

GAMBIA

Nyang, Sulayman S.  
A contribution to the study of Islam in Gambia .-- 1977 ISSN: 0030-9796 : Journal of the Pakistan Historical Society, vol. 25 ii pp. 125-138, (1977)

Gambia | Education

18 Subat 2017

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

8279  
senegal  
180734  
Gambia  
070047

AGNE, Mamadou Cheikh. Historia política de la Senegambia. *Nuestra frontera más avanzada entre el Sahara Occidental y Senegal*. Madrid: Ministerio de Defensa, 2015, (Monografías del CESEDEN, 145), pp. 155-191.

8278 *State and society in the Gambia since independence: 1965-2012* / ed. Abdoulaye Saine, Ebrima Ceesay and Ebrima Sall. Trenton (NJ): Africa World Press, 2013. 585 pp.

Gambia  
070047

ALEJALDRE BIEL, Leyre. El español en Gambia. *La enseñanza del español en África Subsahariana* / Javier Serrano Avilés (ed.). Madrid: Libros de la Catarata, 2014, pp. 263-286.

Gambia  
070047

FOURSHEY, Catherine Cymone & BELKOT, Holly. "Set alight to her husband's house": teaching as scholarship and activism in the Gambian archives. *Ufahamu*, 38 iii (2015) pp. 35-62. On the story of Haddy Dukeri, a female prisoner in 1951 Gambia.

Gambia  
070074

CASTIEN MAESTRO, Juan Ignacio. Etnicidad y religión en la región de Senegambia. *Nuestra frontera más avanzada entre el Sahara Occidental y Senegal*. Madrid: Ministerio de Defensa, 2015, (Monografías del CESEDEN, 145), pp. 61-116. Abstract(s): English.

Gambia  
070047

11 Subat 2017

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

- 1737 NJIE-CARR, Veronica P.S. Knowledge, attitudes, cultural, social and spiritual beliefs on health-seeking behaviors of Gambian adults with HIV/AIDS. *International Journal of Culture and Mental Health*, 2 ii (2009) pp.118-128. *Gambia* 070047
- 1714 JANSON, Marloes. The battle of the ages: contests for religious authority in The Gambia. *Being young and Muslim: new cultural politics in the global south and north*. Ed. Linda Herrera, Asef Bayat. New York: Oxford University Press, 2010, (Religion and Global Politics Series), pp.95-111;371-374. (Explores the intergenerational contests for religious authority, battled via the Tabligh Jama'at in The Gambia.) *Gambia*
- 1692 BELLAGAMBA, Alice. Back to the land of roots. African American tourism and the cultural heritage of the river Gambia. *Cahiers d'Études Africaines*, 49 i-ii / 193-194 (2009) pp.453-476. [With abstract in French.] *Gambia*

- 1698 CARNEY, Judith A. The bitter harvest of Gambian rice policies. *Globalizations*, 5 ii (2008) pp.129-142. [With abstracts in English & Spanish.] *Gambia* 070047

- 1832 SAINE, Abdoulaye. The Gambia's 2006 presidential election: change or continuity? *African Studies Review* [USA], 51 i (2008) pp.59-83. *Gambia* 070047



14 TEM 2013

(070047)

Gambia

- 1762 SAHO, Bala S.K. Appropriation of Islam in a  
Gambian village: life and times of Shaykh Mass Kah,  
1827-1936. *African Studies Quarterly* 12 iv (2011)  
pp.1-21.

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

progress depends on a strong world economy and Gabonese fiscal adjustments that comply with IMF policies.

The environmental costs of Gabon's state-driven capitalist development have been considerable. Although Gabon still contains some of Africa's densest forests, with up to 80,000 species of plants, they are threatened by powerful and prosperous timber industries. Indeed, one of Gabon's leading exports has been wood and wood products; Gabon's forests have been logged faster than they can recover. Many researchers believe that deforestation sparked the 1995 Gabonese EBOLA outbreak that spread to Congo-Brazzaville. By stressing the forest ecosystem and increasing human exposure to forest animals, deforestation could lead not only to more Ebola outbreaks but also to other new infectious diseases.

See also BANTU subentry on DISPERSION AND SETTLEMENT; CHRISTIANITY subentry on MISSIONARIES IN AFRICA; COLONIAL RULE; DISEASES, INFECTIOUS, IN AFRICA; IVORY TRADE; LOANGO; PYGMY; SLAVERY IN AFRICA; and STRUCTURAL ADJUSTMENT IN AFRICA.

ROANNE EDWARDS

## Gaborone, Botswana

Formerly Gaborones, the capital and largest city of Botswana.

Located in southeastern BOTSWANA near the Notwani River, Gaborone was founded in 1890 by Cecil Rhodes' British South Africa Company (BSAC). Originally the site was a fortified white settlement that protected railway and telegraph lines built by the BSAC linking the CAPE COLONY, later a part of SOUTH AFRICA, with the mines of present-day ZIMBABWE. At that time the administrative headquarters of the BECHUANALAND Protectorate (present-day Botswana) was located at Mafeking (now Mafikeng), a small town actually located within the borders of the Cape Colony. As Bechuanaland neared independence in the 1960s, its leaders determined to establish a capital within the country's borders. They chose Gaborone as the site because of its proximity to both the country's main rail line and a water source, the Notwani River. Construction at the site, including a dam on the Notwani, began in 1963. In 1965 the new city was declared the capital of Bechuanaland; one year later it became the capital of independent Botswana. In 1969 the city's name was changed from Gaborones to Gaborone.

Since it was built in the twentieth century to serve a specific purpose, Gaborone is a well-designed, modern capital. Its primary activity remains government administration. There is also a small manufacturing sector within Gaborone, and at the heart of the city is a pedestrian

shopping district with hotels and a casino. Noteworthy institutions located in the capital include the Botswana National Museum and Art Gallery, the University of Botswana, and the Botswana Agricultural College. The first medical center in Africa specializing in the treatment of children with HIV/AIDS opened in 2003 at Gaborone's Princess Marina Hospital. During the 1990s the city emerged as a stronghold of the Botswana National Front (BNF). The BNF opposed the Botswana Democratic Party, which has controlled Botswana's national government since its independence. As of 2005 Gaborone has a population of slightly more than 208,000.

2 Ekim 2015

ANDREW HERMANN

## Gambia (070047)

Small country on the far west coast of Africa.

Only a small strip of Atlantic coastline keeps the Republic of Gambia from being completely surrounded by its larger neighbor, SENEGAL. Never more than thirty miles wide, Gambia stretches for more than 300 miles, along both banks of the GAMBIA RIVER and into the center of Senegal. Gambia owes its creation to British economic interests, first in the Transatlantic Slave Trade and then in the coastal trade in agricultural and manufactured commodities. But the British zone of control ended where their boats encountered the Gambia River waterfalls, never reaching into the river basin's natural hinterland. This severely constrained Gambia's economic growth and ultimately shaped its national character. Most ethnic groups of Gambia are found in larger numbers within Senegal and the small nation still struggles to forge a national identity, apart from a shared experience of British COLONIAL RULE. Gambia's peculiar geography illustrates the irrationality of Africa's colonial boundaries and the difficulty of using them as the basis for the creation of nation states in the postcolonial era.

### PRECOLONIAL HISTORY

Despite Gambia's small size, it is a country of extraordinary diversity. Located at the frontier between the open savanna to the north and the Guinean forest and wooded savanna to the south, it also represents a cultural frontier between Sudanic cultures and those at the northern limits of the Guinean forest. The Sudanic cultures of the MANDINKA, WOLOF, and Fula were characterized by hereditary caste groupings that determined a member's occupation and potential marriage partners. The Mandinka and Wolof had strong traditions of kingship and centralized authority, and with the exception of the precolonial Wolof, they were markedly patriarchal. The Sudanic peoples' economies were based primarily on millet and sorghum production, artisanry, and long-distance trade. In contrast, the forest-dwelling JOLA, Bainounk, and MANJACO peoples had

Hostess," Mama Cecelia Kadzamira, with whom he had been living for over thirty years.

Even while Banda denounced Western miniskirts and pop songs as immoral, he himself preferred Western culture, and his economic policies were staunchly pro-Western and anticommunist. His foreign policy was equally paradoxical; officially nonaligned, he maintained relations with South Africa despite international sanctions, but he supported the anticolonial struggle of the FRONT FOR THE LIBERATION OF MOZAMBIQUE (FRELIMO), by allowing resistance fighters to enter Malawi.

Despite his dictatorial governance and disregard for human rights, Banda nurtured bonds with international financial institutions such as the World Bank and the International Monetary Fund, and he encouraged foreign investment. Consequently, Malawi developed a high credit rating in the international finance sector. Despite this, the country has developed little industry. Malawi also has extreme disparities between the poor masses and the rich elite. Banda himself accounted for much of this disparity; "as trustee for the nation" he owned Press Holdings, an investment corporation composed of companies that earned 40 percent of the entire country's gross domestic product.

Rumors have circulated that the real Kamuzu Banda died in the United States and that Malawi's ruler was in fact an imposter, perhaps one Richard Armstrong, a roommate of Banda's during medical school. As evidence, subscribers of this theory point out that Banda could not speak his native Nyanja. In fact he could speak the language, although his fluency had diminished and he used out-of-date phrases because he had been gone from the country for so long. Nevertheless, this rumor reflected the alienation that many Malawians felt toward their leader, who was so distant and so completely "Europeanized" in his taste for homburgs (formal continental-style hats) and his distaste for Malawian food that he seemed indistinguishable from the colonial administrators he replaced.

Pressured by international human rights monitoring organizations and newly emerging opposition parties, in 1992 Banda agreed to hold a referendum on the reinstatement of multiparty politics. When the electorate returned an overwhelming vote in favor of multiparty elections, Banda acquiesced. Banda was reportedly becoming increasingly senile. In 1993 he underwent brain surgery after he suffered a cranial hemorrhage. During the following year he was deposed in the first multiparty elections. Later he was tried and acquitted of the murders of three cabinet members and a parliament member. He died of pneumonia in a South African hospital in 1997 and was given a state funeral.

ARI NAVE

## Bangui, Central African Republic

**Capital and largest city of the Central African Republic.**

Sited on the northwest bank of the UBANGI RIVER, Bangui is both a major trading center and the national capital. The French first established a military post nearby in 1889, at the confluence of the Ubangi and Mpoko rivers. Two years later they moved the post upstream to the present site of Bangui, at the base of several rapids on the Ubangi. Local inhabitants initially resisted the French presence and killed two chiefs-of-post. In 1906 the post became the administrative center of the Ubangi-Chari territory of FRENCH EQUATORIAL AFRICA. It grew slowly as an administrative and trading center, fanning northwest from its administrative hub, bounded by a large hill to the east and the river to the south, until World War II. As the country's economy boomed during the war, the city expanded rapidly.

As the capital of the independent CENTRAL AFRICAN REPUBLIC (CAR), Bangui has witnessed the coronation of Jean-Bédél BOKASSA as emperor in 1977, the demonstrations and bloody massacre that led to his downfall two years later, and, more recently, the widespread crime that followed the overthrow of president Ange-Félix PATASSÉ in March 2003. The city has a soap-making factory, breweries, and other light industries, but is primarily a commercial and trading center. A network of roads connects the city with most parts of the Central African Republic. Bangui's docks ship cotton, timber, coffee, and sisal downriver to BRAZZAVILLE, where a rail line provides connections to oceangoing commerce. A ferry runs to Zongo, across the river in the DEMOCRATIC REPUBLIC OF THE CONGO.

Today Bangui has an aggregate population of more than 800,000, divided between the expatriate and elite, who live in the center, and the majority, who live in sprawling suburbs, or kodros, to the north and west, most of which are ethnically homogeneous. According to a 2003 census, the city proper is home to some 531,000 people. The most important and vibrant kodro is Kilomètre Cinq, which houses a vast marketplace, bars, and dance halls as well as the city's largest mosque. After a decade of continuing unrest, unemployment remains above 20 percent and the government often does not have enough money to pay its civil servants. The city continued to fair poorly in international estimates of livability. A 2003 report named Bangui one of the 215 worst cities in the world, due in no small part to the continuing violence and political unrest that afflict its streets.

2 Ekim 2015

ERIC YOUNG

## Banjul, Gambia

**Capital and largest city of the Republic of Gambia.**

Shortly after Britain outlawed the transatlantic slave trade in 1804, it began seeking a means of patrolling illegal slave

IRCICA KIP

## Christianity, Islam, and 'The Religion of Pouring': Non-linear Conversion in a Gambia/Casamance Borderland<sup>1</sup>

Steven K. Thomson  
Department of Anthropology  
Pacific Lutheran University  
Tacoma, WA 98447 USA  
thomson@plu.edu

Gambia  
070047

### Abstract

The twentieth-century religious history of the Kalorn (Karon Jolas) in the Alahein River Valley of the Gambia/Casamance border cannot be reduced to a single narrative. Today extended families include Muslims, Christians, and practitioners of the traditional *Awasena* 'religion of pouring'. A body of funeral songs highlights the views of those who resisted pressure toward conversion to Islam through the 1930s, '40s and '50s. The introduction of a Roman Catholic mission in the early 1960s created new social and economic possibilities that consolidated an identity that stood as an alternative to the Muslim-Mandinka model. This analysis emphasizes the equal importance of both macropolitical and economic factors and the more proximal effects of reference groups in understanding religious conversion. Finally, this discussion of the origins of religious pluralism within a community grants insight into how conflicts along religious lines have been defused.

### Keywords

religious conversion, reference group theory, multiethnic communities, masculinity, Jola, Mandinka, Senegal, The Gambia

Among recent anthropological and historical studies of religious conversion, we have for the most part examinations of linear histories of conversion trajectories: traditional practice to Christianity (Gabbert 2001; Hamer 2002; Kipp 1995; Pritchett 2007), traditional practice to Islam (Searing 2003, 2006; McIntosh 2009), Christianity to Islam (McDougall 2009), Islam to Christianity (Hefner 1993b; Shankar 2006), conversion to reform movements within Islam (Janson 2005; Leichtman 2009), from one Christian denomination to another (Engelke 2004; Meyer 1998), the revival of traditional practices among Islamicized groups (Aguilar 1995), and the rise of a neotraditionalist

movement with Christian roots (Falge 2008). More extended studies have examined such linear conversion processes as composed of multiple phases or steps that may include elements of 'reconversion' and more complex dialogue ('long conversations', in the Comaroffs' terms) between two religious traditions (Baum 1990; Comaroff 1985; Comaroff and Comaroff 1991, 1997; Hodgson 1999; Landau 1995; McKittrick 2002; Smythe 2006; Masquelier 2001). With the exceptions of Gausset (1999), Klein (1968), and Searing (2006), few studies have considered non-linear cases where, within a relatively tightly bound historical period and within a defined population, there has been conversion from a localized practice both to Islam and to Christianity or other divergent trends. That is, in most studies conversion is considered to be a process defined as movement between religion A and religion B (two points defining a line), even if movement between these religions is, as is most often the case, variable in rate, direction, path, and logic. A non-linear situation, simply defined as one where the history of religious conversion includes at least three traditions, raises the challenge of placing these multiple paths of religious change within a single analytical framework. In this study of such non-linear conversion among the Kalorn (also known as Karon Jolas or Karoninkas) in The Gambia,<sup>2</sup> I demonstrate that reference group theory is a powerful tool for understanding both the process of contemporaneous religious conversion to Christianity and Islam and the later maintenance of a relatively peaceful local community despite this religious fault line.

Scholarship on related Jola groups of the Basse Casamance region of Senegal is notable because significant attention has been directed at both conversion to Islam in the north bank of the Casamance region (Mark 1977, 1978, 1990; Linares 1986, 1992; Lambert 2002) and conversion to Christianity in the south bank region (Baum 1990; Foucher 2003). However, among Kalorn living along the border between Senegal and The Gambia, local communities, indeed extended families, are composed of both Muslims and Roman Catholics. More remarkable, while migration of Kalorn into this borderland dates to the late 1920s or earlier, conversion to Islam became a major trend only in the 1950s and conversion to Christianity became important in the 1960s. The general patterns in this region would suggest that this most northerly branch of the Jola macroethnic group would be strongly influenced by Islam; explaining why this is not the case constitutes the central ethnographic puzzle I attempt to resolve here.

My analysis of these closely related trends of conversion to Islam and to Christianity relies primarily on reference group theory (Hefner 1993a), which emphasizes a mesolevel analysis between macro socioeconomic trends and a micro level of individual psychology and biography. Reference groups

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

3350 HOPKINS, Gail. Casamance refugee women's  
engagement with development programming in the  
Gambia. *Diversities*, 15'i (2013) pp. 79-93.

Gambia  
070047

28 Temmuz 2015

MADDE YAYIMLANDIKTAN  
SINIRI SE... ..

- 3334 FOLTZ, Jeremy D. & OUSMAN, Gajigo. Assessing the returns to education in The Gambia. *Journal of African Economies*, 21 iv (2012) pp. 580-608.

Gambia  
070047

28 Temmuz 2015

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

- 3358 KENNETH, Igharo O. & MATTHEW, Bakke M.  
Investigation of William H.Sheldon's constitutional  
theory of personality: a case study of the University  
of the Gambia. *Mediterranean Journal of Social  
Sciences*, 4 vii (2013) pp. 85-92. Study conducted  
among students. Gambia  
070047

28 Temmuz 2015

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

- 3301 JANSON, Marloes. *Islam, youth, and modernity in the Gambia: the Tablighi Jama'at*. New York: Cambridge University Press, 2014 (International African Library, 45). 303 pp. *Gambia* 070047

28 Temmuz 2015



MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

20 Eylül 2014

- 2143 THIAW, Ibrahima. História, cultura material e construções identitárias na Senegâmbia. *Afro-Ásia*, 45 (2012) pp.9-24.

Gambia  
070047

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

20 Eylül 2014

- 2141 (SIEG, Caroline). The Gambia. *Africa*. (13th ed.) / Simon Richmond [et al.]. Lonely Planet, Footscray & London: 2013, pp.284-301.

Gambia  
070047

20 EYLÜL 2010

BELLAGAMBA, Alice. Slavery and emancipation in the colonial archives: British officials, slave-owners, and slaves in the Protectorate of the Gambia (1890-1936). *Canadian Journal of African Studies*. *Revue Canadienne des Etudes Africaines*, 39 i (2005) pp.5-41. [With French abstract.]

Gambia

MADDE YAYIMLANDIRGAN  
SONRA GELEN DOKÜMAN

1914 FREDERIKS, Martha T. Methodists and Muslims in the Gambia. *Islam and Christian-Muslim Relations*, 20 i (2009) pp.61-72. [Historical.]

Gambia

JANSON, Marloes. Searching for God: young Gambians' conversion to the *Tahliq Jama'at*. *New perspectives on Islam in Senegal: conversion, migration, wealth, power and femininity*. Ed. Mamadou Diouf and Mara A. Leichtman. New York: Palgrave Macmillan, 2009, pp.139-166.

Gambia

MADDE YAYIMLANDIRGAN  
SONRA GELEN DOKÜMAN

MADDE YAYIMLANDIRGAN  
SONRA GELEN DOKÜMAN

1240 SAINÉ, Abdoulaye. The Gambia's "elected autocrat poverty, peripherality, and political instability", 1994-2006: a political assessment. *Armed Forces & Society*, 34 iii (2008) pp.450-473.

Gambia

26 EYLÜL 2012

SANNEH, Lamin O. (1979)

*The Jakhanke: the History of an Islamic Clerical People of the Senegambia*. London: International African Institute.

06 TEM 2009

MADDE YAYIMLANDIRGAN  
SONRA GELEN DOKÜMAN

MADDE YAYIMLANDIRGAN  
SONRA GELEN DOKÜMAN

28 MART 2009

1873 SAINÉ, Abdoulaye S. The military and human rights in the Gambia: 1994-1999. *Journal of Third World Studies*, 19 ii (2002) pp.167-187.

Gambia

120. SCHWEISFURTH, Michele. Democracy and teacher education: negotiating practice in the Gambia. *Comparative Education*, 38 iii (2002) pp.303-314.

MADDE YAYIMLANDIRGAN  
SONRA GELEN DOKÜMAN

08 TEM 2008

MADDE YAYIMLANDIRGAN  
SONRA GELEN DOKÜMAN

1867 NUGENT, Paul. Cyclical history in the Gambia/Casamance borderlands: refuge, settlement and Islam from c. 1880 to the present. *Journal of African History*, 48 ii (2007) pp.221-243.

Gambia

Ruiz de Cuevas, Teodoro. *Apuntes para la historia política de Africa. III, Estados sudsafricanos occidentales. Tomo X, Senegal - Gambia - Guinea / Teodoro Ruiz de Cuevas. - Madrid : Ministerio de Asuntos Exteriores. Dirección Genreal de Relaciones Culturales ; Instituto Hispano-arabe de Cultura, 1980. - 273 p. ; 24 cm Índice. - Bibliografía ISBN 84-7472-022-2*  
1. Senegal - Política y gobierno - S. XX 2. Gambia - Política y gobierno - S. XX 3. Guinea - Política y gobierna - S. XX I. Título. 32(663)"19" 32(655.1)"19" 32(655.2)"19" ICMA 4-48686 R. 49813

Gambia

22 HAZ 2007

MADDE YAYIMLANDIRGAN  
SONRA GELEN DOKÜMAN

35. QUINN, Charlotte Alison  
Traditionalism, Islam and European expression; the Gambia 1850-1890.  
University of California, 1967., 305p. (M 815)

22 ARALIK 1993

BIBLIOGRAPHICAL GUIDE to DOCTORAL DISSERTATIONS ( Available in the  
Central Library King Abdulaziz University Mecca Mukarramah), MECCA 1400/1980.

Dergi / Kitap  
Kütüphane Mevcuttur

107 EKIM 1993

- 4246 SKINNER, D.E. Islamic education and missionary work in the Gambia, Ghana and Sierra Leone during the twentieth century. *Bulletin on Islam and Christian-Muslim Relations in Africa*, 1 iv (1983) pp.5-24

- 07610 QUINN, C.A. Maba Diakhou and the Gambian jihād, 1850-1890. *Studies in West African Islamic history*, vol.1, ed. J.R.Willis, London, 1979. pp. 233-258.

Gambia

12 2 AGUSTOS 1997

338.96651  
GA.F Gambia

IRCCA  
Five year plan for economic and social development 1975/76 - 1979/80.- [Gambia: Republic of Gambia, 1975].  
183 p.; 29,5 cm.

- 1955 1. Development Plan, Gambia I. Title

29 MAYIS 1993

- 4251 WEIL, P.M. Slavery, groundnuts, and capitalism in the Wuli kingdom of Senegambia, 1820-1930. *Research in Economic Anthropology*, 6 (1984) pp.77-119

- 00471 SANNEH, Lamin O. *The Jakhanke. The history of an Islamic clerical people of the Senegambia*. London: International African Institute, 1979.

Senegal  
Gambia

- 3317 NYANG, Sulayman S. Local and national elites and Islam in the Gambia: an African case study. *International Journal of Islamic and Arabic Studies*, 1 ii (1984) pp.57-67

29 MAYIS 1993

- 2008 MAHDI, A.A. Secular education of Muslim children in Zambia. *Journal, Institute of Muslim Minority Affairs*, 3 ii (1981) pp.86-98

28 MAYIS 1993

14 MAYIS 1993

- 2543 NYANG, Sulayman S. A contribution to the study of Islam in Gambia. *Journal of the Pakistan Historical Society*, 25 ii (1977) pp.125-138

193 OCAK 1993

342.6651  
GA.C Gambia [Constitution]

IRCCA  
The constitution of the Republic of the Gambia 1970.- [Banjul: The Government Printer], 1970.  
88 p.; 23 cm.

- 3472 1. Constitutional Law, Gambia I. Title

madde: Gambia

- A. Br. : c.IX , s. 260-262  
B. L. : c.VII, s. 4386-87  
F. A. : c. , s.  
M. L. : c.IV , s. 939  
T. A. : c.XVII, s. 139-140

01 ARALIK 1993

~~SENEGAL~~ - GAMBIA  
2156 *Gambia and Senegal: Insight Pocket Guides*. Grantham: Grantham Book Services, for A.P.A. Publications, Hong Kong, 1992, 343pp. £11.95

MADDE YATIMLANDIKTAN  
SONRA GELEN DOKÜMAN

625 AKINBOADE, O.A. Macroeconomic reform and the poor in the Gambia: a computable general equilibrium analysis. *Canadian Journal of Development Studies*. *Revue Canadienne d'Etudes du Développement*, 19 i (1998) pp.133-151

Gambia

02 EYLÜL 2006

MADDE YATIMLANDIKTAN  
SONRA GELEN DOKÜMAN

743 AHMED, L. Female circumcision in Gambia. *Muslim feminism and feminist movement: Africa*. Vol. 1: Algeria, Djibouti, Egypt, Eritrea, Ethiopia, Gambia, Ghana, Ivory Coast, Jordan [sic], Kenya, Liberia, Mali, Morocco. Ed. Abida Samiuddin, R.Khanam. Delhi: Global Vision Publishing House, 2002, pp.337-339.

Senegal  
Gambia

02 EYLÜL 2006

2447 SILLAH, M.B., 'British Colonialism and Islamic Movements in the Gambia: Historical and Contemporary Perspectives'. *Islamic University* (London), 1:2, 1994, pp.69-88

Gambia

1471 SAINÉ, Abdoulaye S.M. The coup d'état in the Gambia 1994: the end of the first republic. *Armed Forces & Society*, 23 i (1996) pp.97-111

Gambia

MADDE YATIMLANDIKTAN  
SONRA GELEN DOKÜMAN

7046 *Economic recovery in the Gambia: insights for adjustment in sub-Saharan Africa*. Ed. McPherson, M.F. & Radelet, S.C. Cambridge (USA): Harvard Institute for International Development, 1995. 341pp.

Gambia

MADDE YATIMLANDIKTAN  
SONRA GELEN DOKÜMAN

1439 *Economic recovery in the Gambia: insights for adjustment in sub-Saharan Africa*. Ed. McPherson, M.F. & Radelet, S.C. Cambridge (USA): Harvard Institute for International Development, 1995. 341pp.

Gambia

708 BELLAGAMBA, A. L'emancipazione degli schiavi nell'Africa coloniale: un esempio dal Gambia. *Africa* (Rome), 53 i (1998) pp.47-70

Gambia

25 ARALIK 1998

R443 *Peace is everything: world view of Muslims in the Senegambia*. By Maranz, D.E. Dallas, 1993. Sicard, S.V. *Islam and Christian-Muslim Relations*, 5 i (1994), pp.99-100 (E) *Islam and Christian-Muslim Relations*, 5 ii (1994), pp.239-240 (E)

Gambia

MADDE YATIMLANDIKTAN  
SONRA GELEN DOKÜMAN

23 ARALIK 1999

7100 SAINÉ, Abdoulaye S.M. The coup d'état in the Gambia 1994: the end of the first republic. *Armed Forces & Society*, 23 i (1996) pp.97-111

Gambia

MADDE YATIMLANDIKTAN  
SONRA GELEN DOKÜMAN

18 ARALIK 2000

1444 DUESENBERY, J.S. & McPHERSON, M.F. Monetary policy and financial reform. *Economic recovery in the Gambia: insights for adjustment in sub-Saharan Africa*. Ed. M.F. McPherson & S.C. Radelet. Cambridge (USA): Harvard Institute for International Development, 1995, pp.77-94

Gambia

MADDE YATIMLANDIKTAN  
SONRA GELEN DOKÜMAN

12 ARALIK 1998

916 SILLAH, Mohammed-Bassiru. British colonialism and Islamic movements in the Gambia: historical and contemporary perspectives. *Islamic University / Al-Jāmi'a al-Islāmiya*, 1 ii (1994) pp.69-88

Gambia

MADDE YATIMLANDIKTAN  
SONRA GELEN DOKÜMAN

21 EKİM 1999

Gambia  
R108 Historical dictionary of the Gambia. 3rd ed. / Hughes, Arnold & Gailey, Harry A. Lanham, 1999  
McIlwaine, John. *African Research and Documentation*, 84 (2000), pp.83-90 (E)

Gambia  
1702 BELLAGAMBA, A. A matter of trust: political identities and interpersonal relationships along the River Gambia. *Paideuma: Mitteilung zur Kulturkunde*, 46 (2000) pp.37-61 (Bansang, a small Mandinka town ... Republic of the Gambia.)

Gambia  
R160 Economic recovery in the Gambia. Ed. MacPherson, M.F. & Radelet, S.C. Cambridge (USA), 1995.  
Cooke, David. *African Affairs*, 96 / 383 (1997), pp.308-310 (E)  
Swindell, K. *Journal of Developing Areas*, 32 i (1997), pp.130-132 (E)

Gambia  
1063 AKINBOADE, O.A. Agricultural policies and performance in the Gambia. *Journal of Asian and African Studies*, 29 i-ii (1994) pp.36-64

Gambia  
102 MUHAMMAD, Baba Yunus. Gambia. *World survey of Islamic manuscripts*. Vol. Four (Supplement). Ed. G.Roper. London: Al-Furqan Islamic Heritage Foundation. 1994 (Publication, 11). pp.135-146

Sudan  
Gambia  
698 LADO, C. The transfer of agricultural technology and the development of small-scale farming in rural Africa: case studies from Ghana, Sudan, Uganda, Zambia and South Africa. *GeoJournal*, 44 iii (1998) pp.165-176

SENÉGAL  
GAMBIA  
4748 LUCAS, M.M. Relações contratuais entre Africanos e Portugueses na Senegâmbia, em meados do século XIX - o território como objecto de relação. *I reunião internacional de história de África: relação Europa-África no 3.º quartel do séc. XIX. Actas*. Ed. M.E.Madeira Santos. Lisbon: Centro de Estudos de História e Cartografia Antiga, Instituto de Investigação Científica e Tropical, 1989, pp.451-471

MADDE YATIMLANDIKTAN  
SONRA GELEN DOKÜMAN

28 MART 2005  
1720 HUGHES, Arnold. 'Democratisation' under the military in the Gambia: 1994-2000. *Commonwealth & Comparative Politics*, 38 iii (2000) pp.35-52

Gambia  
598 SCHROEDER, R.A. Community, forestry and conditionality in the Gambia. *Africa: Journal of the International African Institute*, 69 i (1999) pp.1-22

16 SUBAT 2003  
1281 BARRETT, H. & BROWNE, A. The impact of labour-saving devices on the lives of rural African women: grain mills in the Gambia. *Different places, different voices: gender and development in Africa, Asia and Latin America*. Ed. J.H.Momsen & V.Kinnaird. London: Routledge, 1993, pp.52-62

16 SUBAT 1994  
1283 BECKER, C. Notes sur les conditions écologiques en Sénégal. *African Economic History*, 14 (1985) pp.167-216

02 SUBAT 1994  
1297 EASTMAN, C. Gambian usufruct tenure: help or hindrance to agricultural production?. *Land Use Policy*, 7 (1990) pp.27-40

16 OCAK 1994  
1105 MCGREGOR, I.A. Morbidity and mortality at Keneba, the Gambia, 1950-75. *Disease and mortality in Sub-Saharan Africa*. Ed. R.G.Feachem, D.T.Jamison. New York: Oxford University Press for the World Bank, 1991, pp.306-324

11 OCAK 1994  
5090. Sanneh, Lamin: The Jakhanke Muslim clerics: a religious and historical study of Islam in Senegambia / Lamin Sanneh. - Lanham [u. a.]. Univ. Pr. of America. 1989. - XI, 339 S. : Ill., Kt. Teilw. zugl.: London, Univ., Diss. ISBN 0-8191-7481-5

30 A 8957

15 MAYIS 1995

توفي نصفهم تقريباً، ولم يعد إلى البرتغال سوى ٥٥ بحاراً.

**- الرحلة الثانية:** لم تكن رحلة استكشافية، وإنما كان الغاية منها إقامة علاقات تجارية، وقد بدأ رحلته هذه في سنة ١٥٠٢، بأربع عشرة سفينة، وفيها قتل دوغاما عدداً كبيراً من الهنود المسلمين الأبرياء وغيرهم، لوقوفهم ضد مطامعه ودولته في الهند. عاد إلى البرتغال في شهر كانون الأول عام ١٥٠٣ ليعتزل بعدها البحر، وبعد تلك الرحلة أصبحت البرتغال على رأس الدول التجارية والبحرية في المحيط الهندي.

وفي سنة ١٥١٩ عين كونت فيديرا، مما يؤهله لجمع الضرائب والأجور في قريتين من القرى البرتغالية، وفي سنة ١٥٢٤ عينه الملك البرتغالي جون الثالث نائباً له في الهند، لكنه توفي فجأة في كوشين Cochim في الهند.

من أهم نتائج اكتشافات دوغاما أن أصبح البرتغاليون أسياد التجارة والملاحة في المحيط الهندي مدة طويلة، وامتد نفوذهم التجاري إلى الملايو والهند الصينية واندونيسيا حتى الصين، كما فتح دوغاما المجال أمام البرتغاليين للسيطرة على دول عدة شرقي إفريقيا وجنوبي آسيا (ملقا، غوا... وغيرهما).

علي موسى

ليجد فيها انتشاراً للبحارة والتجار العرب المسلمين، مستفيداً منهم كثيراً من أمور الملاحة والتجارة في المحيط الهندي، وخاصة الرحالة العربي المسلم ابن ماجد الذي كان له السبق في عبور المحيط الهندي. وصل دوغاما إلى ممباسا (كينيا) في ٧ نيسان ليحط رحاله في ماليندي في ١٤ نيسان، وبعدها اتجه شرقاً عبر المحيط الهندي باتجاه الهند ليصل إلى سهل ملبار، وليبلغ مدينة كاليكوت الهندية في ٢٢ أيار عام ١٤٩٨، وقدم دوغاما مجموعة من الهدايا إلى حاكم كاليكوت، وقد أسهم التجار المسلمون في كاليكوت إسهاماً مهماً في التحذير من خطر التدخل الأوربي في الشؤون الهندية، مما انعكس على التعامل مع حملة دوغاما. وقد غادر الهند في نهاية شهر آب عائداً إلى بلاده، سالكاً الطريق نفسه في الشرق الإفريقي ليمر برأس الرجاء الصالح في ٢٠ آذار عام ١٤٩٩، لكنه في غرب إفريقيا سلك طريقاً مغايراً للطريق الذي سلكه في الذهاب، ليصل إلى لشبونة في شهر أيلول عام ١٤٩٩م، محملاً بالبضائع الهندية، وقدم له الملك مانويل مكافأة، ومنحه لقب أمير البحر الهندي.

ونتيجة للمرض الذي تضى بين البحارة، خاصة في طريق العودة، فلقد

River، ليعود إلى لشبونة عام ١٤٨٨، بعد أن اكتشف من الساحل الإفريقي نحو ٢٠٠ كم.

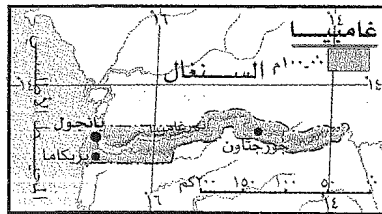
قام فاسكو دوغاما برحلتين إلى الهند:

**- الرحلة الأولى:** أبحر فيها بأربع سفن (سانت جبريل وهي التي كان على متنها، وسانت رفائيل، والبريو، وسفينة التموين)، وقد قُدِّر عدد الملاحين الذين شاركوا في الرحلة بنحو ١١٨ بحاراً. انطلق من لشبونة في الثامن من شهر تموز سنة ١٤٩٧، وكانت خطته الاقتراب من جزر كاب فردي، فعبّر جزر كناري في ١٥ تموز ووصل إلى جزر كاب فردي في ٢٦ تموز ليبقي في ساو تياغو São Tiago حتى ٣ آب، وتحرك بعدها محاولاً تجنب تيار خليج غينيا، متخذاً مساراً دائرياً عبر الأطلسي الجنوبي إلى الكاب، ليصل إلى خليج سانت هيلانة في السابع من شهر تشرين الأول، ويسبب عدم ملاءمة الرياح فإنه لم يدر حول رأس الرجاء الصالح حتى ٢٢ تشرين الأول، وبعد ثلاثة أيام دخل دوغاما خليج موصل، وأبحر منه في ٨ كانون الأول، ليصل إلى الناتال يوم عيد الميلاد. وفي ١١ كانون الثاني عام ١٤٩٨، أبحر مدة خمسة أيام ليصل إلى قرب من مصب نهر النحاس، ومكث هناك أياماً عدة، ثم تابع السير بعدها شمالاً ليلبلغ موزمبيق في الثاني من شهر آذار،

مراجع للاستزادة:

- يسري عبد الرزاق الجوهري، الكشوف الجغرافية (دار المعارف، القاهرة ١٩٦٥).  
- مانورا ماروداك، الهند شعبها وأرضها، ترجمة محمد عبد الفتاح إبراهيم (القاهرة ١٩٦٢).

## غامبيا



والجنوب، تبلغ مساحتها نحو ١١,٢٩٥ ألف كيلو متر مربع، عاصمتها مدينة بانجول Banjul، وهي الميناء الوحيد للبلاد على المحيط الأطلسي. تمتد أراضي غامبيا Gambia في

جمهورية ضمن دول الكومنولث البريطاني تقع على الساحل الغربي لإفريقيا، تشرف على المحيط الأطلسي بساحل قصير، وتحيط بها أراضي جمهورية السنغال من الشمال والشرق

همنویای میان اصوات کلمات بیایی از ویژگیهای زبان بانتوست که از میانه سده ۲۰م، به عنوان زبانی الگو مورد توجه فرت (نک: ص 20، جم) در طرح خود پیرامون رابطه صداها و نوای گفتار قرار گرفته است. از پژوهشهای مهم دهه ۳۰ سده ۲۰م باید به اثر آشتن اشاره کرد که در صدد بررسی ساختار زبانهای بانتو با تکیه بر سواحلی به عنوان زبان الگو بوده است، چنانکه خود می گوید، «صورت و نقش را از دریچه چشمان بانتو» بررسی کرده است (ص 1111ff).

در دهه ۴۰ گاتری در کنار مطالعات خود در تاریخ زبان، برخی ویژگیهای دستوری بانتو چون جنس، عدد و شخص را مورد مطالعه قرار داد (مثلاً نک: «جنس...»، 847 ff.) و در دهه ۶۰ مطالعه خود را در زمینه زبان شناسی تطبیقی بانتو و مباحث مربوط به ساختار جمله در بانتو بسط داد<sup>۴</sup>. در دهه های ۵۰ و ۶۰ همچنین باید از مطالعات دامان یاد کرد که جنبه های گوناگونی از عوامل دستوری بانتو چون «مفاهیم تقابلی» را مورد بررسی قرار داد (نک: آثار دامان در مآخذ). از جدیدترین مطالعات در باب سازه شناسی، باید به مطالعه هایمن و کاتامبا<sup>۵</sup> درباره بنهای فعلی بانتو و «سیکلی بودن» آنها (۱۹۹۲م)، اشاره کرد (نیز نک: کاتامبا، 279-285). وجود برخی علامات «جدا ساز» میان واژه ها در زبانهای بانتو توجه برخی زبان شناسان را به خود جلب کرده، و زمینه برخی مطالعات گونه شناختی، نظیر کار ملنیکوف<sup>۶</sup> در مقایسه با زبانهایی از دیگر خانواده ها گشته است.

مآخذ:

Ashton, E.O., «The Structure of a Bantu Language with Special Reference to Swahili or Form and Function Through Bantu Eyes», *Bulletin of the School of Oriental Studies*, 1935-1937, vol. VIII; Bulk, G. van, «Langues Bantoues», *Les Langues du Monde*, Paris, 1952, vol. II; Campbell, L., *Historical Linguistics*, Edinburgh, 1998; Damman, E., «Das Applikativum in den Bantusprachen», ZDMG, 1961, CXI/160-169; id., «Das Demonstrativ in Bantu-Sprachen», *ibid*, 1950, C/638-645; id., «Reziprok und Assoziativ in Bantusprachen», *ibid*, 1954, CIV/163-174; Firth, J.R., «Sounds and Prosodies», *Prosodic Analysis*, London, 1970; Guthrie, M., «Gender, Number and Person in Bantu Languages», *Bulletin of the School of Oriental and African Studies*, 1947-1948, vol. XII; id., *Proto-Bantu Lexicon*, Digitally Published on: <http://www.bantu.ovh.org/pb.html>; Katamba, F., *Morphology*, London, 1993; Sweet, H., *The Indispensable Foundation*, ed. E.J.A. Henderson, London, 1971.

بخش زبان شناسی

بانجول، پایتخت و بندر مهم کشور مسلمان نشین گامبیا در افریقا. این شهر در ۱۸۱۶م، با حمایت نظامیان انگلیسی به صورت دژی نظامی و مرکزی تجارتی پایه گذاری شد، محلی که در ۱۶۱۸م، کارگزاران شرکتهای بازرگانی از انگلیس، در آن استقرار یافته بودند. مأموران دولت انگلیس جزیره بانجول را جزیره سنت ماری، و دژ و مرکز تجارتی را به

بیروت، ۱۴۰۶ق/۱۹۸۶م؛ مرزبانی، محمد، معجم الشعراء، به کوشش عبدالستار احمد فراج، قاهره، ۱۳۷۹ق/۱۹۶۰م؛ نیز:

Blachère, R., *Histoire de la littérature arabe*, Paris, 1964; EI<sup>2</sup>; GAL; GAL, S; GAS; آذرتاش آذرنوش

بانتو، گروهی از زبانهای افریقایی که بخشی از متکلمان آن در حوزه جهان اسلام جای گرفته اند. بانتو در بردارنده شمار کثیری از زبانهاست که با توجه به اختلافات موجود در گویش شمردن، یا مستقل انگاشتن برخی از گونه های زبانی، شمار آنها میان ۳۰۰ تا ۵۰۰ تخمین زده شده است. این زبانها که متکلمان آنها طوایفی گوناگون از قبایل سیاه پوست بانتو (مهم ترین شاخه نژاد زنگی) هستند، در بخش وسیعی از افریقای مرکزی و جنوبی پراکنده اند، به طوری که در ثلث جنوبی قاره، تنها صحرای کالاهاری و شمال تانزانیا زبانهایی غیر بانتو را در خود دارد.

زبانهای بانتو در دهه های پیشین به عنوان یک خانواده مستقل زبانی شناخته می شدند (مثلاً نک: بولک، ۸۹۶)، اما در رده بندیهای امروزی بیشتر به عنوان بخشی از گروه بنوئه - کنگو از زبانهای نیجر - کنگو شناخته می شوند. باید یادآور شد که از نظر جمعیت متکلمان و گستره جغرافیایی، گروه بنوئه - کنگو تقریباً همان بانتوست؛ اینکه دایره این گروه وسیع تر از بانتو دانسته شده، و برخی زبانهای غیر بانتوی رایج در بخشهایی محدود از نیجریه را نیز دربر گرفته است، تنها از حیث جنبه های نظری رده بندی زبانها حائز اهمیت است. در میان زبانهای بانتو برخی زبانهای پراهمیت چون سواحلی، رواندا و زولو وجود دارد.

در دهه ۱۸۹۰م، کارل ماینهوف مقدمات بازسازی زبان پیش - بانتو را آغاز کرد و از آن پس کسانی چون گاتری این کار را ادامه دادند (نک: گاتری، «فرهنگ...»، سراسر کتاب؛ نیز بولک، ۸۹۶-۸۹۷؛ کمبل، 31؛ درباره پیشینه آشنایی ملل مشرق با زبانهای زنگی، نک: ه، ۴۶۰/۹). از جدیدترین کوششها درباره زبان شناسی تاریخی بانتو می توان اثر مشترک هومبرت و هایمن<sup>۷</sup> (۱۹۹۹م) را بر شمرد.

زبانهای بانتو دارای ویژگیهایی درخور توجه زبان شناسان هم در آواشناسی و هم در سازه شناسی است. درباره آواشناسی بانتو، گفتنی است که آمیزش نژاد افریقایی کوتوله ها با قبایل زنگی مهاجر، در طی قرون زمینه ای را فراهم آورده است تا برخی زبانهای بانتو از نظر نظام آوایی از زبانهای خویسان تأثیر پذیرند؛ به خصوص باید به «کلیک»هایی اشاره کرد که از زبان هوتنتوت<sup>۸</sup> به طیفی از زبانهای بانتو، از جمله زولو راه یافته است (سویت، 10؛ کمبل، 72). از مطالعات جامع درباره آواشناسی تاریخی بانتو، اثری از همبورگر<sup>۹</sup> (۱۹۱۴م) است.

1. Proto-Bantu... 2. Bantu Historical Linguistics, eds. J-M. Hombert and L.M. Hyman, Stanford, 1999. 3. Hottentot  
4. Homburger, L., *Etude sur la phonétique historique du bantou*, Paris, 1914. 5. «Gender...»  
6. Guthrie, M., *Comparative Bantu; an Introduction to the Comparative Linguistics and Prehistory of the Bantu Languages*, Farnborough, 1967-1971; id., *Bantu Sentence Structure*, London, 1961. 7. Hyman, L.M. & F. Katamba, «Cyclicity in the Bantu Verb Stem», *Berkeley Linguistic Circle*, XVII/134-144. 8. Mel'nikov, G.P., «O nekotorykh tipakh slovorazgranichitel'nykh signalov v yazykakh tyurkskikh i Bantu», *Narodui Asii i Afriki*, 1962, VI/126-141

## Wolof

### Community of Gambia, Mauritania and Senegal

The Wolof inhabit Senegambia in West Africa, from the river Senegal in the north to the river Gambia in the south, and number more than 2.3 million people. They form 36 per cent of the population of Senegal and 15 per cent of the population of Gambia. The region is ethnically mixed and also includes Mandinka (Soose), Fulani (Fulbe) and Serer. The Wolof are the dominant element in the former states of Waalo (Oualo), Kahoor (Kayor), Jolof, Baol, Siin (Sine) and Saalum (Saloum) and were already occupying this portion of West Africa when the first Portuguese voyagers reached the coast in the middle of the fifteenth century.

Over time there have been major shifts in population. When they first established contact with the Europeans, many Wolof moved from the interior regions towards the coastal areas. Later, as peanuts became an export crop in the mid-nineteenth century, there was movement into lands in southwestern Senegal where the soil was more suitable for cultivation.

In recent years, there has been expansion towards the east and south in search of new areas for peanut cultivation and a drift towards Dakar and its surrounding areas in search of employment. Wolof are also to be found in small numbers in Mauritania and in the Casamance region of Senegal south of Gambia.

Wolof is classified as a West Atlantic language of the Niger-Congo family and is commonly spoken as a second language in Senegal by Serer, Fulani and Mandinka, with perhaps 30 per cent of the non-Wolof having a simple understanding of the language. Since independence, increasing efforts are being made to encourage the writing of Wolof—a new script has been officially adopted and a Wolof-French dictionary prepared.

Formerly, vernacular material was largely limited to translations made by Catholic missionaries and had a limited distribution. Wolof is also used as the language of trade outside the main Wolof areas. Verbal skill is greatly prized as a sign of a mature

adult, and Wolof philosophy is contained in hundreds of proverbs, which are skillfully used in social interaction. Children learn linguistic skills through riddles, storytelling and secret languages. Stories are told by professional storytellers (*griots*) as a form of entertainment.

Wolof have a culture, as well as social and political systems, that are typical of the savanna zone of West Africa. Politically the country was divided into a series of small states, power being concentrated in the hands of certain ruling lineages. Formerly, in certain areas descent was traced through the female line, but with the adoption of Islam, succession to office now follows the male line. Nevertheless, the mother's kin play an important part in a person's life, providing practical help and emotional support in time of trouble, whereas the father's side of the family is held responsible for training and discipline.

Wolof social organisation is highly stratified. People are divided into free-born (ranging from high-ranking noble lineages to ordinary peasant farmers who lack real power), those of slave descent (whose status depended on the families to which they were attached; the slaves of a ruler, for example, often being rich and powerful, and the executive arm of the ruler) and a low-caste group of artisans, with three major subdivisions: smiths (blacksmiths and goldsmiths), leatherworkers, and musicians and praise singers, the latter having many subdivisions depending on the instrument played or the role performed. Artisans of other ethnic groups, woodworkers of Laube (Fula-speaking) origin, or weavers of Fula origin, are incorporated into the Wolof ranking system.

The major lowcaste groups are endogamous units and formerly could also own slaves. Inter-marriage across ranks is still rare, even in heterogeneous urban populations, though inter-marriage across ethnic boundaries at an equal level has always been common. The families of renowned Muslim scholars are accorded high rank and prestige. Terms derived from Western thought such as class, rank, caste and status group can be applied only to part of the total system, which is maintained largely through the roles that members of each group play in the major rites of passage: naming ceremonies, circumcision of boys,



There are editions of his speeches by J. Reinach, 11 vol. (1881–85), and of his letters for the period 1868–82, by D. Halévy and E. Pillias (1938).

**BIBLIOGRAPHY.**—H. Stannard, *Gambetta and the Foundation of the Third Republic* (1921); J. P. T. Bury, *Gambetta and the National Defence* (1936); P. Chanlaine, *Gambetta, père de la République* (1932); P. B. Gheusi, *Le Roman de Gambetta* (1938). (D. TN.)

**GAMBIA** (THE GAMBIA), a republic in West Africa and a member of the UN, the Commonwealth of Nations, and the Organization of African Unity (OAU), previously a British colony and protectorate, forms an enclave in the Republic of Senegal. It consists of a narrow strip of land along both banks of the Gambia River extending inland for about 300 mi. (480 km.) between latitudes 13° and 14° N. Area (excluding the river) 4,003 sq.mi. (10,368 sq.km.). The distance by river from Bathurst (*q.v.*), the capital, which stands on St. Mary's Island at the mouth of the Gambia, to Koina, the easternmost village in the country, is 292 mi. (470 km.). Such unity as this oddly shaped territory possesses is conferred by the Gambia River, one of the finest waterways in West Africa, which is navigable as far as Kuntaur (150 mi. [240 km.] upstream) by seagoing ships drawing up to 17 ft. (5 m.) and as far as Koina by smaller vessels. Unfortunately, political severance from Senegal greatly limits the value of the river, while the French-built (1923) Niger Railway between Dakar and Kayes runs about 25 mi. (40 km.) N of the country's northern boundary.

**Physical Geography.**—The river valley forms an elongated gash in the Senegambian Tertiary sandstone plain; the edges are irregular because of constant weathering. There are three main physical elements in the country: (1) the valley floor, built up of alluvium and with areas known as *banto faros* liable to flooding during the rains; (2) the dissected plateau edge, consisting of sandy, often precipitous hills alternating with broad sandy valleys; and (3) the sandstone plateau, parts of which extend across the border from Senegal. The sandstone soils are lateritic and infertile, those of the *banto faros* heavier and more productive.

The climate is a fairly dry tropical one, with alternating dry and wet seasons. Average annual rainfall is about 40 in. (1,016 mm.) but decreases inland, and year-to-year variations are large, extremes of 24 in. (610 mm.) and 66 in. (1,676 mm.) being recorded. The rainy season, usually June to October, with August the wettest month, has its arrival and departure marked by line squalls. Cooler weather follows the rains, and the dry season (usually November to May) is dominated by the dry and often dusty harmattan wind from the Sahara. Near the coast, dry-season temperatures vary between about 18°–32° C (65°–90° F), but upriver the range is greater (10°–40° C [50°–105° F]). The vegetation is savanna, with gallery forest along watercourses. Much of the region near Bathurst is thickly covered with stands of oil palm. (H. R. JA.)

**Animal Life.**—The narrow riverain forest strip shelters birds characteristic of the West African forest, but the large fauna is found either in the river itself or in the dry savanna woodlands. The Nile crocodile extends throughout the river system and coastal lagoons, but the hippopotamus and manatee exist only in scattered places. Cultivation in the savanna has driven out most of the larger game, which are the typical West African antelopes and gazelles, but monkeys (mostly red patas and baboons) can do serious damage to farms. A few Derby elands still exist. (G. S. CE.)

**Population.**—The principal tribes are: (1) the Mandinka (or Mandingo) numbering about 129,000, who predominate in the Lower River District and have made great progress in clearing mangrove swamps for rice growing; (2) the Wolof, predominant in Bathurst, often very dark in colour, who number more than 41,000 and whose women are renowned for their elaborate makeup, hair styles, and dresses, and whose men are farmers or (in Bathurst) traders; (3) the Jola, more than 22,000, who live in scattered hamlets as cultivators, many of them having turned from paganism to Islam; (4) the Serahuli, more than 21,000, Muslims who are skilled traders or industrious farmers, living mainly in large compact villages in the eastern part of the country, away from the main river but near tributaries; (5) the Fulbe or Fula,

who number about 43,000, mainly in the Upper River District, are a light-skinned, cattle-keeping people similar to the Nigerian Fulani. Their several subgroups include the more primitive Rorobe (Lorobo), whose ancestors came from Bondu; the Torobe (Toranko), a Muslim group also from Senegal; the Firdu Fulbe on the south bank, darker in colour and including both Muslims and pagans; and the Jombonkabe, often light-skinned and fine featured, who include pagans, Muslims, and Christians and form a long-established element whose ancestors came from Ké-Macina on the Niger River. (D. P. GA.)

The population increased during the first half of the 20th century (1963, 315,486, with an annual rate of increase of about 2.1%), but in the absence of reliable figures it is not possible to say by how many. Outside Bathurst, the largest settlements are Brikama (4,195); Saliken (3,899); Bakau (3,563); and Gunjur (3,561). Below Kaur (about 100 mi. [160 km.] upstream) most villages are on the sandstone plateau, avoiding the insect-ridden and unhealthy *banto faros*, but above Kaur the swamps are not saline and have more settlements, as they are valuable for rice growing in the Middle River District around Georgetown and above that for peanuts. (H. R. JA.)

**History.**—The Gambia River was discovered in 1455 by the Portuguese. In 1588 the Portuguese sold to some English merchants exclusive trading rights in the river, but the venture led to no permanent settlement. In 1618 James I granted a charter to a company formed for trading with The Gambia and the Gold Coast (modern Ghana), but its first agent, George Thompson, was murdered by natives. His successor, Richard Jobson, is reputed in 1620 to have reached the Barrakunda Rapids. In about 1660 James, duke of Courland (godson of James I of England), acquired from a local chief an island, later known as Fort James Island, about 17 mi. (27 km.) upriver, where he erected a fort. In 1661 Charles II granted a new patent to a body of adventurers who in 1663 sent an expedition to the Gambia River under Commodore Robert Holmes. He found the Courland garrison reduced to seven Europeans and took possession of the fort. In about 1681 the French from their base at Gorée established an enclave at Albreda on the north bank of the Gambia River opposite Fort James Island. In the wars following the English Revolution of 1688 the French captured the fort on four occasions, but at the Treaty of Utrecht (1713) they recognized the English claim to Fort James Island and were themselves allowed to retain Albreda. In 1779 the French captured and later destroyed the fort, but the Treaty of Versailles (1783) reserved the Gambia River to Great Britain while recognizing the French enclave of Albreda.

When at the close of the Napoleonic Wars Gorée was restored to France, the British decided to establish a base at the mouth of the Gambia River for checking the slave trade. On April 23, 1816, the chief of Kombo ceded Banjul (later renamed St. Mary's) Island, and a settlement was established and named Bathurst after the then colonial secretary. British traders from Gorée followed the garrison to this new settlement. In 1821 Bathurst was subordinated to the Sierra Leone colony and in 1843 became a separate colony, but in 1866 it was made part of the "West African settlements" governed from Freetown, reverting to separate status in 1888. Albreda was transferred to Britain by an exchange arrangement with France in 1857.

Following various cessions and purchases of territory in the years 1823–53, negotiations in the 1870s for the exchange of The Gambia with some French West African territory were twice broken off because of opposition from the natives of The Gambia, as well as from British politicians and merchants. Nevertheless, the French continued to expand in Senegal, and when in 1889 the boundaries were defined by international agreement, Great Britain was able to secure on the Gambia River only a narrow strip of land on either bank as far as the Barrakunda Rapids. The British protectorate was established in 1894.

Except for some trouble with slave-raiding chiefs, The Gambia enjoyed peace after its separation from Sierra Leone. In 1906 an ordinance was passed abolishing slavery throughout the protectorate. During World War II The Gambia contributed fighting

drillon des colonies anglaises, en même temps qu'elle en était la plus ancienne, la Gambie est aujourd'hui le plus petit Etat africain indépendant. Peu viable en apparence, et longtemps dans la dépendance de ses exportations de graines oléagineuses, comme l'est son voisin sénégalais, la Gambie, depuis son accession à l'indépendance, a réussi contre toute attente à survivre sans aide extérieure massive, grâce aux profits substantiels qu'elle tire de la contrebande avec le Sénégal et qui comptent parmi les exportations invisibles.

### La période coloniale

Dès le <sup>xiv</sup><sup>e</sup> siècle, le territoire gambien est englobé dans le vaste empire du Mali dont il demeurera vassal jusqu'au début du <sup>xvii</sup><sup>e</sup> siècle. Il reçoit un important peuplement mandingue, qui se mêle aux Peul et Toucouleur déjà installés dans la région fluviale moyenne. Une quinzaine de royaumes mandingues se maintiendront jusqu'au <sup>xix</sup><sup>e</sup> siècle, au nord et au sud de la vallée, le plus puissant de ces Etats étant le royaume de Barra, maître de l'embouchure du fleuve.

Vers le milieu du <sup>xv</sup><sup>e</sup> siècle, sous l'impulsion d'Henri le Navigateur, les Portugais explorent les côtes d'Afrique et découvrent l'embouchure de la Gambie. Entre 1455 et 1457, le Vénitien Cà da Mosto, agissant au nom du roi de Portugal, traite avec un souverain de la basse vallée du fleuve, Batimansa. Puis d'autres navigateurs portugais nouent des relations amicales avec plusieurs rois de basse Gambie, qui leur procurent de l'or et des esclaves en échange de marchandises européennes.

Dès la fin du <sup>xvi</sup><sup>e</sup> siècle, avec l'effacement de la puissance portugaise (le Portugal est rattaché à l'Espagne en 1580), la Gambie est livrée aux rivalités d'autres puissances coloniales, l'Angleterre et la France essentiellement, à la recherche de la « montagne d'or » que la tradition plaçait sur le haut cours du Sénégal, en pays de Galam. Or, le cours de la Gambie était une voie possible de pénétration dans l'intérieur. Les Anglais vinrent pour la première fois en Gambie en 1618. Deux ans plus tard, l'Anglais R. Jobson remonta le fleuve jusqu'au royaume de Tenda. Mais les premiers Européens à avoir créé un établissement fixe en Gambie sont des Lettons, sujets du duc de Courlande, qui, profitant des troubles en Angleterre, construisirent en 1651 un fort dans l'île de Saint-André, tout près de l'embouchure du fleuve. En 1661, la compagnie des Royal Adventurers of England Trading in Africa, fondée un an plus tôt par Charles II, s'empara du fort Saint-André et lui donna le nom de fort Saint-James. En 1670, les Français, de leur côté, avaient établi un comptoir à Albreda, sur la rive nord de l'embouchure de la Gambie, juste en face de la position anglaise.

Cependant, ce sont les Anglais qui faisaient la plus grosse partie du commerce sur la rivière, avec huit comptoirs échelonnés sur son cours. A cette époque, les mines d'or du Bambouck étant depuis longtemps épuisées, c'est la traite des esclaves qui constituait l'essentiel du commerce de la Gambie, les régions de l'intérieur fournissant en moyenne un millier d'esclaves par an.

Le traité de Versailles (1783) attribue la Gambie à l'Angleterre. Après l'abolition de l'esclavage (1807), qui paralyse pour un temps tous leurs comptoirs de la vallée, les Anglais créent un nouveau comptoir dans l'île Sainte-Marie, noyau de la future Bathurst, position stratégique commandant l'embouchure du fleuve et permettant de déjouer les entreprises françaises et le trafic

négrier. Deux stations furent fondées pour les esclaves libérés des navires négriers capturés par la flotte anglaise : l'une à Bathurst, l'autre à Mac Carthy, sur le haut fleuve.

La Gambie devient en 1821 colonie de la Couronne et dépend jusqu'en 1843 de la Sierra Leone. En 1866, elle fait partie des West African Settlements et ne retrouve son statut de colonie autonome que vingt ans plus tard. Les accords franco-anglais de 1889 définissent les frontières de la Gambie avec le Sénégal et attribuent aux Français un droit de navigation sur la Gambie. Dès 1857, pourtant, la France avait cédé aux Anglais son comptoir d'Albreda, en échange de celui de Portendick, situé en Mauritanie.

Vers la fin du <sup>xix</sup><sup>e</sup> siècle, le statut de la Gambie est précisé. Elle devient un territoire mixte : l'île Sainte-Marie où se trouve Bathurst est une colonie et tout le reste du territoire un protectorat, divisé en quatre circonscriptions (Ouest, chef-lieu : Brikama; Centre, chef-lieu : Maniakouko; Mac Carthy : Georgetown; Haute-Gambie : Bassé), avec des administrateurs anglais, les Districts Commissioners, qui contrôlent trente-cinq chefferies administrées par des chefs indigènes, chacune étant dotée d'un conseil des notables et d'un tribunal coutumier. Imitant son voisin le Sénégal, la Gambie développe la culture de l'arachide, denrée qui représente, à la veille de la Seconde Guerre mondiale 96 p. 100 du commerce extérieur gambien.

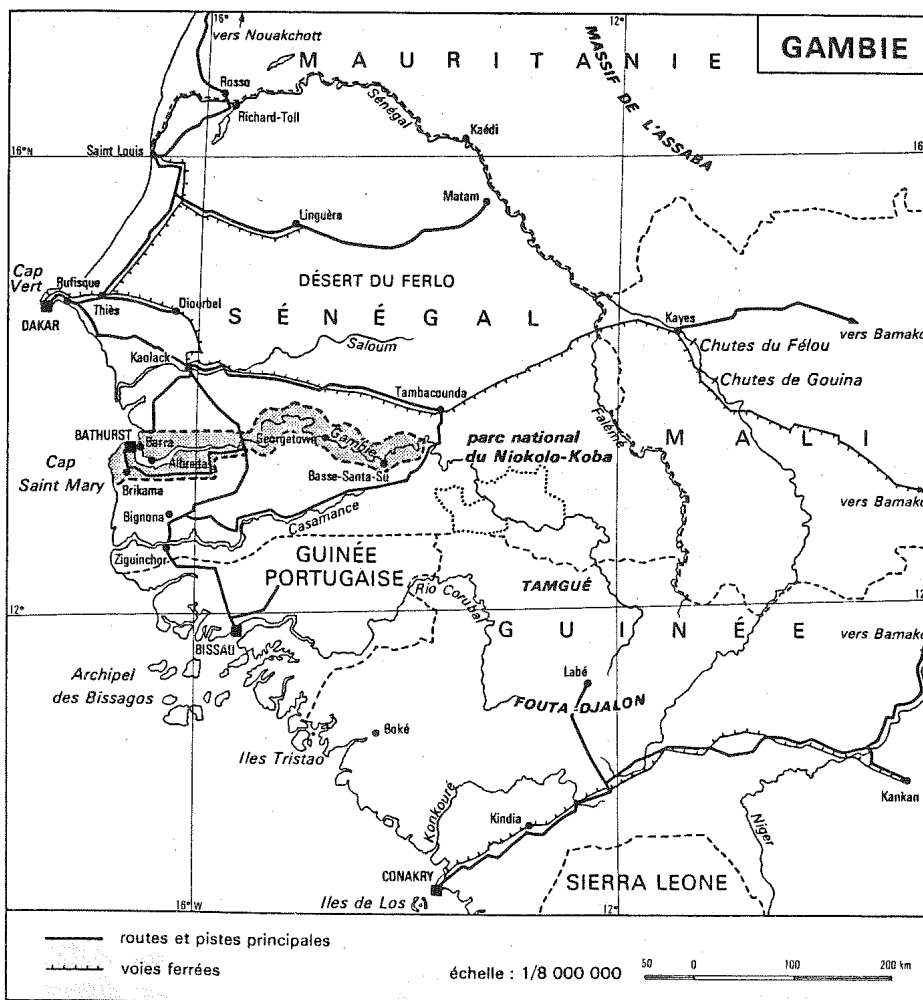
### L'évolution politique contemporaine

L'évolution de la Gambie vers l'autonomie interne, puis vers l'indépendance a commencé dix ans après la fin de la Seconde Guerre mondiale.

La Constitution de 1915 est remaniée en 1954 et à nouveau modifiée en 1960. Elle donnait à la Gambie britannique un régime plus libéral. Un Conseil exécutif, présidé par le gouverneur (britannique), comprenait six ministres élus par le Conseil législatif et quatre hauts fonctionnaires, membres de droit. Outre ses vingt-sept membres élus au suffrage universel, le Conseil législatif comptait trois membres nommés et les quatre hauts fonctionnaires déjà cités.

La Constitution d'avril 1962 allait achever bientôt la Gambie vers l'autonomie interne. Sur les trente-neuf membres que comprenait la Chambre des représentants, trente-deux étaient élus au suffrage universel. Le Conseil exécutif, présidé par le gouverneur, était composé d'un Premier ministre désigné par lui et de huit autres ministres choisis dans la majorité de la Chambre. Aux élections de 1962, le People's Progressive Party (P.P.P.) obtenait dix-huit sièges à la Chambre des représentants. Son dirigeant, Dauda Kariba Jawara, devenait Premier ministre. Il réclamait aussitôt l'autonomie interne de la Gambie, dans le cadre du Commonwealth, ce qui fut accordé par Londres en octobre 1963. Le gouverneur britannique restait en place, avec quelques domaines réservés (Défense, Affaires extérieures, Sécurité intérieure), mais la direction du pays incombait désormais au Premier ministre gambien.

L'indépendance de la Gambie a été proclamée le 18 février 1965. La république ayant été rejetée au référendum de novembre 1965, la Gambie possède un régime de monarchie constitutionnelle, avec pour souverain la reine Elisabeth II, représentée à Bathurst par un gouverneur général britannique. Le chef du gouvernement reste lord Jawara. L'actuelle Constitution consacre le statut particulier de la Gambie : l'indépendance totale s'accommodant du maintien des liens avec la Grande-Bretagne, par l'allégeance gambienne au symbole que représente la couronne britannique. Le Premier ministre, chef du gouvernement, est nommé par le gouverneur général parmi les membres de la majorité à la Chambre.



partement of the Seine. The assembly was to determine whether France would remain a republic or restore the monarchy. The majority of the deputies were monarchists. There were, however, two candidates to the throne, the heads, respectively, of the elder and the younger branch of the Bourbons, and they were unable to reach agreement. With supreme skill, Gambetta managed to push ratification of the republic through the weary assembly. The republican constitution of 1875 formed the basis of the republic until 1940.

Parliamentary intrigue prevented Gambetta from being elected president of the republic, but he became president of the Chamber of Deputies, a position in which he exercised great power. He attempted to promote a tolerant republic, an "Athenian republic," as he described it. In spite of his corpulence, dishevelled beard, and badly groomed appearance, his natural warmth, generosity, and liberalism made him highly popular.

Jules Grévy, the president, disliked Gambetta and for a long time refused to ask him to form a government. After he at last was appointed premier, in November 1881, he pursued, in foreign affairs, a policy of establishing a closer relationship with Great Britain and, in domestic affairs, an ambitious program of domestic reform. He was overthrown in January 1882, before achieving either goal.

In 1872 he began a liaison with Léonie Léon, a pretty, well-educated woman, and, after his resignation, he settled with her outside Paris, with the intention of marrying her. While handling a revolver, he shot himself in the arm, and, as his health was very poor, the wound healed slowly. During his convalescence, he was stricken with appendicitis, but the doctors did not operate. He died on December 31, 1882, at the age of 44.

He was honoured with a national funeral. His reputation has remained largely undiminished; there is hardly a town in France without a street bearing his name. Yet his fame rests on what he achieved in his long years of opposition and during the Franco-German War rather than during the two terms—totalling three years—in which he exercised power. He was a fervent advocate both of fully modern democracy—universal suffrage, freedom of the press, right of meeting, trial by jury for political offenses, separation of church and state—and of national unity. For the sake of the latter, he occasionally struck bargains with his political opponents, thus gaining an undeserved reputation as an opportunist. Undoubtedly, he was largely responsible for the consolidation of parliamentary democracy in France, but his compromises resulted in a fragile party system that served to weaken democratic government.

**BIBLIOGRAPHY.** *Discours et plaidoyers politiques de M. Gambetta*, 11 vol. (1881–82); P.B. GHEUSI, *Gambetta par Gambetta* (1909; Eng. trans., *Gambetta: Life and Letters*, 1910); D. HALEVY and E. PILLAS, *Lettres de Gambetta, 1868–1882* (1938). For biographical information, see J. CHASTENET, *Gambetta* (1968), with unpublished letters and a bibliography. Also see: H.M. STANNARD, *Gambetta and the Foundation of the Third Republic* (1921); P.B. GHEUSI, *Le Roman de Gambetta* (1938); G. WORMSER, *Gambetta dans les tempêtes* (1964); and H. DUCOS, "Léonie Léon, ou Dix ans de la vie de Gambetta," in *Revue de Paris*, pp. 21–40 (1967).

(J.C.de C.)

## Gambia, The

The Gambia, a West African republic, is a small state with a total area of 4,467 square miles (11,569 square kilometres). The country is a narrow enclave, from 15 to 30 miles (25 to 50 kilometres) wide and 295 miles (475 kilometres) long, stretching inland from the Atlantic Ocean and surrounded (except on its short coastal side) by Senegal. Essentially, The Gambia is a strip of land on either bank of the Gambia River. The unusual shape and size of the former British colony are attributable to arbitrary territorial compromises arising from 19th-century Anglo-French rivalry in West Africa. Its capital is Banjul (formerly Bathurst).

The Gambia, which had a population of about 524,000 in 1975, and which obtained independence from the

United Kingdom on February 18, 1965 (retaining membership in the Commonwealth of Nations), is one of the poorest countries on the continent, economically dependent on a single crop, peanuts (groundnuts). With its river, the finest waterway in West Africa, it has the potential to develop into a flourishing corridor in the heart of the West African hinterland. Because The Gambia and Senegal remain politically and economically divided, however, development of the river basin is prevented by lack of coordination between the two states. The Gambian government, for example, fears that the building of an international bridge over the river might deprive The Gambia of ferry tolls, or that river traffic might be reduced in consequence, and is unwilling to forgo such immediate benefits for the sake of long-term advantages to be gained from the development of the river basin.

For an account of The Gambia's major physical feature, see GAMBIA RIVER; for historical aspects, see WEST AFRICA, HISTORY OF.

**Geomorphology.** The Gambia River is the country's dominant feature, flowing across a plateau of Tertiary sandstone, compacted sediment composed predominantly of quartz grains formed from 65,000,000 to 6,500,000 years ago. The landscape is generally flat, dissected terrain, with gentle slopes of not more than three degrees. In the east, narrow valleys are separated by broad interfluvies or flattish hills. In the west, lower and smaller sand hills alternate with depressions up to three miles wide filled in with sand so that a flat plain is formed.

**Climate.** The climate is of the drier tropical type, characterized by a short and intense rainy season, occurring some time between June and October, and a longer dry season. Near the coast the rainy season lasts longer and the rainfall is heavier, diminishing eastward. At Yundum, in the west, the average annual rainfall is about 51 inches (1,300 millimetres) and the mean monthly temperature 77° F (25° C), while at Basse Santa Su, about 270 miles inland, the comparable figures are 43 inches (1,100 millimetres) and 82° F (28° C). The relative humidity is high, particularly from July to December, but drops from December to April, when the dry north-eastern winds known as the harmattan are dominant. The vegetation cover of The Gambia is savanna (grassland) on the uplands, while various kinds of swamps cover the lowlying areas.

**People and population.** The river basin has in the past acted as a focal point for migrating groups of people from adjacent parts of West Africa, and The Gambia is consequently populated by diverse ethnic groups. About 42 percent of the population is Malinke (Mandingo), followed by Fulani, Wolof, Dyola (Yola), and Soninke (Seraculeh). There are also smaller groups of Senegalese, other African, and non-African peoples. The population (which is predominantly Muslim) at the 1973 census was 493,000, about 100,000 more persons than expected from estimates based on the 1963 census. A peculiar characteristic of the national population is its seasonal variation, caused by the influx of up to 20,000 Senegalese farm workers, most of them between ages 15 and 34.

The population density is quite high, with an average of 148 persons per square mile of dry land (57 per square kilometre), although distribution is uneven, with lower densities nearer the coast and higher densities inland. Patterns of settlement in The Gambia reflect three regions, expressed on both banks of the river, consisting of (1) the swamps adjacent to the river (and not extending above Kau-Ur); (2) the riverine flats, known as *banto faros* (from a Mandingo word meaning "beyond the swamp"); and (3) the sandstone uplands. Most rural settlement is concentrated on the uplands, which have better drained soils and are more healthful than the flooded swamps and estuarine *banto faros*. In the *banto faros* on the middle course of the river, however, where valleys are deeper and there is less danger of flooding, the number of village settlements increases. Many of the villages are built on the boundary between the uplands and the riverine flats.

Principal  
ethnic  
groups

## Muslims in 'GAMBIA'

Location :	West Africa
Area :	4003 Square Miles
Population :	295,000 (Muslims 84%)
Government :	British Protectorate
Capital :	Bathurst

GAMBIA

SOME years back, a report was flashed from Gambia, across the Atlantic, to London which set the Christian missionary circles gaping in astonishment. It was regarding the conversion of a whole pagan village to Islam. In modern Africa where Islam is making a surprisingly rapid progress, such instances are of a common place occurrence. But the most amazing circumstance in this instance was that the conversion had taken place overnight. How was this sudden transformation worked out?

Near the pagan village there was working a Christian missionary hospital. Here, some Muslim trainees from French West Africa had come to acquire experience in medical assistance. They mingled with the villagers and quite naturally, advocated Islam whenever they could find an opportunity. One morning it was learnt that the villagers had embraced Islam, en masse, the preceding night.

Strange as it may appear, it was as a matter of fact, the outcome of a lengthy process spread over many centuries. For over a thousand years the West African tribes, including those of Gambia, were in constant contact with Muslims, both the Arabs and the Negroes. This contact worked out a gradual change in the outlook of the pagans and ultimately resulted in their embracing Islam. It is therefore no wonder that Gambia, like other West African countries, is predominantly a Muslim country with at least 84% of the total population claimed by Islam.

Gambia is a long, narrow and almost flat plain measuring an area of 4003 square miles. The population is estimated at about 295,000. The country is surrounded by Senegal from all sides with the exception of a few miles of coast in the South. River Gambia, after which the country is named, rises near Labe, on the Futa Jallon plateau, and enters the Gambian territory near Koina, 295 miles from the mouth. Flowing lazily, as though reluctant to meet the wide

Atlantic, the river forms vast swamps along the banks which are largely utilized for the cultivation of rice.

The land can safely be classified into the forest area (156 sq. miles); uncultivable savannah (1014 sq. miles); mangrove forest (234 sq. miles); swamps (265 sq. miles) and up-land cultivated area (2180 sq. miles). Agriculture is the occupation of 90% of the population. Groundnuts are the most important cash crop. Other food products include rice, millet, maize, sorghum and casava beans. Fruits include mangoes, oranges, bananas, pawpaws and limes. Onion, tomato, okra and pepper are also grown in the villages. The Western region is rich in trees. Kapok and cotton trees are numerous in the middle and upper reaches of the river.

Rice is grown mainly in the swampy region, but in recent years its cultivation has been extended also to the mangroves. An Indian specialist was employed in 1956 to introduce improved technique in the cultivation of rice. The average yield of the cleared swamp-lands and mangroves is 1400 lbs per acre which is the highest in Gambia.

Away from the swamps, groundnuts are grown in the loose sandy soil. The yield per acre is from 800 to 900 lbs per acre. Millet, maize and sorghum are generally cultivated on lands which had been left fallow for some years. The system of shifting cultivation is now gradually giving way to static cultivation with the spreading use of manure. Around each house in the village, there is generally found a narrow belt of land on which cereals are grown for domestic use. Selling or renting land is unknown, if a farmer happens to inherit more land than he can cultivate, he willingly lends part of his land to anyone who needs it. Though no rent is claimed, the obliged person generally gives the owner some present as a token of his gratitude. Each year, when the rains set in, hosts of Senegalese landless farmers enter into Gambia. Here, the great land-owners provide them with board and lodge, lend them

lands for the season and in return expect from them a few hours' labour on their farms a week. These Senegalese farmers are known as the strange-farmers.

Livestock raising is also an important aspect of Gambian economy. Cattle number 142,985, sheep and goats 126,000. There is no industry of any importance except an old ship-building industry which probably dates back to the Portuguese period. Fishing thrives along the coast. Old canoes are now gradually giving way to powered boats. In the river, fishing is practised mainly by Senegalese fishermen. The country is poor in minerals. Oil prospecting had once been tried but was soon abandoned due to discouraging results. Groundnut is the back-bone of Gambia's economy and accounts for 90% of her exports. Other articles of export include palm Kerna, fish and skins and hides. Imports include sugar, cigarettes, cotton goods, bags, sacks, soap, toilet and hardware. The Bank of West Africa has its branch at Bathurst (capital). It is the only bank in Gambia.

Gambia is much backward in education. There are in the country 58 primary schools attended by 7694 pupils; 3 secondary schools with a total strength of 955 and a teachers training College with 50 students. English, the official language, is the medium of instruction. There are, however, a few schools where education is imparted in the native language, Mandingo.

Of the native tribes the Mandingo are the most numerous, numbering 102,000. Other tribes are Fula, 60,000; Wollof, 28,000; Serehuli Jola 20,000 and a few other small tribes.

Among the western powers the Portuguese were the first to visit the country. They arrived here in 1455 and established their trade centres near the mouth of the river. Other western powers, including Britain and France, were also induced to trade along the river Gambia, attracted by the reports of fabulous

## CURRENT TOPICS

### Islam in British Guiana

*Gambiya*

In the small country of British Guiana, separated from sacred Mecca by a few thousand miles, over 18,000 Mohammedans still claim allegiance to the great prophet. They are all of the East Indian race and form six per cent of the total population, which numbers 300,000. With thousands of other East Indians they have migrated from India in past years under indenture to labor on the sugar plantations of the only British possession on the South American continent.

The semi-Christian civilization of British Guiana has had the effect of weakening their allegiance to Mohammed and of Europeanizing them in clothing and habits. Even the dominant language is English. Child-marriage is also gone, the average age of marriage being sixteen years for women and nineteen for men. Polygamy, however, continues. A prosperous man usually has four wives and two or three concubines. Separations from these wives are the rule, sometimes within twenty-four hours after marriage. Intermarriage between Moslems and Hindus occurs frequently, usually with the result that the Hindu becomes Moslem. It is very rarely, however, that a Christian will consent to marry a Moslem; while the Moslem is overjoyed if he can procure a Christian, for the sake of the prestige thus gained.

Economically, the Mohammedans, as well as all the East Indians of British Guiana, have been benefited by migrating, inasmuch as more opportunities for prosperity are to be found in British Guiana than in their native land. Among the merchants, the Mohammedans rank with the cleverest. Others are successful farmers and tailors. Some few are worth at least \$100,000. The Moslems, on the average, are far more prosperous than the Hindus and Parsis. Yet, there are many who are pitifully poor, especially among the farming class, who are paid only 48 cents or 60 cents per day, and get only about four days' work each week. Under these conditions, child-labor is considered necessary and is, therefore, prevalent.

The living conditions provided on the estates differ. Some workers are comfortably housed and fairly well provided for generally. The majority, however, live in ranges of small, dark rooms with damp, mud floors, one room to a family, with an unsanitary water supply, and miserable conditions in general. On account of these conditions, the government of India has put a stop to the indenture system, as far as it concerns British Guiana.

The Mussulman is very keen about education, more so than the Hindu. When the parents are prosperous, the boys, particularly, are given a good secondary and college education. The average boy, however, gets only as far as fifth or sixth standard in elementary school, while fourth or fifth standard is usually the limit for the girls.

The literature of the Moslem consists almost entirely of only two

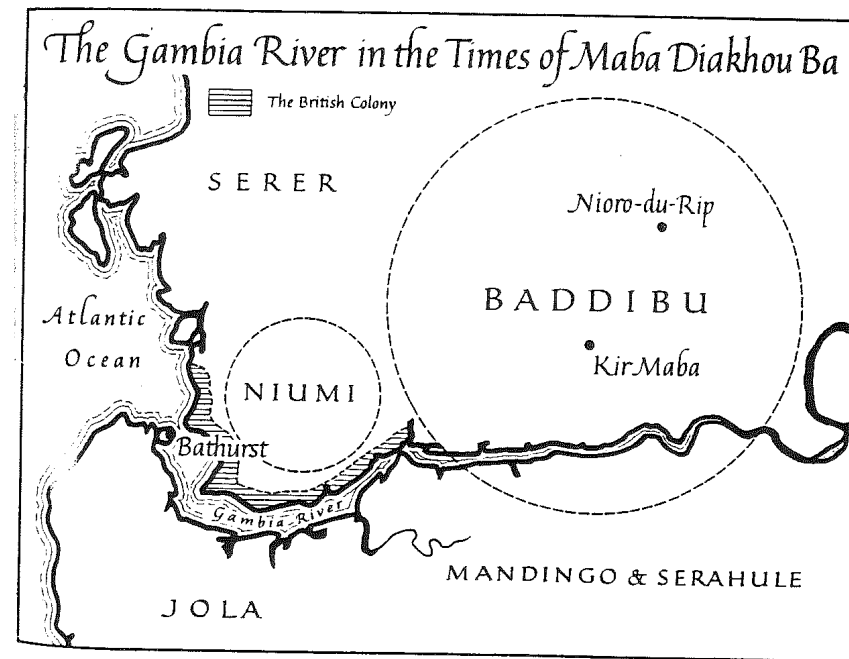
# Maba Diakhou Ba: Scholar-Warrior of the Senegambia

Charlotte A. Quinn

Los Angeles  
California

Tarikh 2/3  
Nigeria 1968

Although the Gambia is now one of the smallest of Africa's states, the area of the Gambia valley has been of far broader historical significance than its size on a map might indicate. For over five hundred years a strip of Mandingo settlements has extended along the river's banks from the Futa Jalon plateau (one of the principal sites of Mande settlement in West



Africa), to the Atlantic Ocean, and the Gambia river, one of the most accessible and navigable waterways in West Africa, has attracted important ethnic groups such as the Fula, Wolof, Serahuli and Jola. During the second half of the nineteenth century events taking place in that area affected the lives of people living as far north as the Senegal river and as



MOSLEM WORLD, C. 26, S. 153-273  
1988 (New York)

## THE NUMERICAL STRENGTH OF ISLAM IN THE SUDAN

---

There have been many attempts to estimate the numbers of Mohammedans throughout the world, but few have made a special study of Africa. This continent presented a difficult problem before 1900, because of the lack of a framework of boundaries and the absence for large areas of information of any kind. Travellers, who necessarily went from town to town under the protection of native "kings", got an exaggerated view of the problem, and their reports led to unreliable estimates. When actual attempts at counting the numbers were made, tremendous difficulty appeared in deciding whether communities or even individuals were Moslems.<sup>1</sup>

Since 1920, the colonial and national boundaries have been fairly well fixed. The principal alterations have been:—

a) A small withdrawal of the northern frontier of Northern Nigeria to give the French a moderately fertile strip along which to reach Lake Chad.

b) The annexation by France of 3,000 square miles of Northeastern Liberia in 1907.

c) A number of awkward readjustments with reference to the allocation of the "Military Territories" and the creation of Niger Colony, which are difficult to allow for in estimates.

d) The division of Haut Sénégal-Niger into Soudan Française and Haut-Volta after the War.

e) The abolition of Haut-Volta and its mergence with French Sudan, Niger Colony Ivory Coast and French Guinea in 1932—a change which has scarcely been noted in the outside world as yet.

---

<sup>1</sup> See, for example the remarks of the Director of the 1921 census in Northern Nigeria in "Northern Tribes of Nigeria", by C. K. Meek. Vol. II., p. 172. Oxford, 1925.

# دشنامه جهان اسلام. (۲)، تهران، ۱۳۷۵

IRICA-36492

## بانجول

۶۷

مسلمانان آنجا را پس گرفتند. در ۱۶۰۶/۱۰۱۵، هلندیها به تجارت با آنان پرداختند، سپس اداره شهر به دست انگلیسیها افتاد (همانجا). گرچه در قرن دوازدهم/هیجدهم در بانجرمسین پیمانی با شرکت هلندی (هند شرقی) منعقد شد، ولی در بیشتر سالهای قرن سیزدهم/نوزدهم، بانجرمسین مرکز مقاومت در برابر هلندیها بود. کمپانی هند شرقی هلند در آنجا دفاتری داشت، اما در اوایل قرن سیزدهم/نوزدهم آن دفاتر را رها کرد. (ریکلفس، ص ۲۱۸). در ۱۸۱۷/۱۲۳۲، سلطان بانجرمسین بخشهایی از سرزمین خود را به هلندیها واگذار کرد و در ۱۸۲۶/۱۲۴۱، اراضی ساحلی بیشتری به دولت استعماری واگذار شد (همانجا). در ۱۸۵۹/۱۲۷۵، یکی از شاهزادگان خانواده سلطنتی به نام آنتساری با پیوستن به شورشیان روستایی به نبرد با هلندیها پرداخت که تا ۱۹۰۵/۱۳۲۳ ادامه داشت (همان، ص ۲۱۹). در ۱۷۸۷/۱۲۰۱، بانجرمسین تحت الحمايه هلندیها شد (> دایرة المعارف و اطلس جغرافیایی جهان <، همانجا). در جنگ جهانی دوم اندونزی مدتی به اشغال ژاپنیها درآمد، و کالیمانتان [از جمله بانجرمسین] در اختیار نیروی دریایی ژاپن قرار گرفت (ریکلفس، ص ۳۱۳). از ۱۹۵۰/۱۳۲۹ تا ۱۹۵۶/۱۳۳۴، بانجرمسین مرکز ایالت بزرگ کالیمانتان شمرده می شد و تا پیش از استقلال اندونزی، در ۱۹۴۹/۱۳۲۸، در دست هلندیها بود.

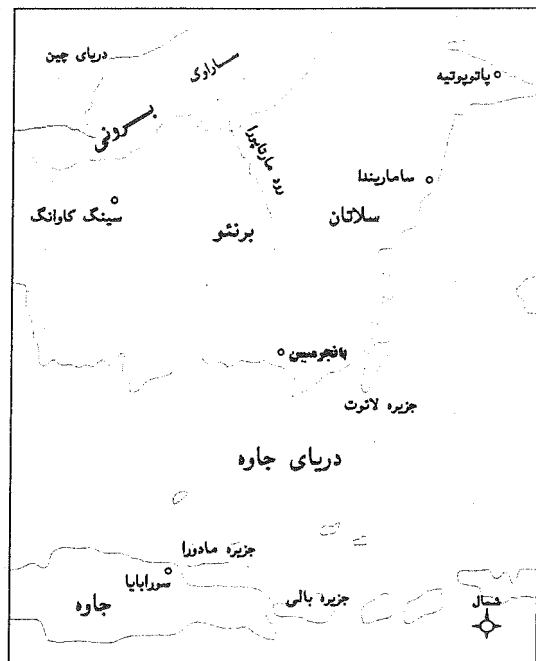
منابع: مرل کالوین ریکلفس، تاریخ جدید اندونزی، ترجمه عبدالعظیم هاشمی نیک، تهران ۱۳۷۰ ش؛

The Encyclopaedia Americana, Danbury 1984; Ensiklopedi Nasional Indonesia, vol. III, Jakarta 1989, s.v. "Banjarasin"; The International geographic encyclopaedia and atlas, London 1979; The New Encyclopaedia Britannica, Micropaedia, Chicago 1985, s.v. "Banjarasin"; The Times atlas of the world, London 1985.

/ مینو یوسف نژاد /

**بانجول**، پایتخت و بزرگترین شهر گامبیا. جمعیت آن در ۱۳۶۲ ش/۱۹۸۳: حدود ۴۴'۵۰۰ تن. این بندر آفریقایی مسلماننشین در کرانه اقیانوس اطلس، در جزیره سنت مری در نزدیکی مصب رود گامبیا قرار دارد و از مراکز فرهنگی، بازرگانی و سیاسی کشور گامبیا<sup>۱</sup> شمرده می شود. آب و هوای آن

**بانجرمسین / بنجرمسین**، یا بنجرمسین<sup>۱</sup> (جمعیت در ۱۳۵۹ ش/ ۱۹۸۰: ۸۸۴'۳۸۰ تن)، شهر مسلماننشین و مرکز ایالت کالیمانتان<sup>۲</sup> جنوبی، در جنوب شرقی برونو در اندونزی. رود مارتاپورا<sup>۳</sup> با جهت شمالی - جنوبی از آن می گذرد و به دریای جاوه می ریزد. رشته کوههای مراتوس<sup>۴</sup> در مشرق آن است.



بنیاد دایرة المعارف اسلامی

## بانجرمسین

خانه های شهر، بر اثر طغیان همیشگی، روی تیرهای چوبی بنا شده و پیرامون آن را باغ فراگرفته است. ترابری میان نقاط مختلف شهر اغلب با قایق صورت می گیرد (امریکانا، ذیل «بانجرمسین»). محصولات عمده آن کائوچو، فلفل، الوار، خیزران، برنج، ذرت، الیاف، نفت، الماس، آهن و ذغال سنگ است. پالایشگاه بزرگ نفت و کارگاههای تراش الماس و چوب بری دارد. معدن ذغال سنگ در پنگارون<sup>۵</sup> قرار گرفته است. صادرات مهم آن، الماس، نفت و چوب است (> دایرة المعارف و اطلس جغرافیایی جهان <، ذیل «بانجرمسین»). بانجرمسین بازاری برای تولیدات منطقه باریتو شمرده می شود (همانجا). شهر با جاده ای به بندر باتاکان در جنوب و با راه هایی در شمال به آبدیهای پیرامون خود متصل است. فرودگاه آن در مشرق شهر قرار دارد.

پیشینه. در قرن هشتم/چهاردهم، بانجرمسین قسمتی از پادشاهی هندوستان بود، اما در اواخر قرن نهم/پانزدهم،

1. Banjarmasin

2. Kalimantan

3. Marthapura

4. Meratus

5. Pengaron

6. The International geographic encyclopaedia and atlas

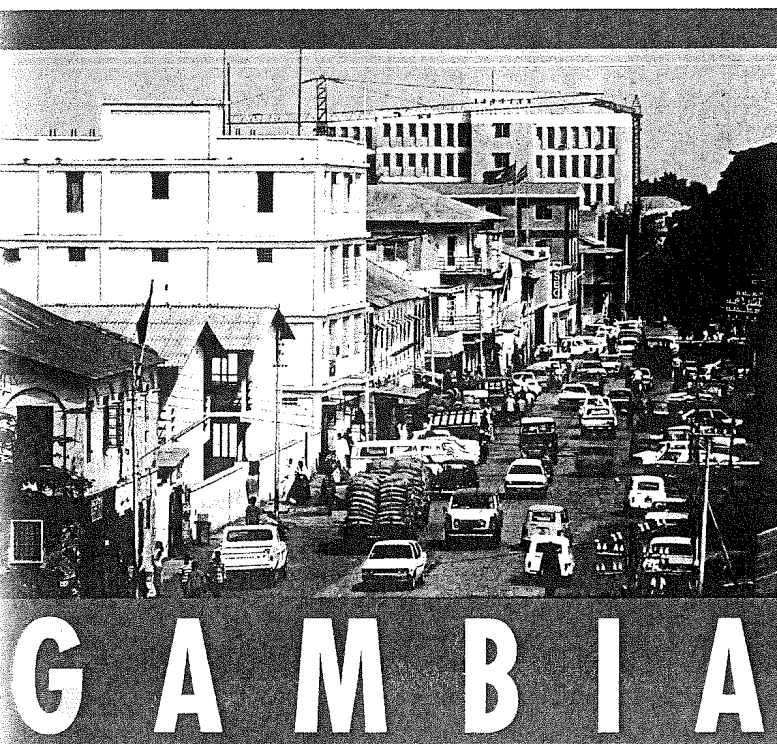




هشتمین اجلاس سران کشورهای اسلامی  
ISLAMIC SUMMIT CONFERENCE  
Tehran 9-11 Dec. 1997

Tehran, 9. 1376/1997

IRICA: 36008



## LOCATION, CLIMATE, LANGUAGE, RELIGION, FLAG, CAPITAL

The Republic of the Gambia is a narrow territory around the River Gambia on the west coast of Africa. The country has a short coastline on the Atlantic Ocean, but is otherwise surrounded by Senegal. The climate is tropical, with a rainy season from July to September. Away from the river swamps most of the terrain is covered by savanna bush. Average temperatures in Banjul range from 23°C (73°F) in January to 27°C (81°F) in July, while temperatures inland can exceed 40°C (104°F). English is the official language, while the principal vernacular languages are Mandinka, Fula and Wolof. About 85% of the inhabitants are Muslims, and most of the remainder are Christians, with some adherents of animism. The national flag (proportions 3 by 2) has red, blue and green horizontal stripes, with two narrow white stripes bordering the central blue band. The capital is Banjul (formerly called Bathurst).

## AREA, POPULATION AND DENSITY

Area (sq km)	11,295
Population (census results)	
15 April 1983	
Total	687,817
15 April 1993	
Males	514,530
Females	511,337
Total	1,025,867
Density (per sq km) at census of 1993	90.8

## ECONOMY

Monetary Units: 100 butut = 1 dalasi (D).

\*Revenue (million dalasi, year ending 30 June)

	1992/93	1993/94	1994/95
Tax revenue	704.4	682.9	599.9
Direct taxes	122.9	126.0	135.8
Taxes on personal incomes	40.4	36.4	55.3
Taxes on corporate profits	76.6	80.6	73.7
Indirect taxes	581.5	556.9	464.1
Domestic taxes on goods and services	47.9	57.1	48.7
Domestic sales tax	46.5	54.7	36.8
Taxes on international trade	374.2	306.5	256.2
Customs duties	196.1	156.9	144.7
Sales tax on imports	178.1	149.1	109.8
Petroleum taxes	159.4	193.3	159.2
Duty	136.8	166.8	137.8
Sales tax	22.6	26.5	21.4
Other current revenue	61.9	84.2	65.7
Government services and charges	18.8	22.8	27.0
Interest on property	19.8	10.3	10.0
Central Bank profit	17.7	28.0	25.0
Capital revenue	0.6	4.0	3.7
Total	766.9	771.1	669.3

\* Excluding grants received (million dalasi); 123.3 in 1992/93; 126.5 in 1993/94; 67.8 in 1994/95.

International Reserves (US \$ million at 31 December)

	1992	1994*	1995
IMF special drawing rights	0.62	0.26	0.13
Reserve position in IMF	2.04	2.17	2.21
Foreign exchange	91.38	95.59	103.81
Total	94.03	98.02	106.15

\* 1993 (US \$ million); IMF special drawing rights 0.31; Reserve position in IMF 2.04

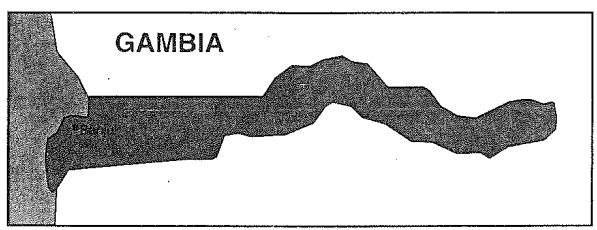
## EDUCATION

(1992/93)

	Teachers	Males	Females	Total
Pre-primary*	408	n.a.	n.a.	13,118
Primary	3,193	56,948	40,314	97,262
Secondary	1,054	16,916	9,013	25,929

\* 1991/92 Figures

Post-secondary (1984/85): 8 schools; 179 teachers; 1,489 pupils



SUNRA CLAN DOBMAN 27

SUNRA CLAN DOBMAN 27

SUNRA CLAN DOBMAN 27

SUNRA CLAN DOBMAN 27

## THE GAMBIA, THE COLONIAL OFFICE, AND THE OPENING MONTHS OF THE FIRST WORLD WAR

BY P. H. S. HATTON

THE outbreak of war with Germany in August 1914 brought two problems for the Gambia which are worth investigating, not only for the light they throw on the history of this part of West Africa in a period of crisis, but also for the way in which discussions about these problems among the officials of the Colonial Office give indications of two distinctly different attitudes and approaches to the role of smaller parts of the Empire in the war. The first of these problems was commercial, the second military.

Despite the Gambia River having been used as a major entrepôt by the Royal African Company in the seventeenth and eighteenth centuries, in the nineteenth century British mercantile enterprise had shown little interest in the tiny enclave of the Gambia, whose present frontiers had been fixed in 1889.<sup>1</sup> There was, indeed, only one British firm established in the Colony in 1914, and in 1912 only 9 per cent of her exports (calculated by value, exclusive of specie) had gone to the British Empire, while 77 per cent went to France and the French possessions overseas. Gambia's export trade was almost entirely based on groundnuts: in 1912 these amounted to 93 per cent of her total exports. With the money earned from this staple crop she bought, apart from textiles and manufactured goods mainly from Britain, 138,000 cwt. of rice to help feed her native population of 146,101. Most of the rice imported came from France and Germany, only 36,000 cwt. being British re-exports.<sup>2</sup> Thus, because the bulk of the Gambia Government's revenue was derived from customs dues, that Government's solvency, as well as the Colony's commercial prosperity, depended on a trade with France based on the export of groundnuts.

On the outbreak of war the French steamer service to West Africa was suspended.<sup>3</sup> This, incidentally, also resulted in a shortage of five-franc pieces, the coins preferred by 'strange farmers' (as natives who had come from adjoining French territories to grow groundnuts in the Gambia were

<sup>1</sup> The general development of the Colony can be traced in H. A. Gailey, *A History of the Gambia* (London, 1964). Other histories include: Sir J. M. Gray, *A History of the Gambia* (Cambridge, 1940), W. T. Hamlyn, *A Short History of the Gambia* (Bathurst, 1931) and Sir G. Prothero (ed.), *Gambia* (Peace Handbooks no. 91, 1920). A. Mephee provides a useful background to the economic aspect in *The Economic Revolution in British West Africa* (London, 1926). None of these make use of Colonial Office archive material for the period discussed here.

<sup>2</sup> Figures calculated from the *Gambia Blue Book*, 1912.

<sup>3</sup> This suspension is usually attributed to French fear of German commerce raiders: France does not seem to have had a scheme similar to that adopted by the Committee of Imperial Defence to compensate merchantship-owners for their losses through enemy action. The need for transports to take the French army from Algeria may, however, have played some part in causing the suspension.

Gambia by British ships to be sold there 'at a reasonable profit only'. His superior, Fiddes, disapproved. He disliked any Government connexion with commerce, and preferred to leave the initiative to private enterprise. He argued that there was no need for any such arrangement as Green advocated, since 'they (the local merchants) must know they can import from England and if the position leads to the introduction of one or more British firms so much the better.'<sup>8</sup> Further than this he would not go, for positive encouragement of British firms would equally imply that Government involvement in commerce which, in his opinion, was to be avoided at all costs.

There was, however, little likelihood that British firms of their own accord would be tempted to establish themselves in the Gambia, particularly as at this time—for political reasons—the pre-war British policy of making it difficult for Frenchmen to hold land in the Gambia was reversed. For some time before the war the French Colonial and Foreign Offices had attempted to secure the cession of the Gambia. The British had not been opposed in principle to such cession, but had thought the concessions offered in return by Paris insufficient.<sup>9</sup> In an attempt to obtain better terms, the British Colonial Office had put obstacles in the way of Frenchmen desirous of owning land in the Gambia, in the hope that French mercantile pressure would influence the Quai d'Orsay.<sup>10</sup> The outbreak of war put an end to such hopes, since the Colonial Office felt that the Anglo-French wartime alliance weakened their bargaining position. The previous land policy was to some extent reversed when L. Vezia and Company, a French firm, was given the right to hold land. The Governor, E. J. Cameron, gave his consent reluctantly, feeling that 'every enactment of this kind naturally tends to make the colony more and more a foreign settlement'. The Colonial Office, for its part, agreed that it would not 'be politic to oppose this Ordinance. In the first place this is not a time to have trouble needlessly with the French, and secondly a refusal would increase the eagerness of the French to obtain the Gambia'.<sup>11</sup> Such eagerness the Colonial Office hoped to contain at least until the end of the war; but in the meanwhile the public concession to Vezia and Co. made less likely that activity of British firms which Fiddes hoped would render Colonial Office initiative unnecessary.

The initial failure to sell the 1914-15 groundnut crop led not only to difficulties in respect of Gambia imports, but also to a financial crisis for

<sup>8</sup> C.O.-87-197-44036/14 from the Governor. Minutes of Green and Fiddes on same.

<sup>9</sup> For these negotiations see Gailey, op. cit. 81-96, 109-110. See also Foreign Office series 369, volume 327 (Africa-France 1913), file 24403 and Foreign Office series 371, volume 1700 (Pacific Islands, 1913), file 34144.

<sup>10</sup> This policy was clearly decided upon when the Colonial Office secured disallowance of Gambia Ordinance number eight of 1913, which would have permitted alien landholding. C.O.-87-193-14240/13 from the Governor, Sir Henry Galway. Minutes on same. C.O.-87-195-28962/13 from the Foreign Office. Minutes on same.

<sup>11</sup> C.O.-87-198-50700/14 from the Governor. Minute of J. A. Calder, a Second-Class Clerk in the West Africa Department, on same.

Gambia

عالمك الاسلامي



### ● عن نشرة المركز الاسلامي الأفريقي بالخرطوم .

الرسمية هي الانجليزية وبالرغم من مجاورة القطر السنغال الا ان الفرنسية قليلة هنا جدا .

#### ● اقتصاد غامبيا

تعتمد غامبيا على الزراعة فقط فلا توجد بالبلاد معادن او بترول او غير ذلك . وغامبيا كلها صالحة للزراعة فهي ارض واسعة ومنبسطة كأرض الجزيرة في السودان تنحدر من الشرق الى الغرب نحو المحيط .. ويخترق القطر نهر غامبيا الذي ينبع من مرتفعات فوتاجالون بغينيا ويعد جزءا من السنغال ثم يتوسط تماما غامبيا منحدرًا نحو المحيط الهادي . الا انه مع ذلك فان غامبيا تعاني من المجاعة اكثر من مالي والنيجر مناطق التصحر الحادة في افريقيا الغربية وذلك يرجع الى قلة

القبائل هي المندنكا التي تعتبر لغتها هي اللغة الشعبية الرئيسية في غامبيا . والواقع ان غامبيا هي امتداد لمملكة مالي الاسلامية وقد بدأت هجرة قبائل المندنكا الساخري والفلولان نحو منطقة غينيا وغامبيا والسنغال بعد نهاية امبراطورية مالي وقد اسسوا عدة ممالك اسلامية هناك وكانت المنطقة الممتدة من غامبيا الى جنوب السنغال الى غينيا بيساو تعتبر دولة واحدة يحكمها موسى مولو المعروف الغامبي الاصل وقد استمر موسى مولو في الحكم حتى عام ١٨٢٥ م اما التقسيم الحالي للمنطقة فهو خطة استعمارية بدأت منذ بداية القرن .

استقلت غامبيا عام ١٩٦٥ . وظل يحكمها باستمرار الرئيس داود جاورا الذي كان مسلما ثم تنصر ثم اسلم مرة اخرى في عام ١٩٦٦ . تقريبا . واللغة

تعتبر غامبيا من اصغر بلاد افريقيا الغربية كافة واقلها سكانا كذلك . فمساحتها بالكم ١٠٦٩٠ اما سكانها حسب اخر احصاء في سنة ١٩٧٥ حوالي ٥٠٠ الف نسمة فقط ولهذه البلاد ميزة اخرى هي انه تحدها من كل الجوانب ما عدا البحر دولة واحدة هي السنغال بل ان هناك بعض الاقاليم في السنغال مثل اقليم كازاماس وكولدا وزيفنشور لا تستطيع الوصول اليها الا عبر غامبيا . لذلك يقول الجغرافيون ان غامبيا بالنسبة للسنغال اشبه باللسان في الفم . ومن ثم فالحياة بين القطرين واحدة والقبائل مشتركة بل ان غامبيا تتبع للسنغال سياسيا واقتصاديا . تنقسم غامبيا الى خمسة اقاليم ادارية وتسكنها عدة قبائل اهمها المندنكا او الساخري ثم الفلولانيون والجلولان والصاخندي والولوف .. ولعل اكبر

*gambian*

## G

**GAMBIA.** The history of Islam in the present Republic of the Gambia goes back to the days of the medieval empires of Ghana and Mali. When the Ghana empire ruled the Sahel, Muslim traders and their African counterparts had some contact with peoples who are now the inhabitants of the Gambia. Composed largely of ethnic groups belonging to the Mande-Wolfulbe cultures, the present-day Gambia is home to descendants of Mande-speaking groups who emigrated from Mali at the height of its power in the fourteenth century. They came directly into northern Gambia or indirectly by way of Kaabu in southern Senegal and northwestern Guinea Bissau. Their northern Mande-speaking cousins, the Serahuli and the Jahanke, who ruled ancient Ghana one thousand years ago, entered the Gambia during the Malian era. Wolof elements of the population came from the northern bank of the Gambia River, where they and their Serere cousins had settled in the kingdoms of Saloum and Sin. The Fulbe portion of the Gambia's population came from either the Fula Toro region of modern-day Senegal or from the Futa Jalon area of modern Guinea, where their ancestors had emigrated in the early eighteenth century.

Islam did not become a major force in the Senegambia until the nineteenth century, when a number of Muslim scholars decided to embark on a preaching *jihād*. These men of faith tried to set up Islamic states in the heart of the Senegambian region. Feeling threatened by the dominant non-Islamic cultures and determined to maintain their Islamic identity, these Muslim leaders began to strengthen and create more of the Muslim towns and villages known as Morokundas to Western travelers. These settlements were founded by itinerant Muslim scholars and their students and by Muslim merchants.

During the nineteenth century Muslims found themselves facing two forces whose interests clashed with their own. They had to contend with the non-Islamic status quo, and they also had to face the challenges posed by the rising power of European trading groups

along the African coast. By the end of the century Gambian Muslims found themselves under the growing power of the British Empire. Their leaders were either defeated in battle or coopted into the new order. As a result, Islam at the beginning of the twentieth century was not a state religion but the religion of individual believers who had affiliations with *Šūfī* orders such as the *Qādirīyah*, *Tijānīyah*, or *Murīdīyah*.

Islam grew from a minority religion in the nineteenth century into a modern majority religion largely because of the favorable socioeconomic conditions created by colonial rule. This increase in the number of believers was the unintended result of particular policies and activities by the colonial rulers. By building roads to previously inaccessible areas of the country and opening the hinterland of the Gambia River, the British enabled Muslim leaders and traders to link up with one another and to expand their horizons. By the time the decolonization process came to an end, Muslims constituted more than 90 percent of the population. Mosques were built throughout the country, along with hundreds of *Qur'ānic* schools. The British acknowledged the centrality of Islam in Gambian life by making room for some elements of the *sharī'ah* in the legal system of colonial Gambia. *Qāḍīs* were appointed in the Muslim courts, and a Muhammadan School was built in Banjul for Muslim children who wanted to combine their Islamic education with Western subjects.

Islam in postcolonial Gambia is not radically different from what it was during the colonial period; however, four important developments within the larger Muslim community are now noteworthy. First, the Islamic community has become more diverse and tolerant. This is evidenced by the acceptance of the *Aḥmadiyah* movement, an organization that is often opposed or suppressed in the Muslim countries of the Middle East and South Asia. A second development is the emergence of a new group of young Muslim intellectuals who are disenchanted with traditional *Šūfī* ideas about Islam. Gen-



Uqabah bin Nafir stopped by the furious waves of the Atlantic, on the West Coast of Morocco

# ISLAM IN AFRICA

by  
PROFESSOR MAHMUD BRELVI

Foreword by  
PROFESSOR M. M. SHARIF

Introduction by  
DR. ISHTIAQ HUSAIN QURESHI

Türkiye Divanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Doc. No:	72723
Tas. No:	

INSTITUTE OF ISLAMIC CULTURE  
CLUB ROAD, LAHORE

1969

## Islam in Africa

famous Muslim Prime Minister. His relations with President Sekou Toure of Guinea are also good. The Mayor of Freetown is Alderman A.F. Rahman.

Immediately before the independence at the end of April 1961, there were strikes and incidents of sabotage alleged to have been organised by Siaka Stevens, the leader of the Sierra Leone opposition party, "the All People's Congress" (A.P.C.), and the party members, who were arrested. Communist China recognised Sierra Leone immediately after her independence. Sierra Leone is a poor and an utterly under-developed country.

On 27 September 1961, Sierra Leone was admitted to the United Nations as its hundredth member. Sierra Leone is in favour of a merger with neighbouring Liberia and Guinea.

## BIBLIOGRAPHY

- R. Lewis, *Sierra Leone*, H.M.S.O., London, 1954.  
 "Sierra Leone", *Encyclopaedia Britannica*, 14th. ed., 1929, Vol. XX, pp. 623-26.  
 "Sierra Leone", *Fact Sheets on the U.K. Dependencies*, Reference Division, Central Office of Information, London, March, 1960; April, 1960, March/April, 1961.  
 "Sierra Leone", *Statesman's Year Book*, London, 1962; *Whitaker's Almanack*, London, 1962; and *Keesing's Contemporary Archives*, London, 1959-62.  
 F.A.J. Utting, *The Story of Sierra Leone*, London, 1931.

( 30 )

## Gambia

**G**AMBIA is the only British dependency in West Africa. It consists of a stretch of land on both sides of the lower Gambia. The colony has a protectorate dependent upon it. The protectorate consists of a strip of land extending about six miles on each side of the river to about 200 miles in a direct line (250 miles by the river) from the sea.

The country derives its character and value from the river Gambia, which is navigable throughout and beyond the limits of the Protectorate. Gambia is a large river of West Africa, and the only river of Africa navigable by ocean-going boats at all seasons for over 200 miles from its mouth. It rises within 150 miles of the sea on the north-eastern escarpment of the Futa Jallon highlands. Although the distance from the source to the mouth of the river is little more than 300 miles in a direct line, the length of the stream, owing to its serpentine course, is about 1,000 miles. The Gambia was one of the rivers passed by Hanno the Carthaginian in his voyage along the west coast of Africa. It was known to Ptolemy and the Arab geographers, and was, at one time, supposed to be a mouth of the Nile, and later a branch of the Niger. It was possibly visited by Genoese navigators in 1291 C.E. and was certainly discovered by the Portuguese (c. 1446), but was first explored for any distance from its mouth (1455) by the venetian Alvise Cadamosto. Afterwards, the Gambia became a starting-place for explorers of the interior, among them Mungo Park, who began his both journeys (1795 and 1805) from this river. The sources of the Gambia were reached in 1818 by a Frenchman, Gaspard Mollien, who had travelled by way of the Senegal and Bondou.

Away from the swamps by the river banks, the country is largely "bush". The region above McCarthy's island is hilly. The climate during the dry season (December-May) is fairly healthy. A very dry east wind known as the "Harmattan" blows intermittently from December to March.

The inhabitants, who are both thrifty and industrious, are almost entirely of Negro or negroid race, the chief tribes represented being the Mandingo, the Serahuli, the Wollof and the Jola. Numbers of the Fulas are also

# THE CAMBRIDGE HISTORY OF AFRICA

Volume 4  
from c. 1600 to c. 1790

edited by  
RICHARD GRAY

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	83516
Tas. No:	960 CAM. H

 CAMBRIDGE  
UNIVERSITY PRESS

2000

83516

NORTH-WEST AFRICA

brother of Segá Gaye, who defeated Ahmadi Pate and reasserted Bondu's independence from the Futa's *almamy*. Issata fortified his country and entered into an alliance with the king of Kaarta. Some years later, in 1806-7, the old Almamy 'Abd al-Qādir, after he had been deserted by his own people, was defeated, as we have seen (p. 214), by the armies of Bondu and Kaarta and was killed in cold blood by Almamy Issata of Bondu. What had begun as a religious war between Futa and Bondu was soon to develop into a four-cornered struggle over the control of the upper navigable section of the Senegal river.

In the nineteenth century the jihad movements engulfed the whole breadth of the Sudan. That this process had begun in the Futas a century earlier may be explained by three main factors: first, a higher concentration of Fulani, both sedentary and pastoralists, who also played leading roles in the later jihad movements; second, the direct contact with the Zawāyā of the south-western Sahara, who carried the heritage of Islamic militancy of the Almoravids, and whose impact on the Torodbe we have attempted to demonstrate; third, the exposure of the Futas to the growing commercial activities of the Europeans in the Senegambia.

- Gambia  
- Senegal  
- Kóbelik

## AFRICANS AND EUROPEANS IN THE TRADE OF SENEGAMBIA

Although trans-Saharan trade lost its monopoly with the opening up of alternative outlets on the coast, it continued to operate successfully during the seventeenth and eighteenth centuries. Two English travellers, at both ends of the period under survey, bear witness to this. In 1620-1 Richard Jobson heard of Moors coming to exchange Saharan salt for gold in a town which was only six days' journey from Barra-kunda, the farthest point for European navigation on the Gambia. In 1797 Mungo Park observed in the markets of the upper Niger that 'by far the greater proportion [of the gold of Bure was] annually carried by the Moors in exchange for salt and other merchandise'.<sup>1</sup> This is a significant remark, for it indicates the predominance of gold in the northbound trade to Morocco, and of slaves in the westbound trade to the European factories, which failed to divert the bulk of the gold of Bambuk and Bure from its old established route to the north.

Yet the south-north trade with the Sahara and the east-west trade with the coast were linked by the overlapping and the interconnection between the different sectors of the Sudanic commercial networks.

<sup>1</sup> Park, *Travels* (1799), 305.



# THE CAMBRIDGE HISTORY OF AFRICA

Volume 5  
from c. 1790 to c. 1870

edited by  
JOHN E. FLINT

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	83517
Tas. No:	960 CAM. H

 **CAMBRIDGE**  
UNIVERSITY PRESS

83517

elected their own headmen, and formed benefit societies, which also served as a means of settling disputes among the members and preserving law and order. The majority of the recaptives were Yoruba, captured during the civil wars that devastated Yorubaland during the 1820s. They introduced their own *egungun* society, and even established their own hierarchy of government, with a 'king' to whom all Yoruba in the colony gave allegiance. The government normally refused to give any recognition to any of these recaptive institutions. Nevertheless it was they rather than the government that kept order in the villages, and enabled the recaptives to evolve as a law-abiding, peaceable, self-respecting community.

## THE GAMBIA

British traders had long been established in the Gambia River.<sup>1</sup> From 1661 the Royal African Company occupied a post on James Island, until it was destroyed by the French in 1779. During the Napoleonic Wars all the French West African possessions passed into British hands: at the peace it was agreed that Gorée and Senegal be restored to the French. But to allow British traders to retain a foothold on that part of the coast, and in particular to let them participate in the export trade in gum (then used for glazing textiles), a new British settlement was established in 1816 on Banjul Island, re-named St Mary's Island, in the Gambia.

In the usual way a treaty was made with the king of Kombo, who was promised an annual payment of the customary kind. Like Naimbana in Sierra Leone, he put his mark to a document he could not read, and thereby renounced all further claims to the island. In his own eyes he remained the owner: in British eyes he had transferred sovereignty.

The Gambia settlement was also intended for use in the naval campaign against the slave trade. Recaptives were sent there as settlers, and a small town, named Bathurst after the secretary of state for the colonies, was laid out on the island on the Freetown gridiron plan. Disbanded soldiers were also settled there. Thus the Gambia colony, like the Sierra Leone colony, had as its permanent population a nucleus of non-indigenous Africans, in addition to the transient population of European traders, officials and missionaries, and indigenous (chiefly Wolof) traders and labourers who moved in from the surrounding countryside.

As in Sierra Leone, enterprising Afro-Americans came back across

<sup>1</sup> See J. M. Gray, *A history of the Gambia* (Cambridge, 1940).

# THE CAMBRIDGE HISTORY OF AFRICA

- 1 From the earliest Times to c. 500 B.C.  
edited by J. Desmond Clark
- 2 From c. 500 B.C. to A.D. 1050  
edited by J. D. Fage
- 3 From c. 1050 to c. 1600  
edited by Roland Oliver
- 4 From c. 1600 to c. 1790  
edited by Richard Gray
- 5 From c. 1790 to c. 1870  
edited by John E. Flint
- 6 From 1870 to 1905  
edited by Roland Oliver and G. N. Sanderson
- 7 From 1905 to 1940  
edited by A. D. Roberts
- 8 From c. 1940 to c. 1975  
edited by Michael Crowder

# THE CAMBRIDGE HISTORY OF AFRICA

Volume 6  
from 1870 to 1905

edited by  
ROLAND OLIVER  
and  
G. N. SANDERSON

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	83518
Tas. No:	960 CAM. H

 CAMBRIDGE  
UNIVERSITY PRESS

1985

## CHAPTER 4

### WESTERN AFRICA, 1870-1886

One may have doubts about the appositeness of treating the fifteen or sixteen years between 1870 and 1886 as a phase in the evolution of West Africa. These dates are significant only in the context of the beginning of the colonial era, by which 90 per cent of the area was still untouched at the end of our period. It could be said that the decline in Saharan trade, the growth in imports of European products and increased production of export crops, foretold the imminent end of free Africa, by making certain areas dependent on the world market. But, as Lord Salisbury pointed out, before 1880 no one in Europe was aware of this, let alone anyone in the savannas of the Sudan. It is only with hindsight that we see these things as premonitory signs.

The same applies to the date of 1870, even in the perspectives of colonisation. It is clear to us today that the upsetting of the balance of power in Europe as a result of the Franco-Prussian war acted as a catalyst of economic and social evolution, impelling Europe to occupy Africa, by taking advantage of its technological superiority. But nobody foresaw this at the time, and in fact 1870 opened a period of colonial retrenchment. It was only after 1875, with the Belgian and French activities on the lower Congo, followed by those of the French on the upper Niger, that the imperialist advance began; and the reluctance of Great Britain in this respect is well known. On the other hand 1885/86 is a much clearer dividing line, coming after the Berlin Conference, which had tried to limit the damage caused by an attack of imperialist fever that nobody had predicted. They did not yet realise that the whole of Africa was about to be engulfed in colonialism, but a sort of truce had been initiated - Hargreaves' 'loaded pause', which would be followed after 1890 by the final stage of the scramble for Africa.

The object of this chapter is not however to study the dynamics of the partition of Africa, but rather those of African societies still

#### FROM SENEGAMBIA TO THE RIVERS OF GUINEA

in control of their own fate, at least in appearance. And here it must be admitted that it is difficult to deal with so vast an area for such a short period. Indigenous African history, which still dominated most of the arena, moved at a slower rhythm than the history of the colonial advance. It is only in Senegambia, on the upper Niger, and among the Asante and the Yoruba, that major developments can be seen as the direct or indirect result of growing European pressure. Elsewhere, the balance brought about by the revolutions of the preceding period was either stable or else changing only slowly.

In an area stretching from the Atlantic to the central Sudan and from the Gulf of Guinea to the fringes of the Sahara, it is hard to find a single general direction before the colonial partition, which occurred ten or fifteen years later. In this vast area, with its huge diversity of environment and cultural traditions, a thematic study is precluded, so each section of the area will be dealt with in turn. Since the fundamental unity of the effects of European economic and political action is to be treated in other chapters, we can here only study its unequal effects, sector by sector, on societies which were then subject to a range of different historical processes. Some coastal areas apart, these sectors must be determined in line with the organic realities of traditional Africa; they must not be shaped to fit the arbitrary frontiers that colonialism was about to draw across the continent. We shall therefore look first at the zone of acculturation, stretching around the coast from Senegambia to the Bay of Biafra; next at the immediate hinterland which, from the upper Niger to the Volta, was open to influences from both the coast and the Sudan; and finally at the great belt of the Sudan itself, from the Senegal to Wadai, where events still seemed to move at the traditional pace. Within this framework we shall endeavour to keep within the chronological limits set for the chapter; sometimes, however, if justice is to be done to the natural flow of events, there will have to be excursions beyond these limits.

#### FROM THE SENEGAMBIA TO THE RIVERS OF GUINEA

Senegambia occupies a unique position in Africa, for it is the only region in which the ancient acculturation zone of the Sahara cuts across the much more recent one of the sea coast, subjected to





Political Map of Africa

# The History of Islam in Africa

edited by Nehemia Levtzion & Randall L. Pouwels

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	83989
Tas. No:	960 HIS.1

Ohio University Press  
Athens

James Currey  
Oxford

David Philip  
Cape Town

2000 Athens/Ohio

David C. Sperling

- Morton, R. F. 1976. "Slaves, Fugitives, and Freedmen on the Kenya Coast, 1873-1907." Ph.D. diss., Syracuse University.
- el-Murjebi, Hamed M. 1974. *Maisha ya Hamed bin Muhammed El Murjebi, Yaani Tippu Tip. Kuwa Maneno Yake Mwenyewe*. Nairobi: East African Literature Bureau.
- New, C. 1873. *Life, Wanderings, and Labours in Eastern Africa*. London.
- Nicholls, C. S. 1971. *The Swahili Coast: Politics, Diplomacy and Trade on the East African Littoral, 1798-1856*. London: Allen and Unwin.
- Nicq, A. 1884. *Le Père Simeon Lourdel de la Société des Pères Blancs et les premières années de la mission de Ouganda*. Maison Cance: Imprimerie des Missionnaires d'Afrique.
- Nimtz, A. H. 1980. *Islam and Politics in East Africa: the Sufi Order in Tanzania*. Minneapolis: University of Minnesota Press.
- Nolan, F. P. 1977. "Christianity in Unyamwezi (1878-1928)." Ph.D. diss., Cambridge University.
- Oded, A. 1974. *Islam in Uganda: Islamization through a Centralized State in Pre-colonial Africa*. New York: Wiley.
- Pères Blancs, Les. 1884. *A l'assaut des pays nègres: Journal des missionnaires d'Alger dans l'Afrique équatoriale*. Lille.
- . 1885. *Près des Grands Lacs*. Paris.
- Pouwels, R. L. 1987. *Horn and Crescent: Cultural Change and Traditional Islam on the East African Coast (800-1900)*. Cambridge: Cambridge University Press.
- Rigby, P. J. A. 1966. "Sociological Factors in the Contact of the Gogo of Central Tanzania with Islam." In *Islam in Tropical Africa*, ed. I. M. Lewis, 268-90. Oxford: Oxford University Press.
- Sheriff, Abdul. 1987. *Slaves, Spices, and Ivory in Zanzibar*. London: James Currey.
- Sperling, D. C. 1988. "The Growth of Islam among the Mijikenda of the Kenya Coast (1826-1933)." Ph.D. diss., University of London.
- Stanley, H. M. 1890. *In Darkest Africa*. 2 vols. London: Low.
- Swantz, Lloyd. 1956. "The Zaramo of Tanzanyika." M.A. thesis, Syracuse University.
- Thompson, G. 1983. "The Merchants and Merchandise of Religious Change: The New Orthodoxies of Religious Belief amongst the Shambaa People of Mlalo, North East Tanzania." Ph.D. diss., Cambridge University.
- von der Decken, C. Claus. 1869-79. *Baron Carl von der Deckens Reisen in Ost-Afrika in den Jahren 1859 bis 1865*. Leipzig & Heidelberg: C. F. Winter.
- Weber, Max. 1966. *The City*. Trans. and ed. Don Martindale and Gertrud Neuwirth. New York: Free Press.
- Ylvisaker, M. 1979. *Lamu in the Nineteenth Century: Land, Trade, and Politics*. Boston: African Studies Center, Boston University.
- Young, R., and H. Fosbrooke. 1960. *Smoke in the Hills: Land and Politics among the Luguru of Tanganyika*. London: Routledge & Kegan Paul.

Malawi  
Mozambique  
Zambia  
Zimbabwe

CHAPTER 14

## East Central Africa

Edward A. Alpers

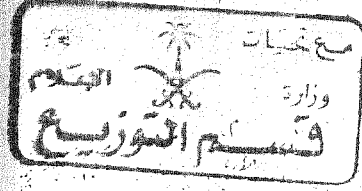
**H**istorically, East Central Africa stands at the margin of the Islamic world. Although Arab traders probably introduced Islam to the coast of modern Mozambique no later than the thirteenth century and a small community of Muslims existed in the Zambezi valley during the fifteenth and sixteenth centuries, Islam did not begin to take root in the interior of East Central Africa until the nineteenth century. In the last hundred years, however, Islam has steadily increased the number of its adherents in the region, (precise numbers are not available and estimates vary widely, depending on the source). Moreover, while Muslims remain a minority, they are a distinct grouping that is increasingly becoming a force to be reckoned with on the national level in Malawi and Mozambique. How and why this has come about is the focus of this chapter.

Specifically, the chapter explores the history of Islamic expansion and the development of Islamic communities in East Central Africa from the end of the fifteenth century to the present. At the same time, however, it analyzes the way in which the attitudes and policies of both the colonial regimes and independent governments of Malawi and Mozambique, as well as the wider Islamic world, have affected and continue to affect these Muslim communities; it also connects this history to the wider experience of Islam in eastern and southern Africa. The scope of the chapter includes northern Mozambique and Malawi, with brief reference to Zambia and Zimbabwe, whose much smaller Muslim communities are closely bound up with those of, in particular, Malawi.

### Early History

The early history of Islam in East Central Africa is intimately linked to the extension of Muslim trading communities along the coast and offshore islands of the

# شهر في غرب إفريقيا مشاهدات وأحاديث عن المسلمين



بقلم  
محمد بن ناصر العبودي

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
Kayıt	3352
Tasnif No. :	915.2 11811.5

الطبعة الأولى  
١٤٠٥ هـ - ١٩٨٤ م  
حقوق الطبع محفوظة

فقال : هذا لا أحبه ، إنه ساحر ، إنه من السحرة . فأسفت على كوننا فارقنا القرية قبل أن نعرف شيئاً من أمره ، وإن كنا لا نؤمن بسحره ، إذ يقول الشيخ خطاب إنه يكسب أكثر ما يكسبه من النسوة اللاتي يأتين إليه يسألنه عن أمور غيبية قادمة أو أشياء عنهن خفية فيستغل عواطفهن . ويأخذ نقودهن .

من جانبنا نحلي إلى كنجور :

وكنجور لها علاقة وثيقة برفقاء هذه الرحلة فهي بلدة أختنا ومرافقتنا الشيخ (خطاب شريف) .

استأنفنا السير في هذا الطريق الريني الترابي في مناظر لا تختلف كثيراً عما سبقها ، وإن كانت أكثر قرباً من ساحل المحيط . ولكن المنطقة تعيش فترة من الجفاف .

ومررنا بأرض قال لنا الشيخ خطاب إن هذه الأرض يملكها والده وانها تزرع بالقول السوداني والدخن إذا سقط المطر .

وكما كان الأمر في القرى السابقة وصلنا على مشارفها إلى طريق اسفلتي عرفنا بعد ذلك أن فرحتنا به لن تطول لأن حدوده لا تتعدى حدود القرية يرجع الطريق بعدها إلى سابق عهده ترابياً .

وكانت المناظر في مشارف قرية (كنجور) هي المناظر القروية المعتادة : كمنظر رجل يحمل على رأسه حزمة حطب ، ونسوة يحملن أمتعة فوق رؤوسهن .

في بلدة كنجور :

وتبعد عن العاصمة (بانجول) حوالي ٧١ كيلاً جهة الغرب وتقع غير بعيدة عن المحيط ومع ذلك لا أثر لرطوبة البحر في هوائها .

وهناك في ناحية غير بعيدة حانوت فيه بضائع راقية عالية ثبعا ما يملكه موريتانيون رأيت منهم شابين اثنين فيه يتكلمان العربية بفصاحة فسالتهما : ألم تؤثر الإقامة في هذه البلاد على لغتكما العربية ؟ فقالا : إن أهلنا بعثنا ونحن صغار إلى موريتانيا للدراسة . وسألتهما عن التعامل مع هؤلاء الإخوة الإفريقيين ؟ فقالا : إنه ليس فيه أي شيء من المشكلات .

الموريتانيون في غامبيا :

وبهذه المناسبة أذكر أنني كنت قد سألت طائفة ممن أتق بهم من أهل هذه البلاد عن العرب المقيمين فيها فقالوا : إنهم اللبانيون في الدرجة الأولى وهم تجار كبار معظمهم من المسيحيين ومن أهل الشيعة ، وإنهم يتعدون عن الاختلاط بالأهالي إلا للحاجة .

وأما الموريتانيون فإنه يوجد عدد لا بأس به منهم في هذه البلاد بعضهم يقول إنه يصل إلى أربعين ألفاً ويشغلون بالتجارة أيضاً إلا أنهم مثلاً يكونون في المدن يكونون في القرى والأرياف يفتحون الحانوت ، ويتفرغون للعمل فيه حتى ربما كان ذلك الحانوت في القرية هو كل شيء للتاجر حتى يكون له بمثابة المسكن .

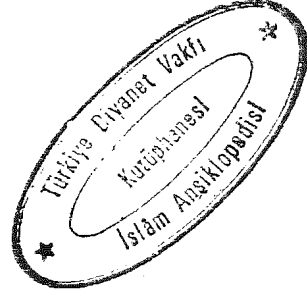
وسألته عن مساهمتهم في إعانة الدعوة الإسلامية ؟

فقالوا : إن اشتغالهم بالتجارة يستغرق كل أوقاتهم في الغالب .

وبعد الحديث مع هذا التاجر الموريتاني عدنا إلى حيث موقف السيارة قرب المدرسة فتجمع أهالي القرية وفيهم شيخ عليه عباءة سعودية (مشليخ) سألته من أين حصل عليه ؟ فأجاب : من مكة المكرمة . ولفت نظري رجل قد علق في عنقه ما يشبه الفلادة في أسفلها ثلاث حقائب صغيرة تشبه الأحراز أو القمام .

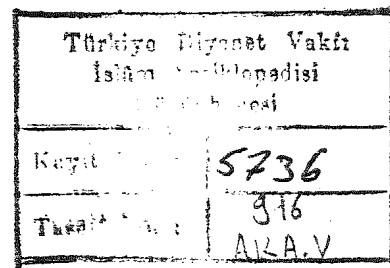
فسألت الشيخ خطاب عنه عندما تحركنا ؟

# الوجيز في إقليمية القارة الإفريقية



تأليف

أنور عبد الغنى العفصاد  
الأستاذ بجامعة الإمام محمد بن سعود



الرياض - ١٤٧٠

وقد جرى سابقا تعدين الإلمينيت ( Ilmenite )<sup>(١)</sup> من رمال الشاطئ جنوب النهر ، ولكن التعدين قد توقف نهائيا . ويعنى هذا أن الفول السوداني ، ومنتجاته وخاصة الزيت هي الصادرات الهامة الحقيقية ، ولو أن نوى نخيل الزيت ذو قيمة أيضا .

و ( باثروست ) هي العاصمة والمرفأ الرئيسى ، وقد أقيمت على جزيرة سانت مارى بقرب مصب النهر الرئيسى ، فى حين أن هناك بعض المدن الهامة فى أعالي النهر مثل ، جورج تاون و ( كونتاو ) و ( أور ) التى تقوم بشحن كميات كبيرة من الفول السودانى إضافة إلى مدينة ( كاو - أور ) .

## ٢ - سيراليون :

وتقع بعيدا إلى الجنوب من غامبيا ، ولهذا نتوقع أن يكون فصل الأمطار فيها أطول . وفى الواقع تتلقى كميات من المطر أكبر بكثير من غامبيا وذلك لوقوعها فى ممر الرياح الجنوبية الغربية الموسمية التى تحمل الأمطار ، ( انظر خريطة توزيع الأمطار ) . يضاف إلى ذلك ، أن بعض أجزاء البلاد تقع على ارتفاع أعلى ، فالأرض ترتفع مباشرة بعد السهل الساحلى الضيق باتجاه جبال ( لوما Loma ) التى تقع فى شمال شرق البلاد ، حيث يصل ارتفاع أعلى قممها بنيمان ( Bintimane ) إلى ( ١٩٥٠ م ) عن سطح البحر . فى حين أن الجبال التى تحتل معظم شبه جزيرة سيراليون قرب فريتاون ترتفع إلى أكثر من ( ١٠٠٠ م ) .

وينجم عن هذا الوضع زيادة فى مجموع التهاطل ، بل يكون التهاطل مرتفعا ، حيث يتلقى الخزام الساحلى كله معدلا يزيد على ( ٢٥٠٠ مم ) فى العام ( امطار فريتاون تصل إلى ٣٥٠٠ مم ) ، ولكن لا تلبث الأمطار أن تتناقص كلما توغلنا داخل البلاد . ومن الأمور الجديرة بالاهتمام ، قصر فصل الجفاف بالقرب من الحدود الشرقية ، على الرغم من أن المجموع الكلى للأمطار يكون أقل منه بالقرب من الساحل .

(١) الإلمينيت Ilmenite هو أوكسيد الحديد الألومينى - يتركب من حديد + ألومين + أوكسجين .

## دول إقليم غرب أفريقية

لقد سبق لنا ولاحظنا انقسام غرب أفريقيا إلى عدد من الدول المختلفة ( انظر شكل ٦٢ ) وقد آن الأوان لأن نقول شيئا عن كل منها :

### ١ - غامبيا :

دويلة صغيرة تقل مساحتها عن عشرة آلاف كم ، تمتد على شكل شريط ضيق على طرفى نهر غامبيا ، على مسافة حوالى ( ٣٥٠ ) كم<sup>٢</sup> من الغرب إلى الشرق . والنهر نفسه صالح للملاحة . على ضفتيه تنتشر المستنقعات التى تسمى محليا باسم ( بانتوفا روس Bantoforos ) والتى تغمر بمياه الفيضان خلال فصل الأمطار فتصبح ذات قيمة كبرى لزراعة الرز ، وخاصة فى المجرى الأوسط للنهر ، ويبدأ من ( كاو أور Kau-ur ) تزداد ملوحة الماء ولذلك فلا تستغل المستنقعات للزراعة .

وأهم صادراتها الزراعية هو الفول السودانى الذى يزرع بشكل واسع فوق الأراضي العالية وخاصة فى مقاطعة مجرى النهر الأعلى .

ويحدد التهاطل المنخفض نسبيا مجال زراعة المحاصيل . فمدينة ( باثروست ) مثلاً تتلقى معدلا سنويا قدرة ( ١٢٠٠ مم ) ، خلال الفصل الماطر الذى يمتد من حزيران إلى أيلول . ولكن التهاطل الفعلى فى بعض السنين ينقص كثيرا عن هذا المعدل ، إذ هبط فى عام ( ١٩١٣ م ) ( ١٣٣٢ هـ ) مثلا إلى ما دون ( ٦٠٢ مم ) . وكذلك منذ حوالى عشر سنوات تعرضت ( غامبيا ) كما تعرضت منطقة « الساحل » بأكملها إلى جفاف شديد ، احتاجت معه للمساعدات الغذائية الدولية .

وخلال موسم الجفاف الطويل يكون أثر رياح الهارمتان ، الهابة من الصحراء ، شديدا جدا .

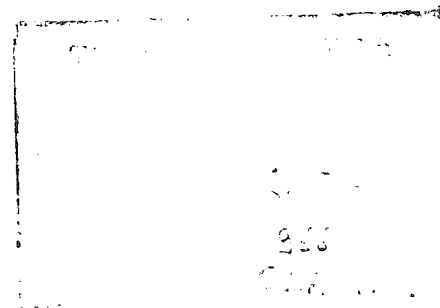
- Senegal  
- Gambia

*Ma Ba Diakhou Ba*

# West Africa and Islam

*A Study of Religious  
Development from the  
8th to the 20th Century*

*by Peter B. Clarke*



*Edward Arnold*

Muslim states a means of legitimating his authority. Samory, according to his biographer, not only believed that Islam was intellectually and morally superior to indigenous religions but probably also felt that no one particular indigenous religion or combination of these religions was able to provide a foundation for his authority as ruler of a vast territory.<sup>17</sup> Islam, on the other hand, was not the religion of any particular group of people, and by attempting to present himself as a Muslim ruler and by basing his claim to authority on Islam Samory possibly believed that people would come to regard him as belonging to and favouring no particular indigenous religious or political system, but rather as a ruler with a "national" or international outlook and policy.

Ironically Kong, one of the most famous and prestigious Dyula centres of Islamic learning, was destroyed by Samory, himself a Dyula, in 1897. In 1889 the ruler of Kong, Karamoko Ule Wattara, had placed the kingdom of Kong, which covered an area stretching from Bobo-Dioulasso in the north in present-day Upper Volta almost as far as the forest zone in the south, under French protection. After moving east in the direction of Kong in 1894 Samory forced the French troops sent to relieve the area to withdraw. Then in 1897, in order to deprive the French of the use of Kong as a base and because the inhabitants of Kong were allies of the French and refused to fight in his army, Samory ordered its destruction. Many of the Muslim scholars and ordinary people in Kong were put to death because, it is said, Samory accused them of knowing nothing about war. Some of the Dyula managed to escape and went on to establish Muslim settlements such as Dar-as-Salaam in and around Bobo-Dioulasso, while others migrated to the region of Odienne.

Samory was, then, above all else, a military man and an administrator. He became more committed to Islam at a personal level as time went on, and this may have had something to do with his decision to govern his state according to Islamic principles. It seems, however, that the desire to give his authority greater legitimacy and to give his kingdom greater unity and cohesion by making Islam the official state religion were the stronger, more compelling reasons for this decision. The venture had to be almost entirely abandoned as we have seen. However, the system of Islamic education which he developed led to the emergence of numerous, small Muslim communities among the Mande-speaking peoples to the south and east of Futa Jallon and the Tokolor empire.

Finally, Samory gave a rather more indirect impetus to the spread of Islam. His campaigns against the French and against opponents in the upper Niger and Volta Basin, and his destruction of Kong, caused considerable upheaval and dislocation, forcing people, among them Muslims, to migrate. In some instances, as we have seen, these Muslim migrants settling in the region of Odienne in the Ivory Coast and elsewhere established Islamic centres where they had not previously existed and in this way became agents for the dissemination of Islam.

*Islamic reform movements in the Senegambia.*

*The jihad of Ma Ba Diakhou Ba, 1861–1867.*

The tradition of militant Islam was relatively old in the Senegambia by the

19th century (see Chapter 4). Here I begin with the militant Islamic reform movement of Ma Ba Diakhou Ba, having decided to consider al-Hajj 'Umar's jihad as part of the militant Islamic reform movements of the upper and middle Niger region, although as I indicated it was born in and had an impact on the Senegambia.

Ma Ba Diakhou Ba (1809–1867) was, like his father and grandfather who came from Futa Toro in northern Senegal, a Muslim teacher by profession. His grandfather Ibrahim Mapate Ba established a Muslim school in Jolof, and his father N'Diogu Ba not only established a Muslim school but also a Muslim village called in Wolof, Kir Ma Ba, or Hambacunda in Mande. Ma Ba Diakhou, born in 1809 in Kir Ma Ba, studied the Qur'an in his father's school and after his secondary education in Cayor began teaching in the state of Baddibu, also known as Rip, situated between the rivers Saloum to the north and the Gambia to the south and governed at the time by the Mandinka.<sup>1</sup>

Sometime before launching his military jihad in 1861 Ma Ba Diakhou met al-Hajj 'Umar Tall and was initiated by him into the Tijaniyya brotherhood. He also received encouragement from 'Umar when he announced his intention of waging a holy war in Badibu (Rip). The immediate cause of Ma Ba's holy war was the tension that existed between the various interest groups in and around Badibu. Pastoralists wanted more grazing rights, and the farmers, though they welcomed the manure supplied by the pastoralists, resented the fact that the latter's cattle were allowed to trample over their farms in search of pasture. Furthermore, merchants and rulers were in conflict. One of the causes of this conflict was that the rulers, having lost a considerable source of revenue with the abolition of the trans-Atlantic slave trade, imposed heavier taxes on the merchants who had begun to benefit from the growing trade in groundnuts.

Another important factor contributing to tension and conflict in the region was the presence of British traders on the Gambia who, after some of them had been molested by the people of Baddibu, attacked the area. Ma Ba Diakhou, to the annoyance of the ruler of Baddibu, negotiated peace terms between the British and Baddibu. Then, after the ruler of Baddibu attempted to assassinate him, Ma Ba, with the assistance of the pastoralists and merchants, launched his jihad against Baddibu in 1861.

After conquering Baddibu Ma Ba succeeded in imposing his authority over the Serer state of Saloum in 1864. He also entered into an alliance with both the French governor of Senegal, General Faidherbe, who recognised him as Almamy of Baddibu and Saloum, and with the Damel (ruler) of Cayor, Lat Dior, who was an opponent of French imperialism. However, Ma Ba's alliance with Lat Dior and his desire to create throughout the Senegambia a Muslim state eventually brought him into conflict with the French and contributed to his downfall in 1867. The French had driven Lat Dior from Cayor in 1864 because they alleged that Dior had broken an agreement made in 1859 which allowed the French to build a telegraph line through his territory linking St Louis with Dakar. Lat Dior took refuge with Ma Ba at the latter's capital of Nioro and became a Muslim. The French insisted that Ma Ba expel Lat Dior, but Ma Ba refused on the grounds that Lat Dior was a Muslim.

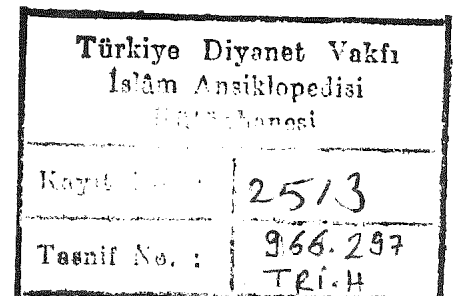
Although Ma Ba had made a treaty with the French which recognised the

# A HISTORY OF ISLAM IN WEST AFRICA

By

J. SPENCER TRIMINGHAM

GAMBIA



Published for the UNIVERSITY OF GLASGOW by the  
OXFORD UNIVERSITY PRESS  
Oxford New York

## 228 WEST AFRICA UNDER EUROPEAN RULE

to the Cayor, Walo, and Jolof regions, but security under French rule completely changed the situation and they burst out of their confines. Stimulated by the impulse of the Murid movement they have colonized and exploited arid lands in Ferlo, forcing the Fulbe—who had reduced it to desert to withdraw. They colonized the no-man's-land lying between the various Serer groups, and have become numerous in Sin, Salum, and even Gambia.<sup>1</sup> Small groups of peoples have been absorbed. Many became active traders, founding colonies in all the towns of Senegal. The Islam of the ordinary people, based as it is on Muridism, is unique in Negro West Africa, whilst the *évolués* exhibit another type of secularized Islam and are very scornful of the saint worship of the *murids*. Wolof traders in Nyoro in the Sahil supported Muḥammad b. Aḥmad and his disciple, Ḥamāhu 'llāh, against the persecution of the 'Umarian Tijānī shaikhs.

The spread of Islam in western Guinea, French Soudan, and the central Mande regions, although not so spectacular, has been none the less steady. Islam had already been accepted by many Mandinka, and even though large numbers were pagans in practice it was inevitable that under the new conditions most of them would be ready to claim it as their religion. Even the Bambara in French Soudan have been influenced and at least 20 per cent. would claim to be Muslim.<sup>2</sup>

Although Mande traders were active everywhere throughout western Guinea the primary impulse had come from the Fulbe of Futa

<sup>1</sup> Wolof in the Gambia numbered 36,200 in 1950. The Gambia must be linked with the Senegal so far as the spread of Islam is concerned. It is an obvious political anomaly, cut off from its natural hinterland where the main bodies of its people live. The official figures of religious profession are as follows:

Protectorate	Animists	Muslims	Christians	Total
1947	46,907	178,000	451	225,358
1948	48,045	180,695	544	229,284
1949	49,236	197,150	500	246,886
1950	19,382	230,649	1,530	251,561
Bathurst				
1946	291	15,866	4,995	21,152

2

Soudan Français	Animists	%	Muslims	%	Christians	%	Total
1921	1,413,589	57	1,061,000	43	..	..	2,474,589
1940	1,580,000	53	1,370,700	46.5	11,700	0.5	2,962,400
1949	1,438,700	44.5	1,782,750	55	16,230	0.5	3,237,680

## WEST AFRICA UNDER EUROPEAN RULE 229

Jalon which led to the conversion of the whole of the Susu<sup>1</sup> and smaller peoples during the nineteenth century, but since then the progress of Islam has been steady and has reached the coast. In Sierra Leone it has gained half the Temne and Mende, the two largest tribes. All over this vast area (Portuguese Guinea,<sup>2</sup> independent Guinea,<sup>3</sup> and Sierra Leone)<sup>4</sup> we find today an extraordinary picture of religious change. Hundreds of villages are a mixture of pagans, Muslims, and Christians. The break-up of traditional religions is apparent everywhere, as is the fact that the abandonment of their African religious heritage is only partial and that the springs of conduct of those who have joined one or other of the two available world religions is still that of the old animistic heritage.

Nigeria under British occupation witnessed one of the greatest advances.<sup>5</sup> In the north the traditional confessional neutrality of the British had given way to partiality. Islam appealed to the administrators who were fascinated by the Fulbe state system, and wherever Muslims were found in authority, even over a pagan majority, they recognized Islam as the religion of the state. Through the policy of indirect rule vast numbers of pagans were left under Muslim rulers and insulated against influences such as Christian missions which, though they would not have converted Muslims, would have intro-

<sup>1</sup> The Susu number 320,000 in Guinea and 50,000 in Sierra Leone. The branch known as the Yalunka (Jalonké) was the centre of Susu resistance to the Futa Jalon theocracy and today the real penetration of Islam among them is relatively moderate. From the Susu Islam is rapidly gaining the Mani on the coast of southern Guinea and Sierra Leone.

<sup>2</sup> In Portuguese Guinea (pop. 510,777 in 1950) the Muslims are mainly Fulbe (known as Fula, 108,000), Mandinka (64,000), Susu, and the majority of the Biafada (12,000). The Manjaco, Balante (except for the Mané who are Muslim), island Bijago, and smaller peoples remain pagan.

3

Guinea	1911		1952	
Muslims	899,400	51 %	1,381,000	65 %
Total population	1,763,000		2,131,000	

<sup>4</sup> In Sierra Leone the 1931 census gave 193,650 Muslims out of a total of 1,667,790, or 11.6 per cent., but the proportion of those who would claim Islam as their religion today would seem to be nearer 25-30 per cent.

5

Northern Nigeria	Animists	Muslims		Christians	Total
1921	3,278,068	6,686,362	67 %	13,685	9,978,122
1952	4,616,000	11,661,000	69 %	558,000	16,835,000

Mervyn Hiskett

# The Development of Islam in West Africa

Gambia

DIA  
ism  
Tarandh

Türkiye Diyanet İşleri Başkanlığı	
Kitap No.	6465
Tel. No.	966
	HIS.D

Longman

London and New York

## ISLAM UNDER COLONIAL ADMINISTRATIONS

administration was set up in Sierra Leone, it attempted, successfully, to govern with the cooperation of the Creoles. Indeed, it has been suggested that British policy was to deliberately divide the Creoles from the Mendes, Vais, Temnes and others, in order to facilitate colonial rule. Whether this is true or not seems to me to be largely a matter of interpretation and emphasis but in my opinion I doubt that it was ever a deliberate and conscious policy. However, the strong bias of the British administration in favour of the Christian Creole minority certainly had the effect of isolating the Muslims, who were largely Mendes, Vais and Temnes, from power and influence. In this situation it is hardly surprising that colonial education developed almost entirely in the interest of the Christian population, of which the Creoles were the most influential members. Moreover, it was largely in the hands of Christian missionary organisations. Thus the Church Missionary Society (CMS) founded a boys' grammar school in Freetown in AD 1845 and a girls' secondary school in 1849. Similar schools were founded by other missionary organisations. The well-known Fourah Bay College was also a CMS foundation. As might be expected, these institutions offered a distinctly Christian education and produced an educated, Christian and largely Creole elite, on which the administration relied for its local administrative personnel. Moreover, the legal profession, medicine, banking and so on, were largely in the hands of Christian Creoles. Muslims, for whom this education was closed except at an unacceptable risk to their religion, consequently remained educationally, and thus economically, disadvantaged.

What education along western lines there was that was available for Muslims, was offered mainly by the Ahmadiyya, established in Sierra Leone since 1937. Sunnī Islamic education was left to the various Muslim communities to make what arrangements they could. The Muslim population now probably forms at least 50 per cent of the total, in comparison with the Christian element of between four and five per cent. Since World War II there has been a growing tendency in Sierra Leone, as in other West African coastal territories, for former Christians to go over to Islam. This is probably to be attributed to the increasing community of interest between Islam and African nationalism, as well as to reaction against Christianity as the White man's religion.

The Ahmadiyya has always been strong in Sierra Leone but there is also a large Sunnī element, composed largely of immigrant Muslims from Nigeria. The Tijānī *Jamā'at al-fayḍa* also claims to have made considerable headway in Sierra Leone and may be largely responsible for the movement of conversion to Islam mentioned above.

Freetown is now the location of several Muslim societies, of which the largest are the Muslim Congress, the Muslim Reformation Society and the Ikhwan al-Muslimin Association. Since c. 1961 the Egyptian government has taken considerable interest in the Sierra Leonean Muslim communities and has made important contributions to the development of Arabic and Islamic education there. However, as elsewhere in West Africa, such Arabic education suffers from the disadvantage that it is of limited vocational value in a country that is now, for better or for worse, very largely English-speaking.

### Islam in the Gambia

The Gambia is a narrow strip of territory along both sides of the Gambia river, within the present Republic of Senegal. The history of Islam there has already



III 9-16

Thomas Krings

Gambia

04 AGUSTOS 1992

# Sahel

## Senegal, Mauretanien, Mali, Niger

Islamische und traditionelle schwarzafrikanische  
Kultur  
zwischen Atlantik und Tschadsee

Mit Fotos von Beatrice Frehn

ISLAM TARIH SANAT  
ve KÜLTÜRÜ ARASTIRMA  
MERKEZİ - İSTANBUL

5410

DuMont Buchverlag Köln

1982

### SENEGAL: BASSARI/GAMBIA

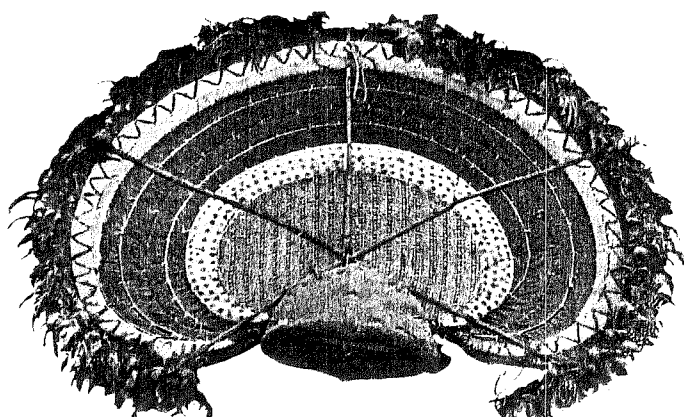
sari. Die Jäger bilden eine Art Geheimgesellschaft, der allein die Jagd auf Löwen und Panther vorbehalten ist. Große Bedeutung haben auch die Altersklassen, wobei der Übertritt von einer in die nächste Klasse durch genaue Vorschriften geregelt ist.

Als wichtigstes soziales Ereignis im Leben eines jungen Mannes oder eines Mädchens gilt die Beschneidung, der ein abgeschlossenes Leben der Initianden von einigen Wochen im Busch vorgeht. Wer das Glück hat, das Bassari-Land vor dem Beginn der Regenzeit (April/Mai) zu besuchen, kann Zeuge von eindrucksvollen Zeremonien in den Dörfern werden. Zur Beschneidung tragen die jungen Männer kunstvolle Masken aus riesigem, scheibenförmigem Schilfflechtwerk. Die Maske bedeckt das Gesicht des Tänzers und verwandelt ihn so in ein 'gesichtsloses' Medium. Von der runden Scheibe stehen radial einzelne Schilfstengel ab, die von ein oder zwei gebogenen Verbindungsstreben zusammengehalten werden, so daß der Eindruck eines riesigen tragbaren Spinnennetzes entsteht. Den Kopf bedeckt eine helmartige Kappe aus gefärbten Pflanzenfasern. Als Zierat werden lange Vogelfedern aufgesteckt. Vor der Beschneidung erhalten die jungen Männer als Zeichen der Mannbarkeit einen Jagdbogen, und wenn sie Männer geworden sind, ein Gewehr – weitere Hinweise auf den Wert, den man der Jagd zumißt.

Die traditionelle Bekleidung der Bassari beschränkt sich beim Mann auf ein Penisfutteral aus geflochtenen Borassuspalmblättern, einem dreieckigen Stück Antilopenleder und gefärbten Wollfäden, bei der Frau auf einen Lendenschurz, ein mit Glasperlen besticktes Stück Stoff, zu dem ein mit zahlreichen bunten Glasperlen verzierter Gürtel getragen wird. Der Schmuck der Bassari-Frauen zeigt große Farbenpracht und Vielfalt (Abb. 8). Besonders geschätzt sind breite Stirnbänder mit kleinem Glasperlenbesatz, feine Perlenfäden in den Ohrmuscheln und feine Messingarmreifen, die man zu Dutzenden an den Oberarmen trägt. Den Hals zieren mit Kaurimuscheln verzierte Lederbänder und Halsketten aus Schneckenhäusern.

#### Fahrt durch das Bassari-Land

Das Siedlungsgebiet der Bassari läßt sich nicht genau abgrenzen, da sie in enger Nachbarschaft mit den Fulbe und Malinke leben. Salemata etwa ist ein reines Fulbe-Dorf. Östlich von Sale-



Tanzkopfschmuck  
der Bassari

mata (Richtung Kedougou) zweigt rechts eine Piste nach Etiolo ab, einem religiösen Zentrum der Bassari. Hier kann man bereits kunsthandwerkliche Produkte wie z. B. Jagdbögen, Tanzmasken, Penisfutterale und andere Flechtarbeiten als Souvenirs erstehen. Von Salemata aus sind es noch etwa 80 km bis nach Kedougou, der Departementsstadt im äußersten Südosten des Senegal. Die Fahrt durch das hügelige Vorland des Futa Djalon ist auf schlechter Piste anstrengend, aber reizvoll, da man durch eine noch weitgehend unberührte afrikanische Landschaft fährt. Besondere Aufmerksamkeit verdienen die Marmorsteinbrüche bei Ibel, wo grün-weißer Jaspis abgebaut wird. Kedougou (830 km von Dakar), ein Städtchen von 7000 Einwohnern, bietet keine besonderen Sehenswürdigkeiten, stellt aber den Ausgangspunkt für diejenigen dar, die mit einem Geländewagen noch weiter nach Osten bis zum Faleme-Fluß (180 km) vordringen wollen. Die Region Kedougou bis zur Mali-Grenze ist eine Landschaft voller Ursprünglichkeit, in die sich nur wenige Touristen wagen. Sie umfaßt das Territorium des alten Goldschürfgebiets Bambuk, das den Reichtum des Ghana- und Mali-Reiches im Mittelalter mitbegründete. Tatsächlich kann man hier heute noch Frauen sehen, die in den Flüssen wie vor Jahrhunderten Goldstaub auswaschen.

### Gambia, Enklave im Senegal

Gambia, eine nur 10 000 km<sup>2</sup> große Enklave im Senegal und mit diesem seit Januar 1982 in einer politischen Konföderation verbunden, stellt eines der merkwürdigsten Staatsgebilde Afrikas dar. Das Land erstreckt sich 350 km auf beiden Seiten des Gambia-Flusses; an keiner Stelle dehnt es sich in Nord-Süd-Richtung über mehr als 50 km aus. Diese absonderlichen Staatsgrenzen sind das Resultat eines jahrhundertlangen Streites europäischer Mächte um die besten Handelsplätze an der Atlantikküste. Seit der 'Entdeckung' der Gambia-Flußmündung durch die Portugiesen im Jahr 1455/56 nahmen nacheinander Holländer, Franzosen, Balten und Engländer Besitz von dem mangrovenbewachsenen Flußmündungsgebiet. Während die Franzosen 1659 in der Senegalmündung auf der Île St. Louis eine Faktorei gründeten (die spätere Hauptstadt ihrer Kolonie Senegal), bemächtigten sich die Engländer 1661 der vom deutsch-baltischen Herzog Jakob von Kurland aufgegebenen Jakobsinsel am Unterlauf des Gambia River, aus der die Inselbefestigung St. James wurde. Über Jahrhunderte befehdeten sich die beiden Rivalen Frankreich und England; sie entrißen sich Stützpunkte und kaperten gegenseitig Schiffe. Doch beide lebten einträglich vom Handel mit einheimischen Fürsten, bei dem europäische Feuerwaffen, Glasperlen und Stoffe gegen Elfenbein, Häute, Gummi arabicum (Baumharz) und Sklaven eingetauscht wurden. Als die Engländer zu Beginn des 19. Jhs. die Sklaverei in den von ihnen kontrollierten Territorien aufhoben, siedelten sie an der Mündung des Gambia auf einer Nehrung namens 'Banjul' (in der Mande-Sprache 'Bambusinsel') freigelassene Sklaven an. Das Hütten-dorf, von den Briten 'Bathurst' getauft, avancierte 1888 zur Hauptstadt der Kolonie Gambia. Bis heute bilden in der Hauptstadt Banjul die Nachfahren der freigelassenen Sklaven, die sich *Aku* nennen, die führende Großbürgerschicht.

## UNESCO General History of Africa

Volume I	Methodology and African Prehistory (Editor J. Ki-Zerbo)
Volume II	Ancient Civilizations of Africa (Editor G. Mokhtar)
Volume III	Africa from the Seventh to the Eleventh Century (Editor M. El Fasi) (Assistant Editor I. Hrbek)
Volume IV	Africa from the Twelfth to the Sixteenth Century (Editor D. T. Niane)
Volume V	Africa from the Sixteenth to the Eighteenth Century (Editor B. A. Ogot)
Volume VI	Africa in the Nineteenth Century until the 1880s (Editor J. F. A. Ajayi)
Volume VII	Africa under Colonial Domination, 1880–1935 (Editor A. A. Boahen)
Volume VIII	Africa since 1935 (Editor A. A. Mazrui) (Assistant Editor C. Wondji)

*A. Ogot (Son. Othman)*

— Gambia

— Sierra Leone

— Fildisi Sahili

(268–398)

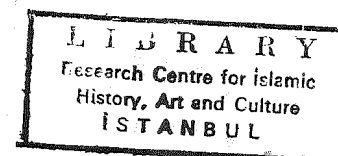
# GENERAL HISTORY OF AFRICA · V

## 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*.

1992



15 ARALIK 1994

HEINEMANN · CALIFORNIA · UNESCO

13

### The states and cultures of the Upper Guinean coast

C. WONDJI

#### Introduction

From the Casamance to the Republic of Côte d'Ivoire inclusive, there stretches an enormous area of coasts and forests, inhabited by many and various peoples. This area is far bigger than the one historians normally call Upper Guinea.<sup>1</sup> This chapter aims at sketching the outline of its development between 1500 and 1800.

#### The societies

By comparison with the big ethnic masses of the Sudan, where state-type societies predominate, the area under consideration here is characterized by many small socio-cultural units organized on the basis of lineages, clans and villages.

The people of the Guinea countries are remarkable for being fragmented into many ethnic groups. From the River Casamance to the River Tanoe, between the northern savannah and the southern coastline and the mountain ranges of Futa Jallon and the Guinea Spine and the western and south-eastern coastline, there are more than a hundred ethnic groups and sub-groups.

This multiplicity of human groups explains the many linguistic differences that characterize the cultural landscape. Each ethnic group, speaking a language distinct from those of its neighbours, is aware of its individuality. There are sometimes many dialectal variants within a single language, which oddly restricts linguistic intercomprehension within a single ethnic group. Thus each ethnic group contains striking distinctions: for example the Joola are differentiated into Flup (Felup), Bayotte, Blis-Kianara, Kassa and Fooni. In the Côte d'Ivoire, We in the north (the Facobli) and the

1. The West Atlantic coastal area (Guinea) was divided into Upper Guinea, from the Senegal to Cape Palmas, and Lower Guinea, from Cape Palmas to the Niger delta in the Bight of Biafra. W. Rodney uses the term 'Upper Guinea Coast' for the coast between the Gambia and Cape Mount. Thus the Côte d'Ivoire was not part of Upper Guinea as defined by historians, although from a strictly anthropological point of view, the western part belongs to this region.

#### *The states and cultures of the Upper Guinean coast*

centre (the Duckoué) have difficulty in understanding their Nidru relatives in the south (the Toulepleu); and the Baga are divided into the Baga-Sitemou, Baga-Fore and Baga-Kakissa.<sup>2</sup>

Despite the diversity of ethnic groups and languages due to the continual overlapping of migratory flows, there are wider linguistic entities. Three big language families, themselves subdivided into groups and sub-groups, share the area between the Casamance and Tanoe rivers. Within the family of Mande languages, the Southern Mande sub-group is predominant – Northern Mande only appearing in the form of the Mande spoken in the Gambia, Casamance, Guinea-Bissau, Sierra Leone and Liberia. South of the Mande languages, along the coastline from the Casamance river to Liberia, the so-called West Atlantic languages are also divided into northern and southern groups: they are less homogeneous than the previous family and show internal variety reflecting the ethnic complexity described above. Lastly, to the east and south-east the so-called Kwa languages comprise the Kru-Bete and Akan languages, which show the same heterogeneity as the West Atlantic languages.<sup>3</sup>

#### The difficulty of producing an historical synthesis

Tracing the development of the countries of the coast of West Africa from the Casamance river to the Côte d'Ivoire between the fifteenth and nineteenth centuries is one of the most difficult tasks of African historians. It deals not only with peoples and societies, most of which have recently become states whose national history is being reconstructed, but also with territories that did not all belong to the big political entities of pre-colonial Africa and whose histories pose many difficult methodological problems for the historian.

These difficulties relate first to the sources themselves. After the fifteenth century, European written sources, which grew in number and accuracy as trade intensified, provide material about the Atlantic coast of Africa. Like the mercantile interests of the European nations, they are unevenly distributed by periods and regions: they are plentiful for Senegambia, the Rivers Coast and the sector from the Gold Coast to the Niger delta, but less so for Liberia and the Côte d'Ivoire; before the fifteenth and even into the sixteenth century they are virtually non-existent for certain sectors. Although they reflect the prejudices of Europeans, in line with their nationalities and the ideas then current, they nevertheless give a good picture of the coastal area, including the geographical setting and the economic activities, systems of government and habits and customs of the peoples visited. But the coast is better depicted than the hinterland, for

2. For the Joola see C. Roche, 1976, pp. 28–46; for the We and Baga see D. T. Niane and C. Wondji.

3. See J. H. Greenberg, 1980.



## Methodists and Muslims in the Gambia

MARTHA T. FREDERIKS

*Centre IIMO, Utrecht University, The Netherlands*

**ABSTRACT** *The Gambia (West Africa) is a predominantly Muslim country, with a small Christian community. Christian-Muslim encounters in the Gambia can be traced back as far as the fifteenth century. This article explores part of this long interreligious history of the Gambia. It researches – on the basis of archival materials – the attitudes and perceptions of the Gambian Methodist Church towards Muslims in the nineteenth and twentieth centuries. The article argues that, although the attitude of the Methodists towards Muslims changed in the middle of the twentieth century from aggressive evangelization towards more irenic relations, Methodism in the Gambia still perceives Christian witness to Muslims to be one of its core callings.*

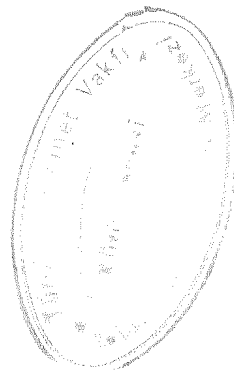
### Introduction

When the Methodist missionary John Morgan arrived in the Gambia in 1821, only a few years after the foundation of the Wesleyan Methodist Missionary Society (WMMS), he was convinced that the conversion of the people of the Gambia would only be a matter of time. Many people showed an interest in his preaching—Morgan describes them as leisurely reclining on their mats under a mango tree, listening to his sermons as long as he would want them to' (Morgan, 1864, pp. 6–7)—and quite a few requested baptism.<sup>1</sup> However, his hope that these were indications that all Gambians would soon convert to Christianity proved unfounded. Within the year, Morgan had to conclude that although the adherents of the African Traditional Religions were quite open to Christianity, Muslims were not. It made him exclaim that 'Mohammedans seemed to be shielded against Christianity as perfectly as the crocodiles in the river were against the spear and the bullet' (Morgan, 1864, p. 46). That opinion was re-iterated again and again in the history of Christianity in the Gambia. The missionaries observed with growing anxiety that, while Christianity made little headway, Islam seemed to win the vast majority of the people.<sup>2</sup> This seemed to confirm the classical Muslim retort to Christian preaching, that 'Jesus Christ is white man's God and Mahomet Black man's God'.<sup>3</sup> Also polygamy, 'this woman question', proved to be an obstacle for conversion to Christianity.<sup>4</sup>

Today, the Gambia is a predominantly Muslim country. Around 95% of the people profess Islam. Only 3% of the population has become Christian, forming a total community of about 35,000 people. Less than 10% of these, around 3,500 people, are Methodists.

*Correspondence Address:* Martha T. Frederiks, Center IIMO, Department of Theology, Faculty of Humanities, Utrecht University, Postbus 80125, 3508 TC, Utrecht, the Netherlands; E-mail: m.t.frederiks@uu.nl

0959-6410 Print/1469-9311 Online/09/010061–12 © 2009 University of Birmingham  
DOI: 10.1080/09596410802542136



MADDE YAYINLANDIRILAN  
SONRA GELEN DOKÜMAN

29 Ocak 2010

مَسْعُودُ الْخَوْنَد

القَارَات . المَنَاطِق . الدَّوَل . البِلْدَان . المَدَن

# الموسوعة التاريخية الجغرافية

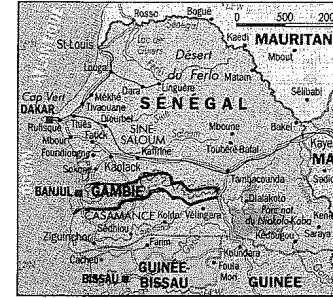
مَعَالِم . وَثَائِق . مَوْضُوعَات . زُعَمَاء

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	78235
Tas. No:	030.809 H A V . M

الجزء (الثالث) عشر

عُمان - فرنسا

Beyrut 2003



Gambia

غامبيا

بطاقة تعريف

وتختلف غامبيا عن السنغال المحيطة بها في ان الصوفية غير مسيطرة على رغم وجودها. فهناك حضور للتيجانية، والقادرية (قبيلة المالينكي)، والمريدية (أعضاء الجالية السنغالية).

ولعل أكثر الطوائف حضوراً في غامبيا هي طائفة الأحمدية. والأحمدية اعتبرتها «منظمة المؤتمر الاسلامي» جماعة مرتدة، لكنها تتمتع بنفوذ كبير في البلاد ولها العديد من الأتباع. لها مستشفى في العاصمة وعدد من المدارس في طول البلاد وعرضها، يشرف عليها مئة من الباكستانيين (المعروف أن أهم تجمع للأحمدية هو في الباكستان). ويقدر عدد أتباع الأحمدية في غربي أفريقيا بنحو ٢٠٠ ألف موزعين على السنغال وغامبيا والرأس الأخضر.

في ١٩٩٧، سمحت الحكومة بتنظيم مؤتمر إسلامي شعبي حضره المئات من الموريتانيين والتونسيين والجزائريين والمغاربة إلى الآلاف من الجنسيات الأخرى. وتعم البلاد ظاهرة انتشار المساجد والعودة إلى أسماء اسلامية.

الحكم: نظام عسكري منذ إنقلاب تموز ١٩٩٤. قبلاً: جمهورية، عضو في الكومنولث؛ الدستور الذي كان يُعمل به صادر في ٢٤ نيسان ١٩٧٠؛ البرلمان من ٥٠ نائباً، منهم ٣٦ يُنتخبون بالاقتراع

الموقع: تمتد بشكل لسان أرضي داخل السنغال بطول متوسطه ٣٢٥ كلم وعرض متوسطه ٥٠ كلم. يعبرها، طولاً، نهر غامبيا، ومنه إسم البلاد. تطل على المحيط الأطلسي.

المساحة: ١١٢٩٥ كلم م... وهي أصغر دول افريقيا.

العاصمة: بانجول. وأهم المدن: سيراكوندا (نحو ٧٠ ألف نسمة)، بريكاما (٢١ ألفاً)، باكاو (٢٠ ألفاً)، غونجور، سوكونا، فارافيني، غامبريزارا، جورجتاون (راجع «مدن ومعال»).

اللغات: الانكليزية (رسمية). وهناك لغات محلية أخرى، أهمها لغات قبائل المندنغ، الولوف، البول، المالينكي...

الأديان: نحو ٨٥٪ من السكان من المسلمين؛ وهناك ٨٪ من الإحيائيين (الإحيائية: أديان ومذاهب افريقية أصلية)، و٥٪ بروتستانت، و٢٪ كاثوليك.

يتوزع المسلمون الغامبيون على تيارات اسلامية ومنظمات متعددة، أهمها سبع فرق، ينشط في داخلها اتجاه أصولي على يد الذين تخرجوا من جامعات أو معاهد عربية، وينالون دعمًا من السلطة على الرغم من أن الدستور الغامبي يمنع تشكيل أحزاب دينية.

92-99

kind. Nowadays, they are also engaged in wage labour and there had been rise in the number of daily-wage labourers.

They profess Islam and faqirs and the *qazi* are their sacred specialists. The Jaga traditionally accept water, *kachcha* and *pucca* food from all Muslim communities. Traditionally, the Hindu communities do not accept food and water from the Jaga. Their attitude towards formal education is partly favourable, but not so towards family planning. They have a positive attitude towards other developmental programmes.

#### BIBLIOGRAPHY

- Crooke, W., *The Tribes and Castes of the North-Western India*, Calcutta, Government Printing Press, 1896; rpt., 1974, Delhi, Cosmo Publications, Vol. II.
- Russell, R.V. and Hiralal, *The Tribes and Castes of the Central Provinces of India*, London, Macmillan and Company, 1916; rpt., 1975, Delhi, Cosmo Publications, Vol. II.

ANIS SARKAR

## Jahanka

### Community of Gambia and Senegal

The *Jahanka* (Jahanke, Jahaanke, Diakhanke) are not an ethnic group. They do not speak a language widely considered as their own, nor do they inhabit a particular area thought clearly to be 'Jahanka territory'. The Jahanka are a group of clans, originally Soninke who over a period of several centuries have come to recognize their unique identity. This identity is based in part on a common heritage, in part on close lineage relationships and in part on the strongest Muslim clerical, educational and magical traditions in all of West Africa.

The sedentary Jahanka occupy distinctive 'Jahanka villages' in Senegal and the Gambia (Senegambia) south of an imaginary line drawn from the mouth of the Gambia River to the Confluence of the Senegal and Faleme rivers. A few Jahanka villages stretch southward into Guinea towards the edge of the Futa Jalon highlands.

This area is typical of West Africa's drier savannas. Brush and trees grow lush in the summer

rainy season and then turn crisp and dry during seven or eight months without rain. Temperatures in these areas can range as high as 108° F, and they seldom drop below 54° F at night.

Because they live interspersed with a much larger Mandinka population, the Jahanka practice many Mandinka social customs. Mandinka is almost universally their common, everyday language. However, because of their Soninke roots, many Jahanka still speak and use the language of the Soninke—Azer. Much of the language of Jahanka still speak and use the language that some refer to when speaking of a Jahanka language.

Their emphasis on Muslim education and their clerical calling lead a high percentage of Jahanka males to become literate in Arabic and in their languages of common use, the latter written with Arabic script. Unlike the Mandinka and many others in Senegambia, few Jahanka attend non-Islamic schools. Consequently, few are literate in French or English, the official languages of Senegal and the Gambia.

Understanding the nature of Jahanka ethnicity requires knowledge of their history and of their long tradition of Islamic scholarship, education and magical activity. The Jahanka claim their place of origin to have been Ja (Dia), in Masina on the Niger River in modern Mali, but they uniformly look to a period of residence in Jahaba ("Great Jaha"), on the Bafing River east of the modern Mali-Senegal border as the formative period of their ethnicity.

It was in Jahaba, living together, that four major Soninke lineages came under the religious influence of one of West Africa's greatest clerics of all time, al-Hajj Salim Suwari. The most persuasive evidence suggests that this influential residence took place late in the fifteenth or early in the sixteenth century.

Carrying with them the prestige of Suwari's teachings, the Jahanka (which means "the people of Jaha") spread from Jahaba south towards Futa Jalon and west towards the mouth of the Gambia River. In these regions, they established their own villages and took on the status of being the region's most specialised clerical elite. Jahanka clericalism was not like any other, however. It was based upon Suwari's esoteric interpretation of Muslim scriptures and upon

- Senegal  
- Gambia  
- Ghana  
- Mali  
- Mauritania

1342 ENCYCLOPAEDIA OF THE WORLD MUSLIMS

The Zerma-Songhay look up to the most noble among them: the Mayga and the princely Zerma families, and maintain cordial but quietly dominant relations with the lower castes of their community. To these belong the captive domestic servants and dependents (*horso*) and the various castes of craftsmen, blacksmith, celebrants, *griots* (praise singers), therapists and magicians, whose specialist duties and products are integral parts of Zerma-Songhay custom and community.

The ideological canopy of the Zerma-Songhay world could not possibly be of one cloth. On the surface and for all official figures, the Songhay culture is evidently Muslim. Indeed, the clothes people wear, the calendar and the code of law which regulates civil life from the naming of the newborn to the wake for the dead are manifestly Muslim. Few if any of the freeborn will choose to ignore the five prayers, of the day or any of the fasts of the Muslim year. In fact, the higher one's station on the social ladder, the more publicly exhibited the signs of devotion. On Friday, howling sirens escort the parade of limousines behind the president's to the mosque.

Islam has introduced new elements to the Songhay culture while leaving almost untouched the underlying framework of custom and tradition, for Islam has come to these regions, travelling with the caravans of traders and merchants and settling in marketplaces, fortified towns and administrative centres. On the other hand, more than 95 per cent of the Zerma-Songhay reside in the vast spaces between such sites, drawing their sustenance—their 'life's strength'—from the soil, the river or other elements of nature in respectful relations with the forces and spirits which govern these realms and in dependence upon the elders and the specialists among them who can transmit the secrets of these relations.

Even in the city, when night falls, after the limousines and the sirens have found their way back to the presidential residence and are quiet, the sound of the talking drums rises from one or another suburb, calling forth the nightly possession dances.

BIBLIOGRAPHY

Fuglestadet, F., "UNIS and BNA, The Role of Traditionalist Parties in Niger 1948–1960", *Journal of African History*, 16/1, 1975, pp. 113–137.

Humwick, J.O., "Religion and State in the Songhay Empire", In *Islam in Tropical Africa*, edited by I.M. Lewis, London, Oxford University Press, 1966.

—, "Songhay, Bornu, and Hausaland in the Sixteenth Century", *History of East Africa*, edited by J.F.A. Ajayi and M. Crowder, Vol. 1. New York, Columbia University Press, 1971.

Lewis, I.M., "Introduction", *Islam in Tropical Africa*, edited by I.M. Lewis, London, Oxford University Press, 1966.

Miner, H.M., *The Primitive City of Timbuctoo*, Garden City, N.Y., Doubleday, 1965.

Murdick, G.P., *Africa: Its People and their Culture History*, New York, McGraw-Hill, 1959.

Thompson, V., "Niger", *National Unity and Regionalism in Eight African States*, edited by Gwendolyn M. Carter, Ithaca, Cornell University Press, 1966.

Trimingham, J.S., *The Influence of Islam upon Africa*, New York, Praeger, 1968.

—, *Islam in West Africa*, London, Oxford University Press, 1959.

Van Hoey, L.F., "The Coercive Process of Urbanisation, The Case of Niger", *The New Urbanisation*, edited by S. Greer, et al., New York, St. Martin's Press, 1969.

—, "Small Scale Society Under Stress", *The Concept of Community*, edited by D. Minar, et al. Chicago, Aldine, 1969.

O. KANE

Soninke ✓

Community of Gambia, Ghana, Mali, Mauritania and Senegal

The Soninke, often called Sarakole, form a relatively large western African ethnic group of 2.5 million people, 47 per cent of whom are Muslims. Most live in Mali, Upper Volta and Ivory Coast, while smaller groups are found in Senegal, Gambia and Mauritania. According to their oral history, they are related to ancestors of the Caucasian race from the Saharan-Mediterranean region, probably Berbers, who exercised considerable authority and power in the Sudanese Sahel, in Ghana, near Koumbi, in the Ouagadougou until the end of the eleventh century and, later, at Diara, near Nioro.

Since then the Soninke have formed numerous communities during their migrations and are referred to by their neighbours under a variety of names. They

of Afghanistan, who comprise the bulk of the anti-Soviet Mujahiddin insurgents based in Pakistan. Yet their differing ethnic-political interests often lead to armed conflict between Baluch and Pushtun freedom-fighters when they meet on their respective cross-border forays.

In Iran,\*the Sunni Baluch hold little brief for Khomeini-style Shia fundamentalism and were among the first of Iran's minority groups to protest openly the revolution's policies. For Western strategists, the ongoing nightmare in Baluchistan (to use the phrase of Selig Harrison, a canny observer of the current Baluch political scene) is that Baluch desire for regional independence will lead to an ever-increasing flirtation with the Soviets, who may agree to accede to Baluch political aspirations for a 'cordon sanitaire' to the warm water ports and oil-producing areas of the Persian Gulf. Undoubtedly the Baluch, long obscure in world affairs, will assume increasing importance and merit considerable attention in times to come.

#### BIBLIOGRAPHY

- Baloch, Mir Khuda Baksh Marri, *Searchlights on Balouches and Balochistan*, Karachi, Royal Book, 1974.
- Barth, Fredick, "Competition and Symbiosis in North East Baluchistan", *Folk*, 6/1, 1964, pp. 15-22.
- Coon, Carleton S., *Caravan: Story of the Middle East*, rev. edn., New York, Holt Rinehart and Winston, 1958.
- Harrison, Selig, *In Afghanistan's Shadow: Baluch Nationalism and Soviet Temptations*, New York, Carnegie Endowment, 1981.
- , "Nightmare in Baluchistan", *Foreign Policy*, 32, 1978, pp. 136-60.
- Matheson, Sylvia, *The Tigers of Baluchistan*, London, Arthur Barker, 1967.
- Pastner, Carroll, "Access to Property and the Status of Women in Islam", *Women in Contemporary Muslim Societies*, edited by J.I. Smith, Lewisburg, Bucknell University Press, 1980.
- , "The Status of Women and Access to Property on a Baluchistan Oasis", *Women in the Muslim World*, edited by Lois Beck and Nikki Keddie, Cambridge, Harvard University Press, 1978.
- , "Gradation of Purdah and the Creation of Social Boundaries on a Baluchistan oasis", *Separate Worlds: Studies of Purdah in South Asia*, edited by H. Papanek and G. Minault. St. Louis, South Asia Books, 1982.
- , "Accommodation to Purdah: The Female Perspective", *Journal of Marriage and the Family*, 36/2, 1974, pp. 408-14.

Gambiya

Gize Saluti

BAMBARA 139

- , "Cousin Marriage Among the Zikri Baluchi of Coastal Pakistan", *Ethnology* 18/1, 1979, pp. 31-48.
- , "The Negotiation of Bilateral Endogamy in the Middle East Context: The Zikri Baluch Example", *Journal of Anthropological Research*, 37/4, 1981, pp. 305-18.
- , "A Social Structural and Historical Analysis of Honor, Shame and Purdah", *Anthropological Quarterly*, 45/4, 1972, pp. 248-61.
- Pastner, Stephen and Carroll McC. Pastner, "Clients, Camps and Crews: Adaptational Variation in Baluch Social Organisation", *Anthropology in Pakistan*, edited by S. Pastner and L. Flam, Ithaca, Cornell University South Asia Programme, 1982.
- , "Adaptation to State-Level Politics by the Southern Baluch", *Pakistan: The Long View*, edited by L. Ziring, R. Braibanti, and H. Wriggins, Durham, Duke University Press, 1976.
- Pehrson, Robert N., *The Social Organization of the Marri Baluch*, New York, Wenner-Gren Foundation, 1966.
- Salzman, Philip C., "Multi-Resources Nomadism in Iranian Baluchistan", *Perspectives on Nomadism*, edited by W. Irons and N. Dyson-Hudson, Leiden, Brill, 1972.
- , "Processes of Sedentarization Among the Nomads of Baluchistan", *When Nomads Settle*, edited by P.C. Salzman, New York, Praeger, 1980.
- , "Adaptation and Political Organization in Iranian Baluchistan", *Ethnology*, 10/4, 1971, pp. 433-44.
- , "Continuity and Change in Baluchi Tribal Leadership", *International Journal of Middle Eastern Studies*, 4/4, 1973, pp. 428-39.
- , "Islam and Authority in Tribal Iran: A Comparative Comment", *Muslim World*, 65/3, 1975, pp. 186-95.
- , "Movement and Resource Extraction Among Pastoral Nomads: The Case of the Shah Nawazi Baluch", *Anthropological Quarterly*, 44/3, 1971, pp. 185-97.
- Spooner, Brian, "The Iranian Deserts", *Population Growth: Anthropological Implications*, edited by B. Spooner, Cambridge, MIT Press, 1972.
- , "Kuch U Baluch and Ichthyophagi", *Iran*, 2, 1964, pp. 53-67.
- Wirsing, Robert, *The Baluchis and Pathans*, Report No. 48, London, Minority Rights Group, 1981.

A.W. MOHSIN

#### Bambara

#### Community of Gambia, Guinea, Ivory Coast and Mali

The Bambara are a community in Mali, Ivory Coast Guinea and Gambia. They form part of the

Don. Ok-

02 EKİM 1995

J.N.O. ANDERSON  
ISLAMIC LAW IN AFRICA  
London - 1978.  
DN: 34361



## CONTENTS

	Page
Foreword by Lord Hailey . . . . .	v
Introduction . . . . .	1

### PART I: ADEN AND EAST AFRICA

Aden . . . . .	11
Somaliland Protectorate . . . . .	40
Zanzibar . . . . .	58
Kenya . . . . .	81
Tanganyika . . . . .	122
Uganda . . . . .	148
Nyasaland Protectorate . . . . .	162

### PART II: WEST AFRICA

Nigeria . . . . .	171
The Gambia . . . . .	225
The Gold Coast . . . . .	249
Sierra Leone . . . . .	287

### APPENDICES

Appendix A. The Anglo-Egyptian Sudan . . . . .	301
Appendix B. The Immigrant Muslim Communities . . . . .	322
Appendix C. Brief Notes on Certain Points of Law . . . . .	332
Appendix D. Fatuma's Case . . . . .	340
Appendix E. The Dissolution of Muslim Marriages Act . . . . .	343
Appendix F. Somaliland Addenda . . . . .	345
Appendix G. Table of Ordinances, Decrees, etc. . . . .	346
Appendix H. Table of Cases Cited . . . . .	352
Glossary . . . . .	357
Index . . . . .	381

## غامبيا

( البلاد ) . مناخها مداري ، ومعدل منسوب المياه السنوي فيها ١٢٠٠ ملم .

المساحة : ١١,٢٩٥ كلم<sup>٢</sup> .

السكان : ٦٠٦,٠٠٠ نسمة ( تقديرات ١٩٨١ ) ، فتكون الكثافة السكانية بنحو ٥٤ نسمة في الكلم<sup>٢</sup> الواحد . ويعود الغامبيون والسنغاليون الى الاصول الاثنية نفسها وينتمي ٤٢٪ منهم الى المندنج و١٨٪ الى البول و١٥٪ الى الولوف . واهم الديانات : الاسلام ( ٨٥٪ من السكان ) ، الاحيائية ( ١٠٪ ) والمسيحية البروتستانتية ( ٥٪ ) .

العاصمة : بانجول ( باتهورست سابقا ) ( نحو ٥٠,٠٠٠ نسمة ) وتقع على المحيط الأطلسي . وأهم المدن : بريكاما ، يوندوم ، جورجيتاون .

اللغات : الانكليزية هي اللغة الرسمية . وهناك لغات محلية أخرى أهمها لغة المندنج ، والولوف ، والبول .

نبذة تاريخية : وردت غامبيا في كتابات بطليموس ، عالم الفلك والجغرافي المصري ، وكذلك عرفها أوائل الجغرافيين العرب . وكانت غامبيا تدور في فلك امبراطورية مالي أثناء الاكتشافات والفتوحات البرتغالية على يد هنري الملاح ، ومنها انطلقت ، عام ١٤٨١ ، البعثة البرتغالية الى بلاط امبراطور مالي موسى الثالث . وأول اتصالات جرت بين السكان المحليين والبريطانيين كانت في أواسط القرن السادس عشر عندما أقدم التجار الأوروبيون ( البرتغاليون والانكليز والداغاركيون والهولنديون والفرنسيون ، وأغلبهم مارس تجارة العبيد ) على اقامة محطات تجارية لهم على الشواطئ الافريقية . واشتدت حمى المنافسة بين الفرنسيين والانكليز في المنطقة عندما أنشأت فرنسا في عهد لويس الرابع عشر « شركة السنغال » ، وكانت النتيجة ، بعد عدة عقود ، لصالح الانكليز الذين توصلوا الى تثبيت

المقدس ثم احيل الى المحاكمة في شهر نيسان - ابريل من عام ١٦٣٣ ووجهت اليه تهمة الارتداد عن الدين فصدر بحقه قرار بالاقامة الجبرية مدى الحياة . لكن غاليلي لم يتراجع عن قناعاته وأطلق في وجه رجال الدين الذين كانوا يحاكمونه جملته الشهيرة « ومع ذلك ، فهي تدور ! » قاصدا دوران الأرض حول الشمس .

لقد شكلت اعمال غاليلي انعطافا هائلا في تاريخ الفكر البشري . فقلبت الفلسفة الطبيعية التقليدية رأسا على عقب . وساعدت على تحرير الفلسفة والسياسة من تأثير الفكر الديني الكنسي وتأسيس الحق والسلطة حسب معطيات العقل والارادة البشرية . وأحلت الانساني مكان المقدس في مبدأ تنظيم وقيادة المجتمع . واسهمت في تقديم مفهوم جديد للانسان بعلاقته مع نفسه وعلاقته مع الطبيعة فأعادت للعقل دوره وقيمه وقدرته على فهم قوانين الواقع وحركته ، مما افسح في المجال امام ظهور تيارات علمية وعقلانية تطالب بفصل الكنيسة عن الدولة وإقامة الحق الطبيعي . وقد تجلّى ذلك في جميع الفلسفات السياسية التي ظهرت في القرن السابع عشر والثامن عشر التي وصفت بفلسفة عصر التنوير وغيرها من الفلسفات السياسية اللاحقة المرتكزة على العلم .

## غامبيا ، جمهورية

Republic of Gambia

République de Gambie

الموقع والمناخ : أصغر دول افريقيا المستقلة . تمتد بشكل لسان أرضي بطول ٣٠٠ كلم وأقصى عرضه ٥٠ كلم . تحيط السنغال بها من جميع حدودها البرية وتطل من الغرب على المحيط الأطلسي . يعبرها طولاً نهر غامبيا ( ومنه اسم

## THE NUMERICAL STRENGTH OF ISLAM IN THE SUDAN

There have been many attempts to estimate the numbers of Mohammedans throughout the world, but few have made a special study of Africa. This continent presented a difficult problem before 1900, because of the lack of a framework of boundaries and the absence for large areas of information of any kind. Travellers, who necessarily went from town to town under the protection of native "kings", got an exaggerated view of the problem, and their reports led to unreliable estimates. When actual attempts at counting the numbers were made, tremendous difficulty appeared in deciding whether communities or even individuals were Moslems.<sup>1</sup>

Since 1920, the colonial and national boundaries have been fairly well fixed. The principal alterations have been:—

a) A small withdrawal of the northern frontier of Northern Nigeria to give the French a moderately fertile strip along which to reach Lake Chad.

b) The annexation by France of 3,000 square miles of Northeastern Liberia in 1907.

c) A number of awkward readjustments with reference to the allocation of the "Military Territories" and the creation of Niger Colony, which are difficult to allow for in estimates.

d) The division of Haut Sénégal-Niger into Soudan Française and Haut-Volta after the War.

e) The abolition of Haut-Volta and its mergence with French Sudan, Niger Colony Ivory Coast and French Guinea in 1932—a change which has scarcely been noted in the outside world as yet.

<sup>1</sup> See, for example the remarks of the Director of the 1921 census in Northern Nigeria in "Northern Tribes of Nigeria", by C. K. Meek. Vol. II., p. 172. Oxford, 1925.

- Gambia
- Sierra Leone
- Fildişi Sahilleri
- Gine
- Liberya
- Senegal
- Burkina Faso
- Benin

Sudan / peşetinde  
akiminde

Makale "SUDAN" peşetindedir.



*The JOURNAL OF AFRICAN HISTORY*  
 c. VI (s. 1-4) s. 428-29, 1965 (COMMON)  
 A HISTORY OF THE GAMBIA

*A History of the Gambia.* By HARRY A. GAILEY, JR. London: Routledge and Kegan Paul, 1964. Pp. 244, map. 35s.

Mr Gailey's *History of the Gambia* is a useful addition to the scanty material available on this small but significant area of West Africa. Today, when the Gambia emerges as an independent State, a comprehensive historical study which focuses on the political evolution of the country up to the eve of independence is timely. No previous work exists on the constitutional or political development of the Gambia. Sir John Gray's history, published in 1940, and long out of print, was a monumental work concerned with European explorers, traders and administrators in the area from the fifteenth century to the creation of a British protectorate in the late nineteenth century. Gailey's primary object is to bring Gray's book up to date; but, relying as he does on Gray as his main source (even when original records are available) for the early history of the Gambia, little that is new emerges before the modern period.

The first part of the book is a straight history of four centuries of European contacts with the Gambia, which, by the seventeenth and eighteenth centuries had become a flourishing base for an entrepôt trade in slaves, ivory, gum, with Europe; a significant factor in Anglo-French rivalry.

With the abolition of the slave trade in 1807, Britain established a military base at the mouth of the river to intercept slavers. This became the Colony area. The vicissitudes of legitimate trade, determined largely by a disturbed hinterland beyond British jurisdiction, and the problems of a limited revenue, were the major issues of the nineteenth century. Faced with the dilemma of involvement in internal wars, which took on a new dimension in the *jihād*, the British Government entered into negotiations with the French for an exchange of territory. Thus the decline of traditional authority in the River precipitated the delimitation of the boundary, and the creation of a British protectorate.

The story this far is European oriented; this, Gailey explains, is because 'the centrum of power . . . for four hundred years rested outside the territory'. It is not a convincing argument for ignoring the significant role of liberated Africans, or of mulattoes, or indeed of British merchants in the Gambia, in the development of the colony in the nineteenth century. The Christian missionary factor in this period is not considered; and the approach to the Islamic wars has inevitably by-passed some of the major issues involved. His discussion of the question of Exchange (a subject recently covered by Professor Hargreaves) is incomplete without emphasis on African opinion.

It is in the second part of the book that Gailey moves on to firmer ground, and makes a useful contribution to our knowledge of contemporary Gambia. As an American in a neglected British territory, he is painstaking in his analyses of ordinances, government reports, etc.; and examines the effects of British administration with a fresh, uninhibited approach. For unofficial material he has made use of interviews (though not of local newspapers); but perhaps a too brief visit is responsible for inaccurate generalizations such as that the 'Bathurst Wolofs . . . have emerged in the last fifty years as the native intellectual and economic leaders in the Gambia'.

Through a series of studies—on 'Governing the Protectorate', on 'The economics of a Monoculture'—Gailey has succeeded in presenting current problems of the Gambia with clarity and some sympathy for her people, who have inherited a 'serious financial and political situation', created by a biased boundary solution (which lost the hinterland), and a parsimonious colonial policy. His emphasis is, indeed, on the shortcomings of the administration.

Many will want to read the all-too-short chapter on political development, which examines the structural changes in the machinery of government from 1888 to 1960, and sketches the history of political parties in the last decade. But there is not nearly enough discussion on the proceedings of any of the councils and the extent to which they reflected African aspirations. In consequence, neither the impact of the National Congress of British West Africa in the 1920s and 1930s, nor the influence of its protagonist, Edward Small (whom Gailey calls 'the father of modern Gambian politics') upon the Gambian political scene is made relevant. There are unnecessary errors in this chapter, too, one being the confusion of 'officials' with 'unofficials' in Council.

'The future . . . seems indeed gloomy', are Gailey's last words, but not Gambia's. Already an answer has been given to the apparently conflicting choice of Independence or Association with Senegal.

The disappointment over the book arises from the fact that the author has attempted too extensive a work, which has inevitably reduced the depth of his study of contemporary history, which is his main concern. For all that, this is a valuable study of the Gambia. The clear line map and collection of appendices are particularly useful, though the compilation of reference notes at the end of the book complicates serious study.

Bathurst

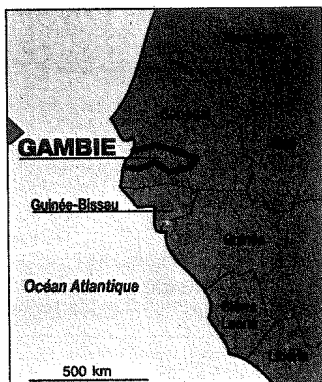
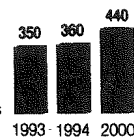
FLORENCE MAHONEY

## ARMS AND ARMOUR OF NORTHERN NIGERIA

*Nigerian Panoply; Arms and Armour of the Northern Region.* By A. D. H. BIVAR. Lagos: Department of Antiquities, Federal Republic of Nigeria, 1964. Pp. 68, including 22 plates and illus. N.P.

This fascinating monograph seeks to establish the age and authenticity of six Northern Region examples of essentially ceremonial arms and armour of 'medieval' (fourteenth to eighteenth century) Islamic manufacture (a seventh example was made in western Europe). It does so by a painstaking and logically argued analysis and comparison of their inscriptions and styles with those of arms and armour from other parts of the Muslim world.

Of interest to the historian, Dr Bivar successfully demonstrates that such a method, aided by his especially broad knowledge of the history of Arabic calligraphy, can produce reasonably detailed information about dates and places of origin. Furthermore, some of his conclusions raise questions of historical interest. For example, he tells us that most of the objects with which he is concerned were not produced by Nigerian craftsmen, but imported to Nigeria from elsewhere in the Muslim world (with, of course, the possibility of subsequent remodelling and addition within Nigeria itself). Places much more widespread than this reviewer would have expected are mentioned as possible



## Nom officiel :

République de Gambie.

## Capitale :

Banjul.

## Superficie :

11 295 km<sup>2</sup>.

## Population :

1,1 million d'habitants (1995).

## Langues courantes :

anglais (officielle).

## Date d'indépendance :

18 février 1965.

## Nature du régime :

militaire

## Produit national brut :

373 millions de dollars (1994).

## PNB par habitant :

360 dollars en 1994.

## Croissance du PNB par habitant (1985-1994) :

0,5 % par an.

## Dette extérieure :

419,2 millions de dollars (1994).

## Service de la dette :

31,8 millions de dollars (1994).

## Exportations de biens

et services : 163,1 millions de dollars (1994).

## Importations de biens

et services : 225,6 millions de dollars (1994).

## Monnaie :

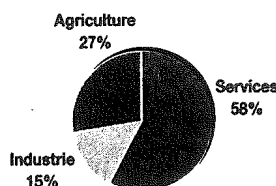
dalasi.

## Taux de change :

1 dollar = 9,85 dalasis

(avril 1996).

## PIB PAR SECTEURS



## LA TERRE ET LES HOMMES

**Relief :** vallée basse et marécageuse du fleuve Gambie, bordée de bas plateaux.

**Climat :** climat tropical sec. Banjul, 23-31°C en juin, 15-23°C en janvier, 1 295 mm de pluie par an.

**Démographie :** taux d'accroissement (1995), 5,3 %. 2,1 millions d'habitants en 2025. Densité moyenne : 98,8 habitants au km<sup>2</sup> (1995).

### Villes principales :

Banjul 45 000 habitants (1993), Serekunda 103 000, Kerewan 94 000, Brikama 91 000.

### Répartition de la population :

urbaine 25,5 % ; rurale 74,5 % (1995).

### Religions :

musulmans 95,4 % ; chrétiens 3,7 % ; autres 0,9 %.

## LE CADRE POLITIQUE

**Pouvoir exécutif :** Conseil de gouvernement provisoire des forces armées (coup d'Etat du 22 juillet 1994). Elections présidentielle et législatives prévues le 7 août 1996. suivies par un retour au régime civil.

**Chef de l'Etat en exercice :** capitaine Yayah Jammeh, 31 ans. au pouvoir depuis le 22 juillet 1994.

**Pouvoir législatif :** Chambre des représentants de 36 membres. Mandat de cinq ans (suspendue).

**Constitution :** suspendue.

## NIVEAU DE VIE

**Espérance de vie à la naissance :** 45 ans (1992).

**Taux de mortalité infantile :** 132 pour 1 000 naissances (1992).

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

**Taux d'alphabétisation des adultes :** 35,6 % (1992).

## DONNÉES ÉCONOMIQUES

**Taux de croissance :** 4,5 % (estimation 1994).

**Taux d'inflation :** 4 % à la consommation (1994).

**Produit intérieur brut :** 372 millions de dollars (1993).

**Production agricole :** millet ; riz ; arachide 85 000 tonnes (2<sup>e</sup> producteur mondial) ; coton 4 000 t de fibres (1993).

**Pêche :** 20 500 tonnes de poissons en 1993 (22 kg/hab).

**Forêt :** 946 000 m<sup>3</sup> de coupes en 1992.

**Industries :** huileries.

**Electricité :** 68 millions de kWh, en 1991.

**Tourisme :** 63 131 entrées en 1991/92.

**Nombre de lits :** 4 500. Principaux pays d'origine des visiteurs : Suède, France et Allemagne.

## DONNÉES FINANCIÈRES

**Budget (1989-1990, en millions de dalasi) :** recettes (486,17) ; dépenses (585,6) ; solde budgétaire (-99,43).

**Investissements :** 18 % du PIB (1991).

**Aide extérieure totale :** 71 millions de dollars (versements nets, 1994).

**Solde de la balance des paiements :** 7 millions de dollars (1993).

**Dette extérieure totale :** 419,2 millions de dollars (1994). 112,4 % du PNB.

**Service de la dette :** 31,8 millions de dollars en 1994 (entièrement payés). 19 % des exportations de biens et services.

## COMMERCE EXTÉRIEUR

**Exportations de marchandises :** 35 millions de dollars en 1994.

**Importations de marchandises :** 209 millions de dollars en 1994.

**Principaux produits importés :** produits alimentaires (75 millions de dollars), machines et équipements (12,8 millions), produits manufacturés (12 millions).

**Principaux produits exportés :** arachide (19,7 millions de dollars), réexportations (255,6 millions).

**Principaux fournisseurs :** Chine (14 %), Royaume-Uni (13 %), Hong-Kong (10 %).

**Principaux clients :** Belgique-Luxembourg (56 %), Japon (23 %), Guinée (4 %).

## TRANSPORTS ET COMMUNICATIONS

**Réseau routier :** 2 386 km de routes, dont 32 % bitumées (1990).

**Principal port :** Banjul.

**Principaux aéroports :** Yumдум, à 27 km de Banjul.

**Téléphone :** 14 000 postes en 1992 (15 pour 1 000 habitants).

**A GLIMPSE INTO THE PAST!**

**HISTORY OF GAMBIA**

Gambia is the smallest country in area in Africa—only 4005 square miles. Its population is 500,000.

Gambia includes the island of St. Mary at the mouth of the Gambia River and a ten-mile strip of territory on each side of the River. Except for its Atlantic Coast, it is surrounded by the Republic of Senegal.

The Gambia River rises from Futa Jallon highlands in Senegal, and though the distance from the source of the river to its mouth on a direct line is only 300 miles, because of its serpentine course the river is about 1000 miles long. It is the only river of Africa navigable by ocean-going boats at all the seasons for over 200 miles from its mouth.

The Gambia River was known to Ptolemy as well as the early Arab geographers, though they were not clear in their minds in those days of the geography of the African Continent. Some had thought that it was a branch of the Nile, while others had thought that it was a branch of the River Niger.

It was first discovered by the Europeans—by the Portuguese—in 1446. Afterwards, Gambia became a starting place for explorers of the interior, among them Mungo Park in 1795. The source of the Gambia River was reached in 1818 by a Frenchman, Gaspard Mollien.

From the beginning of the sixteenth century, the Portuguese began trading in the lower Gambia. Apart from traffic in slaves, their main object then was to reach "the land of gold" which was supposed to be not far distant.

It was on the initiative of the Portuguese living in England that Queen Elizabeth in 1588 granted a patent to certain merchants for "trade in the river of Senegal and Gambia in Guinea." In 1618 James I granted a charter to the "Company of Adventurers of London Trading into Africa" for trade with Gambia and the former Gold Coast. This Company then sought to open up trade with Timbuktu,

then believed to be a great mart for gold. Timbuktu was not reached by them and the Company's agent was murdered and his ship seized by the Portuguese, the half-castes and the Africans.

Dutch traders then appeared and about 1660 a Dutch merchant claimed to have reached from Gambia a country "full of gold."

The "Company of Adventurers" had built a fort near the mouth of the Gambia River. The "Royal African Company", which succeeded the Adventurers, sent in 1723 a party to verify the claim of the discovery of the land of gold. The party proceeded sixty miles into the interior but there was no land of gold.

The French in the seventeenth century became rivals for trade in the area, but the treaty of Versailles in 1783 assigned the trade in the Gambia River to Britain while Senegal was assigned to France. This arrangement remained in force till 1857, when an exchange of possessions was effected and the lower Gambia became a purely British river.

In the period between the signing of the Versailles Treaty and 1885, the small territories which now form Gambia proper were acquired by purchase or cession from African chieftains. After the Napoleonic wars, Senegal was restored to France, and the British traders returned from Senegal in 1816 to found a settlement on St. Mary's Island at the mouth of the River, which developed into Bathurst, the present capital.

When the slave trade was abolished in 1807, the British settlement in Gambia became dependent upon Sierra Leone. In 1843 Gambia was made a separate British Colony. In 1866 Gambia was made into a portion of the "West African Settlements", but in 1888 it regained and retained a separate entity as a Crown colony.

In 1870 negotiations were opened between France and Britain on the basis of a mutual exchange of territories in West Africa. The boundaries were settled by the Anglo-French Agreement of 10

**SOVIET BACKING TO EGYPT**

Soviet President Nikolai Podgorny on Jan. 18, in a TV interview in Cairo, called on all freedom-loving states to wage an obstinate struggle against the United States, Israel and Portuguese mercenaries. He reiterated the Soviet Union's irrevocable determination to help the Arab States in their just struggle against Israel. He said the Soviet Union will continue aid to the UAR until a just political settlement is achieved. The Soviet Union has given, and will continue to give, military and political assistance to the Arabs in defence of their independence, sovereignty and territorial security, he declared. The Soviet people are confident that the heroic struggle of the Arabs will be crowned with victory. The Soviet Union will help the Arabs against Israeli aggression. This line is unshakable and unchangeable and in this policy the Soviet Union is guided by the principles laid down by Lenin, he said.

President Podgorny and his host President Saadaat on Jan. 18 opened a new steel rolling unit within the vast iron-steel complex at Helwan, the second largest Soviet aid project in the UAR after the Aswan High Dam.

**SANAA-SADA HIGHWAY**

Yemen's President Abdul Rahman Al-Iryani on Jan. 22 inspected the Sanaa-Sada Highway, which is being built by Chinese technicians and Yemeni workers. He thanked the Chinese for their assistance.

August 1885. Gambia thus became a small area with English as official language within a vast area under French influence. It was granted self-government on 4 October 1963 and became completely independent in 18 February 1965 and was admitted into the United Nations on 21 September 1965.

The inhabitants of Gambia are almost entirely of Negroid race, the chief tribes represented being Mandingo, the Serahuli, the Wolof and Jola. They had been Muslims for generations. In spite of considerable Christian Missionary activity, the population is 84 per cent Muslim, and hence Gambia to-day is one of the Muslim countries in the African Continent.

- (37) *ibid.* p.293.  
 (38) *ibid.* p.296.  
 (39) *ibid.* p.298.  
 (40) *ibid.* p.301.  
 (41) *ibid.* p.303.  
 (42) see Surat al-Mutaffifin 1-4; Surat al-'Umran, 21, 75; Surat al-Rahman, 7-10; Surat al-Shu'ara', 18.  
 (43) Al-Kabisi, *op. cit.* p.307.  
 (44) *ibid.*  
 (45) P.M. Holt et al ed. *The Cambridge History of Islam*, vol. 2B, Cambridge: Cambridge University Press. p.455, 528, 529, 557, 558. As a censor he had the power to enforce the law. He also had to see that Muslims did not neglect to hold the Friday prayer in the mosque; persons breaking the fast of Ramadan, widows and divorced women who did not observe the 'idda were liable to have to make explanations before him.  
 (46) *ibid.* p.529.  
 (47) *ibid.* p.558.  
 (48) *ibid.* p.39.  
 (49) As in the case of Caliph al-Mu'tad (892 a.d.), who prohibited the sale of philosophy books in the markets.  
 (50) As in the case of al-Muqtadir (931 a.d.) who prohibited the sale of weapons when the crisis between him and his army chief reached a critical stage.  
 (51) Al-Kabisi, *op. cit.* p.312.  
 (52) *ibid.* p.327.  
 (53) *ibid.* p.314.  
 (54) Hasan Ibrahim Hasan, *Tarikh Al-Islam*, vol. 2, p.270.  
 (55) A famous city in Khurasan.  
 (56) A town in Tukharistan region on the border of India.  
 (57) Al-Kabisi, *op. cit.* p.331.  
 (58) *ibid.* p.347.  
 (59) The Abbasid's cultural and literary history is a vivid example of this.  
 (60) William S. Haas, *Iran*. New York: AUS Press, 1966, pp.104-5.  
 (61) *ibid.*  
 (62) *ibid.* p.105.

el-Camiatü'l-Islamiyye

series 1, says 2, 14/4/1994, London

s. 69-88.

## British Colonialism and Islamic Movements in the Gambia Historical and Contemporary Perspectives

M.B. Sillah  
 Hampton University

*Colonialism in Africa had tremendous effects on the attitudes of the Africans towards the colonialists. The author tries to reflect the attitudes of the people of the Gambia towards the British on one hand and to examine the different trends which helped to promote Islam in general in the country.*

### I. INTRODUCTION:

The purpose of this study is to examine the British reaction to Islam in the Gambia and Muslim resistance to the attempts to change their Islamic identity. The work is divided into six main parts. The first section deals with a brief political history of the Gambia and the second Islam in the Gambia. The third part addresses the Lebanese Muslims and the Arab factor in the Gambian Islamic movement; while the fourth section talks about the Ahmadiyya movement in the Gambia. The fifth section enumerates pilgrimage and the Gambian pilgrims; and the sixth deals with political factors in the Islamic movements in the Gambia, followed by the conclusion.

The Gambia is situated on the West Coast of Africa and is almost entirely surrounded by Senegal. When the European powers sliced Africa among themselves at the Berlin Conference in 1884/85, British government finally authorized the establishment of the Gambia as a protectorate, by separating it from the administrative auspices of Sierra Leone<sup>1</sup>. The two states were earlier merged in 1821 under one administrative system. The end of World War II marked a turning point in the history of African colonization, in that we witnessed the intensification of nationalistic movements in Africa for self-rule. In response to this African agitation, the

him and conveyed him back to Freetown, where he was temporarily released on bail.

Ten days before the proclamation of independence the MARGAI government declared the state of emergency throughout the country, and five days later (April 22) STEVENS and eighteen other leaders of his party were arrested and imprisoned.

On the appointed date, April 27, 1961, the country's independence was proclaimed amidst the usual celebrations in the presence of the Earl of Kent representing the Queen, as well as of Presidents TUBMAN of Liberia and BALEWA of Nigeria.

## BIBLIOGRAPHY

- G. PADMORE, *Africa: Britain's Third Empire*, London, 1949, pp. 146-149, 208-209.  
*A Plan of Economic Development in Sierra Leone*. Sierra Leone Government, 1950.  
R. LEWIS, *Sierra Leone*, London, 1954.  
*Sierra Leone: The Making of a Nation*, London, 1960.  
E. W. BLYDEN, "At Last Sierra Leone", in *Africa South in Exile*, vol. 4 (July-Sept. 1960), pp. 92-98.  
N. A. COX-GEORGE, *Finance and Development in West Africa: The Sierra Leone Experience*, Dobson, 1961.  
BRYAN KEITH-LUCAS, "Sierra Leone: Problems on Independence", in M. MACLURE and D. ANGLIN (ed.), *Africa: The Political Pattern*, Toronto, 1961, pp. 96-109.  
E. МАДОР, *Сьерра-Леоне вчера и сегодня* [Sierra Leone Yesterday and Today], Moscow, 1961.  
D. KIRBY, "Ballots in the Bush", in GOULD (ed.), *Africa: Continent of Change*, Belmont, 1961, pp. 55-63.  
A. P. KUP (ed.), *Sierra Leone Studies*, Freetown, 1961.  
C. FYFE, *A History of Sierra Leone*, Oxford, 1962.  
MARTIN KILSON, *Political Change in a West African State: Sierra Leone*, London, 1967.  
R. G. SAYLOR, *The Economic System of Sierra Leone*, London, 1968.  
G. COLLIER, *Sierra Leone: Experiment in Democracy in an African Nation*, New York, 1970.

25 OCAK 1995

Endre Sik, *The History of Black Africa*  
Indepast 1974, III, 5. 229-233

## CHAPTER VI THE GAMBIA

Gambije

Immediately after the war's end, in 1945, two new political parties were formed in the Gambia: the Democratic Party and the Gambia Muslim Congress. Founders of the former were the Rev. J. C. FAY and E. F. SMALL, then editor of the paper *Gambia Outlook*, the other party was founded by J. M. GARBA JAHUMPA.

Before 1946 both the Legislative Council and the Executive Council consisted of nominated members only. In 1946 the colonial administration introduced a new "constitution", under which the Legislative Council had fourteen members: seven colonial officials and seven unofficial members, one of whom was elected (for the town of Bathurst) and the rest were nominated, one of them to represent the Protectorate. The Executive Council comprised eight members: five colonial officials and three unofficial African members (one of them was an elected member and the other two were appointed members of the Legislative Council). Of course, this constitution satisfied neither the population of Bathurst nor that of the Protectorate, and both parties demanded its revision, but in vain for many years. In 1951, at last, the colonial administration brought some reforms: of the seven unofficial (African) members of the Legislative Council, three were elected instead of one and were at the same time ex-officio members of the Executive Council, and two of them even rated as "Cabinet members" without portfolio.

At the 1951 elections held under the new constitution both the Rev. FAY and JAHUMPA were elected to the Legislative Council. After the elections a Bathurst lawyer, PIERRE N'JIE,<sup>1</sup> who had run for election but failed as an independent candidate, founded the United Party.

In 1954 the British government made further concessions. It agreed that both the Legislative Council and the Executive Council should have a majority of elective members. However, this constitutional reform gave only a semblance of democratic solution. The legislature consisted of five ex-officio members and sixteen unofficial members, two of the latter being, however, nominated by the Governor, and of the fourteen elected members only the four members for Bathurst were elected through universal and direct suffrage by qualified voters over 25 years of age. Ten members were elected through indirect suffrage, seven of them in the Protectorate constit-

<sup>1</sup> PIERRE SARR N'JIE was born the son of Muslim parents in the Woloff tribe at Bathurst in 1909. He was educated at the local mission, and later he taught at the same school. In 1939 he was converted to Catholicism and entered the colonial administration. At first he worked in the Public Works Department, then became a court clerk. In 1943-1944 he served in the British army in the artillery. He studied law in London from 1944 to 1948 and then became a practising lawyer in the Gambia.

A. Syet (Sain du)

Gambia  
Dr.

**GAMBIA**

by

Baba Yunus Muhammad

1993

NISAN 1995

Liste des

# 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 Bahreïn	
11. Brunei 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 Léone	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	20th JUNE 1960
43. République du Mali	
44. Malaisie	23th JULY 1952
45. République Arabe d'Egypte	2th MARCH 1956
46. Royaume du Maroc	28th NOVEMBER 1960
47. République Islamique de Mauritanie	25th JUNE 1975
48. République du Mozambique	3th AUGUST 1960
49. République du Niger	15th OCTOBER 1960
50. République Fédérale du Nigéria	
51. République du Yémen	

88 56 b33 - 917

Environnement, 4-11, 4-11, 4-11, 4-11

0661 7013 90  
06 EYL 1996

60138

## الأقليات الإسلامية - أفريقيا - غامبيا

٣٤ (٥-٦/١٤١٣هـ) ص ١١-١٣.

١٢٥٨- جوب، عمر جمبا. «أحوال المسلمين في

غامبيا». نور الإسلام (بيروت) ع ٣٣.

٥٠١٣٨

1 OCAK 2001

MADDE YAYINLANDIKTAN  
TENZİHİ



## الدعوة الإسلامية في أفريقيا - سنغامبيا

- ٣٩٧٦- تمام، تمام همام. «الحركة الإسلامية في سنغامبيا خلال القرن التاسع عشر». الهداية. س ١١: ع ١٣٢ (٩/ ١٩٨٨م) ص ٣٠-٣٦.
- ٣٩٧٨- تمام، تمام همام. «الحركة الإسلامية في سنغامبيا: توحيد الكلمة». الهداية. س ١٢: ع ١٣٣ (١٠/ ١٩٨٨م) ص ٧٨-٨٣.
- ٣٩٧٩- تمام، تمام همام. «الحركة الإسلامية في سنغامبيا». الهداية (البحرين). س ١٢: ع ١٣٦ (١/ ١٩٨٩م) ص ٥٤-٥٥.
- ٣٩٨٠- تمام، تمام همام. «الحركة الإسلامية في سنغامبيا - في باقل دفع الفرنسيون بالأفارقة لمحاربة الافارقة». الهداية. س ١٢: ع ١٣٥ (١٢/ ١٩٨٨م) ص ٥٠-٦٥.
- ٣٩٧٧- تمام، تمام همام. «الحركة الإسلامية في سنغامبيا خلال القرن التاسع عشر: فشل الفرنسيون في ميدان القتال فلجأوا الى سلاح الفتنة». الهداية. س ١٢: ع ١٣٤ (١١/ ١٩٨٨م) ص ٦٠-٦٥.

٣٥٣

1 OCAK 2001

MADDE YATIMLANDIKTAN  
SONRA GELEN DOKUMAN

## **GAMBIA**

### **LEARNED SOCIETIES and RESEARCH INSTITUTIONS**

**Institute of Complementary Arabic  
Islamic Studies**  
Banjul

\* **Oral History and Antiquities Division**  
Vice President's Office  
National Museum Annex  
Independence Drive  
Banjul

### **LIBRARIES and ARCHIVES**

\* **National Library**  
Independence Drive, P.O.B. 552  
Banjul

**The Gambia National Archives**  
President's Office, The Quadrangle  
Banjul

**Public Record Office**  
The Quadrangle  
Banjul

### **MUSEUMS**

\* **National Museum**  
**(Museums and Antiquities Division)**  
Independence Drive  
Banjul

### **UNIVERSITIES and EDUCATIONAL INSTITUTIONS**

\* **The Muslim High School**  
P.O.B. 829  
Banjul

**GAMBIA****Economic History**

1853 SWINDELL, K.

Pre-colonial and colonial labour migration in West Africa: the Gambia and north-west Nigeria. [BN 140. pp. 155-181]

**Health/Medicine/Psychiatry**

1854 PICKERING, H.

Social and environmental factors associated with diarrhoea and growth in young children: child health in urban Africa. *Social Science and Medicine*. Vol. 21. No. 2. 1985. pp. 121-127.

**Politics**

1855 WISEMAN, J. A.

The social and economic bases of party political support in Serekunda, the Gambia. *Journal of Commonwealth and Comparative Politics*. Vol. XXIII. No. 1. 1985. pp. 3-29.

**Social Anthropology/Sociology**

1856 SWINDELL, K.

Seasonal agricultural circulation: the strange farmers of the Gambia. [BN 7. pp. 178-201]