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تطور الحياة السياسية في تشاد منذ الاحتلال الفرنسي حتى نهاية حكم

تمهيد ١٩٠٠ - ١٩٧٥ م

سعيد عبدالرحمن الحديري



ظهر أول حزب سياسي تشادي سنة 1945 م ، تحت اسم الاتحاد الديمقراطي التشادي ، برئاسة العرب القوي ، وعضوية العقيد دي بواسو والبشير سوا ، وجبريل خير الله^(١) ، وفي سنة 1947 م أسس جبريل ليسيت (G. LISSETE) حزباً جديداً تحت اسم الحزب التقدمي التشادي (P.P.T) (PARTI PROGRESSISTE TCHADIAN) واغلب اعضاء هذا الحزب من الجنوبيين السارين (SARA) من المسيحيين الذين يظهرون ميلاً واضحاً تجاه الثقافة الغربية ، وكان ليسيت زنجياً فرنسي الجنسية ولد في بنا في شهر ابريل 1919 م في مدينة بوير تويللو (PUERTO BELLO) وتلقى تعليمه الأول في القوادلوب بباريس وخدم في الجيش الفرنسي خلال الفترة من 1939 م إلى 1942 م ثم كلف بالعمل في الكنفو الفرنسي خلال سنة 1944 م - 1945 م ، ثم أوفد إلى تشاد سنة 1946 م حيث عمل متصرفاً في مدينة مندو (MOUNDOU) ، في جنوب تشاد ، مما ساعده على كسب ثقة الجنوبيين التشاديين ، وفي سنة 1946 م أصبح عضواً مؤثلاً لتشاد في الجمعية التأسيسية الفرنسية الثانية^(٢) .

وكان هذا الحزب (P.P.T) يحظى بتأييد كبير من قبل الحزب الاشتراكي الفرنسي الذي يرأسه فرانسوا ميران ، الرئيس الحالي للجمهورية الفرنسية ، وفي الوقت نفسه كان حزب (P.P.T) حليفاً طبيعياً لحزب التجمع الديمقراطي الأفريقي الذي يرأسه هوفويت الخمسينيات^(٣) .

وكان هذا الحزب (P.P.T) يحظى بتأييد كبير من قبل الحزب الاشتراكي الفرنسي الذي يرأسه فرانسوا ميران ، الرئيس الحالي للجمهورية الفرنسية ، وفي الوقت نفسه كان حزب (P.P.T) حليفاً طبيعياً لحزب التجمع الديمقراطي الأفريقي الذي يرأسه هوفويت

ظل حزب الاتحاد الديمقراطي التشادي (U.D.T) مسيطراً على الحياة السياسية في البلاد طيلة الفترة من 1946 م - 1952 م ، ولكن الانشقاقات والخلافات التي ما برحت تنشب بين أعضائه ، والتي تعتبر من السمات المميزة لجميع الأحزاب السياسية التشادية أحدثت نوعاً من التصدع في هذا الحزب ، ففي 1952 م تم حل الحزب وأدى ذلك إلى ظهور أحزاب جديدة فأسس جان بابتيست (J. BAPTISTE) حزباً جديداً تحت اسم الحزب الديمقراطي التشادي المستقل وكان من بين أعضائه (روجي) الحاكم العسكري الفرنسي السابق لتشاد^(٤) .

كما نتج عن ذلك ميلاد حزب جديد تحت اسم الحزب الاشتراكي التشادي المستقل برئاسة احمد غلام الله وعضوية الفرنسي كيبفر الذي كان رئيساً للغرفة التجارية في فورت لامي (FORT LAMY) ورئيس حزب العمال العالمي (S.F.I.O) بينما كان غلام الله يعد من أبرز العناصر السياسية التشادية ، وكان قد ولد في مدينة ماسينا (MASSENYA) 1912 م ، وهو ينتمي إلى الأسرة المالكة في مملكة باقرمي ، ومن أبرز زعماء الطريقة التيجانية في باقرمي ، علاوة على كونه من أبرز دعاة الاشتراكية ، وكان قبل انخراطه في السياسة يعد من أبرز التجار المحليين ، وقد ساعدته تلك المميزات على كسب تأييد أغلب السكان المسلمين الشماليين^(٥) ، وقد توافق تشكيل حزبه مع قيام ثورة 23 / يوليو 1952 م ، مما دعا إلى الاعتقاد بأنه يمثل المد التحرري لتلك الثورة ، وقد اكتسب خبرة وحكمة سياسية من خلال تقلده للعديد من المناصب السياسية والإدارية ، ولكن يؤخذ عليه عدم ثباته على نهج سياسي معين^(٦) .

لقد تغير الاسم الرسمي للاتحاد الديمقراطي

التشادي (U.D.T) بعد حله ، وأصبح اسمه (الحركة الاجتماعية التشادية (A.S.T) بزعامة العرب القوي ، الرئيس السابق للحزب المنحل ، وعضوية كولومبان ، الحاكم الفرنسي السابق لتشاد ، وعبدالله صبري ، و قنتشومي ساهولبا ، وهما من أبرز العناصر السياسية في تشاد^(٧) .

وفي سنة 1956 م ، انحل الحزب الاشتراكي التشادي المستقل (P.S.I.T) ، الذي كان يتزعه احمد غلام الله - وذلك نتيجة الاختلافات التي نشبت بين الأعضاء المؤسسين له ، وانضم أغلبهم إلى الحزب التقدمي التشادي بزعامة جبريل ليسيت ، وقد أسس احمد غلام الله حزباً جديداً تحت اسم الحركة الاشتراكية الأفريقية .

وكان الحزب يضم العديد من العناصر المحافظة من الزعماء المحليين كالسلاطين وشيوخ القبائل ورؤساء العشائر ، وكان يحظى بتأييد عامة المسلمين التشاديين الشماليين ، كما يحظى بتأييد الحزب الاشتراكي الفرنسي ، وكان التنافس شديداً بينه وبين الحزب التقدمي التشادي (P.P.T) الذي يحظى هو الآخر بتأييد العناصر المسيحية من قبائل السارا (SARA) في الجنوب^(٨) .

وفي سنة 1956 م صدر عن الحكومة الفرنسية قانون جديد عرف بالقانون الاطاري (LA LOI CARDE) ، وتكمن أهمية هذا القانون في كونه سمح باتشاء حكومة برلمانية في أقاليم ماوراء البحار ، وبموجب هذا القانون صار الحاكم الفرنسي بمثابة رئيس الدولة البرلماني (بدون سلطات فعلية)^(٩) ، كما نص على تكوين مجلس للحكومة من الوزراء ونائب الرئيس وهو يعد الرئيس الفعلي للمجلس ، ومنح هذا القانون المجالس الإقليمية صلاحيات واسعة لتنظيم الأمور الداخلية في

الإسلام والمسلمون في تشاد

بمقام الأستاذ/عبدالقاسم مقلد الغنيمي

□ تقع جمهورية تشاد في منطقة وسط أفريقيا ، حيث يحدها من الشرق السودان ، ومن الشمال ليبيا ، ومن الجنوب جمهورية أفريقيا الوسطى ، ومن الغرب تجاور ثلاث دول أفريقية هي : نيجيريا ، والنيجر ، والكاميرون ، وبذلك فهي تشترك في حدودها السياسية مع ست من الدول الأفريقية .

ويبلغ عدد سكانها ما يقرب من خمسة ملايين نسمة تمثل نسبة المسلمين منهم حوالي ٨٧٪ من مجموع السكان ، وعاصمة البلاد هي مدينة نجامينا والتي كانت تسمى في الماضي فورت لامي ، على الرغم من أن الاسم القديم من العصور الوسطى هو نجيمي . ومن المدن الهامة : موندو ، أبيشي ، مودزد ، فورت ارشمبلو ، وغيرها من المدن والبلاد الهامة .

ويوجد بها العديد من القبائل العربية الأصيلة مثل : بني خدام ، والشوا الذين هاجروا من مصر والسودان وليبيا ، كذلك قبائل الكانمبو والكانوري والصور ، والبولالا واليتيو والتيدا والمغومي وغيرهم الكثير من القبائل الأخرى .

وتبلغ مساحة البلاد حوالي ٤٩٥٣٦٨ ميلا مربعا ، وتتم بها أنهار عديدة منها : نهر شاري ، واللجون ، والغزال - ليس نهر الغزال الذي يقع في السودان والذي هو أحد روافد نهر النيل ، وتصب هذه الأنهار في بحيرة تشاد .

واللغة الرسمية للبلاد هي اللغة الفرنسية ، على الرغم من انتشار اللغة العربية على نطاق واسع في الأقاليم الشمالية بجانب اللهجات السودانية التي تتحدثها القبائل .

٢٥٪ من المال الخالي من الدين إذا زاد عن النصاب ، وتحقق مرور الحول شرط النماء .

وله حد أقصى ممثل في قول رسول الله ﷺ عن سعد بن أبي وقاص رضي الله عنه : « قلت : يا رسول الله أوصني بمالي كله ؟ قال : لا ، قلت : فالشطر ؟ قال : لا ، قلت : الثلث ؟ قال : فالثلث والثلث كثير ، إنك إن تدع ورثتك أغنياء خير من أن تدعهم عالة يتكففون الناس ما في أيديهم ، وإنك مهما أنفقت من نفقة فإنها صدقة حتى اللقمة ترفعها إلى فم امرأتك » متفق عليه .

وهذا هو التناقص والتكامل الذي تكون فيه الدنيا والآخرة وحدة واحدة ، وإن اختلفا فهو غير تكامل . وليس كما يعتبره الجاهليون خلاف تضاد ، حيث إن العبادة تجمع بينهما في الهدف والإشباع .

وما نود أن نقوله هنا أنه لا بد من وقفة أمام نتائج المادية الغربية وعلومها ، ومن منطلق الاقتصاد الإسلامي علينا أن نرفض زيف الاقتصاد الوضعي ، فليس هناك ارتباط عضوي بينه وبين قوانين الحياة كما يراد لنا أن نصدق .

البركة ، وتعامل مع مصطلحات القرآن الكريم الذي يفتح الباب لتدبره كمنهج حياة .

ولنأخذ نموذجا توضيحيا لما سبق على أمر قد يتصور البعض أنه أبعد ما يكون عن موضوعنا .

□ منحنيات التفضيل أو السواء هي أدوات توضيحية في الاقتصاد الجزئي تبين كيف يوزع المستهلك الراشد دخله على سلعتين لهما سعران مختلفان بحيث يحقق أحسن إشباع ممكن .

فنحن لا نرفض هذه الأداة التحليلية ، ولكن نرفض غايتها في اعتبار الإشباع المادي غاية قصوى ، يجري عليه الفحص ويبحث عن نقطة التوازن ، لأننا على يقين أن الإشباع الروحي عميق في نفس الإنسان ، ويحقق من السعادة ما يزيد على الإشباع المادي .

فإذا قارنا بين سلعة مادية وسلعة أخرى مادية ليوزع عليهما الدخل ، فإننا نوازن بين إشباع روحي يتولد عن الصدقة ، وإشباع مادي يتولد عن الاستهلاك يوزع بينهما الإنفاق ليحقق أقصى إشباع ممكن للمسلم .

هناك حد أدنى للصدقة وهو الزكاة

Guid

جذور الثقافة العربية

في وسط افريقيا 4

حوض شاد وانتشار الثقافة العربية وسط افريقيا

محمد صالح ايوب



قد لا يحتاج الباحث الى الكثير من الأدلة لشير الى أهمية المراكز المائية في تكون الحضارات وازدهارها، مثل حضارات حوض النيل، وحضارات حوض الكونغو، وغيرها في أفريقيا، الا أن الدارس للتفاعل الاجتماعي الذي حدث في حوض شاد يحصل على معطيات اجتماعية تختلف عن معطيات الأنهار والأحواض الأخرى في أفريقيا وخاصة اذا دقق في النمط الاجتماعي لحياة السكان.

فالحضارات في الأنهار الأخرى قامت على أيدي جماعات ذات بناء اجتماعي حضري في الأساس، سواء أكانت هذه الجماعات مهاجرة من بيئة حضرية الى هذه الأنهار أم أن حياتها أصلا تقوم على النشاط الحضري، وهذه الظاهرة واضحة في حوض الكونغو. بينما الجماعات التي شكلت الثقافات الأساسية في حوض شاد هي ذات نمط بدوي في الأساس، وقد حافظت هذه الجماعات على خاصيتها هذه منذ المجتمع «الساوي» القديم، وفي تكامله مع

الجماعات البربرية والعربية التي من مجموعها ظهرت الجماعات «الكانورية» التي تشمل خصائص جميع العناصر السابقة وهي التي شيدت الثقافة الإسلامية التي شكلت الأرضية الاجتماعية للثقافة العربية، التي حول حوض شاد ثم انتشرت الى المناطق المجاورة في وسط أفريقيا وغربها.

فما هي المعطيات الطبيعية والاجتماعية التي جعلت هذا الحوض يتميز بهذه الميزة في نقل الجماعات البدوية الى الحياة الريفية والحضرية؟ وماهي المظاهر

العامة للأرضية الاجتماعية للثقافة العربية في حوض شاد؟ ونحاول في هذه الدراسة أخيرا تحديد المقومات الأساسية لانتشار الثقافة العربية من حوض شاد الى المناطق المجاورة في وسط أفريقيا.

الوصف العام لحوض شاد:

تذكر الدراسات الجغرافية والجيولوجية أن الوصف العام لحوض شاد ينطلق من انه يتكون من سهل واسع تغطيه الأودية والأنهار والبحيرات، وتحيط به مرتفعات جبلية شاهقة تجعل من انحدار المياه نحو مركزه، بحيرة شاد، عملية طبيعية. فهذا الحوض يستقبل المياه من أنهار متعددة أهمها «نهر شارى» LE CHARI الذي ينبع من جمهورية افريقيا الوسطى المجاورة بطول يتعدى (1200) كلم، ويلتقى نهر شارى من الشمال بأنهار أخرى بحر «أوك» وبحر «كيتا» وبحر السلامات وأخيرا بحر «سارا» ولوجون حين يلتقيان في أنجيمينا، والنهر الثاني المهم هو نهر لوجون Le LOGONE وهو بطول (1000) كلم والنهر الثالث هو نهر «مايو»، كيبى Le MAYO - KEBBI وهو يعتمد على مياه الأمطار في أغلب الأحيان، ومن الملاحظ أن الأنهار الثلاثة السابقة دائمة الجريان. وهناك أنهار موسمية الجريان مثل وادي «الطحاء» Le BATHA وهو من أكبر الأنهار التي تسيل بفعل مياه الأمطار ابتداء من اقليم واداي شرقا الى بحيرة «الفتري» La FITRI ومن الوديان الموسمية أيضا نهر «سورو» LE SORO الذي يبدأ من بحر الغزال بكانم وينتهي نحو مركز الحوض «بحيرة شاد»⁽¹⁾.

ويساعد على اتجاه المياه نحو منخفض أو حوض شاد

كونه محاطا بسلسلة جبلية من الشمال والشمال الشرقي، حيث نجد في الشمال جبال مرتفعات «تبستي» TIBESTI التي يتراوح طولها ما بين (3411 - 3470 مترا) «وانيدي» L'ENNEDI الذي يبلغ ارتفاعه (1450) مترا ومن الشرق يحاط الحوض بمرتفعات «وداي» OMADDAI التي تصل قممها العليا الى (1300 متر) ومن الجنوب مرتفعات جيراها LE GERAH و«اولتفان» و«ابودية» و«ابوطيور» ويتراوح ارتفاعها بين (1100 و 1700) متر، وكذلك مرتفعات «موت لام» MOTE DU LAM ويكمل دورة هذه المرتفعات في تحديد وضعية منخفض شاد الجبال والمرتفعات المتناثرة في «ميتو» و«بايوكوم» وقد شكلت هذه المرتفعات التكاملية الحلقات انحدارات طبيعية لانسياب الأنهار من جميع الجهات نحو مركز الحوض، ويدل على ذلك أن أرض هذا المنخفض تمثل بوجه عام نحو الجنوب الغربي، وذلك باتجاه المياه من جميع الجهات نحو بحيرة شاد⁽²⁾.

مركز حوض شاد:

من خلال وصفنا العام لهذا الحوض يظهر انه يتكون من سهل واسع تغطيه أودية شارى ولوجون وبحر الغزال وبحر الفتري، والتي تصب كلها بشكل طبيعي بفعل المرتفعات الجبلية المحيطة بها- في بحيرة شاد التي يلتقى فيها كل من شاد، ونيجيريا والنيجر والكمرون، والتي تقع في حوض رسوبي يرجع الى الزمن الرابع ويتميز بأنه ذو تصريف داخلي. وكان مركز حوض شاد «بحيرة شاد» يشمل رقعة واسعة الانتشار، وانه كان يمتد نحو الشمال الشرقي، حتى منطقة «بروكو» وسفوح كتلة تبستي، ويشمل منخفض «بودلى» الذي لايزال يتصل بهذا المنخفض

Muslims in 'CHAD'

Location	: Central Africa
Area	: 495,000 Square Miles
Population	: 2,730,000 (Muslims 60%)
Head of the State	: Francois Tombalbaye (President)
Capital	: Fort-Lamy

GEOGRAPHY

BOUNDED in the north by Libya; east, by Sudan; south, by Central African Republic and West, by Niger, the Federation of Nigeria and Cameroon, lies the land of Chad taking within its borders a great portion of the Lake which has given the country its name. Lake Chad is one of the greatest lakes in Africa and as it is situated between the Sahara and the Sudan it has presented, for centuries, great attraction to the Berber and Arab traders of the north. The ancient caravan routes across the Sahara touched the lake in the north-west.

The lake has played a great role in the history of the country. Powerful chieftaincies and Sultanates were established around its shores. Various civilizations viz, the Arab, the Berber and the Negro contested for centuries for supremacy, resulting in the birth of a mixed civilization predominantly Arab in character.

The Lake also has great effect on the climate and the soil of the country around it. Without it the land of Chad would have been a continuation of the parched and uninhabitable Sahara that lies threateningly to the north, and the fertile farmlands in the South would have been unproductive stretches of sandy desert.

The lake is fed by the Shari and also some other rivers but has no outlet. It has a number of islands made of rich clay, the farthest being 20 miles from the Shore. The islands are populated. Quite a long time ago, the islanders were notorious pirates but they have now become peaceful citizens.

ECONOMY

The North is steppe and semi-desert and the south is wooded savannah. As the character of the country determines the occupation of the people we see that the north is predominantly pastoral and the south, agricultural. Peanuts are extensively grown but cotton forms the most important cash crop, for it represents one third of the total ex-

port of the country. Refrigerated meat, which is so abundant in the north, is also exported in large quantities.

The country is devoid of large scale industry. The land largely bears a rural character with the exception of four small towns including Fort-Lamy, the capital.

PEOPLE

Within a considerably large area of 495,000 sq. miles the country holds a comparatively meagre population of 2,730,000. According to Western writers Muslims constitute 55 per cent of the total population but there is reason to believe that their proportion is still greater. Other sources set them at 60 percent at the least. The misunderstanding arises from the false conception that the south is totally a non-Muslim area. It may be true that pagan tribes together with christian converts form a majority in the south but it is equally true that Islam has also made a strong penetration in that zone. We know for certain that the islands of Lake Chad, which is located in the south, contain a large Muslim population. Despite the colonial policy of France which aimed at creating a wide gulf between the Muslim north and the predominantly Pagan south, Islam has succeeded in making a perceptible impression on that area, for the Faith recognises no political barriers. It may, however, be admitted that the colonial policy succeeded to the extent that the Muslim areas remained uncared for, hence poor and ignorant, while the predominantly non-Muslim areas attained a higher degree of prosperity and education. This resulted in the political domination of the south, or to be more precise, the insignificant christian minority, in a predominantly Muslim country.

The Arabs, the Peuls and the Saras form the main ethnic groups of Chad. Each group is again subdivided in various tribes. Islam has achieved a great success in eliminating tribal fudes by fusing various tribes into one Muslim people. The tribal names among Muslims are

now used only for the sake of recognition. The Arabs and Peuls are, as one may easily guess, Muslims and are centred in the north. They also have numerous settlements in the south. The Saras are centred in the south and are predominantly pagans.

Among Muslim tribes the most important are the Kanembu the Kanuri and the Bagirmi. The Kanembu inhabit the district of Kanem in the north-east of Lake Chad and are sedentary agriculturists. The Kanuri are very devout Muslims and are the dominant people in the district of Bornu. The Bagirmi embraced Islam in the 17th Century A. D. and for some time subsequently they were the most powerful people in the country. Both the Kanuri and the Bagirmi have their centres in the vicinity of Lake Chad.

Other principal Muslim tribes include Abu Senum, Awlad Jemma, Malanga, Mandaba, Karanga, Marfa, Ali Mayo, Zaghawa, Bedayat, Masalit, Dajo, ect.

The Saras of the south are divided into the Buduma of Lake Chad, the Mosgu and the Mandara of the Shari basin. They are predominantly pagan. The population of the islands of the Yedima group in Lake Chad entered into the fold of Islam during the last 70 years.

HISTORY

Nothing of historic value could be learnt about Chad of the ages previous to the advent of Islam. Towards the end of the first century of the Hijra the land was illuminated by the divine light of Islam and the credit goes to Sudani traders. As the Kanembu inhabited the north they were probably the first people to be enlightened. By the 12th century A. D. the Kanembu had established their Sultanate in Bornu. The Bagirmis founded their kingdom in the 17th century in the land adjacent to lake Chad and embraced Islam in the course of the century. These Sultanates continued to exist right upto the last decade of the 19th century when the French started to colonize the land.

AROUND THE MUSLIM WORLD

Muslims in Chad.

Chad

Location : Central Africa. **Area :** 495,668 square miles. **Population :** 3 million (Muslims 85%)
Head of the State : Francois Tombalbaye (President). **Capital :** Fort Lamy.

The Lake:

Fed by the Shari and the Longone rivers Lake Chad is spread over an area of over 4000 square miles. When the rainy season sets in, it swells and covers a total area of about 10,000 square miles. The lake is studded with a number of islands teeming with population.

It was once a lake of gigantic dimensions. But as more water is evaporated than poured in by the rivers the lake is shrinking slowly but surely. The villages which were at the bank of the lake a few decades back are now at about 20 miles from it. The average depth of the lake is about 4 feet and the water is brackish.

The Land:

Embracing this lake within its borders, spreads the Republic of Chad over an area of 495,668 square miles. The country consists of a vast plain deeply cut by the valleys of the Shari, Longone and Bahr-al-Ghazal rivers, with a low sedimentary basin near Lake Chad. The land slopes gradually upward from an altitude of 800 ft. to almost 5,000 feet in the Wadai mountains and more than 10,000 feet in the volcanic Tibesti mountains in the north.

Extending from the edge of the equatorial forests on the south to the Sahara on the north, Chad has three climatic zones. In the wooded savannah of which Fort Archambault region is typical, the climate is a semi-humid tropical one. In the intermediate zone, around Bongor and Fort Lamy, there is a dry tropical climate. In the desert region to the north, the climate is very arid, with little or no vegetation. There are clearly accentuated dry and rainy seasons. At the capital, Fort Lamy, average rainfall is about 29.5 inches.

The People:

According to U. N. estimate the population in 1961 was 2,680,000. The government's 1963 estimate is 3,000,000. The overwhelming majority of the population admittedly is Muslim. According to a very careful estimation Muslims

account for no less than 85% of the total population.

As even today Lake Chad is the meeting place of the boundaries of four countries, Chad, Niger, Nigeria and Cameroon, in ancient times Lake Chad was the meeting place of two ancient caravan routes, one from Tripoli in the North across the Sahara and another from Cairo through the Sudan. There is no historic evidence of the people who inhabited this area in the pre-Islamic era. But these caravan routes resulted in the early spread of Islam in this region.

Though Islam had reached earlier, we have no evidence of Muslim Kingdoms existing in this area prior to the eleventh century A. D. For centuries there was Muslim culture and rule in this area, specially in the north. Some of the Sultanates of which there is record are those of Kanem, Bornu, Wadai and Bagirmi.

In 1194 A. D. at Kanem the Negro dynasty of Ume was overthrown by a Muslim dynasty of indigenous origin which transferred its capital to Bornu at the end of the 15th century. By this time Islam had taken firm root in the regions around Lake Chad. At the end of the next century, in the reign of 'Mbong' Abdullah (1561—1602), Islam reached Bagirmi and the Sultanate of Bagirmi was established there. At the beginning of the 17th century a saint, Saleh, who was probably of Arab origin, took Islam to Wadai where a Muslim Kingdom was ruling by 1635. Later, during the days of Rabihi Zuberi (1875—1900) Islam spread further south.

Today the Muslim population of the country is composed of various ethnic groups. The Arabs and Feuls are cattle raisers, the Hausa are very skilled tradesmen and they also do some farming, the Wadaians are excellent farmers. The Kamebou and the Toubou are also stock raisers and farmers. The Muslim population of the north speak an Arabic dialect of their own. The southern Muslims

who are largely of Negro origin speak various African dialects.

The non-Muslim population comprises of the Saras, the Hakka, the Massa and the Moundang. The first mentioned are by far the largest of these groups. They derive their living from farming and fishing and speak their various local dialects.

Modern History:

In the eighteen nineties there were numerous small sultanates in this region under the suzerainty of Rabihi Zubairi. Between 1890 and 1897 the French sent expeditions in the interior which resulted in treaties with some of the sultans. Disturbed at the encroaching policy of the French, Rabihi proclaimed war on France. At first the French invading forces were defeated but further reinforcements reached the French from across the Sahara and a decisive battle was fought which resulted in a dearly won victory for the French. Though Rabihi himself was killed in the battle, his son Fadlallah continued to fight the French, until he was himself killed after a series of battles. The French were now the undisputed masters of Chad. The acquisition of the Borku region in 1913 finally established the present boundaries of Chad.

Though the Chadians have always been impatient under the foreign yoke, Chad could not win her independence before August 11, 1960 and the following day Tombalbaye was given the title of President. The Republic was admitted to the U. N. on September 20, 1960. The executive power is exercised by the President who is also the Prime Minister. Elected by the Assembly, he appoints ministers and has the power to issue regulations and promulgate laws. Though Chad has become "independent" and has become a "republic" it has yet to become truly democratic. Literacy is only 3% and the urban population accounts for a mere 3.7%. The country for the time being is run with dictatorial powers under the Republican constitution.

limbruderschaft und der *Ġam'iyat aš-šubbān al-muslimin*. Von der letzteren haben sie allem Anschein nach auch den Namen ihres eigenen Jungmännervereins *Subbanu* entlehnt.

Der Ansatz der Untersuchung ist sozialgeschichtlich. Ausgehend von der Feststellung, daß die Anhänger der westafrikanischen *Wahhabiya* fast durchweg aus den Kreisen der maninka-sprachigen Kaufleute und Spediteure stammten, beschreibt der Verfasser die gesellschaftlichen Voraussetzungen und Begleitumstände des Wirkens der Reformbewegung und die politischen Aktionsmöglichkeiten, die sich ihr von ihnen her eröffneten. Besonderen Nachdruck legt er dabei auf die Funktion der Wahhabiten als Träger einer überregionalen „nationalistischen“ — d.h. bei ihm einfach: zum Widerstand gegen die Kolonialherren aufrufenden — Ideologie. Er macht deutlich, daß die Mitglieder der Bewegung für diese Funktion in zweifacher Weise besonders qualifiziert waren: einmal durch ihr salafitisch getöntes Ideal von der einigen und starken islamischen *umma*, das den Unabhängigkeitskampf beflügeln konnte, zum anderen durch ihre berufsbedingte Mobilität, die eine weiträumige Propaganda erleichterte.

Mit der Schaffung mehrerer säkularer Einzelstaaten auf dem Boden des vormals französischen Westafrika hat man sich, wie der Autor bemerkt, jedoch schießlich über die Zielvorstellungen des wahhabitischen „Nationalismus“ hinweggesetzt.

Der Autor, der selbst ein muslimischer Kaufmannssohn aus Mali ist, weiß in der komplizierten Bevölkerungsstruktur und Parteienlandschaft seiner Heimat so gut Bescheid, daß er sie manchmal gar nicht mehr für erklärenswert hält, wo dem Außenstehenden ein paar einführende Erläuterungen sehr willkommen wären. Umgekehrt erklärt er einfachste Gegebenheiten aus Dogma und Geschichte des Islam in einer Breite, die zumindest Islamisten überflüssig finden werden. Dabei offenbart sich, daß er über die islamische Religion im allgemeinen leider nicht ganz so genau informiert ist wie über deren westafrikanische Sonderformen. Nicht nur, daß er mit arabischen Termini aus Glaubenslehre und Recht orthographisch wie gedanklich einige Mühe hat. Er betrachtet auch manche Züge als typisch wahhabitisch, die in Wirklichkeit Gemeingut des sunnitischen Islam sind. Da der Schwerpunkt seiner Ausführungen aber ohnehin nicht im Ideengeschichtlichen, sondern in den gesellschaftlichen Verhältnissen Westafrikas liegt, beeinträchtigt es den Wert seines Buches insgesamt kaum, daß er die von ihm untersuchte Reformbewegung dogmatisch nicht mit der wünschenswerten Präzision einzuordnen vermag.

Der Verfasser hat seine Erkenntnisse über die *Wahhabiya* in Französisch Westafrika größtenteils aus eigenen Interviews mit deren ehemals führenden Vertretern gewonnen. Das befähigt ihn, seinen Lesern eine Fülle von Informationen zu bieten, an die sie auf andere Weise schwerlich herangekommen wären. Nicht wenige von ihnen beruhen allerdings, wie den Fußnoten zu entnehmen ist, auf einer einzigen Aussage eines einzigen Gewährsmannes, der noch dazu *pro domo* sprach. Deshalb wird man vielleicht manche seiner Behauptungen korrigieren müssen, wenn neue Informationen aus anderer Quelle vorliegen. Der Autor selbst hat sich immerhin spürbar um Objektivität bemüht und

die von ihm geschilderten Vorgänge auch aus der Perspektive der Gegner seiner Wahhabiten zu verstehen versucht. Und sein Buch bleibt, auch falls es in dem einen oder anderen Detail kein ganz richtiges Bild vermitteln sollte, jedenfalls ein bedeutsames Dokument aus dem unmittelbaren historischen Umkreis der westafrikanischen *Wahhabiya*.

Rom, Juli 1978

ROTRAUD WIELANDT

* *

John A. WORKS, *Pilgrims in a Strange Land: Hausa Communities in Chad*, New York, Columbia University Press, 1976 (24 cm., xxii + 280 pp., 5 maps). \$ 18.75. ISBN 0 231 03976 X.

The work opens with a general account of the relationship between Hausa migration and the Pilgrimage. It then goes on to study in detail the economic and social life of Hausa communities in Abéché and Fort Lamy and, in an especially interesting and valuable chapter, discusses their contribution to Chadian Islam.

The author then proceeds to describe how these Hausa communities that owe their presence in Chad to the Pilgrimage in the first place, have developed economically, and how their economic position is now threatened by new developments that have taken place during and subsequently to the colonial period. He then states his conclusions.

The work is well researched and excellently constructed. It is based partly on oral sources but these foundations in the sand are well buttressed by solid work on written sources, being mainly those of the early European travellers and French archival sources. Moreover, the author uses his oral sources as confirmatory whenever possible, rather than as primary. He also makes some references to the classical Arabic sources of the Sudan, though one feels that these could have been more fully exploited.

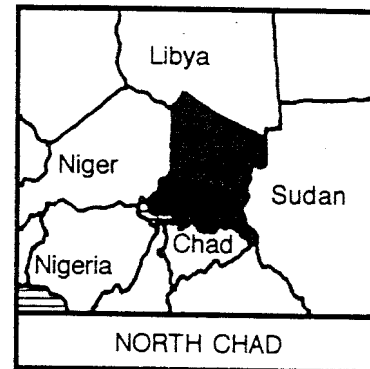
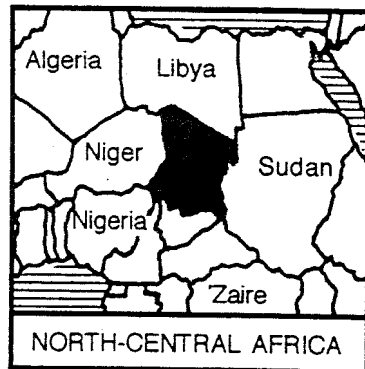
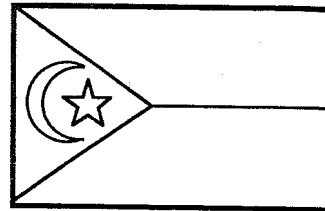
The value of the book lies especially in the fact that it brings out the way in which the concept of Pilgrimage has become for the Hausa not simply an important incident in a career, but rather a focus and a motivation for the whole of life — perhaps even in some cases the reason for life itself. This is of particular interest at the present juncture in the progress of research into Hausa history and culture. For it confirms the ample impression gained from the study of precolonial Hausa and West African Arabic literature, that Pilgrimage, either as a first-hand experience or, perhaps more often, in its presentation in classical Arabic literature, becomes a main inspiration for the Hausa poets. And from this it goes on to become the symbol of that ideal concept of Islam that motivated the *jihād* in Hausaland.

There are, of course, points that seem open to disagreement in this book. For instance, is it really appropriate to state (p. 18-19) that "Current Hausa historiography is moving towards a theory that the formation of the Hausa *bimi* ... came about through internal migration" on the authority of one rather slight and by now somewhat elderly article? The notion that such developments arise from a

NORTH CHAD

Muslim Chad; Islamic Republic of North Chad; Tchad du Nord

CAPITAL: N'Djamena



POPULATION: (95e) 3,421,000 : 2,465,000 North Chadians in Chad. **MAJOR NATIONAL GROUPS:** (95e) Sudanic Arabs 41% (Zagawa, Baggara, Shuwa, Oueler Shiner), Teda 27%, Wadaïan 9% (Masalit, Maba, Mimi), Kanembu (Kanuri) 8%, Hausa, Fulani, Berti, Tama, Dagu, Daza, Toubou, Taureg, Hadjerai, Baguirmi, other Chadian. **MAJOR LANGUAGES:** Arabic, Teda, Maba, Kanuri, Masalit, French. **MAJOR RELIGIONS:** (95e) Sunni Muslim 76%, animist 9%, Christian 5%. **MAJOR CITIES:** (95e) N'Djamena 648,000, Abéché 196,000, Ati 80,000, Biltine 63,000, Massaguet 52,000, Bokoro 47,000, Mongo 35,000, Mao 25,000, Faya 20,000.

GEOGRAPHY: AREA: 403,005 sq.mi.-1,044,055 sq.km. **LOCATION:** North Chad lies in north-central Africa, occupying the arid Tibesti Mountains in the southern reaches of the Sahara Desert in northern Chad, but with bush lands and savanna in the south around Lake Chad and the Ouaddai Plateau. **POLITICAL STATUS:** North Chad has no official status, the territory claimed by the Muslim nationalists includes the Chadian prefectures of Borkou-Ennedi-Tibesti, Biltine, Ouaddai, Lac, Kanem, and Batha and the northern districts of the prefectures of Salamat, Guéra, and Chari-Baguirmi.

FLAG: The North Chadian national flag, the flag of the national movement, is a horizontal bicolor of red over green bearing a white triangle at the hoist charged with a green crescent moon and five-pointed star. **OTHER FLAG(S):** The flag of the largest national organization, the Chad National Liberation Front (FROLINAT), is the same as the national flag except that the bottom stripe, crescent moon, and star are pale blue.

PEOPLE: The North Chadians are a Muslim people comprising dozens of distinct peoples representing several distinct cultural and linguistic groups but are united by religion and history. Most of the North Chadian peoples are of mixed Arabic, Berber, and black African descent. The largest segment of the North Chadian nation is the Sudanic Arabs, speaking Sudanic dialects of Arabic, the lingua franca of the region. Other languages widely used are the Nilo-Saharan languages and Maba. The majority of the North Chadian peoples are nomadic or seminomadic herders. A contentious claim that the North Chadians are ethnic Libyans has complicated the political and ethnic relationships in the region since the colonial period.

THE NATION: Known to the ancient Egyptians, the peoples of the region absorbed cultural influences from the civilizations of North Africa and the later Christian kingdoms that grew up in the area just to the east in the early Christian Era. The area south of the Sahara, mentioned by Arab historians as a region settled by nomadic pagan Arabs in the early seventh century A.D., received an influx of Berber refugees fleeing the Arab invasion of North Africa in the seventh and eighth centuries. The Arab and Berber migrants conquered or weakened the tribal states in the region, and an Arab-Berber culture spread across the region.

In the eighth century newcomers from the upper Nile Valley moved into the area and established walled city-states in the fertile lands in the south. Zagawa Arab nomads, possibly of Berber origin, conquered much of the region in the ninth century, laying the foundations for the later states that developed as regional powers in the eleventh and twelfth centuries.

Invading Muslim Arabs conquered the area and introduced Islam, traditionally in the year 1090. Controlled by a sophisticated Muslim Berber-Arab pastoral elite, the states of the region grew wealthy on the trans-Saharan caravan trade. The Muslims raided the black African tribes to the south for captives to send north to the slave markets of North Africa.

The empire of Kanem-Bornu or Kanowra,* centered on Lake Chad, conquered the numerous small warring states in the thirteenth century. Its mounted and armored warriors defeated an invasion by nomadic peoples in 1386. At the height of its power in the sixteenth and early seventeenth centuries, Kanem-Bornu controlled a vast empire in Central Africa.

The Fulani, a powerful warrior people, conquered most of the Muslim states south of the Sahara in the early nineteenth century, except for Kanem-Bornu. The Kanembu defeated the Fulani in 1812, but the effort so weakened the state that it began to disintegrate. The ancient empire was wracked by civil wars and clan and tribal conflicts when the first Europeans visited the region in 1822.

In the 1890s the Madhists, Islamic fundamentalists from present Sudan, conquered the districts in the east. In the west, Rabah Zobeir, also called Rabah Amoney, a Sudanese ex-slave turned slave trader and military chieftain, rose to power. Called the "Napoleon of Africa," Rabah led a vast Muslim army west, defeating and absorbing tribes and states. Alarmed by his advance the rulers of

JAMES MINAHAN, NATIONS WITHOUT STATES: A HISTORICAL
DICTIONARY OF CONTEMPORARY NATIONAL MOVEMENTS,
WESTPORT, CONNECTICUT 1996, ISAM DN: 61006.

MADDE YAKIMLANDINTAN
SONRA HATIRIYURMAN
09 HAZIRAN 1995

CAD

WAR-TORN CHAD— COCKPIT OF INTERNATIONAL RIVALRY

S. Amjad Ali

Soviet made T-62 tanks rumble across the rocky wilderness of northern Chad and Soviet made SAM-7 missiles rise flaming across the sky from rebel positions, of which Faya-Largeau is the main stronghold.

The Soviet military supplies come through Libya whose auxiliaries are fighting on the side of the rebels. A number of Soviet advisers are also often observed with the Libyan troops although this is considered a normal form of military aid and not military intervention.

Along the government positions, which till January, 1984, stretched along the 15th parallel, French military equipment and French troops are helping to resist the rebels and stop their advance beyond this Red Line. Jaguar planes rise up from here and as they go into action, one is shot down on 25 January 1984. Within days, the French air power in Chad was more than tripled by sending from France Mirage jet fighters, Jaguars and Beguet-Atlantic reconnaissance planes.

US supplied Redeye and Stringer shoulder-fired anti-aircraft missiles also figured in the battle that raged at Faya-Largeau in July-August, 1983. Its fall to the rebel forces on 10 August 1983, created deep concern in the United States and within days, President Reagan approved an increase of \$15 million in the \$10 million emergency military aid to Chad on the plea that Libya was going beyond merely strategic and logistic support to the insurgents.

That was a measure of big power involvement in Chad. No wonder Rene Lemarchand was led to remark :

تشاد تحت الاحتلال الفرنسي

١٩١٨ - ١٩٦٠

عبد الرحمن عمر الماحي

- لقد تم الاعلان عن قيام جمهورية تشاد في ٢٨ نوفمبر ١٩٥٨ م
- ثم حصلت على استقلالها في ١١ أغسطس ١٩٦٠ م

تقع جمهورية تشاد في المنطقة التي تعرف بالسودان الأوسط ، بين درجتى خط العرض ٨° و ٢٣° شمالا ، وبين درجتى خط الطول ١٤° و ٢٤° شرقا . وقد رسمت حدودها السياسية نتيجة لاتفاقات أبرمت بين الدول الأوروبية ذات المصالح المشتركة في المنطقة وذلك على النحو التالي :

أولا : الحدود بين تشاد والكاميرون :

رسمت حدود الدولتين بواسطة فرنسا وألمانيا في ١٥ مارس ١٨٩٤ ، وهى في الواقع لاتتفق مع الأصول العرفية التي يزداد تواجدها في شرق وغرب نهري شارى ولوجون ، ولذلك كان لها آثار سيئة في المناطق التي تفصل أفراد العائلة الواحدة .

ثانيا الحدود بين تشاد والسودان :

وضعت حدود الدولتين نتيجة الاتفاقية الفرنسية البريطانية التي عقدت في ١٤ يونيو ١٨٩٨ ، وبينان ٢١ مارس ١٨٩٩ الاضافي .

وفي عام ١٩٢٤ ، قامت بعثة فرنسية بريطانية مشتركة لمراجعة تلك الحدود ، لكنها لم تحدث أى تغيير . وقد أخذ هذا التخطيط بعين

Chad

-Yayın müdürlüğüne gitmek için
Serviste bekliyorum.

0.0

el-Mevsim's-Sakafi, s. 345-365, 1978-1983

(Kahire - 1984)

12 MAYIS 1992

الموافق
١٢ ماي ١٩٩٢
باعتبار
١٩٩٢



MARKETING of products, chiefly agricultural, takes place in and around the new market at Fort-Lamy, Chad's capital and largest city.

MARC & EVELYNE BERNHEIM, FROM RAPID GULLUMETTES

CHAD, chad, is a republic in Africa. One of the former territories of French Equatorial Africa, it achieved independence on Aug. 11, 1960. Its name is also spelled *Tchad*. The country commands a strategic position in the heart of Africa at the crossroads of the famed eastern trans-Saharan routes. It is an ethnically diversified nation, euphemistically referred to as "Africa's melting pot." Chad, like the other countries of the Sudanic belt (Sudan, Niger, Mali, and Mauritania) is confronted with the problem of harmonizing the cultures of two distinct worlds—the Semitic-Islamic world of the north and the Negro-African world of the south. Indelibly marked by this dual personality, Chad actually belongs neither to the Middle East nor to Sub-Saharan Africa. The problems of both worlds are compounded in it, as the two cultures sometimes blend but often clash.

The People. The estimated 3,307,200 people (1966) of Chad are divided into 11 main ethnic groups and numerous subgroups. Regional cultural and ethnic differences form the single most important political cleavage, complicating and slowing national unity. The Shari River is the approximate line of demarcation between the two

main cultural and ethnic groups: to the north are the Muslims, Berbero-Negroids, and Arabo-Negroids; to the south are the Sub-Saharan Negroes, comprising more than 50% of the total population.

Population densities, as well as ethnic and cultural differences and economic specializations, often follow the country's geography. The average population density is 5.4 per square mile (2.1 per sq km), but it is 15.5 per square mile (6 per sq km) in the three southern prefectures and only 3.1 per square mile (1.2 per sq km) in the three northern Saharan ones.

The main Islamic groups of the north include the Arabs, who are chiefly cattle raisers; the Wadaians, near the Sudan border, who are farmers; and the Toubous, who are desert nomads. The principal Negro group is the Sara, which is the largest single group in the country. Inhabiting the Shari and Logone river valleys, they are primarily farmers.

Chad's people are primarily nomadic or rural. Only about 5% live in urban centers, most of which have less than 5,000 inhabitants. Fort-Lamy, with a population of 91,688 (1963), is the capital and largest city, located at the confluence of the Shari and Logone rivers. Other important cities include Fort-Archambault, which is situated in an area rich in wild game and has become a tourist and hunting center; and Moundou and Abécher, which are trading centers.

Islam, introduced in the area in the 19th century, is the religion of most of the people of northern Chad. South of the Shari River, traditional African beliefs predominate, with anthropomorphism as a general characteristic. Christianity, primarily Roman Catholicism, has been adopted by about 5% of the country's population.

French is Chad's lingua franca as well as its official tongue. Arabic-based dialects, especially Touareg, are spoken throughout the north. Bantu-based Sara dialects are the language of the people of the southern part of the country.

The educational system is patterned after the French. It includes mandatory, though not yet universal, primary schooling, followed by a choice of secondary, commercial, or technical school. The literacy rate is about 5% of the adult population. Children attend school in greater numbers

each year; the percentage of school-age children enrolled in school leaped from 4.4% in the mid-1950's to nearly 35% (225,000) in the mid-1960's.

Primary schools are functioning in every provincial capital and are being established in many of the smaller towns, particularly in the populous, sedentary south. Secondary, normal, commercial, and technical schools are attended by more than 10,000 pupils. Some 6,000 pupils attend the *lycées* of Fort-Lamy, Bengor, Abécher, Fort-Archambault, Moundou, Pala, and Moussoro.

There are no institutions of higher education in Chad. About 150 students attend foreign colleges and universities, primarily in France.

The Land. Chad covers a landlocked area 900 miles (1,450 km) from the nearest seaport. The country forms a vast, generally arid depression, sloping westward toward the nearly triangular Lake Chad. Three distinct climatic zones in Chad affect population, ethnic concentration, and economic specialization.

Nearly the entire northern half of the country is desert. The sandy terrain slopes gently down the Tibesti Mountains, which reach 11,204 feet (3,415 meters) at Mt. Emi Koussi. Human life here is as sparse as vegetation and as nomadic as the shifting dunes. This area is the domain of the camel and its Toubou master. Extreme temperatures prevail in the Saharan zone, with occasional downpours totaling about 8 inches (20 cm) annually.

Below the desert region begins a less arid steppe zone, with infrequent summer rainfall totaling up to about 30 inches (76 cm) a year. A sparse vegetation of acacia, mimosa, and palm

trees thrives in this region. The terrain slopes westward from the 5,000-foot (1,500-meter) Wadai plateau to the shores of Lake Chad. The lake, which drains the Chadian basin, is fed by two permanent rivers, the Shari and Logone, as well as by several ephemeral streams. At high water the lake measures 10,000 square miles (25,900 sq km). The lake region is rich in cattle and has a varied fauna.

In the south, which has the highest population density, one finds a typical semitropical savanna. Here the rainfall ranges from 55 to 41 inches (89 to 122 cm) annually, allowing the growth of baobab bushes and thickets of other plants. Temperature and humidity are high. Agriculture, fishing, and animal husbandry constitute the main economic activities. The rich fauna, including elephants, lions, buffalo, and leopard, attracts tourists and hunters.

The Economy. Chad is primarily an agricultural country. The rural economy employs about 80% of the active nongovernmental labor force. Millet and sorghum are the Chad subsistence crops. Peanuts, dates, paddy rice, and cassava are also produced. The main cash crop is cotton which accounts for about 80% of the nation's exports. Peanuts are the only other export crop.

Herding is the predominant economic activity in the Saharan and steppe regions of Chad. The herds include 4 million cattle, 4 million goats and sheep, 500,000 donkeys and horses, and 250,000 camels. Nearly 100,000 tons of fish are caught yearly in the rivers and lakes.

Manufactures include leather, textiles, beer, carbonated drinks, sugar, radios, bicycles, and

CHAD Map Index

Population: 3,307,200
Area: 495,752 square miles (1,284,000 sq km)

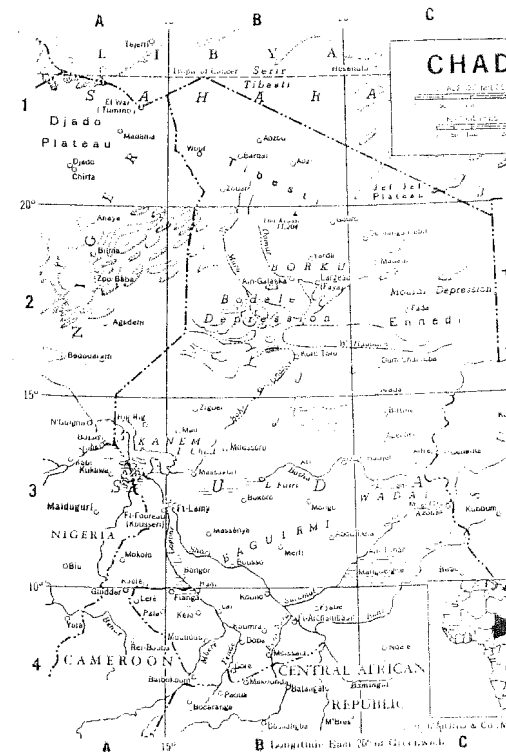
CITIES and TOWNS

Abecher, 21,000	C3	Oum Hadjer, 1,209	C3
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Adré, 3,100	C3		
Am Dam, 1,002	C3		
Am-Timan, 3,200	C3		
Ati, 6,600	B3		
Baibokoum, 3,138	B4		
Billine, 4,000	C3		
Bokoro, 3,000	B3		
Bongor, 11,000	B3		
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Koumra, 10,000	B4		
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Moussoro	B3		

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Azoum, Bahr (dry riv.)	C3
Batha (riv.)	B3
Chad (lake)	B3
Damar (dry riv.)	B2
Emi Koussi (mt.)	B2
Ennedi (plat.)	C2
Fitti (lake)	B3
Ghazal, Bahr el (dry riv.)	B2
Haouach, Wadi (dry riv.)	C2
Kanem (reg.)	A3
Logone (riv.)	B3
Maro (dry riv.)	B2
Mbéré (riv.)	B4
Pendé (riv.)	B4
Sahara (des.)	B1
Salamat (riv.)	B4
Sara, Bahr (riv.)	B4
Shari (riv.)	B3
Tibesti (mts.)	B1
Wadai (reg.)	C3

Total pop., 1966 off. est.; city pops., 1964, 1963, 1961 off. est., regions—1961 off. est.



INFORMATION HIGHLIGHTS

Official Name: Republic of Chad.
Head of State: President.
Head of Government: President.
Legislature: National Assembly.
Area: 495,752 square miles (1,284,000 sq km).
Boundaries: North, Libya; east, Sudan; south, Central African Republic; west, Nigeria, Cameroon, and Niger.
Population: 3,307,200 +1966).
Capital: Fort-Lamy (1963 population, 91,688).
Major Languages: French (official), Arabic, and African tribal languages.
Major Religions: Islam, animism, Christianity.
Monetary Unit: Franc CFA.
Weights and Measures: Metric system.
Flag: Blue, yellow, and red vertical stripes.
National Anthem: La Tchadienne.

Çaadayeve, Pyotr Yakovleviç (d. 7 Haziran 1794, Moskova - ö. 26 Nisan 1856, Moskova), Rus yazarı ve aydını. Rus tarihine ilgili görüşleri Slav ve Batı yanlısı aydınlar arasındaki tartışmayı hızlandırmıştır.

Liberal görüşlü bir subay olan Çaadayeve, 1820'lerde güçlü Katolik eğilimler taşıyan mistik bir Aristokratik anlayışına yöneldi. 1823-26 arasında Avrupa'yı gezdi ve bu yolculuğun ardından *Lettres Philosophiques*'i (1827-31; Felsefi Mektuplar) yazdı. Rusya'nın Batı dünyası ile ilişkisini sorgulayan bu yapıtında Rus tarihi, kültürü ve Ortodoks mezhebinin acımasızca eleştirildi ve Katolik mezhebi ile Batı Avrupa kültürünün benimsenmesini savundu. Yapıtta yer alan ilk mektubun Rusça çevirisi 1836'da *Teleskop* dergisinde yayımlanmış, aklı denesini yitirdiği öne sürülerek doktor gözetimi altına alındı. Bununla birlikte Moskova'da yaşamayı sürdürdü ve genç Batı yanlılarından büyük saygı gördü. Hem Slav yanlıları, hem Batı yanlıları ile yakın görüşleri olan Çaadayeve, Rusya'nın Batı'yı örnek alan bir kalkınma yolu izlemesi gerektiğini savunduğu için Slav yanlılarından, dinsel ve tarihsel alandaki görüşlerinden dolayı da Batı yanlılarından ayıldı.

Çacang Yulsu. ÇACANG olarak da bilinir (ü. S 7. yy, Kore). Budacılığın Kore'nin devlet dini yapmaya çalışan Budacı keşiş. Kore'de rahip olduktan sonra 636'da Tang hanedanının hüküm sürdüğü Çin'e gitti. Yedi yıl boyunca burada Budacılığın öğretmelerini inceledi. Dönüşünde, Gautama Buda'ya ait olduğu söylenen kutsal emanetleri Kore'ye götürerek büyük heyecan yarattı. O sırada Kore üç kralığa bölünmüştü. Doğum yeri olan Silla'da Budacılığın resmi hiyerarşisi içinde en üst mevkiye getirilen Çacang, Silla'nın örnek bir Budacı ülke olduğunu ve öbür iki krallığın ona boyun eğmesi gerektiğini yaymaya başladı. Devletten aldığı yardımla, Çin'den getirdiği Buda kutsalını korumak için Fang-yong-sa (sa: "tapınak") üzerinde dokuz sütünü bir kule inşa etti. Bu kule giderek Silla'da ulusal bilincin simgesi durumuna geldi. Bununla da yetinmeyen Çacang, Çin'deki Tang hanedanı ile Silla arasında dostluk ilişkilerini güçlendirmek ve Silla öteki Kore kralıklarıyla savaşta yardımcı olmak için Çin'den yardım alabilmek amacıyla Çin ile ilişkilerini geliştirdi.

Çacang, Budacılığın devletin resmi dünya görüşü durumuna getirmek için de sistemli bir program uygulamaya girişti. Bu amaçla uyguladığı kitlenin bilincendirme hareketi, ulusal bir bilincin oluşmasına da yol açtı. Pusan yakınlarında Tongdo-sayı kurarak, manastırdaki yalın keşiş yaşamını halka örnek göstermeye ve böylelikle genel ahlak düzeyini yükselterek ulusal bilinci güçlendirmeye çalıştı.

çaça (*Clupea spratus*), *Clupeiformes* takımının, ringa ve sardalyeleri de içeren *Clupeidae* familyasından eti için avlanan balık. Çaçalar, Avrupa'nın batısındaki sularda büyük sürüler halinde dolaşan ve ekonomik değeri olan gümüş renginde deniz balıklarıdır. Yanlardan yassı, iç biçiminde olan gövdeleri in, gevşek pullarla örtülüdür. Ağızçaları üstçenelerine doğru kıvrık, ağızları küçük, dişleri yoktur; daha çok planktonlarla beslenirler. Ortalama 7-8 cm uzunluğunda olan çaçaların Kuzeybatı Karadeniz'deki örnekleri 12-13 cm'ye ulaşır. Atlantik ringalanından (*Clupea harengus*) daha kısa oldukları için, özellikle kutu balık

konservelelerinde bu tür balıklar yağlanır. Ayrıca taze olarak tüketilir, yağa bastırılarak, salamura yapılarak ya da tutsülenerek saklanır.

Türkiye'de, daha çok Karadeniz'de bulunan çaçalar ocak ayında sürüler halinde İstanbul Boğazına girer, oradan Marmara'ya geçerek göçünü tamamlar ve mayıs ayında yeniden Karadeniz'e döner. Soğuk sulara dayanıklı olduğundan, Marmara'ya en son göç eden balıklardandır.

Çad, resmi adı ÇAD CUMHURİYETİ, Fransızca RÉPUBLIQUE DU TCHAD. Afrika'nın ortakuzey kesiminde karayla kuşatılmış ülke. Çad Gölü havzasının kuzeydoğu ve güneydoğusu boyunca uzanan 1.284.000 km²'lik bir alanı kaplar. Kuzeyde Libya, doğuda Sudan, güneyde Orta Afrika Cumhuriyeti, batıda ise Kamerun, Nijerya ve Nijer ile çevrilidir. Kıtanın beşinci büyük ülkesi olmasına karşın, nüfus yoğunluğu düşük ve ekonomisi az gelişmiştir. 1986 tahmini nüfusu 5.139.000'dir. Başkenti N'Djamena'dır (eskiden Fort-Lamy).

Doğal yapı. Çad, batı sınırının ortasında yer alan Çad Gölünden sonra yavaş bir eğilim yükselen sığ bir havza görünümündedir. Eski jeolojik dönemlerde bölgenin daha geniş bir kesimini kaplayan Çad Gölünün güney yöre alanı günümüzde de mevsimlere göre önemli değişiklikler gösterir. Sınırlarını göl sularının çekilmesi sırasında biriken kil ve kum çökellerinin belirlediği Çad Gölü havzası, bir dizi dağla çevrilidir. Kuzeyde en yüksek noktası Emi Koussi (3.415 m) olan volkanik Tibesti Masifi uzanır. Kuzeydoğuda Ennedi Platosunun kumtaşı tepeleri, doğuda kristal kayalı Ouaddai (Vaday) dağlık bölgesi, güneyde ise Oubangui Platosu bulunur. Kamerun ve Nijerya'nın iç kesimlerindeki Adamawa ve Mandara dağları havzayı çevreleyen yarım daireyi tamamlar. Havzanın en alçak noktası Djourab (Curab) Çöküntüsüdür (175 m). Çad'ın akarsu sistemi güneydoğudan akarak Çad Gölünü besleyen Chari ve Logone ırmakları ile kollarından oluşur. Çeşitli kolların suları alındıktan sonra Salamat Irmağı ile birleşen Chari Irmağı, bataklık bir alanı geçerek geniş bir delta biçiminde Çad Gölüne dökülür. Toplam uzunluğu 1.200 km'dir. Pendé ve Mbéré ırmaklarının birleşmesiyle oluşan Logone Irmağı toplam 960 km'lik yolu aşarak N'Djamena'da Chari Irmağına katılır. Çad Gölünün su düzeyi bu ırmakların taşıdığı su miktarına göre değişir.

Kum ve kayalarla kaplı çöl ve dağlık alanlar dışında değişik toprak türlerine rastlanır. Bazı mevsimlerde taşkınlara uğrayan batı kesiminde hidromorfik topraklar bulunur. Ouaddai'deki dağ yamaçlarının korunaksız kıvrım ve tümseklerinde demir içerikli topraklar vardır. Buna karşılık Koro Kuşağındaki toprakların demir oranı düşüktür. Çad Gölünün kuzeyine düşen Kanem bölgesinde yan kurak bir toprak dokusu görülür.

Çad'da büyük enlem farklılıklarından dolayı değişik iklim özellikleri görülür. Tropik iklimin egemen olduğu güney bölgesinde mayıs-ekim arasında düşen yıllık ortalama yağış miktarı 800-1.200 mm arasında değişir. Orta kesimdeki yan kurak Sahel Kuşağında ise 300-800 mm arasında değişen yıllık yağışlar haziran-eylül arasında düşer. Sıcaklığın daha yüksek olduğu kuzey bölgesinde seyrek olarak yağış görülür. Genelde yağışların kesildiği aralık-şubat dönemi serin geçer. Yıl içinde görülen en düşük ve en yüksek sıcaklıklar sırasıyla 12° C ve 50° C'dir.

Bitki örtüsü kuşakları yağışlara bağlı olarak değişir. Güney bölgesinin bitki örtüsü

fundalıklar, yüksek otlar ve seyrek, yaprak dökmeyen ağaçlardan oluşur. Sahel Kuşağında savanlar kuzeye doğru güdükçe yerini dikenli çalılara ve bozkır biriki örtüsüne bırakır. Kumul ve platolarla kaplı kurak kuşakta ise yer yer hurma baharlarına rastlanır. Özellikle orta ve güney kesimde toplanmış olan vabanlı hayvan varlığı fil, suaygırı, gergedan, Afrika yabandomuzu, zürafa, antilop, aslan, leopar ve çita gibi hayvanları kapsar. Ayrıca çok sayıda kuş ve sürgün türü yaşar. Çad Gölü ve akarsular balık açısından zengindir. Yaklaşık altıda biri ormanlar, üçte biri de çayır ve otlaklarla kaplı olan ülke topraklarının ancak yüzde 2,5'ini ekili dikili alanlar oluşturur.

Yerleşme dokusu. İklim koşulları ve toprak örtüsünün değişik ürünleri yetiştirmeye elverişli güney bölgesinde, kırsal kesim büyük ölçüde tarıma bağlıdır. Sömürge döneminde pamuk, piring ve çekiramları gibi ucuz ürünler pazar ilişkilerini bir ölçüde geliştirmiştir. Ama bazı geleneksel tarım yöntemleri korundundan üretim düzeyi düşüktür. Çeçe sineğinin insanların barınmasını olanaksız kıldığı bölgenin sınırı 10° kuzey enlemidir. Bu çizginin yukarısında geniş çaplı hayvan besiciliği başlar. Yanı kurak bölgede yerleşik çiftçiler ile göçebe çobanlar bir arada yaşar. Çad Gölünün kıyısında sulamadan yararlanılan alanlarda yılda üç kez ürün alınır. Kanem bölgesinde hayvancılık tarıma bağlı olarak yapılır. Kuraklık kırsal yaşamı önemli ölçüde etkiler. Kuzeydeki sıcak bölgede deve sürüleri besleyen dağınık göçebeler yaşar. Bu topluluklar dış etkilere kapalıdır.

Çad'da kentsel yaşam hemen hemen başkent N'Djamena ile sınırlanmıştır. 20. yüzyıl başlarında kurulan ve kırsal kesimden göçlerin etkisiyle çarpıcı bir nüfus artışı gösteren kent, ülkenin ticaret merkezi durumundadır. Sarh, Moumdou ve Abéché büyükçe kasabalar olmaktan öteye gitmez.

Nüfus. Değişik dil, halk ve dirlere rastlanan Çad, Afrika ölçülerini bile aşan çok renkli bir mozaik görünümündedir. Resmi dil Fransızca ile Arapçanın dışında 100'ü aşkın dil ve lehçe konuşulur. En büyük etnik topluluk olan Saralar, akrabalık ilişkileri bulunan Bagirmi ve Çari-Nil dil ailesine bağlı Bongo halklarıyla birlikte Chari ve Logone havzalarının orta kesimlerinde oturur. Nijer-Kongo dil ailesine bağlı Laka ve Mbum halkları daha batıda yaşar. Tangulelerin yaşadığı bölge Chari ve Logone ırmaklarının kıyıları boyunca uzanır. Çad Gölünün çevresinde Şahra dil öbeğine bağlı Buduma, Kuri ve Kanemba gibi halklar toplanmıştır. Ülkenin her yanına dağılmış çok sayıda kabileden oluşan Araplar tek bir etnik topluluk sayılır. Kuzeyde göçebe Siyah topluluklar bulunur.

Toplam nüfusun yarıya yakın bir bölümünü oluşturan Müslümanlar daha çok ülkenin kuzey ve doğu kesimlerinde oturur. Müslümanlık özellikle Arapların bulunduğu yerlerde ve büyük kasabalarda yaygındır; Müslümanlığın değişik etnik toplulukları kaynaştıracı etkisine karşın, bazı yerel gelenekler sürmektedir. Güney bölgesinde ve Guéra dağlık bölgesinde animizm hâlâ güçlüdür. Ülkede ayrıca dört Katolik piskoposluğu ve bazı Protestan misyon merkezleri vardır.

Çad'ın ortalama nüfus yoğunluğu (1986) km²' başına ancak 4 kişiyi bulur. Ülkenin en kalabalık kesimi güney bölgesidir. Kentlerin toplam nüfus içindeki oranı yüzde 24'tür; bunun yarıya yakın bölümü N'Djamena'da oturur. Doğum ve ölüm oranları (1984) sırasıyla binde 43 ve 21'dir. 1970-80 arasında ortalama yıllık nüfus artış hızı yüzde 2,5 düzeyinde olmuştur. Son yıllarda

yönetim Dünya Sağlık Örgütü (WHO) ile işbirliği yaparak bebek ve anne ölümlerini azaltmaya yönelik bir sağlık eğitimi programı başlatmıştır.

Ekonomi. Çad'da büyük ölçüde tarıma dayanan, karma kalkınma ekonomisi yürürlüktedir. Ekonomik gelişmenin önündeki en önemli engeller yönetim yavaşlığıdır. Denizlerden uzaklık ve sınırlı ulaşım olanakları öteki olumsuz etkenler arasında sayılabilir. Kıtanın en yoksul ülkeleri arasında yer alan Çad'ın gayri safi milli hasılası (GSMH) 1984 verilerine göre 360 milyon ABD Doları, ulusal gelirden kişi başına düşen pay ise 70 ABD Doları'dır.

Toplam işgücünün dörtte üçten fazlasının çalıştığı tarım sektörünün gayri safi yurt içi hasıla (GSYİH) içindeki payı yüzde 50'yi geçer. Üretimini yaklaşık dörtte üçü yerel tüketime döndürür. Başlıca tarım ürünü, yağmura bağımlı olan yıllık üretim miktara

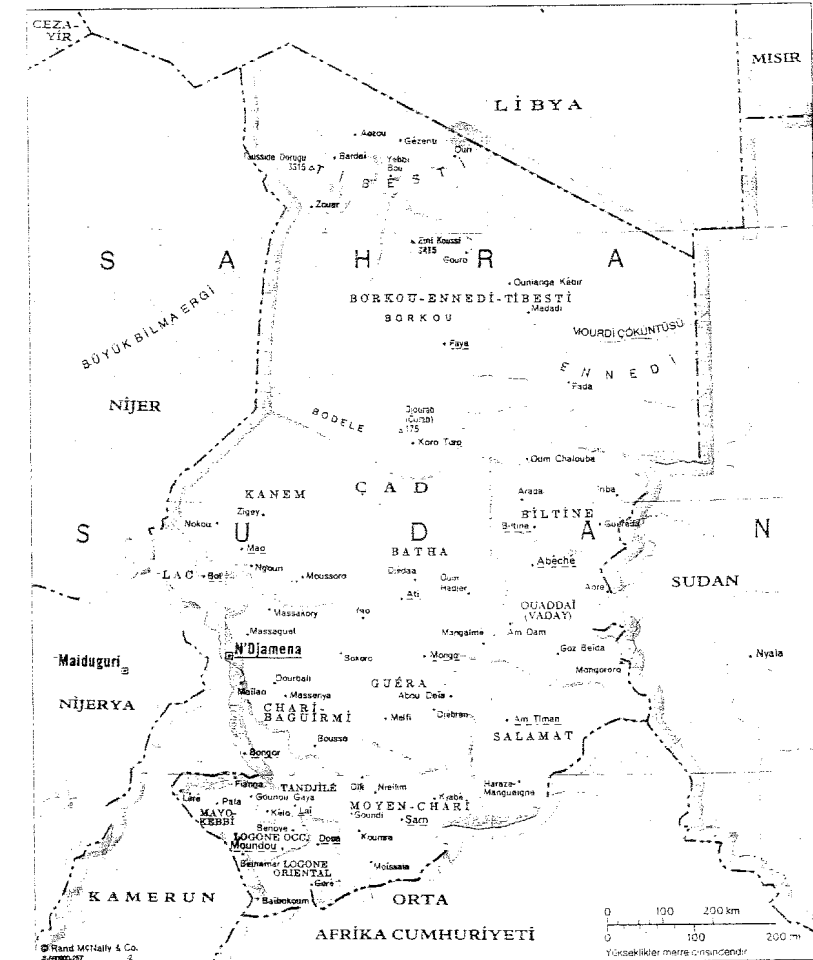
ni artırmak amacıyla yeni pamuk türlerinin kullanılması ve deni ekim ve pamuk avırma yöntemlerine geçmiştir. Tarımsal ihracatta ikinci sırayı hayvancılık ürünleri alır. Başlıca gıda ürünleri süpürge, darı ve yerfındıdır. Çad Gölünde ve akarsularda yakalanan balıkların varısı kurutululara ihraç edilir. Gıda maddeleri üretimi genelde iç tüketimi karşılayacak düzeydedir, ama 1970'lerdeki şiddetli kuraklıklar geniş çaplı dış yardım gerektirmiştir.

Çad'ın başlıca maden kaynağı Çad Gölünün kuzeyi ve Borkou bölgesinde elde edilen natrondur. 1977'de Kanem bölgesinde bulunan petrolün üretimi 1980'deki siyasi karışıklıklar yüzünden durmuştur. Öte yandan Ouaddai'de altın, Ennedi'de uranyum, Aozou Şeninde uranyum ve tungsten, Lai yakınlarında ise boksit yatakları bulunmuştur.

Sanayide Orta Afrika'nın en az gelişmiş ülkesi olan Çad'da imalatın GSYİH içindeki payı (1977) yalnızca yüzde 7'dir. Başlıca

sanayi dalı pamuk işlemedir. Çeşitli şeker rafinelemlerinin ve bir dokuma fabrikasının yanı sıra kesimelevleri, soğutma tesisleri, piring işleme atölyeleri ve tuğla fabrikaları vardır. Yakıt kullanan enerji santrallerinin hammaddenin yetersizliği ve savaşın yol açtığı yıkım gibi nedenlerle düşük üretim kapasiteyle çalışması, sanayinin gelişmesini olumsuz yönde etkilemektedir.

Ulaşım hizmetleri çok sınırlıdır. Toplam uzunluğu (1983) 40 bin km olan karayollarının yalnızca yüzde biri asfaltla kaplanmıştır. Yakın dönemde BM Gıda ve Tarım Örgütü'nün (FAO) yardımıyla Sahel bölgesinde ikinci yolun yapımına yönelik bir proje başlatılmıştır. Demiryolu hatları olmayan Çad, komşu Nijerya ve Sudan sınırında başlayan demiryolu hatları aracılığıyla bazı deniz limanlarına bağlanır. Ekonomi açısından hava ulaşımı önemli rol oynar. Büyük



LIBERATION STRUGGLE IN CHAD

[BY AHMED NASIRUDDIN]

On June 16, 1969 Francois Tombalbaye was again "elected" President of the land-locked African Republic of Chad. Mr. Tombalbaye, the only candidate, received 100 per cent of the votes cast. But outside observers wonder if the poll demonstrated the strength of popular support or the strength of the forces of French occupation that herded voters to the polls.

The population of Chad is largely (85 per cent) Muslim. Tombalbaye represents the tiny minority of the mission-educated Christian intelligentsia in the South of the land, and also the French Government in Paris that plays such a major role, from behind the thin curtain of a nominal independence, in the affairs of the infant republic. The sheer logic of this power-base has consistently pitted Tombalbaye against the aspirations and sentiments of the larger part of his country-men.

Chad's bi-lingual population speak Arabic with ease, but Tombalbaye has acted to repress Arabic medium educational institutions, to cut Chad's cultural and religious bonds with the Arab world, and prevent his people expressing their national solidarity with the Arab peoples—first with Algeria's freedom struggle and then with the Arabs against Israel—by continuing Chad in the economic and political prison of the aptly-named "French Community." Tombalbaye supported Israel's aggression, jailed the chief Judge and Muslim cabinet ministers when they protested the arrival of an Israeli ambassador at Fort Lamy, and manipulated the economy and administration to enrich the 5 per cent Christian minority.

This intolerable situation, where a tiny minority flouted the deepest religious, cultural and political convictions of the majority of Chadians finally produced, towards the end of 1965, the expected explosion. Chad erupted into armed resistance against Tombalbaye and the French garrisons of occupation that propped him. Sporadic for a time, resistance took an organised form in June 1966. On June 22, 1966, the

Chad Front for National Liberation ("Fabhat Ul-Tahreer al Watanee al-Chadee") was set up and quickly began leading and co-ordinating popular resistance.

The "Fabhat" or Front formulated a political programme with the following main points :-

- (1) Total independence for Chad by eliminating the status quo in the country.
- (2) Withdrawal of military bases existing in Chad without exception.
- (3) To set up a democratic, national and popular government.
- (4) To set up diplomatic relations with all states, with the exception of South Africa and Israel.
- (5) To put an end to Zionist infiltration in Chad in particular and Africa in general.
- (6) Achieve agricultural and industrial reform and establish a national economy.
- (7) Build up a sound national culture and education by making Arabic and French the two official languages.

Broadly, the National Liberation Front programme gives the lie to the propaganda claim of the Tombalbaye government that the Muslim resistance is "feudal", a retrogressive reaction to the efforts for social and economic modernisation that the Chad Government claims to have undertaken to weld the sprawling country into one.

The Front's leader, Mr. Muhammad Aba, is a man of impeccable credentials of resistance to both French Imperialism and the Feudal social structure it created in Chad. As Secretary for Youth, he was prominent in the "Party of African Socialist Movement" (Hizb ul-Harkat al-Ishtirakiyyat al-Ifriqiyyah), the only pre-independence political grouping not tied to French apron-strings. But when the party's leader, Ahmed Ghulamullah, called for a yes-vote to De Gaulle's referendum for the African colonies to remain in the French Community, Aba and those militants, who wanted immediate and unconditional independence, walked out of the party. Muhammad Aba formed his own "Party of National Union" (Hizb ul-Ittihad al-Watany) which

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MIDDLE EAST PROSPECTS

John H. Davis, former Commissioner-General of the UNRWA (UN Relief Agency for Palestine Refugees), recently wrote a book on "The Evasive Peace" in which he gives an impartial portrayal of the Palestine problem. He has formed the "American Near East Refugees Aid Inc" to help displaced persons in the Middle East, and as the President of the organisation, he visited the Middle East this month.

In an interview in Beirut, he was asked whether his views were pro-Arab. Davis said: "I consider myself pro-truth. This tends to bring me out on the Arab side."

Asked about the prospects of the Middle East conflict, he said: "I don't see much likelihood that the Big Four will come together with a solution that will work. I'm not optimistic on that front."

"It seems to me there may be more violent fighting than has been taking place recently. War itself can, in the end, end the conflict. There are two possibilities. One would be a war involving the major powers in which destruction would be wholesale and awful and devastate a wide area and destroy the capability, and probably the will to fight, on one side or both sides. The other would be a continuing struggle on a local basis, i.e. between Arab and Israeli forces, which will continue until one side or the other scores a major or decisive victory."

"I don't see the possibility that Israel can gain total victory over the Arab world. The Arab world is too big. Wars on a local basis would progress and end in a war which Israel would lose."

"You are bound to have a struggle until this thing is decided one way or another, unless some external forces, which could only be the two major powers, work something out."

He was asked: "How long would it take for the Mideast problem to be resolved by war if it can't be resolved by peace?"

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LIBERATION STRUGGLE IN CHAD

(Continued from previous issue).

As is usual, however, with guerilla insurrections, the Muslims' revolt in Chad had at first a "village Hampden" stamp of armed violence, at grass-roots level, against local petty oppressors protected by the regime in Fort Lamy. Thus we read in the Front paper "al-Haqeeqah": "On the 10-8-1966 the revolutionaries detained the stooge Shaikh of al-Dajoo, in the village of Jali, and confiscated from him all the taxes he collected from the people by force, then they returned them to their original owners".

Tombalbaye replied brutally with the razing of villages that responded to the call of the Liberation Front. However, battles like that at Fiju in Salamat province (9-8-1967), where the Muslim resistance rescued villagers being led away in chains to be executed after government troops put their houses to the torch, convinced the people that the Front could protect its supporters. In village after village the power of Tombalbaye's government to collect taxes—the test of effective administrative control—was broken, and the areas were proclaimed "Liberated Regions" with a new revolutionary Muslim administration representing the masses. Increasingly, government troops found themselves cut off in local strongholds surrounded by a hostile population amongst which they issued forth at their own peril. The whole administrative, social and economic infra-structure of the central government was collapsing. Emboldened by the defeat of the hated government forces, the peasantry in many areas refused to keep growing the cash crops, such as cotton, which had been imposed on them by the colonial regime and maintained by the government of Tombalbaye, in accordance with his policy of catering to the interest of the French market, at the cost of widespread famine in Chad.

Despite brutal repression, for instance, the butchering of four-hundred Ulama at Ahshah and the presence of a considerable French force which mowed down 120 demonstrators in Fort Lamy during the riots against Tombalbaye's one-party rule on 16.9.1966 and the Israeli mercenaries that took over the direction of Tombalbaye's

winded forces, the revolution advanced from strength to strength. The expanding ink-blot of liberated areas moved ominously closer to the capital. In Fort Lamy itself general disaffection reached even the level of Tombalbaye's nominated parliament and politbureau. In June and July 1966 news leaked out to the outside world of the jailing of such notable figures as Muhammad Abdul Kareem, a former Speaker of Parliament, Adam Taheeri, Speaker of Parliament, and a large number of deputies, former ministers and politbureau members. They had discussed removing Tombalbaye and ending the civil war that had devastated their country.

Neither the reprisals of the regime, the razing of Muslim villages, the burning of crops to produce famine in areas supporting the rebels, nor the general devastation of civil war could shake the support of the Chad population for the Front. Economically, Chad suffered terribly from the war. 100,000 Chadians sought refuge from the fighting in the neighbouring Sudan. An anxious America, worried about the poor showing of its protege, pressured the Congo and Central African Republic into an abortive "Economic Union" with Chad. By the early months of 1968 the Muslim guerillas had left behind, in many places, the stage of struggle of attrition drawing the strength of government forces through bloody, indecisive clashes in the rugged country-side. Now the forces of the Front were shaping up into a regular army, surrounding isolated towns held by government garrisons and boldly challenging government control of those strongholds. The whole Borakoin-Tibesti region had by September fallen into the hands of the resistance. National Liberation control of this remote Saharan region opened, in fact, a completely new front making the position of Tombalbaye's government more hopeless. From May to August 1968 the rebels were cleaning up whole units of Government troops.

It was at this juncture that French paratroopers were flown into Chad. The bayonets of Tombalbaye's foreign backers had come

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BAGHDAD FACE-LIFT PLANNED

Iraq is planning a major face-lift for Baghdad (of Arabian Nights fame), a city which was built over 1,200 years ago by Caliph Mansur, to ease a population explosion and to change the sky-line of the ancient city.

Under a recent Cabinet decision the sprawling Washash army camp near the city is to be abandoned and its land sold by public auction, 2,532 plots each of about 717 square yards. The camp, overlooking Baghdad airport, extends to the vicinity of the republican palace building on the banks of the River Tigris.

A team of leading architects has been commissioned by the government to plan a modern quarter here to be named "Andalusia" after the medieval Islamic state in Spain.

The plan would provide for a residential area with public parks, squares, playgrounds, schools, a hospital and a mosque as well as a green belt of trees on the four sides of the new quarter. Sale of the land is expected to yield to the State some 13 million Dinars (10,600,000 sterling).

The Andalusia Quarter is an important part of a new Baghdad City plan drawn up by Polish firms on the basis that the capital's population will have risen to 4,500,000 in 1990 or double the present population.

Even now the capital covers 570 square miles, five times its area in 1956.

Entire residential areas have been set up around Baghdad with the aid of a government scheme under which state-owned land is sold to the people for nominal sums, sometimes only a few shillings a yard.

This year the Government took several measures to alleviate the housing shortage. It gave title deeds to many workers and lesser government employees who had illegally set up houses in the suburbs and offered free land on which to build homes for people with small incomes.

PAK DELEGATION

Lt. Gen Abdul Hamid Khan, Chief of the Staff of Pakistan Army, left for Jeddah on Oct 19, leading an armed forces goodwill delegation to Saudi Arabia.

CHAD LIBERATION STRUGGLE

FROLINA'S BACKGROUND AND PROGRAMME

Chad is a former part of French Equatorial Africa, part of the French Community, and the major French strategic base in Central Africa. It is, therefore, not surprising that the guerrillas in the country who are trying to overthrow the Government of President Francois Tombalbaye have found that they have also to contend with French Legionnaires.

Chad sits astride the dividing line between the Muslim and non-Muslim parts of Africa, like Northern Nigeria and the Sudan. The situation, however, is almost an antithesis to that in Sudan, which is facing a guerilla war too. In Chad, the black Africans from the south who, for the most part are not Muslims, are in control, and a policy is being carried out in the northern Muslim and Arab areas which is designed to suppress the Islamic culture. The country has been independent since 1960, under the same President and same party. In 1959, independence approaching, the French organised elections and arranged that the party that should emerge victorious was the one whose loyalty to France was certain.

Following independence in August 1960 the other political parties were disbanded by Tombalbaye, who established a dictatorial regime throughout the country, using fellow southerners as prefects in the north, where their heavy-handed actions alienated large sectors of the population. Discontent with the Government was by no means confined to the Arab north, however. During a large anti-Government demonstration in Fort Lamy, the capital, in 1963, several hundred people are alleged to have been killed, and incidents on a smaller scale certainly took place as villagers in the south as well as elsewhere tried to resist the Government. The high-handed behaviour of President Tombalbaye, who dismissed several of his colleagues who showed some sign of independence, added to the dissatisfaction.

Armed resistance to Tombalbaye's government began in 1965, both in the south, where it start-

ed with attacks on government tax collectors, and in the north, where nomadic tribes struck at government offices and officials. It was not until 1966, however, that an organisation which could claim to co-ordinate the resistance emerged—the Front for the National Liberation of Chad. The Front, usually known as FROLINA, succeeded with relative speed in organising the armed opposition to Tombalbaye on a more effective basis, despite the almost total lack of support, or even knowledge of the struggle, from outside the country. Certainly the Chadian Army was proved totally unable to cope with the guerrillas, who in their first two years of fighting claimed to have killed well over 1,200 Chadian troops, as well as several local government officials and even a member of the Chad Parliament. They also claimed to have killed three Israeli officers who were acting as advisers to the Chad Army. The Government was clearly unable to handle the situation with many areas, all over the country, and not just in the Muslim north, being under the effective control of the Front.

The Front is aided by having considerable support among the refugees from Chad in the neighbouring countries. FROLINA estimates that there are 100,000 in the Sudan, 45,000 in Libya, 30,000 in Nigeria, Niger and Cameroun, and 9,000 in the Central African Republic and Congo (Brazzaville), together with a further 500,000 who left the country during French rule, and who are now in the Sudan.

President Tombalbaye has been receiving assistance from the French since the revolt started. Fort Lamy is the site of the largest French base remaining in continental Africa, with a permanent staffing of over 1,000 men. With the growth of the guerrillas, however, the Chad Government asked for more assistance, and further French troops have been sent to the country on several occasions since September 1968, in order to

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PAK-AFGHAN TIES

Recent Ministerial level discussions in Kabul between Afghanistan and Pakistan are understood to have opened up, for the first time, definite possibilities of developing a long-term and mutually beneficial economic co-operation between the two countries.

Discussions were held last month between the delegation of Pakistan headed by Pakistan's Finance Minister Nawab Muzaffar Ali Qizilbash and the Afghan delegation headed by Afghan Industries Minister Amanullah Mansuri.

The leaders of the Pakistani delegation also held political discussions with King Zahir Shah and his Prime Minister.

Exploitation of Afghanistan's Haji Gak iron ore for the proposed Karachi Steel Mill as well as for export in finished or raw form, possibilities of Pakistani private investment in Afghan industrial ventures, availability of technical know-how from Pakistan and development of regional and transit trade were among the principal subjects discussed during the Kabul parleys.

Afghanistan is stated to have indicated its willingness to accept Pakistani investment in her industrial ventures in accordance with Afghanistan's private foreign investment laws which were described as 'liberal'.

Similarly, the Afghan delegation was stated to have expressed great interest in Pakistan's offer to provide technical assistance and training facilities in irrigation problems, seeds farming, use of fertilisers and in the field of medicine and engineering. The Afghans are believed to have shown particular interest in Pakistan's capability to assist in irrigation problems in the context of the Afghan government's desire to attain self-sufficiency in food.

In the field of trade both the countries are stated to have identified certain areas in which preliminary discussion showed scope for expansion.

The idea of regional transit trade as well as the question of transit trade from India to Afghanistan through land frontiers

(Continued in page 8)

but he has moved about Harare freely. (GD 27/1)

Sally Mugabe's Death

The death of Sally Mugabe on January 27th has left President Robert Mugabe without his closest political adviser as he confronts some of the most serious economic and political challenges of his eleven years in office.

Mrs Mugabe, aged 58, died in the government Parirenyatwa Hospital in Harare of complications from kidney failure.

Despite ill health she had campaigned actively within her husband's party, the Zimbabwe African National Union-Patriotic Front (ZANU-PF), and was a member of its central committee and politburo. She also founded the Child Survival Foundation, which channelled aid for the welfare of Zimbabwe's young people. Within the party she

became known as "Amai", Shona for mother.

Yet Sally Mugabe was never fully accepted by the Zimbabwean public because she was a foreigner, from Ghana. She was also viewed as a strong supporter of the failed drive to establish a one-party state. (GD 28/1)

Last reference p. 10249C

National Security

3

ANGOLA

Uneasy Truce

The process of creating a unified army in Angola is coming under increasing threat as troops abandon their containment camps and filter back to towns and cities, often with their weapons.

At the same time central government control of the country is still not complete. National Union for the Total Independence of Angola (UNITA) troops were reported to have reoccupied three district capitals in Bengo province in northern Angola and to have set up check points, saying they were searching for former security agents. The central government took back control of the UNITA areas in Bengo province in December.

UNITA re-occupied the capitals of the Dembos, Bula-a-Tumba and Namuangongo districts of the province. The troops had come from Quipedro in Uige province, where they had been confined in accordance with the peace agreement.

At the same time UNITA announced it had withdrawn its confined troops from Cabinda to redeploy elsewhere.

Claims and counter-claims are increasing about the conduct of both sides' troops, with government minister Kundi Paiama accusing UNITA of importing arms with South African assistance, and UNITA replying with allegations of government arms trafficking in southern Angola.

UNITA says there has been a "huge decline" in government troops in the

camps because of shortages and because they have not been paid.

The senior high command of the proposed unified force took up its duties on January 10th but faces an uphill task. In a bid to strengthen the implementation of the peace accords a new body has been set up within the monitoring Joint Political and Military Commission (CCPM)—called the Monitoring Task Group (GAT). (SS 17/1)

Last reference p. 10391A

CHAD

Rebel Clashes

Partisans of the former President Hissene Habre were moving on January 2nd in the direction of N'Djamena, after seizing the towns of Liwa and Bol, some 150km from the capital it was reported. There was violent fighting between the rebels and a disorganised national army. France had immediately moved to strengthen its 1,100-strong Epervier force by sending an extra 450 men and fighter-bombers.

Le Monde said that the rebels had been expected to make a move at some time. They waited until a year after the fall of Hissene Habre to wreak their revenge. Many of them had sought refuge in Niger after Habre was overthrown on December 1st 1990.

Refugees arriving in N'Djamena from Bol on January 1st spoke of "very violent fighting" on the border of Lake Chad before the town fell in rebel hands.

The Chadian authorities sent reinforcements to the Lake Chad region to fight the rebels. President Idriss Deby had condemned the attack in his New Year speech: "I have to inform you that on the last day of this year, we have suffered an attack in the Lake Chad prefecture, the national army is at the moment confronting the situation," he said.

Government sources said that some 3,000 soldiers loyal to Habre were taking part in the fighting. The opposition Movement for Democracy and Development (MDD) published a communique stating that the government forces had suffered heavy losses in trying to attack the positions of the MDD. The rebel movement is led by Mr. Goukouni Guet, a former adviser to Mr. Habre. (LM 3, 4/1)

Le Monde reported on January 8th that France had decided to reduce its military presence in Chad by repatriating the 8th paratrooper regiment of 150 soldiers, which had been sent on January 3rd. *Radio N'Djamena* reported on January 6th that the Lake Chad was once again "completely under the control of the army" and that the town of Bol was only occupied for a matter of hours "because of the very small numbers of rebels." Military sources said that the rebels had fled to the Niger border, and that in the reconquest of Bol around 400 rebels had been killed.

Meanwhile it was reported from Dakar in Senegal, where ex-President Habre has been living since December 1990, that the former Chadian leader had tried more than once to leave the country on a false passport. He had

istoria Românilor ("Documents concerning the history of the Rumanians"), i/1, 179, iii/1, 74, 176, 179; H. Tunçer, *Osmanlı imparatorluğunda toprak hukuku, arazi kanunları ve kanun aşkmalatı*, Ankara 1962, 217-8; *Voyages du Sr. A. de la Motraye en Europe, Asie et Afrique*, ii, The Hague 1727, 208; Peyssonnel, *Traité sur le commerce de la Mer Noire*, ii, Paris 1787, 159; Alexis de Valon, *Une année dans le Levant*, ii, Paris 1846, 178-9; Ionescu de la Brad, *Excursion agricole dans la plaine de la Dobrodja*, Constantinople 1850, 34-5; Th. Forester, *The Danube and the Black Sea, Memoir on their junction by a railway between Tchernavoda and the free port of Kustendje...*, London 1857, 56-68; C. Allard, *Souvenirs d'Orient. La Dobrouitche*, Paris 1859, 33; Baron d'Hogguer, *Renseignements sur la Dobrodja*, Bucarest 1879, 34-8; G. Noradounghien, *Recueil d'actes internationaux de l'Empire Ottoman*, iv, Paris 1903, 189, art. 46; A. Decei, in *IA* (s.v. Dobruca).

(MARIE M. ALEXANDRESCU-DERSCA BULGARU)

KOTA KOTA, An Arabic corruption of the Chihiyao place-name Ngotangota, a town in East Africa, situated in lat. 14° S. on the west side of Lake Malawi (Lake Nyasa). It was the seat of four Jumbes, or Walis, subject to Zanzibar between ca. 1845 and 1895. The first Jembe, Salim b. 'Abd Allāh, came to Lake Malawi via the Arab settlement of Tabora in the present Tanzania, and built up an ivory and slave-trading state, and at the same time made Kota Kota an effective centre for the dissemination of Islam. He was succeeded by another Swahili, Mwinyi Mguzo (? Nguzo), who ruled from after 1860 to ca. 1875-6. Under his successor, Mwinyi Kisutu, a member "of a good Zanzibar family", the town was visited by H. B. Cotterill in 1876. It had many handsome square houses and numerous oil palms; the Zanzibar flag flew over the Jembe's house. Although a slave-trader, when the British took power in Nyasaland in 1891, he co-operated with them until his death in 1894. His successor, Mwinyi Kheiri, the son of his predecessor, ruled from 7 September 1894 until May 1895, when he was deposed for conspiring to overthrow the British administration. Kota Kota remains an important Islamic centre in Malawi.

Bibliography: H. B. Cotterill, *On the Nyassa and a journey from the north end to Zanzibar*, in *Proc. Royal Geogr. Soc. London*, xxii (1878); G. Shepperson, *The Jembe of Kota Kota and some aspects of the history of Islam in British Central Africa*, in I. M. Lewis, ed., *Islam in Tropical Africa*, 1966, 193-207, gives a detailed bibliography and references to public records.

(G. S. P. FREEMAN-GRENVILLE)

KOTOKO, a people of Black Africa. The Kotoko live south of Lake Chad on the lower Shari and Logone rivers. Most of their territory is presently in the Republic of Cameroun, but there are villages of the Kotoko also in Chad to the east and in Nigeria to the west.

The Kotoko (whose number was estimated at 50,000 in 1950) are a minority in their own territory. They are outnumbered by the Shuwa Arabs, who penetrated into these lands since the 18th century. Smaller groups of Kanuri, Fulbe and Hausa moved in later. Each of these ethnic groups, however, lives separately in homogeneous villages. The Kotoko live on fishing and hunting, supplemented by agriculture. The grassland between the rivers is left for the Arab pastoralists.

The etymological origin of the name Kotoko is obscure. Some authors referred to them as Makari,

which is in fact the name of a northern group of Kotoko, first known to visitors coming from Bornu. Makari is the most important dialect among the northern Kotoko, as Lagwane (often spelled Logone) dialect is in the south. The linguistic diversity of the Kotoko reflects their political division, as the extent of each dialect is almost identical with the area of one principality. The particularism of each group is so strong that even under modern conditions no one dialect prevails, and almost all the Kotoko now speak the Arabic dialect of the Shuwa. The Kotoko dialects belong to the central sub-group of the Chadian languages. They are distantly related to Hausa, which is classified in the western sub-group of the Chadian languages (J. H. Greenberg, *Studies in African linguistic classification*, New Haven 1955, 43-62).

The Kotoko are considered direct descendants of the Sao or So people, to whom the historical traditions of Kanem [q.v.] and Bornu [q.v.] refer as the early inhabitants of the area around Lake Chad. Those Sao who had not been assimilated or exterminated by the Kanembus and the Kanuris sought refuge in the less accessible flooding area of the Shari and Logone rivers, where they gave rise to the Kotoko. In the second half of the 16th century, Bornu under Idris Alūma expanded to the south. The northern Kotoko principalities, Makari and Afade, were brought within the political ambit of Bornu and under the cultural and Islamic influence of the Kanuri. Because of the imperial and dynastic connections with Bornu, islamisation among the Kotoko began chiefly in the courts. The southern Kotoko had been for a long period subject to the harassment of Bagirmi [q.v.]. Towards the end of the 18th century, the south was consolidated under the authority of the ruler of Logone-Birni, who was converted to Islam at about that period. Logone was visited by Major Denham in 1824 and by H. Barth in 1852. In between these two dates, probably ca. 1830, Logone became a tributary of Bornu. The Kotoko often saw their territory invaded by their more powerful neighbours. It was the battleground for Bornu's wars with its rivals Waday [q.v.] and Bagirmi. Between 1893 and 1900 it was overrun by Rābih [q.v.] and his warriors.

The authority of the Kotoko chiefs was circumscribed by a council of high officials and by Bornu's representative, the *alifa* (from Ar. *khaliṣa*). The chiefs were also bound by pre-Islamic taboos and by the obligation to consult "the protecting animals" through their priests. The Kotoko chiefs, referred by the colonial administration as *sultāns*, are Muslims but they must respect old traditions. Muslim *imāms* live in their courts with traditional priests. Mosques were built near traditional shrines, whereas pre-Islamic customs and rituals are performed during Muslim festivals. Most of the Kotoko are now considered Muslims, and the number of those more fully committed to Islam grows steadily. Thousands of Kotoko are to be found in the towns of Chad and in the Sudan along the routes to Mecca. The Kotoko, who had emerged as people in refuge, away from the Muslim states of the Central Sudan, are gradually becoming integrated into the world of Islam.

Bibliography: The most important study on the Kotoko is by A. M. D. Lebeuf, *Les principautés Kotoko*, Paris 1969. Other sources and studies: Denham, Clapperton and Oudney, *Narrative of travels and discoveries in North and Central Africa*, London 1826, 222-47; H. Barth, *Travels and discoveries in North and Central Africa*, London 1965 (Centenary Edition), ii, 425-60; G. Nachtigal,

■ تشاترجي (تشارتريديا -)

(١٨٣٨ - ١٨٩٤)

تشارتريديا تشاترجي Chattopadhyaya Chatterjee روائي وناشر هندي، استخدم اللغة البنغالية في جميع كتاباته. ولد تشاترجي في بلدة كانتلبارا Kanthalpara بالقرب من كلكتا وتوفي فيها، وهو سليل أسرة هندوسية محافظة ذات ثقافة من طبقة البراهمانيين [ر] من رجال دين وتجار في الوقت نفسه. انخرط في السلك الوظيفي بعد أن أنهى دراسة الحقوق في جامعة كلكتا، وشغل منصب مفتش مالي ومستشار قانوني لما ينوف على ثلاثين عاماً في منطقة البنغال.

أسس تشاترجي في عام ١٨٧٢ مجلة «بانغادارشان» Bangadarshan التي قامت بدور فعال في الحياة السياسية والثقافية لمجتمع البنغال، وكان قد أصدر في عام ١٨٦٥ «ابنة أمر القلعة» Durgeshnandini التي كانت أول

رواية حديثة في الأدب البنغالي. وهو متأثر في غالبية أعماله الروائية بأسلوب الروائي الاسكتلندي والتر سكوت [ر] W.Scott، لكنه يستقي موضوعاته من التاريخ الهندي في العصور الوسطى، ويسبغ على شخصياته صفات وطنية بطولية، مما أدى في ظروف الاحتلال البريطاني للهند إلى استقبال رواياته بحماسة وحُب كبيرين، وإلى انتشارها في أوساط الفئات البرجوازية الواسعة، على ما فيها من تعصب اجتماعي واضح يدعم الفصل الكلي بين الطبقات، ويحافظ على تقاليد المتوارثة. ففي روايته «شجرة السم» Vishavriksha (١٨٧٣) لا تهنأ الأرملة في زواجها الثاني، بل تقضي بصورة مأسوية: إذ لا يجوز في الأعراف الهندوسية أن تتزوج المرأة بعد زوجها. وقد كان لروايته «دير

السعادة الروحية» Ānandamath (١٨٨٢) أثر مهم في الحركة الوطنية المناهضة للاستعمار البريطاني، ومنها أخذ التشيد الوطني الثاني للجمهورية الهندية «تحياتي إلى الأم» Bande Mātaram. وفي روايته «أقراطهم من جماجم» Kapālakundalā (١٨٦٦) التي تدور أحداثها في عهد الملك أكبر Akbar في أواخر القرن السادس عشر يعالج تشاترجي بعض العادات الدينية الغريبة ذات الانعكاسات الاجتماعية للإنسانية، كالتضحية بغريب على مذبح الآلهة، أو الفصل التام بين الأديان على الصعيد الاجتماعي.

كتب تشاترجي إلى جانب رواياته العديدة مجموعة من الدراسات التاريخية والثقافية، وكان لمؤلفاته أثر كبير في آداب لغات الهند منذ أواخر القرن التاسع عشر.

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■ تشاد

تشاد Chad بلد إفريقي يُعرف رسمياً بجمهورية تشاد، وهي دولة حبيسة لا منفذ لها على البحار، تُقدر مساحتها بنحو ١٢٨٤٠٠٠ كم^٢، تحدها ليبيا من الشمال، والسودان من الشرق، وجمهورية إفريقيا الوسطى من الجنوب، ودول الكاميرون ونيجيريا والنيجر من الغرب. عاصمتها نجامينا (غورلامى سابقاً). وهي خامسة دول إفريقيا مساحة، وتقع في شمالي وسط إفريقيا بين خطي العرض ٧ درجات و ٣٠ دقيقة و ٢٢ درجة و ٢٤ دقيقة شمالاً، وخطي الطول ١٣ درجة و ٢٧ دقيقة و ٢٤ درجة غرباً، وكانت جزءاً من إفريقية الاستوائية الفرنسية.

التضاريس

سطح الأرض التشادية انعكاس للوحدات البنائية (التكتونية) المكونة للجزء الأوسط من إفريقيا، الذي يتألف من حوض داخلي ضخم يشغل المقعر (السانكلياني) التشادي، ومن أجزاء الركائز القديمة التابعة للصفحة

الإفريقية المحيطة بالحوض من جهات الشمال والشرق والجنوب إضافة إلى ركائز النيجر الواقعة في الغرب خارج حدود جمهورية تشاد. وتبعاً لذلك تنتشر في تشاد صخور تعود إلى حقبة ما قبل الكامبري إضافة إلى الصخور الاندفاعية والصخور الرسوبية من الحقب الثاني الجيولوجي في شمالي البلاد وشرقيها. أما الصخور الأوسع انتشاراً فهي العائدة إلى الحقب الرابع الجيولوجي، وأغلبها من الرمال المغشية للأراضي التشادية الداخلية والغربية وحوض نهر شاري وبحيرة تشاد.

تتألف أرض تشاد في معظمها من مناطق صحراوية واسعة مغلقة، تحيط بها المرتفعات من جميع الجهات تقريباً. ويحتل منخفض جوراب Djourab الواقع على ارتفاع ١٧٢م فوق سطح البحر أوطاً أجزاء حوض تشاد، كما يشغل منخفض بحيرة تشاد الواقع على ارتفاع ٢٨١م فوق سطح البحر، الأجزاء

الغربية والجنوبية الغربية من البلاد. أما الجبال المحيطة بحوض تشاد الكبير، فهي كتلة جبال تيبستي [ر] التي ترتفع إلى أكثر من ٣٠٠٠م (٣٤١٥م في قمة إيني كوسي) في الشمال، ومرتفعات الصخور الرملية لهضبة إردى Erdi (١١٦٦م)، وهضبة إيندي Ennedi (١٠٠٠-١٤٠٠م) في الشمال الشرقي والشرق حيث تتصل بهضبة وداي Waddai المكونة من صخور بلورية صلبة في الشرق، أما في الجنوب، فتحيط هضبة أويانغي (١٠٠٠م) بالحوض التشادي، وتستمر باتجاه الجنوب الشرقي في جبال أداماوا، ومنذرة (١٥٠٠م)، التي يقع معظمها خارج تشاد في أراضي الكاميرون ونيجيريا، ويبقى الهامش الغربي لحوض تشاد سطحاً شبه منبسّط في صحراء النيجر الشرقية، حيث ترتفع صحراء تينيري Ténéré نحو ٤٠٠ - ٥٠٠م فوق سطح البحر. وبذلك يكتمل طوق الجبال والمرتفعات حول المنخفض التشادي الذي يقع دون ارتفاع

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A.A. SHAMIM

Kuri

Community of Chad

The Kuri may no longer exist as an ethnic group within 50 years. A small, dynamic, insular people

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and cross-cousins are permitted among them. Their marriages are mostly negotiated by the parents, but marriages by exchange have also been reported. Though monogamy is normally practised, non-sororal polygamy is also permitted.

Toe-rings and a nose-ring are the symbols of marriage for women, but it is not strictly followed. Their rule of residence after marriage is patrilocal. Only the husband can formally seek divorce. Widows, widowers and divorcees can remarry. They live in both nuclear and extended families.

At childbirth, pollution is observed for six days and a name is given to the child on the third day. Circumcision is performed for boys after seven days, or even at the age of six years and *aqiqah* within six years of age. Their important marriage rituals are engagement (*sagai*), preparation of the *nikahnama* by a *qazi* and approval of the amount of *mehar* by the bride. The dead are buried and the mourning period lasts for forty days.

Other than their traditional occupation of cleaning ears, the Kanmailia are also involved in various other occupations including private and government service. They claim the status of sheikh. The sacred specialists or moulanas serving them are generally from other Muslim communities and they are called on the occasions of birth, marriage and death. The Kanmailia traditionally accept food from other Muslims and most of the Hindu communities except from the scheduled castes. They share burial grounds and religious places with other Muslims. Though they favour education for boys, the level of literacy among them is low because of poverty and lack of interest in education. They use both modern and traditional medicines. Family planning is partially favoured by them. They avail themselves of all civic amenities extended by the government.

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SAKIL AHMAD

Kanuri

Community of Chad and Nigeria

The people who refer to themselves as Kanuri, a name whose etymological roots are not known, live chiefly in Nigeria on the arid plains west and south of Lake Chad in what is now Borno State. The Nigerian census has not been updated officially since 1963, but it is estimated that there are about 4 million Kanuri in Nigeria and perhaps another 376,000 in other countries, with all but a few thousand of these in Niger. The Kanuri language is part of the Nilo-Saharan group of language and is unrelated (except for loan words) to the major neighbouring languages.

All but a few Kanuri are Sunni Muslim. Although farming is the principal source of livelihood for Kanuri (crops include rice, millet, guinea, corn, ground-nuts and maize) the economy is complex, with commerce, transportation and construction constituting the other main elements of the private business sector. Government and public service jobs provide another major source of employment today. Manufacturing and industry play a relatively minor role in the economy.

While there are semi-legendary views about early roots in Yeme, little is known of the earliest phases of Kanuri society. Contemporary Kanuri (narrowly defined) are the descendants of the ruling family of the Kanem Empire. As a result of civil war, the family (the Saifawa) left Kanem in the fourteenth century and, after nearly a century of internal strife, established a new empire southwest of Lake Chad. This empire was and is known as Bornu, although 'Borno' is now the official rendering of the name.

The area to which the Saifawa moved was inhabited by various people about whom little is known. Now they are known collectively as the Sao—reputedly a race of giants. Regardless of their size, it may be assumed that for a period of several centuries the efforts of the Saifawa to consolidate their power and expand their kingdom's boundaries

same name between Jabal Sabir and Jaba Dhakhir. In ancient times, Jaba' was the capital of the Ma'afir territory and the residence of the reigning dynasty of the al-Karanda; (3) Haraza, and (4) Suhara. Here according to Maslama b. Yusuf al-Khaywani were the palaces of the Ma'afir, the runis of which are mentioned by al-Hamdani in Book 8 of the *Ikhlil*; (5) 'Azaza; (6) al-Dumama; and (7) Birdad, which belongs to Bila Sabir and lies between Jabal Sabir and Jabal Habash, which corresponds to Jabal Dhakhir in al-Hamdani; (8) Jizla; (9) al-'Ansiyayn; (10) Jabal Sabir; and (11) Jabal Dhakhir (the modern Habash).

The lands of the Ma'afir, therefore, lay between the Wadi Nakhla and the Wadi Haraza and included a considerable part of the Ta'izziyya. The Ma'afir, however, did not form a compact body, but, especially in the Jabal Sabir and Dhakhir, were much mixed with members of other tribes.

From the earliest times, the Ma'afir enjoyed a certain reputation as weavers. The Tubba' As'ad Kamil, who according to legend was the first to cover the Ka'ba, is said to have hung it with Ma'afiri cloth. Muhammad's body is also said to have been wrapped in Ma'afiri cloth. The tribe has a reputation too for saddle-making.

The history of al-Ma'afir can be traced far back into the pre-Islamic period. A Sabaeen inscription from Sirwah dated about 500 B.C., which records the founding of the great Sabaeen kingdom, mentions the tribe of Ma'afir.

We know too that an embassy was sent from the town of Sawwa to the Sabaeen king at a later date to make submission to him and to beg for peace. Sawwa must at this time have been on the side of Ma'afir and its prince Shamir Dhu Daydan on the side of the Habashat, the enemies of Saba'.

In 96/630, the Ma'afir with Dhu Ru'ayn and Hamdan adopted Islam and received a letter from the Prophet Muhammad with detailed instructions regarding their obligations. At quite an early date in their Islamic history, many of the Ma'afir migrated to Egypt, where with other South Arabians they played an important part in the building-up of the country.

A Ma'afiri was, for example, put in charge of the planning of al-Fustat by 'Amr b. al-'As. This migration probably explains the infrequent mention

of both the tribe and the area in mediaeval Yemeni historiography.

Certainly, the area was controlled by the Ziyadids, the dynasty of Muhammad b. Ziyad centered on Zabid, in the 3rd/9th century. The Zuray'ids too in the 6th/12th century reckoned al-Ma'afir as part of their territory, but it was wrested from them by the Mahdids. It must have fallen to the Ayyubid conqueror of the Yemen, Turan-Shah, the brother of Saladin, who won over Tihama and the south of the country in the years 569-71/1173-6.

The Ayyubids' successors, the Rasulids, built military establishments in al-Ma'afir in the 7th/13th and 8th/14th centuries, and we hear of a rebellion led by the Ma'afiri tribal leader against the Turkish occupation forces of the Yemen in 1028/1618.

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S. ANTOON

Maba

Community of Chad Nigeria and Sudan

The Maba of eastern Chad constitute that nation's largest non-Arab Muslim group. Like other Chadian Muslim, they are universally Sunni following the Maliki rite. Primarily a farming population, they number some 200,000 people in Chad, with several thousands living as immigrants or refugees in neighbouring Sudan.

Since their conversion to Islam in the seventeenth century, they have formed the nucleus of Wadai,

- Qad ✓
- Sudan

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S.M. JAFRI

Singiwale

Community of India

The Singiwale are also referred to as Singiphoda. The word *singiwale* is derived from *singi* which is a conical brass pipe used for sucking out blood from the infected parts of the body. The Singiphoda are distributed in the Bundi, Kota, Udaipur, Ajmer, Tonk and Jhalawad districts of Rajasthan. They speak Harauti at home and are also conversant with the Hindi language and use the Devanagari script. The Singiwale are non-vegetarian. Wheat and maize are their staple cereals. They take alcoholic drinks occasionally.

The Singiwale are divided into a number of clans, such as Mewati, Mewari, Rad, Radi, Teli, Meo, Khallandkosh (Khetik) and Qureshi. The Singiwale are an endogamous community. Child marriages are in vogue. Divorce and remarriage are permitted in the community.

Nuclear families predominate the other types of families. Property is divided equally among the sons. The eldest son succeeds to the authority. The women help their men in economic activities. They contribute to the family income too. A pre-delivery ritual, known as *salwa ki chudi*, is performed. The purifactory rite is performed on the seventh day after childbirth. Circumcision (*sunnat*) is performed for the boys by a Muslim barber within the age of five years. Tonsure for a child is done by a barber within one year.

Marriage (*nikah*) is performed as per the *shariat*. The marriage ceremony includes rituals of engagement (*sagai*), *tel*, *ban baithana*, *manda* and *nikah* officiated at by a *qazi* with the help of a *vakil* and two witnesses. The Singiwale bury the dead. Pollution is observed for forty days on the death of an adult, and only for ten days for a child.

Traditionally, the Singiwale Muslim are medicine-men; they help heal wounds. Both their men and women are involved in this profession. They clean the wound by sucking out blood from the infected parts of the body with the help of a *singi* and a *master* (iron blade). Later on, turmeric paste is applied on the wound. They also work as seasonal labourers during harvest. They are monkey-trainers too. Some of them also seek alms.

The Singiwale have a traditional community panchayat. Cases related to marriage, divorce and remarriage are generally dealt with in the panchayat meetings. The Singiwale of Bandiare follow Islam, but they also worship Mataji. They share drinking water wells and crematoria but space for burial is specially marked for different Muslim communities in graveyard.

They are educationally backward. Now, they have started sending their children to school. They go to hospitals for treatment. Their houses are electrified. They are utilising the facility of public distribution system.

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I. DANISH

Sinyar

Community of Chad and Sudan

The Sinyar of Chad and Sudan live along the lower reaches and confluence of three seasonal rivers: the Wadi Azum, Wadi Kaja and Wadi Salih. They are bounded to the north by the Masalit, to the west by the Daju-Sila, to the east by the Fur and to the south by a congeries of small ethnic groups with whom contact is minimal—the Fongoro, Kujarge, Fur-Dalinga and Daju-Galfige.

The Sinyar call themselves Shamya after their alleged common ancestor; the Fur call them Zimirra;

MADDE TAYMURDITAN
SONRA GELEN DOKÜMAN

TAMA PEOPLES 1385

3 TEMMUZ 2002

Tama Peoples

Community of Chad and Sudan

The Tama Peoples have different names and separate but neighbouring territories speak or have spoken the same language or dialect belonging to the Tama group of Nilo-Saharan (eastern Sudanic). Geographically they constitute one body of people straddling the Chad-Sudan border between longitudes of 21° and 23° 05' east and latitudes 13° 30' and 15° north. Their population is approximately 280,000.

The Tama proper (63,000) and the Gimr (47,000) are distinguished from the other five groups by having once formed independent polities. The remaining five—in Chad, the Abu Sharib (45,000), Asungor (56,000) and Mararit (17,000); in Sudan, the Erenga (33,000) and the 8,000 Mileri (called Jebel by outsiders)—have always been dependent upon more powerful neighbouring sultanates.

In literature, the seven groups have been classified according to ethnic names and corresponding territories, suggesting a degree of material and cultural separateness which does not really exist, except for the Tama and Gimr. The Mararit and Abu Sharib are in every respect similar; the same applies to the Asungor, Erenga and Mileri. Linguistically, the two western groups cannot be understood by the three southern and eastern groups, and only to some extent by the Tama proper; the Gimr have spoken Arabic for a long time.

The seven groups may not have common ancestry and origins, and they appear never to have acted in common in case of warfare. The Mararit and Abu Sharib have always been part of the sultanate of Wadai (ca. 1680–1912), while the Mileri, Erenga and probably also the Asungor became part of the Keiri sultanate of Darfur at an early stage of its existence (ca. 1650–1874). Despite occupation by the respective hostile sultanates, this situation remained more or less in tact until 1874, when the Darfur sultanate was conquered and became a province of Turko-Egyptian Sudan.

The Islamisation of the region is associated with the collapse of Tunjur rule towards the middle of the seventeenth century in Darfur and a few

decades later in Wadai. However, the process by which Islam became the religion of the subjects rather than the court and ruling classes was slow and gradual, especially on the fringes of the two empires. A more thorough Islamisation of western Darfur began in the 1880s, when its peoples, including the Erenga, Asungor and Mileri, joined the Mahdiyya (1881–1898).

The Mahdi, who led the holy war against the Turko-Egyptian conquerors of Sudan, did not distinguish between the religious and political dimension of his struggle. Propaganda for the Islamic faith and for the state which he founded went hand in hand. The peoples of western Darfur accepted and continued to believe in the religious message of the Mahdiyya, but they turned against the oppressive government of the Mahdi's successor, the Khalifa Abdullahi, in what has been called "the revolt of Abu Jummayza."

Abu Jummayza was a simple *faqih* (cleric), born in Dar Erenga of Tama parents. Yet, in 1888, he became the leader of a general revolt in western Darfur which failed. Of the seven Tama populations, only the Mararit and Abu Sharib appear not to have taken part in it. Despite a punitive expedition, the Mahdist state never succeeded in reasserting its authority in the area on a permanent basis, and as soon as the Mahdist threat subsided, the political leaders of the area became locked in a power struggle among themselves. The Masalit made themselves independent from their previous rulers and subjugated the Erenga, Mileri and perhaps also the Asungor.

These peoples have always resented their subjugation. When the Masalit became involved in a series of three wars with the ruler of the restored Darfur sultanate in the first decade of the twentieth century they tried to shake off the Masalit by offering to make a separate peace. The same occurred in the period 1910–1912, when the Masalit fought the French conquerors of Wadai, and in 1918, when the British prepared to occupy Dar Masalit. All these attempts ended in failure.

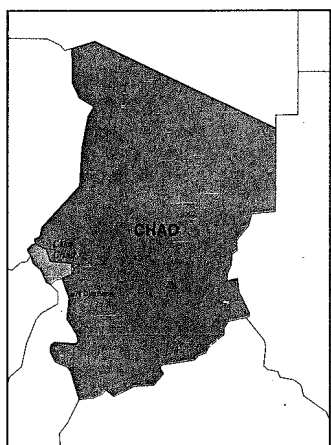
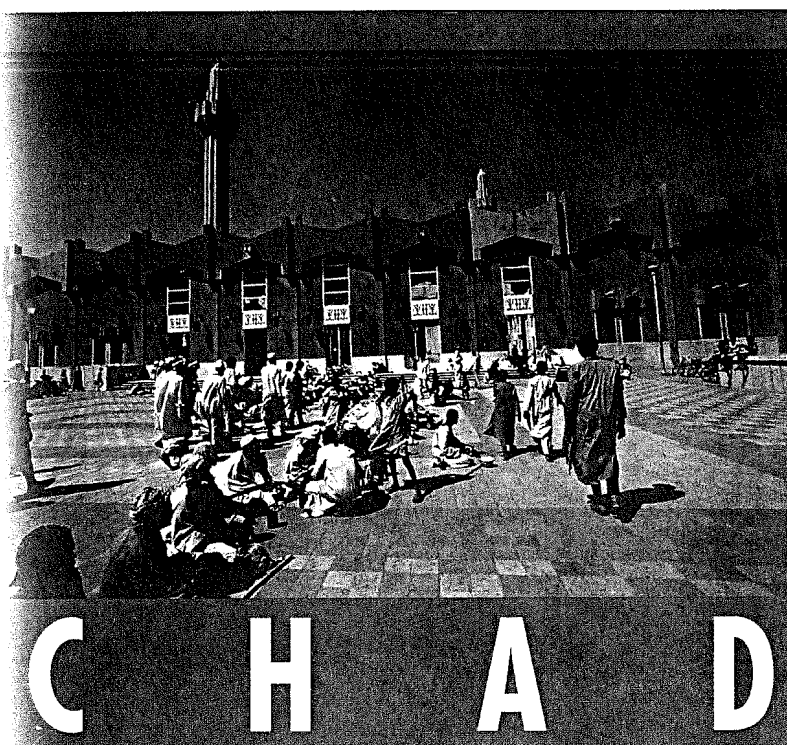
The Anglo-Egyptian colonial government ruled Dar Erenga and Dar Jebel as sections of the Masalit



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LOCATION, CLIMATE, LANGUAGE, RELIGION, FLAG, CAPITAL

The Republic of Chad is a land-locked country in north central Africa, bordered to the north by Libya, to the south by the Central African Republic to the west by Niger, Nigeria and Cameroon and to the east by Sudan. The climate is hot and arid in the northern desert regions of the Sahara but very wet (annual rainfall 500 cm) in the south. The official languages are French and Arabic, and various African languages are also widely spoken. Almost one-half of the population are Muslims, living in the north, while most of the remainder follow animistic beliefs. About 7% are Christians. The national flag (proportions 3 by 2) has three equal vertical stripes, of blue, yellow and red. The capital is N'Djamena (formerly called Fort-Lamy).

AREA, POPULATION AND DENSITY

Area (sq km)	
Land	1,259,200
Inland waters	24,800
Total	1,248,000
Population (sample survey)	
December 1963 - August 1964	3,254,000
Population (census result)	
8 April 1993	
Males	2,950,415
Females	3,208,577
Total	6,158,992
Population (official estimate at mid-year)	
1994	6,214,000
Density (per sq km) at mid-1994	4.9

ECONOMY

Monetary Units: 100 centimes = 1 franc de la Cooperation financiere Afrique centrale (CFA).

Revenue* (million francs CFA),	1993	1994	1995
Tax revenue	18,733	25,779	39,699
Taxes on income and profits	6,372	8,695	16,630
Companies	1,469	3,073	8,395
Individuals	4,130	4,614	7,189
Employers' Payroll tax	773	1,009	1,046
Taxes on goods and services	6,771	8,337	6,578
Turnover taxes	1,826	3,080	1,728
Tax on petroleum products	2,451	2,254	2,046
Single tax	1,866	2,519	2,015
Taxes on international trade	3,962	6,199	12,166
Import taxes	3,280	4,944	9,600
Export taxes	473	1,049	1,432
Other tax revenues	1,138	2,071	1,270
Other revenue	6,543	5,387	5,135
Property income	704	350	1,246
Total	25,276	31,166	44,834

* Excluding grants received (million francs CFA): 15,384 in 1993; 44,231 in 1994; 37,273 in 1995.

International Reserves (US \$ million at 31 December)

	1993	1994	1995
Gold	4.42	n.a.	n.a.
IMF special drawing rights	0.01	-	0.03
Reserve position in IMF	0.38	0.41	0.42
Foreign exchange	38.54	75.60	142.07
Total	43.36	n.a.	n.a.

EDUCATION

(1992)

	Institutions	Teachers	Pupils
Primary	2,739	9,238	553,105
Secondary:			
General	48	2,062	79,458
Teacher training	18	54	1,017
Vocational	7	231	2,802
Higher	4	329	2,842

6 The Constant Conflict in Chad

Locked between the deserts of Libya, Niger, Nigeria, Sudan, the Central African Republic and the more verdant border of Cameroun, Chad is one of the largest and poorest countries in Africa. The conflict that has spluttered continuously for 13 years, locking 31% of the national budget into military expenditure, has so many elements that peace is almost unimaginable. This area was the last to be colonised by the French at the turn of the century and the impact was indubitably devastating. Within the first 25 years of French rule, the population is estimated to have dropped by up to 63% in some areas. It has never recovered: today's 4 million remains less than before the French presence. A scandal in its day, the causes included firstly the forced labour recruitment for the railway system being developed in Gabon — one African death per cross-tie, one European death per kilometre was the estimate. Imported disease, particularly smallpox in 1905, Spanish 'flu in 1918, and venereal disease arguably introduced from Europe in the 1920s, took an immense toll. With the introduction of paid "wages", came immediate taxation: male *transfugiés* fled its punitive effects into Sudan, Ethiopia and British Cameroun. The demography was further unbalanced by the use of Chadian forces, predominantly from the Sara tribe, in North Africa, Indo-China and Europe in World War I: most losses were in the appalling transit conditions rather than in the fighting. Famine stalked the women, working the land to keep alive the abandoned villages of children and the old. In the last census in 1965 the balance had just reached 47% men to 53% women.

The fertile tenth of Chad's 495,750 square miles, lies south of the river Chari and here the cultural impact of the French was greatest. Missionary activity converted the nearest tribes to Christianity. In 1964 29% were registered as Christians in 4

Roman Catholic dioceses. The remainder are 41% Muslim, and 30% animist. French remains the official language — there are two others, rooted in the different groupings, as well as Arabic, spoken predominantly in the North and East. In the river basins live the 1 million Sara and their Sudanese (an anthropological not political term) neighbours, such as the Banguirm. Round the northern shores of Lake Chad particularly close to the Niger border, the sedentary Islamic groups (Biltine, Kanem), co-exist with the Saharan nomadic groups (Kanembu); while the Arab Hassaoun and Djoheihia are in the North East; the Tubu (Teda or Ennedi) in the Tibesti massif. The complex legacies of pre-colonial West African empires must be understood, and the strong remaining feudal relationships, closely attached to north-south trading patterns, to be found in the semi-arid savannah and mountainous deserts.

Chad is also on the path of Hajj pilgrims to Mecca from Nigeria and points west, which affects the population structure at any given time, as well as non-monetary or informal trade. The economy is heavily dependent on imports of oil and manufactured implements (as well as military hardware). France is still Chad's largest trading partner, with Nigeria second. The main export, grown in the more prosperous South, is cotton (72%) with cotton seed oil; while ground nuts are grown for oil: but both are cash crops subject to unreliable world prices. Beef, herded in the central savannah regions, reaches 17% of exports: there are over 4.5 million head of cattle. Ndjadema, the capital (formerly Fort Lamy) is to the east of Lake Chad (a source of fish), astride the only major road — leading eastwards to the Sudan — and between the two predominant cultural systems of Chad. The conflict in Chad, in its simplest form, has been between North and South, Muslim and Christian (or animist), Arab and black African, tradition and modernity, nomad and sedentary agriculturist. It was only in 1965, after the withdrawal of French military administration that the Bokor, Ennedi, and Tibesti regions, with a sparse population of 50,000 came under civilian rule from Fort Lamy as newly formed prefectures. A year later, guerilla forces, particularly among the Tubu, began their opposition to central government. The Chadian army, still composed largely of Sara, was supported from the start by French troops — the Foreign Legion until recently, now replaced by the "paras". Opposition to the tight clench of French interests and

Paris in 1888, he installed her and their son there permanently. Cézanne himself then settled in Aix except for a few visits to the capital, to Fontainebleau, to Giverny, to Jura in Switzerland, and to the home of Claude Monet, where he met the sculptor Auguste Rodin. In 1895 the art dealer Ambroise Vollard set up in his gallery the first one-man exhibition of Cézanne's work (more than 100 canvases), but, although the young artists and some art lovers were beginning to show enthusiasm for his painting, the public remained unreceptive.

Final years. Cézanne's art was increasing in depth, in concentrated richness of colour, and in skill of composition. He felt capable of creating a new vision. From 1890 to 1905 he produced masterpieces, one after another: ten variations of the "Mont Sainte-Victoire," three of the "Boy in a Red Waist-Coat," and the "Bathers" series in which he attempted to return to the classic tradition of the nude and explore his concern for its sculptural effect in relation to the landscape. He was obsessed with his work, which was in itself time consuming since he painted slowly. Cézanne had always had extreme difficulty in getting along with people, and, deeply upset by the death of his mother in 1897, he withdrew gradually from his wife and from the friends of his youth. Except for a steady but infrequent correspondence with Pissarro, Monet, and Renoir, he let himself sink into solitude. More and more of his time was spent in Provence—in Aix, in Montbriant with his brother-in-law, at the Tholonet lookout on Montagne Sainte-Victoire, and at Château-Noir. By the turn of the century his fame had begun to spread, and since he was rarely seen by anyone, he became something of a legendary figure. He exhibited at the widely attended annual Salon des Indépendants in 1899 and at the Exposition Universelle held in Paris in 1900, and his works were finally sought after by galleries. The Caillebotte collection opened at the Luxembourg Gallery in Paris with two Cézannes. The Nationalgalerie in Berlin purchased a landscape as early as 1900. Young artists admired him; in 1901, the young Symbolist Maurice Denis painted "Homage à Cézanne," a picture of artists admiring one of his still lifes.

Cézanne's last period, the fruit of intense meditation in solitude, reached the heights of lyricism, which only the greatest artists can attain in their lifetime, in its revelation of life in nature. "The landscape," he said, "becomes human, becomes a thinking, living being within me. I become one with my picture . . . We merge in an iridescent chaos." In the apparent immobility of the Provençal countryside, he found geological forces trapped in the rocks, powerful saps coursing through the trees. With a few light brush strokes, this sick and misanthropic old man, shut up in his studio, was able to breathe life into the last Mont Sainte-Victoire paintings (1898–1902; Hermitage in Leningrad; 1904, Philadelphia Museum of Art) and the views of Château-Noir. The last of the great "Bathers" paintings (1900–05, Philadelphia Museum of Art), in which he succeeds in integrating monumental nudes with a landscape in his structural vision of reality, was a profound inspiration to the major painters of the 20th century—particularly Picasso, who modelled his "Damoiselles d'Avignon" after it. The diabetes from which Cézanne had been suffering for a long time became more serious, and he finally succumbed to a harsh chill caught while working in the fields. He died a few days later on October 22, 1906, and was buried in Aix-en-Provence. The following year, a retrospective showing of his works (56 paintings) was held at the Salon d'Automne in Paris and won considerable acclaim.

MAJOR WORKS

PAINTINGS, PORTRAITS, STILL LIFE, and FIGURES: "Uncle Dominic as a Monk" (c. 1866; private collection, New York); "Paul Alexis Reading to Zola" (c. 1869; Museu de Arte, São Paulo, Brazil); "The Black Clock" (1869–71; private collection, Los Angeles); "The Man with a Straw Hat (Portrait of Boyer)" (1870–71; Metropolitan Museum of Art, New York); "Portrait of Chocquet" (1876–77; Lord Rothschild Collection, Cambridge); "Chocquet Seated" (c. 1877; Columbus Gallery of Fine Arts, Columbus, Ohio); "Self-Portrait" (1879–82; Tate Gallery, London); "The Blue Vase" (1883–87; Louvre, Paris); "The Bather" (c. 1885–87; Museum of

Modern Art, New York); "The Card Players" (1890–92; Louvre, Paris); "Tulips and Apples" (1890–94; Art Institute of Chicago, Chicago); "Still Life with Basket of Apples" (1890–94; Art Institute of Chicago, Chicago); "Still Life with Peppermint Bottle" (1890–94; National Gallery of Art, Washington, D.C.); "Bathers" (1890–94; Louvre, Paris); "Still Life with Cupid" (1895; Courtauld Institute Galleries, London); "Still Life with Apples and Oranges" (1895–1900; Louvre, Paris); "The Clockmaker" (c. 1895–1900; Solomon R. Guggenheim Museum, New York); "Still Life with Onions and Bottle" (1895–1900; Louvre, Paris); "Women Bathers" (1895–1905; Philadelphia Museum of Art, Philadelphia); "The Gardener" (c. 1906; Tate Gallery, London).

LANDSCAPES: "The Suicide's House" (1872–73; Louvre, Paris); "View of Auvers" (1874; Art Institute of Chicago, Chicago); "Mont Sainte-Victoire" (1885–87; Metropolitan Museum of Art, New York); "The Bay from l'Estaque" (c. 1886; Art Institute of Chicago, Chicago); "Mountains in Provence" (1886–90; Tate Gallery, London); "Rocks at Fontainebleau" (1894–98; Metropolitan Museum of Art, New York); "The Lake of Annecy" (1896; Courtauld Institute Galleries, London); "Montagne le Victoire from the Bibémus Quarry" (1898–1900; Baltimore Museum of Art, Baltimore).

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Biography: Personal accounts include A. VOLLARD, *Paul Cézanne* (1914; Eng. trans., 1924), written by an art dealer who knew the artist during the last 10 years of his life; and JOACHIM GASQUET, *Paul Cézanne* (1921), a literary biography (in French) full of lively anecdotes, written by the son of an old friend of Cézanne. The best biography written originally in English is GERSTLE MACK, *Paul Cézanne* (1935), with a good chronology of the painter. JOHN REWALD, *Paul Cézanne, sa vie, son oeuvre, son amitié pour Zola* (1939; Eng. trans., *Paul Cézanne: A Biography*, 1948, reprinted 1968), has better documentation.

Monographs: The great English critic R.E. FRY in *Cézanne: A Study of His Development* (1927), published many texts and previously unknown photographs: J. MEIER-GRAEFE, *Cézanne und sein Kreis: ein Beitrag zur Entwicklungsgeschichte*, 3rd ed. (1922); F. NOVOTNY, *Cézanne und das Ende der wissenschaftlichen Perspektive* (1938); E. LORAN, *Cézanne's Composition*, 3rd ed. (1963); MEYER SCHAPIRO, *Cézanne* (1952); and L. BRIONGUERRY, *Cézanne et l'expression de l'espace* (1966), study the original element in Cézanne's works. RENE HUYGHE, *Cézanne* (1936), in French; and B. DORIVAL, *Cézanne* (1948; Eng. trans., 1948), settle the chronology of paintings. See also EUGENIO D'ORS, *Cézanne* (1930; Eng. trans., 1936); FRANK ELGAR, *Cézanne* (1968; Eng. trans., 1969); and JACK LINDSAY, *Cézanne: His Life and Art* (1969), which summarize what is today known of the artist. L. VENTURI, *Cézanne, son art, son oeuvre*, 2 vol. (1936), is a catalog indispensable for serious study of Cézanne's works.

(R.Hu.)

Chad

The Republic of Chad (République du Tchad) is an independent landlocked state in north central Africa. It has an area of 495,750 square miles (1,284,000 square kilometres) and a population of about 4,030,000 in 1975. It is bounded on the north by Libya, on the east by The Sudan, on the south by the Central African Republic, and on the west by Cameroon, Nigeria, and Niger. Chad obtained independence from France on August 11, 1960. The capital, N'Djamena (formerly Fort-Lamy; population about 224,000), is almost 1,000 miles (1,600 kilometres) from the West African coastal ports.

Although it is the fifth largest country on the continent, Chad—much of the northern part of which lies in the Sahara—has a population density of only about eight persons per square mile (three persons per square kilometre). Nearly 90 percent of the population lives by agriculture; cotton is grown in the south, and cattle are raised in the central region.

Because of the distance from the sea and the relative lack of transportation, the economy is underdeveloped, and French aid remains important.

The frontiers of Chad, which constitute a heritage from the colonial era, do not coincide with either natural or ethnic boundaries. The country comprises a great diversity of peoples, cultures, and religions; more than 100 languages and dialects are spoken. A guerrilla movement

Final
isolation



“Uqbah bin Nafir stopped by the furious waves of the Atlantic, on the West Coast of Morocco”

ISLAM IN AFRICA

by
PROFESSOR MAHMUD BRELVI

Foreword by
PROFESSOR M. M. SHARIF

Introduction by
DR. ISHTIAQ HUSAIN QURESHI

Türkiye Divanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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INSTITUTE OF ISLAMIC CULTURE
CLUB ROAD, LAHORE

1964

Gad

Dr. Gad

(39)

Former French Equatorial Africa The Republic of Chad

THE former French Equatorial Africa comprised the present four independent States of the Republic of Chad, the Central African Republic (former Ubangi-Shari), the Republic of the Congo—Brazzaville (former French Middle Congo), and the Gabon Republic, which are in the French Community.

Stretching across two-thirds of the width of Africa, these former French colonies extended from the lower Guinea coast eastward to the Congo-Nile watershed and northward to Lake Chad and the central Sahara.

The great majority of the Africans in the region is negro; in the south, speaking Bantu, and in the north, the Sudanese. Among the forest tribes are the Okande, the Fiot and the Fang—all found in the Gabon. The Bateka and the Banda dwell further east, and the Zandeh (“Niam Niam”) live toward the Nile watershed. The Sara cover a wide area in the middle Shari region; by Lake Chad are tribes of mixed negroid and Semitic strains, as well as the Arabs proper, and Hausa and Fula (both Muslims), immigrants from West Africa. There are also (in Chad) the Tibbu, probably a Negro-Berber mixture. Pygmy tribes are found in the forests—in the middle Ogowe country. All the northern tribes are Muslim, who had organised States with a high degree of culture. The Fang and the Zandeh were cannibals.

French interest in Equatorial Africa began with settlements on the Gabon estuary. It was not until after H. M. Stanley’s discovery (1876–77) of the course of the Congo river that the ambition arose to extend the French influence far inland. Later, efforts to acquire a footing in the Upper Nile basin led to the occupation of another large area, stretching to the frontier of the Republic of the Sudan.

The ports of the Gabon had been centres of the slave trade and of other commerce, and various European firms had factories on the coast. No rights of sovereignty were, however, acquired by any European power. In

466 - 979

Former French Equatorial Africa

1839, Captain Bouet-Willaumez (of the French navy) obtained for France the right of residence on the southern bank of the Gabon estuary, and in 1842 he secured better positions on the northern bank. The chief establishment, Libreville, was founded in 1849. The settlement grew, Cape Lope was ceded to France in 1862, and the former Gabon colony’s coast line extended to a length of 200 miles.

In consequence of the Franco-Prussian War, the former Gabon colony was practically abandoned in 1871, Libreville being maintained as a coaling depot merely. In 1875, however, France again turned her attention to the Gabon estuary. In 1875–78, Savorgnan de Brazza led an exploratory expedition, which reached the country east of the Ogowe, and ascended that river over four hundred miles. Returning to Europe, de Brazza learned that H.M. Stanley had revealed the mystery of the Congo, and in his next journey, begun in December 1879, de Brazza found a way to the Congo above the rapids via the Ogowe. In September 1880, he reached Stanley Pool, on the north side of which Brazzaville was subsequently founded.

Returning to the Gabon by the lower Congo, de Brazza met Stanley. Both explorers were nominally in the service of the “International African Association” (which became the “Congo Free State”), but de Brazza, in reality, acted solely in the interests of France and concluded treaties with Makoko, “King of the Batekas”, and other chieftains, placing very large areas under the “protection” of France. The conflicting claims of the “Congo Free State” and France in the Stanley Pool and lower Congo regions were adjusted by a convention signed in February 1885.

Both France and the “Congo Free State” had their eyes on the upper Nile basin; finally in August 1894, an agreement was reluctantly signed by the “Congo State” conceding the French claims. This left the road to the Nile open to the French. The Marchand expedition, despatched to the support of Victor Liotard, the governor of the upper Ubangi, reached Tambura in July 1897, and Fashoda in July 1898. Britain at once raised objections to the presence of a French force on the Nile, and it was decided that the expedition should evacuate Fashoda. The declaration of 21 March 1899 ended the dispute and fixed the eastern frontier of the former French territory except for a region on the borders of Wadai and Darfur. This area was finally divided (1919), and, in 1923, the frontier was demarcated.

Besides expanding eastwards, the authority of France was formerly extended northwards to Lake Chad, and over the countries of the central Sudan between Lake Chad and Darfur and, lastly, north again, the French occupied Tibesti and other Saharan regions. Here the former French territory adjoined the backland of the North African Arab Kingdom of Libya. Reaching out to Lake Chad the French had to meet the rivalry of Germany, which country desired a share of the Chad region for its (former) Cameroons protectorate. In the end, Germany obtained part of the southern

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MADDE YAYIMLANDIĞI TARİH 3 TEMMUZ 2002

Publications of the
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Edited by
Fuat Sezgin

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Volume 145

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of Africa

Collected and reprinted

1993

Institute for the History of Arabic-Islamic Science
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Frankfurt am Main

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GEOGRAPHY

Volume 145

TEXTS AND STUDIES ON THE
HISTORICAL GEOGRAPHY AND TOPOGRAPHY
OF AFRICA

MADDE YATIMLANDIKTAN
SONRA GELEN OKUMAN

07 TEMMUZ 1996

Collected and reprinted
by
Fuat Sezgin

in collaboration with
Mazen Amawi, Carl Ehrig-Eggert,
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Institute for the History of Arabic-Islamic Science
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Frankfurt am Main

- ÇAD
- Kanem
- Nil

Fresnel, Fulgence: *Essai de discussion des documents relatifs au cours supérieur du Nil Blanc et aux deux principaux lacs de l'Afrique Centrale, l'Ounyaméci et le Tchad.*
Bulletin de la Société de Géographie (Paris), 3ème série, vol. 14. 1850. pp. 361-380.

63 - 82

ESSAI DE DISCUSSION

DES DOCUMENTS RELATIFS AU COURS SUPÉRIEUR
DU NIL BLANC
ET AUX DEUX PRINCIPAUX LACS DE L'AFRIQUE CENTRALE,
L'OUNYAMÉCI ET LE TCHAD.

Je ne reviendrai point sur les notions géographiques des plus anciens auteurs grecs qui ont parlé des sources du Nil et de son cours supérieur, notions communes et à toute l'antiquité gréco-romaine (le seul Ptolémée excepté) et aux Africains occidentaux de toutes les époques. Ainsi, dans mon examen rétrospectif, je m'arrête à cet état de la science représenté par la géographie dite de Ptolémée, et, procédant du présent au passé, je vais tâcher d'établir :

XIV. DÉCEMBRE. 1.

25

Çad (265-292)

MARKE YATIRIMCIKTAN
SUNEA ÇİZİM BOKSUNAN

17 ARALIK 1994

Comité scientifique international pour la rédaction d'une Histoire générale de l'Afrique (Unesco)

HISTOIRE GENERALE DE L'AFRIQUE

IV

*L'Afrique
du XII^e au XVI^e siècle*

DIRECTEUR DE VOLUME
D. T. NIANE

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
Kütüphanesi

Demirbaş No: 2226-2

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1985

Unesco/NEA

CHAPITRE X

Royaumes et peuples du Tchad

DIERK LANGE

Au XII^e siècle, la majeure partie de la région du lac Tchad était dominée par le puissant royaume du Kanem. Dès cette époque, d'autres royaumes existaient sans doute dans la région, mais la plupart des habitants vivaient encore organisés en clans et groupes ethniques indépendants. Le Kanem a été connu très tôt par les voyageurs et géographes arabes et sa renommée dépassait très nettement celle des autres entités politiques situées entre les Nuba de la vallée du Nil et les Kaw Kaw de la boucle du Niger.

Compte tenu des sources existantes et de l'état de nos connaissances, il est inévitable que dans la présente étude l'accent soit mis sur le développement interne de l'État du Kanem : il sera donc beaucoup plus souvent question des populations vivant à l'intérieur du royaume que de celles qui, à l'extérieur, n'attiraient pas l'attention des chroniqueurs et sur lesquelles nous avons peu d'informations.

Mentionné dans différentes sources externes depuis le IX^e siècle, le Kanem se signale également par l'existence d'une source interne : le *Dīwān des sultans du Kanem-Bornu*. Le début de la rédaction du *Dīwān* remonte probablement à la première moitié du XIII^e siècle. A cette époque, les chroniqueurs de la cour ont commencé à fixer par écrit certaines données de l'histoire dynastique qui, auparavant, étaient transmises par voie orale. Mais, avant de passer aux événements de leur propre temps, ils ont tenu à consigner par écrit les principaux éléments d'une tradition remontant à la fin du X^e siècle. Par la suite, l'ouvrage a été constamment tenu à jour jusqu'à la fin de la dynastie des Sefuwa au



HISTOIRE GENERALE DE L'AFRIQUE

III *L'Afrique du VII^e au XI^e siècle*

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1990
Paris

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MADDE YATIRILMADIKTAN
SÖZLEŞME GÜVENCESİ

17 ARALIK 1994

CHAPITRE 15

La région du Tchad en tant que carrefour

Dierk Lange
en collaboration avec Bawaro W. Barkindo

Zone de savanes, la région du lac Tchad est habitée dès avant l'ère chrétienne par des peuples pasteurs et agriculteurs. Au nord, là où la savane se transforme lentement en désert, c'est l'élément nomade qui prévaut, bien qu'on y trouve aussi des oasis peuplées par des sédentaires. Au sud, surtout aux abords des fleuves qui se déversent dans le lac Tchad, prédominent les cultures de sédentaires. La désertification du Sahara et l'assèchement progressif du lac Tchad amenèrent des peuples de toutes parts à se rapprocher du lit rétréci de ce dernier. Le rassemblement de ces populations de régions déshéritées, et leurs efforts déployés pour s'adapter à l'évolution du milieu et des conditions matérielles, constituent la toile de fond sur laquelle se déroule l'histoire de la région.

Pour mieux comprendre la signification des faits historiques, il aurait été souhaitable d'indiquer avec précision les changements climatiques survenus durant la période prise en considération. En fait, le climat de la zone sahéenne est particulièrement mal connu durant le I^{er} millénaire de l'ère chrétienne. Plusieurs indices montrent cependant que dans l'ensemble, les conditions climatiques durant cette période étaient meilleures que celles qui prévalent actuellement. On notera en particulier que les eaux du lac Tchad se déversèrent, entre le III^e siècle et le début du XIII^e siècle de l'ère chrétienne, de façon presque continue dans le Baḥr al-Ghazāl, ce qui suppose un niveau d'eau dépassant la cote de 286 mètres¹. Se fondant sur des données diverses, J. Maley estime par ailleurs qu'une pulsation humide s'est manifestée au milieu du I^{er} millénaire

1. J. Maley, 1981, p. 65, 101. Le niveau actuel du lac Tchad est situé à 282 mètres.

AFRICA

Volume 25 Number 10

November 15, 1988

Continental Alignments

Political Relations

CENTRAL AFRICA

Burundi Under Discussion

The heads of state of Burundi, Zaire and Rwanda have resolved to create favourable conditions which will ensure peace in the region and facilitate the return of refugees to Burundi.

According to a joint communique issued at the end of a meeting between the Burundi President Pierre Buyoya, Zairean President Mobutu Sese Seko and Rwandan President Juvenal Habyarimana at the Zairean town of Goma near the Burundi border, on October 7th, the three leaders called for concrete measures for the restoration of peace in the region.

The meeting was their second since the massacres in August, during which 5,000 persons were killed and more than 60,000 persons mainly Hutu, fled Burundi to neighbouring countries during and after the massacres (p. 8979).

President Buyoya informed his counterparts on the current situation and concrete measures already taken which include setting up of a 24-man Commission to look for means of consolidating national unity.

Presidents Mobutu and Habyarimana reaffirmed their commitment to regional peace. (DNS 2/10)

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(See pp. 9029B, 9043A)
Last reference p. 8981C

CHAD-LIBYA

Diplomatic Links Restored

Libya and Chad announced on October 3rd that they had restored diplomatic relations, just over a year after signing a ceasefire which brought a long desert war between them to an end in September 1987 (p. 8618).

A territorial dispute over the area known as the Aouzou strip along their common border remains unresolved, but both governments pledged in a joint communique to settle the issue peacefully. Chad and Libya are to exchange full diplomatic missions by the end of October, according to the statement. Mr. Gaith Salem An Nasser was named as ambassador-designate to N'Djamena, and Mr. Brahim Mahamad as his Chadian counterpart in Tripoli.

France, which together with the US provided Chadian President Hissene Habre with military support in the war against Libya, said it was delighted with the decision to renew formal diplomatic ties. There are still some 1,200 French troops in Chad.

Since independence from France in 1960, Chad has been plagued by fighting between rival armies. President Habre ousted his Libyan-backed predecessor, Mr. Goukhoui Oueddei, from the capital N'Djamena in 1982 and fin-

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2 Internal Developments	9029
3 National Security	9039
4 Overseas Relations	9050
5 Social and Cultural	9053
INDEX	9058

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9024 - Africa Research Bulletin

Continental Alignments

French Troop Withdrawal?

An unconfirmed report broadcast in mid-October on French radio claims that France is to withdraw its 1,200 troops stationed in Chad following the restoration of diplomatic relations between Chad and Libya.

A French military spokesman declined to confirm the report for *AFP*. "All I can say is that French forces could possibly withdraw one day on condition that the peace process is strengthened, and in liaison with our Chadian friends."

A Chadian embassy official also said he knew nothing about the report. But *Radio France Internationale* stated that Maurice Schmidt, Chief of Staff of the French Armed Forces, would notify Chadian President Hissene Habre during an October 16-17th visit of France's intention to leave.

An official announcement of a French withdrawal has been expected since Chad and Libya agreed to settle their 13-year dispute over the Libyan-held Aouzou strip in northern Chad, and to respect the 1987 ceasefire.

Both countries agreed to set up diplomatic missions in each other's country by the end of October. The accord was welcomed by France, Chad's former colonial ruler, as a move which would put an end to the conflict which has cost thousands of lives. (WA 30/10)

Reaction and Comment

After the announcement on October 3rd of the re-establishment of diplomatic relations between Chad and Libya, in a communique published simultaneously in Tripoli, N'Djamena and Lome, the Chadian Minister of Foreign Affairs, M. Gouara Lassou proposed that the two countries should "together bury the hatchet and experience peace."

"We consider that the process is irreversible and will eventually lead to peace in the interest of the two brother countries," M. Lassou told *Agence France Presse (AFP)*.

Colonel Gaddafi, the Libyan leader, for his part, sent a message to the Togolese leader, Gen. Gnassingbe Eyadema, to thank him for his mediation. "The efforts and steps that you deployed to achieve peace and stability in Africa, had a great effect on the positive result that we have recently obtained," wrote the Libyan leader in a message of

thanks published in Lome on October 6th.

"Libya appreciates your energetic action and considers it a demonstration of Africa's capacity to resolve its problems by counting on its own means," added Col. Gaddafi.

President Eyadema had previously told *Radio France Internationale* that Togo had made a "modest contribution" to settling the Chad-Libyan conflict.

According to *AFP*, the Gabonese head of state, M. Omar Bongo, took umbrage at the way in which the resumption of diplomatic relations with the mediation of Togo had been announced. M. Bongo, who chaired the OAU *ad hoc* committee charged with finding a solution to the Chad-Libyan border dispute, had been surprised by the speed of the decision. An editorial published in the Gabonese national daily, *L'Union* on October 5th, was totally unambiguous in this respect. It was amazed at the "course taken by certain African personalities to appear the sole architects of the reconciliation between Chad and Libya," with a clear allusion to President Eyadema.

President Bongo was nevertheless "pleased" at the decision of the two countries in conflict, and said that he approved of "all initiatives, from whatever source, if they could contribute to peace."

The official Ivorian press, for its part, presented President Felix Houphouet-Boigny as the main architect of reconciliation between Chad and Libya. The role played by the Ivorian head of state was given prominence by the Chadian honorary consul to Cote d'Ivoire, M. Gabbide Bassor, who in an interview with the government daily, *Fraternite Matin*, welcomed the "fundamental and discreet action undertaken by President Felix Houphouet-Boigny in the quest for peace."

The Algerian daily, *El Moudjahid* said on October 4th, that the resumption of diplomatic relations between Chad and Libya could "only delight the African continent."

In a commentary entitled "Africa relieved", the paper added that this reconciliation "created an atmosphere full of promise, even if the border dispute was not yet settled."

"The normalisation of relations between the two countries," wrote *El*

Chad-Libya The Aouzou Strip

The Aouzou Strip, the subject of a dispute between Chad and Libya for 15 years, is an area of 112,000km² in the extreme north of Chad.

The only inhabited district, Aouzou, was annexed by Libya in 1973 on the basis of a Franco-Italian treaty of 1935. President Hissene Habre, for his part, considers the Aouzou Strip as an integral part of Chad.

The Franco-Italian treaty had been signed in Rome on January 7th 1935, by the president of the Council, M. Pierre Laval, and the Duce, Benito Mussolini. It was a bilateral agreement attributing the Aouzou Strip to Italy, in exchange for an end to Italian claims to Tunisia. The agreement had been ratified by the two French assemblies and by the Italian Chamber, and published in the official French journal on March 27th 1935. In the meantime however, Rome had changed its mind, and in 1938, Conte Ciano, the Minister of Foreign Affairs, warned France that the treaty was worthless, because the instruments of ratification had not been exchanged.

After Libya became independent in 1951, France signed an agreement in August 1955, on friendship and good neighbourliness with Tripoli. This treaty defined the borders of Libya with the coastal countries under French administration, without taking up the Laval-Mussolini agreement, but referring, in an annex, to the Franco-British declaration of 1899 and to the Franco-British convention of September 1919 which placed the Aouzou Strip in Chadian territory. (AFP 3/10)

The Last Six Years of Conflict

The resumption of diplomatic relations between Chad and Libya comes six years after they were broken "de facto", when President Hissene Habre came to power.

1982 June 7th: Hissene Habre's forces seized N'Djamena, the Chadian capital, after a gradual occupation of the north of the country, except for the Aouzou Strip, which had been under Libyan military control since 1973. The fall of President Goukhoui Oueddei. (p. 6489)

1983 April: Chad announced the suspension of dialogue between the two capitals, which was mainly about an offer by Col. Gaddafi to recognise the regime of President Habre, in exchange for the creation of the Islamic Republic of Chad. (p. 6827)

1983 May-July: partisans of Goukhoui Oueddei, strongly supported and equipped by the Libyan army, took Faya-Largeau and Abeche (east). (p. 6873)

1983 August 8th: deployment of French Manta system: 3,000 soldiers were sent to the south of the 15th parallel. A red line—to the south of which France reserved the right to intervene against any attack from Libya—divided Chad. The red line was raised to the 16th parallel in January 1984. (p. 6946)

1984 September 17th: Paris and Tripoli announced a "simultaneous and concomitant retreat" of French and Libyan troops from Chad. Only the French departed the following November. According to the US state department, some 3,000 Libyan soldiers remained in the north of Chad. (p. 7375)

1986 February 10th-14th: an anti-governmental offensive to the south of the red line after more than a year's truce. On President Habre's request, Paris began "Operation Sparrowhawk", and sent in 1,000 troops. (p. 7975)

December 1986-March 1987: Libya suffered a long series of defeats, losing Fada, Zouar, the Ouadi-Doum base and Faya-Largeau. (pp. 8336, 8432)

1987 August 8th: the area of Aouzou, which had been occupied by Libyans for 14 years, was taken by the Chadian National Armed Forces (FANT) of President Habre, but was retaken by Gaddafi's troops on August 28th. (p. 8588)

1987 September 5th: Chadians entered Libyan territory for the first time, and destroyed the Maaten es Sura base. A ceasefire was concluded under the aegis of the Organisation of African Unity (OAU) on the 11th. (p. 8617)

1988 May 25th: Col. Gaddafi announced that he recognised the government of M. Hissene Habre, and he would also release all Chadian prisoners of war held in Libya. (p. 8865)

June 6th: President Habre announced that Chad "was willing to immediately establish diplomatic relations with Libya, and inaugurate a new era of relations based on the principles of the OAU charter and the UNO." (p. 8902)

July 7th: for the first time since the conflict started, the Libyan and Chadian Ministers of Foreign Affairs met in Libreville (Gabon). (p. 8938)

August 7th: Col. Gaddafi proclaimed Libya's neutrality in Chad's internal conflict and declared that he would open an embassy in N'Djamena. (p. 8968)

Moudjahid, "removes the spectre of military intervention and extra-African interference in the region still further. It is well that an African problem had found an African solution."

"Algeria, for its part," concluded the paper, "could only be satisfied with this rapprochement between N'Djamena and Tripoli. Our country had not spared its efforts to restore dialogue between

Chad and Libya. It was therefore with satisfaction and relief that the re-establishment of diplomatic relations had been welcomed."

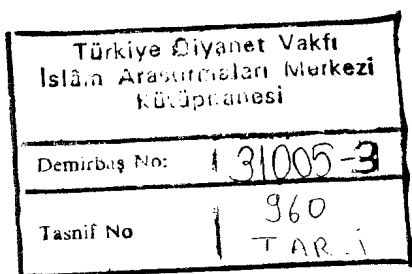
(MTM 14/10, AFP, MJ 4/10)
Last reference p. 8998C

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المشرف على المجلد: ج. ت. نيكاف



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MADDE YAYIMLANDIKTAN
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٢٤٧

الفصل العاشر

ممالك تشاد وشعوبها

بقلم ديرك لانجي

كان الجزء الأكبر من إقليم بحيرة تشاد تحت سيطرة مملكة كانم العظيمة في القرن الثاني عشر. ولا بد أنه منذ ذلك الوقت كانت هناك ممالك أخرى في هذا الإقليم، غير أن غالبية السكان كانوا يعيشون في صورة عشائر ومجموعات عرقية مستقلة. وعرف الرحالة والجغرافيون العرب مملكة كانم في وقت مبكر، وتعدت شهرة المملكة بكثير شهرة الكيانات السياسية الأخرى الواقعة فيما بين نوبة وادي النيل، والكاوكاو المقيمين في منعطف النيجر. وفي ضوء المصادر الموجودة والمعلومات المتوفرة لنا، كان مما لا بد منه في هذه الدراسة التركيز على التنمية الداخلية لدولة كانم. ولهذا سيرد الحديث عن السكان المقيمين داخل المملكة أكثر منه عن المقيمين خارجها والذين لم يلفتوا نظر المؤرخين والذين لا تتوافر لدينا عنهم سوى معلومات ضئيلة.

وقد جاء ذكر مملكة كانم في مصادر خارجية مختلفة منذ القرن التاسع، ولكنها ذكرت أيضاً في مصدر داخلي هو ديوان سلاطين كانم - بورنو. وترجع بداية كتابة الديوان على أغلب الظن إلى النصف الأول من القرن الثالث عشر. ففي هذا العصر بدأ مؤرخو الديوان الملكي بتدوين بعض المعطيات عن تاريخ الأسرة المالكة وهي معلومات كانت تتناقل قبل ذلك شفاهة. ولكن قبل انتقال المؤرخين إلى أحداث زمنهم، حرصوا على تدوين وتسجيل أهم عناصر هذا التراث المنقول الذي يرجع العهد به إلى نهاية القرن العاشر. وتواصل بعد هذا استكمال الكتاب حتى نهاية أسرة السيفيين في القرن التاسع عشر: وكان يُضاف عند موت أي ملك فقرة تُخصّص للعهد الذي حكم فيه. وكان يمكن أن تؤدي هذه الطريقة في التأليف، بعد ستة قرون، إلى وضع كتاب ضخم، أما الواقع فإن الديوان لا يضم في شكله الراهن، سوى خمس صفحات ونصف. ولا جدال في أن الديوان يقدم لنا أولاً وقبل أي شيء معلومات عن تاريخ الأسرة الملكية في كانم - بورنو، ولكن يمكن استخلاص بعض المؤشرات منها بشأن جوانب أخرى من تاريخ وسط السودان^(١).

04 TEMMUZ 1992

LIBYA, CHAD AND THE CENTRAL SAHARA. By JOHN WRIGHT. London: Hurst, 1989. 168pp. Hardback, £23.00. ISBN 1-85065-050-0.

Here an experienced journalist sets out to examine the background to Libya's interest in its southern neighbour over the last decades. He explicitly wants to explain, not to condone the position of one or other side, and he writes from a background of both experience in the region and wide reading. The geographical and trading links across the Sahara between the inhabited North African coastline and the lands to the south of the desert are outlined over a history of several thousand years, taking into account the often quite rapid climatic changes. Islamization after the Arab conquests in the 7th and 8th centuries appears to be secondary to the spread of the Bani Hilal in the 11th in the long-term effects on the economy of the region. The trading networks of the following centuries culminate in the great Sanussi domination of the 19th, a domination which is only ended by Italian invasion and accommodation to French and British imperialism, as a consequence of which Libya and Chad inherit a common border related to a disputed and unratified treaty of 1935. There are some annoying signs of insufficiently tight editing (e.g. 'black, but not negro'—never explained; al-dar al-islam for dār al-islām), but these do not detract from a competent and informative survey.

CSIC, SELLY OAK COLLEGES

JØRGEN S. NIELSEN

- 99d

Islam Christian-Muslim Relations, c.1/4, 1990 Birmingham
5124

A GLIMPSE INTO THE PAST!

History of Chad

As even to-day Lake Chad (pronounced "Shaad") is the meeting place of the boundaries of four countries—Chad, Niger, Nigeria and Cameroon—in ancient times it was the meeting place of two caravan routes, one from Libya in the north across the Sahara and the other from Cairo via Sudan. Egyptian geographer Ptolemy (A. D. 127-51) had heard about this lake. There are no traces of the pre-Islamic history of the area round the Lake, but because of its being a junction of caravan routes, Islam reached early the region from the north.

We do not have record of the exact period when Islam actually reached Chad, but the first record of a Muslim Kingdom is in the eleventh century. A Negro King Huma became a Muslim and his son Dunama (A. D. 1100-40) had a wide range of authority. Muslim historians Maqrizi and Ibn Said refer to this Muslim Kingdom. According to Maqrizi, King Dunama died by drowning near Suez during his return from his third Haj. This kingdom had relationship with Tunis, Tripoli and Egypt and for a time controlled Fezzan in Libya. In time the Kingdom with capital at Kanem extended its control over Bornu. In his World History Ibn Khaldun mentions the gift of a giraffe to the Hafsid monarch al-Mustansir from the King of Kanem and Lord of Bornu. At the end of the fourteenth century the dynasty transferred its seat from Kanem to Bornu.

In the sixteenth century, during the reign of "Mbang" Abdullah (1561-1602) Islam reached Bagirmi and a Sultanate emerged there. At the beginning of the seventeenth century, a saint, Salih (perhaps of Arab origin) took Islam to Wadai, where a Muslim Kingdom arose in 1635. Later, in the days of Rabiḥ Zubairi, (1878-1898) who was overlord of the many small kingdoms in the region, Islam began to spread further south.

Lake Chad as a strategic place came to the notice of Europeans when explorers reached it in 1823 from Libya in the north. During the scramble for African posses-

sions in the later part of the nineteenth century, there was a race to reach Chad. The British tried to reach it from their foothold in Nigeria, while the French tried to reach it from Congo where they had their foothold. The French reached there first. They found scattered Muslim kingdoms under the suzerainty of Rabiḥ Zubairi. They entered into treaties between 1880 and 1887 with a few of the Kings. Rabiḥ Zubairi began a Jihad against the encroaching French and in July 1898 the French forces were defeated. Subsequently, reinforcements reached the French from across the Sahara and a decisive battle took place on 22 April 1898, which resulted in a dearly won victory for the French. Rabiḥ was killed in the battle. Rabiḥ's son Fadlallah fled to Nigeria, returned and reoccupied part of the country, but he was afterwards defeated and killed.

Meanwhile, by treaty Britain, France and Germany had by treaty agreed to a division of the shores of Lake Chad, and British forces reached the western Bornu side of the Lake; while the Germans reached the Lake shore from Cameroon. However, in 1913 the British gave the Bornu area of Lake Chad to the French in return for concession elsewhere. And after the First World War the German territory along the shore facing Cameroon also came into French possession.

Chad with its present boundaries was organised as a separate territory by France in 1913. During World War II Chad served as a supply base to the Allies. It was in Chad that French troops were assembled who fought side by side with the British in the campaigns in Libya and Tunisia. The French gave Chad the status of an overseas territory of the French Republic in 1944. Internal autonomy was given in May 1957. In 1958 Chad voted for de Gaulle's new Constitution and it became a self-governing member of the French Community. Independence was proclaimed on 11 August 1960 and

CORDOVA'S MAYOR IN LAHORE

Antonio Guzman Reina, Mayor of Cordova (in Spain) visited Pakistan recently. When he was honoured at a meeting of the Lahore City Corporation on Feb. 23, he said he hoped the relations between the people of Pakistan and Spain would become closer. He said they had an Islamic tradition in Cordova as the Muslims and the Spanish people had lived together for eight centuries. "We are proud of the Muslim poets born in Cordova like Ibni Hashim, Al-Hasan and others, who have left a deep impression the world over and earned a great name for Cordova." Paying glowing tributes to the poetry of Allama Iqbal, he said Allama Iqbal, had immortalised the Mosque of Cordova by writing a poem on it. This poem was written after visiting the Mosque by which he was very much impressed. He said the Municipal Corporation of Cordova was considering to name some of the roads after the famous cities and persons of Pakistan. He added that they had already named one of the squares after Allama Iqbal.

PAKISTANI SCIENTIST

Well-known Pakistani scientist Professor Abus Salam has been elected Chairman of the 14th session of the U. N. Advisory Committee on the Application of Science and Technology to Development.

Chad was admitted to the United Nations on 20 September 1960.

Though Chad became "independent" and has become a so-called "republic" it has yet to become really democratic. The overwhelming majority of the population is Muslim (85 per cent). Literacy is only 3 per cent and the urban population is about 3.7 per cent. The country is run with dictatorial powers by a French-educated stooge Francois Tombalbaye with French as the official language. An uprising of the people—by the Chad Liberation Front—was crushed with the help of French troops. Because of its strategic position the French military base for Central Africa continues to be in the "Republic" of Chad.

A GLIMPSE INTO THE PAST!

History of Chad

With the recent coup and the assassination of Francois Tombalbaye, the Central African State of Chad is in the melting pot. It is relevant if we recall the history of Chad, whose population is 85 per cent Muslim.

As even to-day Lake Chad is the meeting place of the boundaries of four countries—Chad, Niger, Nigeria and Cameroon—in ancient times Lake Chad was the meeting place of two caravan routes, one from Tripoli in the north across the Sahara and the other from Cairo through the Sudan. These caravan routes resulted in the early spread of Islam in this region.

Though Islam had reached earlier, we have evidence of Muslim Kingdoms existing in the area from the eleventh century. For centuries there was Muslim culture and rule in this region, especially in the north. Some of the Sultanates of which there is record are those of Kanem, Bornu, Wadai and Bagirmi.

In 1194 at Kanem the pagan dynasty of Ume was overthrown by a Muslim dynasty of indigenous origin, which transferred its capital to Bornu at the end of the fifteenth century. But this time Islam had taken firm root in the territories around Lake Chad. At the end of the next century, during the reign of "Mbang" Abdullah (1561-1602), Islam reached Bagirmi and a Sultanate was established there.

At the beginning of the seventeenth century, a saint, Salih (perhaps of Arab origin) took Islam to Wadia, where a Muslim Kingdom was ruling by 1635. Later, during the days of Rabihi Zubairi (1878-1890) Islam spread farther south.

The discovery of the then Dark Continent (Africa) led to the mad rush of European colonisers. The French, after securing possessions in North and West Africa aimed at Lake Chad. At that time, in the eighteen eighties, there were numerous small Sultanates in the

region under the suzerainty of Rabihi Zubairi. Between 1880 and 1887 the French sent expeditions, which resulted in treaties with some of the Sultans.

Rabihi Zuberi started war against the encroaching French. In July 1889 the French invading forces were defeated, but further reinforcements reached the French from across the Sahara and a decisive battle took place on 22 April 1890, which ended in a dearly won victory for the French. Rabihi was killed in the battle and his capital, Dikoa, was occupied on May 1. Rabihi's son, Fadlallah succeeded in retaking Dikoi, but was subsequently defeated and killed in battle.

The French, the British and the Germans, by treaties of 15 November 1893 and 15 March 1894, divided the territories around Lake Chad among themselves. This is how Chad became a French colony.

The wave of decolonisation which began after the second World War and Chad also became independent. But actually the French transferred power to a French-educated minority and though nominally Chad had become a "republic", democracy has yet to come to Chad.

The Muslims, concentrates in the north have all along been struggling for their rights.

U. S. Arms Business

American foreign arms sales are expected to continue at the record levels of the last two years, a US Defence Department official said on April 22.

Lt. Gen. Howard Fish, Director of the Pentagon Security Agency said that the Government sale to foreign nations in the year ending on June 30 would be near the 8,200 million dollars record sales of the previous year.

"We believe that sales will continue at the volume experienced in the recent past", he said in a speech prepared for delivery to

Saudi Arabia's Policy

(Continued from page 3)

Our Government does not restrict its international relations to the Arabs and Islamic countries, but extends itself to all nations and countries that believe in God and the principles of justice and righteousness.

Our Government repeats to all the words of our demised leader:

"We want a world where liberty, peace, cooperation and love prevail. What has been done by our Government in the past and what our Government will do in the future in the defense of its rights and the rights of the Arab and Islamic nation, utilizing all its potentials, is not contradictory to our call for peace and love, but it is according to the words of His late Majesty when he said that we do not intend to be aggressors and we do not intend to do harm to the rights of any individual or group but at the same time, we will not accept or tolerate aggression, because the desire for peace and reformation does not mean weakness."

These are the main principles of the policy of His late Majesty King Faisal, and our Government undertakes before Almighty God to continue this policy and its obligations toward the Saudi people to carry it out, asking that Almighty God extend His hope and anticipated support to every individual of the faithful people. We extend our hands for cooperation with all nations of the world, offering peace to the peaceful, and defending ourselves against aggression and the principles of destruction. We pray to Almighty God to protect us from destruction and despair and to offer us welfare and stability".

Aerospace Industries Association meeting.

Gen. Fish said a large amount of the American military equipment sold or given to allies over the past decade is now obsolete and needs to be replaced.

Noting that the United States had already sold 5,800 million dollars worth of arms to foreign nations since last July Gen. Fish said "it appears that...in the (financial 1975) year our total sales might be somewhere between 7,000 million dollars and 8,000 million dollars,

LISTE DES ETATS MEMBRES ET OBSERVATEURS DE L'ORGANISATION DE LA CONFERENCE ISLAMIQUE

1. Royaume Hachémite de Jordanie	National Day 25th MAY 1946
2. République de l'Azerbaïdjan	
3. Etat Islamique de l'Afghanistan	
4. République de l'Albanie	2th DECEMBER 1971
5. L'Etat des Emirats Arabes Unis	9 OCTOBER 1962
6. République de l'Indonésie	
7. République d'Ouganda	
8. République Islamique d'Iran	15th AUGUST 1971
9. République Islamique du Pakistan	5th AUGUST 1960
10. L'Etat du Bahrein	15th AUGUST 1960
11. Brunei Darussalam	29th OCTOBER 1923
12. Burkina Faso	11th AUGUST 1960
13. République Populaire du Bangladesh	20th MARCH 1956
14. République du Bénin	17th AUGUST 1960
15. République de Turquie	18th FEBRUARY 1965
16. République du Tchad	3th JULY 1962
17. République de Turkmenistan	27th JUNE 1960
18. République de Tunisie	4th AVRIL 1960
19. République de Tajikistan	18th JANUARY 1956
20. République GAbonaise	28th SEPTEMBER 1941
21. République de la Gambie	27th APRIL 1961
22. République Algérienne Démocratique et Populaire	26th JUNE 1960
23. République Fédérale Islamique des Comores	14 JULY 1958
24. République de Djibouti	20th DECEMBER 1951
25. Royaume d'Arabie Saoudite	28th SEPTEMBER 1958
26. République du Sénégal	10th SEPTEMBER 1974
27. République du Soudan	13th SEPTEMBER 1993
28. République Arabe Syrienne	3 SEPTEMBER 1971
29. République de Sierra Leone	15th JANUARY 1960
30. République Démocratique de Somalie	19 JUNE 1961
31. République d'Iraq	22th NOVEMBER 1943
32. Le Sultanat d'Oman	15th SEPTEMBER 1969
33. République de Guinée	20th JUNE 1960
34. République de Guinée-Bissau	23th JULY 1952
35. L'Etat de Palestine	2th MARCH 1956
36. République de Kyrgyzstan	28th NOVEMBER 1960
37. L'Etat de Qatar	25th JUNE 1975
38. République du Cameroun	3th AUGUST 1960
39. L'Etat du Koweït	15th OCTOBER 1960
40. République du Liban	
41. République Arabe Libyenne Socialiste et Populaire	
42. République des Maldives	
43. République du Mali	
44. Malaisie	
45. République Arabe d'Egypte	
46. Royaume du Maroc	
47. République Islamique de Mauritanie	
48. République du Mozambique	
49. République du Niger	
50. République Fédérale du Nigéria	
51. République du Yémen	

06 EYLUL 1996

MAJLIS TAYYARAVHITAN
SOMALI CHILAN OOLAHMAN

su. Cemal Toksoy'un 215 Kalarina

216 - 334 95 88

ORIENTE MODERNO

RIVISTA MENSILE

D'INFORMAZIONI E DI STUDI PER LA DIFFUSIONE DELLA CONOSCENZA
DELL'ORIENTE, SOPRA TUTTO MUSULMANO, PUBBLICATA A CURA
DELL'ISTITUTO PER L'ORIENTE. - VIA NAZIONALE 89, ROMA (3).

SEZIONE POLITICO-STORICA

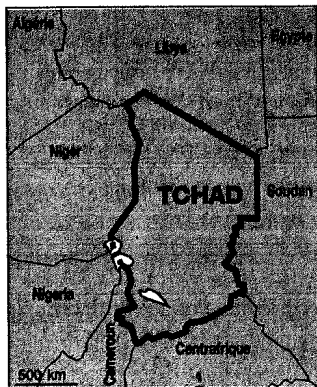
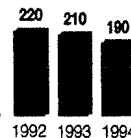


PER LA STORIA

DELLA PENETRAZIONE TURCA NELL'INTERNO DELLA LIBIA
E PER LA QUESTIONE DEI SUOI CONFINI

Il dominio dei Turchi Ottomani nel territorio della Libia (Tripolitania e Cirenaica, in arabo ed in turco *Tarābulus al-gharb*) va distinto in due periodi: il primo dal 1551 al 1835, il secondo dal 1835 al 1911.

Nel primo periodo, per uno spazio di quasi tre secoli, l'influenza turca si esercitò soltanto sulla regione costiera e più ad occidente, in Tripolitania, che ad oriente, in Cirenaica; l'autorità del governo centrale di Costantinopoli fu direttamente sentita a Tripoli nella seconda metà del secolo XVI, quando la Porta vi spedì governatori propri assai potenti e temuti come Murād Āghā (1551-1554), Dorghūt Pascià (1554-1565), Ulūğ 'Alī (Lucciali) Pascià (1565-1568). In seguito la provincia, o meglio l'*ōgiāq*, di Tripoli, come Tunisi ed Algeri, riconobbe soltanto di nome la sovranità della Porta; il governo restò in balia della milizia locale dei Gianizzeri e dei Qōlōghlī; il Pascià mandato da Costantinopoli era spesso respinto e quando poteva sbarcare era tenuto in disparte e privato di qualsiasi ingerenza negli affari del Governo. Alcuni dei capi locali, di solito avventurieri che riuscivano ad ottenere il favore della oligarchia militare e corsara, arrivavano talora a farsi riconoscere dal governo di Costantinopoli e a farsi rilasciare firmani d'investitura e il titolo di Pascià; spesso tali riconoscimenti erano il frutto di intrighi orditi presso la Porta e di generosi donativi mandati ai ministri del Sultano. Tale fu il caso di Sāqizlī (Chiota) Moḥammed Pascià (1633-1649) e di Sāqizlī 'Osmān Pascià (1649-1672) e di pochi altri. Più spesso il governo dell'*ōgiāq* di Tripoli passò da un capo all'altro secondo le ambizioni dei singoli ed i capricci delle soldatesche e dei corsari per decenni di anarchia che furono particolarmente turbolenti all'inizio ed alla fine del secolo XVII.



Nom officiel :

République du Tchad.

Capitale : N'Djaména.

Superficie : 1 284 000 km².

Population :

6,4 millions d'habitants (1995).

Langues courantes :

arabe, français (officielles).

Date d'indépendance :

11 août 1960.

Nature du régime :

présidentiel.

Produit national brut :

1,2 milliard de dollars (1994).

PNB par habitant :

190 dollars en 1994.

Croissance du PNB par habitant (1985-1994) :

0,9 % par an.

Dette extérieure :

816 millions de dollars (1994).

Service de la dette :

25,3 millions de dollars (1994).

Exportations de biens

et services : 181 millions de dollars (1994).

Importations de biens

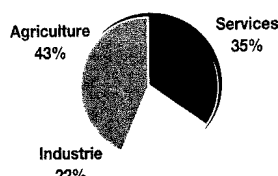
et services : 336 millions de dollars (1994).

Monnaie : franc CFA.

Taux de change :

1 dollar = 510 F CFA (avril 1996).

PIB PAR SECTEURS



LA TERRE ET LES HOMMES

Relief : vastes plaines dans une cuvette se relevant à l'est et au nord en hauts plateaux et massifs granitiques ou volcaniques culminant à 3 314 m.

Climat et végétation : climat tropical semi-humide au sud, sahélien au centre, désertique chaud au nord. Désert et savane. N'Djaména, 23-42°C en avril, 14-33°C en décembre, 744 mm de pluie par an.

Cours d'eau : Chari, Logone, lac Tchad.

Démographie : taux moyen d'accroissement (1995-2000), 2,8 %. 12,9 millions d'habitants en 2025. Densité moyenne : 5 habitants au km² (1995).

Villes principales : N'Djaména 512 000 habitants en 1994, Sarh 124 000.

Répartition de la population : urbaine 21 % ; rurale 79 % (1995).

Religions :

musulmans 40,4 % ; chrétiens 33 % ; croyances traditionnelles 26,6 %.

LE CADRE POLITIQUE

Pouvoir exécutif :

président de la République.

Chef de l'Etat en exercice :

Idriss Déby, né en 1952, au pouvoir depuis le 2 décembre 1990. Election présidentielle en juin 1996.

Pouvoir législatif :

Haut Conseil intérimaire de 57 membres, désignés par le Conseil supérieur de transition (CST). Elections législatives en novembre 1996.

Constitution en vigueur :

31 mars 1996.

NIVEAU DE VIE

Espérance de vie à la naissance :

47,5 ans (1992).

Taux de mortalité infantile :

122 pour 1 000 naissances (1992).

Population ayant accès aux services de santé :

30 % (1992)

Taux d'alphabétisation des adultes :

44,9 % (1992).

DONNÉES ÉCONOMIQUES

Taux de croissance : 4,1 % en 1994, contre -15,9 % en 1993.

Taux d'inflation :

41,3 % à la consommation (1994).

Produit intérieur brut : 447 milliards de F CFA en 1994, contre 300 en 1993.

Production agricole :

mil-sorgho 540 600 tonnes en 1994 ; maïs 100 200 t ; arachide 201 700 t ; riz 31 600 t ; canne à sucre 32 200 t ; coton-graine 135 000 t ; coton fibre 42 500 t ; gomme arabique 5 000 t.

Elevage : 4,6 millions de bovins ; 2,1 millions d'ovins et 3,1 millions de caprins (1993).

Pêche (en eau douce) :

80 000 tonnes de poissons en 1993.

Pétrole : travaux d'exploration en cours (7,5 millions de tonnes espérées en l'an 2000).

Industries : textile, agro-alimentaire.

DONNÉES FINANCIÈRES

Budget (en milliards de F CFA,

1994) : recettes (63,4) ; dépenses (115,8) ; solde (-52,4).

Investissements : 110 millions de dollars

(1992). Investissements étrangers : 39 millions de dollars en 1993.

Aide extérieure totale : 215 millions de dollars (versements nets, 1994).

Solde de la balance des paiements : -76 millions de dollars en 1994.

Dette extérieure totale :

816,2 millions de dollars (1994). 68 % du PNB.

Service de la dette : 25,3 millions de dollars (1994), dont 14,6 millions payés, soit 8,1 % des exportations de biens et services.

COMMERCE EXTÉRIEUR

Exportations de marchandises :

132 millions de dollars en 1993.

Importations de marchandises :

201 millions de dollars en 1993.

Principaux produits importés :

produits céréaliers, produits pétroliers, pharmacie, machines et équipement de transport.

Principaux produits exportés :

coton, bétail, viande, cuirs et peaux, gomme arabique.

Principaux fournisseurs :

France (44 %), Cameroun (21 %), Nigeria (9 %), Etats-Unis (6 %).

Principaux clients :

Portugal (36 %), Allemagne (14 %), France (9 %), Maroc (5 %), Taiwan (4 %).

TRANSPORTS ET COMMUNICATIONS

Réseau routier : 7 000 km de routes, dont 430 km sont asphaltés (1991).

Aéroport principal : N'Djaména.

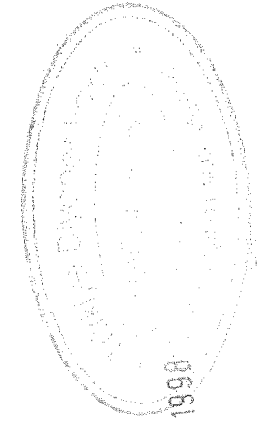
Téléphone : 4 200 postes en 1992 (7 pour 10 000 habitants).

MADDE YAYINTI INPHTAN
SONRA GELEN BÜYÜK
24 EYLÜL 1996

الموسوعة التاريخية الجغرافية

DN: 55912

مسعود الخوند : الجزء 6 بيروت - لبنان (1996) s. 332-355



30 HAZIRAH 1998

MAJLIS AL-ADAB
SONIA GLEN DOKUMAN

C, A0

تشاد

بطاقة تعريف

والسودان (١٢٠٠ كلم)، وجمهورية إفريقيا الوسطى (ألف كلم)، وكامeroon (٨٠٠ كلم)، ونيجيريا (٢٠٠ كلم)، والنيجر (١٢٥٠ كلم). وتشاد بلاد داخلية، أقرب ميناء بحري لها هو ميناء دويالا في الكاميرون ويبعد عنها ١٦٠٠ كلم. بحيرة تشاد الواقعة جنوب شرقي البلاد تتغير مساحتها بين ١٠ آلاف و ٢٥ ألف كلم م. تبعاً للفصول، ومتوسط عمقها ٢٠،٢٠ م. وفي

الاسم: من اسم البحيرة (بحيرة تشاد) التي أطلق عليها المكتشفون العرب إسم «Lu sad» (بحسب ما جاء في الكتاب السنوي الفرنسي Quid، ١٩٩٤، ص ١١٦١). والأرجح ان Sad هي «سعد». الموقع: تقع جمهورية تشاد في وسط إفريقيا. إجمالي طول حدودها ٥٢٠٠ كلم. تحيط بها ليبيا (وطول حدودها معها ألف كلم)،

- Borno postinde
- Gadi
- Nijerya
- Sudan

EDIT. N. K. SINGH, A. M. KHAN, ENCYCLOPAEDIA OF THE WORLD MUSLIMS:

Tribes, Castes and Communities, VOL.I, 2001 DELHI. IRCICA DN. 41902. pp.

MADDE YATIRILANDIRILAN
SONRA GELEN DOKÜMAN

3 TEMMUZ 2002

CHADIAN ARABS 321

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D. AYALON & H. INALCIK

Chadian Arabs

Arabian Tribe of Borno, Chad, Nigeria and Sudan

The centuries-long movement of Arabs westward across Africa brought them into contact with innumerable ethnic groups, nearly all of whom they converted to Islam. Some were absorbed and became Arabs, such as the Egyptians. Others resisted such as the Berbers. A dynamic confrontation occurred—and continues to occur—among the dozens of small ethnic groups along the southern reaches of the Sahel, where central Africa begins. Here, in western Sudan, southern Chad, northern Cameroon and northern Nigeria, Arab influence is considerable.

Inhabitants of the Chad Basin in the former states of Bagirmi, Bornu and Kanem call these Arabs 'Shuwa'. One of the plausible explanations of this term is that it is a deformation of the Arabic *shwiyat*, meaning semi-sedentary herders, which is indeed the pastoral adaptation of most Chadian Arabs. The term has the pejorative connotation of 'bush yokel'. An Arab answering to the question. What are you? will either respond with 'Arab' or give the name of his specific descent group.

There are more than 1 million Chadian Arabs distributed between Darfur in western Sudan and Borno in northeastern Nigeria with the highest concentration around Lake Chad. Myth attributes this location of tribes to migration following a combat provoked over a stolen camel. A more likely reason is that the hydrological complex of Lake Chad and the Chari and Logone rivers contained abundant dry-season pasture and water, providing precisely those resources whose absence is threatening to animal

→ Sudan postcard
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Thus wives, upon the death of their husbands, are returned to their respective families, while those with grown children who refuse to leave the conjugal compound come under the authority of the eldest son. He may give women in the compound, including his own mother, in marriage.

Yet, the relationship between maternal uncle and nephew are as strong as in pre-Islamic times. Indeed, the Tukulor teach their children that on the day of resurrection they will be recognised not by their own mother or father, but by their maternal uncle. The clans, or *woda*, continue to be a social-political institution, honouring a particular totem—primarily a taboo.

The Tukulor strictly observe the Islamic categories of prohibited persons in marriage and marriage equality regulations. A brideprice, including obligatory gifts of animals, or *nafore*, goes to the couple to guarantee the stability of the union. Part of the *nafore* is turned over to the bride as a dowry, but if she seeks a divorce, the *nafore* is restored to the husband.

Tukulor do not regard the levirate as obligatory. Customarily, Tukulor prefer to marry in Shawwal, the month that the Prophet Muhammad married Aisha. Fridays are reserved for virgins, while Mondays are for divorcees and widows.

When death seems imminent, the dying person's face is turned towards Mecca, and he is encouraged to recite the *shahada*. If this is not possible, it is said for him. The room is then fumigated with incense to keep the spirits at bay. Immediately after death the cleric (in the region of Kayes a woman, usually the wife) performs the ritual washing of the corpse with water perfumed with herbs and roots.

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EBRAHIM MOOSA

Tunjur

Community of Chad and Sudan

Tradition, supported by archaeological remains, records the existence of a Tunjur kingdom seated in northern Darfur (Sudan), powerful in the sixteenth century and destroyed by the rising power of the Fur at the beginning of the seventeenth century. A perhaps less important Tunjur kindom flourished in Wadai (Chad) at bout the same time until it was ended by the Maba supporters of Abd al-Karim early in the seventeenth century.

The Tunjur, or at least some of them, migrated to the west and settled among the Kanembu of Mao (Kanem), where they failed in trying to found an autonomous kingdom. It is their pride in past glories and bitterness against those who later oppressed them which today prevent the few remaining Tunjur from disappearing altogether.

At the most there are no more than 10,000 Tunjur. In Sudan citadels or palaces on nearly every hilltop witness the past power of the Tunjur sultans. Descendants of the former royal clan live in Jebel Hires south of EI Fasher not far from the former seat of the Fur sultanate, which succeeded them in power in the seventeenth century.

Some Tunjur are traders in the Kutum area as well as traders and farmers in the Fatta Borno area, but it is in the hills of Dar ('home of') Furnun that one meets the clans of the poor peasantry. Other Tunjur are scattered in Dar Forok, Dar Hamra, Jebel Gubba and Jebel Si.

In Chad, where they number perhaps 5,000, they live in a few villages in the Am Dam district of Wadai Province near the Batha river, in the Abu

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Isma'ili religious literature produced during the Fatimid and later times.

In Yaman, Haraz remained the traditional stronghold of the Tayyibi *dawa*. In general, the Tayyibis of Yaman maintained peaceful relations with the Ayyubids, Rasulids and Tahirids, but their hostile relations with the Zaydis were often marked with open warfare. Meanwhile, the growth of the Tayyibi community of western India was closely supervised by the *da'i mutlaq* in Yaman who regularly appointed the heads of the Tayyibi Bohra community there.

Large numbers of Hindus converted to Tayyibi Isma'ilism especially in Cambay, Patan, Sidhpur and later, in Ahmadabad, where the headquarters of the Indian *da'wa* were established. In 946/1539, the position of *da'i mutlaq* passed to an Indian, and in 974/1567 the twenty-fifth *da'i* Jalal b. Hasan transferred the central headquarters of the Tayyibi *da'wa* from Yaman to Gujarat. On the death of Da'ud b. 'Ajabshah, the twenty-sixth *da'i*, in 999/1591 (or less probably in 997/1589), his succession was disputed, causing the Da'udi-Sulaymani schism in the Tayyibi community.

The great majority of the Tayyibi Bohras, comprising the bulk of the Tayyibi community, acknowledged Da'ud Burhan al-Din b. Kutbshah (d. 1021/1612) as their twenty-seventh *da'i*; henceforth they became known as Da'udis. A small group of the Yamani Tayyibis, too, supported the Da'udi cause. On the other hand, a minority consisting of the bulk of the Yamani Tayyibis and a small group of Tayyibi Bohras, upheld the succession of Sulayman b. Hassan (d. 1005/1597), the deputy of Da'ud b. 'Ajabshah in Yaman.

These Tayyibis became designated as Sulaymanis. Henceforth, the Da'udis and Sulaymanis followed different lines of *da'is*. In both cases, the office of *da'i mutlaq* soon became hereditary, each *da'i* designating his successor by the rule of the *nass*.

The forty-second Da'udi *da'i* Yusuf Najm al-Din (1200-13/1785-98), transferred the headquarters of the Da'udi *dawa* to Surat, where the famous seminary known as the Sayfi Dars was founded by his brother and successor 'Abd 'Ali Sayf al-Din (1213-32/1798-1817). The administrative head-

quarters of the Da'udi *da'wa* were established in Bombay, at the Badri Mahal, in the time of the fifty-first *da'i*, Sayyidna Tahir Sayf al-Din (1333-85/1915-65), the father of the present *da'i* Sayyidna Muhammad Burhan al-Din.

In India, several groups split off at various times from the Da'udi Bohra community. The total size of the Da'udi community is currently estimated at around 800,000. Since 1088/1677, the position of the *da'i mutlaq* of the Sulaymani Tayyibis has remained in the Makrami family of the Banu Yam, with minor interruptions.

After being expelled from Haraz in 1289/1872 by the Ottomans, the Sulaymani *da'is* established their headquarters in Najran in northeastern Yaman, now in Saudi Arabia. There have been no schisms in the Sulaymani community, currently numbering to about 50,000 persons who live mainly in the northern areas of Yaman. There are only a few thousand Sulaymani Bohras in India.

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H.Y. AMIN

Tebu

Community of Chad, Libya Nigeria and Sudan

The Tebu, also referred to as Toubbou, Tibbu and Tubu, constitute a large ethnic group (235,000)

Two major projects in progress under the Korean Muslim Federation are the translation of *the Qur'an* into Korean and the construction of a Korean Islamic university. The translation project is expected to take 10 to 20 years as it is the work of a Committee of Korean Muslims which seeks to become knowledgeable in the teaching of Islam as well as fluent in Arabic.

The university, which is being built on land provided by the government some 12 miles from Seoul, will have 4 academic colleges and 15 departments, including a College of Islamic Studies and History.

It will admit students regardless of religious preference but will offer its education program in an Islamic educational atmosphere. It also aims to be a center of Islamic learning for the Far East, offering scholarships to Muslim students from Japan, China, Taiwan and Hong Kong. Saudi Arabia is giving major financial assistance in the construction of the university.

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ABDUL HAQ

Kotoko

Community of Cameroon, Chad and Nigeria

The Kotoko are primarily a riverine towns people, number about 72,000, with 36,000 in Cameroon, 18,000 in Chad and 18,000 in Nigeria. They live along the Longone River from Bongor to Kusseri, the Chari River below Lake Chad and such rivers and tributaries as the Makari, Mani, Kusseri, Longone-Birni and Logone-Gana. There are three Kotoko villages near the Chadian capital of N'Jamena. One of member of the group is prominent in the government, but its power is limited because its ethnic backing is relatively small.

Kotoko country is bounded on the north by the Buduma, on the east by the Arabs, and on the west by the Kanuri. Frequently they are outnumbered by surrounding Arabs and Fulani herdsmen. The Kanuri call them Moria, the Barma call them Bara and the Mului call them Mamaka. The Kotoko usually call themselves by the name of their geographical home, such as Mandage (on the Makari River), Msar around Kusseri and Daa in the south.

The Kotoko language belongs to the Chadian group of the Nilo-Saharan family of languages, the same group as the languages of the Buduma, Kanuri, Kuri and Kanembu. Linguistics recognize three distinct dialects: Mandage, Lagwane and Daa.

The Kotoko appear to be descendants of the Sao; at least, the Sao were there before them—and about everyone else in this part of Africa. The Sao are said to have been giants with extraordinary strength who apparently settled in the Chari River region as far back as the fifth century.

Archaeologists have found some 637 settlements in mounds, complete with ceramics, tools, weapons and statuettes. It appears, the Sao were able to resist attacks by migrating groups and did not disappear until the rise of the Bornu Empire in the sixteenth century.

The modern history of the Kotoko is blended with that of the Bornu Empire, of which they were vassals or sometimes allies. In their fortified towns (with enormous walls sometimes 30 feet high and miles in length) along the Chari River they were able to defend themselves against the encroachments of outsiders. They claim ownership to all the land around, each city controlling its lands (and charging fees for its use) and traffic on the River, for which they charge tolls.

Legends, usually involving mythical Sao hunters, are rife about the founders of the various Kotoko towns. The leader of one town was presumably a snake whose accession to power symbolised the failure of the Sao. In Fulfei, women, led by a queen mother (*magira*) took over the land; *magira* remains an important element in Kotoko traditions.

Elsewhere, as in Afade, Wulki and Maltam, there are similar legends, each symbolised by existing

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MAULVI AL-HAQ

Fulani ✓

Tribe of Chad, Nigeria and Senegal

The Fulani of West Africa form the largest nomadic society in the world. Their herds of cattle and sheep are the major single source of meat for hundreds of villages, towns and cities from Wadai, beyond the eastern shore of Lake Chad, to the Atlantic coast of Senegal. The fact that they live in many countries, occupy rugged countryside and are highly mobile means that their numbers are not precisely known, but it is reasonable to estimate that the Fulani nomads number between 7 and 8 million. Along with those who are settled, the Fulani may number as many as 16 million, 93 per cent of them Muslim.

The Fulani call themselves Fulbe. English and Hausa speakers call them Fulani. Hausa may also refer to them; as Filani and Hilani. They are called Peul by French speakers, Fula by the Manding, and Fulata by the Kanuri. Their language is Pular in Senegal and Fulfulde in Nigeria and most areas; it is of the West Atlantic subfamily of the Niger-Congo group, which also includes Wolof, Serer and Temne. A rich and flexible language which lends itself to literature, it is usually written in Roman script, although Arabic was used in the past.

While a detailed survey of the Fulani across West Africa remains to be compiled, a generalised description would begin with the division of them between the nomadic and sedentary.

The Bororo'en are fully nomadic Fulani with large cattle herds. They have adapted ecologically to great tracts of open grassland and orchard bush. They inhabit areas of low peasant farmer density and have weak Islamic affiliation and knowledge.

The Fulbe Ladde (Bush Fulani), also called Fulbe Na'i, or Cattle Fulani, are semi-sedentary, for they

often rely upon various crops to round out their subsistence. They live in a symbiotic relationship with peasant farmers and seasonally camp in or close to towns and villages. They claim to be Muslims and adhere more closely to the tenets of Islam than do the Bororo'en. The Fulbe Mbalu (Sheep Fulani) are a relatively small group of Fulani scattered in assorted enclaves who gain their total subsistence from herding sheep.

The Toroobe are the Fulani, schooled in Sunni Islam and prominent in politics, law, religion and letters. For many years, they have married and intermingled freely among the Hausa and other local non-Fulani peoples. Many belong to the Qadiriyya *tariqa*. Generally, they do not speak Fulfulde.

The Fulbe Siire (Town Fulani) are largely Fulani who for one reason or other have lost their cattle. The group also includes former Fulani slaves, Fulfulde-speaking tradesmen and other blacks who aspire to higher status by calling themselves Fulani. (This prestige stems from the Fulani-led *jihād* of 1804, which began in what is now northwestern Nigeria).

Nomadic Fulani, who are lighter in skin colour than the local black peasantry, call the latter 'Haabe' and are strongly averse to intermarriage with the darker peasants. The degree of Haabe and Fulani Islamisation is varied, as is their retention of pre-Islamic cultural elements. The embracing of Islam over the centuries has not led to the breakdown of ethnic boundaries through intermarriage.

Therefore the cultural homogeneity, as viewed by the casual observer in the western Sudan, is more apparent than real. While diversity in cultural and social affairs persists, Islam has provided an atmosphere in which life-style differences are tolerated. The subcultures of both Fulani and Haabe vary greatly throughout the western Sudan, although all of them fall within the title of 'Western Sudanese Islam'. The following is a description of one such subculture, that of the Fulbe Ladde or Fulbe Na'i (Bush or Cattle Fulani). It begins with the life cycle of a Fulani boy.

At two years of age the boy is weaned. He will have had several months of pillowing his head on the abdomen of a calf as he sleeps. He will have

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as the death of the chief of the 'Black', the 'Red' had to give presents to the other group.

The tribe consists further of families who are vassals to the nobles. The descendants of the warrior Marya became very numerous and subjugated the local tribes. Called *tigre* because of their origin—the term means 'serf caste' in this context—these vassal tribes were in fact Ethiopians and Beja whose language was taken over by the ruling class. The latter's Saho language has been long since forgotten.

The distinction between 'Black' and 'Red' is now entirely a territorial one, the two groups living in strictly defined plateaux, divided by deep ravines. The 'Black' occupy the lower regions with abundant water, keeping camels and vast numbers of goats. The 'Red' live in more elevated region with little water, do not keep camels but have many sheep.

The land around the semi-permanent encampments is cultivated by the *tigre*, who also care for the animals. They have to supply the nobles with milk, butter and grain make special offerings of animals at the marriages and deaths of the ruling class, and help them to pay off blood money, which with the Marya is very high amounting to 800 head of cattle.

Until the beginning of the 19th century, the Marya were Ethiopian Christians. Ruins of churches are scattered about their land, e.g. at Erola. Somewhere between 1820 and 1835 (Munzinger, *Ostafrikanische Studien*, 228), the Marya and the Bayt Asgede were among the first of the Tigre-speaking tribe to join Islam under the influence of Muslim trader, the revival of missionary activities caused by Wahhabism and the preaching of Sayyid Ahmad b. Idris al-Fasi (1760–1837), a Maghribi *shaykh* settled in Mecca, the serf caste having already adopted Islam earlier.

Foremost among the Islamic missionaries were the 'Ad Shaykh, descendants of Shaykh al-Amin (generally corrupted to Lamin) b. Hamad, who gained a great reputation through his miracles and whose tomb became the centre of a special cult. Although some of the clans still bear Christian names, like the Ad TeMika'el, a section of the 'Red', the Marya and their vassals are all Muslims.

In many respects, Islamic law has considerably, and positively, influenced the life of the tribe. The right of the first-born son to inherit his father's estate to the exclusion of the daughters has been modified, while the old custom of enslaving the vassals who were unable to pay the nobles has been weakened. Differences in the penal code between punishments for crimes committed by nobles or by vassals have been disappearing. Under Italian rule, the more onerous duties of the vassals were considerably lightened. The rigid noble-serf relationship was, however, still very strong until recently.

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G.M. BADR

Masalit

Community of Chad and Sudan

The Masalit live in the most remote and unknown areas of Sudan and Chad. While great trading empires were conquered on their east and west, Dar ('home of') Masalit won its independence and maintained it into the twentieth century. The people developed a reputation for fiercely protecting their autonomy; they produced everything they needed, had their own language and customs and were capable of defending their borders.

Yet in these more peaceful days, the Masalit are becoming increasingly integrated into global systems of exchange, power and thought. These forces of transformation cannot be defeated by military means. Economic, political, environmental and cultural processes are at work, and the Masalit are becoming a peripheralised people.

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are identified as the Muslim Kamboj. Urdu is their mother tongue, but they speak Punjabi also and use both the Perso-Arabic and the Gurmukhi scripts. A few of them also speak Hindi with traces of Urdu. Various pulses and handmade bread (*roti*) constitute their staple food.

The Muslim Kamboj are divided in eighty-four *gotras*, the common ones being Sianae, Rattanmann, Sondh, Sandhe, Kaure and Jaure. No change in the *gotra*/clan names has been reported. They marry among themselves, though earlier, marriage between persons of the same *gotra* was prohibited, and the *gotras* of one's mother, mother's sister or father's sister were avoided.

Marriages are generally arranged through negotiation with the help of a mediator (*vichola*). Though monogamy is the usual form of marriage, polygamy is also permitted. There is no specific symbol of marriages, but bangles, ear-rings and nose-rings are used by married women. They follow the patrilocal rule of residence. The community council has very rigid rules for divorce, and allows the remarriage of widows and widowers if they are young. They live in vertically extended families.

Sons inherit their father's property equally, while the eldest son succeeds to his deceased father's authority. They observe the rituals of tonsure and circumcision (for a male child) in childhood. The marriage rituals observed include engagement (*mangana*), *churiya charana*, consent, *nikah* and *roti*. The dead are cremated and prayers are offered from the *Holy Qur'an*. Earlier, interreligious marriages were allowed, but they are no longer practised. Though formal education, health, medical care and family welfare programmes are favoured, only a few take advantage of the same.

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M.H. NASSER

Kandur

See under Sofi

Kanembu

Community of Chad and Nigeria

For centuries the northern part of the Lake Chad basin has been divided between the people of Te in the north and the Kanembu in the south, and area which today is Kanem Province of the Republic of Chad. The Kanembu occupy almost completely the banks of the northern half of Lake Chad with a concentration around the city of Mao (pop. 5,000), the home of their leader, the Alifa. Their territory spreads north to Chitati, where it meets that of the Daza. In the south, their neighbours are the Kanuri of Borno, Nigeria, the Buduma and Kuri of Lake Chad and the various Chadian Arabs of the Dagana country.

It is estimated that the Kanembu number approximately 331,000 with 190,000 in Chad, 135,000 in Nigeria and 6,000 in Niger. They are divided into about 40 lineages, of which the most important are the Dalatoa around Mao, the Ngigim of Dibinentchi, the Kajidi north of Bol, the Ngaltuku around Ngelea, the Kubri in Liwa, the Tumagri in Ngigmi, Niger and the Magimi in Nigeria.

Kanembu speak a Nilo-Saharan language, Eastern Saharan group, which is also the language of the Tebu, Daza, Zaghawa and especially the Kanri. Despite dialect differences, the Kanembu understand the Kanuri when they visit Nigeria. A distinction can be made between the Kanembu dialect of Lake Chad and that of central Kanem. The Buduma know this dialect difference as they call speakers of the Lake dialect Nganai and speakers of the second

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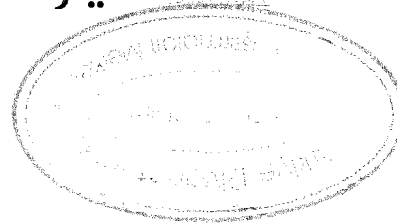
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ÇAD

التعليم العربي الإسلامي في تشاد :

تاريخه وآفاقه (*)

د. مصطفى أحمد عليّ



تمهيد :

تتميز جمهورية تشاد بموقع جغرافي يتوسط القارة الإفريقية. وكانت بحكم هذا الموقع معبراً لطرق القوافل التي تصل شرق القارة بغربها، وشواطئ المتوسط والصحراء الكبرى بداخل القارة. وكان من جراء ذلك أن شهدت هجرات واسعة وفدت إليها. ولعل أهم هذه الهجرات التي أعطت هذا الإقليم ملامحه المتميزة وتوجهاته الحضارية والثقافية، تلك الهجرات العربية التي وفدت من وادي النيل شرقاً وبلاد المغرب شمالاً، حاملة معها الدين الإسلامي واللغة العربية بدءاً من القرن الأول الهجري (السابع الميلادي)، وبدأت تنداح مؤثراتها وتتسرب في هدوء ثم تتشكل مؤسساتها شيئاً فشيئاً وتتبلور بدءاً من القرن السابع الهجري (الحادي عشر الميلادي)، في شكل دول وممالك كاملة المؤسسات، ساهمت بقدر كبير في تاريخ الأمة الإسلامية وحضارتها وتحديد مستقبل المنطقة والأقاليم المجاورة لها حضارياً وثقافياً. ويأتي في مقدمة هذه الدول والممالك الإسلامية التي بسطت نفوذها في هذه المنطقة من القارة الإفريقية، سلطنتا كانم - برنو ووداي.

(*) تم إعداد هذه الدراسة بتكليف من البنك الإسلامي للتنمية بجدة، في إطار الإعداد لاجتماع يتناول موضوع إدخال الرياضيات والعلوم في مناهج المدارس العربية الإسلامية. وتم جمع المعلومات التي اعتمدت عليها هذه الدراسة، خلال زيارات ميدانية لمدينة انجمينا، في الفترة الممتدة من 24 إلى 28 رمضان 1416هـ التي توافقت 13 إلى 16 فبراير 1996م. وأجندني مديناً للسادة عثمان جده، مستشار رئيس الجمهورية، والباحث المعروف عيسى حسن خبار السفير بوزارة الخارجية التشادية، والدكتور أبو بكر عبد الحميد المدير العام لوزارة التربية الوطنية، والدكتور علي قاضي المدير العام لوزارة التخطيط والتعاون، والأستاذ فضل القوني مدير التدريب والدعم التربوي، والأستاذ ناجي ياسي المدير العام المساعد لوزارة التربية الوطنية والأستاذ محمد آدم مقدم مسؤول التعليم الثانوي، والأستاذ آدم بكر صالح رئيس لجنة ثنائية التعليم والنظام التعليمي، والأستاذ شعيب امباكي مفتش التعليم العربي الفرنسي، والقوني يوسف عبد الرحمن بوزارة التربية الوطنية التشادية. وأزجي خالص الشكر أيضاً للسادة الأستاذ فتح العليم فتح الرحمن مدير مكتب منظمة الدعوة الإسلامية بالانجمينا وزملائه بالمنظمة، وأخص بالشكر الأستاذ أحمد محمد موسى الأستاذ بجامعة انجمينا على ما بذله من وقت وجهده خلال إقامتي بالانجمينا، والأستاذ آدم التجاني، والدكتور محمد صالح أيوب، والأستاذ محمد مدني فضل، والدكتور عبد الله حمدنا الله بجامعة الملك فيصل بالانجمينا وأسرة الجالية السودانية بالانجمينا ولل مواطنين التشاديين، على ما قدموه من عون ومساعدة في سبيل إنجاز هذه الدراسة.

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el-Islam el-Yerm, aded: 14 (1417/1996) Rabat, s. 107 - 121.

cereal production patterns by introducing soft wheat as a major cereal crop, to the detriment of the more traditional and better-adapted cereal strains of durum wheat and barley.

By 1934, however, a new vision had presented itself—that of transforming Morocco into an African version of the Californian success in irrigated export agriculture. The chosen vehicle was citrus and the market, once again, France and Europe. This involved the wide-scale introduction of irrigation schemes and a change in landholding structures which affected both Moroccan and European farmers. The picture changed once more in 1937, in the wake of a severe famine and of the 1936 census which revealed horrifying population growth rates that implied a food deficit economy in the near future. From the end of the 1930s until Independence in 1956, the colonial authorities pursued a policy of attempting to expand irrigated agriculture in Morocco to one million hectares by the end of the century and of ensuring that, '... not a drop of water was to flow unused to the sea'.

The result was that 6,000 European farmers ended up controlling the modern agricultural sector, together with 7,500 Moroccans who acquired large estates in both the modern and traditional sectors. Landholding patterns have not changed today, except that 3,500 Moroccans have eventually replaced the European landowners. Government policy over irrigation has, however, followed its colonial precursor. The irrigated sector had expanded to 625,000 hectares by 1986 and twenty new dams had been built. All this development, however, is vitiated by the fact that, although agricultural exports (75 per cent of which come from the modern irrigated sector) have doubled between 1969 and 1982, agricultural imports have increased eightfold.

Swearingen's study is an excellent analysis of colonial policies in irrigated agriculture and of their effect on the policies of the independent Moroccan government. In addition to providing a general discussion of the issue, he has also looked at specific examples of the way in which the policies were applied on the ground. He points out that many of the developments were directed at the Moroccan peasantry, particularly after the appalling 1947 famine, and explains why they failed—partly because they were construed by settler interests to be too radical (as occurred with the *secteurs de modernisation du paysannat*) or because of a conflict over the use of water for hydro-electricity or for irrigation during the 1950s.

It is unfortunate that Swearingen's study does not extend to the issue of Spanish agricultural policy, particularly over the *Compañía Agrícola de Luccus* which also became a major citrus producer. Nor does it deal in any detail with the far more complex and contentious subject of colonial policy towards the traditional agricultural sector. None the less, within the limits he has set himself, his analysis of the development of modern irrigated agriculture in the former French zone of Morocco is impeccable. Not only does it throw new light on the historical development of modern agriculture in Morocco, but it also illuminates the acute prob-

lems that Morocco's food producers face today. It thus acquires a contemporary relevance in addition to its intrinsic academic interest.

GEORGE JOFFÉ

‘ABDULWĀHID DHANŪN ṬĀHA: *The Muslim conquest and settlement of North Africa and Spain*. (Exeter Arabic and Islamic Series.) xiv, 280 pp. London and New York: Routledge, 1989. £49.50.

In the conclusion to his preface to *Islamic history: a new interpretation, II: A.D. 750–1055 (A.H. 132–448)* (Cambridge), Professor M. A. Shaban remarked:

‘Finally, I have left out, as much as possible, the developments in North Africa and Spain because from the beginning the ‘Abbāsids themselves did not concern themselves much with these regions. Furthermore, the history of North Africa and Muslim Spain warrant a separate study which I am now preparing in collaboration with Dr Richard Hitchcock. I hope it will not be long before its appearance.’

His words were penned in December 1975.

Whatever Professor Shaban's plans may yet be in this field, one can only conclude, after reading the book under review that at least a goodly portion of the study that he contemplated has appeared, some dozen years later in these pages.

The author is Professor in the Department of History in the College of Education at the University of Mosul. The content is based upon his Exeter thesis, written under the supervision of the (then) Dr. Shaban. In his acknowledgements, the author adds that Dr. Richard Hitchcock, of the Spanish Department at Exeter, carefully scrutinized every chapter and Dr. Ian Netton also helped in its revision. Care has been taken throughout in its production. Certainly the influence and approach of Professor Shaban is to be discerned in its chapters, though one misses the latter's comprehensive approach, the attention throughout to *milieu*, to trade routes and communications, the constant interrelationship between one part of the Islamic empire and another, that distinguished his writings. They occur here incidentally and, in a way, intermittently. Also missing (and here it is serious) are his helpful maps. On the other hand, it is a major strength of this book—and no doubt Dr. Hitchcock's advice has been invaluable—that an impressive series of Latin and Spanish sources have been consulted and used in addition to little-known and untapped Arabic sources. These are listed in the Introduction and in the Bibliography (pp. 1–18 and 254–9).

North Africa is almost entirely understood to be the littoral regions and the adjacent mountainous hinterland. The desert interior receives scant attention, although it played an important part in the conquest. In this respect, Professor Dhanūn Ṭāha's study differs from that by his compatriot, Dr. Sabah Ibrahim Said al-

Sheikhly. Her (unpublished) thesis, *Arab military and commercial penetration of the Maghrib and its Sahara, the Western Sudan and Southern Europe during the fifth/eleventh century: a reinterpretation in the light of medieval Arabic sources*, submitted to the University of Manchester in 1980, also has a different timespan. In the work under review (more specifically, in ch. viii), the establishment of the Umayyad Emirate in Spain concludes the discussion. But the two studies overlap in their introductory chapters where the interused events of history and the legends of the conquest are surveyed in great detail and are well footnoted. Both are substantially catalogues and chronicles of ‘Arab tribes’ and ‘Berber tribes’: who were their members, where they fought, where they settled in Spain and how well or badly they treated one another. But the term ‘tribe’ is never clearly defined. Perhaps this is not possible in view of the nature of the sources. Little is said about the ‘mécanismes de l’arabisation’ that are so important to writers on North Africa like Gabriel Camps and to French and Maghribin specialists to whom this interrelationship means so much more than the element of *geste* which seems to mesmerize Arab writers from the Mashriq when they attempt to clarify the historical exploits of the early Arab and Muslim warrior heroes in these westerly regions.

In style one is here offered a cross between Dozy, O’Leary, Ibn Hazm and Ibn Khaldūn. Perhaps the source material makes this inevitable. Yet for ease of reference this book will be of use to student and specialist alike. On the other hand, for sheer readability, if one turns to Watt and Cachia's *A history of Islamic Spain* (Edinburgh, 1965), one has to admit that a far more lucid account is available. The more qualified comment of Watt and Cachia on Arab-Berber relationships is arguably nearer the reality:

‘While the chief control remained in the hands of men of Arab race (reckoned solely on the male side), after the submission of the Berbers of Tunisia and eastern Algeria about 700, much of the man-power in the expeditions was Berber. Without the accretion of man-power the conquest of Spain would have been impossible. It is thus more correct to speak of Muslim expansion than of Arab expansion. Yet the distinction between Arabs and Berbers did not disappear when the latter became Muslims, and was to prove a grave source of internal dissension in Islamic Spain (p. 9).’

Wisely, the present study is entitled ‘the Muslim conquest and settlement’. Most carefully documented, it is prepared to criticize the views of Dozy and Levi-Provençal where these are now untenable. It does not take much account of research on toponyms, which supplements and sometimes would appear to contradict the geographical information furnished by Arab historians. However, all in all, this book fulfils to a marked degree the wishes expressed by Watt and Cachia (p. 186): ‘It may be that when some scholar with a different perspective familiarizes himself with all the

material (of the earlier history of Islamic Spain) the general line of interpretation will be modified.’

H. T. NORRIS

JOHN WRIGHT: *Libya, Chad and the Central Sahara*. vii, 168 pp. London: Hurst and Co., 1989. £23.

This short, fact-filled book provides a well-balanced and lucidly written account of the historical and cultural relationship between Libya's peoples, especially the Arabs, and the Kanembu, the Tubu (Teda) and other non-Arab peoples who inhabit the regions adjacent to Lake Chad and the desert to the north, towards Tibesti and the Fezzan. A long period of pre-history and history is covered within its pages. There is not, to my knowledge, a book currently in print in English that surveys this whole subject so comprehensively. As an introduction to the subject it is a book to be welcomed and it should appeal to a varied readership in view of this region's cultural, historical and strategic importance.

Chapters i to vi, are built upon a selection of archaeological and documentary sources. Attention is paid to the slave-trade, the penetration of the *Sanusiyya* and inter-state rivalries in the age of Imperialism. The truly original material is to be found in chapter vii, where the author, who is an authority on recent Libyan and Chad history, is able to cite little-known facts accessible to him from within and without the BBC Arabic Service. It is here that the struggle for the control of the Aouzou strip figures to the fore in a protracted and as yet, uncompleted dispute, in which Tombalbaye, Colonel Gadhafi, Hissene Habre and Goukouni Oueddai are key figures in the events that have taken place.

Although ‘the Arabs’ of Chad and their lineal and linguistic relationship to other Arabs figure prominently throughout this book, it is not entirely clear who is meant at various points in the author's discussion. The Banū Hilāl, as usual, are the principal intruders who are to be blamed for an ecological disaster: ‘By about 1050 these nomads were loosed on the Maghrib’, and ‘up to 1 million men, women and children spent nearly a century moving from the Nile Valley to Algeria’. The Banū Sulaim ‘over-ran’ Cyrenaica (p. 37), although as long ago as 1935, G. W. Murray in his *Sons of Ishmael* (London, Routledge, 1973), showed how unacceptable was all this ‘Arab’ ancestry of the Western Bedouin, especially the Murabtin. This aspiration of the Berbers has flooded their genealogies with so many lies that it is difficult to disentangle the truth. Perhaps in the long run it matters little anyway. According to Wright (p. 38), ‘From the Banu Sulaim descended many of the Arab tribes (and principally the Awlad Slaïman) that later dominated southern Tripolitania, the Sirtica and Fezzan, and thus the northern stages of the Tripoli-Chad trade route. By the end of the fourteenth century, when the first Muslim Arab nomads were penetrating the Chadian lands, from the north, Arabs were also coming from

Un établissement islamique dans le désert tchadien : Ouogayi ⁽¹⁾

par PAUL HUARD et le capitaine BACQUIÉ.

Au cœur des « Pays Bas du Tchad », la région de Ouogayi est formée de sédiments lacustres envahis et coupés par l'erg mouvant et très récent du Djourab (2). L'établissement étudié couronne (fig. 1 a et phot. 1) une butte dominant une dépression argileuse entourée de dunes vives, large d'environ un kilomètre et située à la même distance au SE du puits de Ouogayi (l'eau du corbeau). Au pied de la butte, l'eau affleure et les oryx viennent y boire en grattant le sable du sabot.

Ce travail comprend trois parties : 1) Description et caractère de l'établissement ; 2) Problèmes d'installation et de subsistance ; 3) Place possible de Ouogayi dans le trafic transsaharien ancien intéressant le Tchad.

1. DESCRIPTION.

Les éléments en ont été réunis en février 1962 par l'adjudant-chef CHEYRON, diplômé des Beaux-Arts — malheureusement décédé avant d'avoir rédigé un compte rendu détaillé de ses recherches —, qui dégaga les parties principales et dressa le plan des constructions ruinées et ensablées. Elles donnent l'impression d'un vaste caravansérail destiné à une occupation permanente, largement conçu, et dont la maçonnerie régulière ne fut jamais, au Tchad, le fait des artisans noirs.

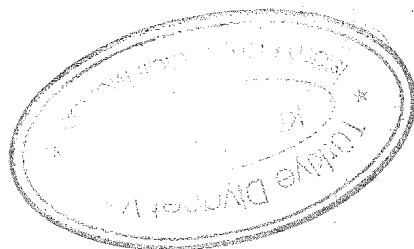
Les parties mises au jour permettent de distinguer (fig. 1 b) :

— un mur d'enceinte d'au moins 0,90 m d'épaisseur, ouvert sur sa face ouest ;

(1) La position du site est : N 16° 47'-18° 09' E, soit à 5 km NE du puits de Fouka (N 16° 40'-E 19° 30'). Elle coïncide avec la construction signalée à 20 km au NW de Male-dinga par le Cne Séliquer (20), totalement ensablée en 1934.

MADDE YAYIMLANDIKTAN
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TCHAD

Regards sur les élites ouaddaïennes

par
Issa Hassan Khayar

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

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field of attraction of the Nigerian giant, prey to deleterious factional struggles that exacerbate the hazards of a sometimes contradictory liberalisation, paralysed by the hypertrophy of the presidential function and of the administration, the country is entering a storm zone. This will not necessarily be fatal to the hegemonic search. It will nevertheless render its outcome more hazardous. In order to conceptualise the historical compromise between the diverse sediments of the social hierarchy in the shadow of the post-colonial state, and its procedures of coopting counter-elites which might be capable of leading a sizeable popular mobilisation, the Gramscian notion of 'passive revolution' imposes itself upon the mind.⁵⁰ Now, without absolutely excluding it, in the eyes of the Italian theorist this scenario did not constitute the royal road to the institution of a genuine hegemony. From the episode of the Risorgimento in the nineteenth century to the 'bastard' and fascist state in the twentieth century, the development of the peninsula suggests on the contrary that two major traits of the 'passive revolution' – the preservation of the influence of the old dominant strata and the spatial asymmetry of inequality – instead were the basis for authoritarian tension. Only the future will tell us if the dominant class project in Cameroon is in this way doomed to incompleteness and compensatory coercion.

Edited by

DONAL B. CRUISE O'BRIEN

JOHN DUNN

RICHARD RATHBONE

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

36 OCAK 1997

Chad: the narrow escape of an African state, 1965-1987

ROBERT BUIJTENHUIJS

John Dunn offers some particularly relevant remarks about Sahelian political entities:

The states of the interior, the southern fringe of the Sahara...are highly distinctive political formations. Some of the least viable states in the world, weakly integrated into the world market because endowed with so few resources worth exploiting, they have also endured in the last decade an ecological trauma in the shape of drought and famine of a highly distinctive character. The most placid and optimistic observer of post-colonial political capabilities will hardly escape a measure of dismay in the face of this experience....it takes today a real ideologue, whether of the right or of the left, to see with any confidence a happy political future for the Sahel.¹

Being neither a placid and optimistic observer nor really an ideologue, of whatever tendency, and having studied Chadian politics for some years, I emphatically agreed with this diagnosis when I read it for the first time. Today, about ten years later, the Chadian experience attracts even less in the way of boundless enthusiasm or blind commitment. Since the publication of *West African States*, Chad has almost disappeared from the political map, and even in 1988 doubts about its survival as a political entity are not without foundation, in spite of the patient's slow recovery over the last few years.

In this chapter I will first briefly describe the slow but steady disintegration of the Chadian state from 1965 till 1982, as well as the slow, but again steady, recovery that has taken place since Hissein Habré came to power in June 1982; then I will try to analyse why this process of withering away occurred and why, finally, it was called to a halt just before total collapse. A few words about the future will be said at the end of the chapter, but I would ask future readers not to use them against me should my predictions fail.

The withering of the Chadian State: 1965-1982

The withdrawal of the state, founded in August 1960 by President François (later Ngarta) Tombalbaye, began in 1965-6 with a series of unorganised and rather loosely connected peasant revolts in the central and eastern parts of

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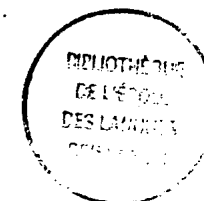
TCHAD 1900-1902

UNE GUERRE FRANCO-LIBYENNE OUBLIÉE ?

Une confrérie musulmane, la Sanûsiyya
face à la France

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TCHAD

MUHAMMAD AWUDA OULECH AT ABECHÉ : A REFORMIST ISLAMIC CHALLENGE TO FRENCH AND TRADITIONALIST INTERESTS IN OUADDAI, CHAD, 1947- 1956

par David E. Gardinier**

INTRODUCTION

The return to Abéché in 1947 of the faqih Muhammad Awuda Ouléch from Cairo in order to create an institute of reformist Muslim learning marked the beginnings of a new challenge to both French and traditionalist interests in the Ouaddai Region of eastern Chad. The soon flourishing *ma'ahad al-'ilmi* which Ouléch founded in the capital of Ouaddai spurred the French colonial administration to organize a competing institution, the *collège franco-arabe* of Abéché. It would achieve only a modest success despite the backing of the Ouaddaian sultan, Ali Silek, and notables who were attached to a traditionalist Islam. Though the administration expelled Ouléch from Abéché for

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LIBYENS et FRANÇAIS AU TCHAD

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La Confrérie senoussie et le commerce transsaharien

Glauco CIAMMAICHELLA

Préface de J.-L. MIÈGE

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Chad

a country study

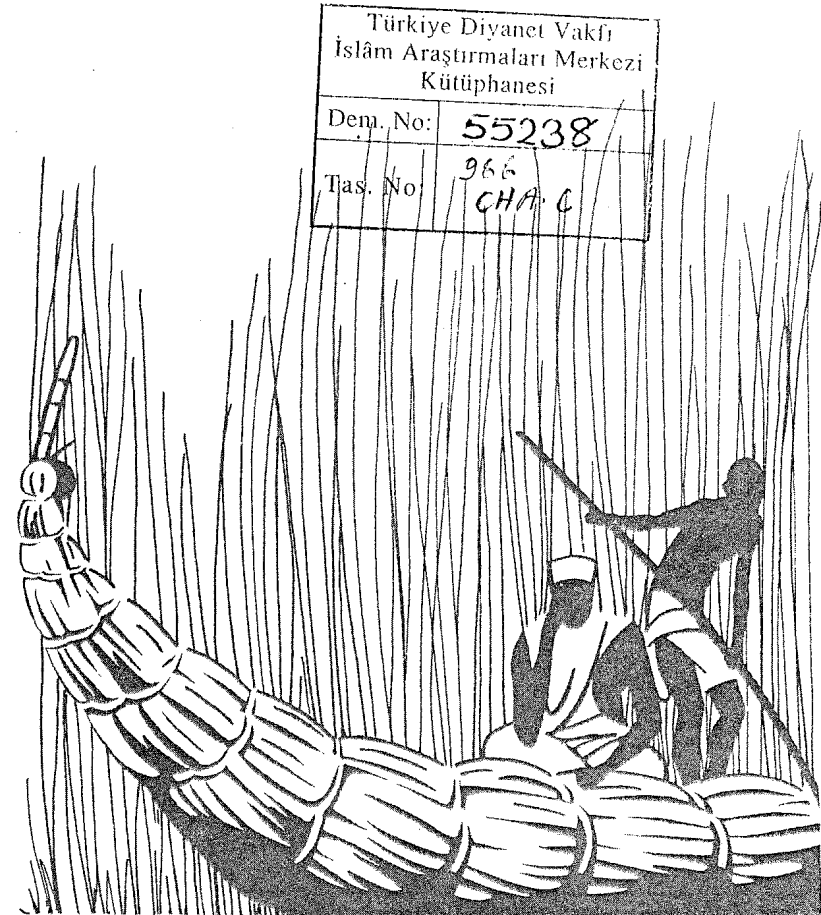
Foreign Area Studies
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Coauthors

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Washington - 1982

and affected by damp. There is no conservation work on the collection. Research work is difficult as the collection is mixed up with various historical documents.

It is not known whether this collection has been catalogued.

WADIYYAH

Mal. Abu Bella

Abu Bella's quarters
adjacent to Wadiyyah market

Date of establishment: 1968

Status: Private

Conditions of access: By appointment with the owner.

Total number of Islamic MSS: 87 (Arabic).

Description of collection: This collection was bequeathed to the present owner by his father, who had inherited it from his grandfather. There are some very old manuscripts which deal with the history of towns, scholars and chiefs of Liptako, i.e. Fulanis and their settlements.

Most of the MSS in this collection date from the 17th to the 20th centuries. They are kept in a wooden box. Most have suffered damage, and have torn pages, which makes reading them very difficult.

Subjects covered are: Qur'āns (2), history (13), *fiqh* (19), *ʿaqīda* (7), medicine (7), astrology (4), astronomy (1), *tafsīr* (2), *Ḥadīth* (5), praise of the Prophet (2), literature (1), biography of the Prophet (1), *waʿz* (5), sermons (1), correspondence (10), science and the occult (3), *Shariʿa* (4).

The collection has some MSS with fine calligraphy. The rarities are: *Infāq al-maysūr fī tārikh bilād al-Takrūr* (incomplete), by MUHAMMAD BELLO BIN UTHMAN, undated; and *Kitāb ʿan al-ḥalāl wa-ʿl-ḥarām*, by MUHAMMAD IBN AL-ḤĀJJ IBN ʿABD AL-RAḤMĀN AL-BARNĀWĪ, undated.

It is not known whether this collection has been catalogued or not.

CHAD

by

Khalil Alio

1994

Prehistory, Protohistory and History of Chad

JEAN-PAUL LEBEUF

Translated from the French by C. L. Patterson

This is the first time an international congress of Africanists has been held on African soil, bringing together such a large number of specialists, nationals of Africa, Europe and America, under whose auspices research into the human sciences has been conducted in Africa, or elsewhere, with Africa as the subject of study. It would therefore seem to be the most fitting moment to take up once more, treating it exhaustively, a general disquisition on the knowledge extant today about the past as it affects the Republic of Chad, which I have the honour of representing officially at this Congress.

It is now admitted that the Chad area, broadly speaking, is one of the richest in Africa so far as evidence relating to palaeontology, prehistory, protohistory and history is concerned. This evidence covers a very extensive period indeed, since it goes back to the dim and distant past when man appeared on the earth, and is scattered north, south, east and west throughout the length and breadth of Chad. Some of it is associated with other ancient sites beyond the borders of Chad, in the Republics of Sudan, Central Africa, the Kingdom of Libya, the Federal Republic of Cameroon, Nigeria and the Niger Republic, and even as far as the southern parts of the Republic of Algeria and Egypt.

The many ancient sites in Chad, and their diversity and distribution, raise major problems of study directly associated with the effects due to the geographical features of the area. In that open plain, partly bounded by massive mountains which are not easy of access, there occurred, sometimes in bewildering confusion, an extraordinary number of population movements on a large or reduced scale, which brought together in the course of their wanderings miscellaneous groups whose size and importance must have varied considerably as time went on. The successive waves of settlement, both by similar peoples established in different localities and by different peoples in the same locality, left many marks upon the land itself, and these are sometimes clearly discernible, though often difficult to decipher.

It has been possible, as a result of work done in connection with the preparation of an archaeological map of the area,¹ to note over 1500

¹ The section of the archaeological map of Central Africa, Northern sector, in preparation under the auspices of the CCTA/CSA.

settlements, and new ones are being constantly discovered. Many of them have been excavated, some explored partially, others in a more thorough-going manner. With the exception of the palaeontological sites, they cannot be classified with any degree of accuracy, except in respect of the dominant material—drawings or paintings (mainly on stone), bricks (burnt or unburnt), ceramics and bronze. On the basis of this division of the material, the sites can be provisionally assigned to chronological divisions according to current archaeological classification, as well as in the light of summary historical data.

The fragment of a skull of an Australopithecine was discovered in 1961, 125 miles west-south-west of Largeau at Djourab in a Villafranchian formation. It appears to be one of the oldest human skulls known, and the fact that it was discovered so far north of the Equator extends the area over which Australopithecus may be found to the whole of Africa, representatives of this type having been previously met with, as everyone knows, in South and East Africa. This discovery, which is one of the most important in this particular field of enquiry, will produce consequences of considerable moment for the acquisition of knowledge about Africa's past. We may indeed hope that research to be undertaken this year will provide further arguments concerning the very remote presence of Man in Africa.

There is any amount of evidence of the palaeolithic in the Tibesti range, but hardly any in Ennedi, where the sites explored reveal in most cases evidence of ancient, middle and recent neolithic. In this last-named area, the palaeolithic is represented only by tools of various periods which are so mixed up that accurate dates cannot be assigned them. No traces of 'pebble-culture' nor Aterian have been found there. The Acheulean, which is not much in evidence, is represented only by a few bifacial objects and broken remains. Industries of the Levallois type are to be met with in several sites, but none appear in caves or rock-shelters.

Tibesti has an incomparably richer store of the palaeolithic. The sites are situated mainly in the southern part of the range, at the foot of Emi Koussi and in the adjoining area. They have yielded an excellent crop of lithic material which has definite affinities with the bifacial objects so typical of the Chellean and Acheulean industries associated with a flake industry, not unlike the material found in Adrar Ahnet and the valley of Igharghar in the southern portion of the Republic of Algeria. The Acheulean industries discovered in the south of Tibesti, in a zone extending between Koufra, the Sarra and Katam wells, and around the Ounianga lakes, should on the contrary be grouped with material from the Republic of Sudan.

The drawings and paintings are unevenly distributed. Drawings abound in Tibesti—for instance, at Borkou and the Erdis—whereas the greatest density of paintings is found in Ennedi. Lists of palaeolithic and neolithic

The Proceedings of the First International Congress of Africanists, Johannesburg 1964
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The Constituent Assembly, which consisted solely of members of BOGANDA's party, invested him with almost absolute power pending the entry into force of the new Constitution in preparation. Making use of the opportunity, BOGANDA began carrying out his economic and other plans (for example, in order to force back to agriculture the unemployed Africans gathering in growing numbers in Bangui, he got the Assembly to pass an act against "vagrancy"; another legislative act prohibited people from going unclothed). Moreover, before presenting, on February 9, 1959, the draft Constitution prepared by a specially appointed commission, he modified it to the effect that, concentrating in one hand the functions of head of state and head of government, it invested a single person with full power, so as to sanction by law his absolute rule he had established in practice.

The elections were set for April 5, 1959, but BOGANDA did not live to see that day: on March 28, 1959, he was killed in an air crash. In spite of this the elections ended in total victory for the M.E.S.A.N., whose candidates polled 343,866 out of 352,259 votes (this number amounted to 58 per cent of the electorate) and gained 48 seats out of 50. This sweeping victory of the M.E.S.A.N. was due to the fact that BOGANDA had prevented the opposition (R.D.A. and M.S.A.) candidates from taking part in the elections in three of the four constituencies.

After BOGANDA's death GOUMBA took over as Acting Premier, and in May 1959 the legislature, after a heated debate, elected DACKO to succeed BOGANDA as Prime Minister. GOUMBA became Minister of State in charge of economic planning.

In his inaugural address after his appointment DACKO, following BOGANDA's line, spoke of the necessity of putting an end to tribal and racial conflicts, of uniting the countries of French Equatorial Africa in a federal state, and in the next two months he introduced a number of administrative and economic measures (dividing the country into four provinces instead of the "administrative districts" established by the colonial regime; stepping up the replacement of European officials by Africans; drawing up a new plan of economic development, establishing agricultural co-operatives, etc.). The measures caused discontent not only among his political opponents but also within his own party. General indignation followed his action by which he levied taxes on shotguns, and certain leading members of his party objected to the inflated administrative apparatus and to the frequent abuses of authority. The oppositionist mood rose especially high when DACKO presented to the Assembly a bill investing him with the same full powers as were accorded to BOGANDA. The Assembly rejected the bill unanimously.

During the subsequent months the opposition movement grew still stronger. Two members of the M.E.S.A.N. leadership, N'GOUNIO, Mayor of Bangui, and MALCOMPHO, President of the Assembly, persuaded 18 representatives to sign a declaration, in which they demanded DACKO's resignation, accusing him of abusing his authority and intending to dissolve the legislature. In October 1959, a motion of no confidence was tabled in the Assembly on this account, but DACKO managed to make it defeated and to get the Assembly to vote him confidence. Five days later DACKO reshuffled his government. Although GOUMBA was not openly in favour of the motion of no confidence, DACKO viewed him as his principal adversary and left him out of the new government.

In June 1960 GOUMBA and his followers withdrew from the M.E.S.A.N. and founded a new party under the name of *Mouvement d'Evolution Démocratique de l'Afrique Centrale* (M.E.D.A.C.), which stood up against the dictatorial regime of the DACKO government.

On August 13, 1960, the Central African Republic became an independent state.

Chad

CAD

At the war's end in 1945 there was in Chad only one political party, that of the settlers, the *Union Démocratique Tchadienne* (U.D.T.), the Chad section of France's R.P.F. It also had African members, but these were only sultans, chiefs and officials of the administration. At the elections in October 1945 both electoral colleges voted for the candidates of this party, who thus became deputies for Chad in the French National Assembly. Although they both came from the ranks of the Resistance and declared themselves "democrats", they professed ultra-conservative views. The representative of the first (the European) electoral college, RENÉ MALBRANT, who was re-elected in November 1946, in the French National Assembly consistently was against bills of liberal tendencies (for example, he opposed the labour law to be introduced in the colonial countries).

It was in 1946 that GABRIEL LISETTE¹ founded the first political party of Africans as the Chad section of the R.D.A., the *Parti Progressiste Tchadien* (P.P.T.), which rapidly gained ground among the African masses. At the elections held in November 1946 the second electoral college (in which a small part of the African population also had the right to vote) elected LISETTE against the U.D.T. candidate. In the French National Assembly LISETTE joined the R.D.A., which made him parliamentary secretary of the party.

The French government, the colonial administration and the settlers looked askance at the new party's affiliation with the R.D.A. and its growing popularity. The conservative parties in the French Assembly attempted to unseat LISETTE on the ground that, because of his service of recent date in the colonial administration, he was not eligible. LISETTE, however, succeeded in getting confirmed in his seat with the help of the French Socialist Party and mainly of LAMINE GUEYE.

The colonial administration did all in its power to counterbalance the influence of the P.P.T. It dismissed from office or transferred to remote districts those African officials in its employ whom it knew to be members of the party or its sympathizers. This could easily be done, since in the early post-war years the Territorial Assembly consisted entirely of government-supporting elements. Of 30 members of the Assembly 27 belonged to the U.D.T. (10 Europeans as well as 17 African chiefs and the like), and they supported every measure of the administration. The P.P.T. had only three members in the Territorial Assembly. How the administration kept a hold on the Territorial Assembly is shown by the fact that, when in 1947 the P.P.T. proposed abolishment of the system of the dual college, the majority voted in favour of its maintenance. This was a unique experience, for the territorial assemblies of all the other French African colonies favoured the introduction of a single electoral list.

The anti-P.P.T. policy of the French colonial administration had no small part in the birth of two new rightist African parties in opposition to the leftist P.P.T. In 1948 AHMED KOULAMALLAH,² who thought LISETTE's party was too radical, withdrew from the P.P.T. and founded the *Parti Socialiste Indépendant du Tchad* (P.S.I.T.), and in 1950 there was formed the Chad section of the *Union Démocratique*

¹ GABRIEL LISETTE, whose parents hailed from Guadeloupe, was born in Panama on April 2, 1919. He went to school in Guadeloupe and in France. He married a French girl. From 1939 till 1942 he served in the Army of Free France. In 1944 he moved to Brazzaville and worked in the colonial administration. In 1946 he was transferred to Chad colony.

² AHMED KOULAMALLAH, a Muslim trader, head of the Tidjaniya sect, was born of an Arab chief's family at Baguirmi in February 1912. From 1945 he was a member of LISETTE's P.P.T.

Endre Sik, The History of Black Africa, Budapest 1974, IV, 257-263

In general, this is a useful and informative book which is well based on written and oral sources with extensive research. It is worth reading for anyone wanting to know more about Šūfism in the Sudan.

CSIC, SELLY OAK COLLEGES

EDWARD R. KAJIVORA

THE CALL FOR DEMOCRACY IN SUDAN. By JOHN GARANG. Edited and introduced by MANSOUR KHALID. London: Kegan Paul International, 1992. 292pp. Pb. £12.95. ISBN 0 7103 0401 3.

The Call for Democracy in Sudan is the second edition of a book originally entitled *John Garang Speaks*, first published in 1987. This second edition adds four new chapters to the first publication to make eight chapters in all.

The book is a collection of speeches, correspondence and press interviews outlining the author's vision for what he calls the 'New Sudan'. The book also tries to explain the birth and the objectives of the Sudan People's Liberation Movement (SPLM) and the Sudan People's Liberation Army (SPLA). Garang's book is commendable and important for several reasons.

First, the author was involved in the Anyanya movement that fought the Government for seventeen years for the secession of the Southern Sudan. Second, after the end of the Anyanya movement, he was absorbed in the national army and climbed to the rank of colonel. His appointment as Deputy Director of the Military Research Branch gave him added experience in his military career to build an army of his own. Third, the author is the founder of Sudan People's Liberation Movement and Sudan People's Liberation Army. He is also the commander in chief and the chairman of the movement.

Since Sudan achieved its independence in 1956, it has witnessed a series of insurrections in the southern part of the country. However, no earlier rebellion movements can be compared with the SPLM in terms of its intensity and successes. Within a short period of its inception, the rebel movement overran and captured many government garrisons. The author's appeal to all the Sudanese people to join the movement in order to put an end to the injustice and 'create a new Sudan of unity, peace, democracy . . .' (p.59), succeeded in convincing many Northerners to join the movement. Thus for the first time in the history of Sudan, the civil war was taken to the North.

Another important subject of Garang's book is the failure of consecutive governments in Khartoum for over thirty-five years of independence to establish democratic rule in the country. Convinced of the superiority of Islam, Numeiri unilaterally imposed *shari'a*, which led to his overthrow. Although Numeiri was deposed, the political parties were unable to solve the country's socio-economic and political problems. Instead they became engaged in a power struggle. The *shari'a* continued to be a stumbling block to achieving any kind of peace within the SPLA.

Among the majority of the southerners, Garang's view of creating a 'New Sudan' of unity is a myth. In the beginning, the southerners flocked to the movement with the aim of liberating Southern Sudan and making it an independent country. However, when it became clear that the SPLM was fighting for the whole country, resentment grew among the southerners. They wondered why Garang detained, among many others, two of his most senior officers and co-founders of the SPLA.

Garang does not mention this in his book, referring only to 'when you reach Medani where you think the South ends, then stop there' (p.215). Garang thus downplays the South's demand for a separate state. The split in the SPLA in 1991 should be understood from this point of view.

CSIC, SELLY OAK COLLEGES

EDWARD R. KAJIVORA

L'ISLAM AU CHAD. Edited by CENTRE D'ETUDE D'AFRIQUE NOIRE. Bordeaux Institute d'Etudes Politiques de Bordeaux, 1992. Collection 'Etudes et Recherches'. Pb. 150pp. Pb. 110.00FF. ISBN 2-908065-12-6; ISSN 0151-0207-20.

The Centre for the Study of Black Africa (Centre d'Etude d'Afrique Noire-CEAN) has since its establishment in 1958 at the University of Bordeaux published a number of important documents on Islam in Africa including the prestigious journal *Année Africaine*. The present work is an example of this.

The ten papers included in the volume originated in a one day conference at the Institut de Political Studies of which CEAN is a part. Specialists on Chad in the field of human sciences brought together their research on Islam in Chad. Through presentations of specific or regional issues, they have brought out some major aspects of the history and social phenomena of Islam in Chadian society in an attempt to correct the rather general views of Islam inherited from the colonial period when Islam was viewed by some as pure virtue and by others as pure vice.

The introduction by J.-P. Magnant raises the questions posed by the long history of Islam in Chad. J.-C. Zeltner and J.-L. Triaud respectively analyse the introduction of Islam in the region through the Arabs and the Sanūsi. M.-J. Tubiana and M. Brandily describe some vestiges of pre-islamic traditions in Eastern and Northern Chad. Mahamat Adoum Doutoum presents Islam in Waddai and B. Lanne discusses the attitude of the French administration towards Muslims. Mhamat Saleh Yacoub examines the relations between Islam and the contemporary Chadian state, while R. Buijtenhuijs considers the relation between Islam and FROLINAT. The final contribution by J. Tubiana seeks to summarize the conclusions arising from the presentations and the discussions.

The book contains a considerable amount of new material for the understanding of Islam in Chad and should stimulate discussion among historians, sociologists and students of religion with an interest in Chad and in the region as a whole.

CSIC, SELLY OAK COLLEGES

S.v. SICARD

Asia

HAUS UND FAMILIE IN ARABISCHEN LÄNDERN: VOM MITTELALTER BIS ZUM GEGENWART. By ANNAGRET NIPPA. München: C.H. Beck, 1991. 244pp. Pb. DM44.00. ISBN 3-406-34603-0.

Appearing in the publisher's series entitled 'Archaeological Library', this study is an attempt at an overview of the relationship between family structures and function, on the one hand, and domestic architecture in the Arab world, on the other. The author's personal area of interest and, probably, field work would

25 KASIM 1993

MAJLIS TAYINLANDIAT
D. 17.11.1993

HENRI COUDRAY*

CHRÉTIENS ET MUSULMANS
AU TCHAD

RÉSUMÉ: Qu'en est-il des chances de coexistence et de dialogue des Musulmans et des Chrétiens au Tchad? L'A. s'attache d'abord à y décrire la communauté musulmane. L'histoire de l'islamisation du Kanem, du Baguirmi, du Ouaddaï et du Tibesti explique bien des choses. L'Islam traditionnel dont l'arabe est la *lingua franca* est plutôt juridique, mais il y connaît des mutations importantes. De nouvelles institutions, tchadiennes ou non, lui donnent un souffle social et missionnaire. Le «boom» des médersa explique, en partie, le dynamisme réformiste et la résistance confrérique de l'Islam actuel.

Les Chrétiens, tard venus, se sont vite développés dans le Sud du pays. Leurs Eglises connaissent un dynamisme certain grâce à tout un réseau d'institutions et d'activités, au service de tous, qui embrassent la culture, l'enseignement, le développement socio-économique et le dialogue islamo-chrétien. L'A. s'essaie à préciser les «idées» que les Chrétiens et les Musulmans se font les uns des autres: la tentation est grande de «confessionnaliser» la société tchadienne, mais les Tchadiens y ont résisté jusqu'à présent. Catholiques et protestants ont, en cela, des approches assez différentes, mais la conclusion est à l'optimisme mesuré.

Depuis plus de vingt ans, de Tacot I en Tacot II, de Manta en Epervier¹, de campagne de la Légion Islamique en intervention libyenne directe, les feux de l'actualité internationale sont braqués sur le Tchad. Sur les causes de la guerre dont ce pays est le théâtre, les diagnostics possibles divergent. Est-ce une guerre civile entre un Nord musulman impatient de recouvrer ses prérogatives antécoloniales et un Sud animiste ou chrétien qui n'en finirait pas de s'opposer à l'hégémonie islamique, comme autrefois il avait eu à subir les raids esclavagistes du Nord? Est-ce plutôt un conflit plus complexe, où le clivage Nord-Sud cacherait mal un réseau beaucoup plus compliqué de

* Prêtre et jésuite, Henri Coudray est né à Pont-de-Beauvoisin (Isère, France) en 1942. Ses études universitaires lui ont valu une maîtrise d'arabe et d'islamologie, avec un mémoire sur «*Le Christianisme dans le commentaire coranique du Manâr*». Actuellement curé de la paroisse de Mongo (Tchad), après avoir été longtemps à Abidjan (Côte d'Ivoire) comme maître d'études et à Abéché (Tchad) comme professeur d'arabe, il s'intéresse de très près à l'avenir de l'Islam africain. On lui doit, entre autres, «*Le grand jihâd de Tierno Bokar*», à partir d'entretiens avec Hampâté Bâ.

¹ Tacot, Manta et Epervier sont les noms de code des diverses interventions militaires françaises au Tchad depuis 1969.

C.A.A.S. NEWSLETTER

The editor will be pleased to receive material for publication in the C.A.A.S. Newsletter. The following types of news items are required:

- details of forthcoming visits to Canadian universities by distinguished African scholars
- staff appointments, research projects, sabbaticals and secondments related to African studies
- the development of African Studies Programs at Canadian universities
- titles of theses on African studies submitted for higher degrees
- links between Canadian universities and African educational institutions, e.g. twinning arrangements.

Copy should be sent to

Dr. T.M. Shaw
CAAS Newsletter
Department of Political Science
Dalhousie University
Halifax, Nova Scotia B3H 4H6
(Telephone: 902-424-2396)

BULLETIN A.C.E.A.

L'éditeur serait heureux de recevoir des articles pour publication dans le Bulletin de nouvelles de l'Association. Ces articles pourraient traiter des sujets suivants:

- détails concernant la venue de professeurs et chercheurs africains dans les universités canadiennes
- nominations de personnes, projets de recherche, congés sabbatiques et congés d'études en rapport avec les études africaines
- le développement de programmes des études africaines dans les universités canadiennes
- thèses soumises en vue d'obtention d'un grade universitaire, qui portent sur des questions africaines
- entente entre universités canadiennes et africaines et autres institutions (ex.: jumelage, etc.).

Veuillez faire parvenir vos textes à:

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MADE TATIMLANDIKTAN
SONRA GELER DOKUMAN

29 OCAK 1997

The Awlad Sulayman of Libya and Chad: Power and Adaptation in the Sahara and Sahel¹

Dennis D. CORDELL

RÉSUMÉ

A partir de l'histoire des Awlad Sulayman, un groupe arabe venu de la Libie actuelle qui a dominé le nord du Lac Tchad au XIXe siècle, l'auteur veut ajouter aux analyses du présent conflit entre la Libie et le Tchad la perspective des populations locales. Depuis le moyen-âge, les populations de cette région partagent d'étroits liens politiques, économiques et sociaux maintenus par la mobilité propre au mode de vie nomade. Ces relations, fluides en raison des difficultés de survie dans cet environnement difficile ont toujours été structurées à tour de rôle, par le conflit et la coopération, les deux produisant des alliances qui changeaient rapidement. Au milieu du XVIIIe siècle les Awlad Sulayman se sont taillés une vaste zone d'influence dans la Syrte et le Fezzan par la force de leurs armes et par leurs alliances avec les peuples avoisinants et l'administration libyenne. Vaincus par l'administration ottomane de Tripoli à la fin des années 1830, les survivants des Awlad Sulayman se sont réfugiés dans le bassin du lac Tchad où ils ont reconstitué les conditions de leur succès en Libie; ils ont contrôlé le commerce trans-saharien et maintenu leurs liens avec la société libyenne. Malgré les limites imposées à leur action par la colonisation française du Tchad et celle, italienne, de la Libie; les Awlad Sulayman ont conservé une influence régionale à l'époque coloniale et semblent la maintenir actuellement.

The press and politicians in the West have expressed shock and outrage over Libyan intervention in Chad. Their counterparts in radical Arab states have condemned French involvement in equally strident terms. Because the contemporary world is one of nation-states, debate about Libyan intervention has generated a large bibliography on the demarcation of the international boundary between first the French and Ottoman, then the French and Italian empires, and finally between contemporary Libya and Chad (see Lanne 1982; Alawar 1983; earlier studies include Rouard de Card 1910a and 1910b). And because the world is also one of recognized zones of influence that often confine former possessions to the neocolonial spheres of their earlier colonial *métropoles*, French perspectives on Libyan intervention in Chad have been more visible than Chadian points of view. It seems to be accepted that seventy-five years of French influence guarantee a lease in perpetuity; likewise, it seems to be accepted that nationalist views emanating from Tripoli faithfully reflect the historical experience of people living in the border regions. Such "analyses" overlook the perspectives of local peoples in southern Libya and northern Chad. They also introduce, at the least, a Libya/Chad dichotomy; and at the

Libyade hr kable
Suleyman Ogullari

اولاد سليمان
Libya / Çad

Paris. — Impr. de POMMERET et MOREAU, 42, rue Vavin.

A. KAVAS Kap

29 OCAK 1997

MADE YAYIMI ANKARTAN
SOMRA GELIN DOKÜMAN

REVUE
DE L'ORIENT
DE
L'ALGÉRIE ET DES COLONIES

BULLETIN DE LA SOCIÉTÉ ORIENTALE DE FRANCE.

Recueil consacré à l'étude

DE LA GÉOGRAPHIE, DE L'HISTOIRE, DES VOYAGES, DE LA LITTÉRATURE,
DES SCIENCES, DE LA COLONISATION, DE L'AGRICULTURE,
DU COMMERCE, DES RELIGIONS, DES MŒURS ET COUTUMES DES PEUPLES,
DES DIVERSES CONTRÉES DE L'ORIENT, ETC.

RÉDIGÉ

AVEC LE CONCOURS DE LA SOCIÉTÉ ORIENTALE

ET AVEC LA COLLABORATION

De Membres de l'Institut, d'Orientalistes, de Consuls et de Voyageurs.

NOUVELLE SÉRIE.
TOME CINQUIÈME.



PARIS,
JUST ROUVIER, LIBRAIRE-ÉDITEUR,
20, rue de l'École-de-Médecine.

1857

L'appartenance des oasis du Touat allait être mise en cause par l'avance des troupes françaises d'Algérie vers le sud-est du Maroc et le Sahara. Dès 1882, l'occupation du Touat était un des buts de l'administration d'Alger : les réactions des autres puissances européennes ainsi que la résistance des tribus locales, forcèrent la France à renoncer — momentanément — à son projet.

La convention franco-anglaise du 5 août 1890 déclara le Touat dans « l'hinterland algérien » ; la conquête du Touat pouvait être à nouveau envisagée, d'autant plus qu'en 1897 le successeur de Mülây Hasan, Mülây 'Abd al-'Aziz, avait proposé un arbitrage international. In-Salah était occupée par les troupes françaises le 28 décembre 1899, la Saoura et la Zousfana suivirent. L'impuissance du makhzen, sa rupture avec les tribus dont beaucoup se rallièrent à la France, permirent à celle-ci de pratiquer une pénétration pacifique du Touat : en 1902 une commission franco-marocaine entérina purement et simplement l'annexion des territoires du sud-est marocain et de leurs populations au profit de l'Algérie : le Touat était devenu algérien.

Tout au long de l'étude de M. Sayagh, les détails fourmillent sur les origines des différentes tribus ou groupes sociaux qui se trouvaient le long de cette frontière et sur leurs réactions. Mais il est dommage que les cartes que nous présente l'auteur soient muettes sur la frontière au sud de Taniet es-Sassi ; on aimerait avoir quelques précisions, même « floues ». Cette critique mise à part, l'ouvrage de M. Sayagh est précieux, car il nous donne une mise au point, dans le temps, d'une question épineuse, puisqu'il s'agit de l'amputation d'une portion du territoire marocain.

Chantal de LA VÉRONNE
(E.P.H.E., Paris)

Jean-Louis TRIAUD, *Tchad 1900-1902. Une guerre franco-libyenne oubliée? Une confrérie musulmane, la Sanusiyya, face à la France*. Paris, L'Harmattan, 1988. 203 + XXII p.

« Français et Senoussistes étaient arrivés au bord du lac Tchad à peu près en même temps. La *zāwiya* de Bir Alali, située au nord-est du lac, venait d'être créée en 1899 » (p. 17).

Le contexte général est ainsi situé : l'expansion coloniale française en Afrique noire, avec des moyens militaires certains, d'un côté ; de l'autre, une confrérie islamique, également en marche mais dans le domaine religieux et avec des moyens très faibles. La rencontre entre ces deux mondes va provoquer les batailles puis la prise de la *zāwiya* de Bir Alali en 1902. Ce fut une secousse pour la Sanūsiyya, obligée de défendre ses acquis par des méthodes non plus missionnaires mais militaires.

Resserrée entre ces deux années, 1900-1902, l'histoire que développe J.-L. Triaud nous présente une analyse précise et concrète des hommes, des idées, des organisations en place chez les deux protagonistes d'un conflit à ses débuts.

Les archives, la presse françaises mettent en évidence les éléments d'improvisation de certaines initiatives coloniales, beaucoup plus liées aux hommes du terrain qu'aux politiques parisiens. Ce fut le cas de la prise d'assaut de Bir Alali. Les controverses et les conséquences de cette « victoire gênante » sont bien soulignées.

En ce qui concerne l'organisation de la Sanūsiyya et plus particulièrement de la *zāwiya* de Bir Alali, l'auteur a eu la chance de pouvoir exploiter une découverte d'archives : « une

quarantaine de lettres de dirigeants et de correspondants de cette confrérie, écrites au Tchad entre 1898 et 1902 » (p. 7). Pour la plus grande joie des arabisants ou islamisants, les 38 lettres sont reproduites dans leur forme originale, en fin d'ouvrage. Ces lettres, saisies à Bir Alali, concernent la correspondance reçue à la *zāwiya* par son dirigeant, al-Barrānī, d'origine « libyenne » mais dont « la biographie reste à faire » (p. 85). Beaucoup de ces lettres proviennent de Sidi Muḥammad al-Mahdī, fils et successeur du fondateur de la Sanūsiyya, installé dès 1899 « à Gouro, au pied du Tibesti ». La traduction révisée de ces lettres, leurs commentaires, apportent des informations de première main sur la vie quasi quotidienne d'une petite *zāwiya* pilotée par des cadres étrangers au pays, s'appuyant pour partie sur le groupe arabophone des Awlād Sulaymān et pour partie sur des groupes de réfugiés Touareg venant de l'ouest. L'analyse s'attache autant aux questions religieuses de la Sanūsiyya et, au-delà, de toute *ṭariqa*, qu'aux problèmes de son organisation politique puis, par la force des choses, de sa mise en défense.

À côté de l'apport historique proprement dit, on appréciera particulièrement la démythification de la Sanūsiyya qu'impose à nos esprits la vision de la vie fragile, prosaïque, aux moyens dérisoires, d'une de ses *zāwiyas*.

Constant HAMÈS
(C.N.R.S., Paris)

Islam et sociétés au sud du Sahara. Paris, Maison des sciences de l'homme, 1987 (« Notes et documents », Cahiers annuels pluridisciplinaires, n° I). 212 p.

Ce cahier est le premier d'une collection proposée par le « Programme Islam tropical » de la Maison des sciences de l'homme, qui associe divers chercheurs africains, anglo-saxons et français. Il comprend une brève introduction au programme « Islam tropical », par Jean-Louis TRIAUD, et trois parties, intitulées : Études et biographies (p. 12-82), Informations et programmés en cours (p. 84-120) et Références et comptes rendus (p. 123-212).

La première partie se compose de sept communications de quatre à onze pages. D. ROBINSON évoque, en premier lieu, la biographie d'un marabout, érudit et arabisant, du Fouta Toro : Shaikh Musa Kamara, qui s'est signalé par ses initiatives libérales et pro-françaises au cours des années 1920, à une époque où le Sénégal se trouvait agité par divers courants d'opposition islamique, dont celui de la Tijāniyya d'al-Hājj Umar Tall. En second lieu, J.O. HUNWICK évoque la naissance d'un courant « néo-wahhabite » au Nigeria du sud, en pays yoruba, région trop souvent considérée comme située à l'écart de l'Islam et livrée à ses traditions religieuses ou au christianisme. En fait, son étude porte sur un personnage de lettré, fondateur d'un Centre de formation arabe, à Agégé : Al-Hājj Adam Al-Ilūrī. Cet activiste islamiste dénonce l'état de « jāhiliya » qui caractérise à ses yeux la société musulmane nigérienne et qui se manifeste notamment par le primat de l'ethnicité, les dépenses somptuaires de mariage ou de funérailles, la mise à l'écart des filles de l'instruction, le planning familial, l'usage par la médecine de substances « impures » ou les scarifications. Le courant qu'il représente est significatif de l'évolution actuelle du pays yoruba, terre pionnière de l'Islam, partagé entre ses traditions, le christianisme et l'Islam. Puis Christian COULON, auteur d'une thèse de science politique sur le mouvement confrérique

05 ARALIK 1995

MADDE YATIMLANDIKTAN
SONRA GELEN DOKÜMAN

Issa Hassan KHAYAR, *Regards sur les élites ouaddaïennes*. Paris, C.N.R.S., 1984. 281 p.

I.H. Khayar poursuit depuis plusieurs années des travaux sur l'Islam et les systèmes d'éducation au Tchad. Il a publié en 1976 un livre remarqué, intitulé *Le Refus de l'Ecole. Contribution à l'étude des problèmes de l'éducation chez les Musulmans du Ouaddaï (Tchad)* (Paris, Adrien-Maisonneuve). Ce nouvel ouvrage est issu d'une thèse de troisième cycle soutenue à l'Université de la Sorbonne Nouvelle (Paris III).

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Vol. 2 : *Al-'Arab fi riṣ Miṣr wa ṣaḥrāwātihā*. Le Caire, Ḥānǧī, 1978.

Vol. 3 : *Dirāsāt 'an al-mudun wa'l-aqālīm al-miṣriyya*. Idem, 1979.

Vol. 4 : *Al-ḥayāt al-iqtisādīyya fi Miṣr fi 'l-qarn al-tāmin 'aṣar*. Idem, 1978.

Vol. 5 : *Al-niḡām al-mālī wa'l-idārt fi Miṣr al-'uṣmāniyya*. Idem, 1979.

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Vol. 7 : *Al-miṣṭiqā wa'l-ǧinā' 'ind qudamā' al-Miṣriyyīn*. Idem, 1981.

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- 153 *Ibid.*
 154 FO/371/23378 folio J. 4847, p. 53, *et seq.*, 16 August 1939.
 155 *Ibid.* Colonial Secretary to S of S for Foreign Affairs communication 38447/39 of 14 September 1939; *Cypher Telegram* from Governor of Kenya to S of S for Colonies, 10 September 1939; also FO/371/23393 (1939) folio J.4451/G.
 156 *Ibid.*
 157 FO/371/23378 (1939), *Cypher Telegram* from Officer Commanding Northern Brigade King's African Rifles to Staff Officer, African Colonial Forces, 27 August 1939, No. 130 (Secret).
 158 *Ibid.* Colonial Secretary to S of S. Foreign Affairs communication 3844/39; *Cypher Telegram* from Governor of Kenya to S of S for the Colonies, 10 September 1938; *Telegram* Governor of Kenya to S of S for colonies No. 235, Secret in folio J.3621, 8 September 1939.
 159 *Ibid.*
 160 Winston Churchill, *The Second World War: Their Finest Hour*, Vol. 2, pp. 330-331. Churchill's reactions to this were far from happy for he regarded it as an "ignominious defeat for Britain." The British evacuation of British Somaliland took place on 15 August 1940.
 161 FO/371/23378 (1939), 145-46.
 162 *Ibid.* folio J.88, 9 January 1939 etc. Also folio J.2543, 29 June 1939 (for recruitment of Sudanese).
 163 *Ibid.*
 164 *Ibid.* *Cypher Telegram* from Governor of Kenya to the S of S for the Colonies, 10 September 1939, No. 239, Secret. Also FO/371/23393 (1939), folio J.3003/G Coordination of defence scheme in African dependencies: memo by Overseas Defence Subcommittee on artillery reinforcements for Kenya. Also folio J.3471/G, 28 August 1919. See Secret Copy No. 3, *et seq.* Also folio J.424/2175/66 to Mr. Kelly, No. M.O.5/65, 19 October 1939 and folio J.4451/G.
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 166 *A People in Isolation*, Publication of the Political Parties of the Northern Frontier District of Kenya, Nairobi, 1962, p. 33.
 167 *Hansard, H. C.* Vol. 458 (24 November 1948), Cols. 1224-25. Also *Kenya House of Representatives Parliamentary Debates*, Vol. 2 (31 December 1963), Col. 25; also *Ibid.* Vol. 2 (25 February 1964), 166-67; also Vol. 2 (17 March 1964), Cols. 1012-13; Vol. 4 (26 March 1965), Cols. 879-80 and several more.

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 vol. XXX / 1-2, Leiden - 1995, s. 41-52.

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Decolonization as Disintegration

*The Disestablishment of the State in Chad*¹

WILLIAM F. S. MILES*

ABSTRACT

Decolonization in Francophone Africa today entails a double disengagement: 1) state disengagement from the classic colonial power (i.e. France) and 2) societal disengagement from the inheritor of the colonial apparatus (i.e. the sovereign African state). Under these conditions, decolonization, otherwise welcomed as a positive development for the African polity, is accompanied by negative consequences for the people so affected. The principal drawback is the disintegration of key sectors of the state apparatus and the consequent wholesale withdrawal of significant elements of the population from state-sponsored activities. This thesis is advanced in the context of Chad, which has been undergoing a painful transition from mono-militaristic to multi-party competitive politics.

Disengagement as Decolonization

THE PARADIGM OF disengagement² assumes that the state from which broad sections of society are withdrawing throughout Africa is a legitimate, if inefficient, inheritor of the colonialistic political framework. That is, even if specific governments are judged to be corrupt, repressive, or dysfunctional, it is taken as a given that the sovereign African state commands legitimacy as a moral and political construct. Certainly, it is superior to the colonial state which preceded it.

This assumption is critical to African elites, the African intelligentsia and foreign scholars and diplomats. It is less evident that non-elites throughout Africa subscribe to the same tenet. Wholesale withdrawal by sectors of civil society (as opposed to direct political opposition to specific regimes) indicates more than dissatisfaction with the services incompetently or exploitatively "provided" by their governments. It speaks to a deeper disenchantment which dismisses the exercise of the sovereign state as irrelevant, at best, if not outright antagonistic. Be it through exit (for economic or political motivations), the erection of parallel systems (black markets, smuggling, bribery and alternative judicial mechanisms) or self-enclosure (return to countryside and subsistence cropping, retreat to traditional, regional, ethnic or kinship structures, shift from public to private sector), by freeing themselves from the strictures of state extortion and exaction, civil society is engaging in a kind of informal decolonization.

* Department of Political Science, Northeastern University, Boston, Massachusetts, 02115, U.S.A.

ÉTUDE SUR LES SENOUSSISTES
ET LEUR ACTION DANS LE CENTRE
AFRICAIN (suite et fin)

Georges Djian
Officier Interprète

[25] TROISIEME PARTIE : AHMED CHERIF*

CHAPITRE PREMIER : Ahmed Chérif succède à Sid El Mahdi
Ses frères et ses cousins
Son portrait moral

Sid El Mahdi n'ayant laissé que deux fils, Mohammed Idriss âgé de 16 ans et Sid Rida âgé de 14 ans, trop jeunes pour prendre immédiatement sa succession, celle-ci échut à Ahmed Chérif, aîné de ses neveux, âgé alors de 26 ans.

Comme nous l'avons vu plus haut, Sid Mohammed Chérif, son père, était mort à Djeghboub en 1895, laissant cinq fils dont les quatre autres, par ordre de naissance, Mohammed Abed, Ali El Khettabi, Mohammed Hilal et Safieddin, sont âgés (en 1916) respectivement de 39, 35, 26 et 22 ans environ.

Au moment où Sid Ahmed Chérif prit la direction de la confrérie, il ne paraissait nullement avoir l'étoffe et l'expérience nécessaire pour occuper une pareille situation, celle-ci étant d'autant plus difficile que les échecs diplomatiques subis par le Senoussisme dans les Sultanats de l'Est et les coups qui venaient de lui être portés par les Français au Kanem étaient plutôt de nature à ébranler son prestige.

Jusque-là Sid Ahmed Chérif que Sid Mahdi s'était efforcé de préparer à sa tâche n'avait guère montré qu'une avidité aussi conscience [sic] qu'insatiable.

Lorsqu'on lit ses lettres à Mohammed Sunni au Ouadaï, quelque indulgence que l'on ait pour son âge ou pour ses caprices de jeune sei-

* Les chiffres entre crochets renvoient à la pagination du document d'origine : Archives nationales du Mali, 1 D 25. Ce texte (qui est la seule copie retrouvée à ce jour) est daté de Fort-Lamy, le 21 avril 1916. Les notes qui figurent ci-après sont celles du document. Pour une présentation du texte et de son auteur, voir *Islam et sociétés au sud du Sahara*, 5, 1991, pp. 105-108. La première et la deuxième partie de cette étude figurent dans le même numéro, pp. 109-138.

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ceux de Djougou où l'Etat n'a pas pu interdire la claustration des femmes ; cette pratique reste le seul point de convergence entre les « anciens » des confréries et les « jeunes » wahhabites qui les combattent. Mais rien n'est figé : ainsi à Djougou, la vie religieuse des confréries continue-t-elle, et l'*alfa* qui s'était vu interdire sa consécration comme cheikh de la Tidjaniyya se serait rendu à Parakou pour s'y faire consacrer par Cheikh Abdullaye Saliou, sans qu'il en soit fait état publiquement à Djougou. Si les jeunes générations, écartées de tout pouvoir par la gérontocratie en place, trouvaient ailleurs que dans le wahhabisme un espace d'initiative, peut-être seraient-elles moins attirées par ce courant religieux. Cependant, la chance de réussite des wahhabites à Djougou repose sur l'absence de perspectives économiques.

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TCHAD

GRANDS COMMERÇANTS MUSULMANS AU BORD DE LA CRISE ? AJUSTEMENT STRUCTUREL, DÉVALUATION ET PÉTROLE AU TCHAD

Claude Arditi*

« Dites-moi pourquoi je dois payer l'impôt ? demande un commerçant. La justification de l'impôt, c'est qu'il sert à financer les services publics. Dans ce pays, il n'y a pas d'école qui marche ; il n'y a pas de service de santé efficace ; les routes sont si mauvaises que nous dépensons beaucoup d'argent pour l'entretien de nos véhicules ; on paie avec notre argent des hommes en armes qui nous tapent. [...] Dites-moi pourquoi je dois payer l'impôt ? »

Les modalités de la constitution au xx^e siècle d'une classe de commerçants musulmans au Tchad (Arditi, 1993) doivent être brièvement retracées, avant d'analyser la situation actuelle. Celle-ci est caractérisée par les faits suivants : la signature avec le FMI et la Banque mondiale d'un programme d'ajustement structurel d'inspiration libérale en 1991, la dévaluation de 50 % du franc CFA qui est intervenue en janvier 1994 et la prochaine mise en exploitation d'importantes réserves pétrolières² prévues pour l'an 2000.

Nous utilisons le terme de commerçant dans le sens du mot arabe *tâjer* (pluriel : *tujjâr*), qui désigne des individus dirigeant des réseaux marchands constitués de longue date ; ils sont musulmans et exercent leurs activités

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1. *Le Progrès*, « Dossier impôt. », n° 51, 23 août 1994 : 5.

2. Deux gisements ont été découverts. L'un dans la région du lac Tchad (d'une capacité de 150 millions de barils) et l'autre dans le Sud à Doba (d'au moins 500 millions de barils). Le premier vise à répondre à la demande nationale et le second est destiné à l'exportation, après la construction d'un oléoduc jusqu'à Kribi (Cameroun). Le calendrier de mise en œuvre du projet a été récemment remis en question après la décision brutale, annoncée le 11 novembre 1999, des compagnies Elf et Shell de « réexaminer » leur participation. Cet événement est intervenu dans un contexte de forte opposition des ONG au projet avec le soutien des écologistes français qui craignent que l'exploitation pétrolière ne détruise l'environnement comme au Nigeria et ne profite guère à la population.

Islam et sociétés au sud du Sahara,
no: 13 (1999) s. 103 - 116.

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Ces dernières années, de gros efforts ont été faits pour rendre accessible au public arabophone, et en particulier égyptien, la gigantesque somme de connaissances rassemblée par les membres scientifiques de l'Expédition d'Egypte. C'est en 1979 que Zuhayr al-Šayib fit paraître le premier volume de la traduction de la *Description* chez l'éditeur cairote Ḥāṅḡī, sous le titre *Wasf Miṣr. Al-Miṣriyūn al-Muḥdaṭūn*. Dans cet ouvrage, al-Šayib traduisait en fait l'œuvre de Chabrol, *Essai sur les mœurs des habitants de l'Egypte moderne*. Dans les années suivantes, huit autres ouvrages parurent, traduits en arabe par le même auteur. Il devait malheureusement décéder en 1982, avant d'avoir pu achever son œuvre. Ces ouvrages ne reprennent pas l'ordre des articles tels qu'ils figurent dans la *Description*. Chacun d'entre eux est au contraire consacré à un thème particulier. A part le volume 7, tous les articles traduits jusqu'à présent sont tirés de *L'Eiat Moderne*. En voici la liste :

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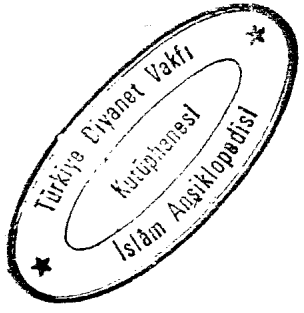
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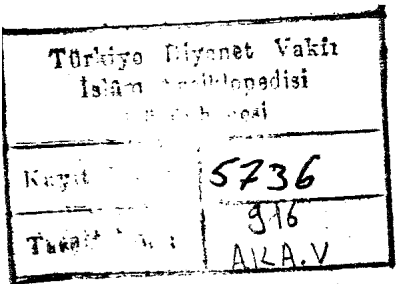


Caad Cumhuriyeti

تأليف

أنور عبد الغنى العقاد
الأستاذ بجامعة الإمام محمد بن سعود

238



الرياض - ص.ب. ١٠٧٢٠

محدودة يجرى منذ سنين عديدة ، ولكن الإنتاج ازداد زيادة كبيرة في السنوات الأخيرة حتى أصبح يشكل اليوم أهم الصادرات ، وعاصمة الجمهورية هي بانغوى (Bangui) .

٣ - الكاميرون الجمهورية الاتحادية : Cameroon

وقد تأسست هذه الجمهورية في عام (١٣٨١ هـ - ١٩٦١ م) ، وذلك بعد قيام اتحاد بين جمهورية الكاميرون السابقة والقسم الجنوبي من مستعمرة الكاميرون البريطانية . وتشبه الجمهورية في شكلها المثلث ، وتمتد بين ريوموني (Rio Muni) والغابون والكونغو (برازافيل) في الجنوب وحتى مشارف بحيرة تشاد في الشمال .

وتصرف روافد الكونغو قسما من مياه الهضاب الجنوبية ذات الغابات ، كما يقوم نهر سناغا (Sanaga) وروافده بتصريف قسم آخر من مياهها ، إضافة إلى عدد من المجارى المائية القصيرة التي لا داعي لذكرها .

ويجرى نهر (سناغا) بصورة عامة باتجاه جنوبي غربي ، منطلقا من مرتفعات نطاق السفانا الوسطى ليصب في المحيط . أما في الشمال فإن السطح ينحدر تدريجيا باتجاه بحيرة تشاد حيث يقوم نهر (لوغون) بتصريف مياه هذا الجزء أي السفانا الحقيقية ، التي تصبح شبه صحراوية بالقرب من البحيرة .

وتسقط الأمطار بصورة غزيرة ولمدة طويلة في الجنوب ، حيث تتلقى المنطقة ما يزيد على (٢٠٠٠ مم) من المطر في العام (في دوالا Douala) مثلا ، يزيد معدل الأمطار السنوي على (٤٠٠٠ مم) ، ولكن الأمطار تنخفض انخفاضاً هائلا في منطقة بحيرة تشاد . حيث تصل إلى (٣٠٠ - ٤٠٠ مم) . وحيث يستمر فصل الأمطار من ثلاثة إلى أربعة أشهر فقط . انظر شكل ٢٠ (أ) - متوسط الهطال السنوي .

بلاد إفريقية الاستوائية

ونعني بها البلاد التالية : تشاد ، جمهورية أفريقية الوسطى ، جمهورية الكاميرون الاتحادية ، الغابون ، الكونغو (برازافيل) ، ريوموني وزائير . وهي منطقة كبيرة الاتساع تمتد من أواسط الصحراء الكبرى وإلى ما بعد خط الاستواء جنوبا . ولهذا تلقى فيها الكثير من التضاد .

١ - جمهورية تشاد : Chad

وتعاني هذه الجمهورية من قضيتين جديتين : أولاهما : موقعها الداخلي البعيد الذي أدى إلى حرمانها من أى شاطئ بحري ، ثانيتهما : مناخها الجاف بصورة عامة ، حتى أن معظم أقسامها الوسطى والشمالية الواسعة شديدة الجفاف لا تصلح للزراعة ، وسكان هذين القسمين على ضآلتهم من البداة الذين يعتمدون في حياتهم على تربية الماشية ، كالبقر والأغنام والماعز .

أما المنطقة الجنوبية فهي الجزء الوحيد من البلاد التي تكني فيها الأمطار لزراعة الأرض ، وهنا تزرع الذرة البيضاء وذرّة غينا والفول السوداني . كما يزرع الرز بمساعدة الري ، في حين يشكل القطن أهم الصادرات ، أما العاصمة وأكبر المدن فهي (فورت لامي Fort Lamy) .

٢ - جمهورية أفريقية الوسطى : Central Africa

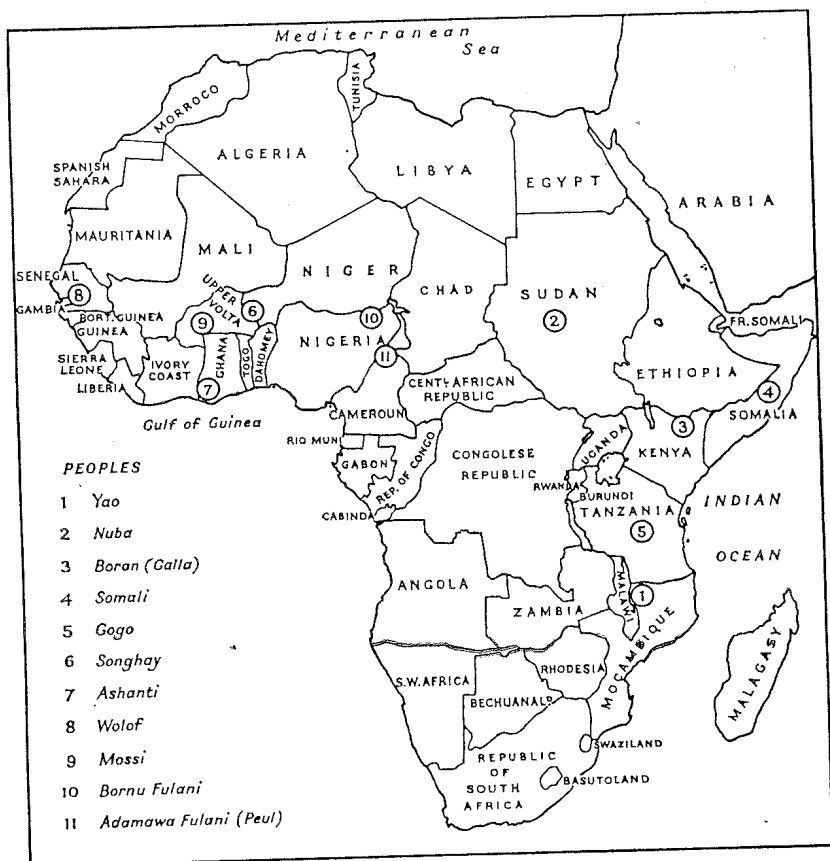
هي أيضا دولة داخلية تعاني من بعدها عن الساحل ، وتشبه محاصيلها الزراعية ما تنتجه جنوب تشاد ، وكذلك فالقطن هو سلعة التصدير الأساسية ، ولو أن البن والتبغ والسيسال يجرى إنتاجها بكميات قليلة . وتعكس هذه المنتجات الزراعية الشروط الأكثر رطوبة التي تسود جمهورية أفريقية الوسطى ، وازدياد إنتاج الذرة الصفراء يؤكد هذا الواقع . واستخراج الماس بكميات

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Foreword by
DARYLL FORDE



I. Location of Peoples referred to in Special Studies

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XVIII. THE SUDANESE MAHDIYYA AND THE NIGER-CHAD REGION

SABURI BIOBAKU and MUHAMMAD AL-HAJJ

The idea of the 'expected Mahdi' or the 'awaited deliverer', who will appear at the end of time and 'fill the earth with equity and justice after it has been filled with tyranny and oppression', is well known in the history of Islam. Nevertheless, it may be worthwhile to begin this paper with a brief account on the origins and historical development of Mahdism.

The term Mahdi (the guided one) occurs neither in the Quran nor in the Prophetic traditions of Muslim and Al-Bukhari which had been acclaimed as authoritative by the consensus of the Muslim community. It does occur, however, in other traditions of doubtful authenticity, i.e. Ibn Maja, Al-Tirmidhi, Abu Da'ud, and others. In these traditions the Mahdi is described as a descendant of the Prophet who will appear at the end of time and rule the world with equity and justice, i.e. 'The world shall not pass away until my nation be governed by one of my house whose name agrees with mine.'¹ A number of early Muslim scholars have questioned the authenticity of such traditions and rejected the idea of a Mahdi as false and unsupported by either the Quran or the *Sunna*.² Nevertheless, the idea developed into a popular belief which has been held with great tenacity up to the present day. During times of religious degeneration or political upheaval, a devout person may assume the office of the 'expected Mahdi' and take upon himself the duty of rectifying the Faith and re-organizing the State by force of arms if necessary. Instances of such manifestations are numerous in the history of Islam.

The historical origins of Mahdism could be sought in the civil wars which followed the death of 'Uthman, the third Caliph

¹ *Encyclopaedia of Religion and Ethics*, vol. VIII, p. 336.

² Ibn Khaldun, 1958, vol. II, p. 725.

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The major movement among the Fulani *jihads* was that under the leadership of Shehu Usuman dan Fodio. In 1804 the Shehu called for a *jihad* against the Hausa state of Gobir. This was soon followed by local Fulani risings throughout Hausaland and Bornu. By 1831 the Fulani succeeded in establishing an Empire comprising: 'Some fifteen Muslim emirates controlling a total area of some 180,000 square miles, and owing allegiance to an "amir al-mu'minin" in the newly founded town of Sokoto.'⁶ The most effective resistance against the Fulani came from Bornu under the leadership of Shaikh Muhammad al-Amin al-Kanemi, who was himself a learned Muslim reformer, but he could not see any justification for the Fulani *jihad* besides political ambition. The Sokoto Empire, however, included parts of Bornu and managed to survive until the British occupation in 1902-3.

The influence of the Sokoto Empire on the rise of the Sudanese Mahdia was mainly intellectual. The leaders of the Fulani *jihad*, Shehu Usuman, his brother 'Abdullahi, and his son Muhammad Bello, were well read in Arabic literature, and they all possessed a vast knowledge of the classical Islamic sciences. This learning showed itself in their writings, which reached the total of '258 books and pamphlets'.⁷ Among this literary output we find extensive material dealing with the subject of the 'expected Mahdi'.⁸

In his book *Tahdhir al-ikhwan*, the Shehu says:

know 'O my Brethren, that I am not the *imam al-Mahdi*, and that I never claimed the *Mahdiyya*—even though that is heard from the tongues of other people. Indeed, I have striven beyond measure in warning them to desist from that, and declared its refutation in some of my writings, both in Arabic and 'Ajami'.⁹

The Shehu, then, declined the office of Mahdi in the most emphatic terms, though it was widely believed that he was the

⁶ Smith, op. cit., p. 175.

⁷ Ibid., p. 176.

⁸ For example: Shehu Usuman, *al-Mahdi fil-muntazar*; *Tahdhir al-ikhwan min 'iddi'a' al-mahdiyya al-mau'uda akhir al-zaman* (Arabic MSS., Ibadan University Library); Muhammad Bello, *al-qawl al-mukhtasar fi amr al-imam al-muntazar* (Sokoto Native Authority Collection—Divisional Library).

⁹ *Tahdhir al-ikhwan*, op. cit., fol. 2. 'Ajami is the vernacular language: in this case, Fulani and probably Hausa.

المؤتمر السابع



Çad (229-235)

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الدعوة إلى الإسلام

شعبان ١٣٩٢ هـ
سبتمبر ١٩٧٢ م

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الإسلام والمسلمون في جمهورية تشاد

للمستشار الشيخ موسى إبراهيم
عضو المؤتمر

الحمد لله رب العالمين ، والصلاة والسلام على سيد المرسلين ، سيدنا محمد النبي الأمين ، وعلى آله وصحبه ، ومن عمل بسنته ، واتبع هديه إلى يوم الدين .
أما بعد :

أيها السادة الفضلاء : إنه لحلم ، طامس راود نفوسنا ، وأمنية غالية ، طامسا هفت إليها أفندتنا ، أرغف أمام مؤتمرهم الذي يضم نخبة ممتازة من أفاضل علماء العصر . والقائمين بععب الدعوة إلى الله ، والدفاع عن دينه الحنيف ، والوقوف أمام التيارات الباغية ، التي تستهدف طمس معالم النور الإلهي ، وزلزلة أركان الصرح الشامخ ، الذي شيده جند الله المخلصون على تقوى من الله ورضوان . أقول : إنه لحلم كبير أن يقف أمام مؤتمرهم هذا ، من يتحدث عن الإسلام والمسلمين في بلد إسلامي معتز بدينه ، حريص على عقيدته ، وهو جمهورية تشاد ، بعد أن أطاول الأمد ، وحالت الأيدي الباغية بيننا وبين إخواننا ، وفرضت علينا عزلة قاسية ، أراد صانعوها أن يطفئوا بها نور الله ، وأن يغلقوا كل منافذ الأمل ، وأن يزرعوا اليأس في النفوس . ولكن يأبي الله إلا أن يتم نوره ، ولو كره الكافرون ، وهانحن اليوم معكم نسمع منكم ونسمعكم . ونلتقي لقاء إخوة وحدت بينهم العقيدة واجتمعت قلوبهم على الله ، متعاونين على البر والتقوى . وصدق الله العظيم إذ يقول : (لَوْ أَنفَقْتُ مَا فِي الْأَرْضِ جَمِيعًا مَا آَلَفْتُ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ آَلَفَ بَيْنَهُمْ)^(١) .
الإسلام والمسلمون في تشاد

أيها السادة : إن جمهورية تشاد تضم الآن إمارات متعددة ، طامسا ارتفع في ربوعها لواء الإسلام وقامت على أرضها دول إسلامية متعاقبة ، منذ أن أشرقت علينا أنوار الإسلام الحنيف ، وأكرمنا الله ؛ بأن هدانا إلى اتباعه ، على أيدي الدعاة الأوائل ، الذين تتابعت مواكبهم المباركة ، منذ فجر الدعوة الإسلامية ؛ كالغيث يحيي الله به الأرض بعد موتها . وصدق الله العظيم :
(أَوْمَنْ كَانَ مِيتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا)^(٢) .

LES AFRICAÏNS

sous la direction

de

Charles-André Julien

et

Magali Morsy,

Catherine Coquery-Vidrovitch,

Yves Person

TOME V

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LES EDITIONS DU
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MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN
MART 2002

Marie-José Tubiana
Issa Hassan Khayer et Paule Deville

Abd el-Karim propagateur de l'islam et fondateur du royaume Ouaddaï

Comment ne pas être tenté d'écrire sur ce personnage fabuleux que fut Abd el-Karim du Ouaddaï quand on voit l'aura dont il est paré encore de nos jours et ce qu'il représente au niveau des aspirations politico-religieuses d'une population ? Comment aussi ne pas être effrayé quand on s'aperçoit du peu d'informations dont on dispose et de leur fragilité ?

De son histoire nous possédons une trame que l'on peut résumer ainsi : un homme, seul ou accompagné, venu d'ailleurs — sans doute de l'est —, est arrivé au Ouaddaï au début du XVII^e siècle. Peut-être était-il arabe, peut-être ne l'était-il pas... Ce qui est sûr, c'est qu'il était musulman. On lui accorde d'avoir introduit ou renoué l'islam au Ouaddaï, d'avoir renversé la dynastie toundjour en s'emparant du pouvoir et d'avoir fondé une nouvelle dynastie dont le descendant vit encore de nos jours en la personne du sultan Ali Silek.

Nous allons reprendre chacun de ces points à la lumière des sources dont nous disposons, essayer de dégager tout ce qui est vraisemblable, de réduire les contradictions parfois plus apparentes que réelles, et proposer des interprétations.

C'est donc à une lecture critique de la vie de notre héros et des problèmes qui se posaient à son époque, à travers les images qu'en a conservées la tradition orale, que nous convions le lecteur.

Quelle image d'Abd el-Karim ibnou Djamé se dégage de ces documents ? Unanimité sur un point : Abd el-Karim est un musulman zélé de l'islam au Ouaddaï au début du XVII^e siècle ; mais que de divergences lorsqu'on aborde les différentes étapes de sa vie : dates de son arrivée et de son règne, lieu du déroulement de son action, identité de son personnage et de celle de son adversaire le chef toundjour,

modalités de l'islamisation, consolidation de son pouvoir, pour ne citer que quelques-uns des principaux thèmes abordés.

La chronologie

En quel temps les événements rapportés ont-ils eu lieu ?

Comme on pouvait s'y attendre les différentes traditions ne concordent pas exactement, mais il n'y a pas de discordance grave lorsqu'une date est proposée.

La date la plus éloignée est indiquée par le lettré Abd el-Hâq : 1015 de l'Hégire, soit 1606/07 de l'ère chrétienne. La tradition recueillie par le voyageur Barth en 1852 indique 1020 de l'Hégire, soit 1611/12 de l'ère chrétienne donc cinq ans plus tard, mais cette date se réfère à la conquête du pays et non pas à l'arrivée d'Abd el-Karim. Un autre de nos contemporains, l'abbo Tadjeddine, indique, pour l'arrivée, 1615 de l'ère chrétienne (sans se référer à l'Hégire ni fournir les bases de son calcul) soit huit ou neuf ans d'écart avec la date la plus ancienne. Les autres sources sont muettes à ce sujet ou, comme Dinkoula, disent ignorer cette date.

Nachtigal, muet sur la date d'arrivée, fournit par contre deux dates pour le règne : 1635-1655, ce qui n'est pas incompatible avec les données précédentes pour la première d'entre elles.

Le règne d'Abd el-Karim aurait donc été de 20 ans. La durée de ce règne est portée à 40 ans par l'abbo Tadjeddine et à 66 ans par Ousman ibn Fodé. Ces deux nombres ne sont pas à prendre à la lettre et doivent simplement exprimer une longue durée.

La seule indication chronologique donnée par Dinkoula est celle de l'âge d'Abd el-Karim à sa mort : 66 ans ; on peut faire sur ce chiffre les mêmes réserves

- Veday
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S.15-43

07 MART 2002

Inutile de préciser qu'il n'y a pas de portrait d'Abd el-Karim, mais ce profil illustrant le livre d'el-Tounsy évoque du moins les hommes du Ouaddaï.

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

ISLAM IN AFRICA

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Chad (Central Africa)

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Equatorial Africa

THE LAKE CHAD BASIN, EXTENDING FROM THE HEIGHTS OF WADAI AND Darfur in the east to Bornu in the west, and from the Tibesti massif in the north to the Logone and Shari valleys in the south, has for many centuries been a meeting ground of peoples and cultures from the north, east, and west. Though isolated from the coasts of Africa, it was an easily accessible crossroads and a refuge for peoples pushed by economic or political difficulties away from the Libyan coasts and the upper Nile valley, as well as an ultimate pasture for Fulbe (Fulani) nomads wandering east from Senegal. Given the geographical situation of the Basin and its lack of protection from penetration, it is not surprising that Islam and the culture, language, and political concepts associated with it arrived early and frequently from various directions under competing auspices.

HISTORY OF THE CHAD BASIN

Although the scant reports of Arab geographers and travelers and a few local documents and oral traditions gathered by nineteenth-century travelers give some outline of the history of the Basin from the ninth century on, they do not provide us with detailed information on the arrival of Islam nor the effects of this arrival on the creation of large-scale states which competed for control of the Basin and adjacent regions. Nonetheless it is clear that, following the conversion of local rulers to Islam or the displacement of minor local dynasties by Moslem immigrants, the states of Kanem-Bornu, Bagirmi, Wadai, and Darfur—strung along the frontier of savanna and sahil—began to take form through the conquest and absorption of their lesser neighbors. That the propagation of Islam was not a continuing preoccupation among the rulers of these states

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is attested by the large number of non-Moslem peoples remaining within their domain up to the imposition of French colonial rule early in the twentieth century.

Al-Bakri reports assertions that Umayyads escaping from Abbasid persecution in the eighth century crossed the Libyan desert to settle in the Chad Basin, bringing Islam with them; but the first evidence of serious penetration by Islam dates from the late eleventh century when the nomad ruler of Kanem, northeast of the lake, adopted the religion. During the twelfth and thirteenth centuries Kanem expanded and created its own sedentary culture, while Islam became so well-established among the ruling groups that a ruwaq was set up for Kanem students at Al-Azhar University in Cairo. Late in the fourteenth century, however, a revolt by pagan Bulala drove the ruling dynasty and its followers to Bornu, where they established an even more powerful state. During the reign of Mai Idris Alouma (1570-1602), under whom the empire of Bornu reached its apogee, Islam was extended beyond the ruling families as a state religion, and shari'a law administered by qadis was instituted. After Idris Alouma, Bornu remained the major center of Islamic learning and practice in the central Sudan, despite the maintenance of pre-Islamic rites, but the state entered a period of two centuries of stagnation during which it kept its dominant position in the Chad Basin only for lack of strong rivals.

To the east of Bornu and Lake Chad, Islam had had a limited spread through migrants from the east and west. Pastoral Fulbe reached the Chad Basin by the fifteenth century, and Arab migrants began to arrive from the regions of the Upper Nile at least as early as the fourteenth century and later also entered from the north. These two peoples, divided among many tribes who immigrated as late as the nineteenth century, continue to occupy large areas of the Chad Basin. No states of any known importance emerged, however, before the fifteenth century, when nominally Moslem Tunjur from the east overthrew local Dajo kingdoms in Darfur and Wadai. At the time of Idris Alouma, about 1600, the Tunjur were in turn overthrown by local Moslem leaders who attempted to establish Islam as a state religion. Both Sulaiman Solong in Darfur and 'Abd al-Karim in Wadai took power through local jihads and spread Islam in the process of extending their states. Both founded dynasties which lasted until they were displaced by European colonial rule three centuries later.

Between Lake Chad and Wadai there lay the small kingdom of the Bulala, which fought frequently with Bornu for control of Kanem and which became nominally Moslem in the seventeenth century but failed to establish a state of any importance. To the south of the Bulala, the kingdom of Bagirmi was organized early in the sixteenth century among local Kenga and nomadic Fulbe. There 'Abd Allah, another contemporary

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Istanbul, 1999

Christian forces as a Muslim fundamentalist. In the Name of Islamic Fundamentalism, Muslims are harassed and even killed by the Police.

However, the Muslims are in possession of the most feared weapon by the Christians. Only that the Muslims are not capable of using this deadly weapon. This weapon is the Muslim Unity and brotherhood. This weapon, which is more deadly than the nuclear weapon, was given to the Muslims by Allah in the Quran and practically taught to the Muslims by the Prophet (SAW). The Quran teaches the Muslims that Muslims are but brothers. It is that true brotherhood that enabled the early Muslims to rule.

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L'ACTIVITE DES TURCS AU TCHAD ET AU NIGER DE 1850 A 1913

AHMED KAVAS

L'Etat Ottoman s'étendait sur trois continents: l'Asie, l'Europe et l'Afrique. Les relations qu'il a développées avec le dernier sont les moins connues. Celles qu'il a maintenues avec les deux premiers ont été suffisamment étudiées du point de vue historique et géographique et sont bien connues.

C'est pourquoi mon exposé sera consacré aux relations de l'Etat Ottoman avec l'Afrique, précisément, à l'activité des Turcs au Tchad et au Niger au XIXème et au début du XXème siècles, à la période de l'occupation coloniale jusqu'au départ définitif des Ottomans. C'est le début d'une époque qui a modifié l'identité socio-culturelle et économique du continent.

Ce sujet a commencé à m'intéresser il y a quatre ans, au cours de mes recherches doctorales sur l'enseignement moderne arabo-islamique dans la République du Mali. J'ai commencé par consulter les documents se trouvant aux Archives Nationales du Mali, de Paris et celles d'Istanbul. J'ai constaté que les activités menées par les Ottomans dans la région du Sahara avaient besoin d'être étudiées à fond. Bien sûr que certains chercheurs français avaient travaillé là-dessus mais pas de turcs, à l'exception de Abdurrahman Çayci dont le travail concernait la rivalité turco-française au Grand Sahara à l'éveil de la colonisation.

Le but essentiel de cet exposé n'est que d'ouvrir deux débats dont l'un concerne certains chercheurs africains pour leur jugement et même leur accusation sans cause des Ottomans comme responsables de la chute des Sultanats africains aux mains des colonialistes. L'autre concerne les chercheurs turcs qui ne connaissent même pas les frontières africaines de l'Etat Ottoman. Pour eux, l'histoire africaine ottomane se passe aux bords de la Méditerranée, tandis qu'en réalité, les Ottomans avaient des districts (kaza) jusqu'au plein milieu du Sahara. Il est nécessaire aussi que les fautes qui apparaissent sur les cartes ottomanes doivent être corrigées, car ses frontières administratives passaient évidemment de la région de Kavar au Niger et la région d'Ennedi, y compris Tibesti et Borkou au Tchad.

MADDE YATIRILMISIRKAN
SONRA GELIR DOKÜMAN

EKİM 2000

1499 (after lengthy negotiations), and Cem was finally laid to rest in Bursa, in his brother Muṣṭafā's tomb.

The dynastic crisis generated by Cem's challenge to Bāyezīd's rule accelerated the integration of the Ottoman Empire into the diplomatic affairs of Europe. Cem's biography, *Vāq'āt-i Sultān Cem*, written by one of his companions, comprises the oldest Ottoman description of European lands. His saga also inspired literary fiction, and he himself was a poet.

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NICOLAS VATIN

Chad

Chad (Fr. Tchad, Ar. Tshād) is a republic in central Africa. Its 1,280,000 square kilometres comprise: the Saharan north, including the Borku (Ar. Borqū), Ennedi (Ar. Annādī), and Tibesti (Ar. Tībistī) highlands; a middle Sudanic region, that included the historical kingdoms of Kanem (Ar. Kānim), Baghirmi (Ar. Bāghirmī),

الإسلام والمسيحيون في جمهورية تشاد لأستاذ الزمان أ. ب. محمد

الإسلام فرض علينا ولا زمان طريقه أن نكون بمعزل عن بنية الوطن الإسلامي وأن تقطع كل الصلات بينها وبين إخوانها في العقيدة والثقافة والتاريخ .

يشق في جمهورية تشاد الآن ما يزيد على أربعة ملايين من المواطنين يدينون بالإسلام من بين الذين لا يزيد على خمسة وسبعين في المائة من مجموع السكان . المسيحية هي قسمة بين من استسلمت الكنيسة بماهية أسس الكنائس التي تحم لهم من الوثنية إلى الذين لم يتركوا الوثنية التي لا تعرف إلا أن تدرك لها .

هذه هي حقيقة تشاد التي لا ينكرها أحد . حتى أولئك الذين يحرمون على طمس الحقائق لا يجوز أن يأتوا إلى تشاد إلا كزوار في حال يقرون بحجم الواقع ولا بدفعونه .

بل لا يمكن أن ننسى أن المسلمين

إن جمهورية تشاد تضم الآن إمارات متعددة طالما ارتفع في ربوعها لواء الإسلام وقامت على أرضها دول إسلامية متعاقبة منذ أن أشرقت علينا أنوار الإسلام الحنيف وأكرمنا الله بأن هدانا إلى اتباعه على أيدي النطة الأبرار الذين تابعت مواكبهم البارة منذ فجر الدعوة الإسلامية كالنبت يحيى الله به الأرض بعد موتها ، وهدى الله المقام (أومن كان ميتا نحييناه وجعلناه لحيوا) يمشى به في الناس كمن مثله في الظلمات ليس بخارج منها) .

وإذا لم يكن الحال الآن متسماً بالمرور التاريخي وتتبع الإسلام في مسيرته المباركة فهو هذه البلاد حتى هم توره أرجاءها من أقصاها إلى أقصاها ذاتي سأكتفي بأن أضع أمانكم - وأنتم رسل الوطن الإسلامي الكبير - صورة لواقعنا الحالي محاولاً في إخلاص أن ألقى في مديني الحزائب المختلفة حتى تخرج في النهاية بفهم مشترك وتصور سليم لواقع بقعة عزيزة من بقاع

الحال أن يشق المرء طريقه في الحياة بغير علم . ومن المتعذر أن يعقد النصر بلواء إنسان في معركة الحياة دون أن يكون مسلحاً بأسلحة العرفان ، وهذا المبدأ ينطبق على الأفراد والأمم ، فالمتعلم يصارع الجاهل ليصرعه . والدولة المتحضرة تستعبد الشعوب المختلفة عن ركب الحضارة ، ولو صحح في الأفهام أن الشرق شرق والغرب غرب وأنهما لا يلتقيان بل يسترق أحدهما الآخر ويستغله فما ذلك إلا لأن الغرب يستضيء بنور العلم والعرفان على أن الشرق ما برح يتخبط في ظلمات الجهالة ، يؤيد ذلك عندما شككت الأقلية لأحد زعمائها الحسوف من الأغلبية في الوطن الواحد فأجاب الفداية المحك إنكم تستطيعون لا أن تصدوا طغيان الأغلبية لحسب بل تحكموا في رقابهم بثلاثة أسلحة العلم والمال والنظام ، فإذا أخذتم بفساد العلم وكانوا هم محرومين منه بسطتم عليهم سلطانكم وإذا أنقلتم كواهلهم بالديون ناموا تحت أعبانها فباتوا أسرى في قبضة أيديكم ، وإذا تضامتم وتخاذلوا كتب لكم السيادة عليهم .

محمود صبحي

جدا داخل العالم الإسلامي وجمع شتاته المتمثل في المذاهب المختلفة والأحزاب المتباينة والمؤسسات التي تمارس الدعوة إلى الإسلام .

٣ - المواجهة الصادقة لهؤلاء المبشرين والمستشرقين وعملاتهم في البلاد الإسلامية هذه المواجهة تحتم علينا التحري من مؤسسات التبشير وحصرها ودعوة المشركين عليها للاجتماع بهم ومناظرتهم وإظهار باطلهم أمام الجمهور في الأماكن العامة في كل بلد إسلامي توجد فيه مؤسسات للتبشير .

٤ - إصدار سلسلة من الكتب والمقالات توضح مفاهيم الملل والنحل التي عليها غير المسلمين ؛ فإن كثرتا من الشباب المثقف يجهل ذلك تماماً لمواجهة مثل ما قرأنا في مجلة الهلال في أواخر عام ١٩٧٠ من مقال للبطريرك شنودة الثالث يقرر فيه أن القرآن يقر المسيحية التي هم عليها الآن ويهيب على المسلمين اعتناقها .

٥ - حل المسألة الاجتماعية على صورة تحصى معها المظالم التي تفيض بها جوارب المجتمع الإسلامي .

٦ - المسيرة بهدى العلم والمعرفة فن

INTRODUCTION ET DIFFUSION DU
FER AU TCHAD¹

PAR PAUL HUARD

ON admet généralement que la diffusion du fer dans la savane joignant le Nil à l'ouest africain à hauteur du lac Tchad a été un puissant facteur de civilisation, mais les considérations sur ce thème s'appuient davantage sur des analogies ou sur des survivances culturelles, des traditions ou des comparaisons ethnologiques que sur des documents archéologiques et historiques correctement mis en place.

Ces approches indirectes d'une question qui intéresse la moitié nord de l'Afrique depuis plus de deux millénaires sont la cause de divergences sur la définition, l'importance relative et la datation des courants qui ont concouru à l'introduction au sud du Sahara du fer ouvré et de la métallurgie méditerranéens.

La méthode la plus sûre est sans doute d'étudier chronologiquement à partir de la côte les indices de toute nature pouvant se rapporter au fer sous les dominations antiques et d'analyser, dans leur hinterland, une documentation archéologique dispersée et peu exploitée. Ces éléments montrent que l'introduction du fer ouvré et de la métallurgie dans l'Afrique du centre et de l'ouest s'est faite inégalement et à des époques différentes selon certains axes transsahariens nord-sud et par la lisière sud-orientale du désert, reliée au Nil soudanais.

Ces perspectives tournées vers les centres originels du fer sur le continent donnent une valeur primordiale à la documentation saharienne: figurations rupestres de guerriers aux armes métalliques,² vestiges livrés par les tombes, points d'extraction et de traitement du minerai dans les zones privilégiées, comme l'Ennedi, où les indices recueillis forment des séquences établies.³

¹ The Editors of the Journal gratefully acknowledge their indebtedness to the Editor of the *Bulletin de l'I.F.A.N.* for allowing them to reproduce the three maps accompanying this article.

² Les très grandes pointes foliacées des nombreuses lances figurées au N. Tibesti ont été considérées comme 'évidemment en fer' par Th. Monod, 'Sur quelques gravures rupestres de la région d'Aozou', *Riv. di Scienze preistoriche*, II (1947), 33. Les autres armes métalliques figurées au Sahara tchadien sont des couteaux de jet et des épées. Les caractéristiques de leurs porteurs (équipement, coiffure, style, facture, patine), les chevaux et chameaux associés montrent que ces armes ne peuvent être que de fer dans une région où le cuivre n'a pas été extrait. Au Sahara central et sud-central, quelques lancers anciens, de rattachement méditerranéen, sont probablement armés de bronze.

³ En Ennedi, les nombreux lancers à grand fer peints ont été répartis à partir du début de notre ère dans les périodes du Bovidien récent et final et du Camelin ancien, en corrélation avec le classement de la céramique locale (G. Bailloud, *Catalogue de l'Exposition des fresques du Tchad*, Musée des Arts décoratifs (Paris, 1965), et Thèse en préparation).

dont dérivent les *tifinar* des Touareg actuels; enfin leurs chameaux seront pourvus de la selle de garrot conservée par les Berbères sahariens.

L'étude historique et comparative des armes de métal, qui s'impose comme un préalable nécessaire à celle du cheval et du chameau au Sahara oriental, repose donc sur une masse de documents variés jalonnant, dans les aires respectives des Teda et des Touareg actuels, les courants transsahariens et subsaharien du fer, qui sont examinés ci-après.

LES COURANTS TRANSSAHARIENS DU FER

Les positions prises et les phases historiques conduisent à passer en revue les données concernant le fer en Afrique du nord et au Sahara, ainsi que les conditions favorables à sa diffusion: par les 'Equidiens' du Sahara central, dans le domaine de Carthage et en Cyrénaïque grecque, ainsi qu'aux époques romaine, vandale, byzantine et arabe.

(1) *Les Equidiens du Sahara central*

Ce sujet doit être abordé, parce que l'introduction du fer en Afrique noire a été regardée comme possible vers 1000 B.C.⁸ par une 'route des chars'⁹ ayant joint la côte syrtique à la boucle du Niger. Cette 'route' a été tracée en joignant sur la carte, à travers des zones en majorité peu carrossables, une partie des figurations hétérogènes, peintes et gravées, de véhicules qui occupent certains secteurs du Sahara central, les plus anciennes étant à 800 km. de la côte.

Plusieurs théories concernent l'origine des Equidiens. L'une s'appuie sur le galop 'volant' et les silhouettes 'bitriangulaires' ainsi que sur une spirale 'mycénienne', traits culturels associés à des chars peints, pour présumer que les Equidiens auraient été un élément crétois des Peuples de la Mer supposé s'être retiré au Sahara central (à 1600 km. de leur zone des débarquement), après les défaites que les Egyptiens infligèrent, vers la fin du II^e millénaire, à leurs coalitions qui englobèrent des Libyens orientaux, Libou et Meshouesh.¹⁰ Mais le style animalier voland se voit au Tassili bien

⁸ H. Alimen, *Préhistoire de l'Afrique* (Paris, 1955), 279. Dans son compte rendu, R. Mauny (*B.I.F.A.N.*, 1956, 303) ramène cette datation à 300 B.C.

⁹ H. Lhote, 'Le cheval et le chameau dans les rupestres du Sahara', *B.I.F.A.N.* xv, 3-4 (1953), 1140 et seq. et fig. 15; Lhote, *A la découverte des fresques du Tassili* (Paris, 1958), carte p. 24. Cet auteur a écrit que les chars libyens avaient atteint le Niger quelques siècles avant notre ère (dans Breuil, *Les Roches peintes du Tassili* (Paris, 1954), 85), puis près d'un millénaire B.C. (*A la découverte...*, 147).

¹⁰ Nom donné aux coalisés provenant de la Méditerranée orientale et de l'Egée, qui débarquèrent en Marmarique et menacèrent le delta sous les règnes de Meneptah (1232-1198) et de Ramsès III (1198-1168). Ces Libyens sont figurés sous Ramsès III avec des chars de type égyptien (à cette époque encore tout en bois, cf. char du Musée de Florence, XIV^e siècle B.C.) et avec des armes de métal (bronze) transmises par leurs alliés extérieurs. *Medinet Habu*, Oriental Inst. Chicago, I, pl. 18 et II, pl. 65, 70, 71, 75. Selon le Cdt Lefebvre des Noëttes, des bandages métalliques garnissaient les jantes des roues des chars égyptiens (*L'attelage, le cheval de selle* (Paris, 1931), 50).

الإسلام في تشاد

لأستاذ عطي صقر

ومن أشهر المدن أبشه Abéché العاصمة الدينية للبلاد الواقعة على طريق قوافل الحجاج، والتي تمتد سوقا كبيرة لمنتجات دارفور في السودان وواداي، ومن المدن الهامة أيضا: فورت أرشمبول Fort Archambault، مار Mao، فاي Faya.

وهو الإقليم شديد الحرارة في الصيف دافئ في الشتاء، وتسقط الأمطار بغزارة في الجنوب، وبشتغل معظم الأهالي بالزراعة والرعي وتربية الماشية وتجارة الجلود والحاصلات الأخرى.

ويبلغ عدد السكان ٢٠٠٠٠٠٠ ١٧٤٠٠٠ نسمة ينتمون إلى عدة قبائل منها:

البودوما Boudouma ويكثرون في الجهات الشمالية والوسطى من البحيرة، وهم مسلمون يتكلمون لغة أهل كانم، المجاورين لهم. واللكوري Kouri ويكثرون شرقي الأرخيبيل، التيبو Tibu ويكثرون أيضا في الشمال، وهم رعاة إبل مسلمون يحملون العطش كثيرا ولا يهتمهم سريفة كما يكثرون أيضا في وسط الإقليم. ويوجد في إقليم كانم

بين خطي عرض ٨، ٢٢ شمال خط الاستواء، وخطي طول ١٣، ٢٤ شرق جرينتش، وفي قلب القارة الإفريقية، يتبع إقليم هو أهم الأقاليم الأربعة، التي تتكون منها إفريقيا الاستوائية، الواقعة تحت الحكم الفرنسي منذ أكثر من خمسين عاما، ذلك هو إقليم تشاد Tchad الذي يحده من الشرق جمهورية السودان ومن الغرب نيجيريا والكاميرون، ومن الشمال ليبيا وسودان المغرب العربي، ومن الجنوب إقليم أوبانجي شاري أحد أقاليم إفريقيا الاستوائية.

وتبلغ مساحة هذا الإقليم ١٢٨٤٠٠٠ كم. وينقسم إلى تسع مقاطعات، يمثل ثلاث منها الإقليم الجنوبي، الذي يمتاز بكثافة السكان وكثرة المزارع والمراعي، والثست الباقية تمثل الإقليم الشمالي الذي تتكثر صحاريه ويقل سكانه، ويفصل بينهما في أغلب الأماكن نهر شاري أكبر الأنهار الجارية في هذا الإقليم.

وعاصمة تشاد هي فورت لامي Fort Lamy الواقعة على نهر شاري قريبا من الدلتا،

وانحسراف، وقد تتكرر الموازنة الأدبية بين نص ونص وأسلم من الموازنة التاريخية بين إنسان وإنسان. لأن الموازنة الأدبية في النصوص الفنية تعرض الأثرين الأدبيين أمام القارئ المنصف أولا، وسيكون له رايه فيما يقرأ من أسلوب وما يسجل من حكم، أما الموازنة التاريخية بين إنسان وإنسان فترجع إلى ما كونه الموازن في نفسه من أحكام عن الشخصيتين دون أن يسرد الوقائع الكثيرة لصاحبها !! لذلك كانت الدقة البالغة من ألزم اللزائم في هذا المجال، وإلا نشر وجه الحق فيما يقال. هذه خواطر مخلصه أقدمها لسادتنا المؤرخين راجيا أن تجد من الصدر الواسع ما يدفع إلى الاهتمام بها تأييدا أو تنقيدا فما أريد إلا الإصلاح ما استطعت، وقد يكون من المفيد أن أعلن لقرائ السكرام أني انتفعت في هذه العجالة بالطائفة بما سبق أن نشرته من بحوث مختلفة بمجلات الأزهر وميزر الإسلام والحج السعودية عن الأبطال الثلاثة عماد ونور وصلاح فإذا وجدوا بعض التكرار فيما سوت فعذري الواضح أن طبيعة المقال قد اقتضت أن أرجع إلى آثارى العلية قبل أن أرجع إلى آمار الناس.

محمد رجب البيومي

المدرس الأول بدار المعلمين بالفيوم

واتسع اعتناء السلطان هؤلاء الغرباء الطائرين حتى أمر بتعيين حامات يستحمون فيها متى احتاجوا إلى ذلك، ونصب لهم مارستانا لعلاج من مرض منهم ووكل بهم أعيان يتفقدون أحوالهم، وتحت أيديهم خدام يأمرهم بالنظر في مصالحهم التي يشيرون بها من علاج وغذاء، وينهون للأطباء أحوالهم ليتكفلوا بمعالجتهم ومن أشرف هذه المقاصد أن السلطان عين لآبناء السبيل من المغاربة خبزين لكل إنسان في كل يوم بالغأ ما بلغوا ونصب لتفريق ذلك كل يوم إنسانا أمينا من قبله فقد ينتهي في اليوم إلى ألفي خبزة أو أزيد بحسب القلة والكثرة وهكذا دائما... أما أهل بلده ففي نهاية من الترفيه واتساع الأحوال لا يلزمهم وظيف البتة !.

فإذا عسانا نقول في هذا التسجيل العريض الذي لم يعتمد سوى النقل الفوتغرافي لما كان دون احتفال بإطراء، أو اعتناء بتعجيدها إن ما سطره الدكتور عن البطالين الكبارين في معرض حديثه عن نور الدين يدفعنا إلى الحذر المصط عند الموازنة الشخصية بين إنسان وإنسان، وإذا كان في هذه الموازنة ما يفسح وجهات النظر، ويجعل غوامض الحقائق، ويفسح مجال التحليل والتأمل فإن في الانحياز الحفي ما يجعل منها أداة إجحاف

THE JUHAINA ARABS OF CHAD

Frederic C. Thomas, Jr.

APPROXIMATE GENEALOGICAL CHART OF THE JUHAINA ARABS



ALTHOUGH Chad is never thought of as an Arab province, there are some 800,000 Arabs in the Territory, constituting about a third of the total population. Except for the Syrian, Fezzani and other merchant families of the towns, the Arab population has largely preserved its tribal and nomadic way of life. Only the Ziud to the north of the Batha, the Haimad 'Umar in the Mongo hills and sections of the Salamat in southern Waddai, totaling perhaps 30,000, are sedentary. But even with them agriculture is really of secondary interest, and their attachment to the soil is tenuous. The land is poor and deteriorates rapidly; as the soil is exhausted villages are abandoned and moved elsewhere.

Central Chad is a vast and monotonous land of undulating sand hills, broken in places by parched watercourses and clay-soil depressions which fill during the brief rainy season. It is a region eminently suited to pastoralism. The land is covered by coarse grasses, desert shrub and scattered groves of acacia. There is sufficient edible foliage for camels, sheep and goats, and water is obtained from shallow wells dug each year along the river beds. The shifting cultivation of millet, principally the bulrush variety (*dukbn*) which grows on the light sandy soil and matures rapidly during the rains, permits varying degrees of transhumance. Further south one leaves this "sahelian" zone and enters into the savannah, where the grazing is better and surface water more obtainable. This area is ideal for the raising of cattle and the cultivation of coarse-grained millet, besides some cotton, beans and other vegetables.

In general, the pattern of transhumance varies little from year to year. The grain is sown just before or at the time of the first rains in May. Then many of the Arabs move north with their animals in search of new pasturage, returning to their cultivations after the rains to gather in the harvest. This is followed by a certain amount of dry-season migration southward to places where water is more accessible, to the marshes which have not yet dried up or the *fulas* or reservoirs which have been dug to collect the rain.

◆ FREDERIC C. THOMAS, JR. spent ten months during 1954 and 1955 in the western Sudan and the Chad Territory of French Equatorial Africa doing doctoral research under a grant from the Ford Foundation. This article is based largely on material collected during that period. The Ford Foundation is not the author, owner, publisher or proprietor of this work and is not to be understood as approving by virtue of its grant any of the statements made or opinions expressed herein.

Dans l'Est, après l'hégémonie de la tribu des *Toundjour*, se fondèrent deux états islamisés, le *Ouadaï* et le *Baguirmi*.

Le *Ouadaï*, primitivement « Dar Maba », a été créé vers 1600 (en 1785, *Salih*, tête de la lignée *Kodoï*; *Saboûn*, 1827-37; *Ali*, 1858-74; *Yousof*, 1874-98; dernier *Asil*, 1911); le titre du roi était : *Kolak el 'Abbâsi*; il étendait sa suzeraineté sur divers grands vassaux (*Guimr*, *Massalit*, *Dadjô* du *Sila*, *Toundjour*, *Tâma*, *Rounga*). Le *Baguirmi* a eu pour principaux souverains : *Dokkengé*, 1^{er} roi, ou « *mbang* », en 1522; *'Abdal Rahmân I*, islamisé en 1665; *Aboû Sikkîn*, 1858-85; dernier *Gaouranga*, 1885. Le cheikh *'Omar Tounsy*, dans son voyage du début du XIX^e siècle, a bien souligné les différences de tempérament entre ces deux « nations » : mollesse de langage et de mœurs des *Baguirmiens*, sociabilité délibérante et batailleuse des *Ouadayens*, opposées à l'annexionisme discipliné des *Peuls* et à l'apreté commerciale des *Bornouans*.

Si les *Kanémites* et *Bornouans* depuis leur conversion ont peu travaillé pour l'expansion de l'Islam, le *Ouadaï*, en revanche, est devenu un grand foyer de prosélytisme; depuis 1834, année où son futur souverain, *Mohammad Chérif* (1838-58), s'affilia à la *Mekke* à l'ordre alors naissant des *Senoussiya*.

L'islamisation du *Baguirmi* est très avancée; en 1911, la statistique *Deren-dinger* constatait, dans la subdivision de *Melfi*, un pourcentage musulman de 53 p. 100. Plus au Sud, la proportion est plus faible; la région de *Laï* (*Sara*) a résisté énergiquement à l'islamisation au temps des *razzias* esclavagistes.

On peut compter au Tchad 920.000 islamisés sur 1.271.000 habitants, soit 72 p. 100.

On rencontre au Tchad : a) Des *berbères*, *Touareg* réfugiés au *Borkou* depuis 1902; des *tibbous* (quelques *Téda* du *Tibesti*, venus du *Borkou*), les *Gor'anis* (*S. Ennedi*), et les *Daça* du *Kanem* (croisés aux *Kanembous*);

b) Des *Arabes*; venus du Nord : *Zouaïa* de *Djaghboûb* (au *Borkou*), *Ouled Slimân*, *tripolitains* (venus au *Kanem* en 1842); venus de l'Est : les *Choa* (= *Shā-wiya*, pasteurs), *abbāla* et *baggāra*, du *Soudan égyptien*, parlant un dialecte bédouin : *Hassoulna*, au *Soro*, et surtout *Djohelina*, au *Salamât* (*Mahāmid*, *Dakakira*);

c) Des colonies isolées de *Peuls*, venus de l'Ouest, à *Melfi* et à *Massenā* dès le XV^e siècle;

d) Des groupements nègres indigènes : *Ouadayens* (*Maba*, *Kodoï*, *Dadjô*, *Ndouka*) : *Lisi* (*Baguirmiens*, *Medogo*, *Boulala*, *Kouka*); *Sara* (*Somraï*, *Gaberi*, *Mbaï*). Les *Sara* seuls sont demeurés complètement animistes.

e) Dans les îles du Tchad, les *Boudoumas* (*Yédina*) n'ont été islamisés qu'au XIX^e siècle. *Deren-dinger* a signalé au *Baguirmi* la formation d'un groupe social nouveau, les *Yalna* (esclaves évadés).

La langue arabe est répandue presque partout.

III. GOUVERNEMENT, ADMINISTRATION

Depuis le 17 mars 1920, le territoire militaire du Tchad est devenu une colonie, administrée par un lieutenant-gouverneur civil, résidant à *Fort Lamy*.

Il y a neuf circonscriptions : *Kanem* (ch.-l. *Mao*), *Batha* (*Ati*), *Ouadaï*

TOHAD

C 17 D

I. PEUPLEMENT

SITUATION, SUPERFICIE, STATISTIQUE, VILLES PRINCIPALES. — Cette région, située entre 10°-20° lat. N. et 12°-20° long. E., comprend :

a) Au N.-W., la cuvette tchadienne, c'est-à-dire : le lac Tchad, vaste flaque de 18.117 km² (non compris les îles), avec 6 mètres de profondeur maximum, à 243 mètres d'altitude; son prolongement oriental, *Bahr el Ghazal* (ou *Soro*), conduisant aux « pays bas du Tchad » : à droite, le *Fittri*; à gauche, le *Bodélé-Djourab* (210 m. d'altitude au *Kiri*);

b) A l'Est et au centre, les monts du *Tama*, *Sila* et l'*Aboû Telfane* (1.790 m.), séparant les deux bassins, *Fittri* et *Chari*;

c) Au Sud, le bassin du *Gribingui-Chari*, fleuve au débit important, navigable sur 1.000 kilomètres, et de ses affluents, *Aouk* et *Salamât* à droite, *Bahr Sara* et *Logone* à gauche. Au S.-W., la lagune du *Toubouri* établit une communication intermittente entre le *Logone* et la *Bénoué* (*Mayo-Kabi*). La frontière entre *Ouadaï* et *Dâr Foûr* a été fixée le 8 septembre 1919 par une convention franco-britannique (cession au *Dâr-Foûr* du pays *Guimr* et du *Massalit*).

Population totale : 1.271.371 habitants (1921 : l'évaluation de 1911, trop forte, portait 1.631.891 habitants), dont 612.000 au *Ouadaï* (avec *Tama* et *Sila*), 100.000 au *Kanem*, 100.000 au *Baguirmi* (dévasté par les *razzias* de *Rabâh*).

Villes : *Abéché* (ex-capitale ouadayenne, fondée en 1842 sous le nom arabe de *Bashira*), 28.000 habitants; *Goz Beïda*, 15.000; *Massenia*, 10.000; *Fort Lamy*, 3.148 (dont 700 Arabes et 1.100 autres musulmans).

L'ISLAMISATION. — Dès le IX^e siècle, un rudiment d'État s'était fondé au *Kanem*, à *Ndjimi*, dont les chefs, islamisés sous *Tikrammami Houmê Djilmi* (1086-97), adoptèrent, selon *Maqrizi*, le rite *malikite*, et s'attribuèrent une généalogie yéménite.

Le *Kanem*, dont *Barth*, *Blau* et *Nachtigal* ont esquissé l'histoire, se heurta au Nord aux *Zoghawa* (du *Kaouar* et de l'*Ennedi*), à l'Est aux *Boulala* du *Fittri*, de rite *shāfi'ite*, qui chassèrent les chefs *kanémites* à l'Ouest du Tchad (XV^e siècle), dans le *Bornou*. Le *Kanem* redevint bientôt une dépendance du *Bornou*; il est complètement islamisé.

THE KAMBARIN BERIBERI:

THE FORMATION OF A SPECIALIZED GROUP OF HAUSA KOLA TRADERS IN THE NINETEENTH CENTURY¹

BY PAUL E. LOVEJOY

THE emergence of professional merchant communities which dominated continental exchange networks has been a major theme in the economic history of large parts of Africa. For many of these commercial systems, particularly those in the region stretching from the Senegambia to the Ethiopian highlands, Islam has provided a unifying ideology which has helped overcome the problems of long-distance trade. As a social 'blueprint' for isolated communities, Islam has buttressed the common economic interests of dispersed settlements along trade routes. The various studies of Abner Cohen, Ivor Wilks, and several participants at the Freetown conference on the development of indigenous trade and markets in West Africa, have contributed greatly to a historical understanding of the growth of Muslim trading systems.² Cohen, in particular, has offered a theoretical framework within which to view the cultural strategies in the organization of trading diasporas, a concept which most economic historians now accept as an appropriate one to describe the dispersed commercial settlements along trade routes which catered for itinerant merchants. The interrelated communities of a diaspora have been characterized by cultural homogeneity, a feature which Cohen labels 'ethnic control, or monopoly' of trade.³ Ivor Wilks, in his study of the Mande Dyula commercial network in the Volta region, has demonstrated how the

¹ An earlier draft of this paper was presented at the University of Ghana conference on Innovation in African Economic History, Legon, Ghana, December 14-20, 1971. I wish to express my appreciation to the hosts of the conference and to the Ford Foundation, both of which made my participation possible.

² Abner Cohen, *Custom and Politics in Urban Africa. A Study of Hausa Migrants in Yoruba Towns* (London, 1969); Ivor Wilks, 'The Transmission of Islamic Learning in the Western Sudan', in J. R. Goody (ed.), *Literacy in Traditional Societies* (Cambridge, 1968), 162-97; and Claude Meillassoux (ed.), *The Development of Indigenous Trade and Markets in West Africa* (London, 1971), see especially Meillassoux, 'Introduction', 49-86; Michel Izard, 'Les Yarse et le commerce dans le Yatenga pré-colonial', 214-227; Philip D. Curtin, 'Pre-colonial Trading Networks and Traders: The Diakhanké', 228-38; Jean-Louis Boutillier, 'La cité marchande de Bouna dans l'ensemble économique Ouest-Africain pré-colonial', 240-63; and Jean-Loup Amselle, 'Parenté et commerce chez les Kooroko', 253-63. Also see Paul E. Lovejoy, 'Long-Distance Trade and Islam: The Case of the Nineteenth Century Hausa Kola Trade', *Journal of the Historical Society of Nigeria*, v, 4 (1971), 537-47; M. Abir, 'Southern Ethiopia', in Richard Gray and David Birmingham (eds.), *Pre-Colonial African Trade* (London, 1970), 120-37; and Lars Sundstrom, *The Trade of Guinea* (Uppsala, 1965), 45-50.

³ Abner Cohen, 'Cultural Strategies in the Organization of Trading Diasporas', in Meillassoux, *Trade and Markets in West Africa*, 266. The term 'blueprint' is Cohen's.

were usually distinct. For the Hausa kola trade, for example, three groups of traders monopolized the nineteenth-century trade between the Sokoto Caliphate and the Volta basin.⁷ The Kambarin Beriberi, Agalawa, and Tokarawa were immigrant communities who absorbed Hausa culture and, in the process, became specialists in kola marketing. The history of each group demonstrates the dynamics of commercial growth in the pre-industrial conditions of Africa and adds a new dimension to the understanding of the organization of continental trade patterns. For reasons of space, however, only the Kambarin Beriberi will be considered here.

Immigrant communities have played a major role in the economic development of the area centred on the Hausa cities, and nowhere has this trend been more evident than in the history of the long-distance Hausa kola trade in the eighteenth and nineteenth centuries.⁸ Almost all the professional merchants who travelled between the nineteenth-century Sokoto Caliphate and the kola producing region in the forests of Asante were descendants of immigrants who had settled in or near Hausa cities.⁹ Bornu, the Agades confederation, and numerous alien communities which

⁷ For a complete discussion of the origins, development, and commercial organization of the Hausa kola trade, see my Ph.D. thesis which is to be presented to the Department of History at the University of Wisconsin (referred to as Lovejoy, forthcoming).

⁸ The material upon which this paper is based was collected during my residence in Kano from July 1969 to June 1970. A Fulbright-Hayes Fellowship made the research possible, and I wish to express my sincere appreciation to the Program for its support. All conclusions, however, are my own and in no way reflect the views of the Program. I also wish to thank Professor Allen Isaacman of the University of Minnesota for his criticism of an earlier draft. I am further indebted to Professor Philip D. Curtin for his guidance in the conduct of my research and his years of inspiration as a teacher.

⁹ The history of the kola trade fits into a pattern which has occurred frequently in the Hausa states. For centuries the Hausa country attracted immigrants from other parts of West Africa. Sometimes individuals fled their homelands under pressure, but more often people settled among the Hausa in order to take advantage of greater opportunities. Their settlement has accounted for numerous, political, social, and economic developments which have profoundly influenced the course of Hausa history.

The introduction and early spread of Islam was one example of this impact. Muslim immigrants of Mande origin and North Africans connected with the famed Islamic scholar, al-Maghili, formed the nuclei of several early Muslim communities in the Hausa states. Both groups arrived in the last two decades of the fifteenth century and became influential in the establishment of Islam as a court religion. The early introduction of Islam to Kano and other cities was an important precondition for the *jihad* of Usman d'an Fodio, for the call to revolution depended upon a foundation of earlier Islamic teaching. For the Muslim immigrants at Kano in the fifteenth century, see Muhammad A. Al-Hajj, 'A Seventeenth Century Chronicle on the origins and Missionary Activities of the Wangarawa', *Kano Studies*, 1, 4 (1968), 8-16; and Paul E. Lovejoy 'The Mande Impact on Kano: Notes on the Wangarawa Chronicle', *Kano Studies* (forthcoming). Emigrant Hausa in turn helped extend Hausa political and social influence beyond the frontiers of the early Hausa states. Such dynasties as the royal family of Yauri and the Kanta family of Kebbi were immigrant Hausa from Katsina. The consolidation of their rule was part of a general expansion of Hausa culture and the Hausa language. A similar process associated with the creation of towns and villages among non-Hausa operated in the region to the south of Zaria. For Yauri and Kebbi, see Mahdi Adamu, *A Hausa Government in Decline: Yawuri in the Nineteenth Century* (M.A. thesis, unpublished, Ahmadu Bello University, 1968), 47, 57-8; and Muhammad Bello Alkali, *A Hausa Community in Crisis: Kebbi in the Nineteenth Century* (M.A. thesis, unpublished, Ahmadu Bello University, 1969), Chapter I.

DOKUMANTASYON MERKEZI

9AD

الاسلام والمسلمون في جمهورية تشاد

بقلم الشيخ طه الولي

● الملامح الاجتماعية للسكان

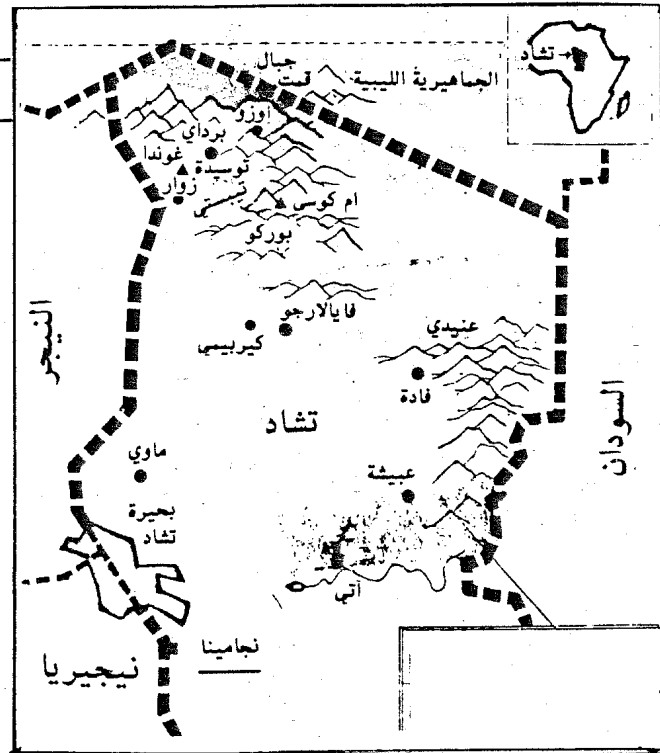
يمكن تقسيم بلاد تشاد الى قطاعين كبيرين:

الجزء الشمالي: تمتد رقعة من الصحارى المتمادية ذات الاقليم القاحل القاسي وسكان هذا القطاع اكثرهم من القبائل العربية الذين يمارسون رعاية الماشية ويتعاطون تجارة التمور التي تكثر في نخيل الواحات المنتشرة في هذا القطاع.

الجزء الجنوبي: حيث تكثر الغابات الكثيفة وتجري بعض الانهار، وتنمو الزراعات الموسمية. واهل هذا القطاع من العنصر الزنجي وهم يمارسون زراعة القطن او يتعيشون من اعمال الصيد في الانهار والبحيرات والقنص في الغابات.

● الاوضاع الدينية السائدة

بالنسبة للاوضاع الدينية بين سكان تشاد، فانه يمكن القول بأن القطاع



حوالي مائتان وخمسون الف نسمة، اما بقية المدن الاخرى فهي اشبه ما تكون بالقرى الكبيرة مثل صرح وعدد سكانها نحو ٨٥ الف نسمة، وموندو وسكانها ٤٥ الف نسمة وابكنته نحو ٢٥ الف نسمة.

اما بقية التشاديين فهم مجموعة من القبائل التي تنتقل من مكان الى اخر طلبا للعمل والكأ والمرعى.

تقع جمهورية تشاد في افريقيا الوسطى. وهي بلاد برية ليس لها اي منفذ الى البحر. تبلغ مساحتها حوالي مليون وثلاثمائة الف كلم مربع. وفيها من السكان زهاء اربعة ملايين نسمة ما يزال اكثرهم يعيشون حياة البداوة والقطرة، على ان بعضهم مستقر في عدد من المدن الصغيرة واكبرها انجمينا التي هي عاصمة البلاد وفيها

classification, ramener [...] toutes les plantes irrégulières à leurs types primitifs et réguliers, quoique ces types soient souvent rares à rencontrer, quelquefois même idéaux. » *Théorie élémentaire de la botanique* —, mais surtout l'intérêt de cette conception réside en ce qu'elle dégage les plans primitifs et leurs lois de symétrie. On apprend donc à redresser la plante souvent déformée et à lui assigner alors la place qui correspond à sa vérité.

Finalement, Jussieu restait encore le prisonnier des apparences, alors qu'elles bougent ou disparaissent. La structure candollienne n'équivaut plus à un invariant empirique ou positionnel, mais à un abstrait, à un centre idéal, déjà, à une formule au lieu d'une forme.

Autre tempête sur la systématique, dont on suit les progrès : les instruments autorisés des examens plus attentifs ; ils conduisent, au milieu du XIX^e siècle, à la différenciation des Thallophytes, des plantes sans racines, ni tiges, ni feuilles, que Jussieu rejetait dans les Acotylédones et que Candolle définissait simplement comme des cryptogames cellulaires — un sous-ensemble négatif et un peu mis à l'écart. Ces inférieurs ne correspondent pas, en effet, aux modèles connus, et, avec eux, les signes usuels ne fonctionnent plus.

En 1851, Wilhelm Hofmeister (1824-1877) découvrit la loi de l'alternance des cycles, l'existence (de longueur inégale, plus ou moins perceptible, avec des modalités diverses) de deux périodes, l'une « sexuée (gamétophyte) » et l'autre « asexuée (sporophyte) ». Cela conduit à une possible réorganisation et au triomphe inséré de l'unité d'un plan dans le règne végétal jusqu'alors scindé. Et, de même, on parvient à comprendre mieux et les cloisons catégorielles qui séparent les Bryophytes et les Pteridophytes, et les différences que le cycle porte et qui distinguent effectivement les mousses des fougères.

Victoire décisive, qui améliore subitement le tableau général. Jusqu'alors, le botaniste avait seulement assisté à des disparitions d'organes ou de caractères, contre lesquels Candolle l'avait prévenu. Avec ces plantes ou ces embranchements, il faut subir l'éclipse totale : le « degré zéro », qui entrave la théorie de l'ordre et du classement consécutif. Mais les découvertes d'Hofmeister parviennent à maintenir et à enrichir le spectre. Il n'en est pas moins vrai que la taxinomie connaît de plus en plus de déboires ou de difficultés, dans cette région basale qu'occupent les micro-organismes ou même les virus, tous de mieux en mieux connus et de moins en moins conformes aux définitions prétables.

Sur quoi reposent les « analogies-différences » logiques, ce jeu du « même » et de l'autre » que la taxinomie essaie de débrouiller ? Ce problème de fondement va désorienter la systématique.

Taxinomie et perspective phylogénétique

Vers la fin du XIX^e siècle, le transformisme interprète ces affinités éventuelles comme la preuve de parenté ou de dérivation. Et la classification naturelle en devient de plus en plus phylogénétique.

Un large déplacement s'opère, au cours duquel on substitue au quadrillage des échelles de succession ou même d'apparition et de telle sorte que, désormais, le taxinomiste prête attention aux êtres disparus-primitifs, témoins de cette évolution. Par conséquent, une découverte assez surprenante y attendait les disciples d'Adolf Engler (1844-1930), l'un des plus grands théoriciens de la classification d'inspiration génétique : ne plaçait-il pas, par exemple, l'apétale avant la dialypétale ? Mais la simplicité ne peut pas valoir comme indice de la primitivité ou de l'ancestralité. Il n'est pas exclu, en effet, que la fleur fut d'abord polycarpique et multipétalée (théorie cycadodienne), comme tendent à le suggérer les plus anciens documents du Crétacé

inférieur (les Bennettites). Parallèlement, les Monocotylédones dériveraient aussi des Dicotylédones et non l'inverse, comme l'aurait souhaité une théorie additive de l'évolution, avec passage régulier de un à deux. Il est vrai que certains paléobotanistes se contentent d'admettre des lignes toulées et ramifiées, à partir d'un complexe unique, mais c'est encore une façon de réfuter la conception d'une marche rectiligne ou progressive. Et ces remarques montrent assez les pièges d'une phylogénie trop comprise comme transition du simple au composé, alors que les formes spirales, abondantes et non connexes, peuvent traduire une situation antérieure.

Ainsi le terrain taxinomique s'est sensiblement modifié : il s'agit, non plus de faire le compte des étamines ou l'examen de fleurs dans le jardin ou l'herbier, mais de se livrer à des recherches difficiles dans les mines ou les couches de houille, là où demeurent les vestiges-empreintes des végétaux disparus. Le champ entier de la systématique en sort révolutionné : à des divisions on substitue des lignées et des circuits. À la limite, on y perçoit moins des êtres que des mouvements et surtout moins des cloisons que des filiations.

Pour beaucoup de raisons, les recherches ne peuvent avancer que lentement : non seulement de nombreux chaînons manquent, mais il faut interpréter des restes singulièrement déformés ; surtout, la logique tend trop, comme on l'a vu, à empêcher la chronologie et à l'infirmer. On doit apprendre à briser son carcan pour découvrir enfin les chemins de la vie et les aléas de la morphologie.

Cependant, l'histoire de la classification des roches ou celle des animaux conduirait aux mêmes conclusions : l'une et l'autre semblent parcourir le même itinéraire théorique. Les savants se sont peu à peu détachés des « caractères extérieurs » pour accéder à des structures de moins en moins factuelles. Même démarche, mêmes écarts, mêmes prouesses. Il est vrai qu'au XVIII^e siècle, le siècle où commence à fleurir la taxinomie, les mêmes naturalistes — Linné, Daubenton, Lamarck, entre autres — s'efforcent à disposer et à ranger indistinctement minéraux, herbes et bêtes.

Toutefois, d'une part, la minéralogie définit un champ privilégié : on s'y intéresse à un matériau neutre et analysable que l'on peut scinder et examiner plus facilement.

D'autre part, la zoologie, elle, a pu s'aider d'une « discipline-dimension » que les plantes ne favorisent pas autant : l'embryologie, l'examen des stades que parcourt le fœtus, surtout si l'ontogénie récapitule la phylogénie. Plus que la graine, l'embryon enroulant le passé et pourrait servir moins à séparer les genres qu'à déceler les larges successions.

Ce qui renouvelle ainsi la classification en marque aussi le déclin. La taxinomie en tant que telle s'efface : la perspective historique la remplace. En outre, l'esprit expérimental ne cessera de s'affirmer ; il écartera de plus en plus les travaux d'ordination ou de mise en place des naturalistes, qui collectent et rangent. Il fabriquera des êtres nouveaux ; il maîtrisera les différences.

C'est ainsi qu'en médecine, Claude Bernard a écrit des romans et de tous les amateurs de « caractères distinctifs » : « La médecine d'observation, en tant que science naturelle, admet une science des maladies, une science des êtres, des entités morbides, comme science distincte. Par conséquent, elle admet des nosologistes, qui classent ces êtres [...] Broussais lui-même dit qu'il faut rattacher les maladies à des lésions anatomiques ; il est anatomopathologiste. De même, la zoologie admet des classifications, que la physiologie tend à détruire. Pour le physiologiste expérimentateur, il n'y a pas d'espèce comme entité à classer » (*Principes de médecine expérimentale*).

Si la taxinomie a encore perdu du terrain, c'est qu'elle n'est plus aujourd'hui la science, mais l'une de ses conséquences. Les grandes

découvertes se répètent encore en nouvelles manières d'appréhender, de regrouper ou de séparer les espèces. Surgissent sans cesse d'autres linéations. Mais la taxinomie n'est plus la recherche, elle est seulement son miroir.

En revanche, elle devrait attirer tous ceux qui rêvent d'un « ordre naturel » adéquat, de mieux en mieux élaboré, capable de mettre de la lumière dans une multitude, bref, les spécialistes de l'abréviation, de l'économie et du rangement.

F.D.

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Corrélat

BIOLOGIE, BOTANIQUE, CUVIER (G.), EMBRYOLOGIE, ESPÈCE BIOLOGIQUE, ÉVOLUTION (THÉORIES DE L'), GÉOLOGIE, LAMARCK (J.-B. de), LINNÉ (C. VON), MINÉRALOGIE, PETROLOGIE, PHYLOGÈNESE, SCIENCES, SPÉCIFICATION, SYSTÉMATIQUE (biologie), TRANSFORMISME, ZOOLOGIE.

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TCHAD (RÉPUBLIQUE DU)

- 1 Milieux géographiques et humains
- 2 L'accèsion à l'indépendance
- 3 La vie politique
- 4 Une économie essentiellement agricole

Grande comme deux fois la France, la République du Tchad est faiblement peuplée (2,6 habitants au kilomètre carré) ; elle se situe au centre du continent africain. Ni l'indépendance, acquise en 1960, ni l'existence d'un parti unique, n'ont encore permis de forger l'unité politique du pays. Malgré une population jeune (52,2 p. 100 des habitants ont moins de vingt ans) et une stabilité politique artificielle, le « décollage » économique se fait attendre : cela résulte à la fois de l'éloignement des pays développés, de l'absence complète de ressources autres qu'agricoles et du manque de cadres. Le secteur industriel encore balbutiant ne peut fournir l'essentiel par approvisionnement pour l'essentiel par l'importation, ce qui contribue à déséquilibrer d'autant une économie que les ventes de coton pourront de moins en moins

soutenir. Ni les riches traditions artistiques, qu'il s'agisse de l'art rupestre de Gonoa ou de la culture saï, ni les qualités d'un artisanat puisant son inspiration aux différentes sources ethniques du pays, ni le capital que constituent les curiosités touristiques ne sont sérieusement exploités pour le moment.

1 Milieux géographiques et humains

Un des Etats les plus continentaux du monde, puisque le port maritime le plus proche est à 1 500 km, le Tchad offre, sur 1 284 000 km², des paysages extrêmement variés : le nord du pays relève en effet du type saharien, le sud du type soudanais, et le centre, avec ses steppes à épiphytes, du type sahélier.

L'ensemble du pays forme une péninsule relevée à l'est et à l'ouest et présente des massifs montagneux importants : au nord, le Tibesti, où culmine l'Emi Koussi, à 3 415 m au milieu d'un chaos volcanique, au nord-est le plateau de l'Ennedi, à l'est le massif du Ouaddai ; au sud, le plateau de l'Oubangui et enfin, au centre, le massif du Guera. Mais le nom même de cet Etat indique toute l'importance du lac Tchad qui recouvre à l'ouest et suivant les saisons de 10 000 à 25 000 km² et sert de réservoir aux fleuves Chari et Logone, venant du sud, et au Bahr el-Ghazal, apportant les maigres précipitations du nord.

Les climats, aussi divers que les ensembles géographiques, découpent le Tchad en trois zones à végétation contrastée : au nord, le climat saharien apporte moins de 200 mm de précipitations annuelles ; le centre n'est guère plus arrosé, mais le sable y fait place à une steppe propice à l'élevage et permet quelques maigres cultures ; le contraste est grand avec la zone méridionale de type soudanais, région privilégiée où coton, riz, mil, arachides poussent facilement, et où offre en même temps l'un des terrains de chasse les plus giboyeux d'Afrique et des fleuves poissonneux.

Ces trois zones à peu près égales en superficie tiennent la répartition d'une population évaluée à 3 300 000 habitants en 1964 (environ 4 millions en 1972) : 60 000 musulmans, d'origine arabe, dont les Toubous aux mœurs guerrières, nomadisent dans le Nord ; le centre est peuplé d'un million d'éleveurs, cultivateurs ou pêcheurs, en majorité musulmans, appartenant à des ethnies très diverses et souvent mélangées : Arabes, Peuls (ainsi les Bororo, éleveurs de premier ordre), Haoussa (souvent commerçants) ; les Kirdi, animistes, occupent le Sud et se livrent à l'agriculture et à la pêche. Les Sara forment la grande majorité de la population ; certains sont chrétiens, alors que les Kotoko, pêcheurs de la région de Fort-Lamy, ont conservé le culte des totems en dépit de l'islamisation.

Une telle population composite est peu urbanisée. Fort-Lamy, la capitale administrative, créée en 1900, compte 100 000 habitants seulement ; elle est très animée car c'est une place commerciale et un carrefour de routes où passent nombre de pèlerins de La Mecque. Les autres villes de plus de 5 000 habitants se trouvent toutes au sud : Fort-Archambault (33 000 hab.), Moundou (ville-champignon de 29 000 hab. dans la région cotonnière) et, à l'est, Abéché (15 000 hab.), ancienne ville princière du Ouaddai.

2 L'accèsion à l'indépendance

Le Tchad est longtemps resté une contrée mystérieuse, le cœur de l'Afrique, vers lequel ont convergé successivement des explorateurs anglais venant de Tripolitaine, en 1822, puis Gustav Nachtigal en 1879, enfin l'offi-

cier français Emile Gentil, qui, parti de l'ouest, atteignit le lac Tchad en 1897.

Les sultans de Ouaddai, Kanem et Baguirmi sont alors autant de petits royaumes qui vivent de la traite des esclaves et du commerce de l'ivoire et qu'agitent d'incessantes luttes intestines. Le chef militaire Rabah oppose aux missions militaires françaises la résistance la plus acharnée jusqu'à la bataille de Kousséri, le 22 avril 1900, qui lui fut fatale ainsi qu'à l'officier François Lamy.

Le Tchad des commandants

Commissaire du gouvernement, Emile Gentil s'appliqua à pacifier peu à peu le Ouaddai et le Bornou, puis le Borkou-Ennedi-Tibesti (B.E.T.). Les sultans et autres chefs coutumiers devinrent les auxiliaires supérieurs de l'administration militaire puis, à partir de 1915, civile : le territoire du Tchad fut érigé en colonie en 1920, et ce ne fut qu'en 1936, après bien des péripéties, qu'il acquit ses frontières définitives et fut administré par un gouverneur, comme les autres territoires de l'Afrique équatoriale française. Sous l'impulsion du gouverneur Félix Eboué, le Tchad se rallia à la France libre le 16 août 1940, et ce fut de Fort-Lamy que les troupes du général Leclerc partirent à la reconquête de l'Afrique du Nord.

Une période de semi-autonomie

1945 marque la naissance d'une certaine vie politique, malgré le système électoral du double collège, qui prive 700 000 Tchadiens du droit de vote ; en effet, seuls ont le droit de vote les citoyens dotés du statut civil français, formant un collège distinct, et un nombre limité de citoyens de statut local, formant le second collège. Ce n'est qu'avec la loi-cadre de 1956 qu'est instauré le suffrage universel ; l'électorat s'élève alors à 1 200 000 citoyens. Plusieurs partis politiques se disputent les voix des électeurs : le Parti progressiste tchadien (P.P.T.), section du Rassemblement démocratique africain (R.D.A.), l'Union démocratique du Tchad (U.D.T.), de tendance conservatrice, et d'autres. Animé par son fondateur, Gabriel Lisette (un Antillais élu à l'Assemblée nationale en 1946), le P.P.T. s'implante peu à peu au Chari, au Logone puis au B.E.T.-Kanem, tandis que l'U.D.T. fait scission. Le P.P.T. a 32 élus à l'Assemblée territoriale issue des élections de mars 1957. Il applique aussitôt sa politique de développement du pays, grâce à la loi-cadre qui crée un conseil de gouvernement et augmente les pouvoirs délibérants de l'Assemblée territoriale. Après avoir approuvé massivement la Constitution provisoire en septembre 1958, le Tchad se proclame république le 28 novembre et se dote d'une constitution calquée sur la Constitution française en mars 1959. L'Assemblée unique, élue pour cinq ans au suffrage universel et où le P.P.T. a la majorité, désigne comme Premier ministre François Tombalbaye, le 16 juin 1959. Après une période d'instabilité provoquée par les luttes d'influence des nombreux partis (Action sociale tchadienne, Union démocratique indépendante du Tchad, Mouvement socialiste africain, notamment), la période de semi-autonomie se termine, le 11 août 1960, avec la proclamation de la République du Tchad, Etat souverain et indépendant.

3 La vie politique

Vers le régime présidentiel

La nouvelle Constitution du 28 novembre 1960, qui marque l'avènement de l'indépendance, est peu différente de la précédente : des ce moment, c'est la politique du P.P.T. qui guide l'action gouvernementale en procédant à une « africanisation » des responsables (élimination de Lisette) et à une concentration des pouvoirs grâce à la dissolution des autres partis, dont le

puissant Parti national africain dirigé par A. Koullamallah, allié un temps au P.P.T. La dissolution de l'Assemblée, en janvier 1962, et les élections de mars permettent au P.P.T. d'obtenir une large majorité ; rien n'empêche plus Tombalbaye, chef du gouvernement, et qui cumule, depuis l'indépendance, cette fonction avec celle de chef de l'Etat, de faire adopter la Constitution du 14 avril 1962. Celle-ci instaure un régime présidentiel à caractère autoritaire ; la séparation des pouvoirs est respectée en apparence, mais l'Assemblée nationale n'est pas souveraine ; le contrôle de la constitutionnalité est confié à une Cour suprême ; cependant, celle-ci est nommée par le chef de l'Etat.

L'Unité nationale proclamée par l'article premier de la Constitution est désormais le problème permanent du gouvernement ; il est abordé suivant diverses voies, mais n'est jamais vraiment résolu : élimination puis réhabilitation des chefs traditionnels du Nord, arrestations de responsables politiques originaires du Nord, grâces puis arrêts de nouveau et parfois exécutés. D. Kerallah, A. Koullamallah, Jean Baptiste, Outel Bono : on retrouve souvent ces mêmes noms au cours de ces dix années où, persuadé d'être traité comme le parent pauvre, en ce qui concerne le développement économique, et pressuré d'impôts par des administrateurs originaires du Sud, le Nord du Tchad ourdit des complots, fomenté des révoltes payannes et devient finalement un foyer de rébellion endémique.

Développement de la rébellion

Aux mesures de clémence gouvernementale de 1964, répondent les incidents de Mangalame ; le gouvernement durcit alors sa position, et l'enchaînement de la répression et des troubles amène les incidents du Ouaddai en 1966 (217 morts). Le Soudan est accusé de donner refuge aux « bandits » qui obéissent à la « République islamique du Tchad en exil » ; bientôt ce fut la Libye que l'on accusa d'abriter Abba Siddick, un ancien ministre de l'Instruction publique et chef du Front de libération nationale du Tchad (Frolinat). Cette organisation politico-militaire, qui se donne pour objectif d'abattre le régime, a fait distribuer des tracts en 1968. Le gouvernement fait alors appel aux troupes françaises (août 1968), en application des accords de coopération et d'assistance militaire. Leur action doit permettre de rétablir le calme dans le Nord et l'Est du pays. Elle devra s'étendre du territoire du B.E.T. aux régions du Kanem, Ouaddai, Guera, Salamata, qui toutes ont un but commun : rejeter la pression du centre. La pacification du Nord est provisoirement atteinte en 1969 quand, pour lutter contre les dernières bandes rebelles des milices de village sont armées. Les Moubi du Guera se rallient spontanément au gouvernement en 1971 et le général Coradielles, commandant en chef des forces franco-tchadiennes, quitte Fort-Lamy en septembre 1972. Le bilan officiel est de 3 000 morts du côté rebelle. La situation est cependant loin d'être nette puisqu'en juin 1972 on arrête une bande de terroristes armés infiltrés en plein Fort-Lamy.

Une courte accalmie politique

Durant cette même période, le gouvernement, ayant reconnu certaines erreurs, notamment dans le domaine administratif, a confié à l'ex-gouverneur Lamy, puis à H. Paillard, le soin de réorganiser l'administration pour mettre fin aux exactions des collecteurs de l'impôt sur le bétail. Cette action s'accompagne d'une aide matérielle telle que le forage de puits, l'installation d'infirmiers, est peu différente de la précédente : des ce moment, c'est la politique du P.P.T. qui guide l'action gouvernementale en procédant à une « africanisation » des responsables (élimination de Lisette) et à une concentration des pouvoirs grâce à la dissolution des autres partis, dont le

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/ نگار نادری /

چاچ ← تاشکند

چاچی، بدرالدین ← بدر چاچی

چاد، کشوری در افریقای مرکزی که بیش از نیمی از مردم آن مسلمان اند.

۱) جغرافیای طبیعی. این کشور از شمال با لیبی، از مشرق با سودان، از جنوب با جمهوری افریقای مرکزی، از

ابن سینا، همانجا؛ ابن جزار، ص ۱۱۷؛ حکیم مؤمن، همانجا). امروزه از پوست و برگ درخت بنه، به علت دارا بودن تانن^۱ زیاد و در نتیجه قابض بودن، برای درمان اسهالهای ساده استفاده می شود (زرگری، ج ۱، ص ۵۷۲-۵۷۳). این خاصیت آن را از قدیم می شناختند (ابن بیطار، همانجا، به نقل از جالینوس؛ رازی، ج ۲۰، ص ۳۰۱؛ هروی، ص ۵۴). از چاتلانقوش در تهیه ترشی، مربا و حلوا و در آبدوغ استفاده می شده است (بسحاق اطعمه، ص ۱۱۳؛ نوری، ج ۲، ص ۴۳۳؛ مهران، همانجا؛ رضائی، ص ۹۹).

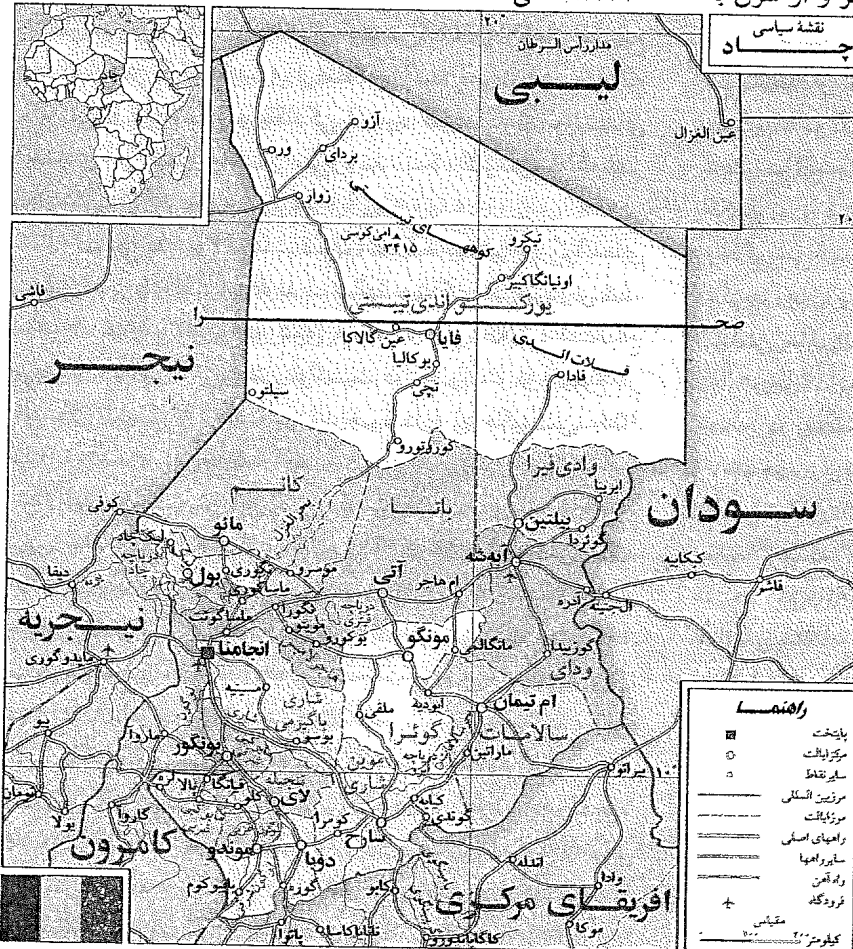
شلیمر^۲ (ص ۴۶۱) شیوه های سنتی به دست آوردن صمغ از درخت بنه را، به صورت جمع آوری آن در پای درخت یا کندن صمغ از روی درخت، و شیوه پاک کردن آن را در صورت آغشته شدنش به خاک و نخاله توضیح داده است (نیز ← پسته *).

منابع: محمدحسن ابریشمی، *پسته ایران: شناخت تاریخی*، تهران ۱۳۷۳ ش؛ ابن بیطار؛ ابن جزار، *طب الفقراء و المساکین*، چاپ وجیهه کاظم آل اطعمه، تهران ۱۳۷۵ ش؛ ابن سینا؛ ابوالخیر اشبیلی، *عمدة الطیب فی معرفة النبات*، چاپ محمد عربی خطابی، بیروت ۱۹۹۵؛ ابوریحان بیرونی، *الصیدنة؛ عادل ارشادی فرد*، فرهنگ واژگان ترکی در زبان و ادبیات فارسی، اردبیل ۱۳۷۹ ش؛ اسحاق بن سلیمان اسرائیلی، *کتاب الأغذیة*، چاپ عکسی از نسخه خطی کتابخانه سلیمانیه، چاپ فؤاد سرگین، فرانکفورت ۱۹۸۶/۱۴۰۶؛ علی بن حسین انصاری شیرازی، *اختیارات بدیعی (تسبیح مفردات)*، چاپ محمدتقی میر، تهران ۱۳۷۱ ش؛ داوود بن عمر انطاکی، *تذکره اولی الألیاب [و] الجامع للعجب العجائب* [فاهره] ۱۹۹۶/۱۴۱۶؛ احمد بن حاکم بسحاق اطعمه، *کلیات بسحق اطعمه شیرازی*، چاپ منصور رستگار فسائی، تهران ۱۳۸۲ ش؛ حبیب الله ثانی، *جنگلهای، درختان و درختچه های ایران*، تهران ۱۳۵۵ ش؛ اسماعیل بن حسن جرجانی، *ذخیره خوارزمشاهی*، چاپ عکسی از نسخه ای خطی، چاپ علی اکبر سعیدی سیرجانی، تهران ۱۳۵۵ ش؛ حکیم مؤمن؛ احمد بن داوود دینوری، *کتاب النبات*، ج ۳ و نیم اول ج ۵، چاپ ب. لوین، ویسبادن ۱۹۷۴؛ دیوسکوریدس، *هیولی الطب فی الحشائش و السموم*، ترجمه یسطفین بن یسیل و اصلاح جتین بن اسحاق، چاپ سزار ل. دویلر و الیاس ترس، تطوان ۱۹۵۲؛ محمد بن زکریا رازی، *کتاب الحاوی فی الطب*، حیدرآباد، دکن ۱۳۷۴-۱۳۹۰/۱۹۹۵-۱۹۷۱؛ رشیدالدین فضل الله، *آثار و احیاء*، چاپ منوچهر ستوده و ایرج فشار، تهران ۱۳۶۸ ش؛ جمال رضائی، *واژه نامه گویش بیرجندی*، به اهتمام محمود رفیعی، تهران ۱۳۷۳ ش؛ علی زرگری، *گیاهان دارویی*، ج ۱، تهران ۱۳۶۸ ش؛ خلف بن عباس زهراری، *التصریف لمن عجز عن التألیف*، چاپ عکسی از نسخه خطی کتابخانه سلیمانیه استانبول، مجموعه بشیر آغا، ش ۵۰۲، چاپ فؤاد سرگین، فرانکفورت ۱۹۸۶/۱۴۰۶؛ محمد داود سلوم، *معجم الکلمات الأکدیه فی اللغات الشرقیة*

1. tannin (tannic acid)

2. Schlimmer

۱۲۵۰ میلی متر است. این اقلیم منطقه کشاورزی است و ۷۹۵ صادرات کشاورزی چاد از آن منطقه صورت می گیرد. شهر موندو - که به بازار پنبه شهرت دارد - در این اقلیم واقع شده است (هیلینگ، همانجا؛ گراو، ۹۶؛ پیک، ۲۷۸؛ سعودی، ۷؛ خوند، ۳۳۳/۶؛ ملکی، ۵۴).



چاد از نظر منابع طبیعی، معادن، کشاورزی و دامداری از غنی ترین کشورهای آفریقایی است. زمینهای حاصلخیز و رودهای آن باعث رونق کشاورزی در منطقه شده است. کشاورزی مهم ترین بخش اقتصادی چاد است و بیشترین نیروی کار در این بخش متمرکزند. حاصلخیزترین زمینهای کشاورزی در جنوب چاد واقع اند. افزون بر پنبه - که از مهم ترین محصولات کشاورزی آنجا است - ذرت، بادام زمینی، نیشکر، صغ عربی، ارزن و برنج نیز در چاد به دست می آید.

زیرساختهای ضعیف، جنگهای داخلی، خشکسالی، قحطی و وابستگی شدید به درآمدهای ناشی از صدور پنبه موجب شد که چاد در دهه ۱۹۸۰م/۱۳۶۰ش، یکی از ۵ کشور فقیر جهان به شمار آید. پنبه مهم ترین محصول صادراتی چاد است و

چاد، کشوری در آفریقای مرکزی که بیشتر مردم آن مسلمان اند. این کشور با ۱۲۸۴۰۰۰۰ کم، ۲ مساحت و ۹۱۷۹۵۴۵ تن جمعیت (۲۰۰۹م/۱۳۸۸ش) از شمال به کشور لیبی، از جنوب به جمهوری آفریقای مرکزی، از جنوب غربی (از طریق دریاچه چاد) به کامرون و نیجریه، از غرب به نیجر و از شرق به سودان محدود است. طول مرزهای آن با همسایگان ۵۹۶۸ کم است («فرهنگ ...»، mpn. ملکی، ۱؛ مراد، ۶۰۲؛ هیلینگ، ۲۹۴؛ بریتانیکا).

چاد سرزمینی بیابانی و دارای کویرهای وسیع است؛ نیمه شمالی آن را صحرای بزرگ آفریقا پوشانده است و فلاتهای ودای و اندی در شمال شرقی کشور قرار دارند (ملکی، ۲). رشته کوه تیستی (بلندترین قله: امی کوسی، ۳۴۱۵ متر)، از بلندترین نقاط آفریقای شمالی، در شمال این کشور کشیده شده است (هیلینگ، همانجا؛ مراد، ۶۰۳-۶۰۲؛ گراو، ۷۵، ۲۶، ۷).

دریاچه چاد که از نظر وسعت چهارمین دریاچه آفریقا ست، در غرب این کشور جای دارد. اهمیت این دریاچه سبب شده است تا چاد به کشور دریاچه معروف شود (نک: مراد، گراو، همانجاها؛ خیراندیش، ۱۰۵). دریاچه های فیتری، ایرو، لرا و تیکم نیز از دیگر دریاچه های کشور چاد هستند (ملکی، ۶). چاد سفره های آب زیرزمینی گسترده ای دارد که بخشی از آنها به بهره برداری رسیده است (همو، ۷۰۶).

رودهای شاری، چاد و لوگون از مهم ترین رودهای چاد هستند؛ زود شاری به طول ۱۲۰۰ کم، از جمهوری آفریقای مرکزی سرچشمه می گیرد و به دریاچه چاد می ریزد (هیلینگ، همانجا). رودهای شاری و لوگون از نیمه تابستان تا اوایل زمستان به مدت بسیار کوتاه قابل کشتی رانی اند (نک: پیک، ۲۷۹).

سرزمین چاد به سبب نزدیکی به خط استوا دارای آب و هوای گرم و خشک است و در آنجا بادهای خشک استوایی بسیاری می وزد؛ این بادهای بیشتر در نواحی شمال جریان دارند. از نظر آب و هوایی چاد به ۳ اقلیم تقسیم می شود: ۱. اقلیم صحرایی شمال به وسعت ۵۰۰ هزار کم، ۲. با آب و هوایی بسیار خشک که کمتر از ۲٪ جمعیت کشور در آنجا ساکن اند. ۲. اقلیم مرکزی معروف به اقلیم ساحل، که از اقلیم صحرایی شمال تا شمال رود شاری امتداد دارد. ۳. اقلیم جنوبی که بارندگی آن در تابستانها

محدوده بخش چنارود با ۱۱ دهنه و ۱۰ ستون سنگی همچنان برپا ست و مورد استفاده اهالی قرار می گیرد (نامه بخشداری ...؛ هنرفر، «زاینده رود ...»، ۳۱؛ رفیعی، ۳۰۲).

مآخذ: اصفهانی، محمدمهدی، نصف جهان فی تعریف الاصفهان، به کوشش منوچهر ستوده، تهران، ۱۳۶۸؛ اطلس گیتاشناسی استانهای ایران، به کوشش سعید بختیاری، تهران، ۱۳۸۳؛ افشین، یدالله، رودخانه های ایران، تهران، ۱۳۷۳؛ افضل الملک، غلامحسین، سفرنامه اصفهان، به کوشش ناصر افشارفر، تهران، ۱۳۸۰؛ پاپلی یزدی، محمد حسین، فرهنگ آبادیها و مکانهای مذهبی کشور، مشهد، ۱۳۶۷؛ جابری انصاری، حسن، تاریخ اصفهان، به کوشش جمشید مظاهری، اصفهان، ۱۳۷۸؛ جعفری، عباس، دایرة المعارف جغرافیایی ایران، تهران، ۱۳۷۹؛ جعفری زند، علیرضا، اصفهان پیش از اسلام، تهران، ۱۳۸۱؛ جناب، علی، الاصفهان، به کوشش محمدرضا ریاضی، تهران، ۱۳۷۶؛ «درگاه ملی آمار» (نک: م.ا. S.C.I)، رفیعی مهرآبادی، ابوالقاسم، آثار ملی اصفهان، تهران، ۱۳۵۲؛ طبری، تاریخ، فرهنگ جغرافیایی آبادیهای کشور (شهرکرد)، سازمان جغرافیایی نیروهای مسلح، تهران، ۱۳۶۹؛ ج. ۷؛ فرهنگ جغرافیایی کوههای کشور، سازمان جغرافیایی نیروهای مسلح، تهران، ۱۳۷۹؛ مافروخی، مفصل، محاسن اصفهان، به کوشش جلال الدین حسینی طهرانی، تهران، ۱۳۱۲؛ میرمحمدی، حمیدرضا، دیباچه ای بر جغرافیای تاریخی فریدن (پرتیکان باستان)، خوانسار، ۱۳۸۰؛ نامه بخشداری چنارود به مرکز دائرة المعارف بزرگ اسلامی، شه ۶۳۷، مورخ ۱۳۸۶/۶/۲۱؛ نامه فرمانداری شهرستان چادگان به مرکز دائرة المعارف بزرگ اسلامی، شه ۴۵۳/۲۲، مورخ ۱۳۸۶/۵/۳۱؛ نشریه عناصر و واحدهای تقسیمات کشوری، وزارت کشور، تهران، ۱۳۸۷؛ هنرفر، لطف الله، اصفهان، تهران، ۱۳۵۶؛ همو، «زاینده رود در گذرگاه تاریخ»، هنر و مردم، تهران، ۱۳۵۷؛ س ۱۶، شه ۱۸۸؛ نیز:

SCI, www.sci.org.ir/portal/faces/public/census85.
شیوا جعفری

چادی، زبانها، گروهی از زبانهای افریقایی - آسیایی، یا حامی - سامی. زبانهای افریقایی - آسیایی خود به ۶ شاخه تقسیم می شوند که چادی یکی از آن شاخه ها ست (کراس، 49). قدمت زبانهای افریقایی - آسیایی بسیار زیاد است (دالبی، 6) و کهن ترین متون مکتوب آنها به ۳۲۰۰ ق م باز می گردد (کراس، 12). زبانهای چادی به لحاظ استفاده از نواخت از دیگر زبانهای افریقایی - آسیایی متمایزند («فرهنگ ...»، 245).

ویژگیهای جغرافیایی: زبانهای چادی در افریقای غربی و مرکزی گویشور دارند (نیومن، «زبانها ...»، 253). به زبانهای این شاخه به ویژه در بخشهایی از نیجریه، نیجر، کامرون و چاد تکلم می شود (لیوین، 189). به سبب استفاده گسترده از این زبانها در سرزمین چاد است که این شاخه چادی نام گرفته است. به این زبانها در غرب، جنوب و شرق دریاچه چاد تکلم می شود (نیومن، همانجا).

ویژگیهای کلی زبانها: شمار زبانهای چادی از نظر پژوهشگران گوناگون به ۱۴۰ تا ۱۹۵ و حتی ۶۰۰ می رسد (کراس، 12؛ قس: دالبی، 7). زبانهای جدیدی نیز از این منطقه

گزارش شده است (جاگار، 206) و به همین سبب تعیین شمار دقیق زبانهای چادی ممکن نیست (نیومن، «هائوسا ...»، 162).

گروه زبانهای چادی به ۴ زیرشاخه تقسیم می شود (همو، «زبانها»، همانجا): الف - شاخه غربی، ب - شاخه بیو - ماندارا، ج - شاخه شرقی، د - شاخه ماسا. مطابق دسته بندی نیومن، که بیشترین تحقیقات را در زمینه زبانهای چادی انجام داده است، شاخه غربی خود به دو زیرشاخه اصلی الف و ب تقسیم می شود. زیرشاخه الف دارای ۴ زیرشاخه فرعی است که زبان هائوسا، مهم ترین عضو این خانواده نیز در اولین زیرشاخه آن قرار می گیرد. زیرشاخه ب هم دارای ۳ زیرشاخه فرعی است. شاخه بیو - ماندارا دارای ۳ زیرشاخه اصلی الف، ب و ج است. زیرشاخه الف به ۸ زیرشاخه فرعی، و زیرشاخه ب به دو زیرشاخه فرعی تقسیم می شوند. شاخه شرقی دو زیرشاخه اصلی دارد که هر کدام دارای ۳ زیرشاخه فرعی هستند. د - شاخه ماسا متشکل از چند زبان در یک گروه زبانی است. مطابق دسته بندی جاگار (همانجا)، ۳ شاخه غربی، مرکزی یا بیو - ماندارا، و شرقی شاخه های اصلی مرتبط هستند و ماسا شاخه ای مستقل است که زیرشاخه ها و دسته بندیهای خودش را دارد.

هائوسا معروف ترین و پرگویی شورت ترین زبان چادی است (نیومن، همانجا) که به قولی زبان اول ۳۰ میلیون نفر (جاگار، همانجا) و به قولی زبان محلی ۲۵ میلیون نفر، و زبان دوم حدود ۵۰ میلیون نفر است (نیومن، «هائوسا»، همانجا). توصیفات دیگر زبانهای چادی گاه از فهرست کوچکی از واژه ها تجاوز نمی کند (همو، «زبانها»، همانجا). گویشوران این زبانها از شمار بسیار اندک تا نیم میلیون نفرند (جاگار، همانجا). بیشتر زبانهای چادی هنوز صورت مکتوب ندارند؛ به استثنای موارد نادری که متون مقدس به این زبانها توسط مبلغان مسیحی نوشته شده اند (نیومن، همانجا). زبان هائوسا از حدود سال ۱۸۰۰/۱۲۱۵ ق به گونه ای از خط عربی به نام عجمی نگاشته شد، اما در اوایل سده ۲۰ م بریتانیاییها حروف لاتینی را جایگزین آن کردند که امروزه خط مورد استفاده مدارس ابتدایی، روزنامه ها و بیشتر کتابها ست. خط عجمی نیز هنوز در مدارس مذهبی استفاده می شود و بسیاری از شاعران هائوسا نیز این خط را ترجیح می دهند (کاتز، 288). به سبب فقدان سنت نگارش، تقریباً هیچ سندی از زبانهای چادی کهن در دسترس نیست (هتزون، 118).

بیشتر زبانهای چادی در خطر انقراض قرار دارند. برخی از آنها تحت تأثیر هائوسا در حال نابودی هستند (جاگار، 206). به عنوان مثال شماری از این زبانها در شمال نیجریه رو به نابودی گذاشته اند (دیمندال، 606). از زبانهای چادی در شرف نابودی

نشری، محمد، جهان‌نما، به کوشش فایق رشید اونات و محمد کویم، آنکارا، ۱۹۴۹م؛

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وهاب ولی

بورکلوچه مُصْطَفٰی، نک: بدرالدین بن قاضی سماونه.

بورکو، یا بورگو، منطقه‌ای مسلمان‌نشین در شمال چاد. این منطقه ۲۳۰ هزار کم ۲ مساحت دارد و از شمال غربی به کوه‌های تیستی، از جنوب شرقی به کوه‌های اندی و از جنوب و جنوب غربی به نواحی پست جوراب^۱ و بوبوله محدود است (نک: «اطلس...»، 199؛ EI²).

بیشتر زمینهای بورکو شنزارهایی است که در اثر وزش بادهای تند، در حرکتند («بورکو»). اغلب جمعیت بورکو در نواحی پر آب که غالباً در نواحی کوهستانی تیستی در شمال و در دره‌های مجزا از یکدیگر که صخره‌های آهکی و نامنظم آنها را از هم جدا می‌کند، ساکنند. این دره‌ها خاک حاصل‌خیزی دارند که در آن درختان خرما با محصولاتتی مرغوب به عمل می‌آید (نک: ناخیتیگال، 406/II؛ «بورکو»). اهالی بورکو را گروه‌هایی از سیاهان، قبایل بیابان‌گرد عرب و بربر تشکیل می‌دهد. از مهم‌ترین این گروه‌های قومی، قبیله نیمه بیابان‌گرد «دزه» و بیابان‌گرد «بولگدا» را می‌توان نام برد (ناخیتیگال، 406/IV، 263/I). بورکو تا اواخر سده ۱۳ ق/۱۹م جزو منطقه نفوذ دولت عثمانی بود و این دولت پایگاهی نظامی در آنجا داشت (همو، 425، 182/I). در ۱۳۱۷ ق/۱۸۹۹م پیرو توافقات میان دولت‌های انگلستان و فرانسه، بورکو جزو منطقه نفوذ فرانسه شناخته شد و نیروهای این کشور سرزمینهای صحرا را یکی پس از دیگری تصرف کردند (نک: رایت، 116-117؛ «بورکو»).

سنوسیها که مهم‌ترین گروه قومی ساکن در این منطقه بودند، در ۱۳۲۹ ق/۱۹۱۱م برای مقابله با خطر نفوذ اروپاییان در بورکو از دولت عثمانی کمک خواستند؛ عثمانیها به حمایت از سنوسیها، پایگاهی نظامی در بورکو برپا کردند، اما به سبب پیکار نیروهای عثمانی با سپاه ایتالیا در ۱۹۱۲م، ناگزیر به برچیدن پایگاه و ترک این منطقه شدند. در ۱۹۱۳م سراسر بورکو به اشغال فرانسویان درآمد (نک: رایت، 119-116؛ ناخیتیگال، 425/I؛ EI²).

محصول متجاوز از هزار تن بوده است و حدود یک میلیون اونس از تخم ابریشم آنجا به سرزمینهای بالکان، ایران و روسیه صادر می‌شد (میدان لاروس، 656/II). این پیشرفت با شروع جنگ جهانی اول و شرکت دولت عثمانی در جنگ متوقف شد. در دوران اشغال یونانیان (۱۹۲۰-۱۹۲۲م) به علت پراکندگی کارگران، تخریب توتستانها و تعطیل بازارهای صادرات، سیر قهقرایی این صنعت آغاز، و با پایان یافتن جنگ دوباره فعال شد (همانجا؛ 809/II، IA).

بورسه در ۱۳۵۹ ش/۱۹۸۰م از لحاظ جمعیت ششمین شهر بزرگ ترکیه بود. جمعیت این شهر در ۱۳۷۶ ش/۱۹۹۷م به ۱۰۹۵'۸۴۲ تن افزایش یافت (میدان لاروس، ذیل، 156/II؛ 1624/III، YA؛ «دائرة المعارف»، 455/VIII؛ آنکارا^۲)؛ ۵۰٪ از مردم بورسه در کارگاهها و کارخانه‌های صنعتی کوچک مشغول به کارند و ۲۰٪ به کار کشاورزی و باغداری و بقیه به امور تجاری و تعلیم و تربیت اشتغال دارند و یا کارمند دولت به شمار می‌روند («دائرة المعارف»، همانجا).

از دیدگاه فرهنگی بعد از جنگ جهانی اول در بورسه مؤسسات آموزشی بسیار از جمله مدارس دخترانه و پسرانه، مدرسه آموزشهای نظامی، مؤسسه دخترانه، و مرکز تربیت معلم دختران، مدارس متوسطه هنر، مدارس آموزش کشاورزی، و نیز به جای دارالتعلیم حریر سابق، مؤسسه ابریشم‌بافی تأسیس گردید (IA، همانجا). در ۱۹۷۴م دانشکده علوم اقتصادی و سیاسی، در ۱۹۷۷م دانشکده مکانیک، در ۱۹۷۸م دانشکده‌های برق و دام‌پزشکی، و در ۱۹۸۰م دانشکده کشاورزی وابسته به دانشگاه اولوداغ بورسه تأسیس شد (میدان لاروس، ذیل، 157/II).

از بورسه شخصیتها و هنرمندانی برخاسته‌اند که از آن جمله‌اند: فخری بوسوی، هنرمند و خطاط مشهور و معاصر سلطان احمد اول که نمونه‌ای از کارهای هنر خطی خود را با عنوان «گلستان» به این پادشاه هدیه کرد (رادو، 93)؛ شیخ محمود بن عثمان لامعی، یکی از صوفیان هنرمند و شاعر نقشبندی که از آثار وی باید فتوح المشاهدین لترویج قلوب المجاهدین را که ترجمه نفحات الانس جامی است، و نیز ترجمه شواهد النبوة همو، و شرف الانسان، منشآت و عبرت‌نامه را نام برد (نک: مفتاح، ۲۷۰-۲۷۱).

مآخذ: ابن بطوطه، رحله، به کوشش طلال حرب، بیروت، ۱۴۰۷/۱۹۸۷م؛ ابن عربشاه، احمد، زندگانی شگفت‌آور تیمور (عجایب المقدور)، ترجمه محمدعلی نجانی، تهران، ۱۳۳۹ش؛ اولیاجلیبی، سیاحت‌نامه، به کوشش احمد جودت، استانبول، ۱۳۱۴ ق/۱۸۹۶م؛ تتوی، احمد و آصف‌خان قزوینی، تاریخ اللفی، به کوشش علی آل‌داود، تهران، ۱۳۷۸ش؛ سامی، شمس‌الدین، قاموس الاعلام، استانبول، ۱۳۰۶ ق؛ سفرنامه‌های ونیزیان در ایران، ترجمه متوجه امیری، تهران، ۱۳۴۹ش؛ شار، ا.ج. و ا.ک. شاه، تاریخ امپراتوری عثمانی و ترکیه جدید، ترجمه محمود رمضان‌زاده، مشهد، ۱۳۷۰ش؛ عاشق پاشا‌زاده، درویش احمد، تاریخ، استانبول، ۱۳۳۲ ق؛ مفتاح، الهامه و وهاب ولی، نگاهی به روند نفوذ و گسترش زبان و ادب فارسی در ترکیه، تهران، ۱۳۷۴ش؛

تشاد

المدن الرئيسية : سار Sarh (المعروفة سابقاً باسم فور أرشامبو (Fort-Archambault) . وموندو Mondou . وأبيشي Abéché وآتي Ati . وفايا لارجو Faya-Largeau .

اللغة : الفرنسية هي اللغة الرسمية ، وتنتشر اللغة العربية انتشاراً واسعاً خاصة في المناطق الشمالية . وهناك عدة لغات أفريقية متداولة .

الدين : أكثر من نصف سكان تشاد مسلمون ، تعيش الغالبية العظمى منهم في الشمال والشرق ، أما الباقون فيعتنقون الديانات المحلية الأفريقية أو المسيحية ، ومعظمهم يعيش في الجنوب .

نبذة تاريخية : تعتبر تشاد بحدودها الحالية كياناً مصطنعاً حمل في تركيبه ، منذ اللحظات الأولى لإنشائه ، بذور الحرب الأهلية . وقد شهدت المنطقة التي تضم حالياً جمهورية تشاد قيام العديد من الممالك الإسلامية ، ابتداء من القرن الحادي عشر حتى احتلالها من قبل الفرنسيين عام ١٨٩٧ . وكان أبرز هذه الممالك مملكة غانم وباجوري وبورنو . وقد بدأت تشاد تتعرض منذ عام ١٨٢٢ لغزوات الاستعمار الأوروبي وهو العام الذي دخلها المستكشفان البريطانيان ديكسون دنهام وهوغ كلابرتون ، ثم هنريك بارت عام ١٨٧٠ - ١٨٧١ ؛ أما الفرنسيون فقد بدأوا يمدون سيطرتهم الاستعمارية على تشاد في التسعينات من القرن التاسع عشر . كما حاول الألمان غزو تشاد ، إلا أن الجنرال الفرنسي لامي (الذي سميت العاصمة التشادية باسمه عام ١٩٠٠ « فور لامي ») هزم السلطان راج الذي كانت تخضع تشاد لحكمه في ذلك الوقت . وقد انتهى الفرنسيون من احتلال تشاد بكاملها عام ١٩١٣ ثم حولوها رسمياً إلى مستعمرة فرنسية عام ١٩٢٠ في إطار « أفريقيا الاستوائية الفرنسية » . وقد استعمل الحلفاء تشاد كقاعدة عسكرية لهم خلال الحرب العالمية الثانية . وكانت الأحزاب السياسية في ذلك الوقت قد بدأت في الظهور ، وبدأت الثورة ضد الاستعمار تتضح وتزداد حدة ، خاصة من قبل أهل الشمال الذين لم تنجح السلطات الاستعمارية في القضاء على مقاومتهم ، أو في اختراق معاقلمهم أو حتى في استمالتهم . فعمدت إلى تركيز جهودها لكسب بعض

انتسب إلى أكاديمية الأركان العليا ، ولكنه أعيد في شباط - فبراير ١٩١٩ إلى الجبهة بناء لطلبه ، ليحارب في الجيش الرابع الذي كان بإمرة فرونز Frounz . جرح في رأسه أثناء احتلال أؤفا (Oufa) وتمكن من تحرير أورالسك (Ouralak) ولكنه سقط أثناء إحدى هجمات الروس البيض على الأورال في الخامس من شهر نوفمبر - تشرين الثاني .

يعتبر شابايف إحدى أبرز الشخصيات الأسطورية في الحرب الأهلية . كتب عنه ديمتري فورمانوف (Fourmanov) (١٨٩١-١٩٢٦) قصة حملت اسم « تشابايف » . وقد ختمت هذه القصة سلسلة الأعمال الأدبية الروسية السوفيتية التي تمتاز شخصياتها بقرها من الأبطال الحقيقيين . حاول « فورمانوف » في كتابه عن تشابايف أن يسرد الوقائع التاريخية بشكل فني ، وإعطائها الميزات العامة للعهد الجديد ، كما حاول تبيان السيرة الجدلية لتحول الإنسان العادي إلى بطل شعبي . لم يعيش فورمانوف أكثر من تشابايف (توفي ١٩٢٦) إلا أن قصته « تشابايف » عاشت حياة مديدة .

تشاد

République du Tchad

Républic of Chad

الموقع : تقع جمهورية تشاد في وسط القارة الأفريقية . تحدها من الشمال الجماهيرية الليبية ، ومن الجنوب إمبراطورية أفريقيا الوسطى ، ومن الغرب النيجر والكاميرون ونيجيريا ، ومن الشرق السودان . المناخ : المناخ حار وجاف في المنطقة الشمالية الصحراوية ، ولكنه شديد الرطوبة في الجنوب . المساحة : ١,١٨٤,٠٠٠ كلم^٢ (٤٩٥,٨٠٠ ميل مربع) .

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خود به سلطان نشینهای آفریقایی به تدریج آنها را به مستعمرات خود بدل کرد. به موجب معاهدات ۱۸۹۳ و ۱۸۹۴ م (۱۳۱۱ ق) بریتانیا، فرانسه و آلمان که مناطق پیرامون دریاچه چاد را میان خود تقسیم کردند، سرزمین چاد به فرانسه رسید (تقویم البلدان الاسلامیه، ۷۲). در ۱۹۰۹ م (۱۳۲۷ ق) ایشه به اشغال فرانسویان در آمد و در ۱۹۱۲ م فرانسه بر کل ناحیه ودائی مسلط شد (احمدسعید، همانجا) و از همان سال ایشه به صورت بخشی از مستعمرات فرانسه در چاد در آمد (TA). مردم شهر بیش تر از فرقه تیجانیه هستند. بسیاری از تجار «جَلَابَه» سودانی از ام درمان به این منطقه آمدند و در این شهر اقامت گزیدند (EI²). چنانچه از بعضی مأخذ بر می آید این شهر در دوران شکوفایی، در حدود ۳۰۰۰۰ نفر جمعیت داشته است که بر اثر قحطی ۱۹۱۳ - ۱۹۱۴ م به ۵۰۰۰ تن کاهش یافت (TA)، اما در سالهای بعد، جمعیت آنجا باز رو به فزونی نهاد، چنانکه در ۱۹۵۷ م به ۸۰۰۰ تن و در ۱۹۶۲ تا ۱۹۶۸ م به ۲۰۰۰۰ تن (مایر I/51) رسید و در ۱۹۷۳ م به ۳۴۰۶۱۷ نفر افزایش یافت (بریتانیکا IV/17). در ایشه و حومه آن زبانهای فرانسوی و عربی و شاخه ای از زبانهای محلی چاد به نامهای مابا^۱ و تاما^۲ رواج دارد (بریتانیکا IV/15). این شهر از قدیم یکی از مراکز مهم فروش برده و بازرگانی میان سودان و چاد بوده است (EI²). اکنون داد و ستد اسب و دام، حیوانات، پنبه، پارچه، پوست، عاج، بر شتر مرغ و قهوه در آن رواج دارد و تجارت گاو و گوسفند به ویژه گوسفند قره کل در ناحیه ایشه رایج است (همانجا). از ایشه جاده کاروان روی به بن غازی می رود که از صحرای بزرگ می گذرد. جاده ای دیگر که راه حجاج نام دارد، از جنوب ایشه تا خرطوم ادامه می یابد. خانه های ایشه آجری و شهر دارای بازار زیبایی است. مرکز فرماندهی نظامی آن با قلعه هایی احاطه شده که دارای بناهای بزرگ و ایستگاه بی سیم است (TA). شهر دارای ۵ روستای بزرگ و یک شهرک اروپایی نشین است که در ۱۹۵۱ م دارای یک مدرسه فرانسوی - عربی با رئیسی از فرقه تیجانیه بوده است (EI²). به علاوه دارای بیمارستان، مرکز رادیو و فرودگاهی است که در ۶۰ کیلومتری شمال ایشه قرار دارد (مایر، I/52).

مأخذ: احمدسعید سلیمان، تاریخ الدول الاسلامیه و معجم الاسرا الحاکمه، قاهره، ۱۹۶۹ م؛ بروکلان، کارل، تاریخ الشعوب الاسلامیه، ترجمه نبیه امین فارس و مؤثر بعلبکی، بیروت، ۱۹۸۴ م؛ تقویم البلدان الاسلامیه، به کوشش انعام اللخان، کراچی، ۱۹۶۴ م؛ نیز: Britannica; EI²; IA; Meyer; TA. علی رفیعی

ابشیطی، شهاب الدین احمد بن اسماعیل بن ابی بکر بن عمر بن بریده (خالد) مصری (۸۰۲ - ۸۸۳ ق / ۱۴۰۰ - ۱۴۷۸ م) ادیب، شاعر، محدث و فقیه شافعی. وی در ابشیط (یکی از آبادیهای شهر محله، واقع در دلتای نیل) زاده شد و در همانجا بالید و قرآن و کتابهایی چند، چون

ایشه^۱، شهری از جمهوری چاد، واقع در منطقه استوایی آفریقا، در جنوب شهر واره^۲ پایتخت سابق سلاطین ودائی^۳ و در ۶۵۰ کیلومتری شمال شرقی فورلامی^۴ (نجامنا) نزدیک مرز سودان غربی و مرکز اداری ناحیه ودائی با ۱۳° و ۴۹' عرض شمالی و ۲۰° و ۴۹' طول شرقی. تلفظهای دیگر این نام ایشر^۵ (EI²) و آبشر^۶ (IA) و آبیش (تقویم البلدان الاسلامیه، ۶۹) است. این شهر در دشتی پهناور و خشک بنا شده است که کوههای منفردی به آن مشرفند (EI²) و رودخانه های فصلی جنوب شرقی دریاچه چاد آن را سیراب می کنند (TA). ایشه در ۱۸۵۰ م (۱۲۶۷ ق) بنیان گرفت و به عنوان پایتخت سلاطین ودائی (اوآدائی^۷) به جای شهر واره انتخاب شد. اشاعه و رواج گسترده دین اسلام در این منطقه در سده ۱۱ ق / ۱۷ م، با تأسیس سلطنت ودائی در آنجا مقارن بوده است (احمدسعید، ۱۸۷/۱؛ بروکلان، ۶۴۰). ایشه از ابتدا سلطان نشین اسلامی بوده و در آن روزگار وضع بسیار درخشانی داشته است (TA). در ۱۸۸۰ - ۱۸۸۷ م (۱۲۹۸ - ۱۳۰۵ ق) دولت فرانسه به سرزمینهای آفریقایی جنگ انداخت و با حملات پی در پی

1. Abéché

2. wara

3. wadāi

4. Fort lamy

5. Abeshr

6. Abeser

7. ouaddāi.

8. mabā

9. Tāmā

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- 1329 VAN BEEK, Walter E.A. African tourist encounters: effects of tourism on two West African societies. *Africa: Journal of the International African Institute*, 73 ii (2003) pp.251-289. [Dogon in Mali & Kapsiki in north Cameroon. With abstract in French.]
- 1330 VAN HOVEN, Ed. Saint mediation in the era of transnationalism: the da'ira of the Jakhanke marabouts. *Africa: Journal of the International African Institute*, 73 ii (2003) pp.290-308. (Motivations for international migration and innovative new forms of religious organisation. An example is provided by the recent introduction of a prayer ritual called da'ira in the Muslim community of the Jakhanke Jabi in eastern Senegal.) [With abstract in French.]
- 1331 VILLALÓN, Leonardo A. Sufi modernities in contemporary Senegal: religious dynamics between the local and the global. *Sufism and the "modern" in Islam*. Ed. Martin van Bruinessen and Julia Day Howell. London: Tauris, 2007, pp.172-191. [Notes on pp.309-310.]
- 1332 WAN, Mimi Y. Secrets of success: uncertainty, profits and prosperity in the gari economy of Ibadan, 1992-94. *Africa: Journal of the International African Institute*, 71 ii (2001) pp.225-252. [With abstract in French.]
- 1333 WATSON, Ruth. Murder and the political body in early colonial Ibadan. *Africa: Journal of the International African Institute*, 70 i (2000) pp.25-48. (Murder trial in the Nigerian city of Ibadan during 1902.) [With abstract in French.]
- 1334 WEISS, Holger. The concept of Islamic economy as articulated in Sokoto: social justice and state responsibility. *Social welfare in Muslim societies in Africa*. Ed. Holger Weiss. Uppsala: Nordiska Afrikainstitutet, 2002, pp.162-188. [Modern Nigerian proponents of Islamisation of economics led by Sule Ahmad Gusau and the "Sokoto School of Islamic Economics".]
- 1335 WERTHMANN, Katja. *Matan Bariki*, 'women of the barracks': Muslim Hausa women in an urban neighbourhood in northern Nigeria. *Africa: Journal of the International African Institute*, 72 i (2002) pp.112-130. [Kano. With abstract in French.]
- 1336 WYROD, Christopher. A social orthography of identity: the N'ko literacy movement in West Africa. *International Journal of the Sociology of Language*, 192 (2008) pp.27-44. (Development and spread of the N'ko script among Mande communities in West Africa.)
- 1337 YARA, Philias Olatunde & TUNDE-YARA, Blessing Abisola. Broken homes and academic performance of adolescents in secondary schools in Ibadan Nigeria. *Uluslararası Sosyal Araştırmalar Dergisi. Journal of International Social Research*, 3 / 12 (2010) pp.469-487. [Christians & Muslims.]
- 1338 ZAKARIYAH, Luqman. Confession and retraction: the application of Islamic legal maxims in Safiyyatu and Amina's cases in northern Nigeria. *Journal of Muslim Minority Affairs*, 30 ii (2010) pp.251-263. [Trials of Amina Lawal and Safiyyatu Husaini, accused of adultery.]

occupation at the expense of the Lunda, Pende, Lwena and other neighbours. The main subsequent chapters deal with the following subjects: the social, spiritual and material culture of the Chokwe; decorative techniques in drawing, painting, tattooing and carving; the use of colours and dyes; hair styles, cosmetics and jewellery; standardized patterns and motifs or schematic representations, together with their origins whether abstract, astronomic, floral, animal or human.

The whole book is well printed and the illustrations, as already stressed, are excellent. There is a good bibliography. Although published in Lisbon, the text is in French.

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NORTHERN TCHAD

Sahariens et Sahiliens du Tchad. By ALBERT LE ROUVREUR. Paris: Berger-Levrault, 1962. Pp. 467.

This book by a former administrative officer presents the results of a systematic survey, carried out in 1957-8, of the human and economic geography of the northern half of the republic of Tchad, roughly all the country above the thirteenth parallel of north latitude. Its format betrays the origin of much of the author's material in the administrative reports prepared by himself in the course of nearly twenty years' service in the area. After a brief account of the physical setting, he proceeds to a detailed report of each of some seventy tribal groups, which he has classified in four major divisions: sedentary agriculturalists, semi-sedentary peoples who abandon a fixed habitation for several months of the dry season in the practice of transhumance; semi-nomads, who grow some crops but have no fixed habitation; and the pure nomads who practise no agriculture at all. This mode of classification—which of course sometimes cuts quite sharply across other more obvious ones—is very relevant to the author's main interests. Such consideration as he gives to matters of language, history, political organization and social structure is for the most part somewhat perfunctory and of little interest to the specialist. The virtue of this book lies in the often detailed accounts of the tribal economies of the area, which are obviously well authenticated and take full account of very recent trends. It provides a complete gazetteer of tribal nomenclature and location and seasonal migratory movements, the main features of which are clearly expressed in more than thirty excellent maps. The numerous photographic illustrations are well chosen to demonstrate the diversity of racial types to be met with in the territory.

The steppes and deserts M. le Rouvreur describes are far removed from the bustling new Africa familiar to the busy airline commuter, and even well-informed readers may be surprised at the small extent to which these regions have yet been drawn into the contemporary world economy. The level of school attendance is the lowest in tropical Africa. The repressive feudal rule of the traditional chiefs and sultans has been seriously reformed only within the last decade or so. Even near the few major centres and main roads, most clothing, tools and personal possessions are still the products of traditional local crafts. Where there has been some recent alleviation in the virtually absolute poverty

Qat

التبشير في افريقيا - تشاد

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