

Ga

Ethnic group of southeastern Ghana.

Indigenous inhabitants of Ghana's coast, the Ga are one of the major ethnic groups of GHANA and the founders of the capital city of ACCRA. They speak a language of the Kwa branch of the Niger-Congo language family and are closely related to the neighboring ADANGBE, who speak a similar language.

Legend states that the Ga people arrived from the east, in a series of land and sea migrations, before the fourteenth century; however, linguistic and archaeological evidence suggests that the ancestors of the Ga occupied their present homeland for more than a thousand years. In the Ga language, the name Ga refers both to the Ga people and to the city of Accra.

Before the arrival of Europeans, the Ga lived in villages along the coast, where they fished, and inland, where they cultivated root crops, oil palms, and plantains. Coastal Ga traded fish with inland Ga for agricultural products. Men fished and raised crops while women dominated trade. Villages were organized by kinship ties. Each village was divided into seven residences, or *akutsei*, which were in turn divided into smaller kinship units, called *wa*. Each of the seven *akutsei* had a chief, who wielded limited power. Priests, called *wulomei*, exercised authority over the Ga. *Wulomei* maintain considerable influence today, even though the Ga are now largely Christian. Village elders also held significant influence.

As a patrilineal society, a Ga individual's social rank and condition usually depended upon his or her father's position. However, girls could inherit property from their mother and married adults often continued to live with their parents, a pattern that still persists. Agricultural and fishing cycles, as well as the forces of nature, held prominent places in Ga worship. Boys underwent ritual circumcision. Funerals were the most elaborate rite of passage.

With the arrival of the Portuguese in the fifteenth century, the trade in gold from the AKAN homeland to the north shifted toward the coast. Subsequently, Akan peoples sought to extend control over the Ga as a means of securing direct access to trade opportunities. Probably in

order to defend themselves, the Ga adopted centralized kingships modeled after those of the Akan. Like Akan kingships, the main Ga towns—Accra, Osu, Labadi, Teshi, Nungua, and Tema—each held stools, which symbolized unity and power. Okai Koi, who ruled from about 1610 to 1660, extended his rule over all Ga territory and fought the Akwamu, an Akan people. Okai Koi committed suicide in 1660 after suffering defeat by the Akwamu. By 1680 the Akwamu had incorporated the Ga as a vassal state.

With the construction of several forts in and around Accra beginning in 1650, the Europeans gradually came to dominate the coast. Accra quickly became a major gold-trading and slave-trading center. Many inland Ga moved to the coast for economic opportunities.

As the city of Accra expanded during the colonial era and after independence, increasing numbers of Ga settled in the city and its environs. As a result, the Ga are today one of the most urbanized peoples of West Africa. In the 1990s Ga represented roughly half the population of metropolitan Accra, and Ga was the main everyday language of the city. Many Ga work as laborers, traders, and government officials. Reliable population estimates are difficult to obtain. Some sources place the number of Ga at around 600,000, while others have it as high as 1.6 million.

See also GOLD TRADE; LANGUAGES, AFRICAN: AN OVERVIEW.

DAVID P. JOHNSON, JR.

Gabon

Coastal country in Central Africa, bordered by Equatorial Guinea, Cameroon, and Republic of the Congo.

Densely forested and rich in natural resources, Gabon has one of Africa's strongest economies. Gabon suffered less from the slave trade than other areas along Africa's Atlantic coast. However, French settlers, commercial enterprises, and colonial administrators irreversibly transformed its economy and society in the nineteenth century. The French created a two-tiered society, with a small elite loyal to French political and commercial interests and a poor, disenfranchised, majority. The leaders of independent Gabon have preserved and maintained this division. At the head of Gabon's elite is

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MADDE YAYIMLANDIKTAN
ÖFLEN DOKÜMAN

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Mpondo

Ethnic group of South Africa; also known as the Amapondo and the Pondo. 04 Ekim 2015

The Mpondo primarily inhabit Eastern Cape Province, SOUTH AFRICA. They speak XHOSA, a Bantu language in the NGUNI group. Approximately 2 million people consider themselves Mpondo.

See also BANTU: DISPERSION AND SETTLEMENT.

Gabon 070003

Mpongwe

Ethnic group of northwestern Gabon.

Some historians believe that the Mpongwe migrated to the northwest coast of present-day GABON from the interior around 2,000 years ago, while others contend that they migrated during the tenth century C.E. The Mpongwe's own legends hold that their ancestors emerged spontaneously from the ground.

The Mpongwe and the neighboring ORUNGU share many ethnolinguistic similarities. Their languages both belong to the Myènè group, whose speakers say myènè, "I say that," to initiate conversation. As a result of migrations throughout the centuries, the Mpongwe formed numerous clans, each headed by an oga, or chief. According to tradition, the Ndiwa were the first of the clans to reach the coast. The clans of the Mpongwe traded extensively among themselves and probably with the Loango kingdom to the south. The Mpongwe fished, hunted, and grew yams and other crops. Each settlement included a few artisans who made utensils and religious paraphernalia. The Mpongwe were also accomplished sailors who traveled in dugout canoes along the coast as far north as the Cameroon River.

In the sixteenth century, as competition for trade with European ships increased, the interior Orungu forced many of the Mpongwe clans toward the Estuary of Gabon. Slaveholders themselves, the Mpongwe became extensively involved as middlemen in the transatlantic trade in slaves and other commodities. The incursions of the Orungu and a Dutch massacre of the Ndiwa clan in 1698 began to undermine Mpongwe hegemony in the estuary region. Mpongwe dominance was further eroded in the early nineteenth century, when the FANG migrated to the region and a subsequent low birthrate and smallpox epidemic cut the Mpongwe population by between one-third and one-half. But as traders and entrepreneurs, the Mpongwe prospered. Their access to mission schools earned them an elite status within the French colonial bureaucracy; this in turn permitted them to become an instrumental part of the Gabonese nationalist movement. Since independence, the Mpongwe have continued to play a preeminent role in the country's political

and economic life. Today the Mpongwe number around 60,000.

See also LANGUAGES, AFRICAN: AN OVERVIEW; LOANGO.
ERIC YOUNG

Mpumalanga

Province in northeastern South Africa bounded on the east by Mozambique and Swaziland, on the south by the province of KwaZulu-Natal, on the north by Northern Province, and on the west by Gauteng and Free State provinces.

Created in 1994, Mpumalanga, formerly Eastern Transvaal, covers 79,490 sq km (30,691 sq mi) and includes part of TRANSVAAL, one of the four former South African provinces, and the three former Bantustans (or black homelands) of KaNgwane, KwaNdebele, and Lebowa. The name Mpumalanga means "the place where the sun rises."

Most of Mpumalanga consists of grassy plains. The western part of the province is situated on the High Veld, a large plateau that covers much of central SOUTH AFRICA. The Drakensberg Mountains rise in the northeastern region of Mpumalanga, an area that also features deep gorges. The highest peaks are Die Berg, Mount Anderson, and Mauchsberg. Extensive commercial forests and timber mills are located in the northeastern region. In the eastern part of the province the land drops abruptly to the Low Veld, an area of lower elevation, which has subtropical vegetation. The Olifants, Blyde, and Krokodil rivers flow through the province. Temperatures range from 18° to 29° C (64° to 84° F) in the summer and from 6° to 27° C (43° to 80° F) in the winter. Annual rainfall totals about 430 mm (about 17 in), with most of the rain falling in the summer months, from November to March.

In 2006 the population of Mpumalanga was 3,536,000. Black Africans make up the majority of the population. The two primary languages spoken are siSwati and Zulu; Afrikaans and English are also spoken. The province's capital at Nelspruit serves as an administrative and commercial hub. Other important cities include Witbank, a major center for the coal industry; Secunda, the site of a large coal-to-oil conversion plant; Lydenburg; Heidelberg; and Ermelo. Important historical sites in the province include Barberton, Pilgrim's Rest, and Sabie, three gold rush towns from the late nineteenth century; and Fort Merensky, built near Middelburg by Sotho and a German missionary during the nineteenth century.

Mpumalanga has a varied economy built around timber, coal, agriculture, and tourism. Chief agricultural products include maize (corn), sugarcane, and citrus fruits; farmers also raise sheep and dairy cattle. Nature reserves such as

Democracy (ULIMO), which included some of Doe's former supporters. After crossing the border from Sierra Leone in 1991, this group clashed repeatedly with Taylor's NPFL troops. Fighting continued and grew more intense. Reports appeared of NPFL's numerous human rights abuses, including the drafting of preadolescent boys as soldiers and the wholesale execution of civilians. The first half of 1993 was characterized by repeated skirmishes among ULIMO, the NPFL, and ECOMOG, which had abandoned its peacekeeping role and become an active combatant. After the breakdown of a July 1993 cease-fire, the United Nations established an observer mission in Liberia. At the same time, new factions emerged. Many of them were based on ethnic affiliations, and most of them were armed.

TAYLOR ERA ENDS

Throughout the mid-1990s the major factions in Liberia's civil strife tried to make peace, fearing the threatened removal of ECOMOG troops (which now included soldiers from NIGERIA, GHANA, Côte d'Ivoire, BURKINA FASO, and TOGO)—an event that would likely result in even more widespread war. The UN Security Council increased the number of its observers, but each attempt to build a coalition or forge a peace agreement failed. Then, at an ECOWAS-sponsored meeting in Nigeria in August 1995, the combatants signed a peace accord, agreeing on plans for a council of state that would last until free elections could be held. Professor Wilton Sankawulo was pronounced chairman, and the main factional leaders, including Taylor, were on the council.

But hostilities continued, including fighting between Taylor's forces and the predominantly Krahn defenders of the Doe regime, who had thrown their support behind Johnson's ULIMO. In August 1996, a former senator named Ruth PERRY was chosen to replace Sankawulo as council chair, becoming the first African woman head of state in modern times. Elections were held in July 1997. In a field of thirteen political parties, Taylor's National Patriotic Party proved strongest, and Taylor won the presidency he had sought for nearly eight years. Within months of the election, several of his political rivals were found dead under suspicious circumstances.

Years of civil strife and warfare had weakened Liberia's economy, which had been declining even before Doe's 1980 coup. Before the war, about half of Liberia's population lived in the countryside; subsistence farming and the export of iron ore, wood, and rubber were the dominant economic activities. Liberia had also long maintained a large shipping fleet due to its "open registry" policy for foreign ships. But the war, in addition to creating a huge refugee population and destroying the homes and

businesses of hundreds of thousands of Liberians, had disrupted rural food production. By 1997, the country was heavily dependent on food aid, and many regions faced a severe food shortage. The only people who had benefited from the years of turmoil were the leaders of the armed factions who took advantage of the opportunity to make deals with foreign firms for diamond mining in the country's interior.

In 1999, new opposition to Taylor's rule formed in Liberia. An anti-Taylor group called the Liberians United for Reconciliation and Democracy (LURD) mounted armed resistance to his administration and gradually gained control of more and more of the country. Economic and social conditions in Liberia worsened during the early years of the twenty-first century, when food shortages became desperate and lawlessness reigned. After the United Nations accused Taylor of promoting a civil war in neighboring Sierra Leone, it banned him from selling diamonds or traveling outside Liberia. In 2003 fighting in Liberia rose to new intensity, and by the middle of the year Taylor's forces controlled only Monrovia. Under pressure from the United Nations, the United States, and other African nations, Taylor resigned from office in August, turning the presidency over to Moses Blah, his vice president.

See also HUMAN RIGHTS IN AFRICA.

04 Ekim 2015

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

KATE TUTTLE

Libreville, Gabon (070003)

Capital of Gabon.

Since at least the seventeenth century, MPONGWE people have inhabited the northern bank of the GABON Estuary. During the nineteenth century, FANG people migrated into the area and became the predominant group numerically. In 1843 the French established a trading post and fort at the site of present-day Libreville. Six years later the French navy founded Libreville, meaning "free town," by granting plots of land to fifty-two freed slaves. In the subsequent years, during the SCRAMBLE FOR AFRICA, the French launched explorations and campaigns of conquest from Libreville into the interior. The town grew during the era of French colonialism (1887–1960) as the trading and administrative center of the Gabon colony.

In 1960 Libreville became the capital of independent Gabon. Four years later the city opened a deep-water port in the Owendo district. Today this port handles most of Gabon's imports and a large part of its exports. Libreville is the headquarters of the country's petroleum, uranium, and manganese companies. The city also has commercial fishing and lumber industries. Economically, Gabon's

colonized by France. His novels and poems deal with the complex racial and cultural legacy of French colonialism in the Caribbean.

Unlike the more revolutionary works of his friends and fellow writers Léon-Gontran Damas, Léopold Sédar SENGHOR, and Jacques Rabemananjara, Baghio'o's writings explore the lives of the mulatto, or mixed-race, middle class. His most important work, *Le Flamboyant à fleurs bleues* (The Blue-Flame Tree, 1973), describes four centuries of such a family's life on Guadeloupe, focusing on the nineteenth century, when the family acquires land and enters into direct rivalry with the white plantation owners who were formerly its masters. Baghio'o uses this family, with its mixture of Africans, East Indians, Carib Indians, and Europeans, as a metaphor for the Creoles of Guadeloupe, who must fight to preserve their complex cultural identity. In *Choutoumounou* (1995), Baghio'o continues the story of the same family, placing the action and characters in present-day Paris. The difficulties encountered by the two main characters, twins named Choutoumounou and Pampou, illustrate the alienation of the Guadeloupean "of color" in Paris today.

Baghio'o's island narratives have been criticized for pandering to readers' taste for the "exotic," but his serious approach to the history of the French-speaking Caribbean islands has earned him the respect of many, including fellow Guadeloupean novelist Maryse Condé, who wrote a preface to the second edition of *Le Flamboyant à fleurs bleues*.

Baghio'o has also published the novel *Le Colibri blanc* (1980) and a collection of poems, *Les Jeux du soleil* (1960).

RICHARD WATTS

Baha'i Faith

Persian faith, popular in Africa and South America, that emphasizes the unity and equality of humankind.

Mirza Husayn Ali, an Iranian who believed that he was a messenger of God, founded the Baha'i faith in Persia in 1863. After seceding from the Bab sect of Islam, Husayn Ali took the name Baha Ullah. The Islamic government of the Ottoman Empire eventually imprisoned Baha Ullah for blasphemy, and during his time in prison he wrote the principal body of Baha'i scriptures.

Baha'i is centered on social and ethical reform and teaches the unity of humankind. The sexes are equal, and all racial, religious, and political prejudices are shunned. Private prayer, an annual fasting period, pilgrimage to various Baha'i holy sites, and monetary contributions are among the key rituals of the Baha'i faith. Baha'i is strongly pacifist and envisions world peace through its message of

unity and equality. In Baha'i, God is an unknowable being, and immortality is assured. The faith eschews ceremonial leaders.

Baha'i spread from its spiritual center in Acre, Palestine, through significant missionary work. Its message of social reform reached America around 1894. Baha'i followers spread knowledge of the religion throughout the rural American South, adding thousands of African-Americans to its corps of believers. Many converts responded to Baha'i's mission to end racism and to heal ethnic divisions within society. Since the 1960s Baha'i has gained popularity in less developed countries, especially in sub-Saharan Africa, India, and South America. In the late 1990s the Baha'i faith claimed 130,000 members in the United States, a third of whom were reported to be African American. Some observers dispute these figures, claiming the total U.S. membership to be less than 30,000.

Baka

Ethnic group of north Central Africa.

The Baka primarily inhabit southwestern SUDAN, the eastern CENTRAL AFRICAN REPUBLIC, and northern UGANDA. They speak a Nilo-Saharan language and belong to the MADI cultural and linguistic group. Though reliable numbers are difficult to come by, estimates of the number of Baka people range from the low thousands to some 30,000.

See also LANGUAGES, AFRICAN: AN OVERVIEW.

Gabon (070003)

Bakèlè

Ethnic group of Gabon and Equatorial Guinea; also known as Kalai, Akèlè, Bongom, or Bougom.

The Bakèlè speak an Equatorial-BANTU language. Although they call themselves the Bongom or Bougom, outsiders have generally followed their Myènè-speaking neighbors in calling them the Bakèlè. Historians are unsure when the Bakèlè arrived in the north-central area of the country presently known as GABON. Historically they have maintained amicable relations with the Babongo pygmies, who probably preceded them in the region. Traditionally, the Bakèlè were farmers and hunters, traveling widely in search of elephants and other game. The Bakèlè participated in the regional expansion of trade during the nineteenth century. They obtained goods such as ivory from the FANG, which they traded to coastal groups such as the MPONGWE, who in turn traded with the Europeans. On the Ogoqué and other rivers they controlled trade more directly by taxing passing traders.

two and a half months, depending on the length of the stay of the caravans in each of the localities visited by them (which stay was used by the *fuyüdj* for collecting additional mail).

The cost of the forwarding of a letter from Jerusalem to Ramle was half a *dirham*, that from Alexandria to Cairo one *dirham* exactly, that from Almeria to Alexandria, referred to above, one and a half *dirhams*, four letters being sent to the same address. These prices are indicated in the letters preserved because payment was to be made after delivery. The prices were certainly not fixed, but probably customary.

The payments to special messengers, called *rasül*, of which three cases have been traced thus far, were up to fifty times as high as those made to *fuyüdj*. A service midway between the latter, who moved

too slowly, and the special messengers, who were too expensive, was provided by the *faydj tayyär*, or express courier. The request *tutayvir li kitäbak*, "fly your letter to me", most probably refers not to carrier pigeons, but to this express service. Carrier pigeons might have been intended in another letter, in which the addressee is asked to send a *barä*, or release, *ma'a'l-tayr*, "with the birds", possibly a technical term, parallel to the usual request to send a letter either *bi 'l-maräkiß*, "by boat" or *ma'a 'l-fuyüdj*, "with the mail couriers".

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—FUZÜLİ [see FUPÜLİ].

—FYZABAD [see FAYDÄBÄD].

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- GABAN, properly GABNOPERT (cf. Abu 'l-Faradj, *Chron. Syr.*, ed. Bruns, 329 and *Καρυόκερτι φρούριον*, Cinnamus, i, 8), an Armenian mountain stronghold on the Tekir-Su, a tributary of the *Djayhän*, now called Geben and belonging to the *ilçe* of Enderin in the *il* of Maraş. Here the kings of Armenia kept their treasures and retired in case of need; the last king Leon VI de Lusignan entrenched himself here in 776/1374, for example, but had to surrender after a siege of nine months to the Mamlük Sultan al-Malik al-Ashraf Sha'bän.

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- GABÈS [see KÄBIS].

X GABON, one of the few African countries into which Islam was introduced in the colonizer's baggage-train. It was in 1843 that the first Senegalese soldiers (Wolofs or Tukulors) were stationed with the garrison of Fort d'Aumale and then in the camp on the plateau at Libreville; some of these soldiers, on the completion of their service, chose to settle in Gabon where for the most part they went into trade along the Ogoué, the Ngounié or the Fernan Vaz lagoon. They married Gabon women who remained Christian, and their children generally attended the Catholic school of the St. Mary mission.

A garrison of colonial infantry mainly composed of riflemen who were natives of Senegal and French Sudan meant the constant introduction of new Muslim contingents, but they stayed two or three years and then returned to their country. Hausa and Dyula pedlars and shopkeepers had to replace these soldiers. Some of these Muslims acted as professional fortune-tellers or witch-doctors, taking advantage of the credulity of the peasants in the bush.

It is not possible to speak of autochthonous Islam; the total number of converts in Gabon does not exceed a few dozen.

The statistics for 1959, given in the year-book of missions in the apostolic prefecture of Dakar, arrived at a total (probably an under-estimate) of 2,000 Muslims (1090 in the prefecture of the estuary, 266 in the Woleu Ntem, 175 in maritime Ogoué, 80 in

Ogoué Ivindo, 31 in the Ngounié, 21 in the Ogoué-Lolo, 10 in the Nyanga and 4 in Upper Ogoué).

The paucity of Muslims is matched by the small number of mosques, one at Port Gentil, one at Lambaréné, two at Libreville, the biggest of which was built at the expense of the French Government.

The Muslims in Gabon, representing 0.4% of the population, were of importance only during the colonial period in the capacity of subordinates in the administration. They still play a certain part as a commercial bourgeoisie.

Bibliography: Some lines in the various works relating to Gabon. The Abbé Raponda-Walker has very kindly furnished the essential features of the information contained in the above article.

(R. CORNEVIN)

X GABR, term generally used in Persian literature—with rather depreciative implications—to indicate Zoroastrians. Philologists have not yet reached agreement on its etymology. Several suggestions have been made, e.g., (a) from Hebrew *habher* ("companion") in the sense of *Kiddūshin* 72a; (b) from Aramaeo-Pahlavi *gabrá* (read *mart*), especially in the compounds *mōg-martān* ("the Magi") (written *mōg-gabrā-ān*); (c) from a Persian corruption of Arabic *kāfir* ("unbeliever"). The first two etymologies are very improbable, so that the derivation from A. *kāfir* seems the most acceptable. In Persian literature the word takes often the depreciative suffix *-ak* (*gabrak*, pl. *gabrakān*). Persian knows also the form *gawr/gaur*, Kurdish the forms *gebir* (applied to Armenians), *gawr* (Zoroastrians), *gāvir* (applied to Europeans, especially Russians), Turkish the well-known word *gāvur* (unbeliever). In Persian literature the word is applied only secondarily to "unbelievers" in general, the oldest texts using it especially and technically for Zoroastrians. This, together with the iranization of the Arabic word which probably lies behind it, points to a very old origin—purely "oral"—of the loan, certainly at a period preceding that when Arabic words were introduced in abundance into new-Persian, at the birth of new-Persian written literature.

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SONRA GABON

GABON. DESCRIPTION AND TRAVEL

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Guy Rossatanga-Rignault, *L'Afrique politique 2001*, pp. 65-84

La modernisation de l'État au Gabon Petite chronique d'une ambition proclamée

Le marasme politique des années 1990 au Gabon, sous-tendu par une récession économique récurrente, apparaît au premier abord comme une crise de la représentation et de la redistribution des ressources. Pourtant et pour fondamentaux qu'ils soient, ces aspects ne sont que les éléments d'une crise plus générale : celle de l'État en tant qu'appareil bureaucratique, de son fonctionnement et de ses structures. Sa réalité est à présent une évidence, comme en témoignent les extraits suivants du *Rapport national sur le développement humain* : « L'administration publique au Gabon est une machine lourde [...] Il en résulte un dysfonctionnement, une gestion irrationnelle des ressources humaines, des pratiques de népotisme et un manque de transparence [...] La coordination de l'action gouvernementale est ainsi confrontée à des obstacles majeurs, sources de conflits et de blocages [...] L'administration territoriale reste très centralisée, animée par le gouverneur qui est l'autorité de décision sur le plan provincial et le représentant du pouvoir central » (PNUD 1999 : 43-45).

Ce constat, qui ne fait l'objet d'aucune contestation aujourd'hui, n'en est pas pour autant une nouveauté. En effet, si les citoyens avaient depuis quelque temps le sentiment diffus d'un mauvais fonctionnement de l'État, les autorités elles-mêmes en avaient pris conscience depuis plusieurs années : il y a déjà longtemps que les antennes de la « réforme de l'État » et du « changement des mentalités » font partie intégrante du discours officiel.

Aujourd'hui, à la faveur des mutations institutionnelles et politiques nées du renouveau démocratique, la réforme est devenue l'une des principales ambitions d'un État qui en fait la proclamation *urbi et orbi* au point qu'un département ministériel (la Fonction publique) s'est vu confier, dans son intitulé même, la « Réforme administrative et la modernisation de l'État ».

La modernisation est habituellement entendue comme un « processus social de construction de la modernité [qui] permet de désigner en même temps des évolutions ainsi que les tensions et les conflits qui les accompagnent [...] En tant que tel, ce processus reçoit souvent une connotation positive : porteur de rationalisation, d'enrichissement et d'amélioration des conditions de la vie sociale, il serait à ce titre source de légitimité » (Hermet *et al.* 1998 : 171). Et si, pendant longtemps, la modernisation a été, en fait, synonyme d'alignement des sociétés du Sud sur le modèle occidental, aujourd'hui cet objectif semble dépassé. En effet, la modernisation s'entend manifestement désormais comme la mise en conformité de tous les systèmes socio-politiques (ceux du Sud, comme ceux du Nord) avec le modèle

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CHAPTER 6

WESTERN EQUATORIAL AFRICA

A. FRENCH CONGO AND GABON 1886-1905

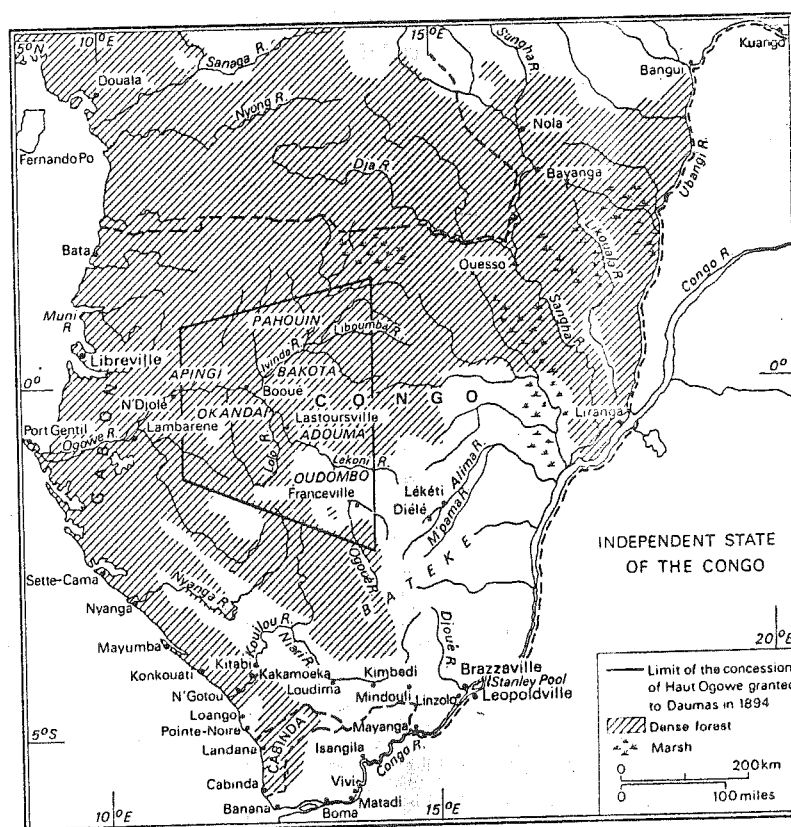
In 1885 the European opening up of Gabon and Congo had only just begun. Following the first two missions of Savorgnan de Brazza (1876-8 and 1879-82), and the ratification of the Makoko treaties, which recognised the French protectorate over the right bank of the river (the county of the Teke), France had entrusted to the explorer the task of effectively taking control of the territory (1883-5). It was not by chance that the attitude of the population, elsewhere at times hostile to the white conquest, here proved to be on the whole favourable; trade had preceded the flag, and the occupation of the hinterland had immediate economic repercussions. The Kande and the Duma, who had in their hands the monopoly of traffic on the Ogowe, the Teke of the plateau and Stanley (Malebo) Pool, and the Bobangi on the Congo river, had long since left behind the stage of economic self-sufficiency in favour of an economy based on long-distance trade. By 1885 the slave trade had been replaced by a varied trade in goods which were expedited towards the Atlantic coast (ivory, dye-woods, and then rubber).¹ These populations with an outward-looking tradition were thus favourably disposed towards the new economic currents which seemed likely to fit in easily with traditional networks. Some groups immediately made an effort to take advantage of the situation, such as the Teke allies of Brazza, or the Fang on the Ogowe, whose first migration had reached this river in 1879.²

However, the calm was short-lived. As soon as the 'discovery' phase was completed, the French state undertook the 'development' of the country. The intervention of metropolitan France

¹ The slave trade in war captives was still current between tribes. In 1877, Captain Marché visited a camp of shackled slaves. But this trade was merely residual. A. Marché, *Trois voyages dans l'Afrique occidentale* (Paris, 1879), 326.

² Noted at Lambarene by Dr Nassau, *My Ogowe* (New York, 1914), 296-7.

FRENCH CONGO AND GABON, 1886-97



11 French Congo and Gabon at the beginning of the twentieth century

in the archaic and brutal form of the *régime concessionnaire* (concessionary grants of land) copied from the Leopoldian model, soon resulted in the upsetting of the fragile pre-colonial balance. The heedlessness of the feeble administration was paralleled by the combined ill effects of ever more demanding and remote military operations, coupled with commercial activities of a dubious nature, the results of which were extremely destructive. In this new context the trading peoples proved the most difficult to integrate into a colonial economy. Whether passive or rebellious, they were rapidly pushed aside as the price paid for intensive yet fruitless exploitation, the worst excesses of which (taxes, military repression and portage) were in fact brought to



“Uqbal 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

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Islam in Africa

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(42)

The Gabon Republic

THE Gabon Republic is situated on the western coast of Africa astride the equator between 9° and 14° longitude east. Roughly rectangular in shape, it is bordered on the north-west by Rio Muni (Spanish Guinea); on the north by the State of Cameroon; on the east and south by the Republic of the Congo (Brazzaville); and on the west, for approximately five hundred miles, by the Atlantic Ocean. Its area is estimated at about 103,000 sq. miles. Gabon is covered almost entirely by a dense tropical rain forest. There are a few savannas, east of Franceville, south of Mouila and along the lower course of the Ogowe river.

The country may be divided into three main geographical zones: (1) The coastal lowlands, ranging in width from 18 to 125 miles, extend inland along the valleys of the Ogowe and N'Gounie rivers and never exceed an altitude of 1,000 ft. The coastline is deeply indented from the northern boundary down to Cape Lopez, which is separated from the mainland by the branches of the Ogowe delta. Farther south, the coast is bordered with lagoons, often quite large and fringed with mangroves. (2) Plateaus of varying height rise beyond the coastal strip, extending over the entire northern and eastern sections of Gabon and a portion of the south. Rivers and rapids carve deep channels in the surface of the plateaus. (3) Mountains are found in various parts of the country. The main groups are: the Crystal mountains in the north; the Biogou mountains in the south-east; and the Chaillu mountains in the centre—the country's main watershed, with Mount Iboudji, the highest peak in Gabon (5,165 ft.).

Virtually the entire area of Gabon lies within the Ogowe basin. The source of the 750-mile-long Ogowe river is in the Republic of the Congo (Brazzaville), but its course is almost entirely through Gabon territory. Entering Gabon south of Franceville, it describes a broad arc through the country, dividing it into two roughly equal parts, and empties into the Atlantic at Cape Lopez. Cut by many rapids along its upper course, it is navigable for 155 miles from N'Djole to the Atlantic. The Ogowe's major tributaries are: the Ivingo, the Sebe, the Okano and the Abanga in the north;

LES AFRICAINS

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Le roi Denis grandeur et déclin d'un souverain gabonais

ELIKIA M'BOKOLO

Le titre même avec lequel Antshwe Kowe Rapontshombo est resté dans l'histoire est significatif de son destin. Ce chef de l'un des nombreux clans Mpongwe de l'estuaire est connu sous le nom quasi légendaire de « Roi Denis du Gabon ». Or, à son époque, il n'était ni le seul chef ni même, il s'en faut de beaucoup, le plus puissant du Gabon : dans la région de l'estuaire d'autres *aga* (chefs) partageaient le pouvoir et rivalisaient de grandeur avec lui ; dans le voisinage des Mpongwe, le chef orungu Ogul'Isoge (1810-1850), plus connu sous le nom de Rogombe et le sobriquet de Passol (déformation de l'anglais *pass all* : au-dessus de tous), a laissé une renommée autrement plus redoutable.

Sa réputation prestigieuse, Denis Rapontshombo ne l'a cependant pas usurpée. Elle vient essentiellement du rôle décisif qu'il joua dans l'installation de la France au Gabon. On aurait néanmoins tort de réduire, comme on l'a trop souvent fait, la signification de son règne à son attitude présumée à l'égard des Français. Denis Rapontshombo nous paraît en réalité un représentant typique de cette aristocratie noire qui s'est formée sur la côte atlantique grâce au développement du commerce avec l'Europe et les Amériques. Cette aristocratie eut, dans la région du Gabon, à relever, pour ainsi dire, le double défi que lui lançait précisément l'Europe au cours du XIX^e siècle. Le premier est un défi économique, général sur la côte : l'abolition unilatérale par les puissances européennes de la traite des esclaves, en fonction de laquelle ces sociétés côtières avaient fini par s'organiser ; cette initiative contraignait l'aristocratie à innover absolument, sous peine de disparaître, pour trouver d'autres sources de revenus. Le second est un défi politique : l'intérêt précoce

manifesté par la France pour cette région, dont les chefs étaient de ce fait menacés de perdre leur indépendance.

Le roi Denis a vécu toutes ces transformations : né vers 1780, il prit la dignité d'*oga* vers 1810 et ne mourut, presque centenaire, qu'en 1876, après un règne de plus de soixante-cinq ans. Ainsi, sa passivité, son désarroi même, devant le premier défi ne sont pas moins riches de sens que cette collaboration ambiguë qu'il afficha à l'égard des Français.

Une lente ascension

Denis Rapontshombo est le cinquième chef historiquement connu du clan des Asiga. La généalogie de ce clan permet de faire remonter à la fin du XVII^e siècle le règne de Rombonwa, premier chef dont on ait gardé le nom. Ce règne a probablement coïncidé avec les bouleversements qui ont affecté la région de l'estuaire du Gabon à la fin du XVII^e siècle : à cette date, les Ndiwa, premier clan mpongwe arrivé à la côte depuis plusieurs siècles, durent brusquement se disperser à la suite, sans doute, d'un engagement sanglant qui les opposa aux Hollandais. Les autres clans mpongwe, restés en arrière des Ndiwa, profitèrent de cet événement pour se partager la région : c'est ainsi que le clan des Asiga s'installa sur une grande partie de la rive gauche de l'estuaire du Gabon.

Aux Européens qui lui demandaient son âge, Denis, qui connaissait passablement l'histoire de France et se plaisait à y glaner des exemples, avait coutume de répondre : « Lorsque le roi de France Louis XVI était sur le trône, je savais déjà manier une pagaie et diriger tout seul une embarcation sur l'estuaire »¹. C'est donc

1. Raponda-Walker, p. 24.

Gabon

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Gabon (546-587)

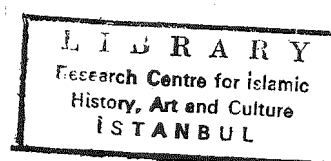
GENERAL HISTORY OF AFRICA · V

Africa from the Sixteenth to the Eighteenth Century

EDITOR B. A. OGOT

Volume V of the *General History of Africa* is accompanied by a corrigendum reproducing some corrections which could not have been made for technical reasons. The publishers believe that this is necessary to maintain the historical, political and academic accuracy required of such a *History*.

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19

The Kongo kingdom and its neighbours

J. VANSINA

based on a contribution by
T. OBENGA

The western part of Central Africa, to the south of the equatorial forests, is inhabited by peoples who speak dialects of the Kongo language and of other closely related languages.¹ This unity is strengthened by a profound cultural unity. This ethnolinguistic group occupies a territory stretching from southern Gabon to the Benguela plateau and from the Atlantic Ocean to well beyond the River Kwango. To the north-east this complex has always bordered upon a Teke area centred on the Bateke plateaux and, to the south, on the Ovimbundu area of the Benguela plateau.

The history of this region is well documented from 1500 onwards. The number of contemporary pages written on the period 1500-1800 is estimated at over half a million: more than for any other area of comparable size on the continent.

Over the past hundred years, texts and guidebooks have been published in many editions,² and a historiographical school has been developing since the seventeenth century.³ Naturally this chapter can be no more than an introduction in which even recent bibliography must be kept selective.

The movement of history in these areas in the sixteenth and seventeenth centuries was very different from that of later times. Territories of great size were organized by man, using political structures, to form states. After about 1665, however, these territories were reorganized on an even greater scale, the states becoming far less important. The organizing principle now derived from the imperatives of an economic structure which was the product of an intensive slave trade. In our approach to the early centuries, therefore, we shall give priority to the history of the kingdoms; and then,

1. M. A. Bryan, 1959, pp. 56-62; T. Obenga, 1969 and 1970.

2. Summary of sources: A. Brasio, 1952-71; T. Filesi and E. de Villapadierna, 1978; L. Jadin, 1961 and 1975; and the works of A. de A. Felner, L. M. Jordão, J. Cuvelier and F. Bontinck. Bibliographies in W. G. L. Randles, 1968; J. K. Thornton, 1983b. Among the authors of the past: G. Cavazzi, 1687; O. de Cadornega, 1681 (1940); O. Dapper, 1668; L. Degranpré, 1801; F. de Pigafetta, 1591; A. Proyart, 1776; and E. Da Silva Correa, 1782 (1937) are the most important.

3. J. K. Thornton, 1983b, pp. xvii-xx, for recent historiography.

The Kongo kingdom and its neighbours

when the dynamics of trade have brought the kingdoms low, trade shall be the focus of attention.

The potential of these regions is determined by the relief and the rainfall. Where the dry season is short, the fertile ground is in the valleys. The dry season however varies in duration from two to six months depending on the latitude and the distance from the coast, which is drier. The generally mountainous nature of the terrain explains why a population in search of better habitats was unevenly distributed, with inhabited areas the size of small districts or provincial centres alternating with deserts. The region best favoured by this diversity of habitats lay to the north of the Zaire/Congo river, from the coast to the area called Mayombe. Here, too, there were worthwhile mineral deposits (copper, lead and iron ore). This was where the two largest states of the coast, the Kingdoms of Kongo and Loango, came into being.

Since - 400 at least farmers speaking western Bantu languages had been settled to the north and south of the lower Zaire, where they produced yams, vegetables and palm kernels. From the second to the fifth century, this population was augmented by the arrival from the east of people speaking eastern Bantu languages. These people grew grain and, where the tsetse fly allowed - especially in Angola - kept herds of cattle. Before they arrived, by + 100 or earlier, iron-working had reached the region. Lastly, perhaps during the sixth century, banana-growing was introduced to round out the production pattern.⁴

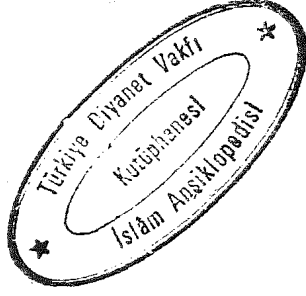
Thereafter the socio-political organizations became more complex, and chiefdoms formed between the ocean and the Zaire river upstream from Pool. It was in the well-endowed area north of the lower river, in the region called Mayombe, that the regional division of labour developed furthest. By about 1500 the coastal dwellers were supplying salt and fish and had transformed the coastal plain of Loango, towards the estuary of the Zaire, into a vast palm-grove producing palm-oil. The estuary-dwellers were potters. Inland, copper and lead were produced from Mboko Songho to Mindouli, and iron in the Manyanga (Nsundi) area. Further north, near the edges of the great forest, raffia palm was cultivated and large quantities of fabric produced. Lastly, in the same area and further into the forest, forest products such as red dyewood were exchanged for products of the savannah. This was the birthplace of the Kongo civilization. The Teke civilization developed on the plateaux, but on the basis of contributions from groups living on the forest fringe and in the neighbourhood of the Kongo groups, and of contributions - at least of political ideas - from the Middle Zaire/Congo. The Teke kingdom, mentioned in literature from 1507 onwards, was perhaps the oldest of all: at least during the seventeenth century it was reputed to be so.⁵

The Kongo kingdom began in the Vungu chiefdom north of the Zaire

4. J. Vansina, 1984b.

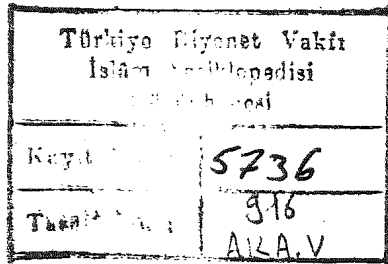
5. O. Dapper, 1668, p. 219 (German translation, 1670).

الوجيز في إقليمية المقارة الإفريقية



تأليف

أنور عبد الغنى العقاد
الأستاذ بجامعة الإمام محمد بن سعود



الرياض - ص.ب. ١٧٢٠

و (أنوبون Annobon) التي تمثل الأجزاء الأخرى . وهي منطقة قليلة التطور ، قليلة الكثافة السكانية ، حيث لا تزيد على ٤ أشخاص في الكم^٢ الواحد . وهنا تقوم مزارع نخيل الزيت والبن ، حيث زراعة الكاكاو وكذلك منتجات زيت النخيل والبن للتصدير . و (باتا) هي المرفأ الرئيسى .

٤ - جمهورية الغابون : Gabon

وتتميز بوقوعها على الساحل ، كما تتميز بمطار استوائية كثيرة . ولهذا فليس غريبا كونها من أكثر دول أفريقيا الاستوائية تقدما . وتقوم الدولة في الحقيقة على حوض نهر (أوغوى Ogowe) وروافده ، التي تصرف معظم مياه هذه البلاد .

ولسوء الحظ لا يوجد موقع جيد لقيام مرفأ على مخرج النهر إلى المحيط ، ولو أن (بور جنتيل) Port Gentil الذي أقيم قرب أحد فروع النهر ، يؤمن بعض الحماية للسفن التي ترسل فيه بواسطة الحاجز الرملى (الحبل) الذي أقيم المرفأ عليه .

أما المرفأ الرئيسى الآخر فهو مرفأ (ليبرفيل) الذي يقوم على مصب نهر الغابون .

وحتى منتصف الخمسينات من هذا القرن العشرين م - أواخر الرابع عشر الهجرى ، كان الحشب والمنتجات الخشبية يمثل من حيث القيمة أكثر من ٩٠ ٪ من مجموع صادرات الغابون ، كما كان يجرى أيضا تصدير منتجات نخيل الزيت .

أما اليوم فقد أصبحت الأخشاب والمنتجات الخشبية تحتل المرتبة الثانية بين الصادرات . ومع أنه لازال للكاكاو والبن أهمية كبيرة ، فقد بدأت البلاد تصبح وبصورة متزايدة من الدول الهامة فى الإنتاج المعدنى ، وخاصة البترول والمنغنيز .

ويجرى استخراج البترول والغاز الطبيعى من عدة حقول صغيرة بالقرب من

ويعتبر الكاكاو والبن والموز ونوى النخيل (Palm Kernels) والمطاط واليام^(١) ، أهم المنتجات الزراعية فى الجنوب ، أما فى الشمال فيسود إنتاج الفول السودانى ، والقطن والذرة البيضاء ، وتربية الأبقار . وأهم الصادرات هي نوى نخيل الزيت ، والكاكاو والموز والقهوة والأخشاب والقطن .

ويعتقد بوجود ثروة معدنية لا بأس بها لم تستغل حتى الآن ، فالتطور ما زال بطيئا حتى اليوم فى هذه البلاد على الرغم من إقامة سد لحجز المياه على نهر (سناغا) بالقرب من بلدة (ايدا Edea) إلى الجنوب الشرقى من (دوالا) ، ومن وجود مصنع حديث واسع لإذابة الألمنيوم هناك .

وللألمنيوم اليوم أهمية تعادل أهمية الكاكاو أو القهوة كصادرات . حيث تستعمل موارد البوكسيت المحلى بصورة متزايدة .

وياونده (Yaoundé) هي عاصمة الاتحاد . كما أنها عاصمة المقاطعة الشرقية ، فى حين أن (بوا Buca) هي عاصمة المقاطعات الغربية ، أما (دوالا) فهي مركز صناعى متطور وهي أكبر مدن الكاميرون ومينائها الرئيسى . فى حين أن فيكتوريا (Victoria) تقوم بتأمين معظم تجارة المقاطعة الغربية .

ومما لاشك فيه أن تنفيذ مشروع السكة الحديد المقترحة بين ياونده (نغاونديره N'Gaoundéré) فى شمال البلاد ، واحتمال تمديده حتى إلى تشاد سيساعد لا على تطوير المناطق الشمالية فحسب وإنما جمهورية تشاد أيضا .

وإلى الجنوب من جمهورية الكاميرون مباشرة ، وعلى ساحل المحيط ، تقوم مقاطعة (ريومونى Rio Muni) الصغيرة التى تشكل الآن جزءا من دولة غينيا الاستوائية إضافة إلى كل من جزر (فرناندو بو Fernando Po)

(١) نبات سنوائى متسلق تستعمل درناته (كالبطاطا) لصنع الخبز واللطيخ .

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Ghana

87

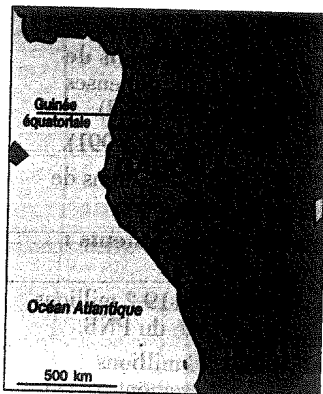
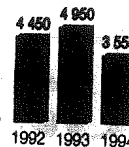
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Monde. Tom. XXIV. No. 95. 1983. pp.
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L'alternative de la vision et de la
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Nom officiel :

République gabonaise.

Capitale : Libreville.

Superficie : 267 667 km².

Population : 1,3 million d'habitants (1995).

Langues courantes : français (officielle).

Date d'indépendance : 17 août 1960.

Nature du régime : présidentiel, multipartiste.

Produit national brut : 3,7 milliards de dollars (1994).

PNB par habitant : 3 550 dollars en 1994.

Croissance du PNB par habitant (1985-1994) : -2,3 % par an.

Dette extérieure : 3,967 milliards de dollars (1994).

Service de la dette : 1,441 milliard de dollars (1994).

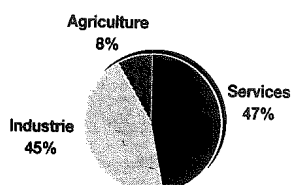
Exportations de biens et services : 2,418 milliards de dollars (1994).

Importations de biens et services : 2,275 milliards 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 : plaine côtière basse, massifs montagneux au centre (point culminant, 980 m), plateaux et collines intérieurs très découpés par un dense réseau hydraulique.

Cours d'eau : l'Ogooué, la Ngounié, la Nyanga.

Climat et végétation : climat équatorial ou tropical, chaud et pluvieux. Libreville, 26,7°C en janvier, 23,9°C en juillet, 2 510 mm de pluie par an. Forêt dense sur 76 % du territoire ; savane ailleurs.

Démographie : taux moyen d'accroissement (1995-2000), 2,8 %. 2,7 millions d'habitants en 2025. Densité moyenne : 4,9 habitants au km² (1995).

Villes principales : Libreville 370 000 habitants, Port-Gentil 72 000, Franceville 42 000.

Répartition de la population : urbaine 50 % ; rurale 50 % (1995).

Religions : chrétiens 96,2 % ; croyances traditionnelles 2,9 % ; musulmans 0,8 % ; autres 0,1 %.

LE CADRE POLITIQUE

Pouvoir exécutif : président de la République, élu au suffrage universel pour cinq ans.

Chef de l'État en exercice : Omar Bongo, né en 1935, au pouvoir depuis le 2 décembre 1967. Réélu en 1973, en 1979, en 1986 et le 5 décembre 1993.

Pouvoir législatif : Assemblée nationale (120 sièges, mandat de 5 ans). Elections législatives prévues avant le 20 mai 1996 (selon les accords de Paris de 1994 entre le gouvernement et l'opposition).

Constitution en vigueur : 15 mars 1991.

NIVEAU DE VIE

Espérance de vie à la naissance : 53,5 ans (1992).

Taux de mortalité infantile : 94 pour 1 000 naissances (1992).

Population ayant accès aux services de santé : 90 % (1993).

Population ayant accès à l'eau potable : 68 % (1993).

Taux d'alphabétisation des adultes : 58,9 % (1992).

DONNÉES ÉCONOMIQUES

Taux de croissance : 1,3 % (1994).

Taux d'inflation : 32 % à la consommation (1994).

Taux de chômage : 20 % (estimation 1994).

Produit intérieur brut : 4,3 milliards de dollars en 1994.

Production agricole : manioc, banane plantain, taro et igname (cultures

vivrières) ; cacao 719 tonnes en 1993-1994 ; café 260 t.

Pêche : 28 300 tonnes de poissons en 1993 (22 kg/hab.).

Forêt : 4,34 millions de m³ de coupes en 1992.

Pétrole : 16,8 millions de tonnes en 1994.

Mines : uranium (116 t) ; manganèse (1,4 million de t - 3^e producteur mondial) et phosphates (50 millions de tonnes de réserves).

Electricité : l'hydroélectricité (712 millions de kWh en 1992) assure 80 % des besoins.

Tourisme : 108 000 entrées en 1990.

Nombre de lits : 3 077 (74 hôtels).

DONNÉES FINANCIÈRES

Budget (1994, en milliards de F CFA) : recettes (524) ; dépenses (615) ; solde budgétaire (-91).

Aide extérieure totale : 182 millions de dollars (versements nets, 1994).

Solde de la balance des paiements : -106 milliards de F CFA en 1994 (contre -127 milliards en 1993).

Dette extérieure totale : 3,967 milliards de dollars (1994). 107 % du PNB.

Service de la dette : 1,441 milliard de dollars (1994), soit 60 % des exportations de biens et services.

COMMERCE EXTÉRIEUR

Exportations de marchandises : 2,12 milliards de dollars en 1994.

Importations de marchandises : 880 millions de dollars en 1994.

Principaux produits exportés : pétrole, manganèse, uranium-métal, bois, cacao, café.

Principaux fournisseurs : France, Allemagne, Etats-Unis, Italie, Bénélux, Espagne.

Principaux clients : France, Etats-Unis, Pays-Bas, Espagne, Canada.

TRANSPORTS ET COMMUNICATIONS

Réseau routier : 7 518 km de routes en 1993, dont 614 km asphaltés.

Réseau ferroviaire : 697 km (Transgabonais).

Voies intérieures navigables : 310 km sur l'Ogooué desservant Port-Gentil, Lambaréné, Ndjolé et Sindara.

Principaux ports : Port-Gentil, Owendo, Mayumba et Nyanga.

Principaux aéroports : Libreville, Port-Gentil, Franceville.

Téléphone : 24 000 postes en 1992 (20 pour 1 000 habitants).

ure of
sorship

matters of indifference as obscenity, and ecumenical cooperation of religions is in part an effort to revive a recognition of the "relevance" of religion.

Censorship in its preventive and prohibitive forms continues, but there is hope that the positive side of censorship will assume a new importance. Statements of opposed ideologies are more easily available and an increased interest in understanding them would contribute to peace and cooperation among diverse political and economic systems. The availability of great books in paperback editions could lay the foundations of a world culture in which the arts and sciences contribute to the appreciation of values across cultural and subject-matter lines. The eternal law governing the movements of things, thoughts, aspirations, and arts reappears from time to time, despite the obscurities which have been thrown over it by the dogmatisms and skepticisms of religion, politics, science, and culture. The positive form of censorship depends on the availability of information, art, and ideas; on an alert and well-grounded interest in considering, appreciating, and understanding them; on circumstances that stimulate their expression and production; and on confidence in the possibility of sympathy and understanding as restraints on prejudice and discrimination, so making the pursuit of common interests and values possible. The old censorships will continue and will provide stimulation for the new censorship, if it emerges, for it will not be a new imposition but a new actualization of equality of opportunity for self-realization and for education in common values.

BIBLIOGRAPHY. In antiquity, censorship was advocated by philosophers, debated by orators, institutionalized by statesmen and jurists, and practiced by conquerors of cities and upholders of traditions; see EDWARD A. PARSONS, *The Alexandrian Library, Glory of the Hellenic World: Its Rise, Antiquities, and Destructions* (1952).

The ancient monotheistic religions, the religions of the "books," like the ancient libraries, prepared lists, or canons, or indexes of genuine and spurious books; or, in the case of religious indexes, authentic, apocryphal, and banned books. For the development of the canons and indexes, see HEINRICH DENZINGER and ADOLFUS SCHONMETZER, *Enchiridion Symbolorum, Definitionum et Declarationum de Rebus Fidei et Morum*, 33rd ed. (1965; Eng. trans. of 30th ed., *The Sources of Catholic Dogma*, 1957), and, for an interpretation of the effect of ecclesiastical censorship, GEORGE H. PUTNAM, *The Censorship of the Church of Rome and Its Influence upon the Production and Distribution of Literature*, 2 vol. (1906). After the 16th century, science joined philosophy and theology as sources of error to inquisition and censorship; ANDREW D. WHITE, *A History of the Warfare of Science with Theology in Christendom* (1896); GEORGE G. COULTON, *Inquisition and Liberty* (1938); JOSEPH M. PERNICONE, *The Ecclesiastical Prohibition of Books* (1932).

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Individual and the Law (1963); DERRICK SINGTON, *Freedom of Communication* (1963); RICHARD MCKEON, ROBERT K. MERTON, and WALTER GELLHORN, *The Freedom to Read* (1957).

(R.McK.)

Central Africa, History of

In this article, Central Africa includes what is now the Central African Republic, Gabon, Congo (Brazzaville), and Zaire (former Democratic Republic of the Congo).

The article is divided into the following sections:

- I. Developments to the 19th century
 - Early inhabitants
 - Central Africa, 14th-19th centuries
 - The Bantu states
 - Portuguese contacts
 - Unifying influences
- II. From the 19th century to the present
 - European penetration in the 19th century
 - European exploration
 - The African enterprises of Leopold II
 - The Central African colonies
 - The Belgian Congo and its northern periphery
 - The French colonies
 - The republics
 - Republic of Zaire
 - The Central African Republic
 - The People's Republic of the Congo (Congo [Brazzaville])
 - The Gabon Republic

I. Developments to the 19th century

EARLY INHABITANTS

The evolution of man in Central Africa is closely associated with the development of the skill of toolmaking and with climatic factors. Most of Central Africa consists of woodland and grass savanna, and it would seem that the reasons this environment gave rise to stone and pebble toolmaking are cradled in economic and social necessity.

The long dry season of the savanna combined with climatic deterioration to induce the small and very defenseless hominids to develop ways of supplementing their sources of vegetable foods; this, it is thought, is the reason for the resort to eating the flesh of such small animals as could be caught, and this demanded the development of some sharp cutting tool. Such a tool was necessary in order, for example, to open the skin of an antelope and could at the same time be used to point sticks for digging and even for attack and defense. The most detailed knowledge of the development of prehistoric cultural patterns depends heavily on the unique evolutionary sequence laid bare by the British archaeologists L.S.B. Leakey and his wife in the Olduvai Gorge in northern Tanganyika, outside Central Africa; but inductive reasoning provides substantial evidence that toolmaking spread through most of Central Africa (and, indeed, through western Europe and certain other parts of the world) to form the so-called Chelles-Acheul, or hand-ax, culture. The latter term is derived from the most common type of tool, which was shaped rather like a hand seen in silhouette.

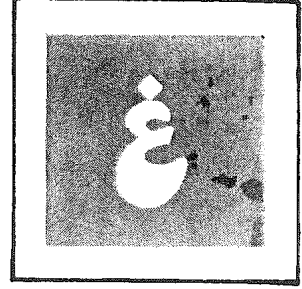
In the second half of the hand-ax culture (the Acheulean) there took place a population movement into hitherto uninhabited areas, while Acheulean man developed larger and more varied stone tools. At the very end of Acheulean times, perhaps between 50,000 and 60,000 years ago, man in Central Africa first became a regular user of fire, probably as a response to the climate becoming cooler and wetter. This, in turn, made possible further expansion into areas hitherto unpeopled, and the resulting more sophisticated culture, the Sangoan, became dominant throughout most of Central Africa. In the words of the British archaeologist J. Desmond Clark,

For the first time Man now began to occupy caves and rock shelters as regular homes, for, with his control of fire, these provided safe and more comfortable living-quarters. Furthermore, because of the regulation of the seasonal movements of the bands and the use of efficient carrying devices [both of which can be deduced from African Early Stone Age sites], he could now afford to stay in one place for much

E. Br. c.3. s. 1090-1106, 1981. (CHICAGO)

NOT: Makalenin devamı "BELGİKA" posetindedir-

غابون



Gabon

الغابون ، جمهورية

Gabonese Republic

République Gabonaise

الموقع والمناخ : تقع الغابون وسط غربي القارة
الافريقية . تحدها غينيا الاستوائية والكاميرون
شمالا ، الكونغو شرقا وجنوبا ، والمحيط الأطلسي
غربا . مناخها استوائي ، ومعدل درجات الحرارة
فيها ٢٦ درجة مئوية . وتغطي الغابات الكثيفة
ثلاثة أرباع مساحتها .

المساحة : ٢٦٧,٦٦٧ كلم^٢ .

السكان : تتراوح تقديرات عدد السكان في
الغابون بين ٧٠٠,٠٠٠ و ١,٣٤٣,٠٠٠ نسمة
باعتبار ان تكون هذه التقديرات صادرة عن
الهيئات الدولية كالبنك العالمي أو عن السلطات
الغابونية الحكومية (١٩٨١) . ويتوزع السكان على
اثنيات عديدة منها : البيغمه وهم أول من سكن

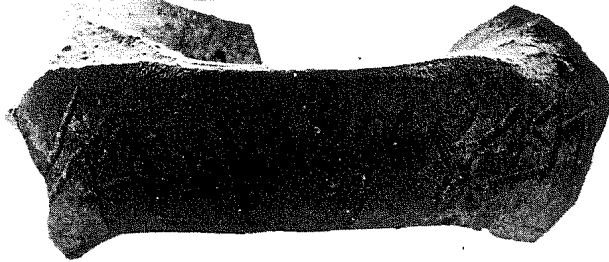
الغابون ، ويعدون اليوم بالآلاف ويعيشون من
الصيد . البانتو ويتوزعون على ثمانى مجموعات
تتكلم كل مجموعة لغة مختلفة . الفانغ وهم آخر
من قدم الى البلاد حيث اقاموا في المناطق
الشمالية - الشرقية ابتداء من عام ١٨٢٠ ،
ويشكلون ثلث سكان البلاد . العنصر الثاني بعد
الفانغ من حيث الأهمية العديدة البابونو ، ثم
الأومينيه ، ثم الاورونغو ، ثم الميديه ، ثم
الباكوتا ، بالاضافة الى عدد من الاثنيات
الأخرى . نصف السكان مسيحيون (كاثوليك
وبروتستانت) ، والباقيون احيائيون ومسلمون .

أهم المدن : ليرفيل (العاصمة) ، وبور-
جنتي ، وفرنسفيل ، ولامبرني ، ومواندا .

اللغات : الفرنسية هي اللغة الرسمية ، وهناك
لغات محلية عديدة .

نبذة تاريخية : اطلق الملاحون البرتغاليون اسم
الغابون على القسم البري المواجه لجزيرة ساوتومي
منذ ١٤٧١ . وبعد اكتشافهم هذه المناطق ،

234 GABON



Jar handle from Gabaon inscribed with the name of the place, 7th century B.C.

GABON, a republic on the Atlantic Ocean in west central Africa, 103,089 square miles in area. Almost the whole country is covered by equatorial forest. Gabon was a territory in French Equatorial Africa from 1910, as were *Chad, the *Central African Republic, and the *Congo Republic (Brazzaville) until it became independent in 1960. It is bordered by *Rio Muni, *Cameroon, the Congo Republic (Brazzaville), and the Atlantic. *Libreville (population 31,000) is the capital. The president is elected for 7 years, and a national assembly, for 5 years by universal suffrage. French is the official language. Most of the population of 450,000 is Bantu. There are 214,000 Catholics (87 priests and 131 sisters).

The Portuguese discovered the coast of Gabon c. 1400. The French founded posts at the mouth of the Gabon (1839, 1842) to stop the slave trade, and in 1849 Libreville was founded by French merchants from Senegal with freed slaves settled on a model plantation. Evangelization of the interior began in 1881 with the Mission of Lambaréné on the lower Ogooué River, which drains most of Gabon. Missions were founded at N'Djolé and Franceville in 1897 and at Sindara in 1899. Nine missions were founded in 1925.

Bishop Edward *Barron, an American and the first vicar apostolic of the Two Guineas (1842), withdrew from Africa in 1845. This huge Vicariate of Upper and Lower Guinea and Sierra Leone, called Gabon (1863) and Libreville (1947), originally comprised all west

Africa from Senegal to the Orange River (except *Luanda), with no fixed inland borders. From it were detached all later ecclesiastical jurisdictions of west Africa: the Prefecture of *Fernando Po (1855) and the Vicariates of *Sierra Leone (1858); *Dahomey (1860); Senegambia, now *Dakar (1863); the Congo (1865); the Gold and *Ivory Coasts, now *Cape Coast and *Abidjan (1879); Upper Niger, now Benin City in *Nigeria (1884); the French Congo (1886); the Lower Niger, now *Onitsha (1889); and Cameroon, now *Yaoundé (1890). The Vicariate of Libreville became a diocese suffragan to *Brazzaville in 1955. In 1958 the suffragan See of Mouila was detached from Libreville, which became an archdiocese. Remy Besieux, a Holy Ghost Father in Gabon (1844-76), became the second vicar apostolic in 1849. The first Gabon bishop, François Ndong, was auxiliary bishop of Libreville (1961).

American Protestants established a mission near Libreville in 1841; revived by Presbyterians in 1870, it founded other missions with aid from French Protestants. In 1913 Albert Schweitzer revived the mission at Lambaréné (1876). Samuel Galley translated the New Testament (1925) and the whole Bible (1952) into the native Fang language.

Bibliography: MissCattol 129-130. G. ROMMERSKIRCHEN, Enc Catt 6:1298-1300. *Bilan du Monde* 2:398-401.

[J. LE GALL]

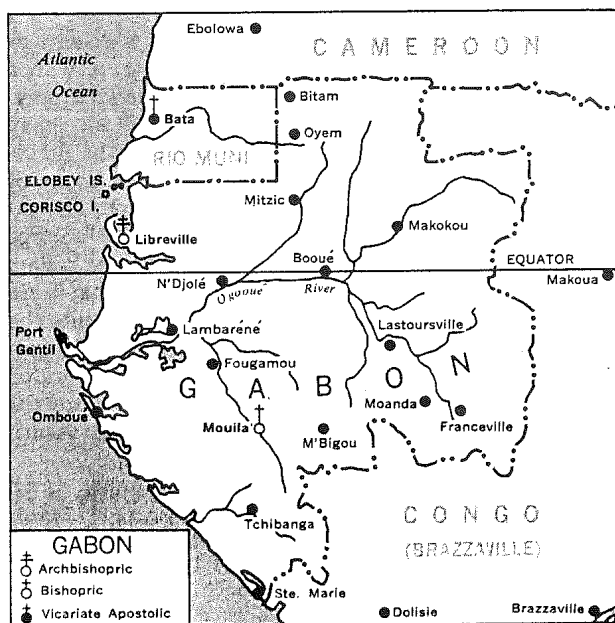
GABRIEL, ARCHANGEL

Gabriel is mentioned four times in the Bible (Dn 8.16; 9.21; Lk 1.19, 26). In the Book of *Daniel he is the angel sent to explain to Daniel the meaning of his visions. In Luke's Gospel he is the angel who foretells to Zachary that he is to have a son (John the Baptist) and announces to Mary the coming birth of her Son Jesus. His name in Hebrew (*gabrī'el*) means "hero of God."

To Daniel, Gabriel appeared as "a manlike figure" (8.15). On another occasion "a hand touched" Daniel and raised him from his faint to a posture on hands and knees, and addressed him as "Daniel beloved" (10.9-12); presumably this also was Gabriel. Gabriel came to Daniel "in rapid flight" (9.21), though there is no explicit mention of wings. To *Zachary Gabriel appeared also in the form of a man standing and speaking (Lk 1.11, 13). Though there is no advertence to the form of the angel in his visit to Mary, the pericope (Lk 1.26-38) asserts personal identity between Mary's visitor and Zachary's and presumes identical appearance.

In Daniel, ch. 8 to 10, the seer is professedly seeing visions; and in 10.7-8, the author asserts, "I alone, Daniel, saw the vision"; the men who were with him fled "although they did not see the vision." The objectivity of the appearances of Gabriel is not asserted. The internal and subjective character of these visions is quite possible. Moreover, Luke was not witness of either visitation of Gabriel that he records, and it is possible that he is using the literary form of haggadic *midrash, with his mind dwelling on the striking parallels existing between Daniel's visitation and Luke's own meditations on God's announcements to Zachary and to Mary of the impending parenthood of each.

Despite the scholarly doubts about the objective reality of Gabriel, Christian devotion venerates him as an archangel, a title never given him in the Bible,



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

National Day
25th MAY 1946

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

06 JUL 1998

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10 JUL 1998

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RECEIVED
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10 JUL 1998

القَارَات . المَاطِق . الدَّوَل . البِلْدَان . المَدُن

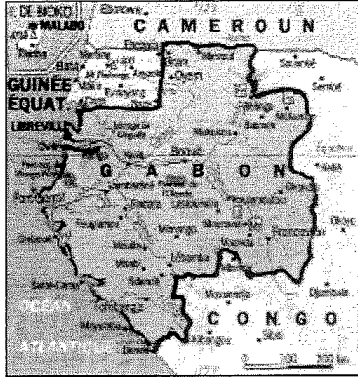
الموسوعة التاريخية الجغرافية

مَعَالِم . وَثَائِق . مَوْضُوعَات . زَعَمَاء

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	78235
Tas. No:	030.909 H.A.V.M

الجزء الثالث عشر

عُمان - فرنسا
Beirut 2003



غابون

بطاقة تعريف

السكان: ١٠١١٧١٠ نسمة (مليون و ١١ ألفاً و ٧١٠)؛ «لوموند ديبلوماتيك»، شباط ١٩٩٧، ص ١٠). يتوزعون على ٤٠ أتينية، أهمها قبائل الفانفس وتشكل ٤٠٪ من مجموع السكان، والمييني، والبونو، والإيشيرا (٢٥٪)، والأدوما (١٧٪)، والكوستا، والتيكي، والمينامبي، والباتيكي...

الحكم: نظام الحكم جمهوري. الدستور المعمول به صادر في ٢١ شباط ١٩٦١، معدل في ١٥ شباط ١٩٦٧، و ١٥ نيسان ١٩٧٥، و ٩ و ٢٢ آب ١٩٨١، وفي ايلول ١٩٨٦، وأيار وكانون الاول ١٩٩٠ وفي ١٩٩١. رئيس الجمهورية يُنتخب بالاقتراع الشعبي العام لولاية مدتها سبع سنوات. أول رئيس جمهورية، عمر بونغو، انتخب في ٢ كانون الاول ١٩٦٧، وأعيد انتخابه في ١٩٧٣ و ١٩٧٩ (٩٩،٩٦٪ من الاصوات) و ١٩٨٦. أما مجلس النواب فينتخب لمدة ٥ سنوات. تقسم البلاد إدارياً إلى ٩ مقاطعات، وهذه المقاطعات مقسمة إلى ٣٦ قضاء ودائرة. أهم الأحزاب: التجمع الاشتراكي الغابوني الذي حلّ، في ٢٣ شباط ١٩٩٠، محل الحزب

الاسم: من اللغة البرتغالية «غاباو» Gabao، وتعني «معطف البحار» Caban de marin، وأطلقت أول الأمر على مصب نهر كومو المشابه في شكله لنوع من المعاطف له قبة تغطي الرأس فيصبح شكل المعطف مشابهاً للشكل الجغرافي الذي يتخذه النهر ومتفرعاته عند مصبه في الأطلسي. الموقع: تقع الغابون وسط غربي افريقيا. تحدها غينيا الاستوائية بحدود طولها ٣٣٠ كلم، والكامرون (٢٤٠ كلم) من الشمال؛ والكونغو (١٧٠٠ كلم) من الشرق والجنوب؛ ومن الغرب المحيط الأطلسي (طول شاطئها عليه ٨٠٠ كلم). المساحة: ٢٦٧٦٦٧ كلم م. تغطي الغابات الكثيفة ثلاثة أرباع مساحتها. العاصمة: ليرفيل (العاصمة). أهم المدن: بورجنتي، فرنسيفيل، لامبرني، مواندا... (راجع باب «مدن ومعالم»).

اللغات: الفرنسية (رسمية). وهناك نحو ٤٠ لغة (لهجة) محلية، منها ثمانى أساسية. الدين: نحو ٥٠٪ من الغابونيين يعتنقون الأديان والمذاهب الإحيائية الأفريقية الأصلية؛ وهناك نحو ٣٩٪ كاثوليك، و ١٠٪ بروتستانت و ١٪ من المسلمين.

81-90

Gabon

الأقليات الإسلامية - أفريقيا - الجابون

الإسلامي: ع ٤ (١٠ / ١٤١١ هـ - ٤ /

١٩٩١ م) ص ٨٤ - ٨٧.

١٢٥٠ - الدوبي، بدر رشاد. «الإسلام والمسلمون

في جمهورية الجابون». التضامن

٥٠١٣٢

١٩٩١ ٥٠١٣٢

موسوعة مصادر النظام الاسلامي، ج. السابع،
الاعلام والتبليغ الاسلامي، رقم ١٤١٧، ISAM KTP 070927

عبد الجبار الرفاعي، موسوعة مصادر النظام الاسلامي، ج. السابع،
"الاعلام والتبليغ الاسلامي"، رقم ١٤١٧، ISAM KTP 070927

Gabon

موسيقى آلات: «أغان وسوناتات» من ٣-٢٢ صوتاً نشرت بعد وفاته (١٦١٥)، وأربعة مجلدات «تسوية وأبحاث صوتية للأرغن» Intonazioni e ricercari per l'organo.

زيد الشريف

و«حواريات» concerti أعمال كتبها بالاشتراك مع عمه أندريا لـ (٦-١٦ صوتاً بمرافقة الآلات أو من دون مرافقة) و«أغان غزلية وتساميع دينية» Madrigali e ricercari لأربعة أصوات (١٥٨٧).

أعماله: الأعمال الكاملة نشرت في الكلية الأمريكية للعلوم الموسيقية، وأهمها: موسيقى غنائية ودينية: «سمفونيات دينية» Sacrae symphoniae (نشرت في الأعوام ١٥٩٧-١٦١٥)،

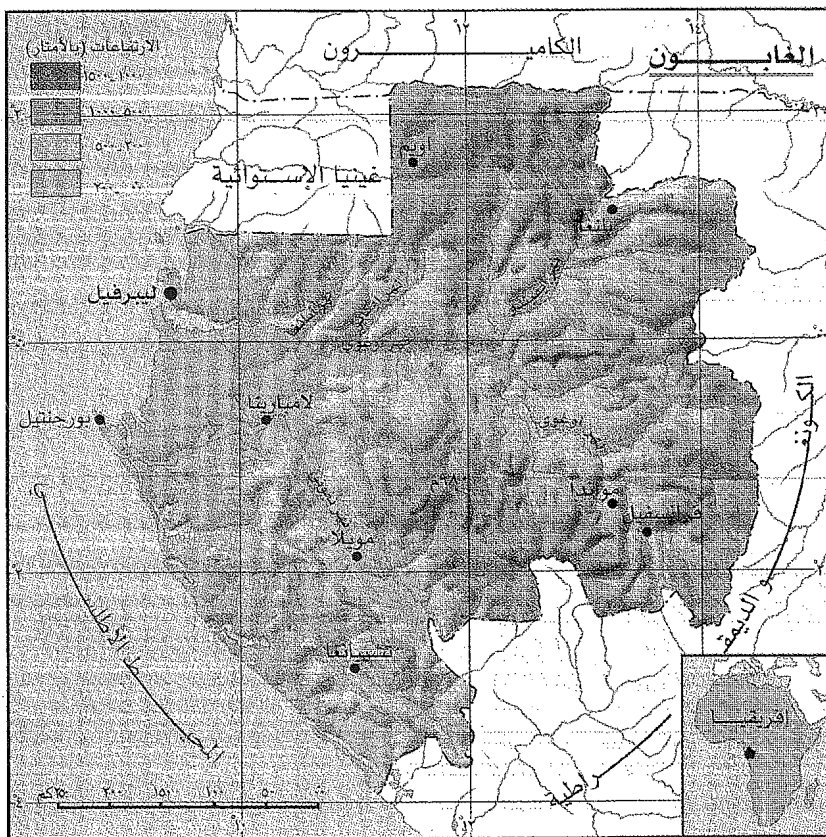
ROLAND DE CANDÉ, La musique, (1969).

مراجع للاستزادة:

الموضوعات ذات الصلة:
الباروك (الموسيقى في عصره).

■ غابو (نعوم -) - بفسنر (الأخوان -)

■ الغابون



تقع جمهورية الغابون Gabon في وسط غربي القارة الإفريقية، حيث يمر فيها خط الاستواء، يحدها من الشرق والجنوب الشرقي والشمال الشرقي جمهورية الكونغو، ويحدها من الشمال كل من الكاميرون وغينيا الاستوائية، ويحدها من الغرب والجنوب الغربي المحيط الأطلسي.

تبلغ مساحتها ٢٦٦٦٦٧ كم^٢، وقد وصل عدد سكانها حسب إحصائية هيئة الأمم المتحدة إلى ١,٣ مليون نسمة عام ٢٠٠٣، بينما كان ١,٤ مليون نسمة عام ١٩٩٦، ومن المتوقع أن يصل إلى ٢,٧ مليون نسمة عام ٢٠٢٥، وتصل الكثافة العامة للسكان فيها إلى ٦ نسمة/كم^٢ تقريباً.

تمتلك الغابون ساحلاً طويلاً على المحيط الأطلسي، وهو ساحل ضيق مليء بالمستنقعات الساحلية التي تعوق حركة الملاحة وقيام الموانئ البحرية، أما مناطقها الداخلية فإن معظمها غير مسكون، إذ تسيطر عليها الكتل الجبلية، ففي شمالها يقع جبل الكريستال الذي يرتفع إلى ٨٩٠ م فوق مستوى سطح البحر، وفي وسطها كتلة جبلية (تدعى جبال إيبونجي Iboundji) يصل أعلى ارتفاع فيها إلى ١٥٧٥ م، ومعظم مناطقها الشمالية

ينتمي مناخ الغابون عموماً إلى نموذج المناخ الاستوائي الحار الرطب، ويمكن التمييز بين الأشهر الجافة والأشهر المطيرة، إذ يُعدُّ كلُّ من أيار وحزيران وتموز وأب وأيلول وكانون الأول وكانون الثاني من الأشهر الجافة، بينما تكون الأشهر الباقية وهي شباط وآذار ونيسان وتشرين الأول وتشرين الثاني من الأشهر الممطرة في البلاد.

عبارة عن هضاب تعوق عمليات الاستثمار.

يؤدي ارتفاع هذه الجبال في المناطق الداخلية إلى تلطيف درجات الحرارة في المناخ الاستوائي الحار الرطب على مدار السنة، ففي العاصمة ليبرفيل Libreville لا تقل درجة الحرارة فيها عن ٢٦ درجة مئوية على مدار السنة، ويصل الهطل إلى ٢٥٧٨ ملم سنوياً.

him in futures is not of suitable grade and quality to meet the obligations of the forward sale. Quite often, therefore, he may sell his futures contract and purchase raw material of the grade needed. If the spot price of the raw material moves unfavourably relative to the price of the processed good sold forward by him, the long hedger actually increases the risk by buying futures instead of buying the raw material in the cash market. Long hedging, unlike short hedging, may serve to increase risk, and the total risk on long hedging increases with the size of the commitment.

The volume of short hedging tends to be large when stocks in commercial hands are large and when the cash price is below the futures price; a reversal in this situation brings a decline. Conversely, the volume of long hedging is large when stocks are small and the cash price is above the futures price. Short hedging has a marked seasonal pattern, reaching a peak when commercial stocks are largest and the basis is favourable and then declining as the season advances. The seasonal pattern is less marked in long hedging. Generally there is an excess of short over long hedging during the bulk of the crop year.

The
speculator's
role

Apart from hedgers, the futures market includes speculators, and these can also be classified in two categories, namely, long and short speculators. The long speculators are those who expect the price to rise above the current level and assume risks by purchasing futures contracts. Short speculators are those who expect the price to fall. They sell futures contracts. In a futures market the total short selling position, made up of short hedgers and short speculators, and the total long buying position, made up of long hedgers and long speculators, must always be equal. Any excess of short over long hedging must be balanced by an equal excess of long over short speculation. Since short hedging exceeds long hedging for most of the crop year, hedgers are generally short and speculators, therefore, are generally long.

Futures markets have flourished and become important in commodities where sizeable inventories have to be stored and carried forward for meeting the consumption needs of the entire season. Successful futures trading requires a large volume with low transaction costs and that spot and futures prices be well correlated in order to make hedging effective.

IMPORTANT FUTURES MARKETS

Based on the number and volume of commodities in which active futures trading exists, the United States occupies first place. The Chicago Board of Trade, the largest of the world's futures markets in terms of volume and value of business, is the centre for trading in wheat, corn, oats, rye, soybeans, soybean oil, and soybean meal. About 30 commodities in all are traded on organized exchanges in the United States. The wheat market in Minneapolis, the cotton and wool markets in New York City, and the markets in frozen pork bellies and live hogs in the midwestern United States are among them. The number of commodities in which futures trading takes place are far fewer outside the United States.

There are futures markets for wool in London, Paris, and Sydney; for cotton in Liverpool and Bombay; for sugar in London and Paris; for jute goods in Calcutta; for black pepper in Cochin, India; and for turmeric in Sängli, India. As a result of government controls on futures markets and also of international commodity agreements, the volume of futures trading in several countries has been adversely affected. The commodity markets in Europe, with few exceptions, have been dormant since the end of World War II. Many of the Indian commodity markets, such as those in gur, jute, and oilseeds, which were once active, have met the same fate. The recurrent arguments in the United States, India, and elsewhere against the futures markets are that they encourage speculation and that the participation of speculators causes price instability. These arguments have led to the demand that markets be controlled or prohibited from functioning. To refute such allegations requires a comparison between price variations in the presence and absence of speculation, which is impossible for commodities that have fu-

tures markets, since it is not meaningful to say for these markets what the price would have been in the absence of speculation.

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(L.S.V.)

Gabon

The Gabonese Republic (République Gabonaise), on the west coast of Africa, sits astride the Equator, with a total area estimated at 103,347 square miles (267,667 square kilometres) and a population early in the 1980s estimated variously from 600,000 to 1,400,000. The republic is bordered by the Atlantic Ocean to the west, Equatorial Guinea and Cameroon to the north, and the People's Republic of the Congo to the south and east. The island state of São Tomé e Príncipe is situated off the coast. Gabon's capital has always been Libreville (or Freetown), named for the freed slaves who landed there after 1849.

Although it has been independent since 1960, Gabon—formerly one of the four colonies comprising French Equatorial Africa—has retained close economic, political, and cultural ties with France. One indication of this is that the French expatriate population has risen from about 6,000 in 1960 to more than 40,000 in 1980. France also purchases about 16 percent of Gabon's output of manganese and is sole purchaser of uranium from the country's mines. Gabon purchases more than 68 percent

THE GABON COAST IN THE NINETEENTH CENTURY

Un Peuple Gabonais à l'Aube de la Colonisation: le Bas Ogowe au XIX^e Siècle. By JOSEPH AM BOURQUE-AVARO, Paris: Editions Karthala and Centre de Recherches Africaines, 1981. Pp. 285. 98F.

The Myene-speaking peoples of coastal Gabon are now among the most studied group in West-Central Africa. Only the Kongo kingdom and, perhaps, the Mbundu have received as much attention. The older works of Raponda-Walker, Gautier and Deschamps have been the take-off point for those of the 1960s and 1970s which include not only published monographs such as those by Brunnschwig, Coquery-Vidrovitch, M'Bokolo and Patterson but also many articles and unpublished theses, several of which have been written by scholars from Gabon at French universities. It is in this context that the work by Joseph Ambourou-Avaro should be read and appreciated. Written as a doctoral thesis at the University of Paris in 1969, it has now been published over a decade later in its original, unrevised form. It inaugurates a new collection of monographs to be published by the Centre de Recherches Africaines in collaboration with UNESCO. The reasons why this particular work has been chosen for publication at this point in time seem to be two-fold. First, it is a posthumous tribute to Professor Avaro who died in tragic circumstances in his lower Ogowe homeland in 1978. Yves Person, in the introduction, acknowledges Joseph Avaro as one of the first generation of modern African historians. Secondly, Professor Person suggests that Avaro's work has been the basis for subsequent research into coastal Gabon history and that, although many of the details have been filled in, the basic picture of lower Ogowe societies remains unchanged.

This comment is most appropriate for the first two sections of the book where Avaro attempts to reconstruct lower Ogowe societies before the advent of Europeans. Some hundred pages are given over to an anthropological account of ecology and social organisation, the economy and cosmology. Section three is entitled 'the lower Ogowe since the whites' and is mainly concerned with the consequences of European trading activities and, ultimately, occupation. Here, Avaro can fill in few of the details before the 1850s, and even after that the information is very sketchy with the exception of the discussion on the rise and decline of the Orungu state. Altogether, one is left with an overall sense of a fragmented history. Details on individual rulers, treaties, the slave trade and exploration are not tied together sufficiently to give a strong sense of sequential change and chronological development.

It may be argued that Avaro did the best that he could given the sources that were available to him at the time. In the 1970s, however, new sources have come to light for the history of Gabon which have helped to produce accounts that not only fill in the details but greatly add to our understanding of the processes of historical change on the lower Ogowe. David Patterson, in particular, used English and Portuguese documents as well as king-lists published by Raponda-Walker, but not used by Avaro for the period before 1800, to reconstruct the early period of European-African relations. For the nineteenth century, both Patterson and Henry Bucher, who has written extensively on the Mpongwe of the Gabon estuary, found English and American commercial, naval and missionary records to be a mine of information. The thesis of François Gaulme on the Nkomi has also added to our knowledge of historical developments on the southern Gabon coast.

Yves Person in his introduction has gone some way towards updating Avaro's account by pointing out some of the recent research and there are also scattered attempts to update footnotes. A bibliography is appended which lists some of the

original thesis was researched during the late 1960s in Uganda and presented in 1973; it was thus mostly composed before Idi Amin's misrule in Uganda focused global attention upon Nubians as one of Amin's principal support-groups. It is therefore especially interesting to note Dr Soghayroun's definition of 'Nubianness' during the late 1960s:

In the local vernacular Sudanese Arabic is called 'Lunubi'. Lunubi language is a variation of the Arabic language proper, but has been highly adulterated by borrowing from Kiswahili and some few words from various tribal languages. It serves as the one means of communication amongst all Nubis. In fact, this has developed into a Kinubi cultural system. The tribes that are converted to Islam by Nubi proselytisers all know Lunubi and with it Nubi cultural patterns such as dress, food and association with Nubi festivities, etc. In West Nile Lunubi serves as the common language of the many Muslim tribes (p. 162, n. 51).

Both author and publisher are to be congratulated for bringing out such a stimulating and informative study of Ugandan Islam, of interest to a wide range of scholars.

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MIGRANT LABOUR IN KENYA

Migrant Labour in Kenya: Capitalism and African Response, 1895-1975. By SHARON STICHTER. London: Longman, 1982. Pp. xiii + 210. £6.95 (soft covers).

Is there room for yet another contribution to Kenya's labour history, especially one which aims at broad overview rather than detailed exploration of particular topics? The answer must on balance be 'Yes'. Sharon Stichter presents here, on the foundations of her Columbia University doctoral dissertation, a clear and well organized account of the rise and decline of the migratory labour system. Her book, admirably concise, less involved than Clayton and Savage with the day-to-day concerns of government labour policy, and drawing upon the flowering of Kenyan historiography which occurred in the 1970s, can be recommended to the general and student reader as an up-to-date and sympathetic introduction to the theme. Concepts like 'peripheral capitalism' and 'articulation of modes of production' do not intrude too far, and if the sociologist in Dr Stichter breaks out occasionally—notably in a discussion of the alternatives to an emergent migratory labour system which employs *a priori* reasoning to the neglect of historical realities—in the main the work is empirically based with a strong chronological framework.

The 'growth and subsequent modification... of the migrant labour economy' is seen as proceeding through four phases: (1) the initial phase of territorial conquest, in which tribute labour was secured for administrative purposes; (2) the phase of the establishment of the migrant labour system (1903-1925), when 'labour participation had to be imposed through a structure of incentives and pressures founded in the last analysis on state coercion' (p. xii); (3) the phase of consolidation, growth and emergence of contradictions (1925-55), when the European-owned estate sector and the African peasant sector conflicted in labour and produce markets; and (4) the post-migrant phase from the mid-1950's, when political/structural crisis produced a transition to more full-time labour and higher wages. In the further elaboration of this analysis, there is little that is wholly novel or even contentious. The most original proposition is probably that 'the limit of simultaneous expansion of the African and European sectors was reached' in 1925 (p. 74) and that stagnation consequently set in in African agriculture, but this is

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traditional religion remains more important to urban dwellers than I make it out to be (Setiloane to Schoffeleers, 19 May 1987). My point, however, is not that traditional religion as a whole has become irrelevant in the black townships, but that those elements in traditional religion, which are tied up with a rural economy and a rural social structure, have become irrelevant since most of the second generation town dwellers have no experience of rural life.

60. Hastings, "Mediums, Martyrs and Morals".

61. Hastings, "Mediums, Martyrs and Morals", pp. 6-7.

62. See i.a. Kaja Finkler, "The Social Consequence of Wellness: A View of Healing Outcomes from Micro and Macro Perspectives"; *International Journal of Health Services*, vol. 16, no. 4, pp. 627-42.

LE MOUVEMENT OECUMENIQUE DANS LA RELIGION BOUITI AU GABON

PAR

STANISLAW ŚWIDERSKI

(Université d'Ottawa, Canada)

Introduction

Au Gabon, au début du XX-ème siècle, les Fang ont créé la religion synchrétique, le Bouiti, en adaptant à leur milieu culturel et à leur mentalité le culte des ancêtres du même nom, le Bouiti, pratiqué encore sous sa forme originelle par les Apindji, les Mitsogho et les autres peuples voisins au centre du pays. Ce mouvement religieux est un exemple typique pouvant servir à illustrer la naissance et la formation d'une nouvelle religion par la synchrétisation. Dans cette religion, le Bouiti transparaissent, en effet, trois groupes d'éléments formateurs: des éléments de la culture des Fang, avec leurs croyances, leurs pratiques religieuses et leurs aspirations psycho-sociologiques et politiques, des éléments des peuples de la Ngounié, fondateurs du culte du Bouiti, et enfin, des éléments de la religion chrétienne, en particulier de la liturgie catholique. En tant que conglomerat de formes religieuses diverses le Bouiti apparaît surtout comme symptomatique des besoins actuels des peuples récemment devenus indépendants.

Dans l'histoire du Bouiti chez les Fang on peut décèler différentes sortes de besoins tant spirituels que culturels. Ainsi dans l'adaptation du culte des ancêtres, le Bouiti, les Fang se souciaient tout d'abord de remplacer la langue liturgique traditionnelle, le popé na popé, par la langue vernaculaire, le fang. Ensuite, ils ont voulu rompre avec la structure de ce culte qui leur semblait trop rigide et incompréhensible. Les réformateurs et les guides spirituels ont donc élaboré, chacun à sa manière, des formes culturelles en les individualisant et en les personnalisant ce qui par voie de conséquence a conduit à des séparations, des divisions et des subdivisions, créant une multitude de sectes et de groupes bouitistes.

RESEARCH IN PROGRESS

Muslims in Gabon, West Africa *Omar Hassan Kasule*

GABON

Introduction

Gabon is an African country, a former French colony, with a population of about 1 million people. It has oil and mineral resources that make it one of the richest countries in Africa with also the highest per capita GDP south of the Sahara. It is noted for its political stability and pragmatic economic policies. About 60% of the population is Christian and 40% follow traditional religions. The Catholics are the predominant religious group making up 42% of the population. There are Protestant denominations as well. Muslims form a very small minority of less than 1%. But various factors discussed below make the study of this small minority a very interesting and instructive endeavor.

Physical Features

Gabon lies astride the Equator bordered in the north by equatorial Guinea and Cameroon, in the east and south by Congo, and in the west by the Atlantic Ocean with an 800km coastline. The country covers an area of 266,024km². It has a climate characterised by uniformly high temperatures and humidity. The mean annual rainfall varies from 150 to 300cm. December and January are relatively dry months but precipitation is heavy the rest of the year. Most of the country (85%) is covered by equatorial rain forests. Grassland vegetation is restricted to the coastal sand zone of Port Gentil.

Cretaceous sedimentary rocks near the coast yield oil. The interior consists of precambrian rocks. This area is one of the most mineralised regions of Africa and yields iron ore, manganese and uranium.

Population

Gabon is one of the least populated countries in Africa. It has an estimated population of 1,050,000 with an annual growth rate of 1.7% per year. This small population has led to labour shortage which is a major obstacle in economic development. Population density is low but varies from area to area.

The central part of the country and the south-east have low populations. Relatively high density is found in the north (Wolev Ntem), the coastal zone and the Ngounie valley.

Archeological evidence indicates that Gabon was inhabited since prehistoric times but little is known about these ancient civilisations. What is known is that about 7,000 years ago, the pygmies started moving southward from the Sahara region. They were followed into Gabon by the Bantu-speaking peoples. The Bantu migration extended over a long period of time and as they progressed the pygmies of Gabon retreated further into the forests. There were subsequently several displacements of ethnic groups.

Today, almost all the Gabonese are Bantu in origin. There are at present about 40 ethnic groups inhabiting the country, the largest of these are the Fon. Other significant ones are: the Eshira, Baponou, Bateke, Okande, etc. Ethnic boundaries are less well defined than elsewhere in Africa and there has been much inter-ethnic mixing.

There are a large number of French nationals in the country at present. In fact it is said that there are more French nationals in Gabon now than there were in colonial times. France still maintains two military bases in the country. There are several other nationalities resident for work purposes in the country. They represent almost all countries of West and Central Africa: Senegal, Mali, Guinea, Ivory Coast, Benin, Togo, Cameroon, Chad, Congo and Equatorial Guinea.

Gabon, like other African countries, has witnessed large scale migration from the rural to the urban areas. This process is still continuing and new cities are coming up. The population of Libreville, the capital has risen from 105,000 in 1970 to 251,400 in 1980. Other large urban centers are Port Gentil (78,000), Franceville (28,625), and Moanda (23,000). Approximately, 50% of the population resides in urban areas.

Economy

Gabon has a strong economy based mainly on oil and mineral exports. In 1980, for which figures are available, oil production was 8,895,000 tonnes (and declining; in 1976 it produced 11,325,000 tonnes) and natural gas, more than 300,000,000 cubic metres annually. Mineral production in the same year was manganese (2,163,000 tonnes) and uranium (1,033 tonnes). The country also produced 2,935 tonnes of cocoa, 522 tonnes of coffee and 134,150 tonnes of sugar cane. Approximately, half a million tonnes of fish were caught off the coastal waters and its rich forests produced 526,765 tonnes of timber. Exports for the year were 523.9 milliard CFA Francs, however, of this 95% constituted raw unprocessed materials. Nevertheless, the country had a positive balance of payment to the tune of 348.9 milliards CFA Francs. Gabon's main trading partners are France and other Western countries.

Education

Education in Gabon is universal and obligatory at the elementary level. The government's plans include building at least one secondary school as well as technical training institutes in every region of the country. In the academic year 1980-81 there were 151,700 students in elementary schools, 30,700 in secondary



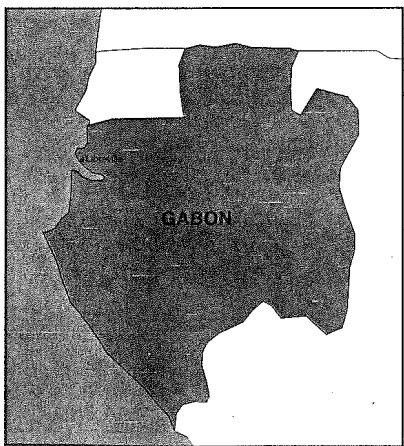
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ISLAMIC SUMMIT CONFERENCE
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Tahran, 5.1376/1997

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G A B O N



LOCATION, CLIMATE, LANGUAGE, RELIGION, FLAG, CAPITAL

The Gabonese Republic is an equatorial country on the west coast of Africa, with Equatorial Guinea and Cameroon to the north and the Congo to the south and east. The climate is tropical, with an average annual temperature of 26°C (79°F) and an average annual rainfall of 2,490 mm (98ins). The official language is French, but Fang (in the north) and Bantu dialects (in the south) are also widely spoken. About 60% of the population are Christians, mainly Roman Catholics. Most of the remainder follow animist beliefs. The national flag (proportions 4 by 3) has three equal horizontal stripes, of green, yellow and blue. The capital is Libreville.

AREA, POPULATION AND DENSITY

Area (sq km)	267,667
Population (census results)	
8 October 1960 - May 1961	448,564
31 July 1993 (provisional)	
Males	498,710
Females	513,000
Total	1,011,710
Density (per sq km) at 31 July 1993	3.8

ECONOMY

Monetary Units: 100 centimes = 1 franc (CFA)

Revenue ('000 million francs CFA)	1992	1993	1994
Petroleum revenue	156.9	157.3	323.5
Profits tax	70.8	57.9	150.3
Royalties	65.0	67.3	139.3
Production - Sharing & assets	21.1	32.1	23.9
Dividends	n.a.	n.a.	10.0
Non-Petroleum revenue	182.6	189.6	221.2
Tax revenue	169.1	180.9	210.5
Taxes on income and net profits	45.5	44.5	58.4
Profits tax	20.6	18.1	25.0
Individual income tax	22.9	24.0	30.4
Taxes on goods and services	53.3	55.0	58.4
Turnover tax	23.9	25.0	34.5
Taxes on transactions	7.6	8.8	10.3
Taxes on refined petroleum products	13.3	12.3	6.2
Taxes on international trade and transactions	65.8	73.3	87.3
Import duties	61.8	66.1	75.3
Export duties	4.0	7.2	12.0
Other revenue	13.5	8.7	10.7
Total	339.5	347.0	544.7

International Reserves (US \$ million at 31 December)

	1993	1994	1995
Gold	5.11	4.85	4.95
IMF special drawing rights	0.03	0.25	n.a.
Reserve position in IMF	0.07	0.08	0.08
Foreign exchange	0.64	174.86	148.01
Total	5.86	180.04	n.a.

EDUCATION

(1991)

			Pupils		
			Males	Females	Total
Pre-primary	Institutions	Teachers			
Primary	9	37	465	485	950
Secondary:	1,024	4,782	105,819	104,181	210,000
General	n.a.	1,356	n.a.	n.a.	42,871
Vocational	n.a.	476	n.a.	n.a.	8,477
Teacher training	n.a.	284	2,422	2,963	5,385
University level	2	299	2,148	852	3,000
Other higher	n.a.	257	864	247	1,111

GOVERNMENT

Head Of State: President

Political Divisions: Estuaire, Haut-ogooue, Moyen-ogooue, N'Gounie, Nyange, ogooue-Ivindo, ogooue-lolo, ogooue Maritime, Wolev-N'Tem

Legislature: Consists of 2 houses -National Assembly (Assemblée Nationale) composed of 120 members and senate (senat), to be composed of 91 members.