

Islam in Northern Madagascar

The Shādhiliyya in Northern Madagascar
c. 1890–1940

The Planting of a Garden and the Growing of Malagasy Roots

I have planted a small garden in the Antankarana mountains.
If it is not tended, it will wither away.¹

Sazeliyye (181640)

∴ Madagaskar (130031)

The diffusion of the *ṭarīqa* Shādhiliyya in northern Madagascar is closely connected to the general Islamization of the Antankarana people (“the people of the [coral] stones”, meaning the Ankarana mountains with its remarkable *tsingy* rock formations)² and with Comorian migration to the region. The spread of the Shādhiliyya to Madagascar is also closely connected to religious change taking place in Zanzibar and the Comoros, propagated by existing and long-standing networks of scholars.

Previous research by M. Lambek and A. Walsh has addressed the Islamization of the Antankarana and this process will not be reiterated in detail here.³ Rather, this chapter shows how the spread of the Shādhiliyya ties in with the emerging *da’wa* orientation of the Sufi orders, whose activities in northern Mozambique was outlined in the previous chapter. Members of the same network also figure largely in the history of the Shādhiliyya in northern Madagascar.

1 Quote: ‘Uthmān b. ‘Abd al-Latīf (see below).

2 For an early ethnography of the Antankarana, see G. Ferrand, *Les Musulmans a Madagascar*. In line with colonial notions of Islam, Ferrand saw neither the Antankarana nor their Sakalava neighbours as “real Muslims”. In his view, they were “unconvertible” to any of the world religions. The only “real” Muslims in north/west Madagascar, according to Ferrand, were the resident Arabs, Swahilis and Indians.

3 A. Walsh, *Constructing “Antankarana” History, Ritual and Identity in Northern Madagascar*, PhD Dissertation, University of Toronto, 1998; M. Lambek and A. Walsh, “The Imagined Community of the Antankarana: Identity, History and Ritual in Northern Madagascar”, *J. of Religion in Africa*, 27, 3 (Aug. 1997), 308–333; A. Walsh, “What makes (the) Antankarana Antankarana? Reckoning Group Identity in Madagascar”, *Ethnos*, 66:1, 2001, 1–22.

The Islamization of northern Madagascar has been described in earlier research as a result of consecutive “waves” of immigrants, including Arab immigration that led to the development of the *sorabe* (“big writing”) script.⁴ In the first half of the nineteenth century, the kings of the Antankarana were in constant conflict with the Merina of the plateau.⁵ By this time, the Antankarana, through contact with trading Arabs, Comorians and Zanzibaris, were well aware of Islam, and in some cases also converted. The majority of the population, however, remained with their native Malagasy customs and traditions, including the practice of reburial.⁶ The Antankarana king Tsialana I accepted Merina overlordship, but his son and successor Tsimiaro revolted against Merina rule. In the ensuing conflict, Tsimiaro and his people took refuge in one of the many caves in the Ankarana mountain range. According to popular tradition, the cave was beleaguered by the Merina, and at this point the king made a promise that if they made it out of there, he would embrace Islam and make his people Muslim too.

This pledge, according to tradition, was made on the 27 August 1840, when a complete solar eclipse passed over Madagascar. As the king and his family looked out from the cave, the Merina soldiers, believing that it was night, were asleep, and the king and his retinue escaped unharmed. After their miraculous escape, the royal family retreated to Nosy Mtsio (an island south-west of Diego Suarez, north-east of Nosy Be), where the king remained until his death in 1882.⁷

Prior to these events, the Sakalava had appealed to Sayyid Sa’īd b. Sulṭān in Zanzibar for assistance against the Merina. In 1838, Sayyid Sa’īd sent a small

4 K. Versteegh, “Arabic in Madagascar”, *Bulletin of the School of Oriental and African Studies*, Vol. 64, 2, 2001, 177–187. See also L. Munthe: *La tradition Arabico-Malgache vue à travers le manuscrit A-6 de Oslo et d’autres manuscrit disponibles*, Antananarivo, 1982.

5 Cassam Aly, “Islam dans le Nord de Madagascar”. Unpublished paper, ND. It is unclear where Mr. Cassam Aly got this information from: presumably partly oral history and partly general French history writing.

6 G. Ferrand, *Les Musulmans*, Vol. 3.

7 This narrative differs somewhat from that related by P. Verin, also based on oral sources. According to Verin, Tsimiaro took refuge in a mountain cave with his retinue, including the 8-year old queen of the Sakalava. He stayed there for more than a year, but was eventually betrayed by an Antankarana from a rival clan, and then settled at Nosy Mtsio. P. Verin, *The History of Civilization in North Madagascar*, A.A. Balemka/ Rotterdam/Boston, 1986, 134. The same story is recounted by Gueunier, *Les chemins de l’Islam*, 54.

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الحركة التجارية في العصر المملوكي وأهميتها كحلقة وصل بين مراكز البحر الأحمر ومدغشقر وجزر القمر

في الفترة من (٦٤٨-٩٢٣هـ / ١٢٥٠-١٥١٧م)

مقدمة :

تشير هذه الدراسة إلى ازدهار الحركة التجارية في العصر المملوكي كحلقة وصل واتصال بين مراكز البحر الأحمر وساحل أفريقيا الشرقي^(١)، خلال الفترة من منتصف القرن الثالث عشر إلى القرن السادس عشر الميلادي تفتحت فيها الثقافة البحرية السواحلية بتأثير القوى الاقتصادية الإسلامية على ساحل شرق أفريقيا وجزر القمر ومدغشقر^(٢). إذ أفرزت هذه العلاقة حركة واسعة من التبادل على هذه الجزر وطول ساحل سقالة^(٣).

لقد استقرت جاليات إسلامية في أرخبيل القمر وبعض المناطق من مدغشقر؛ لتؤثر في قيام الوكالات التجارية السواحلية مع احتفاظ القمرين بالتقاليد الثقافية لبلادهم الأصلية^(٤).

أما أهل مدغشقر، فعلى الجنوب الشرقي وهو أبعد المناطق من مراكز إشعاع الحضارة السواحلية. فقد قسم ضمن المجموعة الملجاشية، وهي التي احتفظت بسماتها المتميزة، وبالمقابل في الشمال الغربي اتخذت هذه الجماعات طابعاً إسلامياً متأثرين

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١٥٨-١١٩

العدد الثاني عشر - المجلد الأول
مارس ٢٠٠٤ م



مشهورات اتحاد



القاهرة

مجلة المؤرخ العربي

يصدرها اتحاد المؤرخين العرب بالقاهرة

report indicates that Ma'bad was killed after taking part in the revolt (80–3/699–703) led by Ibn al-Ash'ath (d. 85/704), but no other source mentions Ma'bad's participation in the rebellion; given his prominence as a religious leader in Basra and his earlier ties to the Umayyad authorities, his absence from other accounts of the rebellion raises doubts about his participation. Based on this single report, Josef van Ess and others have argued that Ma'bad was executed for his alleged role in Ibn al-Ash'ath's rebellion and that his transformation into an early heretical leader came later, as part of an effort to distance al-Ḥasan al-Baṣrī and others from the Qadarī movement, but the question of whether or not he was part of the rebellion and, consequently, whether he was executed for his Qadarī views or for sedition, remains contested.

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Madagascar

Madagascar, the world's fourth largest island, lies in the southwestern Indian Ocean, separated by the Mozambique Channel from the African mainland by approximately 420 kilometres. Neighbouring countries are the Comoros in the northwest and Mauritius and the French overseas department of La Réunion in the east. In 1896, the island was colonised by the French. It gained independence in 1960 as the Republic of Madagascar, with Antananarivo as its capital. The estimated population in 2017 was twenty-five million, comprising eighteen officially recognised ethnic groups, of which the most numerous are the Merina in the central highlands, the Betsimisaraka on the east coast, the Betsileo of the southern plateau, and the Sakalava on the west coast. Larger foreign communities include French, Indians, Pakistanis, Comorians, Arabs, and Chinese.

Muslims in Madagascar are locally called Silamo, a term first used for Comorians and Arabs but then generically as a confessional name for all adherents of Islam. Today, most Muslims reside in the regions of Mahajanga (also Majunga) in the northwest and Antsiranana (also Diego Suarez) in the north, large parts of the island that have, since the second/

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MADAGASKAR

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Madagaskar'da İslâm

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İslâm Madagaskar

15 HAZIRAN 1993

Aminu Kano's father, a mufti at the Alkali court in Kano, raised his son with a strict emphasis on the Qur'ān. Throughout his life, Aminu Kano was able to marshal the Qur'ān—in *tafsīr* (commentary) readings during Ramaḍān and in debates with traditional *mallams*—to attack ignorance and the oppression of ordinary people. He was widely known simply as "Mallam" (Teacher), and had a huge following, especially of young men in the north.

He attended Katsina College and the University of London's Institute of Education, where he observed many of the dramatic political changes in post-war Britain, especially those promulgated by the Socialist/Labour Party. At that time, he regarded himself as a democratic socialist, although he was always pragmatic and not doctrinaire.

In Nigeria, he served as a teacher in Bauchi, where he became close friends with Sa'adu Zungur, a brilliant, radical critic of Britain's indirect rule. Aminu Kano also taught in Maru, Sokoto, before moving into the political arena as a founding member of the Northern Elements Progressive Union (NEPU). In 1959 he won a seat in the Federal Parliament and joined an alliance with the major south-east political party. With the military coup in 1966 and the subsequent civil war, he served as a federal commissioner and also as Nigeria's United Nations Representative.

When political parties were allowed to resume in 1978, prior to the elections and military handover in 1979, Aminu Kano helped found the People's Redemption Party (PRP), and he was its presidential candidate in 1979. He lost the election and, while trying to regroup the party for the 1984 elections, had to prèside over inter-

nal party conflicts between his old NEPU stalwarts and a younger brand of Western-educated returnees, who often had a more doctrinaire ideology. His death in 1983, apparently from cerebral malaria—after choosing a woman from the southwest as his running mate—, brought his political career to an end with a statement about both women's participation in politics and the need for national unity.

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Antemoro

The **Antemoro** kingdom (tenth/sixteenth to thirteenth/nineteenth centuries) was founded by Islamised traders and craftsmen who had sailed from the cosmopolitan mercantile towns of the northern coast of Madagascar and settled on the southeast coast at the end of the ninth/fifteenth century, later forming the aristocracy of the kingdom. Beyond Madagascar, some of the migrants came from the Comoros; it has often been assumed that the word Antemoro has its origin in the name Maore of the island of Mayotte. The kingdom lay between the Matatāña and Namorona rivers, which still frame the densely populated Antemoro region (250 inhabitants per square kilometre, in the valleys). The Antemoro kingdom was based on a hierarchy of pseudo-castes divided into two bodies opposed in the realm of the "pure" and the "impure":

INTERPRETATION; ISLAM IN AFRICA; LANGUAGES, AFRICAN: AN OVERVIEW; RELIGIONS, AFRICAN; SLAVERY IN AFRICA.

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ERIC YOUNG

Makua

Ethnic group of southeastern Africa.

The Makua primarily inhabit southwestern TANZANIA and also live in neighboring parts of MALAWI and northern MOZAMBIQUE. They speak a Bantu language and are closely related to the neighboring MAKONDE people. Makua engage in masked dancing, noting the presence of ancestors in the lives of the living. Approximately six million people consider themselves Makua speakers, with 1,160,000 in the ethnic group itself in total.

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

Malabo, Equatorial Guinea

Capital of Equatorial Guinea.

Much more a town than a city, this small, somewhat run-down capital, after years of dereliction, has recently enjoyed some prosperity from EQUATORIAL GUINEA'S newfound oil revenues. In 1827 British traders founded the town and named it Clarence City. It was located on the northern beaches of Bioko Island, known then as Fernando Pó, at the base of a volcanic cone (present-day Mount Malabo). Renamed Santa Isabel in 1843, the town served as the administrative and commercial center of Spain's only colony in sub-Saharan Africa; it became best known as "death's waiting room," because of the oppressive tropical climate and disease.

By 1960 the town's population had reached nearly 20,000. But after Equatorial Guinea's independence in 1968, there was a rapid departure of 7,000 Spanish residents. Following years of dictatorial rule, this exodus nearly destroyed the town's economy, which had been sustained primarily by a small fishing industry, a distillery, and other small businesses. Port capacity, around 300,000 tons per year, has been grossly underutilized, especially since the 1976 departure of 25,000 Nigerian cacao plantation workers.

In 1973 the town was renamed Malabo, after a BUBI paramount chief. By 2002 its population had grown to

33,000, many of them ethnic FANG, who dominate employment in the national government. With little economic growth, new construction has been limited to a luxury hotel, a central bank, and a high school. Functioning public utilities are few, electrical outages are common, daily newspapers do not exist, most restaurants and hotels are closed, and prices are high. But Malabo is home to a lively marketplace, as well as the presidential palace and a Roman Catholic gothic-style cathedral that was begun in 1916. A recent oil boom has created new wealth for the city's small ruling elite and has helped to revitalize the town; cars are again common on Malabo's few paved roads. Recognizing Equatorial Guinea's emergence as an oil producer, the United States reopened its embassy in Malabo in 2003. Malabo and the surrounding area has increased in population to 175,365 in 2009, mainly due to the added economic uplift of the oil industry.

See also COLONIAL RULE; DISEASE AND AFRICAN HISTORY.

MADDE YAYIMLANDIKTAN
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Madagascar (130031)
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Malagasy

Most widely spoken language of Madagascar and, along with French, one of two official languages there.

Although Madagascar lies off the coast of East Africa, its inhabitants speak Malagasy, a nontonal Malayo-Polynesian language of the Austronesian family of languages. All the inhabitants of Madagascar, except for a small number of very recent immigrants, speak one of eighteen closely related and mutually intelligible dialects. These dialects are sometimes grouped into three larger families defined by geography: the Merina-Betsileo dialect spoken on the plateau, the east and north coast variant, and the west and southern vernacular. Malagasy dialects are distinguished primarily by lexical, rather than syntactical, differences.

The lack of linguistic divergence over a vast area and the similarity of Malagasy to Indonesian languages provide important clues to the history of the peopling of Madagascar. Malagasy is most closely related to Ma'anyan, a language spoken in southeast Borneo, and also to Malay, Javanese, Balinese, and Minangkabau. Along with other evidence, this has led scholars to conclude that Madagascar was settled by Indonesians by the tenth century C.E. Researchers arrived at this date in part by estimating the time it would take for the Malagasy and Ma'anyan languages to diverge from a common ancestor.

While Malagasy borrowed heavily from neighboring cultures, adopting words from Arabic, Swahili, and Bantu, the reverse is not true. For example Alarobia, meaning "Wednesday," is clearly of Arabic origin. Less pronounced but equally important are grammatical borrowings, such

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

executed a few of them himself—and assumed chairmanship of the Derg in 1977. After the adoption of a new constitution in 1987, Mengistu became president, a post he held until 1991.

To solidify his hold on power, Mengistu eliminated political opposition among civilians in a murderous campaign known as the “Red Terror.” By this time, however, the government faced rebellions in the breakaway regions of ERITREA and Tigray as well as a Somalian incursion into the disputed region of OGADEN. The disastrous and failed collectivization of Ethiopia’s farms coincided with one of the worst droughts in Ethiopian history. The ensuing famine took the lives of more than one million people and inspired widespread if muted opposition. The collapse of the Soviet Union, Mengistu’s main source of military and financial support, further weakened the Mengistu regime.

In May 1991, with rebel forces advancing rapidly on ADDIS ABABA, Mengistu resigned and fled to ZIMBABWE, where he had been given asylum. In 1999 he flew to JOHANNESBURG for medical treatment, but returned quickly to Zimbabwe. He survived an assassination attempt as well as calls for his extradition by Ethiopia, where he was tried, convicted, and sentenced to death in absentia in 2008 for unleashing a campaign of terror. Thanks to Zimbabwe leader Robert MUGABE, Mengistu has lived in high-security comfort in HARARE, costing Zimbabwe millions, but political instability has caused the former Ethiopian president to consider moving to North Korea if his host’s regime should fall. Following a power sharing deal made in early 2009 with the opposition party by Mugabe, Nelson Chemisa of Zimbabwe has said that Mengistu’s extradition would be high on the agenda.

See also AFRICAN SOCIALISM; DROUGHT AND DESERTIFICATION.

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Madagascar (130031) 04 Ekim 2015 ROBERT FAY

Merina

Dominant ethnic group in the island country of Madagascar.

With a population of about three million people, the Merina account for about one-quarter of Madagascar’s population. Historians and anthropologists dispute the origins of the Merina people. Geologists believe that MADAGASCAR, the world’s fourth largest island, broke off from the East African coastline about 130 million years ago. The island was not widely inhabited until the

tenth century C.E., and there is still disagreement about just how human settlement occurred. One theory holds that Indonesian immigrants, arriving first on the African and Arabian coastlines, spent several centuries on the African mainland before traveling to Madagascar. Another proposes that several distinct migrations—some directly from Indonesia, others from Indonesians who had lived in East Africa, India, and Arabic countries—gave the island its unique ethnic mix. Most historians agree that the island and its people share a culture and language that blends Polynesia and Africa, incorporating some Arabic and Indian contributions.

Merina society is highly structured and hierarchical. Kinship groups are of the utmost importance, with each group bearing the name of a common ancestor. It is considered proper to marry within one’s own kinship group. Families place a high value on elders, and children are expected to eat meals last, only after everyone “outranking” them has already eaten.

Historically based in the central highlands, the Merina established an independent kingdom in the fifteenth century. The early years of Merina rule brought vast improvements in the cultivation of rice, a key Merina crop. The Merina then slowly consolidated power, expanding their kingdom into areas formerly held by smaller ethnic groups. These groups were then incorporated into Merina society. By the late eighteenth century the Merina king ANDRIANAMPOINIMERINA had established a powerful state based at his court in Ambohimanga. He instituted laws regarding taxation, land tenure, and marriage. The language spoken by the Merina—a Malayo-Polynesian language related to that spoken in the Pacific archipelago of Borneo—became known as MALAGASY, the island’s official tongue.

Andrianampoinimerina’s son RADAMA I continued the empire building his father had begun. In the early nineteenth century, Madagascar’s strategic location and natural resources attracted the interest of European powers, particularly the English and the French. In 1816 Radama signed a trade treaty with the English. He also secured English military assistance in defeating rival kingdoms. The following year the English recognized Radama as king, not only of the Merina but of the entire country. In part because of their long association with the English, the majority of the Merina today are Christians.

Merina power disintegrated throughout the nineteenth century. It ended in 1895 when France defeated Malagasy troops and took control of the island, which officially became a French colony the following year. Though they lost their empire, the Merina held onto their privileged status during the colonial era. With the advent of independence in 1960, conflicts continued between Merina and

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

relied on family connections and repression to maintain his dictatorship. As a youth, his Catholic teachers noted his paranoia, megalomania, and feelings of inferiority. In 1944 Macías Nguema began working for the Spanish colonial administration, which in 1960 appointed him mayor of Mongomo. In the 1960s Macías Nguema joined a series of nationalist parties, although he never directly opposed Spain, and was elected to parliament and appointed minister of public works. With support from conservative Spanish interests, Macías Nguema won the presidency shortly before Equatorial Guinea became independent in October 1968.

Soon afterward Macías Nguema used an allegedly faked coup d'état attempt as a pretext for executing his opponents. Macías Nguema's paranoia and cruelty defined his rule for the next eleven years. Arbitrary arrests, executions, tortures, and atrocities were conducted by Macías Nguema's presidential militia, the national guard, and the militant youth movement—all controlled by his family members from Mongomo. An estimated one-third of the country's population fled to Gabon, Cameroon, and Spain from Macías Nguema's regime in Equatorial Guinea, which the human rights group Amnesty International called "among the most brutal and unpredictable in the world." Macías Nguema outlawed the word *intellectual*, destroyed fishing boats to prevent smuggling and escape from Bioko island, and decreed that all citizens replace their Christian names with African ones. He proclaimed himself the "Unique Miracle" and president-for-life of Equatorial Guinea. In 1979, after directly threatening the integrity of the national guard, his nephew, Teodoro Obiang Nguema Mbasogo, who was head of the guard, succeeded in overthrowing, trying, and executing Macías Nguema. The nephew described him as "an envoy of the Devil and president of sorcerers." Stories remain that Macías Nguema is still alive.

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Madagascar 130031

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Made up of Madagascar Island, Africa's largest island and the fourth largest island in the world, and several small islands, Madagascar is a republic in the Indian Ocean, located 390 kilometers (242 miles) off the coast of Mozambique.

Madagascar is 1,600 kilometers (1,000 miles) long and 570 kilometers (350 miles) wide and has a total area of 587,040 square kilometers (226,658 square miles). The island is both geographically and demographically complex. About 17 million people of Southeast Asian, African, and Arabic descent, along with more recent Indian and Chinese immigrants, are distributed throughout the island's six microclimates. Eighteen ethnic groups are traditionally identified,

each associated with a geographical area. Farmers cultivate predominately patty rice for subsistence. Coffee, cloves, and vanilla are the main cash crops.

A mountain plateau runs along the length of Madagascar, rising steeply from the Indian Ocean on the east and sloping more gently to the western shores. The ridge causes a rain shadow, capturing the moisture of the tradewinds. Consequently, the east coast receives the largest share of the island's rainfall and is home to tropical rainforests, such as Masoala Peninsula, rich in endangered fauna and flora. Many cash crops, including vanilla, cloves, and coffee, are grown here. Antsirana Province to the north has fertile volcanic soils, allowing a number of important crops to be grown. Only 29,000 square kilometers (11,000 square miles) of the island's soils are arable. The northwest region is another important agricultural district. Despite the excellent soils, the southwest lacks precipitation and is used primarily to graze cattle. The area is also rich in minerals and semiprecious stones. ANTANANARIVO, the densely populated capital, is located in the central highlands. Extensive swidden agriculture, a farming method that involves cutting and burning a forested area to clear fields for crops, and the resulting erosion have deteriorated the land where cattle are now grazed. The southern plateau contains the oldest rock formations on the surface of the earth, dating from 1,500 million years ago.

The island of Madagascar separated from the African mainland during the Late Jurassic or Upper Cretaceous periods, about 130 million years ago. The resulting isolation led to the evolution of remarkable endemic species. Most famous perhaps are the island's population of over thirty types of lemurs. These primates retain many primitive features of early hominoids. Tenrecs, civets, mongooses, and bats also add to the unique wildlife of the island. Of these myriad species, only a fraction can be found anywhere else in the world. To combat the loss of biodiversity, the World Wildlife Fund (WWF) began a debt-for-nature exchange program, setting up conservation projects. The island's unique biogeography is matched only by its colorful history, including the synthesis of a singular blend of African and Asian cultures.

PRECOLONIAL HISTORY

Due to sparse physical evidence, scholars debate the details of the island's human history. Linguistic and cultural evidence suggests that the earliest migrants came to the island from Indonesia by the tenth century C.E. in outrigger canoes. The exact route taken by these pioneers is unclear. The consensus among scholars is that they traveled along the coast of the Indian Ocean Rim, as Indonesian linguistic and cultural traits can be found in

SS 98-105

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

century dawned, a series of professional archaeologists, including Keith Robinson and Gertrude Caton-Thompson, demonstrated through excavations that there was no evidence for a foreign presence at the site, with local (proto-SHONA) pottery, art, and architectural styles present throughout. Despite this, wrangles over the site's origins would continue until a comparatively recent period, with the site figuring as an important propaganda tool in the Zimbabwean struggle for independence.

The site of Great Zimbabwe is only one of over fifty other masonry settlements of its type scattered throughout ZIMBABWE and northern BOTSWANA, although it is without doubt the most grandiose. It is now known that Great Zimbabwe was founded in the eleventh century C.E. as a relatively small-scale trading and herding center, consisting only of Daga (mud) dwellings dotting the local hills and valleys. But from 1085 C.E. on, profound changes began to take place. First the labyrinthine Hill Ruin was constructed. This high-walled multiroom structure is accessed only by a precipitous stone stairway winding along the side of the hill. It has been interpreted as royal residence and a spiritual/ritual center. Later, the Valley Ruin, with its much-photographed cyclopean Elliptical Building, was constructed. With its narrow, three-story-tall entrance passageway, and central court featuring two circular stone towers, it has been interpreted by some as a later king's residence and by others as women's area, perhaps a dwelling for the king's wives or a noblewomen's initiation center. From 1085 to 1450 Daga huts continued to dot the plains around the stone complexes, taking in almost 100 hectares (250 acres) in area. At its height in the thirteenth century, Great Zimbabwe's capital was home to as many as 18,000 people. Subsistence to support such population concentrations remained crucial, and it is likely that cattle and agricultural surplus continued to play a highly visible role in the maintenance of power.

Contemporary with Great Zimbabwe there is evidence for regional centers subordinate to the central site. The best documented of these is Ingombe Ilede on the ZAMBEZI RIVER. There, the fifteenth-century graves of local rulers have been excavated. They were adorned with necklaces of local gold and imported glass beads and wrapped in fine cloth burial shrouds, of which traces remain. As was the case elsewhere in Africa, these local nodes of power served to consolidate goods for the external trading center of Great Zimbabwe (for example, ivory, rhinoceros horn, animal skins, gold, and slaves). Undoubtedly Great Zimbabwe owed much of its wealth to international trade, but it was also part of a long-term internal development, with its power based as much upon cattle wealth and military power as foreign riches.

The collapse of the Great Zimbabwe occupation is dated to the mid- to late-fifteenth century, when most of the site was abandoned. Reasons posited for Great Zimbabwe's collapse have included the possible exhaustion of local gold, arable land, or water resources, and the disruption of the Indian Ocean trading sphere by the Portuguese. Majestic successor states such as Khami, located farther in the interior, soon sprang up, but none ever achieved the power of Great Zimbabwe.

See also BANTU: DISPERSION AND SETTLEMENT; EGYPT, ANCIENT KINGDOM OF; GOLD TRADE; IVORY TRADE; SALT TRADE.

KEVIN MACDONALD

Madagascar (130031)
Andrianampoinimerina

mid-1700s-1810?

2 Ekim 2015

Ruler (born Ramboasalàma) of the Merina Empire of Madagascar from 1795 to 1810.

Oral traditions recorded by Jesuit missionaries in the late eighteenth century suggest that Andriambéломàsina, ruler of the Imerina (the territory of the Merina ethnic group) from 1730 to 1770, directed that his eldest son Andrianjàfy succeed him, followed by his grandson Ramboasalàma, son of his eldest daughter. Andrianjàfy, however, intended for his own son to take his place and plotted to kill Ramboasalàma, who, fearing for his life, fled to the north. Supported by a dozen Merina chiefs, Ramboasalàma returned in 1787, overtaking the city of Ambohimànga and exiling his uncle, who was later killed.

Ramboasalàma was crowned Andrianampoinimerina, "the prince in the heart of Imerina." After consolidating power through treaties and marriage alliances and establishing a capital at Antananarivo in about 1795, Andrianampoinimerina, also known as Nampoina, began to expand the Merina Empire. Eventually he controlled much of the island, conquering and consolidating the Betsileo, Sihanaka, and Bezanozano kingdoms.

During his reign, Nampoina developed a legal system, instituted corvée, or forced labor, to complete public works, established extensive trading networks, and constructed irrigation channels in the rice paddies that fed his growing army. Andrianampoinimerina also established relations with Europeans, particularly French merchants trading weapons for slaves. As many as eighteen hundred slaves were exported annually, most of whom were sent to Ile de France (now MAURITIUS) and Bourbon (RÉUNION). Barthélemy Hugon, one such European trader, wrote of Nampoina in 1808, "He is without doubt the richest, the most feared, the most enlightened, and has the largest kingdom, of all the kings of Madagascar."

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JACQUES FAUBLÉE

L'ISLAM CHEZ LES ANTEMURU

SUD-EST DE MADAGASCAR

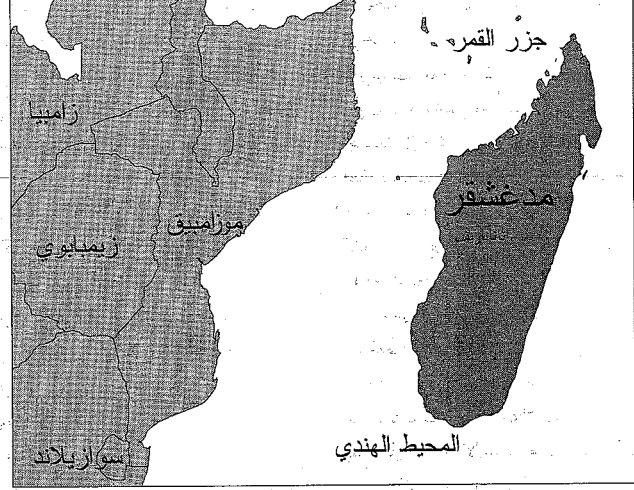
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ANNÉE 1958

PARIS
LIBRAIRIE ORIENTALISTE PAUL GEUTHNER
12, RUE VAVIN, VI^e

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سُعود الخوند

القَارَات . المَنَاطِق . الدَوْل . البُلْدَان . المَشْدَن

الموسوعة التاريخية الجغرافية

معالم . وثائق . موضوعات . زعماء

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	97057
Tas. No:	030.909 HAV.M

الجزء الثامن عشر

لوكسمبورغ - مصر

Deyant 2003

مدغشقر (المالغاش)

بطاقة تعريف

السكان: نحو ١٦,٥ مليون نسمة (تقديرات ٢٠٠٠).
يعتق ٤١٪ منهم المسيحية (كاثوليك ٢٠,٥٪، وبروتستانت ٢٠,٥٪)، و ٧٪ الاسلام، والباقيون ٥٢٪ إحيائيون (المعتقدات الافريقية الاصلية).

الحكم: نظام الحكم جمهوري ديمقراطي (منذ ٢٠ كانون الاول ١٩٧٥). الدستور المعمول به صادر في ١٩ آب ١٩٩٢. رئيس الجمهورية ينتخب بالاقتراع الشامل لولاية من سبع سنوات. السلطة التنفيذية بيد المجلس الأعلى لقيادة الثورة. إداريًا، تقسم البلاد إلى ٦ مقاطعات، وكل مقاطعة تقسم إلى عدد من التجمعات القروية وفق تقليد قديم. الجمعية الوطنية (البرلمان) من ١٣٨ نائبًا منتخبًا لمدة خمس سنوات.

الاحزاب: أهمها، وفق ما أتت به نتائج انتخابات حزيران ١٩٩٣: كارتل HVR، تأسس في ١٩٩٠ تحت إسم «اتفاق القوى الحية»، وأعيد تأسيسه في ١٩٩٣، ويرأسه ألان راماروسون. الحركة من أجل تقدم

الموقع والمساحة: جزيرة في المحيط الهندي، وتسمى «الجزيرة الحمراء». يفصلها عن موزمبيق فاصل مائي (قناة) يعرض نحو ٤٠٠ كلم. أبعد نقطتين طوليًا تبلغ المسافة بينهما ١٥٠٠ كلم، وعرضيًا ٦٠٠ كلم. مساحتها ٥٨٧٠٤١ كلم^٢، بما فيها بعض الجزر الصغيرة المتناثرة حولها. يبلغ طول شاطئها نحو ٥ آلاف كلم، وهي ثالث أكبر جزيرة في العالم بعد أستراليا وبورنيو، إذا ما استثنينا غرونلاندي وبارفن.

العاصمة: أنتاناناريفو Antananarivo (أي «مدينة الألف» محارب، وكانت تدعى سابقًا تاناناريفو). أهم المدن: تواماسينا، فيانارنتسوا، ماهاجنغا، أنتسيرايفي، تولياري، أنتسيرانانا (راجع مدن ومعالم).

اللغات: المالغاشية والفرنسية (رسميتان). تكتب المالغاشية بالحرف اللاتيني، وهي لغة معروفة بجرسها الجميل ورقة تعابيرها المجازية، فالشمس مثلاً هي «عين النهار».

182 - 189



استدانة في العالم . وقد جاء انخفاض سعر النفط في النصف الثاني من الثمانينات ليزيد من حدة الأزمة المالية والاقتصادية وليطرح قضية إعادة جدولة الديون المكسيكية على بساط البحث . إضافة الى ذلك فإن الزلزال المدمر الذي ضرب مدينة مكسيكو في عهده (١٩٨٦) زاد الوضع الاقتصادي سوءاً . (راجع المكسيك ، النبذة التاريخية) .

مدغشقر ، جمهورية

Madagascar, République

الموقع والمناخ والمساحة :

تقع جزيرة مدغشقر في المحيط الهندي ، وهي ثالثة كبرى جزر في العالم بعد استراليا وبورنيو ، اذا ما استثنينا غرونلاند وبافن . يفصلها عن الموزامبيق قناة بعرض نحو ٤٠٠ كلم (٢٥٠ ميلاً) ، مناخها استوائي ، وتعرض شواطئها الشرقية للرياح التي تهب من الشمال الشرقي الى الجنوب الغربي . يبلغ طولها من الشمال الى الجنوب ١٥٠٠ كلم ، ويصل أقصى عرض لها الى ٦٠٠ كلم . وتبلغ مساحتها ٥٨٧,٠٤١ كلم^٢ (٢٢٦,٦٥٧ ميلاً مربعاً) بما فيها بعض الجزر الصغيرة المتناثرة حولها .

وتتكون جزيرة مدغشقر من الناحية الجيولوجية من صخور رسوبية وكلسية ، وتغطي اراضيها الهضاب ، والكثبان الرملية والمستنقعات . وتتساقط الأمطار فيها بغزارة ما بين كانون الأول - ديسمبر ونيسان - ابريل ، حيث يصل معدلها الى حوالي ٣ أمتار ، أما فصل الجفاف فيمتد ما بين أيار - مايو وتشرين الثاني - نوفمبر وتتراوح درجة الحرارة في الجزيرة ما بين ١٣,٢ و ٣٣,٤ درجة مئوية

السكان والديانة :

بلغ عدد سكان جزيرة مدغشقر حوالي ١٠,٦٥٥,٠٠٠ نسمة تقديرات (١٩٨٧) ، بمعدل ١٨,١ نسمة في الكلم^٢ الواحد . منهم نحو ٥١٪ من

المسيحيين ، ٢٦٪ كاثوليك ، و ٢٤٪ بروتستانت . وهناك مجموعات سكانية كبيرة لها معتقدات تقليدية ، وتصل نسبة هؤلاء الى ٤٧٪ . أما المسلمون فيشكلون حوالي ١,٧٪ من مجموع السكان .

العاصمة : تاناناريف ، انتاناريفو

المدن الرئيسية : تاماتاف وماجنغا وديغوسواريز وتوليار ، وتواماسينا وفياناراتسوا .

اللغات :

هناك لغتان رسميتان في الجزيرة هما : المالغاشية والفرنسية ، وتكتب المالغاشية بالحرف اللاتيني ، وهي لغة معروفة بجرسها الجميل ، ورقة تعابيرها المجازية .

CHAPUS ET DANDOUAU



MANUEL
D'HISTOIRE
DE
MADAGASCAR

A L'USAGE DES ÉCOLES DE LA RÉPUBLIQUE

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	135298
Tasnif No	969.1 DAN.M

PARIS Ve

ÉDITIONS LAROSE
11, RUE VICTOR-COUSIN, 11

1961

1.0 OCAK 1996

Revue de Monde Islamique, Paris 1922, p. 53

MADAGASCAR

(Minorité musulmane.)

La colonie française de Madagascar comprend l'île de ce nom, avec ses dépendances, notamment les Comores : 597.000 km², avec 3.545.575 hab. (1918).

Administrée dans l'ensemble par un gouverneur général, résidant à Tananarive, elle se divise en 24 provinces et 75 districts. Sur 3.545.575 habitants, on compte environ 669.200 islamisés, soit 18 p. 100 ; le pourcentage réel est encore plus faible, si l'on veut ne recenser comme « silamo » (musulmans) que les croyants explicites.

Voici la répartition par races :

Sont *animistes* ou *christianisés* : Hovas (sumatranais « *wāqudq* » venus vers 950 de notre ère), 1.037.458 ; Betsiléo, 515.000 ; Betsimisaraka, 401.800 ; Mahafaly, 212.000 ; Bara, 161.000 ; Tanala, 151.000 ; Antandroy, 148.054 ; Antanosy, 51.764 ; Sihanaka, 40.000, et Makouas (nègres d'Afrique orientale).

Comme *racés islamisés*, nous avons trois groupes : a) Au Nord, les *Comoriens* (109.605), tous fervents musulmans, avec leurs clients semi-convertis de la côte, *Antankaras* (18.578 ; Ambilobé, Diégo) et *Tsimihety* (78.913 ; Analalava, Vohémar) ;

b) Au Nord-Ouest et à l'Ouest, les *Sakalaves* (203.000 musulmans : Morondava, Tutéar, Majunga, Analalava, Maevatanana, Nosybé, Ambilobé) ;

c) A l'extrême Sud-Est, les *Antaimoro* (52.000), *Antambahoaka* (24.000), *Antafasy* (46.000) et *Antaisaka* (131.000), dans les provinces de Farafangana, Mananjary, Fort-Dauphin et Betroka.

A) Comores.

Aux îles Comores (*Qomr*, nom de Madagascar chez Ibn Mâdjid), la totalité de la population est musulmane, de rite *shâfi'ite* ; la langue générale est le *souahili*. Les habitants, de race et de dialectes bantous (*Antalotes*), influencés par les métis arabes *souahilis*, croisés de Cafres (*Makouas*) et de Malgaches, ont été islamisés dès le IX^e siècle par les trafiquants venant du Golfe Persique jusqu'à la côte orientale d'Afrique. Au XI^e siècle, les émirs de Kiloua s'emparent d'Angazija, et en expulsent des chefs arabes qui s'installent à Mzamburu (Mayotte) jusqu'à l'irruption de Diva Mamé, chef sakalave du Bouéni (XVI^e siècle).

Du XVI^e au XX^e siècle, les Comores sont restées fractionnées en sultanats :

a) *Sultans thibé* (sultans suprêmes) d'*Angazija* (le nom de l'île s'écrit en arabe : Ghazidja), résidant à Moroni, où la congrégation des *shâdhiliya* a un couvent important pour ses « dhikr » ; on trouve aussi à Angazija les ruines fortifiées de Mtsudjini et Itsandra, bâties par le sultan Msafoumou. Le dernier sultan thibé, Seyyid 'Alî-ibn-Seyyid 'Omar (1881), protégé français depuis 1885 (traité Humbot), est resté célèbre pour ses tribulations administratives ;

b) *Sultans d'Anjouan*, de la dynastie shirâzienne, fondée en 1506 par Mohammad-ibn-'Isâ ; capitale Mossamoudou. Ils ont construit aussi la mosquée ancienne de Domoni (mihrab en corail blanc) et le palais (du sultan 'Abdallah III) à Bambao ;

c) *Sultans de Mayotte* (Ma'yâta, Ma-houri), descendant d'-'Isâ-ibn-Mohammad (1544), fils du premier sultan shirâzien d'Anjouan ; capitale Chingoni (avec mosquée datant de 1566, et mausolée de faïence bleue de Magoïna Amina † 1596). Après une courte dynastie arabe (1790-1833), Andriansouli, du Bouéni, gendre et héritier du dernier sultan, céda l'île à la France (ch. I. Dzaoudzi) ;

d) *Sultans de Mohéli*, également shirâziens, auxquels succéda depuis 1830 la descendance d'un exilé hova converti à l'Islam, Ramonetaka. Le chef-lieu est Fomboni (palais en ruines de la sultane Mashamba).

Sur 1.606 km² et 109.605 habitants, les quatre îles principales ont respectivement : Angazija (1.200 km², 62.223 hab.), Anjouan (390 km², 29.598 hab.), Mayotte (350 km², 13.425 hab.) et Mohéli (230 km², 4.362 hab.).

La principauté semi-islamisée d'*Androuna* gouverna les Antankaras, sur la côte en face des Comores, du XVI^e siècle au XIX^e siècle (dernier : Tsimiharo, 1835-82).

B) Sakalaves.

L'islamisation des Sakalaves s'est produite par le Nord et par le Sud.

Au N., depuis le XVI^e siècle par le petit sultanat arabe *Antalaots* de Nosy Langany (« Languni », selon Guillain) en Mahajamba, près Majunga. Cette islamisation est restée très faible : des deux mosquées de Majunga, l'une, sunnite, est pour les Zanzibaris (« Bibis ») et Comoriens, l'autre, shi'ite, pour les Hindous, non pour les Sakalaves. Il y aurait des tombes musulmanes anciennes intéressantes près de Nosy-Longany.

Au S., des chefs musulmans *Antaisaka*, venus de l'Est par la vallée d'Itomampy-Onilahy, ont groupé les Sakalaves païens en trois États *voulamènes* : Marouséranes du Ménabé (depuis le XVI^e siècle), du Bouéni (depuis 1682) et du Namila (depuis 1792). Ils ont été étudiés, il y a près d'un siècle, par Guillain.

Les Sakalaves fêtent le ramadân, mais sans jeûner ; ils admettent le rhum ; ils ont le calendrier arabe des *anwâ* (mansions lunaires), et leur géomancie (*sikidy*) dérive des ouvrages arabes du pseudo-Dja'far et de Mohammad Zanâfi. Ils parlent le *souahili* en beaucoup de points de la côte.

C) Musulmans du Sud-Est.

Ce curieux flot musulman se rattacherait à l'immigration par mer, vers 1480, de familles malaises arabisées, revenant de la Mekke (Zafi-Kazimambu de Flacourt). Elles s'installèrent à Mananjary et à Vatomasina, sur la rivière Matitanana (au N. de Vohipeno). Leurs descendants, « Antaimo-

de type politique se fait-elle jour au XVI^e siècle avec les Sa'diens.
Ce serait un autre sujet.

J. ROSEMBERGER

SOCIÉTÉS AFRICAINES
MONDE ARABE ET CULTURE ISLAMIQUE,

no:1, Paris-1981, s. 89-102.

A. Kavas. Ktp.

12 AGUSTOS 1996

ANCIENNES INFLUENCES ISLAMIQUES A MADAGASCAR

Le titre de cet exposé: "Anciennes influences islamiques à Madagascar" me semble clair. Je crois pourtant devoir souligner le mot *influences*, qui n'a pas forcément de lien avec des rapports commerciaux et, encore moins, avec des connaissances géographiques. J'aurai pourtant à évoquer le commerce musulman dans l'ouest de l'Océan Indien et les indications de marins ou de géographes arabes. Le qualificatif "anciennes" pour ces influences écarte naturellement tous les apports musulmans récents.

Les auteurs de travaux sur Madagascar ne s'accordant pas sur la question des origines malgaches, je suis tenu de donner quelques indications à ce sujet. Située dans l'hémisphère sud, s'allongeant du nord du 12^e degré au sud du 25^e, dans l'ouest de l'Océan Indien, séparée de l'Afrique par le canal de Mozambique, Madagascar est une île austronésienne, comme le démontrent à la fois la langue et la civilisation. Cette étroite parenté avec l'autre partie de l'Austronésie occidentale, appelée Indonésie il y a encore quelques années, comme l'unité de toutes les populations de Madagascar sont évidentes. Les vents alizés et les courants mènent normalement de l'arc insulaire proche du sud-est asiatique vers le littoral oriental de Madagascar.

Nous ignorons les époques durant lesquelles des flottilles de bateaux au bordé cousu ont quitté les archipels de l'Orient et atteint Madagascar. Si les ressemblances entre langues prouvent la parenté entre ces domaines, leurs différences révèlent une séparation ancienne, estimée à une vingtaine de siècles, avec une approximation de quatre ou cinq siècles. Au début de cette période, les Austronésiens connaissaient déjà le fer, son extraction et sa fonte. Ils n'avaient pas encore subi d'influences issues de l'Inde. Je ne dis pas que les navigations ne se soient pas poursuivies. Une tradition relevée chez les Antanala, habitants de la forêt de l'est de Madagascar, proches des populations du sud-est de l'île, associe certains clans royaux à une sculpture en stéatite appar-

SOCIÉTÉS AFRICAINES

MONDE ARABE ET CULTURE

ISLAMIQUE, no: 2, Paris-1983,

s. 253-272.

A. KAVAS. Ktp.

Yves COMTE

L'ISLAM À MADAGASCAR

Si nous étudions l'Islam en général, nous ne pouvons qu'être extrêmement surpris par l'expansion extraordinaire, dès ses débuts, de cette religion à travers le monde et ce, malgré les distances longues à couvrir et les difficultés de toutes sortes.

Cette expansion, effectuée du VII^e au XVI^e siècle, partie de La Mecque et de Médine, s'est propagée soit par la force des armes sous la forme de la guerre sainte, le *jihad*, ou a été pacifiquement apportée par les marchands sous les cieux les plus divers : l'Afrique du Nord, puis l'Europe, puis l'Afrique subsaharienne, l'Inde, le Sud-Est asiatique (Indonésie) etc, avec des sultanats à Malacca et sur certaines îles importantes. On cite même l'existence d'une mosquée construite à Pékin au XIV^e siècle.

Madagascar, carrefour de l'Afrique, de l'Asie et de l'Océanie vu sa situation géographique dans l'Océan Indien, ne pouvait être hors de ces courants humains et religieux et elle fut l'objet de migrations d'Arabes et de musulmans du XIII^e au XVI^e siècle. Ces émigrants (le plus souvent des commerçants) fondèrent des comptoirs sur la côte, tout d'abord au nord-ouest, puis au sud-est de l'île. M. Pierre Vérin, malgachisant, chercheur et archéologue, le souligne fort bien et complète notre idée lorsqu'il écrit dans « Les Arabes dans l'Océan Indien et à Madagascar » : « L'expansion islamique est due dans cette

12 AGUSTOS 1996

A. KAUFAS Ktp.

Cahiers Charles de Foucauld
(Madagascar)

- 6^e série vol. 21

Madagascar

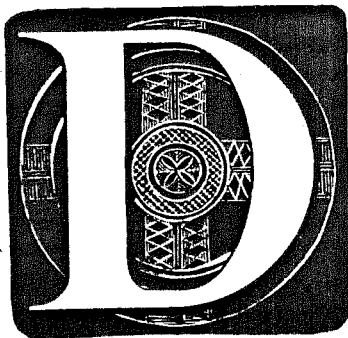
Influences islamiques de Madagascar

« Rarement, pour ces périodes reculées, on arrive à pouvoir dire avec précision comment les choses se sont passées; mais on parvient à se figurer les diverses façons dont elles ont pu se passer et cela est beaucoup. »

BERNAN : *Introduction de l'Histoire des origines du Christianisme*. Livre V, p. 6.

« ...A Toi aussi, Nous avons donné un livre afin que tu expliques aux hommes ce qui leur a été envoyé et afin qu'ils réfléchissent. »

Koran. Sourat XVI : L'abeille; verset 46.



EPUIS le deuxième millénaire avant Jésus-Christ, des Asiatiques de la Djeziret el Arab s'évadèrent de leurs déserts calcinés pour des explorations utilitaires sur les rivages africains de la mer des Zendj.

Dès la période de l'idolâtrie, des sémites arabes de l'ancien empire Himyarite, désagrégé par les Perses, et des Aryens victorieux, fondèrent des comptoirs commerciaux, rivaux les uns des autres: à terre, sur la

côte du Bénadir et à Mogadicho; en mer, sur les îles de Patta, Manda, Lamu, Mombassa, Pamba, Unguja, Mafia et Sofala.

Au jeu des courants aériens, aux souffles véhéments du Kaskazi, de la mousson du nord-est, qui s'éveillent en novembre, les navires sor-

taient des ports du nord: des golfes Persique et de Cutch, de l'Oman, de Makalla et de Es Shahr en Arabie Méridionale, bon vent arrière ou grand large; ils filaient jusqu'à l'Orient africain; en mars, la mousson du sud-ouest les ramenait à leurs mouillages du nord, lourds de précieuses cargaisons.

A partir du VII^e siècle, les voiles trapézoïdales des baghalah, la voilure triangulaire des boutres, ne se gonflèrent plus seulement par raisons d'abondants gains mais aussi par zèle religieux; les vaisseaux allaient désormais courir sur les eaux au nom d'Allah, selon l'expression de Hariri, modelée sur le verset 24 de la Sourate LV du Koran: « A Lui appartenaient les vaisseaux qui traversent les mers comme des montagnes. »

En effet, le 16 juillet 622 — an 1^{er} de l'Hégire — commençait l'ère d'une nouvelle théocratie exaltante.

Le chamelier Mohammed — vingt-huitième annonciateur de la fin des temps, *rabbi ou resouli*, successeur d'Adam, de Noé, d'Abraham, de Moïse, de Jésus, envoyé et serviteur d'Allah, Khalife et prophète — avait instauré et proclamé la religion du Dieu unique qui n'a point d'associé. Sa renommée était immense; ses conquêtes spirituelles devaient bientôt atteindre les frontières du monde connu.

L'Islam envahit rapidement l'Asie jusqu'à l'Indus, l'Egypte et les contrées berbères de l'Afrique du Nord (640), l'Espagne (711), se propagea ensuite dans les colonies arabes et persanes des côtes du Bénadir et d'Asanie, s'écoulant jusqu'à l'île Sofala, port et porte de l'Ophir où, quinze siècles auparavant, les flottes de Soleiman ben Daoud (Salomon fils de David), issues du golfe d'Akaba, chargeaient l'or des mines du Monomotapa et de Zimbabué.

Du VIII^e au XV^e siècle, alternances de Sunnites et de Chiites qui s'affrontent en bordure de l'Afrique Orientale.

La plupart des Chiraziens chiites périrent sous les murailles abattues de leurs *ribat* aux XIV^e ou XV^e siècles, remplacés, en certains de leurs établissements, par des Arabes sunnites; d'autres cités chiites renversées, notamment Tumbatu, restèrent inoccupées par les conquérants et maitres de l'Orient africain.

En diverses escales de l'Asanie, un petit nombre de Fatimites chiites s'installèrent, probablement aussi, sans cependant s'y fixer longtemps.

Ouazimba du Zambèze et Arabes bousculèrent des Chiraziens; Kiloa, capitale de leur vaste empire, fondé au X^e siècle, succombait en 1505 au déclin de sa splendeur; les caravelles portugaises, au pourchas des musulmans de toutes sectes et de tous schismes, s'en emparèrent, la rasèrent, capturèrent ou massacrèrent sa population.

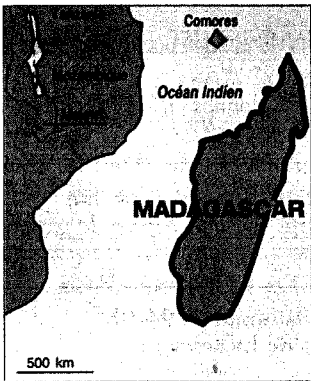
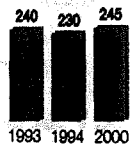
L'historien portugais João de Barros relate, au dire de l'amiral Tristan da Cunha, qu'en 1507, la ville d'Oja, non loin de Malindi, vivait sous l'autorité d'un Cheikh, vassal du sultan d'Egypte et que beaucoup de marchands du Caire y habitaient.

En 1508, la flotte du sultan d'Egypte attaqua, dans la mer des Zendj, la flotte portugaise de Dom Lourenço (1).

Un cycle parallèle de colonisations asiatiques évoluait aux lisières de Madagascar.

Des événements de la Côte d'Asanie dépendaient la stabilité, la sécurité, la pérennité des comptoirs musulmans. Ceux-ci, émanations des centres d'Asanie, s'étaient, comme succursales, établis dans les îles ou sur les rivages du nord-ouest et du nord-est de Madagascar — de la baie de Bali, sur l'occident, à Farahalana sur l'orient — entre le XI^e et la

(1) *Ethnographie* d'Alfred et Guillaume Granddier; tome 1^{er}, p. 105, note d.



Nom officiel : République démocratique de Madagascar.

Capitale : Antananarivo.

Superficie : 587 041 km².

Population : 14,8 millions d'habitants (1995).

Langues courantes : français, malgache (officielles).

Date d'indépendance : 26 juin 1960.

Nature du régime : présidentiel, multipartite.

Produit national brut : 3,1 milliards de dollars (1994).

PNB par habitant : 230 dollars en 1994.

Croissance du PNB par habitant (1985-1994) : -1,7 % par an.

Dette extérieure : 4,134 milliards de dollars (1994).

Service de la dette : 419 millions de dollars (1994).

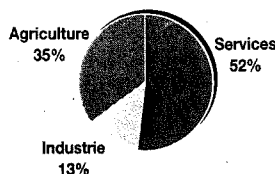
Exportations de biens et services : 794 millions de dollars (1994).

Importations de biens et services : 1,313 milliard de dollars (1994).

Monnaie : franc malgache.

Taux de change : 1 dollar = 3 700 FM (avril 1996).

PIB PAR SECTEURS



LA TERRE ET LES HOMMES

Relief : plaines littorales à l'ouest, plateaux granitiques au centre, culminant à 2 876 m. Escarpement à l'est dominant une étroite zone littorale de collines et de plaines.

Cours d'eau : la Betsiboka, le Mangoky.

Climat et végétation : climat tropical humide à l'est, sec et frais sur les plateaux, semi aride et désertique dans le sud. Forêts à l'est. Antananarivo, 21,1°C en janvier, 15°C en décembre, 1 350 mm de pluie par an.

Démographie : taux moyen d'accroissement (1995-2000), 3,1 %. 34,4 millions d'habitants en 2025. Densité moyenne : 25,1 habitants au km² (1995).

Villes principales : Antananarivo 1,3 million d'habitants en 1992, Toamasina 145 400.

Répartition de la population : urbaine 27 % ; rurale 73 % (1995).

Religions : chrétiens 50 % ; croyances traditionnelles 43 % ; musulmans 7 %.

LE CADRE POLITIQUE

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

Chef de l'Etat en exercice : Albert Zafy, né en 1928, depuis le 27 mars 1993.

Pouvoir législatif : Assemblée nationale élue (138 sièges, mandat de 4 ans).

Constitution en vigueur : 19 août 1992.

NIVEAU DE VIE

Espérance de vie à la naissance : 56,5 ans (1992).

Taux de mortalité infantile : 93 pour 1 000 naissances (1992).

Population ayant accès aux services de santé : 65 % (1993).

Population ayant accès à l'eau potable : 23 % (1993).

Population ayant accès à l'assainissement : 3 % (1988-1993).

Taux d'alphabétisation des adultes : 80,2 % (1990).

DONNEES ECONOMIQUES

Taux de croissance : 2 % (estimation 1995).

Taux d'inflation : 50 % à la consommation (1995).

Taux de chômage : 20 % (1994).

Produit intérieur brut : 3,352 milliards de dollars (1994).

Production agricole : riz (2,36 millions de tonnes par an) ; manioc, café, girofle, vanille.

Elevage : 10,28 millions de bovins (1993).

Pêche : 115 000 tonnes de prises (crevettes surtout), en 1993.

Forêt :

8,6 millions de m³ de coupes en 1992.

Mines : graphite, mica, chromite, or et pierres précieuses (topaze).

Tourisme : 53 654 entrées en 1992. Recettes : 39 millions de dollars.

DONNÉES FINANCIÈRES

Budget (1991, en milliards de FM) : recettes (429,2) ; dépenses (739,8) ; solde budgétaire (-310,6).

Investissements directs étrangers : 21 millions de dollars (1993-1994).

Aide extérieure totale : 289 millions de dollars (versements nets, 1994).

Dette extérieure totale : 4,134 milliards de dollars (1994). 133 % du PNB.

Service de la dette : 419 millions de dollars. Dont 60 millions ont été effectivement payés, soit 7,6 % des exportations de biens et services.

COMMERCE EXTÉRIEUR

Exportations de marchandises : 321 millions de dollars en 1992.

Importations de marchandises : 410 millions de dollars en 1992.

Principaux produits importés : pétrole, intrants, matériels agricoles et biens d'équipement.

Principaux produits exportés : café, vanille, girofle, cacao.

Principaux fournisseurs : France, Japon, Allemagne, Etats-Unis.

Principaux clients : France, Etats-Unis, Japon.

TRANSPORTS ET COMMUNICATIONS

Réseau routier : 34 739 km de routes, dont 5 350 km sont asphaltés (1993).

Réseau ferroviaire : 1 095 km (1991).

Ports principaux : 18 ports dont le plus important est Toamasina.

Principaux aéroports : Antananarivo, Toamasina, Mahajanga.

Téléphone : 36 600 postes en 1992 (29 pour 1 000 habitants).

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CHAPTER VIII

MADAGASCAR

THE MALAGASY PEOPLES IN THE 19TH CENTURY (UP TO 1870)

At the close of the 18th century, as is known, the peoples of Madagascar still lived in separation from one another. The only change that took place under the influence of the early attempts at invasion was a certain rapprochement of several kindred tribes on the eastern half of the island. But the new era of world history that arrived towards the end of the 18th century wrought great changes in the internal development and mutual relations of the Malagasy peoples.

From the end of the 18th century onwards, Madagascar became the target of France's intensifying and unceasing colonizing attempts undertaken in an organized manner, no longer by individual adventurers or piratic companies, but by the government of France. Consequently, the island was a target of bitter rivalry between France and Great Britain. This did not fail to influence the development of the mutual relations between the Malagasy peoples themselves in two, to a certain extent opposite, directions.

1. The intensification of European pressure gave an impetus to the trend, apparent already in the former period, of the cognate tribes towards unification, the establishment of larger and stronger social (tribal) organizations for a successful fight to safeguard their independence and to defend their lands. The western tribes, as we know, had united already during the previous period. Early in the 19th century the eastern tribes of the island realized this aspiration by founding the Hova "State." This State was no class society yet. It was only a tribal federation under the rule of a paramount chief who was called the king.

2. Under the influence of the same European pressure the internecine struggle between eastern and western tribes of the island, mainly between the Sakalava and the Hovas, became more violent. The French aggressors, striving to accomplish their plans of conquest, several times pitted the Sakalava, Betsimisaraka and other tribes against the Hova State, because they wanted thus to break this principal stronghold of the Malagasy peoples, and by weakening the different tribes to prepare the ground for the final conquest of the whole island.

Anglo-French Rivalry for the Island in the Years of the Revolution

During the years of the Revolution France renewed her attempts to establish a foothold on Madagascar. The first two expeditions (LESCALLIER in 1792 and BORY DE SAINT-VINCENT in 1801) were frustrated by the resistance of the islanders, but the military expedition conducted by DECAEN in 1804 succeeded in building a few fortified stations on the island.

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- See also the work of DEGRANDPRÉ (p. 148).

CHAPTER VIII

MADAGASCAR

The Peoples of Madagascar in the 16th to 18th Centuries

Attempts to invade the island of Madagascar, like the African mainland, were made by the Europeans from the 16th century onwards. But for three centuries these attempts proved futile and did not essentially influence the domestic, socio-economic development of the peoples of Madagascar.

Attempts at colonization were made only in certain points of the littoral. The European adventurers and trading companies that tried to intrude into the island were comparatively poorly equipped. If they still succeeded, for a short while, in establishing themselves in certain points of the island, it was because the Malagasy peoples lived dispersed and in separation from one another. The European intruders encountered only a few minor tribes. They pillaged and in part annihilated them, but they had no influence upon the economic life and social development of these peoples.

It is true that, in some cases, the aliens managed to make the chief (or female chief) of one or another tribe submit to their influence and thus to make such tribes serve the purposes of their predatory undertakings. But such events could not have either any lasting influence upon the domestic economy of Madagascar. These encounters did not last long enough, and occurred at too long intervals, to have any permanent effect.

Nevertheless, the fact of the tribes' being dispersed and separated from one another (which made it easier for the aliens to intrude into the island and to subject some tribes to their disastrous influence) was, throughout the 16th to 18th centuries, one of the main factors that enabled the Malagasy tribes to safeguard their independence and to prevent the seizure of their homeland by the alien newcomers. Since every one of these encounters was limited to one or a few minor tribes of the coast, and since the various tribes had no contacts among them but were rather engaged in hostilities, the great majority of the Malagasy tribes remained absolutely unaffected by the foreign influence until the end of the epoch under discussion.

The first steps to unite the peoples of Madagascar were taken in the first half of the 17th century: one western tribe, called the *Sakalava*, united the scattered tribes of the west in a great tribal alliance under its own name, while every tribe retained its tribal name and organization. The Sakalava alliance divided into two large groups ("kingdoms"): the South Sakalava (Menabde) and the North Sakalava (Iboina).

About a hundred years later, in the second half of the 18th century, under the pressure of repeated attempts by the French to invade the island, and owing to their more or less frequent clashes with Sakalava tribes, the tribes of the east coast and the adjacent regions began to feel like joining forces to wage the struggle against the

30 ОЧАК 1995

Endre Sik, *The History of Black Africa, Supplement 126/5*

~ Madagascar

Endre Szek, The History of Black Africa,
 Budapest 1974, IV, 265-274.

30 OCAK 1995

Three important political changes took place in Madagascar after the end of World War II.

In October 1946 the French colonial administration carried out a constitutional reform. The Council of Representatives established in March 1945, which had been but a consultative and advisory organ, was superseded by a 36-member Representative Assembly, and Provincial Councils composed of a Madagascan and a European section were set up in the five provinces of the colony. Each of these Councils sent to the Representative Assembly three European and four Madagascan members (except Tuléar province which had the right to five Madagascan representatives). In this way 15 European and 21 Madagascan members constituted the Representative Assembly. The island country sent two French and three Madagascan representatives to the French National Assembly, and two French and six Madagascan members to the Council of the Republic.

The second major reforms was the abolition of the *indigénat* regime immediately after the war's end.

A change of no less importance for the political life of the country was the birth of political parties. Since the banning of the "Vi Vato Sakelika" no political parties had existed in the island, but four parties were formed there during 1946.

At war's end there lived in Paris a noted Malagasy writer and poet, JACQUES RABEMANANJARA.¹ Immediately after the end of war, in 1945, Madagascar sent to the French Constituent Assembly two deputies, Dr. RAVOAHANGY and Dr. RASETA. The three of them in February 1946 founded the first political party, the *Mouvement Démocratique de la Rénovation Malgache* (M.D.R.M.). The party had no fixed programme. Its moderate right wing, to which also the leaders belonged, demanded for Madagascar, not independence, but merely equal rights with metropolitan France within the French Union, that is internal self-government. The left wing, however, which was constituted for the most part by members of the youth organizations affiliated with the party — the *Jeunesse Nationale* (J.N.) and the *Parti Nationaliste de Madagascar* (PANAMA) — demanded independence at once.

Opposed to the M.D.R.M. was the *Parti des Déshérités Malgaches* (PADESM). This party had been formed by tribes which had in olden times been oppressed and exploited by the Merina tribe ruling over the Hova State. The party did not deem

¹ JACQUES RABEMANANJARA was born in 1913 in the Betsimisàraka tribe at Maroantsetra in Tamatave province. He was educated in France, where he graduated from art school. He stayed in France and made a name for himself as a writer and poet.

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MADAGASCAR

by

Hamid Haji

1992

25 MART 1995

LES AFRICAINS

sous la direction

de

Charles-André Julien

et

Magali Morsy.

Catherine Coquery-Vidrovitch.

Yves Person

TOME V

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Dem. No:	79785
Tas. No:	920.960 AFR

1990 Paris

LES EDITIONS DU
JAGUAR

Rainilaiarivony l'homme d'Etat malgache époux de trois reines

Hubert Deschamps

Madagascar, au XVIII^e siècle, était divisée en un certain nombre (18 d'après la tradition) de « grandes tribus », c'est-à-dire d'ethnies, assez proches par les coutumes et la langue (d'origine largement indonésienne), mais formant des entités politiques distinctes. Nombre d'ethnies étaient elles-mêmes divisées en plusieurs royaumes. Tel était le cas, notamment, du peuple merina (prononcer mérne), résidant dans la contrée d'Imerina (Imérne) sur le plateau intérieur autour de Tananarive. Ses rois, parents, appartenaient à la noblesse (*andriana*) disposant de fiefs ; les simples hommes libres (*hova* : prononcer : houe) étaient divisés en clans ; en dessous venait la masse des esclaves (*andevo*, prononcer : andevve) condamnés, prisonniers de guerre et leurs descendants. La population était rurale, les villages fortifiés pour résister aux guerres fréquentes.

À la fin du XVIII^e siècle et au début du XIX^e, un de ces roitelets, Andrianampoinimerina (Anndria-nampouine-Imérne) fit, comme nous l'avons vu, l'unité de l'Imerina et lui donna de fortes institutions. Il imposa sa suzeraineté aux royaumes betsi-*leo*, ses voisins du sud, et, en mourant (1810), légua à son fils ce testament politique : « La mer est la limite de ma rizière » (c'est-à-dire : de mon royaume).

Ce fils, *Radama I^{er}* (prononcer : Radame), exécuta ce programme en conquérant les peuples qui le séparaient de la mer : à l'est, les Betsimisaraka (Betsimis-hark), à l'ouest les Sakalava (Shakalave). D'autres ethnies du sud-est et du nord furent aussi soumises. Ces conquêtes avaient bénéficié de l'appui des Anglais implantés à Maurice et qui craignaient la réinstallation des Français à Madagascar. La France, en effet, avait au XVII^e siècle, créé une colonie à Fort-Dauphin et annexé

théoriquement l'île entière, bien que la colonie eût disparu. Au XVIII^e siècle, deux tentatives nouvelles s'étaient soldées par des échecs, mais les Mascareignes, alors françaises, entretenaient avec la côte Est un commerce actif (bœufs, riz, esclaves). Des traitants français étaient installés notamment à Tamatave. Après la conquête merina, les Français ne conservaient que la petite île de Sainte-Marie et, très vaguement, leurs prétentions héritées de Louis XIV.

Les Anglais avaient reconnu à Radama le titre de « roi de Madagascar », bien que des régions importantes de l'île, dans l'ouest et surtout dans le sud, restassent indépendantes. Quelques militaires et missionnaires britanniques avaient été admis à Tananarive ; l'armée avait été réorganisée et pourvue d'armes à feu ; la langue malgache était désormais écrite en caractères latins, quelques écoles étaient ouvertes et le christianisme faisait des adeptes.

Cette ouverture au monde fut interrompue par la mort prématurée de Radama (1828). Sa première femme et cousine lui succéda sous le nom de *Ranavalona I^{re}* (Ranavalne). Sous son autorité théorique absolue le gouvernement fut exercé par une oligarchie recrutée parmi les clans *hova* du nord-est de l'Imerina qui avaient soutenu Andrianampoinimerina dans son ascension. Un des principaux chefs de cette oligarchie fut Rainiharo, qui devint Premier ministre et époux de la reine et qui semble avoir été un esprit assez libéral. Mais il n'était pas seul et les influences réactionnaires l'emportèrent, d'autant plus que se produisaient, sur les côtes, des interventions armées franco-anglaises. Les missionnaires furent chassés, les chrétiens persécutés. Les Européens furent cantonnés sur le rivage, surtout à Tamatave ;

Madagascar

S. 297-323

UNESCO General History of Africa

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GENERAL HISTORY OF AFRICA · V

Africa from the Sixteenth to the Eighteenth Century

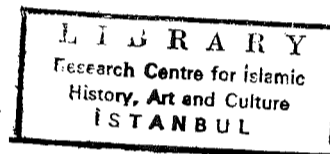
EDITOR B. A. OGOT

13 ARALIK 1994

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

— Madagascar (849-882)

1992



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Africa from the Sixteenth to the Eighteenth Century

oligarchies. The city populations were mixed, the dominant language being Swahili, and the tempo of life considerably different from that of the interior.

The end of the eighteenth century marked the end of independent East African growth – centuries of Iron Age growth during which most inland people were isolated from outside influences. Soon after 1800 the independent people of Kenya and Tanzania were faced with events of new and often terrible meaning as great waves of Arab and European invasion intruded upon their lands. Much of their traditional civilization was seriously damaged or submerged in a rising flood of violence. Many long-established customs and beliefs were undermined and many ancient ways of keeping law and order set aside.

East Africa was badly placed to meet this harsh and sudden challenge from outside. Africa as a whole had fallen far behind the strong powers of the rest of the world in its ability to produce goods, whether for war or peace. After 1500 Europe had entered a period of far-reaching mechanical and scientific discovery and development. Inland Africa, by contrast, had not: it had continued instead with the steady but slow development of its own civilization.⁷¹ This Iron Age civilization had many achievements. There was much advancement and invention in the arts of community life, the adoption of new crops, the spread of metal-working skills, the growth of trade and, more important, the methods of self-rule and ways of keeping the peace. These were definitely important gains but they could not compete with the growing power of the strong industrialized nations of Europe. By 1800 the technical power of the Europeans was far greater than that of the Africans.⁷² By 1900 the power gap had become enormous. It underlay much of post-1800 African history and was part of the background to imperialism in Africa. It went far to explain the crisis which began after 1800, and although it did not make itself directly felt until after 1850, it had an indirect effect on the inland peoples long before that.

71. W. Rodney, 1970a and 1972. Also W. R. Ochieng', 1975d.

72. See E. A. Alpers, 1973 and A. M. H. Sheriff, 1980.

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Madagascar and the islands of the Indian Ocean

R. K. KENT

Madagascar

The mould of modern Madagascar was cast in the course of the nineteenth century when the Merina of its heartland attained political supremacy, imposed a blend of their own and imported European features on many other populations, and became virtually the only Malagasy to be perceived by outsiders. The colonial period, which began with a military defeat of the Merina, made them even more omnipresent in the current century. Yet, beyond the impact of relatively recent events, there is a different and more inclusive past in which the three hundred years before 1800 stand as a monument in the history of Madagascar as a whole. It is almost certain that most of the inhabitants of Madagascar coalesced during these three centuries into the wider social, economic, religious, cultural and political aggregates that make up the Malagasy people today – the Antankara, Antandroy, Antambahoaka, Antanosy, Antemoro, Antesaka, Antefasy, Bara, Betsimisaraka, Betsileo, Bezanozano, Merina, Mahafaly, Sakalava, Sihanaka, Tanala and Tsimihety.¹

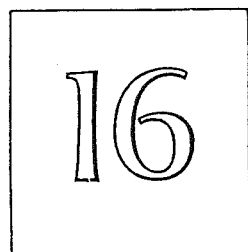
By the mid-sixteenth century there was an end to settlers from overseas who merged into new populations; some of the inhabitants of Madagascar had come into contact with Europeans, mostly Portuguese; and at least one of the more lasting and influential royal families, the *Maroserana*, had started to form. In the early 1600s Madagascar was a political honeycomb of mostly small and self-contained chiefdoms. Before the end of the century much of western Madagascar went under a Sakalava empire and several kingdoms emerged among the highlanders like the Betsileo and Merina, among the south-eastern Antemoro, Antesaka, Antefasy and Antanosy, among the southernmost Antandroy, the south-western Mahafaly, and the

1. As the ethnic names have never been standardized other spellings also exist. In general the prefix *an-* (or *ant-*) denotes 'people of' but is swallowed in everyday speech (viz. Antanosy = 'Tanus' as the Malagasy 'o' comes out as 'oo' or 'ou' in French); *be-* and *-be* reflect 'many' or 'numerous' and also 'great' to denote importance; and *tsi-* or *-tsi* is a negative. Excluded from the above list are some 70 000 Makua, descendants of Africans imported via Mozambique in the first half of the nineteenth century. Recent suggestions that a number of the main ethnic names were formed under Merina hegemony are incorrect.

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Madagascar (412-447)



Madagascar 1800-80

P. M. MUTIBWA
with a contribution by
F. V. ESOAVELOMANDROSO

Introduction

The history of Madagascar between 1800 and 1880 is characterized by two major trends which provide guidelines for our discussion. The first was the political evolution of the country and the diplomatic interaction between Madagascar and foreign powers, particularly Britain and France. Second, major changes took place in the social organization of the country, particularly in the religious, administrative and economic fields. Political evolution consisted mainly of the consolidation of the Merina monarchy and the expansion of its authority to the rest of the island. The diplomatic relations that this monarchy maintained with both Britain and France became a cornerstone of the country's development. The changes that were effected in administration, particularly in the establishment of law and order, facilitated economic development. This was also a major factor in Madagascar's efforts to modernize itself and to resist foreign domination. The embracing of foreign religions was viewed as part of this process of modernization.

A brief description of the country and its people may be necessary here. There are some eighteen ethnic groups in Madagascar of which the largest and, as it turned out, the most important in the nineteenth century, are the Merina who live on the central plateau of the island. This central plateau, known as Imerina (the country which one sees from afar), was the home of the Merina among whom there was a privileged class who came to rule the greater part of the island before it was colonized by the French. It is difficult to say what the population of Madagascar was during the period under review, but the British consul in Madagascar estimated it to be 5 million in 1865, of whom about 800 000 were Merina.¹ All the Malagasy groups speak the same language and have, with few exceptions, similar customs and religious traditions. Thus, despite the existence of regional

1. Public Record Office, Kew, England, Foreign Office, (hereinafter FO) 48/10, Pak-
enham to Russell, 31 January 1865.

GENERAL HISTORY OF AFRICA · VI

Africa in the Nineteenth Century until the 1880s

EDITOR J.F.ADE AJAYI

13 ARALIK 1994



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Madagascar 1800-80

differences, the Malagasy were, and have remained, one people, with one profound cultural and ethnic unity.²

The rulers of Imerina established their seat in Antananarivo, and it was from here that a line of able and often popular monarchs ruled the greater part of the island. The term 'government of the kingdom of Madagascar' will be used here to refer to this government in Antananarivo which, by 1880, was in control, despite spasmodic rebellions here and there of over two-thirds of the entire island. Hence, in spite of the importance of the history of different provinces and regions,³ the discussion of the political, social, economic and administrative evolution of Madagascar turns mainly on the history of the central plateau as the focus or the heart of the rest of the island.

The era of Andrianampoinimerina (1792-1810)

It is difficult to appreciate the history of Madagascar in the nineteenth century without an examination of how Andrianampoinimerina, the founder of the Merina kingdom, came to power and consolidated his position on the central plateau. He reunified the Merina kingdom and expanded it. Furthermore, he reinforced the cohesiveness of the population as an essential factor in the policy of territorial expansion.

Around 1780 there existed in Central Imerina only three or four small kingdoms, all of which were locked in internecine civil wars. In about 1785 Ramboasalama, the nephew of the King of Ambohimanga, one of the small kingdoms, expelled his uncle and proclaimed himself king under the name of Andrianampoinimerina.⁴ He then started to consolidate his position in Imerina, using diplomatic as well as military means. He liquidated the kings of Antananarivo and Ambohidratrimo who, although they had concluded peace with him, had continued to defy him.⁵ In 1791 or 1792 Andrianampoinimerina moved his capital to Antananarivo and started to build the political and social structures of the new kingdom. It has since remained the capital of both Imerina and Madagascar.

The second part of Andrianampoinimerina's reign, roughly from 1800, featured expansion beyond Imerina, thus beginning the long and difficult task of uniting all the eighteen or so ethnic groups in Madagascar. He felt a strong desire to conquer the rest of the island, and on his deathbed he is

2. H. Deschamps, 1951, p. 53, has remarked that 'The unity of the Malagasy language is remarkable. From one end to another of the island, it is the same grammar, the same syntax and, for the great majority, the same words'.

3. The University of Madagascar, Department of History is pioneering work on the history of the regions, and is beginning thus to deepen our knowledge of the internal history of Madagascar.

4. For a short portrait of King Andrianampoinimerina, see H. Deschamps, 1967; A. Delivré, 1974.

5. R. W. Rabemananjara, 1952, p. 53.

HISTOIRE GENERALE DE L'AFRIQUE

VII

*L'Afrique sous
domination coloniale,
1880-1935*

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Madagaskar (245-271)

dans l'espoir de parvenir à les corriger, sans sortir du cadre de la domination coloniale. Ce fut le début du mouvement de protestation non violente pour les droits civiques, dont les artisans étaient, comme nous le verrons par la suite, le South African Native National Congress créé en 1912, la Native Welfare Association en Rhodésie du Sud, le syndicalisme d'un Clements Kadalie et, sur le plan religieux, les églises dissidentes et l'« éthiopianisme ». Le vide laissé par l'effacement des autorités traditionnelles fut comblé par les élèves des missionnaires. Ils n'étaient pas seulement les champions de l'universalisme, de l'antiracisme et du capitalisme matérialiste, mais aussi ceux de la lutte contre les différenciations ethniques ; ils furent donc parmi les premiers à saper la coopération ethnique et particulariste de certains chefs, groupes et individus parmi les Africains. A la différence de la lutte contre la conquête coloniale, la résistance à la domination des colons prit donc une orientation différente et recruta principalement ses troupes dans les masses urbaines, sous la direction des élites instruites. Les masses rurales vivaient d'une agriculture de subsistance. quand elles ne tombaient pas sous le joug de l'économie capitaliste de marché, en devenant des salariés sous-payés dans les mines, les champs, les cuisines ou les usines des Européens.

CHAPITRE 10

Madagascar de 1880 à 1939 : initiatives et réactions africaines à la conquête et à la domination coloniales

Manassé Esoavelomandroso

Le traité anglo-merina¹, signé le 23 octobre 1817 et ratifié en 1820, donne à Radama I^{er} le titre de « roi de Madagascar ». Aussi, le 14 février 1822, ce dernier proclame-t-il sa souveraineté sur toute l'île (voir fig. 10.1). Un royaume, soutenu par la première puissance mondiale de l'époque, fait son apparition sur la scène diplomatique, royaume dont la France commence par contester la souveraineté, qu'elle nie et combat. Il faut attendre 1862 pour que le gouvernement de Napoléon III signe avec Radama II un traité le reconnaissant comme roi de Madagascar, consacrant ainsi aux yeux des autorités de Tananarive l'existence du royaume et l'abandon des prétentions territoriales de Paris, même si le préambule réserve « les droits de la France », c'est-à-dire les droits particuliers sur ses anciens comptoirs et établissements ou sur les protectorats sakalava et antakarana.

L'assassinat de Radama II en 1863, perpétré par l'oligarchie dirigeante qui le juge trop libéral, trop favorable aux occidentaux, crée une situation nouvelle. Rainilaiarivony, premier ministre de 1864 à 1895, adopte une politique assez souple pour faire respecter l'indépendance du royaume (fig. 10.2). Aussi, à défaut de parfaire l'unification territoriale, s'efforce-t-il d'organiser le gouvernement, l'administration et l'armée. Il réussit alors tant bien que mal à consolider son pouvoir et à tenir les régions conquises malgré les complots de ses rivaux, le mécontentement et parfois les révoltes des masses populaires. Or, au même moment, se développe en Europe l'impérialisme colonial. De

1. Les Merina sont les habitants de l'Imerina, une région des hautes terres centrales de Madagascar dont la capitale était Tananarive (devenue Antananarivo). Le royaume merina s'est donné comme tâche l'unification de Madagascar.

HISTOIRE GENERALE DE L'AFRIQUE

IV

*L'Afrique
du XII^e au XVI^e siècle*

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Madagaskar (651-668)

CHAPITRE XXIV

Madagascar et les îles avoisinantes du XII^e au XVI^e siècle

FARANIRINA ESOAVELOMANDROSO

Les composantes essentielles de la population de Madagascar sont en place à la fin du XII^e siècle, même si d'autres vagues de migrations suivent entre le XII^e et le XVI^e siècle. Le peuplement de Madagascar prend place dans le vaste cadre des relations entre l'Asie du Sud-Est et l'Afrique à travers l'océan Indien. L'importance de cette question s'est imposée aux promoteurs de cet ouvrage. C'est aussi sous l'égide de l'Unesco que le Comité scientifique international pour la rédaction d'une histoire générale de l'Afrique a organisé, du 15 au 19 juillet 1974, une réunion d'experts à Port-Louis (Maurice) sur le thème : « Relations historiques à travers l'océan Indien¹. »

Le problème du peuplement de Madagascar est l'objet du chapitre xxv du volume III. Bien des problèmes restent encore en suspens ; par exemple, la détermination de l'apport africain, arabe, indien et indonésien dans le peuplement et la culture soulève encore beaucoup de discussions entre les chercheurs².

Dans le présent chapitre, il s'agira moins de présenter une synthèse définitive sur la civilisation et l'histoire de Madagascar entre les XII^e et XVI^e siècles que de tenter de saisir le lent et complexe brassage ethnique et culturel qui, au début du XVI^e siècle, donne une identité originale à la

1. Unesco. Les contacts historiques entre l'Afrique de l'Est, Madagascar et l'Asie du Sud-Est par les voies de l'océan Indien, coll. « Histoire générale de l'Afrique — études et documents », n° 3, 1980.
2. Voir vol. III, chap. xxv ; R. Kent, 1970 : cet auteur, se fondant sur la linguistique, a tenté d'appréhender l'apport africain sur le plan tant politique que culturel.

HISTOIRE GENERALE DE L'AFRIQUE

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

DIRECTEUR DE VOLUME
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Madagaskar (727-748)

lointains, ce qui, nous dit-on, entraîna le renforcement du pouvoir central⁵⁴. La première objection qu'on peut faire à cette hypothèse est que le bétail ne s'est pas brutalement accru juste avant l'essor culturel du Zimbabwe : les abondants dépôts de bouse et l'organisation spatiale des établissements zhizo du VII^e siècle montrent qu'il existait des sociétés fondées sur l'élevage au moins quatre siècles avant la fondation de Mapungubwe. Notre seconde objection concerne l'hypothèse d'un cycle de transhumance. Étant donné que l'on a retrouvé dans la région de Mapungubwe de nombreux sites de pâturage avec d'importants dépôts de bouse, il est exclu qu'il y ait pu avoir des déplacements réguliers et importants de bétail et de personnes vers des pâturages éloignés, car les vestiges matériels montrent que ces établissements étaient aussi permanents que ceux du premier âge du fer.

Mais plus importante encore que ces erreurs de fond me semble être la confusion entre la centralisation politique et les changements culturels. Diverses sociétés pastorales d'Afrique australe ont été fortement centralisées — les Bamangwato, les Matabele, les Zulu et les Swazi, par exemple —, ce qui ne les empêchait pas de partager les mêmes valeurs culturelles que les autres Bantu d'Afrique australe, si bien que leurs villages étaient organisés selon les mêmes principes qu'à K2 et Schroda. En conséquence, l'abondance du bétail a pu être une condition nécessaire, mais non pas suffisante, de l'évolution du Zimbabwe.

Ainsi, pas plus que l'introduction d'une religion nouvelle, elle n'éclaire les données dont nous disposons. En revanche, l'hypothèse que nous avons avancée explique pourquoi l'élevage fut pratiqué bien avant la période de Mapungubwe, pourquoi les détritiques se sont accumulés dans la cour de K2, pourquoi cette ville fut abandonnée pour Mapungubwe, pourquoi la nouvelle capitale présente une organisation de l'espace différente et enfin, pourquoi la culture pastorale des Bantu s'est maintenue dans d'autres régions de l'Afrique australe. Nous avons montré dans ce chapitre que l'évolution survenue à K2 et à Mapungubwe, qui a permis l'émergence de la culture zimbabwe, résultait du développement du pouvoir politique et que cet accroissement trouvait lui-même son origine dans le commerce de l'ivoire et de l'or.

CHAPITRE 25

Madagascar

*Bakoly Domenichini-Ramiaramanana
(avec des passages révisés par le Bureau
du Comité scientifique international)*

L'histoire de Madagascar avant 1000, parfois même avant 1500, est souvent considérée comme un domaine d'incertitude où les hypothèses se croisent et se contredisent, depuis des décennies, sans jamais emporter la conviction de manière décisive¹. En effet, les sources écrites mises à jour dans l'île remonteraient, au mieux, au XII^e siècle. L'essor de l'archéologie est trop récent² et ses moyens trop limités pour que des résultats statistiquement et chronologiquement sûrs soient d'ores et déjà atteints³, qui permettraient d'asseoir les reconstructions historiques sur des bases incontestables. La prise en compte des sources non malgaches, depuis les anciens travaux de G. Ferrand, s'est en quelque sorte limitée aux textes de langue arabe ; en tout état de cause, l'utilisation de ces sources amène à recourir à nombre de langues ignorées du cursus classique des malgachisants et à maîtriser un savoir qui excède, le plus souvent, la capacité des petites équipes existantes. Sans doute y a-t-il beaucoup de témérité à écrire une histoire autocentrée de Madagascar du VII^e au XI^e siècle.

Il était tentant de commencer à utiliser les sources orales sous toutes les formes où l'on peut les retrouver aujourd'hui à Madagascar et c'est ce que nous avons notamment fait dans ce texte. Ces sources ont survécu dans des conditions très diverses. Parfois elles sont annexées, surtout dans le Sud-Est, aux textes rédigés en caractères arabico-malgaches (*volan'Onjatsy* ou *sorabe*)⁴ ; parfois elles sont intégrées, sous forme de vestiges assez difficilement interprétables,

1. Voir Unesco, *Histoire générale de l'Afrique*, vol. II, chap. 28, et bibliographie. Voir également E. Ralaimihoatra, 1971b et 1974.

2. J. P. Domenichini, 1981b.

3. Pour un intéressant état de la question, voir D. Rasamuel, 1985 et 1986.

4. Sur lesquels de nombreux et importants travaux sont entrepris, aujourd'hui, sous l'impulsion du professeur Ludwig Munthe, à Madagascar même.

LES AFRICAINS

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

TOME II

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LES EDITIONS DU
jaguar

Andrianampoinimerina ou la raison d'Etat au service de l'unité malgache Hubert Deschamps

Madagascar, île un peu plus grande que la France, était, au XVIII^e siècle, plus divisée politiquement que la Gaule avant Jules César. Ses différentes « grandes tribus » (*karazabé*) au nombre d'une vingtaine étaient elles-mêmes morcelées en unités politiques de taille diverse, la plupart ayant à leur tête un roi (*mpanjaka*). Entre les tribus s'étendaient des espaces déserts. Une forêt épaisse couvrait la falaise qui séparait le plateau central de la côte est. Malgré cette diversité politique et cet éparpillement géographique, le peuple malgache se caractérisait par une notable unité de langue et de coutumes, apparentées essentiellement à l'Indonésie et, secondairement, à l'Afrique.

Chaque tribu comprenait de nombreux clans (*foko karazana*)¹. Chaque clan, composé en principe de descendants d'un même ancêtre en ligne paternelle, avait son territoire, ses tombeaux et son organisation propre fondée sur le conseil des chefs de famille et sur la coutume des ancêtres (*fombandràzana*). Les mariages étaient interdits entre parents assez proches, mais permis entre gens du même clan ou de clans alliés. Les mariages étaient un moyen de créer des alliances entre clans. La polygamie donnait ainsi des facilités à certains chefs d'accroître leur influence politique. Il existait des clans nobles (divisés en castes), plus ou moins proches parents du roi, et des clans roturiers. Entre nobles et roturiers, il y avait prohibition matrimoniale. En outre, dans chaque clan vivaient des esclaves, provenant soit de

prisonniers de guerre, soit de condamnation criminelle; la femme et les enfants suivaient le sort du mari. Les esclaves vivaient dans la famille, mais on ne pouvait les épouser. Les nobles jouissaient de certains privilèges (par exemple dans le sud-est, celui de sacrifier les bœufs). Les plus proches parents du roi avaient droit au bonnet rouge et au parasol rouge.

Le roi était choisi dans la famille royale, au sein de l'ainé des clans nobles; son ascendance paternelle et maternelle était prise en considération; le précédent roi pouvait désigner son successeur, ou même prévoir les règles d'une succession plus lointaine, mais le peuple (c'est-à-dire les notables des clans roturiers) devait ratifier ce choix. Le roi était sacré, mais non absolu; les notables étaient ses conseillers et veillaient à ce qu'il ne transgresse pas la coutume des ancêtres. Les guerres entre ces innombrables royaumes étaient fréquentes mais ressemblaient plus à des razzias de bœufs et d'esclaves qu'à des batailles rangées. On montait à l'assaut des villages ennemis, perchés en haut des collines, entourés de fossés et de murs de terre ou de palissades. L'armement était composé de lances, de javelots, de frondes; les fusils, vendus à la côte par les Européens en échange de bœuf, de riz ou d'esclaves, commençaient à pénétrer dans l'intérieur.

Ces sociétés hiérarchisées vivaient, matériellement, dans des conditions égalitaires d'une grande simplicité paysanne. La maison était rectangulaire, en bois, avec un toit aigu de feuilles ou d'herbes, un foyer sur des pierres et une porte à l'ouest. Pas d'autre mobilier que des nattes de jonc et des ustensiles de bois, de poterie ou de fer. Une seule pièce. Les dimensions seules distinguaient, faiblement, les riches des pauvres. Des bois entrecroisés sur le toit

1. L'o malgache représente le son ou. L'accent tonique est généralement sur la pénultième syllabe, mais sur l'antépénultième dans les radicaux terminés par *ka*, *tra* ou *na*. L'a final n'est que faiblement prononcé. Je marquerai l'accent tonique par le signe '. Les radicaux ont rarement plus de trois syllabes mais peuvent se composer pour donner des noms parfois très longs.

05 MARS 1990

Madagascar

s. 75-97

Portrait d'Andrianampoinimerina,
d'après un tableau de Ramano.

THE CAMBRIDGE HISTORY OF AFRICA

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from c. 1790 to c. 1870

edited by
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CHAPTER 11

TRADITION AND CHANGE IN MADAGASCAR, 1790-1870¹

MALAGASY SOCIAL AND POLITICAL STRUCTURE

In 1790 the Malagasy people were divided into a large number of ethnic groups, and a still larger number of political units. But despite local variations there was a striking degree of uniformity in language and customs.

There were large gaps in the pattern of settlement. Ethnic groups were separated by immense empty areas of bush or forest. Hunting, fishing and gathering provided secondary resources. Agriculture depended in large measure on slash and burn techniques with the cultivation of millet, taro, bananas, yams, sweet potatoes, various beans, cassava, and mountain rice. Rice fields, constructed out of swamps or along water courses, were cultivated by means of the hoe and by trampling cattle; they provided rice in a number of areas. Zebu cattle were both work animals and visible capital, sacrificed only in religious ceremonies.

The Malagasy house was rectangular, with a steeply pitched roof, aligned along a north-south axis with a door to the west. The framework was of wood, the walls, according to area, made either of the leaf stalks of ravenala or of palm fronds, or of clay earth, the roof of leaves or thatch. Dress consisted of a loincloth and toga (*lamba*) for the men, a sheath dress for the women. Cotton and silk were woven; while on the eastern coast sheath dresses were made from interlaced reed mats. In general furniture consisted of plaited mats. Containers were of vegetable origin (gourds, bamboo, wood) or of earthenware. Each family was self-sufficient in food; for heavy work, such as embankments and house-building, they were assisted by relatives. The only specialized worker was the smith, who made tools and weapons. There was little trade, apart from a few periodic markets. Long journeys were undertaken only for the purchase of cattle and salt. There were no roads nor pack animals; loads were carried on the shoulder.

The Malagasy recognized a creator God (*Zanahary*), but sacrifices and offerings were mainly addressed to dead ancestors (*vazana*) by heads of families or clans. Social life was regulated by the custom (*fomba*) of the ancestors. Magic was based largely on geomancy, of Arabic origin. Literature, which was entirely oral, was of several kinds: speeches

¹ Translated from the French by Yvonne Brett.

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SOUTHERN AFRICA AND MADAGASCAR

tion, and in some respects a more highly developed system of law and order. The Tswana chiefdoms and some of the Nguni polities were larger scale and better organized than the society of the cattle farmers of Graaff Reinet, who even to the Xhosa must have appeared little more of a threat than their traditional African neighbours.

The stratified, plural society of the western Cape, with its townsmen and Company officials, its wine and wheat farmers and their slaves and labourers, was, of course, more complex. Though with the decline of the Dutch East India Company and its enormous indebtedness in the last years of the century, administration was inefficient and finances were chaotic, white settlers in the western Cape still formed part of a more sophisticated and articulate community, recognizably European in its origins, though greatly influenced by the East. Ultimately it was the Cape's links with both Europe and the East which were to tilt the balance in favour of the white man, an event presaged by the coming of the British in 1795.

By the time the British took over the Cape from the Dutch East India Company in 1795, some of the diverse strands of South African history were beginning to be drawn together and many of its future developments were being hinted at. On the south-east coast, whites were now confronting the great block of Bantu-speaking peoples, and the century-long struggle over land, cattle and water had begun. While to the north their advance was still being resisted by the Khoisan, a trickle of white hunters and traders was making its way to the Orange river, in the wake of the Korana and Griqua, and individuals were bringing back reports – though still largely hearsay – of the populous Tswana chiefdoms in the interior. At Delagoa Bay, trade routes were extending west onto the high veld and southwards to Natal, where the first rumblings of what were to be the most dramatic changes of all were beginning to be heard.

MADAGASCAR

Across the Mozambique channel, the western shore of Madagascar still bore at the beginning of the seventeenth century unmistakable signs of African settlement and influence. The island had long participated in the commerce of the Indian Ocean, and Arab traders continued to visit the north-western coast, where they had established flourishing settlements on small islands in Mahajamba and Boina Bays. In 1613 Luigi Mariano, the Italian Jesuit who made four visits to Madagascar and who also worked on the Zambezi and among the Maravi, described

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- 2 From c. 500 B.C. to A.D. 1050
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- 3 From c. 1050 to c. 1600
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- 4 From c. 1600 to c. 1790
edited by Richard Gray
- 5 From c. 1790 to c. 1870
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- 6 From 1870 to 1905
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- 7 From 1905 to 1940
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- 8 From c. 1940 to c. 1975
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THE CAMBRIDGE HISTORY OF AFRICA

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FRENCH BLACK AFRICA

At the end of 1933 Kouyaté was expelled from the Communist Party for failing to toe the party line, but he continued to agitate for African liberation and he collaborated with George Padmore in trying vainly to organise a Negro World Unity Congress. The Popular Front helped him to create the French Federation of the Youth of Black Africa and he presented a plan for decolonisation to the governor-general in Dakar in 1937. Soon afterwards he launched the first Association of West African Students, but when war broke out the Vichy regime deported him and he died in 1942. Even before this, the approaching war-clouds in Europe had distracted public attention from anti-colonial politics. Besides, it was the problem of cultural identity which now most concerned young black intellectuals in Paris. They realised that France was only interested in 'assimilating' them as full citizens insofar as they had adopted Western modes of thought and had rejected ancestral values.⁸³ In reaction, they explored the nature of being African: this was a theme of the magazine *L'Étudiant noir*, which was founded in 1934 by Aimé Césaire, a poet from the Antilles, and Léopold Sédar Senghor from Senegal, who taught in a French secondary school (and was the first African qualified to do so). It was they who formulated the concept of *négritude*, a transitional form of militancy which was to exert much influence in French Africa.

CONCLUSION

On the eve of the Second World War, French black Africa found itself at a crucial stage in its development. On the one hand, it seemed to be marking time: economic plans had made little progress, there had been no political reform, social agitation had collapsed and nationalist claims appeared to have subsided. Nonetheless, the preconditions for rapid change were all there. The traumatic experience of the First World War and the profound upheavals caused by the depression had transformed the relations of French Africa with the outside world and had accordingly modified its internal structures. The region was no longer a more or less negligible dependency of the metropolis; it was beginning to play a significant role within the Western capitalist system. The Second World War was to project it into a new universe.

⁸³ In 1936 there were only 2,136 black French citizens in French West Africa, apart from 78,000 in the communes of Senegal who were citizens by birth.

MADAGASCAR

MADAGASCAR

In 1905 the population of Madagascar was perhaps around three million, mostly concentrated on the central plateau and the eastern littoral. Gallieni, who retired as governor-general in that year, had transformed the military regions into some twenty provinces; these in turn comprised about eighty districts, and 700 cantons under Malagasy chiefs. It had been Gallieni's intention to enforce a *politique des races*, whereby the hegemony of the Merina monarchy over neighbouring peoples would be curtailed and local leadership encouraged. In practice this policy met with limited success. The Merina continued to exert great influence outside their own kingdom, for they retained the head-start in literacy given them by Christian missions; the only two schools in the coastal regions were suppressed in 1909. Thus the lower ranks of the colonial administration were largely staffed by the former ruling class of the Merina, some of whom also became petty traders. In any case, the administration rapidly became more authoritarian as it busied itself with the collection of taxes and the mobilisation of labour to create an export economy virtually from scratch.

During the early years of the century there was a considerable influx of immigrants: by 1905 they numbered 16,500. Many were Indian and Chinese traders, and about 8,000 were French, of whom half came from Réunion. Several hoped to make fortunes by washing gold out of rivers on the eastern edge of the plateau. For a few years, gold was the island's chief export: in 1909, production amounted to 130,000 oz (half that of the Gold Coast), but thereafter exports rapidly declined. For the Malagasy, wild rubber was another instant source of income, but by 1910 supplies had been almost exhausted. White settlers turned to vanilla, coffee or cloves, and some obtained extensive grants of land on the eastern side of the island; but before 1914 exports of such tropical crops were insignificant. By 1910, and for the next two decades, the economy depended heavily on exports of rice, the main indigenous staple, and of hides and meat from the large and numerous herds of indigenous cattle. The promotion of rice exports was associated with a large-scale process of internal colonisation: the suppression of warfare among the Sakalava enabled many people from the east and south-east to migrate westwards and introduce irrigated rice cultivation in this sparsely

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CHAPTER 13

MADAGASCAR

POLITICAL AND CONSTITUTIONAL HISTORY: PRE-INDEPENDENCE

On the eve of the Second World War, the vast majority of Malagasy were French *subjects* who had extracted few political concessions from Paris. But political awareness was developing, especially among the urbanised Merina, whose leaders, Jean Ralaimongo and Joseph Ravoahangy, had agitated in favour of equal civil and political status with the Europeans and the reform of local labour regulations. Their campaign achieved Malagasy representation on a consultative body created in 1924, called the Délégations Économiques et Financières. The administration dominated the Délégations, quarrelled with the settlers' representatives, and ignored the Malagasy delegates. As a result the Malagasy gained limited knowledge of parliamentary procedure from them. Léon Cayla's term as governor-general (1930-9) witnessed the suppression of political activities and a decree establishing arbitrary arrest; anti-government newspapers were banned and labour was tightly controlled. Under pressure from the Popular Front government, he permitted the formation of the first trade unions in 1937. When he returned to France in 1939 he left a colony in which the mass of the population accepted French rule. But he also left behind an educated élite which harboured political and personal grievances against the administration.

The outbreak of the Second World War produced a wave of Malagasy patriotism, which the new Governor-General, Marcel de Coppet, used to mobilise Madagascar's resources. The collapse of France resulted in de Coppet's recall by the Vichy regime and the re-appointment of Cayla, who was forced to leave nine months later because he had reached retirement age. His successor was Armand Annet, who repressed all opposition, discriminated against the Malagasy, and abolished the Délégations. The Allies

PRE-INDEPENDENCE

blockaded the island from late 1941, invaded it with a British force in May 1942, and forced Annet to surrender the following November. The British retained the Vichy administrators until January 1943, when they handed over power to the incoming Free French. In Allied hands, the island became a supplier of men and raw materials for the war. Between 1943 and 1945 the pressure on the Malagasy became intense, as the administration proceeded to conscript men for the army and forced labour, and to extract 150 million francs in 'contributions' for the war effort. Inflation rose rapidly, but wages hardly at all, while shortages became acute and the black market flourished. Farmers were forced in 1944 to sell their entire crop to the government's Office du Riz at a low and fixed price, and then when they needed rice for their own use to buy it back at a higher cost. Mass discontent became widespread. Governmental reforms were few, though the Free French did give the *fokononanas* (village councils) some additional responsibilities and supported the concept of a new representative council. This body, which separated the settlers and Malagasy into two electoral colleges and pitted both against the governor-general's 30 appointees, was established in 1945. The council had no control over the budget; the settlers, who represented little more than one per cent of the population, were grossly over-represented on it; and the governor-general could dissolve it at will. Despite its flaws, it was an improvement over the Délégations, and it embodied the principle established at the Brazzaville Conference, whereby colonial representatives could sit in the French National Assembly and Senate. Membership of the French parliament gave Malagasy leaders important contacts with French officials and experience in the art of governing, both of which were later to prove invaluable.

The ideas articulated at Brazzaville and the principles of self-determination embodied in the Atlantic and United Nations Charters inspired Ravoahangy and Joseph Raseta, both of whom demanded that they be applied to Madagascar. The Malagasy voters elected the two Merina leaders to the first Constituent Assembly of the Fourth French Republic, but, once in Paris, the representatives discovered that all French parties were opposed to Malagasy independence or even autonomy. They therefore joined forces with Jacques Rabemananjara, a Betsimisaraka, who was elected to a third Malagasy seat in early 1946, to form the



Uqbah 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

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1964

(38)

The Malagasy Republic (Former Madagascar Island)

WITH its area of 228,500 sq. miles, Madagascar is the third largest island in the world after New Guinea (234,770 sq. miles) and Borneo (284,630 sq. miles). Thus, it is about equal to France (207,000 sq. miles), Holland (12,740 sq. miles) and Belgium (11,373 sq. miles) combined. Its length is 1,000 miles and breadth 350 miles, with a coastline of 3,000 miles.

The island was called *al-Qamar* by the Arabs, "Bukini" by the Bantus of the neighbouring East African coast and by certain Malagasy tribes. The Portuguese called it "Island of St. Laurence", because they discovered it on that Saint's day, 10 August 1506, and finally it became known as "Madagascar" from Marco Polo's name for it. The orthography unvocalised gave rise to the false etymology *Jazirat al-Qamar* ("Island of the Moon"), which survived down to the end of the nineteenth century among the sailors of southern Arabia.

The name *Qamar* appears for the first time in the *Kitab Surat al-Ard* of Muhammad bin Musa al-Khwarizmi (d. 835 or 845 C.E.), in which mention is made of the famous "Mountain of *Qamar*" (*Jabal al-Qamar*), in which the Nile was reputed to rise. But the interpretation by *Jabal al-Qamar* ("mountain of the moon") was already old in the ninth century C.E., for it is found as early as the "Geography" of Ptolemy, which the majority of Arab geographers, and notably al-Khwarizmi, took as a model.

The name of Madagascar was given by Marco Polo in the form of "Madagascar" (*The Book of Ser Marco Polo*, ed. Sir Henry Yule and Cordier, ii, p. 411). Yule, long ago, pointed out that Marco Polo had not visited Madagascar and knew it only by hearsay, and that the information he gave about it really related to the adjoining east coast of Africa.

Among the Arab geographers, the first detailed account of the "Island of *Qamar*"—Madagascar, is found in the *Kitab Nuzhat al-Mushtaq fi Ikh-tiraq al-Afaq* (1154 C.E.), of al-Idrisi, who included the large African island

The Malagasy Republic

in the country of the *Zangs*.

Yaqut, in his *Mu'jam* (1224 C.E.) says simply (vol. IV., p. 174): "*al-Qamar* is an island in the centre of the sea of the *Zangs*, which contains no larger island than this".

Abul-Hasan 'Ali bin Sa'id al-Maghribi, best known as Ibn Sa'id, was born in 1208 (or 1214 C.E., near Granada, and died at Damascus in 1274 (or in Tunis in 1286) C.E. The *Bibliothèque Nationale* in Paris had a copy, catalogued as MS. No. 2234, of a treatise on general geography, which runs from f. 1 to 117 and is entitled: "The book collected and epitomised by 'Ali b. Sa'id al-Maghribi, the Spaniard, of the book of the 'Geography' (of Ptolemy) in seven climes; and he has added to it longitudes and latitudes from the book of Ibn Fatima". This copy of the original manuscript is dated 714 A.H. (1314-15 C.E.), and belonged to the celebrated geographer, Abu al-Fida. The text contains, in a few lines, information of the highest importance to the following effect: "The *Qamar*, who have given their name to the mountain of this name, situated in East Africa, are brothers of the Chinese. They originally lived with the Chinese in the eastern regions of the earth," etc., etc.

The following geographers: Shams al-Din Abu 'Abdallah Sufi al-Di-ashqi (d. 1325 C.E.), Abul-'Abbas Ahmad al-Nuwairi (d. 1332 C.E.), Abu al-Fida (1273-1331 C.E.), Ibn Khaldun (d. 1375 C.E.) and Maqrizi (1365-1442 C.E.), tell us nothing particular about the "Island of *Qamar*." In the fifteenth century, Ibn Majid (Shihab al-Din Ahmad bin Majid), in his *Kitab al-Fawa'id*, includes the "Island of *Qamar*" among the ten large islands of the world, and mentions it after the Arabian peninsula. With Sulaiman al-Mahri, our information becomes more definite. In his *al-Umdat al-Mahri-ay*, in chapter IV, dealing with the islands and sailing routes along their coasts, he says: "Let us begin with the 'Island of *Qamar*', because it is a island which large stretches along the coast of *Zang* and *Sofala*."

The number of the Muslim Malagasy (inhabitants of Madagascar) is over one million now (i.e. about 18% of the total population). The whole philosophy of the Malagasy people is contained in their proverb: "mami aina" ("life is sweet"); they think it good to be alive.

The conversion of the Malagasies to Christianity has not been a great success, because they are not serious about religion. At the time of the French conquest of the island in 1895, they were cajoled, enticed and compelled to be converted *en-masse* to Roman Catholicism.

Many legends give the old Vazimba, now disappeared, as the ancient masters of the soil, i.e. the Autochthons. The name is clearly Bantu. They were perhaps negrillos.

There was first an important immigration of African Bantus, followed by another equally important immigration of the Indonesians from Sumatra in the second-fourth centuries C.E.

LES AFRICAINS

sous la direction

de

Charles-André Julien

et

Magali Morsy,

Catherine Coquery-Vidrovitch,

Yves Person

TOME I

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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Paris-1990

Ravoahangy conscience du patriotisme malgache

Jacques Tronchon

Il est impossible d'évoquer le nationalisme malgache pendant l'occupation française (1896-1960) sans rencontrer l'action et la pensée de celui qui en fut sans doute le leader le plus influent: le docteur Joseph Ravoahangy-Andrianavalona. Fait étonnant: sa réputation n'a guère dépassé les limites de Madagascar et, au mieux, des milieux politiques parisiens. Ce paradoxe situe exactement une personnalité qui, pour n'avoir pas été prophétique, n'en a pas moins orienté pendant plusieurs décennies les destinées de son pays.

Né le 28 octobre 1893, à la fin du règne de Ranavalona III, Ravoahangy appartient à cette génération traumatisée par l'effondrement brutal du royaume de Madagascar et par l'intransigeance de l'occupation étrangère. Dans l'entourage du jeune Joseph, les nouvelles de Tananarive provoquent la consternation: plusieurs hauts dignitaires de la Cour ont été fusillés; la reine a dû quitter de nuit son palais, gagner la côte sans escorte, et partir en exil au-delà des mers... Le général «masiaka» (méchant), Gallieni, multiplie les déplacements pour affirmer partout la loi du vainqueur. A Fianarantsoa, où habite la famille de Ravoahangy, il se présente comme le nouveau maître incontesté de la situation. «Madagascar est devenue terre française, et le restera». Autrefois lointaine, parfois menaçante, la France fait brusquement irruption à Madagascar et impose partout son autorité. L'échec de l'insurrection des Menalamba, qui a embrasé l'Imerina pendant quelques mois, prouve que l'envahisseur ne se laissera pas refouler facilement. Aussi vaut-il mieux se résigner et accepter, faute de mieux, la loi fatale du destin et... du plus fort. Ce climat des années de jeunesse de Ravoahangy in-

fluencera sans doute son action politique, et déterminera son attitude à l'égard de la France.

Climat d'autant plus marquant que ses parents appartiennent au milieu privilégié qui, depuis un siècle, préside aux destinées du royaume de Madagascar! Originaire de l'Imerina, une branche de sa famille s'était établie en Betsileo pour y représenter le gouvernement royal de Tananarive. Aussi bien par son père, Joël Rakotonavalona, que par sa mère, Rose Ramanantenaso, Ravoahangy appartient à la haute noblesse merina («caste» des Andriamasinavalona) unie par des liens assez serrés de parenté à la dynastie qui a créé et accaparé le trône de Madagascar depuis Andrianampoinimerina, à la fin du XVIII^e siècle¹. Son nom, Andrianavalona («le noble qu'on respecte»), porte son origine aristocratique. Il traduit aussi un trait de son caractère, mélange d'un ascendant naturel et d'une certaine morgue apparente. Pour le peuple, il sera toujours «Ny-Andriana» («le grand seigneur»). Par extension, les autorités de la colonisation, impressionnées elles aussi, lui décernent souvent le titre de «prince», de manière abusive puisque Ravoahangy n'appartient pas à la «caste» fermée des Zanakandriana («princes du sang»). Son physique en impose, non par sa taille, plutôt petite, mais par le masque énigmatique d'un visage où les sentiments affleurent rarement. Le regard, lorsqu'il se laisse arrêter, est vif, intelligent, dominé par un front dont la calvitie précoce accentue

1. Le Dictionnaire historique et géographique de Madagascar de Rajemisa-Raolison, dans son article «andriana», pp. 49-50, expose rapidement la hiérarchie des «castes» nobles en Imerina. Le grand roi Andriamasinavalona, mort en 1710, était l'ancêtre commun de Ravoahangy et de la reine Ranavalona III.

Madagascar

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Dominique Kerouedan et Joseph Brunet-Jailly, *L'Afrique politique 2001*, pp. 165-180

La France a-t-elle une stratégie de coopération en matière de santé avec l'Afrique et Madagascar ?

Le dossier « Santé » présenté dans le rapport l'Observatoire permanent de la coopération française (OPCF) en 1998 (Floury 1998 : 161-179) et le rapport d'activités de la sous-direction de la santé et du développement social du ministère de la Coopération et du Développement en 1992, reprennent les grandes lignes des axes stratégiques choisis par le gouvernement français en matière de santé en Afrique depuis les indépendances.

Aux lendemains de celles-ci et pendant deux décennies, on a prétendu faire face aux problèmes majeurs de santé des pays africains, les pathologies infectieuses (paludisme, variole, peste, fièvre jaune, lèpre, tuberculose, etc.). En réponse à ces maladies transmissibles, le service de santé des armées organisait donc la lutte contre les grandes endémies. Cette priorité et cette organisation ne s'imposaient qu'en raison de l'inexistence d'une offre périphérique de soins : les campagnes de masse palliaient peu ou prou l'absence d'offre de soins élémentaires. La Coopération française s'attachait d'ailleurs dans le même temps à construire des hôpitaux, bien évidemment dans les seules capitales et sur le modèle des centres hospitaliers universitaires français des années 1970 ; à édifier des facultés de médecine dans tous les États qui le demandaient – et tous l'ont voulu – et à développer le réseau des Instituts Pasteur d'outre-mer (IPOM).

Dans les années 1980, les problèmes qui apparaissent prioritaires étaient liés aux maladies infectieuses – avec au premier plan l'épidémie de sida, la résurgence de la tuberculose et encore et toujours le paludisme – mais aussi à l'urbanisation – qui pose, du fait de la promiscuité et de la précarité des habitats, des problèmes d'hygiène et d'assainissement –, à la croissance démographique et à la crise économique qui perdure en Afrique. Rappelons que les politiques d'ajustement structurel du Fonds monétaire international et de la Banque mondiale (BM) sont mises en œuvre sur le continent au cours de cette décennie, et qu'elles affectent les secteurs sociaux, notamment les investissements : en particulier les engagements de la Banque mondiale s'accroissent considérablement, mais sans se concentrer sur les hôpitaux des capitales, ce qui leur vaut toutes les critiques. Ne fallait-il pas pourtant admettre un jour que le paradigme pastorien de la médecine, appliqué au milieu tropical, était devenu une approche dérisoire au regard de la complexité et de la multiplicité des déterminants de l'état de santé des populations ?

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- ROSSATANGA-RIGNAULT G. 1997, « Gabon. Radioscopie du théâtre électoral » : 271-293 in *L'Afrique politique 1997*, Paris, Karthala/Bordeaux, CEAN.
— 2000, *L'État au Gabon. Histoire et institutions*, Libreville, Éd. Raponda-Walker.
SAVAS E.S. 1991, *La privatisation. Pour une société performante*, Paris, Nouveaux horizons.
WRIGHT V. 1981 « Question d'un jacobin anglais aux régionalistes français », *Pouvoirs*, 19.

Démocratie électorale et inertie institutionnelle à Madagascar

À la vague d'enthousiasme engendré par la multiplication des transitions démocratiques en Afrique du début des années 1990, a succédé une période de désillusion profonde. Non seulement, la mise en place de régimes démocratiquement élus n'a pas sorti l'Afrique du marasme économique, mais, sur le plan politique, le processus s'est révélé réversible. On assiste dans plusieurs pays à un retour de régimes autoritaires. Tentant d'identifier, fin 1999, les pays d'Afrique subsaharienne pouvant être classés comme démocratiques, ne serait-ce que sur des critères formels, J.-F. Médard (1999) n'en recensait que sept (Île Maurice, Afrique du Sud, Botswana, Namibie, Bénin, Mali, Malawi) ; auxquels il ajoutait quatre autres cas plus litigieux (Mozambique, Sénégal, Cap Vert et République centrafricaine). Madagascar n'en faisait pas partie. Plus pessimiste encore, J.-P. Olivier de Sardan (2000) ne reconnaissait qu'un seul pays ayant connu une alternance véritable par la voie des urnes : le Bénin (Olivier de Sardan 2000 ; Naudet 2000). Dans ce contexte, le contre-exemple malgache apparaît d'autant plus intéressant qu'il est largement occulté.

Le Bénin est cité par les deux auteurs mentionnés ci-dessus et bien d'autres, comme le seul cas de transition réussie. Madagascar n'apparaît pas dans ce classement. Pourtant, ces deux pays ont suivi des voies étonnamment parallèles : renversement pacifique d'un régime socialiste puis retour au pouvoir par la voie des urnes de l'ancien président – M. Kérékou dans un cas, D. Ratsiraka dans l'autre. La similitude va même jusqu'à la poussée religieuse aiguë des deux anciens hommes forts, qui font appel au sermon et à l'invocation des Saintes Écritures pour conforter leur légitimité. La question de la démocratie et des libertés publiques n'est d'ailleurs pas le seul domaine où les progrès enregistrés par Madagascar ces dernières années sont mésestimés à l'extérieur. Le rapport annuel pour l'année 2000 de l'institution *Economic Freedom of the World*, classait Madagascar aux derniers rangs mondiaux en matière de libertés économiques (droit de propriété, stabilité macro-économique, intégrité de l'administration, etc.). Contre toute vraisemblance, la grande île n'y côtoyait que des pays en guerre et des régimes autoritaires (Sierra Leone, Rwanda, Burundi, République démocratique du Congo, Congo, Guinée-Bissau, Myanmar, Algérie, Syrie, Albanie, Ukraine).

Si la littérature sur les élections africaines enregistre un certain regain, elle reste pour l'essentiel descriptive, factuelle, et dépasse rarement le cadre des chroniques électorales. Les spécialistes de la question reconnaissent ces faiblesses

21 SUBAT 2003

تاريخ افريقيا العام

18 TEMMUZ 1995

Madagascar (229 vol.)

المجلد السابع
افريقيا في ظل السيطرة الاستعمارية
١٨٨٠ - ١٩٣٥

المشرف على المجلد: أ. آدو بواهون

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	131005-4
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اليونسكو / أديفرا

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باريس

الفصل العاشر

مدغشقر من عام ١٨٨٠ الى عام ١٩٣٩ :
مبادرات الافريقيين ومواقفهم
تجاه الغزو والسيطرة الاستعمارية

بقلم : ماناسيه إيسوفيلوماندرسو

منحت المعاهدة البريطانية - المربنية (١) ، التي وقعت في ٢٣ أكتوبر / تشرين الأول ١٨١٧ وصدّق عليها في عام ١٨٢٠ ، لقب « ملك مدغشقر » للزعيم راداما الأول الذي ما لبث أن أعلن في ١٤ فبراير / شباط ١٨٢٢ سيادته على الجزيرة كلها (أنظر الشكل ١-١٠) . وهكذا برزت الى الساحة الدبلوماسية مملكة كانت تحظى بمساندة أقوى دولة في العالم في ذلك الحين ، لكنها كانت مملكة اعترضت فرنسا على تمتعها بالسيادة أول الأمر وأنكرتها وحاربت ضدها . وظل الأمر كذلك الى عام ١٨٦٢ حين وقّعت حكومة نابليون الثالث معاهدة مع راداما الثاني تعترف به ملكاً على مدغشقر . وكان هذا في نظر سلطات تاناناريف إقراراً بوجود المملكة ، وتخلياً من فرنسا عن مطالبتها الإقليمية وذلك على الرغم من أن ديباجة المعاهدة قد أثبتت « حقوق فرنسا » أي مطالبتها الخاصة بمراكزها ومنشأتها التجارية السابقة وفي محميتي ساكالافا أنتاكارانا .

وقد نشأ وضع جديد نتيجة لاغتيال راداما الثاني في عام ١٨٦٣ بأيدي الاوليغارشية (الطبقة الغنية) الحاكمة التي اعتبرته قد تجاوز الحد في أفكاره الليبرالية وفي محاباته للأوروبيين . وانتج راينيل ياريفوني ، الذي تولى رئاسة الوزارة فيما بين عامي ١٨٦٤ و ١٨٩٥ ، سياسة تتميز بالمرونة الى حد ما سعياً الى ضمان احترام استقلال المملكة (انظر الشكل ٢-١٠) . وعلى هذا النحو وبالرغم من عجزه عن توحيد أرض الجزيرة كلها ، بدأ في تنظيم الحكومة والإدارة والجيش . وقد نجح بطريقة ما في دعم سلطته وفي جمع شمل المناطق المفتوحة على الرغم من مؤامرات خصومه وسخط الجماهير بل وتمرد السافر في بعض الأحيان . لكن هذا حدث في وقت كانت الامبريالية الاستعمارية تنمو فيه في أوروبا . وكانت فرنسا تتجه فيه ثانية نحو السيطرة على مدغشقر . ولم يوفق راينيل ياريفوني فيما بذله من جهود دبلوماسية لتفادي هذا

(١) المربنا هم سكان إمرينا ، وهي منطقة تقع في المرتفعات الوسطى في مدغشقر . وكانت عاصمتها تاناناريف (والتي اصبح اسمها اتاناناريفو) . وكان الهدف الذي وضعت مملكة مريتا لنفسها هو توحيد الجزيرة كلها .

تاريخ إفريقيا العام

18 TEMMUZ 1995

المجلد الرابع

إفريقيا من القرن الثاني عشر إلى القرن السادس عشر

المشرف على المجلد: ج. ت. نيكان

Madagascar (595rd)

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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1988
باريس

اليونسكو

٥٩٥

الفصل الرابع والعشرون

مدغشقر والجزر المجاورة ،
من القرن الثاني عشر إلى القرن السادس عشر

بقلم ف. ايزوا فيلوماندروزو

كانت المكونات الأساسية لسكان مدغشقر قد استكملت في آخر القرن الثاني عشر، ولو أن موجات أخرى من الهجرة قد تعاقبت فيما بين القرنين الثاني عشر والسادس عشر. ويندرج استيطان مدغشقر في النطاق الواسع للعلاقات بين جنوب شرق آسيا وإفريقيا عبر المحيط الهندي. وقد فرضت أهمية هذه المسألة نفسها على أصحاب فكرة هذا التاريخ العام، ونظمت اللجنة العلمية لكتابة تاريخ إفريقيا العام اجتماعاً للخبراء في بولويس (بجزيرة موريشيوس)، بإشراف منظمة اليونسكو أيضاً، من ١٥ إلى ١٩ تموز/ يوليو ١٩٧٤، حول موضوع «العلاقات التاريخية عبر المحيط الهندي»^(١).

وكانت مسألة استيطان مدغشقر موضوع الفصل ٢٥ من المجلد الثالث. ولا تزال مشاكل جمة معلقة إلى الآن، من ذلك مثلاً أن تحديد المساهمة الإفريقية والعربية والهندية والأندونيسية في الاستيطان والثقافة تشير الكثير من الجدالات بين الباحثين^(٢).

وسوف لا ينصرف الاهتمام في هذا الفصل إلى تقديم خلاصة نهائية حول حضارة مدغشقر وتاريخها فيما بين القرنين الثاني عشر والسادس عشر، بقدر ما سيركز على محاولة فهم المزيج العرقي والثقافي البطيء المعقد الذي أضفى على الجزيرة الكبيرة، في بداية القرن السادس عشر، هوية خاصة. ويبدو من الثابت تماماً أن مدغشقر استقبلت من جديد، بعد القرن الثاني عشر، عرباً وأندونيسيين وأفارقة. وبهذا الشأن تذكر الروايات الشفهية التي يتناقلها سكان الميرينا والبتيوليو، الحروب التي خاضها ملوك، على رأس

(١) اليونسكو، «تاريخ إفريقيا العام»، دراسات ووثائق، رقم ٣، ١٩٨٠.

(٢) أنظر المجلد الثالث، الفصل ٢٥؛ أنظر أيضاً ر. كنت، ١٩٧٠. لقد حاول هذا المؤلف، معتمداً على علم اللغويات، فهم الاسهام الإفريقي على الصعيد السياسي والثقافي على حد سواء.

Madagascar

الإسلام في مدغشقر

لحضرة الأستاذ عمر طلعت زهراء

أستاذ في الآداب

[رأى حضرة صاحب الفضيلة الأستاذ الأكبر شيخ الجامع الأزهر أن يوفد بعوثا لبحث حال المسلمين في مختلف البلدان الإسلامية . ونحن نهدي هذا المقال إلى البعثة التي ستطوف في هذه الأرجاء]

مدغشقر جزيرة كبيرة تبعد عن ساحل أفريقيا الشرقى بنحو ١٤٠ ميلا ، وتبلغ نحو ٩٨٠ ميلا طولا ، ٣٥٠ ميلا عرضا ، دخلت هي وجزائر كومورو (وتقع شمالها) تحت الحكم الفرنسى الاستعمارى سنة ١٨٩٦ م ، أما سكانها فيزيدون عن الأربعة ملايين من الأنفس . وسكانها الأصليون ، يتسمون إلى عدة قبائل ، تختلف عاداتها وتبائين ، جاء معظمهم من أندونيسيا والملايو ، في سفن ساقطها إلى شواطئ الجزيرة التيارات والرياح الاستوائية . وفي القرن التاسع الميلادى دخل فيهم العنصر العربى ، وتولوا أمور الجزيرة ، وغدوا حكامها ، وإن كان هذا العنصر الجديد قد انصهر في بوتقة الشعب ، فجرت في عروقهم جميعا دماء واحدة .

عرف العرب هذه الأنحاء باسمين : أما الأول فهو بلاد «واق الواق» وهو اسم تفرقه كثيرا في كتب الرحلات الإسلامية والمؤرخين وألف ليلة . فيذكر القزوينى وابن الوردى أن جزائر واق الواق تحكها امرأة تجلس على عرشها عارية وعلى رأسها تاج من الذهب ، تحف بها أربعة آلاف جارية . ولكن الأديبى يرى هذه الملكة تلبس ثوبا غزل من خيوط الذهب ، وفي قدمها نعلان صنعا من الذهب أيضا . ويروى الدمشقى أن أهل واق الواق مخلوقات تشبه

تلك هي العملية التي تأخذ بها العلاقات عن آخرين ، فإذا أخبرنى مدرس مثلا ، بأن المطبوعات تقرأ بوضوح أكثر في اللون الأحمر منه في اللون الأزرق ، أو بأن من يحكم نفسه أعظم عن يحكم مدينة ، أو أن الاستجابات السمعية أقصر من البصرية . فإن أومن هذه العلاقات جميعها لثقتى في المدرس .

وربما يقال إن الإيمان ليس إدراكا بالضبط ، ولكن هذه العمليات الأربعة تكون ، بشكل ما ، صيغ إدراكنا في حالة غياب الأفكار الفطرية والحقائق الموحى بها . وتعريف الاستدلال والحكم والإدراك الحسى ، توازى الفروق التي عتدناها سابقا بين الإدراك الحسى والحكم والإيمان ، فالاستدلال عادة أقل ثقة من الحكم ، والحكم أقل تأكدا من الإدراك الحسى . وبمعنى آخر يكون الإدراك الحسى أكثرها ثقة ، ويليه الحكم ثم الإيمان .

والخلاصة أن الإدراك الحسى يقوم على تأخير الأشياء نفسها فينا ، فستجيب نحن بالإحسان ، في حين أن الحكم يقوم على إدراك علاقة بين الأشياء نفسها . وليس لهذه الأشياء دخل فيه ، أما الاستدلال فإنه يقوم على إدراك العلاقة ، ولكن الأشياء دخل في إدراك العلاقة ، بمعنى أننا نلاحظ الجزئيات ثم نرق منها إلى معرفة العلاقة ، فسكان الحكم دائما يعتمد على ناحية غير مباشرة .

ولكن ، كيف نستطيع أن نعرف ، بالنسبة لأية حالة من الحالات ، ما إذا كان تقرير العلاقة مباشرا (إدراكا حسيا) أو غير مباشر (حكما) أو مشتقا (استدلاليا) . يبدو أن هناك - على الأقل - طريقتان للمعرفة :

إحداهما تكون خلال الملاحظة المباشرة لأنفسنا أو خلال شهادة غير المتعلقة بملاحظة أنفسهم .

والأخرى تكون بالاستدلال بناء على قاعدة مفروضة للعملية التي نحاول التعرف بها ما إذا كان الاستدلال سيتخطى عملية المعرفة ، أم هو عبارة عن القضية في حالة صحتها ويقينها .

وثمة طريقة ثالثة ، هي معرفة ما إذا كانت الفتاوى أو القضايا تصحح أكثر اتفاقا بالعلاقات الصادقة بين الأشياء المحكوم عليها ، أو أكثر اتفاقا بعلاقات العمليات التي تنق فيها بطريق غير مباشر .

والخلاصة ، أنه يمكن القول بأن كل طريقة من هذه الطرق خاصة بنوع معين من اليقين ، وربما اقتضى يقين ما أن نجمع بينها جميعا .

How France Acquired Madagascar

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Madagascar finally became a French colony on August 6, 1896, and its annexation to France cannot be completely isolated from the general scramble for colonies which took place in the second half of the nineteenth century. However, medals bearing the inscription *Colonia Madagascarica*



Colonia Madagascarica, 1665

were minted in Paris not in 1896 but in 1665. The case of Madagascar clearly shows that the nineteenth century colonial ideas and ventures of an expanding Europe were nothing new. It also shows that Europe's internal history cannot alone account for the chain of events which began in the seventeenth century and which ultimately led to the annexation of 1896.

Europe and Madagascar to 1640

Early in the sixteenth century, the Portuguese, in the belief that Madagascar was rich in spices and silver, attempted to establish two trading posts and a fort along its south-eastern coast. They discovered, however, that neither spices nor silver were to be had, and they quickly lost interest. Between about 1550 and 1620, their contacts with the island were modest: one or two brief coastal explorations; landings in search of previously

Tarikh 2/4
Nigeria 1969

MADAGASCAR

- 1 Histoire de la Grande Ile
- 2 Cadre naturel et population
- 3 La République malgache

Isolée dans l'océan Indien, à hauteur du Mozambique, Madagascar est un monde à part aux origines mal connues. Troisième île du monde par sa superficie (587 041 km²), elle abrite une population peu nombreuse (7 millions d'habitants) et composite (dix-huit ethnies officiellement recensées). Brassages séculaires et migrations intérieures ont donné un peuple véritablement afro-asiatique, où l'apport extrême-oriental, comme l'atteste la langue d'origine malayo-polynésienne, l'emporte sur les apports plus récents africain et arabisé. Les minorités étrangères indienne (musulmane), comorienne, chinoise et européenne, numériquement faibles, sont économiquement importantes.

Madagascar a toujours été fortement marquée par son insularité. La nature même, plantes et minéraux, y est composée, pour une large part, d'espèces particulières. A la différence de l'Afrique continentale et de l'Asie, on n'y trouve ni grands fauves ni serpents venimeux. Par contre, les Lémuriens de tous genres peuplaient autrefois la forêt, qui recouvrait alors toute l'île; les plus grands, de même que l'œpyornis, oiseau géant sans ailes pondant un œuf de huit litres, ont pu être exterminés par les premiers envahisseurs humains.

De toutes les grandes terres non glacées de l'œkoumène, le continent malgache semble avoir été le dernier peuplé. Entre l'Afrique et l'Asie berceau des préhominiens, Madagascar n'a pas, jusqu'à ce jour, montré clairement de traces de préhistoire. Les plus récentes recherches archéologiques ont révélé, sur les côtes nord et sud, des dépôts d'objets, notamment des harpons mêlés à des cendres que le carbone a permis de dater aux environs de l'an 1000 de notre ère. Les hommes n'ont pu arriver que par mer, lorsqu'ils ont disposé d'embarcations suffisantes pour des traversées longues et hasardeuses.

L'histoire de la Grande Ile a été abordée tardivement par les Européens. Depuis la découverte — en 1500 par Diogo Dias —, Portugais, Hollandais, Anglais, Français ont laissé des relations de voyage. L'ouvrage essentiel est l'*Histoire de la Grande Isle de Madagascar* (1658) d'Etienne de Flacourt, gouverneur de l'établissement français de Fort-Dauphin, qui décrit les parties sud-est de l'île et donna une carte d'ensemble. Au XIX^e siècle, l'explorateur Alfred Grandidier parcourut l'île, de 1865 à 1870, en dressa les premières cartes précises et recueillit sur la nature, les peuples et l'histoire une masse précieuse de renseignements publiés ensuite dans une trentaine d'in-quarto; à la même époque, le R.P. Callet, jésuite, collecta et publia en malgache (à partir de 1873) l'ensemble des traditions orales merina, sous le titre *Tantara ny Andriana (Histoire des rois)*. Depuis lors, des monographies, aussi bien que les publications de l'Aca-

démie malgache et du *Bulletin de Madagascar*, ont étudié le passé d'autres peuples de l'île et complété les apports de P. Callet, si bien que des synthèses sont devenues possibles.

La compréhension du régime politique actuel, né avec l'indépendance, n'exige certes pas de remonter le cours de l'histoire; celle-ci reste pourtant significative pour certains points de l'évolution contemporaine. Dès 1820, Madagascar, qui doit un début d'unité politique au règne d'Andrianampoinimerina (1787-1810), se présente en Etat internationalement reconnu, alors qu'en Afrique voisine la plupart des pays seront considérés comme « territoires sans maître » par l'Europe conquérante. L'impulsion donnée par la monarchie merina, qui — hormis la période de repli opérée par la reine Ranavalona I^{re} (1828-1861) — s'ouvre au monde moderne et à l'influence chrétienne, façonne la personnalité originale d'un peuple à la fois profondément marqué par ses traditions ancestrales et désireux d'échapper à son isolement géographique.

Devenue colonie française par la loi du 6 août 1896, Madagascar retrouve son indépendance en 1960. Depuis cette date, la République malgache, qui détient des atouts politiques et économiques non négligeables, expérimente une juste mesure qui lui permette de briser une insularité risquant de l'enliser, sans trop s'inféoder ni renier son originalité culturelle toujours très vivace.

C. C. et H. D.

1 Histoire de la Grande Ile

Problèmes des origines

Traits indonésiens, apports africains

La diversité anthropologique des Malgaches est évidente. Certains types évoquent l'Indonésie, d'autres l'Afrique; les types mixtes sont les plus fréquents. « Nous sommes, disait le président Tsiranana, les seuls véritables afro-asiatiques. » On compte ordinairement dans l'île dix-huit ethnies, généralement qualifiées de « tribus », formations historiques agrégeant des clans d'origines diverses. Ainsi les Merina du plateau comprennent des *andriana* (nobles) et des *hova* (prononcer « houvé » : hommes libres), chez qui les traits indonésiens dominent, et des *mainity* (noirs de provenances diverses). Les *Bara*, du Sud, sont à dominante africaine.

Par contre, la langue malgache est indonésienne; les éléments africains et une certaine diversité dialectale n'altèrent pas l'unité profonde de la grammaire et du vocabulaire.

La technologie et les coutumes anciennes, malgré certains apports africains, semblent appartenir surtout à l'Indonésie : maisons quadrangulaires à toit aigu (et, à l'est, sur pilotis), fourreau de fibres pour le vêtement, sagaie (sans arc), bêche longue (*angady*) au lieu de la houe africaine, systèmes de parentés partiellement indifférenciés, culte des ancêtres, culte du bœuf, mégalithes, hiérarchie sociale, etc. En revanche, la toge (*lamba*) et les animaux domestiques paraissent être d'origine africaine. Les instruments de musique et les types de danses témoignent de ces apports divers. La divination et les divisions du temps sont d'origine arabe. Il ne s'agit là que d'approximations. L'étude précise de nombreux traits ethnographiques reste à entreprendre : la comparaison avec les continents voisins est encore dans l'enfance.

On a souvent supposé un premier peuple-

ment bantou. Certains écrivains, d'après des légendes parlant de nains, ont même évoqué les Pygmées. Le grand malgachisant Gabriel Ferrand défendait l'« origine africaine des Malgaches ». Son contemporain et rival, Alfred Grandidier, imaginait au contraire le peuplement de l'île par des Indonésiens mêlés de Mélanésiens, les apports africains ne lui paraissant que très secondaires et tardifs, dus surtout à la traite des esclaves.

L'arrivée de navigateurs de haute mer : les Proto-Malgaches

Des études anthropologiques récentes, bien que très partielles, semblent écarter les Mélanésiens au profit des Africains. Mais ceux-ci n'étaient pas des navigateurs de haute mer. On a donc supposé des navigations indonésiennes entreprises en pirogues à balancier par le sud de l'Asie et la côte d'Afrique, où un premier mélange se serait produit avant d'aborder Madagascar. Une autre hypothèse serait l'arrivée plus tardive d'Indonésiens disposant de plus grands navires, à travers l'océan Indien, d'où des expéditions de pillage, voire de colonisation, auraient eu pour objet la côte africaine. Les îles Waq-Waq des chroniqueurs arabes du Moyen Age peuvent désigner Madagascar et le Mozambique... aussi bien d'ailleurs que le Japon !

A quelle date peut-on attribuer ces débarquements dans la grande île déserte? On a supposé qu'ils étaient antérieurs à l'hindouisation de l'Indonésie, c'est-à-dire au III^e siècle, puisque les cultures païennes des Malgaches ne comportent pas de traces d'hindouisme. Mais seules Sumatra, Java et Bali ont été hindouisées; si donc les Proto-Malgaches sont originaires des îles restées païennes (soit Bornéo comme on l'a prétendu, soit Célèbes ou les petites îles de la Sonde), leur départ peut avoir été beaucoup plus récent et la date initiale reculée jusqu'en l'an 1000.

L'invasion primitive a dû, d'ailleurs, être suivie de nombreux autres voyages, comme l'attestent certains écrivains arabes, notamment Edrissi (XII^e s.). Un ou plusieurs de ces voyages ont sans doute amené les Hova qui, en partant de la côte est ou sud-est, ont gagné le plateau.

D'autres immigrants, probablement des Indonésiens, et un certain nombre de Noirs, étaient islamisés et ont abordé également sur la côte est; ce sont les Rasikajy, les Zafi-Raminia et les Antemoro (prononcer *Antémour*). Les Rasikajy s'établirent dans la région Nord-Est, autour d'Iharana (Vohémar). Aujourd'hui disparus, ils ont laissé des tombeaux et de curieuses marmites à trois pieds taillées dans une pierre tendre (chloritochiste). Une jarre et un sanglier de pierre ont été retrouvés beaucoup plus au sud, ce qui laisse supposer une identité ou un contact avec les Zafi-Raminia (descendants de Raminia) qui ont donné naissance à deux « tribus » actuelles, les Antambahoaka autour de Mananjary et les Antanosy (*Antanoush*) autour de Fort-Dauphin. Plus tard arrivèrent les Antemoro sous la conduite de leur chef Ramakararo; ils s'installèrent sur la rivière Matitana. Tous ces islamisés possédaient ou possèdent encore des manuscrits anciens, les *Sorabe* (*Shourabé*) en langue malgache utilisant les caractères arabes; ils comportent des traditions légendaires et des formules magiques. Pour le reste, ni par les coutumes, ni par la langue, ces arabisés ne se différencient notablement des autres Malgaches. Aussi bien, les clans « nobles » d'origine étrangère se sont subordonnés de purs clans malgaches qui constituent le peuple.

Proto-Malgaches anciens ou arrivés plus récemment ont d'abord habité la côte, vivant de pêche et de tubercules importés (ignames, taro). Certains, par suite de croissance démographique, de querelles familiales ou d'habitudes nomades, se déplacèrent vers l'intérieur. La culture sur brûlis (le *tavy*, semblable au *ladang* indonésien) et le renouvellement par le feu des pâturages pour les bovidés amenèrent la disparition quasi

and depression to some extent of the *Mābeyndjis*, henceforth regarded as inferior to the principal pages of the *Khāṣṣ Oda* or Privy Chamber. Hence there were now three grades of pages there: (1) the *Biçaklı Eskis* or Superior *Aghas* (so-called because they wore a gilded or silverplated dagger, *biçak*, in their belts); (2) the *Mābeyndjis*; and (3) the Inferior *Aghas*, with no special designation. Writers from the later 18th and 19th centuries, such as the Ottoman historian 'Aṭā' and the European D'Ohsson, mention several specific offices held by the principal ones of twelve *Mābeyndjis* (thus numbered by D'Ohsson), headed by the *Baş Çukadār* or Head Valet, the *Sirr Kātibi* or Confidential Secretary (both still highly influential because of their close contacts with the sultan), the *Şarīhī Bāshī* or Chief Turban-folder, the *Qahwedji Bāshī* or Chief Coffee-maker, etc.

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(C. E. BOSWORTH)

MADAGASCAR, with its 627,000 km² the third largest island in the world, after New Guinea (785,000 km²) and Borneo (733,000 km²). Its area is slightly greater than that of France (550,880 km²), of Belgium (30,000 km²) and of Holland (33,000 km²) combined. The large African island is oriented from north-north-east to south-south-west, measuring 1,600 km at its greatest length and 580 km at its greatest width, with a coastal perimeter of 5,000 km. It has a population in excess of 8 million inhabitants which is increasing at a fairly rapid rate (3.2 %).

Although the Comoros (see *QUMR*) are entirely Muslim, Madagascar's Muslim population is confined to the north-west coastal region and the south-east, where the descendants of the first Muslims to arrive on the island remain. However, archaeological studies have shown that the Muslims of the Indian Ocean were the transporters of the initial African population, and were responsible for trade between the Great Island and the rest of the world from the 10th to the 18th century. In the 19th century, Indian Muslims engaging in commerce settled in their turn.

In the religious sphere, Malagasy Islam has always tended to be absorbed by the traditional religion, to such an extent that continual contributions are necessary for the maintenance of Muslim establishments. Most curiously, in the south-east of the island a tradition of Arabic-Malagasy manuscript writing is perpetuated.

The island has been known by the names of *al-Qumr* by the Arabs; *Bukini* (literally, the place where there are (ni) Buki) by the Bantus of neighbouring East Africa; *Isle of St. Lawrence* by the Portuguese who discovered it in 1506 on the feast-day of this saint, 10 August; and finally *Madagascar*, according to the narrative of Marco Polo. The unvocalised spelling جزيرة القمر has given rise to the play on words *djazirat al-ḥamar* "Island of the Moon" which was employed by Portuguese historians in the 16th and 17th centuries and which apparently survived until the end of the 19th century among the seafarers of Southern Arabia.

The name of *Qumr* seems to figure for the first time in the *Kitāb Šurāt al-arḍ* of Muḥammad b. Mūsā

al-Kh̄wārazmī (d. 220/835 or 230/845), in the context of the famous "mountain of *Qumr*" (*djabal al-Qumr*) which was believed to be the source of the Nile. But the interpretation as *Djabal al-Kamar* "mountain of the moon" was ancient as early as the 9th century, since it is encountered in the *ὄρησεληνιαῖα* of Ptolemy, whom the majority of Arab geographers and al-Kh̄wārazmī in particular took as their model. The mountain known as that of *Qumr* or the Moon is mentioned by all the Muslim geographers who have described East Africa. It is totally different from the homographic term *Qumr*, which in the 17th century, as Trimmingham has shown, signifies the Great Island, but also the neighbouring archipelago of the Comoros, which alone has retained this name to the present day.

In his study on the *K'ouen-louen et les anciennes navigations interocéaniques dans les Mers du Sud* (in *J.A.*, xiii-xiv [1919]), Ferrand suggested an association with the name of the *Kmers* and that of the 崑崙 *K'un-lun* of the Chinese texts, a daring association, even though these Chinese texts are by no means ignorant of Africa. More interesting for our purposes would seem to be the comparison, by the same Ferrand, of *Wāk-wāk* [q.v.] with *vahooka*.

The term *Buki*, which denotes Malagasy in Swahili, and *Bukini*, Madagascar, have been audaciously linked with *Bugi* (people of the Celebes) by J. C. Hébert. In Madagascar, the term appears in literature for the first time in 1613, in the writing of the Portuguese Father Luis Mariano.

The current name of Madagascar is revealed to us in the account of Marco Polo under the form *Madagascar* (cf. *The book of Ser Marco Polo*, ed. H. Yule, revised and corrected H. Cordier, ii, 411 ff.). As was demonstrated by Yule a long time ago, Marco Polo did not visit Madagascar, spoke of it only through hearsay and presented under this heading certain information relating to the neighbouring East African coast. In this sense, the question may be regarded as settled. As Ferrand already indicated in studying afresh this chapter of Marco Polo, *Madagascar* is without doubt a slightly incorrect compound of the *Zangbār* type, to be amended to *Madagascar-bār*, denoting "land of the Malagasy", in the same way that the former has the sense of "land of Zang or the Zangs" (cf. *Trois étymologies malgaches*, in *Mémoires Soc. de Ling. de Paris*, xiii [1905-6]). This reconstruction is based on the following facts: in the previously mentioned account, Father Luis Mariano tells of a kingdom in the south-east of Madagascar which he calls *Mitacassi*, *Matacaci*, *Matacasi* (or *Matakasi*). Three years later, in 1616, Father Almeida, travelling in the same region, also mentions a kingdom of *Matacassi*. In his *Relation* published in 1651 by Morisot (*Relations véritables et curieuses de l'isle de Madagascar et du Brésil*, 10, 49, 99, 124, 127, 134), Cauche refers to a province called *Madegache* and known by others as *Madegasse*, whose inhabitants he calls *Malegasses* and *Mallegasses*. He also employs the term *Madagascarois*, but in the broader sense of the inhabitants of the entire island. Flacourt (*Histoire de la grande isle Madagascar*, 1661, 1) says: "The Island of Saint-Laurens is called Madagascar by the geographers, *Mudecase* by the inhabitants of the land, *Menuthias* by Ptolemy, *Terne* by Pliny... but its true name is *Mudecase*". Later writers have all been inspired to a greater or lesser extent by the work of Flacourt; therefore, there is no purpose in employing their testimony. These variant readings may be reduced to two: *Madagasi* and *Malagasi*



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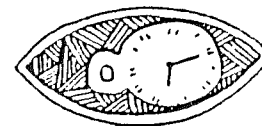
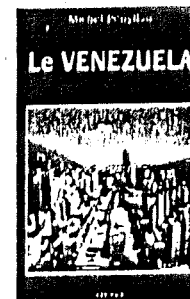
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MADAGASCAR AND AFRICA

I. THE PROBLEM OF THE BARA

BY R. K. KENT

SOME eight years ago, Roland Oliver observed in the pages of this *Journal*: 'it has long been notorious that... the island [of Madagascar] had actually been excluded from most of the general works on African history and ethnography... And yet Madagascar with its peculiar mixture of Malayo-Polynesian language and material culture with African social organization and religious beliefs, presents some problems of the greatest importance for the history of Africa as a whole.'¹ Indeed, since May 1960, the *Journal* itself has published nothing more on Madagascar than one brief historiographical outline.² But the problem goes much deeper. *Malgachisant* scholarship has remained fundamentally provincial for the past three-quarters of a century, dominated not only by literature in the French language, but even more by the towering figures of Alfred and Guillaume Grandidier, for whom Madagascar had been a life-consuming passion roughly between 1870 and 1950. This passion is amply reflected in a bibliography which will never be matched in bulk and detail. Moreover, apart from Hubert Deschamps and Gabriel Ferrand before him,³ no trained historian familiar with Africa has penned a single work concerning Madagascar. Finally, the Malagasy have too often been studied as a single 'culture area'. In reality, cultural and even linguistic divergences are still apparent, while such studies turn out, upon closer review, to be limited to the Merina of the central highlands, who pervade much of the basic literature and most of the political history of Madagascar since about 1820.

The association of Africa and Madagascar to which Roland Oliver alluded is not novel, but it has never been made so forcefully. In effect, the problem of 'race, language and culture', involving Madagascar both with Indonesia and Africa, has been perceived by Europeans of different nationalities and in different ways for nearly four centuries. It can safely be said, however, that while the question of Malagasy origins has been most discussed, the result appears to be in inverse proportion to the literary output.⁴

¹ 'The Great Island', *J. Afr. Hist.* 1, no. 2 (1960), 319-20.

² H. Deschamps, 'Conceptions, problèmes et sources de l'histoire de Madagascar' *J. Afr. Hist.* 1 (1960), 249-56.

³ *Inter alia*: H. Deschamps, *Histoire de Madagascar* (Paris, 1960, 1961), *Traditions orales et archives au Gabon* (Paris, 1962); G. Ferrand, *Les Musulmans à Madagascar et aux Iles Comores*, (Paris, 1891-1902, 3 volumes), *Les Comalis*, (Paris, 1903). G. H. Julien, another Arabist and student of Madagascar, was also not opposed to the idea of African influences in the island.

⁴ Cf. J. Valette, 'De l'Origine des Malgaches', and W. G. Solheim, 'Indonesian culture and Malagasy origins', *Annales de l'Université de Madagascar*, Hors Série (1965), 15-32, 33-42.

MADAGASCAR

The Moslem World, XII/4, 1922 New York
 ISLAM IN MADAGASCAR 5. 386-389

Islam in Madagascar dates from the IX and centuries. It was introduced towards 825 in all probability, by a group of dissenters, who fled from the Sunnites, and came to take up their abode in the north of the island.

Previously only some passing boats or shipwrecked Arabs had astonished the natives with their strange practices. Then a Sunnite colony established itself in the northeast, after having spent nearly a century on the coast of Malabar. It must have arrived between 1300 and 1350. The ancestors of this group were originally from the province of Mecca. Then in the XVI and XVII centuries other Arabs appeared, and installed themselves, some in the south and others in the northwest, after a short period, during which there existed a state of war. Both from the beginning inter-married with the women of the country, and little by little dispersed in different directions.

It is not surprising that all these foreigners, bringing with them a certain civilization, should have subjugated the inhabitants of the regions where they planted themselves, and should have made their ideas accepted at least outwardly. There remain many traces of their influence in the language, in taboos, and in the religious practices of divination.

From the beginning there was a strange mixture of ideas, Sunnite, Shiite and heathen. This allowed many of the inhabitants of the island to adopt the religion of these foreigners without renouncing the practices dear to them, and explains the facility of the Moslem conquest, and the rapid decrease of its influence. It must not be forgotten that there are in the south, in the northwest and in the northeast, important groups of natives who believe themselves to be "Silamo" (Moslem). They have even priests, the Onjatsy, who to-day form a clan, from whence

the educated who know the Koran, and the sick-healers are recruited. They are considered as belonging to a sacerdotal caste. All this makes evangelization in these centres very difficult, and any action one could take would have to be in the far-off future.

It must be known that slavery, which in reality lasted until 1895, has been one of the principal means of propaganda of Islam. If in the XVI and XVII centuries, or later, many slaves were taken away, causing the depopulating of certain regions, in the XVIII century the importation of slaves was flourishing,—these were generally tainted with Islam.

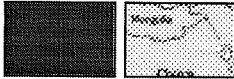
During the whole of the second half of the XVIII century, and all the XIX, the Indians, all Moslems in different degrees, installed themselves, and undertook a real propaganda by their example. It lasts until to-day, and is not without results. The erecting of many mosques, the different rites of observance more or less strict, can but arrest attention. But the work of infiltration was mostly accomplished by the ordinary commerce of life. The Indian group composed especially of Gujaratis, acts also by its influence on the domestic attendants, the employees of its shops, or the workmen of its concessions. The "Silamo" have created for themselves a clientele. They surround it, and finish by enrolling and dominating it, it is thus that the Moslem religious influence has developed. All the Indian population, which lives by its commerce with the native, often becomes the medium between the black and white people, under pretext of imposing themselves on the native. It has largely developed these last decades, owing to births, for, in fact, many Indians are settled without hope of return. It is there that there lies a real danger for the future, because, imbued with the feeling of their superiority, often very real, the Indians draw to themselves through self-interest the respect of the numerous ignorant and superstitious people who surround them.

ISLAM IN MADAGASCAR

Madagascar, the third largest island in the world, has a population estimated at over three million souls. Massignon in his *Annuaire du Monde musulman* (Paris, 1925) gives the (1918 census) figure as 3,545,575, but this includes the inhabitants of the Comoro Isles. Amongst these 669,200 are Moslems, that is, eighteen per cent. of the total, although the actual practising believers are considerably fewer. The great majority of the other natives are animists, although Christianity is bound to spread with advancing missionary efforts.

The earliest detailed account given by the Arab geographers is in Idrīsī's *Kitāb Nuzhat al-Mushtāk* (1154 A. D.). The first European to see Madagascar was a Portuguese sailor Diego Dias on St. Lawrence's Day (10th Aug.), 1500. Hence the island was for a time called St. Lawrence, and Christianity was first introduced by Portuguese priests.

The Malagasies, as the natives of Madagascar are called, have been classified by ethnologists into two groups: (a) Malayan, and (b) African. The former includes the dominant race of light-colored Hovas, who reached the island about the tenth century, A. D., and other tribes such as the Betsileo and the Betsimaraka; the latter are the dark, negroid Sakalava. Various other tribes like the Taimoro, Taifasi and Tanosi are mixtures of these two stocks; while there are extensive coast settlements of Suahelis, Arabs and Indians. Although France claimed possession of the island as early as 1642, it was only in 1885 that a treaty fixing her rights was concluded. Even today her influence does not penetrate much beyond



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Madagascar The Third Republic, 1993-

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The Third Republic officially was inaugurated on March 27, 1993, when Zafy was sworn in as president. The victory of the Forces Vives was further consolidated in elections held on June 13, 1993, for 138 seats in the newly created National Assembly. Voters turned out in low numbers (roughly 30 to 40 percent abstained) because they were being called upon to vote for the fourth time in less than a year. The Forces Vives and other allied parties won seventy-five seats. This coalition gave Zafy a clear majority and enabled him to chose Francisque Ravony of the Forces Vives as prime minister.

By the latter half of 1994, the heady optimism that accompanied this dramatic transition process had declined somewhat as the newly elected democratic government found itself confronted with numerous economic and political obstacles. Adding to these woes was the relatively minor but nonetheless embarrassing political problem of Ratsiraka's refusal to vacate the President's Palace. The Zafy regime has found itself under increasing economic pressure from the IMF and foreign donors to implement market reforms, such as cutting budget deficits and a bloated civil service, that do little to respond to the economic problems facing the majority of Madagascar's population. Zafy also confronts growing divisions within his ruling coalition, as well as opposition groups commonly referred to as "federalists" seeking greater power for the provinces (known as "faritany") under a more decentralized government (see [fig. 2](#)). Although recently spurred by the desire of anti-Zafy forces to gain greater control over local affairs, historically Madagascar has witnessed a tension between domination by the central highlanders and pressures from residents of outlying areas to manage their own affairs. In short, the Zafy regime faces the dilemma of using relatively untested political structures and "rules of the game" to resolve numerous issues of governance.

ISLAM IN MADAGASCAR: A BLIND SPOT

The most recent account of the progress of Christianity in Madagascar is found in the Report of the Fifth Inter-Missionary Conference held there in 1939. Progress is noted nearly everywhere. The number of Protestant Christians is given as 620,000 and Roman Catholic Christians 310,000. But "three-quarters of the population, 2,800,000, are still non-Christians. The French Mission was asked to consider the possibility of evangelising the people of the Comoro Islands." There is no other reference to the large Moslem population, greater than the total number of Protestant Christians, and the distribution of the Missions on Madagascar still leaves out of its immediate program the areas and tribes that are predominantly Mohammedan. I am reminded of an experience at the Foreign Mission Club, London, some twelve years ago. Two missionaries on furlough from Central Madagascar were surprised when I asked regarding the Moslem tribes, and stoutly affirmed there were none. They were astounded to hear of over a half-million Moslems, and that the very days of the week all bear Arabic names. This blind-spot regarding Islam in Madagascar is not wholly limited to furloughed missionaries.

Two excellent books, entitled "Madagascar and Its People" and "Fifty Years in Madagascar" by James Sibree (1923) show a general inadvertence regarding the Moslem origin of many Malagasy superstitions and practices and make no mention of Islam. A letter from the secretary of an American Society, dated 1939, says, "At the present time there are very few Mohammedans living on the island of Madagascar." Another writes: "There are no Moslems living in the part of Madagascar where the L. M. S. is at work." A third testifies "So far as I know, we have no

THE PROGRESS OF ISLAM IN MADAGASCAR

by ABUL FADL MOHSIN EBRAHIM

MADAGASCAR is a huge island and covers a total land area of 587 041 square kilo meters [226 656 sq mls]¹. This makes it two and half times the size of France. It is for this reason that the French referred to it as La Grande Ile [The Great Island]. It lies 400 - 800 kilo meters off south-east Africa and is separated from the African mainland by the Mozambique Channel. This island has an elongated shape, extends a thousand miles from north to south and no part of it lies more than 150 miles away from the sea².

MADAGASCAR was under French colonial rule for a period of 67 years - from 1893 until it attained its independence on June 26, 1960. Though it is still known as MADAGASCAR, its new official name is the MALAGASY REPUBLIC. This name denotes "the republic of the Malaysians". This is certainly a misnomer³. Taken for granted that the first people to settle in MADAGASCAR were of Malayo-Polynesian origin, this in no way precludes the fact that other ethnic groups are also found on the island. For example, there are those of pure Bantu blood, others that have Arab blood in them and yet others who are the descendants of those who already had had Arab blood in them through historical contacts like people of Zanzibar, Mozambique and the Comoros. Thus, the only logical conclusion that may be drawn for MADAGASCAR to be known officially as the MALAGASY REPUBLIC is that at the time of independence, the people of Malayo-Polynesian origin happened to be the most educated and this led to their holding key positions in the political administration and civic sphere - post-independence⁴.

This vast country, for the obvious reason of running the day to day affairs, is divided into six major provinces:

1. ANTISARANANA. This province is located in the northern part of the island. Sugar-cane, pepper and cloves are grown there.

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1. Church, R J Harrison, et al, Africa and the Islands London, Butler and Adam, 4th ed., 1977, p 500.
 2. Gann, Lewis H, and Duignan, Peter, Africa and the World, San Francisco, Chandler Publishing Co., 1972, p 20.
 3. Al-'Abûdî, Muhammad Nâsir, Madagascar - Bilâd al-Muslimîn al-Dâ'i'în, Riyâdh, Saudi Arabia, Al-Nâdî al-Adabî, 1981, p 18.
 4. ibid., pp 23-24.