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03 Mayıs 2014

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Zaire

Former name of Democratic Republic of the Congo.

See also CONGO, DEMOCRATIC REPUBLIC OF THE.

Zambezi River

River in southern Africa, fourth longest of the continent.

The Zambezi River is 2,650 kilometers (1,650 miles) long and drains an area of some 1,300,000 square kilometers (some 500,000 square miles). It rises in northwestern ZAMBIA and flows in a double S curve southeast to the Indian Ocean. From its headwaters, about 1,500 meters (about 5,000 feet) above sea level, it flows through eastern ANGOLA, traverses western Zambia, and forms the border of northeastern BOTSWANA; it forms the boundary between Zambia and ZIMBABWE, and flowing through Lake Kariba, created by the hydroelectric Kariba Dam, it crosses central MOZAMBIQUE (where it forms a lake behind the Cabora Bassa Dam) and empties into the Mozambique Channel through many mouths.

In its upper course, totaling about 800 kilometers (about 500 miles), the Zambezi falls only about 180 meters (about 600 feet). About 100 kilometers (about 60 miles) below its confluence with the Kwando River, it forms the great cataract known as VICTORIA FALLS (Mosi-Oa-Tunya), and for the next 72 kilometers (45 miles) it rushes through a narrow gorge 122 meters (400 feet) deep. Guides can take tourists for whitewater raft trips starting right below the falls. It then enters its middle course and flows through hilly country for about 1,300 kilometers (about 800 miles) to Quebrabasa Rapids, the last great natural barrier to navigation, in Mozambique. In its lower course, it flows through a broad valley to the sea. Besides the Kwando River, the chief tributaries of the upper river are the Kabompo and the Lungwebungu. The Zambezi receives no important tributaries in its middle course; the chief affluent of the lower river is the Shire.

Despite such barriers as cataracts, rapids, and sandbars, the Zambezi is navigable for long distances. The navigable reaches of the river and its tributaries total about 740 kilometers (about 460 miles). The Scottish missionary David Livingstone was the first European to explore the Zambezi.

Zambia

Landlocked country in Central Africa that borders Angola, Democratic Republic of the Congo, Tanzania, Malawi, Mozambique, Zimbabwe, Botswana, and Namibia.

An unbalanced economy, the legacy of COLONIAL RULE, has stunted Zambia's economic and political development. For years, foreign firms shipped mineral wealth from the region that is today Zambia. In an era of declining world

market prices, however, Zambia's continued reliance on mining, particularly copper, thwarted the ambitions of nationalist leaders to harness the country's mineral wealth for the good of its people. Poor soils aggravated Zambia's economic stagnation by impeding successful cash crop production and agricultural self-sufficiency. Rural villagers fleeing the impoverished countryside contributed to an unusually high rate of urbanization. However, as earnings from copper exports declined since the 1970s, and as international donors forced Zambia's government to introduce painful austerity measures, the nation's city dwellers experienced hardship as well. Popular unrest and urban rioting compelled Zambia's nationalist leader, Kenneth KAUNDA, to abandon authoritarian rule in 1991 and to accept multiparty elections that resulted in his defeat. Ironically, the country's first freely elected government, led by Frederick CHILUBA, faced allegations of corruption and took questionable steps to exclude opponents, including Kaunda, from power.

EARLY ZAMBIAN SOCIETIES

Traces of human occupation date back over a million years in Zambia, as in other parts of East and Central Africa. Human remains dating from 30,000 to 100,000 years ago have been uncovered at KABWE. Early rock art in Zambia shows animals, people, and objects dwarfed by abstract designs. Difficult to date, this art may be as much as 6,000 years old. Anthropologists believe that the region's earliest inhabitants—hunters and gatherers—may have been the ancestors of present-day KHOISAN speakers or PYGMY populations.

Bantu-speaking settlers displaced or absorbed this early population beginning around the fourth century C.E. Contemporary Khoisan speakers in the southwest may be the descendants of foragers who chose to move to more marginal lands rather than lose their way of life to the Bantu expansion. The Bantu speakers brought a new way of life to the region, including iron-working, domestication of sheep and goats, and cultivation of cereal grains. Of the contemporary ethnic groups of Zambia, at least one group, the TONGA, can trace direct descent through material culture to these early immigrants. From an early date the inhabitants participated in extensive trade networks. By around the seventh century C.E. they were smelting and trading copper for glass beads and seashells from outside the area. From at least the eleventh century, Arab and Indian traders ventured into the region along the ZAMBEZI RIVER to exchange cloth, guns, and Chinese porcelain for products from the interior, such as ivory, gold, and copper ingots, which they then shipped across the Indian Ocean.

By the early 1800s small chiefdoms had been established in much of the northern and eastern regions. Later

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women's marathon world record with a time of two hours, twenty minutes, and forty-three seconds. She competed in both the 1996 and 2000 Olympic Games. In June 2003, a month after her thirtieth birthday, Loroupe set the women's 30,000 meter world record in Warstein, Germany. She donated the prize money from that race for a school, the Tegla Loroupe Academy, in her hometown of Kapenguria. She continued to compete and remained one of the top long-distance runners in the world even in her thirties.

Loroupe has used the fame and respect she has earned to build the Tegla Loroupe Peace Academy, which runs conflict resolution programs in her native district. Warriors have raided one another's cattle for centuries, but now automatic weapons are used, seriously disrupting villages and families. She has sponsored world-class athletic training and events for these warriors if they trade in their guns and spears, hoping to provide a positive alternative outlet. Thousands of warrior participants from the POKOT, KARIMOJON, TURKANA, Marakwet, Elgon MAASAI, and SAMBURU tribes, as well as Sudanese and Somali tribes, have participated in Peace Parathons due to her efforts. She spends her time training, fund raising, and speaking to help her people and especially women in Kenya, and she hopes to help the whole of the Horn of Africa with her work.

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KATE TUTTLE

Lourenço Marques

Former name of Maputo.

See also MAPUTO, MOZAMBIQUE.

Lovedu

Ethnic group of South Africa; also known as the Lobedu.

The Lovedu primarily inhabit northernmost SOUTH AFRICA. They speak a Bantu language closely related to SOTHO, and they share many cultural traits with the Venda. About 200,000 people consider themselves Lovedu.

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

Zambia (230057)

Lozi

Ethnic group living primarily in Zambia; also referred to as the Silozi, Rozi, Tozvi, Malozi, Barotse, Rotse, Rutse, or Kololo.

The Lozi are a politically prominent ethnic group of ZAMBIA, though they number only about 575,000 people.

in a country of some ten million. They inhabit Barotseland, in the ZAMBEZI RIVER basin of the Western and Southern provinces. ZIMBABWE has a small population of around 8,000 Lozi, and 50,000 live in MOZAMBIQUE.

The Lozi speak Silozi, a central Bantu language. They probably migrated from the Congo Basin, as their culture and language are similar to the LUNDA who originated there. Other scholars have argued for LUBA origins, but this is a fine point, since the Lunda themselves maintain a tradition of Luba origin. It is believed that the Lozi, originally calling themselves the Luyi or Luyana, migrated sometime during the seventeenth century to the floodplains of the Zambezi River (in present-day Zambia), where they may have displaced Khoisan speakers.

There the Luyi established a powerful expansionist kingdom that extended its control over neighboring groups, partly to satisfy the constant need for additional agricultural labor in the fertile floodplains of the Zambezi. At the height of its power, the kingdom encompassed more than two dozen neighboring ethnic groups. An elaborate social hierarchy developed, including serfs, commoners, and a ruling class. However, the kingdom lacked clear lines of succession and suffered from frequent dynastic disputes. One such dispute around 1830 so weakened the kingdom that invading Kololo from the south (also known as the Makololo) were able to conquer the Luyi. The Kololo were a SOTHO-speaking group who were fleeing Zulu expansion. The Kololo called the subjugated Luyi the Barotse. When the Barotse regained control in 1864, they assimilated their previous conquerors and became known as the Lozi.

From an early date the Lozi cultivated relations with Europeans. David Livingstone visited the kingdom on his explorations during the mid-nineteenth century, and other missionaries followed. Later, agents of Cecil Rhodes's British South Africa Company (BSAC) signed a treaty with Lewanika, the Lozi ruler at the time. Lewanika, concerned with internal political struggles as well as possible Portuguese encroachment, entered into the agreement in order to consolidate his power. The treaty granted the BSAC full mineral rights in return for military protection. Ultimately the British Foreign Office forced the BSAC to renegotiate the treaty and relinquish its monopoly rights. The Lozi king was recognized as the legitimate ruler over the Barotseland Reserve, the center of Lozi power.

The Lozi today continue to cultivate the fertile floodplains of the Zambezi. The Lozi alternate their location between two permanent villages as the waters of the Zambezi rise and recede with the seasons. Consequently, the Lozi have an elaborate and precise system of land tenure. Fishing and cattle husbandry are also important economic activities. Unlike most African peoples, the Lozi

lack clans and a formal system of lineage. For most purposes, descent is traced bilaterally, that is, through both parents. The Lozi remain politically prominent partly due to their early cooperation with European colonial powers and their subsequent privileged access to education. Consequently, they retain a disproportionately high representation in the civil service and government. Many Lozi also have sought to establish a separate Lozi nation. While Lozi separatists failed to win British support for independence and secession from Zambia, in 1964 Kenneth KAUNDA, the president of newly independent Zambia, signed a treaty recognizing the Lozi king's partial sovereignty within the borders of Barotseland. In 1969 Kaunda rescinded the treaty, but Lozi demands for autonomy persist.

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

MARDE YAYIM LANDIKTAN
SONDA CELEN DOKOMAN
ARI NAVE

Luanda, Angola

Capital of Angola and a major port city. 04 Ekim 2015

Luanda has long been the commercial, political, and cultural hub of ANGOLA. During the sixteenth century, royal shell fisheries of the KONGO operated on an island off the coast of what is today the city of Luanda, until Paulo Dias de Novães claimed it as a Portuguese dependency in 1576. From 1589 until Angolan independence, Luanda was the seat of Portuguese colonial administration, except for a brief period of Dutch occupation between 1641 and 1648. The town also served as the center of the Portuguese slave trade, giving it a Creole culture, in which Europeans, mestiço (those of both African and Portuguese parentage) and Africans mixed.

Brazilian independence and the end of the slave trade in the nineteenth century sent Luanda into a period of stagnation; not until the 1940s did the city begin to regain its former dynamism. The colonial administration had built a modern business district in the city's lowlands to accommodate Portuguese immigrants, pushing resident Africans into musseques, or shantytowns, in the surrounding hills. Now economic prosperity drew Africans from the countryside, increasing the city's population to 500,000. Like many other African capitals, Luanda became the center of African Nationalism, especially among the mestiços and educated elite. In 2009, the population had grown to 2,583,981 people.

Angolan independence reinvigorated cultural life in Luanda, including the annual Carnival festival held along the city's wide, palm-lined boulevards. But war in the countryside between government and NATIONAL UNION FOR THE TOTAL INDEPENDENCE OF ANGOLA (UNITA)

forces also brought an influx of thousands of refugees, severely taxing the city's social services and infrastructure. Today, although the war appears to be over and the city is once again attracting foreign investment, conditions for many of Luanda's approximately three million residents remain difficult. Unemployment is high, and even wage workers must often seek secondary sources of income in petty trade. In recent years crime has increased, and the central market, *Roque Santeira*, teems with illegal goods from SOUTH AFRICA. Luanda is among the thirty busiest ports in the world, exporting coffee, cotton, and diamonds.

See also SLAVERY IN AFRICA.

ERIC YOUNG

Luapala

Ethnic group of south Central Africa.

The Luapala primarily inhabit northwestern ZAMBIA and neighboring parts of the DEMOCRATIC REPUBLIC OF THE CONGO. They speak a Bantu language and are closely related to the BEMBA people. About 100,000 people consider themselves Luapala.

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

Zambia (230057)

Luba

One of the largest ethnic groups of the Democratic Republic of the Congo and Zambia.

One of the earliest iron-working groups in Central Africa, the ancestors of the Luba were farmers who occupied the Lake Kisale region around the fourth century. These communities slowly grew into small farming and trading chiefdoms. Between 1300 and 1400 these chiefdoms came under the control of the Nkongolo dynasty. That dynasty was then conquered in the early 1400s, according to oral history, by a fierce huntsman named Ilunga Kalala. He expanded the kingdom westward, taking control of the vital trade routes between East and Central Africa in addition to copper mines, lakeside fishing, and palm oil industries in the region. The Luba also began participating in the slave trade, which added to their prosperity and dominance in the region.

By the 1700s the Luba empire spanned over the northern end of the Upemba depression, across the CONGO RIVER, along the Inyua River, and to the shores of LAKE TANGANYIKA. Their preeminence, however, was to be short-lived. In the 1850s, Arab/Swahili groups and people in the IVORY TRADE from the west and east coasts encroached on Luba territory. The Luba briefly established relations with two of the most powerful traders, MSIRI and TIPPU TIP, by

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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.

THE EARLY HISTORY OF THE MARAVI

BY M. D. D. NEWITT

IN the last sixteen years a particular version of the history of northern Zambia in the sixteenth and early seventeenth century has gained very wide acceptance. This is due to the work of E. A. Alpers, who has developed a coherent and significant interpretation of the region's history in a series of publications going back at least to 1966. This interpretation can be seen to best advantage in the following extracts from *Ivory and Slaves in East Central Africa*.¹

(i) The Maravi kingdoms came into being as a result of the immigration of a group of chiefly invaders, the Phiri, who came from the Congo basin in the fourteenth century...

(ii) ...the Maravi found themselves dominating a large area which had lucrative trading connections, based on ivory, with the Muslim traders from the coast...

(iii) ...In their eagerness to exploit the Zimbabwean gold trade, the Portuguese ignored the ivory trade with the Maravi...

(iv) ...this negative Portuguese attitude to the northern Zambia ivory trade was probably instrumental in straining the relations of power that existed between the two principal Maravi chiefs...

(v) ...it was his [Lundu's] attempt to dominate the ivory trade of northern Zambia that led to his lengthy struggle with the Kalonga for supremacy there...

(vi) ...control of this trade fell to Lundu, who then used it to deny the Kalonga Muzura contact with the Muslim traders operating in the Shire valley. Seeking a way to break through this enclosure, Muzura attacked the Portuguese...

(vii) ...When he was defeated at Chicorongue, however, the Lundu decided that the moment had come for him to extend his challenge to his paramount chief. This he did by unleashing his army, the Zimba...

(viii) ...the Lundu made natural allies of once natural enemies. Both the Kalonga and the Portuguese hoped to eliminate a powerful antagonist...

The account then continues with the rise to power of chief Muzura in the seventeenth century. This interpretation has not only been repeated by Alpers himself but has found its way virtually *en bloc* into theses and other publications dealing with northern Zambia. A slight variation has indeed crept into Alpers' chapter in the *Cambridge History of Africa*. Here it is suggested that the unleashing of the Zimba was not done as a 'challenge to his paramount chief'. Instead another explanation is offered.

Ambitious and seeking an outlet for the increasingly impatient energies of his followers, the Lundu at last, in the mid-1580s, turned loose his forces in a campaign directed locally against the Portuguese and eastwards against the Makua-Lomwe peoples of northern Mozambique.²

It is typical of Alpers' work that he is not content merely to give an account of long-dead events or work at an antiquarian reconstruction of the early

¹ E. A. Alpers, *Ivory and Slaves in East Central Africa* (London, 1975). The extracts are taken from pages 46-9 and page 53.

² E. A. Alpers and C. Ehret, 'Eastern Africa', *Cambridge History of Africa*, IV (Cambridge, 1975), 517.

The Journal of African History, 23, 145-162
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that was involved with it, could have had the long-term effects which Alpers ascribes to it.

It therefore becomes of more than antiquarian interest to ask whether, after sixteen years or so, this general interpretation can still stand. First I want to re-examine Alpers' argument step by step.

(i) *Were the Maravi already established in northern Zambia in the sixteenth century?*

The first, and in some ways the most crucial, element in the Alpers thesis assumes that the Maravi chiefs were already well established in the northern Zambezi region by the sixteenth century. According to Alpers they came 'from the Congo basin in the fourteenth century'.³ J. M. Schoffeleers in his magisterial thesis on Manganja religion also states, without discussion, 'this Undi belonged to the Phiri clan which may have come to the country in the early fourteenth century'. The only authority for this statement is Alpers.⁴ Nancy Hafkin repeats the same statement in virtually the same words in her thesis on the Muslim states of northern Mozambique - though she does mention that there are other theories about the date of the arrival of the Maravi (or rather of the ruling Phiri clan of the Maravi peoples).⁵ These statements about the date of the arrival of the Maravi appear to have become more confident the more they have been repeated by Alpers and his followers, for in the earlier formulations of this theory there was a much stronger note of caution. In his article 'The Mutapa and Malawi Political Systems' which was published in 1968, Alpers states his authority for this theory and then says 'Accordingly we may tentatively date the migration of the Phiri Malawi proper to about the same period'. The same period as what? It appears that the period referred to is the hypothetical date which Donald Abraham gave for the traditional migration of the Soko-Chirongo Shona clan with whom he imagined a common identity with the Phiri. The extremely vague nature of this attribution is not improved by the fact that there is no reference indicating where, when or in what circumstances Donald Abraham made this statement nor what his reasons were for making it.⁶

Further light is thrown on this mystery by H. W. Langworthy in his thesis on Undi's kingdom, dated 1969. Here he writes, 'Abraham contends that the Malawi peoples may have arrived in the early 1300s', and the relevant footnote adds 'D. P. Abraham, Oral Communication to Conference on African Chronology, Moor Park, Farnham, Surrey, 11 July 1966'.⁷ In fact, Abraham's theory about the Maravi can be found cyclostyled and bound in

³ Alpers, *Ivory and Slaves*, 47.

⁴ J. M. Schoffeleers, 'Symbolic and social aspects of spirit worship among the Manganja' (D.Phil. thesis, Oxford University, 1968), 104.

⁵ N. Hafkin, 'Trade, society and politics in northern Mozambique' (Ph.D. thesis, Boston University, 1973), 10. The authority she gives is Schoffeleers, whose own authority is Alpers. See note 4 above.

⁶ E. A. Alpers, 'The Mutapa and Malawi political systems', in T. O. Ranger (ed.), *Aspects of Central African History* (London, 1968), 19.

⁷ H. Langworthy, 'A history of Undi's kingdom to 1890: aspects of Chewa history in East Central Africa' (Ph.D. thesis, Boston University, 1969), 126.

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ZAIRE, LIBRARIES IN

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documentation of each public agency forms the foundation of a central system of information and documentation, feeding every aspect of the activities of the Executive Council and especially the departments of Planning, Foreign Affairs, and Commerce (13).

Thus, the nation resolved to organize information in all agencies and to create a "central system of information and documentation." This was the beginning of NATIS, the National Information System of Zaire.

Several plans for the establishment of this system have already been worked out, by national or foreign experts. The subject is also discussed at almost every conference. The people of Zaire are beginning to understand that "in order to facilitate education and research at different levels and economic and social activities of various sorts, by means of efficient library and information services, it is necessary that these services be organized into an integrated system, itself conceived in terms of and as an integral part of national plans for economic and social development" (14).

This system, which is under study and will be established, will be based on the principles and goals of NATIS. It will include all libraries and information centers in the country, whatever their connections. It will coordinate activities, unify efforts, avoid waste, and put all of the cultural and intellectual riches of the country at the disposition of the entire population.

In this manner we intend to integrate libraries and information services into the active economic and scientific life of the country. We strongly believe that these services can play a catalytic role in the economic recovery of the country, especially now that we are operating according to the "Mobutu Plan." If all countries, developed and developing, are dedicating huge sums of money to the improvement of their information services, it is in recognition of this connection that they do so. We in Zaire have come to understand and acknowledge that "the exchange of scientific and technical information has contributed to the historical development of industrial societies by contributing to new discoveries, to the application of techniques, to the review of scientific results, and to the continuing discussion of new theories. Advances in learning are the fruit of a give-and-take of information among scholars, among scientists and engineers, and also among all those who are capable of profiting by these advancements or using them" (15).

Through their research, through collecting, organizing, and distributing scientific and technical information, librarians are committing themselves to plan their often neglected or forgotten role in the economic and social development of the country and in the improvement of living conditions for the population.

ACKNOWLEDGMENT

The author would like very much to thank Miss Martha Willems, since without her, the task of writing this article would not have been accomplished. Her encouragement and advice were very helpful. He hopes, too, that his wife, Nzuzi, and their children find here the fruit of their patience and their love.

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MAMOSI NSILULU LELO

Translated from the French by Mildred S. Myers

ZAMBIA, LIBRARIES IN

Yazari! Maurice C. Lundu

Introduction: Historical Background

The evolution of libraries in Zambia is very much related to the colonial history of the country. Before the advent of the British toward the end of the 19th century, no form of libraries existed in Zambia. Communication among the ethnic groups was based on oral traditions; for example, word of mouth, drums, dancing, singing, and, indeed, some types of cultural artifacts such as rock painting and sculpture. The question of conserving such traditions as did exist was the prerogative of the appointed few. Perhaps one could refer to these few as "human libraries" whose role and function were to see that traditions and beliefs of each ethnic group were passed from generation to generation. The literature (recorded), very much

THE ORIGINS OF NATIONALISM IN EAST AND CENTRAL AFRICA: THE ZAMBIAN CASE

BY IAN HENDERSON

ZAMBIA

THE literature on the origins of African nationalism in Zambia is still sparse, despite Robert Rotberg's pioneering work, published in 1966.¹ Compared with Malawi or Rhodesia, there is a lack of analytical material which tells us how the peculiar conditions of Northern Rhodesia affected the structure and character of the independence movement of the 1950s, and how and why Zambian nationalism resembled or differed from similar movements in other territories. This article will argue that the crucial years in the founding of nationalism in Zambia are 1930-50. In these years we see indications of both the unity and diversity of later mass nationalism. And lest we make the logical error of assuming that all anti-administration movements were necessarily also forerunners of mass nationalism, we have in Zambia the stark corrective of the Lenshinaist uprising of 1964 against an African government on the brink of independence. The discrete nature, therefore, of prenationalist movements must be taken seriously.

We shall examine first of all the framework of analysis for prenationalism which has so far been constructed for neighbouring territories, then in the light of this we shall attempt to point out the peculiarities of the Zambian movement, at the same time indicating possible directions for further investigation. Terence Ranger and John Lonsdale have made a masterly beginning to the analysis of nationalist origins in East and Central Africa.² Ranger emphasizes the important effect of African primary resistance on subsequent colonial policy. Resistance need not necessarily be futile in the long term: for example, the British Colonial Office refused to allow a major tax increase in Southern Rhodesia in 1903 because of fears of renewed rebellion by the Shona and Ndebele. Primary resistance was also important in that it provided memories on which later prophetic movements could build during colonial times, and it initiated a tradition of rural radicalism. In two articles in this *Journal*, Ranger elaborates on the connexions between primary resistance and later mass nationalist movements in East and Central Africa. He shows how memories of the Ndebele and Shona Rebellions, and of the Maji-Maji Rebellion, lingered

¹ Robert I. Rotberg, *The Rise of Nationalism in Central Africa* (Cambridge, Mass.: Harvard University Press, 1966).

² T. O. Ranger, 'Connexions between "Primary Resistance" movements and modern mass nationalism in East and Central Africa' (2 parts), *J. Afr. Hist.*, IX, 3 and 4 (1968); T. O. Ranger, 'African reaction and resistance to the imposition of colonial rule in East and Central Africa', in L. H. Gann and P. Duignan (general editors), *The History and Politics of Modern Imperialism, Vol I: Colonialism in Africa, 1870-1960* (Stanford, 1969); J. M. Lonsdale, 'Some origins of nationalism in East Africa', *J. Afr. Hist.*, IX, 1 (1968).

زامبيا، جمهورية

أهمها: البامبا، اللوزي، التونغا، الغنوني، والسبوا. وهناك حوالي ٥٠,٠٠٠ نفس من أصل أوروبي، و ١٠,٠٠٠ من أصل آسيوي. يؤلف المسيحيون (كاثوليك وبروتستانت) ٨٠ بالمائة من مجموع السكان. والباقيون مسلمون، فضلاً عن أقلية صغيرة من الهندوس (من أصل آسيوي).

أهم المدن: لوساكا، العاصمة (حوالي ٤٠٠,٠٠٠ نفس)، كيتوي - نكاتا (حوالي ١٦٠,٠٠٠ نفس)، ندولا (حوالي ١٥٠,٠٠٠ نفس).

اللغات: اللغة الرسمية هي الإنكليزية. أما اللغات الأفريقية المحلية المحكية في زامبيا: فهي: نيانجا، مبابا، تونغوا، لوزي، لوندا ولوفالي.

نبذة تاريخية: ان حوض نهر الزامبيز (ومنه اسم البلاد)، بما يوفره من بيئة صالحة للسكن، أوقف منذ القدم، استمرار نزوح البانتو في هجرتهم نحو الجنوب (والبانتو هم الشعوب التي عاشت في الصحراء الأفريقية وعند أطرافها. ووحدة عرق البانتو تمثل أساساً في اللغة. وقد تشتت البانتو على أراضٍ شاسعة، ويؤلفون الأغلبية الساحقة من السكان الذين يقيمون جنوبي الخط المنطلق من دويالا حتى مصب تانا في المحيط الهندي مروراً بشمالي بحيرة فكتوريا).

وفي عام ١٨٥٠، وصل ليفينغستون (Livingstone)، مستكشف بريطاني، ١٨١٣ (١٨٧٣) في رحلاته حتى نهر الزامبيز. وبعده، أصبحت المنطقة مقراً لنشاط شركة جنوبي أفريقيا البريطانية التي كان يديرها سيسيل رودس (Cecil Rhodes) رجل أعمال إنكليزي، ١٨٥٣-١٩٠٢، ومن كبار مستعمري جنوبي أفريقيا، ورئيس وزراء مستعمرة الكاب، وبطل السياسة الامبريالية).

وبين ١٨٩٩ و ١٩٦٤، بقيت زامبيا (كانت تسمى قبل الاستقلال روديسيا الشمالية) مستعمرة إنكليزية، وخضعت، منذ العشرينات خاصة بعد

والسياسة الخارجية العدوانية، قد سببا تملماً واسعاً في صفوف ابناء المنطقة الذين ينتمي قسم كبير منهم (عرقياً وولاء) لفرنسا.

وأدت بعض العبارات المهينة التي أطلقها ملازم ألماني على الألزاسيين في «زابيرن» إلى وقوع اضطرابات أسفرت عن اعتقال ٢٩ مدنياً في ١٩١٣/١١/٢٨. وألقى الزعماء المحليون اللوم على السلطات العسكرية. وعندما دعمت حكومة المستشار «تيوبالدفون بشمان هولفيغ» تصرفات الجيش القمعية، انتقدها «الرايختساغ» (البرلمان الامبراطوري)، وصوت، في مطلع كانون الأول - ديسمبر على سحب الثقة بها. وعلى الرغم من ان نتيجة الاقتراع كانت ٢٩٣ صوتاً ضد ٥٥، فإن «بشمان هولفيغ» والامبراطور «ويلهلم الثاني»، تجاهلاه. وفي كانون الثاني - يناير ١٩١٤، برأت محكمة عسكرية سلطات «زابيرن» العسكرية، واعتبرتها غير مسؤولة عن الأحداث والاضطرابات التي سببت الأزمة.

زامبيا - جمهورية

Republic of Zambia

République de Zambie

الموقع: تقع زامبيا في وسط جنوبي أفريقيا. وهي بلاد داخلية لا منفذ لها على البحار. تحيط بها البلدان التالية: تانزانيا، زائير، أنغولا، ناميبيا، زيمبابوي (روديسيا)، موزامبيق، ومالاوي. مناخها مداري، وتتراوح درجة الحرارة فيها بين ١٨ درجة و ٢٤ درجة مئوية. المساحة: ٧٥٢,٦١٤ كيلومتراً مربعاً.

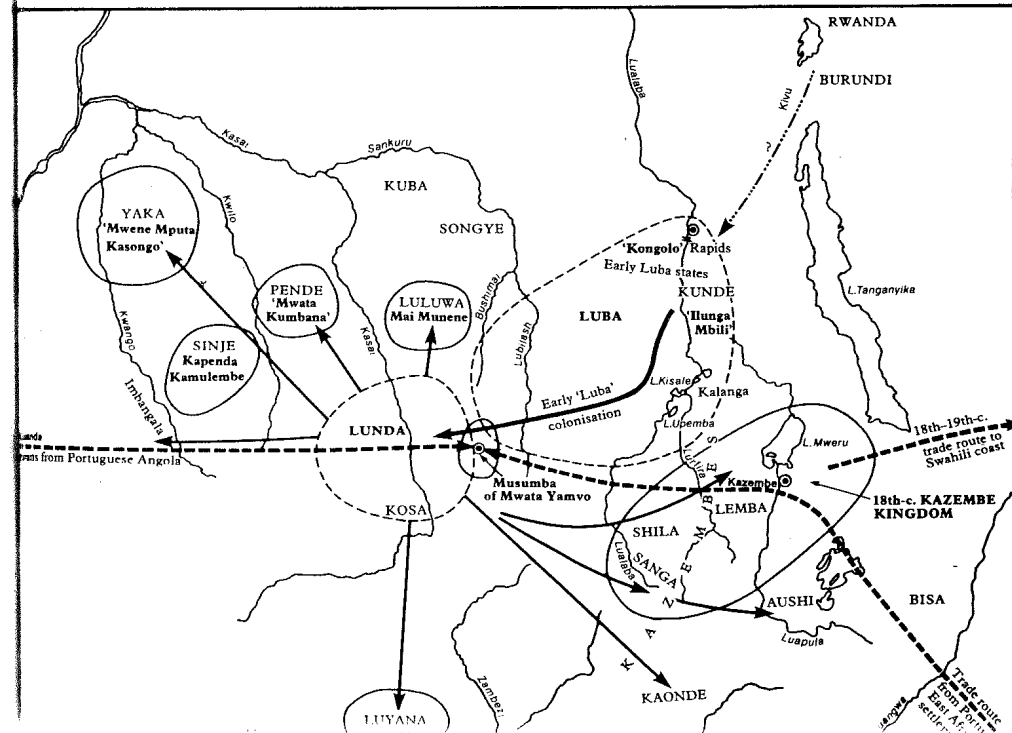
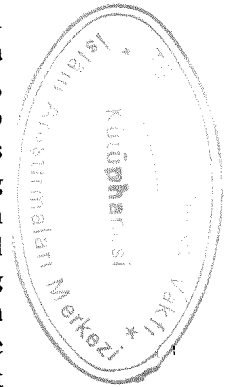
السكان: ٥,٩٠٠,٠٠٠ نفس (١٩٧٩). فتكون الكثافة نحو ثمانية أنفس في الكلم المربع الواحد. ويتكون سكان زامبيا من ٧٣ عرقاً،

10 From the Lualaba to the Zambezi

On the East African plateau, as we have seen, the essential feature of the 'later Iron Age' was the advent of northern influences from the basin of the upper Nile, associated in pottery manufacture with roulette-decorated wares, the widespread distribution of which betokened a much more complete occupation of the land by food-producers than had occurred in Early Iron Age times. Specifically, it meant a diffusion of both specialised pastoralism and of mixed cattle-and cereal-farming among populations which had previously been much more exclusively agricultural. In southern Central Africa the 'later Iron Age' means something very different. The key region here is the Shaba (Katanga) province of south-eastern Zaïre, where the later Iron Age material culture seems to have resulted from a period of accelerated development within the region itself. Primarily this was an improvement in metallurgical techniques which occurred in and around the northern Copperbelt, and which resulted in a general enrichment of the whole material culture. From Shaba it spread southwards into Zambia and Malawi, and westwards into the Kasai province and Angola. The transitional phase between the Early and later Iron Age culture in Shaba province probably began towards the end of the first millennium A.D., but successive stages of its development continued to ripple outwards until about the seventeenth century. In social and political organisation, the crucial developments probably occurred fairly late on, making some use of systems and ideas which spread southwards from the later Iron Age states of the East African plateau, especially those situated in Rwanda, Burundi and the Kivu province of Zaïre. Not many parts of southern Central Africa were suited either to specialised pastoralism or to the kind of economic and political interaction between pastoralists and cultivators characteristic of the later Iron Age cultures of the East African plateau. Nevertheless in both north-eastern and south-western Zambia there were some societies in which pastoral aristocracies played an important role, and the same was certainly true of later Iron Age societies in Zimbabwe.

THE LUBA AND THE LUNDA

The central population of the Shaba region was the Luba. They lived between the Lualaba and the Bushimai, in a land drained by a hundred rivers and tributary streams running northwards in long, straight parallel valleys towards the forested centre of the Congo basin. Though Lubaland is often described as savanna, in fact its valleys are mostly filled with forest galleries, and even the intervening ridges are quite heavily wooded. It is essentially a land of fishermen and riverside planters, who use the ridges mainly for hunting, and who are prevented by the prevalence of the tsetse-fly from keeping many cattle. Archaeologically, Lubaland is best known at its eastern extremity, where the Lualaba flows through a series of lakes filling the lowest parts of the Upemba depression. Here, at the end of the first millennium lakeside fishermen, almost certainly Luba, were moving into a phase of of later Iron Age culture known as Early Kisalian. This was succeeded from about the eleventh till about the thirteenth century by a phase called Classical Kisalian, which may have overlapped from about the twelfth century onwards with another, intrusive culture called the Kabambian. Kisalian pottery, though distinctive, is clearly reminiscent of Early Iron Age wares, and its metal artifacts,



هذا الديوان، في أصله المخطوط، متفاوتة جداً من الناحية الفنية، فمنها ما هو في الدرجة العالية من الفصاحة والبيان والجمال، ومنها ما تظهر عليه آثار الصنعة والتكلف والتزام القوافي الصعبة، ومنها ما يسوده الضعف والهلهلة والتهافت. وسبب ذلك عناية الشاعر بإثبات جميع ما نظمه في مختلف تقلباته، ضناً بأشعاره على

الضياع.

ويغلب على هذا الديوان شعر المديح، الذي أسبغته على الأولياء والصالحين من رجال المغرب، من ذوي الأضرحة المعروفة أو المقامات المشهودة، والتوسل بهم، وله أيضاً مدائح في السلطان وفي النبي ﷺ وفي شيوخه الكثر، مثل علي بركة، وأبي علي اليوسي.

وبعد المديح، في المرتبة، تأتي

القصائد التي قيلت في الربيعيات والزهريات والغزل. وإلى جانبها أعراض قليلة كالرثاء، والنصائح والإخوانيات. ويكثر ابن زاكور في ديوانه من نظم الموشحات التي تدور موضوعاتها حول وصف الطبيعة في مظاهرها المختلفة، أو الغزل والنسيب.

محمود فاخوري

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■ زامبيا

زامبيا Zambia، تقع في قلب القارة الإفريقية، بعيداً عن سواحل المحيطين الأطلسي في الغرب والهندي في الشرق، وتحيط بها سبع دول هي: أنغولا من الغرب والكونغو الديمقراطية (زائير سابقاً) من الشمال وتنزانيا من الشمال الشرقي وملاوي من الشرق و موزمبيق من الجنوب الشرقي وأخيراً زيمبابوي وناميبيا من الجنوب. وقد عمل الاستعمار على ربطها بخطوط السكك الحديدية مع الكونغو الديمقراطية وأنغولا و زيمبابوي من أجل نقل خامات النحاس إلى موانئ التصدير في هذه الدول، واستيراد المواد الاستهلاكية والوقود إلى مناطق التعدين.

تتألف أراضي زامبيا من نجد يرتفع بين ٩٠٠ - ١٥٠٠ متر فوق سطح البحر، إذ ترتفع الهضبة تدريجياً باتجاه الشرق نحو إقليم بحيرة نياسا Nyasa الجبلي الانكساري، كما ترتفع تدريجياً نحو الغرب إلى مرتفعات أنغولا، ونحو الشمال إلى مرتفعات كاتانغا Katanga جنوب الكونغو الديمقراطية، ولكنها

تنحدر جنوباً نحو وادي الزمبيزي الأوسط. وقد قُطعت الهضبة تقطيعاً شديداً بفعل نهر الزمبيزي وروافده إلى عدد من الأحواض الصغيرة التي تحتلها بعض البحيرات والسبخات، وقد تصل بين هذه الأحواض جبال وتلال اندفاعية كرد فعل للحركات الإنكسارية المجاورة في الأخدود إلى نهر الزمبيزي، الذي يخترق الجزء الغربي من البلاد، ثم يَكُونُ الحدود الجنوبية مع زيمبابوي، وينحدر بشدة عند موقع مارامبا (لفنجستون) مكوناً شلالات فكتوريا، ثم يبدأ النهر بالجريان في مضيق أنشء في نهايته سد عظيم لحجز المياه وتوليد الطاقة الكهربائية، مكوناً بحيرة يبلغ طولها نحو ٢٤٠ كم، هي بحيرة كاريبا الاصطناعية. أما نهر كافوي Kafue فيصرف مياه منطقة مناجم النحاس متجهاً جنوباً، مخترقاً مناطق المستنقعات وغابات الصيد السياحية، ثم يجري في سهل فيضي بالقرب من العاصمة لوساكا، ليصب مياهه بعد ذلك في نهر الزمبيزي، ويعد نهر كافوي أكثر أهمية بالنسبة لزامبيا،

لأنه يمد المناجم والمدن في مناطق النحاس بالمياه الضرورية، بينما تصرف مجاري البلاد الشمالية مياهها نحو نهر الكونغو.

تنتشر الغابات النفضية ودائمة الخضرة، ولاسيما في بطون الأودية، بينما تمتد الحشائش على سطح الهضبة. وقد قُطعت مساحات كبيرة من الغابات لتحل محلها أراضي التوسع الزراعي والرعي الحديثة، كما احتجزت بعض المساحات لتكون مناطق سياحية للصيد ومحمية طبيعية للحوانات البرية كما هي الحال في منتزه كافوي Kafue National Park.

وتتباين أنماط التربة ما بين تربة سبخية ملحية فقيرة حول البحيرات والسبخات إلى تربة طفلية حمراء وتربة داكنة صلصالية على سطح الهضبة والمنحدرات الحوضية، وتربة رسوبية فيضية في بطون الأودية وضافاً الأتغار.

يبلغ عدد سكان زامبيا نحو ١٠ ملايين نسمة، يعيشون في مساحة تقدر بنحو ٧٤٦,٢٥ ألف كم^٢، بكثافة