

Gana
070051

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12 Sept 2017

8415 FREDERIKS, Martha & GRODŹ, Stanisław. Between Ghana and the Netherlands: Ghanaian Muslims engaging in interreligious relationships. *Religion, ethnicity and transnational migration between West Africa and Europe*. Ed. Stanisław Grodź, Gina Gertrud Smith. Leiden: Brill, 2014, (Muslim Minorities, 15), pp. 168-190. Christian-Muslim relations in Ghana and among Ghanaians in the Netherlands.

MADE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

En route Gatholoco meets Javanese Islamic teachers whose religion—along with their circumcised sexual organs—is ridiculed. Gatholoco says that he adheres to the teaching of the Prophet by using opium. Prayer is fruitless, he says; Islam is a religion for Arabs, and Mecca is a cursed place, with its terrible heat and lack of rain. Everywhere Gatholoco travels, he defeats devout Muslims with his arguments. The text throughout relies on bawdy sexuality to ridicule Islam.

When Gatholoco has flamboyant intercourse with Perjitawati, he declares that he has become both a *buda* person (that is, a follower of pre-Islamic religion) and a king called Kalamullah. This wordplay combines “the word of God” (*kalām Allāh*) as found in the Qur’ān, and *qalam*, “pen” in Arabic, which, as *kalam* in Javanese, crucially also means penis. The work concludes with an explication of the *shahāda* as a metaphor for sexual intercourse.

Suluk Gatholoco was in circulation in manuscript form in the 1880s—referred to by a contributor to *Bramartani* in 1883—and was printed in 1889 and again later. It was banned, along with *Babad Kedhiri* and *Serat Dermagandhul*, during Suharto’s New Order (1966–98), but was republished at least three times in 2005 and 2007 in Indonesian editions of varying quality; one absurdly claims that the offensive sections are a form of Islamic proselytisation (*da’wa, dakwah*).

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M. C. RICKLEFS

Ghana (Muslims in contemporary)

MADDE YAYMALA
SONRA GELEN DOKÜ

Muslims in contemporary Ghana—an independent republic since 1957 and officially a secular state—are a substantial minority among the majority Christian population. According to the 2000 census, 2.9 million Ghanaians (15.6 percent) were Muslims, out of a total population of 18.9 million. Only about one-third of the Muslim population is found in the Northern Region (NR), the most Muslim of Ghana’s ten regions. The majority of Muslims live in the Ashanti and Greater Accra regions in the south. In 1996, two Muslim festivals, *ʿid al-fitr* and *ʿid al-adhā*, were granted official status by the Ghanaian government.

The north, where most of the Muslims lived at independence, was an economic and political backwater during the colonial period. After independence, the north-south division of the country deepened, with economic development confined largely to the affluent southern parts of the country. In the north, Muslims were classified by national origin as either “strangers” or indigenes, but in the south they were regarded as “migrants”. Among the pre-colonial political entities in the north, which were codified during the colonial period and are termed in contemporary Ghana as chiefdoms and kingdoms, the so-called “strangers” had some political influence, whereas Muslim “migrants” in the south had none. In the north, the strategy of the Muslim leadership was to cooperate with the colonial state as long as the state was willing to accept the religious and cultural autonomy of the Muslim communities. An education provided by the Quranic or *makaranta* schools was not, however, sufficient to enable Muslims to enter the modern government and business sectors. From the 1930s until the 1990s, the Muslim population was thus

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

20 Eylül 2014

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Kuba

Ethnic group of south central Democratic Republic of the Congo.

The exact origins of the Kuba are unknown. It is believed that they moved to the Kasai region in the DEMOCRATIC REPUBLIC OF THE CONGO after conflicts with the Portuguese and the Yaka—perhaps during the Jaga Wars—forced them away from their homeland near the mouth of the CONGO RIVER. During the sixteenth century, they became skilled farmers and fishers.

By the late 1500s, the Kuba people had become a federation of eighteen distinct groups. This federation became a cohesive kingdom during the reign of Shyaam, a chieftain from the dominant Bushong group, in the early seventeenth century. Shyaam established a capital, created an army, and appointed followers to state offices. He also encouraged the cultivation of valuable new crops such as maize, tobacco, cassava, and beans. The Kuba's highly productive agriculture fostered population growth and commerce; by the eighteenth century they had established relations with people throughout the region between the Kwango and the Lualaba Rivers. Despite the constant influx of new groups into the Kasai region, the Kuba were able to maintain this empire until the late nineteenth century. At this time, invasions from neighboring groups significantly weakened the Kuba and probably would have destroyed the empire, had King Leopold II and his Congo Free State not taken control of the area.

The Kuba remained a fairly cohesive group throughout the period of Colonial Rule and were active in the independence movement during the 1950s. After independence the Kuba were eager to assert their own autonomy and, under the direction of Albert Kalonji, they led a short-lived South Kasai secession movement in 1960. Although South Kasai quickly returned to the control of the central government, the Kuba have since maintained their customary hierarchies while exercising considerable influence over provincial politics in South Kasai.

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ELIZABETH HEATH

Kukuruku

Ethnic group of Nigeria; also known as northern Edo.

The Kukuruku primarily inhabit northern Edo State in southern NIGERIA. They speak a Niger-Congo language and are closely related to the neighboring EDO people. Some consider the name Kukuruku derogatory and prefer

to be called "northern Edo." The group numbers over 200,000 people.

See also ETHNICITY AND IDENTITY IN AFRICA: AN INTERPRETATION; and LANGUAGES, AFRICAN: AN OVERVIEW.

Kulango

Ethnic group of West Africa; also known as Babé, Koulango, Kulamo, Lorhon, and Nkoramfo.

The Kulango primarily inhabit northeastern CÔTE D'IVOIRE and southwestern BURKINA FASO. Others live in GHANA. They speak a Niger-Congo language and are closely related to the LOBI people. More than 200,000 people consider themselves Kulango.

See also ETHNICITY AND IDENTITY IN AFRICA: AN INTERPRETATION; and LANGUAGES, AFRICAN: AN OVERVIEW.

Kumasi, Ghana

The second largest city of Ghana and the former capital of the Asante empire.

04 Ekim 2015

A major commercial and cultural hub, Kumasi is located in the rich tropical forests of south central GHANA. According to legend, the first king of the ASANTE empire, OSEI TUTU, established Kumasi as his capital around 1680. He is said to have negotiated for the land while sitting under a 'kum tree, hence the name Kumasi. As home to the Asante imperial palace and the GOLDEN STOOL, sacred symbol of the Asante nation, Kumasi was considered a princely city, "Osei-Krom," and the center of Asante national culture. Tribute flowed to Kumasi from throughout the vast domains of Asante. The city also prospered because of its proximity to the gold fields and from its location at the hub of several north-south trade routes. HAUSA traders occupied the city's Muslim quarter, which served as a center for trade with interior regions.

When the British sacked Kumasi in February 1874, it marked the first time an enemy army had entered the city in Asante history. But the city remained under Asante rule until 1896, when the British occupied the area and exiled the king. The Asante noblewoman, YAA ASANTEWA, led a national resistance struggle in 1900 that was centered in Kumasi. For three months the Asante besieged the British garrison at Kumasi, but were eventually defeated. In 1902 the remaining Asante territory was declared a British protectorate, ruled from ACCRA by the governor of the British GOLD COAST colony (present-day Ghana).

Under the British, Kumasi grew rapidly. A branch of the Bank of British West Africa opened there in 1908. Other firms followed suit. Ghana's two leading railways from Accra and from the port city of Sekondi-Takoradi,

Encyclopedia of Africa, vol. II, edit. Kwame Anthony Appiah, Henry Louis Gates, Jr., New York, Oxford University Press, 2010, ISAM DN. 234360.

Evora has recorded. Evora was singing in bars in Mindelo by the age of sixteen.

Evora sings in Criuolo, a Creole derived from Portuguese and African languages. She is most famous for singing *morna*, which roughly translates to "songs of mourning." As with many other kinds of folk music, *morna* songs are handed down from generation to generation, tracing dominant themes in a people's history. Many *morna* songs, for example, lament Cape Verdean losses to the Transatlantic Slave Trade and to and emigration. Often accompanied by acoustic guitars, violins, accordions, and *cavaquinho*, a four-string guitar or ukulele, Evora's vocals have been described as a cross between French singer Edith Piaf and American jazz singer Billie Holiday.

At twenty Evora made a recording for her country's national radio, and it sparked her career. She received offers from bars and nightclubs throughout the ten Cape Verdean islands, soon becoming known as the "queen of *morna*." Although several tapes of Evora's music traveled to Portugal and the Netherlands, she never performed outside of Cape Verde. Evora once recalled, "I used to sing for tourists and for the ships when they would come here. That's why I always thought that maybe if I made it, people from different countries would love my music." By the 1970s, however, Evora had quit recording and performing, claiming that she was not "making any money."

Evora emerged from retirement in 1985 to contribute two songs to an album of Cape Verdean women's music. Soon thereafter, the Cape Verdean concert promoter Jose da Silva convinced Evora to go to France to record. There she became known as the "barefoot diva" because she regularly performed shoeless. Whether the habit is a symbol of her empathy for Cape Verde's poor women and children (as has been claimed) or simply a personal preference, the nickname became the title of her first album, *La Diva aux Pieds Nus* (1988). After *Distino di Belita* (1990) and *Mar Azul* (1991), Evora had her first international hit at the age of fifty-one with *Miss Perfumado* (1992), which sold 200,000 copies.

Evora toured the United States in 1995 in support of that year's release, *Cesaria Evora*, which was a gold record in France and reached number seven on Portugal's charts. Her popular success has been reinforced by critical and peer recognition. In 1996 *Cesaria Evora* was nominated for a Grammy Award in the United States as best world music album. In addition, at the 1997 KORA All Africa Music Awards, Evora received the Judges Merit Award, best artist from West Africa Award, and best African album. A regular performer at world music festivals, Evora has opened for pop music acts such as Natalie Merchant and counts pop star Madonna as a fan. In 2000 she sang at Carnegie Hall in

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KAYA GELEN DOKÜMAN

New York at a jazz festival, sharing the bill with Cassandra Wilson. Among her more recent studio work are *São Vicente di Longe* (2001), *Voz d'Amor* (2003), and *Rogamar* (2006). *Live D'Amor*, recorded in Paris, was released in 2004.

Even after reaching global stardom, Evora has chosen to remain in Cape Verde with her mother and her children and grandchildren (three times divorced, Evora has vowed never to marry again). "I wasn't astonished by Europe," she said, "and I was never that impressed by the speed and grandeur of modern America. I only regret my success has taken so long to achieve."

KATE TUTTLE

Gana (070051)

Ewe

Ethnic group of coastal West Africa, whose approximately four million members inhabit southeastern Ghana, southern Togo, and adjacent parts of Benin.

The broad Ewe grouping comprises a number of "clans" or ethnic subgroups, all speaking languages of the Niger-Congo family but each with its own history and specific customs. These subgroups include the Anlo of GHANA, and in TOGO the Ouatchi, MINA, ADJA, and so-called Brazilians, a group with diverse origins (including freed slaves) who settled on the coast as traders during the early nineteenth century. The Ewe are the largest ethnic group in Togo, and they dominate the country economically. The Ewe are closely related to the FON of BENIN, but are distinguished by their historical resistance to states such as the Fon-dominated kingdom of Dahomey.

The early history of the Ewe is little known. According to oral tradition, they began a gradual westward migration from Oyo, in the YORUBA region of modern NIGERIA, in the thirteenth century C.E. However, archaeological evidence suggests a longer continuous presence in the Ewe heartland of southern Togo. One theory suggests that this tradition may have arisen during the eighteenth century, when Oyo dominated DAHOMEY and neighboring parts of present-day Togo. Another theory proposes that Yoruba migrants may have at one point achieved cultural hegemony over the indigenous population of the Ewe region.

Oral tradition tells of the Ewe's flight from a brutal seventeenth-century tyrant, King Agokoli of Notsé. This experience may have shaped the Ewe group's long-standing opposition to strong leaders, and hindered state formation. Although the precolonial Anlo Ewe of present-day Ghana formed a regional confederacy of kinship groups, all acknowledging the primacy of a chief priest, most Ewe remained in small local polities. In these polities the power of hereditary chiefs was tempered by the authority of lineage patriarchs, and by local assemblies of male and female elders. Lacking a centralized state, the precolonial Ewe also lacked a strong sense of group identity.

ss. 454-455

at Boutilimit, then the elite Sons of Chiefs' School in Senegal. At that time both Mauritania and SENEGAL were part of the French colony of FRENCH WEST AFRICA. Daddah graduated in 1940 and worked as an interpreter for the French colonial administration, then resumed his education in Paris, completing courses in law and Arabic studies. Mauritania became a French overseas territory in 1946. In 1957, while practicing law in DAKAR, SENEGAL, Daddah was elected to the territorial legislature and appointed to the executive council. In 1958 he was elected secretary-general of the Parti du Regroupement Mauritanien (PRM) and the following year Daddah was elected president of Mauritania's first National Assembly. He served as head of state following full independence in August 1960 and was elected Mauritania's first president in 1961.

Daddah was reelected to three more five-year terms and oversaw Mauritania's transition to a one-party state in 1964, integrating all political parties as part of the PRM. He spearheaded Mauritania's move toward a North African and Arab alliance by severing relations with the United States during the 1967 Arab-Israeli war and securing Mauritania's membership in the Arab League in October 1973. He also declared Arabic the official language of instruction and commerce. These moves were met with resistance by the nation's black African minority. In 1973 Daddah also replaced the French franc with the Mauritanian ouguiya as the official currency.

In 1976 Daddah tried to annex the southern portion of neighboring WESTERN SAHARA. A nationalist group in Western Sahara known as POLISARIO FRONT resisted the occupation of their land and steadily fought back the Mauritanian army. The war, unpopular with Mauritania's of both Arab and African descent, drained the national budget and eventually led to the bloodless military coup that deposed Daddah in July 1978. He was detained and later exiled to France, but was granted amnesty in December 1984, returned to Mauritania and supported opposition politics. Moktar Daddah died in Paris in 2003, and his son, Ahmed Ould Daddah, who has been arrested several times by the government, is currently a major opposition leader in Mauritania.

See also COLONIAL RULE.

Dafi

Ethnic group of West Africa; also known as the Dafiing and the Southern Marka.

The Dafi primarily inhabit MALI and BURKINA FASO. They speak a MANDE language. Approximately 200,000 people consider themselves Dafi.

See also LANGUAGES, AFRICAN: AN OVERVIEW.

Dagari

Ethnic group of West Africa; also known as Dagara, Dagaba, and Dagati.

The Dagari inhabit primarily northeastern GHANA and southern BURKINA FASO. They speak a Niger-Congo language and belong to the Molé-Dagbane cultural and linguistic group. Approximately 700,000 people consider themselves Dagari.

See also LANGUAGES, AFRICAN: AN OVERVIEW.

Dagomba

Ethnic group of northeastern Ghana and adjacent parts of Togo; also known as Dagbamba.

The Dagomba speak Dagbane, a language belonging to the Gur subgroup of the Niger-Congo languages. Anthropologists believe that the Dagomba people arose when migrant horsemen, who arrived from the northeast, conquered indigenous Gur speakers around the fourteenth century C.E. These indigenous people farmed grains such as millet, raised cattle, and smelted IRON. They acknowledged the authority of tindamba, or earth priests. The conquerors adopted the language of their subjects, and ruled as an aristocratic caste.

Oral accounts state that a noble warrior, Nyagse, forged the Dagomba into a nation by conquering villages and massacring their priests. Nyagse created a hierarchical state in which power was won by competition but no man could rise higher than his father; therefore, only the sons of the Ya-Na, or paramount chief, could succeed him. A hierarchy of chiefs, all subjects of the Ya-Na, ruled the Dagomba chiefdom, known as Dagbon, but the indigenous tindamba allocated land, played a role in approving the appointment of chiefs, and maintained their spiritual powers.

The expansion of the neighboring Gonja kingdom during the sixteenth century drove the Dagomba out of the western part of their homeland. The Dagomba conquered the KONKOMBA people to the east and built a new capital, Yendi, in the conquered territory. In this region, the Dagomba ruled the Konkomba as overlords. Dagbon prospered by taxing the lucrative trade passing through its territory. HAUSA traders carried kola nuts, gold, and, later, slaves from the forest region to the south. They returned with goods such as salt from the SAHARA and cloth manufactured in the Hausa states. These traders also brought Islam to the Dagomba. The Dagomba aristocracy has largely adopted Islam, but much of the population continued to practice traditional beliefs at the end of the twentieth century. Around 1745 ASANTE conquered Dagbon, which had been weakened by a war of succession. Asante required Dagbon to pay tribute in slaves until 1874, when the British defeated

halfway point between Cairo, Egypt, and Cape Town, South Africa, on the Great Northern Road. It has since become a major manufacturing city and the terminus for a railroad to the port cities of Tanga, Tanzania, and Mombasa, Kenya. As the country's largest processing center of pyrethrum (a source of insecticide), sisal, and coffee, Arusha is also home to factories producing plastics, radios, and meerscham pipes. In addition, the city caters to a thriving tourist industry by serving as a gateway to nearby SERENGETI NATIONAL PARK and Arusha and Tarangire national parks, as well as Ngorongoro Crater, Mount KILIMANJARO, and Olduvai Gorge. In politics, Arusha has hosted a number of important events in Tanzania, such as the 1967 Arusha Declaration by former Tanzanian president Julius K. NYERERE, in which he outlined his vision of African socialism. Arusha is estimated to have a population of approximately 270,000 people, with an annual growth rate of 11 percent.

Beginning in the mid-1990s Arusha received worldwide attention for housing the International Criminal Tribunal for RWANDA to try people responsible for mass killings there. Chosen for its neutral location by the United Nations Security Council and deemed suitable because it had previously hosted East African regional conferences and peace talks, Arusha has since been criticized for its inaccessibility, lack of adequate building space for the tribunal courts, and unreliable communication and electrical systems. As the tribunal has proceeded, however, Arusha officials have received funding to improve facilities and services.

MADE YAYIMLANDIKTAN ELIZABETH HEATH

SOMRA GELEN DOKUMAN

2 Ekim 2015

Arusi

Ethnic group of Ethiopia, also known as the Arisi, the Arssi, and the Arsi.

The Arusi primarily inhabit Bale Province in ETHIOPIA. They speak an Afro-Asiatic language and belong to the OROMO cultural and linguistic group. Approximately 300,000 people consider themselves Arusi.

Gana (07 0151)

Asante

Dominant ethnic group of a powerful nineteenth-century empire and today one of the leading ethnic groups of Ghana.

The Asante are members of the AKAN cluster of ethnic groups. Their language, variously known as Asante or Twi, is also often called Akan, but is actually one of a number of separate Akan languages, all of which belong to the Kwa subgroup of the Niger-Congo language family. The Asante are often considered the custodians of the nation's culture because of the power, artistic splendor, and duration of their empire, which covered nearly all of present-day GHANA by 1800. Today the

Asante number more than five million, or some 28 percent of the total population of Ghana.

Asante oral accounts of the group's origin vary. According to one account, their ancestors are descended from the rulers of the ancient GHANA empire, far to the north in present-day Mali and Mauritania. This account forms the basis for the name of the modern nation. Other accounts claim that their ancestors emerged from the ground in their present homeland. Linguistic and archaeological evidence suggests that ancestors of the Asante have lived in their present homeland for at least 2,000 years. With the expansion of gold production and trade in the fourteenth and fifteenth centuries, kingships began to emerge among the Akan. The further expansion of trade in the sixteenth and seventeenth centuries, following the arrival of Europeans along the coast, spurred the development of powerful states in the Asante region. By the early seventeenth century, the Denkyira kingdom had conquered the independent Asante clans.

The political, military, and spiritual foundations of the Asante nation date to the first Asante king, OSEI TUTU. He forged the Asante Union by bringing together several subgroups from roughly 1670 to the 1690s. He also built a capital, KUMASI, created the legend of the GOLDEN STOOL to legitimize his rule, and began celebrating the Odwira, or yam festival, as a symbol of national unity. From 1698 to 1701, the united Asante army defeated the Denkyira people. Over the course of the eighteenth century, Asante conquered most of the surrounding peoples, including the DAGOMBA.

By the early nineteenth century, Asante territory covered nearly all of present-day Ghana, including the coast, where the Asante could trade directly with the British. In exchange for guns and other European goods, the Asante sold gold and slaves, usually either captured in war or accepted as tribute from conquered peoples. As they prospered, Asante culture flourished. They became famous for gold and brass craftsmanship, wood carving, furniture, and brightly colored woven cloth, called kente. Although the Asante maintained traditional beliefs, Muslim traders and Christian missionaries won some converts among them to their respective religions.

During the nineteenth century, Asante fought several wars with the British, who sought to eliminate the slave trade and expand their control in the region. A series of defeats at the hands of the British gradually weakened and reduced the territory of the Asante kingdom. After nearly a century of resistance to British power, Asante was finally declared a crown colony in 1902 following the uprising known as the Third British-Asante War, or the Yaa Asantewa War.

Before long, however, Asante reemerged to contribute to the nationalist movement that would help shape modern

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Aidoo, Ama Ata

1942–

Ghanaian writer whose plays, novels, and poetry examine the traditional roles assigned to African women.

Christina Ama Ata Aidoo was born in Abeadzi Kyiakor, GHANA, into a FANTE family she once characterized as “a long line of fighters.” Encouraged by her liberal-minded father, Aidoo pursued an English degree at the University of Ghana in Legon. As a student, she won a short-story prize, but her interests centered on drama as a means of bringing to life the rich oral traditions of the Fante. She worked closely with leading Ghanaian dramatist Efua Sutherland and became familiar with a Fante dramatic style that blossomed in the 1930s.

Aidoo's first play, *The Dilemma of a Ghost*, was staged in 1964 by the Student's Theatre at the University of Ghana. With this play, Aidoo earned her lasting reputation as a writer who examines the traditional African roles of wife and mother. The play, like many of her later works, also demonstrated her willingness to grapple with complex and controversial issues. *The Dilemma of a Ghost* tells the story of an African man who returns to his village from abroad with his African American wife. While the young wife struggles as an outsider among the village women, her Westernized husband attempts to reconcile his inherited traditions with his adopted views. Ultimately, the wife bears the brunt of the couple's decisions, particularly the decision not to have children. Critics of the play noted Aidoo's compelling portrayal of relationships between women.

After receiving a creative writing fellowship at Stanford University in California, Aidoo spent two years traveling. Her next play, *Anowa* (1970), reworked a traditional legend she had learned as a song from her mother. Set in the late nineteenth century, *Anowa* tells the story of a strong-willed woman who refuses an arranged marriage and instead marries a man of her choice who later makes her miserable. As *Anowa's* husband becomes a slaveholder, the play also confronts the fact of African participation in the transatlantic slave trade. Speaking about *Anowa* in an interview, Aidoo cited the importance of dealing with the uncomfortable history of African slavery as a key to resolving Africa's future.

Aidoo's next work, *No Sweetness Here* (1970), is a collection of short stories that undertook a number of complicated themes, including the divide between men and women and between rural and urban societies. In these stories, Aidoo brought a sense of the oral to the written word through the use of elements such as African idioms.

Aidoo described her *Our Sister Killjoy*; or *Reflections from a Black-Eyed Squint* (1977) as fiction in four episodes. In this dense work, Aidoo used an experimental form, interspersing the prose narrative with poetry. The story follows

a young African woman as she travels from Africa to Europe in the late 1960s, reflecting on the different yet intertwined histories of the two continents. In *Our Sister Killjoy*, which examines underdevelopment, racism, and the exoticizing of Africans and includes a scene in which the main character rejects the sexual advances of a white woman, Aidoo again showed a willingness to deal with controversial issues.

In 1982 Aidoo was appointed Ghana's minister of education. She left the country a year later for Zimbabwe, where she continued to teach as well as write poems, which were published in the collection *Someone Talking to Sometime* (1985), and two children's books.

The 1991 novel *Changes* explores the possibilities of self-determination for contemporary women. The story narrates a woman's experience of a polygamous marriage and her ultimate decision to leave her husband. For Aidoo, who once proclaimed that, given the seriousness of Africa's political problems, she could not imagine herself writing something so frivolous as an African love story, the novel was a realization that “love or the workings of love is also political.” It later won her the Commonwealth Writers Prize for African writers. She followed this novel with a second volume of poetry, *An Angry Letter in January* (1992), and a short-story collection, *The Girl Who Can and Other Stories* (1997). In 2005 she was given the Millennium Award for Literary Excellence by Ghana's Excellence Awards Foundation. During the late 2000s, Aidoo served as visiting professor of Africana studies and creative writing at Brown University.

See also FICTION, ENGLISH-LANGUAGE, IN AFRICA; POETRY, AFRICAN.

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6019 (070015) 2 Ekim 2015 MARIAN AGUIAR

AKAN LADE YAYIMLANDIKTAN

Akan
Cluster of ethnic groups living in southern Ghana and adjacent parts of Côte d'Ivoire and Togo.

The broad Akan grouping includes a number of separate ethnic groups. The Akan speak a group of closely related languages belonging to the Kwa branch of the Niger-Congo family. The Akan peoples share several cultural traits, but each has its own history and customs. In modern Ghana, the term Akan also refers to the country's most widely spoken indigenous language—also known as Twi—which is shared by the ASANTE, the FANTE, and several other Ghanaian peoples. However, the “Akan” language of

Abrón

Ethnic group of West Africa, also known as Abrong, Bron, Brong, Bono, and Tchaman.

The Abrón inhabit the borderlands of CÔTE D'IVOIRE, GHANA, and BURKINA FASO. They speak a Niger-Congo language and are part of the larger AKAN cultural and linguistic group. Their ancestors, the Bono, founded the first known Akan kingdom during the fourteenth century. As of 2003 some 1,181,000 people identify themselves as Abrón.

DAVID P. JOHNSON, JR.

Abuja, Nigeria

Official capital of Nigeria.

The town of Abuja was founded by the HAUSA Zazzua dynasty and conquered by the FULANI during their early-eighteenth-century jihad (holy war). Abuja is also home to numerous smaller ethnic groups, making it one of the more ethnically "neutral" cities in NIGERIA. The 2006 census set the population at 778,567.

Relative ethnic parity was one of several reasons that the Nigerian government chose Abuja as the capital. Other factors included its central location—almost exactly in the middle of the country—and its comfortable climate, low population density, and potential for expansion. Abuja is located on the grassy, rolling Chukuku Hills, at an elevation of 360 meters (1,180 feet).

Plans for Abuja's development were drafted in 1976, and construction, slowed by Nigeria's debt, took place over several years. In 1991 Abuja officially replaced congested Lagos as the capital. The city's central zone contains government buildings, including the National Assembly, as well as cultural institutes; residential and commercial areas lie at the periphery. The Federal Capital Territory Ministry has recently begun demolishing houses and buildings as part of a development plan to sanitize Abuja.

Electricity from Shiroro Dam, seventy-four kilometers (forty-six miles) to the southwest on the NIGER RIVER, powers Abuja. Expressways connect the city to other parts of the country, and an airport services international flights.

See also URBANISM AND URBANIZATION IN AFRICA.

Gana (070051) 2 Ekim 2015 ERIC BENNETT
Accra, Ghana

Capital, transportation hub, and largest city of Ghana.

The political, economic, and cultural center of GHANA, Accra occupies a flat, level plain on the Atlantic coast. Originally the site of several villages of the GA people, Accra developed after the Europeans established three fortified trading posts in the vicinity. In 1650 the Dutch built Fort Crevecoeur, which was later renamed Ussher Fort. The

Danes constructed Christiansborg Castle in 1661 at nearby Osu, while the British erected Fort James in 1673. Three towns, Danish Christiansborg (or Osu), the Dutch Accra (or Ussher Town), and the British Accra (or James Town), developed around the forts as trade increased. Gradually the entire area became known as Accra, a corruption of nkran, the AKAN word for the black ants common in the area. Accra quickly became an important center in the gold and slave trades. During the eighteenth century traders from ASANTE traveled to Accra to deal with Ga and European coastal traders. The region developed a distinctive urban and mercantile—and predominantly Ga—culture.

In 1850 the Danish relinquished their GOLD COAST possessions, including Christiansborg, to the British. The Dutch left in 1872. Accra became the capital of the British Gold Coast crown colony in 1877. The Accra Town Council was formed in 1898. During the 1920s, after workers completed a rail line linking Accra to KUMASI and interior cocoa-growing regions, the city's commercial economy expanded. By the 1930s Accra boasted polo fields and a number of British colonial governmental buildings. On March 6, 1957, the Gold Coast became the independent nation of Ghana, with Accra its capital. Ghana's first president, Kwame NKRUMAH, declared Accra a city in 1961.

Today Accra is a sprawling metropolis with a population of some three million. Migrants from rural areas continue to pour into Accra looking for work. If growth remains unchecked, the World Bank predicts Accra's population will soar to over four million by 2020. Unplanned population growth has clogged streets and increased water pollution and sanitation problems. Since many people are unable to find employment, more than half of Accra's residents live below the World Bank's absolute poverty threshold. Impoverished shantytowns contrast with the skyscrapers of the city's commercial center. Subsistence farming makes up the most substantial part—some 36 percent of the GDP—of the local economy.

One-third of Ghana's manufacturing takes place in or near Accra. Industries include auto assembly plants, food-processing facilities, distilleries, breweries, textile manufacturing, lumber exporting, and aluminum plants. A hydroelectric dam nearby provides electricity. Three major markets provide food and other goods. Accra has an international airport, while railroads and paved roads link it with Ghana's interior. The city is also home to many technology companies. Experts believe that if the government and business community provide enough infrastructure support, Accra could become the information and communication technology center of Africa.

Christiansborg Castle, sometimes called Osu Castle after the section of Accra it is located in, is now the seat of government. Pan-African leaders W. E. B. Du Bois and

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RICHARD WATTS

Fante

Ethnic group of central Ghana.

More than two million people consider themselves Fante, making them one of the larger ethnic groups in GHANA. The Fante are part of the AKAN cultural and linguistic family (along with the ASANTE, Brong, and other groups), and as do other Akan peoples, they speak a language in the Kwa branch of the Niger-Congo language family.

There is some difference of opinion about the origins of the modern Fante. Oral tradition holds that the original Fante immigrated south to their current location from what is now the Brong-Ahafo region of central Ghana. The Fante settled in an area roughly bounded by the Pra and Volta river deltas, living along the coastline and as far as seventy kilometers (forty miles) inland. Although when the Fante arrived is not clear, they were well established there by the time the first Europeans contacted the coast in the late fifteenth century. The Fante probably established themselves through a combination of conquest and intermarriage with the people already living on the coast, although they remained but one of many groups living in small, independent states. While most Fante made their living as fishers or farmers, some became powerful traders, acting as intermediaries in the GOLD TRADE between the Europeans and the neighboring Asante. The Fante political structure was mostly decentralized, although nominally united under a braffo, or paramount ruler, with a council of elders acting as decision makers and adjudicators of disputes.

Throughout the eighteenth century, the Fante expanded their territory. They conquered some neighboring peoples and made treaties with others in what some historians believe was an attempt to maintain their position as brokers of the transatlantic slave trade. But they could not overcome the powerful Asante, their neighbors to the east, who finally overthrew the Fante in the early nineteenth century.

The Fante regained their independence when the British, their allies in trade for centuries, proclaimed a treaty granting Fante autonomy in 1831. The alliance broke down a few decades later, as the Fante and other groups objected to increasing oppression by the British. They formed the Fante Confederation in 1868, which included the Fante, the Denkyera, and other coastal peoples. Never a stable entity, the Fante Confederation

was declared the GOLD COAST crown colony by the British in 1874.

The Fante are considered one of the more Westernized ethnic groups in West Africa, perhaps because of their long association with the British and other European groups. Most today are Christian. Farming is an important economic activity, especially the cultivation of yams, cassava, and plantains. Some Fante also work in the fishing and timber industries. Probably the best-known modern Fante is United Nations Secretary General Kofi ANNAN.

As with other Akan groups, Fante social structure places primary importance on matrilineal descent (that is, family ties to the mother's side) in terms of kinship and group identity. The various Akan groups commonly believe that all people belong to one of eight mmusua (abusua is the singular term) matrilineal kinship groups, each of which breaks down into several smaller units. Other aspects of an individual's identity, including membership in an asofu, or military association, are inherited through the father's side of the family. Beyond their military purpose, asofu groups also play religious and political roles in Fante society.

See also LANGUAGES, AFRICAN: AN OVERVIEW.

Farah, Nuruddin

1945-

Contemporary writer from Somalia.

Nuruddin Farah was born in Baidoa, SOMALIA. As the son of Aleeli Faduma, a woman considered a master of Somali oral poetry, Farah was born into an artistic tradition of language. Unlike his mother, however, he found his own expression in the foreign tongue of English, on the written page, and in a location far from his home country. With a nonlinear, complicated prose style influenced by Western modernist and contemporary Indian writing as well as by Somali oral tradition, Farah has developed a distinct voice in contemporary English-language African literature.

Farah's education brought him first to the capital city of MOGADISHU, then to England, and finally to Punjab University in Chandigarh, India, where he received his B.A. degree in 1970. By this time, he had already published the novella *Why Die So Soon?* (1965) and written his first novel, *From a Crooked Rib* (1970). Centering on the journey of a woman from her small village to Mogadishu, the novel depicted the different worlds that existed within the nation of Somalia. With his complex treatment of gender, particularly his perceptive representation of female characters, Farah initiated an exploration of female and male identities that would characterize his fictional work.

Meanwhile, events back in Somalia prompted a shift in Farah's focus. In 1969 Mohamed SIAD BARRE staged a coup d'état and established a military dictatorship. In

G

Ga

Ethnic group of southeastern Ghana.

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

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

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

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

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

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

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

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

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

DAVID P. JOHNSON, JR.

Gabon

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

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

experiment with film. Gerima returned to Ethiopia in 1974 to film *Harvest: 3,000 Years*, his first full-length film and the only one of his works to be shot in Africa. Although famine and the recent military overthrow of Emperor Haile Selassie I placed severe restrictions on the film crew, the final result was a sophisticated examination, through the story of a village that finally overthrows its feudal landlord, of the centuries-old oppression of the Ethiopian peasantry. The film was well received on the international film circuit and won the 1976 Oscar Micheaux Award for Best Feature Film from the Black Filmmakers Hall of Fame. Since *Harvest*, the majority of Gerima's film projects have examined problems facing African Americans. Although he is Ethiopia's best-known film director, he has spent most of his career in the United States. In 1976 he released *Bush Mama*, a black-and-white film about the political awakening of a black welfare mother. That same year Gerima joined the faculty of Howard University in Washington, D.C. In 1977 he released a documentary on the court case of the Wilmington Ten—nine African American men and one white woman who were convicted of arson and conspiracy in North Carolina in 1972. A federal appeals court overturned the convictions in 1980. Gerima made the film, titled *Wilmington 10—USA 10,000*, with the help of students at Howard University and volunteers from the local community. In 1982 he finished *Ashes and Embers*, a story about African American veterans of the Vietnam War, and in 1985 he released *After Winter: Sterling Brown*, a documentary about African American poet Sterling Allen Brown. His recent works include *Sankofa* (1994), a film about a fashion model possessed by spirits who take her into the past, *Adwa: An African Victory* (1999), a documentary about the 1896 victory of Ethiopians in the town of Adwa over Italian invaders, and *Teza*, a film about a student who returns to his native Ethiopia only to find it embroiled in a period of political turmoil and violent repression. Although Gerima has lived and worked in the United States since 1969, he maintains close ties with other African film directors. An active member of the FÉDÉRATION PANAFRICAINNE DES CINÉASTES and the Comité Africain des Cinéastes, Gerima has also coordinated several colloquiums and meetings of African film directors in the United States. In addition, Gerima's own studio, Mypheduh Films, Inc., is one of the leading distributors of films by Africans and African Americans in the United States.

See also **FILM**, **AFRICAN**.

ELIZABETH HEATH

German East Africa

Former name for the mainland of present-day Tanzania.
See **TANZANIA**.

German Southwest Africa

Former name of Namibia.

See **NAMIBIA**.

2 Ekim 2015

Ghana (070051)

Coastal West African country bordered by Togo to the east, Burkina Faso to the north, and Côte d'Ivoire to the west.

Known as the **GOLD COAST** until it achieved independence in 1957, the area that is now Ghana was one of the richest in Africa before its conquest by the British. By the early 1800s the wealthy and powerful **ASANTE** empire controlled most of the country's modern territory. During the colonial period, Ghanaians led the struggle against British colonialism. As the first European colony south of the Sahara to gain independence, Ghana inspired nationalist movements throughout Africa and the world. Yet despite its wealth and proud traditions, Ghana, like other African countries, has struggled with persistent poverty, mounting debt, and political instability and repression. The **AFRICAN SOCIALISM** espoused by its independence leader, **KWAME NKRUMAH**, brought political and economic disaster. In recent years, the country has seen economic recovery and democratization, but a dependence on foreign capital still keeps Ghana from reclaiming its former power and prosperity.

EARLY HISTORY

Archaeological evidence demonstrates a human presence in modern Ghana for at least the past 35,000 years. Agriculture reached the region by 2000 B.C.E., and iron production began by the first century C.E. A mix of **PASTORALISM** and cereal cultivation has predominated in the northern savanna region, while the cultivation of roots, tubers, and palm tree crops, supplemented by hunting and fishing, has prevailed in the southern forest zone.

Many Ghanaian ethnic groups have traditions of migration from outside the region before the arrival of Europeans. For example, the **DAGOMBA** supposedly came from the northeast, while both the **GA** and **EWE** have traditions of an origin to the east. The name Ghana refers to an ancient empire centered in modern **MALI** and **MAURITANIA** whose descendants, according to legend, migrated to modern Ghana after the empire collapsed in the thirteenth century. Archaeological and linguistic evidence suggests, however, that existing groups have continuously inhabited the country for at least 2,000 years. Traditions of migration may refer to relatively small groups of newcomers who achieved hegemony over existing populations.

Traditionally, lineages, or clans, have held land communally and commanded the loyalty of their members. The

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Reste à dire que l'usage qui est fait de l'écriture des comptes d'eau par le moyen de ces signes demeure bien vivant. Le depositaire du Registre d'eau doit fréquemment lire ces signes et écrire les titres nouveaux de propriété. Il fournit à chaque gérant de canal un relevé en chiffres des parts des ayants droit. Chaque propriétaire a le souci de commander le relevé chiffré de ses droits, qui lui est donné à ses frais, sur feuille séparée. Le gérant a lui-même pour l'aider dans sa charge un secrétaire qui doit tenir sur registre la comptabilité détaillée de la consommation d'eau par les usagers de chaque jour et de chaque nuit. Ces quelques indications font apparaître la fréquence d'usage de chiffres qui restent un instrument bien adapté au régime économique traditionnel dont vit ce petit monde enfermé dans sa palmeraie.

J. LANFRY

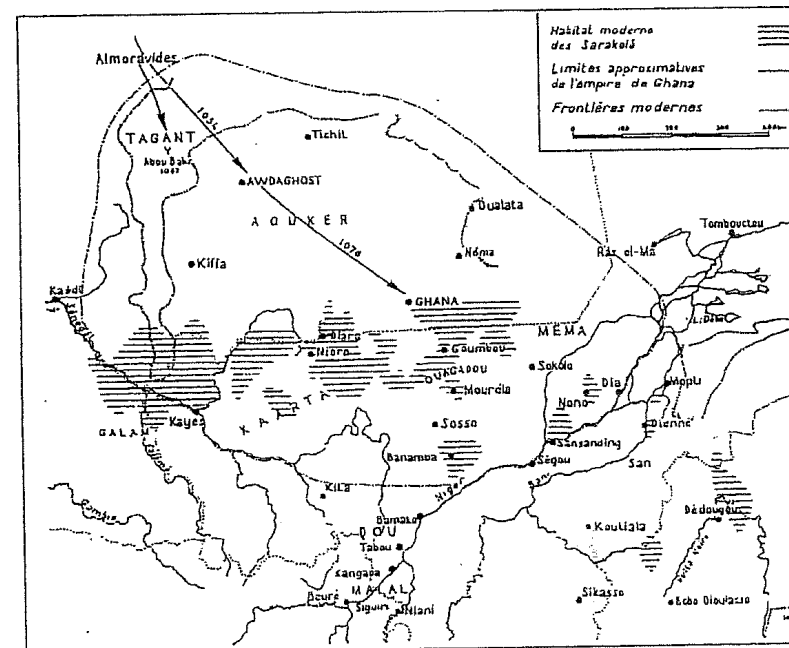
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G37. GHANA

C. AGABI

Nom donné au premier Etat du Soudan nigérien et à sa capitale située vraisemblablement à l'emplacement de Koumbi-Saleh, dans le sud de la Mauritanie. Ghana fut la capitale du plus ancien Etat négro-africain. La première mention du Ghana remonte avant 800, sous la plume d'Al Fazari, l'astronome. Au moment de sa plus grande expansion le royaume s'étendait du Tagant, au nord-ouest, au delta intérieur du Niger à l'est.



L'Empire de Ghana à son apogée (début du XI^e siècle), comparé à l'habitat actuel des Sarakolés (d'après R. Mauny).

La fortune de ce royaume reposait sur l'abondance de l'or qui "poussait dans le sable comme des carottes" (Ibn al Fakih al Humnadjuni, *Kitab el Buldan*, VI, 87); plus sérieux, Ibn Hawkal écrit, en 977, que le roi de Ghana est le souverain le plus riche de la terre en raison des mines d'or qu'il contrôle dans son pays.

Les premiers siècles de l'histoire du Ghana sont occupés par les luttes entre les Blancs, qui auraient donné 44 souverains au pays, et les Soninkés. Ceux-ci réussissent, sous le commandement de Kaya Maghin Cissé, premier souverain noir du Ghana, à chasser les Blancs jusque dans le Tagant. Mais dès le IX^e siècle la pression des Berbères Sanhadja est suffisamment forte pour que se constitue l'Etat vassal d'Awdagost (voir Aoudagost*, A 238, *E.B.*, t. VI, p. 798-803).

El Bekri est notre meilleure source, bien qu'il n'ait pas visité le pays. Il donne une bonne description de la ville de Ghana, à la veille de sa destruction par les Almoravides d'Abou Bekr, en 1077. Après un bref retour à la prospérité, la ville fut à nouveau détruite, définitivement, par les Soundjata du Mali, vers 1240.

Certains auteurs (J. Vidal, Ch. Monteil) mettent en doute l'identification de Ghana à la ville de Koumbi-Saleh. Tout en gardant une attitude prudente, R. Mauny a apporté des arguments de poids, appuyés sur plusieurs campagnes de fouilles, en faveur de cette identification.

El Bekri nous renseigne sur l'importance et la richesse de la ville qui est constituée de deux agglomérations distinctes, construites en pierres : la cité musulmane, qui ne comptait pas moins de douze mosquées, et la cité royale dont les environs étaient occupés par des boisements d'où le nom de Rabah donné à cette capitale tenue par les animistes. Le Ghana, au moment de son apogée, vivait autant

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in a local park. Their theme: A clean environment starts with me.

In Arizona, volunteers joined their local health food grocers and participated in community festivals to raise awareness of organic farming and our connectedness to the Earth.

In Bangalore, India, hundreds of volunteers took on the task of cleaning up a 15-kilometer stretch of highway as well as offering free development workshops to thousands of local villagers in the area as part of the clean-up project.

These examples demonstrate the Foundation's unique emphasis on combining service and environmental responsibility as a spiritual and values-based solution to global sustainability.

The real revolution in planetary development will come only when we make the expansion of the consciousness of the individual the basis for sustainable community and environmental development. This approach helps us to tap our own deeper resources of joy and strength, enabling us to move beyond limiting concepts of self and other, into a larger sense of our mutual interdependence and belongingness. With this awareness we move naturally into taking responsibility for the effects of our actions and the needs of the larger community. As more and more people move into this deeper sense of connected awareness, then recognition of the Earth as a living being – and our interdependence with it – will follow naturally. That is the Art of Living.

John Osborne

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See also: Breathwork; Hinduism; Re-Earthing; United Nations; "Earth Summits"; Yoga and Ecology.

Asante Religion (Ghana)

Like all African traditional religions, Asante religion is based on some firm pillars. It consists in the belief of *Onyankopon*, who can be described as a creator God, responsible for everybody and everything in the universe, on Earth and under the Earth. He is eternal, loving, good and just. However, he is described more in terms of what he does for his creatures, especially human beings, than what he is in himself.

He is Provider of Life (*Oboadee*), the Giver of the Sun (*Amowia*), the Giver of Water (*Totrobonsu*), the Comfort of the Afflicted (*Abomubuafe*), the Grandfather (*Nana*), the All-Knowing (*Birekyirehunade*), the Self-Loading

(*Atoapoma*), etc. He is the central reality of Asante religion. He is dependable (*Twereduaimpon*).

He has created myriad spirits, some of them essentially good, others essentially malignant. Some of these spirits remain in their natural habitat (the forest and the wild) while others are domesticated and worshipped. The domesticated spirits are good; they are generically known as *abosom* (singular *abosom*) but each one has its own specific name, like *oboa*, *mme*, *hunuhata*. It is not only the domesticated spirits, however, that are worshipped. Some also are worshipped in their natural dwelling places such as mountains, trees, rivers. They are obviously not the visible object one sees but the invisible part of that object.

These tutelary spirits are good to human beings. They bless human beings spiritually and physically; they prevent diseases, death and calamity in general; they divine the future; they protect their adherents from danger, both spiritual and physical. They can be male or female. They have a well-developed priesthood but the sex of the minister does not depend on the gender of the spirit. In other words, both priestesses and priests serve spirits that are supposed to be male and they equally serve spirits that are supposed to be female. They provide medicine against diseases. They also act against the evil spirits.

They represent *Onyankopon* as his children and superintendents and they reflect aspects of *Onyankopon* such as creativity, wisdom and truth. There are also *abosom* for functions regularly performed by human beings such as hunting, farming and fishing.

These *abosom* apart, we also have spirits that have been human before. Ancestors (*Nananom nsamamfoo*; singular: *Nana saman*) form an important part of Asante religion. To be an ancestor, one must have died; one must have been an adult before death. Adulthood here is almost synonymous with marriage. One must have died a natural death. Death resulting from an unclean disease like leprosy and a tragic event such as accidentally being shot, during childbirth, suicide, accusation of witchcraft (*bayie*), debars a person from being regarded as an ancestor. One who fails to satisfy any of these conditions can only roam about as a frightful ghost (*samantwentwen*), whom people dread.

The royal ancestors, namely those who have been heads of clans or village communities or district communities, paramount chiefs, and the King of Asante (*Asantehehe*) are accorded special honor. Honor can be given to the ancestors in many ways. Children are named after them; when one is eating, one must put a morsel of the food on the ground and pour a little water for the ancestors. Libations are poured to the ancestors and prayers are offered to them but the most important and distinctive feature in ancestor veneration is the institution of royal festivals in their honor. Every chief celebrates one such festival every 42 days, 9 times a year. It is called *Adee*. In ancestor veneration, the head of the group, be it the clan, the village

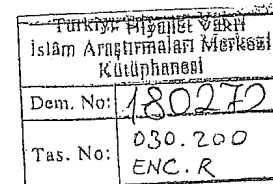
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SONRA GELEN DOKÜMAN

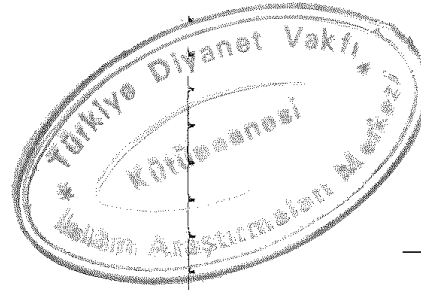
Les étrangers d'Afrique de l'Ouest à Lomé (Togo) : identification, visibilité et citadinité. Réflexions au regard de la ville d'Accra (Ghana)*

*Tamara Togo Lomé
- Ghana*

Amandine SPIRE

Cette thèse ouvre des pistes de réflexion sur les interactions entre villes et étrangers, à la lumière du contexte ouest-africain. Elle débute par un constat : les étrangers originaires de l'espace de « libre circulation » de la CEDEAO (Communauté Économique des États d'Afrique de l'Ouest) sont nombreux à Lomé et Accra et pourtant peu visibles, en raison notamment de l'absence de quartier ethnique. Malgré leur faible visibilité, certains groupes étrangers ouest-africains sont paradoxalement stigmatisés par les populations hôtes en temps de crise. L'étude des sociétés urbaines de Lomé et Accra remet en cause le paradigme de l'assimilation des migrants à la ville tel que conçu dans la tradition sociologique de Chicago. Dès lors, en s'appuyant sur les théories de l'École de Manchester et en déconstruisant le modèle de l'exode rural, on proposera une approche dialectique et multiscalaire des liens entre étrangers et villes : la ville modifie les identifications des migrants étrangers qui, eux-mêmes, transforment les espaces de la ville et la citadinité, définie comme les manières d'être propres à une ville (en termes de pratiques et de représentations). Un des enjeux principaux de cette thèse consiste à souligner la complexité de la notion d'étranger dans les villes d'Afrique de l'Ouest. La diversité des mobilités internationales par les lieux et les temporalités convoqués, participe à brouiller les visages des étrangers à Lomé et à Accra. Les étrangers n'appartiennent

* Thèse de Doctorat en Géographie sous la direction de P. Gervais-Lambony, soutenue le 16 novembre 2009 à Paris. Université Paris-Ouest Nanterre-La Défense, Laboratoire GECKO.



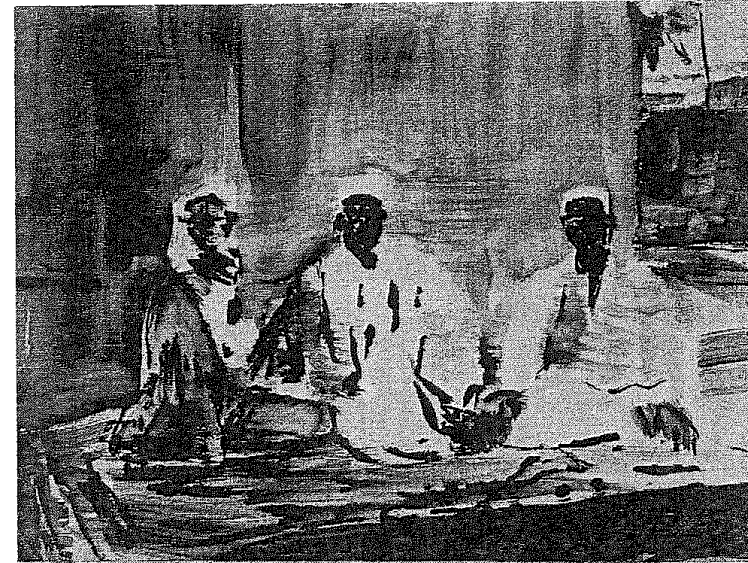
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**Between Accommodation and Revivalism:
Muslims, the State, and Society in Ghana
from the Precolonial to the Postcolonial Era**

Holger Weiss

MADDE YATIRILMIŞ
SONRA GELEN KÜTÜPLÜK

16 KASIM 2008



HELSINKI 2008

وحسب، وإعاققة تقدم القوات الألمانية على اتجاه الموزل Moselle وبلجيكا. ومع بدء الحرب اتخذ غاملان مقره في قصر فنسان مع أركان عامة مختصرة، وابتعد طوعياً عن الجبهة، لأنه كما ادعى استراتيجي مسؤول عن قيادة الحرب، وليس تكتيكياً مسؤولاً عن قيادة العمليات. وكانت البنية المعقدة للقيادة الفرنسية وإعادة التنظيم التي جرت في كانون الأول/ديسمبر ١٩٣٩ قد حرمت القادة المرؤوسين الكبار من إبداء المبادرة في الحرب. وتسبب ذلك في انهيار الجبهة منذ الأيام الأولى للغزو الألماني. ولعدم ثقة رئيس الوزراء بول رينول Paul Reynaud بكفاءة الجنرال غاملان أقيل من منصبه وحل محله الجنرال ويغان في ١٧ أيار/مايو ١٩٤٠.

أحيل غاملان على التقاعد في ٦ أيلول/سبتمبر ١٩٤٠، وحوكم في ريوم Riom سنة ١٩٤٢، غير أن حكومة فيشي Vichy أوقفت المحاكمة، ونقل غاملان إلى ألمانيا قيد الإقامة الجبرية ثم أخلى سبيله من قبل الحلفاء عام ١٩٤٥. وبعد الحرب مثل غاملان أمام لجنة برلمانية حققت في حوادث (١٩٣٣-١٩٤٥)، وبدأ ضعيف الحجة لدى تبريره مواقفه في أثناء الحرب على رأس القوات المسلحة الفرنسية. نشر بين العامين ١٩٤٦ و١٩٤٧ مذكراته بعنوان «الخدمة» Servir في ثلاثة مجلدات.

محمد وليد الجلال

والقوى الجوية كانتا تتمتعان باستقلالية تامة. وفي منصبه هذا تمكن غاملان من تزويد القوات المسلحة الفرنسية بمعدات حديثة، ووضع أنظمة قتال وخدمة جديدة تناسب احتمالات الحرب المقبلة. غير أنه لم يهتم كثيراً بالتطورات التقنية التي لم يكن ملماً بها. فلم يعر التفاتاً إلى برامج التسليح المستقبلية التي اقترحتها رئاسة الأركان. ومع أنه كان مقتنعاً بأن الهجوم وحده يمكن أن يحقق الحسم، فقد ظلت الروح الدفاعية هي السائدة مع التذبذب الواضح في سياسة الحكومة حيال ألمانيا.

في آب/أغسطس ١٩٣٩ أعلم غاملان رئيس مجلس الوزراء إدوار دالادييه E. Daladier جاهزية القوات المسلحة للحرب، وأن الجيش الفرنسي أقوى جيش في أوروبا، وعُيّن القائد الأعلى لقوات الحلفاء (بريطانيا وفرنسا). ولعدم ثقته في كفاءة معاونه الرئيسي الجنرال ألفونس جورج، المكلف قيادة مسرح العمليات الشمالي الشرقي في فرنسا، رفض تعيين أركان عامة مستقلة له حتى كانون الأول/ديسمبر ١٩٣٩.

وفي أيار/مايو ١٩٤٠ أمر غاملان بتنفيذ المناورة عبر بلجيكا التي أعطيت اسم «مناورة ديل - إسكو» Dyle-Escout بإشراف الجنرال جورج، وكانت تهدف إلى تعزيز مواقع الجيش البلجيكي

الحرب (باستثناء خمسة أشهر منها) مناصب أركان مختلفة، وقاد على التوالي نصف لواء قناصة ثم لواء مشاة برتبة عقيد، رفع بعدها إلى رتبة عميد قائد فرقة.

وفي المدة ما بين عامي ١٩١٩ و١٩٢٤ أرسل الجنرال غاملان في مهمة عسكرية إلى الجيش البرازيلي، ونقل بعدها قائداً للقوات الفرنسية في المشرق، وتمكن من إيقاف الثورة السورية الكبرى (١٩٢٥-١٩٢٧) وفرض الهدوء في المنطقة.

عاد غاملان إلى فرنسا عام ١٩٢٩ وتولى قيادة المنطقة العشرين في نانسي. وفي الأول من كانون الثاني/يناير في العام التالي خلف أندريه تارديو A. Tardieu معاوناً لرئيس الأركان العامة للجيش، لمتابعة السياسة المعتدلة التي نهجها رئيس الأركان العامة الجنرال ويغان [ر] Weygnd، وحل محل هذا الأخير بعد أن نقل إلى منصب المفتش العام.

في عام ١٩٣٥ وبعد إحالة ويغان على التقاعد لتقدم سنه، أسندت الحكومة منصب المفتش العام ورئاسة الأركان العامة إلى الجنرال غاملان. وبعد إحداث مناصب جديدة في وزارة الدفاع سمي غاملان رئيساً للأركان العامة للدفاع الوطني، وكلف مهمة التنسيق بين الجيوش البرية والجوية والبحرية. وهي مهمة اسمية، لأن القوى البحرية

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■ غانا (امبراطورية -)

انتشار الإسلام في جنوب الصحراء الكبرى في إفريقيا

كان دخول الإسلام إلى إفريقيا أحد المؤشرات التاريخية الحاسمة في

بالإفريقيين حتى اليوم. وغانا Ghana مدينة قديمة (هي خربة اليوم) تقع في جنوب غربي مدينة تمبكتو Timbuktu على نهر

تاريخها، إذ اتخذت ملامحها شكلاً جديداً، وانتشرت فيها القبائل العربية وقبائل البربر حتى الصحراء الإفريقية، وما زالت آثار اختلاط العرب

The Impact of Islam on Medieval Ghana And Mali (10 - 14th Century)

Amin Tawfiq Tibi

This essay discusses the impact of Islam on West Africa where until the 14th century, two ancient African states - Ghana and Mali - flourished. This area witnessed the beginning of the impact of Islamic civilization thanks primarily to the activities of Maghribi traders.

Arabic sources are the only written sources available to us concerning the history of the Western Sudan in the Middle Ages, since the tribes of West Africa had not yet known writing at the time.

The spread of Islam in Western Sudan served as a unifying factor among the tribes of the region. Islam contributed towards the solution of the problem of tribalism.

Ancient Ghana reached the zenith of its power in the 10th century and its prosperity derived primarily from its control of the trans-Saharan gold trade.

Writing in 1068 A.D., the Andalusian al-Bakri says that the king of Ghana and most of his subjects were pagans and that the king was tolerant towards Muslims for he permitted them to have their own town and mosques and he depended upon Muslim functionaries for the running of his administration.

To the west of Ghana lay Takrur on the lower course of the Senegal river. The Takruris were the first people in West Africa to embrace Islam and they were active in spreading it among their neighbouring tribes.

From its inception, the Almoravid State was characterized by the **jihād** and was active in the propagation of **sunni** Islam and the eradication of heresies and paganism. In 1076 A.D., the Almoravids conquered pagan Ghana whose people, known as Soninke, were converted to Islam and, through these itinerant traders (**dyula**), Islam was diffused in many areas of West Africa.

The empire of Mali, which flourished in the 13th and 14th centuries, had as its nucleus the Mande tribes which inhabited the area lying between the upper Niger and Senegal basins. Mali's history begins with Sundiata (d. 1255 A.D.) who appears to have been pagan at the outset of his reign but he soon adopted Islam. Until the decline of Mali in the 15th century, its rulers (**mansas**) were all Muslims, and many of them performed the pilgrimage to Mecca.

The most famous ruler of Mali was Mansa Musa (r. 1312-1337 A.D.). During his reign, Mali attained the zenith of its power and prosperity. Following Mansa Musa's celebrated pilgrimage in 1324 A.D., Mali attracted a host of Muslim traders and scholars who contributed to its economic and cultural well-being and to its architectural development.

Thanks to Mansa Musa, close relations were established with Mamluk Egypt, Hafsid Tunisia and Marinid Morocco, with the result that Mali became an integral part of the Muslim world.

The Moroccan traveller Ibn Battuta spent nine months in Mali in 1352-3 A.D. and was impressed by the prevalence of public security and justice, by the people's devoutness and piety, their strict performance of prayers and their zeal in memorizing the Qur'an.

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This historical survey discusses the impact of Islam in an area which lies at the southern periphery of the Maghrib, namely the Western Sudan - the basins of the Niger and the Senegal - known as al-Sahil and al-Hawd, in which until the fifteenth century two ancient African states, Ghana and Mali, flourished. This area saw the beginning of the impact of Islamic civilization after Arab rule in North Africa had been consolidated at the beginning of the eighth century A.D. These Islamic influences continued to grow, thanks to the activities of Maghribi traders across the Sahara. It was largely due to the activities and settlement of these traders that Islam began to spread, initially among the Sahara tribes (Sanhaja al-Sahra') and then in those areas of the Western Sudan which they frequented.

It is noteworthy that the Arabic sources - geographical books, travels and biographical dictionaries - are the only literary sources available to us concerning the history of the Western Sudan in the Middle Ages, since the tribes of the Western Sudan had not yet known writing at that time. These Arabic sources are, therefore, per se a great contribution to the history of civilization. The most important of these sources, in chronological order, are the works of Ibn Hawqal (10th century), Abu Ubayd al-Bakri (11th century), al-Idrisi (12th century), Ibn Sa'id (13th century), Ibn Battuta, al-Umari and Ibn Khaldun (14th century), al-Qalqashandi (15th century), and al-Hasan al-Wazzan, better known as Leo Africanus, (16th century). From among the Sudanese themselves, we have 'Abd al-Rahman al-Sa'di, author of **Tarikh al-sudan**, and Mahmud Ka't (Ibn al-Mukhtar), author of **Tarikh al-fattash** (both of whom lived in the 17th century), and the celebrated scholar and **faqih** Ahmed Baba al-Tunbukti (late 16th and early 17th century), author of **Nayl al-ibtihaj bi tatriz al-dibaj**. In addition, there are the biographical dictionaries, in the compilation of which Maghribi and Andalusian scholars in particular distinguished themselves, for these works contain valuable pieces of information about contacts made by Muslim traders in the Sudan.

It must be emphasized that Islam penetrated into most areas of the Western Sudan not through military conquest but peacefully through the influence of traders and nomadic groups from the Sahara who used to frequent the fringes of the Western Sudan for trade and who set up stations and markets where they could exchange their wares for those of the Sudanese (Hunwick, 1970: 115). Thanks to these Maghribi traders, Islam began to spread not through missionary activities but through contact and example, particularly among pagan monarchs and their pagan functionaries. The emergence of the Almoravid state in the western Sahara in the middle of the 11th century - a state based on **jihād** and the propagation of orthodox Islam - played a significant role in the diffusion of the Maliki school (**madhhab**) of Islam among the tribes of the western Sahara as well as in the Sudan, thereby accelerating the pace of Islamization in

أثر الإسلام في غانة ومالي في العصر الوسيط

(من القرن العاشر الى القرن الرابع عشر الميلادي)

أمين توفيق طيبي

يتناول هذا العرض التاريخي أثر الإسلام في السودان الغربي ، حيث ازدهرت حتى نهاية القرن الرابع عشر الميلادي مملكتان أفريقيتان عريقتان ، هما غانة ومالي . وقد شهدت هذه المنطقة بداية تأثيرات الحضارة العربية الإسلامية بفضل نشاط التجار المغاربة في المقام الأول .

ان المصادر العربية هي المصادر المكتوبة الوحيدة المتوفرة عن تاريخ السودان الغربي في القرون الوسطى ، وذلك لان قبائل غرب افريقيا لم تكن تعرف الكتابة آنذاك .

وقد كان انتشار الاسلام في السودان الغربي عاملا من عوامل الوحدة بين قبائله ، كما ان الفوارق العنصرية والقبلية في هذه المنطقة الشاسعة أضعف من حدتها انتشار الاسلام فيها .

بلغت مملكة غانة القديمة أوج قوتها في القرن العاشر الميلادي وكان رخاؤها يقوم في الدرجة الأولى على تحكمها بتجارة الذهب عبر الصحراء .

يذكر ابو عبيد البكري أن ملك غانة وغالبية رعيته كانوا وثنيين ، وان الملك أبدى تسامحا تجاه التجار المسلمين بحيث أذن لهم ببناء مدينة خاصة بهم ، وفيها مساجدهم ، كما انه اعتمد على المسلمين في تصريف شؤون مملكته .

والى الغرب من غانة كانت مدينة تكرور عند المجرى الأدنى لنهر السنغال . ان التكاثر — التكاثر — كانوا اول من اعتنق الاسلام من اهل السودان الغربي . وعملوا بنشاط على نشره بين القبائل المجاورة لهم .

كان طابع دولة المرابطين منذ نشأتها الجهاد في الاسلام ونشره ، والقضاء على البدع وعبادة الأوثان . وقد استولى المرابطون عام ١٠٧٦م على مملكة غانة الوثنية ، فأسلم أهلها المعروفون بالسوننكي وانتشروا في المناطق المجاورة يزاولون التجارة ، واليهم يعود الفضل في نشر الاسلام في مناطق كثيرة من السودان الغربي .

cit: 4, Sayı: 15, Sayfa: 198

طبيعة العلاقة بين الملك والشعب ، كما تصورها المسرحيات ، نجد انعكاسا للصراع الذي كان يقوم في الواقع بين البرلمان والسلطة المطلقة التي كان يمارسها الملك جيمس . كذلك نشهد احتفاء بالدور الفاعل الذي اكتسبته المرأة وأخذت تضطلع به ، وأيضا نزوعا الى تغليب دور البطلة على البطل وهو ما تصادف حدوثه مع اهتمام بالغ بمكانة المرأة ودورها في واقع المجتمع المعاصر .

لقد كان لمثل هذه السمات والقضايا ، أيضا ، أبلغ الاثر في جذب المثقفين من رواد المسرح إذ ذاك .



**الدافع الديني في هجوم المرابطين على غانا
على ضوء كتابات المؤرخين المسلمين مع الإشارة
على وجه الخصوص لتفسير ابن خلدون للهجوم**

الدكتور سعود بن حمد الثلثان

قسم الاجتماع - كلية الآداب

جامعة الملك عبدالعزيز

مَسْعُودُ الْخَوْنَد

القَارَات . المَنَاطِق . الدُّوَل . البِلَادَان . المَدُن

الموسوعة التاريخية الجغرافية

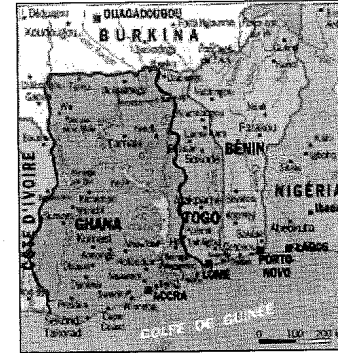
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Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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الجزء (الثالث عشر)

عُمان - فرنسا

Beirut 2003



- Ghana

غانا

بطاقة تعريف

الاسم: «غانا» هو إسم امبراطورية سودانية عاشت بين القرن الرابع والقرن العاشر. دعا البرتغاليون المنطقة «المنسا» (ويقصدون منجم «الذهب»)، ثم دعاها الإنكليز «غولد كوست»، أي «شاطيء (أو ساحل) الذهب»، واستمر هذا الإسم حتى الاستقلال. ففي ٦ آذار ١٩٥٧، أعاد لها الزعيم كوامي نكروما، مؤسس الدولة، الإسم التاريخي: غانا.

الموقع: تقع على الشاطئ الغربي من إفريقيا عند خليج غينيا. تحدها من الشمال بوركينا فاسو، وتوغو من الشرق، وكوت ديفوار (ساحل العاج) من الغرب. يبلغ إجمالي طول حدودها ٢٠٤٨ كلم، وطول شاطئها ٤٠٠ كلم. ويبلغ متوسط طول البلاد ٦٧٢ كلم، ومتوسط عرضها ٦٤٠ كلم.

المساحة: ٢٣٨٥٣٧ كلم م.

العاصمة: أكرا. أهم المدن: كوماسي، سكوردي-تاكورادي، تامالي، تيمسا، كاب كوست، كوفوريدوا (راجع باب مدن ومعالم).

اللغات: الإنكليزية (رسمية). وهناك لغات (لهجات) محلية عديدة، أهمها لغة قبائل الفانتي، والغا، والإيوي.

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Anita Roddick in 1976. Mass-market firms revised the tone of their advertisements, created new ethnic lines, and promoted female emancipation in an attempt to woo back customers. By the 1980s, makeup and cosmetics had regained their hold over women's wallets. Increasingly, women's-rights activists stressed the personal empowerment of self-fashioning, best represented by power-suited businesswomen on Wall Street and "lipstick lesbians" in the counterculture.

In the 1990s, scientific promises helped sell new products, such as the fast-growing lines of fake-tanning lotions, anti-aging formulas, and cellulite creams. New ingredients, such as ceramides, alpha-hydroxy acids, and liposomes, not to mention botox treatments, intensified the quest for youth. Multinational cosmetic firms continued to grow by buying out smaller local cosmetics businesses, specifically targeting ethnic markets. Such companies as L'Oréal, Avon, and Revlon have also expanded rapidly into Latin America, Asia, and eastern Europe. With L'Oréal as the unquestioned leader, the top ten companies controlled 55 percent of worldwide cosmetics sales. With increasingly trendy packaging designs, celebrity endorsements, sophisticated advertising campaigns, and almost total social acceptance in the Western-influenced world, cosmetics seem to be an invincible economic force.

[See also *Fashion Industry and Personal Services.*]

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MORAG MARTIN

COSTA RICA. See *Central American Countries*.

Makale Yazari, Gareth Austin

CÔTE D'IVOIRE AND GHANA. The republics of Ghana and Côte d'Ivoire date from their political independence from colonial rule, in 1957 (from Britain) and 1960 (from France), respectively. For economic historians they represent an intriguing comparison because these neighbors combine similar natural environments and (at least by the time censuses began to be conducted, in the early twentieth century) population densities with often contrasting institutional and policy histories. In both cases the north and much of the center of the country is savanna, separated from the coast by a forest zone. Ghana, however, has much greater mineral resources.

Before Colonial Times. Before the emergence of the Atlantic trade the local economies appear to have been linked to each other, and beyond, by trade networks. For what is now Côte d'Ivoire and probably until about 1800 for much of what is now Ghana, the major commercial connections across and beyond state boundaries were in the hands of Muslim Dioula traders, one of the major trading diasporas of precolonial Africa. A major feature of the political economy in approximately the fifteenth to the eighteenth centuries was the interaction of state formation and extrasubsistence economic activity, with some polities being founded by entrepreneur-warriors who obtained war materials through trade. When the Portuguese established the first European presence, at Elmina on the coast of Ghana (the "Gold Coast") in 1482, their aim was to bypass the Saharan routes by which gold had been traded to Europe. The gold came largely from Akan-speaking polities in the forest zone of Ghana and eastern Côte d'Ivoire.

By the eighteenth century gold was surpassed, and to a large extent superseded, by slaves as the object of European trade. The Gold Coast became a major center of the Atlantic slave trade, with chartered companies from rival European states establishing forts along the coast. Côte d'Ivoire was also involved, though less intensively. Over 700,000 slaves were shipped from the Gold Coast between 1640 and 1810, including captives from eastern Côte d'Ivoire. Also smaller numbers of slaves (apparently tens of thousands) were exported both before 1640 and after British abolition in 1807, and some captives from western Côte d'Ivoire must be included in totals for Sierra Leone (see P. Lovejoy, *Transformations in Slavery*, Cambridge,

غانا

الموجهة الى ماكماهون « عليكم إما الرضوخ وإما الرحيل » (Il faudra se soumettre ou se démettre) . وقد اضطر الماريشال ماكماهون إلى الرضوخ لمشية الأكثرية وتعيين « ديفور » أحد « أصدقاء » غامبيتا رئيسا للوزارة . وقد اتهم غامبيتا بتشكيل مركز قوي وبتحريك خيوط السياسة الفرنسية من وراء الستار . ولكن عندما استقال ماكماهون ، رفض غامبيتا ترشيح نفسه لرئاسة الجمهورية وفرض ترشيح وانتخاب جول غريفي . اما هو فقد اكتفى برئاسة مجلس النواب حيث اخذ يمارس ما عرف بـ « دكتاتورية الاقناع » ضد البونابرتيين ورجال الدين والملكيين . وقد ابقاه الرئيس غريفي مبعدا عن السلطة حتى عام ١٨٨١ حين تمكن حزبه من انتزاع ٢٠٤ مقاعد نيابية فتمكن بذلك من تشكيل ما عرف بـ « الحكومة الموسعة » . ولكن رفض رؤساء المجموعات النيابية الأخرى التعاون معه اضعف من هبة هذه الحكومة . وقد اتهم بالسعي الى الحرب (إذ كان المحرض الحقيقي على احتلال تونس ومن الدعاة للقيام بعمل فرنسي - انكليزي مشترك ضد مصر) وبقمع الحريات واسقطت حكومته في كانون الثاني - يناير ١٨٨٢ عندما صوت اليمينيون واليساريون ضد مشروع كانت قد تقدمت به حكومته .

قتل غامبيتا وهو يقلب بين يديه سلاحا ناريا وكان في قمة نشاطه وعطائه وزخمه ، إذ لم يكن قد تجاوز الرابعة والاربعين من عمره آنذاك . وقد اشتهر بموهبته الخطابية الفذة وقدرته الكبيرة على تحريك الجماهير والهاب مشاعرها .

غانا ، جمهورية

Republic of Ghana

République de Ghana

الموقع والمناخ : تقع غانا على الشاطئ الغربي من القارة الافريقية عند خليج غينيا . وتحدها فولتا

وزيراً للداخلية في حكومة الدفاع الوطني التي تشكلت على أثر ذلك . تمكن من الخروج من باريس المحاصرة من الألمان بواسطة منطاد وذلك لكي يتمكن من الاشراف على الحكومة المؤقتة التي كانت قد تشكلت في مدينة تور لتابعة الحرب . وقد تولى في هذه الوزارة حقيقي الداخلية والحربية . وانطلاقاً من هناك استطاع ان ينظم المقاومة ضد الألمان طيلة ستة اشهر . وبعد استسلام باريس ، أراد ان يستمر في الحرب حتى النهاية ولكن بدون نتيجة إذ اختلف مع بقية اعضاء الحكومة فجرد من منصبه كوزير للداخلية وانتهى به الأمر الى الاستقالة (شباط ١٨٧١) . خاض الانتخابات النيابية فانتخبته ٩ مديريات فاختار مديرية الباء - ران . رفض التوقيع على معاهدة الصلح مع ألمانيا ، واضطر ، بعد التنازل عن الألزاس واللورين ، الى الانسحاب من الجمعية الوطنية احتجاجاً . أعيد انتخابه في الانتخابات الفرعية التي جرت في تموز - يوليو ١٨٧١ وتزعم حزب الاتحاد الجمهوري اليساري المتطرف وساند تيير ضد الملكييين وتحول الى داعية للجمهورية وأسس لهذا الغرض صحيفة « الجمهورية الفرنسية » (تشرين الثاني - نوفمبر ١٨٧٠) . وعندما سقطت حكومة تيير وعين محله ماكماهون بتأييد من الملكييين (١٨٧٣) ، شن غامبيتا حملة عنيفة ضد اليمين المسيطر على الجمعية التشريعية وأخذ يعمل بكل الوسائل لحل هذه الجمعية بالتحالف مع القوى الوسيطة . وقد أدت جهوده في ١٨٧٥ الى اصدار القوانين الدستورية التي قامت عليها الجمهورية وانتخاب مجلس شيوخ تسيطر عليه اكثرية جمهورية . وتمكن كذلك من تأمين وصول اكثرية نيابية جمهورية في الجمعية التشريعية .

وعندما عمد ماكماهون الى تنظيم انقلاب في ١٦ أيار - مايو ١٨٧٧ ، ترأس غامبيتا المقاومة الجمهورية لهذا الانقلاب واطلق حملته الشهيرة

GANA

Nigeria and the Gold Coast are inhabited by peoples having a great historical past; in Nigeria even feudal-based Moslem state formations exist, while the population of Sierra Leone and the Gambia consists of a variety of small and primitive tribes. The differences are great also as regards the rise of the national bourgeoisie and African intelligentsia. In the Gold Coast and Nigeria the new-type political parties grew at a quick pace and were soon to play a decisive part in the moulding of the political life of their respective countries, while in Sierra Leone and the Gambia the liberation movements changed only slowly to broad-based political movements of the people.

These differences were responsible for the difference of the several countries as to the progress and results of the struggle for independence. The Gold Coast won independence as early as 1957, Nigeria in 1960, Sierra Leone in 1961, and the Gambia as late as 1966. Even the character and the degree of independence are different in every country. Accession to independence in the Gold Coast brought with it the coming to power of the anti-imperialist NKRUMAH government, opening thereby the prospect of complete independence; Nigeria, on the other hand, when becoming independent, with its internal division and multiparty system, instead of consistently fighting for complete independence, was still for a long time an arena of the struggle of opposing tribes, parties and leading politicians; while Sierra Leone and the Gambia, under cover of nominal independence, came for the time being under the rule of opportunist leaders promoting the policies of the colonial imperialists.

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The "Burns Constitution"

In 1946 the British government introduced the "Burns Constitution", named after the then Governor of the Gold Coast, to replace the old Constitution of 1925. The main goal was to alter the composition of the Legislative Council. In contrast to the legislative body established by the 1925 Constitution, with no elected representative and only nine Africans among its twenty-nine members, the new Legislative Council, which, in addition to its President (the Governor or his deputy), consisted of thirty members, had eighteen elected African representatives (nine from what was called the Gold Coast Colony, four from Ashanti and five from the towns — Accra, Cape Coast, Sekondi, Takoradi and Kumasi). Six of the remaining twelve were ex-officio members (the Colonial Secretary of the Gold Coast, the three chief District Commissioners, the Attorney-General, the Financial Secretary), and six were nominated by the Governor.

Undoubtedly, this change was a step forward, inasmuch as it secured a majority of elected (that is, African) members. Its practical significance, however, was next to nothing for the following reasons:

1. Executive power was invariably vested in the colonial officials, who were appointed by the Secretary of State for Foreign Affairs of the United Kingdom upon recommendation of the Governor.

2. Members of the highest organ of executive power, called the Executive Council, were not Ministers, they were not chosen from the members of the Legislative Council and were not responsible to this body, but were appointed chief officials who had authority only to give advice to the Governor, and were obliged to carry out his instructions even if the Legislative Council objected to them. (Though the Executive Council had a couple of African members, yet these were likewise responsible to the Governor and had to comply with his instructions regardless of the position adopted by the Legislative Council.)

3. The major posts at all colonial administrative organs were filled by officials delegated from England.

4. Discussion and approval, or rejection, of the budget were in theory within the power of the Legislative Council, but this power was in practice entirely illusory, because: (a) discussion of financial matters by the Legislative Council was as usual subject to the consent of the Governor; (b) the Governor was as a rule empowered, if he deemed it necessary in the interest of "public order", "public faith", or "good government", to abrogate any decision of the Legislative Council or to declare any bill or draft to be in force even when it had been rejected by the Legislative Council. (In this respect he was bound only to report on his reasons to the Foreign Secretary

Endre Sik, *The History of Black Africa*, Budapest 1974, III, 179-198)

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GHANA

by

B.A.R. Braimah

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The Journal of African History, c. 3 (s. 12), s. 518-9, 1962

ASHANTI AND THE MUSLIMS (Cambridge)

GHANA

The Northern Factor in Ashanti History. By IVOR WILKS. Legon: Institute of African Studies, University College of Ghana, 1961. Pp. 46, maps. 5s.

The recent foundation of an Institute of African Studies at the University of Ghana holds great promise for the systematic development of historical research in that country. This collection of three essays by one of its research fellows is the Institute's first historical publication, and is the more welcome because it sets an impeccable standard of exact scholarship in a field which has been too often the scene of wild speculation.

In his first essay, Dr Wilks describes the present state of our knowledge respecting early Mande penetration of the Voltaic area—which, as he demonstrates, was largely motivated by the expansion of the trans-Saharan gold trade in late medieval times—and the rise of the Mande trading community of Begho which he ascribes, very reasonably, to the early fifteenth century. With commendable caution he refuses to emphasize the tenuous evidence for a Mande element among the founders of Ashanti itself.

In the second essay, 'Islam in Ashanti', he treats of the northward expansion of Ashanti which he shows to have been much farther advanced in the first half of the eighteenth century than has often been suggested. He also makes very good use of hitherto neglected evidence in the familiar literature, especially the works of Bowdich and Dupuis, to show how great the influence of the Muslim trading community in Ashanti was in the opening years of the nineteenth century. He is perhaps somewhat biased, as a consequence of his researches in the earlier period, towards an equation of Muslim influence with Mande influence. A good case could be made from the sources he has used for the view that commercial and intellectual contacts with Hausaland were of at least equal importance to those with 'Mande' from an early date in the eighteenth century. We know, after all, that Hausa participation in the Kola trade of Gonja dates from the mid fifteenth century, the very period of the rise of Begho, and the north-eastward trade-path through Salaga and Yendi was already the 'old road' when Bowdich visited Kumasi.

The third essay is in some ways the most striking. In it Dr Wilks brings out, I believe for the first time, the significant fact that Dupuis's fundamental account of Ashanti history in the eighteenth century represents, in substance, the view of that history held by the Muslim community in Kumasi, and he offers an ingenious reconstruction, from scattered passages in Dupuis's book, of the Kumasi Muslim traditions of the expansion of Islam in West Africa. Some readers, however, may think this a little too ingenious. Certainly the Muslims of Kumasi possessed some written records, and Dr Wilks convincingly demonstrates that their interpretation of the history of the region, as reflected by Dupuis, was inspired by their theological concern about the political dominance of Muslim communities by pagan rulers. But Dupuis nowhere claims to be quoting, or directly paraphrasing from, a coherent narrative record. We have no means of knowing how many written and oral sources he has subsumed in his account or how far he was influenced in his understanding and presentation of his Ashanti material by his doubtless considerable knowledge of North African traditions of

the rise of Islam. It would be misleading, therefore, to accept the claim Dr Wilks appears to be making that he has successfully reconstructed the text of a single chronicle discovered and used by Dupuis.

Dr Wilks' work is of great methodological interest. He again shows the surprising extent to which African history can be reconstructed from the rigorous examination of a wide range of European sources, many of them superficially unpromising. It is perhaps inevitable that he seems at times to under-value the evidence of oral tradition and ethnography.

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EUROPEAN RULE ON THE SLAVE COAST

The Western Slave Coast and Its Rulers. By C. W. NEWBURY. Oxford: Clarendon Press, 1961. Pp. ix, 224, maps. 30s.

Now that Colonial rule is ending in West Africa, it is possible and necessary to see European activities there in the nineteenth century in a better historical perspective. Why, after three centuries of trade contact with West Africa, did the Europeans decide to install themselves as rulers in small enclaves on the coast? How did they go about it? Why did they become drawn, gradually and irresistibly, into the hinterland to become rulers of vast countries? What methods of acquisitions were applied by different European nations and why? How were these new territories governed? Dr Newbury has attempted to answer all these questions, and more, in this extremely useful book.

The book is a study of how the English, the French, and the Germans came to be rulers of the Yoruba-Aja country in the nineteenth century and the early years of the twentieth century. By 1842, the slave-trade was on the wane and Europeans and Africans trading in palm-oil and other products of the soil were emerging and establishing themselves in the old forts. The kings of Lagos and of Dahomey, however, were reluctant to give up the slave-trade because of the adverse economic effects it would have on their governments. Attempts were made to persuade them to change, but no solutions were offered for their main problems. In 1851 Britain bombarded Lagos, ostensibly in the name of humanitarianism, but really because of the argument of a trader that Lagos was the natural port of a rich hinterland. Three years after the bombardment, the Consul in Lagos, for economic reasons, was once more on friendly terms with Kosoko, the arch slave-trader driven away from Lagos throne in 1851. The French came to Porto Novo to trade, and the rivalry between the French at Porto Novo and the British at Lagos between 1851 and 1865 was caused purely by the economic interests of both nations. All the British administrators in Lagos between 1865 and 1886 discovered that Colonial administration cost money. This money could only come, apart from the British Treasury, from increased import and export duties. Only a bigger area could provide a large market for increased imports and produce more for export. So the British acquired Protectorates. The French found that their authority and that of the king of Dahomey in the control of duties on the coast could not co-exist, so they decided to overthrow the Dahoman monarchy. The Germans who had settled at Lome, Keta, Anecho, and

Benin pastbook

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- Benin
- Ghana
- Nigeria
- YORUBA 1539
- Sierra Leone

Although Islam stresses patrilineal descent and inheritance, matrilineal descent and inheritance continue unchanged for the most part. The Yao regard parallel cousin marriage (*bint amm*—father's brother's daughter) as incestuous, but marriage to cross cousins (father's sister's daughter or mother's brother's daughter) is desirable. Many Yao have moved to the major cities of East Africa and have adapted to urban living, while still retaining links to their home areas.

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J.L. BRAIN

Yoruba

Community of Benin, Brazil, Cuba, Ghana, Nigeria and Sierra Leone

The term 'Yoruba' is used to identify a people having, with considerable dialectic variation, a common language (of the Kwa group of the Niger Congo family) and a common culture, which is remarkably persistent in spite of great political, geographical and religious differences that have arisen over the past three centuries. The language and culture are found as far from their West African origin as Brazil and Cuba, while substantial Yoruba communities are found in most West African states, especially in Sierra Leone and Ghana (230,000). The greatest number, probably over 17 million, are in southwestern Nigeria, adjacent areas of Benin and beyond in Togo. Nearly one-half are Muslims, largely Sunni.

Yoruba constitute virtually the entire populations of the Nigerian states of Ogun, Ondo and Oyo, as well as the great majority of Lagos State, the Ilorin area of Kwara State up almost to Jebba and south and east as well. A few Ondo Yoruba live in Bendel State, and others are in trade or government throughout Nigeria. Until recently, only the Oyo were identified as Yoruba proper, other communities being identified by name with their royal cities. The dialects of Ondo and Ekiti are strikingly different from Oyo, and while gross cultural differences are very few, there exist a great many cultural peculiarities which clearly differentiate, for example, Ife, Ijebu, Ijesa, Ekiti and Ondo from each other and from Oyo.

Recent interpretations of Yoruba traditions of origin agree in identifying Yoruba as a Sudanic people who successfully imposed their rule on an indigenous population in the forest belt of present Nigeria. All traditions confirm Ile-Ife as the first city

Lamtuna p. 827

-Gana
-Sudan
-Fas

LAMTUNA 827

Targa (Tuareg) on the east; they even seem to have extended as far as Niger.

In the south of Morocco in al-Sus, where there were Lamta who led a nomadic life, in company with the Gazula, the Lamta occupied the nomadic Arabs of the Ma'kil family, the two sections then joined the Shabanat, another Ma'kil tribe, to oppose the Gazula who joined the Dhawi Hassan.

In the territory of the Lamta of al-Sus at the mouth of the Wadi Nal (now Wad Nun) lay the commercial town of Nul of the Lamta, the first inhabited place one reaches on coming from the Sahara. Several Moroccan dynasties have struck coins there.

The jurist Uggag b, Zallu of Sijilmasa, a pupil of Abu 'Imran al-Fasi, was a member of the tribe of Lamta: one of his pupils was 'Abd Allah b. Yasin al-Gazuli, founder of the Almoravid empire. The country of the Lamta was noted for the shields made at Nul with the skin of the *lamt* antelope.

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Paris, 1956, index (esp. 452-3), where H. Llothe's long
note should be regarded with care.

G. HAZAI

Lamtuna ✓

Tribe of Ghana, Sudan and Morocco

The Lamtuna are (in Leo Africanus: Luntuna or Lumtuna) a great Berber tribe belonging to the branch of the Sanhaja who led a nomadic life, and like other tribes of this branch forming part of the *Mulaththamun* or 'wearers of the veil'. The Lamtuna nomadised over the western Sahara, where between the 2nd/8th and 5th/11th centuries they played a considerable political role.

According to al-Bakri (459/1067), the region covered by them stretched from the lands of Islam to those of the blacks. This is what this geographer

says of the Lamtuna's way of life: "They are strangers to any manual work, to agriculture and even to bread. Their riches consist wholly of their herds. They live entirely off meat and milk".

According to Ibn Khaldun (d. 808/1406), the Lamtuna already formed a considerable kingdom at the time of the reign of 'Abd al-Rahman al-Dakhil, founder of the amirate of Cordova (138-72/756-88). This author plus Ibn Abi Zar' (d. between 710-20/1310-20) give the names of several kings of the Lamtuna from that time onwards. The first of these was a certain Talakakin: the period, of his power is unknown, but it is very probable that he lived towards the middle of the 3rd/8th century.

His successor was Tilutan or Taywalutan b. Tiklan b. Talakakin, who died aged 80 in 222/836-7. He was a great ruler, and if Ibn Abi Zar' is to be believed, he reigned over all the desert (*i.e.*, all the western Sahara), and the territory under his control stretched for three month's journey in both length and breadth, as far as the borders of the land of the blacks, of whom more than twenty of their kings were subject to him.

Tilutan's successor was his nephew al-Athir b. Batin (also called Yalattan) who died aged 65 in 237/851-2, or according to another source, in 287/900. The fourth king of the Lamtuna was Tamim (or Rahim) b. al-Athir who reigned over the tribe until 300/912-13; he was killed by the Sanhaja notables in a rebellion. His death heralded a time of troubles which lasted 120 years, *i.e.*, until *ca.* 420/1029.

It seems that the state (or rather, the confederation of Berber tribes) created by the Lamtuna and which endured down to 306/918-19, was actually the state or rather confederation called Anbiya by the mediaeval Arabic writers. This existed already in the time of the astronomer al-Fazari (*ca.* 172/788), who locates it as between the kingdom of Siljilmasa (in the western Maghrib) and that of Ghana in the western Sudan.

We also owe a few details about the Anbiya to Ibn al-Fakih al-Hamadhani (*ca.* 290/903), whose information on Africa goes back to the middle of the 2nd/8th century. He relates that "the land of Anbiya is part of the Sus al-Aksa (in the extreme

W

wakala

Urban building combining the functions of khan, warehouse and market.

waqf

A charitable endowment often intended for the upkeep of a religious building, educational establishment or hospital.

Wasit

Capital of Iraq during the Umayyad period.

Wasit lies south-east of the modern town of Kut in southern Iraq. It was founded in 701 CE by al-Hajjaj, governor of Iraq, as a garrison town to replace Kufa and Basra which had been demilitarized after a revolt against the Umayyads. In 874 another Friday mosque was built by the Turkish general Musa ibn Bugha in the eastern part of the city. The devastation wrought by the Mongols in the thirteenth century and by Timur in the fourteenth hastened the decline of a city that was no longer on the main trade routes due to a change in the course of the Tigris.

The first mosque on the site was built by al-Hajjaj in 703; measuring 100 m per side, it was located next to the governor's residence. Iraqi excavations revealed two superimposed mosques, the earlier of which had no mihrab. This confirms the early date of the mosque, as the first concave mihrab was introduced by al-Walid in 707-9 in the mosque of Medina.

There are also the remains of a thirteenth-century madrasa on the site, consisting of a monumental portal flanked by twin minarets with fluted brick decoration.

West Africa

Region of Africa comprising the modern states of Mali, Mauritania, Senegal, Niger, Nigeria, Cameroon, Burkina Faso, Gambia and Ghana.

Known to medieval geographers as the Sudan, this area extends from the Sahara desert in the north to the mouth of the Niger river in the south, and from Atlantic in the west to Lake Chad in the east. The region was subject to the influence of Islam from the eighth or ninth century onwards and by the nineteenth century large areas were Islamicized.

West Africa can be divided into four main zones, the Sahara, the Sahel, the Savannah and the rain forests. The largest zone is the Sahara desert which extends from the Atlas mountains in Morocco and Algeria to the Senegal river. Until recent times the vast dunes and extreme temperatures of this desert have formed an impenetrable barrier to all except the nomadic tribes which inhabit the area. South of the desert is band of semi-arid country known as the Sahel (Arabic for 'coast') where there is an intermittent vegetation of scrub and occasional small trees. Below this is the Savannah region characterized by a rich growth of grass and plentiful seasonal rainfall. Further south near the coast, especially in Nigeria, Benin, Togo and Ghana, are the dense rain-forests. In recent times the area of the Sahara and the Sahel have been increasing at the expense of the Savannah, probably due to human activity. The best example of this phenomenon is the area occupied by the empire of Ghana which in medieval times was rich grassland and is now desert.

History

The means by which Islam penetrated into West Africa was via the trade routes from North Africa. The main goods involved in the trade included gold, slaves, ivory and gum from West Africa and manufactured goods from the Mediterranean area. This trade was a continuation of pre-Islamic Roman and Byzantine trade routes and was in the hands of the Berber tribes of the Sahara. Already by the end of the seventh century there are accounts of Muslim traders from North Africa and Egypt in the markets of the Sudan. By the end of the eighth

MADDE YAYINLANMIKTAN
SONRA GELEN MADDLER...

2002

GHANA — AN HISTORICAL INTRODUCTION

L. H. Ofosu-Appiah

Ghana is the name which was assumed at independence on March 6, 1957 by the former British Crown Colony of the Gold Coast. Until 1957, the Gold Coast consisted of the Gold Coast Colony in the south, Asante (Ashanti), the Northern Territories, and, to the east, the Trans-Volta Togoland Region (now the Volta Region). The suggestion that the name 'Ghana' be given to the Gold Coast after independence was made by Dr. J. B. Danquah (*q.v.*), 1895-1965, the scholar and politician. He maintained that the Akan of the Gold Coast, of whom he was one, were descendants of the inhabitants of the medieval empire of Ghana, which flourished from the 9th to the 13th centuries. But since the Ghana Empire was situated beyond Timbuktu, between the Sahara and the headwaters of the Sénégal and Niger rivers, the evidence for the claim is doubtful.

EARLY ORIGINS

The inhabitants of present-day Ghana are black men, whose origins are obscure. It is assumed, however, that some of the original ancestors of the Ghanaians came into the country from the north, while others came in later from the east, from what is now Nigeria. The Colony, or southern Ghana, and Asante are peopled mainly by a cultural and linguistic group called the Akan, to which some of Ghana's principal peoples belong. Until the territory became a British colony, the Akan formed several nations, extending from what is now the Ivory Coast to the west, eastward through Asante and across the Volta River to the borders of what was later to become Togo. The two main languages of the Akan group are Twi and Fante, which have several dialects. Twi is the most widely spoken language of the country. The Ga and Adangme (Adangbe) languages, which belong to a group unrelated to the Akan, are spoken on the Accra plains, while eastwards, across the Volta and towards Togo, Ewe, another non-Akan tongue, is the principal language. Another separate linguistic group consists of the Guan, a people who, although conquered by the Akan, nevertheless retained their own languages. In northern and upper Ghana, Dagbani, spoken by the Dagomba (Dagbon); and More, spoken by the Mossi (Moshi), both belonging to the Voltaic (Gur) language group, are the principal languages, although several other dialects are also spoken in these regions.

It is assumed that the ancestors of the Akan came southward from Gonja (Ngbanya) — a state located in what is now the lower third of the Northern Region of Ghana — in about AD 1200. It is also assumed that they came in three waves. The Guan were the first to move southward, followed by the Fante, and then by the Twi. Tradition holds that the Adanse, or 'house builders,' formed the earliest and southernmost Twi-speaking states. Next came two more Twi-speaking peoples, the Denkyera (Denkyira), and, further north, the Asante. In the south the Akwamu, also Twi-speaking, are the Akan nation with the longest history.

The original home of the Asante was Amanse, around Lake Bosumtwi, and their first settlement was Asantemanso, where their ancestors claim to have come from the ground. The Asante were formerly Denkyera subjects until Osei Tutu (*q.v.*), founder of the Asante Kingdom, ended Denkyera domination in 1695. After this, the Asante empire began to expand northwards and southwards. By the beginning of the 19th century, peoples inhabiting an area larger than present-day Ghana, which extended into what is now Upper Volta, Ivory Coast, and Togo, were vassals of the Asantehene.

When the Portuguese, who were the first Europeans to arrive on the Guinea Coast, reached the area in 1471, the ancestors of present-day Ghanaians had recently arrived, and were still continuing their migrations. The history of the territory that is now Ghana may therefore be conveniently dated from the end of the 15th and the beginning of the 16th century.

THE ARRIVAL OF THE EUROPEANS

The first Portuguese to land were João de Santarem and Pedro de Escobar. They found the region full of alluvial gold and named the country the Gold Coast. They made a fortune for their employer, Fernão Gomes, who was given the surname of da Mina in recognition of his services to Portugal. But when the trading contract, which had been given him by the Portuguese king, expired in 1474, the Portuguese government itself took over the West African gold trade. In 1481 the Portuguese sent out an expedition under Dom Diogo de Azambuja to build the fortress of São Jorge da Mina on the coast, where Elmina is now located. The Portuguese were opposed by the Fante in-

TWO TIJĀNĪ SCHOLARS OF KUMĀSĪ, GHANA BIOGRAPHICAL NOTES

Robert S. Kramer

AHMAD BĀBĀ AL-WĀ'IZ

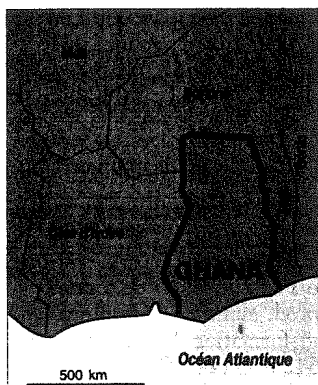
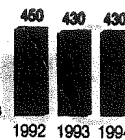
In the John Naber Paden Collection of Arabic manuscripts, which forms part of the Melville J. Herskovits Library of Africana at Northwestern University, is a work (numbered 364) by the contemporary Ghanaian Tijānī scholar al-Ḥājj Abū'l-Fawz Aḥmad Bābā al-Wā'iz b. Aḥmad b. 'Īsā (d. 1982).¹ The item in question is his *Tawḍīḥ al-adilla li-man yarūmu dalilan 'alā al-ṭarīqa al-ṣūfiyya*, published in Cairo at the author's expense by the firm of Muṣṭafā al-Bābī al-Ḥalabī in 1381/1961. A preface to this edition by a pupil of his, Muḥammad Muṣṭafā Kāmil al-Ḥājj of Kumasi, covering pp. 3-4 of the book, as well as interviews with members of the present-day Kumasi community, provided the following biographical information on the author.²

Aḥmad Bābā's father was himself a scholar, much sought after for his expertise in *'ulūm al-asrār wa'l-ḥisāb* (letter and number magic) and had lived in Kumasi. His ancestors were Toronkawa Fulani and had been secretaries to Shaykh 'Uthmān b. Fūdī. His mother was Maryam bt. al-Sayyid Muḥammad al-Kashināwī. She was born in Cape Coast and was still living when the preface was written.

Aḥmad Bābā was born in Kumasi in 1334/1913. His father died when he was still young and his education was placed in the hands of Sayyid Ādam, the Sarkin Mossi of Kumasi. The young man joined the school of Mallam Salaw b. Ya'qūb al-Kashināwī, the Sarkin Zongo of Kumasi, and

1. I am grateful to Prof. John Hunwick of Northwestern University for alerting me to the existence of *Tawḍīḥ al-adilla* and its contents. For an understanding of the political and theological contexts in which Aḥmad Bābā and al-Ḥājj Hārūn Muḥammad wrote, see M. Hiskett, "The Community of Grace and its opponents the Rejectors: a debate about theology and mysticism in Muslim West Africa with particular reference to its Hausa expression", *African Language Studies* 17 (1980), pp. 99-140.

2. Interviews were conducted in Kumasi between July and December 1990 with Muḥammad Muṣṭafā Kāmil, the Sarkin Zongo Abū Bakr b. 'Alī and al-Ṭayyib Muḥammad Tanku, assistant to the Sarkin Zongo.



Nom officiel :

République du Ghana.

Capitale : Accra.

Superficie : 238 537 km².

Population : 17,5 millions d'habitants (1995).

Langues courantes :
anglais (officielle).

Date d'indépendance :
6 mars 1957.

Nature du régime :
présidentiel, multipartiste.

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

PNB par habitant :
430 dollars en 1994.

Croissance du PNB par habitant (1985-1994) :
1,4 % par an.

Dette extérieure :
5,389 milliards de dollars (1994).

Service de la dette :
322 millions de dollars (1994).

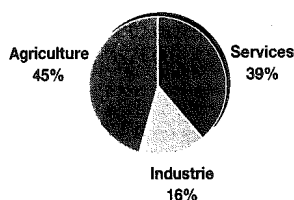
Exportations de biens et services : 1,395 milliard de dollars (1994).

Importations de biens et services : 2,123 milliards de dollars (1994).

Monnaie : cedi.

Taux de change :
1 dollar = 1 592 cedis
(avril 1996).

PIB PAR SECTEURS



LA TERRE ET LES HOMMES

Relief : plaines et bas plateaux s'élevant vers le nord-est. Point culminant 876 m.

Cours d'eau : la Volta, le Tano.

Climat et végétation : climat subéquatorial à quatre saisons au sud avec forêts denses ; tropical humide au nord avec des savanes arborées à l'est et au nord. Accra, 26,7°C en janvier, 25,7°C en juillet, 724 mm de pluie par an. Kumasi, 25°C en janvier, 24,4°C en juillet, 1 402 mm de pluie.

Démographie : taux moyen d'accroissement (1995-2000), 2,9 %. 38 millions d'habitants en 2025. Densité moyenne : 73,2 habitants au km² (1995).

Villes principales : Accra 1,5 million d'habitants, Kumasi 500 000 (1994).

Répartition de la population : urbaine 36 % ; rurale 64 % (1995).

Religions : chrétiens 62,6 % ; croyances traditionnelles 21,4 % ; musulmans 15,7 % ; autres 0,3 %.

LE CADRE POLITIQUE

Pouvoir exécutif : président de la République, élu au suffrage universel pour quatre ans, rééligible une fois.

Chef de l'Etat en exercice : Jerry John Rawlings (né en 1947), au pouvoir en 1979 (juin-juillet) et depuis 1981 (coup d'Etat). Elu le 3 novembre 1992.

Pouvoir législatif : Assemblée nationale (200 sièges, mandat de 4 ans).

Constitution en vigueur : 28 avril 1992.

NIVEAU DE VIE

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

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

Population ayant accès aux services de santé : 60 % (1993).

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

Population ayant accès à l'assainissement : 38 % (1993).

Taux d'alphabétisation des adultes :
60,7 % (1992).

DONNÉES ÉCONOMIQUES

Taux de croissance : 4 % (1994).

Taux d'inflation :
25 % à la consommation (1994).

Taux de chômage : 30 % (1993).

Produit intérieur brut :
7,04 milliards de dollars en 1994.

Production agricole :
céréales 1 645 tonnes ; cacao 250 000 t en 1994 (3^e producteur mondial).

Elevage : 1,2 million de bovins ; 12 millions d'ovins.

Bois : 715 000 m³ en 1993.

Pêche : 371 000 tonnes de poissons (23 kg/hab.) en 1993.

Industries : agro-alimentaire, produits pétroliers, ciment, aluminium.

Mines : or, 44,5 tonnes en 1994 (2^e rang mondial) ; diamants, 700 000 carats en 1993 (8^e producteur mondial) ; manganèse ; bauxite.

Electricité : hydroélectricité abondante (250 à 300 millions de kWh exportés par an).

Gaz : réserves de gaz naturel, 25 milliards de mètres cubes.

Tourisme : 210 000 entrées en 1993. Recettes : 288 millions de dollars.

DONNÉES FINANCIÈRES

Budget (1993, en milliards de cedis) : recettes (480) ; dépenses (422) ; solde budgétaire (+78).

Investissements : 14,8 % du PIB en 1993. Investissements étrangers : 23 millions de dollars en 1993.

Aide extérieure totale : 546 millions de dollars (versements nets, 1994).

Solde de la balance des paiements :
-181 millions de dollars en 1994.

Dette extérieure totale : 5,389 milliards de dollars (1994). 74 % du PNB.

Service de la dette : 322 millions de dollars. 23 % des exportations de biens et services.

COMMERCE EXTÉRIEUR

Exportations de marchandises :
1,219 milliard de dollars en 1994.

Importations de marchandises :
1,793 milliard de dollars en 1994.

Principaux produits importés :
produits alimentaires (blé, riz, sucre) ; biens d'équipement

Principaux produits exportés :
cacao, 305 millions de dollars ; or, 549 millions de dollars.

Principaux fournisseurs :
Grande-Bretagne (21 %), Nigeria (16 %), Etats-Unis, Allemagne.

Principaux clients : Allemagne (26 %), Grande-Bretagne (18 %), Etats-Unis (16 %).

TRANSPORTS ET COMMUNICATIONS

Réseau routier : 36 430 km de routes et de pistes carrossables (1991).

Réseau ferroviaire : 947 km (1991).

Principaux ports :
Tema (près d'Accra) et Takoradi.

Principaux aéroports : Kotoka, près d'Accra ; trois autres aéroports à Takoradi, Suntani et Tamale.

Téléphone : 47 800 postes en 1992 (3 pour 1 000 habitants).

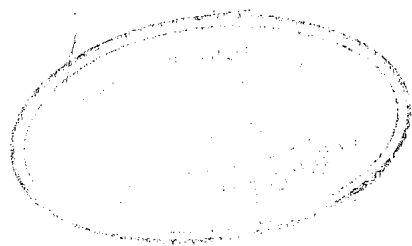
a product of colonial rule»: D.B. Cruise O'Brien, «Muslim brotherhoods in Black Africa?», Table ronde internationale sur *Les agents religieux islamiques en Afrique Tropicale*, Paris, Maison des Sciences de l'Homme, 15, 16 et 17 décembre 1983, 7 pp. dact.

A. Popovic et G. Veinstein

Les Ordres mystiques dans L'Islam.

Paris 1985, s. 283-291.

DN: 59687



09 HAZİRAN - 1995

MADANI İSLAMİYAT
SONRA GELEN DOKÜMAN

B.G. MARTIN*

Les Tidjanis et leurs adversaires: développements récents de l'Islam au Ghana et au Togo

Depuis l'apparition de l'ordre des Tidjanis dans les années 1780, cette organisation mystique musulmane est passée par plusieurs phases. De celles-ci, quatre au moins méritent d'être mentionnées ici : 1. de 1781 environ, date approximative de la fondation de l'ordre, jusqu'à la mort de son chef Ahmad al-Tidjani en 1815; 2. la période de l'expansion des Tidjanis en Afrique du Nord, approximativement de 1800 à 1840; 3. l'époque du mouvement dirigé par al-Hadj 'Umar Tal en Afrique Occidentale de 1837 à 1864; 4. la prééminence d'Ibrahim Nyass de Kaolack (ou Kawlakh) au Sénégal (les dates de Nyass sont 1900-1975).

J'omets délibérément ici l'expansion de l'ordre tidjani dans le Soudan oriental aux XIX^e et XX^e siècles, de même que l'épisode de Kemal Pilavoglu dans les années 1950-1960 — suite étrange d'événements de Turquie, qui avait ramené la Tidjaniya au pays de son inspiration première, étant donné qu'on peut la définir comme une branche éloignée de la Khalwatiya, ordre bien établi en Turquie ottomane. J'ai déjà traité quelques-unes de ces questions ailleurs¹.

Avant de créer son nouvel ordre, Ahmad al-Tidjani avait été élève de Mahmud al-Kurdi (1715-1780), célèbre *cheikh* khalwati égyptien. Dans le cadre de sa nouvelle création, Tidjani introduisit des modifications radicales dans la théologie de l'ordre, le séparant (nettement) de la Khalwatiya. C'était une entreprise plus populaire que l'ordre auquel il était apparenté ou que la Qadiriya; son côté intellectuel était moins accentué. Dans la Tidjaniya, l'engagement émotionnel et la sensibilité étaient bien plus importants. Comme quelques autres organisations des années 1780, c'était un ordre «Ibrahimiya», dans lequel l'accent était mis sur l'union avec le Prophète plutôt qu'avec Dieu. Dans ce sens aussi il était différent d'ordres mystiques plus traditionnels comme la Qadiriya. La formulation nouvelle de Tidjani n'était cependant pas originale. Jamil Abun-Nasr a montré qu'il avait largement puisé chez un savant marocain du XVII^e siècle, non seulement en ce qui concerne la pratique et les opinions qu'il avait adoptées, mais également pour la théologie que sa nouvelle organisation avait choisie. Pendant un certain temps, ces emprunts passèrent inaperçus, mais Tidjani fut attaqué pour ce qu'il avait fait, vers la fin de sa vie. De

* University of Indiana.

Ghana: the political economy of personal rule

RICHARD JEFFRIES

The facts of Ghana's agricultural and more general economic decline, from shortly after independence until 1982-3, provide an especially clear illustration of the superior explanatory power of liberal political economy, with its emphasis on mistaken government policies and interventions in the market, over neo-Marxist theory with its emphasis on imperialist exploitation. Yet it is far from clear that such liberal political economy, as presented most notably by Robert Bates, can adequately account for the really very sudden onset in 1975 of so calamitous a decline in fortunes as most Ghanaians were to experience over the next few years.¹

Even allowing for the distinction between short-term and long-term effects, it is a little difficult to see how the continuing adherence to economic policies which hurt nearly all urban socio-economic groups so severely in 1975-8 can be explained by the government's especial political concern and rationally conceived measures to cultivate or maintain their support. There is in fact a possible line of defence here and I will present it a little later. But, if one is to understand what happened in Ghana during this period, Bates' perspective certainly needs to be supplemented by a view of government as a highly personalist (or neo-patrimonial) machine, seeking to benefit individual favourites or networks of clients with varying degrees of concern for larger social aggregates.²

Moving to the more recent past, the very force of the argument developed by Bates for African states in general, and by Rathbone and myself for Ghana, made the prospect of any radical departure from statist, heavily 'urban-biased' policies, as of say 1982, seem exceedingly slim.³ Flt. Lt. Jerry Rawlings' return to power at this time hardly appeared to lower the odds, since the most prominent, organised group of his supporters consisted of a neo-Marxist intelligentsia, strongly opposed to dealings with such 'imperialist' agencies as the International Monetary Fund and the World Bank, and to the sort of liberalisation programme we had (independently) advocated. Yet, within twelve months, agreement had been reached with the IMF on an economic stabilisation and recovery programme (ERP) as radical as one might ideally have envisaged, and this has since been implemented with quite remarkable consistency and determination.⁴ It has also been

Edited by

Donal B. Cruise O'Brien

John Dunn and Richard Rathbone

CONTEMPORARY WEST AFRICAN STATES

Cambridge - 1995, s. 75-98.

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SONRA GELEN DOKÜMAN

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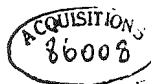
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ROLAND OLIVER



Chapter Three

*The Long March of Islam
in the Western Sudan
Nehemiah Levtzion*

LONDON
OXFORD UNIVERSITY PRESS
NAIROBI IBADAN
1967



405 p.

A. KAVAS Ktp

Gana

CHAPTER THREE

The Long March of Islam in the Western Sudan

Nehemiah Levtzion

THE EXPANSION OF ISLAM into tropical Africa began well over a thousand years ago. In the centuries since then two parallel processes have been at work. On the one hand vast areas of Africa have been Islamized. On the other hand Islam has been Africanized. Indeed throughout the world Islam is shown itself to be a faith which can pass readily from one civilization to another. Islam has spread among Hindus and Buddhists, among the peoples of central Asia and south-western Europe. This success is only partly to be explained by military conquest. In Africa, traders rather than warriors have been its principal agents.

The Sahara, one of the world's most inhospitable, arid areas, cut tropical Africa off from the northern shores of the continent, which are part of the Mediterranean and Muslim civilizations. But the Sahara was by no means an absolute barrier. Nomadic tribes, in origin branches of the Berber confederations of North Africa, crossed the Sahara and inhabited the oases and the southern fringes of the desert. They controlled the trans-Saharan trails, over which the salt of the Sahara was carried to be traded for the gold of the Sudan, 'the country of the black people'. Following the Arab conquest of North Africa in the seventh century, Islam spread among the Berbers, and the rich gold trade became the monopoly of the Muslims. Through these traders the name

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MADDE YATIRILANDIRILAN
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Author: OWUSU-ANSAH, DAVID
Title: A TALISMANIC TRADITION: MUSLIMS IN EARLY NINETEENTH CENTURY KUMASE
(ISLAMIZATION, GHANA, WEST AFRICA)
School: NORTHWESTERN UNIVERSITY (0163) Degree: PHD Date: 1986 pp: 441
Source: DAI 47/06A, p.2278 Publication No.: AAC8621845
Subject: HISTORY, AFRICAN (0331)
Abstract: While the study of the nature and importance of Islamic amulets in

Sub-Saharan Africa is not new, the role and significance of Muslim amulets and charms in the history of non-Islamic African communities have received little attention. This research in the talismanic tradition of Muslims in early nineteenth century Kumase, based on Arabic manuscripts lost to the Danes at Katamanso in 1826, provides one of the best documented studies on the scribal-cum-magical functions of Muslim clerics in a non-Muslim community in the Sub-Saharan belt of Africa.

The talismanic instructions, which form over 90% of the Arabic manuscripts, are translated and classified. The aim here is to emphasize those aspects of life in Asante that underlined the demand for Islamic charms. The analysis of the manuscripts reveals that, even in this non-Islamic community, the Muslim amulet producers relied heavily on Qur'anic and Prophetic hadiths in the composition of the charms.

Asante recognition of the power of Islamic charms, of the literacy skills of the Muslims and of the benefits the state was to have from the experiences of the Muslims as well-travelled men were among the factors that explain the administration's recruitment of Muslim leaders into the Kumase political system. The influence of Muslims on the Asante military establishment and their roles within the Kumase administrative structure are examined in the study.

The intimate relations developed between the Muslims and the Asante political administration, however, did not result in the Islamization of the political system. The research concludes that a multiplicity of factors, particularly the manner in which Muslims were brought under the Asante political system, the very nature of Asante society and especially the interests of the ruling class in protecting the political structure, explain the unique Asante responses to Islam.

During most of the nineteenth century this formula, (whose meta-physical implications will not be considered here), was the preferred way of expressing Khatmiyya loyalties in the preparation of a document¹⁴. The *invocatio* of the sole document prepared by the Niḍayfāb for the Duwayḥiyya however,¹⁵ though it is also distinctively Khatmiyya, does not conform to what would later become established convention:

الحمد لله وحده و الصلاه و السلام على خاتم الرسل

و امام مكة و المدينة و الحرم و الشام

Praise be to God Alone
Prayers and peace upon the seal of the messengers
The *imām* of Makka and al-Madīna
of the Holy Land and of Syria

The present study would suggest that Muḥammad 'Uthmān al-Mīrghānī devised this distinctive *invocatio* and introduced it into the Sudan early in his mission, at a time when he is otherwise known to have been experimenting with original and sometimes controversial new ways of expressing religious truths about himself and others¹⁶. The formula discussed here, like some of his other expressions, would later be abandoned or revised; during his lifetime, however, his early Sudanese converts the Duwayḥiyya appreciated seeing it used on documents that pertained to them. The Mīrghānī *invocatio*, in its way, is a small bit of written testimony to an otherwise obscure or legendary episode at the opening of his remarkable career¹⁷.

14. Among the Niḍayfāb documents this formula may be found in NRO Misc. 1/27/371, 411 and 429.

15. NRO Misc. 1/27/438.

16. For a highly pertinent and quite possibly precisely contemporary example, see O'Fahey and Ali Salih, "Enigmatic Imam" (pp. 217-218, note 56).

17. Since this article has been written, R.S. O'Fahey has published *Enigmatic Saint Ahmad Ibn Idris and the Idrisi Tradition* (London 1990).

EL-HADJ BUKARI DIT « MODJOLOBO » OU LA GUERRE DES FÉTICHES À SOKODÉ

Jean-Claude Barbier¹

INTRODUCTION

Être fort, c'est, avec ostentation, tendre vers l'extraordinaire, réaliser l'inhabituel; signe manifeste qu'on vit dans l'intimité des forces surnaturelles qui régissent le monde. El-Hadj Bukari le fut de toute évidence, lui qu'on appela « Modjolobo » dans la région de Sokodé, après qu'il y eut, dans les années 50, procédé à la destruction des « fétiches ». Au Ghana, où l'Ange de Dieu lui était apparu, il fut connu sous le nom de Cheikh Maha. Prêcher énergique, il fut véhément en paroles à l'époque où l'islam triomphait en pays kotokoli. Mais le « Combattant » fut également violent en actes et c'est ce qui le perdit. Il mourut le 13 mai 1961 à la prison de Sokodé, abandonné de tous. Seul M^{gr} Jérôme Lingeinhem s'enquit de son sort.

De sa naissance, vers 1895, jusqu'à sa fin tragique, nous avons retracé les itinéraires et les initiatives d'un *alfa* (enseignant et « savant » musulman) hors du commun, infatigable, d'un « fou de Dieu » que de nombreux jeunes musulmans suivaient avec enthousiasme. Nous l'avons fait avec le sentiment d'avoir consigné la naissance d'une légende.

Les faits sont suffisamment récents pour que notre enquêteur, Wuro Wetchiré Arimayao, ait pu retrouver au Togo et au Ghana, au cours de l'année 1989, les témoins des faits et gestes d'Alfa Bukari, entre autres ceux qui l'accompagnèrent dans sa croisade contre les « fétiches ». Fidèles de l'islam, ces informateurs produisirent tous une vie de saint, mettant en avant les paroles de foi, la hardiesse des actes et les miracles opérés. A la limite, la biographie d'un tel personnage ne peut qu'être une hagiographie portée à l'admiration de ceux qui communient dans la même foi; d'autant plus que le personnage est tombé dans l'oubli auprès des autres groupes sociaux. Il va sans dire que le style scientifique, fait d'interrogation, voire de scepticisme, aurait rompu le charme du récit.

1. D'après une enquête de Wuro Wetchire Arimayao, Lomé, ORSTOM, 1990.

AGUSTO 1996

(1991) Paris, s. 73-102. A-KAVAS Ktp.

Author: MANNS, ADRIENNE LYNETTE
Title: THE ROLE OF EX-SERVICEMEN IN GHANA'S INDEPENDENCE MOVEMENT (GOLD
COAST, AFRICA, VETERANS)
School: THE JOHNS HOPKINS UNIVERSITY (0098) Degree: PHD Date: 1984
pp: 304
Source: DAI 45/07A, p.2225 Publication No.: AAC8423179
Subject: HISTORY, AFRICAN (0331)
Abstract: This study examines the role ex-servicemen played in the events that

led to Ghana's independence. In 1957, Ghana, formerly the Gold Coast, became the first new nation in Sub-Saharan West Africa to emerge from European colonial rule. During the independence movement, interest groups seeking benefits and influence supported Ghana's nationalist politicians because they expected an African government to do things for them that the British had failed to do. Second World War veterans, organized by the urban-based ex-servicemen's union, were one of these expectant groups.

Since the seventeenth century, British authorities used African soldiers for colonial service. Africans from the interior protected European forts on the coast and Africans manned the colonial armies that supervised African resistance to European domination. In the First World War, Gold Coast soldiers joined other Africans under British rule to fight German colonial forces in East and West Africa. In the Second World War Gold Coast soldiers served in East Africa, the Middle East, India, and Burma.

In the army those men experienced racial discrimination. While living in India, some came in close contact with Indian nationalists. These experiences were important because an unprecedented proportion of the recruits were literate men with at least some primary school education who could articulate the grievances and expectations of the larger groups.

After the war, ex-servicemen expected substantial financial rewards and better jobs. Disappointed by the British, they allied themselves with the militant Convention Peoples Party (CPP). By staging a veterans' protest march in 1948, helping enforce a nation-wide strike in 1951, participating in street-fighting during elections, and acting as bodyguards for CPP officials. Ex-servicemen gave impetus to and supported the independence movement.

Oral testimonies collected from Ghanaian veterans help clarify their relationships with nationalist leaders and establish the fact that they were a diverse group with diverse reactions to the war. The chapters in the study move from a general history of the Gold Coast African soldiers to a detailed examination of the lives of five representative individuals. Research for this study was conducted in Ghana in 1980.

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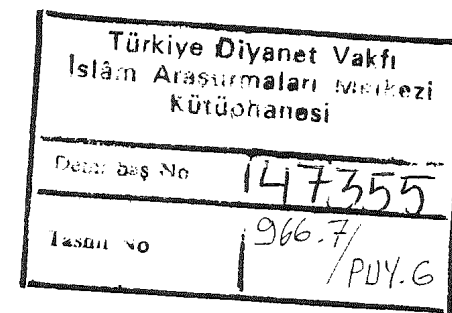
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Le Ghana

16 MARI 1997

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Gana

الأقليات الإسلامية - أفريقيا - غينيا

٢٣٨ ص (المسلمون في العالم، ٣)

ببليوغرافية ص ٢٢٧-٢٢٩.

١٢٦٠- أحمد، محمد عبد القادر. المسلمون في

غينيا. ط ١. القاهرة، ١٩٨٦م.

٥٠١٥٩

٥٠١٥٩ (٢٠٠٧)

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عبد الجبار الرفاعي، موسوعة مصادر النظام الاسلامي، ج. السابع،
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١٢٥٩ - الدوبي، بدر رشاد. «الإسلام والمسلمون في جمهورية غانا». التضامن

الإسلامي: ع ٩ (٣ / ١٤١١ هـ - ١٠ /

١٩٩٠ م) ص ٨١ - ٨٥.

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southern Ghana. [BN 129. pp. 25-49]

**WA AND THE WALA: ISLAM AND POLITY IN
NORTHWESTERN GHANA.** By I. WILKS. Cambridge: Cambridge
University Press, 1989. 256pp. Hardback, £27.50. ISBN 0-521-36210-5.

04 TEMMUZ 1992

Most studies of Islam in West Africa have been on the macro-level. The present study based on fieldwork carried out primarily between 1962 and 1969 is at the micro-level and is minitiose in character. Using orally transmitted traditions and the recension of these in Arabic and Hausa, the author shows how the Wala emerged as a small state in the late 17th century. The creation of the Wala state, which is dealt with in great detail, involved on the one hand warrior groups of Mande, Dagomba and Mamprusi origin, and on the other scholars from Muslim centres of learning in the Middle Niger region. Particular attention is paid to relations between Muslims and non-Muslims and the impact of outside groups on the affairs of Wala. The author documents in great detail the growth of religious and secular factions in Wala and the way in which this has led to communal

violence. He shows that this violence is not the result, as is so often claimed, of the breakdown of traditional social and political processes, but rather is a result of ambiguities and contradictions which are structural and functional aspects of the processes.

The work should enable policy makers and administrators to be more effective in their day-to-day involvement in Wala. It should prove of interest to Africanists in general, to students of Islam and to historians of colonialism. The book is carefully documented and contains a helpful bibliography and index.

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A HISTORICAL GEOGRAPHY OF GHANA

A Historical Geography of Ghana. By KWAMINA B. DICKSON. Cambridge University Press, 1969. Pp. xiv + 379; + maps. £7.50.

This book, according to its dust-cover, 'provides a study of Ghana from a chapter on the prehistory of that area of West Africa until the present day'. This exaggerates the real scope of Dr Dickson's work; apart from two introductory chapters (which do not justify the work which must have gone into their preparation), and a few remarks in the final chapter, the study is confined to the period from about 1700; nor does it attempt to go beyond 1939.

The author's method is to combine a series of historical cross-sections with a connecting narrative. The first cross-section is 'William Bosman's Gold Coast', about 1700; another was intended for about 1850, but this was not written owing to the absence of 'a detailed and coherent body of relevant source material'; a third is the eve of World War II. Dr Dickson chose 1850 as marking the end of the period of Ashanti dominance (which he rightly considers as of more than purely political importance); a date in the 1820s, or in the 1870s, would have been historically more apt, and for either he would have found more source material relevant to his purpose.

About southern Ghana, and specially about agriculture, Dr Dickson writes with authority, drawing on his own research material and his knowledge of the country. Even here, he is occasionally guilty of errors of fact—the Ashanti did not invade Akwapim and Krobo between 1868 and 1873 (p. 165), nor can Atebubu, by any stretch of the geographical imagination, be included in Western Brong-Ahafo (p. 62). The map of trade routes in 1702 necessarily owes a good deal to intelligent guesswork, but contains several demonstrable anachronisms: Akim Oda, for example, did not occupy the site shown until the 1860s, and could Ashanti have already have concentrated so many routes on Kumasi?

In northern Ghana, Dr Dickson is less happy; partly for sheer lack of information—much of his reconstruction of northern Ghana in about 1700 is necessarily inferred from later information, some of it nearly two centuries later. Even in the period after 1850, he is not always well-informed; his reference to the Wa-Lawra area of north-west Ghana as having escaped 'the worst effects of war and slave raids in past centuries' (p. 280) reads oddly in the light of Babatu's activities in that area. The account of the decline of Kintampo has no room for the destruction of the town in 1894; there is no mention of the German occupation of Yendi and eastern Dagomba, which vitally affected the road network and urban growth in the north-east. Dr Dickson would have written a much better book if he had confined it to southern Ghana from 1700.

The bibliography contains no items later than 1966, and very few later than 1963; this may well not be the author's fault, but it necessarily means that the book is already somewhat out of date. The index is also rather inadequate.

There is a real need for a historical geography of Ghana, and we should be grateful to Dr Dickson for having ventured into this pioneer field. But a pioneer work, though it will inevitably have omissions, should not so seriously fail to take account of the established evidence; for, at the price asked, the reader is entitled to expect a very good book indeed.

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General Historical Survey

ACHIMOTA

Achimota Library can be rightly called the foundation of libraries and library training in Ghana. By the 1930s Achimota College Library had already made a mark on the reading public. Although originally a Teachers' Training College Library, it developed on the basis of a University Library. Its facilities extended to other institutions and interested individuals throughout the country. In 1944-1945 the library accommodated for library training a number of students from all the British West African Colonies. These included a number of Ghanaians. Soon after World War II, library resources at Achimota included a main collection of over 11,000 volumes, a Science School Library with about 12,000 volumes, an Engineering School Library with 850 volumes, and an Art School Library with 270 volumes. But these collections were doomed to be disintegrated and distributed to serve new institutions of higher learning throughout Ghana. The University College of the Gold Coast, which later became the University of Ghana, was founded by Ordinance on August 11, 1948. Its initial library stock of 6,400 volumes included 3,000 volumes transferred from the Achimota Library. The Achimota Teachers' Training College, also established by Ordinance in 1948, moved with its library from Achimota to become a foundation faculty of the Kumasi College of Technology, now the University of Science and Technology. From Kumasi College of Technology, the Achimota stock continued to circulate to form the basis for the libraries of the University College of Cape Coast, the School of Administration of the University of Ghana, and the Teachers' Training College, Winneba. This does not, however, mean a total destruction for Achimota. Achimota School, which remains at the old site, can still boast of one of the best school libraries in Ghana today.

AGLIONBY AND THE BRITISH COUNCIL

Just at about the same time as Achimota was providing library services for Ghana and Ghana's literate inhabitants were beginning to feel and exhibit the joy of reading. John Aglionby, Lord Bishop of Accra, already had in his private general collection some 6,000 volumes housed in the Bishop's Boys' School, Accra. This library was opened to the general public in 1928 and was eventually to form the basis of the Public Library Services of Ghana. When the Aglionby Library was finally handed over for use by the general public, The British Council provided accommodation and staff to develop the collection in its initial stages.

UNIVERSITY LIBRARIES

University of Ghana, The Balme Library, P.O. Box 24, Legon/Accra. The Balme Library of the University of Ghana, with a book stock of over 260,500

مَوْجَز تَارِيخ إفْرِيقِيَّة

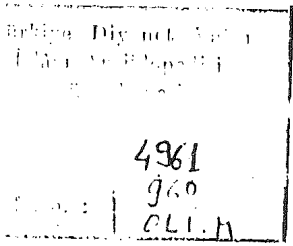
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تأليف: برولاندر أوليفر

و. جوبن فيج

ترجمة: الدكتور دوك أحمد صابو

مراجعة: الدكتور محمد السيد غلاب



الدار المصرية للتأليف والترجمة

— ٩ —

ممالك غينيا

هكذا رأينا كيف تأثرت المجتمعات الزنجية في السودان الغربي والأوسط بمؤثرين خارجيين : أولهما ما جاء من الشرق من وادي النيل ليكون المفهوم السياسي للدولة « السودانية » والثاني ما جاءها من الشمال عبر الصحراء الكبرى ممثلاً في التجارة العالمية . ولقد خلقت هذه المؤثرات تلك الممالك الكبيرة كممالك غانا القديمة ومالي وإمبراطورية صنغاي وكانم وبورنو وممالك الهوسا . ولقد كان تكوين وبقاء كل من هذه الممالك قد أثر في الزنوج الذين يعيشون جنوباً في داخل ذلك النطاق الغابي المداري الكبير في غرب إفريقيا والذي أطلق عليه اصطلاح غينيا^(١).

ولم يكتب مؤرخو العرب الذين كتبوا عن السودان فيما بين القرنين الثامن والخامس عشر عن ذلك النطاق شيئاً . ومنذ القرن الخامس عشر حتى الآن بدأ الأوروبيون يهتمون بهذه المناطق ولكنهم لم يتمكنوا من التوغل إلى داخل هذه المناطق بدرجة تذكر حتى القرن التاسع عشر . وعليه فإن المعلومات المسجلة عن أحداث الداخل لا تتعدى كونها شائعات تتردد دون أي سند أصيل . وحينما بدأ رجال الآثار أعمالهم وبحوثهم في نطاق غينيا الغابي ، كان

(١) تمثيل غينيا استعاره البرتغاليون من أول لسان إفريقي عرفوه وهو لسان بربر مراكش . وإذا أردنا الدقة فتعبر أكاوان اجويناون Akal n-Iguinawen كان معناه لدى البربر بلاد السودان بالعربية . أما في الاصطلاح الجغرافي الحديث فغينيا تعني النصف الجنوبي الغابي لغرب إفريقيا ، أما السودان فقد اقتصر على النصف الشمال المغطى بالحشائش المدارية أو السافانا . (المؤلف)



حركة التجارة والهدنة والتعليم الإسلامي في غربي إفريقيا قبل الاستعمار وأثارها الحضارية

الدكتور مكي رزق الله أحمد

الطبعة الأولى
١٤١٩ هـ - ١٩٩٨ م



حقوق الطبع محفوظة

الطبعة الأولى ١٤١٩ هـ / ١٩٩٨ م

مركز الملك فيصل للبحوث والدراسات الإسلامية

ص. ب (٥١٠٤٩) الرياض ١١٥٤٣

ح) مركز الملك فيصل للبحوث والدراسات الإسلامية، ١٤١٩ هـ

فهرسة مكتبة الملك فهد الوطنية

أحمد، مهدي رزق الله

حركة التجارة والإسلام والتعليم الإسلامي في غربي إفريقيا - الرياض

٨٥٢ ص. ٢٤ سم

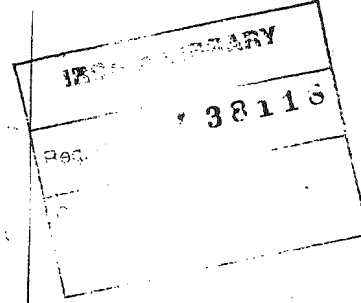
ردمك ٩٩٦٠-٧٢٦-٣٢-٠

١ - إفريقيا الغربية - تاريخ إسلامي ٢ - التجارة ٣ - العنوان

ديوي ٩٥٣، ٠٧٢ ١٩/١٧٧٩

رقم الإيداع: ١٩/١٧٧٩

ردمك: ٩٩٦٠-٧٢٦-٣٢-٠



مكتبة
مركز الملك فيصل
للبحوث والدراسات الإسلامية

قيام دولة غانا الإسلامية

تمهيد عن المنطقة عامة :

لقد كانت النتيجة الحتمية لتلك العلاقات التجارية وتعدد وسائل الدعوة الإسلامية وطرقها في شمالي وغربي إفريقيا أن دخلت الحضارة الإسلامية بكامل مقوماتها في هذا الجزء من العالم، مرتبطة بالتجارة وما يصحبها من أمور في المقام الأول.

وسنعرض هنا للنتائج السياسية والدينية التي ترتبت عليها تلك العلاقة، وهي قيام دول إسلامية جنوب الصحراء الكبرى فيما عرف عند الكتاب العرب بـ «بلاد السودان». وقد وصلت تلك الدول في مرحلة من مراحل تطورها إلى درجة أقامها الوطنيون الإفريقيون، وكان عمادها - زمن ازدهارها وقوتها - الدين الإسلامي عقيدة، واللغة العربية أداها في الإدارة والثقافة والتجارة.

وتنطبق أوصاف العرب لبلاد السودان على بلاد غربي إفريقيا بصفة خاصة، وهي الممتدة جغرافياً من المحيط الأطلسي غرباً إلى بحيرة تشاد شرقاً، والتي اصطلح كتاب أوروبا في العصور الوسطى على نعتها باسم بلاد نيجيريا Nigritia، نسبة إلى نهر النيجر، كما سبق أن ذكرنا.

ولهذه الدول أصول وثنية، غير أنها بلغت الذروة والقوة في عهدها الإسلامي، وقامت علاقات قوية ومتنوعة بين هذه الدول والبلاد الإسلامية الأخرى المعاصرة لها في المشرق والمغرب الإسلاميين، وهي علاقات، كما رأينا، قديمة، لكنها ازدادت بانتشار الإسلام في غربي إفريقيا، بحيث سادت التقاليد والعادات الشرقية الإسلامية، كما استقر عدد كبير من العرب والبربر المسلمين بتلك الجهات واختلطوا بالوطنيين.

- Ghana

LES AFRICAINS

sous la direction
de
Charles-André Julien
et
Magali Morsy,
Catherine Coquery-Vidrovitch,
Yves Person

TOME VII

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	79787
Tas. No:	320.960 AFR

LES EDITIONS DU
jaguar

Paris-1990

Samuel Collins Brew un commerçant ghanéen et le développement du commerce légitime

Margaret Priestley

C'est le long des côtes que se rencontrent pour la première fois au cours du x^v^e siècle Africains de l'Ouest et Européens. Dès le début, leurs relations sont essentiellement axées sur le commerce. Dans ces échanges, les Africains jouent un rôle capital ; on peut même affirmer que pendant une longue période il sera primordial. Pendant plus de quatre cents ans, les marchands ouest-africains contribuent activement, avec les Européens, à la conduite des affaires. Nombre d'entre eux parviendront à des situations importantes dans le négoce. Jusqu'à un xix^e siècle avancé, tandis que les conditions économiques commencent à évoluer, ils opèrent sur un pied d'égalité avec les Européens et acquièrent des biens et une influence qui renforcent sensiblement leur position au sein de la société africaine. L'existence même de ces grands commerçants est étroitement liée aux progrès décisifs de l'époque. Cependant, en ce qui les concerne, nous ne disposons que de maigres documents. Ces hommes ont certainement marqué leur temps, mais nous manquons de détails sur leurs entreprises. Dans le cas de Samuel Collins Brew, marchand ghanéen du xix^e siècle, on peut tout de même, à partir des documents existants, broser une esquisse de son existence, même s'ils ne livrent pas tous les renseignements que l'on souhaiterait.

La vie de Brew s'étend sur près des trois quarts du xix^e siècle, époque au cours de laquelle les échanges avec les pays lointains se développent dans l'ensemble de l'Afrique occidentale. Un bouleversement fondamental intervient au xix^e siècle au niveau de l'économie avec l'abolition, décidée par les nations européennes, d'un esclavage sur lequel se fondaient, pour l'essentiel, leurs relations avec la côte occi-

dentale. Le Danemark prend l'initiative en 1803 ; quatre ans plus tard, c'est le tour de la Grande-Bretagne, alors la plus importante puissance commerciale en Afrique de l'Ouest. Cette abolition aura des conséquences très profondes sur tous les Etats d'Afrique occidentale. Il s'ensuit un long et difficile processus d'adaptation aux différentes situations économiques. Dans ce qui est aujourd'hui le Ghana, ce processus coïncide avec d'importants bouleversements politiques internes qui sont eux-mêmes étroitement liés à la situation commerciale. Comme pour bien d'autres Africains de l'Ouest à cette époque, les activités de Brew ont été très influencées par le cours des événements. Sa vie reflète les fortunes et les expériences diverses qu'ont connues les marchands de la côte durant cette période de transition entre le trafic des esclaves et le commerce « légitime » qui fut une ère de transformations économiques et politiques.

L'histoire des Fante et ses liens avec la vie de Brew

On ignore la date de naissance exacte de Samuel Collins Brew. Elle se situe probablement aux alentours de 1810, peu après que le Parlement britannique eut voté l'abolition et déclaré illégal le trafic d'esclaves. Brew est originaire de Cape Coast, au bord de l'océan, dans ce qui est alors connu sous le nom de pays Fante. Il s'agit d'une vague fédération d'Etats qui s'étend sur une centaine de kilomètres le long de la côte. Brew est le fils d'un commerçant fante, Sam Kanto Brew ; il a deux sœurs et un frère, Henry, qui semble avoir lui aussi choisi le métier de commerçant.

L'une des caractéristiques de cette

MADDE YAYIMLANDIRILAN
SONRA 1990

8.15-43

On ne dispose pas de portrait de Samuel Collins Brew.
Du moins est-ce à l'abri d'établissements comme celui de Cape Coast Castle
que se développe un important courant d'échanges
avec l'intérieur du futur Ghana.

LES AFRICAINS

sous la direction

de

Charles-André Julien

et

Magali Morsy,

Catherine Coquery-Vidrovitch,

Yves Person

TOME V

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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11 MARS 2002

Paris 1990

■ LES EDITIONS DU
jaguar

Kwame Nkrumah grandeur et chute d'un visionnaire de l'unité africaine

Kwame Arhin

Doctor Nkrumah aye bi am yen

Hwan na one no se ?

*(Quelle œuvre peut se comparer à celle
qu'a accomplie le Dr Nkrumah pour les
Ghanéens ?)*

Chant populaire akan des années 50.

Quand Kwame Nkrumah mourut en exil en Roumanie le 27 avril 1972, ses anciens partisans et ses anciens adversaires s'accordaient à reconnaître qu'il avait canalisé le mécontentement des peuples des territoires de la Gold Coast sous domination britannique (Ashanti et territoires du Nord) en un mouvement organisé de révolte contre le régime britannique, qu'il avait amené le peuple à la conscience politique, qu'il en était devenu le leader et en avait fait une formidable force politique capable de battre ses rivaux. Ainsi, au bout de dix ans, avait-il pu obtenir en 1957 l'indépendance de la Gold Coast, de l'Ashanti, des territoires du Nord et du Togo britannique qui formèrent le Ghana. Son œuvre servit de modèle aux autres nationalistes africains et il soutint les luttes de libération. Il fut le plus éminent des fondateurs de l'unité africaine. Plus que tout autre, il symbolisa l'identité assumée de l'homme noir et la fierté de sa race. Son nom demeure comme celui de l'émancipateur du Ghana, de l'artisan de sa révolution, de l'un des protagonistes de l'indépendance et de l'unité africaines, d'un homme d'Etat de stature mondiale.

Quand Kwame Nkrumah naquit au village Nzima de Nkroful au sud-ouest du Ghana, en 1909 selon ses propres dires, les Britanniques venaient juste d'instaurer le régime colonial dans la colonie de la Gold Coast, l'Ashanti, les territoires du Nord.

Son peuple, les Nzima, sont des Akan marginaux, plus proches, par la culture et

la langue, des Anyi-Baule de Côte d'Ivoire (surtout). Avec leurs voisins Sanwi, ils forment un ensemble solidaire à l'intérieur du groupe linguistique anyi-baule. Il est fort possible que le panafricanisme fervent de Nkrumah ait été nourri par sa jeune expérience de la division arbitraire de ces peuples entre la Grande-Bretagne et la France aux frontières ghanéo-ivoiriennes.

Kwame Nkrumah était le fils unique de sa mère ; mais son père, forgeron polygame, avait d'autres enfants. Il semble que Nkrumah, avec « le charme de sa personnalité » fut, dès son enfance, mis en vedette par sa famille.

Il fréquente l'école catholique de Half-Assini, ville côtière, où, sous l'influence d'un prêtre, imprégné de piété, il acquiert le goût de l'autodiscipline.

Interviewé alors qu'il était Premier ministre de la Gold Coast en 1954, il se définit à la fois comme un socialiste marxiste et un chrétien n'appartenant à aucune Eglise. Selon ses proches, il est frugal et ne boit ni ne fume. Ce qui lui permettra de supporter les terribles conditions dans lesquelles il poursuivra ses études aux Etats-Unis et en Angleterre.

Après avoir quitté l'école élémentaire de Half-Assini, il y enseigne un an puis, de 1926 à 1930, il suit, pour devenir professeur, les cours de la nouvelle école normale du célèbre Prince of Wales College (aujourd'hui Ecole Achimota) à Achimota, à dix kilomètres au nord d'Accra. Là, de son propre aveu, il subit l'influence décisive du Dr Kwegyir Aggrey, pédagogue de formation américaine, vice-principal du collège. Aggrey était un missionnaire qui voyait loin. En Amérique, il compatissait particulièrement à la misérable situation économique et sociale des Africains. Il en était venu à penser qu'ils ne pouvaient s'élever,

s. 263-293.

MADDE YATIRILANDIKTAN
SONRA GEL EN DOKÜMAN
11 MARS 2002

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THE SAHARA AND THE SUDAN

the chronicler of Fez, described the deterioration of political and economic conditions under the Zanāta regime during this period. He says that they oppressed their subjects, shed their blood and violated their women, and that commodities became in short supply and prices went up. As food became scarce, chiefs of the Banū Ifran and the Maghrāwa used to break into homes to seize food and to deprive traders of their goods. In such circumstances, people greeted the arrival of the Almoravids as a salvation, especially as the Almoravids immediately abolished all the illegal taxes.¹

Maghrāwa rule over Wadi Dar'a affected the free movement of the northern Ṣanhāja tribes, such as the Lamṭa and the Jazūla. Waggāg b. Zalwī al-Lamṭī and 'Abd Allāh b. Yāsīn al-Jazūlī were members of these tribes. Beyond the grievances of their own tribesmen, the Malikite *fuqahā'*, in the tradition of Kairouan, defended the cause of the people against oppression by the rulers.

Relations between Waggāg and Ibn Yāsīn continued after the latter's departure to the Sahara. Waggāg encouraged Ibn Yāsīn to carry on his mission after he had been rejected by the Juddāla. It is related that after his victory over the Saharan tribes, Ibn Yāsīn sent presents to the scholars (*ṭalaba*) and judges (*quḍāt*) of the land of the Maṣmūda. It was very likely to his former colleagues in the circle of Waggāg that these presents were sent.

In AH 447 [AD 1055] the learned and pious men of Sijilmāsa and Dar'a wrote to the *faqīh* 'Abd Allāh b. Yāsīn and to the *amīr* Yahyā b. 'Umar and the Almoravid shaykhs urging them to come to their country to purify it of the evil practices, injustice, and tyranny which were rife there. They told him of the oppression, contempt and tyranny suffered by men of science and religion and the rest of the Muslims at the hands of the *amīr* Mas'ūd b. Wānūdīn al-Zanātī al-Maghrāwī.²

Ibn Khaldūn, who says that Waggāg lived at Sijilmāsa, states that it was Waggāg who wrote the letter calling on the Almoravids to overthrow the emirs of Sijilmāsa. In the fourteenth century, historians in Morocco believed that the Almoravids' drive northwards and their conquest of Sijilmāsa and the Sūs al-Aqṣā were in response to the call of the *fuqahā'* there. Waggāg must have played an important role, as the anonymous author of *Maṣāḥir al-Barbar* wrote in 1312/13: 'These two, namely Waggāg and 'Abd Allāh b. Yāsīn, were the reason for the

¹ Ibn Abī Zar', *Rawḍ*, 71-2; see also Ibn al-Athīr, *al-Kāmil*, ix, 428.

² Ibn Abī Zar', *Rawḍ*, 81.

GHANA

aggression of the *mulathammūn*, known as *murābiṭūn*, out of the desert by the order of Abū 'Imrān al-Fāsi.¹

This fourteenth-century historical interpretation ought to be considered by modern historians, as it brings into focus quite a few elements which have been analysed in this chapter. The Almoravid movement should be viewed as an offshoot of the Malikite school in Kairouan, which, after its initial success in the Sahara, rebounded to impose rigorous Malikism in the Maghrib and Spain. The potential force of the Ṣanhāja of the desert was recruited by the inspiration of a militant Islamic ideology to fight for the cause of Malikism and Ṣanhāja supremacy.

GHANA

The Almoravids, and in particular their leader, Abū Bakr b. 'Umar, are credited by oral traditions in Mauritania with the final dispossession of the Blacks from their strongholds in the Sahara. In fact, the Almoravids' exploits marked a decisive stage in a long process in which black sedentaries retreated south to the Sahel as the Berber nomads advanced.

Archaeological and traditional evidence indicates that over two thousand years ago black sedentaries lived as far north as 20° N. One tradition suggests that Blacks even reached as far as the region of Saqiyat al-Hamra':

One whom I found to be trustworthy told me that a man used to travel with his cow from the Sāqiya 'l-Hamra' to Kayhidi [St Louis]. He did not pass the night in a solitary waste, nor was his cow thirsty. This was due to the great number of Negroes [there].²

The withdrawal of the black sedentaries, which had been initiated by the desiccation of the Sahara, was accelerated from the third or the fourth centuries onwards by the camel-riding Ṣanhāja. By the ninth century, when Arabic sources provide the earliest contemporary evidence, the Ṣanhāja had spread all over the Sahara and had made contact with the Sudanese of the Sahel. There were, however, black groups in the interior of the Sahara. Al-Bakrī reported black highway robbers north of Awdaghust, beyond a country inhabited by the Ṣanhāja. The Lamtūna chief Muḥammad Tarashnā was killed in war against the black people of Gangara, perhaps in Adrar. Abū Bakr b.

¹ *Maṣāḥir al-Barbar*, ed. by E. Lévi-Provençal in *Textes Arabes Marocains* (Rabat, 1934), 69.

² 'The ancient history of the Mauritanian Adrar and the sons of Shams al-Dīn', by 'Abd al-Wadūd b. Aḥmad Mawḥid al-Shamasdī (died 1944/5), in Norris, *Saharan myth*, 132.

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Joseph Cuoq

HISTOIRE DE L'ISLAMISATION DE L'AFRIQUE DE L'OUEST

DES ORIGINES À LA FIN DU XVI^e SIÈCLE

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LIBRAIRIE ORIENTALISTE PAUL GEUTHNER SA, PARIS - 1984

importance ne tient pas seulement à leur rôle de transitaire entre les Sūdān et le reste du monde. Elle est aussi religieuse. Ce sont eux, en effet, qui ont pris la relève des Arabo-Berbères pour l'islamisation des Sūdān dans la Boucle du Niger. Grâce à leurs lettrés et à leurs hommes de religion, à leurs écoles et à leurs maîtres réputés, ils ont eu un rayonnement bien au delà des Berbères et des Songhay jusqu'aux Manding à l'Ouest et aux Hausa vers l'Est. Par eux, l'idéologie almoravide a pu se prolonger dans le temps et dans l'espace, au-delà des limites que fixe habituellement le récit des événements.

Le renouveau de Ghāna

Ibn Khaldūn¹³² suggère implicitement que Ghāna connut une période de renouveau mais s'affaissa sous les coups des envahisseurs Sūsū. Al-Idrīsī (milieu du XII^e siècle) affirme que le royaume était alors prospère et jouissait d'une certaine indépendance. Il déclare à ce sujet: «Les habitants de Ghāna sont musulmans. Le roi est présenté comme descendant de Sālih b. 'Abd Allāh b. Al-Hasan b. Hasan b. Alī b. Abī Tālib. Il fait faire la prière en son nom propre, bien qu'il soit sous la dépendance de l'Emir des croyants «Abbaside»¹³³.

Ce texte est des plus embrouillés. Il est même doublement contradictoire: le roi se dit indépendant et revendique une ascendance alide tout en se déclarant en même temps sunnite et vassal des Abbasides! Ibn Khaldūn, à qui il ne faut pas en remonter pour les généalogies, doute très fort de celle-ci et déclare tout de go: «D'après l'auteur du «livre de Roger» (al-Idrīsī), l'ancêtre éponyme du roi de Ghāna serait Sālih b. 'Abd Allāh... Mais on ne connaît pas de Sālih parmi les fils de 'Abd Allāh»¹³⁴.

Il est évident qu'une telle généalogie est un faux. Mais qui l'a inventé? L'intéressé ou les Sanhāja qui le fréquentaient et qui lui ont donné ce «nom» pour l'agréger à l'Islam? Peu importe la réponse. Remarquons simplement que ce n'est pas là un cas unique. Les rois de Kanem, à la même époque, s'attribuaient une ascendance remontant à Sayf b. Dhī Yazan des Tubba' du Yémen. C'était alors une mode fort prisée, semble-t-il, pour affirmer une prétendue ancienneté de l'islamisation et l'honorabilité de l'intéressé et de sa famille. Il ne

semble pas toutefois que le choix d'une ascendance alide ait été inspirée par quelque relent du shi'isme fatimide du Maghreb, bien oublié alors en ce coin reculé du monde islamique. Il faut voir plus simplement dans cet emprunt à une autre culture, le désir du roi d'une intégration plus grande dans le milieu islamique et d'un certain anoblissement devant ses contribuables. Le prestige déclinant des rois du «pays de l'or» avait bien besoin d'une telle réévaluation devant les Sūsū animistes qui cherchaient à prendre le dessus.

En dépit de cet affaiblissement, Ghāna gardait encore quelque chose de ses anciennes provinces. On a vu d'après un texte d'Al-Zuhrī qu'il contrôlait des territoires situés du côté de l'Adrār des Ifoghas. Al-Idrīsī nous apprend pour sa part que l'on disait la prière au nom du roi de Ghāna à Tīraqqā¹³⁵, port fluvial sur le Niger, en aval de Kābara-Tombouctou, point fort excentrique par rapport à la capitale. Si cette information du livre de Roger n'est pas anachronique, il faudrait conclure que l'empire de Ghāna a survécu longtemps après le sac de la ville par les Almoravides, en 1076.

Le temps des Sūsū

Mais cet empire n'était qu'une façade. Comme le rapporte Ibn Khaldūn, cité en début de ce chapitre, les gens de Ghāna s'étant affaiblis furent vaincus par les Sūsū, qui réduisirent toute la population en esclavage. Aucune date précise n'est avancée. Les faits durent se passer dans le deuxième tiers du XII^e siècle.

Les Sūsū sont situés par Ibn Khaldūn¹³⁶ à l'est de Ghāna et à l'Ouest du Mālī. Plus exactement, ils sont à placer entre Gumbu et Bamako au sud de Koumbi Saleh et au nord de Beledougou, sur le territoire même de Kanyaga, où existe encore une ville du nom de Soso. Ils constituaient là un royaume important. Le *Fattāsh* en parle sans les nommer. «Il y avait, écrit-il, au pays de Kanyāga une ville importante et ancienne, bâtie antérieurement à Dyāra et qui servait de capitale: on la nommait Sain-Demaba... Elle existait depuis le temps des Kaya Maga (Ghāna) et fut ruinée lors de la chute de la

132. I.K. dans le texte cité *supra* le dit implicitement en signalant que le pouvoir des gens de Ghāna se «défit» après avoir eu, peut-on supposer, un certain dynamisme.

133. Al-Idrīsī, *ibid.*

134. *Muqaddima* I, chapitre 1, éd. Quatremère 95; trad. R. 351, par. 596.

135. Cf. al-Idrīsī, *Opus géo.* 23; R. 136 par. 211. Tīraqqā est en aval de Kābara, d'après Delafosse, *Fattāsh* 239 n.2. Voir aussi Bonnet et Mézières, *Bull. Soc. Géo. Com. Trav. hist. et Scientifiques* (1914), 132-135. Tīraqqā est peut-être la Turmka des États vassaux énumérés par al-'Umarī pour le Mālī (cf. R. 263, par. 434). Trimmingham (1962) 69, n. 4 suggère un rapprochement avec Taranqa mentionné par al-Bakrī (trad. 173). Il semble que Tīraqqā perdit de son importance aux XII^e-XIII^e siècles avec le développement de Walāta et surtout de Tombouctou, dont le port fluvial de Kābara supplanta peu à peu Tīraqqā trop à l'est.

136. *Ibar* VI, 412; *H.B.* II, 110; R. 342 par. 579, Qalqashandī, V, 283; R. 371 par. 636-7.

THE CAMBRIDGE HISTORY OF AFRICA

Volume 4
from c. 1600 to c. 1790

edited by
RICHARD GRAY

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
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THE GUINEA COAST

and African rulers, it also created areas of disaffection. This was most evident where European forts were constructed. The Portuguese at Cacheu and Bissau, the English in Sierra Leone and the Courlanders in the Gambia all built forts at one time or another, which raised many contentious issues between the local African population and themselves. At these sites and elsewhere, the African ruling class quarrelled with resident and visiting Europeans over prices, over the quality and the supply of goods, and over taxes and customs which were their due. Mulatto middlemen became involved in these disputes, and also in the struggle over whether trade should be open to all or restricted by and to a particular European nation.

The question of sovereignty was seldom far from the surface in trade disputes, and Europeans tried to intervene in domestic policies to further their objectives. On the whole African rulers did quite well in the direct confrontation with Europeans, and did not stop short of administering a clout or two when the necessity arose; but, on balance, Europeans were bargaining from a position of strength based on the nature and development of the political economy of capitalist Europe.

By the end of the eighteenth century, changes were about to descend upon the African population as a whole – changes about which they had no knowledge and over which they had no control. Botanists like Smeathman were poking around, adventurers like Mungo Park were ‘discovering’, European powers were debating the possibility of making the trade in slaves illegal for their respective citizens, and schemes were being devised for repatriating black people in England and the Americas to Africa. The establishment of the colony at Freetown and the abolition of the English slave trade did not have an immediate impact on the history of the region, but they marked the beginning of a new phase in which the form of the integration into the European world was to be altered.

- Gana

THE GOLD COAST

What came to be called the Gold Coast was almost synonymous with Akan country, which was first linked to the European economy through the export of gold. Most Akan lived along a belt about 300 kilometres wide, running parallel to the coast between 80 and 400 kilometres inland from what is now the eastern Ivory Coast to the Volta. Europeans on the coast were able to distinguish Egyira, Sefwi, Aowin, Wassa, Twifo, Akyem, Akwamu and Kwahu – moving

296 - 324

MADDE YAYINLANDIKTAN
SONRA GELEN DOKÜMAN

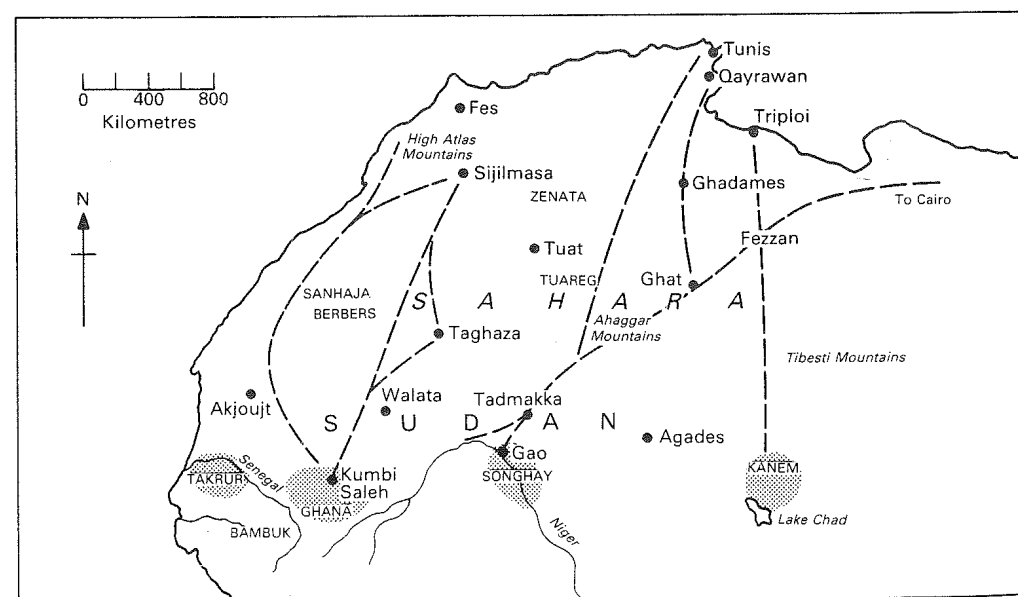
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CHAPTER 6

Trans-Saharan trade and the kingdom of ancient Ghana

Trans-Saharan trade

We saw in Chapter 3 (pp. 46–7) that long-distance trade across the Sahara had gone on for many centuries before the introduction of the camel. Originally desert-dwellers sold Saharan salt in exchange for food grown by people living to north or south of the desert. The earliest trade goods were probably carried strapped to the backs of cattle, known as pack-oxen. Evidence for this is found in the Saharan rock paintings described in Chapter 2. Cattle acclimatised to desert conditions could travel several days without water as they moved from the grazing and water of one oasis to another. We also saw in Chapter 3 that during the height of Phoenician trading from Carthage, desert-dwelling Garamantes rode horse-drawn 'chairs' across the desert. These were probably used more for raiding than for peaceful trading. By the time of the Roman conquest of north Africa the desert-dwellers had abandoned wheeled chairs in exchange for



6.1 Trans-Saharan trading networks up to 1200 AD

History of Africa

Revised Edition

Kevin Shillington



London 1995



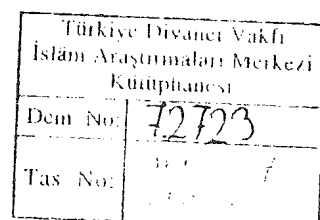
“Uqabah bin Nafi” stopped by the furious waves of the Atlantic, on the West Coast of Morocco”

ISLAM IN AFRICA

by
PROFESSOR MAHMUD BRELVI

Foreword by
PROFESSOR M. M. SHARIF

Introduction by
DR. ISHTIAQ HUSAIN QURESHI



INSTITUTE OF ISLAMIC CULTURE
CLUB ROAD, LAHORE

1964

(27)

Ghana

(Former Gold Coast)

GHANA was the name of an ancient town in western Sudan, which has now disappeared. According to Barth, it lay not far from Walata. M. Delafosse, however, relying on certain statements by Arab geographers, notably al-Bakri, places Ghana in the Awkar district, about 240 miles north of the Niger. Martin Hartmann thinks that Ghana must have been nearer the Niger, not far from Timbuktu.

Barth and Delafosse agree in placing the foundation of Ghana about 300 C.E., and ascribe it to men of some white race. Barth suggests them to be Fulbe. Delafosse, on the other hand, makes the bold suggestion that immigrant Jewish-Syrian tribes from Cyrenaica were its founders. One of the leaders of these immigrants, named Kara, settled in Awkar and founded a state there, which remained under the rule of his descendants till about the end of the eighth century C.E. This dynasty was succeeded by another of Soninko negroes, whose first ruler was called Kaya-Maghan. His successors, the Sisse-Tunkara, extended their kingdom in the east as far as the Niger, in the west to the Atlantic Ocean, in the south to Tekrur, and in the north to the Sahara. In the tenth century C.E., these kings had to wage long wars with the Berbers who had settled in Tagant, notably the Lemtuna, the lords of Awdaghost. But they defeated the Berbers and captured Awdaghost. During the next fifty years (till about 1050), the kingdom of Ghana was the most powerful state in West Sudan.

According to al-Bakri's description (1067-68), Ghana consisted of two towns; one of these was inhabited by the Muslims, contained twelve mosques and numbered jurists and other Muslim scholars among the inhabitants. The other town, six miles distant, was the royal residence. The people, like their ruler, were fetish-worshippers, but the latter thought highly of the Muslims, and therefore chose his interpreters, his treasurer, and the majority of his ministers from among them.

Its situation between the Sudan and the Sahara made Ghana

Ghana

important trading centre at an early period. The most important article of commerce was the gold obtained in the mines of Wangara (the area drained by the upper Senegal and the Faleme), which the merchants obtained in Ghayaro, eighteen days' journey from Ghana.

In spite of its wealth and power, Ghana could not resist the attacks of the Almoravids. 'Abd Allah bin Yasin seized the town of Awdaghost in 1054-55 C.E. While one section of the Almoravids was conquering the *Maghrib*, other troops invaded the Sudan under Abu Bakr. After fifteen years of war, Abu Bakr finally succeeded in taking Ghana in 1076. The king had to pay tribute, and the people willingly accepted Islam.

The death of Abu Bakr gained the kings of Ghana their independence once more, but did not restore their former power. The tributary lands regained their independence one by one, so that at the end of the twelfth century C.E., the State of Ghana only consisted of Awkar and Bassikunu. It led a bare existence for a century more until, in 1203 C.E., Sumangurukante, chief of the Susu, conquered Ghana and incorporated it in his dominions. Soon afterwards, a number of the inhabitants, led by a Shaikh, named Isma'il, left the town and founded Walata at some distance to the north-west. Finally, in 1240, the Malinke chief, Sundiata, overthrew the kingdom of the Susu and levelled Ghana to the ground.

The present Republic of Ghana is that portion of the Guinea coast which extends from Assini upon the west to the river Volta on the east. Its former name, "Gold Coast", is derived from the quantities of grains of gold mixed with the sand of the rivers traversing Ghana. The republic extends from 30°7'W., to 1°14'E., the length of the coastline being about 370 miles. It is bounded west by the Ivory Coast, east by Togoland. On the north, Ashanti and the Northern Territories extend to 11°N.

Though the lagoons, common to the West African coast are found both at the western and eastern extremities of Ghana (Assini in the west and Kwitta in the east), the greater part of the coast-line is of a different character. Cape Three Points juts boldly into the sea. The only deep water harbour is that of Takoradi. The chief rivers are the Volta, the Ankobra and the Prah; the latter is regarded as a fetish stream by the Fanti and Ashanti. Great Atlantic rollers break unceasingly upon the shore.

The natives are all of the Negro race. The districts in general are named after the tribes inhabiting them. Those in the western part of the country are mainly of Fanti stock; the Accra and allied tribes inhabit the eastern portion and are believed to be the aboriginal inhabitants. The Akim, who occupy the north-east portion of the Republic, have engaged in gold-digging from time immemorial. The Akwapim, southern neighbours of the Akim, are extensively engaged in agriculture and in trade. The Accra, a clever race, are to be found in all the towns of the West African coast as artisans and sailors. On the right bank of the Volta, occupying the low marshy land near

* Gana
* Sierra Leone
* Liberia

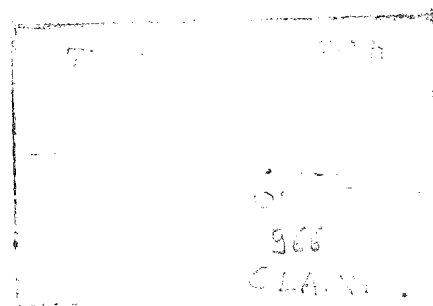
West Africa and Islam

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

by Peter B. Clarke



Edward Arnold



106 West Africa and Islam.

Islam among the Yoruba, 1600–1800.

Scholars are not in agreement concerning the date of Islam's arrival among the Yoruba in western Nigeria. The Nigerian Muslim scholar 'Abd Allah al-Iluri maintains that Islam came to Yorubaland from Mali in the first half of the 14th century, while others hold to the view that Muslim traders from Mali, the Wangarawa, entered the region in the 15th century. Then there are those who suggest a 16th-century date for the advent of Islam in Yorubaland.¹ A number of Muslim scholars, probably of Songhay origin but resident in Nupe to the north, may have entered northern Yorubaland in the 16th century, their purpose being to request the Alafin of Old Oyo, Ayibode, to treat a group of his subjects, believed by the Alafin to be responsible for the death of his son, in a more just way.

By the first half of the 17th century there were in all likelihood Muslims living in Yorubaland.² Some of these were teachers, others were merchants and others slaves. The latter were brought to Oyo from further north and eventually sold to Europeans on the coast. By the 18th century, though still a relatively small and largely "expatriate" community, the Muslims in Yorubaland had become quite an influential group. This can be seen from the fact that Bashorun Gaha, one of the foremost political figures in the Oyo Empire in the second half of the 18th century, and Afonja, the commander of the Oyo army, relied a good deal on the support of the Muslim community in Old Oyo in their struggles with the Alafin.

Also in the 18th century further south in Lagos the foundations of a Muslim community were laid by Muslim slaves from Hausaland. By 1775 this community had prevailed upon Adele, ruler of Lagos, to grant it a degree of official recognition. Some of the elders in Lagos did not, however, approve of Adele's tolerance and mounted a campaign which led to Adele being exiled in Badagry in 1780. One of Adele's successors, Kisoko, showed himself to be as tolerant and open-minded as Adele and he too was exiled, this time to Epe on the Lagos lagoon. Many of the Lagos Muslims followed Kisoko to Epe and set up a Muslim community there.

Islam in Asante.

Muslims began arriving in Kumasi, capital of Asante in modern Ghana, in the 18th century. These Muslims came from further north, from Gonja, Mamprussi, Dagomba and from centres in the upper and middle Niger region and even from North Africa. Some of these states, as we have seen, became tributaries of Asante as a result of Asante expansion northwards during the reign of Opoku Ware (1717–1750), and the Muslims who travelled south from these states and settled in Kumasi came to represent their own commercial and political interests and those of their states. The Mande-speaking traders and other Muslim traders from North Africa were also attracted to Asante by its natural resources, in particular its gold and kola. The Bey and his Mamluk in Tunis in North Africa were said in the 1840s to be consuming great quantities of kola nuts.

By about 1800 the Muslim community in Kumasi, situated in the centre of

c. 1600–1800: Widening horizons 107

the town close to the main market and the royal palace, was made up of several hundred people some of whom were scholars and religious specialists while others were merchants. It was a community, then, with a considerable amount of talent and expertise, something the Asantehene and the chiefs were not slow to recognise. The rulers were particularly interested in availing themselves of the talents and gifts of the sharifs, those Muslim holy men who claimed descent from Prophet Muhammad's family and were endowed with baraka, that is, a blessing and spiritual power which many people believed enabled them to heal and ensure success or failure.

Muslims in Kumasi became the advisers to the rulers on important matters of state and they also came to control the distributive trade in gold, kola, salt and slaves, while at the same time securing a monopoly over the cattle industry. Thus they wielded considerable economic and political power. They were also allowed to preach and teach Islam. The involvement of Muslims, however, in the life of the court as advisers to the rulers meant that they were obliged to make compromises. They had, for example, to attend royal ceremonies involving traditional religious ritual and sacrifices. They did try, however, as we shall see, to change some of the un-Islamic ritual and worship performed at the royal court.

Islam in Sierra Leone and Liberia.

Islam had reached as far as the Sierra Leone coast by the 18th century. It was brought into what is today Sierra Leone by the Soso, Fulani and Mandinka from Futa Jallon in central Guinea who decided to leave their homeland and to migrate around the time of the holy war launched by Alfa Karamoko in 1726 (see Chapter 4, p. 84), and later after the destruction of Kankan by Konde Briama in 1765.

In Sierra Leone some of the Fulani settled in the east among the Limba, while the Mandinka took over the government of Port Loko from the Temne people of Sierra Leone and made it into an Islamic centre. A number of Sierra Leonean chiefs decided to become Muslims and considered it worthwhile to employ as secretaries Muslims literate in Arabic, and in this way Muslims gained access to positions of influence and power. By 1800, however, only very few of the indigenous people of the forest and coastal region of Sierra Leone had become Muslims. What existed in Sierra Leone was in essence a small Muslim community consisting mainly of local chiefs and expatriate Muslim merchants and warriors.

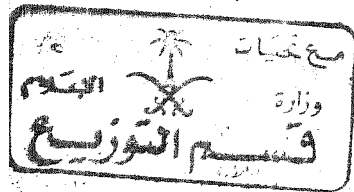
Islam likewise came to Liberia from the upper Niger region. Among the people of Liberia first influenced by Islam in this period were the Vai, Manding and Gola. The movement of Muslims from Futa Jallon towards the coast for purposes of trade and land, particularly in the 18th century, made for a stronger and more widespread Muslim presence in Liberia.

Conclusions.

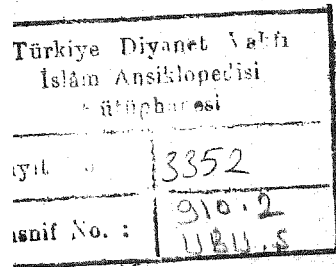
In the period 1600–1800 Islam in some areas lost ground for a time in and around Songhay, for example, after the Moroccan conquest in 1591, and at

Diyadin
Kütüphanesi

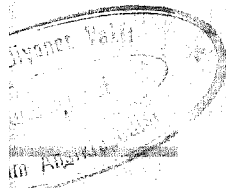
شهر في غرب إفريقيا مشاهدات وأحاديث عن المسلمين



بقلم
محمد بن ناصر العبودي



الطبعة الأولى
١٩٨٤ هـ - ١٩٨٤ م
حقوق الطبع محفوظة



تقع (غانا) فيما يسمى بخليج غينيا على المحيط الأطلسي وتحد من جهة الشمال ببولندا العليا ومن جهة الغرب بساحل العاج كما يحدها من الجنوب المحيط الأطلسي ومن الشرق جمهورية توجو، ويبلغ عدد سكانها اثني عشر مليوناً من النفوس، يعيشون في مساحة تبلغ مائتين وثمانية وثلاثين ألفاً وخمسمائة وسبعة وثلاثين كيلو متر مربع هي مجموع مساحة (غانا) الحالية.

وقد حصلت غانا على استقلالها من بريطانيا عام ١٩٥٧ م فهي بذلك من أقدم الدول الإفريقية حصولاً على الاستقلال في العهد الأخير الذي تخلصت فيه الشعوب الإفريقية من الحكم الاستعماري الغريب.

وتعتبر غانا من أغنى الدول في غرب إفريقيا من الناحية النظرية لأنها تشتمل على معادن منها الذهب الذي كانت تسمى به قبل الاستقلال (ساحل الذهب) وقد اكتشفت فيها أماكن للذهب غير ما كان معروفاً من قبل وتنتج منتجات عالمية هامة مثل الكاكاو والفول السوداني. والأخشاب الغالية.

ولكنها تعاني في الوقت الحاضر من سوء الإدارة، وفساد الموظفين، ومن الانقلابات المتتالية التي كان يصحبها في الغالب حكم عسكري جاهل بأصول الإدارة لا يهمه إلا تثبيت سلطته.

لذلك تدهور اقتصادها، وقل إنتاجها، وكثر الفقر فيها حتى أصبح هو الصفة الغالبة على أكثر السكان.

وتدنت قيمة عملاتها حتى أصبحت تباع في السوق الحرة من دون استخفاء بعشر قيمتها الرسمية أي ١٠٪ من قيمتها.

ولقد شل الفساد الصادرات حتى صارت أكثر المنتجات ذات القيمة تهرب من البلاد تهريباً أو يتاجر بها أرباب الدولة أو سماسرتهم ولقد أخبرني أحد

Thomas Krings

Gonen

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 - ISTANBUL

5410

DuMont Buchverlag Köln

1982



BESIEDLUNGSGESCHICHTE/REICH GHANA

Mit dem Ende des ersten vorchristlichen Jahrtausends war im wesentlichen die heutige Aufteilung der riesigen saharischen Gebiete in einen von verschiedenen Berbergruppen besiedelten Raum abgeschlossen. Im Westen der Sahara etablierten sich die Sanhadja-Berber, die Vorfahren der heutigen Mauren, im Zentralteil die Garamanten, die Vorläufer der Tuareg, und im Tibesti die äthiopiden Troglo-dyten, aus denen die heutigen Tubu (Teda, Daza) hervorgingen. Mit der fortschreitenden Austrocknung der Wüste verdrängte um die Zeitenwende das genügsame und hervorragend an die Wüstenbedingungen angepasste Kamel (Dromedar) das anspruchsvollere Pferd. Die jüngsten Felsbilder, die um die oder kurz nach der Zeitenwende entstanden, zeigen hellhäutige Kamelreiter. In der römischen Kaiserzeit wurde unter Kaiser Septimus Severus (193–211), einem in Leptis Magna (heutiges Libyen) geborenen Berber, die Kamelzucht in Tripolitani- en gefördert. Von dort brachten die Garamanten, die Vorfahren der Tuareg, das 'Schiff der Wüste' in die zentralsaharischen Gebiete und ermöglichten damit seit dem 3. Jh. einen regelrechten transsaharischen Handel zwischen Nordafrika und den allmählich aufblühenden innerafrikanischen Königreichen. Beleg dieses entstehenden Handelsaustausches sind die römischen Funde im Grab der 'Tuareg-Königin' Tin Hinan am Westrand des Hoggar (Abalessa), wo man römische Lampen, Waffen, Geräte aus Eisen und Kupfer sowie Münzen mit dem Bild des Kaisers Konstantin aus dem 4. Jh. fand.



Felsmalerei eines Kamelreiters (um die Zeitenwende), Wadi Djanet, Tassili-Gebirge (Algerien)

Die zunehmende Austrocknung der Sahara seit 2500 v. u. Z. bewirkte die Abwanderung der neolithischen schwarzen Saharier in die sudanischen Savannen, wo sie sich mit einer zahlenmäßig kleinen paläolithischen Bevölkerungsschicht vermischten. Um 700 v. u. Z. entwickelten sich aus dieser schwarzafrikanischen Mischbevölkerung die berühmte Kultur von Nok im heutigen zentralen Nigeria und die Sao-Kultur am Südrand des Tschadsees. Altafrikanischen Legenden zufolge sollen die Einwanderer aus dem Norden Riesen gewesen sein, die mit einer Hand Wasserläufe absperrten konnten. Ausgrabungen von Jean Paul und Annie Lebeuf im Hochland von Bauchi (Nigeria) brachten 1943 eine große Zahl von Statuetten und Masken aus Terrakotta von hohem künstlerischem Wert und sogar Bronzeschmuck zum Vorschein, der im Gelbgußverfahren hergestellt war. Die Menschen der 'Nok Figurine Culture' kannten auch die Kunst der Eisenverhüttung, ebenso wie die Sao, die am Schari und Logone, den großen Tschadsee-Zuflüssen, lebten und zahlreiche befestigte Ruinen hinterlassen haben. Diese Festungen weisen darauf hin, daß der Sudan um die Zeitenwende eine Zone war, in der zahlreiche Kriege zwischen verschiedenen Völkern stattfanden, die sich die fruchtbaren Landstriche um den Tschadsee gegenseitig streitig machten.

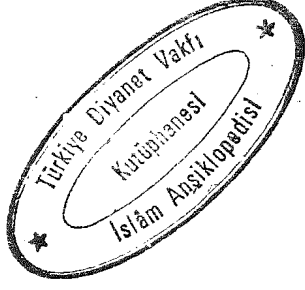
Bronzezeitliche Funde sind auch aus Mauretanien belegt. Um 500 v. Chr. förderte und verarbeitete man in der Umgebung der heutigen Bergbaustadt Akjoujt bereits Kupfer. Die Verbreitung der Metallurgie, vor allem der Eisenverhüttung, die sich in dieser Zeit im gesamten Sahel-Sudan vollzog, begünstigte politisch-soziale Umwälzungen. Waffen aus Eisen bildeten die Grundlage zur Kontrolle des Salzhandels und die Voraussetzung zur Entstehung kleinerer Herrschaftsbereiche im Umkreis der Städte des unteren Senegalgebietes (Tekrur) sowie im Umland der Stadt Gao am Niger. In dieser Zeit entstanden in den afrikanischen Gesellschaften eigene Schmiede- und Handwerkerkasten, welche die Überschüsse von den Bauern aufkauften. Überschüsse konnte man in dieser Zeit durch die Anwendung der neuen Eisentechnologie (Häcke, Beile) produzieren. In zahlreichen schwarzafrikanischen Überlieferungen sind die Ahnen Schmiede-Könige, was beweist, daß die Stammesführer die wertvolle Technik zu monopolisieren suchten. Durch die Berber gelangte von Norden her die Pferdezucht in den Sahel-Sudan. Diese begünstigte die Konstituierung und den Zusammenhalt größerer Herrschaftsbereiche, denn das Pferd wurde zum Vermittler zwischen den sich am Südrand der Wüste entwickelnden Staatswesen.

In den ersten nachchristlichen Jahrhunderten engte die Einwanderung zahlreicher Völker und Stämme aus der immer trockener werdenden Sahara den Lebensraum der seit dem Neolithikum im Sahel-Sudan lebenden Altnigritier immer mehr ein. Seit dem 10. Jh. gerieten diese in eine bedrohliche Lage, da sich im nördlichen Sahel die großen neusudanischen Königreiche (Ghana, Mali) negro-islamischer Kultur und Staaten negro-afrikanischen Typs im Süden (Benin, Yoruba, Akan) entwickelten. Die zahlreichen kleinen altsudanischen Stämme wurden so im Laufe des Mittelalters immer stärker in abgelegene Regionen verdrängt. Zwischen dem 10. und dem 19. Jh. entstanden im Sahel-Sudan mindestens 20 hierarchisch strukturierte Königtümer, die auf hoch entwickelter staatlicher Organisation und mächtigen Kriegsheeren beruhten. An ihren Grenzen gerieten sie immer wieder in Konflikt mit den animistischen altnigritischen Stämmen, die sich einer Unterwerfung und Islamisierung durch Flucht entzogen, indem sie entweder kleine, begrenzte Territorien dichter besiedelten oder in unwegsame, meist gebirgige Regionen abwanderten.

Das Reich Ghana

Die Macht Ghanas, des ältesten westafrikanischen Großreiches, gründete sich auf seinen sagenhaften Goldreichtum. Gold stellte im Sahel-Sudan schon in sehr früher Zeit ein Tauschmittel für das lebensnotwendige Salz aus der Sahara dar. Das 'Goldland Ghana', wie es der arabische Geograph Al Fasani nannte, ist eine auf Mischlinge zwischen Berbern und Negern (Soninke) zurückgehende Staatsgründung im westlichen Sudan. Die Hauptstadt des Reiches besaß als überregionaler Handelsplatz große Bedeutung für den Transsaharaverkehr zwischen Marokko und Westafrika. Gegen Ende des 8. Jhs. wurde der letzte Berberkönig bei einem Einfall der Soninke gestürzt und dem bisherigen König des Landes Wagadu ('Land der Herden') die Leitung des Ghana-Reiches übertragen. Unter den schwarzen Soninke und ihren Nachfahren, den Marka und Dafing, erlebte das Reich Ghana dann in der Mitte des 9. Jhs. seine größte Aus-

الوجيز في إقليمية المقارة الإفريقية

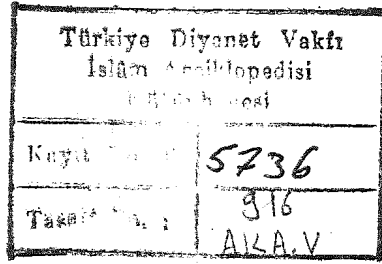


Gama 286-289

تأليف

أنور عبد الغنى العقاد
الأستاذ بجامعة الإمام محمد بن سعود

Clare
Touadi



أشباح - ص.ب. ١٠٧٢٠

الشرق من غانا تشغله الأودية العريضة لنهر الفولتا ورافده الأوتى (Oti). وإلى الشرق منها يمتد تضريس ضيق من المرتفعات التي تتمم أراضي بنين العالية. ويتميز جنوب غانا بانخفاض التهاطل عليه، كلما اتجه الإنسان نحو الشرق من رأس (ثرى بويتس Three points) وقد سبق لنا أن علقنا على هذا الأمر. إذ لا يزيد ما تتلقاه مدينة (أكرا Acra) على (٧٥٠ مم) من الأمطار سنوياً. مع أن الجنوب الغربي يتلقى كميات أكبر بكثير من المطر، (فأكسم Axim) تتلقى (٢٠٥٠ مم) على سبيل المثال. أما هضبة أشانتي فتتلقى أمطاراً أكثر من أمطار سهول أكرا، إذ يبلغ ما تتلقاه (كوماسي) مثلاً (١٤٧٥ مم) في العام. وفصل الجفاف قصير جداً (أقل من شهر في كوماس). وليس للهارماتان إلا أثر محدود. وهذه المنطقة كانت أصلاً منطقة غابات كثيفة، ولو أن معظم الغابة قد جرى - اكتساحه من قبل الفلاحين اليوم. وتتميز أشانتي الشمالية، والباق الواقعة إلى شمالها بفصل جفاف أكثر طولاً وحدة، وتتلقى أمطاراً قليلة نسبياً بالمقارنة مع الجنوب، (فتمال Tamale) على سبيل المثال، تتلقى (١١٠٠ مم) في العام، خلال فصل المطر الذي يمتد من نيسان أو حزيران حتى أيلول. وتهب الهارماتان بشدة خلال الفصل الجاف، ويصبح الجو مرهقاً ولا يطاق، ويندر الماء بسبب جفاف المجارى المائية، لذلك تنتظر الأمطار الأولى بتلهف كبير من قبل الناس. ولا يحب السكان الهارماتان الشديدة، لما تحدثه من تشقق للشفاة، وجفاف للجلد مما قد ينجم عنه ظهور تقرحات مؤلمة. وينجم عن اختلاف المناخ في هذه المناطق الثلاث، تنوع كبير في المحاصيل. فالبلانتين (الموز الكبير)^(١) والذرة الصفراء والنباتات الدرنية (الكسافا والكوكويام) هي المحاصيل الغذائية الرئيسية في الجنوب، في حين يسود إنتاج الذرة البيضاء والسورغوم^(٢) والفول السوداني في الشمال.

ويجرى أيضاً إنتاج (الماس) منذ سنوات، حيث يستحصل عليه من وادى (Bafi) بالقرب من الحدود الشرقية للبلاد، ولكن وجوده تأكد على نطاق واسع في عدد من الولايات في لحقيات عدد من الأودية النهرية، حيث توجد مطمورة ضمن اللحقيات، ويمثل (الماس) اليوم أهم صادرات البلاد، وتحتل سيراليون المركز الأول من بين الدول الإفريقية المصدرة للماس.

وقد توقف اليوم تعدين «الكرومايت» من منطقة هانغا Hangha، ولكن استخراج البوكسيت من جنوب (مويامبا Moyamba) قد بدأ. وتعد سيراليون ثاني أكبر مصدر أفريقي لهذه المادة (غينيا هي الأولى)، وثمة توضعات من الروتيل (Rutile)^(١) موجودة بالقرب من (شيربرو) وهي الآن قيد التصدير.

والعاصمة والمرفأ الرئيسي هي فريتاون، التي تقوم على الساحل الشمالى لشبه الجزيرة، وهي مدينة نشطة يبلغ عدد سكانها حوالى ١٥٠ ألفاً، وفيها نمو صناعى لا بأس به، بما في ذلك مصفاة للبترو. وتشق سكة الحديد طريقها من فريتاون إلى (بندمبو Pendembu) شرقاً بقرب الحدود الشرقية، مارة عبر (بو Bo) المدينة الرئيسية في الداخل. بينما يشق فرع لسكة الحديد طريقه باتجاه الشمال إلى (ماكيني Makeni) وقد جرى مد هذه السكك الحديدية أصلاً لنقل حاصلات زيت النخيل ونواه ولكن نظراً لتزايد النقل على الطرق البرية فقد تقرر إيقافها عن العمل. كذلك توجد سكة حديد أخرى بين (مارامبا) وبيبل (pepel) على نهر سيراليون، لنقل خام الحديد المعد للشحن البحرى من (بونته Bonthe)، وهي مرفأ صغير على جزيرة (شيربرو Sherbro).

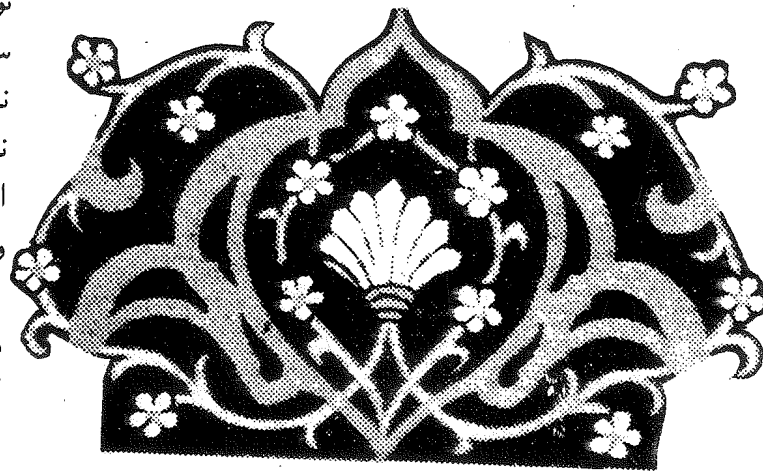
٣ - غانا:

أكبر مساحة بكثير من سيراليون، وتتألف من سهل ساحلى في الجنوب، وتقع إلى شماله هضبة (أشانتي Ashanti) المثلثية الشكل تقريباً، في حين أن الثلثين الشماليين المتبقين من البلاد يقومان فوق هضبة منخفضة: ومعظم القسم

(١) البلانتين: موز ضخيم يستعمل كخضار للطبخ ولا يؤكل إلا مطبوخاً.

(٢) السورغوم Sorghum - الذرة السكرية.

(١) الروتيل Rutile من المعادن المشعة.



کتاب و کتابخوانی در غنا*

ترجمه و تلخیص: پرویز پاک سرشت

غنا جمهوری مستقلی است در غرب افریقا با ۱۲ میلیون جمعیت. این کشور تا سال ۱۹۵۷ مستعمرهٔ بریتانیا بود؛ در ماه مارس آن سال استقلال یافت و اندکی بعد به عضویت سازمان ملل متحد درآمد. مردمش بیشتر مسیحی یا پیرو آنیمیزم (Animism = اعتقاد به ذیروح بودن اعیان و اشیاء طبیعت) هستند و ده درصد از جمعیتش به دین مبین اسلام درآمده‌اند. پایتختش شهر آکراست.

مبلغان مسیحی، بنیانگذار صنعت نشر در غنا

پیشینهٔ کتاب و کتابخوانی در غنا، مانند بسیاری از کشورهای انگلیسی‌زبان در افریقا، پیوند نزدیکی با فعالیت مبلغان مذهبی در این کشور دارد. مبلغان مسیحی برای ترویج کتاب مقدس در غنا ناگزیر بودند در این کشور با بی‌سوادی مبارزه کنند. در نیمهٔ نخست قرن نوزدهم مبلغان مذهبی دست‌کم سه زبان غنایی [تهوی (Twi)، ای‌یو (Ewe)، و‌گا (Ga)] را عمیقاً بررسی کردند و پیش از آغاز نیمهٔ دوم قرن گذشته چهار کتاب برای تهجی و قرائت واژه‌های تهوی منتشر ساختند. در همان ایام چاپخانهٔ کوچکی هم در کیپ‌کوست (Cape Coast) دایر شده بود که تا سال ۱۹۵۱ مورد استفاده قرار می‌گرفت. با این حال، به جز کتابهای بسیار معدودی که در مدارس محلی و دارالتبلیغهای مذهبی

مورد استفاده قرار می‌گرفت، کار چاپ و نشر تا اواخر قرن نوزدهم منحصر به تولید روزنامه‌ها و نشریات ادواری بود. اما از سال ۱۹۰۷ تا ۱۹۲۸ و سپس از ۱۹۳۲ تا ۱۹۴۰، به موازات رشد نهادهای حکومت و گسترش فعالیتهای صنعتی و تجاری، صنعت نشر در غنا توسعهٔ چشمگیری یافت، منتها بیشتر چاپخانه‌ها در انحصار حکومت قرار داشتند و عمدتاً به چاپ نوشتارهای اداری و تجاری می‌پرداختند.

رفته‌رفته حکومت برای ادارهٔ امور کشور به افراد باسواد و متخصص نیاز پیدا کرد، و از سوی دیگر بسیاری از شهرنشینان کتاب به‌دست گرفتند تا در جامعه‌ای که دچار رشد ناموزون بوده است و در آن سنتهای کهن در جوار عادات نوپاسختی می‌کردند به ذهنیت مستقل و اندیشهٔ استوار دست یابند. همزمان با این تحول، از سال ۱۹۴۰ تا ۱۹۶۰ چاپخانه‌های خصوصی بسیاری در غنا به‌کار افتاد، گرچه اینها نیز باز کمتر به تولید کتاب می‌پرداختند مگر چاپخانه‌های مؤسسات مذهبی، از پروتستان گرفته تا فرقه‌های گوناگون کاتولیک، که هنوز هم کتابهای مرغوبی منتشر می‌کنند. تا سال ۱۹۶۵، بیشتر کتابهای علمی و ادبی، ولو اثر نویسندگان غنایی، در خارج چاپ می‌شد، اما در آن سال با تأسیس شرکت انتشارات غنا (Ghana Publishing Corporation) صنعت نشر برای طرح و صفحه‌آرایی و چاپ گسترده‌تری لازم را پیدا کرد. از آن پس نیز رشد بخش خصوصی به تکمیل کوششهای این شرکت کمک کرده است.

روال کنونی

روی هم رفته می‌توان گفت که صنعت نشر کتاب در غنا اکنون شالودهٔ استواری یافته است: چه از حیث کتب درسی و چه از حیث کتابهای عمومی. همهٔ سی‌وشش عنوان کتابی که برای برنامهٔ آموزش ابتدایی کشور منتشر شده و از سال ۱۹۷۴ به بعد در دبستانهای غنا مورد استفاده قرار گرفته است، در داخل کشور طرح‌ریزی و تدوین و تهیه شده است؛ و قرار بر این است که وزارت آموزش و پرورش غنا کار تهیهٔ کتاب برای دورهٔ دبیرستان را هم برعهده بگیرد. از سوی دیگر ناشران خصوصی، با آنکه از حق انتشار متون درسی به معنای اخص بی‌نصیب و نتیجتاً از امکان رشد سریع محروم هستند، به تولید کتابهای کمک آموزشی مردم‌پسندی برای کودکان و نوجوانان مبادرت می‌ورزند و بسیاری از کتابها نیز از کیفیت بسیار خوبی برخوردار است. عاملی که این پیشرفت را مختل ساخته است مسألهٔ کاغذ است. کمبود کاغذ در غنا [مانند کشور ما] انتشار عنوانهای تازه و تجدیدچاپ کتابهای جاافتاده را محدود ساخته است و بدین ترتیب از طرفی سبب دلسردی نویسندگان نوپا شده و از

نشر دانش

سال ششم، شمارهٔ سوم، فروردین و اردیبهشت ۱۳۶۵

شهران

GANA - D. Duran

Gana (59-62)
(65-72)افتيقيا الغريبة
في ظلك الاسدي

yeni

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
Kayıt No. :	9473
Tasnif No. :	960 EAD.1

المكتبة الإسلامية العامة
الجزائر

مدينة الأشانتي في غانا وساحل العاج

في المنطقة المحيطة بجمهورية غانا والجزء الشرقية من ساحل العاج شعب ذو ماضٍ حضاري عريق ، ألا وهو الشعب الأشانتي Achanti وقد سيطر هذا الشعب على المنطقة الواقعة بين وديان الثولنا الجنوبية والهضاب الفنية غرباً والداهومي شرقاً وكانت بعض الممالك الصغيرة في ساحل العاج تابعة لمملكة الأشانتي ، وأهم هذه الممالك مملكة قبائل الباولي Baoulé وقبائل الآغني Agni ، وتسود في هذه المنطقة أساطير عن الأصل الشرقي لهذه القبائل ، وكانت عاصمة الأشانتي مدينة كوماسي (في أواسط غانا) . وقد بلغت أوج حضارتها في أوائل القرن الثامن عشر . وقد اشتهرت هذه الممالك جميعاً بصناعتها الفنية الدقيقة ، وفي المتاحف الأفريقية والأوربية كثير من التماثيل الخشبية الصغيرة التي صنعت إبان العصور الوسطى في هذه المنطقة ، وقد اشتهرت هذه المنطقة بأدوات الزينة الذهبية والأقنعة الصغيرة .

وللملك عند الأشانتي مكانة مقدسة . وهو ينتخب من بين الزعماء ، ويحمل عند انتخابه على الأعناق ، ثم يجلس على عرش سلفه لتحل فيه روح الأسلاف . وكان الملك مهيباً للدرجة كبيرة ، وجرت العادة أن يخفي نياً وفاته على الملا مدة طويلة ، وكان العرف لدى الأشانتي أن تحدد زوجات الملك : 3333 (1) .

الديانة :

تبين المعتقدات الدينية عند الأشانتي عمق نظرتهم للحياة ، وتناقص هذه المعتقدات في الإيمان بوجود اله عظم ، والتأثير الروحي للأسلاف والأشياء ويسمى الأشانتي وحلفائهم من القبائل الأخرى الآله بأسماء كثيرة تختلف باختلاف القبائل والمجتمعات ، ومن هذه الأسماء : الآله الجد ،

(1) تعدد الزوجات لدى الشعوب الأفريقية (سلسلة اقرا) .

وترتبط فكرة الخير والفضيلة في أذهانهم بالروح الاجتماعية والجماعية ، فالأفريقي اجتماعي إلى أقصى الحدود ، وهذه الروح تظهر في رغبة الأفريقيين بتعدد الزوجات لمصاهرة القبائل المختلفة ، رغبة في انجاب عدد كبير من الأطفال ويرحب المجتمع الغاني بالأطفال غير الشرعيين ، باعتبار أن الطفل نعمة ، أية كانت العلاقة التي أنت به .

وهم يعتقدون أن الإنسان يولد طاهراً ثم يأنس عندما يقابل في حياته ما يدفعه إلى ارتكاب المخطيئة .

ومن الآثام التي يحرمها المجتمع الغاني :

- 1 - اغتصاب الفتاة قبل سن البلوغ .
- 2 - الزواج بصلة الدم .
- 3 - خيانة الأمة .
- 4 - جريمة القتل .
- 5 - الخيانة الزوجية .
- 6 - معاملة الأب معاملة سيئة .
- 7 - الحرب من ميدان القتال .
- 8 - عدم زواج المرأة التي مات عنها زوجها إلا بعد سنة .
- 9 - عدم رعاية الزوج لزوجته المريضة .

وتلعب الرموز دوراً هاماً في حياة الأشانتي وهناك رموز لجمال الانثى كالشكل البضاوي ، وهناك أساليب خاصة في تصفيف الشعر تبين المركز الاجتماعي للمرأة وزخارف السيوف ، وتتخذ العرائس الخشبية رموزاً للخصوبة والجمال ، ويتخذ المسواك دلالة على بلوغ سن النضج في الرجولة والأنوثة .

ان هذه الجوانب من حضارة الأشانتي ، مثل آخر على غنى التراث الحضاري الأفريقي وتعلقه بالانسانية .

والإلهة الجدة ، واقاهر ، والملك ، وواهب المطر ، ومعطي ضوء الشمس والخالق ، والعجوز الحكيم العليم .

وهناك أرباب صغيرة سبعة بعدد أيام الأسبوع ، ويختص كل إله بحماية مواليد يومه . ويتم التقرب من الإله بواسطة الملك أو رئيس القبيلة أو الأجداد الروحيين ممن عرفوا بالصلاح والشجاعة . وإذا لم يكن هناك مثل هؤلاء الوسطاء القديسين ، يلجأ الناس إلى الأشياء للتقرب من الإله كالارض والبحيرات والانهار والأشجار ، والأعضاء التناسلية لدورها العظيم في الخلق والتكوين .

وتقام الشعائر والطقوس الدينية بواسطة سكب بعض السوائل كالخمر أو بعض الطعام ، وهذه المراسم تتم بحضور الجمهور ، وتندد أثناء ذلك التراتيل الدينية والدعوات لطلب السلم والرخاء والمطر والقدرة الجنسية والحياة والصحة .

وللمولود ثلاثة أسماء : الأول اسم المعبود راعي اليوم الذي ولد فيه ، والثاني ويختاره الأب وهو اسم أحد الأجداد الذكور ، أما الاسم الثالث فيدل على معاني الفضائل .

ويؤمن الغانيون بتناسخ الارواح ، فهم يعتقدون أن روح الميت (والموت هنا انتهاء مؤقت للإتحاد المؤقت بين الروح والجسد) تختبئ لمدة أربعين يوماً ثم تحل في مولود جديد فالحياة في نظرهم في دورة مستمرة لذا ترسل الأشياء مع الميت إلى قبره ، وهم يربطون الأشياء المادية بالأنثى والأشياء المعنوية الروحية بالرجل .

والخير أو الفضيلة هي الصفة الأولى للاله فهو مصدر الـ Depa وهي الأشياء الحسنة ، والـ Sempa الانفكار الصالحة ، والـ Yepa الأعمال الطيبة ، وهذه كلها صفات مجردة ترتبط بالعمل والقداسة والطهارة ، ويعترف الغانيون الأشانتي بصعوبة التحلي بالفضيلة . ومن أقوالهم في هذا الصدد : « قل أن تعثر على صديق مخلص » . « الحلاوة لا تدوم ومذاقها لا يبقى في الفم إلى الأبد » . وقولهم : « بذور الخير تصعب زراعتها ، ومتى زرعت صعب اقتلاع جذورها » .



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LA CIVILISATION ISLAMIQUE EN AFRIQUE DE L'OUEST

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ISLAM IN DAGOMBA: ISLAMIZATION THROUGH A CENTRALIZED KINGDOM IN PRE-COLONIAL GHANA

BABA YUNUS MUHAMMAD

The influence of Islam on the evolution of Ghana's society and culture has received little or no attention in Ghanaian historiography.¹ All that is known about Islam and Muslims in Ghanaian history is their role in the expansion of the kola nut and Gold trade from Ashanti to Hausaland and the Middle East.

In his assessment of the state of Islam in Dagomba in 1927, Mr. Cardinall, a renowned western historian says "Mohammedanism here has never made the slightest progress, the Dagomba Federation having been throughout the centuries a bulwark against the influence of Islam."² Prof. Trimingham is of the view that "the Guinea states in the South lie outside our sphere since they were not in contact with the Sudan states and were uninfluenced by Islam".³

It appears we Muslims in Ghana have accepted this blatant historical distortion of our past without even bothering to question the validity of these claims, despite having at our disposal the volumes of material on our heritage, written and bequeathed us by our ancestors. The bitter fact is that most of us in Ghana don't even know what our Islamic heritage is. If we know, we don't appreciate it. It is pathetic that we have had to wait until in the early 1960s for Professors Ivor Wilks and Thomas Hodgkin to travel all the way from Europe to Ghana to tell us that Ghana has an Islamic past, with a "living Islamic literary tradition, which is as valid and interesting as the various post Christian European traditions with which most of us are more closely associated"⁴ and that Cardinall and Trimingham have been wrong in insisting that Islam has no influence in Ghana. Credit should therefore be given to them for their bold, fair and pioneering efforts in the studies of the Islamic factor in Ghanaian historiography.

The aim of this paper is to discuss the process of Islamization in Dagomba, a political kingdom now lying in the Northern part of the modern state of Ghana which Cardinall claims has "throughout the centuries been a bulwark against the

¹ Ivor Wilks, 1963.

² A.W. Cardinall, In Ashanti and Beyond, 1927, pp. 107-8.

³ J.S. Trimingham, A history of Islam in West Africa, 1962, p.7

⁴ Thomas Hodgkin, The Islamic Literary tradition in Ghana, 1966.



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THE DEVELOPMENT OF MUSLIM SETTLEMENTS IN GHANA: THE KAMGBUNLI EXPERIENCE: 1901- 1942

M.A. SEY

This is the success story of a people predominantly traditional African believers, who embraced Islam in 1901 and have for the past several decades kept the faith and practice of Islam alive and unadulterated for nearly a century. Strangely enough this phenomenon has not attracted the attention of the great masters of the history of Islam in West Africa like Professor J.S. Trimingham¹, Professor Mervyn Hiskett², Professor J.O. Hunwick³, Professor Adu-Boahen⁴, Professor Peter Clarke⁵, Professor Onwubiko⁶, Professor Nora Latham⁷, Professor Nehemia Levtzion⁸, Professor Ward⁹ and Professor Lewis to name only a few. A vacuum therefore exists in the history of Islam in West Africa in general and Ghana in particular. This vacuum is all the more frightening when viewed from the fact that it is this same district that produced Ghana's first President Dr. Kwame Nkrumah and the first Ghanaian Attorney-General of post Independence Ghana, Alhaji Bashir Kwao Swanzy. It is this vacuum that urged me on to humbly venture into this area in order to narrow the gap. The cause of this missing link however is not on the line at the moment. What concerns me now is that Ghana is a multi religious country comprising Christians, Muslims and Traditional African Believers. The term *Zongo* in Ghana signifies a muslim section of the society. Muslims have also settled under names other than *Zongo* such as, Fadama (The marshland), Darus-Salam (the abode of peace) Madina (The city, based on the city of Madinah in Saudi Arabia), Mabrouk (The blessed), Sukura (gratitude or thanks) Mallam (the

- 1 - J.S. Trimingham: *A History of Islam in West Africa* Oxford University Press, 1970. A Comprehensive History of Islam in West Africa used still in Academic Circles.
- 2 - Mervyn Hiskett: *The Development of Islam in West Africa*, Longman, London 1984. An Authoritative Work on the History of Islam in West Africa currently in use in many schools and colleges.
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- 5 - Peter Clarke: *West African and Islam*, London 1982. 6. K.B.C. Onwubiko: *History of West Africa 1000-1800*.
- 6 - Africana Publishers, Nigeria, 1984.
- 7 - Nora Latham: *The Heritage of West Africa*, Hulton Educational Publications, London, 1964.
- 8 - Nehemia Levtzion: *Muslims and Chiefs in West Africa* Oxford University Press, London, 1968.
- 9 - W.E.P. Ward: *A History of Ghana*. Allen and Unwin, London, 1958.

permis de travailler avec divers supports pour finir par se stabiliser sur le verre; si certains ne peignent plus que sur le verre, d'autres travaillent indifféremment sur plusieurs supports à la fois.

Grâce à cette nouvelle génération d'artistes sénégalais, le verre et la peinture sur verre ont acquis droit de cité et ont franchi le ghetto des quartiers populaires et des sombres ateliers de fortune, pour entrer dans les ateliers modernes, les galeries, les échoppes des antiquaires, les hôtels et sites touristiques, pour être exposés dans des salles prestigieuses, etc.

Les expérimentations et les innovations, déjà effectuées ou en cours, sont d'une telle importance que le regain d'intérêt au sein des populations sénégalaises elles-mêmes, et l'engouement des publics étrangers, etc, sont en voie de modifier les croyances et les images anciennes: la peinture sur verre n'est plus pratiquée uniquement que par le petit peuple des villes et destinée à être appréciée et consommée par ce petit peuple; elle n'est plus exclusivement un art du portrait au service de la religion mais une forme authentique d'expression plastique, dans laquelle tout artiste de talent peut dire tout ce qu'il désire.

CONCLUSION

Pour ces différentes raisons: elle est un élément fondamental de la culture sénégalaise contemporaine; mode et moyen d'expression appréciés et utilisés largement par les Sénégalais, voies et orientations nouvelles qui lui ouvrent des perspectives fécondes, etc., La peinture sur verre sénégalaise mérite, sous ses aspects actuels, un aspect actuel, un intérêt et une attention scientifiques. Aujourd'hui sa thématique n'est pas seulement religieuse et ses techniques se sont diversifiées. D'où une production picturale abondante et de qualité.

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- 2 - AZIZA, Mohamed.-*L'Image et l'Islam*, Paris, Albin Michel, 1978, 190 pages
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- 4 - RENAUDEAU, Michel et STROBEL, Michèle.-*Peinture sous verre du Sénégal*, Paris/Dakar, Nathan/NEA, 1984, 107 pages.
- 5 - SYLLA, Abdou.-*Pratique et Théorie de la Création dans les Arts Plastiques sénégalais contemporains* (Paris, Université de Paris I, Panthéon-Sorbonne, Thèse de Doctorat d'Etat, 1994, 1010 pages).

ISLAM IN AFRICA

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states that at the present time the Fulani "minimise criticism by limiting the distribution of these political tracts by the Shehu" (p. 175). This is surely unfounded, as perusal of the NORLA book lists will show; moreover, the texts are readily to be obtained from the market booksellers all over the Northern Region, and where scarcities occur of particular works, this is to be attributed to the perishable nature of the materials on which they were written and not to any deliberate policy of withholding. There may of course be a reluctance to show works which are venerated for religious reasons to outside enquirers, but this is a different matter.

58. Mary Smith, *Baba of Karo*, 2d impression, London, 1964, p. 131.
59. For example, *Wakar mujaddadi Shehu ta tabban hakikan, Wakokin Hausa*, pp. 26-32.
60. "The Influence of Islam on a Sudanese Religion," *Monographs of the American Ethnological Society*, Vol. 10, 1949.
61. *Ibid.*, p. 69.
62. Hiskett, "An Islamic Tradition of Reform," p. 580. It is not entirely clear whether the term was originally Al-Maghili's or the Shehu's own.
63. "Song of Bagauda," III, where the significance of the song is discussed.
64. A18/33.
65. An unpublished manuscript in my possession entitled *Wakar gargadi ga mutane su daina bin malaman dibbu*.
66. Clearly this view rests largely on interpretation, and I have noted M. G. Smith's statement "To these Muslim Hausa, however, such conditions demonstrated the illegitimate character of Fulani rule, with its hypocritical claims to represent Islam. . . ." ("Historical and cultural conditions," p. 181). His view appears to me correct only in so far as it applies to the deposed Habe aristocracy. As far as the mass of the Hausa *talakawa* are concerned, they have demonstrated a large measure of acceptance of the Islamic hierarchy imposed by the jihad.

- Ghana

Nehemia Levtzion

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Coastal West Africa*

EARLY MOSLEMS IN THE VOLTA BASIN

By the fifteenth century the trade routes from Timbuktu and Jenne on the Niger had been extended southward to the gold-bearing and kola-producing areas in the fringes of the forest.¹ These trade routes from the Sahil crossed the Sudanese and Guinea savannas to reach the forest. In the Guinea savanna of Upper Volta, northeast Ivory Coast, northern Ghana and northern Togo lives a group of tribes which are classified by linguists as speaking Voltaic languages.² Many of these peoples live in stateless societies (Lobi, Talense, and others). This segmentary political system had been typical to the whole region until the beginning of the fifteenth century. At about that period the states of Dagomba, Mamprusi, and Mossi were founded by invaders from the northeast, probably from the vicinity of Hausaland.³

The security of trade routes has always been better guaranteed through organized states. It is therefore likely that an early trade route passed from Jenne through Mossi, Mamprusi and Dagomba. The trade was carried by Moslem traders of Mande origin known as Dyula. The Dyula are called Yarse by the Mossi and the Dagomba, and Wangara by the Hausa. The term Wangara is now used throughout Ghana to denote Moslems of Mande origin, whether Dyula, Ligby, Dafing, Marka, or any other group.

The early batch of Yarse, Mande traders, came to settle in Mossi during the reign of the fifth king of Mossi, Kundumie,⁴ at the end of the fifteenth or beginning of the sixteenth century. They adopted the language

* This chapter preceded the writing of a comprehensive work which covers the same aspects with more details and documentation; see N. Levtzion, *Muslims and Chiefs in West Africa: A Study of Islam in the Middle Volta Basin in the Pre-Colonial Period*, Oxford, 1968.

MADEIRA TIMOR ANDIKTAN
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م. ابن عزوز حكيم، الشريف الريسوني والمقاومة المسلحة في شمال المغرب، الرباط، 1981.

محمد ابن عزوز حكيم

غيلانة، اسمها آمنة بنت الفقيه محمد غيلان التطواني، وعرفت بلالة غيلانة، من أهل تطوان. نشأت في أسرة علمية، وقد حرص أبوها على تعليمها فأخذت بحظ وافر من علوم القرآن والحديث والفقه، حتى صارت عالمة مفتية. فكانت تعلم نساء بلدها أمور دينهن، وكانت إلى جانب ذلك امرأة صالحة.

توفيت عام 1189 / 1775 بمدينة تطوان، واتخذ الناس قبرها مزاراً تبركاً بصلاحها وعلمها.

م. داود، تاريخ تطوان، 3 : 93 ؛ عبد العزيز بن عبد الله، معطيات الحضارة المغربية، الدار البيضاء، دار الكتب العربية، د. 2 : 19 ؛ م. حجي، موسوعة أعلام المغرب، 7 : 2406 ؛ عبد الهادي التازي، المرأة في تاريخ الغرب الإسلامي، ص. 98. محمد المغراوي

غينيا والصغرى، تقع جمهورية غينيا في غرب إفريقيا، في ما بين خطي العرض 9 و 17 غرباً، ويحدها في الشرق ساحل العاج ومالي، وفي الشمال مالي والسنغال وغينيا بساو، وفي الغرب المحيط الأطلسي، وفي الجنوب ليبيريا والسيراليون، وتبلغ مساحتها حوالي 250.875 كلم²، وهي على شكل هلال. ويقدر عدد سكانها بحوالي 5.300.000 نسمة، إلى حدود أواسط الثمانينيات من القرن العشرين. وقد برزت غينيا في الخريطة السياسية الدولية سنة 1893، وصارت ضمن المناطق الخاضعة لنفوذ الحاكم العام. الممثل للحكومة الفرنسية. لغرب إفريقيا، واتضحت معالمها المختلفة بحلول سنة 1900 بعد قضاء الفرنسيين على مملكتي فوت. جالون (1896)، وساموري (1898).

ولمّا أُعلن عن استقلال غينيا عن فرنسا يوم 2 أكتوبر 1958، وأصبحت دولة مستقلة ذات سيادة، وانضمت إلى هيئة الأمم المتحدة، كانت المملكة المغربية من بين الدول الأولى التي اعترفت باستقلالها، وأقامت علاقات دبلوماسية معها، وعملت على تطويرها وتعزيزها على مختلف المستويات وساعدت على إخراج تلك البلاد من الأزمة المالية التي عرفت، نتيجة العواقب السلبية الناتجة عن الموقف الفرنسي الراض للاستقلال والمؤيد لسياسة اتخاذ الإجراءات العقابية التي تبنتها المؤسسات الخاصة، وبناك إفريقيا الغربية أيضاً.

أبرمت المملكة المغربية عدة اتفاقيات مع غينيا، منها : اتفاقية دفعة مالية بتاريخ 9 مارس 1960، واتفاقية تجارية بتاريخ 21 أكتوبر 1960، واتفاقية تجارية أخرى بتاريخ 1 فبراير 1961، واتفاقية اقتصادية بتاريخ 15 فبراير 1961. وقد جاءت تلك الاتفاقيات بناء على المبادئ والأهداف التي

أبو الحسن علي الشلبي الشدادي، دفين مدشر بوجدان بجبل سريف في غمارة، وكان أحد رفاق إبراهيم غيلان، والد أبي حفص، في صحبة شيخهما أبي الحجاج يوسف التليدي. بل لا يبعد أن يكون أبو حفص قد أخذ عن والده. والمهم في الأمر أنه كان جزولي الطريقة مثلهم جميعاً.

والملاحظ كذلك أن أبا حفص لم يطب له المقام في زاوية والده بمدشر دار القرمود ببني جرفط، في بلاد غمارة. فإنه أسس زاوية جديدة خاصة به في مدشر يسمى الزراق، أحد مداشر بني جرافط.

وقد بلغ عمر بن إبراهيم غيلان مقاماً عالياً في العلم والتصوف، وكانت زاويته دار علم وتصوف، بشهادة تلميذه الشيخ أبي العباس أحمد بن الحاج البقال، الذي وصفه : بالولي الصالح، الشيخ الأستاذ الورع الزاهد الناصح، الخليفة الوارث لطريقة الكمال ... سيدي عمر بن إبراهيم غيلان ...، بل اعتبره بعضهم من الأقطاب في مملكة الأولياء والصوفية. ومن ثم، حظي بمكانة سامية وشعبية واسعة لدى عامة الناس وخاصتهم، في قبيلته وخارجها، حتى إن جنازته حضرها نحو خمسة آلاف شخص، وأن دفنه تأخر في انتظار حضور تلاميذه ومريديه وأصحابه الآخذين عنه طريقته الصوفية، ولم يوصل الشيخ إلى قبره إلا بمشقة لكثرة الازدحام، وحملت السيوف من أجل حمل نعشه، كل يريد التبرك بحمله. ولاشك أنه كان من المجاهدين أيضاً، مثل والده، وابنه المجاهد الشهير الخضر بن عمر غيلان، وغيرهم من أفراد هذه الأسرة.

وكانت وفاته في يوم الأربعاء ثاني ربيع الأول 1028 / 1608، وليس عام 1027، كما أرى ذلك القادري، ودفن بزاويته في مدشر الزراق أحد مداشر بني جرفط في غمارة، بإقليم العرائش.

م. بن الطيب القادري، نشر الثاني، تج. محمد حجي وأحمد التوفيق، الرباط، 1972 ؛ عبد السلام غيلان، لمحات من تاريخ زاوية غيلان، مطبعة معمورة، القنيطرة، 1987.

أحمد الوارث

غيلان، محمد بن عبد الصمد عالم من قبيلة بني جرفط الهبطية كان يرأس جماعة من مجاهدي قبيلته وقد انضم إلى صفوف الحركة الوطنية التي كان يتزعمها الشريف مولاي أحمد الريسوني ؛ شارك في مؤتمرات الثورة المنعقدة بضريح سيدي يوسف التليدي يوم 7 ماي 1914 وبقرية عين الدالية يوم 11 من نفس الشهر حيث انتخب عضواً في المجلس الاستشاري للمقاومة ؛ كما شارك في المؤتمر المنعقد بضريح مولاي عبد السلام بن مشين يوم 20 يوليوز 1913 ومؤتمر الزوة بقبيلة جبل حبيب ليوم 11 يناير 1915 وتقول عنه الوثائق الإسبانية إنه شارك على الأقل في 14 معركة رغم كبر سنه.

France), clearly with an anti-Islamic purpose (see James Kritzeck, *Peter the Venerable and Islam* (Princeton 1964); for other translations and interpretations, see Southern, *Western Views*, Daniel, *Islam and the West*, and W. Montgomery Watt, *Bell's introduction to the Qur'an* (Edinburgh 1970). For eighteenth-century translations and uses of Arabic, Persian, and Turkish literary works, see Martha Pike Conant, *The Oriental Tale in England in the Eighteenth Century* (New York 1908), Appendix B.I. and B.II.; cf. Altick, *English Common Reader*, Appendix B "Best Sellers", 381-90.

10. The late nineteenth-century English Wesleyan minister Benjamin Gregory who apparently claimed to have read *The Arabian Nights* and the *Apocrypha* at age eight, was an exceedingly unusual human being (Richard D. Altick, *The English Common Reader: A Social History of the Mass Reading Public 1800-1900* (Chicago 1957), 119).
11. Some useful works on Arabic-speaking immigrants and American Muslims are Sameer Y. Abraham and Nabeel Abraham (eds.), *Arabs in the New World: Studies on Arab-American Communities* (Detroit 1983); Alixa Naff, *Becoming American: The Early Arab Immigrant Experience* (Carbondale and Edwardsville 1985); E. Allen Richardson, *Islamic Cultures in North America: Patterns of Belief and Devotion of Muslims from Asian Countries in the United States and Canada* (New York, 1981); Arif M. Ghayur "Muslims in the United States: Settlers and Visitors", *The Annals of the American Academy of Political and Social Science*, 454 (1981), and "Ethnic Distribution of American Muslims and Selected Socio-Economic Characteristics", *JOURNAL Institute of Muslim Minority Affairs*, 5, 1 (1983-84); Earle H. Waugh, Baha Abu-Laban, and Regula B. Qureshi (eds.), *The Muslim Community in North America* (Edmonton 1983); Yvonne Yazbeck Haddad and Adair T. Lummis, *Islamic Values in the United States: A Comparative Study* (New York and Oxford 1987).
12. See Clifton E. Marsh, *From Black Muslims to Muslims: The Transition from Separatism to Islam, 1930-1980* (Metuchen, New Jersey, and London 1984).
13. See Akbar Muhammad, "Muslims in the United States: An Overview of Organisations, Doctrines and Problems", *The Islamic Impact*, edited by Yvonne Yazbeck Haddad, Byron Haines and Ellison Findly (Syracuse 1984), 198-9, and my forthcoming study of Mohammed A.R. Webb.
14. See Arthur H. Faucet, *Black Gods of the Metropolis: Negro Religious Cults of the Urban North* (Philadelphia 1944).
15. See my forthcoming paper on African American relations with Muslim peoples.
16. Here I refer to the Nation of Islam organisation which was led by the Honourable Elijah Muhammad until his death in February 1975, not that of the same name now led by Minister Louis Farrakhan. The former was also known as the "Black Muslims", a name which was further popularised, not without objection, by C. Eric Lincoln's still useful study, *The Black Muslims in America* (Boston 1961 and 1973). Another good study of the Nation is E.U. Essien-Udom's *Black Nationalism: A Search for An Identity in America* (Chicago 1962). The primary source of the Nation's doctrines and its national and world views is Elijah Muhammad's *Message to the Blackman in America* (Chicago 1965).
17. See Akbar Muhammad, "Interaction Between 'Indigenous' and 'Immigrant' Muslims in the United States: Some positive Trends", *Hijra Magazine* (Los Angeles), March/April 1985, 13-15.
18. See, for example, John Hick and Edmund S. Meltzer (eds), *Three Faiths One God: A Jewish, Christian, Muslim Encounter* (Albany 1989).
19. It is well known that even during the era of the Crusades European Christians wished to convert Muslims to Christianity; see, for example, James Thayer Addison, *The Christian Approach to the Moslem: A Historical Study* (New York 1966), and Benjamin Z. Kedar, *Crusade and Mission: European Approaches toward the Muslims* (Princeton 1984).

02 KASIM 1992

A Comparison Of Muslims As Minorities in the Volta Region, Ghana, The Cote d'Ivoire and Among the Yoruba of Nigeria in West Africa

Bruce M Haight



But God does not answer the man who prays,
If he is a sinner and a rebel.
Their town resembled a corpse,
Which a magician comes and touches
To make his spirit return to his body - which then
Refuses to do so.
They were destroyed by their tyranny,
And buried under their own filth.
al-Hajj 'Umar of Salaga, Gonja
trans. B.G. Martin
(Goody and Braimah, 1967: 201)

The responses by Muslim Mande (in the Bighu area) to the question of the legitimacy of particular spirits ranged from total acceptance to utter rejection. Feelings expressed about the Gbain masking cult, for example, were very mixed, depending on which segment of a Muslim community was being interviewed. Numerous members of the 'ulama' classified the Gbain as an "unbelieving" jinni, but for the majority of Muslims, including a sizable number of learned *karamokos*, the Gbain was clearly a converted spirit. There seemed to be no other way of explaining its contributions against witchcraft in various Muslim villages. A few individuals suggested that the Gbain ultimately came under the protection and authority of Allah, thereby extending a measure of legitimacy to the cult, but they maintained that the tradition was pagan in its inspiration and orientation. (Bravmann, 1974: 33)

Lamidi Fakeye has hit his stride as an artist. He roots all this in his association with good friends, his family inheritance, his Yoruba identity, his Nigerian citizenship, his Africanness and above all in his relationship to his God whom he believes has chosen to bless him in this fashion. The success and recognition which have come to him are thus seen not as an end to be sought, but as offshoots of faithfulness to all that was good in his life and work. (Haight, 1987b: 2)

Introduction

There are many ways one might approach the study of Muslims as minorities in a given region. One way is to provide a survey of the literature. I have included a representative bibliography organized by region as an indication of how much work has already been done in this regard. One surprising feature is that art historians have been among the first to study Muslims as minorities in West Africa, and they have

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and ceremonies are performed to propitiate the good spirits and keep away the evil ones. Together with the *pakir*, traditional shamans and practitioners (*balian*) worship the divinities.

Islam has not changed traditional religion, it just reshaped it to make it compatible with a monotheistic nature. Some of the names of the supernatural beings were changed and to the traditional magical spellings and prayers was adjoined of profession of faith: "*La ilaha illa Llah wa Muhammad Rasullullah*" ("There is no God but Allâh and Muhammad is His Prophet") The entire complex of beliefs and prayers existing before the conversion has been maintained, but simultaneously submitted to the ultimate authority of Allâh.

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M. SHAKIRDUBE

Mole-Dagbane-Speaking Peoples

Community of Ghana, Nigeria

The many societies of the Mole-Dagbane-speaking peoples of northern Ghana and the adjacent parts of neighbouring countries are built upon a common linguistic and historical base. Numbering

approximately 7.7 million people, the societies range from small isolates of a couple of thousand to the 5 million Mossi, most of whom live in Upper Volta. Most of the other 30 or so societies number in the tens of thousands, the largest being the Grusi (473,000) and Dogamba (350,000), population estimates being based on inaccurate census figures of 1960 and 1967. Muslims account for no more than 35 per cent of the entire Mole-Dagbane-speaking peoples, with the largest concentration among the Mossi.

The Mole-Dagbane-speaking peoples are not so much 'Muslim' as they are 'influenced by Muslims'. They affect the economy and society of the entire region without being political or numerically dominant. Indeed, so ethnically pluralist is the region that the leading historian of Islam in the region has distinguished the 'dispersion of Muslims' from 'the spread of Islam'.

Mole-Dagbane is a linguistic term for a group of related languages. Alternate terms for the language family are Voltaic and Gur; Mole-Dagbane is sometimes applied to a subgrouping of the Gur family. Mole-Dagbane languages are found in the basin drained by the middle and upper parts of the Volta River, which rises in three branches in Upper Volta and crosses Ghana to the sea. The head-waters of the river are in Mossi country.

It is the so-called Middle Volta Basin that is home to the Mole-Dagbane peoples. A few outlying groups include the Dogon, famous for their art, in the Bandiagara Escarpment in Mali, northwest of the Mossi, who forced them there. Others are the Bassari, Batonun and related peoples who live east of the Volta Basin in northern Togo Benin and Nigeria.

In structure, Mole-Dagbane societies range from 'acephalous' groups with no greater authority than the patriarch of an extended family to a string of genealogically related kingdoms, each with complicated internal organisations. Kingdoms include a variety of ethnic groups, not all of them Mole-Dagbane-speaking, the result being a lack of any fixed individual identity. A given ethnic group may occur in more than one kingdom, or both in and out of such organised states. A particular clan may spread lineal kinship connections across several

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A.A. SHAMIM

Mossi

Community of Ghana, Ivory Coast and Nigeria

The Mossi are one of the major peoples living in the basin of the Volta River, south of the great bend of the Niger River. They number nearly 4.9 million, nearly all of whom live—or have their family homes—in Upper Volta, where they constitute about half the population. Some one-half million Upper Volta Mossi work in Ivory Coast, Ghana and other neighbouring countries. A conservative estimate is that slightly more than one-third, or 1.8 million, are Muslim. (Mossi is often spelled 'Moshi' in British and Ghanaian writing.)

Mossi speak Moore, sometimes written More or Mole, which is a member of the Gur or Voltaic subfamily of Niger-Congo. The Voltaic culture area includes much of Upper Volta, northern Ghana, northern Togo and adjacent small areas of Ivory Coast, Mali and Benin. Besides the Mossi, the Voltaic peoples include such culture groups as the Talensi, the Konkomba, the Dogon and the Lobi, as well as the Dagomba and Mamprusi kingdoms in northern Ghana.

It was in this area that the Moosi kingdom of Tenkodogo was founded in the fifteenth century by cavalry from the Dagomba and Mamprusi states. From Tenkodogo, in turn, the Mossi states of Ouagadougou and Yatenga, and the related Gourmantche state of Fada N'Gurma, were established. These three Mossi states, along with various interstitial buffer states and dependencies, formed

the Mossi homeland. Basic Mossi culture is shared with all Voltaic societies, both those with centralised governments and those with lineage elders or village chiefs as the highest authorities. Mossi live in dispersed settlements in which segments of extended families dwell within walled compounds about 300 feet apart. Villages are formed of partrilineally related males and their wives. A proportion of households may consist of men who have settled instead in their wife's or, more usually, their mother's village. Over time, the descendants of such men (and even of outright immigrants without kin ties) will be absorbed as full members of the village kinship core.

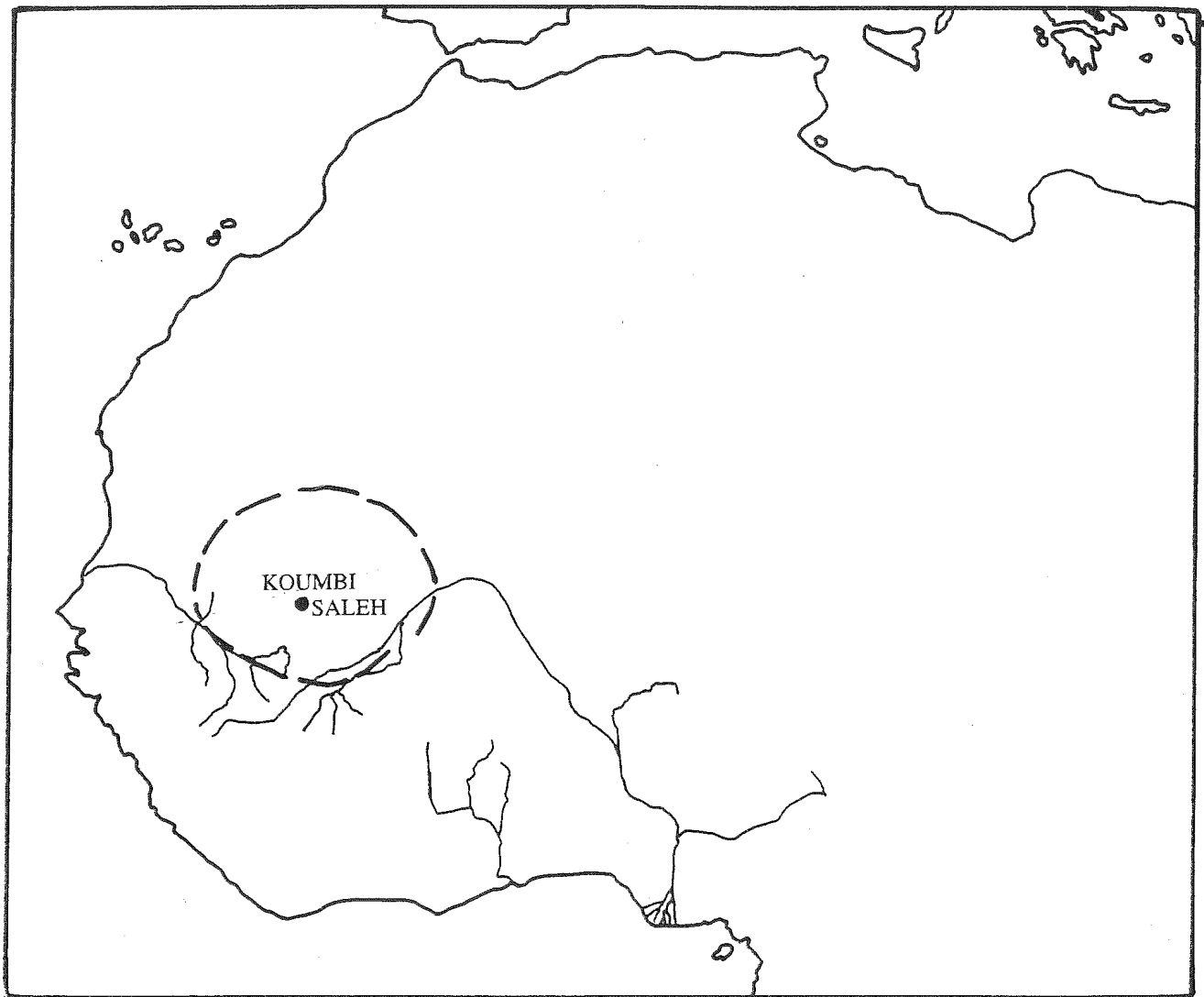
Traditionally, a senior male presided over a large compound containing himself, his wives and children, his younger brother and their families and married sons. The family was held together by an ideology of kinship based on a religion in which ancestral spirits influenced the fortunes of their descendants, enforced by the fact that land was held collectively by families. Even in states (like Mossi) where chiefs controlled access to land, rights were vested in families not individuals.

Except for the families who were clients of a chief or king (and who were usually descended from war captives or immigrants), an individual's place in society was determined by kinship. Even the often overlooked ability of individuals to exploit alternative opportunities through their kinship links to their mother's family did not undercut the dominant patrilineal organisation as much as it reinforced the overall sense that individuals existed as part of larger families.

Economic development in the region, especially the internationally funded Volta valley project, which is opening new and fertile lands for cultivation is inducing change in the traditional family structures. There is a trend towards nuclear families in which a man, his wives and children form a social and economic unit better able to conserve their own gains.

Most Mossi, indeed over 90 per cent of the Upper Volta population, live by subsistence hoe farming in rural villages. The countryside is flat and arid, covered by bush, scattered trees and a few mesas or smaller outcroppings. The thin soil is red with laterite. Daily activities depend on the season.

Ghana



West Africa showing the empire of Ghana in the ninth century CE

MADDE YAYINLANDIKTAN
 SONRA GELEN DOKÜMAN
 01.04.2002

Ghana

Medieval West African kingdom heavily influenced by Islam which flourished between the eighth and eleventh centuries.

Like other medieval West African kingdoms the empire of Ghana was not so much a centralized territorial entity as a network of different kinship groups, castes and age sets owing allegiance to the ruler of a powerful dynasty. Despite its rather diffuse nature the empire was well known in North Africa by the end of the eighth century and was marked on a map made before 833. The fame of the city derived from its role as the major supplier of gold which during the eighth and ninth centuries was sent via Sijilmasa and Tahert to North Africa.

Although the empire never became Muslim the ruler had a high degree of respect for Islam and many of the more important positions of government were filled by Muslims.

In 990 disruption of the trade routes led the ruler of Ghana to launch an expedition to capture the oasis city of Awdaghost from the Berbers and impose a black governor. However, in 1077 the capital of Ghana was attacked by the Berber Almoravids who massacred many of the inhabitants and forced the remainder to convert to Islam. Whilst this conquest destroyed Ghana as an empire, a reduced kingdom of this name continued to survive into the twelfth century; al-Idrisi writing in 1154 described the capital as the most extensive and thickly populated town of the blacks with the

economic core of all the Aimaq. In autumn and winter, professional shepherds take the cattle to the lower steppes along the Soviet border.

Conditions in Badghis permit the production of a considerable surplus of agricultural products that can be sold in the nearby markets of Herat or Qala Nau. Carpet weaving brings additional cash.

The narrow defiles in mountainous Ghor provide only limited space for irrigated agriculture. There is less rainfall than in Badghis. Yields in dry farming are much lower than in Badghis, and during the severe winters the cattle must be kept in stables, which limits the number of animals. Fodder must be grown on the limited irrigable lands.

Although Ghor (as a province is now called Chakhcharon) is less densely populated than Badghis, the Firuzkuhi and Taimani always have been economically more restricted than the population of Badghis. After two years of drought followed by the severe winter of 1971–1972, the population of Ghor and adjacent E-Badghis (where the Firuzkuhi live) was virtually decimated. Recovery was slow. West and central Badghis have been affected heavily, too, but because of the existing economic infrastructure in the vicinity of Herat, the worst was prevented.

Besides the Char Aimaq, there are half a dozen other semi-sedentary, semi-nomadic or nomadic Aimaq in western Afghanistan, chiefly in Herat Province, among them, 34,000 Timuri, 18,500 Tahiri, 15,500 Zuri, 12,400 Maleki and 5,000 Mishmast. Still other now fully sedentary groups who consider themselves or are classified by Heratis as Aimaq are 17,000 Kipchak, 6,000 Chenghizi, 2,000 Chagatai, 1,500 Mobari, 1,000 Badghisi, 1,000 Ghuri, 1,000 Kakeri, 200 Damanrigi and 200 Khamidi.

The Timuri were once the most powerful and most numerous of the 'lesser' Aimaq. Their homeland can be traced to western Badghis, where now in the country of Gulran a part of this tribe borders Jamshidi country. It is here that the best qualities of the so-called Herat Baluch rugs are woven by the women of some of the Timuri subtribes, such as the Kaudani, Shirkhani, Yakubkhani and Zakani.

During the eighteenth and nineteenth centuries an important part of this tribe moved to what is now

Iranian Khorasan, where today there still live 25,000 Timuri who have incorporated various small groups of Jamshidi, Zuri and other Aimaq. Only some 250 Jamshidi and perhaps 1,500 Aimaq-Hazara live in the vicinity of Meshed and preserve the traditions of their origins.

Many of the Timuri in Iran and some of those in Badghis are nomadic, while others, especially in the oases around Herat and near Shindand, are settled. A group of Pushtunised Timuri pastures its herds near Baghlan in northeast Afghanistan. The Timuri-Hazara to the north of Ghazni stem from the same tribe. There are only a couple of hundred Jamshidi and Aimaq-Hazara in Soviet Turkmenistan, where they live near Kushka.

Since the invasion of Afghanistan by Soviet troops in 1979, there is evidence that the Aimaq are cooperating with the resistance to the central government attempts to control the country.

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C.J. ADAMS

Akan

Tribe of Ghana and Ivory Coast

The Akan-speaking peoples of West Africa inhabit the tropical rain forest and the transitional Savanna in the southern half of Ghana, the western part of the Volta region, Togo and the Ivory Coast. Despite a high degree of cultural homogeneity, they

Muslims in 'GHANA'

Location	: West Africa
Area	: 92,100 Square Miles
Population	: 6,690,730 (Muslims 35%)
Government	: Republic
Head of the State:	Kwame Nkrumah (President)
Capital	: Accra

WESTERN writers have been generally found guilty of viciously presenting greatly diminished figures of Muslim population in various African countries. Before giving the figures they almost always pave their way cautiously by saying that although many of them claim to be Muslims, few of them observe Islam in practice.

If the practical observance of a religion were to be the criterion to test the claim of one's faith, how many of the Christians or for that matter people of any other faith would stand the test? Yet the Muslims of Africa, including those of Ghana, are being subjected to this injustice. It is now high time that the Muslims of Africa exert themselves and make their existence felt throughout the world.

The most realistic of the Western writers have gone to the extent of saying that in Ghana Muslims represent a substantial portion of the total population. This is only a vague admission of the fact, for according to authentic sources, the population of Ghana consists of no less than 35% Muslims. Islam entered the country in medieval centuries with Arab and negro traders who professed Islam and as it was a common practice with them, preached Islam to the native tribesmen. Mr. Ahmed Abdullah Masdusi in his book "Religions of the World" writes, quoting the authority of Professor Thomas W. Arnold; "In 1750 there was a good Muslim element among the Ashanti tribesmen. The natives had great respect and regard for Muslims and soon a large number of the native chiefs embraced Islam. In view of the rapid progress of Islam it could safely be predicted that the whole area would soon become predominantly Muslim." The same source reveals the Muslim conquest of the country in the medieval centuries and the subsequent conversion of the paramount ruler of Ghana to Islam. Muslims are now represented in the country by the Muslim Association Party of Ghana.

Ghana is composed of the former Gold Coast, Ashanti, Togoland and the northern territories. Situated on the West African coast it measures an area of 92,100 square miles. The coastal region is a sandy stretch for the most part except in the west which is covered with tropical forest. The central zone is a hilly plateau a little over 500 ft. above sea level and is thickly forested. The north is a Savanna land drained by the black and white Volta rivers. The rivers meet at 310 miles from the mouth and finally fall in the embracing Atlantic. Other minor rivers terminate in brackish lagoons.

The economy of Ghana is mainly agricultural. The country is self sufficient in food production. Main crops include millet maize, rice, groundnuts, plantain and yam. Cassava is grown in poor soils. The cultivation of Tobacco has recently been introduced with encouraging results. It is expected to prove a valuable cash crop.

Ghana is the world's largest producer of cocoa which is, as a matter of fact, the back bone of the country's economy. Vast areas of natural forest were cleared to be converted into cocoa plantations which now cover an area of 4.5 million acres. In 1945 the export of cocoa amounted to 214,152 tons worth £84.6 million which was 74.7% of the total value of export. In 1958-59 the production rose to 250,000 tons. About half a century ago, rubber constituted one of the substantial exports of Ghana but due to availability of a superior quality of rubber from Malaya, the rubber plantation in Ghana lost its importance. Endeavours are now being made to revive rubber plantation with the introduction of a better quality of plants. Coffee, improved type of oil palms and cocoa-nut are also planted on increased scale with encouraging results.

Animal husbandry is also an important aspect of rural economy. The cattle number 480,000; sheep and goats, 1,000,000 and horses 6500.

The forests are also a good source of earning foreign exchange. Total forest area is estimated at 31,760 square miles. Valuable timber, including the African mahogany and cedar, is exported in large quantities. In the swampy forests bamboo and ferns abound. Silk-cotton trees grow to a staggering height of 200 ft. the tops almost disappearing amidst the clouds.

Gold constitutes the most valuable of minerals in Ghana. In 1954 the export amounted to 787,900 fine ounces worth £9.7 million. Other minerals are manganese bauxite and diamonds. In 1954 the export of diamonds amounted to 2,126,000 carats worth £4.3 million.

The foreign trade of the country is fairly favourable and the national economy advantageously balanced. Industry is still in the primary stage of development. The government sponsored 'Industrial Development Corporation' has started some industries on its own accord. It advances loans for the establishment of secondary industries and also encourages handicrafts.

The Portuguese were first among the Europeans to visit the country. They arrived in the coastal region in 1482 and established a flourishing gold trade. They erected a castle in 1482 on land rented from a coastal tribe. This was followed by the construction of many others. Soon the English, French and the Dutch appeared on the scene. After 1621 the Dutch proved a great threat to the Portuguese. Not only did they build their own castles but also seized many from the Portuguese.

In the meanwhile demand for labour increased in the plantations of the West Indies and the fertile western mines struck upon the idea of exporting slaves from West Africa. The export of gold now

GHANA

AGRICULTURE

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terms of identity.

When religion is cross-tabulated against ethnic group allegiance, a striking contrast emerges between southern and northern-based peoples. Among adults of both sexes, the percentage of members identifying themselves as Christians was 62.7% among the Akan, 54.5% among the Ga-Adangbe, 48.3% among the Ewe, 43.3% among the Guan and 71.4% among the Central Togo Tribes; however, among the northern peoples the percentage of Christian adherents was uniformly low, and those identifying themselves as Moslems were as follows: Mole-Dagbani, 21.9%; Grusi, 14.2%; Gurma, 20.9%; and the Tem, 96.6%. A significant proportion remain followers of traditional religions or, in some cases, no religion at all.

Significant differences by ethnic group also appeared with respect to adult literacy. The predominantly southern peoples contrast with their northern neighbours by their generally higher levels of literacy. Although current trends in school attendance seem likely to bring about some evening in these disparities in years to come, noticeable differences by ethnic group are still evident.

Inter-ethnic differences are also apparent with respect to types of occupations and employers. Among males, the Central Togo Tribes, and such northern peoples as the Lobi, the Mole-Dagbani and the Grusi and such a partly northern people as the Gurma showed the highest percentage in agricultural pursuits; the Ewes and peoples of semi-foreign origin (Hausa, Yoruba, Ibo) were ranked most prominently among those classified as craftsmen, production process workers, miners and quarrymen; the Tem and semi-foreign workers had high proportions of workers engaged in sales, transport and communication, service, and sports; and the Ga-Adangbe, Akan, Central Togo Tribes, Guan, and Ewe held down the largest number of white collar positions (professional and technical, administrative, managerial and clerical). Although female workers differed significantly as to overall occupation distribution (higher proportions in the sales, transportation, and communication category and lower proportions in the craftsmen and white collar categories), they varied only slightly from the males within the occupation categories themselves. Some significant differences were evident among those classified as craftsmen and production process workers, however, as Grusi, Ga-Adangbe, Guan and Lobi women

World Minorities, cit, 1977 Surveys

ethnic groups we / slavery

22 Ghana: Ethnicity and Conflict Avoidance

Although significant geoethnic differences are apparent in modern Ghanaian society, successive regimes (with the obvious exception of Dr. K.A. Busia's short-lived administration) have chosen to play down, even to deny, the reality of these persisting cleavages. Despite this predisposition for conflict avoidance, Ghanaian observers themselves have commented that '... it should be clear to any Ghanaian that tribal discrimination is rampant in this country'. Tribalism is the 'natural bedfellow' of bribery and corruption; unless it was eliminated national unity would 'remain a dream'. Recruitment to positions would be determined by family or tribal ties, not by merit, and wealth would be distributed unfairly among groups and sub-regions. This may seem something of an over-statement yet it affords an insight into the critical part played by ethnicity on the contemporary Ghanaian scene.

The numerical proportions of major groups in the country and their dominance in the various sub-regions, and certain economic and social disparities as among these peoples are important. The data in the 1960 Census of Ghana are used, for although a subsequent survey was carried out in 1970 it provided a less complete guide.

In 1960 Ghana had a total population of 6,727,000 divided in the major groupings as follows: Akan 2,965,000 (44.1%); Mole-Dagbani, 1,072,000 (15.9%); Ewe, 876,000 (13.0%); Ga-Adangbe, 560,000 (8.3%); Guan, 252,000 (3.7%); Gurma, 238,000 (3.5%); Grusi, 148,000 (2.2%); Central Togo Tribes, 57,000 (0.8%); Tem, 51,000 (0.8%); Others, 508,000 (7.6%). When these aggregate ethnic populations are distributed on a sub-regional basis, the dominance of an ethnic (or ethnic sub-group) in each of these political sub-units becomes readily apparent. Thus sub-regionalism and ethnicity proved overlapping phenomena frequently being treated as indistinguishable in

الاسلام في غانا

على الساحل الشرقي للبحيط الأطلسى ، وفي جنوب الصحراء الكبرى الإفريقية ، تقع دولة صغيرة تبلغ مساحتها حوالي ٩٢ ألف ميل مربع ، كانت تعرف في المصورات الجغرافية باسم « ساحل الذهب » ، ثم عرفت بعد استقلالها في ٦ من مارس سنة ١٩٥٧ م باسم « غانا » ، وهو الاسم الجغرافي للناطق الساحلية في غرب إفريقيا ، والاسم التاريخي لمملكة قديمة كانت قائمة بين أعلى نهر النيجر ونهر السنغال منذ ٨٠٠ سنة . وظهرت هذه الدولة ، رغم حداثة استقلالها ، على مسرح الحياة السياسية بشكل بارز ، واشتركت في المؤتمرات التي عقدت لصالح الشعوب الإفريقية والآسيوية ، وتوطيد أركان السلام العالمي .

وبمناسبة زيارة رئيس وزرائها الدكتور كوامي نكرومه Kwame Nkrumah لمصر ، وإعجابه بالدور الكبير الذي يقوم به الأزهر في توثيق الروابط بين مصر والعالم الإسلامي ، أود أن أعرض لقراء مجلة الأزهر الغراء صورة مبسطة ، توضح لنا بعض معالم هذه البلاد ، وتكشف لنا بها أحوال المسلمين هناك ، قياما بواجب التعارف بين الجماعة الإسلامية ، ولنسكون على بيئة من الأمر فيما تقدمه من خدمات لإخواننا في هذه المناطق التي باعد بيننا وبينها المستعمرون .

عرف العرب والمسلمون هذه البلاد منذ القرن الأول للهجرة ، فبعد أن وطدوا دعائم الحكم الإسلامي في شمال إفريقيا - اتجهت قوافلهم نحو الجنوب ، واخترقت صحراء فزان والواحات ، ووصلت قبيلة « بني حسن » إحدى قبائل « بني هلال » إلى داخل بلاد السودان حاملة معها رسالة الإسلام مع ما يحملون من تجارة . ومن الشمال الغربي توجه المرابطون إلى داخل القارة لثبر الدعوة الإسلامية ، وغزوا مملكة « غانا » التي كانت قائمة بين أعلى نهر النيجر ونهر السنغال ، وأسس هناك أبو بكر بن عمر اللتوني مملكة « السونغاي » ، وأصبحت مدينة « تمبكتو » التي اختطها الطوارق سنة ١٠٧٧ م ملتقى الوافدين من الشمال والشرق والغرب ، وصارت مركز الدعوة الإسلامية في هذه الجهات . ولم يمت أبو بكر ابن عمر سنة ١١٢٠ م إلا بعد أن وصلت قبائل الديولا حاملة رسالة الإسلام إلى ساحل

وأموالهم ينتخون فضلا من الله ورضوانا وينصرون الله ورسوله ؟ ، قالوا : لا ، قال : فأتتم الذين تبوءوا الدار والإيمان من قبلهم يحبون من هاجر إليهم ولا يجدون في صدورهم حاجة مما أوتوا ويؤثرون على أنفسهم ولو كان بهم خصاصة ؟ قالوا : لا ، قال : أما أتم الذين قد هبأتم أن تكونوا من أحد هذين الفريقين ؟ ، وأنا أشهد أنكم لستم من الذين قال الله تعالى فيهم : والذين جاءوا من بعدهم يقولون ربنا اغفر لنا ولاخواننا الذين سبقونا بالإيمان ولا تجعل في قلوبنا غلا للذين آمنوا » أخرجوا عنى فعل الله بكم وصنع .
رحم الله زين العابدين وجعل فيه مثالا للصالحين ؟

محمود النواوى

« حنين »

مما بي شوق للحجاز شديد
أحب رسول الله حبا إخاله
وأهفو إلى البيت الحرام وزمزم
مواطن حفت بالجلال وهيبة
بنفسي أفديها ، ونفسي عزيزة
لقد طال شوقي للحبيب محمد
إليك رسول الله أشكو تخلفا
أحاول أن أسعى ولكن حائى
وفي كل عام للحجيج قوافل
وتلك - لعمري - حالة لا أطيقها
فجد لي بقرب منك يا سيد الورى

فإني محب ، والمحج مرهف ١١
حنينا ، وهل بعد الحنين مزيد ؟
وطيبة ، والمرلى على شهيد ١
ومجد لنا في العالمين تليد ١
وكل محب بالعزير يجمود ١١
وطال انتظاري والحبيب بعيد ١
كأنى به عبر الزمان طريد ١١
تعوقني عما لديك أريد ١
تزور ، وإني دونها لتعيد ١
بروعنى منها أسى ، وجمود ١١
فأشعر أنى في الرحاب سعيد ١

محمود طيرة

رئيس بعثة الأزهر بالصومال

نامیده می‌شود اقامت گزیدند (بریتانیکا). آکرا در ۱۶۰۰ م پایتخت فدراسیون قبایل گا شد. با ورود بازرگانان اروپایی به سواحل گینه، آکرا به یکی از مراکز بازرگانی عمده بدل گشت. قبایل گا، آکیم^۱ و آشانتی^۲ مدتی دراز به جهت گرفتن امور شهر آکرا با یکدیگر پیکار می‌کردند. اروپاییان نیز پس از راه یافتن به این سرزمین، همواره مقادیر معتابهی طلا و برده از آن خارج می‌کردند. نام «ساحل طلا» از این جهت به سرزمین مذکور داده شد (دایرةالمعارف بزرگ شوروی). پس از پرتغالیان، دانمارکیها، سوئدیهها، پروسیها (آلمانها) و انگلیسیها به اراضی ساحلی و اعماق کشور غنا رخنه کردند.

انگلیسیها نخستین استحکامات خود را در ۱۶۳۱ م در آن سرزمین بنا نهادند و رفته رفته نفوذ خود را بسط و گسترش دادند (همان). بعدها بین سالهای ۱۶۵۰ - ۱۶۸۰ م دو برج و یک دژ به نام کریستیانس بورگ^۳ (که اکنون کاخ ریاست جمهوری غناست) توسط اروپائیان روی دماغه‌ای که مشرف بر دهکده‌های ساحلی بود، ساخته شد (بریتانیکا). در آن روزگار دولت نیرومند آکوامو و پادشاه مشهورش آنساساسراکو^۴ شهرهای گای ساحلی و آکرای بزرگ و کوچک را ضمیمه قلمرو خود کرد، (دیویدسن، ۴۱۰) ولی امپراتوری آکوامو در ۱۷۳۱ م منقرض شد (همو، ۴۱۱). در ۱۸۴۴ م امپراتوری بریتانیا بخشی از ساحل طلا، از جمله ناحیه آکرا را به عرض ۱۰-۱۵ که به تصرف در آورد (دایرةالمعارف بزرگ شوروی) دول اروپایی که برای تصرف اراضی ساحل طلا سخت به رقابت برخاسته بودند، همواره منازعات قبیله‌ای را دامن می‌زدند. مبارزه مردم ساحل طلا با بیگانگان طی ریع چهارم سده ۱۹ م و اوایل سده ۲۰ م شدت گرفت. در طی سالهای ۱۸۷۶ - ۱۹۵۷ م شهر آکرا مرکز اقامت حکام انگلیس در ساحل طلا بود، ولی از ۱۹۵۷ م شهر مذکور به مرکز دولت مستقل غنا بدل گشت (همان). در ۱۹۲۰ م «کنگره ملی سرزمین ساحل طلا» تأسیس یافت. در ۱۹۲۵ م مقامات دولتی بریتانیا ناگزیر از پذیرش قانون اساسی و شورای قانونگذاری مستعمراتی شدند که در آن برای نخستین بار ۳ نماینده منتخب از سوی اهالی شهرهای آکرا، سیکوندی^۵ و کیپ - کوست^۶، بدان راه یافتند (همان). در دوران جنگ دوم جهانی، دولت بریتانیا مقدار معتابهی از محصولات ساحل طلا از جمله کائوچو و کاکائوی آن سرزمین را به خارج صادر کرد. در ۱۹۴۷ م «اتحاد ساحل طلا برای کسب استقلال» تأسیس گردید. در ۱۹۵۶ م ساحل طلا از صورت مستعمره خارج شد و در حلقه کشورهای مشترک المنافع بریتانیا درآمد.

در ۶ مارس ۱۹۵۷ م دولت ساحل طلا اعلام استقلال کرد و از آن پس نام غنا را برگزید و متعاقب آن به عضویت سازمان ملل متحد درآمد. آکرا به عنوان پایتخت کشور نوین باقی ماند. در آوریل ۱۹۵۸ م نخستین کنفرانس کشورهای غیروابسته آفریقا و در دسامبر همان

آکرا، پایتخت کشور آفریقایی غنا (ساحل طلای سابق)، واقع در کرانه شمالی خلیج گینه در اقیانوس اطلس، در حدود ۶۰۰ کیلومتری شمال خط استوا و نزدیک نصف النهار مبدأ، با ۵° و ۳۲' عرض شمالی و ۱۲' طول غربی. گاه شهر مذکور را انکران^۷ نیز نامیده‌اند (بستانی). آکرا در جنوب شرقی کشور غنا و در دشت آکرا قرار گرفته است. ارتفاع آکرا بین ۳ تا ۳۰ متر از سطح دریاست که از جنوب به شمال افزایش می‌یابد، ولی شهر عمدتاً در زمین بالنسبه مسطحی قرار گرفته است. گاه در دشت آکرا تپه‌هایی برآمده‌اند. مسطح بودن زمین معلول فرسایش ممتد و عمل باد بر صخره‌های زیرین است و آب دریا متدرجاً لایه‌های موازی از گل و ماسه، ماسه و سنگ بر آنها خوابانیده است. جای جای، گسله‌هایی نیز پدید آمده است. در بسیاری از نقاط شهر، زمین استحکام کافی برای ایجاد ساختمان ندارد. این نیز مشکلی برای شهر آکرا پدید آورده است. هموار بودن زمین، شهر را به آسانی در معرض سیل قرار می‌دهد و وجود گسلها اغلب موجب زمین لرزه می‌شود که سخت‌ترین آنها در ۱۹۳۹ م بوده است (بریتانیکا). شهر آکرا از غرب به شرق در امتداد ساحل ۲۴ که طول دارد و فاصله شمالی‌ترین تا جنوبی‌ترین نقطه آن ۱۴ که است (همان). رود فصلی ادو^۸ از میان شهر می‌گذرد و به درون تالاب کرل^۹ می‌ریزد و این بزرگ‌ترین مرداب شهر است که مرز غربی جیمز تاون^{۱۰} و آشر تاون^{۱۱} را تشکیل می‌دهد. مهم‌ترین رود آکرا، دِنسو^{۱۲}، نزدیک مرز غربی است که منبع آب آکرا محسوب می‌شود و چون از مناطق جنگلی برباران سرچشمه می‌گیرد، جریان آن دائمی است. آب و هوای آکرا نوعی آب و هوای استوایی است، ولی با این وصف بارش سالانه آن نسبتاً کم و در حدود ۷۵۰ میلیمتر و میانگین ماهانه حرارت نیمروز آن چندان تفاوتی با میانگین سالانه آن که ۲۹/۲° سانتیگراد است، ندارد. تاریخ: ظهور انسان در غنا را به ادوار بسیار کهن مربوط دانسته‌اند. وجود ابزارهای متعلق به دوران پارینه‌سنگی و نوسنگی در این سرزمین گواه این نکته است. در اراضی مذکور وسایلی از مس و برنز نیز به دست آمده است. پیش از ورود اروپاییان، مردم غنا از فرهنگ به نسبت پیشرفته‌ای برخوردار بودند. اهالی نواحی ساحلی غنا، از جمله ساکنان آکرا با تجارت طلا، نمک و کارهای دستی سروکار داشتند (دایرةالمعارف بزرگ شوروی). ابتدا شهر آکرا مقر یکی از قبایل مردم گا^{۱۳} بود. تاریخ بنای آکرا را نمی‌توان قدیم‌تر از سده ۱۶ م دانست (همان). پرتغالیان نخستین گروه از اروپاییان بودند که به این سرزمین راه یافتند. در ۱۴۸۲ م پرتغالیان در ساحل سرزمینی که امروز غنا

- | | | | | | | | | |
|----------|-------------|-------------------|------------------|---------------|----------------|----------|-------|----|
| 1. Accra | 2. Inkran | 3. Odaw | 4. Korle | 5. James Town | 6. Ussher | 7. Densu | 8. Ga | 9. |
| Akim | 10. Ashanti | 11 Christiansburg | 12. Ansa Sasraku | 13. Sekondi | 14. Cape Coast | | | |

Danetvil - Maatfi - Bonjeri Island. c. 4. 524-25, Pohn (1989)

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group is distinguished from an outer group of mere sympathizers. The organization exists in the conditions of *dār al-ḥarb* (the non-Muslim realm in Islamic jurisprudence) and is thus prepared to make compromises in questions of everyday life. The National Vision has a developed political program in Turkey and offers itself as the Islamic alternative to the established parties, whereas Kaplan's group (İCCB) rejects all forms of co-operation with a secular system. Among the federations, the National Vision has a clear proximity to the Muslim Brotherhood.

Even though there is no sign of the formation of a supraethnic Islamic community in Germany, many common traits on the local level exist. After most Muslims in Germany abandoned the option of returning to Turkey, kindergartens, social clubs, youth and women's associations, *ḥalāl* businesses, Islamic colleges for girls, Qur'ān courses, and religiously oriented summer camps have flourished. The relatively high standard of living makes the Muslims in Germany a favorite clientele for international Islamic banking and insurance organizations.

Migrant Islam in Germany has anticipated many trends of the new Islamic pluralism in Turkey after the 1980s. The future will show if it contributes to the formation of a "parallel society" sharing many of the mores of the larger German society or to the emergence of a German Islam with particular institutions and values.

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KLAUS KREISER

GHANA. The first Muslims to enter the area of modern Ghana were Dyula (Wangara) traders from the metropolitan districts of Mali. Attracted into the Voltaic region in the late fourteenth century by the gold trade from the Akan forest, these merchants established themselves in the numerous trading colonies that developed on the routes leading to the greater markets of the western Sudan. Their major settlement in the Voltaic region was Bighu. Leading Muslim families of Wa to the northwest also claim Dyula origins. In the fifteenth century Muslim kola traders from the Hausa states also arrived in the northeastern section of Ghana. With the expansion of the trade in the eighteenth century and the conclusion of the Fulani *jihād* of the early nineteenth century, Hausa immigration into Ghana increased. Contacts with Hausa traders contributed to the growth of Yendi and Salaga as important markets. The Qādirīyah order had been introduced into the region by the second decade of the nineteenth century.

For most of the nineteenth century the Muslim and non-Muslim communities accommodated each other. Farther south in the Asante capital of Kumasi, for example, Muslims even served in the king's council. By the mid-nineteenth century a more permanent Islamic service group, the Asante Nkramo, had been created as part of Asante institutions. The apparant rejection of *jihād* as an instrument of change by most Muslims in Ghana, is attributed by recent scholarship to these Mus-

Madhuni
Bib. clendi

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capital of the province (*mudiriyya*) of the same name, which is divided into seven districts (*markaz*), namely: 1. Dishnā; 2. Isnā; 3. Kunā; 4. Kuşayr; 5. Kūş; 6. Luşur; 7. Nadjī Hamādī. In 1897 the population of the province was 711,457, but by 1956 it was more than 1,100,000. In 1940 the town of Kunā and the village of al-Humaydāt and their dependencies were detached from the district of Kunā and made into a separate *ma'muriyya*. The region produces cotton and cereals; in the town, cloth and sweet-stuffs are manufactured. But Kunā is especially noted for its porous pottery; the jars (*kulla*) which are made there are called *ballāş* from the name of a place a few miles to the south.

The Arabic name, written Iknā by some geographers and *Kunā* in the Copto-Arab *scalae*, comes from the Coptic ΚΩΝΗ which gives rise to a play on the Greek κοινὴ πόλις "new town", a name which did not last long as it is never found in the Byzantine period. The identity of this town with the Neapolis of Herodotus has been seriously urged; it is rather the modern Minsha'a, the ancient Ptolemais. On the other hand, it has been conjectured with much probability that at the end of the 3rd century it received the name Maximianopolis.

In the first Arab period, the *kura* of Kunā extended to the east of the Nile between that of Fāw on the north and Kift in the south, in front of that of Dandara from which it was separated by the river. The first author to mention it, al-Ya'qūbī, gives a very unflattering description of the district: he says it is a little town rapidly going to ruin, deserted by its inhabitants who feared the raids of the Bedouin robbers and brigands. Therefore, when the new provincial divisions were made under al-Mustansir, it was Kūş which gave its name to the district (*'amal*) and became its capital. Kunā remained unimportant for some time, as Yāqūt only gives it a brief note and Abu 'l-Fidā does not mention it.

Its prosperity was not long in beginning, owing to the tomb of the saint 'Abd al-Rahīm, which became an object of pilgrimage, while pious Muslims settled in its vicinity. Some years previously, Ibn Dīubayr had mentioned Kunā as a pretty little town with houses of a dazzling whiteness; he makes special mention of the virtue of the women, who never appeared in the streets. After Ibn Baṭṭūta, al-Adfuwī gives us an account of the merits of 'Abd al-Rahīm; he describes the houses of the town as spacious and very high and mentions two *madrasas* in Kunā and a number of hospices (*ribāt*), Ibn Duqmāḥ only copies al-Adfuwī. In the Turkish period, Kunā was the residence of a *Kāshif*, but it is only in modern times that it has assumed the administrative position which it owes to its present steadily-increasing prosperity.

The town, situated at the point where the Nile comes nearest to the Red Sea, had become the point of departure for caravans in the direction of Kuşayr. This route took the place of the one used in the Middle Ages between Kūş and 'Aydhāb, which in turn succeeded the ancient Copto-Berenice road. The continual intercourse between Egypt and Arabia and India gave these roads great value; it is by this route that many of the Muslims of North Africa go to Mecca, and even during the Crusades, it was the only pilgrim road. In 1831-3 Muḥammad 'Alī had the wells inspected on the Kunā-Kuşayr road; some were deepened so that they would provide water at all seasons (cf. *L'Égypte moderne*, collection *L'Univers*, 164-6; Barron and Hurne, *Topography and*

geology of the East Desert of Egypt, Central Portion, Cairo 1902).

The saint who is the object of Muslim veneration, 'Abd al-Rahīm b. Aḥmad b. Ḥaḍīdjūn, twelfth descendant of Dja'far al-Šādiq, was born in the environs of Ceuta in Morocco. After a journey to Mecca where he spent seven years, he settled in Kunā and died there on 9 Šafar 592/13 January 1196. Honoured during his life for his reputation for sanctity and asceticism, he has become one of the principal saints of Egypt, along with Aḥmad Badawī, Ibrāhīm Dasūki and Abu 'l-Ḥaḍīdjādj Aḳsurī. At one time a pious formula used to be handed down which, if recited beside the tomb, hastened the realisation of a desire or brought about cures. According to some travellers, the pilgrims who came to Kunā made circuits (*ṭawāf*) of the tomb of 'Abd al-Rahīm similar to those made by the pilgrims at the Ka'ba (Adfuwī, *Tālī' sa'id*, no. 231; Goldziher, *Muh. Studien*, ii, 315, Eng. tr. ii, 287; RHR, ii, 284; Gaudefroy-Demombynes, *Le pèlerinage à la Mekke*, 224). There were descendants of 'Abd al-Rahīm living in Egypt for two centuries; they were, in particular, jurists and professors (Adfuwī, nos. 29, 117, 129, 308, 402, 476, 533; al-Makrizī, *Khīṭat*, ii, 423).

Bibliography: Ibn Dīubayr, ed. Wright-de Goeje, 67; Yāqūt, iv, 178; Ibn Baṭṭūta, i, 106; Aduwī, *Tālī' sa'id*, 7-8, 18; 'Alī Pāshā, al-*Khīṭat al-Djādida*, xiv, 120-5; Sourdille, *Durée du voy. d'Hérodote*, 153-9; Baedeker, *Égypte*, 237, 243; Massignon, *Sec. note sur l'état d'avancement des ét. archéol. ar.*, in BIFAO, ix, 6; *Annuaire du monde musulman* (1923), 120; J. Maspero and G. Wiet, *Matériaux pour servir à la géogr. de l'Égypte*, 130, 147-9, 153, 173, 175, 177-82, 185-91; al-Batānūnī, al-*Rihla al-Hidāsiyya*, 31-2; Muḥammad Ramzī, al-*Kāmus al-djughrāfi li 'l-bilād al-miṣriyya*, Cairo 1953-68, ii/4, 178-82. (G. WIET)

— KUNAYTIRA [see KANṬARA].

— KUNBI ŠĀLIH, an important cluster of ruins of mediaeval date, situated in lat. 15° 46' N and long 7° 59' W in Hodh (southern Mauretania), 330 km. N of Bamako, 95 km. WNW of Nara and 70 km. SSE of Timbédra. Most modern writers agree that it was the capital of the Sarakoli kingdom of Ghāna [*q.v.*] which dominated the southern part of the Western Sahara and the North Sudan from around the 6th century until ca. 1076.

The ruins are situated on a schistose plateau which is covered with thorn-bushes, and they stand between two seasonal pools. They extend for about 1,200 m. north to south and 800 m. east to west, but this does not include the scattered outbuildings and two extensive burial grounds. The one in the north-west covers an area 1,600 m. by 800 m. and contains a columned tomb with six chambers. The other in the south-east at Sohobi measures 700 m. by 400 m.

There are many mediaeval references in Arabic to Ghāna, from al-Fazārī (before 184/800) to Ibn Khaldūn, but local oral traditions do not mention this place name. In fact, it is not until the 17th century that the name Kunbi appears in the *Ta'rikh al-Fattāsh*, which says: "The name [of the empire of Kayamaga] was Kunbi, and this Kunbi was a great city." The *Ta'rikh al-Sūdān* specifically states that the capital of Kayamaga was Ghāna, but all the Sarakoli traditions about the Wagadu speak of Kunbi (Ch. Monteil, *Mélanges ethnologiques*, 390; A. Bathily, B. IFAN B [1975], 73; Wa Kamissoko, 1976, unpublished) as the residence of the serpent Bida. The persistence of the Sarakoli and Moorish tradition is best illustrated by the fact that in 1914

group which wished to promote development along non-capitalist lines with the nationalization of foreign interests and the establishment of state-owned companies; and a left-wing minority which preferred a socialist path.

Boumedienne favoured the second option and in Benboune's view, industrialization was Algeria's only feasible choice. Given the limits to agricultural expansion, rapid demographic growth and high rates of under- and unemployment, only the establishment of a national industrial base could stimulate growth in other sectors. From colonialism the new state had inherited an 'extraverted' and disarticulated economy, to end which it was necessary to nationalize the country's resources and to process and utilize them within the national economy instead of exporting them as raw materials.

But while the Boumedienne regime embarked on an ambitious development strategy, the political institutions inherited from the previous regime were suppressed and the state assumed all powers. The state apparatus came to be run by an inflated and non-accountable bureaucracy. Although the industrialization programme was rapidly implemented, agricultural production stagnated and social and cultural services failed to keep pace with population growth or with increasing demand and rising expectations.

Many writers have pointed out the acute imbalances in the Algerian development programme and in particular to the poor performance of the non-industrial sectors. Benboune argues that these imbalances were due to the maintenance of class forces hostile to socialism. He claims that almost all the members of the Revolutionary Council privately favoured economic development that satisfied the aspirations of the growing number of businessmen, and points to the spectacular growth of lucrative private enterprises in the shadow of the dominant public sector. He attributes the stagnation of agricultural production to the incompetence and irresponsibility of the authorities in charge of the sector, and to the hostile reaction of large landowners and their supporters to the land reform programme. According to Benboune, because of the bureaucratization of administrative and socio-economic institutions, Ministry of Agriculture officials were incapable of utilizing the investment funds allocated to that sector.

While acknowledging that mistakes were made, Benboune strongly defends the eighteen public companies established during the Boumedienne era, which he sees as 'the prime movers of the development of the economy, consolidating the political integration of the nation by cementing it with a complementary economic and social integration.' He rejects the criticisms of the public industrial sector made by Boumedienne's successor, Benjadid, and argues that the representatives of the new comprador bourgeoisie within the governing FLN and the military came to regard the major state industrial corporations as a serious threat to their commercial and political interests. They feared that industrialization would produce new socio-political groupings which would eventually challenge their power.

Following the death of Boumedienne, the

supporters of industrialization, always a minority, were removed from power by the new regime. Since 1980, industrialization has no longer been Algeria's economic priority and the major state corporations have been split up into smaller units. According to Benboune, the new regime favours the compradorization of the national economy and society, and particularly the development of the private industrial sector. But the so-called 'liberalization' of the economy has not been accompanied by the institutionalization of democracy in political life. Benboune fears that if these trends continue, the advances that characterized the 1970s may be reversed and replaced by underdevelopment. The growing influence of right-wing political forces could transform Algeria into a 'Latin-American style authoritarian republic dominated by local oligarchies closely tied to a foreign power.' He concludes that 'Any genuine development which aims at the general well-being of the population necessitates the institutionalization of democracy at every level of decision-making. . . . In short there is a dialectical relationship between development and democracy. . . . The two are as inextricably intertwined as the processes of development and underdevelopment were during the colonial period.'

The book under review presents a wealth of detailed information with comprehensive analyses of each major sector: industry, state and private, agriculture, education, urban housing, public health and employment. It represents a major addition to the literature and required reading for any serious student of Algeria's political and economic development. Benboune's conclusions have important implications for current theories on development and his rigorous analysis cannot be faulted, but there are a number of areas where a different emphasis might be suggested. It could be argued that the impact of oil and Algeria's emergence as an oil state, which coincided with its achievement of political independence, was also an important factor. Oil exports not only provided the necessary finance for the ambitious industrialization strategy but oil and gas became key raw materials, demanding sophisticated technologies developed and controlled by the advanced industrialized countries. Because oil is a finite resource and Algeria has limited reserves, it brought an urgency to the development process and priority was given to installing new industrial units. The massive oil price rises of 1973-74 meant that the funds available for development increased dramatically and put intolerable strain on the country's fragile planning mechanism. The effect on the pattern of sectoral investment should not be ignored.

Benboune quite rightly emphasizes that Algeria's oil revenues have been invested in the country and not placed in bank accounts abroad. But while he concentrates his analysis on the important political factors which were responsible for the poor performance of the non-industrial sector, which in turn created problems for the industrial sector itself, he ignores certain intrinsic constraints on the creation of a strong national industrial system in Algeria. The new technologies being adopted there are controlled by the multi-national companies and research and development in this

field within Algeria itself has hardly begun. Many multi-nationals have increasingly accepted the emergence of state-owned industrial enterprises in the Third World. The limited size of internal markets in most Third World countries and the need to secure access to world markets has forced many such enterprises to enter into subcontracting arrangements with multi-national companies. Such arrangements provide a source of semi-finished products and components for the multi-nationals without the risks involved in direct investment in subsidiaries in Third World countries. To avoid the subcontracting option, Algerian industry may have to seek a regional market for its products. The success of Algerian development may therefore depend not only on full political participation and mobilization but also on achieving a measure of economic integration and co-operation with its Maghreb neighbours.

R. I. LAWLESS

IVOR WILKS: *Wa and the Wala: Islam and polity in northwestern Ghana*. (African Studies Series, 63.) xvi, 256 pp. Cambridge, etc.: Cambridge University Press, 1989. £27.50, \$42.50.

Wilks thoughtfully warns his readers that this book is 'minute in character [and] attentive to detail'. He offers no apologies for this approach and explains that the book is aimed at the policy-makers and administrators of Wala affairs. If the rest of us academics, as comparativists or generalists, find the book of use, then the author will consider it a great bonus for his work. This reviewer would not want venture any predictions about how many local administrators in Ghana will refer to *Wa and the Wala*, nor about what use they will make of it if they do. But I am prepared to offer some counsel to fellow academics about Wilks's warnings. First, take it seriously; *Wa and the Wala* is a historical study which is developed in minute detail. Secondly, persevere; we comparativists and generalists do have something to learn here.

A central theme in the book is the development of Islamic faction in Wala, the origins of which Wilks places in the early nineteenth century with the emergence of militant and jihadist groups in the region, first with Mahmud Karantaw and subsequently with the Zabarima intrusions. These groups operated within an expansionist and exclusivist Islamic idiom, which looked upon non-Muslims as the legitimate objects of aggression who could be enslaved and whose property could be seized. This radical ideology deeply challenged the inherited orthodoxy of the locally dominant Suwarian expression of Islam, in which Muslim clerics had elaborated their religious roles to conform with the fact that they lived in a pluralistic society. Muslim officials, such as the Wa Limam, accepted that God would convert the unbelievers in His own time; they did not seek to proselytize, and they prayed for the welfare of the entire Wala community, both Muslim and non-Muslim.

This ideological confrontation between radical and conservative Islamic tendencies was

intimately linked to deep changes in the political economy of the region precipitated by the new militant movements. The nineteenth-century wars produced large numbers of captives who either were traded south to meet demands for labour on Asante plantations, or were employed in an emergent commercial farming economy of the north. The use of slave labour expanded dramatically in Wala during this period, transforming agricultural production from primarily a subsistence activity into a commercial one. Large tracts of unused land were brought under cultivation employing slave labour, primarily women, in order to provision the armies of the north. The trade in slaves to the south was accompanied by a trade in guns and powder to the north. By the late nineteenth century, Wala had been transformed into a commercial centre of considerable importance.

The ideological differences which separated Suwarian 'orthodoxy' from militant radicalism eventually manifested themselves in a factional split among the lineages who had formerly shared the Wa Limamate: the Dondoli, the Dziedzeyiri and the Tamarimuni, all descendants of an earlier Wa Limam, Abd al-Qadir. Sometime during the mid to later nineteenth century, a new religious office was created in Wa, that of Friday Limam, which expressed the radical and exclusivist views of a militant Islam. In contrast to the office of Wa Limam, the constituency of the Friday Limamate became the Muslim *umma* and did not include the unbelievers. The Wa Limamate remained the locus of Suwarian orthodoxy, and the Wa Limam continued to perceive his role as a servant of the entire pluralist community of Wala. The new office of Friday Limam, as well as a newly constructed Friday mosque, came to be controlled by the Dziedzeyiri and Tamarimuni. In response, the Dondoli moved to a new quarter of Wa, and managed to obtain a near-monopoly on the office of Wa Limam.

The split between Dondoli and Dziedzeyiri factions has persisted ever since, expressing itself firstly in Dziedzeyiri allegiance to the British versus Dondoli orientation to the French during the period of imperial expansion. As a result of this situation, Dziedzeyiri leaders were much relied upon for assistance by the newly installed colonial administration. In subsequent years, the Dziedzeyiri embraced the aggressively proselytizing Ahmadiyya movement, whereas the Dondoli sought to retain their more 'orthodox' identity which they enhanced with a special commitment to the performance of the pilgrimage to Mecca.

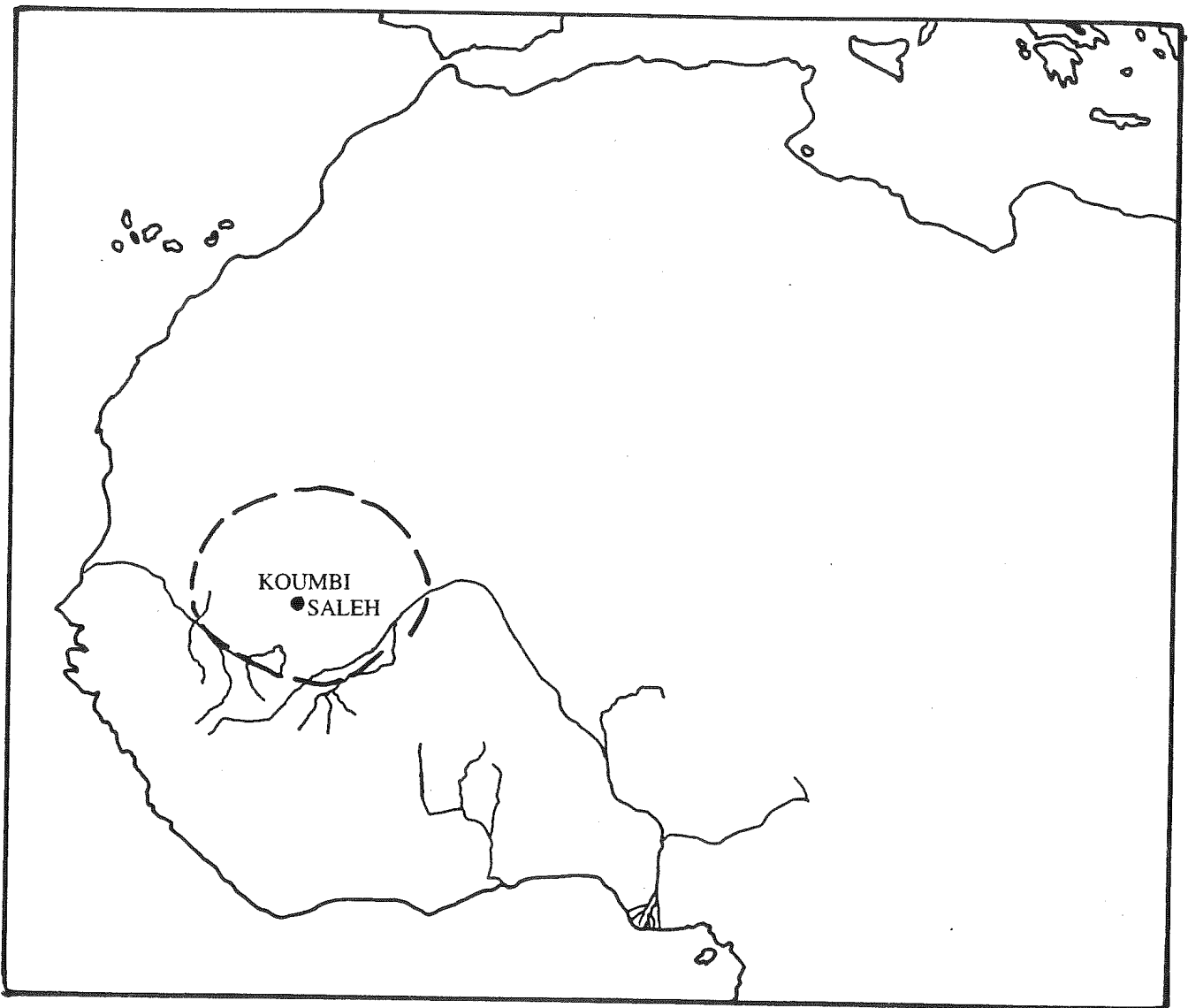
This brief summary of the origins of Islamic faction in Wala demonstrates one of the central arguments in this book: that what is 'traditional' about Wala society are the ambiguities and contradictions which cut through it. The roots of contemporary Islamic faction, like those of political faction, reach deep into Wala's past. According to Wilks, the local history of Wala, either oral or written, was (is) not about seeking consensus, but about establishing positions in the complex pluralistic political system which constituted the Wala polity. 'Chaos rather than harmony is the problematic' for understanding both contemporary politics as well as the historical development of Wala.

The British certainly did not see things this

Ghana

Y. Mied.

27 MART 1996



West Africa showing the empire of Ghana in the ninth century CE

Ghana

Medieval West African kingdom heavily influenced by Islam which flourished between the eighth and eleventh centuries.

Like other medieval West African kingdoms the empire of Ghana was not so much a centralized territorial entity as a network of different kinship groups, castes and age sets owing allegiance to the ruler of a powerful dynasty. Despite its rather diffuse nature the empire was well known in North Africa by the end of the eighth century and was marked on a map made before 833. The fame of the city derived from its role as the major supplier of gold which during the eighth and ninth centuries was sent via Sijilmasa and Tahert to North Africa.

Although the empire never became Muslim the ruler had a high degree of respect for Islam and many of the more important positions of government were filled by Muslims.

In 990 disruption of the trade routes led the ruler of Ghana to launch an expedition to capture the oasis city of Awdaghost from the Berbers and impose a black governor. However, in 1077 the capital of Ghana was attacked by the Berber Almoravids who massacred many of the inhabitants and forced the remainder to convert to Islam. Whilst this conquest destroyed Ghana as an empire, a reduced kingdom of this name continued to survive into the twelfth century; al-Idrisi writing in 1154 described the capital as the most extensive and thickly populated town of the blacks with the

of the eleven elections, or 'by-elections' caused by resignation, held there during this period were vigorously contested. Despite some vocal misgivings at this trend, party organization was, from the first, the key to electoral success. The organizing gifts of Herbert Macaulay ensured the dominance of his Nigerian National Democratic party, enabled it to recover from a sharp setback at the hands of the more radical Nigerian Youth Movement in 1938, and made it the indispensable means of Dr Azikwe's triumph in post-war Lagos. It is interesting to see how Macaulay anticipated many of the characteristic features of the successful parties of the post-war era.

Dr Tamuno's entry into this difficult field is marked by a cautious reserve and generally sound judgement. He does seem, however, to underestimate the real difficulties which faced the administration in any attempt to extend the representative character of the Legislative Council; the problem posed by widespread illiteracy and ignorance of the official language is not even mentioned. The comment on Dr Azikiwe's change of front between 1940 and 1947—'the visionary of yester-year had become a realist'—does less than justice to 'Zik's' shrewd assessment of changing realities. Literal consistency is not a virtue in practical politics.

Quite properly, in a work which is clearly envisaged as no more than a preliminary sketch, the author suggests more questions than he attempts to answer. At present, although he has made use of other sources, including the Macaulay Papers, he is obliged to rely rather too heavily on the highly partisan Lagos press, and reliance on material of this type calls for fuller analysis of the sources themselves, in this case the ownership, affiliations and circulation of the newspapers, than Dr Tamuno has felt able to offer. There is, moreover, something bloodless in a discussion of political machinery which deliberately excludes most of the stuff of politics. We are told very little indeed of the specific issues in election controversy, and nothing at all about the activities of the elected members in the Legislative Council. Their role on the Council can hardly be seen in perspective without some consideration, too, of the character and behaviour of the nominated unofficial membership. The opening of the British official records up to 1922 now affords the opportunity for a definitive study of the influence of Congress pressure on Sir Hugh Clifford's attitude to the reform of the Legislative Council. It is no adverse criticism of Dr Tamuno's careful scholarship to hope that he intends to continue his work in this field and to pursue some of these themes in greater depth.

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EDUCATION IN GHANA

(LONDON)

Education and Social Change in Ghana. By PHILIP FOSTER. Chicago: University of Chicago Press, 1965. Pp. 322. \$7.50.

Professor Foster has written a most interesting and useful book. For historians he provides a most comprehensive account of the beginnings and growth of Western education in the Gold Coast/Ghana. Education and its ramifications have been rightly held, by many scholars, to be vital for any discussion of social

he says, had incomes of between £50 and £300 a year and had come to comprise between a quarter and a fifth of the settled population. Both Mr Wrigley himself and Dr Southwold show the extent to which these people have become alienated from the élite above them, about which Professor Fallers writes so fully. Their antipathy is no doubt kept in check by the deep-rooted deference towards superiors which most Baganda display, and upon which Dr Richards and Professor Doob write so illuminatingly. But one wonders if all the implications here have yet been fully worked out. Dr Richards, for example, in speaking of the position of the Kabaka today, insists understandingly enough, 'that the patron-client system of traditional Buganda is more strongly entrenched than ever before'. But she also says: 'the Lukiiko seems . . . to be feeling its power'. Now the Lukiiko contains a substantial number of Mr Wrigley's 'entrepreneurs'. ('There are only two "cultivators", i.e. small-scale farmers or peasants, and one fisherman' in the Lukiiko, Dr Richards says.) These people may shout 'Kabaka Yekka', 'No-one but the Kabaka'; but they represent a very different complex from the one which was pre-eminent in the middle part of the nineteenth century, and the point would seem to be that in asserting their allegiance to the Kabaka, they are not really declaring that they wish him to be the quasi-autocrat ruler that his grandfather, Kabaka Mwanga, once used to be. They are asserting that he is their populist hero. Once this has become clear a whole series of further issues raise their heads. To take just one of these: Is the broad middle stratum of Buganda (which as Mr Wrigley explains, 'is abstractly discernable both from the ordinary peasants and from the exceptionally well-to-do') revolutionary at heart—as prima facie it would seem to be—or conservative—as their counterparts so often are in other peasant societies? Such questions are perhaps beyond the scope of a study of leadership in the terms advanced here: but they would seem to be among the next to be asked.

In the meanwhile *The King's Men* should be obligatory reading for anyone—and particularly an historian—who is anxious to probe rather deeper than before into the changes which have been going on in Africa during these last hundred years or so. One can promise that their reading will be enlivened by Mr Wrigley's originality; by the clarity of Professor Fallers' contribution, the sparkle of Dr Richards', the meticulousness of Dr Southwold's and the modesty of Professor Doob's.

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The JOURNAL OF AFRICAN HISTORY.
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 DOCUMENTS ON GHANA

Great Britain and Ghana: Documents of Ghana History, 1807-1957. Edited by G. E. METCALFE. Edinburgh: Nelson for the University of Ghana, 1964. Pp. 778, maps. 84s.

This weighty volume will be one more most valuable tool for the teaching of Ghana's history. Mr Metcalfe has followed up his useful biography of Maclean by editing a comprehensive selection of documents, mainly from official records in the Colonial Office files and, in the latter part, from Gold Coast Legislative Council debates. Thus the trace-elements for the growth of African nationalism

GHANA