. L'inventaire. Les diverses provinces. Caractères généraux.

Ch. 5. QUE CHERCHONS-NOUS ? PAR QUELS MOYENS ? Plaidoyer pour un "paradigme" obsolète: l'"histoire des cultures" Un impératif catégorique: la classification / chronologie.

Ch. 6. LES CRITÈRES POSSIBLES POUR LA CLASSIFICATION ET LA CHRONOLOGIE. La technique, les patines, les superpositions. Le style. Les types de personnages. Le sens premier.

Ch. 7. MÉTHODE DE CLASSIFICATION ADOPTÉE. Le mythe des "classifications automatiques". L'impossible "objectivité". La notion d'école. L'indéracinable postulat diffusionniste. La classification, prétendue "suivant la faune", de Monod et Lhote. La "Culture des Chasseurs" de Huard. Une méthode limitée mais sère : les "noyaux".

Ch. 8. LES PRINCIPALES ÉCOLES. Bubalin Naturaliste, école de Tazina, école du "guerrier libyen" - Les Têtes Rondes, l'école à types négroïdes de Sefar-Ozanéaré,

l'école mixte d'Abaniora, l'école à types européens d'Iheren-Tahilahi - "Pasteurs de Ti-n-Anneuin", Caballins, Camelins - Les chars.

Ch. 9. LA SÉQUENCE DES ÉCOLES EN CHRONOLOGIE RELATIVE.

Ch. 10. LA SÉQUENCE DES ÉCOLES EN CHRONOLOGIE ABSOLUE. La datation directe... bientôt! Pour l'instant, seulement des méthodes indirectes de datation. "Cation ratios". Un essai de datation des patines du Mathendous. Repères climatologiques et archéozoologiques. Cheval, cavaliers, javelot. La datation des chars. Cyrène et les courses de chars antiques. Les débuts de l'écriture libyque. D'où et quand est arrivé le chameau? Tableau chronologique global.

Ch. 11. QUE NOUS APPRENNENT LES FOUILLES SUR LES GROUPES ETHNIQUES REFLÉTÉS PAR LES ÉCOLES ARTISTIQUES? Données archéologiques sur le Tassili, sur l'Acacus. La fonction sociale de l'art rupestre : proclamer la tradition d'un groupe ethnique. Des groupes artistiques aux groupes ethniques. Le royaume des Garamantes. L'origine des Touaregs.

Ch. 12. À LA RECHERCHE DU SENS PERDU. Sens multiples. Les "déconstructeurs" et la métaphore du "texte". Le sens second : quelques clés de lecture. Les mythes des Peuls. Structuralisme, "Signes de tous les Temps". Les catégories du sacré et la fonction symbolique.

Ch. 13 à 23. Diverses études régionales : Tassili de Tamrit (19 p., avec commentaires des principales fresques des Têtes Rondes de Sefar et Jabbaren), Tassili central et Tassili du Nord-Ouest (21 p., Iheren, Tahilahi, Tamadjert, etc.), Oued Djerat, sud du Tassili et Tadrart algérienne, Acacus (17 p.), Hoggar, Air et Adrar des Iforas, Djado, Mathendous (17 p.), Atlas saharien (47 p., avec Maroc, Rio de Oro, Canaries), Sahara oriental (Tripolitaine, Tibesti, Ennedi, Ouenat, Gilf Kebir, Dakhlah, Nubie).

Ch. 24. LES BRUITS ET LE SIGNAL. La période ancienne. La tradition rompue. L'Aride Postnéolithique et la période récente. Les aires linguistiques. Les rapports avec l'Antiquité classique. L'univers symbolique.

ANNEXE A. Les dates au 14C. Exactes ? Précises ?

BIBLIOGRAPHIE- GLOSSAIRE (7 pages - avec courts développements sur certains termes) - Index - Table des 515 illustrations. Edité par l'auteur, 7 rue J. de Resseguier, 31000 Toulouse (France).

Prix : 370 FF + port (France 28 FF, Europe 22 FF, autres 36 FF).

Alfred Muzzolini is also the editor of an annual journal, sumptuously produced, with the title *Sahara: Preistoria e Storia del Sahara*, containing articles in English, French and Italian, obtainable from Pyramids, Seconda Strada 3, San Felice, 20090 Segrate (Milano), Italy, at \$22 per copy.

POUR MIEUX CONNAÎTRE LE TCHAD

L'association *Pour Mieux Connaître le Tchad* a été fondé le 30 janvier 1992 par des intellectuels tchadiens et français qui ont décidé d'oeuvrer pour faire progresser et diffuser la connaissance scientifique et pratique de la République du Tchad par la publication de livres et le cas échéant de cassettes vidéo et audio ainsi que par l'organisation de conférences et d'expositions. Le siège de l'association est à Paris, à l'Institut National des Langues et Civilisations Orientales, 2 rue de Lille, Paris 75007.

Les membres fondateurs de l'Association sont Mmes et MM Abdelsalam Chérif, Claude Arditi, Robert Buijtenhuijs, Claude Durand, Issa Hassan Khayar, Kodi Mahamat, Albert Le Rouvreur, Olivier de Lignerolles, Mahamat Hassan Abbakar, Mahamat Adoum Doutoum, Jean-Pierre Magnant, Marie-José Tubiana, Joseph Tubiana, Nicole Vial, Jeanne-Françoise Vincent.

COLLECTION POUR MIEUX CONNAÎTRE LE TCHAD

Le but de cette nouvelle collection est de contribuer à l'édification du Tchad moderne en permettant aux Tchadiens de mieux connaître leur pays dans toute sa diversité et richesse. Nous comptons publier des travaux inédits, des documents d'archives, des traductions françaises d'ouvrages étrangers et réimprimer des textes devenus introuvables.

Nous restons ouverts à toute suggestion émanant de nos lecteurs. La collection est éditée par l'Harmattan, 5-7 rue de l'École Polytechnique, 75005, Paris.

[A list of publications of the Association will be given in the next newsletter]

BEYREY: BULLETIN DE LIAISON DU
RÉSEAU "BEYREY SINDA MA"- RÉSEAU
INTERNATIONAL D'ÉTUDES ET DE
RECHERCHES SUR LES SOCIÉTÉS ET
CULTURES SONGHAY-ZARMA-DENDI

Two issues of the *Bulletin* have appeared: no. 1, October 1994 was concerned with the establishment of the organization and its statutes; no. 2, which appeared in June 1995 contains a preliminary bibliography of the region ("Matériaux pour une bibliographie de l'aire songhay-zarma-dendi"), and obituaries for Lev Kubbel, the Russian historian, whose book on the Songhay empire has been translated into French but not yet published, and Abdullahi Rafi Augi, historian of the Usuman Danfodiyo University, Sokoto, whose 1984 Ph. D. thesis, "The Gobir Factor in the Social and Political History of the Rima Basin, c. 1650 to 1808" remains unpublished.

The society describes itself in the following way: "Beyrey Sinda me est une société savante (apolitique et non confessionnelle) créée à Niamey le 17 septembre 1994 par des enseignants et chercheurs venus du Bénin, de France, du Mali et du Niger. Objectifs: regrouper autour d'activités de recherche scientifiques les enseignants et chercheurs qui s'intéressent à l'ensemble songhay-zarma-dendi; favoriser les échanges scientifiques entre les enseignants-chercheurs et érudits; initier des programmes de recherche scientifique sectoriels et/ou thématiques sur les sociétés et cultures songhay-zarma-dendi; contribuer à la diffusion des résultats des recherches réalisées". Correspondance: Réseau "Beyrey Sinda Me", c/o Mme Mounkaila, Faculté des Lettres et Sciences Humaines, Université de Niamey, B.P. 418, Niamey, Niger.

LE TEMPS DES MARABOUTS:
ITINÉRAIRES ET STRATÉGIES
ISLAMIQUES EN AFRIQUE OCCIDENTALE
FRANÇAISE, v. 1880-1960

This collective volume, the product of a conference held in Aix en Provence in 1994, and edited by **David Robinson** and **Jean-Louis Triaud**, contains twenty-two contributions, an introductory essay by Triaud and a concluding essay by Robinson. Other contributors include: Assimi Kouanda, Charles Stewart, Murray Last, Yahya Wuld al-Bara, Dedoud Ould Abdallah, David Robinson, Said Bousbina, Abdel Wedoud Ould Cheikh, Ibrahima-Abou Sall, Sylvianne Garcia, Lansiné Kaba, Ousmane Kane, Andrew Manley, Constant Hamès, Vincent Joly, Hamidou Diallo, Bintou Sanankoua, Robert Launay, Mouhamed Moustapha Kane, Louis Brenner, Jean-Louis Triaud and Muriel Gomez-Perez. The volume is to be published by Karthala, Paris.

SUDANIC AFRICA

VOL. 6 1995

Contents include:

- Lidwien Kapteijns, *A Letter From Sayyid Muhammad 'Abd Allāh Hasan to the British Governor of Somaliland, June 1905*
- Jay Spaulding, *Administrative Reform in the Mahdist State: An Example from the Rubātāb, 1303/1885*
- Heather J. Sharkey, *Ṭabaqāt of the Twentieth-Century Sudan: Arabic Biographical Dictionaries as a Source for Colonial History, 1898-1956*
- Stefan Reichmuth, *A Sacred Community: Scholars, Saints, and Emirs in a prayer text from Ilorin*
- Ivor Wilks, *Consul Dupuis and Wangara: A Window on Islam in Early Nineteenth-Century Asante*
- Bernd Radtke, *Studies on the Sources of the Kitāb Rimāḥ Hizb al-Raḥīm of al-ḥājj 'Umar*
- Rosemarie Quiring-Zoche, *Glaubenskampf oder Machtkampf? Der Aufstand der Malé von Bahia nach einer islamischen Quelle*

- °Ali Šālih Karrār, Yahyā Muḥammad Ibrāhīm and R.S. O'Fahey, *The Life and Writings of a Sudanese Historian: Muḥammad 'Abd al-Rahīm (1878-1966)*
- R.S. O'Fahey, *Some Recent Sudanese Biographies, Memoirs, and Histories (including Music): A Bibliographical Note*
- R.S. O'Fahey, *A Hitherto 'Unknown' Darfur King-List*
- John O. Hunwick / Alhaji Garba Sa'idu, *Arabic Literature of Africa: A Progress Report*
- John E. Lavers: *Writings: Addenda*

THE EVOLUTION OF THE IDAW AL-HAJJ COMMERCIAL DIASPORA

Summary of an article by **James L.A. Webb, Jr.** in *Cahiers d'Études Africaines*, 138-139, XXXV/2-3 (1995), 455-475.

This article constructs the general outlines of the precolonial history of the Idaw al-Hajj commercial diaspora, a grouping which linked the Black African Wolof states of northwestern Senegal with the Arabo-Berber world of the western Sahara. The Idaw al-Hajj maintained a broad commercial hegemony from the late seventeenth century until the gum boom of the early nineteenth century. Over time, the "White" Idaw al-Hajj of northwestern Senegal fully integrated themselves culturally into the Wolof world. The history of the Idaw al-Hajj demonstrates that the ethnic identities of both "White" Arabo-Berbers and "Black" Wolof were contextual and subject to transformation as a result of changing historical circumstance.

NEWS OF DOCTORAL CANDIDATES AND DISSERTATIONS COMPLETED

REFLECTIONS ON A SUMMER TRIP TO WESTERN AFRICA

by

Ghislaine Lydon

(Dept. of History, Michigan State
University)

During a summer trip to western Africa, I accomplished four important goals. First and foremost, I was able to determine my

dissertation topic—or more realistically, I was able to generate research ideas for proposal writing. Secondly, I discussed these ideas with many scholars and received invaluable feedback. Thirdly, I surveyed the most important research centers, including university libraries, national archives and independent documentation facilities, and obtained formal research clearances. I thereby identified the resources which I will examine next year when I undertake doctoral fieldwork. Finally, I lived with families, practiced my Arabic skills communicating in Hassaniyya and began informal language training in Wolof.

Engaging Senegalese, Mauritanian and other historians in discussions about my research project was an extremely rewarding experience. My participation in the Symposium "Commémoration du Centenaire de la Création de l'Afrique Occidentale Française 1895-1995" (disturbing title for a conference, n'est-ce-pas?) in Dakar in mid-June was a fantastic opportunity to meet prominent scholars. Conversations with Penda Mbow, Roger Pasquier, Charles Becker, Boubacar Barry, Laurence Marfaing, Frederick Cooper, Crawford Young and other scholars, helped me realize that my original proposed study was overly ambitious. A study of monetarization (the development of financial institutions) and monetization (the usage of currencies) of a region involves analyzing all channels of commerce, administration including taxation, civil and military service, etc. and would entail years of research and team work. Yet, these discussions reconfirmed the importance of studying money matters historically, and that a cross-cultural appreciation of currency use and credit practices is remarkably pertinent when considering West Africa's current financial situation. Moreover, I met Catherine Coquery-Vidrovitch who informed me about a conference scheduled for November 1996 entitled: "La France et l'Outre-mer: un siècle de relations monétaires et financières".

At the symposium in Dakar, I presented a paper entitled "Les péripéties d'une institution financière: la Banque du Sénégal 1844-1901". Based on archival research undertaken in Aix (Summer 1994), the paper discusses the creation of the Banque du

Sénégal and its clientele. I argue that this colonial bank provided important financial services to trading houses and St. Louisien/nes until it was shut down in 1901, and reconfigured within the Banque d'Afrique Occidentale based in Paris. The experience of this nineteenth century bank was of topical interest in a panel discussion on the West African Monetary Union (UMOA).

One of my goals in St. Louis was to consult the records of the Tribunal Musulman which operated from 1857-1970s, and take inventory. Ngor Sene, the archivist of the Governance of St. Louis, greatly facilitated by inquiries. After obtaining the key to the building of the Tribunal Musulman from the president of the Tribunal de St. Louis, Ngor Sene and I discovered that the documentation was infested with termites and in serious danger of extinction. We managed to retrieve many registers dating from 1858 onwards. I wrote a list of the registers, and copied samples of court cases in both Arabic and French. These records contain invaluable information representing class and gender perspectives typically lacking in archives. In fact, from my preliminary sampling of the material, it seems that women were the principal users of the court facilities. They sought the tribunal's assistance in finding runaway husbands (the *qādi* would correspond with other Muslim tribunals in western Africa to locate people), in domestic disputes and especially in seeking divorces and negotiating the amount of bridewealth the husband had to return. I came across numerous family inheritance negotiations and disputes, as well as a few credit investigations. Women's and men's declarations are often stated in full. There was a definite monopoly in *qādi*-ship held by the Bu al-Mughdad/Seck family. These data have enormous potential for my particular research interests since they inform about currency use in trade, marriage transactions and successions.

I plan to examine and help preserve the Tribunal Musulman court records during doctoral fieldwork next year. I hope to find more cases involving traders, especially Mauritians in St. Louis. I intend to undertake a thorough study of the Tribunal

Musulman at a later date, but my immediate concern is for the survival of this precious documentation. Saliou Mbaye, the director of the National Archives of Senegal is aware of the situation but he is unable to take any measures given his current budgetary constraints. I would like to urge scholars to investigate this unique source and help preserve what the termites haven't yet devoured!

Besides court records, I surveyed the documentation available at the Centre de Recherche et de Documentation du Sénégal in St. Louis. The center has important trading records which I intend to consult next year. During my visit to St. Louis, I stayed with a MA student in sociology at the University of St. Louis. This was a good opportunity to exchange ideas with Senegalese students and practice Wolof. Babacar Kante, the dean of the faculty of judicial sciences and research, suggested that I be affiliated to the University of St. Louis during fieldwork next year. Moreover the University of St. Louis is now developing a formal link with the University of Nouakchott.

I then traveled via pirogue and road to Nouakchott (Mauritania). I encountered little difficulty in conversing with Hassaniyya speakers because this language is very similar to classical Arabic. In the quartier du Ksar, Nouakchott, I lived with a Bidan couple, both pursuing doctoral degrees. She was among the 12 women in Mauritania to have a DES degree (MA equivalent). I also lived in le cinquième with a Hal-Pulaar family, who spoke several languages including Wolof.

At the University of Nouakchott, I met many professors, especially historians. I had several meetings with Gnokane Adama, the chair of the history department, who specializes in the period of French conquest. I had very stimulating conversations with Mohamed Said Ould Ahmedou, a history lecturer preparing a dissertation on the commercial history of the Trarza region. I met with Dedoud Ould Abdellah, director of the history laboratory linked to the university, who agreed to supervise my dissertation research next year. The Secretary General of the university, Mohamed Yehdih Ould Tolba, was very generous in advice and

assistance. Thanks to his help and that of the US Embassy, I obtained official research clearance as a university affiliate. I acquired an access card to work in the Mauritanian National Archives. I paid several visits to the archives, and realized that I will need a flash light and a lot of time, patience and especially good fortune when undertaking research there next year!

In Nouakchott I was introduced to a prominent Mauritanian trader who spent 50 years in Senegal until the crisis of 1989. Moulay Hashim's career profile helped me frame my current proposal and clarify my research questions. In Boutilimit, I met Baba Ould Haroun Sidiyya, the great-grandson of Shaikh Sidiyya Baba, a prominent figure in Mauritanian history. Ould Haroun showed me his family library, partly microfilmed by Charles Stewart at University of Illinois. I was introduced to one of Mauritania's popular historians, Mohamed Maouloud Ould Daddah, who lives in an encampment called Ain Al-Salaam, north of Boutilimit. I also visited three other Mauritanian towns in the province of Trarza: Tiguent, Medrerdra and Rosso.

This predissertation trip enabled me to refine my research project. To study a subject as pervasive as the history of currencies and credit practices in the Senegalo-Mauritanian region, I will focus on a distinct socioeconomic group of Mauritians who made their living in Senegal in the period from the 1880s to the 1950s. I will select a representative sample of Bidan, Harratin and Abid families involved for at least two generations in trading networks in Senegal. The working title of my dissertation is "From Guinées to Francs: Mauritanian Trading Networks in the Senegalo-Mauritanian Region, c.1880-1950".

Mauritians have played a very significant role in both Senegalese and Mauritanian history, seldom appreciated by scholars of either Senegal or Mauritania. With the decline--or rather regional shifts--in trans-Saharan trade in the late 19th century, and the drop in European demand for gum arabic (the main "legitimate trade" good in southern Mauritania), Mauritanian traders sought new opportunities in the burgeoning cash economy south of the Senegal River.

Until their deportation from Senegal in 1989, Mauritians controlled a large portion of Senegal's retail businesses.

Since monetization is closely related to exchange patterns, trading networks are a good lens through which to study credit practices and the shifting use of currencies. I believe that traders served to introduce much of the Senegalo-Mauritanian region to the franc. I also suspect that they provided important banking services such as extending credit, and safekeeping customers' savings. My dissertation will be based on archival material collected at the research centers that I identified this summer in Mauritania and Senegal. Since archival sources generally feature "formal" economic relationships and institutions, and are generally silent about African entrepreneurial activities, I will rely extensively on oral sources, especially for the later part of my study. These will include formal and less-formal oral traditions, and interviews with elders, traders and their families. Interviews with a representative sample of Mauritanian trading families will be key to my research. Criticism, and words of wisdom are very welcome!

RESEARCH ON RECENT TUAREG HISTORY

Sebastian (Baz) Lecoq of the University of Leiden writes:

I have recently finished my Dutch "doctoraal" (officially equal to a masters degree, but in fact more like a French DEA). It is called "*Akal iyan, eddin iyan, temust iyat?* Politieke eenheid en verdeeldheid in de postkoloniale geschiedenis van de Toeareg in Mali (1957-1995)" [One country, one religion one people? Political unity and disunity in post colonial history of the Tuareg in Mali (1957-1995)].

It deals with the development of (as I see it) Tuareg "ethnic-nationalism" since the onset of de-colonisation and the creation of the OCRS, leading to the current Tuareg revolt in Niger and Mali. The creation of the OCRS led to the development of nationalist ideas among the traditional Tuareg elite, which were reformulated in the early seventies by the generation born in the late

fifties as they redefined Tuareg culture in the *teshumara* movement. These new ideas of a Tuareg nation were sharpened by the rebellion of the Kel Ifoghas federation in 1963 (with which my "scriptie" deals to relatively great extent) and the drought periods of the early seventies and eighties, all leading to an exile of Tuareg to Algeria and Libya. In Libya, the *ishumar* joined the army with the encouragement and effective support of the "veterans" of the 1963 revolt. The *teshumara* as a nationalist and revolutionary movement, however, was not able to dissolve older political affiliations (clan and federation) completely. This resurgence of the older political system is partly responsible for the break-up of the movement in various rival movements. The scissions within the movement are further based on differences in political and ideological outlook between the movements. Unfortunately, my scriptie is written in Dutch, but currently, I'm writing an article in English which sums up my scriptie and which is meant as a "follow-up" to the article published by Georg Klute in *Cahier d'Études africaines* 137, XXXV-1: "Hostilités et alliances. Archéologie de la dissidence des Touaregs au Mali", which deals mainly with the "traditional" political origin of the scissions in the movement (disputes among clans and federations and the movement to political independence and dominance of the Kel Ifoghas during the French conquest, maintained in the present-day movement). For this reason, the article I'm writing focuses on the "modern" political reasons of the division (pragmatists versus idealists, the 1963 revolt as reason for the Kel Ifoghas dominance in the movement and disputes over the two treaties signed with the government).

I intend to do Ph.d. research on Tuareg and Moorish political action in the 1950s and 1960s in Mali, including the 1963 revolt of the Kel Adagh. During the process of decolonization, the southern parts of the Sahara, at present forming part of the republics of Mali and Niger, were claimed by three different political forces. Firstly, the French government tried to keep the Sahara under French control via the OCRS administrative unit. Secondly, the leaders of the states-to-be Mali and Niger tried to keep

colonial frontiers as they were, saving their Saharan regions for the states-to-be they represented. Thirdly, some of the North-African states, notably Morocco and Libya, claimed parts of the Sahara originally not included in their territories. The Tuareg and Moorish political elite seemed, at the time, not in favor of inclusion of their territory in sub-Saharan states, and supported the French and North-African claims. Eventually, discontent with the Malian regime led to the revolt of the Malian Kel Adagh against the state in 1963. This Ph.d. research aims to investigate the historical accountability of this supposed discontent, its level and the consequences the revolt of 1963 had on the political thought and action of the Malian Tuareg rebels. It is intended to be a follow-up to the excellent work of P. Boilley, who dealt with these matters as well, but, unfortunately, not to the extent necessary for a satisfying answer to the questions above.

JONATHAN T. REYNOLDS:
ZAMANIN SIYASA (THE TIME OF
POLITICS): ISLAM AND POLITICAL
LEGITIMACY IN NORTHERN NIGERIA,
1950-1966.

(University of Tennessee, 1995)

During the period from 1950 to 1966, politics in Nigeria's Northern Region were largely characterized by the competition between the conservative Northern People's Congress (NPC) and the progressive Northern Elements Progressive Union (NEPU). This period marked the beginning of party politics in the country's north, the coming of independence from British colonial rule, and the advent of Nigeria's first military government. The goal of this dissertation is to show that despite their very different political perspectives, both parties drew upon Islam as a key means of bolstering their political legitimacy among the Northern Region's largely Muslim populace. To this end, both parties developed interpretations of religious texts, constructed images of the region's religious history and utilized Islamic institutions in ways that supported their own particular political objectives. In effect, the two parties were

debating the meaning of the region's Islamic political legacy and the place and form that legacy would take in the context of a new state moving rapidly towards decolonization and independence.

Through a series of thematic case studies, this dissertation details the specific ways in which the parties drew upon the religion of Islam and how this use reflected their own perspectives on the religion. Chapters include: Party Politics and the Legacy of the Sokoto Caliphate; Islam, Politics and Women's Rights; The Laws of God and the Nature of the Game: Shari'a Courts and Politics; Politics and the Shari'a: Reinterpretation and Reorganization; Services to the Islamic Community; Brotherhoods and Politics.

Based on government and party documents from the late colonial and early independence periods, as well as interviews and data from Northern Nigerian newspapers, this dissertation provides historical evidence for the centrality of Islam to politics in Nigeria's North during the period in question—a perspective largely lacking in the scholarly literature. This work not only improves our understanding of the relationship between Islam and colonial rule and the flexibility of Islam as a force influencing the political affairs of the developing world, but also shows the instrumentality of religion in helping to mold the historical and political consciousness of the Northern Nigerian region.

RITA AOUD: "LES INCIDENCES DE LA COLONISATION FRANÇAISE SUR LES RELATIONS ENTRE LE MAROC ET L'AFRIQUE NOIRE (1876-1935)"
(Université de Provence, Aix, décembre 1994)

A "compte-rendu" of this thesis, written by **Mustapha Naimi**, "membre du jury" will appear in the next issue of the newsletter.

EXHIBITION OF MAURITANIAN ARABIC MANUSCRIPTS

Ottavia Schmidt of Trieste University writes: Three Italian associations—"Africa 70", an NGO that have been working in

Mauritania for over ten years, "Villaggio Globale", an association specialized in organizing exhibitions, and "Electa", one of the biggest publishers in Europe—signed an agreement in March 1996 with the Mauritanian Ministry of Culture and Islamic Orientation, to organize an exhibition in Italy and in two or more other European countries—probably Belgium and Spain—on the Mauritanian *makhtûta* [Arabic manuscript]. Roughly, the subject will be "the universities of the desert" or "the camel universities". The University of Trieste will be responsible for the scientific supervision and for editing the catalog. Electa may publish a book, but it is too early yet to say. We have contacted the University of Nouakchott, the IMRS, the Fondation Nationale pour la Sauvegarde des Villes Anciennes, and a number of Mauritanian scholars. Among the Italians involved are Professor Enrico Fasana of the University of Trieste and myself. We already have contact with a number of French scholars. We are interested in having in our committee scholars and universities with a strong interest in Mauritanian Islamic history and culture. The exhibition is only a beginning, as Unesco has already financed a project by Africa 70 for manuscript conservation and study (in Nouakchott and Chinguitti).

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